



UNIVERSITY OF
SASKATCHEWAN

mâmawinitôtân | ni mamoowitoonaan

Let us Bring One Another Together

College of Education

Phase 4 ohpahotân | oohpaahotaan Report

May 30, 2026

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Land Acknowledgement

The land is acknowledged as our Mother, the Earth. The University of Saskatchewan is committed to honour and support the Indigenous peoples, Indigenous cultures, Indigenous values, and Indigenous languages that belong to the land of Treaty 6 Territory and Homeland of the Métis. The University of Saskatchewan is committed to working towards mending colonized lands and protecting the land in a way that demonstrates honour, respect, and love. The University of Saskatchewan extends this commitment to the lands and Treaty territories (Treaties 2, 4, 5, 6, 7, 8, and 10) that constitute kisiskâciwan ([Saskatchewan], “the swift current”, Cree/Saulteaux), and all Indigenous people that call kisiskâciwan home. We are born to the land and the land claims us.

The Treaty Commissioner ... said these promises were forever ... the Elders would say the treaties are very spiritually sacred including what was enshrined in [divine] law by force of the treaty-making process... Till the sun passes by, and this Saskatchewan River continues to flow, and the grass grows, those were the sacred promises. Those were the sacred words that they were using... We are not to change anything. –

Elder Norman Sunchild, Thunderchild First Nation

Recognizing the Diversity of Nations

The University of Saskatchewan College of Education serves the people of Treaties 2, 4, 5, 6, 8, and 10 territories that constitute kisiskâciwan (Saskatchewan). While our commitment to the Indigenous languages of these territories extends to the Denesuline, Nahkawiniwak (Saulteaux), Dakota, Nakota, and Lakota Peoples, the title of this report and strategy is in nêhiyawewin (Cree Language) and Michif (a language of the Métis People) as a demonstration of our commitment to Indigenous languages. While the college has more experience with and capacity in nêhiyawewin and Michif, we invite the support of the other Saskatchewan First Nations language groups, and we commit to ensuring that all Indigenous language groups of these territories are represented in the college, and that the knowledges that inhere in these languages shape the intellectual traditions and pedagogical practices that we teach and learn. We also appreciate that Inuit students choose to study with us and make their homes on these territories and we extend our commitment to representing their languages and respecting their knowledges.

Letter of Transmittal

tansi, taanishi. The College of Education is home to Indigenous students, faculty and staff and to programming developed to meet the needs of Indigenous students, communities and educational aspirations. We are proud to host the largest community of Indigenous students at the University of Saskatchewan, who study in the Indian Teacher Education Program (ITEP), the Saskatchewan Urban Native Teacher Education Program (SUNTEP), community-based cohorts and in the mainstream BEd at the undergraduate level; and at graduate level, study across our suite of certificate, masters and doctoral programming, including in the Indigenous Languages Certificate (Cree and Michif), the Masters in Indigenous Land Based Education (MILBE) and the Indigenous Leadership cohort in Educational Administration.

The College of Education's long history of work with and for Indigenous communities holds much to be proud of, learn from and build upon. Simultaneously, there is considerable work to be done to ensure the College is able to meet the fundamental commitments of the University of Saskatchewan's ohpahotân | oohpaahotaan strategy and to ensure safety, wellness, right relations, stewardship, representation, creation and renewal for Indigenous students, staff and faculty. Across Turtle Island, education is and has been deeply implicated in colonial processes that continue to harm and disadvantage Indigenous peoples. The College of Education has an obligation to recognize and repair these harms, which are at once writ large across education systems and present within our own College's history. We have a responsibility as educators to create space for reimagining education in ways that align with and contribute to Indigenous control of Indigenous education and support reconciliation in education in and beyond the province. We are entrusted to play a part in shaping future educators, our future colleagues, and we must rise to meet their expectations for more just classrooms. This report shares the work that has been taking place across our College since the University of Saskatchewan was gifted the ohpahotân | oohpaahotaan Indigenous strategy in August 2021, including through whole College consultations and significant work by the College's ohpahotân | oohpaahotaan committee, made up of faculty and staff, to create our own ohpahotân | oohpaahotaan strategic directions. The document shares our plans for nitohtamowin (listening); kiskeyihtamowin (learning); nistohtamowin (understanding); and māmawi-wīchitowin (all helping together). It outlines commitments: to Indigenous leadership in the College; to develop strong partnerships and trusting relationships that meet the needs of Indigenous communities and organizations; for student engagement, staff and faculty learning around Indigenous knowledges and anti-racist, anti-oppressive foundations; the development of an Indigenous Knowledges Hub; and an Indigenous languages strategy. Its commitments to māmawi-wīchitowin (all helping together) provide a framework for mutual responsibility and accountability.

This mutual responsibility and accountability requires the commitment of all levels of College leadership, including every Department and unit in the College community, as well the commitment by all members of the College to respectful engagement, continued learning and openness to new ideas and directions. The contributions of Indigenous faculty and staff, including world-leading research by Indigenous faculty members and Emerita faculty members around decolonizing education, anti-racist and anti-oppressive education, Indigenous epistemologies and methodologies, Indigenous leadership and Indigenous languages, and transformative academic programming that has trained generations of Indigenous educators, provide the essential foundations to meet our responsibilities and contribute as

leaders towards new educational possibilities. Embracing these responsibilities and possibilities will lead to new opportunities, strengthened relationships, and contributions that we will no doubt be proud to be part of.

Julia Paulson, Dean and Professor
College of Education

Overview

The College of Education ohpahotân | oohpaahotaan Committee, formalized in spring 2023 and building on the earlier work of the Indigenous Strategy Committee, serves in an advisory capacity to the Dean of Education and Faculty Council. Guided by staff, faculty, students, and community partners, the committee advances a strategic direction grounded in decolonization and Indigenization.

This work aligns with ohpahotân | oohpaahotaan, the University of Saskatchewan's Indigenous Strategy, and reflects the college's understanding of education as a catalyst for truth-telling, reparative histories, and the dismantling of racism, oppression, and systemic bias. Realizing this vision requires sustained commitments, especially to strong publicly funded education and First Nations Control of First Nations Education, guided by diverse Indigenous knowledges.

This Phase 4 Report highlights progress, accomplishments, and areas for growth. It centres Indigenous voices; identifies pathways to strengthen Indigenous student success and the well-being of Indigenous faculty and staff; and identifies policy, procedural, and cultural shifts needed to sustain change. It looks back to the college's commitments and accomplishments within its historical and provincial contexts, where Indigenous participation has long shaped education in Saskatchewan, while also acknowledging missed opportunities in engaging Indigenous perspectives, and the accomplishments and tenacity of former Indigenous faculty and staff who experienced racism and roadblocks. Continuous learning guides efforts to build on strengths and respond to what still needs to be done.

The report outlines how the college engages community and stakeholders to plan, implement, and sustain initiatives so that these commitments are taken up by leadership, faculty, and staff and become part of everyday practice. The report is organized around the nêhiyawêwin and Michif concept of māmawinitotân | ni mamooowitonaan (Let us Bring One Another Together) and expressed through four interconnected domains: nahtohta (listen), kiskêyihta (learn), nisitohta (understand), and māmawi-wīcihitowin (all working together). Across these domains, the report highlights initiatives, policy developments, cultural shifts, and examples of Indigenous student, faculty, and staff success.

The report concludes with a forward-looking vision aligned with ohpahotân | oohpaahotaan, identifying the strategic and structural changes required to continue to build relationships, sustain momentum, and realize a college community inclusive of Indigenous voice and participation.

Learning from the Past

Over nearly 100 years, the College of Education has influenced, and been shaped by, education in Saskatchewan including the era of rural one-room schools, the tragic legacy of residential schools, and the evolution of provincial and First Nations band-controlled education. Throughout this history, the college has worked to prepare teachers and leaders to serve families and communities and support children and youth for success. For decades, Indigenous and community education have been significant priorities in Saskatchewan's educational landscape, and schools were among the first public institutions in Saskatchewan to engage Indigenous participation and influence. Learning from both accomplishments, shortfalls, and missed opportunities calls the college to act boldly and collaboratively so that it remains a responsive leader alongside First Nations and Métis communities in advancing reconciliation and the authentic participation and influence of Indigenous families, communities, and educational partners.

Milestones

Milestones in the college's commitment to Indigenous education are woven throughout this report. Key examples include long-standing programs and partnerships that have helped build capacity to teach accurate histories of Indigenous peoples; prepare Indigenous teachers to serve their communities; and develop leaders who are committed to inclusion and equity of opportunity and outcomes. A few of these milestones include:

- **Indian and Northern Education Program (1961–XXXX):** Responded to turnover and recruitment challenges in northern/remote communities and centred Indigenous epistemological and pedagogical perspectives, sustained through the Department of Educational Foundations.
- **Indian Teacher Education Program (ITEP) (1972–Present):** Indigenous-led and staffed teacher education grounded in First Nations Control of First Nations Education; over 50 years of community-based experience. ITEP is offered at USask's Saskatoon campus as well through community cohorts in partnership with First Nations communities.
- **Aurora College partnership (1976–2017):** Transfer pathway from teacher education diploma to B.Ed.; later expanded and transitioned to a full B.Ed. program (2007).
- **Northern Teacher Education Program (NORTEP) (1976–2017):** Partnership model that supported teacher education in northern community contexts.

- **Saskatchewan Urban Native Teacher Education Program (SUNTEP) (1980–Present):** Métis-focused teacher education delivered by the Gabriel Dumont Institute (GDI) in partnership with the province and universities; the College partners with GDI for SUNTEP Saskatoon and Prince Albert.
- **Indigenous Languages Certificate (2016–present):** A Saskatchewan Professional Teacher Regulatory Board (SPTTB) certified additional qualification offered through the Department of Curriculum Studies to support teachers and community members with language proficiency and language instruction skills. Available in Cree since 2016 and launching in Michif in Fall 2026.
- **Masters in Indigenous Land Based Education (MILBE) (2021–present):** A nationally and internationally recognized graduate program offered through the Department of Educational Foundations to support educators to develop skills in Indigenous land-based learning and pedagogies through a combination of online and land-based learning experiences.
- **Masters in Indigenous Educational Leadership Cohorts (2016–present):** Offered through the Department of Educational Administration, cohorts support Indigenous educators to develop leadership skills and enter careers in educational leadership.

Missed Opportunities

As with any public institution, the college's commitments must be understood within their historical contexts and examined honestly for what they achieved, and what they did not. Prior to the university's *ohpahotân | oohpaahotaan* commitments, Indigenous faculty and staff raised concerns of racism in the college, a lack of cultural safety, as well as the pace and depth of change needed to make space for Indigenous peoples, communities, and knowledges. Those concerns, including insights from the Workplace Assessment and Restoration process, strengthened the college's resolve to build authentic relationships and ensure Indigenous students, staff, and faculty experience a safe, respectful, and caring workplace.

Becoming a leader in preparing teachers and educational leaders to better serve Indigenous families, children, and youth requires Indigenous influence in policy, planning, and program assessment. College leadership is committed to learning from past harms, rebuilding trust, and ensuring that coming together through *mâdawinitôtân | ni mamowitoonaan* (Let us Bring One Another Together) is supported by policies, programs, people, and culture, and are not dependent on any one individual.

Since embracing *ohpahotân | oohpaahotaan*, the college has established a diverse *ohpahotân | oohpaahotaan* committee to support consultation, planning, advising, and action. The committee has sustained engagement through college

retreats and Faculty Council reporting; supported department and unit-level reflection and planning; and strengthened leadership structures intended to embed Indigenous voice and participation across the college. Together, these steps aim to support sustainability and readiness for future challenges.

Context

In addition to being situated within Treaty and constitutional commitments; the United Nations Declaration on the Rights of Indigenous Peoples; the Truth and Reconciliation Commission of Canada's Calls to Action; and the University of Saskatchewan ohpahotân | oohpaahotaan Strategy, mâmawinitotân | ni mamooowitoonaan is guided by key frameworks at the university, college, and provincial/national levels. These frameworks include:

- **University Plan 2025** (The University the World Needs) foregrounds Indigenization and reconciliation through courageous curiosity, boundless collaboration, and inspired communities.
- **College of Education Strategic Plan 2025** (Educated) aligns with the University plan and strengthens commitments to Indigenous and land-based scholarship, teaching excellence, and program innovation.
- **Association of Canadian Deans of Education (ACDE) Accord on Indigenous Education** outlines principles that support respectful learning environments, inclusive curricula, culturally responsive pedagogy and assessment, Indigenous language revitalization, leadership, and ethical research.
- **Inspiring Success:** The Saskatchewan provincial Indigenous education policy framework guides education systems to improve Indigenous learner outcomes by embedding Indigenous knowledges, cultures, and languages into provincial and school division policies and curriculum by strengthening partnerships with Indigenous peoples and communities.

Engaging the Present

Assessing the potential of the mâmawinitotân | ni mamooowitoonaan strategy requires understanding the attitudes and practices that will sustain commitments to the ohpahotân | oohpaahotaan strategy. Over the past four years, college leadership has engaged faculty and staff in sustained dialogue about our role within the university and broader community, and our responsibility to ensure meaningful and enduring Indigenous participation and influence. A key outcome of this work is that the strategic direction has been continually refined and strengthened, giving us confidence that it reflects widely shared commitments across the college.

The decision to develop a holistic, action-oriented strategy was intentional. To engage authentically and reciprocally with community partners and students, we recognized the need for a structure that demonstrates both capacity and commitment to sustain progress over time. While the strategy will continue to evolve through ongoing relationships and consultation, it now positions the college to engage with greater clarity and accountability. Grounding the strategy in the fundamental commitments of ohpahotân | oohpaahotaan ensures that they remain central to both guide and measure the progress of our work.

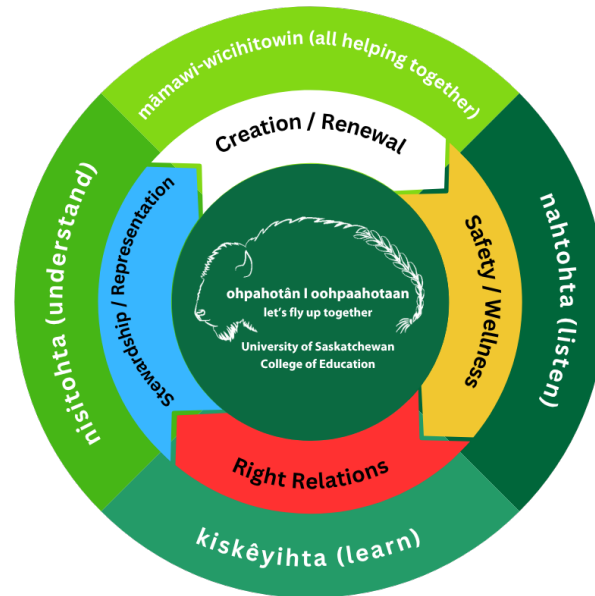
Although this foundation has taken time to develop, it now invites the entire college community to see mâmawinitotân | ni mamooowitoonaan as integral to their work. Rather than treating it as a separate initiative, the strategy is embedded across college priorities, including staffing, programming, and resource development, ensuring it is sustained within core responsibilities. The commitments and goals within mâmawinitotân | ni mamooowitoonaan will ground and be reflected in the College's new strategic plan, the development of which will begin in Fall 2026 to align with the University's UPlan 2035, currently under development.

The work ahead is to sustain this strategy through meaningful engagement with Indigenous community partners who must experience it as an open invitation to collaborate, participate, and hold us accountable. While challenges are inevitable, our responsibility, shaped by nearly a century in Saskatchewan's educational landscape, is to align both our aspirations and our organizational readiness. mâmawinitotân | ni mamooowitoonaan offers a blueprint for change, but its impact will depend on our continued commitment to Indigenous students and communities, and to preparing educators who contribute to just and inclusive schools.

Embracing the Future

Over the past four years, the college community has deepened its understanding of, and commitment to, the fundamental commitments of ohpahotân | oohpaahotaan. The will to transform culture and practice toward decolonization and Indigenization is strong; what is now required is clear infrastructure to support coordinated, sustainable change. Through consultation and retreats, the College of Education ohpahotân | oohpaahotaan Committee translated community aspirations into a Strategic Direction and a practical blueprint for action that departments, units, and individuals can use to align priorities and measure progress.

mâdawinitotân | ni mamowitoonaan



The mâdawinitotân | ni mamowitoonaan strategy is represented as three concentric circles. At the centre is stewardship of the college community represented by the lead buffalo who watches over the herd and offers gentle guidance. This centre reminds us that our mandate is responsibility for student learning and growth, contributing to responsive schools and healthy, prosperous communities.

The middle circle places the seven fundamental commitments of ohpahotân | oohpaahotaan along a developmental continuum represented by the nehiyaw medicine wheel (moving from the east in the direction of the sun). Together, these principles describe the conditions we build, the relationships we practice, and the outcomes we seek:

- **East – Safety & Wellness:** Creating welcoming, racism-free spaces and holistic supports so Indigenous students, staff, faculty, and leaders can thrive.
- **South – Right Relations:** Building active, respectful partnerships and ethical, reciprocal engagement with Indigenous peoples.
- **West – Stewardship & Representation:** Protecting and advancing Indigenous languages, cultures, protocols, and knowledges, and ensuring Indigenous voices are present in college spaces and decisions.

- **North – Creation & Renewal:** Investing in wise practices that support innovation, and building sustainable pathways of access, success, and connection with Indigenous youth.

The outer circle expresses four nêhiyawewin teachings that guide action across the College: nahtohta (listen), kiskêyihta (learn), nisitohta (understand), and māmawi-wīcihitowin (all working together). Used as a shared heuristic, these domains help focus initiatives, model Indigenous constructs of learning, and strengthen accountability to the college community and to university and community partners.

With the māmawinitotân | ni mamooiwitootaan strategy as a shared gathering point, the sections that follow describe how the college develops, implements, and sustains initiatives aligned with ohpahotân | oohpaahotaan. Evidence is provided through key indicators and highlights of programs, policies, and cultural or procedural changes, with attention to Indigenous student, staff, and faculty success and to what we have learned through implementation.

Nahtohta

Partnerships and Relationships

Rationale: Learning in Indigenous communities is intergenerational and embedded within the context of kinship and community. Families and communities are the primary stakeholders in lifelong learning that extends through formal and informal learning. Strengthening family and community participation and influence in teacher and leader education requires Indigenous community partnerships and agreements that further mutual goals and advantage Indigenous knowledges and lifeways in all aspects of the college.

Vision: Reciprocal partnerships with Indigenous communities and organizations aimed at enhancing community voice and participation, the presence and proliferation of Indigenous knowledges and languages, and access and supports for Indigenous student participation and success.

Context:

- **The sītoskātowin Educational Partnerhsip** comprised of the Indian Teacher Education Program (ITEP), Greater Saskatoon Catholic Schools (GSCS), and Saskatoon Public Schools (SPS) is focused on strengthening community-university connections to enhance teacher education. The accompanying wāhkōhtowin research focuses on how decolonizing teacher education benefits both Indigenous and non-Indigenous learners, teacher candidates and educational partners.

- Through the **Partnership with Northern Lights School Division**, First Nations in Northern Saskatchewan, and Métis Nation Saskatchewan (MN-S), the College of Education offers community-based B.Ed. programming. A cohort graduated in Cumberland House in 2023, and current cohorts are underway in Pelican Narrows (2023 start, in partnership with Peter Ballantyne Cree Nation), Beauval (2024 start, in partnership with MN-S) and Pinehouse (commencing Fall 2026).
- **ITEP Community-based Cohorts** continue the decades long tradition of collaborating with First Nations communities in the delivery of teacher education programming. Current cohorts include Beardy's and Okemasis First Nation, Cumberland House First Nation, Mistawasis Nêhiyawak, Moosomin First Nation, and White Bear First Nation.

Commitments:

- **Establish and sustain an Indigenous Community Advisory Committee to the Dean** that provides ongoing, relational, and reciprocal guidance on strategic priorities, decision-making, and accountability, ensuring Indigenous community voices meaningfully inform the college's direction.
- **Develop and maintain a comprehensive Indigenous community partnership inventory, registry, and guiding framework** to support transparent, ethical, and reciprocal relationships, strengthen coordination across the college, and ensure partnerships are sustained, respectful, and aligned with community priorities.
- **Create and implement an Indigenous community research partnerships development and sustainability guide** that outlines principles, protocols, and practices for respectful, community-engaged research, supporting long-term, mutually beneficial collaborations grounded in Indigenous methodologies and knowledge systems.
- **Engage Indigenous Knowledge Keepers** as central and respected contributors to the life of the college, ensuring Indigenous knowledges, languages, and cultural practices are meaningfully integrated into teaching, research, governance, and community engagement.

Systems changes that these commitments will achieve:

- **Governance and Decision-Making:** Decision-making moves toward shared and relational governance, with Indigenous community voices shaping priorities, policies, and accountability expectations.
- **Partnership Infrastructure and Accountability:** Relationships become more coordinated and transparent through formal systems that support ethical

engagement, reciprocity, and long-term accountability with Indigenous communities.

- **Research Practices and Ethics:** Research shifts toward community-engaged and community-led approaches, with clearer protocols for partnership, consent, and Indigenous methodologies.
- **Human Resources and Knowledge Systems:** Engagement with Indigenous Knowledge Keepers reflects broader recognition of Indigenous knowledge systems, requiring adaptations to hiring practices and institutional roles.
- **Evaluation and Continuous Improvement:** Success is increasingly defined through community impact, relationship quality, and Indigenous outcomes supported by continuous feedback and adaptation.

Indigenous Leadership

Rationale: Systemic barriers have limited the voice and participation of Indigenous peoples in all aspects of society, including higher education. Recognizing the capacity of Indigenous leaders, the development of strategic opportunities for Indigenous participation at all levels within the college will ensure the vision and capacity to fulfil commitments to decolonization and Indigenousization.

Vision: A strategy to build internal capacity of Indigenous staff and faculty, to identify and reserve positions to enhance Indigenous participation and leadership, and to ensure Indigenous voice and participation, including on the senior leadership team.

Context:

- The **Indigenous Programs Coordinator** provide strategic leadership to the college in coordinating and supporting Indigenous language and learning programs and partnerships.
- The **Canada Research Chair in Indigenous Knowledges, Community-led Partnerships, and Transformational Education** provides the college opportunity to enhance capacity to support Indigenous research partnerships to enhance the focus on Indigenous knowledge in teacher education and leadership development.
- **ITEP and SUNTEP** Saskatoon and Prince Albert programs are Indigenous led and staffed programs that are grounded in the principles of Indigenous control of Indigenous education. ITEP and SUNTEP program directors hold roles in College governance structures at Faculty Council and in committee work.

Commitments:

- **Recruit, support, and retain an Associate Dean Indigenous** as a senior academic leader who provides strategic direction, advocacy, and accountability for advancing Indigenous priorities across the college, ensuring Indigenous perspectives are embedded in governance, policy, programming, and institutional decision-making.
- **Develop and implement an Indigenous staff and faculty recruitment, retention, and advancement strategy** that builds a strong and sustained Indigenous workforce by addressing systemic barriers, supporting career pathways and leadership development, and fostering an inclusive, respectful, and culturally responsive workplace environment.
- The Department of Educational Administration's **Indigenous Education Leadership Cohort** is hosting the program's fourth master's of education cohort to prepare Indigenous graduate students for opportunities in school and organizational leadership.

Systems changes that these commitments will achieve:

- **Governance and Leadership:** The appointment of an Associate Dean Indigenous embeds Indigenous leadership at the executive level, shaping strategy, decision-making, and accountability across the college.
- **Workforce Recruitment and Advancement:** A coordinated strategy supports the intentional recruitment, retention, and advancement of Indigenous faculty and staff, moving beyond ad hoc hiring toward sustained workforce development.
- **Career Pathways and Mentorship:** Clear pathways for progression, mentorship, and leadership development are established to support long-term success and advancement of Indigenous employees.
- **Human Resources Policies and Practices:** Hiring, evaluation, and promotion processes evolve to recognize Indigenous knowledges, community-engaged work, and diverse forms of scholarship and leadership.
- **Workplace Climate and Culture:** Efforts strengthen inclusive, respectful, and culturally responsive environments that support belonging, well-being, and retention.
- **Institutional Accountability:** Leadership and units are increasingly accountable for measurable progress in Indigenous recruitment, retention, and advancement outcomes.
- **Capacity and Sustainability:** These commitments build long-term institutional capacity by embedding Indigenous leadership and creating conditions for sustained change rather than short-term initiatives.

Kiskēyihta

Student Engagement and Learning

Rationale: Indigenous and non-Indigenous students must be prepared to engage in school communities as proponents and catalysts for racism-free and equitable schools that re-balance the narrative by teaching for and about Indigenous peoples and ensuring Indigenous student engagement and success.

Vision: A student support and learning continuum that ensures that all students are prepared to understand and address racism and oppression and acquire a strong foundation in Indigenous histories, kinship models, contemporary issues, and Indigenous community contribution and aspirations. A learning continuum will ensure that all students, Indigenous and non-Indigenous, have access to timely and appropriate supports to build resilience and enhance student engagement and success.

Context:

- The Department of Educational Foundations have created an imperative for and provided coursework in **Anti-racist, Anti-oppressive Education**, including as a required element of B.Ed. programs. These efforts have helped to prepare teacher candidates to actively engage in anti-racist, anti-oppressive discourse and work in schools and society. In addition, the College of Education benefits from the leadership of the Anti-racist, Anti-oppressive and **Equity, Diversity and Inclusion Committee** that fosters learning, discourse, and action in addressing racism and oppression.
- Educational Foundations 422, **Pedagogy of Intersecting Anti Racist Education** provides a framework for students to understand the historical and contemporary context of social justice education. Drawing from scholarship that includes critical race theory, queer theory, feminist theory, and anti-colonial theory, students examine their own teaching practices, as well as investigate research examples of intersecting anti-racist pedagogy across the disciplines.
- Curriculum Studies 265, **Teaching for Reconciliation in the K to 12 Curricula** **Reconciliation** draws on the Truth and Reconciliation Calls to Action to guide students to frame a personal orientation to Indigenous education and plan to teach for reconciliation. Through a variety of resources and learning opportunities, students link their learning about historical and cultural foundations of First Nations, Métis, and Inuit education to respond to community and cultural contexts.
- The **Master's of Indigenous Land-based Education** (MILBE) is the first degree program of its kind. Through intellectual and experiential learning, students

engage with Indigenous ontologies and epistemologies in relation with the land. Learning focuses on critical thinking and the development of land-based pedagogies independently, experientially, and collaboratively.

Commitments:

- **Embed anti-racist and anti-oppressive education principles and content across all undergraduate and graduate programs** to ensure that teaching, learning, and assessment practices actively challenge inequities, address systemic barriers, and prepare graduates to work ethically and effectively in diverse contexts.
- **Integrate Indigenous education principles, perspectives, and knowledges throughout all undergraduate and graduate programs** in ways that are holistic, relational, and grounded in community, ensuring meaningful and sustained inclusion beyond discrete courses or content areas.
- **Design and implement Indigenous student mentorship, career development, and graduate education transition pathways** that support access, persistence, and success, while strengthening connections among students, communities, professions, and advanced study opportunities.
- **Establish and sustain dedicated Indigenous cultural and ceremonial spaces within the College** that support student engagement, identity, and well-being, and create opportunities for cultural practice, community connection, and holistic learning.

Systems changes that these commitments will achieve:

- **Curriculum and Pedagogy:** Anti-racist/anti-oppressive, and Indigenous learning principles are embedded across all programs, shifting curriculum from additive content to integrated, critical, and relational approaches to teaching and learning.
- **Program Coherence and Accountability:** Programs are expected to demonstrate consistent integration of these principles with clearer standards, review processes, and accountability for meaningful implementation.
- **Student Pathways and Transitions:** Structured mentorship and transition supports strengthen Indigenous student access, persistence, and movement into careers and graduate studies, creating more coherent learning pathways.
- **Teaching Capacity and Professional Learning:** Faculty and instructors are supported to develop the knowledge and skills required to enact anti-oppressive and Indigenous pedagogies in practice.
- **Learning Environments and Spaces:** The creation of an Indigenous cultural and ceremonial space reflects a shift toward culturally grounded environments that support belonging, identity, and holistic learning.

- **Student Experience and Well-Being:** Supports are more intentionally designed to address academic, cultural, and relational dimensions of student success, enhancing engagement and retention.
- **Institutional Culture and Sustainability:** Together, these commitments move the college toward sustained, institution-wide change, embedding equity and Indigenous perspectives as core to its educational mission.

Staff and Faculty Collaborative Learning

Rationale: Staff and faculty demonstrate the will to enhance their capacity to include Indigenous themes, content, and perspectives in their coursework and research, and to support Indigenous students for success. Staff and faculty have varied levels of comfort and familiarity with Indigenous histories, knowledges, and contemporary issues. Creating opportunities for staff and faculty to engage in learning commensurate with their readiness and interests will strengthen the foundations of knowledge and build staff and faculty confidence and opportunity to engage with Indigenous learning.

Vision: Routine opportunities for staff and faculty to engage with Indigenous learning related to their interests, roles, and teaching and research agendas. Through Indigenous community partnerships, strategic staff and faculty hiring, visiting scholars, and the enhanced availability of learning resources, staff and faculty will have opportunity to establish personal and professional learning goals and fulfill those goals within the context of their roles and the college community.

Context:

- The College of Education ohpahotân | oohpaahotaan committee hosts an annual cycle of **staff and faculty collaborative learning opportunities** that have focused on Indigenous seasonal and ceremonial teachings, Treaty education, and First Nations and Métis historical, cultural, artistic, and contemporary learning opportunities.
- The college hosts special events to mark the **National Day for Truth and Reconciliation**, such as the 2025 Community Conversation that focussed on the future of teacher education in response to the Truth and Reconciliation Calls to Action.

Commitments:

- **Design and implement an anti-racist and anti-oppressive education learning series with certification for staff and faculty** to build shared understanding, deepen critical practice, and establish clear expectations for ongoing professional learning and accountability.

- **Establish and sustain Indigenous education faculty learning communities** that foster collaborative, peer-supported inquiry and practice, strengthening collective capacity to meaningfully integrate Indigenous perspectives and pedagogies across programs.
- **Conduct systematic curriculum mapping across all programs to identify Indigenous learning patterns, strengths, and gaps** in order to guide intentional program renewal, alignment, and continuous improvement.
- **Embed an annual cycle of seasonal ceremonial commitments into the life of the College** to honour Indigenous ways of knowing and being, strengthen relationships, and align institutional practices with culturally grounded rhythms and responsibilities.

Systems changes that these commitments will achieve:

- **Professional Learning and Certification:** A structured anti-racist/anti-oppressive learning series with certification formalizes expectations for staff and faculty development, creating shared language, accountability, and demonstrated competence.
- **Collaborative Learning and Communities of Practice:** Indigenous education faculty learning communities foster ongoing, peer-supported learning, strengthening collective capacity and reducing isolated or uneven implementation.
- **Curriculum Coherence and Review:** Systematic curriculum mapping identifies patterns, strengths, and gaps in Indigenous content and approaches, supporting more intentional, aligned program design and continuous improvement.
- **Pedagogical Transformation:** These efforts support a shift toward more relational, critical, and culturally grounded teaching practices across programs.
- **Institutional Rhythms and Commitments:** An annual cycle of seasonal ceremonial commitments integrates Indigenous ways of knowing into the life of the institution, shaping shared practices, and reinforcing relational accountability.
- **Culture and Engagement:** Together, these initiatives deepen engagement, respect, and understanding, contributing to a more inclusive and culturally responsive institutional environment.
- **Sustainability and Accountability:** Ongoing cycles of learning, reflection, and review help ensure these commitments are sustained, evaluated, and continuously strengthened over time.

Nistohta

Indigenous Knowledge Research Hub

Rationale: The dominance of Western knowledge systems and philosophies was achieved in part through the systematic marginalization of Indigenous knowledge traditions. As a learning institute, hosting a permanent forum for the strengthening and proliferation of Indigenous knowledges will aid in reparation with Indigenous peoples and in embedding reconciliation in teacher education.

Vision: An Indigenous knowledge hub resourced and stewarded by the college that engages with Indigenous communities and knowledge holders to resource and support the curation of and research in Indigenous knowledges, languages, epistemologies, and pedagogical practices.

Context:

- The **Aboriginal Education Research Centre (AERC)**, established in 2005, seeks to create, support, and disseminate innovative Indigenous education research. Through partnerships with scholars, faculty, students, community-based organizations, schools, federal and provincial governments, AERC is working to build stronger relationships among those involved with Indigenous education.

Commitments:

- **Develop and implement Indigenous community knowledges engagement protocols and a stewardship model** that centre consent, reciprocity, and community authority, ensuring that Indigenous knowledges are engaged, protected, and shared in ethical, respectful, and culturally grounded ways.
- **Establish and sustain an annual Indigenous knowledge holder gathering and exchange forum** to support relationship-building, knowledge sharing, and reciprocal dialogue, strengthening ongoing connections between the college and Indigenous communities.
- **Recruit, support, and retain a Canada Research Chair in Indigenous Knowledge Stewardship, Community Partnerships, and Transformational Indigenous Education** to provide national leadership in community-engaged research, mentor emerging scholars, and advance innovative, Indigenous-led approaches to education and partnership.
- **Develop and implement a land-based learning partnership and strategy** that integrates place-based, experiential, and relational learning opportunities into teaching and research, grounded in strong partnerships with Indigenous communities and knowledge holders.

- **Maintian and extend the Prairie Habitat Garden** has long served as a teaching and outdoor learning space for university students and Saskatoon schools. The college's Sustainability Education Research Institute (SERI) is advancing the habitat garden restoration, renewing programming, and bringing new energy, learning, and community engagement to the garden and the college.
- **The college is developing resources and commitments to realize an outdoor classroom** to provide a permanent space for outdoor learning and enhance collaborations with provincial and First Nations schools and other colleges within the university setting.

Systems changes that these commitments will achieve:

- **Governance and Stewardship of Knowledge:** The development of engagement protocols and a stewardship model establishes clear, ethical frameworks for working with Indigenous knowledges, emphasizing consent, reciprocity, and community authority.
- **Relationship-Building and Knowledge Exchange:** An annual gathering of Indigenous knowledge holders creates structured space for dialogue, exchange, and relationship renewal, reinforcing ongoing partnerships rather than one-time engagement.
- **Research Leadership and Capacity:** Recruiting a Canada Research Chair strengthens institutional leadership in Indigenous knowledge stewardship and community partnerships, shaping research priorities and mentoring future scholars.
- **Community-Engaged Research Practices:** These commitments support a shift toward research that is co-developed with communities, grounded in Indigenous methodologies and responsive to community priorities.
- **Land-Based Learning and Pedagogy:** A land-based learning strategy integrates place-based and experiential approaches into teaching and research, expanding how and where learning occurs.
- **Institutional Culture and Ethics:** Together, these initiatives reinforce respect for Indigenous knowledge systems as living, relational, and governed by community protocols, influencing institutional values and practices.
- **Sustainability and Continuity:** Ongoing forums, leadership roles, and partnership strategies create continuity, ensuring that relationships and knowledge practices are maintained and strengthened over time.

Indigenous Language Strategy

Rationale: Indigenous languages are the sources and storehouses of Indigenous knowledge systems and heritages. Interruptions to community and

kinship models have resulted in Indigenous languages being at risk and threatening the continuity of Indigenous histories and knowledge and kinship systems that have sustained Indigenous peoples for millennia. The protection and proliferation of Indigenous languages require a deliberate strategy of enhance the use and teaching of Indigenous languages.

Vision: Regional Indigenous languages heard, seen, and taught in the college, with opportunities for all students to acquire familiarity with Indigenous languages, for students to acquire an Indigenous language specialization, or to attain Indigenous language teaching certification through a language immersion model.

Context:

- The **Certificate in Indigenous Languages** serves educators who wish to be immersed in an Indigenous language while exploring Indigenous teaching methodologies. The certificate, offered in Cree and Michif, supports educators seeking immersion in an Indigenous language while exploring Indigenous teaching methodologies.

Commitments:

- **Develop and implement a comprehensive Indigenous language revitalization strategy** that supports the teaching, learning, use, and sustainability of Indigenous languages across the college, grounded in community partnerships and aligned with the priorities of language speakers, Elders, and Knowledge Keepers.
- **Embed the visible and active presence of Indigenous languages throughout the College's physical and communicative environments**, including signage, classrooms, ceremonies, and official communications to normalize their use, affirm their importance, and contribute to a culturally grounded and inclusive learning environment.

Systems changes that these commitments will achieve:

- **Language Policy and Strategy:** An Indigenous language revitalization strategy establishes direction, priorities, and accountability for integrating and sustaining languages across teaching, research, and operations.
- **Curriculum and Learning Integration:** Indigenous languages are increasingly incorporated into coursework and learning experiences, supporting both language learning and the transmission of cultural knowledge.

- **Visibility and Representation:** The physical presence of Indigenous languages throughout the college—through signage, communications, and spaces—normalizes and affirms their everyday use and importance.
- **Cultural Identity and Belonging:** These changes strengthen cultural connection and belonging for Indigenous students, staff, and faculty, while fostering broader awareness and respect across the college community.
- **Teaching Capacity and Resources:** Implementation requires investment in language expertise, learning resources, and supports for instructors to meaningfully engage with Indigenous languages.
- **Community Partnerships:** Language revitalization efforts are grounded in relationships with language speakers, Elders, and communities, ensuring authenticity and alignment with community priorities.
- **Sustainability and Normalization:** Over time, these commitments move the college toward the normalization of Indigenous languages as a visible, audible, and valued part of institutional life.

Māmawi-wīcihitowin

Rationale: The strength of our commitments will be evident in our capacity to demonstrate progress towards the achievement of our goals. Māmawi-wīcihitowin (all working together) inspires a planning, responsibility and reporting framework that invites college and community stakeholders to journey together in actualizing our intent. These constructs will foster the development, stewardship, and assessment of the strategic direction as we celebrate successes and course correct along with the maturing of relationships, understandings, and actualization processes.

Vision: Through consistent application of the māmawinitotân | ni mamooowitoonaan strategy and planning and responsibility framework, the efforts and actions of the college to engage in reconciliation, decolonization, and Indigenization are characterized by inclusivity, transparency, and accountability.

Context:

- The māmawinitotân | ni mamooowitoonaan strategy provides a shared framework for goal setting and planning that aligns and coordinates the efforts of all departments and units in ensuring sustainable progress towards college commitments. The strategy also provides a common planning and reporting template to ensure progress and accountability in progress towards goal attainment.

Commitments:

- **Design and implement a department and unit māmawinitotân | ni mamooowitoonaan planning and reporting process** that aligns local priorities with the college's Indigenous strategy, fosters shared responsibility and relational accountability, and supports ongoing cycles of action, reflection, and reporting to advance meaningful, sustained change across all areas of the institution.

Systems changes that these commitments will achieve:

- **Governance and Distributed Accountability:** A structured planning and reporting process shifts responsibility for Indigenous strategy from central leadership to all departments and units, creating shared ownership and accountability.
- **Strategic Alignment and Coherence:** Unit-level plans are aligned with broader college and university Indigenous strategies, ensuring consistency, coordination, and reduced fragmentation.
- **Planning Capacity and Support:** Departments and units develop the capacity to meaningfully engage in Indigenous strategy work, supported by guidance, tools, and shared frameworks.
- **Implementation and Action:** The process emphasizes moving from commitments to concrete actions, with clearer expectations for how units enact Indigenous priorities in their specific contexts.
- **Monitoring and Reporting:** Regular reporting mechanisms enable tracking of progress, challenges, and outcomes, strengthening transparency and continuous improvement.
- **Cultural and Organizational Change:** Embedding this process across all units contributes to a shift in culture, where Indigenous commitments are integrated into everyday practices rather than treated as separate initiatives.
- **Sustainability and Continuous Improvement:** Ongoing cycles of planning, reflection, and reporting ensure that efforts are sustained, adapted, and strengthened over time.

Without [their] culture, without that strong line from [their] forefathers, no [person] knows who [they] really [are]. If one does not know who [they are], [they] cannot possess pride or dignity for [themselves] or [their] people. - Dr. Anne Anderson, The First Métis: A New Nation

Conclusion

Over the past four years, the College of Education has strengthened its commitment to the university's ohpahotân | oohpaahotaan Indigenous Strategy and to the decolonization and Indigenization of its culture, programs, and practices. To move from intent to sustained action, the College's ohpahotân | oohpaahotaan Committee translated community input gathered through consultation and retreats into mâmawinitotân | ni mamooowitoonaan (Let us Bring One Another Together), a strategy designed to align priorities, coordinate efforts, and support accountability across departments, units, and roles. mâmawinitotân | ni mamooowitoonaan emphasizes stewardship of the college community and a shared learning journey guided by nahtohta, a commitment to authentically listen; kiskêyihta, the capacity for authentic learning; nisitohta, renewed understanding; and māmawī-wīcihitowin, all working together. Implementation and stewardship of mâmawinitotân | ni mamooowitoonaan centres Indigenous ways of knowing; strengthens partnerships; engages Indigenous leadership; integrates anti-racist and Indigenous learning across programs; advances Indigenous knowledge and language initiatives; and establishes planning and reporting processes that sustain momentum through evidence, reflection, and continuous improvement. Together, we will honour those who have tirelessly advocated for Indigenous participation in the life of the college and create a learning and work context that stewards Indigenous voice and influence, so that all who encounter the college flourish in their unique endeavours.