

A MODEL FOR POST SECONDARY INSTITUTIONS TO ENGAGE
IN THE WORK OF RECONCILIATION IN A GOOD WAY THROUGH

miyo wâhkôhtowin




Confederation
COLLEGE
NEGAHNEWIN RESEARCH CENTRE


SASKATCHEWAN
POLYTECHNIC



**miyo wâhkôhtowin/
good relationships**

miyo wâhkôhtowin
(Cree pronunciation: mee yoh wah coo toe win)

This Cree phrase expresses the positive value and richness of experience that stems from interconnectedness and relationships. This worldview represents the individual and the community, and encompasses the foundation of all we do at Saskatchewan Polytechnic. We honour this principle in every interaction, institutional practice, procedure, policy, and service we provide to learners, faculty, staff, alumni and our communities.

SASKATCHEWAN POLYTECHNIC

Situated on Treaty 4 and Treaty 6 territories, and Homeland of the Métis, Sask Polytech is committed to the renewal of relationships—miyo wâhkôhtowin—with our Indigenous communities. For Sask Polytech, this means we must integrate Indigenous ways of being, knowing, teaching and learning in everything we do.

In June 2018, Sask Polytech unveiled a new Indigenous Success Strategy that builds on the success and lessons learned from the 2009 Aboriginal Student Achievement Plan. Keeping its primary focus of Indigenous Student Success, this new strategy contributes to Sask Polytech’s efforts to meet the Truth and Reconciliation Commission of Canada’s Calls to Action and to live up to its commitments under the Colleges and Institutes Canada’s Indigenous Education Protocol. Along with other institutional plans and initiatives, such as the Saskatchewan Polytechnic’s Academic Plan 2021–2026, it will help Sask Polytech meet the needs of our Indigenous communities and create an inclusive, welcoming place of learning.

Sask Polytech is currently acting on its strategic plan for 2020–2025, Leading the Rise, by holistically integrating Indigenous ways of knowing, being, teaching and learning throughout all institutional practices, procedures, services, and fostering community partnerships. Partners include Cowessess First Nation, Gabriel Dumont Institute, the New Southern Plains Métis Local 160, Office of the Treaty Commissioner, Prince Albert Grand Council, Saskatoon Tribal Council, and Wanuskewin Heritage Park to name a few. These partnership supports our work with miyo wâhkôhtowin and reconciliation, the United Nations Declaration on the Rights of Indigenous People and Canada’s Truth and Reconciliation Commission Calls to Action.

CONFEDERATION COLLEGE

In renewing and building reconciliation processes, we are respecting the leadership of Indigenous peoples in changing the educational landscape. It is against this backdrop that Confederation College acknowledges that it is on Indigenous land and recognizes the presence of the Métis and Inuit peoples in the area.

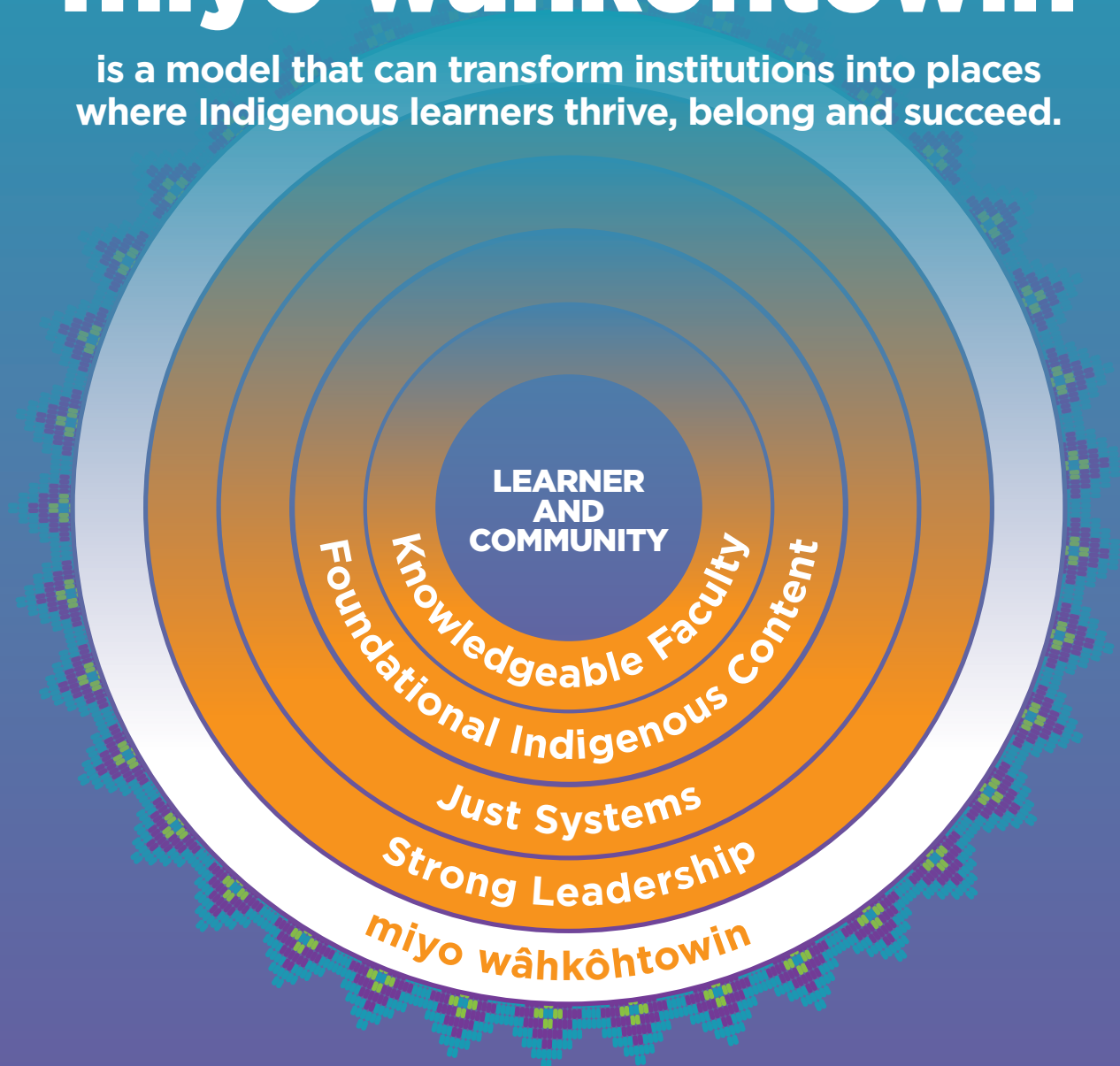
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miyo wâhkôhtowin

is a model that can transform institutions into places where Indigenous learners thrive, belong and succeed.



Rationale

The Truth and Reconciliation Commission (TRC) Calls to Action draw attention to the absence and/or invisibility of Indigenous knowledge, Indigenous worldviews and Indigenous governance models within postsecondary institutions across Canada. There is a need for postsecondary institutions to rebuild institutional systems and structures with Indigenous ways of knowing and being as a foundation.

How to use this model

Learners and the community are at the centre of miyo wâhkôhtowin. This model is designed as an open systems approach with four foundational areas of best practice that institutions can adopt/adapt to engage in the work of reconciliation in a good way.

The Four Foundations

AN OPEN SYSTEMS APPROACH



Faculty and staff develop competencies in understanding and appreciating Indigenous ways of knowing and being as foundational to their educational and professional practices.



Indigenous world views and ways of being are foundational to curriculum and instruction.

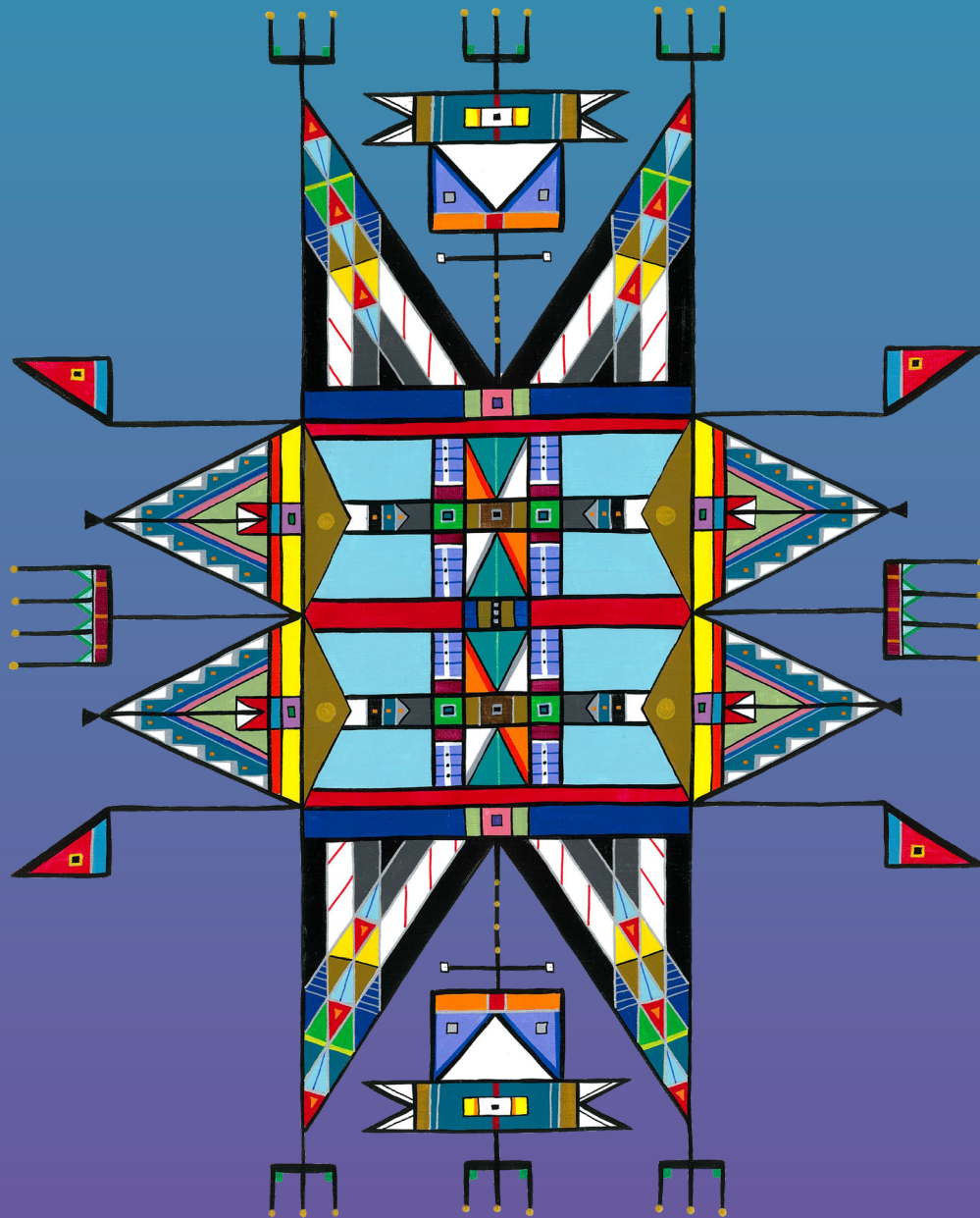


The institution renews processes and integrates them with systems that are informed by Indigenous ways of knowing and being.



Senior leaders are reflective, self-aware and seek to eliminate colonizing practices and structures in education.

Leading Practices



Environmental scans, literature reviews and peer connections contributed to the miyo wâhkôhtowin leading practices document and the model as a whole. Confederation College and Saskatchewan Polytechnic collaborated to generate a list of leading practices under each circle has been provided for institutions to consider, adapt, adopt and/or expand as they engage in the work of reconciliation. The following is not a comprehensive list but rather a starting point and additional practices are encouraged. Examples of leading practices can be found as Appendix A.

Leading Practice One:

Knowledgeable Faculty and Staff



Faculty and staff develop competencies in understanding and appreciating Indigenous ways of knowing and being as foundational to their educational and professional practices.

- There is a defined faculty capability/competency framework that outlines Indigenous competency requirements for faculty.
- There are well-designed, well-resourced and well-communicated pathways that outline the options, training and resources available for faculty and staff to build competence in engaging in the work of weaving indigeneity and reconciliation into their philosophies of teaching and learning; in their approaches to supporting learners; and in their curricula, their classrooms and their daily activities.
- A variety of resources, tools, resource kits, advisors and knowledge-keepers are made available to faculty and staff to support their work and journeys in indigeneity and reconciliation.
- There is opportunity for Indigenous led research by Indigenous researchers.
- There are established pathways and supports for faculty and staff to engage directly with First Nations groups, agencies, communities, education authorities, research partners, elders, knowledge-keepers and other Indigenous stakeholders for the purposes of building miyo wâhkôhtowin.
- Professional development is dedicated and coordinated for faculty and staff to engage in internal and externally offered development activities in the realm of indigeneity and reconciliation.

Leading Practice Two:

Foundational Indigenous Content



Indigenous world views and ways of being are foundational to curriculum and instruction.

- An institutional framework is in place (including policy, process, standards, practices and accountability measures) to ensure Indigenous worldviews are embedded within all programming provided by the institution.
- The organization offers a wide variety of Indigenous content/courses/studies both woven in and stand alone, within both credit and non-credit offerings.
- For institutions that have sector-specific or community-based program advisory committees, there is Indigenous representation on these committees throughout the organization.
- Land-based learning and other Indigenous pedagogical practices are embedded within the design of programming. Outdoor spaces/natural environments are accessible and available for learning for a wide variety of programs.
- Institutional and classroom policies/practices include Indigenous protocols, ceremony, language and land acknowledgements.
- Graduation, events, meetings and honour ceremonies include Indigenous ceremony, protocols and practices appropriate to local customary knowledge.
- The institution's library services have personnel, collections and resources with a mandate to support the inclusion of Indigenous knowledge.
- There are dedicated Indigenous instructional designers and program development advisors (or similar) supporting inclusion of Indigenous content through the program revision, review and development processes.
- There are transition/college access programs that support Indigenous learners as they make the transition to post-secondary education.

Leading Practice Three:

Just Systems (Philosophy, Principles, Strategy, Systems, Policy and Practices)



The institution renews processes and renews processes to integrate Indigenous ways of knowing and being.

- The institution has an overarching policy defining its commitment to reconciliation and its relationships with Indigenous communities and Indigenous learners.
- The institution considers all institutional policy from an Indigenous perspective with the view to adapt institutional policies and practices, weaving Indigenous worldviews into the institution, preventing (re)introduction of neo-colonial ideologies and eliminating both overt and covert barriers to Indigenous participation.
- Policy is in place that identifies employee indigenization/reconciliation competency requirements.
- Institutional spaces are designed and constructed to include and reflect Indigenous worldviews, concepts, design and aesthetics.
- Dedicated spaces are provided for the practice of Indigenous protocol, ceremony and gatherings.
- There is an established Indigenous learner success strategy that commits to a variety of supports for Indigenous learners such as: Indigenous student centre(s) and gathering spaces; Indigenous student advisors/navigators/counsellors; Indigenous student bursaries and scholarships—financial supports.
- The organization has a Representative Workforce policy, guideline, or target.
- The curriculum framework/policy/standards of the institution require the inclusion and reflection of Indigenous worldviews and ways of knowing alongside principles of reconciliation in its programming.
- Policy and protocols are in place for engaging Knowledge Keepers or Elders and compensating them appropriately.
- The organization declares, recognizes or is a signatory to protocols supporting the rights of Indigenous peoples (such as the Colleges and Institutes Canada Indigenous Education Protocol, the United Nations Declaration on the Rights of Indigenous Peoples, etc.).

Leading Practice Four:

Strong Leadership



Senior leaders are self-aware and aligned towards eliminating the persistence of colonizing values and beliefs in educational administration and leadership.

- The board chair, president and leaders of the institution illustrate leadership, demonstrate a commitment to openness and take clear action on the indigenization and reconciliation efforts of the institution.
- The institution's primary planning documents clearly speak to and prioritize Indigenous learning, decolonization, truth and reconciliation.
- The senior leadership team's performance management system has annual performance targets associated with the work of indigenization and reconciliation.
- There is consideration for Indigenous representation at senior leadership levels.
- The organization has formal Indigenous advisory councils/committees, or other mechanisms for advising at various levels with the organization.
- The organization collects institutional metrics related to their Indigenous education and reconciliation efforts and communicates the results publicly.
- The leadership supports skills development with all employees through a framework (or other means) that outlines competency requirements and a progression of skills and outcomes for all employees in respect to indigeneity and reconciliation.
- Senior leaders engage in their own learning, to develop greater self-awareness and uncover unconscious bias through actively engaging in their own truth and reconciliation journey—as identified in their own annual professional development process.
- All levels of leadership within the organization create opportunities to actively and regularly engage with the Indigenous community, students and stakeholders.

Appendix A

EXAMPLES OF LEADING PRACTICES



Leading Practice One:

Knowledgeable Faculty and Staff

Faculty and staff develop competencies in understanding and appreciating Indigenous ways of knowing and being as foundational to their educational and professional practices.



SAMPLES FROM SASKATCHEWAN POLYTECHNIC

1. There is a defined faculty indigenization capability/competency framework that outlines Indigenous competency requirements for faculty.
2. There are well-designed, well-resourced and well-communicated pathways that outline the options, training and resources available for faculty and staff to build competence in engaging in the work of weaving indigenity and reconciliation into their philosophies of teaching and learning; in their approaches to supporting learners; and in their curricula, their classrooms and their daily activities.
3. A variety of resources, tools, resource kits, advisors and knowledge-keepers are made available to faculty and staff to support their work and journeys in indigenity and reconciliation.

DETAILS

There are established instructor competencies that provide a framework for ongoing faculty development in seven areas. Indigenization and Reconciliation is a specific competency that focuses on demonstrating knowledge of Indigenous content, incorporating Indigenous ways of knowing and doing within the learning environment, and committing to reconciliation.

Faculty development is further supported by two positions in the Instructional Leadership and Development Centre (ILDC) The Facilitators in Indigenization & Reconciliation provide formal workshops to faculty that support the development of indigenous knowledge and practices in the classroom. The department has developed a series of workshops and webinars that are available to faculty.

kiskēyih tamowin asiwacikan (knowledge container) is a collection of digital resources available to Saskatchewan Polytechnic faculty to provide information on Indigenous practices and content and to introduce faculty to the concepts of Indigenization, reconciliation, and decolonization. It includes access to the organization's library collection, online presentations and links to information that faculty can use in the classroom and online delivery. The knowledge container was created to support faculty in meeting the Indigenous knowledge requirements outlined in the Curriculum Framework.



SAMPLES FROM CONFEDERATION COLLEGE

1. There are well-designed, well-resourced and well-communicated pathways that outline the options, training and resources available for faculty and staff to build competence in engaging in the work of weaving indigeneity and reconciliation into their philosophies of teaching and learning; in their approaches to supporting learners; and in their curricula, their classrooms and their daily activities.
2. A variety of resources, tools, resource kits, advisors and knowledge-keepers are made available to faculty and staff to support their work and journeys in indigeneity and reconciliation.
3. There is an established centre or process for policy work.

DETAILS

There is an Indigenous Content and Pedagogy Specialist (ICPS) who is responsible for the implementation of the (Indigenous Learning Outcomes (ILO). ICPS is responsible for, professional development, systems, and framework for institution-wide implementation of ILO into all curricula. The ICPS is available to all staff and/or faculty for guidance and knowledge regarding Indigenous content. Relevant policies are available here: www.confederationcollege.ca/academic-policies

Confederation College has a full-time, permanent Indigenous Content and Pedagogy Specialist and three Indigenous Student Navigators, available to work with staff and/or faculty as needed. The Negahneewin Research Centre is another resource with one focus being to, “facilitate an inclusive local, regional and national dialogue on Indigenous Learning, through engagement with communities, organizations, northern institutes, and policymakers.” Additionally, the College has a policy and procedure to guide staff and faculty engagement with Elders and Knowledge-Keepers.

Confederation College has implemented the Policy for College Engagement with Elders and Knowledge-Keepers and Procedure of College Engagement with Elders and Knowledge-Keepers. Included in these policy and procedure documents are guidelines for approaching and engaging Elders and Knowledge-Keepers. Governing Laws and Regulations are via the Final Report of the Truth and Reconciliation Commission of Canada (2015).

Negahneewin Research (NRC), formerly the Centre for Policy and Research in Indigenous Learning (CPRIL) was founded in 2013. The Centre recognizes the sacred responsibility of preserving Indigenous Knowledge and promoting cultural frameworks of Indigenous learning that honour the intellectual traditions of Indigenous peoples, to ensure that education is relevant and accessible for all Indigenous peoples. This vision is shared in day-to-day operations, and work is centered around cultural frameworks of Indigenous learning and customary philosophies with practices of engagement and collaboration. The Negahneewin Research Centre is the first and only college-based Indigenous education policy and research centre in Canada.

www.confederationcollege.ca/negaheewin-research-centre



Leading Practice Two:

Foundational Indigenous Content

Indigenous world views and ways of being are foundational to curriculum & instruction.



SAMPLES FROM CONFEDERATION COLLEGE

1. An institutional framework is in place (including policy, process, standards, practices and accountability measures) to ensure Indigenous world view and learning outcomes are embedded within all programming provided by the institution.
2. The organization offers a wide variety of indigenous content/courses/studies both woven in and stand alone, within both credit and non-credit offerings.

DETAILS

Confederation College has established foundational learning outcomes that are part of every course offered in the college.

Confederation College has been embedding Indigenous knowledge into curriculum since 2011 through specially developed Indigenous Learning Outcomes (ILO). The ILO were gifted to the college community by Negahneewin Council, with the intention that all students develop an understanding of Indigenous knowledge that promotes community prosperity, social justice and relationships of reconciliation.

The Negahneewin Vision is that every student, Indigenous and non-Indigenous, will graduate with the knowledge and understanding of these seven learning outcomes:

1. Relate principles of Indigenous knowledge to career field.
2. Analyze the impact of colonialism on Indigenous communities.
3. Explain the relationship between land and identity within Indigenous societies.
4. Compare Indigenous and Canadian perceptions of inclusion and diversity.
5. Analyze racism in relation to Indigenous peoples.
6. Generate strategies for reconciling Indigenous and Canadian relations.
7. Formulate approaches for engaging Indigenous community partners.

www.confederationcollege.ca/professional-development/ilo



SAMPLES FROM SASKATCHEWAN POLYTECHNIC

1. An institutional framework is in place (including policy, process, standards, practices and accountability measures) to ensure Indigenous worldview and learning outcomes are embedded within all programming provided by the institution.
2. Graduation, Events, Meetings and Honour ceremonies include Indigenous ceremonies, protocols, and practices.
3. For institutions that have sector-specific or community-based programs advisory committees, there is Indigenous representation on these committees throughout the organization.

DETAILS

A curriculum framework has been established to include required Indigenous content at the learning outcome level. Programs are required to incorporate a minimum number of hours of Indigenous content at the certificate and diploma level.

Saskatchewan Polytechnic has been hosting an Indigenous Honor Ceremony at each of the four campuses **since 1990**.

Each ceremony welcomes all Indigenous students and their families and friends as well as Elders and other members of the student's home communities. Those attending will have dinner as well as an opportunity to hear success stories from current students and a performance of an honour song.

More than 19 percent of our student population identifies as Indigenous. The Indigenous Student Success Strategy helps remove barriers to success for Indigenous students and enhance their experience by incorporating Indigenous ways of thinking and learning into the everyday culture of Saskatchewan Polytechnic.

The majority of programs at Saskatchewan Polytechnic have program advisory committees (PAC). The committees meet annually and review curriculum and program direction to ensure currency and relevancy. The committee makeup reflects the client group that program graduates will serve.

Leading Practice Three:

Just Systems (Philosophy, Principles, Strategy, Systems, Policy and Practices)

The institution decolonizes process and systems and replaces them with systems that are informed by Indigenous ways of knowing and being.



SAMPLES FROM SASKATCHEWAN POLYTECHNIC

1. Policy is in place that identifies employee indigenization/reconciliation competency requirements as a condition of employment.
2. Dedicated spaces are provided for the practice of Indigenous protocol, ceremony and gathering.
3. There is an established Indigenous Learner Success Strategy that commits to a variety of supports for Indigenous learners such as: Indigenous student centre(s) and gathering spaces; Indigenous student advisors/navigators/counsellors; Indigenous student bursaries and scholarships—financial supports.

DETAILS

Instructor competencies

The instructor competencies articulate the knowledge, skills and attitudes necessary to be a successful instructor at Saskatchewan Polytechnic and provide a framework for continuous professional development. These competencies are used in the faculty assessment process as well as the Provost's Faculty Awards of Excellence in Teaching. The examples for each competency are divided into two categories (based on teaching experience) to indicate instructor growth.

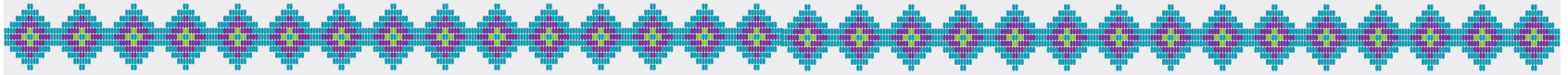
One of the seven competencies addresses indigenization and reconciliation. This competency focuses on demonstrating knowledge of Indigenous content, incorporating Indigenous ways of knowing and doing within the learning environment and committing to reconciliation and miyo wâhkôhtowin.

Saskatchewan Polytechnic has established Indigenous student centres at each of the four main campus locations.

Saskatchewan Polytechnic has an Indigenous student centre in each of our campus cities. These centres provide support to Indigenous students and help to ensure that their experience is the best it possibly can be. The centres provide a safe space for students to connect with Elders, Knowledge Keepers or cultural advisors who provide support on both school and personal matters, helping students cultivate success in their lives.

saskpolytech.ca/student-services/support/indigenous/indigenous-students-resources.aspx





The Indigenous student experience at Sask Polytech is at the heart of the Indigenous Student Success Strategy. Indigenous students should feel welcome, inspired and empowered, but most of all they should feel like Sask Polytech is a place where they belong.

Sask Polytech's overarching goal is to continue to increase recruitment, retention and success of Indigenous students across all our programs.

June 2018, Sask Polytech unveiled a new Indigenous Student Success Strategy that builds on the success and lessons learned from the 2009 Aboriginal Student Achievement Plan. Keeping its primary focus of Indigenous student success, this new strategy contributes to Sask Polytech's efforts to meet the Truth and Reconciliation Commission of Canada's Calls to Action and to live up to its commitments under the Colleges and Institutes Canada's Indigenous Education Protocol. Along with other institutional plans and initiatives, such as the Academic Plan, it will help Sask Polytech meet the needs of our Indigenous communities and create an inclusive, welcoming place of learning.

saskpolytech.ca/student-services/support/indigenous/documents/AS-18-004-indigenous-student-success-strategy-2018-2023.pdf

SAMPLES FROM CONFEDERATION COLLEGE

1. The institution has an overarching policy defining its commitment to reconciliation and relationship with indigenous communities and indigenous learners.
2. Institutional spaces are required to be designed and constructed to include and reflect indigenous worldview, concepts, design and aesthetics.
3. Dedicated spaces are provided for the practice of indigenous protocol, ceremony, and gathering.

DETAILS

Confederation College is guided by the 10 Year Vision from Negahneewin Council. The *10 Year Vision (2012-2020)* outlines outcomes for Indigenous Students:

- Indigenous Students will be self-determining in achieving educational success.
- Indigenous Students will be affirmed in an inclusive and engaging learning environment.
- Indigenous Students will graduate with a vision for meno bimadizewin.*

And for all Students:

- All Students of Confederation College will leave as global citizens with an understanding of Indigenous world views.
- All Students will respect and celebrate diversity towards social justice.

The *10 Year Vision* acknowledges the colonial history of Confederation College and the importance of "renewed relationships with Indigenous peoples as partners for change in education."

Additionally, in the 2020-25 Strategic Plan, Kaa-anokaatekin ("work that is now carried"), Goal 4 is: Engage in meaningful relationship building with Indigenous communities and organizations.

- 4.1 Implement the Mino Wijiwidowin (Good Relations). Model within the College and with identified communities and organizations
- 4.2 Build strategies to support the recruitment of Indigenous students following principles of respect, relationships and reciprocity with Indigenous communities, partners and organizations



www.confederationcollege.ca/negahneewin-research-centre/what-is-negahneewin#:~:text=The%20Negahneewin%20Vision%20is%20a,please%20see%20PDF%20for%20details

www.confederationcollege.ca/strategicplan/

Confederation College adopted the *Policy for Indigenous Naming of Programs, Space and New Initiatives* and the *Procedure of Indigenous Naming of Programs, Space and New Initiatives* on 2022-05-03.

PURPOSE

Confederation College has adopted the Negahneewin Vision to advance Indigenous postsecondary education and training in support of Indigenous students and their communities. In partnership with Negahneewin Council, the College is committed to institutional change that demonstrates respect for Indigenous peoples. The College is engaged in decolonization processes that address structural and systemic racism replacing these with new protocols, policies and procedures of inclusion and equity. The implementation of the Decolonization Plan at the College includes naming programs, spaces, and new Initiatives in Anishinaabemowin.

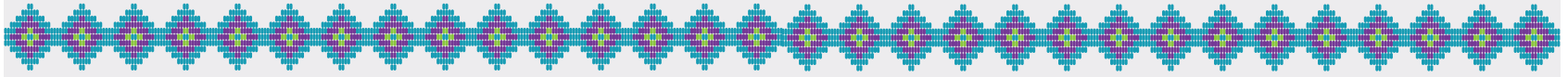
Confederation College has a dedicated smudging room, outdoor classroom, and the Apiwin, (meaning ‘a place to sit’), student lounge, both located at the Thunder Bay Campus. The Indigenous Student Navigators are also located within Apiwin.

The Thunder Bay campus smudging room opened in early 2019. Regional campuses may have similar dedicated spaces, such as the Healing Circle Room located at the Sioux Lookout campus.

“Negahneewin’s outdoor classroom, includes the fire pit, the benches around the fire pit, and the tipi. The space engages students in traditional methods of teaching and learning, by connecting them to the land, and the elements.”

www.confederationcollege.ca/negahneewin-student-services

www.confederationcollege.ca/sioux-lookout/our-campus-community



Leading Practice Four: Strong Leadership

The institution decolonizes processes and systems and replaces them with systems that are informed by Indigenous ways of knowing and being.



SAMPLES FROM CONFEDERATION COLLEGE

1. The Institution's strategic plan and budget speak to and prioritizes Indigenous learning, decolonization, truth and reconciliation.
2. The organization has formal indigenous advisory councils/committees/or mechanisms for advising at various levels of the organization.

DETAILS

Confederation College's, 2020–25 Strategic Plan, Kaa-anokaatekin, centres on the Negahneewin Vision and one of the four pillars of the strategic plan is Indigenous Learning.

The Indigenous Learning pillar includes two goals:

- Goal 3** Implement and support the knowledge and cultural traditions of Indigenous peoples as part of our commitment to reconciliation.
- Goal 4** Engage in meaningful relationship building with Indigenous communities and organizations.

These two goals contain various sub-goals related to the overarching goals.

The 2020–2025 Strategic Mandate Agreement further acknowledges the College's commitment to the Negahneewin Vision, the Negahneewin Education Strategy, and ILO implementation, including the relevant metric indicators.

www.confederationcollege.ca/strategicplan/

Negahneewin Council is a guiding council for Confederation College and is made up of members from several Indigenous community organizations.

The Oshki Anishnawbeg Student Associate (OASA) represents the interests of Indigenous students at various levels of College operations.

Negahneewin Council partners with Confederation College to provide strategic and cultural leadership to support Indigenous postsecondary education, training, and new Initiatives. The role of the Negahneewin Council is to ensure that the development of academic programs, services and new Initiatives is aligned with the needs and interests of local and regional Anishinaabe peoples.

SAMPLES FROM SASKATCHEWAN POLYTECHNIC

1. The Institution's strategic plan and budget clearly speaks to and prioritizes Indigenous learning, decolonization, truth and reconciliation.
2. The organization collects institutional metrics related to their Indigenous education and reconciliation efforts and communicates the results publicly.

DETAILS

The Saskatchewan Polytechnic Academic Plan has a commitment to contribute to the progress of reconciliation, working with Indigenous partners and the community. This will be measured by tracking interaction with indigenous communities as part of industry and community partnerships with reporting quarterly finance review meetings and at year end. An additional measure will be the calculation of per centage Indigenous content incorporated into programs.

Saskatchewan Polytechnic collects institutional metrics related to Indigenous education and reports them publicly using an Indigenous Balanced Scorecard. Information gathered includes statistics related to enrollment and graduation and of Indigenous students. This document also contains information related to student satisfaction, percentage of Indigenous employees and dollar value of student awards distributed to Indigenous students.

Created by Saskatchewan Dakota artist Chantel Yuzicappi, Standing Buffalo First Nation in Treaty 4 Territory, the buffalo and star artwork tells Saskatchewan Polytechnic's story. Each image has deep significance. Education is the new buffalo. The relationship between students and teachers is represented through the star. Saskatchewan Polytechnic is committed to the indigenization of our institution. We believe indigenization is our social and collective responsibility, enriching and benefiting all aspects of our institutional culture.



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[confederationcollege.ca/
negaheewin-research-centre](http://confederationcollege.ca/negaheewin-research-centre)

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