



# Lighting the Fire:

Experiences of Indigenous Faculty  
in Ontario Universities

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OCAV/RGAE Joint Working Group

## **Acknowledgement**

Members of the Council of Ontario Universities Joint Working Group of the Ontario Council of Academic Vice-Presidents and the Reference Group on Aboriginal Education are grateful to the Indigenous faculty members who participated in this survey project. Their reflections and perspectives are important as publicly assisted universities across Ontario work to ensure that all community members are provided opportunities to succeed. Calls to Action outlined in this report may be considered an invitation to keep working rather than answers to complex questions.

## **Introduction**

Indigenization of the academy involves a transformation of universities to bring Indigenous Peoples, including their diverse cultures, traditions, histories, knowledge and ways of knowing into all facets of the academic enterprise, including the work of knowledge production and transmission. It is a process that not only affects the institution and its governance, students, and faculty, but also the greater community. Indigenization enriches the educational and cultural experience of all by creating a more inclusive environment and a more expansive worldview. It enables the development of knowledge and skills that will follow individuals beyond university walls, playing a critical role in building and strengthening the relationship between Indigenous people and non-Indigenous people and advancing the process of reconciliation.

Indigenization is a complex and sometimes contested effort that varies significantly across institutions. It may be understood as unfolding in phases or approaches that exist along a continuum (Newhouse, 2016; Gaudry & Lorenz, 2018) from inclusion to fundamental transformation. The goal of a first phase is to increase the number of Indigenous students, faculty and staff in university settings. Support programs for students may also be created. This phase brings Indigenous people into the community with limited institutional change. The second phase brings cultural elements into the university space, including practices such as smudging and events such as powwows. In this phase, some aspects of university structures and spaces may be adjusted in order to more fully include Indigenous peoples and cultural practices.

The third phase of Indigenization involves bringing Indigenous knowledge into the university and creating a place for it. In some cases, this has been accomplished at universities through Indigenous Studies programs, which have been important foundational sites for engagement with Indigenous content and Indigenous Knowledge Holders. In the fourth phase, Indigenous knowledge moves beyond its foundational area to appear in other disciplines such as philosophy, education, or literature. This phase signals transformation for institutions, where dominant ideologies, frameworks, and ways of knowing are remade to include and embrace other ways of knowing and being (Gaudry & Lorenz, 2018). Further, it requires a transformation of decision-making processes to ensure that Indigenous peoples—faculty, staff and students—participate in policymaking that affects them.

Institutional transformation and the fostering of Indigenous scholarship, Indigenous pedagogies, and the inclusion of Indigenous histories provides important opportunities for campus communities to discuss the historical exclusion and devaluing of Indigenous knowledge within Eurocentric systems. These collective discussions are needed as communities work to address structural violence and engage students in a shared exploration of histories which have left deep inequities in Canadian society.

Indigenous community members have been implementing Indigenization strategies to bring culturally appropriate supports for students, as well as Indigenous histories, culture, knowledge, and ways of knowing on Ontario university campuses for many years. Indigenization-related activities occur across Ontario universities and reflect the phases described above; activities may be related to governance and strategic plans, teaching and learning, human resources, community engagement, and Indigenous learner student achievement. Ontario universities remain committed to supporting this work and ensuring that Indigenous Peoples have a thriving voice and active presence on university campuses across the province.

This report provides an overview of findings from a survey of Indigenous faculty members undertaken by the Council of Ontario Universities (COU) Joint Working Group of the Ontario Council of Academic Vice-Presidents (OCAV) and the Reference Group on Aboriginal Education (RGAE). This project was particularly aimed at understanding Indigenous faculty members' experiences in the tenure and promotion process at Ontario's universities. Indigenous faculty are important members of university communities as institutions take steps toward Indigenization and reconciliation. Faculty members serve as mentors and role models for students and colleagues, engage in important research across disciplines, and offer leadership at all levels of the university. Many Indigenous faculty members are deeply engaged in local communities and are bringing Indigenous epistemologies and methodologies into their classrooms and into their research. They are lighting fires inside institutions that sustain and foster the transformation of academic environments amicable to Indigenous peoples, culture and knowledge.

The background section below provides a general framework for considering the evolving landscape in which Indigenous faculty are situated. An overview of the survey project and a summary of the data are provided in the sections that follow. The final section provides Calls to Action.

## **Background**

Indigenous faculty members' experiences are circumscribed by the larger university, community and political contexts, which have evolved over the past 50 years. Indigenous faculty roles and experiences within this evolving environment can be categorized into three generations: The first generation lasted from 1970 to 1996, with the release of the Royal Commission on Aboriginal Peoples (RCAP). The second generation lasted from 1996 to 2015 with the release of the Truth and Reconciliation Commission (TRC) report and the start of Indigenization activities at Canadian postsecondary institutions. The third generation started in 2016 and continues to today; this is the environment into which new faculty and scholars are hired.

During each generation, the number of Indigenous faculty increased. First and second generation scholars were initially clustered in Indigenous Studies programs; faculty in the third generation are located throughout the university in a wider variety of programs and disciplines. The first two generations did not necessarily use Indigenous theories and methodologies or Indigenous knowledge as an explicit part of their work. They were often called to serve as organizational leaders for Indigenous academic programs, liaison with Indigenous communities, and provide support (both academic and personal) to Indigenous students. These first and second generation faculty were also asked to educate the institution on Indigenous cultures and traditions as well as advocate for their inclusion.

For the third and current generation of Indigenous faculty, Indigenous methodologies and theories are becoming a foundational part of the academic landscape. Many disciplines now

seek to include Indigenous scholars, methodologies and research in their course offerings. Doctoral dissertations exploring Indigenous issues no longer have to justify the use of Indigenous methodologies and methods. Instead, PhD candidates work to justify the choice of a particular Indigenous methodology and method. Indigenization has also become part of granting agencies' frameworks: The Social Sciences and Humanities Research Council (SSHRC) and Canadian Institutes of Health Research (CIHR) now have granting programs that define Indigenous research and routinely deal with Indigenous Elders, methodologies and reviewers.

Across all generations, Indigenous scholars are concentrated in a small number of programs (social work, education, health, and Indigenous studies being the main sites of concentration). Outside these programs and disciplines, Indigenous scholars and faculty members are present in relatively smaller numbers. While many are supported by non-Indigenous colleagues and peers, Indigenous faculty in programs and disciplines outside the main sights of concentration may run into challenges using Indigenous knowledge and Indigenous methodologies in their scholarship. As data from this study shows, many continue to experience prejudice and discrimination in areas outside the traditional sites of Indigenous programming. These scholars are still called on to mentor and support Indigenous students, lead Indigenous programs at early career stages, serve as liaisons with Indigenous communities, and educate their colleagues. This has not changed since the first and second generation and is a continuing expectation for Indigenous academics.

This report highlights the experiences of this third generation of Indigenous scholars—those who are navigating a landscape that is somewhat different from their predecessors, yet is in some ways very familiar. The use of Indigenous knowledges and Indigenous methodologies are still in the early stages within the academy. As will be evident in the data presented below, this third generation is addressing challenges resulting from the development and use of a new set of academic tools as well as the challenges of being Indigenous in a society that is still finding ways to accept them.

### **OCAV/RGAE Joint Work Group: Overview of the Project**

The Joint Working Group of the Ontario Council of Academic Vice Presidents (OCAV) and the Reference Group on Aboriginal Education serves as a forum for discussion of issues related to the Indigenization of Ontario universities. Motivated by the spirit and findings of the TRC and the 20-year anniversary of the Report of the RCAP, the group brings together leaders from senior administration and the Indigenous community at Ontario universities.

The Joint Working Group has been focused on identifying effective policies and practices at universities across Canada that advance the ongoing process of reconciliation. Of particular interest to the Joint Working Group is support for Indigenous faculty members and further understanding of their academic pathways. As part of Indigenization and reconciliation efforts, new frameworks and approaches to supporting and recognizing Indigenous researchers are needed.

This survey project was aimed at developing a more complete understanding of Indigenous faculty members' experiences in the tenure and promotion processes at Ontario universities. Research related to Indigenous faculty members is sparse, but existing scholarship provided helpful foundation for this project. A brief summary of literature related to Indigenous and underrepresented faculty members is included as Appendix 1.

Over the last decade, academic leaders at Ontario universities have worked to develop and support Indigenization initiatives across campuses, including the recruitment of faculty members from Indigenous backgrounds. Additional work is needed to develop proactive policies and supportive environments that will help ensure that new Indigenous faculty members are able to secure tenure and are promoted to associate professor and professor roles. A more complete understanding of the barriers to promotion and tenure—which may be related to workload, mentorship and support opportunities, and/or the value given to non-traditional research methodologies and topics—will assist provosts and academic leaders in the development of new policies and best practices.

The recruitment and support of Indigenous faculty members is important for university communities and the broader academic enterprise. As universities seek to Indigenize the curriculum, provide a welcoming and supportive environment for Indigenous students, and deepen their engagement with and understanding of Indigenous communities and culture, new approaches to supporting Indigenous scholars will be needed. The research questions guiding this exploratory survey project included: What are the experiences of Indigenous faculty members in the tenure and promotion process at Ontario universities? What resources, policies and programs best support Indigenous faculty at Ontario universities as they work to secure tenure?

## **Definitions**

For the purposes of this project, “Indigenous” refers to anyone who identifies as Aboriginal or Indigenous, including the people of Turtle Island, those who identify as First Nations, Métis, Inuk (Inuit) or an alternative description of Aboriginal ancestry and/or identity (for example, Anishinaabe, Treaty #3, or Haudenosaunee), Alaskan Native, Native American, and Native Hawaiian people.

Self-identification refers to the voluntary, self-described declaration of Indigenous identity.

## **Methodology**

The Survey of Indigenous Faculty (see Appendix 2 for full survey) was developed by the Joint Working Group following a review of the literature related to underrepresented faculty and Indigenous faculty, and in consultation with Elders and Indigenous scholars and leaders from across Ontario. The draft survey was also reviewed by scholars with expertise in Indigenization, equity issues, and survey methodology.

Following reviews and approvals from Research Ethics Boards at all publicly-assisted Ontario Universities, the survey was distributed to all full-time faculty. The survey was distributed by email through local provost offices. The email invited full-time faculty who self-identify as Indigenous to click a weblink that directed them to the online survey webpage. A reminder email was distributed approximately two weeks following the initial invitation.

The survey was in the field from February 28, 2019 to April 5, 2019.

## Overview of Survey Results

### *Demographic data*

A total of 86 participants completed the online survey. Not all participants provided a response for all questions. Total respondents by question is included with tables and figures. This section includes a summary of participants' demographic data.

**Table 1: Survey Participants by Gender (N=83)**

Gender	Number	Percent
Woman	43	52%
Man	28	34%
Two Spirited	6	7%
Non-binary	1	1%
Do not identify	2	2%
Prefer to self-describe	3	4%

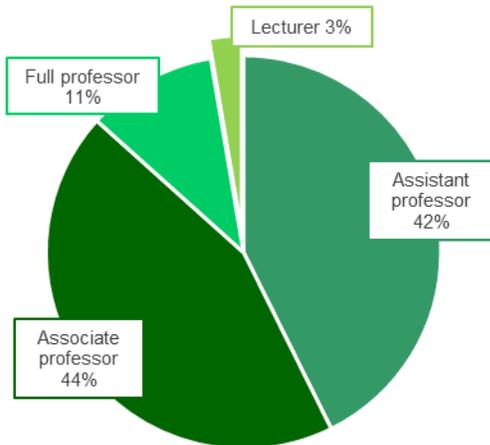
The majority of participants are full-time tenure stream or full-time tenured faculty members.

**Table 2: Survey Participants by Academic Role (N=82)**

Academic Role	Number	Percent
Full-time tenure stream or tenured faculty	75	91%
Administrators	5	6%
Other	2	2%

Detail regarding academic rank is included in the figures below.

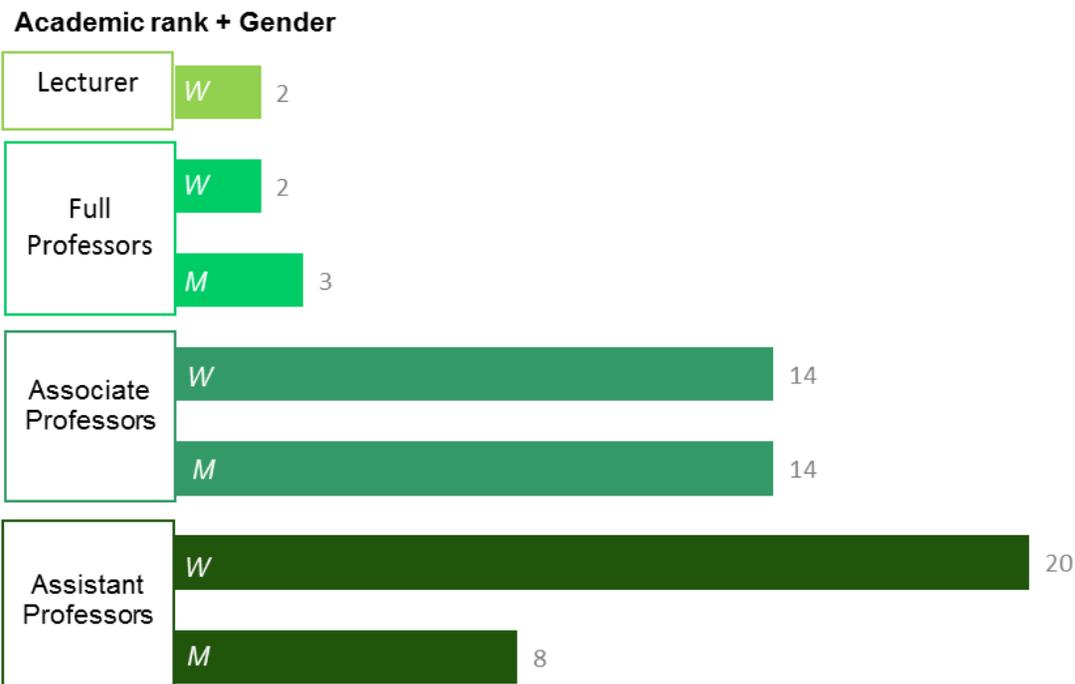
**Figure 1: Survey Participants by Academic Rank**



Seventy-five participants reported their academic rank. As indicated above, most respondents are assistant or associate professors.

The chart below provides a summary of responses by gender. While the proportion of associate and assistant professor respondents is approximately equal, more women respondents are represented in the assistant professor rank.

**Figure 2: Survey Participants by Academic Rank and Gender (N=3)**



The table below provides StatsCan data for Canada and Ontario indicating the proportion of women and men faculty by academic rank.

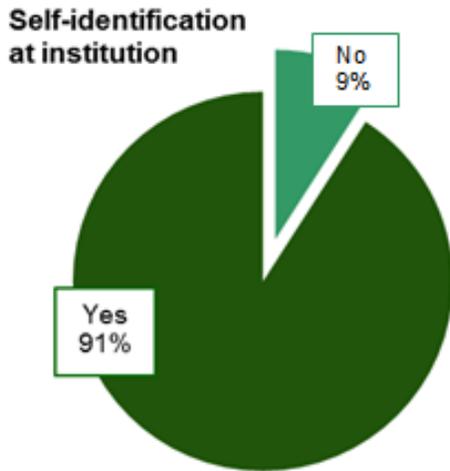
**Table 3: Canada and Ontario Faculty by Academic Rank and Gender**

	Rank	Total	Men	Women	Women as % of total
Canada	Total	46,029	27,537	18,486	40%
	Full professor	16,506	11,832	4,671	28%
	Associate professor	16,131	9,147	6,981	43%
	Assistant professor	8,625	4,356	4,269	49%
Ontario	Total	16,311	9,792	6,519	40%
	Full professor	5,481	3,948	1,533	28%
	Associate professor	6,198	3,483	2,715	44%
	Assistant professor	3,132	1,626	1,503	48%
Ontario Indigenous Faculty Survey respondents	N=61				
	Full professor	5	3	2	40%
	Associate professor	28	14	14	50%
	Assistant professor	28	8	20	71%

The table above shows that the proportion of women in the professoriate and the proportion of women by rank in Canada and Ontario is consistent. For both associate and assistant professor ranks, Indigenous women are a higher proportion of Indigenous faculty than at the provincial and national level. At the full professor rank, the proportion of women among Indigenous faculty in Ontario is higher than the proportion of women faculty in Canada and Ontario.

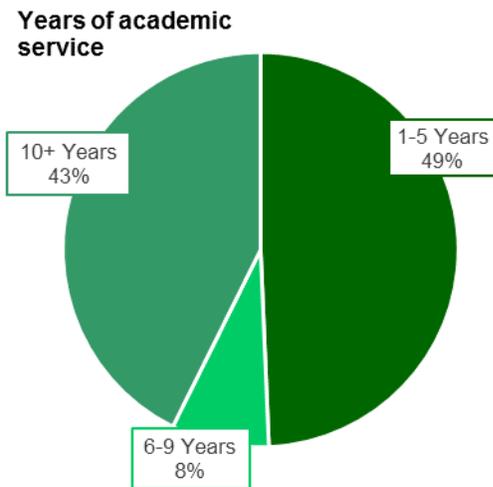
The majority of survey respondents indicated that they have formally self-identified as Indigenous at their university.

**Figure 3: Survey Participants: Formal Self-Identification at Institution (N=49)**



Respondents indicated a range of years of experience working in the academic setting.

**Figure 4: Survey Participants by Years of Academic Service (N=75)**



In the sections below, years of experience will be used to organize participants' comments regarding their tenure and promotion experiences. Summary comments provided through open-ended survey questions will be highlighted for those with 1-5 years of experience (those likely not through the tenure process or very recently through).

### ***Service Experiences***

Survey participants across years of experience reported engagement in a variety of service activities at their institutions, including formal committee work (hiring committees, thesis committees, and program committees) and less-visible activities such as mentorship and student advising. Both pre-tenure and tenured Indigenous faculty participants indicated that some of their service work involves providing support and information to non-Indigenous colleagues, and support and mentorship for Indigenous colleagues.

Survey participants noted that they are designing new courses, providing on-campus trainings on Indigenous methodologies and pedagogies, and bringing Elders to campus for events. For both junior and senior Indigenous faculty members, the service work of speaking up and speaking out on Indigenous issues was noted as a significant element of their responsibilities.

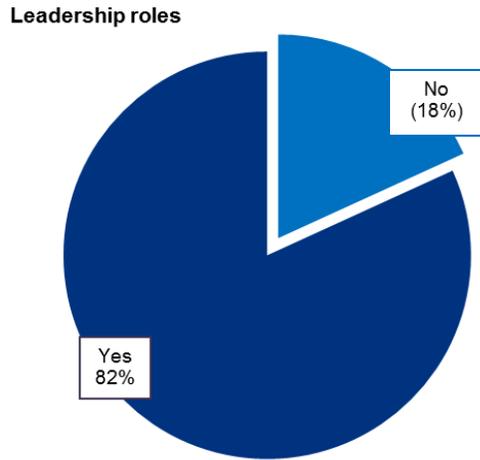
Service responsibilities for pre-tenure Indigenous faculty are complicated by the need to also focus on teaching and research. Pre-tenure Indigenous faculty noted that service activities can be consuming, both with respect to time and emotions. They expressed awareness about the need to keep on track with research and publications, but service responsibilities—particularly activities in support of students—are also important. Many pre-tenure Indigenous faculty participants noted that the amount of service they are engaged in is very different from the responsibilities of non-Indigenous peers. Pre-tenure Indigenous faculty described providing consultation and representation at all levels of the university. Non-Indigenous faculty are generally not responsible for being visible in the community, and they may be less likely to actively serve as role models for students. Non-Indigenous faculty do not need to participate in a separate governance organization as some Indigenous faculty do, and they may not need to develop and sustain relationships with local communities in order to carry out their research. In these ways, pre-tenure Indigenous faculty believe their service responsibilities exceed those of their non-Indigenous peers.

For some pre-tenure survey respondents, service activities were important opportunities to advance institutional Indigenization efforts. However, these activities may also be risky with respect to their reputations or their time. For example, Indigenous pre-tenure faculty may be asked to serve as co-investigators with non-Indigenous faculty peers on research projects focused on Indigenous issues. While these experiences may support their personal research portfolio, it may also be frustrating if their perspectives are not valued, if they are not considered equal partners in the project, or if the work does not help advance their own research. Speaking out on Indigenous issues—for example, pointing out policies or practices that marginalize Indigenous students, faculty or staff—was also noted by participants as risky. Pre-tenure Indigenous faculty are aware that they need the approval of their non-Indigenous peers and administrators in the tenure and/or promotion process.

Further detail on specific service experiences reported by survey participants are included below.

**Leadership experiences:** Respondents were asked to indicate if they have served in leadership roles in their institutions. As noted in the charts below, most respondents indicated “yes.”

**Figures 5: Participation in Leadership Roles (N=66)**



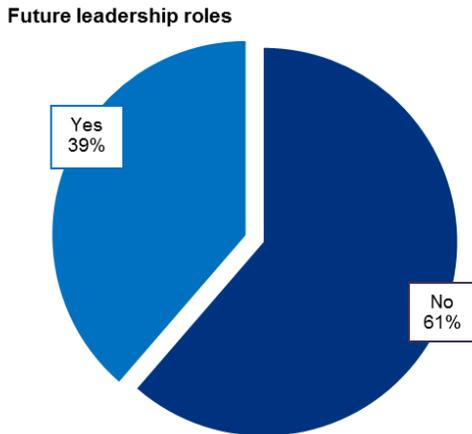
At every rank, women were more likely to indicate that they have served in a leadership role. It is also important to note that a high proportion of assistant professors indicated that they have served in a leadership role.

**Table 4: Participation in Leadership Roles by Rank (N=56)**

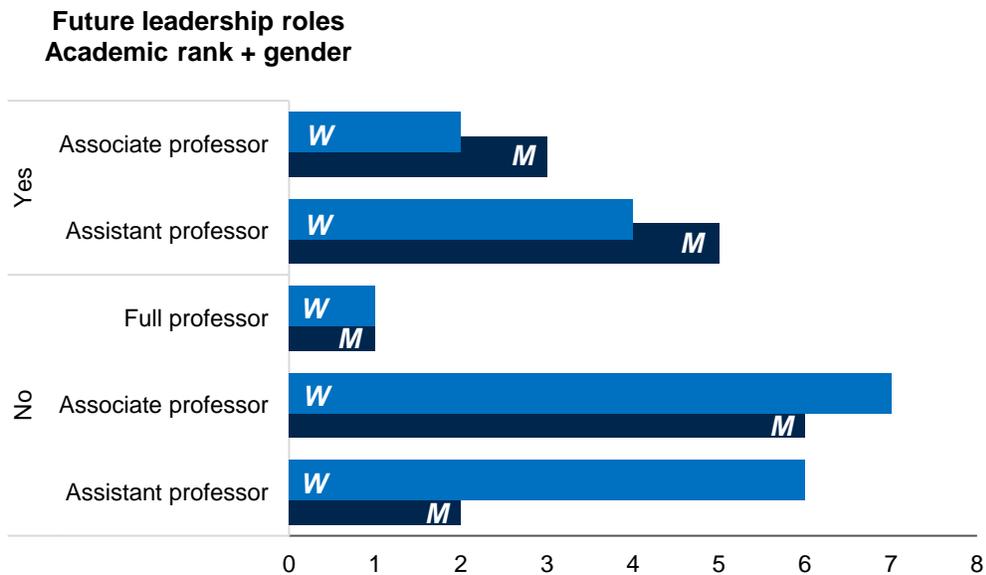
Rank	No	Yes	Total
Assistant professor	4 (15%)	22 (85%)	26
Associate professor	4 (17%)	20 (83%)	24
Full professor	1 (20%)	4 (80%)	5
Lecturer	0 (0%)	1 (100%)	1
Total	9 (16%)	47 (84%)	56

Respondents were also asked to indicate if they would seek a leadership role in the future. The majority of respondents—particularly pre-tenured respondents—indicated “No.”

**Figure 6a: Future Leadership Roles (N=44)**



**Figure 6b: Future Leadership Roles (Academic Rank and Gender, N=37)**



**Mentorship:** Most respondents (70%, N=40) indicated that they serve as a mentor at their institution. Faculty respondents noted that they mentored a variety of community members: Indigenous students, non-Indigenous students, Indigenous faculty colleagues, Indigenous support staff, and non-Indigenous faculty colleagues.

**Indigenous-related service:** Respondents were asked to indicate the extent to which their service activities (formal and informal) are related to Indigenous issues or concerns. The chart below provides a summary (N=66); the majority noted that all or more than half of their service activities are related to Indigenous issues or concerns.

**Table 5: Service Activity Related to Indigenous Issues (N=66)**

	Number	%
All of my service	16	24%
More than half	21	32%
About half	10	15%
Less than half	12	18%
None	7	11%

**Service load:** Sixty-one percent of respondents (N=41) also noted that they perceive their formal and informal service/governance responsibilities to be different from their non-Indigenous colleagues. As described above, assistant professor respondents indicated very heavy service responsibilities, including: providing support to students and colleagues, providing peer education, serving on committees and search committees, and developing relationships in the community.

**Representation as service:** Of 55 respondents (all years of experience) that answered the question “how often are you the only self-identified Indigenous person at a university event or meeting?”, 69% indicated “always” or “usually.” Further, the majority of all respondents (54% of N=63), indicated that they are very frequently asked to speak on behalf of or provide perspectives of Indigenous people at campus meetings or events. For faculty participants with 1-5 years of experience (N=30), “very frequently” was the most common answer (63%).

**Teaching Experiences**

Faculty respondents were asked to indicate the extent to which they utilize Indigenous pedagogies and/or Indigenous ways of knowing in their classroom teaching. Most respondents indicated that they do. Response patterns are provided for the total respondent group and those with 1-5 years of experience.

**Table 6: Survey Participants’ Use of Indigenous Pedagogies and/or Indigenous Ways of Knowing<sup>1</sup>**

	Number (total respondents, N=62)	% of total	Number (faculty with 1-5 years, N=31)	% of those with 1-5 years of experience
Always	25	40%	11	35%
Often	21	34%	13	42%
Occasionally	9	15%	6	19%
Rarely	4	6%	1	3%
Never	3	5%	0	0%

Survey participants noted a variety of ways universities show support for Indigenous faculty members’ teaching methods. Support was both active and passive: for some participants, support was in the form of providing learning space appropriate for using Indigenous pedagogies or Indigenous ways of knowing (often in outdoor classroom spaces), opportunities to develop new courses, or recognition and acknowledgement through campus awards. Pre-tenure survey participants also noted that support was provided through funding used to bring community Elders to campus. In other cases, participants noted that support came in passive forms—faculty members were left alone to develop courses as they saw fit.

Survey participants, both tenured and pre-tenure, noted that they use Indigenous ways of knowing and Indigenous pedagogies regardless of the level of institutional support. These survey respondents care deeply about providing student learning opportunities that are grounded in traditional values and ways of knowing; some pre-tenure survey participants indicated that they use their own resources (for example, for bringing an Elder to campus) if the university is unable to provide support.

Indigenous faculty participants noted a number of additional supports that would assist them in their teaching, including: opportunities to use alternative classroom spaces, including outside learning spaces; opportunities to co-teach some courses with Elders and community members; classrooms with configuration and desks that are flexible and moveable so that different

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<sup>1</sup> Percentages may not add up due to rounding.

arrangements can be used; smaller class sizes; and more courses offered in the summer so that outdoor spaces can be better utilized. Pre-tenured Indigenous faculty also noted that training in things like submitting grades and using technology in the classroom would be helpful to new faculty members.

Survey participants, both tenured and pre-tenured, also noted a number of challenges they encountered in teaching. Some challenges were related to their use of Indigenous pedagogies and ways of knowing; other challenges were related to workload, western-focused procedures and policies, and experiences of racism.

Pre-tenure faculty indicated that not all students are comfortable with Indigenous pedagogies. Some survey participants reported, for example, that students described concerns and/or complained about low grades in course evaluations, or asserted that Indigenous faculty were biased. Concerns expressed on course evaluations may be particularly worrisome for pre-tenure faculty. Survey participants also described very positive teaching experiences. For example, participants noted that many students—both Indigenous and non-Indigenous—valued the learning opportunities offered and were eager to be part of decolonization efforts. Students are excited to be part of something that shifts their outlook.

Balancing responsibilities, especially a heavy service load, was noted as a challenge with respect to teaching. Pre-tenure faculty participants noted that preparing for or designing new courses is challenging and time consuming, and can take time away from research projects. Faculty participants also commented that Indigenous faculty are asked to be experts in both their specific discipline and Indigenous content/pedagogies/ways of knowing. Though reconciliation is meant to involve all members of the community, some pre-tenure faculty members indicated that they have a bigger role to play in campus Indigenization efforts than their non-Indigenous peers.

Faculty members with 1-5 years of experience described individual mentors and support resources that were important in their teaching success. However, they also observed that there are elements of the larger framework—elements that reflect western academic values and practices—that are challenging. For example, expectations that faculty members grade on a curve may be difficult for Indigenous faculty members. Classroom spaces are also typically organized for lecture or lecture/discussion; this does not necessarily work for faculty using Indigenous pedagogies. Indigenous faculty that participated in this survey often found themselves adapting in order to fit in to the overall structures and processes.

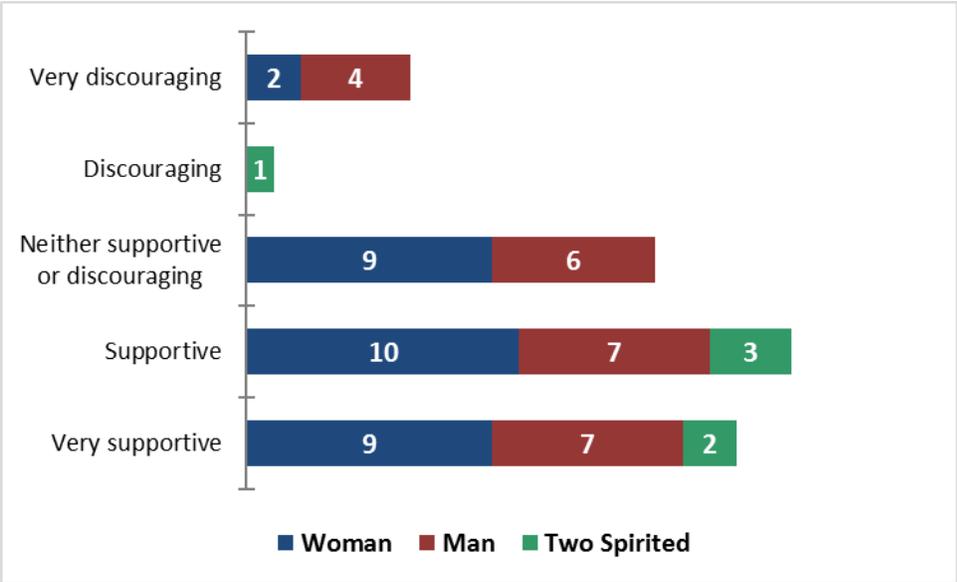
One of the most common teaching challenges noted for pre-tenure Indigenous faculty was subtle and overt racism. Despite important reconciliation efforts underway in universities, faculty participants commented that racism—both structural and cultural—is a continuing reality. For some pre-tenured faculty, racism is expressed as tokenism; this experience is exacerbated when Indigenous faculty members are asked to speak on behalf of or represent all Indigenous people. Pre-tenure Indigenous faculty noted that they are sometimes challenged by students with respect to their credentials or qualifications; students are sometimes surprised that their professor is not white. In some cases, Indigenous faculty participants noted that challenges come from both colleagues and students.

Campus environment was uniquely challenging for Metis faculty members (both pre- and post-tenured) who responded to the survey. Metis faculty participants noted that they are considered too white by Indigenous colleagues, and not white enough by non-Indigenous colleagues. The work of decolonization is deeply complicated for these scholars, and supports are not easy to find.

**Research Experiences**

Fifty-two participants (85%) indicated that they use Indigenous methodologies or ways of knowing in their research. For those with 1-5 years of experience, 88% (N=29) indicated that they use Indigenous methodologies. Most survey respondents who indicated they use Indigenous methodologies or ways of knowing in their work (63%, N=30) noted that their university is “supportive” or “very supportive.”

**Figure 7: University Support for Research (All Respondents by Gender, N=60)**



For pre-tenure Indigenous faculty, perceived level of university support is noted below.

**Table 7: University Support for Research (Indigenous Faculty with 1-5 Years of Experience) (N=32)<sup>2</sup>**

Perceived level of support	Number respondents	% respondents
Very discouraging	2	6%
Discouraging	1	3%
Neither supportive or Discouraging	9	28%
Supportive	11	34%
Very supportive	9	28%

<sup>2</sup> Percentages may not add up due to rounding.

Survey participants (all years of experience) indicated a great variety of different research approaches, frameworks and methodologies. Scholars used Medicine Wheel teachings to frame what they have learned from Elders and Knowledge Keepers; two-eyed seeing and biculturalism is used to blend Indigenous and western ways of knowing; beadwork is used as a revolutionary act and performance art as embodied praxis. Participants also described using Wampum as a foundation for their research, Seven Grandfather teachings, Anishinawbe ways of knowing, and Sweet Grass methodology and grassroots theory. Many survey participants indicated that they use decolonization theory. Participants also highlighted the importance of the environment, land, and animals in their work. Research is often community based and community driven; participants talked about the importance of ensuring that communities have data sovereignty.

Respondents provided comments regarding challenges associated with using Indigenous methodologies or ways of knowing in their research. Some of the challenges indicated are related to western university practices and processes—western notions of methodology, presentation of results, and publication options do not always align with Indigenous methodologies, presentations and publications. For some participants, this misalignment resulted in challenges from peers or a lack of recognition for their work. Western timelines (for example, the tenure timeline or funding timelines) are also challenging, as they do not necessarily align with timelines needed to engage in research using Indigenous methodologies. In some cases, geographic distance between universities and Indigenous communities meant that a research project could take longer to complete. Expectations of Research Ethics Boards were also noted as challenging.

Respondents indicated that universities show support for research in a variety of ways, including funding for research projects; the development of appropriate space that can be used in research projects; institutional recognition (awards or other recognition); and supporting an inclusive environment through events, activities and bringing Elders to campus.

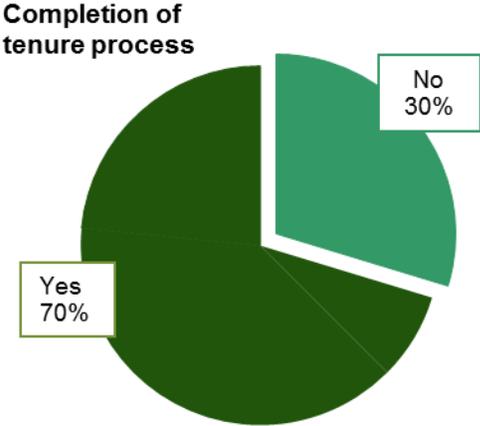
Pre-tenure Indigenous faculty survey participants noted some additional challenges in their research. For many pre-tenure faculty, time is the biggest issue. In particular, Indigenous faculty members pursuing research with Indigenous communities noted that all aspects of the work takes more time than is commonly anticipated. The timelines do not always match those included in Tri-Council funding cycles. Months of engagement with Indigenous communities may be essential, but may also be seen as a lack of progress. As noted above, time is also an issue as faculty members work to balance service, mentoring, and teaching responsibilities.

Indigenous pre-tenured faculty are also challenged by the norms that are associated with research in the western framework. Indigenous scholars are sometimes asked to justify their methods and topics, particularly when they are seeking funding opportunities. And they are often expected to have articles and other outputs according to western timelines and in academic journals. Indigenous faculty members that participated in this survey also noted that their work is often reframed to fit into western academic models. For example, scholarship using Indigenous ways of knowing or Indigenous frameworks may be reframed as using grounded theory or feminist theory—frameworks that may be more familiar, or more acceptable, to non-Indigenous colleagues.

**Tenure and Promotion**

Most survey participants have completed the tenure process:

**Figure 8: Proportion of Survey Participants that have Completed the Tenure Process (N=64)**



Respondents were also asked to indicate whether their department has a tenure/promotion policy that includes formal recognition of Indigenous scholarship, methodologies and worldviews. Because only 22 participants responded to this question, it is difficult to point toward trends. Of those who answered, half indicated that formal policies do include Indigenous scholarship, methodologies and worldviews. Half of respondents indicated “don’t know.”

A number of challenges were outlined by survey participants related to tenure and promotion processes. Some challenges were related to institutional practices and cultures. Participants noted the lack of alignment between tenure requirements and Indigenous research methods and topics. Also noted were service requirements (formal and informal) that made it difficult for participants to balance their workloads.

Many participants also noted the ways racism, both overt and subtle, shaped their tenure experiences. One example of this was that non-Indigenous colleagues expressed mistrust regarding the quality and/or robustness of Indigenous faculty research. In some cases, participants noted that examples of racist behaviors occurred more often with faculty peers than with department or university leadership.

Indigenous faculty with 1-5 years of experience pointed to some additional issues they have experienced. These faculty members are either currently working toward tenure, or have recently secured tenure. These faculty indicated that support/mentorship is needed as they develop tenure portfolios; for some, the values for Indigenous people (for example, the value of humility) makes the development of tenure materials very difficult. Pre-tenure faculty also highlighted issues of intersectionality that shape their readiness for the tenure process. For example, participants from less advantaged backgrounds may have different forms of cultural and academic capital—networks, connections, mentors, and vocabularies-- than are typically valued in the process. Respondents indicated support for more opportunities to meet with colleagues across Ontario. Pre-tenure faculty also expressed concerns regarding the high value

placed on grants in the tenure process; for some respondents, this raises concerns regarding the ways research agendas may be shaped by research agencies.

### **Analysis: Participant Reflections**

Comments provided by survey participants provide important detail regarding their experiences. Looking across the qualitative data, a number of themes can be identified; these themes are reflected in the data presented above.

- **Faculty engagement: The ongoing balancing of research, teaching and service**

Survey participants provided important reflections regarding their engagement in the university community and their efforts to further the process of Indigenization while also managing their workload. Faculty members across all levels of experience described their commitment to students, the university community, Indigenous communities, and their own scholarly work. The stakes are high for the faculty that responded to this survey: opting out of service activities could mean that some students or peers do not have access to needed supports, or that some committees will not have a vocal supporter of Indigenization efforts. Balancing the elements of faculty work was not straightforward or easy to approach. Rather, workload is something survey participants balance and re-balance on an ongoing basis.

- **Identity as part of faculty workload**

Survey participants were asked to consider and report on the ways in which their Indigenous identities shaped their professional experiences, so it is not a surprise that Indigenous identity is present in much of their comments and reflections. Survey participants' descriptions, however, point toward the ways in which Indigenous identity does not sit outside of workload expectations—an add-on to a busy schedule—but rests within it. Indigenous faculty survey respondents noted that representing Indigenous worldviews and knowledges at their institution is an expectation rather than a choice, simply because of their identities. This expectation is not necessarily burdensome to survey respondents. Many described feelings of exhaustion and frustration as they navigated the complex landscape—the ongoing balancing of workload—but they also described the joy of witnessing students learning and succeeding.

- **Western constructs shape faculty experiences**

The landscape Indigenous faculty participants described is circumscribed by western academic constructs—academic rank and requirements of promotion, classroom practices such as the bell curve and teaching evaluations, and expectations regarding publication shape Indigenous faculty work in meaningful ways. For all faculty members, Indigenous and non-Indigenous, the culture and practice of work includes these western constructs; for some Indigenous faculty members, their values do not sit comfortably in this framework. Perhaps the most concerning experience of western constructs for survey participants is racism and discrimination. Structural and cultural racism are embedded in the social context and are slow to change. Indigenous faculty survey participants understand that they represent structural changes that are coming to universities, and they are eager to be part of the evolution.

## Calls to Action

Calls to Action derived from the survey data are included below. These are intended for university leaders to consider as part of Indigenization efforts within local communities.

- **Research and Research Ethics Boards:** Many survey participants noted challenges with respect to research involving Indigenous peoples and the requirements of Research Ethics Boards. Institutions should examine policies and practices currently in place, and work to align local approaches with the Tri-Council Policy Statement on Ethical Conduct for Research Involving Humans – Chapter 9 (TCPS9) guidelines.
- **Review of university policies that guide committee representation:** Given the service responsibilities indicated by survey participants, a review of university policies and guidelines is needed. A review should focus on how Indigenous representation is achieved, when/why Indigenous representation is needed, and how Indigenous representation can include community members such as Elders. Informal service/representation is also an issue that needs discussion.
- **Continued anti-racism work:** Indigenous students, faculty and staff are experiencing racism on university campuses. Historical and current examples of racism and discrimination need to be understood, acknowledged and discussed. Continued education and awareness raising is important for all members of the campus community.
- **Support for all faculty to include Indigenous content and pedagogies:** Indigenization requires engagement from all community members. Non-Indigenous faculty members can be better prepared to bring Indigenous content or pedagogies into their classrooms and curricula through specialized trainings and ongoing support.
- **Review of policies and practices regarding classroom spaces:** Indigenous faculty survey participants noted a number of challenges associated with classroom spaces. It is important to raise awareness about the need for flexible classroom spaces and/or scheduling. It is also important to review policies and practices associated with classroom use to reduce barriers for Indigenous faculty members who wish to utilize Indigenous pedagogies or include Indigenous content.
- **Review of policies regarding engagement with Indigenous people and communities:** Survey participants noted the importance of engaging with Elders as part of their research, teaching and service activities. A review of policies and practices related to engagement with local Indigenous communities should be aimed at ensuring the development of mutually beneficial relationships; specific attention should be paid to engagement with Elders.
- **The development of robust mentorship programs for Indigenous faculty should be prioritized:** Indigenous faculty members should have the opportunity to seek mentorship as they navigate new environments. Programs should be mindfully developed, to provide a supportive infrastructure without overburdening mentors or mentees.

## **Conclusion**

The experience of Indigenous faculty in Ontario universities indicates that they do not leave their identities as Indigenous persons at the door of the university. They bring their identities into it and are expected to play a leadership role in shaping and guiding the institution in its Indigenization efforts.

Data provided by Indigenous faculty members for this project shows their commitment to Indigenization. Despite a variety of challenges—cultural, financial, or simply in terms of their time—Indigenous faculty members reported the variety of ways they are utilizing Indigenous pedagogies, knowledge, and ways of knowing. These Indigenous faculty members are sustaining a fire that all community members can benefit from. With increased awareness, knowledge building, and collective action, universities can take further steps toward fostering reconciliation.

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## Appendix

### Appendix 1

#### Summary of research related to Indigenous and underrepresented faculty members

This Appendix provides an overview of literature related to Indigenous faculty members and faculty members from other underrepresented groups. Some of the scholarship cited below is specific to Canada and Ontario; other research focuses on faculty members in the U.S. context.

A review of the literature related to Indigenous faculty members reveals a significant gap with respect to both the number/proportion of Indigenous faculty in Ontario and Canada. A 2007 Canadian Association of University Teachers Association (CAUT) report notes: “despite its importance, a complete and reliable picture of the status of equity-seeking groups in Canada’s universities and colleges is not available. With the exception of gender, Statistics Canada collects virtually no national-level data on equity in the academy” (p. 1). Further, a 2010 CAUT report indicates “Aboriginal Canadians remain largely absent from the ranks of the professoriate” (p.1).

Using census data, Ramos (2012) explored the representation of equity groups among university professors in Canada. Ramos noted that Aboriginal peoples earn doctorates at a lower rate than the national average (0.13% compared to 0.73% in 2006). Aboriginal peoples also worked as professors at a rate below the national average (0.08% compared to 0.26% in 2006). Dua and Bhanji (2012) used data collected as part of the Federal Contractors Program to explore faculty representation for Aboriginal people, women, people with disabilities and visible minorities. While not all universities provide public reports on Aboriginal faculty, data was available for 15 universities across Canada. Representation of Aboriginal faculty ranged from 0.0% to 2.5%. In Ontario, data was available for 7 universities. Representation ranged from 0.4% to 1.2%. Dua and Bhanji also noted that Aboriginal faculty tend to be concentrated in faculties of education and law, and underrepresented in arts, sciences, medicine and business.

Scholarship focused on Indigenous faculty members’ experiences is limited, as is research that critically examines decolonization efforts (De Leeuw, Greenwood, & Lindsay, 2013). The existing research outlines a number of challenges and issues. For example, Doyle-Bedwell (2008) notes that Aboriginal faculty face stereotypes, efforts by governments to deny the historical realities of Aboriginal people, and loss of language, communities and social practices. Roland (2011) used a case study approach to explore reasons why Indigenous faculty in Ontario leave the academy. The study highlights the need for Canadian universities to promote diversification by creating inclusive space for Aboriginal scholars and scholarship. Additional findings from the study also point toward experiences of marginalization. Study participants described their experiences as “silencing,” and that accomplishments were often not publicly recognized. They also noted experiences of tokenism and/or ghettoization of Indigenous Studies programs, which limited opportunities for professional growth. Other issues reported by Indigenous faculty included delays securing ethics clearance, and the lack of knowledge and support for Indigenous knowledge systems. Participants noted the need for policy reform to support social justice in the academy for Indigenous scholars.

De Leeuw, Greenwood and Lindsay (2013) focus on examples of Indigenization efforts and argue that tenure and promotion policies offer evidence of the complexity of colonialism: Indigenous faculty are called upon to perform their Indigeneity “over and above the standard

performative demands of an academic career, wherein the value of one's career (and by extension, one's employability) is assessed according to standards of scholarship that privilege certain types of scholarly achievements" (p. 388). The authors argue that tenure review processes should take into account a broader spectrum of research and service outputs. Roland (2009) proposes a framework for transforming recruitment and retention policy that includes orientation and career development opportunities for Aboriginal faculty.

Additional scholarship related to underrepresented faculty more generally resonates with the research described above. Brayboy (2003), for example, notes that underrepresented faculty are often required to implement diversity initiatives through hidden service agendas and curricula that do not exist for white faculty. This extra work for minority faculty is often under-recognized. Diversity, Brayboy continues, should be instituted by all members of the community, not just minority faculty and not just in "diversity" course requirements. Issues encountered in addressing diversity are systemic, and should be approached in systemic ways.

Fenelon (2003) explored a different type of under-recognition in the U.S. context; he argues that institutions vary in their willingness to facilitate the incorporation of underrepresented faculty in academe because they may be engaged in controversial, race-related research. Like the general public, Fenelon argues, many academics downplay experiences of racial oppression, which results in the reproduction and dissemination of dominant ideological positions. In this environment, some forms of research are valued more than others. Faculty members pursuing research on such topics as racial oppression may feel pressure because of constraints of the tenure process, despite increased diversity on campuses. Fenelon further notes: "issues revolving around American Indians remain untreated and unacceptable to most of mainstream academia, who are locked into differential treatment of so-called minority groups and are resistant to further changes or charges of racism. This means that American Indian tenure-track professors who conduct research on racial discrimination vis-à-vis American Indians are highly suspect in an academic world that has convinced itself of ubiquitous progress away from a recent past of institutional racism" (p. 87-88).

Additional research explores underrepresented faculty members' experiences of racism. Pete-Willett's ethnographic study (2001), for example, describes the structural oppression in place at participant's universities. Smith and Calasanti (2005) similarly focus on the extent to which women and minorities in the professoriate experience the workplace differently from white men as evidenced in feelings of institutional and social isolation, and intention to turnover. Miles (2015) examined the experiences of Aboriginal nursing faculty at Canadian universities, and noted a number of challenges, including: lack of knowledge and support for impact of past trauma; Aboriginal faculty not seen as authentic scholars; the extensive time required for relationship building with Aboriginal communities; roadblocks that prevent the development of culturally relevant pedagogies and research methodologies; and the invisibility of Aboriginal administrators.

Other scholars have worked to extend considerations beyond structural diversity and racism to discussions of challenges, barriers and assimilation. Smith et al (2006) conducted interviews with underrepresented faculty across Canada. They found that the increasing presence of minority academics may better serve institutional purposes of portraying a mission of diversity than actually achieving a mission of equity. For Alfred (2001), "Indigenization of the academy should not be the goal. Rather, discussions should focus on sites of discord and tension so that colonial power (as represented in universities) can be resisted. Alex-Assensoh (2003) further notes that researchers need to focus on how underrepresented faculty can become "incorporated" in the academy rather than simply "represented." Incorporation should include

access to institutional resources; representation in administration; involvement in departmental and college-level policy making; implementation of egalitarian policies; and greater parity in terms of tenure/promotion.

Further research is needed to explore the experiences and challenges of underrepresented faculty members, and in particular, Indigenous faculty. While Indigenous faculty share many concerns with other racialized faculty such as under-representation, the lack of diversity among senior administration, and the policies around tenure and promotion decisions, most of their apprehensions were unique to their Indigenous identities and cultures (Henry, 2012).

## Appendix 2

### Survey Instrument: Indigenous Faculty Members' Experiences in the Tenure and Promotion Process

#### Demographic Information

Q1	Do you self-identify <sup>3</sup> as an Indigenous <sup>4</sup> person?  Yes <span style="color: red;">continue to Q2</span> No <span style="color: red;">proceed to wrap-up screen</span> Prefer not to respond <span style="color: red;">proceed to wrap-up screen</span>
Q2	Have you self-identified as an Indigenous person to the broader university community?  Yes No Prefer not to respond
Q3	Does your university have a mechanism to formally self-identify?  Yes <span style="color: red;">continue</span> No <span style="color: red;">skip to Q5</span> Prefer not to respond <span style="color: red;">skip to Q5</span>
Q4	Have you formally self-identified at your institution?  Yes No Prefer not to respond
Q5	What is your gender?  Woman Man Trans Man Trans Woman Two-Spirited Non-binary/ third gender

<sup>3</sup> Self-identification refers to the voluntary, self-described declaration of Indigenous identity.

<sup>4</sup> Throughout this survey, "Indigenous" refers to anyone who identifies as Aboriginal or Indigenous, including the people of Turtle Island, those who identify as First Nations, Métis, Inuk (Inuit) or an alternative description of Aboriginal ancestry and/or identity (for example, Anishinaabe, Treaty #3, or Haudenosaunee), Alaskan Native, Native American, and Native Hawaiian people.

	Do not identify Prefer to self-describe _____ Prefer not to say
Q6	What type of position do you hold at your university? (select all that apply)  Full-time tenure stream <span style="color: red;">continue</span> Full-time tenured <span style="color: red;">continue</span> Full-time teaching stream <span style="color: red;">continue</span> Full-time limited term appointment <span style="color: red;">continue</span> Part-time /sessional/ contract faculty <span style="color: red;">skip to wrap-up screen</span> Administrator <span style="color: red;">continue</span> Prefer not to respond <span style="color: red;">continue</span>
Q7	What is your academic rank?  Assistant professor Associate professor Full professor Lecturer Senior lecturer Teaching professor or Master Lecturer Other: Please specify _____ Prefer not to respond
Q8	How many years have you held an academic appointment?  <span style="color: green;">Drop down menu with number of years (1,2,3,4,5...etc)</span>
Q9	How many academic appointments have you previously held at universities other than your current position?  Zero <span style="color: red;">proceed to Q11</span>  1,2,3,4,5... <span style="color: red;">continue</span>
Q10	What prompted you to change institutions?  <span style="color: blue;">[leave space for write in]</span>

**Pathways/Academic Mobility**

Q11	Who encouraged you to pursue an academic career? Choose all that apply:  Family member Teacher/professor Advisor Mentor Friend Employer Elder Co-worker Other (specify): _____
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Q19	<p>Have you <u>served as a mentor</u> at your university?</p> <p>Yes <span style="color: red;">Continue</span>          No <span style="color: red;">Skip to Q21</span>          Don't know <span style="color: red;">Skip to Q21</span>          Not applicable <span style="color: red;">Skip to Q21</span></p>
Q20	<p>Whom did you mentor?</p> <p>Check all that apply</p> <p>Indigenous students          Indigenous faculty colleagues          Non-Indigenous students          Non-Indigenous faculty colleagues          Indigenous support staff          Non-Indigenous support staff          Community members          Other (specify): _____</p>

**Teaching Experiences**

Q21	<p>To what extent to do you utilize Indigenous pedagogies and/or Indigenous ways of knowing in your classroom teaching?</p> <p>Always <span style="color: red;">continue</span>          Often <span style="color: red;">continue</span>          Occasionally <span style="color: red;">continue</span>          Rarely <span style="color: red;">skip to Q23</span>          Never <span style="color: red;">skip to Q23</span>          Don't know <span style="color: red;">skip to Q23</span>          Not applicable <span style="color: red;">skip to Q23</span></p>
Q22	<p>How does your university show support for your teaching methods?</p> <p>[provide space for fill-in answer]</p>
Q23	<p>What challenges, if any, do you encounter in fulfilling your teaching responsibilities?</p> <p>[provide space for fill-in answer]</p>
Q24	<p>Please describe challenges and opportunities related to your Indigenous identity you have experienced in interactions with students.</p> <p>[provide space for fill-in answer]</p>

## Research Experiences

Q25	<p>Is your research informed by Indigenous methodologies or Indigenous ways of knowing?</p> <p>Yes <span style="color: red;">continue</span>          No <span style="color: red;">skip to Q28</span>          Don't know <span style="color: red;">skip to Q28</span>          Not applicable <span style="color: red;">skip to Q28</span></p>
Q26	<p>Please describe how your research is informed by Indigenous ways of knowing (for example: seven living teachings, two-eyed seeing, decolonization, and/or others).</p> <p><a href="#">[Provide space for write in]</a></p>
Q27	<p>Describe any challenges you have experienced with respect to research that is informed by Indigenous ways of knowing.</p> <p><a href="#">[Provide space for write in]</a></p>
Q28	<p>Does your research involve working with Indigenous community members?</p> <p>Yes          No          Don't know          Not applicable</p>
Q29	<p>To what extent does your university support your research agenda (topics, methodology, tools, presentation, etc)?</p> <p>Very supportive <span style="color: red;">continue</span>          Supportive <span style="color: red;">continue</span>          Neither supportive nor discouraging <span style="color: red;">skip to Q31</span>          Discouraging <span style="color: red;">skip to Q31</span>          Very discouraging <span style="color: red;">skip to Q31</span>          Don't know <span style="color: red;">skip to Q31</span>          Not applicable <span style="color: red;">skip to Q31</span></p>
Q30	<p>How does your university show support for your research agenda?</p> <p><a href="#">[Provide space for write in]</a></p>

## Service/Governance Experiences

Q31	<p>To what extent are your university service/governance activities (formal and informal) related to Indigenous issues or concerns?</p> <p>All of my service activities are related to Indigenous issues          More than half of my service activities are related to Indigenous issues          About half of my service activities are related to Indigenous issues          Less than half of my service activities are related to Indigenous issues          None of my service activities are related to Indigenous issues</p>
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	<p>Don't know Not applicable</p>
Q32	<p>Are your formal and informal service/governance responsibilities different from those of your non-Indigenous colleagues?</p> <p>Yes                    <b>continue</b></p> <p>No                      <b>Skip to Q34</b></p> <p>Don't know           <b>Skip to Q34</b></p> <p>Not applicable       <b>Skip to Q34</b></p>
Q33	<p>In what ways are your formal and informal service/governance responsibilities different from those of your non-Indigenous colleagues?</p> <p><a href="#">[leave space for fill-in answer]</a></p>
Q34	<p>To what extent are your service/governance responsibilities related to Indigenous representation needs for program, department, faculty or institutional committees?</p> <p>Always Often Occasionally Rarely Never Don't know Not applicable</p>
Q35	<p>Please indicate the percentage of time you engaged in teaching, research and service as part of your faculty position over the last academic year:</p> <p>Teaching: _____% <a href="#">[write in answer for each]</a></p> <p>Research: _____%</p> <p>Service/Governance: _____%</p>

**Campus Environment**

Q36	<p>What are your sources of professional support?</p> <p>Check all that apply:</p> <p>Non-Indigenous department, faculty, or university colleagues Other Indigenous scholars at my university Non-Indigenous campus administrators Indigenous campus administrators Other Indigenous scholars at another university Professional organization(s) Mentor(s) provided by my university</p>
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	<p>Mentor(s) I have sought on my own  Family members  Community members  Elders  Friends  Events/Celebrations  Campus green spaces  Land  Other (please specify): _____</p>
<p>Q37</p>	<p>How often are you the only self-identified Indigenous person at a department or university event or meeting?</p> <p>I am always the only self-identified Indigenous person  I am usually the only self-identified Indigenous person  I am occasionally the only self-identified Indigenous person  I am never the only self-identified Indigenous person  Don't know  Not applicable</p>
<p>Q38</p>	<p>How often are you asked to speak on behalf of, or provide perspectives of, Indigenous people at campus meetings or events?</p> <p>Very frequently  Occasionally  Never  Don't know  Not applicable</p>
<p>Q39</p>	<p>To what extent is your <b>disciplinary</b> knowledge, scholarship and experience valued by your colleagues?</p> <p>Highly valued  Somewhat valued  Neither valued nor dismissed  Somewhat dismissed  Dismissed  Don't know  Not applicable</p>
<p>Q40</p>	<p>In terms of your Indigenous identity, to what extent do you feel respected by your colleagues?</p> <p>Highly respected  Somewhat respected  Neither respected nor disrespected  Somewhat disrespected  Disrespected  Don't know  Not applicable</p>
<p>Q41</p>	<p>To what extent are Indigenous worldviews valued at your university?</p> <p>Indigenous worldviews are highly valued  Indigenous worldviews are somewhat valued  Indigenous worldviews are neither valued nor dismissed  Indigenous worldviews are somewhat dismissed</p>

	<p>Indigenous worldviews are dismissed</p> <p>Don't know</p> <p>Not applicable</p>
Q42	<p>To what extent are Indigenous worldviews valued in your faculty?</p> <p>Indigenous worldviews are highly valued</p> <p>Indigenous worldviews are somewhat valued</p> <p>Indigenous worldviews are neither valued nor dismissed</p> <p>Indigenous worldviews are somewhat dismissed</p> <p>Indigenous worldviews are dismissed</p> <p>Don't know</p> <p>Not applicable</p>
Q43	<p>To what extent are Indigenous worldviews valued by your department?</p> <p>Indigenous worldviews are highly valued</p> <p>Indigenous worldviews are somewhat valued</p> <p>Indigenous worldviews are neither valued nor dismissed</p> <p>Indigenous worldviews are somewhat dismissed</p> <p>Indigenous worldviews are dismissed</p> <p>Don't know</p> <p>Not applicable</p>

**Tenure and Promotion**

Q44	<p>Have you completed (or are you in the process of) the tenure and/or promotion process at your university?</p> <p>Yes (tenure process)                      <b>continue</b></p> <p>Yes (promotion process)                      <b>continue</b></p> <p>Yes (tenure process and promotion process)                      <b>continue</b></p> <p>No    <b>skip to Q51</b></p> <p>Not applicable                                      <b>skip to Q51</b></p>
Q45	<p>Does your department have a formal tenure and/or promotion policy that includes explicit recognition of Indigenous scholarship, methodologies and worldviews?</p> <p>Yes (tenure policy)                              <b>continue</b></p> <p>Yes (promotion policy)                              <b>continue</b></p> <p>Yes (tenure policy and promotion policy)                      <b>continue</b></p> <p>No    <b>skip to Q47</b></p> <p>Don't know    <b>skip to Q47</b></p>
Q46	<p>What was/is the impact of these policies or practices on your experience?</p> <p><a href="#">[Leave space for write-in]</a></p>
Q47	<p>What challenges related to Indigeneity, if any, did you experience (or are you experiencing) in the tenure and/or promotion process?</p> <p><a href="#">Leave space for write-in</a></p>

Q48	<p>Do you think the challenges you experienced with either tenure and/or promotion differ from your non-Indigenous colleagues? If so, please describe</p> <p>Yes <b>follow up with "please describe"</b></p> <p>No <b>continue</b></p>
Q49	<p>Aside from tenure and/or promotion, are you aware of policies and practices at your institution that have an unequal impact on Indigenous scholars compared to others?</p> <p>Yes <b>continue</b></p> <p>No <b>skip to Q51</b></p> <p>Don't know <b>skip to Q51</b></p>
Q50	<p>Please describe the policy or practice and the impact of these policies or practices on you or other Indigenous colleagues.</p> <p><b>Leave space for write-in</b></p>

**General**

Q51	<p>Please provide any additional comments about your experiences as an Indigenous faculty member.</p> <p><b>Leave space for write-in</b></p>
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