

LETHBRIDGE COLLEGE NIITSITAPI STRATEGY

# COMING TOGETHER IN A HOLISTIC WAY:

LETHBRIDGE COLLEGE NIITSITAPI STRATEGY



  
Lethbridge  
College

# ACKNOWLEDGEMENT TO SIKSIKAITSITAPI

**LETHBRIDGE COLLEGE IS LOCATED IN THE CENTRAL AREA OF LANDS TRADITIONALLY OCCUPIED BY SIKSIKAITSITAPI, THE BLACKFOOT CONFEDERACY.**

The natural borders of Blackfoot lands extended north to south from the North Saskatchewan River in Alberta and Saskatchewan to the Yellowstone River in the state of Montana, and east to west from the Great Sand Hills in the current province of Saskatchewan to the mountainous Continental Divide. Today, four nations make up the Blackfoot Confederacy or Siksikaitsitapi: the Apaitsitapi or Kainai (Blood Tribe), the Aapatohsipiikani or Piikani Nation and Siksika Nation located in southern Alberta, as well as the Ampskaapi'piikani or Blackfeet Tribe located in northern Montana.

With guidance from *Kaahsinnooniiks*, it is the intent of our college community to honour the land from a place of connection, Kakyosin, to become fully aware and truly recognize the knowledge encompassed of what it means to say we are on Blackfoot Territory. Our college has the honour of holding the Blackfoot name *Ohkotoki'aahkkoiyiiniimaan* (Stone Pipe). Its meaning connects our place of learning to the land and to the promise and principle that the land sustains all.

As both the traditional and current Land Keepers of this area, the Blackfoot Nations have welcomed people from other Indigenous territories, including all signatory Nations of Treaty No. 7, members of the Métis Nation of Alberta Region 3, and non-Indigenous people who have come to call the City of Lethbridge home.

# SPECIAL THANKS TO INDIGENOUS COMMUNITY AND PARTNERS

We would like to acknowledge all current and past members of the Lethbridge College President's Indigenous Advisory Council (PIAC) for the contributions made through fundamental dialogue and key perspectives that have initiated a circle of learning and instituted strategy development. The members of IAC comprised leaders from the Blood Tribe, Piikani, Métis Local 2003 and key agencies that serve the Indigenous community in Lethbridge. We also thank all local Indigenous community members who attended Indigenous strategy engagements and provided their invaluable thoughts on what Lethbridge College means to the community, both personally and professionally.

Lethbridge College Indigenous Services would like to express our heartfelt appreciation to our college leadership, Deans' Council, students, staff, faculty, and all community members who participated in our engagement events. Thank you for providing your thoughts, for taking the opportunity to learn with open hearts and minds, and for sharing your knowledge and lived experience. Your contributions have given us a starting point for developing a holistic strategy.

Lethbridge College Indigenous Services would also like to recognize the outstanding partnership of the RBC Foundation through its Future Launch Program. RBC's continuous financial contribution to our initiatives that support Indigenous student success allows for the enhancement of our Indigenous-focused student support services, programming, and events. RBC is a key financial partner in the development of *Coming Together in a Holistic Way: Lethbridge College Niitsitapi Strategy*.



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# FOREWORD

Oki!

Thank you for taking the time to learn more about Lethbridge College's *Niitsitapi* Strategy. This is an incredibly important marker in our ongoing journey to support our Indigenous students and the local Indigenous community.

It is a privilege to be located on the traditional lands of the *Siksikaitsitapi* (Blackfoot Confederacy) and it is our responsibility to honour and respect what that means. We must deepen our understanding of traditional cultures and ways of knowing, and we are committed to taking definitive action to support these communities. We must be leaders in implementing the actions of the Truth and Reconciliation Commission. And we must support the education of Indigenous learners and all people in our community, including the Indigenousization of our campus and curriculum.

This strategy is not the start of that work, but rather it is an extension and continuation of work we have been doing for many years. As proud signatories of Colleges and Institutes Canada's Indigenous Education Protocol, we have committed to making Indigenous education a priority, establishing Indigenous-centred holistic support services and building relationships with our Indigenous communities. Being a part of this protocol has allowed us to work with and learn from colleagues across Canada, which has been invaluable.

This strategy will help to guide us in our work going forward and allow us to strive to meet the outcomes contained within. I recognize that achieving our college's vision of leading and transforming education in Alberta is only possible when we truly engage and take action. It is the responsibility of every employee to do their part in working towards these outcomes.

I want to sincerely thank everyone who participated in the creation of this strategy. From our Indigenous Services and Student Affairs teams who provided the leadership to make this a reality, to everyone who provided input, both within and outside of our campus community, this strategy is the result of your time, expertise and passion.

Our college's Blackfoot name is *Ohkotoki'aahkkojiyiniimaan*, which means Stone Pipe. The offering of a stone pipe is a promise or a peace bond made with the honesty and integrity needed to fulfill the commitment. This strategy is our promise and commitment to our students, our college community and all Indigenous communities. Thank you for taking the time to learn more about it.

**DR. PAULA BURNS**

*Piita'gaaksiimaak* (Eagle Whistle Woman)  
Lethbridge College President and CEO








# OUR COLLECTIVE STORY: COMING TOGETHER IN A HOLISTIC WAY

Through the collaborative work and shared leadership that went in to developing *Coming Together in a Holistic Way: Lethbridge College Niitsitapi Strategy*, it was important for us to create our college's collective story merged with *Niitsitapi'ksimpstaan* (Real Thinking).

Indigenous Services envisions a space of Indigenous cultural inclusion and decolonization of the academic institution; in our day-to-day responsibility of supporting student success, we understand what it is like to be Indigenous. Some thoughts that came to mind in the process of formulating this strategy and bringing it to a full institutional level led to us ponder the hard conversations and ask:

- + Could we be **MORE** than just a territorial acknowledgement?
- + Could we utilize **INDIGENOUS CULTURE AS A FOUNDATION FOR INNOVATIVE CHANGE** of the traditional institutional structure of education?
- + **ARE WE READY** to weave aspects of cultural perspective, knowledge and competency into the academic curriculum and the college as a whole?



Through our internal engagements, we provided awareness of honest accounts of the dark history of education for Indigenous people through Indian Residential Schools as well as the current diverse perspective of resilience carried by Indigenous students in their commitment to attaining higher education. Our Indigenous Services team is the epitome of diversity; thus, another piece of our internal engagement involved modelling what it would look like to be in a decolonized space. We took some time to share who we are as individuals, not based on our employee titles, but as people of the communities to which we belong. Each team member encompasses differences in the communities we represent, and each of us brings our stories, our identities, our lived perspectives and the pieces of cultural knowledge we carry to our work and lives. In sharing our diverse voices, we hoped to show the strength that comes from embracing difference by creating a place for people to be vulnerable in order to succeed and be resilient. By connecting with our colleagues through sharing who we are on a personal level, we hoped to encourage thoughts of what it might be like for Indigenous students to realize an identity of confidence and of belonging while on their post-secondary journeys at Lethbridge College.

Through our former *Niitsitapi Indigenization Plan 2016-19*, we set some operational goals for Indigenous Services and provided recommendations for what we envisioned each area of the college could work towards in terms of reconciliation, decolonizing the educational institution, and indigenizing curriculum. We accomplished some celebrated work internally through our plan. We also saw many positive impacts that resulted from the *Niitsitapi Indigenization Plan* and our recommendations flowed into other areas of the college. Some examples of this include the Learning Café bulletin board highlighting Indigenous resources, cultural awareness training for staff and faculty, cultural awareness training infused into both the Centre for Justice and Human Services and the Centre for Health and Wellness, and collaboration with Human Resources in developing cultural-specific core competencies.

The opportunity to develop a *Niitsitapi* strategy to guide the college forward allowed us to reflect on and re-access our goals. Missing in our earlier *Niitsitapi Indigenization Plan* were the voices of our college community. While we did provide recommendations from our perspective, we felt it was essential to also hear stories from the college community to gain insight into our collective level of cultural knowledge respective to Indigenous peoples, their communities, and historical and current viewpoints. The perspectives of our college staff and faculty were a key starting point as we began work on developing our strategy. Establishing our college's cultural competency would provide clear direction on where to begin reconciliation efforts. What guidance would come from our Indigenous Services area? What are we currently doing and what do we hope for the future? What would we need from external Indigenous community stakeholders? How would we know what to ask of them if we did not first know our needs?

We hope through our *Coming Together in a Holistic Way: Lethbridge College Niitsitapi Strategy*, we can assist in supporting a culturally inclusive environment. What story will you share in your journey of embracing culture and building relationships with the Indigenous community? We look forward to hearing it.

**WHAT STORY WILL  
YOU SHARE ON YOUR  
JOURNEY OF EMBRACING  
CULTURE AND BUILDING  
RELATIONSHIPS WITH THE  
INDIGENOUS COMMUNITY?**

# EXECUTIVE SUMMARY

Lethbridge College is committed to leading and transforming education in Alberta. As we work towards our goals of success in teaching and learning excellence—including who we are as people, as a culture and as a community—our approach is principled on quality, collaboration, sustainability, accessibility and diversity.

In an effort to meet the goal of delivering high quality, accessible and affordable post-secondary education, the college is anchored by its overarching goals. One of these is a commitment to:

Improve the lives of learners and communities through recognition and respect for the distinct cultures, languages, histories and contemporary perspectives of Indigenous people and Indigenous-centred education.

In summer 2019, Lethbridge College embarked on its journey towards developing an institutional Niitsitapi Strategy. Building upon and re-examining the *2016–19 Niitsitapi Indigenization Plan*, the college's Indigenous Services team reflected on the importance of developing a strategy that would evolve through sharing our individual visions, our stories and our perspectives to build our collective story of what Indigenous education means to Lethbridge College. Through the guidance of our Blackfoot and Métis Grandparents, we recognized (and continue to recognize) the connection and importance of the reciprocal relationship of place and the foundation it provides for ways of learning and being. Therefore, *Coming Together in a Holistic Way: Lethbridge College Niitsitapi Strategy* is a living document, encompassing the knowledge of *Niitsitapiisinni* to guide the college collectively while providing an understanding of the cultural perspective of Indigenous peoples and community as we come together for inclusive, diverse, engaged and successful education.

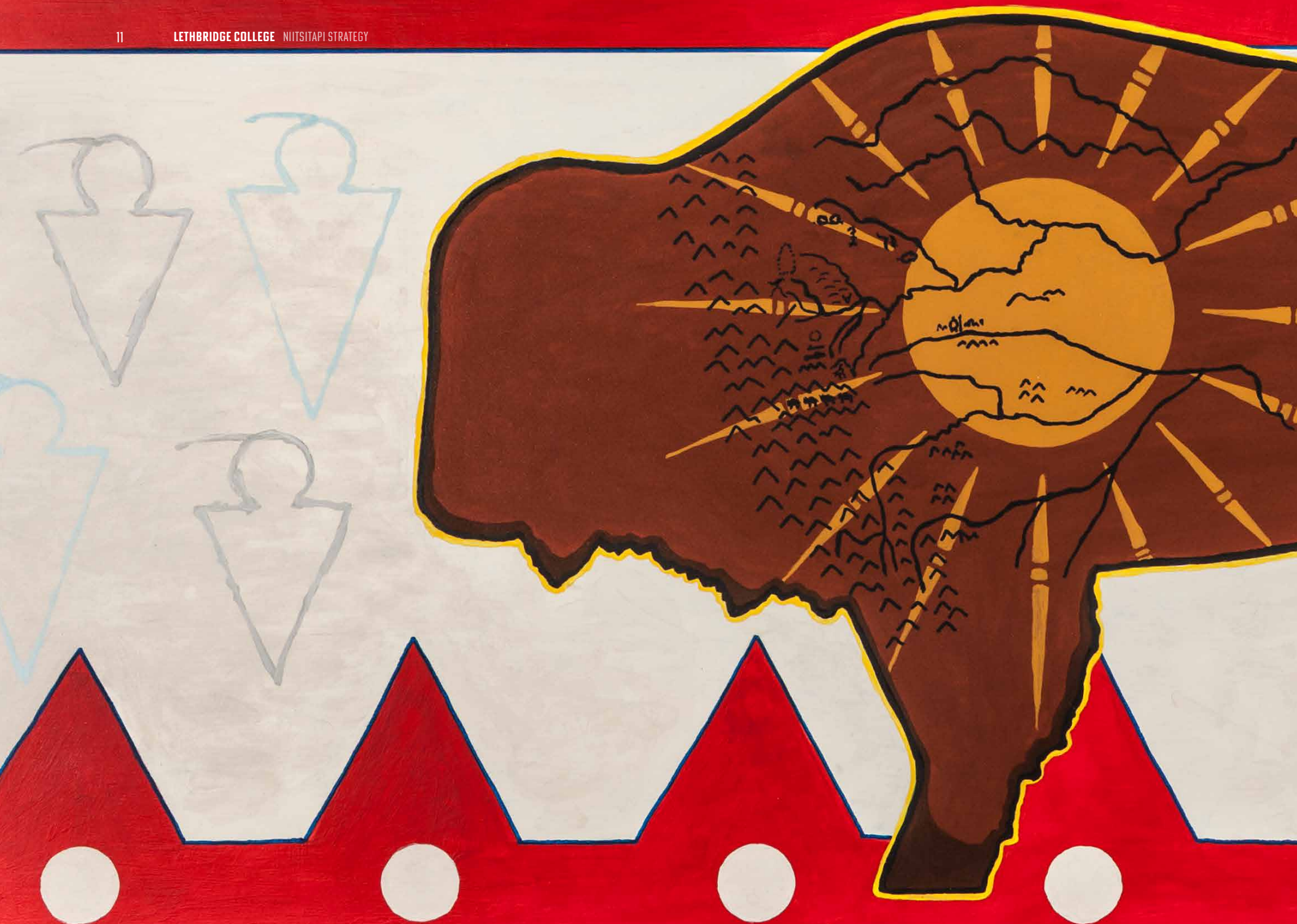
As with sources of reference for the former *Niitsitapi Indigenization Plan*, we will continue to reference and achieve recommendations outlined in the Truth and Reconciliation (TRC) Calls to Action and Colleges and Institutes Canada (CICan) Indigenous Education Protocols for the *Lethbridge College Niitsitapi Strategy*. Additional documents of reference that will be key resources are the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the report on Perspectives on Reconciliation: A Summer Institute, a program hosted by Yukon College and Vancouver Island University that connected college and university presidents and Reconciliation Leads in 2019.

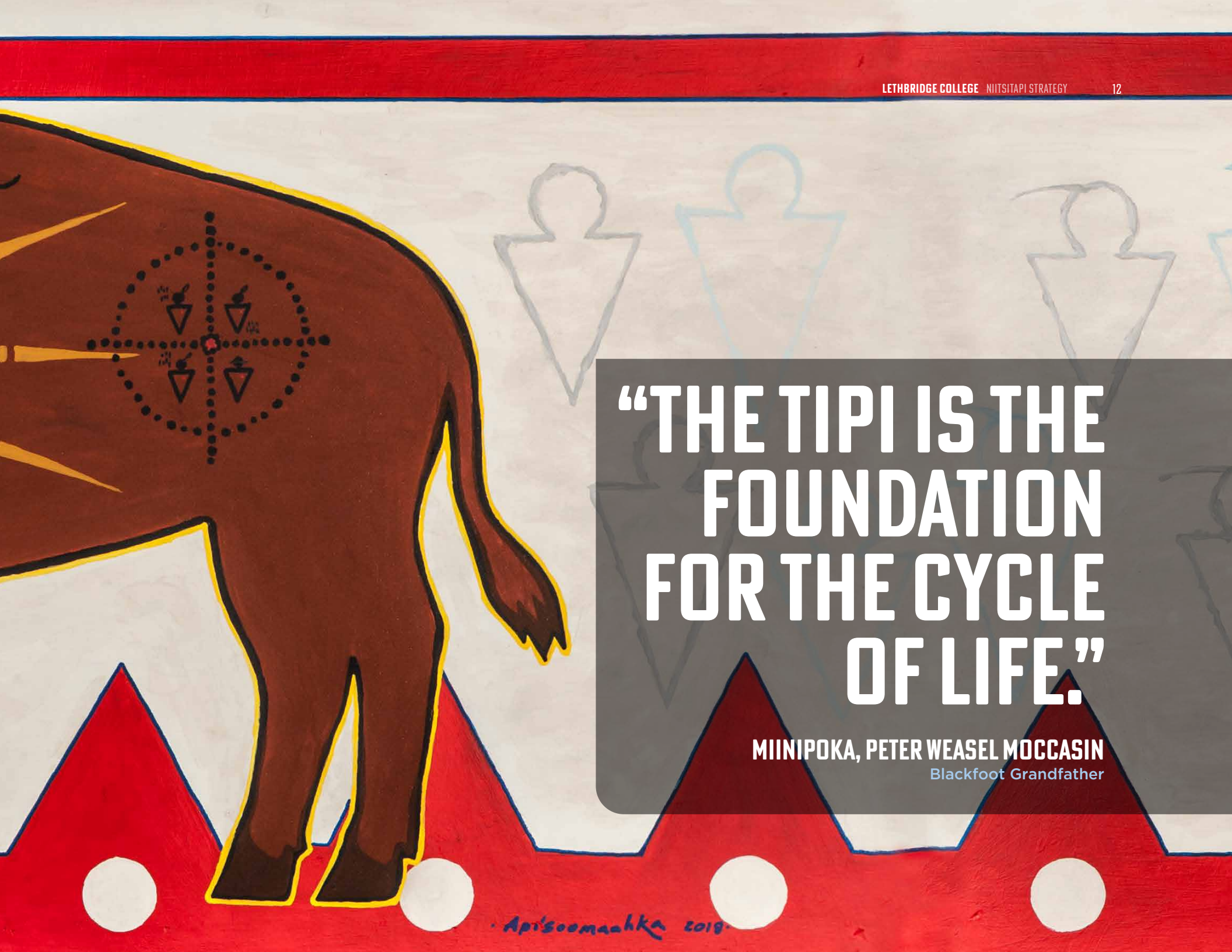
# FRAMEWORK

A framework developed upon *Niitsitapi* Knowledge Paradigm or *Niitsitapiipaitapiiyssin* was our foundation as we began the groundwork for meeting our goals of cultural relevance and upholding our commitment to honouring the land and knowledge of the Blackfoot people. The framework arrangement is a tipi ring, a landmark symbol of significant creation by the Blackfoot people. The tipi ring is captured on the Blackfoot Confederacy Flag, designed by Blood Tribe Grandfather *Aatso'towa*, the late Andy Black Water. The collaborative design of collective thought also included esteemed Blackfoot Grandparents and Knowledge Holders; the flag flies with pride and honour on our college grounds. Through our strategy, we wanted to bring the teaching that tipi rings are spaces on the land that once held a tipi; within the Blackfoot tipi many teachings transpire and transfers of knowledge take place. An important concept to understand is that Indigenous people are not only a people of the past; history is a part of the whole of life that has brought us to today and the transfer of knowledge never ends.

Our Blackfoot Grandfather *Miinipoka*, Peter Weasel Moccasin, always reminds us that the tipi is the foundation for the cycle of life. Represented within the tipi is an ideal of four stages of life beginning at birth and continuing for one hundred winters and summers; each area of our framework has five stones or representations of tipi poles representing five years.

In planning for engagement, we aligned college departments and centres with strategy themes they more closely represented and could provide thought and expertise on. We included a broader circle of Community Stakeholder groups aligned with each college department and centre. The arrow at the centre points to the west direction, the common seating area of the tipi's host, Elders and those learning. Around the perimeter is a dotted circle that represents the CIGAN Indigenous Education Protocols that guide our work and are aligned to each theme; however, the dotted circle denotes that they work holistically together and can easily be applied to other areas around the circle. When a tipi is set, the four largest and strongest poles set the foundational structure; these four poles are placed at the west and east doors. In our framework paradigm, college leadership are at the door symbolizing a commitment to enter the space of learning from the *Niitsitapi* community, and the Elders who guide us are at the east and the west, both areas where they sit in the tipi guiding those engaged in the learning process.

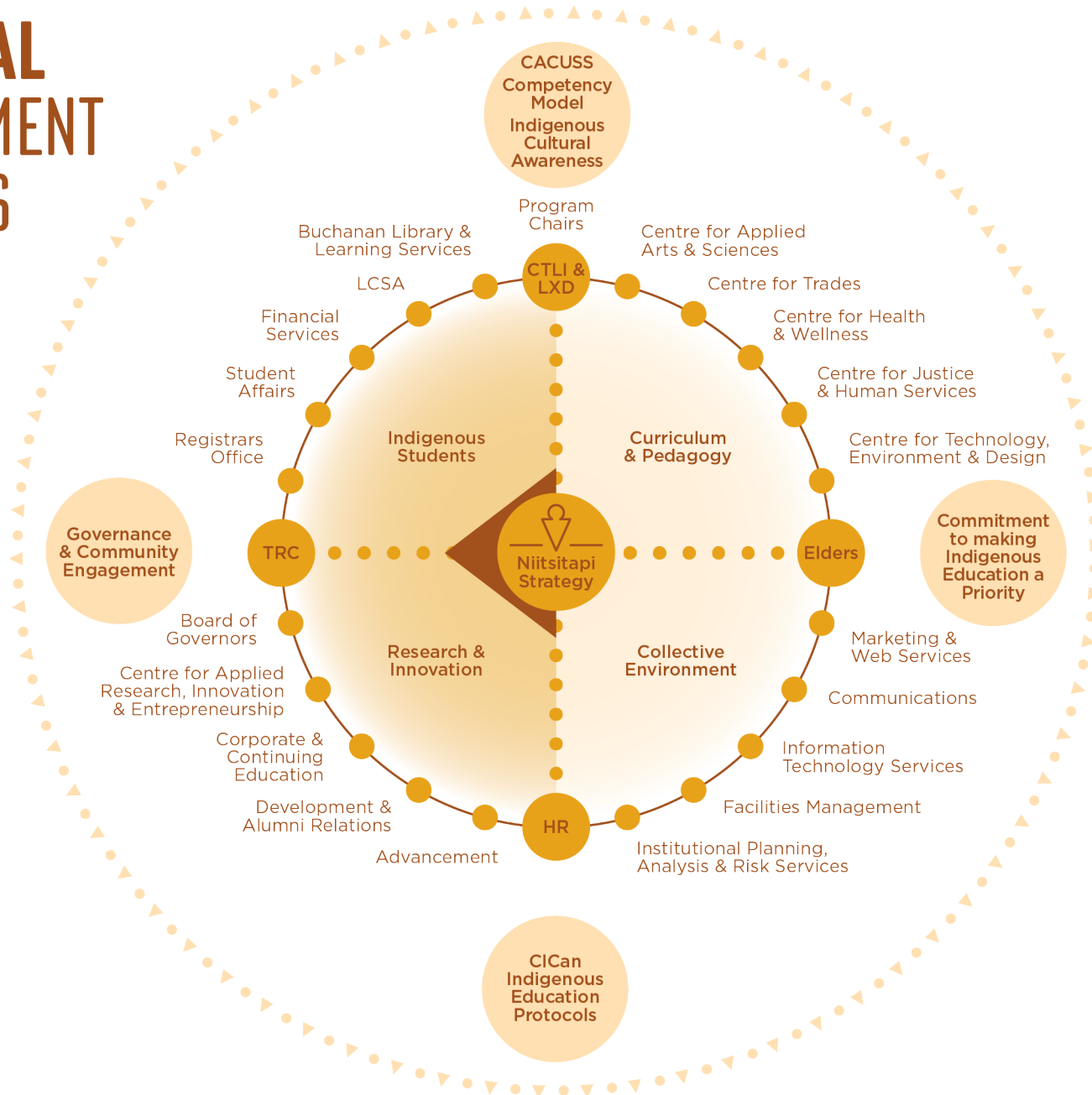




**“THE TIPI IS THE  
FOUNDATION  
FOR THE CYCLE  
OF LIFE.”**

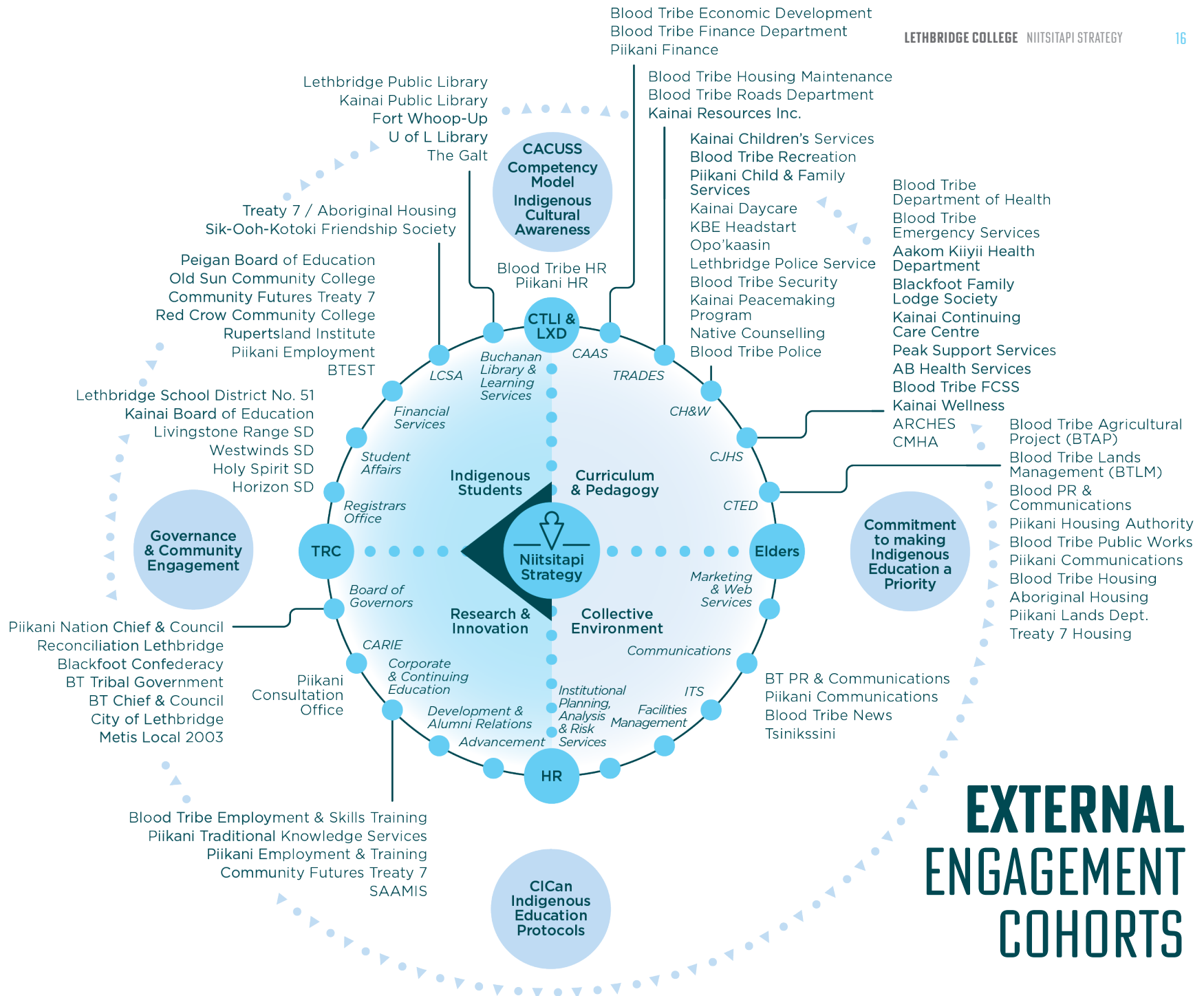
**MIINIPOKA, PETER WEASEL MOCCASIN**  
Blackfoot Grandfather

# INTERNAL ENGAGEMENT COHORTS









## OVERARCHING THEMES

In aligning with strategic priorities of the college and needs that evolved from the *Niitsitapi Indigenization Plan*, the following overarching themes emerged that provided focus for the *Niitsitapi Strategy*:

### GOVERNANCE AND COMMUNITY

Include Indigenous peoples at the college governance level with enhanced community relations.

### INDIGENOUS STUDENTS

Prioritize becoming holistically student-centred.

## **CURRICULUM AND PEDAGOGY**

Develop and incorporate relevant Indigenous-focused curriculum and learning approaches.

## **COLLECTIVE ENVIRONMENT**

Become a holistic space of equality, diversity and inclusion.

## **RESEARCH AND INNOVATION**

Enhance Indigenous research, innovation and entrepreneurship collaboratively with Indigenous people, communities, businesses, and organizations.

## ENGAGEMENT OVERVIEW

A key starting point was evaluating the status of Lethbridge College's level of cultural competency; from this, we gained some beneficial insight to direct our strategy outcomes. Through this engagement process, we conducted 13 internal engagement sessions in which over 200 college staff and faculty members participated, capturing over 1300 internal responses of qualitative data. In October 2019, we conducted an Indigenous Student Survey. A total of 92 students completed the survey, which represents 25 per cent of current students self-identified as Indigenous. The Indigenous Student Survey provided both quantitative and qualitative data that summarized the need for additional supports and programming to be in place college-wide. Internal engagement also highlighted the need for greater academic support, as well as cultural awareness and competency training for all staff and students, indigenization of curriculum, and additional cultural programming.

This internal insight was beneficial as we embarked on external engagement, as it enabled us to provide our Indigenous community stakeholders with the perspectives of our students, staff and faculty and highlight the potential collaborative partnership that could arise in achieving a totality of holistic post-secondary experience for Indigenous students. An external Community Stakeholder Engagement Launch with local Indigenous leadership was held in November 2019. Through these engagements, we sought out Indigenous leadership voices of expertise on community needs and how Lethbridge College could enhance the post-secondary experience of Indigenous learners, as well as brainstorm what we could accomplish through collaboration and how to build stronger partnerships.

Following the launch, we hosted five additional external community engagement sessions through February 2020. External community partners and stakeholders were partnered with internal departments and centres to complement alignment between entities. We hoped this connection would motivate conversations for future partnerships and priorities. In total, we had over 93 external community partner engagements and captured over 400 external responses of qualitative data. From both internal and external engagement, we gained qualitative feedback comprising over 1800 perspectives.

13

INTERNAL  
ENGAGEMENT  
SESSIONS

200

STAFF AND FACULTY  
PARTICIPATED

1300

INTERNAL  
RESPONSES OF  
QUALITATIVE DATA

6

EXTERNAL  
ENGAGEMENT  
SESSIONS

93

EXTERNAL  
COMMUNITY PARTNER  
ENGAGEMENTS

400

EXTERNAL  
RESPONSES OF  
QUALITATIVE DATA

1

INDIGENOUS  
STUDENT SURVEY

25%

OF LC STUDENTS  
(self-identified as indigenous)  
PARTICIPATED

92

INDIGENOUS  
STUDENTS SURVEYED

1800

UNIQUE POINTS OF  
INTERNAL AND EXTERNAL  
QUALITATIVE FEEDBACK

TOP CONCEPTS THAT EMERGED FROM THE QUALITATIVE DATA:

**CULTURAL AWARENESS AND COMPETENCY**  
**COLLABORATION**  
**INCLUSION**  
**COMMUNITY**  
**RELATIONSHIPS**

The recommended focuses, priority outcomes and key initiatives centre on these main concepts within each overarching theme, and together shape *Coming Together in a Holistic Way: Lethbridge College Niitsitapi Strategy*.





# THEME 1: GOVERNANCE AND COMMUNITY

**LETHBRIDGE COLLEGE LEADERSHIP COMMITS TO PRIORITIZING INDIGENOUS EDUCATION BY ESTABLISHING GOVERNANCE PRACTICES THAT STRENGTHEN AND SUSTAIN INDIGENOUS COMMUNITIES, THEREBY RECOGNIZING AND RESPECTING THEIR DIVERSE PERSPECTIVES.**

## FOCUS 1.1

Operation of governance structures includes Indigenous Peoples at all levels of decision-making.

### PRIORITY OUTCOMES

- Lethbridge College's institutional strategic plan includes a mandate to meet the needs of Indigenous learners and communities.
- Indigenous-centred education and reconciliation is evident throughout our institution.
- Regional and provincial evaluation metrics promote collaboration and assess systemic change across post-secondary institutions.
- Evidence of shared institutional accountability in implementing the *Niitsitapi Strategy*.
- The President's Indigenous Advisory Council provides the foundation for relationship building and community perspective.
- Indigenous and non-Indigenous staff, faculty, leaders and allies are engaged in *Niitsitapi Strategy* goals and initiatives.
- Prioritize creating opportunities for including Indigenous representation on college boards and committees, such as the Lethbridge College Board of Governors, program advisory committees, student associations and college advisory councils.

## FOCUS 1.2

Governing documents, policies and procedures reflect the perspectives of Indigenous Peoples.

### PRIORITY OUTCOMES

- Clear protocols exist for the ongoing use and preservation of the Blackfoot Territorial Acknowledgement.
- Policy, process and practice reflect Indigenous perspectives and cultural protocols where appropriate.

## FOCUS 1.3

Demonstrate respectful engagement practices and protocol with Indigenous communities.

### PRIORITY OUTCOMES

- Respectful engagement and cultural protocol are followed when engaging with members of the Blackfoot and other First Nations, Métis and Inuit communities.
- Student funding needs are addressed through strong partnership with Indigenous Funding Agencies and Sponsors.
- Existing community engagement activities are captured and broadly communicated and celebrated, setting an example for future collaborations and partnerships between the college and Indigenous community stakeholders.
- The pursuit of donor and fundraising support happens collaboratively within the college.

## THEME 2: INDIGENOUS STUDENTS



**INCREASE RECRUITMENT, ENROLMENT, RETENTION AND GRADUATION RATES OF INDIGENOUS STUDENTS BY BUILDING RELATIONSHIPS WITH INDIGENOUS COMMUNITIES AND DEVELOPING PATHWAYS TO ASSIST THEM TO BE SUCCESSFUL DURING THE STUDENT LIFECYCLE AT LETHBRIDGE COLLEGE.**

## FOCUS 2.1

**Effectively plan the transition to post-secondary for Indigenous students, highlighting pathways to student success.**

### PRIORITY OUTCOMES

- Indigenous student recruitment and enrolment targets reflect a collaborative effort of Recruitment Services with the Indigenous community through boards of education, schools, funding agencies and tribal colleges to assist student transitions into Lethbridge College.
- Indigenous students are informed and knowledgeable of services, supports and information that leads to successful practices throughout their post-secondary experience.
- The application and admission process support the Indigenous student through effective communication and procedures.
- New and existing partnerships with tribal colleges and Indigenous entities are effective and support the transfer of learners in and out of the college.

## FOCUS 2.2

**During enrolment at Lethbridge College, provide term-to-term holistic services to assist continued Indigenous student success.**

### PRIORITY OUTCOMES

- Indigenous Services staff use informed and culturally appropriate methods to collect data, and then use it to develop and provide relevant and effective services and programming to students.
- Indigenous cultural practices and ways of knowing are infused throughout support services and programming.
- Indigenous student success stories are highlighted in institutional communications instilling a sense of pride in Indigenous students' identity.
- Student support programming is considerate of and reflects Indigenous student needs.

## FOCUS 2.3

**Assist and prepare Indigenous students for the transition beyond Lethbridge College.**

### PRIORITY OUTCOMES

- Indigenous students successfully transition to opportunities for career advancement after graduation.
- Alumni Engagement maintains connections with Indigenous alumni and explores opportunities for future partnerships.



# THEME 3: CURRICULUM AND PEDAGOGY

## DECOLONIZE PROGRAM CURRICULUM, COURSES AND LEARNING APPROACHES BY INFUSING AND DEVELOPING INDIGENOUS CONTENT AND WAYS OF KNOWING ACROSS ALL ACADEMIC CENTRES.

### FOCUS 3.1

Develop Indigenous-focused curriculum and innovative delivery of content considerate to the possibilities of Indigenous land-based learning, Blackfoot language preservation and revitalization, and foundational course development.

#### PRIORITY OUTCOMES

- Relevant Indigenous content and resources are evident throughout the curriculum where appropriate.
- Where fundamentally required, program reviews and new program development includes curriculum and course content specific to Blackfoot, Métis, Inuit and Indigenous peoples, including the written history, oral history, culture, traditions, legacy of residential schools and truth, healing and reconciliation of Indigenous people.
- Value is recognized and support provided for the presence, recognition, preservation, revitalization, and inclusion of the Blackfoot language as an important component in Lethbridge College academic programs.
- Value is recognized and support provided for the inclusion of Indigenous cultural perspectives as an important component in academic programs and student development.
- Opportunities exist for practicum placements in Indigenous communities and organizations.

### FOCUS 3.2

Provide faculty and students diverse learning environments to develop cultural competency through focused Indigenous cultural awareness training.

#### PRIORITY OUTCOMES

- Faculty prioritizes the inclusion of Indigenous cultural competency into their individual professional development.
- A range of relevant Indigenous cultural awareness training exist for faculty and students.

### FOCUS 3.3

Deliver an Indigenous Career Pathways (ICP) program that provides Indigenous students with seamless collaboration between faculty, student services and cultural supports in transition to post-secondary.

#### PRIORITY OUTCOMES

- ICP program review completed and recommendations implemented as outlined in the Lethbridge College Academic Program Policy.
- ICP program stream options meet Indigenous students and community needs in relation to economic sustainability.
- Students, and internal and external partners, receive current and consistent ICP program information and updates.
- Dedicated ICP program specialists provide support for ICP student needs, as well as foster relations with program partners both internally and externally.

# THEME 4: COLLECTIVE ENVIRONMENT



**BECOME A DIVERSE, INCLUSIVE, EQUITABLE, SPACE WHILE FURTHER ENCOMPASSING A MINDSET OF INDIGENOUS CULTURAL COMPETENCY.**

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## FOCUS 4.1

**Prioritize Indigenous cultural competency of the college community through focused Indigenous cultural awareness training to accomplish a culturally inclusive environment.**

### PRIORITY OUTCOMES

- Leadership and guidance provided for Indigenous cultural awareness facilitator training and professional development.
  - Indigenous Cultural Awareness training and professional development implemented for all faculty, staff and board members.
  - Lethbridge College infuses Indigenous cultural competencies into the staff core competencies.
- 

## FOCUS 4.2

**Increase recruitment, retention and success of Indigenous staff and faculty.**

### PRIORITY OUTCOMES

- Prioritize equitable and inclusive hiring process for Indigenous employees ensuring active recruiting and retaining of Indigenous peoples for both faculty and staff positions.
- Recognize that traditional westernized organizational structure, such as that of most post-secondary institutions, may not be culturally conducive, flexible and adaptive to inclusive practices to create a positive work experience.

## FOCUS 4.3

**Create an environment that is inclusive and respectful and that visually honours Indigenous culture and traditional keepers of the territory.**

### PRIORITY OUTCOMES

- Indigenous culture, history, artwork and symbolism is displayed in prominent locations on campus.
  - Strategic placement of Indigenous art, culture and artifacts throughout campus builds knowledge, awareness and a sense of belonging for students, staff and community members.
  - Blackfoot language is incorporated to provide opportunities for college community and patrons to become familiar with, instill pride in and assist preservation of the language.
  - The Niitsitapi Gathering Place is accessed by both students and employees to enhance understanding and appreciation of Indigenous culture and ways of knowing through a variety of means.
- 

## FOCUS 4.4

**Develop Communications and messaging that is inclusive and respectful of Indigenous peoples and protocols.**

### PRIORITY OUTCOME

- Lethbridge College communications and marketing are respectful and inclusive of Indigenous peoples through highlighting both internal and external initiatives, priorities and projects with Indigenous communities and stakeholders.

# THEME 5: RESEARCH AND INNOVATION



**ENHANCE INDIGENOUS RESEARCH,  
INNOVATION AND ENTREPRENEURSHIP  
COLLABORATIVELY WITH INDIGENOUS  
PEOPLES, COMMUNITIES, BUSINESSES, AND  
ORGANIZATIONS.**

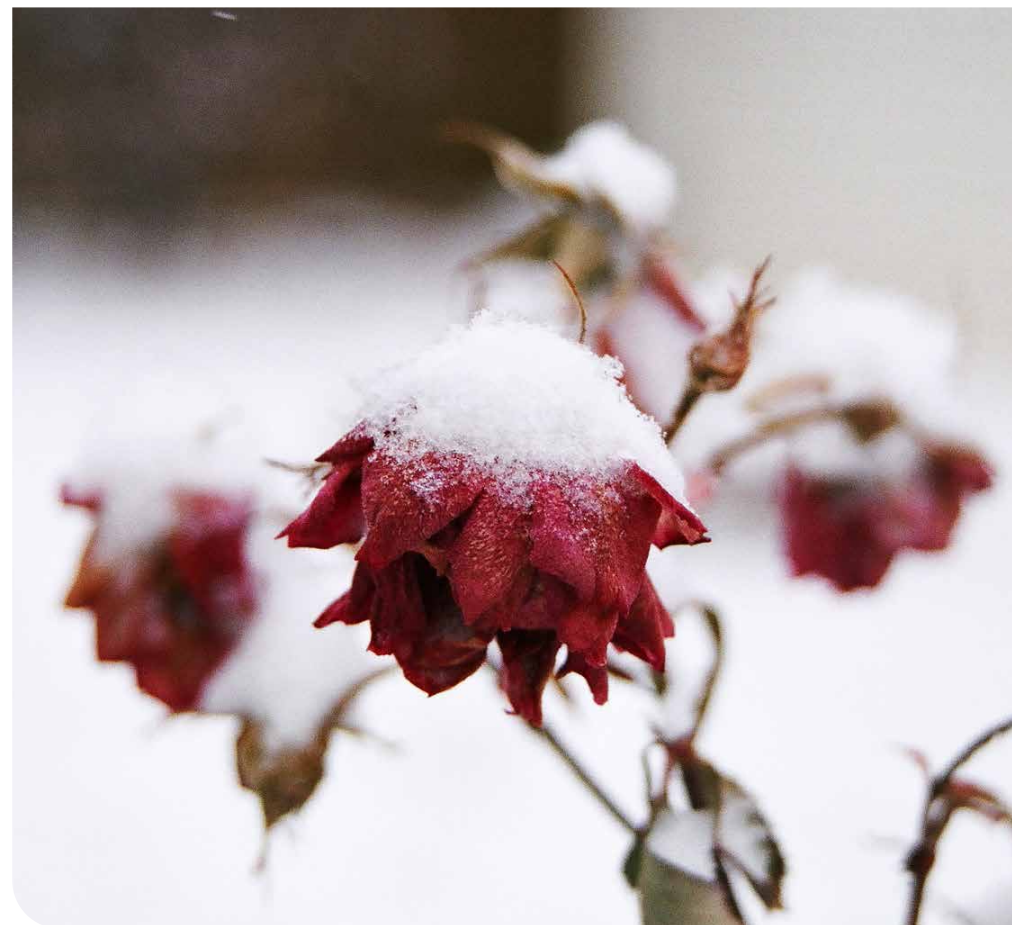
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## FOCUS 5.1

Enhance Indigenous applied research, innovation and entrepreneurship opportunities through partnership with Indigenous communities, businesses, organizations and peoples.

### PRIORITY OUTCOMES

- Research practices include respectful engagement and protocols when building relationships with Indigenous communities and peoples.
- Lethbridge College's Equity, Diversity and Inclusion (EDI) initiatives adhere to the TRC's Calls to Action and Recommendations, acknowledging reconciliation as a primary objective.
- Lethbridge College adheres to the First Nations Information Governance Centre (FNIGC) principles of OCAP® when engaging in research with First Nations and understands how data is to be collected, protected, used, or shared.



# APPENDIX A:

# GLOSSARY OF TERMS

***Aapatohsipiikani*** – Blackfoot language reference to the Piikani Nation located in southern Alberta; part of the Blackfoot Confederacy.

***Ampskaapi'piikani*** – Blackfoot language reference to the Blackfeet Tribe located in northern Montana; part of the Blackfoot Confederacy.

***Apaitsitapi*** – Blackfoot language reference to the Kainai/Blood Tribe located in southern Alberta; part of the Blackfoot Confederacy. Meaning white pelt weasel real people, there was a mistranslation of white weasel and from this came the word “blood” (in Blackfoot “blood” is Aaapaan).

**Decolonizing** – Marie Battiste, a leading expert in Indigenous education and pedagogy describes decolonization in academia as a process that is accomplished in two parts, deconstruction through exposing political, moral and theoretical inadequacies of colonialism and culturalism in education, and reconstruction by transforming education and unleashing the potential of students in global diverse knowledge societies.

**Elder** – this term is often interchanged with *Kaahsinnooniiks* (Grandparents). Lethbridge College Indigenous Services has chosen to use this term for their Cultural Support Program Community Elders, such as the Métis Elder or those invited from time to time, who hold cultural knowledge by way of age (being 65 years older) or holding life or professional experience. These Elders do not hold necessarily ceremonial rites.

**Indian Residential School** – Created by Euro-Christian churches and the Canadian government in the 1800s, Indian Residential Schools were a methodical attempt to educate, convert and assimilate First Nations, Métis and Inuit children into Canadian society. However, the schools interrupted the lives and communities of Indigenous peoples, which up to present day had had lasting intergenerational societal impacts. The last residential school closed in 1996. Former students have advocated for recognition and restitution, resulting in the Indian Residential Schools Settlement Agreement in 2007 and a formal public apology by Prime Minister Stephen Harper in 2008.

***Kaahsinnooniiks*** – Blackfoot language collective term for our grandparents. Lethbridge College Indigenous Services has chosen to use this term for its Cultural Support Program Grandparents and those invited from time to time, especially the grandparents from the Blackfoot community and who hold certain rights as society grandparents who hold ceremonial rites. We would refer to *Kaahsinnooniiks* as those who are the knowledge keepers and guide us in moments where we ask for any aspects related to the Blackfoot way of life.

***Kakyosin*** – Blackfoot language concept referring to the Blackfoot peoples understanding of alignment and alliance and the order or patterns in nature, ways of being and doing that can be discerned through keen observance; can be applied to the ways we organize.

***Niitsitapi*** – Blackfoot language term meaning real people. All-encompassing term for real people or all Indian, Aboriginal, or Indigenous peoples, including those that have Blackfoot as their language.

***Niitsitapi'ksimpstaan*** – Blackfoot language meaning, real thinking. This is the name given to the Learning Commons located in the Buchanan Library; the college hopes to incorporate this kind of thinking in that it is inclusive to thought process of Blackfoot ways.

***Niitsitapiipaitapiiyssin*** – Blackfoot language term meaning the life world and ways of the *Niitsitapi*.

***Ohkotoki'aahkkoiyiniimaan*** – Blackfoot language name given to Lethbridge College meaning Stone Pipe.

**Reconciliation** – definition in the context of post-secondary institutions is the process of addressing the history of colonization and how its adverse impact on Indigenous ways of knowing and being. The work within post-secondary institutions is a national responsibility to learning and understanding the truth of this history of colonial impact, becoming culturally aware and competently enabled to engage in the act of moving forward through initiatives in the spirit of collaborative relations and mutual respect.

***Siksikaitsitapi*** – Blackfoot language reference meaning Blackfoot speaking real people; reference includes all Blackfoot speaking tribes and this would be the word for Blackfoot Confederacy as a whole.

# APPENDIX B:

# COMMUNITY STAKEHOLDERS

## MEMBERS OF LETHBRIDGE COLLEGE PRESIDENT'S INDIGENOUS ADVISORY COUNCIL (PIAC)

As Lethbridge College Leadership moved to support the operational work of Indigenous Services implemented through the 2016–19 *Niitsitapi Indigenization Plan*, the President's Indigenous Advisory Council (PIAC) formed in January 2016 to provide holistic leadership, knowledgeable perspectives and representation for voices of Indigenous community members. Chaired by the President and CEO of Lethbridge College, members of the PIAC included Blackfoot Grandparents and community Elders, leaders from the Blackfoot and Indigenous community and college representatives. Dialogue that inspired learning of Niitsitapiipaitapiiyssin, thoughts on collaborative opportunities, and ways to build stronger relations were at the forefront of discussions at the president's PIAC table. Through their commitment to the president's PIAC, the following people have been instrumental in advancing the priority of Indigenous education through the development of an institutional Lethbridge College Niitsitapi Strategy:

Dr. Paula Burns  
Dr. Samantha Lenci  
Michael Marcotte  
Travis Plaited Hair  
Aloyuisius Black Water  
Tom McKenzie  
Roy Weasel Fat  
Jonathan Weiss  
Samantha Fox

President and CEO, Lethbridge College  
Provost and Vice President Academic, Lethbridge College  
Board Chair, Board of Governors, Lethbridge College  
Board Member, Board of Governors, Lethbridge College  
Board Member, Alumni Advisory Council, Lethbridge College  
Board Member, Alumni Advisory Council, Lethbridge College (2015–19)  
President of Red Crow Community College  
Director of Program Development and Funding, Red Crow Community College  
Director of Adult Education, Red Crow Community College

Joslin Smith	Post-Secondary Coordinator, Peigan Board of Education
Cam Shade	Superintendent, Kainai Board of Education
John Chief Calf	FNMI Coordinator, Lethbridge School District #51
Annette Bruised Head	Division Principal, FNMI Education, Holy Spirit School Division (prior with KBE)
Maurice Many Fingers	Division Principal, FNMI Education, Holy Spirit School Division (2018-19)
Hank Shade	Councillor, Blood Tribe Chief and Council
Che Little Leaf-Matusiak	Councillor, Piikani Nation Chief and Council
Francis Wolf Leg	Councillor, Siksika Chief and Council (2017-19)
Alice Bissonette	Métis Elder, Métis Local 2003
Darcie Fleming	Executive Director, Métis Local 2003 (2019 - 20)
Wayna Beebe	Director, Blood Tribe Employment and Skills Training
Kyle Melting Tallow	Chief, Blood Tribe Police Service
Robert Davis	Chief, Lethbridge Police Services
Scott Woods	Interim Chief, Lethbridge Police Services
Nancy Russell	Dean of Student Affairs, Lethbridge College (2020-present)
Shelley Carter-Rose	Dean of Student Affairs, Lethbridge College (2015-19)
Shanda Webber	Manager, Indigenous Services, Lethbridge College
Marcia Black Water	Indigenous Coordinator, Centre for Applied Arts and Sciences, Lethbridge College
Lowell Yellowhorn	Indigenous Student Support Coordinator, Indigenous Services, Lethbridge College
Peter Weasel Moccasin	Blackfoot Grandparent, Lethbridge College
Betty Ann Little Wolf	Blackfoot Grandparent, Lethbridge College
Georgette Fox	Blackfoot Grandparent, Lethbridge College
Louise Saloff	Métis Grandparent, Lethbridge College (2018-present)
Rod McLeod	Métis Grandparent, Lethbridge College (2015-18)
Jeanine Webber	Dean, Centre for Justice and Human Services, Lethbridge College
Erin Howard	Associate Dean, Centre for Teaching, Learning and Innovation, Lethbridge College
Christopher Grignard	Faculty Representative, Centre for Applied Arts and Sciences, Lethbridge College (2017-18)
Terry Dreddy	Faculty Representative, Centre of Justice and Human Services (2015-17)
Sandra Dufresne	Executive Director, Advancement, Lethbridge College

**PARTICIPANT COMMUNITY STAKEHOLDERS IN NIITSITAPI STRATEGY ENGAGEMENTS**

Alberta Labour and Immigration  
Aapai'tsi'taapii'saam Indigenous Recovery Coach Program  
Blackfoot Confederacy, Education Department  
Blackfoot Confederacy, Lands and Environment Department  
Blood Tribe Chief and Council, Robin Little Bear  
Blood Tribe Communications  
Blood Tribe Department of Health  
Blood Tribe Economic Development  
Blood Tribe Employment and Skills Training  
Blood Tribe Housing  
Blood Tribe Land Management  
Blood Tribe Recreation  
Cardston High School, FNMI  
City of Lethbridge, Indigenous Relations  
Dhillon School of Business, University of Lethbridge  
Holy Spirit Catholic Schools  
Horizon School Division, Indigenous

Kainai Environmental Protection Association (KEPA)  
Kainai High School  
Kainai Peacemaking Program  
Kainaiwa Resources Inc.  
Lethbridge Métis Local No. 2003  
Lethbridge School District No. 51  
Piikani Child Care Centre  
Piikani Housing Authority  
Piikani Nation Chief and Council, Doane Crowshoe  
Piikani Nation Recreation  
Piikani Resource Development Ltd.  
Piikani Secondary School  
RBC Royal Bank, Mark Brown  
Rupertsland Institute, South Region  
Saamis Aboriginal Employment and Training  
Sik-Ooh-Kotoki Lethbridge Friendship Society  
University of Lethbridge, Health Sciences



# APPENDIX C: RESOURCES

Colleges and Institutes Canada. (2015). *Indigenous Education Protocol for Colleges and Institutes*.

<https://www.collegesinstitutes.ca/policyfocus/indigenous-learners/protocol/>

First Nations Information Governance Centre. (2020). *The First Nations Principles of OCAP®*.

<https://fnigc.ca/ocap>

Truth and Reconciliation Commission of Canada. (2015). *Truth and Reconciliation Commission of Canada: Calls to Action* [PDF file].

[http://trc.ca/assets/pdf/Calls\\_to\\_Action\\_English2.pdf](http://trc.ca/assets/pdf/Calls_to_Action_English2.pdf)

United Nations. (Adopted by the General Assembly, 13 September 2007). *United Nations Declaration on the Rights of Indigenous Peoples* [PDF file].

[https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP\\_E\\_web.pdf](https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf)

Yukon College, Vancouver Island University and the McConnell Foundation. (2019). *Perspectives on Reconciliation: A Summer Institute* [PDF file].

[https://re-code.ca/wp-content/uploads/2020/01/SIR\\_EN-FINAL\\_High-Res.pdf](https://re-code.ca/wp-content/uploads/2020/01/SIR_EN-FINAL_High-Res.pdf)



403.320.3202  
3000 College Drive S. Lethbridge, AB T1K 1L6

[lethbridgecollege.ca/indigenous](http://lethbridgecollege.ca/indigenous)

**BE READY.**



  
**Lethbridge**  
College