



Phase 4 Reporting

University Relations

May 2026

BE WHAT THE WORLD NEEDS

PHASE 4 REPORTING – UNIVERSITY RELATIONS

LAND ACKNOWLEDGEMENT

The land is acknowledged as our Mother, the Earth. The University of Saskatchewan (USask) 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.

USask is committed to working towards mending colonized lands and protecting the land in a way that demonstrates honour, respect, and love. USask 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.

Purpose, scope, and guiding principles

The purpose of this report is to have our various units report on their activities and reflect on what gaps are present in our efforts around ohpahotân | oohpaahotaann. This was a powerful exercise, and humbling at moments.

When we look at the seven commitments of the strategy gifted to us, we can see great efforts to create **right relations** but acknowledge the need to be seeking deeper and more reciprocal relationships.

Perhaps the most work in UR has centred around **creation** through storytelling and fundraising that supports Indigenous pathways.

This report has a clear message of the need for **renewal**, as the portfolio enters a new phase of leadership with a commitment to clear strategy to guide all units in improved **wellness**, better **stewardship** and improved **representation** in all our activities.

We have tried to create **safety** for our employees to contribute to this report in an honest way. We gave them freedom to reflect and report as they saw fit. This is the same environment we need to create for Indigenous people as our service unit tells USask's stories, supports alumni and fundraises to support our teaching and research mandates.

Reflections across key dimensions – University Relations as a whole

University Relations (UR) strives to align, to uplift, to engage, to partner, to communicate, and to amplify and celebrate USask successes. The teams within UR have the privilege and responsibility of sharing USask's stories and strive to honour them in a good way through stewardship and right relations. When *ohpahotân | oohpaahotaan*, the Indigenous Strategy, was gifted to the university community it helped direct, drive, and deepen the desire for institutional change. The units within UR - Strategic Communications, Development, Alumni Relations, Huskies and Operations and Services – began to work earnestly to understand, establish and meet the needs that had been outlined.

The creation of this report and related ongoing reflections, however, have crystalized the presence of inconsistencies between units and projects when it comes to applying *ohpahotân | oohpaahotaan* in University Relations. While some units have engaged in formal education programs and set up councils for guidance, others have not benefited from these efforts. Each unit was asked to create its own report on what work has been done and reflect both as a group and personally when it comes to Indigenization efforts.

By attending events like *ohpahotân | oohpaahotaan*, forming a working group, and building relationships within the Indigenous community at USask, shifts have been seen. It was then through the training, reflections and vulnerability, staff across UR have newfound understanding that is necessary to move forward even further. This report offers insight to the work that took place, the challenges, the next steps, and the deep personal impact that came from this work. It also outlines the need for UR leaders to come together to re-engage with this work

Critical systems change achievements

While Huskies and the Strategic Communications units have provided some significant examples of programming and training that has changed systems, this is an area of growth for UR as a whole. Initiatives from these units can be shared and repurposed in some

cases, however, each unit needs to continue to look at the needs of their specific focus and work.

Language shifts, policy evolution, cultural transformation: The most common approach to engaging with changing language across UR is embracing land acknowledgements and ensuring time is taken to consider our connections to the land and the Indigenous and Metis ancestors.

In reviewing the submissions from the units, this looking at language shifts has been a major focus for the communications and marketing teams as between 40 and 50 professionals engaged in various training around how to better tell stories for USask using an Indigenous lens and considering how each of the seven commitments are embodied.

Program & policy highlights

University Relations is made up of service units that support and elevate the teaching and research efforts across campus. This includes the work being done around Indigenization and supporting the OVPIE.

New initiatives and procedural reforms are especially clear in the work of the Huskies and Strategic Communications. There was also great effort made in the *Be What the World Needs* Campaign, with a pillar dedicated to Indigenous Achievement.

Indigenous success stories are central to our work in UR as a support unit and in the storytelling aspects of our mission. Please see Appendix A for a selection of links to success stories we have written, produced and shared.

Recommendations and plans moving into years 5-7

The Interim Vice President of University Relations has committed to leading the University Relations leadership team in renewed efforts to reflect on where we can improve in responding to the gift of ohpahotân | oohpaahotaann.

As a leadership team, we will come together to form both UR-wide and unit-specific renewal, sustainability, and continued growth when it comes to ongoing growth for our employees. There are important questions to honestly ask ourselves about inclusion of Indigenous voices in shaping our work.

Some commitments that UR will make across all units include:

- Engagement with the Office of the Vice-Provost Indigenous Engagement earlier in planning processes to provide enough time and space for meaningful discussion and impact on outcomes and deliverables.
- The results of the *Be What the World Needs* Campaign needs to continue to be examined to ensure we are learning about better ways to fundraise and resource supports and programming for our next comprehensive campaign.
- Ensure all members of the University Relations Senior Leadership Team have received anti-racism training, with the intention of having all staff have the same education.
- Assessment of hiring practices to have better representation of Indigenous and Metis people on our staff.
- Intentionally making space for thoughtful consideration of ohpahotân | oohpaahotaann in all staff gatherings and the creation of strategic and planning documents.
- Building the Indigenization training already completed and the new anti-racism strategy about to be rolled out in Strategic Communications, and share those learnings with other units in UR.

Synthesis moving forward

We have included individual reflections on this work from our various units throughout this report. A common theme is that they are looking for guidance and leadership on how we will move forward together to better embrace ohpahotân | oohpaahotaann. This is a challenge we humbly welcome as we enter a time of new leadership in our portfolio.

In the creation of this report, our staff were eager to share programs and initiatives that have been created over the past five years. But we also do so humbly, knowing we still have much to learn.

Strategic communications

Storytelling in a good way

Communications and marketing professionals hold the powerful responsibility of shaping USask's narrative through storytelling that can elevate the institution's reputation. This responsibility must include interrogating Whiteness and dismantling systemic barriers within Strategic Communications. This work will be approached with care, consistency, and a shared commitment to equity. To ensure USask's messaging is not fragmented,

confusing, or even harmful, strategic communications professionals must align and approach their work through an anti-racist and anti-oppressive lens. A lot is at stake. This work is not only important—it is urgent.

Session on land acknowledgements

Training on how to write your own land acknowledgement was offered through Strategic Communications and Gwenna Moss and delivered by Darryl Isbister. This was an opportunity to understand the importance of land acknowledgements and the impact they have on Indigenous and non-Indigenous communities in Saskatchewan. Staff had the chance to reflect on their own connections to the land and were offered the goal of delivering acknowledgements in personal ways that honour their relationships and ancestors. Following that, staff were encouraged to sign up to lead land acknowledgements at bi-weekly community of practice meetings.

Anti-racism working group

Fall 2024

Heather Persson, AVP/CCO, initiated the formation of the Strategic Communications Anti-Racism/Anti-Oppression working group, guided by Liz Duret. The group's primary objective was to develop an anti-racism and anti-oppression communications strategy specifically tailored for USask employees working in communications and marketing.

The working group convened to develop an action plan and began by reading and consulting a series of foundational documents that align philosophically with their mission. These included the ohpahotân | oohpaahotaan Indigenous Strategy, the George Brown Anti-Racist Action Plan, the Scarborough Charter from the University of Toronto, Building a Race Conscious Institution by Universities Canada, and the Equity, Diversity and Inclusion Framework for Action from USask.

Through this reflective process, the group followed the lead of ohpahotân | oohpaahotaan and identified and created actionable commitments that guided their efforts in crafting a comprehensive anti-racism/anti-oppression communications strategy.

Winter 2025

The working group engaged members of the USask faculty, staff, students, and alumni community who identify as Indigenous, Black, and People of Colour to gather meaningful feedback on the proposed commitments that shaped the strategy.

Spring 2025 - Summer 2025

As part of the strategy-building process, the working group followed a thoughtful and structured approach. They began by developing specific actions aligned with each of the identified commitments, ensuring they were both practical and impactful. Next, they crafted an introduction to clearly articulate the purpose and vision of the strategy document. With the content in place, they moved on to designing the document itself, focusing on clarity, accessibility, and adherence to USask brand guidelines.

Fall 2025

Experts across campus were invited to refine and strengthen the strategy to align with anti-racist / anti-oppressive frameworks and scholarship.

Anti-racism and anti-oppression communications strategy

An anti-racist, anti-oppressive communications strategy is key to creating a race-conscious institution that works to address systemic racism. A race-conscious institution operates within a dominant worldview that acknowledges the existence of personally mediated race-related biases and systemic inequities imbedded in its structure and culture. Race-conscious institutions work to proactively examine every aspect of organizational functioning to uncover and mitigate, if not remove, race-related biases and barriers.

As part of Strategic Communications' anti-racism and anti-oppression journey, professionals from across campus gathered to listen, learn, and grow in their understanding. This culminated in the development of the first Anti-Racism and Anti-Oppression Communications Strategy for the unit and university as a whole.

Anti-racist and anti-oppressive training with Liz Duret

USask communications professionals took part in eight three-hour anti-racism training sessions including reading materials, watching podcasts and videos, and engaging in reflective exercises and group discussions, provided by Elizabeth Duret, Dr. Jordan Woodsworth, and Dr. Amaranta Sokol. The goal of the training was to challenge communicators' worldviews and assumptions to understand how the constructs of race, privilege, and colonization have shaped and marginalized Indigenous, Black, and People of Colour while reinforcing the dominant narrative. Part of the outcomes of this work was to develop anti-racist literacy, language, and courage to talk openly about and address anti-racism and anti-oppression.

Resourcing

The work of the communications and marketing team on Indigenization efforts would not have been possible without the support and time of Liz Duret, Dr. Jordan Woodsworth, Dr. Amaranta Sokol and the team in the Office of the Vice Provost Indigenous Engagement.

Challenges

One of the biggest overall challenges in working in Communications/Marketing in a post-secondary setting is the tension between deadlines and receiving the necessary approvals on materials. This is true as we seek to improve in our approaches to work in the Indigenization space. There is a need for greater input and collaboration to ensure we work together in a good way. We need to focus on improving our processes and allow for more time to ensure there is proper space for reflection and feedback. We also need support from our leaders and the whole USask community to support these efforts. It is with these thoughtful realignments that we can look to find possibilities that allow us to move beyond the urgent deadlines. These shifts will allow USask communicators to build meaningful and lasting relationships with Indigenous community members, further shaping our work in the future.

Communications and marketing are made up of a complex web of both central and college-based professionals. The archives and materials we use – for example photos and video assets - can live in many places. Even once we get feedback that a photo or other asset is not appropriate, it can take time to make sure it is truly eliminated out of the system. The fact we are trying to improve our storage systems and the creation of a cross-campus Canva should help us ensure more consistent use of approved materials.

Next steps

- Central to making progress in our Indigenization work is the rollout and implementation of the communications/marketing anti-racism strategy.
- We know that ohpahotân | oohpaahotaan needs to be top of mind as we move forward in our day-to-day work. These efforts are needed to ensure our communicators and the community are supported in the communications/marketing space.
- Review of Indigenous symbols that are part of USask's official branding materials, ensuring alignment with OVPIE and offering a clear understanding of how they should be used.

- Focused work on ensuring photo and video assets are appropriate and have been reviewed.
- Creation of Canva assets and templates that have been reviewed and are reflective of Indigenous teachings.
- Clarifying and training our professionals on best practices for obtaining guidance and feedback in the creative process

These straightforward and foundational changes will allow communicators to move forward collectively, and consistently across campus. Updates like these will allow communicators to focus their attention on new opportunities to connect, uplift and communicate Indigenous achievements and events on campus.

REFLECTIONS

Included are a selection of personal reflections from team members:

Meagan Hinthier, Manager, College Communications and Marketing



For me, dedicated time for AR/OR learning and EDI are the most valued aspects of being a USask employee. I have had the opportunity to take the College of Nursing/Saskatoon Anti-racism Network multi-week training and also learnt extensively from colleagues and faculty in the College of Education, though learning is never complete. This has informed many aspects of my work. It takes time to build the relationships and connections required to tell the stories of Indigenous faculty, staff and

students in a good way. This work cannot be done in isolation and requires engagement, listening and applying the Seven Sacred Teachings.

One story which I will share is the work I did together with Dr. Verna St. Denis to tell [her career story](#) in a way that was done from a position of reciprocity. When interviewing her I presented her with tobacco and asked if I could share her career and story with the USask community. Over the next three months (2022-23), her and I worked together on drafts so

that it captured her story accurately, but with correct wording that took care with sensitive pieces that needed to be told in a way that was comfortable for her. Since it was published, Verna has shared publicly what that meant to her and has shown gratitude for the work. Recently, at one of her Distinguished Professorship Lectures in March 2026, she reiterated her gratitude and the story was read out in its entirety to give the audience a sense of her long career and life. Completing the AR/OR training with Dr. Holly Graham's group earlier in 2022 provided a foundation for my work with Dr. St. Denis and also demonstrated a baseline knowledge of AR/OR principles. As communicators, the stories we tell are gifts that require care and a commitment to honouring the person sharing their story.

Darla Read, Communications Officer

Fellow members, and I'm sure many other communicators, expressed concerns about how to respectfully ask people if they belong to an equity group and if we may reshare their story during corresponding days, weeks, months specific to that group (IE. Black History Month, Asian Heritage Month, Pride, National Indigenous Peoples' Day, Orange Shirt Day, etc.). While I have tried my proposed wording with two people only, I believe the template is a sound, respectful practice we can integrate into our interview strategies. My proposed wording: USask sometimes reshapes stories throughout the year if those stories fit with celebrating equity groups, such as Black History Month, Asian Heritage Month, National Indigenous Peoples' History Month, Pride, etc. If you are a part of an equity group and give permission to have your story reshared, please let me know.

John Shelling, Graphic Designer and Communications Coordinator

The training we took with Liz Duret and her team affects how I approach my work every day. Some questions I ask myself now when doing work are:

- Who am I centering in this work?
- Who is missing?
- Who holds the power in any given work environment within Strategic Communications?
- How can I create work that is good while also being mindful of everyone's experience?



An example of how it has changed how we work is how my team approaches photo and video shoots. After the training we started staffing them differently. We now staff our shoots to have a director (someone focused on the content of the photos and videos we are producing) a role we've always had on shoots, but now we've added and a model coordinator (someone whose job it is to make sure the

models have a positive experience and that they know they have the power on the photoshoot to voice opinions of comfort and safety). Having the model coordinator on our sets means that we have someone whose purpose is to make sure the models are heard if they say they are uncomfortable, if they want to stop the model coordinator has the ability to stop the photoshoot, a position the model, usually students, have felt little power to voice. We believe that intentionally verbalizing the shift in power at the outset of the photoshoot allows for a more relaxed and positive environment. The main goal isn't just to create good photos and videos it's also to treat people well while capturing them, which in the end produces more authentic results.

James Shewaga, Communications Specialist and Editor

I found the anti-racism and anti-oppression training sessions to be at times difficult, but always impactful, and a remarkable personal learning opportunity. These sessions expanded my understanding and awareness as an individual who has benefited from white privilege, and just as importantly, how my privilege has also limited opportunities for others.

I have come to better understand that I am indeed a “white settler” in so many ways, including tracing family history of my ancestors “settling” on the Prairies a century ago and how those advantages have benefited – and continue to benefit – generations of my family, while at the same time have taken away opportunities for Indigenous Peoples. These sessions generated some anxiety and guilt, feelings that are a critical part of the process and an aspect of creating understanding. I appreciated how Liz Duret and her team were supportive and never judgmental, as I continue to stumble along on my own path of self-discovery and understanding.

The sessions also shone a light on the importance of incorporating Indigenous Ways of Knowing and Being into all aspects of the university, and in particular, research. The

principles of Indigenization adopted by the university and discussed in these sessions have also informed my understanding of policies, processes, priorities, and pathways to move forward as individuals and as a campus community. I strongly support this educational experience, and encourage all faculty, staff and students to take part in future sessions.

Meghan Sired, Director, Student Marketing and Communications

The anti-racism training with Liz Duret taught me a lot about myself. I learned about whiteness and the layers of privilege and power. I appreciated having the opportunity to learn new terminology that helped me think more critically about some of the stories I have been told about my grandparents settling in Canada and about some of the behaviours and conversations I hear in my day-to-day life. These discussions and teachings reframed my thoughts in ways I had never considered before. What I learned most was how much I don't know. At the same time, I learned how much thoughtful research and knowledge is available, which gives me a path to continue learning in a meaningful way.

Development

This portfolio in University Relations is comprised of the following work: Development, Stewardship, Corporate and Foundation Relations and Campaign. This is a summary of the work and reflections happening with this pivotal group of professionals.

Shifting from transactional to relational approaches

Across all areas, a defining shift is the movement from transactional engagement to relationship-based practice. This transformation reframes success, focusing not on outputs alone but on the strength and continuity of relationships.

The Development overview highlights that engagement has shifted “from transactional to relational,” allowing reflection to become “part of the work.” Staff now pause after initiatives to evaluate not just outcomes, but relational impacts, asking “not only what was delivered, but which relationships were strengthened.”

Preston Cicchine, Director of Corporate and Foundation Relations, shared this approach in his reflections for this report, noting his focus on “shifting conversations from transactional to relational, and from symbolic inclusion to Indigenous-led partnership.” This reflects a deeper commitment to trust, collaboration, and long-term relationship building.

This relational approach also strengthens donor engagement. As noted, “donor interest in Indigenous initiatives is strongest when there is a clear connection to student impact and

meaningful outcomes,” particularly when relationships are built through direct engagement and shared experiences.

Centering Indigenous leadership and self-determination

A central theme throughout the work is the importance of Indigenous leadership in guiding both process and outcomes. This reflects a commitment to self-determination and respectful partnership.

Cicchine describes his role as “less about leading reconciliation work directly and more about walking alongside OVPIE,” ensuring that Indigenous priorities are “understood, respected, and represented.” This emphasis on accompaniment highlights the importance of humility and shared responsibility.

He further emphasizes that “Indigenous leadership must guide not only outcomes but also process and pace,” reinforcing the importance of aligning institutional practices with Indigenous Ways of Knowing.

Similarly, Stewardship efforts emphasize ensuring that “donor-facing communications uphold Indigenous ways of knowing, respect, and truth,” and that Indigenous voices shape how impact is communicated.

Reflection, learning, and humility as core practices

Reflection and continuous learning are foundational to advancing reconciliation work. This approach recognizes that reconciliation is not a fixed outcome, but an ongoing process.

Cicchine reflects that “reconciliation is not achieved through perfection, but through honesty, humility, and consistency.” He highlights the importance of “creating space for honest, judgment-free engagement,” acknowledging that individuals are at different stages in their understanding.

In Development, reflection is embedded in practice, with staff intentionally pausing to consider both outcomes and relationships. This supports ongoing learning and more intentional engagement.

Within Stewardship, participation in learning opportunities is encouraged and supported, fostering “open team dialogue to foster learning, self-reflection, and shared understanding.” These practices contribute to a culture grounded in humility and growth.

Navigating institutional tensions and challenges

Despite significant progress, the work is shaped by ongoing challenges in aligning Indigenous approaches with institutional systems.

Cicchine identifies a key tension in working within systems that “prioritize speed, certainty, and measurable outputs,” while relational, Indigenous-led work requires time, trust, and flexibility. He also notes the difficulty of “operating within accountability structures that often reward visibility over substance.”

Stewardship reflections highlight practical challenges, including uncertainty about “when and how to include Indigenous student impacts in donor reports” and ensuring invitations to Elders or speakers are “culturally appropriate and not tokenistic.”

A lack of clarity around roles and expectations is also noted, with one reflection identifying “the lack of clarity around how leadership expects oohpaahotaan to be integrated” into specific responsibilities.

These challenges demonstrate the need for ongoing systems-level change to fully support reconciliation efforts.

Building systems, protocols, and institutional alignment

To address these challenges, there is a strong focus on developing systems and protocols that support consistent and respectful engagement.

Examples include strengthening Indigenous governance in externally supported initiatives, developing new protocols on how and when to invite Elders and Advisors, and creating reporting approaches that honour Indigenous communities.

Cicchine emphasizes the importance of “embedding Indigenous accountability into partnership development practices” and advocating for institutional processes that align with Indigenous Ways of Knowing.

Similarly, Stewardship identifies the need to “develop internal protocols” and “seek clearer guidance from leadership,” particularly in donor engagement and reporting practices.

These efforts reflect a move toward embedding reconciliation into institutional structures, ensuring sustainability and consistency.

Demonstrating impact through donor engagement and campaign success

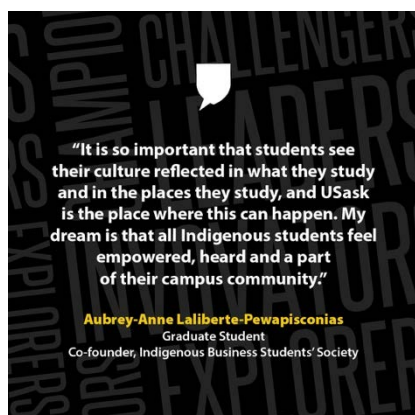
The *Be What the World Needs* campaign demonstrates how relational engagement can lead to meaningful and measurable outcomes.



Indigenous Achievement is a core campaign pillar, focusing on reducing barriers to education, supporting Indigenous learners, and advancing programming. The results include more than \$36.7 million raised and “more than 950 new scholarships and bursaries” created.

Donor contributions support a wide range of initiatives, including Indigenous business education, land-based research, STEM pathways, and cultural programming. These gifts reflect alignment between donor priorities and Indigenous-led goals.

Engagement strategies such as inviting donors to the Gordon Oakes Red Bear Student Centre enable “face-to-face student impact and meaningful conversations,” strengthening relationships and deepening understanding.



Commitment to an ongoing journey

The work is understood as an ongoing journey rather than a completed goal. Reconciliation requires continuous effort, reflection, and adaptation.

Cicchine emphasizes that “this work has no endpoint,” describing it as “a commitment to keep walking, together, in a good way.” His focus moving forward is on consistency, systems alignment, and continued advocacy.

Stewardship similarly commits to “continue leading with the Seven Sacred Teachings” and to strengthening relationships through relational accountability.

Overall, the text reflects a significant shift toward relational, Indigenous-led engagement across Development, Donor Relations, and Stewardship. While challenges remain, particularly in aligning institutional systems, the work demonstrates strong progress in embedding Indigenous values, strengthening partnerships, and advancing reconciliation as an ongoing, lived practice.

Please see examples of specific gifts to the Be What the World Needs campaign in Appendix B.

Alumni and Strategic Engagement

This outlines ongoing reflection within Alumni and Strategic Engagement regarding how Indigenization is understood and lived within day-to-day practices. Our work during this period has focused primarily on learning, relationship-building, and making space for Indigenous voices within existing structures, with an understanding that meaningful change requires time, trust, and continued guidance.

Alumni Relations

What we have learned/steps taken

(Reflecting on recent and ongoing practice)

We continue to work toward greater inclusion of Indigenous alumni within existing alumni programming, including participation as volunteers, speakers, mentors, and advisors.



Within our awards program, we have begun integrating Indigenous ways of knowing and doing into the evaluation matrix used across all award categories and are continuing to learn how this can be done with care and integrity.

Indigenous alumni perspectives are represented through membership on the Alumni Advisory Board, contributing lived experience and insight that informs discussion, priority setting, and decision-making.

This work has reinforced for our team that meaningful engagement with Indigenous alumni is rooted in relationship-building over time, and that trust, guidance, and reciprocity must shape how programming and recognition are developed.

Ongoing reflections, challenges and opportunities

Much of our current approach remains responsive. We continue to learn how to better anticipate the needs of Indigenous alumni who engage with our programming, informed by guidance, relationship, and reflection, rather than relying on individual accommodation as needs arise.

At this time, we have not developed alumni programming specifically designed with Indigenous alumni interests at the centre. Identifying opportunities for Indigenous-informed or Indigenous-led engagement remains an important area for future growth.

Annual and Legacy Giving

We are encouraging ongoing learning to strengthen how we engage both Indigenous and non-Indigenous alumni interested in legacy giving. This includes participation in learning opportunities such as the annual Internal Truth and Reconciliation Forum that occurred in September 2025.

Our work has been consultative in nature, undertaken in close collaboration with the Office of the Vice-President Indigenous Engagement (OVPIE) to inform and guide donor conversations.”

Strategic Events

What we have learned/steps taken

(Reflecting on approach and relationships)

We continue to shift toward a more mindful and intentional approach to involving cultural service providers in events, with an emphasis on authenticity, respect, and meaningful integration rather than symbolic inclusion.

This work has included:

- Connecting with cultural advisors earlier in event planning processes
- Grounding requests for involvement in authentic roles and existing relationships
- Seeking guidance within cultural advisors' areas of expertise

These shifts reflect our growing understanding that respectful protocol emerges from relationships, not checklists, and that this understanding deepens through listening and ongoing guidance.

The events team has worked to strengthen relationships with frequently engaged cultural advisors outside of individual event cycles, recognizing that trust and reciprocity are not built within event timelines alone.

We continue to have representation on the mistatimōk Committee, contributing to shared responsibility, listening, and learning across units in support of institution-wide initiatives.

Ongoing reflections, challenges and opportunities

Event work is inherently episodic, with planning teams and working groups often changing from one event to the next. This can make sustained relationship-building more complex.

In some situations, there remains a gap between protocol expectations and the depth of existing relationships, reinforcing the need for earlier engagement, clearer communication, and continued learning.

Key reflections and learnings (Phase 4)

Across both portfolios, our experience has underscored that representation and relationship are ongoing commitments, requiring time, reflection, and a willingness to adjust how we work.

Progress to date has centred on learning, relationship-building, and creating space for Indigenous voices within existing structures, rather than on formalized systems change. These reflections point to opportunities to move from inclusion within established processes toward more intentional, relational, and Indigenous-informed design over time.

Kris Brown, Associate Vice-President, Alumni and Strategic Engagement

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Operations and Services

Executive Director Lori Shockey retired in May of 2026 and provided these reflections and reports prior to her departure: It would be very helpful for an opportunity to learn how the portfolio overall was implementing this and how a department unit like ours (very inward facing) can be creative relating to this important initiative. Learning from other departments would have been great and talking through tactics with our UR colleagues would have inspired my team to think creatively.

This suggestion and feedback will be provided to the Interim VP University Relations and the new Executive Director of the unit. As a team, leaders in UR will be working together to support this work.

What has been done?

Continued with land acknowledgements before meetings and presentations. Encourage participation in activities and acknowledgment of indigenous initiatives on campus.

What challenges have you faced in implementing ohpahotân | oohpaahotaan?

Not really a challenge, but limited amount of guidance on how to expand implementation for a very “inward facing” department. We support all units of UR in their initiatives so the efforts we make to support units regarding this, could be seen as part of our initiative.

What has been learned?

As a unit we do our best, but we believe we can be more proactive in supporting this initiative and seek out other options that similar “support departments” may have put in place. Proactively finding solutions with unit managers on how to increase participation. Have managers actively seek feedback from team members in their units.

How will/have you used these learnings to move forward?

Recommend a quarterly check-in on implementation of ideas and seek further guidance from senior leadership.

What are the next steps?

Request our unit be included or informed of future directives and ideas. Transfer learned

knowledge to the next leader of our unit and remind our department leaders of our role. Have managers actively seek feedback from team members in their units.

Huskies

Since ohpahotân | oohpaahotaan was gifted to the University of Saskatchewan, the Huskies have implemented a wide range of internal and external strategies, initiatives and events in our ongoing efforts to be meaningful, impactful and humble participants in Truth and Reconciliation. These initiatives include branding, in-game programming, cultural sessions, fundraisers, empowering Indigenous student-athletes, partnering with community organizations and Indigenous leaders, recognizing Indigenous student athletes and alumni, visiting First Nations and utilizing our social media platform to raise awareness. ohpahotân | oohpaahotaan has provided a comprehensive guide to ensuring we stay on a path that is Indigenous-led and informed by Indigenous ways of knowing, decolonization and truth.

Prior to the gifting of ohpahotân | oohpaahotaan, the Huskies had initiated a focus group comprised of alumni and local Indigenous community members in sport. This focus group initiated the conversation and education of staff and coaches on Truth and Reconciliation, Indigenization and decolonization, with the first initiative led by Huskies Cross Country alumnus Derek Rope. This provided a turning point for how the Huskies moved forward.

When ohpahotân | oohpaahotaan was gifted to USask, the focus group recommended that voices of Indigenous student-athletes be prioritized in planning all initiatives. In addition to internal systems changes, as leaders in the community we recognized that our platform was not being utilized in an intentional way to raise awareness or provide leadership on Truth and Reconciliation. The Huskies also recognized a gap in opportunities and mentorship available for Indigenous youth in sport. These all became key priorities in answering sport Calls to Action 87-91, while keeping ohpahotân | oohpaahotaan at the centre.

All events and initiatives outlined below are resourced through the Huskies budget and through ongoing relationship building with Indigenous community members, Indigenous student-athletes and on-campus organizations like Gordon Oakes Red Bear Student Centre.

Huskies Reconciliation logo



In 2023, the Huskies commissioned Plains Cree artist Chris Chipak of Red Pheasant Cree Nation to design a Reconciliation logo for our brand. The logo is now one of our four official Huskie logos. True to his artistic style, Chris' design incorporates a great deal of symbolism that pays tribute to the traditional lands USask is located on and to the various Indigenous ancestors of Treaty 6 Territory. This logo is now part of Huskie history and culture.

Treaty 6 flag song

In 2024, the Huskies began playing the Treaty 6 Flag song at all Huskie games prior to the national anthem. Huskie Football has live Indigenous drumming at each game, while other sports have a pre-recorded version from local Indigenous drumming group Young Scouts. In-game announcers also read out a commitment to Reconciliation prior to the playing of the song. The Treaty 6 Flag Song is now engrained in Huskie culture across all sports and events.

Huskie football drumming circle



In addition to a live performance of the Treaty 6 Flag Song, Young Scouts drumming group also performs a special honour song for Huskie Football at every game. This song is original and was specifically composed for the team. As explained by Young Scouts leader Marcus Okihcihtaw, the song is a prayer for safety, physical ability, strength and competition. This has added significant value and meaning to

Huskie Football games and has exposed the Huskie fanbase to Indigenous culture. The drummers and players have established a strong connection, cementing Indigenous culture and ways of knowing as foundational and integral to Huskie Football.

7 Languages “welcomes” at Huskie hockey & basketball games



In 2025, the Huskies built a language graphic that plays at all games with a video board or jumbotron. This graphic includes the word “welcome” in the different languages of Treaty 6 Territory: Plains Cree, Dakota, Lakota, Nakoda, Saulteaux, Dene and Michif. The banner serves as a reminder and contribution to the language revitalization of the First Peoples of the land the Huskies compete on.

Living Skies Indigenous Basketball League partnership

Since 2022, the Huskies have partnered with Living Skies Indigenous Basketball League on a special evening at Huskie Women’s and Men’s Basketball. This event takes place in January at a Huskie basketball game and sees about 80-100 LSIBL athletes and families attend with community tickets donated by the Huskies. LSIBL and the Huskies also partner on a shared-cost t-shirt for the evening that recognizes both brands and centres on Indigenous ways of knowing and holistic well-being. This year’s t-shirt featured the slogan “Basketball is Medicine.” LSIBL players, staff and Huskie athletes participate in a special live drumming circle in centre-court to open both games. LSIBL athletes then play halftime matches at both the women’s and men’s games. This league is led by local Indigenous community leader Mike Tanton and Team Canada Olympian Paige Crozon, both of whom are community leaders on reconciliation in sport.

Huskie Cross Country Dakota Classic

The Dakota Classic is the first varsity meet in the Canada West Conference to take place on a First Nation. Now in its third year, the annual competition sees teams gather from across Alberta, Manitoba and Saskatchewan to compete in honour of residential school survivors and in memory of those who never came home.



The initiative is a partnership between the Huskies, Running Wild Athletics, Whitecap Dakota First Nation and Dakota Dunes. The meet aims to bring sport and community together in the spirit of Truth and Reconciliation while increasing awareness of the ongoing harms caused by residential schools and demonstrating the ways in which we can all take action

to move forward together in a good way. Every team, regardless of school colours, wears their orange singlets to the meet.

A Day in The Life

Since 2023, the Huskies have partnered and built a strong relationship with Bedford Road Collegiate and Indigenous Student Advocate Shalen Fox. This initiative welcomes a group of Indigenous students to campus to experience A Day in the Life.



Events always begin in a good way with an Indigenous leader or Elder imparting words on the group while leading a sharing circle. From there, various group activities take place including cultural lessons, campus tours, lunch, hockey, basketball, beading sessions, and more. Led by the Huskies Indigenous Student-Athlete group, in partnership with

Huskies' administration and Gordon Oakes Red Bear Student Centre, the day focuses on showing Indigenous youth they belong on campus and in sport.

Social media: https://www.instagram.com/p/DTi3voBkkf-/?img_index=1

Toque and Mitt Toss

Each year the Huskies organize and execute the Toque and Mitt toss. Over the past two years nearly 2,500 toques and mitts have been collected and donated to St. Francis Cree Bilingual School. This is a school that serves a high needs population and benefits greatly from practical items like toques and mitts.

Social Media: https://www.instagram.com/p/DSGRyC8khmJ/?img_index=

Huskie football Truth and Reconciliation game

Every year Huskie Football holds a Truth and Reconciliation game. Players are encouraged to wear orange tape to recognize and honour residential school survivors, their families and the children who never came home. The game also includes cultural programming including First Nations drumming & dancing, Métis dancers and music, the national anthem performed in Cree and in-game programming that highlights the Truth and Reconciliation Commission of Canada's Sport Calls to Action. This year, teams also participated in a pre-game session on culture and ceremony, as well as a private smudging of the flags prior to kick-off.



Cultural Session: <https://www.instagram.com/p/DQK8Mq9kkh8/>

Social Media: https://www.instagram.com/p/DQHvodwgSrB/?img_index=

U SPORTS track & field national championship



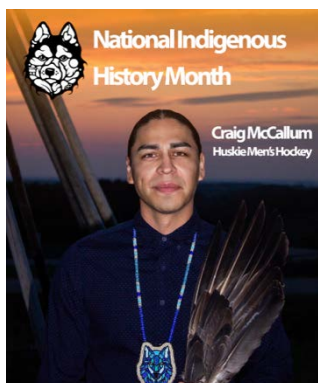
In 2023, Huskie student-athletes beaded 800 lanyards for cross-country participants of the U SPORTS Track & Field National Championship. This initiative was led by Huskies alumni Derek Rope and Nutana Collegiate teacher Candace Gadwa. The beading session also included teachings from Candace on traditional Indigenous ways and residential schools.

Women's hockey U SPORTS national championship

In 2024, Huskie student-athletes made beaded and raw-hide keychains in honour of Missing and Murdered Indigenous Women and Girls. These were given out to all 320 participants of the eight competing tournament teams. Custom hockey sticks painted by local Cree artist Audrey Armstrong were also awarded to every player of the game during the U SPORTS National Championship and participating teams were gifted a star blanket from Saskatoon Tribal Council Chief Mark Arcand.



National Indigenous History month



In June 2025 the Huskies ran a month-long series profiling and recognizing the contributions of Indigenous alumni to the Huskies, athletics and the community. Athletes profiled included Craig McCallum (Men's Hockey), Kendra Farmer (Women's Track & Field), Derek Rope (Men's Track & Field), Averie Allard (Women's Volleyball), Michael Linklater (Men's Basketball) and Jacqueline Lavallee (Women's Basketball). The series received positive feedback from partners at Gordon Oakes Red Bear Student Centre and will run again in 2026.

Indigenous Achievement Award nominations

For the past four years the Huskies have ensured Indigenous student-athletes are nominated for USask's annual Indigenous Achievement Awards. Recipients include Raymond Fox (2023, Men's Soccer), Brett LaChance (2024, Men's Track & Field), Roddy Ross (2025, Men's Hockey) and Paris Oleksyn (2026, Women's Hockey).

Roddy Ross News Feature: <https://news.usask.ca/articles/huskies/2025/huskies-star-goalie-rodgy-ross-honoured-with-indigenous-achievement-award.php>

Pre-season games on Thunderchild First Nation and Big River First Nation

Huskie Women's and Men's Hockey, as well as Women's Volleyball all play annual preseason games on First Nations. Last year women's and men's hockey played at Big River First Nation, while women's volleyball headed to Thunderchild First Nation. Teams were also invited to participate in ceremony and cultural learning. Big River First Nation also generously gifted two hand-beaded medallions to Huskie Women's Hockey.



Truth and Reconciliation website

The Huskies have created an intentional user-friendly space on our website outlining our Truth and Reconciliation initiatives. With a focus on Indigenous student-athletes and Indigenous Huskie alumnus, it summarizes the work being done and once complete, will link out to another section highlighting all initiatives outlined in this document.

<https://huskies.usask.ca/sports/2025/8/29/truth-and-reconciliation-test.aspx>

Ongoing partnerships with external Indigenous organizations

The Huskies engage in partnerships and provide space and volunteers for several internal and external Indigenous organizations on a case-by-case basis, including OVPIE, Wanuskewin, NAIG Team Saskatchewan and Buffalo Youth Advocacy Centre. This includes Huskie student-athletes volunteering at OVPIE initiatives and events, Wanuskewin's KONA Winter Festival, NAIG Team Saskatchewan's Indigenous Girls' Weekend, as well as providing space at games for Buffalo Youth Advocacy Centre and Wanuskewin.

Internal employee professional development

All Huskies administration and coaching staff received Aboriginal Coaching Modules certification through the Aboriginal Sports Circle. This certification is a national coach training that reflects the uniqueness of Indigenous culture, values and lifestyles. The program centers around a holistic approach to coaching, dealing with racism in sport, and individual and community health and wellness.

Social media advocacy

The Huskies engage in year-round recognition and advocacy for Truth and Reconciliation through our social media platforms. This includes outlining the Sport Calls to Action, recognizing the work of Indigenous student-athletes and alumni, and expressing gratitude for the leadership and collaboration of on-campus organizations and individuals, Elders and community leaders. This advocacy focuses on truth first, through recognizing and paying tribute to residential school survivors, their families and all communities impacted. It also focuses on action, through outlining and directing people to read and identify the Calls to Action they can impact. By utilizing our platform, we hope to inspire others to begin their own journey to reconciliation.

Social Media: https://www.instagram.com/p/DPOpDjCFT77/?img_index=1

Summary

Each of these initiatives have been Indigenous-led or heavily informed through strong partnerships and collaboration with Indigenous student-athletes, leaders, Elders, faculty and leadership from Gordon Oakes Red Bear Student Centre and the Wise Ones, with our team consistently returning to the primary guidance of “nothing about us, without us”. This along with the seven foundational commitments outlined in ohpahotân | oohpaahotaan have been instrumental in ensuring we stay on a path of Indigenous-led decolonization.

A challenge the Huskies face is in ensuring public facing initiatives are not performative. We share our initiatives and events online and with the public to raise awareness and inspire others to engage in reconciliation but also recognize the need to ensure each and every event is rooted in action-led reconciliation, and that we continue to reflect, evolve and adjust events and initiatives to be certain we are contributing in a meaningful way. Reflections have arisen at times which have resulted in positive change and team discussions that have re-established the importance of this. We continue to work on incorporating Indigenous ways of knowing into Huskie culture,

events and strategy. Foundational to this is building strong relationships and engaging with Indigenous partners, communities, leaders, Elders, student-athletes, alumni and on-campus organizations like Gordan Oakes Red Bear Student Centre, before and after initiatives. These strong relationships provide space for feedback, reflections and deeper understanding to be had. They also provide real-time reminders on centering de-colonization, Indigenous ways of knowing and the foundational commitments outlined in ohpahotân | oohpaahotaan.

Unlearning and decentering colonial systems that emphasize hierarchical power structures, paternalistic views and operate from the top down, while shifting to operating from a place of humility, reciprocity and accountability have been a large part of critical system changes. Using the guidance of ohpahotân | oohpaahotaan has helped the Huskies continue building strong relationships that facilitate meaningful and action-led reconciliation, decolonization and strong ties to Indigenous communities.

Our biggest challenge and focus moving forward will be in ensuring our reconciliation journey and work continues to evolve and grow and does not become repetitive or performative over time. In these efforts we are committed to fostering strong relationships through listening, engaging and continuing to center Indigenous voices, ways of knowing and decolonization

Note: Copilot was used in the creation of this document in a limited way to summarize and prompt clear wording in the Development section of this document.

APPENDIX A

SAMPLE OF STORIES CELEBRATING INDIGENOUS SUCCESS

1. **Walking together: USask marks 10th ohpahotân | oohpaahotaan symposium**

On April 17, 2026, the Office of the Vice-Provost, Indigenous Engagement (OVPIE) welcomed the campus community to the University of Saskatchewan's (USask) 10th ohpahotân | oohpaahotaan symposium.

2. **Young Innovators: Exploring the health and wellness of Indigenous leaders**

University of Saskatchewan (USask) graduate student Sheila Naytowhow was raised by First Nation elected officials and saw first-hand how their leadership roles impact their...

3. **USask Engineering students earn Indigenous Achievement Awards**

University of Saskatchewan (USask) engineering students Raenna Hesje and Olivia Maurice were honoured at the 2026 Indigenous Achievements Awards Ceremony.

4. **Stonechild honoured with Indigenous Achievement Award for leadership**

Jaylynn Stonechild, a member of the Muscowpetung Saulteaux Nation, is a second-year Law student.

5. **USask to launch Indigenous language certificate in Michif**

The Indigenous Language Certificate is designed to help educators develop proficiency in speaking and teaching Heritage/Southern Michif through Indigenous teaching...

6. **USask Prince Albert campus to offer Kanawayihetaytan Askiy programming**

Students can complete the Kanawayihetaytan Askiy Certificate at the University of Saskatchewan Prince Albert campus.

7. **USask's internal Truth and Reconciliation forum reflects on the past decade**

Ten years ago, the University of Saskatchewan (USask) hosted a first-of-its-kind national forum: Building Reconciliation: Universities Answering the TRC's Calls to Action.

8. **USask student thrives in first generation university experience**

Emily Sebastian honoured for academic achievement during Indigenous Achievement Week.

9. **Third-year USask student sees community success as her success**

Meghan-Nicole Morin's hands-on experience informs her leadership style.

10. **USask student to participate in United Nations session**

Syndel Thomas Kozar will be part of a delegation to the UN Commission on the Status of Women in March.

11. **Home away from home: 10 years at USask's Gordon Oakes Red Bear Student Centre**

Over the past decade, the Gordon Oakes Red Bear Student Centre has been dedicated to being a place for Indigenous students to build community and connection. For many Indigenous...

12. **Honouring truth through art: Chris Chipak's 2025 Orange Shirt Day design**

The University of Saskatchewan (USask) continues its commitment to truth and reconciliation with a powerful new Orange Shirt Day design by Indigenous artist and educator Chris Chipak.

13. **BIRM makes lasting impact on USask mentor and recent graduate**

The Building Intercultural Resilience Mentorship (BIRM) program focuses on the growth and development of Indigenous high school students, but the University of Saskatchewan (USask) student mentors benefit just as much as their younger counterparts.

14. **wāhkōhtowin: decolonizing education through our relations to bison**

The University of Saskatchewan's (USask) Indian Teacher Education Program (ITEP) is partnering with local school divisions to deliver four culturally affirming land-based learning sessions for elementary, middle years and high school students.

15. **USask conference broadens conversation around Indigenous membership and citizenship**

In May, 2025 the Office of the Vice-Provost, Indigenous Engagement (OVPIE) was host to a national conference designed to engage attendees in meaningful discussions on the creation, implementation, and impact of Indigenous membership and citizenship verification policies and processes.

16. **Creating safe and accountable spaces for USask's Indigenous students**

By all accounts, the last six weeks have been busy ones for the Office of the Vice-Provost, Indigenous Engagement (OVPIE) at the University of Saskatchewan (USask).

17. **SUNTEP Prince Albert graduate wins college's top award**

Spring graduate Erika Warkentine was awarded the College of Education Professionalism Award for Excellence in Teaching at USask Convocation on June 2.

18. **Tight-knit Mistawasis group earns USask EdD degrees together**

Four members of Mistawasis Nêhiyawak complete the College of Education's Doctor of Education program.

19. **USask graduate encourages Indigenous students to ‘keep going’**
Indigenous Arts and Science student plans to pursue master’s degree in Indigenous literature
20. **At 87 years young, USask ITEP graduate is the definition of a lifelong learner**
Louise Fraser, a proud member of Mistawasis Nêhiyawak, is proving that age is just a number.
21. **USask student recognized for leadership and commitment to energy security**
Jason Cook-Studer, a Master in Energy Security (MSs) student, has received the Indigenous Achievement Award - Leadership for his dedication to sustainability and energy security.
22. **Huskie’s star goalie Roddy Ross honoured with Indigenous Achievement Award**
Recently crowned Canada West Goaltender of the Year, Roddy Ross has received his fair share of recognition for his athletic achievements.
23. **Indigenous Achievement Week: Celebrating three exceptional College of Medicine learners**
The University of Saskatchewan (USask) College of Medicine is proud to celebrate Cameron Bird, Sheila Naytowhow, and Terri Thunder, who were honoured with USask Indigenous Achievement Week (IAW) Awards.
24. **Audie Murray awarded ohpinamake Indigenous art prize at USask**
The Saskatchewan-based Métis artist lifts others through her work
25. **USask nursing student gives back to members of her community**
Kellsey Brazeau’s compassion has driven her to go back to her home community of Fort Qu’Appelle, Sask. Brazeau was honoured with an Indigenous Achievement award for community engagement on Thursday, March 13 at the University of Saskatchewan (USask).
26. **ITEP student demonstrates leadership through compassion for others**
A collaborative approach has guided University of Saskatchewan (USask) student Johnny (Tootoosis) Cross through his post-secondary journey. He will be honoured with an Indigenous Achievement award for leadership on Thursday, March 13.
27. **Indigenous Student Achievement Award: Sheppard’s inspiring journey to dental therapy**
As the University of Saskatchewan (USask) celebrates Indigenous Achievement Week from March 10-14, 2025, the spotlight shines on Makenna Sheppard, a Year 2 dental therapy student at the Prince Albert campus.
28. **USask student strives for wildlife conservation that upholds Indigenous voices**
Kim Lebel honoured for academic excellence during Indigenous Achievement Week.

29. **Indigenous Achievement Award winner: Destiny Fiddler**

Each year, the University of Saskatchewan (USask) recognizes the achievements of Métis, First Nations and Inuit students, staff, faculty, and alumni during Indigenous Achievement Week (IAW).

30. **USask Engineering students earn Indigenous Achievement Awards**

University of Saskatchewan (USask) engineering students Raenna Hesje and Easton Hudson will be honoured at the 2025 Indigenous Achievements Awards Ceremony.

31. **ITEP alumnus empowered by past, present and future generations**

Family and education are grounded in stone for University of Saskatchewan (USask) graduate Edward Mirasty, who will be honoured with an Indigenous Achievement Week award for community engagement on Thursday, March 13.

32. **USask historian to receive one of Métis Nation's highest civilian honours**

USask Department of History assistant professor Dr. Cheryl Troupe (PhD) to receive Order of Gabriel Dumont gold medal

33. **USask brings prospective students to campus with Indigenous Summer Institute**

In August 2024, the University of Saskatchewan (USask) hosted its first annual Indigenous Summer Institute (ISI), a free program for Indigenous high school youth to have an immersive experience at USask.

34. **Beading with Auntie brings culture and community to USask**

Beading was something Jusinda Rosenkerr had the chance to learn when she was a student as part of First Nations University's Indigenous Social Work Program's Culture Camp.

35. **ohpahotân | oohpaahotaan symposium unites USask leaders' calls for lasting change**

Members from across the University of Saskatchewan (USask) came together to take the time to focus on the university's Indigenous Strategy ohpahotân | oohpaahotaan in the sixth bi-annual symposium on November 8, 2024.

36. **Leading with love: USask's BIRM program director celebrated with Indigenous Educator Award**

It is in the spirit of kisewâtisiwin (kindness), tapahtêyimisowin (humility), and ekwa sâkhitowin (love) that Nahanni Olson approaches her life. This is reflected in the students she has encouraged, mentored, and advocated for throughout her career.

37. **Indigenous USask graduating student uses art, degree to build community**

An award-winning multimedia artist and musician will be graduating with a master's degree at the 2024 USask Fall Convocation.

38. **USask blanket project honours children who never made it home**

When Le Estcwicwéy (the missing)* were located at Tk'emlúps Residential School in Kamloops, B.C., Donna van de Velde was moved to action.

39. **USask Convocation: From quitting high school to completing PhD**

College of Nursing Knowledge Keeper and Indigenous Student Advisor Dr. Kathleen McMullin (PhD) completes doctorate program.

40. **USask alum's art part of Truth and Reconciliation stamp series**

Residential school survivor and acclaimed artist Adrian Stimson (MFA'06) has helped create a powerful stamp series to commemorate the National Day for Truth and Reconciliation.

41. **USask professor emerita honoured for work with Indigenous strategy**

Dr. Verna St. Denis (PhD), professor emerita in the College of Education's Department of Educational Foundations at the University of Saskatchewan (USask), has been honoured for her groundbreaking work in Indigenous strategy.

42. **USask and Thunderchild First Nation sign MOU celebrating collaboration**

The University of Saskatchewan (USask) is coming together with Thunderchild First Nation to further define and enhance their relationship and collaborate on common interests such as mentorship, research, and supporting Indigenous youth.

43. **USask and Inuit Tapiriit Kanatami sign historic agreement to protect Inuit rights**

The University of Saskatchewan (USask) and Inuit Tapiriit Kanatami (ITK) are partnering to prevent the harmful appropriation of space for Inuit people, and ensure that individuals who benefit from opportunities for Inuit people at USask are Inuit.

44. **Call to uplift Indigenous voices at USask**

As a leader in Indigenization, the University of Saskatchewan (USask) aspires to achieve uplifting Indigenization and to advance transformative decolonization leading to reconciliation as an institution and university community. Indigenization is a huge task, one that cannot be achieved alone.

45. **Siblings build connection and community through unique mentorship program**

Raven and Andrew Saganace are siblings and participants in the Building Intercultural Resilience Mentorship (BIRM) program, a partnership between the University of Saskatchewan (USask) and the Saskatoon Public School Division with funding through the Oyateki partnership.

46. **Let's fly up together: Stewarding the Indigenous Strategy at USask**

The University of Saskatchewan's (USask) fifth bi-annual ohpahotân | oohpaahotaan symposium champions stewardship of the plan.

47. **USask double honours student has passion for volunteering**

“Follow your interests,” says award-winning student Fraser McLeod.

48. **ITEP teacher candidates celebrate culture with students at wâhkôhtowin School**

University of Saskatchewan (USask) Indian Teacher Education Program (ITEP) teacher candidates organized an Indigenous cultural day, held on March 29 at Saskatoon Public School (SPS) division’s wâhkôhtowin School.

49. **Life-long learner’s motto to ‘love one another’ serves her well**

Doris Wesaquate is many things: a PhD student, grandmother of 17, mother of four, and a daughter, among others. Now she is also an Indigenous Student Achievement Award winner at the University of Saskatchewan (USask).

50. **An urban elder’s journey: The role of tradition, community, and education**

In October of 2023, Dr. Linda Young (BA’94, BFA’98, MEd’20, PhD’2023) earned her doctorate not through a traditional defence, but through Conversation. Her innovative dissertation format, comprised of 10 videos, four bookworks, a glossary of terms, and a gallery show, was developed through carefully followed traditional protocol, a connection to community, and a lifelong relationship with education.

APPENDIX B – EXAMPLES OF GIFTS TO *BE WHAT THE WORLD NEEDS* CAMPAIGN

\$36,739,574 of the campaign dollars raised were committed by donors to the Indigenous Achievement pillar – a total of 2075 unique donations.

More than 950 new scholarships and bursaries were established by donors to support Indigenous Students.

Specific gift examples

Gordon and Jill Rawlinson - \$4,000,000 in support of Indigenous Business students.

Building on their previous commitments which established the Rawlinson Centre for Indigenous Business Students and guaranteed scholarships for all Indigenous Business Students in the Edwards School of Business, the Rawlinsons made a further commitment of \$4,000,000 which would provide support for staffing and programming within the centre, a physical renovation of the space, and new supports including a student awards program and funding for Indigenous student housing.

Nutrien

As the largest single gift to the *Be What the World Needs* campaign Nutrien's transformational \$15 million donation to the University of Saskatchewan marked a bold investment in the future of sustainable agriculture and education. A key component of the gift was \$3M directed to the kihci-okâwîmâw askiy Knowledge Centre within the College of Agriculture and Bioresources.

The Centre brings research, teaching, outreach, and engagement activities in the area of Indigenous land and resource management under one umbrella to foster collaboration between university stakeholders and the community. The research and training carried out through the Centre reflects the expressed needs of Indigenous Nations for relevant and practical information that can guide policymaking, support self-determined resource management, and enhance Indigenous resource management practices.

Nutrien's funding will support a physical renovation to give the centre a new home within the College of Agriculture and Bioresources and will provide a decade of funding for the core programming and staffing required to deliver on the vision of the centre.

Cameco

In a landmark act of generosity, Cameco gifted \$10 million to USask – the largest single donation in the company's history. Given the company's strong presence in the north, \$2M of the gift was dedicated to supporting Indigenous initiatives, particularly those in Northern Saskatchewan. Initiatives include:

- Creation of the Cameco STEM Pathways Initiative at the Prince Albert Campus to provide dedicated pathways and easier access for Indigenous Students to pursue STEM-related careers
- Continued funding of the Northern Saskatchewan Science Ambassador Program
- Programming and scholarship support for the Indian Teacher Education Program
- Creation of a dedicated fund for Northern and Indigenous Scholarships, Bursaries and Experiential learning.

Jim and Marian Knock – Ohpinamake Indigenous Art Prize

Jim and Marian Knock sought to partner with USask to create an award that positions art to bridge differences. They see Indigenous art, along with sensorial engagement between all Canadians, as the way to communicate most fully the knowledge needed to move forward together in the spirit of reconciliation. Their gift of nearly \$3,000,000 will fund an award program supports Indigenous artists whose territories intersect with the current colonial borders of Canada.

Jefferson Mooney

Building on previous scholarship support for Indigenous Business students, Jeff Mooney (a Volunteer Campaign Cabinet member) made a \$2M donation in support of the Indigenous Student Achievement Pathways (ISAP) program for further program development, established the ISAP Cultural Initiatives Fund, and created 8 new annual awards for students in the program.

In addition to that, a new bursary fund was established for Indigenous students in the College of Education, Nursing and Arts & Science which provides renewable support to students throughout the duration of their studies. Over the next decade, more than 300 students will receive support.

Royal University Hospital Foundation (RUHF) - Cameco Chair in Indigenous Health

Through a joint effort with Cameco and RUHF, the Cameco Chair in Indigenous Health and Wellness at the University of Saskatchewan was established and renewed with a \$1.25M commitment. The Chair led the Indigenous Wellness Research Group, whose work expanded the boundaries of Indigenous health research and continue to help provide opportunities for Indigenous people and communities to have a voice and enhance their self-determination in Indigenous health research through their work.