

## POLICY

<b>Policy Title</b>	<b>Policy for Indigenous Naming of Programs, Space and New Initiatives</b>
<b>Policy Holder</b>	Vice President Indigenous Leadership, Partnerships and Strategies
<b>Policy Approver(s)</b>	Senior Team
<b>Related Policies</b>	Policy for College Engagement with Elders and Knowledge-Keepers
<b>Related Procedures</b>	Procedure for College Engagement with Elders and Knowledge-Keepers
<b>Appendices</b>	<a href="#">Negahneewin Vision</a> <a href="#">Decolonization Report card</a>
<b>Storage Location</b>	Website - <a href="https://www.confederationcollege.ca/policies-and-procedures">https://www.confederationcollege.ca/policies-and-procedures</a>
<b>Effective Date</b>	2023-11-01
<b>Next Review Date</b>	2024-11-01

### Purpose

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

### Scope

All College community members should become familiar with this Policy and its accompanying Procedure to prepare for engagement with Negahneewin Council members and/or Elders, Knowledge-Keepers, and Indigenous peoples.

### Definitions

#### Elder

An Elder is a culturally knowledgeable and respected individual who represents their community/nation in a responsible way. The role of Elder is held by a member of an Indigenous

community who has the experience, knowledge, and wisdom gained from their understanding of cultural principles, customary practices, and sacred teachings. Elders are called upon for ceremonial purposes, healing approaches, guidance, advisement and spiritual knowledge. The Elders representing their communities/nations have been taught historic, sacred, cultural knowledges which they carry in their lifetime to support everyone in their community. The role of Elders is a responsible and highly respected one whereby they are entrusted to teach wholistic and sacred knowledges. The Elder is the resource person who will provide others with an understanding of Indigenous peoples' ways of knowing and being. An Elder is not necessarily regarded as such due to their age; rather they are known for the responsibilities that they hold as a leader among teachers in communities.

### **Knowledge-Keeper**

A Knowledge-Keeper is a person who has cultural, ceremonial, and customary knowledges that they share with others. These knowledges are further supported by life experience and applied practices that inform teaching/facilitating and understanding of cultural frameworks. There are Knowledge-Keepers who possess specialized knowledges while others are generalists. A Knowledge-Keeper is distinguished from an Elder because they may not provide healing and ceremonial practices for others.

### **Negahneewin Council**

Negahneewin Council partners with Confederation College to provide strategic and cultural leadership to support Indigenous postsecondary education, training, and new Initiatives. The role of Negahneewin Council is to ensure that the development of academic programs, services and new Initiatives is aligned with the needs and interest of local and regional Anishinaabe peoples. The Ministry of Colleges and Universities mandated that Indigenous Education Councils be established to provide publicly supported learning institutions with authentic community input through these councils. This form of Indigenous community representation ensures that Indigenous learners benefit directly from Special Grants for Indigenous learners provided by government.

## **Governing Laws and Regulations**

Final Report of the Truth and Reconciliation Commission of Canada (2015).

### **1. General Principles**

- 1.1. The process for naming programs, spaces and new Initiatives at Confederation College will be based on working with Negahneewin Council to determine the appropriate use of Anishinaabemowin. The use of the Ojibwe language demonstrates a renewed relationship with Indigenous peoples through Negahneewin Council which is a representative group of Indigenous peoples in northwestern Ontario.

### Rationale for Indigenous Names

- 1.2. The prospect of naming academic schools and programs, administrative departments, student supports and new Initiatives is a concrete way in which Indigenous languages are revitalized and restored.

### Timeliness

- 1.3. College departments must recognize that the request for naming cannot be rushed as there is a need for Council to confer including consulting with other Indigenous community members in deciding the name.
- 1.4. College staff must give the Council ample time to consider their request and to wait until the Council provides the decision.

### Non-Compliance

All staff should consult with their immediate supervisors as well as Negahneewin Student Services in order to ensure that they are complying with the principles laid out by this Policy and the accompanying Procedure. Lack of compliance can have serious consequences for the College’s relationships with Indigenous community members which could, in turn, negatively impact the educational experience of Indigenous students. Further, the absence of authentic relationships with Indigenous communities will jeopardize the College’s ability to meet its own goals with the Strategic Plan and the Negahneewin Vision.

### Revision History

Version	Change	Author	Date of Change
Original	New	S. Brenda Small	2022-05-03
2022-05-03	Update	Richard Gemmill	2023-04-27