

Contested Context: Welcoming Diverse International Indigenous Colleagues to Unceded Musqueam Territory

Shelly Johnson

University of British Columbia

Fiona Te Momo

Massey University

Natalie Clark

University of British Columbia

Corrina Sparrow

Musqueam Indian Band

Reina Hapi

Massey University

This article draws on the perspectives of five Indigenous women from diverse cultural and academic backgrounds. It is also based on an analysis of two experiences in 2013 and 2014 that occurred on unceded Musqueam First Nations territory, at the University of British Columbia (UBC) in Vancouver, British Columbia (BC), and on ceded Māori lands at Massey University in Albany, New Zealand. Collectively, the authors address various aspects of what it means to Indigenize the international academy in Canada and Aotearoa/New Zealand. It also examines specific themes in relation to their Indigenous locations in the colonial post-secondary institutions and Indigenous communities of Canada and New Zealand. Specifically, this article considers Canada's and New Zealand's Indigenous perspectives on community engagement, teaching and learning, research, governance, human resources, and student success in relation to the principles of legal sovereignty, cultural self-determination, activism, rights, and reconciliation.

Introduction: Setting the Contested Context

The Musqueam people have lived on what is now known as the west coast of Canada since time immemorial (Musqueam First Nation, 2011). Musqueam people have never relinquished their Aboriginal title or land rights through a Treaty to the Crown or the Canadian state, as evidenced in the Sparrow case (Salomons & Hanson, 2009), and have never ceded lands to Canada through war or surrender (Meiszner, 2014; Musqueam First Nation, 2011). Yet, in 1886, the city of Vancouver was established on unceded Musqueam lands and, today, more than 2.3 million people call

Vancouver and the surrounding census metropolitan area home (Statistics Canada, 2012). In 1908, the Vancouver campus of the University of British Columbia (UBC) was established approximately seven kilometres from one of the three present-day Musqueam reserve sites (Musqueam First Nation, 2011, p. 58). With a yearly operating budget in excess of \$2 billion and over \$564 million in research funding (University of British Columbia, 2014a), UBC is one of “Canada’s leading research universities and is consistently ranked among the top 40 in the world, attracting 54,000 students from across Canada and 140 countries around the world” (University of British Columbia, 2014b). In 2014, out of a pool of 15,171 faculty and staff, UBC’s Vancouver campus employs 29 Indigenous faculty members. Twenty (or 70%) of the faculty are employed at levels junior to associate professor and only one is a full professor (University of British Columbia, 2014c).

Into this contested context, 30 Indigenous professors, instructors, students, and community members from Canada, New Zealand, Australia, the United States, and Mexico gathered at UBC in May 2013 to learn, teach, and strategize ways to *Indigenize the international academy* (IIA). Given the current unceded state of the land upon which UBC is built, arguably no other population has contributed more to the educational or material success of so many generations of settlers in Vancouver and to UBC students, faculty, and staff as have the Musqueam people. At this time, any Musqueam First Nations member that attends UBC as a student must pay the same tuition amount as any other student admitted to the same program.

Complex and uncomfortable questions must be asked about the long-standing human rights violations and lack of treaty between Canada and the Musqueam First Nation, including who continues to benefit from this injustice and who does not. It was in this contested context in 2013 that Indigenous spirituality, a sacred sunrise ceremony, and respect for Indigenous protocols that Indigenous academics and others were welcomed to the UBC First Nations Longhouse.

Over the course of five days, eight Indigenous keynote speakers wove the roundtable principles of Indigenous legal sovereignty, cultural self-determination, activism, rights, and reconciliation to address six core themes and questions, including:

1. *Community engagement*: How does the academy engage diverse Indigenous knowledges, peoples, and communities?
2. *Teaching and learning*: How does this differ between academic and Indigenous contexts?
3. *Research*: How does the academy view differences between university versus Indigenous ethics, participants, and data?

4. *Governance*: What does this mean if the academy does not reflect an Indigenous governance process, or if there are no Indigenous peoples at the governance levels in the academy?
5. *Human resources, including faculty, staffing, and finance*: How does the academy deal with Indigenous employees versus non-Indigenous employees?
6. *Indigenous student success*: What does it mean from Indigenous perspectives versus academic perspectives? (Johnson, 2012).

The next section explains the connection between the development of the IIA roundtable to Indigenous knowledges, philosophy, practices, and human rights on both a global and local scale.

*Contributions and Connections to Indigenous Knowledges,
Philosophy, and Practices*

A number of Indigenous scholars influenced the development of the IIA roundtable. Māori scholar Linda Tuhawi Smith (1999) reminds us that the pursuit of knowledge is deeply embedded in the multiple layers of imperial and colonial practices. Her position opens up a broader discussion of important contributions to Indigenous knowledges and of Indigenizing the international academy philosophy and practice. Smith's (1999) theoretical stance is enhanced with further theoretical debate by Choctaw Nation Native American scholar Devon Mihesuah and Angela Cavender Wilson (2004) of the Wahpetunwan Dakota people, who argue that "the academy's role in the ongoing colonization of Indigenous peoples ... is invested in maintaining control over who defines knowledge, who has access to knowledge, and who produces knowledge" (p. 5). Armed with this knowledge, activist and Onondaga scholar Keith James (2004) encourages Indigenous academics to continue to assert self-determination and to "work around and through the politics, inertia, narrow values, discrimination, cronyism, and corruption of higher educational institutions to achieve your goals" (p. 63), sentiments echoed by Cherokee academic Daniel Heath Justice (2004).

According to Indigenous Australian academic Lester-Irabinna Rigney (1997), academics have a responsibility to assert three principles to bridge the divide between the academy and Indigenous communities. These three principles are (1) to maintain resistance to the status quo; (2) continue to advance political integrity in Indigenous actions; and (3) to privilege Indigenous voices in our work (p. 636). His principles are supported by the tribal perspectives of many Indigenous academics from Canada; including Mohawk scholar Taiaike Alfred (1999; 2004); Cree academic Shawn Wilson (2008), Sauteaux academic Margaret Kovach (2009), Stó:lō academic Jo-

Ann Archibald (2008, 2009), and Mi'kmaw scholar Marie Battiste (2009). All of these Indigenous scholars advocate for the resurgence and prefacing of Indigenous tribal identities, to respect Indigenous ways of knowing, being, and doing in academic scholarship, research, teaching, and service.

The decision to develop the IIA roundtable was further influenced by Article 28 of the United Nations Declaration on the Rights of Indigenous Peoples (United Nations, 2008). This section offers some guidance on ways to address inequity in the university-Indigenous community relationships. Canada became a signatory to the UNDRIP in 2010, and the IIA roundtable became one example of its implementation. It states, in part, that:

Indigenous peoples have the right to redress, by means that can include restitution or, when this is not possible, just, fair and equitable compensation, for the lands, territories and resources which they have traditionally owned or otherwise occupied or used, and which have been confiscated, taken, occupied, used or damaged without their free, prior and informed consent. (United Nations, 2008, p. 10)

As IIA roundtable organizers and participants, the question of the Musqueam First Nation's right to redress is a complex and weighty consideration, specifically when we, as Indigenous academics, benefit in numerous financial and physical ways from the university-Indigenous community inequities. An exhaustive consideration of compensation and redress is beyond the scope of this article; however, the 2006 Memorandum of Affiliation (MOA) between UBC and the Musqueam First Nation offers guidance about respectful steps towards addressing inequities. The purpose of the MOA (2006) is "to formalize, expand and enhance the working relationship between the parties, and to set forth the principles, objectives and process for the planning and development of specific educational, community and research programs that capitalize on the strengths of the parties" (p. 2). Included in the MOA (2006) is specific agreement to develop joint research projects and, where appropriate, to share UBC and Musqueam resources for joint benefit. The execution of how these relationships develop is left to the discretion of the parties.

This article is one example of how Indigenous women scholars contributed to the success, development, and purpose of the IIA roundtable, and how it led to ongoing collaboration and relationship development between the Musqueam Indian Band, UBC, and Massey University in New Zealand.

Contributions from Five Indigenous Woman Scholars in Canada and New Zealand

Other Indigenous women academics have written about life inside and outside the academy (Archibald, 2009; Miheesuah & Wilson, 2004); however, this is the most recent contribution from Indigenous academics,

students, and community members living on Musqueam territory and in Aotearoa/New Zealand. Shelly Johnson (Saulteaux) is the principal investigator of the Peter Wall Institute for Advanced Studies (PWIAS) grant that funded the 2013 UBC IIA roundtable. She is an assistant professor in UBC's School of Social Work and a guest lecturer in 2014 at Massey University in New Zealand. Fiona Te Momo is a Māori academic and lecturer in Massey University's School of Māori Art, Knowledge and Education. She is one of the eight keynote speakers invited to the 2013 UBC IIA roundtable and, in 2014, welcomed Indigenous academics from UBC and a Musqueam Indian Band community member to Massey University. Natalie Clark is a participant of the 2013 IIA, an instructor at UBC's School of Social Work, and a guest lecturer in 2014 at Massey University. Corrina Sparrow has a bachelor's degree in social work and is the Community Services General Manager of the Musqueam Indian Band. A few months into her employment at Musqueam, she was invited to join Shelly Johnson and Natalie Clark as a guest lecturer at Massey University. Reina Hapi is a Māori student in the Master of Psychology program at Massey University. In 2014, Hapi and Te Momo, along with more than 50 Māori students from Massey University, welcomed Johnson, Clark, and Sparrow to New Zealand in a traditional *powhiri* (ritual ceremony of encounter, or welcome). In addition, the Māori women coordinated the UBC and Musqueam guest lectures at Massey University, and included the visitors in many other community-university events related to justice and field education research projects.

Reina Hapi

The first section begins with unedited contributions from Māori student Reina Hapi. She is the only student writer in this article and her view of the relationship development is privileged because it sets the context at the end of the Musqueam and UBC visit to New Zealand in 2014.

As a Māori student studying in a tertiary institution in Aotearoa/New Zealand, I experience explicit and implicit barriers and challenges, which are both frustrating and fascinating. As a Māori (indigenous) person in Aotearoa/New Zealand, *te ao Māori* (Māori worldview) is an innate foundation that embraces the philosophies of *whakapapa* (genealogy), *whakawhanaungatanga* (relationships), and *tinu rangatiratanga* (self-determination). These three fundamental ideologies of *te ao Māori* can be encapsulated within the terminology of *whanau* (family).

The combination of *te ao Māori* and non-Māori worldviews creates minimal opportunities for Indigenous students to have the privilege of partaking in momentous occasions, especially meeting other Indigenous peoples, and articulates the concept of *whanau* (family). As Adds, Bennett,

Hall, Kernot, Russell, and Walker (2005) explain, “among Māori there have been multiple tribal worldviews.... Today Māori worldviews are the product of the original worldviews, overlaid by a variety of post-European colonial experiences” (p. 21).

Walker (2006) describes these two worldviews of Māori and non-Māori in the Two House Model framework, illustrating that two houses sit side-by-side. One house represents a Māori house, showing the *te ao Māori* worldview that includes land, flora and fauna, water, people, spirituality, and *whanau*. The non-Māori house is represented by sections (political, economic, legal, and social) and the main part of the house construct is labelled as the Master’s House.

Walker (2006) states that “the model shows how vastly different values inform the worldviews of Māori and Pakeha, yet Māori live in both these ‘houses’ or worlds, to varying degrees, and move between them with relative ease” (p. 7).

My own experience of feeling the additional demands represented in the Two House Model structure illustrates and validates the absolute importance of being able to meet our Canadian Indigenous *whanau*. The two traditional constructs of *whanau* have been *whakapapa* (kinship) and *kaupapa* (a common purpose focus), identifying *whakapapa whanau* as the most authentically and culturally known form of *whanau*. Lawson-Te Aho (2010) explains:

These two *whanau* models construct *whanau* identity differently but the intent of both models is to contribute to the achievement of *whanau ora* by means of building and strengthening bonds of kinship and giving effect to the collective practices of *whanaungatanga* (*whanau* support) (p. 9).

Lawson-Te Aho (2010) goes on further to explain:

For *whakapapa whanau*, it is the bonds of kinship that draw *whanau* together. For *kaupapa whanau*, it is the purpose or goal that a collective seeks to achieve that draws them together. The motivating factors in both cases resides inside the collective dynamic as an internal process that can bring strength and resilience to the collective identity and group effort (p. 24).

This is supported by Durie (1997), who adds:

The meanings of family and *whanau* ... have changed to a point where some would argue they have lost all significance and are, at the best, vestiges of bygone eras. Others maintain that family and *whanau* have simply evolved to meet new circumstances and are no less significant now than they were three or four decades ago. (p. 2)

Meeting our Indigenous Canadian *whanau* has consolidated the fact that even halfway around the world our *Kaupapa whanau* have the same trials and tribulations. The Māori dynamism remains, however, regardless of the environment we choose to achieve, succeed, and excel in. This is why it

was an undeniable honour to have met Professor Shelly Johnson, Natalie Clark, and their whanau Corrina Sparrow; all are now encapsulated within the Indigeneity realm of whanau. As Lawson-Te Aho (2010) articulates “There is no universal, generic definition of whanau when dealing with Māori. It is not individualised activity but is best understood as a collective enterprise” (p. 27).

Fiona Te Momo

The second contribution is from Professor Fiona Te Momo. She has structured her contribution to be Āmiki korero (a story of hospitality) and writes of her experiences of being welcomed to Musqueam territory and UBC, and welcoming the visitors to Massey University.

My story considers *Te Kunenga ki Purehuroa* (the Māori name for Massey University) and the ways Indigenization occurs within the university. At intersecting points, Indigenizing occurs naturally because the Indigenous academics apply Māori customs and cultures, at times, because they instinctively know it is appropriate. The action to implement cultural behaviour requires getting one’s hands dirty, taking leadership roles, speaking the Māori language, and having the courage to step up as a minority who is trying to exist in a dominant Western culture. This story gives brief examples of how Indigenization happened while Māori staff hosted international Indigenous Canadian guests.

Nga Manuhiri—Indigenous Canadian Guests

Whakawhanaungatanga is the Māori term for forming relationships. In 2013, I was honoured to receive an invitation by the faculty of UBC’s School of Social Work to be a keynote speaker for a forum discussing the notion of Indigenizing the international academy. It was an enlightening experience to learn aspects of the Musqueam First Nations’ culture which were incorporated into the activities in the forum. The prayers and cultural rituals were exercised at the beginning and end of each day. It provided a gentle way to Indigenize an academy that is dominated by Western customs, protocols, and habits. The Indigenous staff from UBC’s School of Social Work provided the cultural integrity necessary for the engagement between those who were Indigenous in their own country. This established a relationship, a *whakawhanaungatanga* process, between the Indigenous people of Canada and the Indigenous people of Aotearoa/New Zealand. The two representing the Indigenous people of Aotearoa/New Zealand were Professor Margaret Mutu (University of Auckland) and me (Massey University).

Mahi i Mua—Work Before

Ringa Wera is the Māori term that means *hot hands*. It refers to the work people do to accomplish tasks and is generally applied to the context of *marae* to represent the jobs of those who are in the kitchens preparing the meals and cleaning the buildings for visitors. A *marae* is similar to the reservations First Nations live on but on a smaller scale and it usually represents three or four buildings on land clustered together that a tribe or community congregates at to exercise Māori customs, protocols, and habits. When I received notice that a group of Indigenous people from Canada were coming to Aotearoa/New Zealand I began the work of the *Ringa Wera* so as a staff member of Massey University, the academy could receive these visitors in a culturally appropriate way.

On the Albany campus of Massey University, the number of Māori academic and general staff are low. Organizing the Māori staff to *Manaaki* (take care of) the Indigenous Canadian guests and participate in a *whakawhanaungatanga* process was done in advance of the guests' arrival and involved contributions from the non-Māori staff to ensure things flowed smoothly. Fortunately, the *Manuhiri* (Indigenous Canadian guests) came at a time when an orientation of social work students and a gathering of Māori scholarship students occurred. The timing of the visit meant they could meet and engage with two separate representations of students: those from the discipline of social work and those who were Indigenous to Aotearoa/New Zealand.

Te P whiri—Welcoming

On Saturday, I attended a *pōwhiri* to welcome Māori students at Massey University's School of Psychology at the Albany Campus. The students were recipients of the Te Rau Puawai Scholarship administered by the university. My role evolved to be the *Kai Karanga* (female caller) who calls out to the students to enter the building, along with another colleague, during the *pōwhiri* process. Once the process was complete, I had time to discuss the *pōwhiri* for the Indigenous Canadian guests the next day, and the Māori students and organizers were very supportive.

Waewae Tapu is the Māori term for sacred feet. In Māori custom, people who are visiting a *Marae* for the first time or who are new to an area are considered to be in a state of *Waewae Tapu*. A *pōwhiri* process is performed to change that state from being of one that is *Tapu* (state of sacredness) to *Noa* (state of common). Since I knew that the Indigenous guests were spiritual and exercised rituals while I was on their land, it was appropriate to implement Māori *tikanga* (customs) once they arrived. Altering their state of *Waewae Tapu* meant they could walk over the grounds

at Massey University and be culturally safe. Also, it was another example of indigenizing the academy by implementing Indigenous customs and practices alongside academic mainstream learning.

The Manuhiri participated in two pōwhiri. The first pōwhiri took place when they arrived on Sunday. The Māori students had practiced the process of pōwhiri by selecting *Kai Korero* (male speakers) and *Kai Karanga*. The Māori students were nervous because of the task they were given as their ability to speak or call in the Māori language in front of a gathering would be tested. Also, they were charged with the responsibility of upholding the *Mana* (prestige and status) of the students, staff, and university. It was an opportunity, however, to practice the art of *Whaikorero* (formal oral art of speech making) and *Karanga* (call) amidst people who were supportive that would seldom be given on a Marae unless they were fluent in the Māori language, elderly, or notable in the tribe. Also, if they made a mistake while speaking or calling, the staff and students would be understanding and supportive.

When I met the Manuhiri on the Sunday they were nervous to learn about the pōwhiri. They discovered at our first meeting in Aotearoa/New Zealand that there were more than 50 Māori students in one building waiting to welcome them in half an hour. The pōwhiri became a cultural experience and was the only time they would observe a large amount of Indigenous students during their visit to Massey University. The second pōwhiri took place three days later when Massey University were welcoming three new staff to the Office of the Assistant Vice Chancellor Māori and Pasifika.

The *Mana* of the staff coming to the campus meant a *Haka pōwhiri* (ceremonial dance to welcome visitors) was appropriate. Preparing the pōwhiri involved working alongside the Office of the Assistant Vice Chancellor Māori and Pasifika to bring in a *Kaumātua* (respected elder) and *Kuia* (elder female). I took a supporting role with the *Kuia* to *Karanga* and to be a *Kaiwhakahaere* (organizer) who advised university staff to be *Tangata Whenua* (people of the land) to participate in a *Haka pōwhiri*. The Indigenous Canadians were no longer visitors and their state had changed again to be *Tangata Whenua* for the university. They participated in the *Haka pōwhiri* to welcome the new staff and stood in support of the *Waiata* (songs) that were sung. When the *Hariru* (shaking of hands) began, like *Tangata Whenua*, the Indigenous Canadians' *Hongi* (pressed noses) and *Kihi* (kissed on the cheek) the Manuhiri and shared food in the *Hakari* (feast). In four days, the Indigenous Canadian guests experienced an overflowing of indigeneity that occurred as the days unfolded and, for me, it was a natural behaviour as an indigenous person in the academy.

Korero—Lectures

The social work students and Māori students were privileged to listen to the *korero* (lectures) of the Indigenous Canadians. On Sunday, the Māori students learned that the Musqueam Nation's population had reduced from 30,000 people at contact with European explorers to 100 people; because the nation did not sign a treaty with the Canadian state, it was not acknowledged. They learned about the Musqueam Nation and the connections of the people to the animals and the land. Some Māori students were overcome with the spiritual presence of the Indigenous Canadians and were in awe of the knowledge that was shared, to the point that one wept and another sang.

On Tuesday, the social work students were fortunate to be given three different presentations. The Indigenous Canadians' presentations covered a wide range of issues relevant to social work practices with Indigenous people. They spoke about the Musqueam nation as the original owners of the land, now partially occupied by UBC, and of Indigenous communities that engaged with the academy. The social work students were predominantly international and of Asian ethnicity. There was an absence of Māori students. However, the content was strong in educating the social work students on the importance of learning about Indigenous people, customs, and culturally appropriate ways to practice as a social worker. When their presentations were completed, I showed the pōwhiri of the 2013 Matatini Kapa Haka on YouTube in the afternoon, to provide another example of how Māori welcomed visitors. When it was finished, everyone at the lecture watched the video recording *Hikoi - Inside Out: Māori Seabed for Shore* that, in under an hour, gave a history of Māori struggles that led to a protest by some 50,000 Māori people.

The video recording showed the social injustice Māori people continue to encounter. It gave those watching a summary of historical struggles being played out in a contemporary setting. The video recording traced the journey of two women who were part of the march and records the strength of the Māori communities to house and feed the marchers as they went through the towns. Although Māori feature high in statistics for imprisonment, unemployment, poor health, poor housing, and being uneducated, the video recording offered another perspective of Māori life. It showed the strength in unity of Indigenous people that emerged, despite the social problems they faced, to stand up against social prejudices. Most of all, it highlighted that the challenges Māori people face are broad and can be found in legislation and policies that discriminate against them. Being a social worker in Aotearoa/New Zealand requires students to know about the history and contemporary struggles that Māori encounter. And

despite Article Three of the *Treaty of Waitangi*, which stipulates that Māori have equal rights as British citizens, the passing of the *Foreshore and Seabed Act 2004* shows the contrary. The Indigenous Canadians took a copy of the video recording because they were experiencing the same challenges to their rights of the foreshore and seabed in Canada.

Being Māori, an Indigenous person of the land, is important for Indigenizing the academy. Having the ability to speak the Māori language, understand Māori customs, and perform Māori customary roles simultaneously with being an academic is a rare quality. The ability to have a pōwhiri for Manuhiri is a test in the academy to show if the capacity to exercise Māori customs and cultures can be implemented. It also separates universities in Aotearoa/New Zealand from other universities across the world. The exchange of knowledge and the willingness of the Indigenous Canadians to embrace Māori culture by participating in the customs and protocols shows that Indigenous knowledge will survive the future if academics are not afraid to roll up their sleeves and get their hands dirty.

Corrina Sparrow

The next contributor is Musqueam Indian Band member Corrina Sparrow. She did not attend the 2013 IIA roundtable but did travel with UBC faculty to Aotearoa/New Zealand in 2014. Her unedited contribution speaks to her observations and experiences entering into relationships with both UBC's and Massey University's Indigenous faculty and students. It offers a number of respectful suggestions about the ways that UBC could strengthen its relationship with the Musqueam Indian Band to further the purpose and intent of the MOA (2006) and to move our relationship towards one of reconciliation.

The young Māori man stood proudly before the four of us, and explained what we were walking into. As he continued to speak, I suddenly realized that his voice sounded as if he was underwater, or that I was underwater. I felt my heart pound deeply in my chest, and my palms were clammy. I realized that I was nervous, really nervous, to recognize the weight of what was about to happen. "Don't worry," he said, "just follow Fiona and do what she says to do." I nodded gently. We were lead up a cool, stone staircase into a small foyer before a large meeting room. And as I was gently nudged into the dimly lit hallway, I whispered rapidly towards the man behind me, "Which one is Fiona?" But it was too late for answers. Our journey had already begun.

This was our introduction into the Massey University family. A small group of four Indigenous women from Canada, all social workers, landed upon traditional Māori territory just three hours before one of the most

humbling experiences of my life. They, a group of students Indigenous to New Zealand and enrolled at Massey University, gathered together as a collective only twice a year. They were led by Dr. Fiona Te Momo, who had been busily making arrangements to receive us for a month. It happened that we arrived during one of the times the Māori students gathered to receive support from Massey University.

Lead by Dr. Te Momo, the Māori students offered a traditional *powhiri*, a ceremonial welcome to the ancestral lands of the Māori. For this ceremony, the host family stands before the guests and welcomes them to the territory. The guests are lined up on the other side of the room so that speeches and songs can be shared, and to recognize the various family units and territories represented in the group.

The four of us stood in silence and witnessed in amazement as the students spoke and sang in their traditional language. Each and every one approached us to give words and gestures of kindness and welcome. After a lunch was prepared by the students, we gathered as a group to sit and share a little of our life stories and the circumstances that brought us to their lands. I heard tales of grief and triumph, and of pride and visions for a better future. I listened as each person spoke, and listened to my own words and story, realizing that as Indigenous peoples, we are the same. Although we live far from one another, we are neighbours just the same. We share the same resistance to attacks on our cultural identities. We share the same love, and the same passion for family and history. We share the same connection to spirit and the ancestors. We share the same laughter.

It was not an experience I would easily forget, for three days later, we found ourselves positioned to welcome new faculty members to our new Massey University family. In this case, *we* were the ones offering the *powhiri*. I stood there in formation, practicing the movements, chanting and singing the Māori words of the Massey family, and noticed that a number of non-Māori faculty on our family side were not standing. They were not participating. I remember feeling a sense of sadness watching them sit there in silence as the rest of the family laughed and joked with one another. I remember questioning to myself, "What are they doing here? Do they not care about this?" I found that I started to question my trust towards these people, and I did not even know why. It felt fractured to me, like a broken family. This exclusionary behaviour did not match the spirit of what we were working to do together that day.

Being welcomed to Māori traditional territory in this way, as a Musqueam visitor, allowed me to be truly present in the moment and to really understand whose territory we were standing on. It allowed me the

opportunity to plant my feet firmly in the culture of that place, and in the generous spirit of our gracious host and teachers. It nurtured a deep sense of family and belonging, which I still carry today. It inspired me to explore more, to share more, and do more with my new family. And as I reflect on this amazing gift and experience in hindsight, I cannot help but ponder the power of a welcome like this at Musqueam.

For the past 100 years, UBC has sat upon the unceded, traditional territory of the Musqueam people. During that time, UBC has not held a single student orientation or welcome within the Musqueam community—that is to say, until very recently. In September 2013, I had the opportunity to witness 181 new and returning UBC School of Social work students and faculty undergo their first orientation in my community. I had a chance to meet them, to talk with them, and to welcome them to our traditional lands. My people opened an invitation for them to visit often, and to remember the territory they are working and learning upon.

To this day, our friends at UBC's School of Social Work continue to diligently rebuild trust, and to work in meaningful and respectful relations with the Musqueam. We travelled to Aotearoa/New Zealand in partnership, as family. These efforts do not go unnoticed by my people. I hear our Elders and leaders in our community talk about and ask after our UBC friends and joint initiatives. I feel this is a testament that our community is waiting. We are definitely watching to see what UBC will do next. I believe it is crucial that such efforts are role modeled throughout the institution, and should be mandatory practice for all UBC faculties, departments, and schools.

I wonder what would happen if new students and faculty, of every semester at UBC, received a traditional ceremonial welcome to Musqueam territory. What if students here at home experienced what I experienced in Aotearoa/New Zealand? What if students and faculty participated as extended family, in welcoming other newcomers to Musqueam territory, standing alongside one another, singing and drumming together? What if UBC had a song of its own, which rooted itself in the land it is situated upon? There is much to learn from the example set by our new family at Massey University. And as my heart spills over with gratitude, I lift my hands to them for the proud and generous way they showcased how Indigenous practice and protocol can unfold within academic institutions. *hy' ce:p qa siem* (thank you, respected ones). Our UBC School of Social Work colleagues and I will do our best to carry on these teachings here at home.

Natalie Clark

The fourth unedited contribution is from a UBC social work instructor and field education coordinator, Natalie Clark, who is of Métis and European ancestry. She was present at both the 2013 IIA roundtable and 2014 visit to Massey University. Her contribution speaks to enacting university relationships with Musqueam and other Indigenous communities that are meaningful and respectful.

Cree scholar Eber Hampton (2002) states that we need to go back to our memory, to unfold the sacred bundle that is our memory, to understand our intentions and our motives in doing the work we do as Indigenous academics. As Indigenous scholars we are no longer willing to leave spirit at the door (Wilson, 2008; Myer, 2008, 2013) and we have continued to enact this through how we situate ourselves in our writing and how we start with our intentions in the work we do together. Central to our approach is building respectful relationships and the recognition of the importance of an understanding of the enactment of relationships. The enactment of these relationships occurred on many levels with the land and the sunrise the first day. It continued with the Māori students who welcomed us on that first day through the Powhiri, and then on the structural level through our participation and learning to welcome a new Indigenous advisor to Massey University. Indigenous scholar Cohen (2010) describes the sharing between Indigenous nations and how we build these relationships: “by visiting, sharing, friendships, and extending kinship, increases potential for new ways to emerge: new ideas, new technologies, and an expanded web of relational accountability” (p. 146).

My journal entries from the trip share some of the levels of this new kinship and how we expanded our web of relationships.

We arrived here today at sunrise, my first sense of the ceremony of enacting good relationship with this land, with Aotearoa, was through this greeting by the sun and by the sacred act of the powhiri, of being welcomed and called into sacred relationship with the land and the Māori people. During the powhiri, our group shared our stories and then sang a song together. This was not a song that I knew, but I knew that enacting the protocol in our role as visitors, that I would be able to learn and to share, to sing even though my voice was shaking. I dream of my children that first night, and recognize that we are all bringing our relationships here. I bring them here with me as a Metis woman. My ancestors are here with me. On our second morning, Shelly and I journeyed to the university, and were greeted by a welcome on the Massey University sign, and the Canadian flag flying alongside the other flags. Again we are greeted this time by a group of Māori women to share ceremony, song and food together. Sitting together around the table laughing and telling stories reminded me of sitting with Indigenous women back home, and the laughter and wisdom that is shared. As they sang for us, I witnessed one of the women shaking her head in a way not unlike my own the day previously, as she was indicating she did not know the next part of the song. This day we sing the Women’s Warrior Song for them, a song I have sung many times and I was reminded that the process of learning a song, and enacting the ceremony of the song are important practices of our relationships together. On the third day, we were part of a powhiri, but this time as

part of the group doing the welcoming of a new Indigenous advisor to the university. We again were in a place of learning and of enacting through our actions our commitment to sacred relationship.

There is a danger in speaking the language of Indigenous partnerships and Indigenizing the academy without enacting the actions to shift power in a meaningful way. Just because universities say that they are interested in forming partnerships with Indigenous communities or with other universities, we need to be mindful of the enactment of these relationships.

The stories shared in this article, of the enactment of relationship across and between Nations and universities, reminds us that ideas of change, action, and relationship must be considered within an Indigenous framework of kinship that consider accountability and responsibility to these relationships, including those to the land and to spirit, and to action and activism that resists the colonial space of universities. I suggest that we should attend to centring the specific Indigenous ontologies, epistemologies, and values within a network of relational accountability that includes being in the right relationships with “all my relations”, in particular with the land and with spirit, a form of “hands back, hands forward” that holds us accountable within non-linear ideas of time and space (Archibald, 2008). In the words of a Māori judge when he spoke about the Rangatahi Youth Courts, this is not a magic bullet for the harms done by colonization, but “one of many necessary steps in the right direction along a difficult and long road ahead” (H. Taumaunu, personal communication, February 20, 2014).

Shelly Johnson

The final contribution from Shelly Johnson is a reflection of actions made to strengthen relationships between Indigenous peoples, both inside and outside international university contexts, and, specifically, the relationship between UBC and the Musqueam Indian Band.

Members of the IIA 2013 planning committee invited Musqueam elder Larry Grant to welcome the IIA roundtable participants to UBC and to unceded Musqueam territory. We invited a traditional Musqueam dance group to share aspects of their drumming, singing, and dance protocols with IIA participants. We invited Musqueam people to participate in all the IIA roundtable events. Yet, at the conclusion of the IIA, my sense as an Indigenous academic is that more must be done to facilitate respectful, reciprocal, and meaningful connections between the Musqueam community and UBC. Knowledge of Article 28 of the UNDRIP (United Nations, 2008) and the purpose of the MOA (2006) between UBC and the Musqueam awakened new possibilities to influence change in the community-university relationship.

An ancient Indigenous teaching that “things happen when the time is right” was reconfirmed when the Musqueam Indian Band hired Corrina Sparrow in the summer of 2013; shortly after the conclusion of the IIA. Once she arrived, our long-term trust and relationship helped to strengthen the relationship between UBC’s School of Social Work and the Musqueam Indian Band. This is not an easy task, given the role of child protection social work in the ongoing colonization of Indigenous peoples in Canada (Blackstock, 2007, 2008, 2009, 2010; Johnson, 2011) but the UNDRIP (United Nations, 2008) and MOA (2006) did serve to support the foundation.

One example about the way the community-university relationship was strengthened was evident in the September 2013 UBC social work student orientation that we jointly developed and held at Musqueam. The event helped build social work student knowledge about what it means to learn in an institution that is built on unceded Musqueam lands and from Musqueam people who were so devastated by Canada’s Indian Residential School project and social work policy and practice (Musqueam First Nation, 2011). A second example of relationship building and strengthening occurred in February 2014 when Corrina Sparrow travelled with two representatives of the UBC School of Social Work to Aotearoa/New Zealand. The stated purpose of the visit was to explore potential sites of reciprocal field education placements (one being Musqueam Indian Band), research, and collaborative teaching opportunities between UBC and IIA participant universities and students.

The third example happened when the Musqueam Indian Band and UBC jointly developed and were awarded a Social Sciences and Humanities Research Council of Canada (SSHRC) research grant in 2014 to reawaken Musqueam canoe culture and support continued language revitalization. For the first time in my academic career, this research project was entered into *at the invitation of* the Musqueam Indian Band. In fact, one of the SSHRC application assessors noted that the SSHRC system could not upload all the Musqueam letters of support for the project. For the next three years, the research project will expand circles of respectful relationships between Musqueam community members and UBC faculty and students in the School of Social Work, Faculty of Education, and Faculty of Forestry.

The synergy of expanding relationships between Indigenous communities and universities, including meaningful engagement and mutual support, is guided by the principles of respect, relevance, reciprocity, and responsibility advocated by Kirkness and Barnhardt (2001) and supported by the expanded work of Archibald (2008). One of the results of the IIA in 2013, the 2014 visit to Aotearoa, and the other relationship development actions detailed above, is this article. It offers the perspectives of five

Indigenous women from the community and university—one Musqueam, one Saulteaux, one Métis, and two Māori—on the development of our relational ways of being that support each other, Indigenous communities, students, and colleagues, working within and outside Western-based post-secondary institutions.

Looking Forward

This article began with an explanation of the contested context upon which the 2013 IIA roundtable occurred on unceded Musqueam territory at the UBC. It questioned what it means to Indigenize the international academy and traces the experiences of five Indigenous women, as we receive and are guests on Indigenous lands, and work in Western-based post-secondary institutions. It identifies Indigenous pedagogy, and how we learn and teach by seeing, doing, and participating in academic, research, scholarly, cultural, and spiritual teachings. Further, we make visible the myriad ways we support Indigenous students, faculty, community members, and others to practice respect for Indigeneity in the academy. We make space to consider the possibilities of not just learning from each other, but for learning by being in each other's student and community based spaces, and within academies in Canada and Aotearoa/New Zealand. Finally, we make our work to be Indigenous in the academy visible, and explain why we hold our responsibilities to our Indigenous relatives both inside and outside the academy, above all. It means everything to welcome one another, acknowledge one another, and get our hands dirty in the process; because this process of "being Indigenous" leads to transformational change inside and outside the academy. It is what continues to strengthen the cultural and spiritual aspects that make us *whanau* (family) long after our employment within the institutions ends.

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