

Aboriginal Nursing Faculty and Institutional Racism

EXPERIENCES OF ABORIGINAL NURSING FACULTY IN
CANADIAN UNIVERSITY SCHOOLS OF NURSING: A MULTIPLE CASE
STUDY

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Abstract

Aboriginal nursing faculty have a positive impact in the recruitment and retention of Aboriginal nursing students, informing and implementing culturally responsive curricula, and engaging in research that is responsive to the needs of Aboriginal communities. Given the continued health disparities experienced by Aboriginal peoples, there is a need to recruit and retain increased numbers of Aboriginal nursing faculty. However, Aboriginal faculty have experienced racism in academia for decades. A focus on individual factors as opposed to institutional causes has resulted in little effectiveness in resolving experiences of racism. The purpose of this study was to explore the experiences of Aboriginal nursing faculty to determine if and how they experienced institutional racism.

A multiple case study approach utilizing an Institutional Racism Framework (Chesler, Lewis & Crowfoot, 2005) was undertaken. Institutional racism was identified in each of the eight cases explored. Two major findings arose from this study. First, although Aboriginal nursing faculty were expected to be the keeper of all Aboriginal knowledge, Aboriginal participants were often not viewed as ‘authentic’ Aboriginal persons at the university. The perception was that by having attained the credentials to be university faculty, the Aboriginal nursing faculty were no longer considered Aboriginal enough to have an authentic voice. Second, Aboriginal nursing faculty experience ‘walking between two worlds’. They felt that they did not fully belong in their home communities. They also identified that they did not feel that they completely belong, or were

supported in the university. Rather than identifying as ‘bicultural’, Aboriginal nursing faculty clearly articulated inhabiting this new space situated between cultures.

The identification of institutional elements that address or perpetuate institutional racism allowed for recommendations to be determined. The shift from an individual to an institutional perspective allows for an alternative approach to reducing racism experienced by Aboriginal nursing faculty.

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Thank you to the participants. You all gave your stories to me so freely and honestly. Your candor and generosity in sharing is the most significant strength of this study. I can only hope to repay you by enlightening society about the issues that you face on a daily basis. It is my hope that one day, you may reap positive rewards in your academic work lives as a result of this study.

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List of Abbreviations

AFN	Assembly of First Nations
ANF	Aboriginal Nursing Faculty
AHHRI	Aboriginal Health Human Resources Initiative
ANAC	Aboriginal Nurses Association of Canada
CAUT	Canadian Association of University Teachers
IR	Institutional Racism
NAHO	National Aboriginal Health Organization
NWAC	Native Women's Association of Canada
RCAP	Royal Commission on Aboriginal Peoples
SON	School of Nursing

CHAPTER ONE

Introduction

Aboriginal faculty are the most underrepresented group at Canadian universities (Canadian Association of University Teachers (CAUT), 2010). Representing only 2.1% of all faculty, their numbers are decreasing over time (CAUT, 2010). In 2007, there were only 22 known Aboriginal nursing faculty in Canada (Gregory, Pijl-Zieber, Barsky & Daniels, 2008). The need for more Aboriginal nurse researchers and faculty is essential for promoting culturally sensitive health care curricula (Tippeconnic-Fox, 2005), and addressing the health care needs of Aboriginal peoples through relevant research agendas (Kulig, Minore, & Stewart, 2004). However, CAUT (2007) identified concerns regarding discrimination faced by visible minority and Aboriginal post-secondary faculty.

There are important barriers that render institutions unable to adequately support and empower minority and Aboriginal postsecondary faculty (Stanley, Capers & Berlin, 2007). This has resulted in decreased empowerment, inadequate support, and reduced recruitment, retention and job satisfaction (Stanley et al.). There is a gap in our knowledge regarding the experiences of Aboriginal nursing faculty. Without this understanding, effective strategies to influence institutional change cannot be developed to address the issues identified by CAUT (2007). This qualitative multiple case study explores the work experiences of Aboriginal nursing faculty, currently employed in Canadian University Schools of Nursing, with a particular focus on institutional factors that influence these experiences.

Background

Canadian Aboriginal populations are defined by Statistics Canada (2009a) as “those persons who reported identifying with at least one Aboriginal group, that is, North American Indian, Métis or Inuit”. Current disparities in the health status of Aboriginal people were identified by The Assembly of First Nations (2012), which stated that when compared to the general Canadian population, the rates of chronic and communicable diseases were higher in Aboriginal populations. The demographics of Aboriginal populations are assumed to contribute to this health status disparity. Canada is experiencing an increase in the Aboriginal population at a rate higher than the non-Aboriginal average. In the past five years, the Aboriginal population increased by 20.1% as compared to the overall Canadian population, which increased by 5.2% (Statistics Canada, 2013). Aboriginal people have less education than the overall Canadian population and fall below national averages in employment, and socio-economic status (Statistics Canada, 2009b) despite considerable government efforts to narrow the gap.

Disparities in health care continue to persist along socioeconomic, ethnic, and racial lines (Gilchrist & Rector, 2007), and culture has been identified as a key determinant of health (Health Canada, 2003). A review of the literature exposed a critical lack of empirical evidence regarding health outcomes of patients when care was provided by health care providers of the same cultural group (Anderson, Scrimshaw, Fullilove, Fielding & Normand, 2013). However, patients reported higher satisfaction when care was provided by a “race

concordant” physician (Cooper & Powe, 2004). Despite the lack of research evidence, anecdotal literature reveals that minority nurses have demonstrated significant leadership in the development of culturally responsive models of care that address the unique needs of minority populations (Affonso, Mayberry, Graham, Shibuya & Kunimoto, 1993). Based on this early literature, the Aboriginal Nurses Association of Canada (ANAC) suggests that an increase in the number of Aboriginal nurses will result in increased overall health status of Aboriginal peoples’ and communities (ANAC Fact sheet, n.d.). To address the health disparities experienced by the increasingly multicultural and Aboriginal demographic in Canada, Villeneuve and MacDonald (2006) assert that by the year 2020, 20% of the nursing leaders in practice and academia in Canada should represent visible minority and Aboriginal populations.

In 1996, the Royal Commission on Aboriginal Peoples (RCAP) recommended that, over the next 10 years, educational programming be initiated for 10,000 Aboriginal people to staff and manage health and social services at all levels in Aboriginal communities and in mainstream institutions (Government of Canada, 1996). By March 2000, The National Aboriginal Health Organization (NAHO) was founded to begin to address these issues based on recommendations from RCAP. Romanow (2002) also identified that significant development of appropriate health care strategies were required to deal with the current and future health care concerns among the Aboriginal population. Between the years 2004 and 2010, the federal government allocated a total of 220 million dollars to extend

until 2015 in order to address the need for these health strategies (Assembly of First Nations, 2004; Assembly of First Nations: Health and Social Secretariat, 2012).

Despite the previous allocation of funding through 2015, recent funding cuts to major Aboriginal health care organizations in 2012 have created a crisis situation in achieving goals to reduce health disparities. Funding to NAHO has been discontinued. Funding cuts have been made to: (a) ANAC; (b) the Native Women's Association of Canada (NWAC); (c) the Pauktutit Inuit Women of Canada; (d) the Native Healing Foundation; (e) the First Nations Statistical Institute; and (f) the Métis National Council (Federal budget cuts Aboriginal health programs, 2012; Webster, 2012).

These cuts to Aboriginal health care organizations have been justified based on a decision to redirect monies to on-reserve initiatives (Gregory & Harrowing, 2012). Nearly half (49.3%) of Aboriginal peoples live on reserve; however among First Nations peoples, only 37.6% live on reserve (Statistics Canada, 2013). These statistics highlight the potential negative effects of cutting funding to Aboriginal health care services for the 62.4% of First Nations people who live off reserve.

Based on the continued health care disparities experienced by the Aboriginal population and recent funding cuts, the need for more Aboriginal nurses and Aboriginal nursing faculty is even more crucial. While there are no direct methods for quantifying the number and distribution of Aboriginal health

care providers in Canada, it has been suggested that an insufficient number are available to assist Aboriginal communities with their health challenges (Davidhizar, Dowd & Giger, 1998). This poses a significant barrier to the delivery of culturally sensitive and holistic health care in Aboriginal communities (Davidhizar et al.). Davidhizar et al. state that future nurses' ability "to respond to those from other cultures ... requires a critical mass of practitioners from that culture". (p. 38) Seminal work done by The Sullivan Commission (2003) reiterated this sentiment, emphasizing the need for a diverse health care workforce: "Diversity is a key to excellence in health care. To achieve that new vision, care must be provided by a well-trained, qualified, and culturally competent health professions workforce that mirrors the diversity of the population it serves." (p.2) Increasing the number of Aboriginal nurses was a priority reflected in major governmental and professional reports (e.g., Aboriginal Nurses Association of Canada, 2002; First Nations and Inuit Health Branch, 1999; Gregory & Hart Wasekeesikaw, 2002, *Against the Odds: Aboriginal Nursing*, The National Task Force on Recruitment and Retention Strategies; Government of Canada: The Royal Commission, 1996; The Romanow Commission, 2002).

A recent report card released by the Assembly of First Nations highlighted the "clear lack of action on the key foundational recommendations of RCAP and a resultant lack of progress on key socio-economic indicators" (Assembly of First Nations, 2006, p.2). The Assembly of First Nations concluded that, although significant planning had been done to address the issue of education for health

care provision, little progress had occurred and “Canada had failed in terms of its action to date” (p.2). As a result, one particular health strategy that received attention for funding was the education of Aboriginal peoples to be involved in the provision of health and social services within their own communities. The Aboriginal Health Human Resources Initiative (AHHRI) was funded with three main goals including: (a) to increase the number of Aboriginal health care providers; (b) to improve retention of health care workers in Aboriginal communities; and (c) to revise health care curricula with a focus on improving cultural competence in Aboriginal health care (Health Canada, 2007).

While nurses constitute a large proportion of the health care workforce in general, data regarding the number of minority and Aboriginal nurses working in Canada is not currently collected (D. Grisdale, Canadian Nurses Association, personal communication, April 18, 2013). ANAC estimated that in 2006, there were 1,200 declared Aboriginal Registered Nurses in Canada (Kulig et al., 2006). Furthermore, although the number of declared Aboriginal nursing students in Canada increased from 237 in 2002 to 737 in 2007, there has been no increase in the number of Aboriginal nursing faculty, which remained at 22 during the same period (Gregory et.al, 2008). These results were based on 42 of 91 schools that responded to a national survey in 2002 and 59 of 91 that responded to the follow up survey in 2007. It is important to note that even though more schools reported in 2007, data regarding the number of Aboriginal nursing faculty remained unchanged. Whether this number represents the same individuals within this

period is not known. Gregory et al. did however indicate that there was a significant lack of Aboriginal nursing faculty east of Ontario.

Positive Influence of Aboriginal Nursing Faculty

Aboriginal faculty positively influence, and therefore increase, the recruitment and retention of Aboriginal students through role modeling and mentoring, and positively contribute to culturally relevant education (Hassouneh & Lutz, 2013; Tippeconnic-Fox, 2005). Increasing the number of Aboriginal nursing faculty could have a positive impact on achieving the first goal of AHHRI to increase the number of Aboriginal health care providers. It has been reported that the presence of Aboriginal faculty within postsecondary institutions provides visible evidence of the institution's commitment to Aboriginal communities (Wotherspoon & Bulther, 1998). This could serve to build relationships to enhance recruitment of Aboriginal students into postsecondary health science programs.

The second goal of AHHRI focuses on improving the retention of health care workers in Aboriginal communities. A large study of nursing practice in rural and remote Canada supported the belief that Aboriginal health care providers are more successful in returning to, staying and working within their own cultural context upon graduation (Kulig et al., 2006). The response rate to the survey was 68% (3,933). Among these respondents, 5.3% (210) identified as Aboriginal. The majority of the Aboriginal participants (69.6% - 144) came from communities with populations of 5,000 or less. Among the Aboriginal participants, 66.7%

(136) chose to work in a community of the same size. Aboriginal participants in the study voiced the desire to return to their homes to work and were proud to work with their own people. The presence of Aboriginal nursing faculty positively influence the recruitment and retention of Aboriginal nursing students (Tippeconnic-Fox, 2005). According to Kulig et al. many of these students will return to their home communities upon graduation, therefore, meeting the second goal of AHHRI.

Revision of health care curricula with a focus on improving cultural competence in Aboriginal health care is the third goal of AHHRI. In light of the funding cuts to off reserve Aboriginal health care services, it is more important than ever before to ensure that all nurses receive education that includes an understanding of Aboriginal cultures and health care needs. Interactions with minority faculty allow other faculty and students to experience diverse perspectives on health care (Whitla et al., 2003), and assist non-minority faculty and students to identify, understand and eliminate cultural biases (Sullivan Commission, 2003). Minority faculty members are also instrumental in informing culturally sensitive and responsive curricula, and establishing partnerships with diverse communities (Stanley et al., 2007).

While increased numbers of Aboriginal nursing faculty assist in achieving the goals of AHHRI, they can also have a direct impact on addressing the health care concerns of Aboriginal peoples and communities through their research agendas (Gregory & Harrowing, 2012). Aboriginal and minority nursing faculty

tend to pursue research agendas that are pertinent to the health needs of underserved populations, thereby enhancing the development of effective interventions to address health disparities evident in these groups (Kulig et al. 2004; Stanley et al., 2007).

Research initiatives of minority faculty tend to reflect new and diverse forms of scholarship and specifically address the health disparities of minority populations (Chisholm-Burns, 2008; Stanley et al., 2007). The mandate of NAHO was “to support collaborative research, indigenous traditional knowledge, capacity-building, and community-led initiatives through collaboration with its member organizations and local communities” (Eustace, 2012, p.228). Thus federal funding cuts will directly impact Aboriginal health research. The loss of the research capacity provided by NAHO is significant as it has been suggested that Aboriginal communities have been over-researched by outsiders for their own purposes:

What is needed is more research that is undertaken on issues identified by aboriginal communities as important to them, undertaken by researchers working with them rather than for someone external and which helps local communities understand their situations better. The likelihood of improved local effort is much improved. (Fanelli, 2013)

The positive influence of Aboriginal nursing researchers has never been more important than at this time in history. As stated by Gregory and Harrowing (2012):

...researchers can and do challenge governments (provincial and federal) and government policies. Unfavourable research findings can hold governments accountable for failed social policies, exposing the veritable underbelly for all to see. The federal budget cuts will weaken the ability of

Aboriginal organizations to partner with researchers and to fully actualize the Aboriginal health-care agenda in Canada. These researchers include nurse researchers who are concerned with health, social, and health-care inequities and whose findings often challenge the status quo. (p. 16)

Aboriginal nurse researchers have an imperative to advance the cultural safety and social justice agendas, which have been silenced for too long. Dion Stout and Downey, (2006) state that when institutional discrimination is entrenched in funding policies, prevailing research ideologies, policy milieus, and other conditions are effectively stifled and Aboriginal ontology, epistemologies, and Indigenous knowledge are discredited.

Institutional Racism

Despite the benefits that Aboriginal nursing faculty provide to academia, barriers remain that negatively affect the recruitment and retention of Aboriginal nursing faculty (Stanley et al., 2007). Efforts to address these barriers have resulted in a movement to ‘indigenize the academy’ in order to make institutions of higher learning more welcoming, inclusive and supportive to the emotional wellbeing and success of Aboriginal students and faculty (Mihsuah, 2006). However, it has been suggested that the current ‘multicultural’ policies and procedures instituted in educational institutions across Canada serve to denigrate the historical colonization experienced by Aboriginal peoples and focus on diversity perspectives as opposed to decolonizing ones (Hedican, 2000).

Practices and community-prescribed norms create barriers that perpetuate the negative experiences of minority and Aboriginal faculty. These practices and norms are implemented without prejudice or intent to harm and appear, at face

value, to be fair or at least neutral in their aim (Chesler & Crowfoot, 1989). Bullock and Rodgers (1976) identify these barriers as Institutional Racism (IR), defined as “placing or keeping persons in a position or status of inferiority by means of attitudes, actions, or institutional structures which do not use color itself as the subordinating mechanism, but instead use other mechanisms indirectly related to color” (p. 212). This study used the framework of IR (Chesler, Lewis & Crowfoot, 2005) to explore the issues affecting Aboriginal nursing faculty in Canada. Previous studies exploring the experiences of minority faculty have focused on individual explanations of racism and ignored the larger institutional context. In order for substantial changes to occur that create positive work environments for Aboriginal nursing faculty, universities should implement changes to the very structures that have sustained IR for decades.

While minority nursing faculty have been included in some research studies, the numbers have been small. Further, the particular experiences of the studied groups have been generalized to apply to post-secondary faculty in general, not specifically to a nursing academic environment. Only one study was found that explored the experiences of minority faculty in Euro-American schools of nursing (Hassouneh, Akeroyd, Lutz & Beckett, 2012; Lutz, Hassouneh, Akeroyd & Becket, 2013) There are few studies focused on Aboriginal faculty only, as most studies combine minority and Aboriginal faculty responses with no differentiation. Since no research addressing the unique experiences of Aboriginal nursing faculty has been undertaken, it is impossible to determine if the

experiences and perceptions of Aboriginal nursing faculty are the same as those of minority nursing faculty and Aboriginal faculty in other disciplines. No studies were found that explored the presence or impact of IR specifically on the experiences of Aboriginal faculty. The following research purpose and questions are proposed to address some of the issues herein.

Study Purpose and Questions

The purpose of this qualitative multiple case study was to explore the experiences of Aboriginal nursing faculty currently working in Canadian University Schools of Nursing in relation to the organizational elements identified in the IR framework (mission, culture, power and governance, membership, social climate and social relations, technology, resources, boundary management) (Chesler et al., 2005). This research contributes to the current literature in two ways. First, it is the only study to explore the experiences of Aboriginal nursing faculty as a unique group. Further, it is unique in using the IR Framework (Chesler et al.) to highlight the relationships between institutional policies, procedures, structures, processes, membership and culture and how these factors are perceived to impact recruitment and retention and the experiences of Aboriginal nursing faculty.

Personal Perspective

My research interests have long related to the health care capacity of marginalized populations. I live in a community bordering the Six Nations of the Grand River Territory and I am aware of the health care disparities present in the

Aboriginal population. Throughout my career as a nurse educator at a community college, I have taught many Aboriginal nursing students. For the first several years of my career, I had only one Aboriginal nursing faculty colleague. She was an inspiration and a fierce advocate for Aboriginal health care needs and services. There were some Aboriginal nurses with whom Aboriginal nursing students could engage during their clinical practice, but not all of these students would benefit from having the only Aboriginal nursing faculty as their teacher. For those students, it meant going through an entire program of study with few if any Aboriginal role models. I asked my colleague once why there was not more Aboriginal nursing faculty. She said there were many factors involved, such as achieving an adequate secondary school education, finding the necessary financial resources to support a university program and finding Aboriginal role models for support and mentoring. She went on to say that if Aboriginal nursing students could get through all of these hurdles and still graduate, they had to learn how to ‘be Indian’ in academia. At the time, I didn’t know what this meant, but I have since come to understand. My colleague retired to pursue a career advocating for Aboriginal health care needs at the national level. Soon after, due to budget cuts, our satellite nursing campus in Brantford was closed and the program was consolidated at the Hamilton campus.

My concerns regarding the decreasing admission numbers of Aboriginal nursing students at the Hamilton campus prompted me to engage in a research study in partial fulfillment of the requirements of a Master of Science in Nursing

degree: *Transcending the Barriers: Stories of Aboriginal Women's' success in Nursing Education Programs* (2005). I was eager to understand students' experiences and the barriers and facilitators they encountered. Many issues were identified as a result of this study, and many of the recommendations have been put into place in the Practical Nursing with Aboriginal Communities program offered by Mohawk College in collaboration with Six Nations Polytechnic. Based on earlier discussions with my Aboriginal nursing faculty colleague, and the outcomes of my master's thesis, one important issue stood out that led me to look into this further. Participants in that study identified a lack of appropriate Aboriginal nursing faculty role models, as only one participant had an Aboriginal nursing faculty in their educational journey. I wanted to better understand the experiences of Aboriginal nursing faculty. What was their journey like leading up to this career and how did they experience life in an academic institution? Those questions and the research findings from my master's research study inspired this dissertation.

Organization of Thesis

In chapter 2, a review and critical appraisal of the literature on the experiences of Aboriginal and minority faculty in post-secondary institutions in North America is presented. I used the IR Framework (Chesler et al., 2005) to focus the review. This was done to establish the degree to which the elements of the IR Framework were evident in the literature.

Chapter 3 focuses on the methodology used in this multiple case study. Boundaries of the cases; data sources; sampling; recruitment; data collection, management and analysis; and methods to ensure rigor are described in detail.

An in-depth description of the findings for each of the eight cases is presented in Chapter 4. Each case is presented using the elements of the IR Framework (Chesler et al., 2005), followed by a case summary.

In chapter 5, a cross case composite of how IR is perpetuated or addressed is presented formatted according to the elements of the IR Framework (Chesler et al., 2005). Commonalities across cases and unique exemplars of strategies to address IR are also presented.

Discussion of the findings, study implications, conclusion, and critique of the IR Framework (Chesler et al., 2005) are presented in Chapter 6. Additionally, strengths and limitations of this study and areas for further research are identified.

Chapter 2

Literature Review

Given the changing Aboriginal demographic landscape in Canada (Statistics Canada, 2009b), there is a need to increase the Aboriginal nursing workforce to meet the health care needs of Aboriginal groups. Instrumental in achieving this are Aboriginal nursing faculty who positively affect recruitment and retention of Aboriginal students through mentoring, serving as role models, and pursuing research agendas that are pertinent to the health needs of underserved Aboriginal populations (Stanley, Capers & Berlin, 2007).

However, there are practices and community-prescribed norms at institutions that may negatively impact recruitment and retention of Aboriginal faculty. These are implemented without prejudice or intent to harm and appear at face value to be fair or at least neutral in their aim (Chesler & Crowfoot, 1989). Bullock and Rodgers (1976) identify these barriers as Institutional Racism (IR) and define it specifically as “placing or keeping persons in a position or status of inferiority by means of attitudes, actions, or institutional structures which do not use color [*sic*] itself as the subordinating mechanism, but instead use other mechanisms indirectly related to color [*sic*]” (p. 212).

Institutional Racism

Broad conceptual frameworks to understand how IR is manifest in organizations have been developed. Griffith, Childs, Eng and Jeffries (2007) identified IR as occurring at the individual, intraorganizational and

extraorganizational levels. Jeanquart-Barone and Sekaran (1996) developed a causal model to test for the precursors of IR. They identified three interdependent variables (supervisory support, procedural justice, and indoctrination) and two intervening variables (supportive climate and perceived supervisory discrimination) as affecting the dependent variable IR. To enhance understanding of IR, Jones (2000) developed a framework consisting of three levels of racism; institutionalized, personally mediated, and internalized. None of these broad frameworks identified structurally specific elements to guide data analysis.

Chesler and Crowfoot (1989) state that institutional structure and culture consciously and/or unconsciously shape employee decision-making and behaviour and impose reward or censure for behaviour accordingly. Consequently, “what is hard to perceive at a personal level is even harder to see clearly at an organizational level, where individual capacities for clarity and responsibility often are obscured by organizational rules and norms” (Chesler & Crowfoot, p. 3). Individual racist behaviour persists because of institutional and societal norms that teach, sustain, and reward these actions (Chesler & Crowfoot). IR is inherent in organizational procedures such as hiring and promotion, influences organizational culture, and may negatively affect recruitment and retention (Griffith et al. 2007). At an individual level, IR is evident in the behaviour, attitudes, and beliefs of employees. It is operationalized at the intraorganizational level through institutional climate, policies, and procedures, including the

relationships between employees embedded in hierarchical power relationships (Peterson & Zimmerman, 2004).

The IR framework (Chesler, Lewis & Crowfoot, 2005) identifies eight components of institutional operations that affect organizational policies, procedures, and practices. They are mission, culture, power and governance, membership, social relations and climate, technology, resources, and boundary management (Table 1).

Table 1

Institutional Racism Framework
Examples of Diversity/Multicultural Programs/Activities Fit to the Organizational Model

Mission

Forthright policy statements
Explicit attention to multiple group's needs/interests
Links to other missions (excellence, community leadership, globalization, etc.)
Organization-wide planning and evaluation procedures

Culture

Revised codes of conduct/speech
Training in race/gender awareness for administrators/faculty/staff/students
New criteria for norms and rewards (e.g., merit pay)
Opportunities for different cultures to gain/give support and flourish
Explicit valuing of different identity groups in the organization
Revised organizational symbols and icons
Revised organizational narratives to include history of discrimination and of challengers

Power and Governance (formal/informal leadership, decision making)

Administrative pro-action on issues, strong response to incidents
Leadership that represents diverse groups and statuses
New offices to address diversity in administration, academic units, and student services
Mentoring and access for underrepresented groups
Challenge to existing order seen as opportunity for change

Support for middle managers
Unit responsibility/accountability for multicultural progress in every department and unit
Acceptance of and support for student initiatives in challenging discrimination
Explicit collaboration among board, administration, faculty, and alumni in advocating multicultural change
Use of diverse leadership teams and advisory committees

Membership

Plans to recruit/admit diverse student body
Plans for soliciting/recruiting faculty, staff, and administrators from underrepresented groups
Plans for post recruitment retention and advancement of students, faculty, staff and administrators

Social relations and social climate (communication, interaction)

Antidiscrimination training for staff, faculty, administration, and students
Support for plural forms of dress, emotional expression, and communication
Support for white men desiring to change
Training managers/supervisors in multicultural competencies and teamwork
Use of multicultural teams and teamwork
Encouragement of informal social events for work groups
Support groups and caucuses
Mentoring members of underrepresented groups
Assessment and feedback regarding member satisfaction
Explicit procedures for assessing progress on multicultural agenda
Recognition and redress of previously ignored forms of harassment
Interpersonal, interdisciplinary and inter unit communication and collaboration

Technology (curriculum, pedagogy)

New courses and majors
Introduction of diverse and multicultural material into existing courses
Support for use of alternative research epistemologies, methods, audiences
Retraining and support programs for faculty (faculty development)
Targeted rewards for outstanding multicultural teaching
Use of broader range of instructional methods

Resources (funds, persons)

Resources targeted for innovative recruitment, enrollment/hiring, retention/advancement
Special funds for innovative multicultural programs and innovators
Special funds for incorporating multicultural topics/methods into research
Fairness in salary and other forms of resource distribution
Mentoring and retention/advancement of people from underrepresented groups

Boundary management (external relations, suppliers/markets/constituencies)

Outreach to local secondary schools

Placement of graduates and arrangements with recruiters

Service to communities, especially underrepresented communities

Proactive challenges to community discrimination

Support for minority contractors, suppliers

Changes in accreditation standards and procedures

Source: Chesler, Lewis, and Crowfoot, 2005, *Challenging Racism in Higher Education* (pp. 268-269). Rowman and Littlefield Publishers Inc. New York.

The elements of the framework are mutually dependent and supportive.

Chesler and Crowfoot (1989) indicate that facets in one element are influential on the others. For example, when the mission and culture do not articulate racial equality and social justice, adequate resources are not allocated to these endeavours.

The framework of IR (Chesler et al. 2005) was used for this critical analysis of the literature to determine how the experiences of minority and Aboriginal faculty, identified in previous research studies, could be categorized within the structural components of institutions of higher education. These experiences were not weighted in terms of number of citations in the studies; rather the focus was on determining the usefulness of the IR framework to reveal organizational elements as root causes of the described experiences. For the purposes of the analysis in this paper, non-visible minority faculty have not been included. Factors such as sexual orientation and some religious affiliations can confer minority status and create barriers. However, given the invisibility of these aspects, it is up to the individual to disclose their status. Because of this personal

choice, they may not experience the same barriers and issues as visible minority individuals. While gender may be a factor affecting minority faculty, an exploration of this variable is beyond the scope of this review.

This critical analysis of the experiences of minority and Aboriginal faculty in higher education from a perspective of IR expands upon previous work in important ways. The concept of IR has predominantly been used in research regarding health care disparities. No studies were found using an IR framework to address issues in higher education. Current research relating to the experiences of minority faculty in higher education has utilized various frameworks and foci for analysis including: (a) critical race theory (Turner, Gonzalez & Wong, 2011); (b) service related work (Brayboy, 2003); (c) anti-racist critical theory (Spafford, Nygaard, Gregor & Boyd, 2006); (d) integration theory (Johnsrud & Sadao, 1998); and (e) cultural taxation (Joseph & Hirshfield, 2011).

Given the small numbers of Aboriginal post-secondary faculty, previous research has incorporated the experiences of Aboriginal faculty within a larger sample of minority faculty, in general. The literature exploring the experiences of minority and Aboriginal nursing and other health care professional faculty is sparse, and therefore the literature encompassing minority faculty in higher education in general was critiqued.

Web of Science, EBSCOHOST and Proquest databases were searched for English publications (1995 to 2014) using the terms minority, Aboriginal, American Indian, Native American, Native Canadian, indigenous, faculty, colour

and institutional racism. To be included, documents had to be primary or secondary research studies or systematic reviews. Documents were excluded if they were anecdotal or were an opinion piece or editorial. Studies focused on one specific discipline other than nursing (i.e. medicine, social work, pharmacy) were also excluded. However, during the search process, three studies addressing the experiences of minority faculty in Schools of Nursing were identified. Only one study (Hassouneh, Akeroyd, Lutz & Beckett, 2012) was included in this literature review. Data from the other two studies by the same authors, were predominantly focused on identification of strategies to promote the survival of and the ability to provide positive influence in Schools of Nursing. Two studies were identified from the reference lists of other articles (Tierney & Bensimon, 1996; Stein, 1996). The studies analyzed varied in the degree to which data were provided that related to the eight elements of the IR framework. No studies had used the IR framework.

Sixteen studies (Baez, 2000; Brayboy, 2003; Hassouneh et al., 2012; Henry, 2012; Jaime & Rios, 2006; Johnsrud & Sadao, 1998; Joseph & Hirshfield, 2011; Roland, 2011; Spafford, Nygaard, Gregor & Boyd, 2006; Stanley, 2006; Stein, 1996; Tierney & Bensimon, 1996; Tippeconnic Fox, 2008; Thomas & Hollenshead, 2001; Turner, Gonzales & Wong, 2011; Turner, Myers & Creswell, 1999) and one systematic review (Turner, Gonzalez & Wood, 2008) were identified as appropriate for this analysis. Of the 16 studies included, 14 used qualitative designs (autoethnographic, case study, critical ethnography,

exploratory, grounded theory, narrative story telling), and two used mixed methods (Thomas & Hollenshead, 2001; Turner et al., 1999).

Studies included in the analysis were published between 1995 and 2012. Only three Canadian studies were identified (Henry, 2012; Roland, 2011; Spafford et al., 2006). Twelve of the remaining studies were conducted in the continental U.S.A., and one was conducted in Hawaii. No studies were found that explored the experiences of Aboriginal nursing faculty exclusively. Sample size varied between the studies from faculty participant numbers of 2 to 96. A study by Jaime and Rios (2006) had the smallest sample size, one Aboriginal faculty and one Aboriginal student. Only the data pertaining to the Aboriginal faculty member was used in this analysis. Despite the small sample size, it was important to include this study given the rich qualitative data provided.

Sample characteristics differed between the studies in several ways. One study did not provide information related to the race or ethnicity of participants other than that they were representative of visible minority groups. Of the remaining 15 studies, all included Aboriginal faculty. However, the Aboriginal faculty when included in studies with other minority faculty, represented the lowest number of participants consistently. The participants in four studies were all Aboriginal (Henry, 2012; Jaime & Rios, 2006; Roland, 2011; Tippeconnic Fox, 2008). Faculty participants reflected a variety of disciplines, however to maintain anonymity, the small number of faculty in each department precluded reporting of data specific to the discipline. Authors did not identify issues arising

from specific disciplines. Johnsrud and Sadao (1998) state that the requirement to maintain participant anonymity results in reported outcomes that are lacking in detail. Further, Johnsrud and Sadao identify that a requirement to combine data across minority groups perpetuates the perception that individual minority and ethnic groups are homogenous. Thus, findings from previous studies may or may not accurately reflect the reality of the experiences of Aboriginal nursing faculty in Canadian university schools of nursing.

The 14 qualitative studies were critiqued using criteria developed by Russell and Gregory (2003) (Table 2). The results of the critical appraisal highlighted nine studies that were well conducted (Baez, 2000; Hassouneh et al., 2012; Jaime & Rios, 2006; Johnsrud & Sado, 1998; Roland, 2011; Spafford et al., 2006; Stanley, 2006; Tippeconnic Fox, 2008; Turner et al., 2011) as they provided comprehensive detail regarding sampling, data collection, analysis and findings (Appendix A). The remaining qualitative studies (Brayboy, 2003; Henry, 2012; Joseph & Hirshfield, 2011; Stein, 1996; Tierney & Bensimon, 1996) had limitations based on inadequate or no description of sampling methods or data analysis procedures.

Table 2

Evaluation of Qualitative Research Studies.

1. Are the findings valid?
 - a. Is the research question clearly stated?
 - b. Is the methodology appropriate for the research question?
 - c. Was the method of sampling appropriate for the design and research question?
 - d. Were data collection and management adequately described?
 - e. Were the data analyzed appropriately and rigour ensured?
2. What are the findings?
 - a. Is the description of the findings thorough?
3. How can I apply the findings?
 - a. Does the study improve my understanding of the issue?

Adapted from Russell and Gregory, 2003.

The two mixed methods studies (Thomas & Hollenshead, 2001; Turner et al., 1999) were critiqued using the Mixed Methods Appraisal Tool (MMAT) from McGill University, version 2011 (Table 3). Both studies were found to be well conducted with strong ratings for qualitative and quantitative criteria.

Table 3

Evaluation of Mixed Methods Studies

1. Is the mixed methods research design relevant to address the qualitative and quantitative research questions (or objectives), or the quantitative aspects of the mixed methods question (or objective)?
2. Is the integration of qualitative and quantitative data (or results) relevant to address the research question (objective)?
3. Is appropriate consideration given to the limitations associated with this integration, e.g., the divergence of qualitative and quantitative data (or results)?

Pluye, P., Robert, E., Cargo, M., Bartlett, G., O’Cathain, A., Griffiths, F., Boardman, F., Gagnon, M.P., & Rousseau, M.C. (2011) *Proposal: A mixed methods appraisal tool for systematic mixed studies reviews.*

The systematic review of the experiences of minority faculty (Turner, Gonzalez & Wood, 2008), encompassed literature from 1988 to 2007 and included a review of 252 publications: 211 studies and 41 doctoral dissertations. The review was found to be moderate to strong, based on a critique utilizing the AMSTAR measurement tool (Appendix B) (Shea et al., 2007). This literature review of the 17 included studies was organized according to the eight elements in the IR framework (Chesler et al., 2005) and is presented accordingly.

Mission

Minority faculty experiences related to the organizational element of mission revealed that the inclusion of diversity in mission statements was evident, but not operationalized (Spafford et al. 2006; Thomas & Hollenshead, 2001;

Tierney & Bensimon, 1996; Turner et al.1999). An example of this ‘lip service’ to diversity is evident in the study by Brayboy (2003), where implementation of the mission statement resulted in the requirement for all undergraduate students to take a diversity course as part of degree completion requirements. However, in the absence of any other institutional endeavours or commitments to implement diversity, students expressed anger about this ‘add-on’ with little perceived personal or educational value.

Faculty in the Johnsrud and Sadao (1998) study clearly identified the mission of the university as having a white western orientation. Tierney and Bensimon (1996) identified instances where recruitment and hiring of minority faculty was based directly on the institutions’ newly articulated multicultural mission. Minority faculty were hired specifically to participate in the transformation of the institution. However, they also reported other situations where the mission statement was inclusive of diversity, but not operationalized into action. Turner, Gonzalez and Wong (2011), identified that the mission to increase diversity was evident, however, “once search committees have made attempts to diversify the applicant pool that no further efforts are required to hire and retain diverse faculty” (p.208). Statements regarding organizational mission were not evident in all of the studies. Given the predominant exploration of individual, and not systemic experiences of racism, it begs the question of whether or not faculty were even aware of the institution’s mission, or its influence on their experiences.

Culture

Despite the voluntary aspect of membership in Minority Faculty Associations, where they exist, minority faculty can be penalized on performance reviews if they do not hold membership in these voluntary associations (Baez, 2000). The expectation that minority faculty would participate in numerous committees as the ‘voice of diversity’, educate the institution about diversity and promote the diversity agenda was pervasive in the literature (Baez, 2000; Brayboy, 2003; Henry, 2012; Joseph & Hirshfield, 2011; Spafford et al. 2006; Stanley, 2006; Thomas & Hollenshead, 2001; Tierney & Bensimon, 1996; Tippeconnic Fox, 2008). However, white faculty were not expected to promote diversity agendas. Tippeconnic Fox identified that non-minority faculty were perceived as caring about diversity, but that their efforts to promote this ‘fell short’.

Faculty identified that when administration needed an ethnic face, they were trotted out and then trotted back in when they had served their purpose (Hassouneh et al., 2012; Turner et al. 1999). In one study, minority faculty termed this ‘using’ (Hassouneh et al.). Minority faculty experienced ‘marketing’ of their race when it was advantageous to the University for securing funding and diversity recognition (Hassouneh et al.; Joseph & Hirshfield, 2011).

Minority faculty in the United States were cynical about the outcomes of institutional sensitivity and diversity training. They stated that it was a waste of time and money and that significant ‘backlash’ occurred after these sessions

regarding the perception that minority faculty were only hired as a result of affirmative action policies and did not hold the desired degree of professional competence. Faculty identified that this type of training would not be useful unless it was targeted to senior faculty. Minority faculty stated that they felt like they were ‘token’ hires, had unsupportive work environments and experienced instances of racism (Stanley, 2006; Stein, 1996; Turner et al.1999).

Also pervasive was the contention by minority faculty that they were held to a higher standard, felt under constant scrutiny and had to work harder than their white counterparts to prove their worth (Hassouneh et al., 2012; Henry, 2012; Johnsrud & Sado, 1998; Joseph & Hirshfield, 2011; Spafford et al. 2006; Stanley, 2006; Stein, 1996; Thomas & Hollenshead, 2001; Tierney & Bensimon, 1996; Turner et al. 1999; Turner et al. 2011). Scholarly accomplishments and awards by Aboriginal faculty were not respected or valued by the institutions and nonminority faculty (Roland, 2011).

The view that universities perpetuated a white western Eurocentric way of doing things was evident (Hassouneh et al., 2012; Henry, 2012; Johnsrud & Sado, 1998; Turner et al. 2011). Minority faculty identified a perception that they were expected to assimilate and fit in with the dominant culture (Hassouneh et al.; Spafford et al. 2006; Stanley, 2006). Broad sweeping definitions of diversity at one university in the U.S.A., created a situation where a white, blond haired, blue eyed faculty member identified herself as being evidence of the institution's

diversity initiatives as she had ‘freckles’, resulting in a lack of awareness and respect for legitimate diversity programs (Brayboy, 2003).

Aboriginal faculty viewed the university as a place of institutional colonization (Henry, 2012), and indicated that the hostile academic environment must be changed before more Aboriginal faculty were recruited to the university (Roland, 2011). Western knowledge was viewed as privileged over all other (Henry; Roland). Aboriginal faculty identified that there was a lack of acknowledgement and valuing of unique epistemologies of Aboriginal scholars and a wide spread lack of respect for the cultures, languages, histories and contributions of Aboriginal peoples in Canada (Roland). It was perceived that adherence to the superiority of Western knowledge served to:

...replicate the patterns of knowledge, culture, and life as lived in the Industrial Revolution of the 19th century when not only knowledge but the pattern of paternalistic relationship between faculty, administrators, staff, and students within the power structure of the university were being formed and are now here and written in stone. (Henry, p. 108)

Aboriginal faculty further expressed the concern that they did not feel the university was a safe environment in which to integrate their cultural knowledge (Henry, 2012). This was a result of “a history of mistrust and fractured relationships” (p.109).

Minority faculty identified a lack of support from department heads and supervisors (Hassouneh et al., 2012; Tippeconnic Fox, 2008; Turner et al., 1999). American Indian faculty did not consider the institution a long term professional home, just a place they were visiting and trying to effect change (Tippeconnic

Fox). Aboriginal faculty identified a potential risk in identifying as a Native American as this could be used to undermine the individual (Jamie & Rios, 2006). Minority faculty felt that they were victims of racial stereotyping and not seen as individuals, but as stereotypes of their race (Hassouneh et al.; Turner et al. 1999; Turner et al. 2011). Further, minority faculty were frustrated by the often invisible racial assumptions of inferior intellectual and professional competency, while the opposite was automatically assumed with white faculty (Hassouneh et al.; Turner et al. 2011).

Power and Governance

The element of organizational power was highlighted when minority faculty viewed the institution as rigid and unwilling to accommodate the needs of diverse faculty and students (Johnsrud & Sadao, 1998). As stated by one minority faculty, “the silent majority exercises its power very effectively. They have to work so little to keep things going the way they are” (Spafford et al., 2006, p. 16). Faculty identified that their representation on committees was based on their ethnicity, not their professional competence, and as a result felt that they had little power in decision making (Baez, 2000; Brayboy, 2003; Johnsrud & Sadao; Stanley, 2006; Thomas & Hollenshead, 2001). Stanley identified that minority faculty are sought after when there is a need to present the diversity perspective, but it is rare that they are approached to serve on larger more prestigious committees addressing policy, governance and funding issues.

The burden to implement diversity rests on the minority faculty, while white faculty are “simply expected to be good teachers and scholars” (Brayboy, 2003, p. 75). Minority faculty also feel personally compelled to address diversity issues in higher education, and actively take part in committees and mentor students towards this end (Baez, 2000). Universities expect the participation of minority faculty in these activities, as the voice of ethnicity, and as a portrayal of the institution’s commitment to diversity (Baez; Brayboy; Henry, 2012; Spafford et al., 2006; Stanley, 2006; Thomas & Hollenshead, 2001; Turner et al., 1999).

Membership

Included studies identified issues of racism in the hiring procedure. Faculty identified that during the hiring process, white but not minority candidates were given a tour of the campus and were given an opportunity to meet and talk with faculty (Johnsrud & Sadao, 1998). Hiring committees comprised of white males were also problematic for minority faculty (Spafford, et al., 2006). This was another example of not operationalizing diversity. Departmental desire to hire minority faculty to increase departmental diversity was qualified by an assurance that hiring would be based solely on merit (Stanley, 2006). The desire to hire ‘qualified’ minority faculty is often not reciprocated by the determination to hire ‘qualified’ white faculty. In the situation of hiring white faculty, the ‘qualified’ is assumed and not stated (Brayboy, 2003). The perception by white faculty and students that minority faculty were hired only as a result of affirmative action initiatives was identified and resulted in the need for minority faculty to contend

with ethnic stereotyping and questioning of their credentials (Johnsrud & Sadao; Turner et al., 1999). Because of this, minority faculty felt the need to prove themselves worthy of their positions, something white faculty did not have to do (Hassouneh et al., 2012; Johnsrud & Sadao; Turner et al., 1999).

Social Relations and Climate

Mentorship of minority faculty varied from no mentorship opportunities (Spafford et al., 2006) to some mentorship relationships (Turner et al., 1999), although the mentors were often from different departments or institutions (Stanley, 2006; Thomas & Hollenshead, 2001). This was a pervasive problem among Aboriginal faculty (Henry, 2012, Roland, 2011).

In regards to the socialization aspect of an organization, minority faculty infrequently socialized with their white counterparts and felt isolated (Baez, 2000; Hassouneh et al., 2012; Spafford, et al., 2006; Turner et al., 1999). They described the organizational climate as hostile, unsupportive (Thomas & Hollenshead, 2001) and one of superficial camaraderie (Johnsrud & Sadao, 1998). Aboriginal faculty identified that there was little or no socialization with white faculty (Henry, 2012). In addition, Aboriginal faculty did not socialize with other minority faculty. Aboriginal faculty recounted experiences of being among other minority faculty and feeling marginalized among the marginalized, as minority faculty outnumber Aboriginal faculty. Lack of awareness of the historical context of Aboriginal peoples by minority faculty also contributes to this isolation (Henry).

Faculty identified the concept of biculturalism; maintaining their ethnic culture while increasing understanding of the university cultural norms and values (Johnsrud & Sadao, 1998). Their white colleagues, who did not feel the need to become informed about the cultural aspects of minority faculty, did not reciprocate this. Minority faculty discomfort was evident in meetings where participation was based on the dominant Eurocentric discourse resulting in communication patterns that were unfamiliar and uncomfortable (Johnsrud & Sadao). The expectation of minority faculty to adhere to Eurocentric norms governing socialization and to assimilate to the dominant culture was also identified (Stanley, 2006). Minority faculty identified that white colleagues subscribed to the perspective that all members of the same minority group were homogeneous and therefore believed that they all acted the same (Hassouneh et al., 2012; Stanley). While support may be found among other minority faculty, the small number of minority faculty within universities, and a lack of relationships between departments resulted in a lack of connection between minority faculty (Baez, 2000).

Closely associated with socialization was the issue of support. Minority faculty identified incidents of individual racism. These incidents occurred under the guise of collegial banter, as uninformed, essentialist, Eurocentric comments, or in challenges to professional competence (Baez, 2000; Hassouneh et al., 2012; Spafford et al., 2006; Stanley, 2006).

Technology

Analysis of the element of technology provides important information related to the criteria and standards for success and reward, particularly related to tenure. Barriers to the attainment of tenure varied. Faculty identified that a lack of pertinent information related to the tenure process, and being told that they did not ‘fit the profile’ for a tenured position hampered their achievement of this goal (Hassouneh et al., 2012; Turner et al., 1999). Minority faculty felt that the relevance of their research activities within their ethnic and racial groups was not respected or supported by white colleagues or administration (Henry, 2012; Johnsrud & Sadao, 1998; Thomas & Hollenshead, 2001).

General dissatisfaction with support from administration was evident (Spafford et al., 2006; Turner et al., 1999), and when provided was sometimes seen as assistance to assimilate to the dominant white culture (Johnsrud & Sadao, 1998). Minority faculty identified instances where a less qualified white external candidate was offered tenure (Spafford et al.). The incongruity with personal cultural values proved an impediment to tenure when faculty were required to promote or ‘sell’ themselves over collective group achievement (Johnsrud & Sadao).

A white male tenure committee proved to be a barrier for minority faculty as the institution’s commitment to diversity did not extend to minority faculty participation on such an important committee (Stanley, 2006). Faculty identified that service to the community and research focused on minority group issues were

not considered scholarly endeavours and therefore did not constitute evidence for achievement of tenure (Thomas & Hollenshead, 2001). The issues related to the workload expected of minority faculty to implement diversity in their institutions and their individual commitments to community service within their ethnic or racial groups were pervasive, and resulted in the inability to produce the number of publications required of tenure (Baez, 2000; Brayboy, 2003; Spafford et al., 2006; Stanley; Thomas & Hollenshead; Turner et al., 2011). Minority faculty identify that cultural obligations of service to their communities were paramount to their personal satisfaction, but under recognized for tenure requirements (Baez; Henry, 2012). Minority faculty are hired to implement the universities' diversity agendas, but when they actively pursue this agenda, they are informed that these activities are of little value in tenure and promotion decisions (Stanley).

Resources

Few departments and support services were identified for minority faculty (Turner et al., 1999) and part time minority faculty were often excluded from professional development and sabbatical opportunities (Spafford et al., 2006). Dissatisfaction with salary and the perception that it was not commensurate with credentials was also identified (Spafford et al.). However, Henry (2012), noted that often Aboriginal faculty are higher paid due to their limited availability in the employment pool. This was resented by non-minority faculty.

The issue of increased workload for minority faculty was overwhelmingly evident. In addition to regular teaching loads, minority faculty were expected to

take on the work of implementing the institutions' diversity agenda (Baez, 2000; Brayboy, 2003; Henry, 2012; Roland, 2011; Thomas & Hollenshead, 2001; Turner et al., 1999). This entailed committee work, public relations activities, mentoring minority faculty and minority students and community service. These activities, as previously noted, constitute little weight in tenure and promotion decisions. Minority faculty were often assigned more teaching hours than their white counterparts, and were more likely to be assigned to teach 'diversity' courses, regardless of whether or not this was their area of expertise. These courses were considered an easy workload and as a result, faculty were often assigned extra course teaching (Brayboy). Minority faculty spoke of being in the spotlight and under excessive scrutiny to perform (Hassouneh et al., 2012; Thomas & Hollenshead; Turner et al., 2011), and had to work harder to achieve more than their white counterparts just to be accepted (Spafford et al., 2006; Stanley, 2006).

Boundary Management

Tenured faculty identified that they felt able to protect their research time and say no, without repercussion, to excessive service demands, whereas the non-tenured faculty did not identify the privilege of saying no to internal service expectations (Baez, 2000). An organizational culture that does not adequately support these conditions creates a situation where faculty retention is jeopardized because of reduced job satisfaction. Despite the impact on tenure achievement, minority faculty identified that service work proved a useful coping strategy.

Working with their ethnic and racial communities provided a support network not available in the institution (Baez; Stanley, 2006; Thomas & Hollenshead, 2001).

Synthesis of the Research

As a result of this critical analysis exploring the experiences of minority faculty from a perspective of IR, several conclusions have been made. First, analysis of the research using the IR framework confirms that the experiences of minority faculty can be categorized according to elements of the IR framework (Chesler et al., 2005). However, given the limitations in the data collected in the studies, in many instances, allocation of minority faculty experiences to the elements of the framework is superficial and one dimensional, that dimension being the faculty experience alone, with no contributing data regarding university policy, procedures or practices.

Second, minority faculty experienced IR in each element of the framework. The element that was identified least often among the minority faculty experiences of IR was in boundary management. According to the IR framework (Chesler et al., 2005), boundary management explores how the university supports and reaches out to communities. The studies analyzed focused on individual experiences, and did not include an in-depth analysis of university outreach strategies and programs with communities. Therefore, it cannot be assumed that IR was not evident within the element of boundary management, but rather that insufficient data was provided to draw this conclusion.

Third, common experiences of minority faculty were identified across the studies. However, Aboriginal faculty were found to have other unique and different experiences of IR. Aboriginal faculty viewed the university as a place of institutional colonization. They felt the university was not a safe environment to integrate their cultural ways of knowing. Despite the heterogeneity inherent in Aboriginal culture, these faculty identify that their colleagues and administration are often unknowledgeable about this. Also evident was the lack of socialization among Aboriginal faculty and other minority faculty. Aboriginal scholarship was not valued and was not considered for tenure and promotion requirements. While lack of culturally similar mentors was noted across studies, among Aboriginal faculty, this was a significant issue.

Critique of the IR Framework

The comprehensive nature of the IR Framework, (Chesler et al., 2005) used in this critical analysis, is considered a strength. Indicators under each element explored policy, programs and supports, human and physical resources. Elements were clearly defined which allowed for ease of application.

A limitation of the use of this framework relates to the extensive data required for analysis. The studies analyzed varied in the depth and breadth of data collected as a result of the differing methodologies and whether or not a framework was used. Therefore in some instances, data particular to an element (e.g. equity policies) were not collected. Although the framework is constructed in

such a way that individual elements could be used as the focus for research, the strength is in the breadth of scope.

Another limitation to the IR framework is the overlap of the elements. For example, mentoring is included in the IR elements (Chesler et al., 2005) of: (a) power and governance (“mentoring and access for underrepresented groups” [p. 268]); (b) social relations and social climate (“mentoring members of underrepresented groups” [p. 268]); and (c) resources (“mentoring and retention/advancement of people from underrepresented groups” [p. 269]). Mentoring could also be assumed to be inherent in the element of membership, where the indicator identifies “plans for postrecruitment [*sic*] retention and advancement of students, faculty, staff, and administrators” (p. 268). It can be argued that mentoring is a valuable strategy in retention and advancement. With the degree of overlap between elements, it is difficult to determine the correct placement of data.

Summary and Conclusion

This critical analysis of the literature has expanded on current work in important ways. In the studies reviewed, the lens used to explore the experiences of minority faculty was an individual as opposed to an institutional one. However, valuable insights were gained into the possible institutional causes of the issues experienced by minority faculty. Research methodologies such as institutional ethnography and case study would be appropriate to capture the wide-ranging data required when using the IR framework (Chesler et al., 2005).

This analysis also provided an opportunity to identify unique differences among minority and Aboriginal faculty as identified in the literature. While Aboriginal faculty have been included in many studies, their experiences have been incorporated into the experiences of minority faculty in general. Through this analysis, important differences in the experiences of IR by Aboriginal faculty have been identified.

The interdependent and interconnected nature of the IR elements was recognized. Most importantly, the impact of institutional culture on all aspects of the experiences of minority faculty was recognized.

This analysis has demonstrated the value of exploring minority faculty experiences using the IR framework. Future research exploring the issues of minority faculty in higher education using the IR framework will provide valuable evidence to drive the change agenda in colleges and universities.

This research study builds on the previous literature in important ways. As previously identified, various frameworks and foci have been used extensively to explore the experiences of minority and Aboriginal faculty. However, no studies have used the IR framework (Chesler et al., 2005). Therefore, in-depth exploration of institutional elements that perpetuate or address IR is minimal and unfocused. This can result in the proposal of strategies to address IR that lack specificity and may not address the root cause of the IR issues. The broad scope of data gathered for this study provides a comprehensive picture of the university

and how IR is perpetuated or reduced from an institutional as opposed to an individual perspective.

In the current literature review, only three Canadian studies were identified. This study will add to this underexplored area. While one study was found that addressed minority nursing faculty, no studies were found that explored the experiences of Aboriginal nursing faculty exclusively. It was identified through this critical review of the literature, that while Aboriginal and minority faculty may share similar experiences, there are unique differences in how Aboriginal faculty experience academia. This study exploring the experiences of Aboriginal nursing faculty in Canadian university Schools of Nursing will address this gap in the current literature. This will allow for the identification of the experiences that are specific to Aboriginal nursing faculty and to determine if the subculture of nursing provides a different environment than other disciplines. Based on this, strategies specific to Aboriginal nursing faculty can be identified.

Chapter 3

Methods

The purpose of this case study was to explore the work experiences of Aboriginal nursing faculty (ANF) in Canadian University Schools of Nursing in relation to the organizational elements identified in the Institutional Racism (IR) Framework (Chesler, Lewis & Crowfoot, 2005) (See Appendix C). I used an exploratory multiple case study approach. “A case study is an empirical inquiry that: investigates a contemporary phenomenon (the case) in depth and within its real-world context, especially when the boundaries between phenomenon and context may not be clearly evident.” (Yin, 2014, p. 16) This aspect of case study research distinguishes it from other experimental and quasi-experimental methods, which seek to separate the phenomenon being explored from the current context within which it exists (Bergan & While, 2000). I chose case study methodology intentionally to capture the contextual conditions specifically related to the IR framework (Chesler et al.).

I used a relativist epistemological orientation in this case study. A relativist orientation acknowledges that there can be multiple realities and meanings (Yin, 2014). This was an appropriate orientation to use given the different perspectives of the same context by the participants. An exploratory case study does not involve the use of propositions. Instead, this study was guided by an identified purpose and criteria to determine if the purpose had been achieved (Yin). Case study has been used extensively to contribute to the knowledge of

organizations (Yin), and as such was an appropriate methodology to address the impact that organizational elements had in perpetuating IR among ANF in University Schools of Nursing. The determination of a research strategy must be based on the questions posed. Herriott and Firestone (1983) have stated that the “evidence from multiple cases is often considered more compelling, and the overall study is therefore regarded as being more robust” than single case studies (p. 46).

In this study, I used the IR framework (Chesler et al., 2005) to guide data collection and analysis. The results of the study were used to confirm, disconfirm, or expand on this current theoretical perspective of IR as it pertains to the experiences of ANF. The IR framework served to organize data collection in a manner that allowed for cross case comparison. The Canadian Institutes of Health Research (CIHR) 2007 definition of Aboriginal was used for this study; that is, Aboriginal people include Inuit, Métis and members of First Nations.

The Case

Each case was the University School of Nursing as one unit of analysis. Within each case, multiple data sources were used to achieve triangulation of the data. The case was bounded by the university and by the employment status of the ANF. The ANF had to be employed at a university site, not a college collaborative partner. Findings from the literature regarding minority faculty issues in achieving tenure and promotion led to the determination that only

university faculty would qualify for the study as college faculty have no tenure and promotion requirements.

Sources of Data

I used multiple sources of data in this study to support triangulation. The four sources of data included: (a) interviews with individuals involved in the contemporary context (i.e., ANF, Deans/Directors, Faculty Association Representatives, Directors/staff in Aboriginal Initiatives/services offices); (b) documentation (announcements, written reports, progress reports, proposals, articles, faculty resources); (c) archival records (organizational records, survey data); and d) physical artifacts (works of art, cultural symbols). Yin (2014) suggests that “a major strength of case study data collection is the opportunity to use many different sources of evidence” (p. 119).

Sampling

Eight cases were eligible and included in this study. This number was ideal as Yin (2014) identified that if there is uncertainty about whether or not the external context of each case could produce different case study results, more than six cases should be included. The cases in this study were purposively sampled to reflect provincial differences regarding Aboriginal demographics. Some provinces have higher Aboriginal populations and differences related to urban or rural populations. This factor could produce external conditions that create differences among the cases in regards to how inclusive they are of Aboriginal culture. The cases are reflective of the western, central and eastern regions of Canada.

I used replication logic as opposed to sampling logic for this study (Yin, 2014). All cases were University Schools of Nursing and therefore inherent similarities were present. Replication is equivalent to the reasoning used when multiple experiments are undertaken to replicate the findings of an original experiment (Yin). Cases were carefully chosen so that similar or contrasting results occurred for expected reasons. For example, all cases delivered a BScN program and had ANF teaching in it. Differences were expected if the ANF was relatively new to the position and had not had extensive time to fully experience the university context. Another difference was expected if the university location was not in an area highly populated by Aboriginal peoples.

Recruitment

Deans/Directors of University Schools of Nursing in Canada were emailed a request for participation and asked to forward this request to all nursing faculty in their schools (see Appendix D, E, F). The Canadian Association of Schools of Nursing (CASN) generously agreed to email the recruitment information to all Deans/Directors in Canada. I contacted the Deans/Directors by phone two weeks later to follow up on the recruitment email (see Appendix G). The Aboriginal Nurses Association of Canada (ANAC) was asked to forward a recruitment letter via the weekly email information update to their membership (see Appendix H). In addition, an advertisement for the project was submitted to The Aboriginal Nurse Journal in the fall of 2009 (See Appendix I).

Eighteen ANF contacted me directly via email, identifying their desire to participate in the study. Seven potential participants were informed that they did not meet the criteria to participate. Three of the seven were excluded from the study as they were not currently employed by a School of Nursing, which precluded the ability to interview the Dean/Director. The remaining four potential participants were excluded as they were hired by college partner sites of collaborative nursing programs and had no tenure and promotion requirements.

The minimum mandatory selection criterion for case selection was that at least one ANF and the Dean/Director of the School of Nursing had to agree to be interviewed. Additional optional criteria were the agreement of a Faculty Association Representative, Chair of the Tenure and Promotion Committee, and Aboriginal Initiatives Office personnel to be interviewed.

Data Collection

Interviews

I interviewed participants either in person or by phone between June of 2010 and June of 2011. All participants who were interviewed over the phone were given the option of a Skype videoconference, but declined this option. Interviews were semi-structured, guided by questions derived from the eight elements of the IR framework (Chesler et al., 2005) (see Appendix J: Guide for Interviews). A total of 25 interviews were conducted and varied in length from 30 to 90 minutes. All interviews were audio taped.

Demographic Questionnaire

Participants were emailed or given in person a demographic questionnaire to complete and return to me prior to the interview (see Appendix K and L).

Document Review

I reviewed documents to identify inclusion of Aboriginal awareness and initiatives according to the IR framework (Chesler et al., 2005). For example, mission and vision statements were reviewed to determine if they specifically addressed the needs of Aboriginal peoples or Aboriginal knowledge. I reviewed strategic plans to determine if there were strategic priorities related to inclusion of Aboriginal content, provision of culturally relevant space on campus, and initiatives to increase the recruitment and retention of Aboriginal students and faculty. Documents were accessed through the university websites. A wide variety of documents were reviewed (e.g. mission and vision statements, strategic and academic plans, board of governors reports, human resources policies and procedures, collective agreements, faculty newsletters and magazines, progress reports, survey data, news articles).

Resources Review

I identified formal and informal university resources for faculty support through the university website and through the interview process. These resources were examined for their mandate and availability through website information, and through interview questions regarding the presence and usefulness of the resources. Resources included faculty associations,

organizations, mentoring programs and/or orientation programs, in-services and professional development related to diversity training and cultural competence, diversity offices and initiatives and Aboriginal initiatives departments or offices.

Archival Records

I identified news reports, organizational charts and university survey results from university websites. These data sources were reviewed to determine how they related to the IR framework (Chesler et al., 2005), and to track initiatives and strategies from their inception.

Physical Artifacts

Five on-site visits were completed between June, 2010 and September 2010. During site visits, I toured the campus grounds and buildings to locate Aboriginal signage, artwork and cultural symbols. These were documented in memos. The remaining three sites were not visited in person. For these sites, I perused university websites for pictures and information related to these physical artifacts. I also asked participants during the phone interviews about the presence of Aboriginal art and cultural symbols.

Data Management

I transcribed eight participant interviews and the remaining 17 were transcribed by a transcriptionist. All transcripts were compared to the voice files and corrected for errors. Once corrected, I emailed each transcript to the participant for their review and verification. When corrections or requests to have

data removed were received from the participants, I corrected each transcript to ensure these changes had been made before data analysis proceeded.

After careful consideration of the pros and cons of a manual approach versus computer assisted qualitative data analysis (CAQDA), I decided to use a manual approach to manage the data. The main advantage of a manual approach was to avoid a discussed critique of CAQDA, that of ‘distancing the researcher from the data’ (Davis & Meyer, 2009; St. John & Johnson, 2000; Webb, 1999). The fact that I am not Aboriginal was already a factor in distancing me from the data. Also, given the complexity and interconnectedness of the IR framework, I was concerned that the use of the CAQDA would further distance me from the data and I would miss important subtleties and nuances. I was also experiencing some distancing with the three sites that I did not personally visit. Therefore, I wanted to avoid any approaches that could have increased this. Further to this, Davis and Meyer identified that codes may become alienated from their context and when manipulated by the researcher. The experiences of the ANF were embedded in the university context. I was concerned that using CAQDA would further alienate the data from the context, when the university context was central to the study.

Data Analysis

I approached data analysis following the three “concurrent flows of activities” (p. 11), data reduction, data display and conclusion drawing/verification as described by Miles and Huberman (1994). The purpose of

data reduction activities was to select, focus and simplify the data. This process facilitated my ability to understand the meaning of the data and to act on that understanding. For example, I found that the same data could be applicable to several different elements of the IR framework. The process of data reduction allowed me to fully examine the data in relation to the IR framework and make informed decisions about which element was most reflected in the data. Displaying the data in matrices allowed me to identify commonalities and differences among the data relating to the same element. For example, if an Aboriginal focus was identified in the mission and vision statements, it was important to identify if the participants felt that the university lived up to the mission statement. The displays of data from all sources relating to each particular element allowed me to determine any incongruence between the document data and the experiences of the participants. During the third activity, conclusion drawing/verification, relationships among the data categories were sought and explanations were formulated (Miles & Huberman). A detailed explanation of this process follows.

Data Reduction and Display

Interview, Document and Resource Data Analysis.

I initially read interview transcripts in their entirety. Muller (1999) and Sandelowski (1995) support the process of becoming familiar with the interview data as a whole. The interview transcripts were saved as computer Word documents. These files were reviewed line by line. I initially manually coded the

transcripts focusing on categorization of the interview data using the eight universal organizational elements in the IR framework (Chesler et al., 2005) as descriptive codes (Miles & Huberman, 1994). Data relating to each of the descriptive codes were copied from the computer Word document and pasted into a matrix format. This helped to organize and manage the interview data ensuring consistency with the IR framework (Chesler et al.). Each university was randomly assigned a number from one to eight (U1, U2, U3, etc.). Table 4 shows the code scheme used for each participant. The rows indicate the participant and columns indicate the code assigned.

Table 4

Coding Scheme for Participants

Participant	Code Assigned
Aboriginal Nursing Faculty	U1F1, U1F2
Dean/Director	U1D1
Faculty Association Representative	U1FR1
Vice President/Director/Staff Aboriginal Affairs	U1AS1

Table 5 shows the matrix format used for the initial analysis of each case. The rows identify each of the eight elements of the IR framework (Chesler et al., 2005). Information in the columns consists of the interview data from each participant. All matrices were reviewed to ensure that the data assigned to each descriptive code was appropriate. This step was very important as some elements

of the IR framework are interconnected and mutually dependent and there may be components of a faculty experience or a resource initiative that cross elements. When this occurred, the process of data reduction assisted me to identify clearly where I would assign the data. An example is that of mentoring. When the data were related to mentoring of Aboriginal nursing students by ANF, the data could have applied to the elements of Membership, Social Climate and Resources. I applied the data to the element of Resources. The data identified whether this was a personal expectation of the ANF and/or the Dean/Director and whether it was over and above assigned workload. Faculty time is a resource and this data applied to the Resource element highlighted when resources were financially supported or were expected in kind.

Table 5

Template for Interview Data Relating to the IR Framework

<u>Descriptive Code</u>	<u>Faculty 1</u>	<u>Faculty 2</u>	<u>Dean/Director</u>	<u>Faculty Assoc. Rep</u>
Mission				
Culture				
Power & Governance				
Membership				
Social Relations and Social Climate				
Technology				
Resources				
Boundary Management				

I approached document, resource, archival report and physical artifact analysis in the same manner as the transcript analysis. Information from memos written on site visits or retrieved from the university websites was saved as computer Word documents. I reviewed each document to determine aspects that related to the descriptive codes. Each document was coded according to the university code and a letter was assigned to the document. Table 6 provides an example of how these documents were coded and organized for storage, identification and retrieval.

Table 6

Template for Documents and Resources

Document/Resource	Code
University Mission, Vision, Values, Goals	U1a
Employment Equity Policy	U1b
University HR department – Diversity Policy	U1c
Strategic Plan– Aboriginal Initiatives	U1d
Discrimination and Harassment Prevention Services Annual Report 2009	U1e
Quality and Productivity Awards – Project Submission March 2006	U1f
Report on Progress 2010 – 2011 The Strategic Plan	U1g
Report on Activities of the Initiative Leaders between June-Dec. 2009	U1h
DRAFT as of Jan.19, 2010	
VPA and Provost Priorities: Presentation at workshop 2010	U1i
Welcome message to new employees from Associate Vice President HR	U1j
“Working at the U of –“ Employee newsletter June 2010	U1k
University Policy on Discrimination and Harassment	U1l

Within Case Analysis

After data sources were analyzed separately, I developed further matrices for each of the descriptive codes that included data from all sources. Table 7 shows an example of the template of one of the descriptive codes used for this aggregate display of data across sources for each case. The first column contains data obtained from each source relating to the specific descriptive code of Mission. The second column identifies the source of the data.

Table 7

Template for Aggregate Data from all sources

Mission	Source
“She’s Aboriginal academic advisor to the dean, and I don’t know if other universities have a person in that position. So in line with the university philosophy, absolutely.”	U1F1Transcript
Creating a welcoming presence for Aboriginal people through innovative programming, physical landmarks and institutional commitment.	U1d document

Conclusion Drawing/Verification

In order to draw conclusions regarding how the data related to the IR Framework (Chesler et al., 2005), I used the process of clustering identified by Miles and Huberman (1994). They describe clustering as “a general name given to the process of inductively forming categories, and the iterative sorting of things – events, actors, processes, settings, sites – into those categories” (p. 249). Given the use of the IR framework (Chesler et al.) as the conceptual framework for this study, clustering was an appropriate method to use to develop conclusions. After I analyzed all data sources according to the IR Framework (Chesler et al.), I drew conclusions regarding whether or not IR was evident in the ANF experiences and how the eight elements of the IR framework influenced their experiences. For example, if there was no specific Aboriginal content in the curriculum, funds were not targeted for the development of Aboriginally focused courses, Aboriginal

ways of knowing and learning were not incorporated into the curriculum and methodology, I determined that IR was present in the element of Technology.

The constant comparative method (Silverman, 2013) was also used for the within case analysis. Silverman defines this as identifying “two or more things that are alike in some important way yet differ in other ways, looking for the further differences that create those you first noticed, looking for the deeper processes these surface differences embody” (pg. 290). This was an important step, particularly when there was more than one ANF, or the perceptions of the ANF and the Dean/Director differed within the same context.

Cross Case Analysis

My data analysis process followed a within case analysis initially, followed by cross case analysis, which can serve to deepen understanding and explanation (Miles & Huberman, 1994). The strategy I used for this cross case analysis was case-oriented strategies, whereby one case was studied in depth, followed by the study of subsequent cases to identify theme matches among the cases (Miles & Huberman; Yin, 2014).

Cross case analysis followed a replication strategy (Yin, 2014). Patterns/themes that did not match were reviewed to determine the causes of the difference. There is no clear-cut method for determining sufficient contrast in patterns or themes to determine difference (Yin). I also employed comprehensive data treatment (Silverman, 2013). This strategy ensures that all data is incorporated in the analysis. I found that the differences that emerged in the cross

case analysis were accounted for by the different university's contexts that either perpetuated or addressed IR. The cross case analysis allowed me to determine where IR was evident across the cases. Based on this I was able to identify which aspects of the IR framework were most implicated in perpetuating IR. As a result of the cross case analysis, I developed a much deeper understanding of the institutional elements that create IR, and how ANF experiences are negatively impacted by them.

I used a matrix format to display the data categorized across the eight cases according to the IR framework (Chesler et al., 2005). Table 8 shows the template used to display data and conclusions across cases. Patterns/themes were identified across cases related to the common aspects of the elements of the IR framework (Chesler et al.). I based conclusions on finding evidence of IR in specific elements across the cases, and identifying which aspects of these elements were the most influential in IR. Themes were also identified regarding experiences of the ANF which were found to be common amongst the cases. For example, I identified the prevalence of ANF being expected to be the expert on Aboriginal knowledge and culture, from both their personal experiences and from the perceptions of other participants across cases to determine if this was a theme or an isolated incident.

The cross case analysis was presented as a composite of indicators for each element of the IR framework (Chesler et al., 2005) where IR was found to be

perpetuated or addressed. Commonalities were identified as were unique individual exemplars of strategies and experiences.

Table 8

Template for Cross Case Matrix

Element	Case							
	#1	#2	#3	#4	#5	#6	#7	#8
Mission								
Culture								
Power & Governance								
Membership								
Social Relations and Social Climate								
Technology								
Resources								
Boundary Management								

Rigor

The issue of maintaining rigor in qualitative research has been a controversial and much debated topic which to date continues to be unresolved (Ali & Yusof, 2011). Lincoln and Guba (1985) replaced the term rigor with trustworthiness and introduced the criteria of credibility, transferability, dependability and confirmability in judging the rigor in qualitative research.

Numerous other criteria to determine rigor in qualitative research have been produced since that time (Ali & Yousof). This has resulted in a lack of consistent implementation of either historically used quantitative criteria or the various qualitative criteria (Morse, Barrett, Mayan, Olson & Spiers, 2002).

My own extensive review of the literature related to the quantitative versus qualitative criteria debate left me uncertain as to which methods to employ. Creswell and Miller (2000) developed a framework to enable researchers to identify validity processes appropriate to their own perspectives related to validity. They define validity as “how accurately the account represents participants’ realities of the social phenomena and is credible to them” (pg. 124-125). The relativist epistemological orientation that I employed in this study is congruent with the constructivist lens identified by Creswell and Miller. The constructivist lens acknowledges “pluralistic, interpretive, open-ended, and contextualized (e.g., sensitive to place and situation) perspectives toward reality” (Creswell & Miller, pg. 125-126). Given this lens, the most appropriate criteria relate to the trustworthiness of the research, as identified by Lincoln and Guba (1985).

Commonalities among processes and procedures exist between the positivist criteria of validity and the criteria of trustworthiness (Merriam, 1998). Yin (2014) identifies the following strategies to determine rigor: construct validity, reliability, internal validity and external validity. Based on my decision to use Yin’s case study approach, I have identified where the procedures and

processes that I used to determine trustworthiness also relate to the criteria identified by Yin. I employed Merriam's cross referencing of the two sets of criteria.

Credibility/Construct Validity/Internal Validity

The approach of triangulation of data sources which encourages convergent lines of inquiry is common to both Lincoln and Guba (1985) and Yin (2014). I used multiple data sources with the aim of complementing ANF interview data related to their experiences. Multiple sources of data provide multiple measures of the same experience (Yin).

Member checking of the interview transcripts and summary of findings by key informants is also a procedure that is common to Lincoln and Guba (1985) and Yin (2014), and is used by Yin to ensure construct validity. Participants were asked at the onset of the interview if they would like to review a transcript of their interview and a summary of the findings. Most participants requested a summary of the findings for their university. All participants chose to review their transcripts. I sent the transcripts to participants for review and confirmation.

I provided my thesis committee with raw data organized according to the IR framework for each case, for them to review and provide feedback related to the appropriateness of my data analysis strategy. This allowed me to identify areas where I had over analyzed data and inappropriately used it as evidence for a specific element. The research findings were also reviewed by an ANF not participating in the study.

To ensure internal validity according to Yin (2014) I used pattern matching of the data. All of the data were reviewed to determine which of the eight IR organizational elements they related to. Specific indicators describing each element allowed me to be more precise in matching the data to the framework.

To further ensure validity, I engaged in reflexivity by journaling my own thoughts, beliefs and perceptions throughout the study process. I have been fortunate to work closely with two ANF, early in my career and in the past few years. Based on these experiences, I felt that I had a reasonably good understanding of what their experiences in academia had been like in a college setting. However, I was sure that I would find some differences among the study participants given the differences in university and college contexts. I soon came to realize that I had very little idea what they were actually experiencing. It caused me to reflect on my own interactions with ANF and how I may have perpetuated IR personally.

Based on my own knowledge and understanding of Aboriginal culture and historical context, I was confident that most academics would also have a reasonable understanding. I was distressed to learn of the extent of unawareness among highly educated people.

When participants were initially recruited, I reviewed the university's mission and goal statements and various other documents prior to the interviews. When I found statements that included a commitment to Aboriginal culture and

needs, I was encouraged that I would hear in the interviews that IR was not an issue. This proved to be the far from the truth. It was my naïve perspective that institutional statements and initiatives were evidence of commitment to positive action to reduce IR. However, reality proved to be different and I was confronted with the pervasiveness of lip service.

I was concerned initially that ANF would not be comfortable talking about their experiences with me as I was not an Aboriginal. Each ANF was very forthcoming and trusted me with their stories. They had much to say and it appeared that they were just waiting for someone to ask the questions. I felt humbled and became very aware of my responsibility to ensure that their words and feelings were truthfully represented in the research findings. This understanding deeply influenced how the findings were reported in the study.

Reflecting on each interview provided me with an opportunity to revise the nature of the interview questions and to explore ANF experiences from different perspectives. Post interview reflection also provided me with new insights and perspectives about the data.

Transferability/External Validity/Generalizability

Transferability and generalizability are common to both Lincoln and Guba (1985) and Yin (2014). The extent to which the analytical generalizations arising from this study can be transferred to ANF in any School of Nursing in Canada was enhanced by the multiple case study design. The goal was reached to recruit cases from across Canada for the study. The inclusion of these cases assisted me

in determining whether findings in each case were similar to or different from each other. Eisenhardt (1989) states that cross case analysis of four to 10 cases can provide a good foundation for the development of analytical generalizations. Transferability was also enhanced as each case was a University School of Nursing employing ANF. This ensured that all participants had knowledge of the context.

Dependability and Confirmability/Reliability

Lincoln and Guba (1986) identify that the preparation of an audit trail will provide the processes required to ensure dependability and confirmability. A journal of decision points was kept throughout the study. Documented decision points included: date, time and length of all interviews; document retrieval process including URL accessed; and analytic decisions regarding what data were allocated to each element.

I maintained a chain of evidence. Each individual case report was cross referenced back to the documents and interview transcripts in the case data base. The case data base included information related to the actual evidence collected, and how and from where the evidence was collected. This demonstrated consistent care in the application of research practices.

The multiple sources of raw data were organized into individual case study data bases. I organized data analysis and findings into individual case reports. Use of these data bases will allow for a review of the case study report by an external

reviewer, with the ability to access the raw data base to confirm or refute my findings (Davies & Dodd, 2002).

In order to maintain confidentiality, extensive descriptions of each case could not be given. However, including richly descriptive (or illustrative) quotes from participants allowed for the voice of the participants to be heard with reduced risk of misinterpreting or losing the intent of the participant or the emotional context of their experiences.

Ethics

Ethics approval was obtained from McMaster University Research Ethics Board, and the research ethics board of each participating university site. Five of the university sites required a full research proposal application, with one university requiring two different applications for each site of the nursing program. One site required ethics approval prior to the recruitment of participants at that site. All other sites allowed for active participant recruitment prior to the actual ethics approval process being undertaken. Each of these five sites required that information letters and consent forms be amended to accommodate the inclusion of their logo and research ethics board contact information. Three of these five sites required changes to the wording of the information letter and consent forms. Amendment requests were completed and approved by both the McMaster University Research Ethics Board and the research ethics board of the participating university. Three of the university sites requested the ethics approval certificate from McMaster University, and did not require further applications.

Each potential participant received an information letter outlining the study details. Participants returned an informed consent after the study had been fully explained in relation to time requirements, participant expectations, and any measures taken to ensure confidentiality. Participants who were interviewed by phone returned the electronic consent form to me via email. According to Bruckman (2002), electronic consent is acceptable and appropriate if:

- subjects are 18-years-of age or older.
- the online consent form guides people through each sub-element, one at a time.
- the risks to subjects are low.

Participants were informed that they could withdraw from the study at any time without any repercussions or consequences.

Chapter Four

Within Case Findings

In this chapter, the findings related to each individual case are presented. While the major focus of interviews related to the experiences of Aboriginal nursing faculty (ANF) within a university environment, additional data relating to the broader context of the universities' recognition and commitment to supports and initiatives for Aboriginal peoples' needs at large were included in the analysis. This was an important aspect because although various schools and departments function individually, none are independent from the overarching university mission, vision, goals, strategic planning initiatives and governance protocols.

Demographics

Demographic data were collected prior to the beginning of the interviews. This data was collected to provide insight into the length of time the participants had been in academia, and to determine the age range of the ANF. Length of time in academia can influence the perspectives of the participants related to how they perceive the universities' awareness, acceptance and inclusion of Aboriginal culture. All ANF participants were female. Demographic data for all participants is listed in Table 9 and 10 below.

Table 9

Participant Demographic Data: Age

Participant	Average Age	Age Range
Aboriginal Nursing Faculty	41.5	35 to 58
Deans/Directors	55.8	40 to 65
Faculty Association Representatives	59.6	55 to 66
Aboriginal Services Staff	45.0	33 to 60

Table 10

Participant Demographic Data: Length of Time in Academia

Participant	Current Position Average	Current Position Range
Aboriginal Nursing Faculty	3.4 years	6 months to 9 years
Deans/Directors	4.3 years	6 weeks to 9.5 years
Faculty Association Representatives	14.6 years	6 to 28 years
Aboriginal Services Staff	6.2 years	4 to 10 years

For four of the ANF, this was their first position in academia. Only one Director identified that this was their first appointment in this position.

Eight university schools of nursing (SON) were included in this study. They were located in Western, Central and Eastern Canada in cities with a

population range of approximately 35,000 up to 250,000. Student enrollment at the eight universities ranged from approximately 700 up to 160,000. The regions where the universities are located, positions of the participants and the number of documents reviewed for each university is presented in Table 11.

Table 11

Participant Positions and Documents Reviewed

University # and Location	Participants	Documents Reviewed
U1 West	U1F1, U1F2, U1D1, U1FR1	28
U2 West	U2F1, U2F2, U2D1	24
U3 Central	U3F1, U3D1, U3FR1, U3AS1	10
U4 Central	U4F1, U4D1, U4AS1	13
U5 West	U5F1, U5D1	46
U6 Central	U6F1, U6D1, U6FR1	20
U7 East	U7F1, U7D1	20
U8 Central	U8F1, U8F2, U8D1, U8AS1	24

Note: U = University, F = Aboriginal Nursing Faculty, D = Dean/Director, FR = Faculty Union Representative, AS = Aboriginal Services Departments Staff.

Within Case Analysis

The findings from each case are presented according to the Institutional Racism Framework components (Mission, Culture, Power and Governance, Membership, Social Relations and Social Climate, Technology, Resources, Boundary Management). The sources of data used to describe all cases according

to the IR framework were individual interviews, documents and observational field notes for the five universities that were visited in person.

Case One: University School of Nursing 1

SON1 is located on the main campus of U1. SON1 is in a partnership with two other educational institutions to offer the BScN Program.

Mission

Although mission and vision statements of U1 do not specifically identify the Aboriginal population, the vision statement includes a commitment to provide leadership by reflecting the provincial demographic in its students, faculty and staff. Explicit attention to the needs and interests of Aboriginal peoples, including the valuing of diversity among the university community and goals to specifically address the need to advance employment and education equity needs of Aboriginal peoples is evident in the U1 values and goals. Mission statements relate to diversity, enrichment, prosperity, and identify a goal to promote engagement with international colleagues.

U1 has a long history of awareness and response to the needs of Aboriginal peoples. While Aboriginal focused programs and services began over four decades ago, official goal statements in strategic planning documents were initiated in the past 15 years demonstrating organization wide planning and evaluation procedures specifically geared to Aboriginal needs. Aboriginal engagement is an institutional imperative in the current strategic planning endeavours and achievements towards this end are reported annually.

The SON1 mission and vision do not identify Aboriginal peoples, but include statements regarding a strong commitment to social justice and to the valuing and respect of culture. ANF1 felt that there was some lip service paid to the university mission statement of diversity in SON1 in that “equity is being reflected in the pamphlets, the brochures” (U1F1). However, she perceived that the small number of ANF in SON1, despite having qualified potential applicants, pointed to inaction in achieving the mission.

Culture

A physical and visual presence of Aboriginal culture is evident in the U1 campus environment. Displays of First Nations and Inuit art are present, and the naming of roadways and meetings rooms reflects Aboriginal importance. Continued endeavours to make U1 more welcoming to Aboriginal students is evident as the dean indicated that “they’re looking at funding right now, but there’s going to be an Aboriginal student centre” (U1D1). U1 has held annual Powwows for several years, and in recent years instituted a graduation Powwow.

An Aboriginal Initiatives working group meets regularly to make the campus more welcoming to Aboriginal faculty, students and staff. This is achieved by raising awareness and providing information about Aboriginal programs and initiatives. Welcoming messages to new employees from the associate vice president of human resources include statements regarding respect and valuing of cultural differences and the commitment to confront issues candidly and directly. The employee newsletter includes numerous articles

relating to the need to be aware and inclusive of Aboriginal culture and perspectives and the need for collective involvement in fulfilling the Aboriginal imperative.

Human Resources offer ongoing diversity training workshops and initiatives. Aboriginal Awareness workshops were held, however, a sense that more needed to be done to enhance understanding of Aboriginal culture was evident when the dean stated “we probably need to have those again” (U1D1). This need is supported in a review of progress to date regarding Aboriginal engagement which indicated that there was a requirement to implement workshops aimed at increasing awareness and understanding of Aboriginal culture among faculty, staff and students.

The recognition of the historical Aboriginal context of the province and the land now occupied by U1 is evident in strategic planning documents, progress reports, employee newsletters, and the university magazine. Revised organizational narratives clearly identify how the heritage of the university is being re-envisioned from a Eurocentric colonial guardian of knowledge. The heritage is now seen from the perspective of the land the university occupies and an acknowledgement of Aboriginal culture and history that existed there.

ANF2 was just resigning from her position at the time of the interview. Her reason for staying to this point was “...the teaching and it’s being able to open the eyes of students and to be able to see them and to see the change that they’re going through” (U1F2). However, years of dealing with perceived cultural

incompetence and lack of awareness and understanding of Aboriginal culture and knowledge in a predominantly white SON grew to be too much. She felt that she had done all she could do and had nothing else to give and it was time for someone else to “...bang their head against the wall, I’ve had enough, I’ve done my part, it’s time for me to move on and do what I want to do” (U1F2).

Power and Governance

The Human Resources division deals with discrimination and harassment and produces an annual report outlining specific contacts made with departments and the nature of those events. The report highlights educational activities and policy initiatives instituted over the previous year targeted at addressing the events reported.

An Aboriginal Initiatives department has been created at U1 to drive the Aboriginal initiative forward. A Special Advisor to the President, Aboriginal Initiatives position provides input to the president, vice presidents, deans and staff. The Aboriginal Initiatives Office facilitates partnerships with Aboriginal communities to increase participation in university initiatives and activities and to provide leadership to the university in becoming more culturally aware and responsive. Positions in this office are staffed entirely by Aboriginal people. The need to implement the IR indicator of every unit taking responsibility for progress of the Aboriginal agenda is evident in the Employee Newsletter.

So how is all of this relevant to you and how can you possibly make a difference? We invite you to consider your day-to-day tasks, processes, meetings, projects and other interactions. How can you reinvent these to make them more welcoming and inclusive for your aboriginal colleagues

and co-workers? How can you influence or remove the barriers that prevent progress from occurring? You can make a difference. We all have a role to play in shaping our culture.

A university wide survey was distributed to determine if there was a need for a specific committee for Aboriginal faculty to address specific issues. While the intent may have been to determine if Aboriginal faculty needed a separate forum, ANF1 felt that there was a greater need to have a voice in all committees and have the entire university live up to the university Aboriginal initiative goals. To make this the responsibility of only Aboriginal faculty creates marginalization.

...if we have one specific committee taking responsibility...then you're marginalized by even having to do that...it absolves the rest of the colleges from looking at how this affects them personally within their colleges...What we want is just to be included within the existing colleges and departments within their mandate and for them to have a process and a knowledge and awareness of how they're going to incorporate Aboriginal peoples. (U1F1)

In keeping with this viewpoint, ANF1 was upfront in the hiring process that she was not willing to be the token voice for all things Aboriginal. "... I don't want to be pegged... that's unfair to me...I don't want to be limited...or be responsible for all Aboriginal issues. I see that as a college responsibility" (U1F1). The dean's previous experience led her to believe that ANF1 welcomed this responsibility. "The dean said...because what does happen sometimes is that you do get Aboriginal people in and they want to have complete control over that" (U1F1). In her last annual review, the dean did approach ANF1 and ask her to sit on a committee addressing global indigenous issues. ANF1 identified her commitment to her own province only. ANF1 advocated for herself against what

she considered to be unfair expectations to ensure that she was able to be the most effective in her faculty role. “I’m not going to be railroaded...if I’m clearer in my role and what I want to do...I’ll do a better job. But if I’m requested and required to sit on these Aboriginal committees...that’s not fair to me” (U1F1).

Membership

The strategic plan at U1 includes a focus on increasing the recruitment and retention of Aboriginal students. Several multifaceted university wide initiatives are in place to achieve this goal. Examples are specific program supports, a summer transition program, mentorship programs and community outreach initiatives.

The SON1 has specific programming and streaming in place to assist in the retention of Aboriginal nursing students. Aboriginal nursing students are supported through an Aboriginal access to nursing program. This program provides academic preparation and skill development to allow these students to enter and enhance their success in the nursing program (U1D1). This program also turned out to be a retention strategy for ANF2. Being the only ANF for several years was very difficult for her. She found her supports in working with Aboriginal students and advisors.

But if it wasn’t for (program name), I would not have been here for that long because they were my support system. And I needed to see those brown faces because if I was always surrounded by white faces I would have said, no way, I’m out of here. (U1F2)

The Director of Enrolment at U1 works with the Aboriginal Advisor, staff in the Aboriginal Initiatives Office and other stakeholders to develop and

implement Aboriginal student recruitment strategies. Documents related to retention strategies and initiatives identify principles for student retention that include the need to be “flexible in accommodating differential needs and demographic groups (e.g. Aboriginal students...)”.

To address the need to recruit Aboriginal faculty, the university employment equity policy specifically addresses the requirement to remove barriers to recruitment, promotion and retention of Aboriginal people. The Human Resources mission statement and diversity policy address the need to direct recruitment efforts to ensure that there is representative employment of the Aboriginal population. Hiring strategies proposed by the university include; (a) the establishment of how Aboriginal engagement will benefit the individual unit; (b) incorporation of specific language in position postings; (c) building relationships with Aboriginal communities to create applicant pools and build trust; (d) partner with Aboriginal organizations for particular skill sets; (e) and ensuring a welcoming environment. To achieve these strategies, diversity training, inclusion of welcoming visual symbols and proactive approaches to address negative behaviours are suggested. Annual reviews of the number of Aboriginal faculty at U1 and progress related to Aboriginal faculty recruitment and retention occur. Previously SON1 had instituted targeted ANF recruitment. The rationale for this was to develop a more representative work force (U1FR1).

ANF2 was targeted for recruitment when a new dean at the time identified that there was a large number of Aboriginal nursing students and no ANF.

Permission was required to advertise for only ANF. “She went to the president of the university and asked for special exemption to advertise for master’s prepared Aboriginal faculty” (U1F2). The dean also approached Human Resources ensuring there would be no charges of discrimination arising from the posting (U1F2). ANF2 responded to the posting and was offered the position along with another Aboriginal nurse. However, reduced salary in academia presents a problem with recruitment. “The other one...didn’t take the job offer because she said she would need to take a cut in pay and being a single parent she wasn’t willing to do that” (U1F2).

In order to receive the exemption to hire ANF only, the dean was required to include a stipulation that within the three year probationary period, the faculty had to have made significant progress towards a PhD. ANF2 had given herself a ten year timeline to determine if she would proceed to a PhD. Tuition was an issue for her, however when the SON1 offered financial support and a funded a three year educational leave, it was an offer she could not refuse. Despite this, she had to consider the future costs of this support in terms of required future service. ANF2 completed the degree within a rapid timeframe to decrease the burden of time that she would owe SON1 back, which she perceived as indentured service.

“After the third year I could have applied for another year, but I said no, because every year I got education leave, I owed the university one year...one of my colleagues says, yes, slavery is alive and well at the university” (U1F2).

The dean identified that currently SON1 recruitment advertisements contain a standard phrase indicating that Aboriginal and minority applicants are

encouraged to apply. Advertisements are sent to Aboriginal magazines and journals in addition to standard recruitment sites. A recruitment strategy based on reaching out to individual Aboriginal nursing scholars was highlighted by the dean (U2D1). Efforts to encourage Aboriginal BScN graduates to continue into Masters Programs are another recruitment strategy. While there are strategic goals and human resources policy statements to increase the number of Aboriginal faculty at U1, the numbers continue to be small. When asked about the number of Aboriginal faculty in the university and SON1 specifically, ANF2 stated "...last year, I was still the only Aboriginal faculty in nursing, so in a lot of the departments there's still only one person" (U1F2). An awareness of the need to recruit and retain Aboriginal faculty is evident in the standards for tenure and promotion that specifically state the need to ensure that the standards encourage recruitment and career development in a way that is appropriate to the Aboriginal context.

A reduced teaching load was a retention strategy for ANF2. A year after her return from an educational leave, the director of the Aboriginal Health Research Council at U1 offered her a unique appointment specially created for her which provided a six credit course release each year. During her time at SON1, ANF2 consistently had a reduced teaching load (U1F2).

While unaware of the impact of the residential school system, the dean was very supportive of the need to engage in traditional Aboriginal knowledge needs of ANF2 and supported her in a very unique way. As a residential school

survivor, ANF2 received reconciliation money from the federal government. Feeling that she had already embarked on her own healing journey, she wanted to do something important with the money to make up for those lost years. While she was at residential school she had missed the opportunity to work the traditional trap line with her family. With these funds, ANF2 wanted to live on the land with her mother for six months and work the trap line. She approached the dean to discuss this.

I was explaining the residential schools and she wasn't aware of it. So I gave her a little bit of an intro into what it was and the common experience of pain...She said apply for education leave...living on the land for six months is no different from somebody going to Chapel Hill and taking qualitative methodology. She said I will back you up...So I am the only Aboriginal faculty that has received education leave from the (University name) to go live on the land and learn indigenous knowledge from my mother. (U1F2)

Social Relations and Social Climate

The mission, culture and membership aspects of the IR framework demonstrate awareness at this university about the need for an inclusive and supportive environment for faculty. U1 uses several procedures to track member satisfaction and progress towards the Aboriginal Imperative. A student and faculty satisfaction survey is conducted yearly. Additional data collected is related to faculty and staff engagement, Aboriginal student success rates, and number of Aboriginal students, faculty and staff.

ANF2 had been a previous student at the SON1 which was a negative experience for her. Her previous faculty were now her colleagues. This made her initial transition to a professor role confusing and uncomfortable (U1F2).

ANF2 felt that she had little support in SON1. Formal supports through an Aboriginal caucus had been discontinued, requiring her to find informal support among Aboriginal colleagues in other departments (U1F2).

ANF2 inflicted a self-imposed type of isolation. She felt that the sense of never being accepted in her Aboriginal community or in academia, where her spirituality was not accepted, was the reason for this. This lack of a sense of belonging also caused ANF2 to avoid social functions with colleagues. “There has been no socializing outside...a lot of that is also my own isolation, I have not gone to any of the college functions, cause it’s always been that sense of not belonging and not wanting to belong” (U1F2). The numbers of Aboriginal people who experience this same sense of belonging in between two worlds is growing, creating a potential support group among them.

If there has been any isolation, it has been by choice...one of my colleagues who’s Maori...neither of us have found a comfortable fit within academia in order to bring our whole selves into our work, including spirituality...It’s all about accomplishment, and it’s not about just being able to be. So both of us have now resigned from our positions here ...I am a highly educated woman...I have never really belonged in my community because I knew I was always going to leave and yet because I am an indigenous woman, I don’t belong in the white world either, so...most of my life, I have been walking between the worlds, and now there are more and more of us that are now walking between the worlds. It’s not trying to keep one foot here or one foot there, we are creating our own path and it is becoming wider and wider and there are more of us that are coming into this path and we are creating our own way. Because there is virtually nobody who is one hundred percent one or the other, and it’s about being able to combine all those parts of yourself and being able to find that sense of belonging and that sense of comfort. (U1F2)

ANF2 had just completed a ten month sabbatical in an Indigenous Scholar

appointment at an Indian college in the United States. She felt completely welcomed and at home there. Upon completion of this leave, she felt that she could no longer return to her position at SON1 and submitted her resignation. Leaving the Indian College environment was more difficult for her emotionally than leaving the SON1 where she had worked for several years, highlighting how marginalized she felt at SON1.

I have cried so much...having had to leave there, after being there for ten months...driving into work this morning, I, my whole body just got filled with this joy and happiness...I'm driving to work for the last time!...And it was such a wonderful feeling...after all the tears and there were so many people that hugged me and said I love you and I'm going to miss you so much and...even though there's going to be a farewell lunch for me, nobody's going to tell me they love me. (U1F2)

Previous experiences of racism with a colleague occurring prior to employment at SON1 created a tense situation. ANF1 had to ensure that she was not disrespected again or engage in avoidance behaviour perpetuating the victimization of the residential school system. However, she felt her tenure track position gave her a power advantage in this situation regardless of being an Aboriginal person.

When you're tenure track faculty, you are treated with more respect than, she's a sessional clinical teacher...I am polite, and I am professional, but I will not be a friend with her...Or have anything to do with her personally, or shoot the passives, but I am certainly going to let her know that she's to tread very carefully and be respectful... And if she isn't, I will certainly call her on it...Because...we cannot be sitting there like little Indians like we did when we were in school...And then, you're being victimized by your own lack of action. (U1F1)

Having been marginalized as an Aboriginal person, the issue of support systems for ANF1 was something that she had not considered; she was not used to

having any. However she did feel that there may be potential among the SON1 tenure track faculty for relationships to be developed based on some shared academic experiences.

I'm not used to having support...to think of having support to me is like a luxury...I've learned to rely on myself...I could certainly forge friendships and relationships...everyone I've met has been very respectful...in terms of the tenure track faculty, absolutely no issues...there's kind of that acceptance that they know you've done the same thing as them. You're on an even playing field so to speak. (U1F1)

Despite shared academic experiences, radically different life experiences and historical contexts can create a cultural divide that may be impassable due to trust issues.

I don't know about if I would actually trust to be honest...all the extra pressures and stresses we have, they're the same as everyone else doing academia and teaching, but our families are not healthy...it's that constant drama...there's never respite, cause there's always someone killing themselves...every week, two weeks, there's something... So in a sense, that separates us from the rest of faculty, because we have so much more trauma going on in our lives...I think there isn't that awareness from the public or even from other professionals ...those statistics, you read about them and that's too bad, but that's our lives, that's our families, and we often know that person... It kind of makes it that your world is different. Your world is never going to be the same. (U1F1)

UF1 feels it is difficult to find support when she does try to talk to colleagues about her life context. They become overwhelmed because it is so far removed from their own life experiences. "When I sit down...talk about...things have happened, people are very quickly overwhelmed. They can't handle it".

(U1F1) There is not enough common experience to allow her to trust that they can support her or even begin to understand the nature of her life. "And they don't understand that it's constant, it's not 'oh I've had a really bad two years with lots

of death' it's 'I've had a really bad life'...and they don't get that, and that's a constant stressor" (U1F1).

These life experiences have created a situation where she does not feel she needs the support or understanding of others, she understands herself. It is not her goal to 'fit in' with faculty, but to be acknowledged, respected and have voice. She feels that she will always be marginalized (U1F1).

ANF1 also experienced a sense of walking between two worlds. Becoming more educated to escape the historical Aboriginal context caused alienation from family, a further marginalization that she had not anticipated. Again, potential support systems are seen to be among other Aboriginal people who are walking in this same corridor.

I have a nice house and I'm comfortable, but a lot of my family lives in poverty. How do you reconcile that?...as you become educated and become more acceptable in mainstream, in many ways you're more alienated from your own people...there becomes an additional challenge of how you walk that line between both worlds, and become accepted in both worlds. I'll never be accepted in the white world...and I'll probably never be accepted the same in my own world...because of my education, because I am different. So what that means, by breaking and changing these cycles, is that I'm alienated... I didn't know that going in to it...And that's the only way I feel I could be successful, or I have to forge new relationships with other indigenous peoples who are in the same position. (U1F1)

No formal mentoring programs are available for ANF. According to the dean, "they get the same support as anyone else as far as introduction to the courses, the policies...not necessarily getting more mentoring or anything" (U1D1). ANF2 was left to her own resources to find mentoring, however it "just never panned out" (U1F2).

Technology

ANF2 felt that the mission statement goals related to enhancing Aboriginal student achievement were just talk and not put into action. This feeling was fueled by the lack of inclusion of Aboriginal content into the curriculum despite plans by the curriculum development committee to integrate this content throughout the entire program (U1F2). A revised nursing curriculum had just been approved at SON1. The new curriculum was developed to meet the U1 Aboriginal initiative to be inclusive of Aboriginal content. Based on past experience, both ANF had concerns that the new curriculum would not be reflective of Aboriginal culture either (U1F1; U1F2).

Aboriginal content is included in the nursing curriculum in a piecemeal fashion that is dependent on individual faculty to embrace or not, based on their individual comfort level. The ANF have been approached as a resource for faculty.

There's different classes where it could be included. But it depends on the professor and their orientation...I've had one approach me. She said...I'd love to talk about this but I don't have a background. I don't want to offend anyone and I don't want to teach the wrong thing...It's not that they don't want to address it...but they don't feel comfortable. (U1F1)

ANF2 was also asked to be a resource and give lectures in other programs. She has found that there is limited or no knowledge of the residential school system, history of treaties and Aboriginal demographics. She is committed to the inclusion of this content in the courses she teaches to ensure that students are

prepared when they enter communities for practice or research. If it is another nursing faculty member teaching the course, this content likely is not included (U1F2).

It was the lack of commitment to the sustained funding of a new Aboriginal health course that played an integral part in ANF2's decision to leave her position. After identifying the need for this course, ANF2 developed and taught it. Teaching this course was not recognized as part of her assigned workload, but she loved teaching it and engaging the students in the content. The course was experiential as well as content based and loved by the students who took it. She was able to address the pedagogical needs of all students, both Aboriginal and non-Aboriginal. The course was initially streamed through the Native Studies Department as a pilot (U1F2).

After the pilot ended, it was a requirement that the course be associated with a department or program permanently. In keeping with the Aboriginal Imperative at U1, nursing appeared to be the obvious choice. However, the SON1 did not want to make the changes necessary for the course to become part of the curriculum.

I approached nursing; they said no we don't have room. And even to get that course accepted as a social science credit, it was like banging my head against the wall. There was absolutely no give and take in terms of this...I am the only Aboriginal faculty...I was never recognized as this was part of my teaching load. I always did it on the side. (U1F2)

She sees this as further evidence that the Aboriginal initiative part of the Strategic plan is just talk and not embodied in action and that input from

Aboriginal faculty is dismissed (U1F2).

Both ANF conduct research agendas associated with Aboriginal peoples and communities. Faculty at U1 have become more knowledgeable and supportive of alternative research epistemologies. ANF2 was instrumental in effecting change in the way the U1 research ethics board viewed research with Aboriginal communities and laid the foundation for future researchers. Changes have allowed for the inclusion of Aboriginal community members to be co-principal investigators on projects and for different forms of consent, including oral, to be accepted by the research ethics board (U1F2).

The Research Centre housed at U1 has been expanding the Aboriginal focus of projects over the past several years. Examples of research agendas include: Aboriginal women's healing from addiction, colonial encounters and relations and Aboriginal resource management.

Teaching awards targeted at outstanding teaching in the area of Aboriginal content are provided by the Provost. The award money is to be used to support scholarship in teaching and learning. The mandate of these awards is teaching Aboriginal students, teaching about Aboriginal perspectives and leadership in Aboriginal education.

Resources

The Strategic plan at U1 identifies several areas targeted for funding support for Aboriginal initiatives. Funding is provided for Aboriginal student achievement and partnerships with Aboriginal communities and the Aboriginal

Initiatives Office. Aboriginal student advisors and Elders are hired in many of the departments at U1, and provide supports for both students and faculty.

ANF2 credits the success rate of Aboriginal students in the nursing program to the nursing access program for Aboriginal students. Despite the positive outcomes associated with this program in meeting the goals of the Aboriginal Imperative, there is no dedicated funding provided for it. All of the funding is external ‘soft’ funding (U1F2).

Boundary Management

The Strategic plan’s objective of Aboriginal initiatives addresses the need to develop partnerships and relationships with Aboriginal communities and stakeholders. Initiatives include student run clinics, community partnerships and engagement with primary and secondary school students. In addition U1 offers pre-health science summer camps for Aboriginal high school students.

Case One Summary

Several initiatives are in place at U1 and SON1 that demonstrate acknowledgment and respect of Aboriginal knowledge, culture and needs. There is a personalized targeted recruitment approach instituted at SON1 whereby Aboriginal masters prepared nurses are encouraged to apply for faculty appointments, and tuition assistance is offered for PhD completion. Aboriginal BScN students are also targeted and encouraged to enter Masters Programs. There was support and understanding for the professional development opportunities of living on a traditional trap line by the dean, who supported this with a paid

educational leave.

Institutional racism was evident at U1. ANF2 felt that the mission and vision of the university were not lived up to in action and recounted experiences of decreased numbers of Aboriginal faculty and lack of funding to support inclusion of Aboriginal specific courses in the nursing program. A lack of Aboriginal focus in the curriculum was identified and there was a sense that this would continue to be absent from the new curriculum. The ANF experienced isolation from their colleagues, resulting from trust issues as a result of lack of cultural understanding and different life experiences and for ANF2, from being the only Aboriginal faculty in the department for several years. Supports were found among Aboriginal faculty in other departments. Common to both ANF, was the sense of being alienated from their communities as a result of having left and gaining further education and yet not belonging in the academic world due to differing life contexts and lack of understanding by white colleagues. This was identified as walking between two worlds. Previous experiences as a nursing student created discomfort in entering the academic system as faculty where they had encountered previous distressing undergraduate experiences. There was a sense of being perceived as the token voice of Aboriginal culture on committees and being asked to represent this as an expectation of employment.

Case 2: University School of Nursing 2

SON2 is located at a satellite campus. SON2 is in a partnership with two other educational institutions to offer the BScN Program.

Mission

The U2 mission and vision statements contain forthright policy statements and specifically identify a commitment to promoting Aboriginal education, and preserving Aboriginal culture, language and history. The strategic planning process sets organization wide goals and programming objectives aimed at fulfilling the mission and vision. The SON2 mission does not specifically identify Aboriginal peoples, but does include statements related to the valuing of cultural diversity and social justice.

Participants articulated a strong conviction that the U2 mission and vision statements are congruent with their experiences at U2 (U2F1). The dean identified that the mission and vision of U2 was the primary reason for choosing to work there (U2D1).

There is an expectation at U2 that all faculty will take the responsibility for achieving the university mission. No one person or department is seen as having more or less responsibility. While it is felt that at other universities, this role may be the sole responsibility of the ANF that is not the case at SON2. To be seen as a token denotes a perception by others as being different and as being an icon representative of all Aboriginal culture. "... other organizations... those faculty are seen as a token and they're expected to tow the line... At our university

everybody is supposed to do research with Aboriginal people...and all of our students should be mentored, not just our Aboriginal students” (U2D1).

Culture

While there is limited evidence of Aboriginal signage and cultural symbols at the satellite campus where the SON2 is located, the main campus has numerous physical representations of Aboriginal culture. An Aboriginal Art Committee at U2 develops policy and procedures for the acquisition and maintenance of Aboriginal art and artifacts to be used for display as well as research and study purposes. The vision statement identifies that the facilities will appropriately integrate and recognize the role of Elders and cultural symbols. An annual Powwow is held at U2 to provide for the sharing of Aboriginal culture.

The collective agreement contains several statements that demonstrate commitment to Aboriginal culture and values. Statements include the need to establish a strong Aboriginal presence within faculty and an acknowledgement of the need to value different cultures and forms of expression and that “these forms are all equally valid”.

Academics are obligated to be responsible and sensitive to Aboriginal communities and must ensure an ethic of sensitivity regarding Aboriginal perspectives. Policies that prohibit harassment and ensure an environment which affirms and promotes Aboriginal culture are evident. The need for U2 to foster staff development in the skills, knowledge, understanding and relationships required to fulfill the mission is articulated. This is achieved through cultural

events, training programs, conferences, and orientation programs. The collective agreement identifies the requirement that Aboriginal events and ceremonies are inclusive of all faculty, staff and students.

A statement by the dean highlights a culture of inclusivity and acceptance of different cultures. "...everybody is welcome to the feast...to the sweat...to smudge... to approach the Elders, even if they're non Aboriginal...all of our services are open to everybody, we don't just target" (U2D1).

Evidence of new criteria for norms is apparent in the collective agreement which requires that leaves be granted for Aboriginal faculty to participate in ceremonies and Aboriginal national and provincial holidays. Support is also provided to Aboriginal students to fulfill their cultural needs and requirements. "And we don't penalize students for missing four days of classes because they've gone to a wake for four days because their mohkom or their kohkom passed away" (U2F1).

Power and Governance

Leadership on the Board of Governors that strongly represents and is inclusive of Aboriginal Peoples is evident at U2. Elders, Aboriginal communities and stakeholders are included in all strategic planning activities. Elders also hold membership on the internal relations committee which acts as a liaison between the faculty association and U2, as well as on the faculty appeals committee. The collective agreement states that it is a requirement for faculty to maintain close working relationships with Elders.

ANF have a voice in curriculum decision making across the three partner sites, however, there is an expectation that the ANF are the experts in Aboriginal culture across the collaboration. A statement by ANF1 highlights the perception of non-Aboriginal faculty that Aboriginal culture is homogenous and all Aboriginal people know and practice traditional aspects of their culture. This assumption was unsettling and perceived to be unfair by ANF1. Being a new faculty member, this expectation caused additional workload and personal frustration. “I’ve had...calls, too numerous to mention, what kind of content can I fit into this class, what do you do that’s Aboriginal? And it’s frustrating because...I’ve taken this...upon myself...I just have that fringe benefit that I am Métis” (U2F1).

She was now expected to be in control of her own development and that of the non-Aboriginal faculty at the partner sites as well.

To say that I’m an expert is the furthest from the truth...I wouldn’t say that I was born or was raised in the traditional aspects...people...felt that I should have all this knowledge and I don’t or I didn’t at that time...that expectation that I would have that knowledge...was scary because ...what I learned and what I know is what I know and what I believe and I don’t think that I need to be putting this onto someone else or saying this is right or this is the way it is... Because nobody’s an expert in it...I was just dealing with basically with keeping my head above water. (U2F1)

Evidence of pro-action on incidents of racism is apparent in a statement by the dean and by the implementation of a whistle blower policy to protect any individual bringing forward a claim of harassment or racism. “I’m not saying that we don’t have racism in the classroom...we still have lots of racism in the classroom, but our university addresses it as well, we call it out” (U2D1).

Membership

U2 has a commitment to the principle of employment preference for Aboriginal persons and to redress historic imbalances in the representation of Aboriginal peoples, identified in the human resources plan. The collective agreement details the recruitment process stating that all advertisements reflect this commitment and ensures that search committees have appropriate Aboriginal representation. Elders are involved in the recruitment and hiring processes.

While formal policies for recruitment exist, the SON2 has found that using an informal approach to recruit Aboriginal faculty has been successful. This approach is a personal one, aimed at specific individuals and offers a relationship opportunity and a notion of service back to the program. "...we always impress upon our Aboriginal graduates that...this place is a place that would really...find value in having you come back and continue to support the students that are coming out" (U2D1).

However, ANF1 identified the issue of self-identification and how this related to her being considered appropriate for the position. There is a perception that being Aboriginal would outweigh skills and abilities in the hiring process. The perception that she may be viewed as more valuable to SON2 as an Aboriginal person than a good teacher, did not match her values. "...I needed to get this job based on who I was and my credentials... not because I'm Aboriginal" (U2F1).

U2 has a large Aboriginal faculty membership across the institution.

Within the SON2, there are two ANF, however many of the faculty have Aboriginal spouses and have become a part of the Aboriginal culture (U2D1).

Social Relations and Social Climate

Mentoring is an essential component in the creation of positive social relations and climate. ANF1 was initially mentored by a non-Aboriginal faculty (U2F1). ANF1 also sought out Elders as mentors to address her cultural and emotional needs. They provided an Aboriginal traditional cultural aspect that ANF1 was struggling to understand and implement personally and academically. “Didn’t have very much mentoring in terms of being Aboriginal or how do I incorporate what I know about being Aboriginal into a real content driven curriculum right?...I ...really struggled with that...I sought out...Elders...and she helped me a lot” (U2F1).

While mentoring with a non ANF was available initially, staffing changes created a situation where the novice ANF1 was put in a position to mentor new hires (U2F1). The negative emotional and workload impacts this has when a novice faculty member, who still feels the need to be mentored, becomes the mentor cannot be minimized. Being an Aboriginal person, still seeking out her own personal meaning, added extra pressure to the situation. “I just didn’t feel that I was prepared to be mentoring younger faculty...and many of those younger faculty did not even have their masters, so they were doing that balancing of taking classes and teaching...I felt a little stressed...overwhelmed” (U2F1).

Interpersonal communication, collaboration and engagement in informal

social events are necessary to create positive social relations and climate.

Aboriginal cultural and social events are commonly held on campus. Lack of participation by non-Aboriginal faculty due to discomfort perpetuates the feeling that although there is a stated commitment to inclusion and acceptance between members of different cultural groups, this is not enacted. It appears that the non-Aboriginal faculty are unwilling or unprepared to take risks to overcome their discomfort.

We say that we're one big happy family and that we take care of our own...but when you're not coming to the sweats...to the ceremonies, ...when you're not even trying to make an effort to be involved, people see that...you are uncomfortable. And everyone's uncomfortable when they go to their first ceremony. (U2F1)

The Collective Agreement delineates criteria for performance reviews, which is used to assess the progress towards Aboriginal commitment in the mission statement. It is an expectation that all faculty enhance personal knowledge of customs, traditions, norms and ceremonial protocol. According to the Collective Agreement, faculty must also demonstrate “knowledge of the roles of Elders and traditional leaders, and of the oral literature and social functions of storytelling”. This includes consultation with Elders, involvement of Elders in content delivery, and in departmental meetings. Performance reviews also incorporate assessment of Aboriginal content and perspectives in courses, pedagogy appropriate to Aboriginal ways of knowing and testing methods.

Technology

Many Aboriginal specific courses and degrees are offered at U2. The

nursing curriculum content is delivered at the three partner sites. Inclusion of Aboriginal content and perspectives into nursing courses is lacking (U2F2). ANF1 asserts that it is not content that is required, but rather an Aboriginal perspective in the curriculum. "...someone said to me...what would you include?...it's not content. It has nothing to do with content. It has all to do with perspective" (U2F1).

There is a need for the institution to ensure inclusion of diverse and multicultural material into existing courses. Among the three partner sites, the onus to identify and define this perspective is put directly on the ANF and is not a shared accountability. ANF1 and the dean believe that all nursing faculty should develop this knowledge as a part of being a responsible nurse. "...to be Aboriginally appropriate doesn't necessarily mean that you have to be Métis or...Aboriginal. It's about going back to the whole nursing characteristics, about being caring and respectful and having relationships" (U2F1).

There is a frustration that non-Aboriginal faculty have difficulty understanding how to incorporate an Aboriginal perspective into curriculum content. A superficial understanding of Aboriginal culture has created a situation whereby non Aboriginal faculty identify what they believe to be cultural icons "I threw in my teepee, or my sacred tree" (U2D1), and include them in curriculum. Having done this, the perception is that the curriculum is culturally inclusive of Aboriginal perspectives. "...it makes me crazy when I hear that...I put a medicine wheel or a sacred tree in and like that's it, that's your Aboriginal content"

(U2D1)?

There is strong administrative support for Aboriginal research endeavours at U2. An Aboriginal research centre was developed 15 years ago to promote Aboriginal scholarly research of benefit to indigenous people, respecting the values and dignity of participants. This commitment to a positive and beneficial approach to Aboriginal research is valued by ANF1. “I’m so happy to read the positive things that come out because I, like so many people out there, are so tired about hearing about the negative” (U2F1). The research centre is also a valuable asset in providing a resource for faculty in curriculum development activities.

The collective agreement identifies the university’s commitment to the advancement of Aboriginal research and researchers. A strong commitment to the protection of indigenous knowledge is evident. Specifically, the collective agreement states that all faculty must recognize that Aboriginal traditional research methods and knowledge dissemination are valid. The collective agreement further states that faculty must demonstrate respect for the intellectual property of Aboriginal peoples and communities including “knowledge, ways of knowing, practices, and traditions”.

ANF are involved in participatory action research projects with Aboriginal communities and services (U2F1; U2F2). The Research Centre mandates that all projects must be undertaken “in cooperation with communities”. There is a strong mandate towards research capacity building among Aboriginal peoples, communities and institutions.

The collective agreement specifies that a requirement of tenure and promotion is working with Aboriginal communities. There is support among the nursing faculty, staff and Elders to help each other achieve this requirement. Individual relationships in the communities are made and contacts are shared. The outcome of this sharing is the development of new relationships and future supports for both faculty and the communities.

I don't want to lose tenure...because I didn't work with...an Aboriginal community this year. So, people help you out...like...my sister works at the health clinic...maybe you can do a couple of teaching sessions...it may seem menial and task, but then you're creating that relationship, so that when their daughter comes to nursing school, the first person they phone is (participant name)...because she teaches there and because she can keep an eye out...make sure that she's coming to class and doing homework.
(U2F1)

Resources

Elders are a valuable resource at U2, not just for students, but for the entire University. Elders mentor students, faculty and staff. They are active participants in strategic planning initiatives, on Human Resources Committees and in curriculum consultations.

Educational fee reimbursement assists in the recruitment of ANF and is a valuable aspect of the personal recruitment approach. Sessional ANF can teach with an undergraduate degree. Once teaching in the program, the dean states that they "...just nudge the masters and...we've made it into our budget so that we can provide funding for education" (U2D1). ANF2 was recruited this way and is being supported through the completion of a master's degree (U2F2).

Financial resources are allocated to provide a reduced teaching load for

new faculty who are completing graduate education. This reduction is geared toward helping them achieve success in these programs while allowing them to remain as faculty. “The first year was a really nice transition for me. I did get a decreased teaching load just because I was brand new, which was really nice” (U2F1).

Faculty serve as a resource for the recruitment and retention of students through mentoring. Although there is a sense that some universities may have an expectation that ANF will mentor Aboriginal nursing students over and above their ascribed workload, this is not an expectation at SON2. Student mentoring is seen as a collective endeavour between faculty, counselors and Elders (U2F1).

Despite there being no contract requirements to engage in mentoring, ANF1 identifies a willingness to do so and does not perceive it as an additional workload. Mentoring is a shared responsibility at SON2 and it reflects the cultural aspect of supporting and looking after each other (U2F1).

Boundary Management

Service to Aboriginal communities is mandated in the collective agreement and is a required component of performance appraisals. Community members and stakeholders are involved in strategic planning initiatives and in participatory action research projects (U2F1). U2 has several community and international partnership agreements related to research and educational programs. Outreach activities to local secondary schools are evident as during the summer U2 hosts Health and Business camps for grades 11 and 12 students who have a

desire to pursue an education in these areas.

Case Two Summary

Respect for Aboriginal culture and knowledge is apparent in the U2 mission, collective agreement, strategic planning processes, resources and events. Elders are paid employees and provide valuable supports to students, staff and faculty. Leadership is inclusive of Aboriginal peoples in planning and decision making processes. U2 embraces an employment preference for Aboriginal faculty and SON2 engages in formal and informal processes to recruit ANF. Service and research to and with Aboriginal communities are mandated at U2 and are part of the performance review process.

Institutional racism was evident at U2 through lack of participation at Aboriginal cultural events by non-Aboriginal faculty. ANF were viewed as the expert on, and responsible for the inclusion of Aboriginal culture in the curriculum and were sought out by the partner sites to provide this content.

Case Three: University School of Nursing 3

Mission

The mission statement of U3 specifically includes a statement regarding a commitment to serve First Nations and Aboriginal students. Priorities in the academic plan include the need to increase Aboriginal content in all courses across departments and to expand Aboriginal specific graduate programs. All participants interviewed stated that they felt strongly that U3 lived up to its mission and academic plan commitments in regards to a commitment to

Aboriginal inclusion (U3F1, U3D1, U3FR1, U3AS1).

Culture

Several examples of Aboriginal art and symbols are evident throughout the U3 campus. For the past approximately 20 years, U3 has hosted an annual Aboriginal awareness week and powwow, demonstrating the university's valuing of Aboriginal culture.

Supports and services, including Elders, are available to promote the success of Aboriginal students. A Native Affairs Office provides supports for both students and faculty (U3AS1).

Power and Governance

Despite the mission statement commitments, institutional racism continues to be evident at U3. "... racism is embedded in every institution. It exists everywhere. But certainly here ... you work hard to try to change that but it still exists and it's so entrenched that it's very difficult sometimes" (U3AS1).

Representation of Aboriginal peoples in administration is small. Despite the development of the Associate Vice President position, held by an Aboriginal person, this person is not perceived to be part of senior administration. This was highlighted by the dean who stated: "To my knowledge there are a few [Aboriginal] directors and perhaps associate deans. Beyond that at the higher senior administration level, I don't believe so" (U3D1).

An Associate Vice President position, focusing on Aboriginal initiatives, filled by an Aboriginal person has been created at U3. This position is relied upon

to provide direction and support and to identify strategies to increase Aboriginal content and accessibility for Aboriginal students (U3AS1). Despite having a new position reflecting inclusion of Aboriginal people in leadership positions, committee members often look beyond this person to gain information and expertise. It is perceived that by being in academia, this person does not reflect the stereotypical vision of an Aboriginal person and is invisible. Herein lays the difficulty in changing ‘entrenched’ perceptions, even when mission statements and key strategic planning initiatives call for the need to include and improve awareness and responsiveness to the needs of Aboriginal students and staff.

I’m talking about me as an Aboriginal person sitting right there and they’re wanting to get input from Aboriginal people...they were talking about consulting with...real Aboriginal people...and so we must go outside the university...I was thinking what in the world is going on? And the woman that was sitting beside me, who was non-Aboriginal said to me, are you not Aboriginal? I go, yeah! But there’s such a stereotype about Aboriginal people that because I was sitting in there with that group, you’re not even identified as an Aboriginal person because you fit outside the box of the stereotypical Aboriginal person...In my mind I’m thinking oh my God, what happened? How come you can’t see me? (U3AS1)

Even though instances of racism were evident, there was a feeling that progress was being made. However, the requirement to continuously work to stay visible and significant was evident, and the onus was on the Aboriginal faculty and staff to ensure that the mission was played out in reality.

But there’s a lot of work that goes on from our perspective in trying to make sure we remain part of that agenda right?...Because we’re not as big as some of the other groups on campus so it’s easy for us to get forgotten if we don’t...make sure that people know that we’re here and that we have unique needs...But certainly in terms of the university being responsive, they have been responsive and it’s evident in some of the planning that they’re doing now as well as some of the things that are happening here.

(U3AS1)

Formal committees and informal opportunities are available for faculty to provide input into decision making processes. "...lots of opportunities for informal participation, lunch, seminar kinds of things that we do. And I guess informal meetings away from the University to kind of brainstorm and that kind of thing" (U3F1).

The dean perceives that ANF have a strong personal obligation to provide an Aboriginal perspective. Although not voiced as an explicit expectation, administration does hold an assumption that ANF have a responsibility to provide an Aboriginal voice on committees.

Maybe some assumptions that the Aboriginal...faculty will be...providing ...leadership capacity...with the students and with the faculty...there's not a greater expectation for...Aboriginal voice on those committees, but it's there...those faculty do take on that responsibility, self-imposed maybe, but much to the enrichment of those committees because they very much want their voice to be heard and have that be a voice that's heard at the university level. (U3D1)

Despite a non-traditional Aboriginal upbringing, the ANF felt this expectation as well as the expectation that they will be the expert on Aboriginal culture. "...I did not grow up on the reserve...my grandmother went to residential school, but you become the expert" (U3F1).

Membership

The ANF perceived that the number of Aboriginal faculty overall at U3 was small. "Altogether, I think we're only 11 altogether" (U3F1). However, the dean commented on the number of Aboriginal faculty across the university by

stating “I would say there’s a good contingency of those faculty” (U3D1).

Uncertainty existed regarding whether there had been an increase in the number of Aboriginal faculty across the university or if they were just more visible now. It was felt that the Aboriginal commitments in the mission statement and strategic and academic plans may have increased awareness and spotlighted attention on the few Aboriginal faculty (U3FR1).

A clause contained in the collective agreement delineates a “Grow our Own Program”, an Aboriginal equity initiative, requiring active measures to be taken to appoint a minimum of two qualified Aboriginal candidates, predominantly in programs other than Aboriginal specific programs. However, department participation in this initiative is voluntary and no formal processes for assessing progress are identified. Identified in the academic plan is a commitment to hire a minimum of one Aboriginal faculty member annually over a five year time frame. Despite an equity employment commitment related to Aboriginal peoples, the ANF felt that there was no active recruitment or targeted strategies in place and in some cases, the commitment was ignored when qualified ANF applied and were not hired (U3F1).

Self-identification of Aboriginal applicants is perceived positively by the dean who is committed to moving these applicants on to the first stage interview process (U3D1). Although self-identification is seen positively, not all candidates feel comfortable divulging their status as a result of historical stigmas. “Usually the Métis...if they’re First Nations they have a band card, they’re already in that

kind of structure...I have a Métis card, but not everybody has a Métis card and there's still that stigma...So some won't say" (U3F1).

Retention of Aboriginal faculty is a focus at U3, particularly when it is perceived that there is a supply and demand issue and other institutions are also recruiting Aboriginal faculty. This created the need to develop a long term Aboriginal faculty recruitment/retention program (U3AS1). This recruitment/retention program would include: (a) mentoring opportunities; (b) reduced workload in the first two years of employment; (c) recognition for indigenous and traditional knowledge; and (d) recognition and negotiation of time spent engaging in Aboriginal community service work (U3AS1).

Social Relations and Social Climate

Mentoring was acknowledged as an important factor in the recruitment and retention of Aboriginal faculty. However, a lack of this resource necessitated the development of informal and 'support each other' approaches to fill this gap by bringing Aboriginal faculty from across the university together (U3AS1). The ANF described how she engaged in this informal mentoring/support approach.

"...we're kind of close knit and whenever there's a project and we have meetings or there's something to do, (name) always calls us together and if I have any questions...I can always talk to (name)...or...some of the others" (U3F1).

Supports were also found among other Aboriginal groups outside of the university and among non ANF. "...we have (group name). It's for...Aboriginal graduate education...provincially and nationally...we have (group name)...all Aboriginal

women...doing PhDs...and we meet together a couple of times a year and discuss our research projects...I have really good faculty...good friends” (U3F1).

Technology

Cultural safety is a thread that runs through the curriculum, formally in two courses and informally in others (U3F1). Faculty have the discretion to include this content in the courses where it is not formally embedded. “...with the third year community courses, I actually go in for half the class and talk about Aboriginal people’s health...I’ve done that now for the past three or four years...but it depends on the professor...what they want to do” (U3F1).

The Aboriginal faculty member was relied upon to be responsible to ensure that content was evident in the curriculum. “...we actually do have one self-identified Aboriginal faculty and she is phenomenal at making sure that we have those threads...throughout our undergraduate curriculum” (U3D1).

The Academic plan includes commitments to “expand the level of Aboriginal content by all departments” and to “review all departmental courses for Indigenous content”. However, a Eurocentric perspective continues to pervade the curriculums at U3. The perception that changing curriculum and pedagogy to include Aboriginal ways of knowing and cultural content will result in a less rigorous curriculum creates barriers that require time, energy and education to overcome.

And I think that there has to be accountability in the programs themselves to make their curriculum less Eurocentric and more friendly for not only Aboriginal students but...to other students as well...we in the university have a particular lens that we look through and we think that students must

come to meet that lens and look through that same lens. It's that we can open ourselves up without compromising...quality or whatever else that they argue about and enhance our program versus...taking away...and anything else that we do is going to create a watered down program, and that's just not so. But there's a lot of work that has to get done to get people to that place where they can recognize that. (U3AS1)

The dean of SON3 indicated that community service work was considered for tenure and promotion (U3D1). However, the Associate Vice President felt differently. When asked if community service would be considered scholarly work for tenure, stated “No, and very few universities recognize it at this point...there's some movement in that area but it's not consistent...across even this university, across all faculties. And it's not consistent across...other post-secondary institutions either” (U3AS1). Having recently achieved tenure, the ANF did not feel that her community service work was recognized in her tenure appointment. She felt that it was her research, presentations and publications that were the deciding factor (U3F1).

The faculty association representative voiced concerns regarding how the collective agreement language was being interpreted in terms of tenure deliberations and how that disadvantaged Aboriginal faculty.

We do need to get some more language in there...I have seen some people question some Aboriginal...I...said you've got to look at the collective agreement in how we define scholarly activity...this is what we're relying on...there's creative works, there's other things that people do...But the oral tradition piece...there may be more oral than written here. (U3FR1)

The ANF engages in research regarding Aboriginal health and wellness. She collaborates with Aboriginal faculty across the university engaging in other Aboriginally focused research.

Resources

A Native Education Council at U3 identified that Aboriginal communities had a need for more health programs. As a result of this input, funding was secured and comprehensive resources were developed for students working with Aboriginal patients and for faculty working with Aboriginal students (U3AS1; U3F1). Curriculum revision aimed at inclusion of Aboriginal content and perspectives requires an understanding and awareness of Aboriginal culture by faculty. These resources have laid the ground work. Although a long process, this beginning awareness will enhance future curriculum revision. "...if you're going to start...changing curriculum or making changes to any kind of university type program, you really need to build some relations before you actually get to do what you want to do. So it's taken like two or three years to get here. It's good because we get people onboard, right" (U3AS1)?

The ANF provided in-class teaching for other nursing faculty and departments, such as Native Studies and Social Work. This work was considered as part of the 40% allocation of workload for scholarly activity; however, the ANF indicated that she would continue this even if it was not part of her workload. It is important for her to "be a role model to see that yeah, there's an Aboriginal person doing Aboriginal research" (U3F1). The expectation of expertise on Aboriginal culture however, does take a toll on workload that goes over and above the requirements of non-Aboriginal faculty. "...I can find out...you don't know everything. And there's another workload because I'm

doing so much stuff on the internet and reading that's way over and above and beyond because I keep that whole Aboriginal thing going too" (U3F1).

Although the Associate Vice President felt that they were making positive strides at U3, there was still the "need for more resources and more people" (U3AS1). A recruitment/retention program was under development; however resources were not available to provide for reduced teaching loads for new faculty. "That could be negotiated with the dean most definitely but I haven't see that yet" (U3D1).

Boundary Management

Engagement in community activities and services was felt to be a personal need by the ANF at U3. However, she felt that there were "faculty that don't do anything in the communities...because they don't have to" (U3F1).

Increasingly, graduates of the nursing program are going back to their communities. This was viewed positively by the ANF and seen as an integral part of supporting Aboriginal communities (U3F1).

Several external partnerships involving Aboriginal organizations, communities and groups exist at U3. A health research centre conducts many projects relating to Aboriginal health and cultural needs, several of which are in collaboration with Aboriginal communities and groups. The Aboriginal Programs department advocates for Aboriginal communities' engagement in research, recognizing their need to have control over whom and what is researched.

We've been pushing...to recognize community members as co-principal investigators on any research that's done with the community, or

having...a real say in the decisions and the direction that the research is going to take...the communities are basically saying...if you want to do research with this community you're going to have to start...recognizing that we want some more control over the research. (U3AS1)

After several years of successfully working collaboratively with the Métis organization, U3 now has a formal partnership agreement recognizing their past relationship and formalizing plans for the future (U3AS1).

Recognition of the time and effort involved in developing partnering research relationships with Aboriginal communities is an area that needs to be addressed.

Some recognition for indigenous and traditional knowledge, and what that means in the academy is going to be important because a lot of Aboriginal faculty do a lot of community work and that's expected as part of the connection to the Aboriginal community, and if they want to do research in the future, it's important for them to be well connected. But often times the university doesn't provide any kind of recognition for all the work that that might involve. So getting a research project off the ground is not as simple as going and accessing a community and expect that they're going to open the door just because you're an Aboriginal faculty member. It still requires quite a bit of work in terms of building a relationship with people that are external and so it might take one, two, three years before a researcher is able to connect well enough that the community feels like they want them to come in and help them with some research. So, I would suspect that over time that would be one thing that we would have to try to work with the University to negotiate the time and effort that it's taken to do that. (U3AS1)

Case Three Summary

The U3 mission statement includes a commitment to the education of Aboriginal students. An Aboriginal Services departments and an Associate Vice President position focusing on Aboriginal initiatives have been instituted. Elders are part of the university staff. Partnerships and research collaborations with

various First Nations and Métis groups and communities exist.

Institutional racism was evident at U3. While the Associate Vice President position was held by an Aboriginal person, the dean was not aware of any Aboriginal people in upper administration. In addition when an Aboriginal perspective was needed on upper administration committees, this person was overlooked in favour of an outside ‘authentic’ Aboriginal voice. While the number of Aboriginal faculty at U3 was small, the perception held by the dean was that there was a large contingent present on campus. Recruitment targets to increase the number of Aboriginal faculty were identified in the collective agreement. However, these targets were voluntary for departments and the ANF did not see any visible increase in numbers across campus.

It was perceived by the dean that ANF had a desire to be the Aboriginal voice on committees, however, this was viewed by ANF as an increased workload not required of non ANF. Aboriginal faculty and staff felt the need to work diligently to stay part of the U3 agenda and not become invisible.

Case Four: University School of Nursing 4

The SON4 is located on the main campus of U4. The nursing program is offered at this and one other educational institution in a collaborative relationship.

Mission

The goal statement of U4 identifies particular attention to the needs of Aboriginal learners. The mission statement of SON4 does not identify Aboriginal peoples or perspectives. The mission statement of the Aboriginal Initiatives Office

identifies a commitment to the success of Aboriginal students.

It was perceived that there was a beginning acceptance of the needs of Aboriginal learners and the inclusion of Aboriginal content, however, more work needed to be done.

I think the structure is in place. The senior leadership level, there's been a recognition that this is so important. It's in the mission statement, but is it reflected in policy? No. Is it reflected in practice? Not really. I think there's still a long ways to go. I think it's improved right? But still overall in the curriculum content, those pieces, degree program structures, no. It's not very reflective I would say. (U4AS1)

Culture

An annual Powwow is held in the fall to provide an opportunity to celebrate and share Aboriginal culture. Several Aboriginal specific events are held through the auspices of the Aboriginal initiatives office. A limited display of Aboriginal art, artifacts and cultural symbols were evident on the U4 campus.

The appointment of a new president at U4 created awareness that there was a need for enhanced engagement with Aboriginal communities.

Right beside us, almost five miles away...is our First Nations and they're connected to 71 different First Nations groups...we're sitting on (name) territory and I think we're getting better in being cognizant and more attentive to it...It did take [the president] some time to understand the relationship building with the Aboriginal community is much different than what she imagined. (U4D1)

The ANF indicated that there was opportunity for her to flourish at SON4. She felt encouraged and supported by the president (U4F1). Despite this, there is a continued need to increase understanding and sensitivity to Aboriginal culture in order to support Aboriginal students in achieving success. The dean stated:

“...we have to do more faculty workshops for them to understand what it’s like to be an Aboriginal student....When someone leaves because there’s been a death in the family, they don’t understand why they need to leave” (U4D1).

There was an acknowledgement of the negative impact of historical relationships between universities and Aboriginal communities. Personal feelings and perspectives created difficult conversations with faculty who become defensive when they feel like they are being personally blamed. These concerns are dealt with directly by the director of Aboriginal Initiatives Office, who encourages faculty to see this as an opportunity to redress previous wrongs. She identified the toll this takes on her.

I can’t undo...the terrible tradition and relationships between First Nations and universities, particularly that of...the exploitation of communities by anthropologists...back in the late 1800’s or early 1900’s. That’s a terrible tradition and it needs to be acknowledged all the time, right? Because universities are looked at as these white Ivory Towers who are coming to save the Indians, coming to exploit us, and take things from us...you really have to accept that...to understand that and...to communicate that...you can’t get defensive about it. Because I do see sometimes faculty members who do get defensive saying well that’s not me...they’re making it too personal. Like you have to acknowledge that it’s a wider systemic issue, right? It’s much bigger than you. You really need to inform yourself and you have to understand that that is part of the job. And if you understand that...then it’s not hard at all. It doesn’t mean you’re accepting responsibility for that terrible history. It just means that you’re providing...another perspective on it. You’re acknowledging that it happened but you’re talking about different ways of moving forward, offering opportunity. That’s how I deal with it. Some days I’m better at it than others. Some days I get a little tired just like anybody else. (U4AS1)

Power and Governance

The Aboriginal Initiatives Office is seen as the main area to support Aboriginal students and faculty. A newly created director position, held by an

Aboriginal person reporting directly to the president, is an example of creating diversity in leadership positions (U4F1). This office was previously a service area under the Student Affairs Division. The creation of the Aboriginal Initiatives Office was seen as a positive step forward to formalize many activities that were engaged in informally in the past and to elevate the profile of the director to a senior executive position (U4AS1).

The new Aboriginal Initiatives Office space was opened in 2010. The placement of this office was seen as valued real estate compared with its previous location, which had the office hidden away (U4F1). The mission statement of this office indicates a dedication to support university and community goals to enhance academic programming and research by strengthening and forging relationships and partnerships. The director chairs a university advisory committee at U4, made up of First Nations representatives that meet quarterly. Representatives are from the communities, chiefs and educational counselors. While providing a visible commitment to engagement with Aboriginal communities, the director often felt the requirement and responsibility of being the sole keeper of Aboriginal cultural knowledge and historical impacts. Non Aboriginal faculty and staff abdicate any personal responsibility for this leaving it solely to her.

I need to know how to communicate effectively with First Nations communities. So I've got to be very familiar, very knowledgeable with the particular community itself. Regional issues affecting the community, provincial issues, national issues, and I think the most important piece is how the whole historical relationship between First Nations and Canada...often times it's only me...who's required to know that. So in

other words, faculty members, students...everyone wanting to do all these things with communities, there's nowhere in the rule book that says they have to know it. So I'm the guy who's in the middle often times trying to facilitate what I would hope are positive engagements. (U4AS1)

As the conduit between the university and the Aboriginal communities, the director has had to take on the sometimes difficult responsibility of toeing the university line when negotiating with Aboriginal communities. However, the elevation of her position has allowed her to have more impact and credibility in presenting Aboriginal perspectives to the senior leadership team (U4AS1).

A lack of policy and non-adherence to existing policy hampered the ability of the Aboriginal initiatives office to effectively engage Aboriginal communities.

There needs to be some accompanying policy and guidelines...there is a directive from the Office of Vice-President Academic and Research that says that all academic and research engagement with First Nations communities...that they need to be working through the office that I oversee. But it's still not happening. The directive came out a year ago but there's still people going around it all the time. We're still trying to get policy in place for how that actually works because often times it's seen as...another piece of red tape...and I would suggest it's an important one if you want to do the work effectively. (U4AS1)

The director of the Aboriginal Initiatives office serves on many committees and is perceived as the token Aboriginal voice and having voice only on Aboriginal issues. "Oh yes, always the token...And sometimes you're asked to respond only to the Aboriginal issues, right? ... sometimes I have to...speak for all Indians ever who lived, ever who will live, and all those who live now" (U4AS1).

In an effort to broaden awareness, the director encourages the use of the Aboriginal Advisory Council instead of relying solely on her. The council was

formed to provide insight and support and is often bypassed by faculty in favour of having the director deal with issues (U4AS1).

There were positive perceptions regarding the role of the president in moving Aboriginal initiatives ahead. However, there was some concern as her commitment was as yet, untested (U4F1).

Nursing faculty have a voice in departmental decision making that is respected and supported by the dean and empowering for faculty. The dean encourages faculty to ‘own’ strategies in order to enhance faculty responsibility for implementation (U4D1).

Membership

The recruitment of ANF at SON4 takes an informal personal ‘grow our own’ approach. The dean actively seeks out and approaches prospective ANF (U4D1). The participating ANF was recruited this way (U4F1). In response to a commitment to employment equity, recruitment advertisements include wording encouraging Aboriginal persons to self-identify in a covering letter.

A lack of formal targeted recruitment strategies for Aboriginal faculty is evident at U4. Collaboration with the Aboriginal Initiatives Office is helping to change this. The dean perceives that previously U4 did not have good processes or relationships in place to recruit Aboriginal faculty. Now, he actively engages the Aboriginal Initiatives Office to help “with language, creating communications to Aboriginal communities, and actually helping with that relationship” (U4D1).

The director of the Aboriginal Initiatives Office identified that the number

of Aboriginal faculty at U4 is very small. She noted that she has not been formally included in the recruitment of Aboriginal faculty and has not formally been part of department recruitment committees (U4AS1).

Social Relations and Social Climate

Feeling that there was a lack of acceptance of Aboriginal culture during her appointment at a previous university, the ANF felt that was not the case at U4. She felt that although there was acceptance of Aboriginal culture at U4, there still were not enough Aboriginal people (U4F1).

The director of the Aboriginal Initiatives Office also felt the university was accepting, but discussed the difficulty of working within two different cultural climates. She has to navigate the university culture as an Aboriginal woman, but in Aboriginal communities, she is seen as ‘the university’, creating a feeling of walking between two worlds.

It is a challenge always walking between two worlds. Because you really are, you have one foot in both worlds all the time...And from the First Nations side as well...That’s a different kind of responsibility when I visit a community and they say oh (university name) is here and I’ll say no I’m not, I’m (participant name)...it works on both sides in other words.
(U4AS1)

Technology

The ANF identified a desire for a specific Aboriginal nursing program and disclosed her primary reason for working at U4.

Ideally, the research that I did, the experience that I’ve had, the people that I have in my world, we agree that we would need our own program. Integrating the Aboriginal nursing students into the existing BScN program, nothing wrong with that, it’s not ideal...And even the chief, national chief Shawn A-in-chut Atleo was here a few months ago...and

when he came here he agreed. Do your own nursing program. Why try to integrate everybody into what exists?...There's all kinds of things we can do so we're just starting here at (university name), and that's why I'm here. (U4F1)

The nursing curriculum content is not reflective of Aboriginal culture, however, the main issue was seen to be the methodology, teaching learning strategies and time frames that are reflective of a Eurocentric curriculum and perspective and do not meet the needs of Aboriginal students (U4F1). Many of the non ANF are aware of and understand the need for change to enhance the academic success of Aboriginal nursing students, however, some do not understand and are unable to change. Resistance to methodological change was identified among non ANF (U4F1).

Included in the strategic plan is a mandate to develop courses in Canadian Aboriginal culture within a context of language, culture and traditional knowledge. The development of research partnerships with Aboriginal communities is also part of the strategic plan and must be fashioned to meet the goals of the communities as well as the researchers. Research with Aboriginal communities is increasing at U4 and Aboriginal community members can be co-investigators, but not principal investigators (U4AS1).

According to the tenure and promotion procedures, service work that benefits communities is considered for tenure. However, there is still a requirement to present the outcomes of this work in a written way that meets the scholarship requirements (U4D1).

Resources

There is an implied expectation of ANF to mentor Aboriginal nursing students. However with no workload time allocated to do it, lack of resources is an issue (U4F1). The ANF identified that one of the reasons that she was hired was because she was Métis and had experience working with Aboriginal students. She sees this as part of her responsibility in fulfilling the university strategy to recruit and retain Aboriginal students (U4F1).

Limited resources are available to support mentoring of new faculty and this responsibility falls to the dean. He accomplishes this with informal meetings to assess how faculty are progressing towards tenure and promotion, to manage workload expectations and to determine the resources they need (U4D1).

The Aboriginal Initiatives Office provides informal supports to faculty. There is a desire at U4 to make these supports more formal; however, the resource issue is time to develop these processes (U4DA1).

Lack of finances and staff creates stress for the Aboriginal Initiatives Office in providing resources for faculty specifically aimed at connecting faculty with community resources. They need more funds and more Aboriginal positions at the senior level. Currently the Director is the only Aboriginal person at this level (U4AS1).

The strategic plan identifies a need to secure funds to create an Aboriginal Education Centre. This centre would include outdoor space for traditional learning activities and celebrations.

Boundary Management

While endeavours have occurred over the past ten years to engage Aboriginal community stakeholders in the decision making processes at U4, this process was formalized in 2010. Members of the Advisory Council are encouraged by the process and optimistic about the current leadership and the opportunity to give life and ‘walk the talk’ to the recommendations in the strategic plan (U4AS1).

Engagement with Aboriginal communities for the purposes of research, recruitment and information is driven from the university to the communities and vice versa. Aboriginal communities are forthcoming in identifying their needs. It is the responsibility of the Director to “...try and corral that response from the university if it’s appropriate. So, it’s reciprocal engagement I would suggest” (U4AS1).

An Aboriginal student success mentoring program has gained national acclaim for its success and innovative approaches. A two day event is held annually to bring in Aboriginal high school students to explore university options for continuing their education. Learning camps for Aboriginal peoples are held at U4 each summer. Participants come from across Canada (U4F1).

Case Four Summary

Goal statements at U4 identify the need to be attentive to the needs of Aboriginal students. This goal is supported by the Aboriginal Initiatives Office. The ANF felt supported at SON4. Informal processes are in place to recruit ANF;

however, there is a lack of formal strategies. The number of Aboriginal faculty at U4 continues to be small.

An Aboriginal advisory committee has been formed with membership from the community however the director still finds that she is expected to individually hold the responsibility for cultural knowledge and relationship building. She feels that she is ‘walking between two worlds.’ She feels that she is seen as the token Aboriginal voice on U4 committees, and in the Aboriginal communities she is viewed as ‘the university’.

Beginning awareness of Aboriginal culture and knowledge is evident; however there is a need for more direct policy and practice development. Lack of inclusion of Aboriginal content in the curriculum is evident and teaching methodologies are seen as problematic for Aboriginal nursing students.

Engagement with Aboriginal communities has increased over time and has resulted in enhanced recruitment and research opportunities. However, the time required to build relationships and form partnerships in these communities is extensive and the financial and human resources to accomplish these tasks is lacking.

Case Five: University School of Nursing 5

The SON5 is located on the main campus of U5.

Mission

The mission statement of U5 identifies a commitment to be responsive and to demonstrate an Aboriginal understanding. U5 recognizes the values and

diversity of cultures of students and staff and seeks to create a safe, participatory, trusting and respectful environment. According to the academic plan, faculty and students are encouraged to integrate reflections regarding Aboriginal cultures and histories into their work. The mission of SON5 includes a postcolonial perspective important to understand the historical experiences of Indigenous groups in Canada.

An Aboriginal Services Plan has been developed to meet the mission and vision of U5. The plan demonstrates the need for an organizational model that provides leadership and advocates for services and programs for Aboriginal communities and students.

Planning is underway for the development of the next academic plan at U5, and it has been noted by an Aboriginal consultation process, that during this development, efforts must be undertaken to ensure that the Aboriginal services plan, the academic plan and the strategic plan must be fully integrated with regards to all aspects of Aboriginal content.

Culture

An Aboriginal services plan identifies the need for ongoing needs assessment and implementation of strategies to overtly demonstrate the valuing of the First Nations community in which U5 is located. Strategies need to be developed to reflect Aboriginal culture in the buildings, signage, ceremonies, and in social and cultural events. The plan further calls for expanded training opportunities for faculty and staff “in order to develop cultural awareness and

sensitivity to the issues faced by Aboriginal students”.

The U5 academic plan addresses the need to provide opportunities for different cultures to flourish through future development plans to create “enhanced intramural sport, recreation and wellness activities for Aboriginal students”. In the strategic planning process underway there is a need to revise the organizational narrative to include an acknowledgement that U5 is located on the traditional Aboriginal territory. The history and culture of the First Nations Community land on which U5 is built and the community surrounding it are highlighted in a dedicated university web page.

U5 houses a large collection of Aboriginal art which is displayed throughout the campus. Specific buildings exist that are dedicated solely to accommodate Aboriginal services for staff and students and as gathering places for Aboriginal students. Local traffic signs on the campus have been translated into a First Nations language.

The dean at SON5 started in this position only a few months prior to the data collection interview. Her perception that U5 was culturally aware and responsive to the needs of Aboriginal peoples was definitely a deciding factor in accepting the position. In reality, she has experienced some lack of commitment to this vision, but was optimistic about the outcomes of a forced agenda.

I would say that it’s now become a political discourse to say you’re Aboriginal friendly in universities, and that a lot of universities are seeing this as money...I’ve certainly seen pockets of really embracing the inclusivity. I’ve also seen things that would suggest to me it’s more rhetoric. But you have to start somewhere and sometimes the languaging (*sic*) pushes you to new insights. And when people think that they have to

do something because it's politically correct, they often discover its benefits. It's not necessarily always a bad thing to do things because it's politically correct. (U5D1)

Despite experiencing some resistance to pursuing a stronger Aboriginal focus, the dean's resolve to overcome this is strong. She is vocal about her commitment to the priorities she identified when hired and is tenacious about pushing forward a positive Aboriginal focus.

When I was hired here I gave some conditions and one of them... is my work with Aboriginal people is very important to me, that I would expect that I would be given latitude in helping this to be a program that is known for its cultural sensitivity and competence, particularly with Aboriginal people. Not everybody likes that. Some people think that I'm pushing Aboriginal health down their throats. Some of them will get it and some of them won't... And then gradually we'll be talking about issues that are pertinent to Aboriginal people. What I find in most schools of nursing is that they problematize (*sic*) being Aboriginal, and I want to celebrate the strengths of Aboriginal peoples. (U5D1)

The ANF experienced a lack of respect for and recognition of the need to address Aboriginal health disparities. She was able to assertively support her stance.

...one of the comments in a staff meeting was 'I'm really sick of having Aboriginal health shoved down my throat'. My response... I very quietly said, we are living in one of the largest indigenous territories in all of (Province)... it is really important that we honour the people that live here, that we be thankful for being given the opportunity to live in this beautiful, beautiful land that we have borrowed from them and from Mother Nature. And if the health indicators or disparities weren't so high and if the infant death rate was zero in the Aboriginal communities I said, I'd be comfortable with that. But one dead child is way too many. That was my response. (U5F1)

There is a lack of cultural awareness about the needs of Aboriginal faculty and students to return to their communities when family members were sick or

there was a death (U5F1). Discussions regarding the history of Aboriginal peoples and colonization occurred at an academic level. No acknowledgement of how this impacted the ANF personally was forthcoming, leaving her feeling invisible.

...being that person sitting at the table with a group of my own colleagues, perhaps with the dean and with Aboriginal students, and talking almost at every table...about the history of colonization, the effects of Indian residential schools, the effects of the child welfare system, that for all intents and purposes kidnapped Native children. But there is no acknowledgement where I was concerned that it had happened to me and that I was also part of that. (U5F1)

Aboriginal faculty have attained a higher level of education and academic success and are therefore thought to have overcome the historical impacts of colonization. Further to this there is the perception that having achieved this success means that there is no need for supports and understanding.

I said do you have any idea what it's like?...I think it's really, really important, the students have mentors or the students have to debrief on their own...but not one person has offered to debrief with me. And I said it because I come along and I am so capable...that I have a level of understanding and a level of education that puts me up there somewhere, I don't know, and I never wanted to be there. Did you ever consider that? And they said no. (U5F1)

Power and Governance

An Aboriginal Services Team at U5 is headed by an Executive Director. The director and most staff on the team are Aboriginal. The mandate of this team is to ensure that the goals and activities of this team meet the needs of Aboriginal students and communities. U5 has a First Nations and Aboriginal Affairs Committee. Committee membership includes members of the surrounding First

Nations community.

There is an expectation that Aboriginal faculty will provide the voice of all things Aboriginal on university and departmental committees and provide insights and information only when solicited (U5F1). A sense of open dialogue and reciprocity was missing and ongoing colonization was perpetuated as the committee only wanted to hear about what they wanted. The ANF felt her spirituality was violated and that information was stolen from her.

It's almost like you have to tell them what they want to hear...my presence there...is a lot of times at a really spiritual level, and I'm thinking that's what people want to hear. The cultural piece...and you can't always identify it and you can't always put your finger on it. But has everybody, anybody ever considered the effect it has on me when I go home alone. Big...great gaping hole...and I remember sometimes leaving meetings and feeling like I had just been robbed. Somebody had taken a little piece of me and my heart and didn't give anything back. And so that's why I decided I'm not going to all these meetings anymore. (U5F1)

The ANF member does continue to sit on committees with an Aboriginal focus that provide a more respectful experience for her (U5F1).

The dean also perceives that there is an expectation of ANF to be the Aboriginal knowledge holder and provider, based on non-Aboriginal faculty's lack of awareness and misconceptions.

Yes, and if people are naive about Aboriginal history and Aboriginal health they tend to see it that way. They say that all Aboriginal people are the same and they all believe in the medicine wheel and they all live in poverty. So it's a way of dismissing people when you don't know them well enough to know what the differences are. And the same dismissive attitude is then transferred on to the faculty so that you're expected to know every single thing about every Aboriginal person that's ever been born. (U5D1)

The dean addresses this issue directly and role models understanding of the heterogeneity of Aboriginal culture to reduce this expectation. She willingly shares with faculty her personal experiences with different Aboriginal communities and identifies differences and how these need to be acknowledged and respected (U5D1).

Membership

Elders are respected members of the university and provide services such as “consultation to faculty and staff, visit classrooms, and to speak or provide prayers, drumming and song at events”. According to the university website, the Elders are available to “provide personal consultation, conversation, guidance and mentorship to Aboriginal students. Elders engage with students using a variety of traditional Aboriginal life skill methods including: the ‘talking circle’ and elder knowledge”.

The Aboriginal Services Plan identified a priority to “actively recruit members of the Aboriginal community to fill vacant faculty, support and administrative staff positions and to act as role models for Aboriginal students”. An Aboriginal Consultation Report also identified the need to have “Aboriginal faculty to teach courses from an Aboriginal perspective”. Although a recruitment priority to double the number of Aboriginal faculty was identified, no specific strategies were indicated. This priority was initiated in 2007 to run over a five year time frame. No follow up to evaluate the success of the priority action during that time frame was found.

The ANF was under a contract, not a tenure track position. After a leave of absence, she found that there was no work for her upon her return. The prospect of a full time position with a new dean in place is only somewhat promising, despite clear U5 priorities to increase the number of Aboriginal faculty (U5F1).

The dean is very aware of the positive impacts of having ANF as role models for students and in providing an authentic Aboriginal perspective. This perspective allows non ANF to be held accountable for and to rethink their assumptions and perspectives (U5D1).

Despite the value seen in having ANF, the dean is also aware of the difficulties they can face in academia by being tokenized and marginalized.

I've worked now in three faculties that had an Aboriginal nurse be part of it and the same tokenism can marginalize them. And if you have a faculty that really doesn't understand about Aboriginal history and marginalization then they often are victimized in meetings when they say things and people make comments like oh not this again. So they need tremendous supports and they need some personal skill to be able to deal with this because it can feel very lonely. They're often charting new ground. (U5D1)

Further to this the dean feels it is necessary to have active support from non ANF to equalize a perceived tokenism and label inappropriate behaviours. She stresses the need to see the value in ANF in more than just being Aboriginal.

You have to make sure that there's enough people here that are going to support this person and not just make them the Aboriginal person, the expert... So you'd probably have to call together a few people that you knew were like-minded and say ok what kind of supports are we going to give this person? When they go to a meeting and somebody rolls their eyes when they begin to talk, which I have seen, how are you going to support that person in experiencing that and getting ready for it and strategizing about what to do about it? I think as well you need to be able to celebrate this person without suggesting that they're wonderful just because they're

Aboriginal. You have to make clear, make visible what their contributions to the School are, and why it is so important that they are Aboriginal...I think we need to be more intentional about saying this is what this person brings and it's not just because they're Aboriginal, it's because this particular person is contributing this, this, and this. (U5D1)

The dean has specific strategies in mind to increase the recruitment of ANF at SON5. Offering contract positions to get them in the door is the first step (U5D1). The consideration of differentiated staffing credentials, Elders on faculty, and targeted positions for ANF are strategies that the dean feels could increase the number of ANF in SON5. However, she acknowledges that this is “still a long leap away” (U5D1).

Social Relations and Social Climate

Support for plural forms of expression and communication is evident at U5 in the provision of specified space. “...we've got a ceremonial room; we've got a dedicated consecrated space for practice of ceremony, and burning tobacco.” (U5F1) A variety of Aboriginal social and cultural activities occur annually at U5 including: (a) Aboriginal feasts; (b) Aboriginal Awareness Week; (c) Brunch with the Executive Director of the Aboriginal Services Team; (d) Aboriginal Day; (e) Craft Night; (f) Winter gathering storytelling; and (g) Powwows.

Cultural awareness training has been implemented at U5 with ongoing professional development opportunities related to respectful workplaces. However, there is an acknowledgement by the Aboriginal Consultation group that more needs to be done.

In an effort to enhance the social climate of the university, the inclusion of

Aboriginal peoples in these discussions is important. The Aboriginal Consultation Report identified a need that all future development be undertaken in consultation with Aboriginal students, faculty, staff and Elders to ensure that the needs of Aboriginal students have been addressed. The report also identified that there was a need for increased and frequent engagement with the Aboriginal Education Coordinators in relation to campus activities and decisions that affect Aboriginal students.

The ANF was offered a mentor through unusual circumstances. A colleague's Aboriginal funding monies were put towards a mentor for the ANF only when she was assigned to teach a clinical course outside of her expertise and not as a routine practice. The ANF considered this an inappropriate use of the funds and a comment on her abilities (U5F1). Lack of available mentoring was then used as rationale for not having a teaching assignment for her upon her return from a leave of absence (U5F1).

U5 monitors progress towards meeting the priorities expressed in the Aboriginal Services Plan through recurrent internal processes such as the Aboriginal Consultation Report and the Alignment Report. Annual Senate Reports also indicate the status of Aboriginal priorities and initiatives.

Technology

The Academic plan at U5 focuses future development on enhancing undergraduate and graduate programming within an Aboriginal context. The Aboriginal Consultation Report highlighted areas where it has been deemed that

Aboriginal content needs to be included in existing courses and new Aboriginal courses that should be developed. It was noted that the need for “courses and programs that embody an Aboriginal World-view of knowledge, i.e. viewing education from a holistic perspective” was a highlight of the review. The report also indicated that “steps are taken to ensure that where appropriate, Aboriginal ways of knowing are included in program and course development and that accurate Aboriginal content is included in all program areas, and in particular, in all new programs”.

A strategy session was held at SON5 to determine how the Cultural Competence and Cultural Safety in Nursing Education framework could be integrated into the nursing program. Participants included: (a) Elders; (b) nurses from the community; (c) SON5 faculty and students; (d) and invited guests from other academic institutions. The outcomes of this strategy session related to: (a) faculty commitment to learning about cultural safety; (b) decolonization of the academic setting to allow for incorporation of indigenous knowledge, pedagogy and evaluation; (c) inclusion of Aboriginal peoples in leadership positions at all levels; and (d) the formation of an Aboriginal Advisory Committee for SON5.

The ANF experienced difficulty in implementing Aboriginal ways of knowing and learning in her teaching due to a rigid and prescriptive faculty performance appraisal process. The performance appraisal also had an impact on the ability to secure a full time position.

Having been raised on the land with my father and my grandmother and my aunts, the hunting and the fishing and the rhythms of nature, and we

were really poor but having been raised that way and by the teachings is the stories where you draw your own conclusions. Or there's a conclusion out there you have to find it yourself. And I've taught year one, two and three, and especially year one and two want the information given to them...And my style is metaphoric and in a very much in a storytelling atmosphere and a lot of the stories I give are very relevant to the clinical area that I practice in. And so that as a result does not fit into the institutional appraisals, performance appraisals. And there's a very rigid performance appraisal. (U5F1)

The ANF has had limited input into curriculum content changes. Although a new Aboriginal course is being developed, there is uncertainty if she will be assigned to teach it (U5F1).

SON5 has implemented an Aboriginal nursing project with a focus to “increase recruitment of Aboriginal students and the provision of supports geared to attrition reduction”. Further to this, the aim was to “increase the faculty awareness of the impact of organizational deficiencies, curriculum challenges, and individual attitudes on Aboriginal people and, as a consequence, has brought about changes in curriculum, processes, and attitudes”. As a result, students at SON5 have the ability to choose Aboriginal Practice Placements working with individuals, groups and communities.

Aboriginal nursing students at SON5 have opportunities to develop leadership skills by working with faculty on research projects. U5 provides a wide variety of resources related to research and traditional knowledge to faculty and students to assist in research with Aboriginal communities. These resources are provided to promote knowledge discovery and translation that will assist in exposing practices and effects of colonization. Aboriginal community members

are also included in research teams and co-author papers (U5F1).

Resources

Elders on staff provide in person resources for faculty and students.

Numerous web based resources have been developed and compiled for everyone at U5 to use. An awareness of the heterogeneity of Aboriginal culture led to the development of specific resources for Aboriginal Protocols. There is acknowledgement that while many Aboriginal protocols may be similar among communities, traditional differences do occur. For this reason, it is imperative that individual communities are examined to ensure that the approaches implemented are appropriate. Numerous faculty resources are provided related to: (a) Aboriginal Education; (b) Cultural Safety and Decolonization; (c) Best Practices in Teaching and Learning; (d) Research with Aboriginal Communities; (e) Traditional Knowledge and Intellectual Property; (f) Handbook for Educators of Aboriginal Students; (g) Respectful Workplace and Harassment Prevention; (h) State of Aboriginal Learning in Canada; and (i) Integrity in Research and Scholarship.

Specific federal funding was received a few years ago to increase the number of Aboriginal nursing students. While this funding provided for specific university resources, now that the funding has ended, there is concern about their continuation (U5F1). Not long after this data collection interview, an announcement was made stating that the Aboriginal Service Plan funding was extended in the amount of “\$200,000 for the 2011-2012 year, allowing for the

extension of prioritized past programs for another year”. However, funding beyond this time frame is uncertain.

The ANF was expected to mentor Aboriginal nursing students. She was accommodating in this request as she saw the value it provided. She was not aware that this request was not part of her workload and was expected to be done over and above this. It was also not an expectation of non ANF (U5F1).

Boundary Management

Collaboration with Aboriginal communities in reciprocally beneficial relationships for Aboriginal student opportunities is a mandate of the Aboriginal Services Plan. Affiliation agreements and liaison relationships have been developed with 19 First Nations communities, and First Nations, Aboriginal and Métis organizations.

The academic plan at U5 specifically indicates that future development should include improved programs created with Aboriginal communities. Meetings with First Nations and Aboriginal organizations occur on a quarterly basis. The focus of these meetings is reciprocal information sharing regarding programs, services and community needs.

Aboriginal students wishing to stay in their communities can enroll at U5 through the Open Learning option. Courses offered reflect Aboriginal interests and issues and have a continuous intake with flexible timeframes. Several partnerships with First Nations Communities and organizations have made it possible for the Open Learning pathway to be successful.

Case Five Summary

The mission statement at U5 is clearly inclusive of Aboriginal peoples and culture. An Aboriginal Services Plan has been developed and ongoing efforts to ensure that there is inclusion of Aboriginal awareness and initiatives in all strategic plans is evident. Plans to increase the visual presence of Aboriginal culture at U5 are underway. Plans to increase cultural awareness and sensitivity of faculty and staff are also identified. A web page highlights the acknowledgement of the history and culture of the First Nations land on which U5 is located. Several agreements and liaison relationships have been formed with Aboriginal communities and organizations.

Elders are employed at U5. A priority to actively recruit Aboriginal people to fill vacant positions was identified; however, no formal recruitment processes or evaluation measures were identified.

Despite initial perceptions that U5 was fully committed to Aboriginal inclusion, the dean has experienced some push back related to her own dedication to work with Aboriginal peoples. The ANF did not feel supported or respected at SON5, was viewed as the Aboriginal voice on committees, but only to provide information when directed, and was expected to mentor Aboriginal students beyond her assigned workload.

Initiatives are in place at SON5 to actively recruit Aboriginal students, increase faculty awareness of the needs of these students, and revise curriculum to be more inclusive. The ANF was not part of the curriculum revision discussions.

Case Six: University School of Nursing 6

The SON6 is located on the main campus of U6.

Mission

The mission statement of U6 specifically identifies a commitment to the education of First Nations, Métis and Inuit people. The university values the recognition and celebration of cultural diversity. The Strategic plan also identifies this mission as a priority mandate as well as an identification of resources needed. The strategic plan identifies the need to improve and create new policies and programs aimed to enhance success among Aboriginal students. Despite these declarations of value and importance, when the ANF was asked if she believed that U6 was demonstrating this she replied “I think some people believe they are doing it” (U6F1).

Culture

Workshops directed towards building understanding of Aboriginal culture occur at U6. The dean identified how the content of these workshops is being integrated into health science programs to inform teaching methodology (U6D1). The Faculty Union Representative also felt that these workshops were a starting point to create an atmosphere of understanding of Aboriginal culture, but more was needed (U6FR1).

The Faculty Union Representative felt that U6 had not been successful in welcoming Aboriginal faculty or understanding and navigating the university culture.

Universities have quite a culture and so anybody coming in new trying to learn the culture is difficult and in many ways it's quite hierarchical, which certainly doesn't...get with in many ways Aboriginal worldview and way of operating in the world...I don't know that we've done a particularly good job of welcoming ...explaining the culture and assisting people...around negotiating our culture. (U6FR1)

Aboriginal faculty in other health science programs are engaged in the SON6 in ways that enhance the cultural experiences of all faculty and students. They collaborate on committees and are inclusive in traditional ceremonies held four times a year. These Aboriginal colleagues often mingle with the nursing faculty for lunch and coffee breaks (U6D1). There is Aboriginal art on the walls of the department.

Respect for the Aboriginal culture and different forms of expression are evident as dedicated space for Aboriginal ceremonies is provided and policies for smudging are evident at U6 (U6D1). An Aboriginal student centre has a central location on campus and is well used by students. The dean perceives it as an attractive and busy facility (U6D1).

Lack of valuing of Aboriginal culture and lack of flexibility are evident when the need to return home to deal with personal issues arises. For the ANF, the timing of a break week allowed her to do this; for Aboriginal students, taking personal leaves is perceived negatively.

I was able to take reading week off and go...A spiritual leader of one of my students has just passed away and...the other professors don't understand her spiritual leader is like her family and...she needs healing time...and they're just going you can't keep up you're out of the game...there's not understanding about that if something affects the family they're going to stay home...because their family comes first. They don't understand that that isn't being non-academic by staying home. (U6F1)

Personal experiences working at U6 caused the dean to realize how the implications of not understanding the heterogeneous nature of Aboriginal culture affect the work environment.

There's history...in (Province) of different...tribes fighting with each other, right?, over the years, over the centuries, over territory, over the land and fishing rights...those carry on...we have an Elders Program for our students but what I discovered is an elder is not an elder is not an elder...what can be wrong with having an elder come in?...this is a very sensitive matter because that elder over there is not recognized by that tribe over there and so you've got faculty who are in conflict with each other about which Elders they're going to choose to come in and speak to the students. (U6D1)

The ANF felt devalued and disrespected by administration's lack of understanding of Aboriginal culture and saw the negative outcomes this had.

We've got a hodgepodge of different Aboriginal backgrounds here but the president thought she was doing an awesome thing by hiring and paying big bucks to a Mohawk woman to come and talk about cultural safety issues to the University...And we don't have one Mohawk... she's got some amazing scholarly people here who...at least have roots in this community...she didn't understand why the Aboriginal professors got upset...I think that people think they do it from the outside and they don't realize it's from the inside out...the Aboriginal people here have gotten so angry that they've turned their backs...and then you've got the white people saying hey, I'm giving you fire water and food, why are you still pissed at me? (U6F1)

The challenge of dealing with the lack of understanding of Aboriginal culture and therefore understanding what could be disrespectful is an ongoing battle for the ANF.

I have this constantly in my department and with my dean...He's a really nice person. He does not begin to understand Aboriginal politics...the culture of the people...the dean said...I've been trying to get Aboriginal seats...for nursing students...you lower the GPA... he thought he was being really genuine and caring...I'm thinking...what it's like to be the

only Aboriginal person in the room and to attract Aboriginal students we're going to lower the GPA, and he thinks that's culturally sensitive. (U6F1)

It did not take long for disappointment and disillusionment to set in when the reality of the university culture clashed with the ANF's preconceived notions of academia as being wise and knowing and understanding and accepting.

Oh, my Ivory Tower took about two to three weeks to fall totally apart... It's probably the most narcissistic environment I've ever worked in my life...I had this understanding that I'd be coming into this fluid environment of people opening growth and change and development and let's create the world, and I realized I'm in a very narrow vacuum called academia and there's more racism, prejudism (sic), and egocentric behaviour...and realized that how incredibly toxic academia is overall. (U6F1)

The ANF credits her culturally based spirituality as the driving force allowing her to survive in the university culture. That, and a commitment to see her students through their education, makes her stay.

I'm spirit led so when the Creator says to me it's time to move on, I move on...But the intrinsic drive to support...we have two Aboriginal students in psych nursing and I'll be damned if I leave before they graduate...I can get another job so that's not a problem for me. My ego is not caught up in being a professor or being here so I can move on, so it gives me the freedom to stay. (U6F1)

It is not just a matter of survival for this ANF. She see small steps and is committed to continuing, one heart at a time.

Do I believe I can change the system? No...but I might be able to change one heart...It's not about the whole group and it's about whether it be for my colleagues who are Aboriginal...for my colleagues who are non-Aboriginal...for my students. If change is just one person at a time and one person at a time is definitely good enough. I guess my measurement tool's really small but small is ok. (U6F1)

Power and Governance

In an effort to be proactive to issues of racism at U6, administration initiated strategies that were not culturally sensitive or appropriate. Lack of understanding of Aboriginal culture has created a context whereby administration engages in initiatives that create more problems. The ANF works diligently to inform them, hoping to provide insights. However, she is frustrated by their inability to hear or see that it is what they are not doing that is problematic.

They're not listening. I try to be a peaceful warrior in the sense that I try to come from a place of communication...no one hears you when you yell, no one hears you if you become emotionally violent towards them. You need to stay clear and strong...As long as we can keep communication established I have an opportunity to share something with you and you have an opportunity to share something with me...you will try to create wisdom and you will say to them this isn't working...and they're going but don't you see what we're doing... And what I certainly learned is people are tired of hearing what they're not doing for Aboriginal people... they don't get that doing is not what we're talking about, it's about the heart. And so they think about well if we... give these Aboriginal people an Aboriginal director, and we gave them a room, what else do they want? But they think that if they keep doing initiatives, the initiatives will make the problem better. (U6F1)

She sees that racism is present at U6. It is a racism that is not based on what is done; racism is perpetuated as a result of what is not done.

...how these amazingly smart people could be so not smart. It's about people who believe they're not racist who speak racist all day long...if you talk to my students, you talk to each individual prof...do we feel like it's an incredibly racist environment? Absolutely. But it's racist by omission rather than direct racism. (U6F1)

The ANF feels that white privilege is the prevailing culture at U6.

...although we do have a female president it's very, very patriarchal here. Very, very old Boys Club on both sides from the union side to the management side, and it very much reeks of white privilege. Our students

predominantly are upper white, middle class students...Many people have never left (City). And so all they know about is (Community) or downtown (City), the local reserve. (U6F1)

There were no administrative positions held by an Aboriginal person at U6 that were known. This issue of self-declaration sometimes makes this difficult to determine (U6D1). U6 has created a new position for a Director of Aboriginal Services. The creation of this position is seen by the dean as a demonstration of the university's valuing of the Aboriginal culture. This new position reports directly to the president (U6D1). When questioned about her feelings about the motivation behind this position and whether or not it was a positive move forward or a token gesture, the ANF responded: "I think it's politically the university's way of saying yes, we're Aboriginal friendly, we're going to give you one...No one feels very valued" (U6F1).

The ANF felt that she had a voice in decision making within her department. However, having her voice heard became a process of deliberate strategizing to keep non ANF and administration engaged in the discussion.

I have very political, strong views within my department and I get to speak my truth...but I do it in such a way that sometimes they actually hear me...and sometimes they don't at all...It's like a broken record, right?...a lot of non-Aboriginal people feel ...well we've tried doing this, we're trying doing that, we're trying it and trying it, and then they're met with upset or difficult reactions and so what they do to protect themselves is turn off and turn away...we need to keep them engaged because as long as we've got them at the table we've got a chance...our ancestors have told us it's going to take seven generations, so we can't skip a generation here...we're only in about...two or three generations from...colonization... You have to stay in the game otherwise there's nothing going on. (U6F1)

The ANF was asked to sit on a hiring committee for an Aboriginal position in another department. Having serious reservations about how the committee was making decisions that she perceived to be insulting to Aboriginal people, she and a colleague resigned from the committee. Having her concerns unheard by the dean, she took advantage of an opportunity to speak to the president of U6.

There was an open house at the University...and because I was new in the room she came over to talk to me and I used that as my opportunity... I just wanted her to see my face and I just said...I hear you're from (City), I hear that you're Aboriginal friendly, I'd like to have a conversation with you...we may have the same goals here but what I see...and believe to be happening to be true at your University is we're not living by that. And she said sure...when I walked in she was going to tell me about all her ideas about what she was going to do to improve the conditions for Aboriginal people. And I said oh no, no, no, I'm not here for your conversation, I'm here for my conversation...I've got everyone saying to me you're absolutely crazy (participant), you're never going to get tenure...I said my truth is my truth...how can we cut off her...out of the formula if she doesn't know our truth?...She listened to me. She was very compassionate. And she said she did not know any of this stuff, that she'd been isolated from it, that she was not part of it at all, blah, blah. (U6F1)

The ANF thought that her truth had been heard, in reality it was dismissed. "They went ahead...they brought on two white professors to replace us and they went ahead" (U6F1).

Calling out racism is difficult when the parties involved are unaware that their actions are racist. During a meeting several initiatives were unveiled for supports for Aboriginal students. The ANF chose not to air her concerns in a public forum, but was not comfortable with this lack of action. Undaunted, the ANF chose a respectful way to label the behaviour and work to enhance cultural

understanding, and wrote a letter expressing her feelings and concerns

...and in it I just said listen, if you want to publicly make it look like we're friendly that's up to you, but as long as when we're sitting at the table you need to know that we're doing a very bad job of all of this and that we're not even beginning to scratch the surface with it. So if we could speak honestly when we're together, I can be more tolerant. However, I won't be tolerant for long if I do not see us taking action. Whatever that action is I can't begin to know because how do you change people who can publicly sit and think that they're not racist. (U6F1)

Aboriginal faculty are often sought out for committee membership and also have a personal need to serve in order to have their voice heard. When there are small numbers of Aboriginal faculty to sit on these committees, it can become problematic in terms of workload (U6D1). The ANF is aware of this and has "strategically picked my committees of where I felt my time would be the best spent" (U6F1).

The ANF is asked to sit on committees as the voice of all things Aboriginal, demonstrating inclusion, which ends up being tokenism. When she speaks her truths, there is a perception that the committee members wish she would just be visible, but not vocal. Lack of understanding of Aboriginal culture again creates problems with committee work.

I get appointments because I'm a token Aboriginal person, ok, we filled our quota...I do sometimes often feel that ...they're not sure that they gave it to the right Aboriginal person because I'm articulate and I voice it. And I do get a lot of feelings sometimes that I call the pink dancing elephant on the table and I bring it and I introduce it to everyone, and they're really wishing I wouldn't do that...so I just do it more...I think they want the representation but they grow to not be very happy and I can see it on their faces...they do things like they'll ask me oh (participant) what does this mean, this word in Ojibwa? I don't know Ojibwa...Or (participant) can you come talk to my class about cultural sensitivity please?...it's more that they think every Aboriginal is the same. (U6F1)

Membership

The Strategic plan identifies a priority in the recruitment and retention of Aboriginal faculty and staff. A strategy to achieve this goal is to hire a full time recruitment retention officer. No formal processes for assessing the number of new Aboriginal faculty and staff were identified. No specific strategies have been developed in SON6 to recruit ANF, based on the perception of few eligible academically prepared candidates (U6D1).

Support for newly hired faculty retention comes in the form of formal reviews with the dean to assess progress toward tenure and promotion, mentoring with seasoned faculty and preferential consideration of new faculty for research grants (U6D1). New faculty also get a reduction in their teaching load for the first year (U6D1).

The number of Aboriginal faculty at U6 is small, and in the SON6, there are two, the participant and a new faculty member. Despite retention strategies identified by the dean, the perception is that the new faculty member is just surviving. "... in the professor rank there is an instructor associate who has just joined us and she's Aboriginal. But she's just keeping her head above water right now" (U6F1).

Social Relations and Social Climate

The Strategic plan identifies that an ongoing priority is to promote an encouraging and respectful environment among faculty, staff, and students. Specific strategies to accomplish this are not identified. The ANF member found

that the U6 climate did not fit with her own values and expectations and identified decreased emotional intelligence and lack of spirituality.

It's a killer environment, man. When they made the statements around things like publish or perish, it's every human for themselves...I watch people eat each other alive in the name of academia...it's not a very holistic, inclusive, or healthy environment. It's a pretty toxic environment as far as I'm concerned...I think the Dalai Lama says it best when he talks about that in the quest for intellectualization we totally lose focus of spirituality. And I think there's no place for spirituality at the University...we have these very beautiful, highly intelligent people who have emotional intelligence that is probably at the lowest rung. (U6F1)

The demographic among faculty at U6 highlights the insider outsider issue. The majority of faculty have been born and raised in the area. This, and the small number of Aboriginal faculty, makes it even more difficult for Aboriginal faculty to 'fit in' to the familial context.

I'm one of the only outsiders in the whole department; everyone else has been born and raised in (City, Province)...everyone here has been talking about the same people going to the same schools since elementary school...they're not articulate here about the colonization or the problems. I know that our Aboriginal students do not do well across the board here. Our Aboriginal professors do not do well here. (U6F1)

The feeling of being an outsider and a guest created a need for the ANF to bring a different perspective to the U6 climate.

I'm an outsider Aboriginal person. I'm a Swampy Cree from (Province)...I have no rights here. I'm a guest here...I can honour that and I honour the people whose roots go back for generations here...an Aboriginal elder told me once...if we look at nature and we look even at the subspecies of nature, so we look at birds for example, birds don't all get along. You've got pecking order in birds. You've got birds who dominate, birds who get picked on...So why would we begin to think that all the people would get along. And that's helped me tremendously understand human behaviour. Maybe for growth and development it's ok that we're all not peaceful. (U6F1)

The ANF perceives ongoing colonization as part of the climate at U6.

“Definitely...huge colonization and its re-victimization, the vicarious trauma is huge. And the pain, the pain here is huge” (U6F1). She perceives the administration at U6 as oppressive and like a steam roller, crushing her down.

There was poetry playing through my head all last night and it was that people at (University Name) see the University through the colour of their eyes and...don't understand. It's a word that I hear amongst the students and amongst the other Aboriginal profs on a very regular basis is there's a whole colonization taking place here...I feel like I visualize that it's...that industrial roller and there's all the administration on there...And I'm just standing there with my hand out and they're just going to roll over me anyhow. And my little determination is you may roll over me but I'm going to stand right back up again. (U6F1)

While her own personal values and goals help her survive in this environment, she understands how others may feel trapped. The university campus is compared to a 'white man's reserve'.

I have great coping mechanisms where some of my colleagues don't...part of mine is I'm not trapped in academia and for my colleagues where they're dying is they're trapped. I mean they're trapped with PhDs in certain areas that you can only go maybe to another university to get a job or 7-11...I'm only three years in this game, I'm not too proud to go back to nursing...I'm not too proud to clean hotel rooms either. I'll do what my spirit leads me to do. Jobs for me aren't important. I'm not caught up in that stuff, so I'm totally free...So my resiliency comes from my willingness to be mobile where other people are sort of trapped and they feel like they're on a white man reserve here and there's still the tokenism...it's not a healthy working environment for Aboriginal people or for Aboriginal students. It's not. (U6F1)

Supports are found among the other Aboriginal faculty at U6; however being in different departments and being beaten down by the climate makes it hard to support each other.

We meet on a fairly regular basis. We discuss the issues amongst

ourselves. The problem for all of us is the fact of the distance and even location on campus, and we're all from different departments... Many of my colleagues are really, really tired and they've been here much longer, and so... they have a rising every so often but then they get tired again. We try. We try. (U6F1)

Given the hostile environment she is currently in, the ANF would not encourage other Aboriginal nurses to become faculty.

I just think we're so far from racial equity and honestly... unless you're a bit of a masochist, I wouldn't recommend for Aboriginal people to try to work... in this field. It's hard enough to be a nurse, but don't try to do it in an academic setting unless you have a really strong backbone. (U6F1)

The Faculty Association Representative felt that the association was good at dealing with issues that were strictly contractual, but not on other softer, grey areas unless they were put directly in front of them. These are the areas that are significant to people transitioning into a new environment (U6FR1).

The Strategic plan prioritizes a need to increase teaching skills development opportunities for faculty members and for the creation of a mentorship program. Mentoring is available to faculty in the SON6 and is seen as a valuable tool in retention (U6D1). However, there was no ANF to mentor others when the ANF participant started (U6F1). The value of having Aboriginal mentors is important, but welcoming and mentoring Aboriginal faculty should be a university wide initiative undertaken by all faculty. For this to happen there would need to be an increased awareness and understanding of Aboriginal culture across the university.

The Faculty Association Representative also felt that non Aboriginal faculty needed to understand the Aboriginal culture.

The other thing that has to happen...with the other faculty within the University is understanding that people can come with very different worldviews and so for other faculty understanding where Aboriginal faculty are coming from and what their visions and dreams are and worldviews and...how that fits or doesn't fit with our University culture...it's not just enough to support the faculty. It's like other people have to become more aware and more culturally sensitive. (U6FR1)

The Strategic plan identifies the need for the development of an Aboriginal Centre on campus to recruit and retain Aboriginal students, faculty and staff. The centre is proposed to provide educational, social, and cultural services. The development of the Aboriginal Centre is seen as another potential source of support for Aboriginal faculty in the future (U6FR1).

Technology

Several strategies are identified in the Strategic plan to meet the goal to enhance the success of Aboriginal students. These include: (a) developing relationships with Aboriginal alumni to mentor students; (b) alternative delivery models to better support part time students; (c) acquire funding for a multifunctional Aboriginal Centre; (d) development of a full time elder in residence program; (e) development of a joint memorandum of understanding with Aboriginal communities to deal with common challenges; and (f) review of admission processes and development of retention strategies for at risk students. Despite these priorities, there was no evidence of a strategic priority relating to the inclusion of Aboriginal content in existing courses and programs.

According to the dean, inclusion of specific cultural content in the nursing curriculum is evident.

There's been a conscious effort amongst the nursing faculties to incorporate culture... that's pretty clear that there's a lot of culture content... Within that culture content they talk about the major cultural groups who are our students and our new graduates would be exposed to and certainly Aboriginal people who tend to be fairly major users of the healthcare system. (U6D1)

Inclusion of different teaching learning strategies is also seen to be incorporated into the curriculum. "What we're doing is we're incorporating many aspects or different teaching strategies which would address different learning needs for all our students, including Aboriginal students... And that's been very exciting to watch that unfold" (U6D1).

The ANF is able to bring her lived experience to the classroom and provide her students with new understandings and insights.

And where I also have the absolute gift of taking this room full of students and through my journey of nursing and my journey of being Aboriginal from a very loving place can teach them about Aboriginal people and I can teach them about what it's like to work in the reserve, in the north, and I can teach them from a compassionate place that they're no longer looking through angry white eyes. (U6F1)

Academia is one place that the ANF feels that she has an ability to help marginalized Aboriginal peoples. She also articulates her place between two worlds.

It was very clear to me from the Creator is I had to bring the voice of the people from the Arctic back to the University because nobody wants to know that you don't have to go to Haiti to find marginalization and poverty and struggling. We've got people who are going to bathroom in bags up there. We have no fresh water. We have huge issues in our own country and people don't want to address those issues. We have poverty on our reserves. And through academia I can use it as a platform of credibility... I believe very strongly that I have a gift of being able to articulate it in paper. People actually are willing to listen... because we're so far in between, and so I can get a voice in places where the voice is not

being heard. (U6F1)

The Strategic plan identifies that in order to increase research productivity, there needs to be adequate infrastructure support for faculty to actualize opportunities for access to research. Several initiatives are identified to enhance faculty access to internal funding. While the dean indicated that new faculty were given preference for research seed funding, the ANF encountered resistance and refusal when attempting to secure university funding for her projects, something she was not alone in.

I got denied funding... they said it wasn't academically sound. I actually took it to a group of Aboriginal people, including the Mohawk woman who is a Mohawk PhD and no one can understand why I didn't get funding...it didn't occur this year but we have a history of every time funding opportunities come forward, Aboriginal profs will put their hat in the ring...not being funded... and so most of my colleagues will never go for internal funding anymore. The one time I tried I got denied funding... I went ahead with my project anyhow. (U6F1)

Governmental ethics policies were used against the Aboriginal faculty when applying for ethics approval. Approval would only be granted if she self-declared her own Aboriginal status and resulted in a situation of reverse racism being experienced by the ANF.

I favour my Irish side in that I have black, curly hair and blue eyes and dark skin...And I said so you think I'm a non-Aboriginal trying to do Aboriginal research that's of an intimate nature...and I said does it make a difference to you when I tell you I'm Aboriginal? Oh absolutely...I said if we're doing proper research and proper ethics my ethnicity shouldn't be mattering...I ended up with a fight with her. So I ended up going to my dean. His response back? Well the Tri-Council policy statement was made because historically white man has had ... And I'm going well you don't get what I'm talking about. This is another form of racism is what white man has to declare they're white to do white research and now I have to declare I'm Aboriginal to do Aboriginal research...and every one of us has

had roadblocks like that every time we try to do research. (U6F1)

U6 is looking closely at how to evaluate community-based research for faculty members' promotion and tenure. Also being addressed is the use of a framework for tenure and promotion criteria which values other types of scholarship beyond research. This is of particular importance to ANF who conduct research in and with Aboriginal communities. Under the new criteria, service work in Aboriginal communities can be used towards meeting the tenure and promotion guidelines if it is evidenced properly. According to the collective agreement, "For promotion to Professor, excellence in teaching attainment and scholarship/research may compensate for lesser achievement in service to the University and to the Community. Similarly, excellence in scholarship/research and service to the University and to the Community may compensate for lesser achievement in teaching attainment".

They've got to...package it in such a way that they speak to the elements of Boyer's Model...this is about their practice and nursing faculty have not typically done a good job in articulating the benefits and the value of their practice in a way that the tenure committee would understand...I would see that's similarly to an Aboriginal faculty member who is returning to their home communities and doing good service work...there's got to be a way to capture that, articulate it, and put it in writing...that's what tenure committees are going to look at is what you put forward in writing. (U6D1)

Resources

The ANF identified several areas where efforts to recruit and retain Aboriginal students will be ineffective as the resources to support them are not in place.

I'm talking about learning styles...cultural safety...things like we have zero housing in (City). So if we're going to bring in an Aboriginal person in from the north they're going to come probably with a passel full of children and maybe a few other family members. There's no place for them to live...no childcare...if something affects the family they're going to stay home...because their family comes first. (U6F1)

The strategic plan identifies that additional funding needs to be found to service several initiatives such as: "Need for greater support for Aboriginal students – both recruitment and retention. Add a First Nations Aboriginal Residence Assistant to assist Aboriginal students in residence to feel comfortable and succeed. More child care is needed".

Faculty provide a valuable resource for students in terms of mentoring. The dean sees that this is an informal process desired by the ANF and not a mandated expectation. "...the first expectation around being a mentor to Aboriginal students is... it's not a formal expectation that...you must do this...more...that they should be doing this and which is very commendable" (U6D1).

The ANF confirms this inherent need to mentor Aboriginal nursing students. These relationships have become invaluable to her and are one of the reasons that she remains at U6.

But the intrinsic drive to support the Aboriginal...one of my First Nations students...and trying to be here has been a very hard experience for her, and she knows she can call on me at any time and just come and sit and be with me and that I can do anything from cry with her to pray with her to talk with her but what I won't let her do is quit...I give her that safety to move forward but let her know that what she can do is valuable and that she's valuable. And for me that makes a big difference watching her be able to come in and she looks tiny and she feels beaten up, and when she leaves her back is straight again and she's going...yes I can do this. So

yeah, that to me is important and that's good enough for me. (U6F1)

Boundary Management

In an effort to increase outreach activities to local high schools, the Strategic plan identifies a specific priority to “Enter into meaningful partnerships with surrounding school divisions for the purposes of supporting high school completion and improving student recruitment and student preparedness for transition to post-secondary education”. Specific strategies to meet this priority include: increase ability of high school students to access the university library and an expansion of local outreach programs to high schools. To this end, the Aboriginal Research Department at U6 has struck a committee to “elaborate a process of collaboration among community groups, Aboriginal organizations and university researchers toward a common goal: improving the graduation rates of Aboriginal youth”.

Meeting the needs of the surrounding communities is also identified in the Strategic plan. Specific targeted initiatives include: (a) identification of continuing education needs of professionals; (b) educational opportunities for seniors; (c) enhance service learning and co-op/internship placements; and (d) build a residence or adapt current facilities to be “family-friendly and appropriate” for Aboriginal learners.

The Researcher in residence program, part of the Aboriginal Research Centre, increases the capacity of communities to conduct research. The research centre works with schools, government agencies and community groups and

provides mentoring and training from inception to the final report.

Case Six Summary

The mission statement at U6 includes commitment statements related to the education of Aboriginal students. The provision of cultural awareness training for faculty was seen as a beginning step with more needed as U6 was not seen as being successful in welcoming and supporting Aboriginal faculty. Dedicated meeting and ceremonial space is available for Aboriginal students at U6.

The ANF identified that U6 was not sensitive to the needs of Aboriginal students to return home to deal with family issues. There is a lack of resources to adequately support increased recruitment and retention of Aboriginal students.

The ANF found the environment to be disrespectful, racist, toxic and reflective of white privilege. Administration does not understand Aboriginal culture. This is evident in committee practices, problem solving and decision making processes. The ANF is expected to be the voice of all things Aboriginal on committees. There is an informal expectation that the ANF will mentor Aboriginal students, and this is an expectation that she willingly takes on.

Many priority issues related to increasing Aboriginal student success have been identified in strategic planning processes. Priorities also include broader outreach initiatives to the surrounding communities. However, no formalized strategies to achieve these outcomes have been developed.

Case Seven: University School of Nursing 7

The SON7 is located on the main campus of U7.

Mission

The mission statement of U7 does not mention Aboriginal students or communities. The values do state that freedom of thought and expression are respected. There is a commitment in the Strategic plan to increase access to education for under-represented groups. Further to this the Strategic plan commits to providing a positive environment for learning and working, where all members of the university community are respected as individuals and in turn are respectful of others. While the SON7 mission statement does not identify Aboriginal peoples, it does reflect a strong philosophical underpinning of ‘social justice’.

Culture

Evidence of Aboriginal culture is evident at U7. There is an Aboriginal Institute that has been in place for over 30 years. The mandate of the Institute is to provide supports and services to enhance Aboriginal professional growth and self-determination. Academic programming specific to Aboriginal students is run through the Institute. The SON7 nursing bridging program for Aboriginal students is housed in the Institute. An Aboriginal Resource Collection is maintained by the Institute. A principal goal of the Institute is to sustain the high quality programs for Aboriginal students and to continue to increase Aboriginal content and perspectives in programs. The ANF feels that the space is welcoming and reflective of the Aboriginal culture. However, reluctance of the university to

provide a separate space for the Aboriginal students speaks more to a process of assimilation than acculturation. “I tried to get a space for Aboriginal students to have but there was resistance to this idea as others felt that it would act to further separate Aboriginal students from the rest of the student body” (U7F1).

While the faculty at SON7 have been a leader at U7 in the inclusion of Aboriginal culture and content, the dean sees the significant leadership impact the Aboriginal Institute has had on her personally, the university as a whole and on the SON7 in particular. She has used the Institute consistently since her appointment and values the insights and advice offered.

Power and Governance

No senior administrative positions at U7 are held by Aboriginal people. A new strategic plan was unveiled in 2010. Aboriginal community leaders, both internal and external to U7 were part of the consultation team directing the new plan.

To ensure that there is a valuing of Aboriginal culture, pushback from non ANF is taken seriously and addressed by the dean. She understands the reasons behind this and sees it as an opportunity for education and enlightenment.

I’m in conversation with our associate dean continuously about how to respond to situations that are pushback by asking how might we have our consciousness raised about this, what do we not understand because we simply aren’t able to see it?...There’s not a one of us who can see everything about our blind spots that operate. So yes, there have been examples of pushback... The administrative response to that is how might we make this a learning opportunity? (U7D1)

The ANF also chooses to perceive faculty pushback as an opportunity to enlighten

and inform.

I think faculty are pretty good...I've had one faculty I know when I had a problem with one student and I was trying to address it with faculty and the faculty member just said...I don't see why we have to treat this student any differently than we do any of the other students. And you know to me I didn't see that as racist, I just saw it as somebody who really didn't have a good appreciation of equity in a system where...people need different supports and not really having a good concept of...being a culturally competent person...I saw that...there's an opportunity here and...we'll learn together. And so...over time...I'm hoping that...those kinds of attitudes will disseminate. (U7F1)

The ANF verified that the dean acts to counter any issues of racism. "I think our dean has...made it very clear that she doesn't tolerate it, number one. And I think that kind of background work was set before I even came here" (U7F1). An employee engagement survey conducted at U7 indicated that 27% of the employees felt that they had experienced harassment or discrimination while at work.

There is a clear expectation and requirement that the U7 Strategic plan is integrated and congruent with all departments. The dean identified that the SON7 strategic plan would focus on their Aboriginal nursing initiative (U7D1).

The ANF is happy to support other faculty in learning about Aboriginal culture and pedagogy. She offers them resources and will come in to teach in their classes initially. "I really try to give people resources...or people will...would you come? I said...why don't you read this...Because...it's not realistic for me to come and teach in everybody's class" (U7F1). However, she feels that faculty need to actively engage in this themselves and not be reliant on her to be the expert.

I've had somebody say to me well you're the expert on this, why don't you tell us? Well its little comments like that where I know it's more about...what is behind that statement and the way it's said is more about them than it is about me. I tend not to feed into people that way. I just let them know that I'm not an expert and that I'm here. I've had lived experiences and I've worked as an Aboriginal nurse and I know some things but I'm not an expert. (U7F1)

There is value when the content and understanding is coming from all faculty and not just the Aboriginal faculty. "The more people that are saying it, the more of value it becomes to our students... I would rather it come from all faculty members... They're not taking ownership themselves and so I really try to challenge them a little" (U7F1).

The ANF feels that she is an active participant in decision making when it relates to her role in the Aboriginal Health Human Resources Initiative (AHHRI) initiative (U7F1). However, rather than being a collaborative partner in advocating change in other areas, the ANF is expected to be the token Aboriginal voice in meetings.

...anything to do with Aboriginal I get sent or I get...oh did you want to attend this because...there's going to be an Aboriginal person there and...it would be good for you to be there...That tokenism too is there of course ...But I think hopefully in time it will evolve. (U7F1)

The first few years in the AHHRI director position, funded to increase the number of Aboriginal health care providers and to revise health care curricula to include an Aboriginal focus, were difficult for the ANF. She went from being just a colleague to a student advocate. "I think that was a bit of a challenge for a lot of faculty, especially when there were problems with students and I had to...deal with those problems...head on with some of the faculty" (U7F1). Instead of

collaborating for change, she was in a position of trying to be the change agent, challenging the status quo.

People are very comfortable with the way things have been done around here. That challenging the system was a bit hard...if we're going to retain them we have to make some changes here...we say we want Aboriginal students here but what are we doing to make some changes to accommodate some of these student's needs? (U7F1)

Although it was difficult initially, the ANF is slowly starting to see positive outcomes related to her input in regards to sensitivity, awareness and a willingness to learn and change.

...even faculty members' attitudes toward...trying to address some of the issues that...some of the students face and struggle with is huge...people will just come out and say...I don't want to be rude and I want to say the right things and I don't want to use the wrong language when I'm talking about Aboriginal people...so I've had people just come right out and ask me. (U7F1)

Membership

A joint committee with the Provincial government and post-secondary institutions in the province has resulted in funding to recruit Aboriginal students and provide services to ensure their success. In SON7, the AHHRI fulfills this requirement and created a need to revisit current practices (U7D1).

The bridging program run through the Aboriginal Institute allows Aboriginal students to upgrade courses and complete required courses needed to enter the nursing program. A unique feature of this program is the direct entry opportunity. "Once they've completed the curriculum in the bridging program they are admitted to the nursing program. It's not that they complete and then they apply, they complete and they're admitted" (U7D1).

The ANF was actively involved in recruiting Aboriginal nursing students when her position first started. Since that time, her role has changed and the recruitment aspect has been taken over by an elder in residence and other positions in the Institute (U7F1).

The Employment Equity Policy at U7 identifies a commitment to employment equity for designated groups. Aboriginal peoples are identified as one of these groups. A specific equity mechanism is in place to ensure that candidates from a designated group are included in the hiring process. When candidates on the short list are deemed to be reasonably equal in terms of job requirements, the candidate from a designated group will be recommended for hiring.

The dean identified that as a result of the AHHRI, recruitment of Aboriginal faculty was a priority in SON7 (U7D1). The dean initiated specific language to “identify a commitment for the recruitment of Aboriginal individuals, along with other minorities” in job postings to assist in recruitment endeavours (U7D1). Some ANF and staff were recruited as a result of this initiative; however retention was a concern as other job offers were more appealing. Whether other factors contributed to this attrition is not known. The value of the ANF and staff who were recruited was recognized in how they “made a huge remarkable difference in our recognition and consciousness of the need to teach differently in several places in our curriculum” (U7D1). An innovative tenure track faculty appointment framework (professors, instructors, nurse clinicians) allowing for a

broader acceptance of other forms of scholarship is another recruitment and retention strategy at SON7 that could be a better fit for the community work that ANF tend to engage in (U7D1).

Knowledge of the employment equity policy is not widely known as the ANF was not aware of it and felt that there should be a more vigorous approach to Aboriginal faculty recruitment. "...if they really wanted to have more Aboriginal people working here they could develop a policy...ten percent of our faculty should be people from different cultures. You know there's no policy here that states that" (U7F1). The ANF has not witnessed any targeted recruitment strategies to hire more Aboriginal faculty by encouraging them to enter master's programs. "I know a lot of Aboriginal nurses in this province but...there's none of them seeking their master's degree. So what are we doing to encourage them to go that route? There's not really too much" (U7F1).

The ANF spoke to U7 administration regarding her feeling that the university was not living up to its strategic plan goals of increasing recruitment of Aboriginal faculty, and therefore not providing role models and mentors for Aboriginal students.

I said you're not actively recruiting Aboriginal people as faculty because if you were there would be more here. I said of course you've made a commitment to having Aboriginal students here but in order to support students, you need to have more of our own people here...showing these young people that... this could also be something that they can do. (U7F1)

Processes and procedures are identified at U7 to measure progress on the initiative to increase recruitment of Aboriginal faculty. The Employment Equity

Policy identifies the use of an Employment Equity Census annually, reviewed by a Senior Level Committee and the unions to determine progress towards the employment equity goals. However, upon investigation, the dean found that no processes are actually utilized to identify the number of Aboriginal faculty. She felt this was an “understandable although not acceptable phase of the University learning what it must do to improve its practice” (U7D1). The ANF identified that there were few other Aboriginal faculty at U7. “...there’s not too many Aboriginal. I don’t think there’s other Aboriginal faculty here...actually I’m wrong. There might be one. He’s at the (Aboriginal) Institute” (U7F1).

The dean is actively engaged in ensuring that the ANF attains her master’s degree and stays at SON7. “But I’m really advocating that her work here is so important to the faculty we need her to finish...I’m really, really hoping that we will hold on to her” (U7D1).

Social Relations and Social Climate

The ANF identified that during a stressful time, she did feel supported by non ANF and other services at U7.

We had a suicide here probably about two months ago...she was one of my students. So it was really hard to deal with that, but I called on Counseling Services to come and the elder in residence to have a talking circle to go through that grieving process...I did it for students and for faculty who were involved with her, but I did it also for myself and that was good because I felt supported here by that and that process...people...are collegial somewhat and...definitely have...expressed their concern...I’ve had faculty come and sit with me and...asked if I was doing ok...it is a supportive environment. (U7F1)

The ANF’s husband is also employed at U7, which is a strong support for

her. However, she does see support from other non-Aboriginal faculty. “I have some really strong advocates for the program. People who have really been leaders in bringing this about and I go to them” (U7F1).

The ANF did feel that sometimes she was excluded from events, but also felt that she tends to withdraw from certain things. She does make an effort to attend social gatherings. If she felt she was unfairly excluded, she was able to advocate for herself to avoid this happening in the future.

... if anything I probably push myself away in terms of...oh I just don't want to hear that or I just don't want to be in that meeting...I don't feel that anybody actively tries to keep me out, but it's probably more of my own doing...I attend events...gatherings that we would have as faculty...I go to those just to build...relationships with people...But...I think I've been included. ...there may have been one incident but I think people learn very quickly. If I think I should have been there, I let them know and they don't forget to not invite me the next time...if I feel like I've been excluded from something intentionally I will address that and I'll usually send it to the dean...I won't just be ok with being excluded. (U7F1)

The ANF has experienced avoidance from non-Aboriginal people who are unsure how to interact with her. She has developed a zero tolerance for any form of racism, whether it is conscious or unconscious.

... if people have a problem with Aboriginal people or me they just stay away, like they avoid me and I sense that...they just don't know how to deal with you and so they...avoid you altogether. And I see a lot of that... And so I just don't play that game...I can't really think of a situation right off hand where a faculty member has been overtly racist and that I've had to endure it, because at this stage in my life I don't. I think you'd have to be really out in left field to do that to me and think you're going to get away with it. (U7F1)

Technology

The ANF at SON7 is also the director of the AHHRI strategy. She has taken on the task of providing faculty professional development sessions for

SON7 around issues of cultural competence, cultural safety, and antiracist development. While this content is embedded in the curriculum, there is no other forum where faculty can learn how to teach these concepts (U7F1).

The dean understands the difficulties inherent in this type of professional development in a mainly white faculty and is supportive of the ANF by assisting her with resources from her own research that she has “learned are helpful in engaging this work with a predominantly white faculty” (U7D1).

While the integration of antiracist pedagogy is seen as relatively new, the dean identified that the AHHRI funding moved this agenda forward. Initial steps had been taken prior to this. The value of open and willing faculty was also identified, providing the opportunity for different cultures to thrive (U7D1).

The ANF developed an Aboriginal health course that is part of the core curriculum in the nursing bridging program and an elective in the nursing program. Her focus in this course is on content, but primarily on skill development.

I focus the course a lot on skill development as well you know knowledge about Aboriginal health issues because that’s the title of the course, but I do it in a way that will help facilitate building their skills as well as teaching them about the issues. (U7F1)

A shift to a learning outcomes approach led to the identification of social justice and effective citizenship as outcomes. These outcomes are threaded through all courses in the nursing program. The ANF has been instrumental in assisting with this curriculum integration. However, the dean is aware of the need to ensure that her efforts lead to integration of the outcomes and adoption by all

faculty in order to avoid tokenizing her efforts or the concepts.

That's a really important learning outcome in the faculty and it can't be tokenized or ghettoized to a single elective course. It's integrated throughout the curriculum, which means every single course must address that ability. That is a really powerful and profoundly productive opportunity for the faculty to engage antiracist pedagogy, anti-colonial commitment, and what we mean by social justice. (ANF) has been crucial in that process. She has engaged with the Curriculum Committee as have others. It's not easy. The challenge is to try to protect against the risk of tokenizing her effort so that she's not the only one pushing on this. I'm satisfied that we're making progress. (U7D1)

There has been a history in the SON7 of engaging in new and innovative research methodologies and working with Aboriginal communities. This has served to enhance the standing of the SON7 with the Aboriginal community (U7D1). The dean values the legacy that previous faculty have left.

I also want to say we've benefited from some very powerful researchers and professors in the faculty whose research programs preceded me, who paved the way with those partnerships with First Nations communities and who've been instrumental, crucial steering devices in getting the faculty initiative on track.

With no prescribed pedagogy at SON7, faculty have the discretion of using methods that are comfortable for them. The ANF tries to role model different methods that are more respectful of the students' life experiences and skills and build on these.

...my way of doing things is always different anyway. Like teaching in a way that is not lecture style always...and...role modeling that with faculty so that they understand that...students can learn these concepts in very different ways and they don't all come as complete empty slates into the classroom. (U7F1)

Resources

The AHHRI funding initially allowed for the position that the ANF now holds. The dean projects to a time when the ANF may become part of the academic budget line. The dean is committed to putting someone else in place to continue the valuable work that the AHHRI funding started (U7D1). Fears that the position was funding dependent caused the ANF to consider other options, however, SON7 demonstrated a commitment to keeping her employed regardless of funding. Based on the success of the AHHRI in recruiting and retaining Aboriginal nursing students, the ANF is committed to having the position remain in the SON7, whether it is her or someone else (U7F1).

The ANF has experienced many situations where faculty approach her as a resource to assist them in developing cultural awareness and appropriate teaching strategies. She sees a positive acknowledgement of their knowledge gaps and a commitment to professional growth.

So if say they teach this in the classroom and maybe you may not need to come next year. You know what instructor is still trying to develop their capacity in those areas they may ask me to come and they'd say well I just want to see how you would. (U7F1)

She feels that her input is being accepted in a positive way as a result of continued invitations to help develop the skill set of other faculty.

Mentoring Aboriginal nursing students is an expectation of the ANF's current position. If in the future, she leaves the director position of the AHHRI and formally becomes faculty, mentoring would be factored into her workload

and not be considered additional or volunteer work (U7D1).

Boundary Management

U7 entered into a partnership agreement with a national Aboriginal organization which facilitates the mutual goal that building healthy communities can be achieved by creating financial and management capacity. For the past several years U7 has been in a partnership with local communities to enhance the success of high school students through book loaning and mentorship programs.

Case Seven Summary

The mission statements of U7 and SON7 do not specifically identify Aboriginal peoples; however, themes of access to underrepresented groups, respectful environment and social justice are present. An AHHRI funded strategy is in place at SON7 to increase the recruitment and retention of Aboriginal students. U7 has a formal partnership in place with an Aboriginal organization and several partnerships with local high schools.

The ANF feels supported by the dean and non ANF. There is only one other Aboriginal faculty at U7 resulting in a lack of mentoring and supports from other Aboriginal faculty. There is evidence of lack of understanding of the needs of Aboriginal students on the part of non ANF. This is perceived by the ANF and dean as opportunities for growth and enlightenment. The ANF is called upon to be a resource for faculty regarding Aboriginal content and perspectives. She works towards building this capacity among the faculty themselves so they will not be reliant on her. The ANF has been instrumental in integrating Aboriginal content

and perspectives into the curriculum and has the opportunity to role model different teaching methodologies. She is viewed as the token Aboriginal voice on committees. The ANF experienced being avoided by non ANF when they were unsure what to say or how to deal with a situation in a culturally appropriate way.

Despite employment equity policies, the ANF has not witnessed any targeted recruitment strategies. Processes have been identified to track the recruitment of Aboriginal faculty; however, these are not used.

Case Eight: University School of Nursing 8

The SON8 is located on the main campus of U8.

Mission

The mission statement of U8 clearly identifies a commitment to further the educational aspirations of Aboriginal peoples. The vision statement articulates the need to respect the unique role that U8 has in Aboriginal education.

The strategic plan states that U8 will reflect Aboriginal culture and reach out locally, nationally and internationally. Further, there is acknowledgement that the university as a whole must actively embrace this priority, evaluate the initiatives and not relegate them to a single office or department.

The ANF, the dean and the Coordinator of Aboriginal Services all felt that U8 was living up to its mission and vision statements regarding commitments to Aboriginal education (U8 Documents: U8F1, U8D1, U8AS1).

Culture

Diversity awareness is one of the four strategic directions identified in the Strategic plan. To this end, a Diversity Awareness Policy has been developed and a task force created to develop an action plan to take action on the concepts of equity and diversity and include these concepts and objectives in the academic plan. A forum is held annually to discuss current issues, and the development of new policies and procedures related to equity, diversity and inclusivity in order to maintain a culturally safe and respectful environment.

The office of Institutional Development takes a proactive approach to diversity and racism awareness, but more faculty participation is needed.

...there was a teaching and learning week and...focus groups...addressing racism in higher education. They did some focus groups with the Aboriginal students. And these focus groups were able to be part of a workshop that was for all faculty to come to and learn about. It was a pretty good turnout. But you know there could be more...people that attend. But...that's a start. (U8AS1)

The Aboriginal Services department is also involved in awareness training and workshops and wants to increase this each year. "...we've done sharing circles...powwow etiquette...seven grandfather teachings... the spring renewal...throat singing...So we do quite a bit of workshops but we'd like to do a little bit more next year" (U8AS1).

The Office of Aboriginal Initiatives has a mandate to enhance understanding of Aboriginal culture and history among the university community. This is achieved through numerous activities and events. This office produces a magazine which "showcases the accomplishments and successes pertaining to the

University's Aboriginal academic programming, Aboriginal support services, and community relations". The magazine was the winner of a national recognition award.

For over 25 years, U8 has hosted an annual powwow to showcase customary aspects of Aboriginal culture. The opportunity for Aboriginal traditions and ceremonies to be held is available at U8. This involves collaborating with respected community members, administration and campus services.

we have a fall harvest and we had over 500 people attend that... We really promote the culture... we're allowed to smudge, we're allowed to bring in our feasts, and we work in collaboration with various... senior managers and... directors in regarding to make this happen... we're also allowed to bring in our traditional foods... we have Miijin Noongom's [student potlucks] once a month and it's just to socialize with the students... And we really try hard to be inclusive. (U8AS1)

These events, ceremonies and projects are not just to support Aboriginal faculty and students; the Coordinator of Aboriginal Services sees an opportunity for non-Aboriginal people to gain cultural knowledge and understanding and reciprocal respect. "And a lot of our volunteers are not Aboriginal, they want to learn about the cultural [aspects] and we've welcomed them in...they feel like they've learned a lot and there's a lot more to learn and they feel appreciated" (U8AS1).

The opportunities to engage in cultural practices mean a lot to the Coordinator of Aboriginal Services. She sees the open attitude and active engagement of all faculty and students as a positive indicator of the acceptance and respect for Aboriginal culture at U8 (U8AS1).

The understanding of the heterogeneity of the Aboriginal culture is

demonstrated by being respectful of differences and providing different opportunities. There is no set agenda for providing cultural opportunities. They are planned based on current student needs.

We have a lot of students that come from remote communities that are very diverse in culture and we respect them, and...we do Miijin Noongom's and we don't smudge at those. A lot of our feasts they know that we smudge so they don't go to those because they're opposed to smudging and so we really try hard to respect our diverse Aboriginal culture. And we don't bring religion in...we do sweats, we do feasts, we do ceremonies. Next year we would like to do drumming workshops...we did moccasin making, we did dream catchers. Every year it's different. I like to go with what the students need this year...next year will be regalia making and drum making and doing drum group. (U8AS1)

The main campus of U8 is highly reflective of the local Aboriginal culture. Signage at U8 is in English and the dominant Aboriginal language in the region.

"...right away you get that feel, that...sort of Aboriginal-ness (sic) is here"

(U8D1). Plans are underway to create more space that is reflective of Aboriginal culture and to consolidate all Aboriginal services and departments in a common location. The goal is to provide for easier accessibility and presence than being piecemealed out all over the campus (U8D1). Presently there are areas where Aboriginal ceremonies and traditions can be accommodated (U8D1).

The area that houses the Aboriginal access to nursing program is very inclusive of Aboriginal art and culture. The dean's office also reflects this. "It had beautiful Aboriginal art on the walls, local art...It had a lot of Aboriginal artifacts in it. My office, for instance...the art that's on my wall it's all local Aboriginal art" (U8D1).

Power and Governance

The Harassment and Discrimination Policy at U8 identifies both formal and informal processes to deal with issues of racism and discrimination. A procedure also exists for concerns that are not related to individuals but are identified as systemic concerns. U8 defines systemic discrimination as policies, practices and procedures that have been developed and put into operation in ways that may appear to be neutral, but which disadvantage individuals or groups.

The position of Vice Provost Aboriginal Initiatives is held by an Aboriginal person. Responsibilities of this position include: (a) Aboriginal academic programming; (b) Aboriginal student support services; (c) Aboriginal community relations; and (d) implementation of U8's commitments as outlined in the mission statement. An Aboriginal Research Facilitator, Aboriginal Student Councillor and an Aboriginal Community Liaison are also positions held by Aboriginal people in the Aboriginal Initiatives Office.

The Coordinator of Aboriginal Services feels that the President of U8 is very committed to mission and vision of the university. She has been given leeway in her position to respond to the needs of the Aboriginal students in any way that she sees fit which gives her a great deal of job satisfaction. Sometimes this means being proactive and taking on initiatives herself when others are slow to do so.

We have a really wonderful president...he has visited the First Nation communities...And he is really engaging. He's met with our...Elders Council...I'm really happy on the direction of where we're going and I'm excited to see more growth and more changes...I've worked at various

institutions and by far I really enjoy working here because I feel like I'm doing what I need to do in addressing retention...doing academic support and academic programming. I'm able to help the students. If I identify something, a need, then I'm able to do that...I do a lot of these workshops on our own because I identified a need, I don't want to have to go through people but I do out of respect for the other departments because that's their role. But... I can't wait too long either. (U8AS1)

The dean feels that there are opportunities for faculty to have a voice in decision making at SON8, through formal and informal processes including monthly faculty meetings (U8D1). ANF1 is in her second year at U8. Despite being relatively new to the faculty, she feels that she has a voice in collaborative decision making in SON8 (U8F1).

When ANF1 started at SON8, nursing faculty were already highly invested and committed to the Aboriginal access to nursing program. As a result of this established commitment, she was not seen as the voice of all things Aboriginal. In fact, often, she is not viewed as an Aboriginal faculty due to her Métis status.

When I came here this faculty had been highly involved with (Aboriginal access) program...So it wouldn't really matter that I have a Métis background. That is...their area of focus...there was already a tradition and perhaps a way of doing things that I walked into that already existed...So it was...very passionate work for them. It's not that they're going to hand that over. No. And because I am Métis they don't ... it's very difficult for them to see me as Aboriginal at times. (U8F1)

ANF2 teaches in the Aboriginal Access to Nursing Program. She feels distanced and isolated from SON8 in this role. Despite requests for invitations to meetings, her voice is not heard.

Sometimes I feel really isolated just from the School of Nursing...we don't get information or invites to any meetings...if they have staff

meetings we're not invited...I've asked I don't know how many times and I've talked to the secretary in the nursing school and she always tells me oh you've got to talk to (Dean Name), and I do. I have mentioned it to her a couple of times...I'm not aware of any meetings whatsoever. So we feel like we're really isolated, yeah big time. (U8F2)

When there was an invitation to a promotion meeting that she was not able to attend, the meeting went ahead without her and she had to follow up herself and plead to receive the information from the meeting.

The only time I guess I get an invitation now is when they do promotion...and of course last year I couldn't make it to the promotion meeting...I know I'm new on the totem pole so I told them I couldn't make it...it still went on and I never did get the information until I had to practically beg someone to give me the information on students that are...being promoted so we know which students are...going to graduate. They need to have that communication at least. (U8F2)

The Aboriginal access to nursing program is not housed in the same building as SON8. There is concern that the distance makes then invisible. "I honestly think that it's because we're not up there and they're not seeing us" (U8F2).

To ensure the inclusion of Aboriginal perspectives in decision making at U8, in 2008 the Senate Academic Committee established a subcommittee including representation from the Aboriginal Management Council and the Aboriginal Advisors Committee locally. In addition to providing Aboriginal voice in decision making, this subcommittee also has a mandate in new policy development related to awareness and understanding of Aboriginal culture and needs.

Membership

The expectation of increasing the numbers of Aboriginal students who are recruited is set out in the Strategic plan. The plan identifies strategies such as working with Aboriginal organizations and groups to develop programs to meet the needs of Aboriginal communities for post-secondary education, and offering distance education opportunities to remote communities. Also identified is the need for all student support services and departments university wide to increase their awareness of Aboriginal issues.

The position of Aboriginal Outreach/Recruitment Officer in the Aboriginal Initiatives Office is a full time position filled by an Aboriginal person. The mandate of this position is to liaise with high schools, guidance counselors and Aboriginal community organizations to advance opportunities for Aboriginal students.

ANF2 is actively engaged in recruitment activities in Aboriginal communities. The access program is specifically designed to allow Aboriginal students an opportunity to obtain the necessary prerequisites to enter the BScN program. This is a direct entry program to the degree program (U8D1).

The Aboriginal Initiatives office has seen an increase in Aboriginal staff to five in the past few years (U8AS1). An Aboriginal Research Facilitator with the Office of Research was hired at the time of data collection. These positions and hiring decisions arose from a subcommittee of the Aboriginal Management Council called the Aboriginal Faculty Recruitment and Retention Committee. The

mandate of this committee is to specifically address the need to increase the number of Aboriginal faculty and staff at U8 (U8AS1).

SON8 specifically targets ANF to teach in the access program (U8D1).

Recruitment advertisements for SON8 faculty do not specifically address the need for ANF, however by including the U8 mission, it is hoped that ANF will apply.

We have a generic application that looks for people who have the education and career credentials to support our program. We do...include the philosophy of the university, the mission is to provide access to post-secondary education for Aboriginal people, when we include that as part of our advertisement it would be our hope that that would spark interest amongst people who are Aboriginal. (U8D1)

ANF1 was originally teaching in a college setting and had to leave that position to pursue doctoral studies in another province. It was during that time that a non ANF at U8, whom she had met before, reached out to her and offered options that would mean that ANF1 could come back home to her family and complete her studies (U8F1). She credits this non ANF with understanding and supporting her need to complete her studies in an unconventional way.

I had full support here from those nursing colleagues at (university Name) and they saw it as a very untraditional route, but at the same time they understood the significance that I place on practice, and at the same time how I was thinking about PhD studies. So it was a long shot but it was very good fit in the end and it was probably because of that one nurse leader that I made those choices. She was just really welcoming and herself had done a very different route in nursing. (U8F1)

The Aboriginal Initiatives office is instrumental in supporting Aboriginal students to assist in retention. Despite this goal, the Coordinator of Aboriginal Services stated that there is some faculty reluctance to having her come into their classrooms to talk about what services and supports are available to Aboriginal

students. This resistance is based on a perception that this discussion alienates non Aboriginal students.

I often try to invite myself but it's hard...I have went into...departments and promoted my services so I can reach out to the Aboriginal students. But you know a lot of the departments are saying well it's exclusive. I don't want to have you come in and exclude all my other students from your initiatives...you know the only places I really go is the Aboriginal faculty classes, yeah, and they always welcome me in. (U8AS1)

The access to nursing program offers supports specifically to the Aboriginal students in this program and has seen an increase in the number of successful students.

We have an elder that works with our program so we schedule some different teachings... we send it out to the students hoping that they'll attend...the number of students that have graduated and successfully started, since its inception at 55 and...this is the 25th intake right now...it's 55 more than they ever had before. (U8F2)

A career in nursing may not have ever been an option for some of these students and this program makes it a possibility. "When you look at, it lowers it straight down to where they're able to get up to the standard of getting into the nursing program where a lot of these students would never have even attempted" (U8F2).

The dean at SON8 implements a retention strategy that allows for reduced workload for new faculty to allow them to establish their academic career path. Workload course credit reductions are approximately 20% in the first year (U8D1).

Social Relations and Social Climate

The Coordinator of Aboriginal Services manages and directs numerous

Aboriginal cultural events at U8. This requires significant manpower to implement. Aboriginal and non-Aboriginal faculty, staff, students and community members volunteer for these events and identify a need to learn more about Aboriginal culture. “And a lot of our volunteers are not Aboriginal, they want to learn about the cultural and we’ve welcomed them in, and they’re coming back next year” (U8AS1).

ANF2 feels excluded, not just from formal academic functions, but from social ones also. “At Christmastime they had their Christmas luncheon and we heard about it after the fact and weren’t invited. You know like simple little things like that” (U8F2). She is reluctant to address this with her colleagues in SON8; however, she has mentioned it and nothing changed. “I don’t like to say anything...and I don’t want anybody upset with me to say anything, but I do mention it and we never got invited to the last years now for anything for Christmas” (U8F2).

Non ANF colleagues provide a support system for ANF1. ‘Ruralness’ as a common element is seen to be a possible reason for this.

The nursing faculty here...just because of the rural nature are genuinely supportive people and...see diversity well. I’m Métis...and I guess I don’t really think about it all that often. It comes out every once in a while per se, do they see me as Métis? No. Do they see that my route here would be any different? Probably not from theirs because probably their ruralness (*sic*) and their challenges in their own PhD work has been a struggle. (U8F1)

There is an Aboriginal Faculty Association at U8 that could provide support; however, workload is often a mitigating factor impacting whether or not

ANF attends those meetings. While gaining additional support may be rewarding, allocating time gets reprioritized to workload.

We...do have an Aboriginal Faculty Association and they do a lot of different building work, faculty support work there...we have to be really conscious as a faculty member, you have to think all the time on what you're getting involved in because you don't have the time. (U8F1)

There is a large and strong presence of Aboriginal faculty at U8 who have an influential impact on the university as a whole. "When you look at the...Aboriginal Faculty Association group, there is, Métis and Aboriginal presence, very strong, very strong, and very strong researchers in that field. Their presence is very formative on campus" (U8F1).

ANF1 was mentored when she first joined SON8. Although the mentor was non ANF, shared experiences allowed for the development of a strong supportive relationship.

I did have a partner in my first year courses. We co-taught a lot of our courses together ...and both of us have sort of come to nursing in very untraditional means as well. So we have a strong partnership and that sustained itself through my time here. (U8F1)

Support is not limited to a mentorship relationship. There is strong support among the entire faculty in SON8 due in large part to the small size. With smaller numbers, silos are not as readily developed.

The faculty are always very much like, can I give you hand? Have you thought about this? We're such a small group...And it makes you work more along the lines of a community. You can go to the larger universities and there's this group over here and their interest is that, and you see these very almost pyramid-type structures with a lot of power and force in them...we're such a small group that that doesn't seem to be as prevalent with this faculty. (U8F1)

ANF1 has not experienced any blatant racism from colleagues. However, she has seen an increased awareness and sensitivity on the part of non ANF that causes them to disengage when they are concerned that they will say or do the wrong thing and be negatively perceived.

I have seen people unsure of what to say or do sometimes in how they communicate in a group and sort of step back versus engage...I think that there's a concern if they say something will this appear to be racism. I've seen people actually step out of conversations or pull back versus outwardly racist remarks. I've never seen racist remarks actually in my time here with faculty. But I have seen faculty look nervous and pull back from a conversation, not know how to attend to a subject and yet I know they want to say something...there's a strong awareness and sensitivity towards it. (U8F1)

The fact that ANF1 lived on reserve is bewildering to others. The view that a successful Aboriginal woman could not have had that life experience pervades her colleagues' and students' perceptions.

There's an assumption about well you couldn't have come from a reserve because you're in this classroom teaching. And even my own faculty at times are shocked that... I've had students come up to me and talk to me about their grandparents who I knew as a child and they'll say you lived on that reserve? And I said oh yeah, till I was 14. And so there is assumptions made about people in academia holding jobs and where we come from. (U8F1)

The Aboriginal Initiatives Office is also instrumental in offering supports to faculty in confronting and dealing with racism. "...we went into a couple of classes where there was racism...we went into some classes and we talked. We had an elder come in and I was there and we talked about respect and it just minimized the problems" (U8AS1).

Technology

Curriculum revision is a major focus at SON8 currently. Faculty are actively engaged in discussions aimed at determining best approaches to meeting the needs of Aboriginal people.

In the Faculty we often have really strong sessions around how do we capture the needs of people from different cultures in our First Nations students, Aboriginal, Métis off reserve, on reserve students? How do we capture some of their learning needs and the healthcare concerns that are contemporary to them? So it's always that...trying to think today, tomorrow, and then history at the same time. (U8F1)

The Strategic plan directs that a new requirement will be implemented requiring all students take at least one course “with a strong emphasis on Aboriginal Interests”. Further to this, a ‘Culture across the Curriculum’ initiative will be established which encourages the use of appropriate course material related to cultural theories and understanding.

The nursing curriculum is inclusive of Aboriginal content. However, how this is imparted in the classroom is dependent on the perspective of the faculty teaching the course.

It is included in the curriculum and you'll see it in different points in the curriculum and in different courses...depending on who's teaching...for the content and their view of that content how that's communicated or translated in the classroom or attacked in the classroom might be different depending on the faculty member. (U8F1)

The dean identified that there is a strong commitment to Aboriginal programming at U8 (U8D1). The dean feels that not every faculty member is equipped to provide Aboriginal content. She feels that it is vital to have the Aboriginal content in the nursing program delivered in a credible way and feels

that this is best achieved by having resource people with that background provide this content.

...first of all that we're credible in delivering that information. That's one of the most significant things. If you're going to include Aboriginal content you better make sure it's delivered correctly...I'm a little wary myself of...whether I'm the right one to be talking about you know colonization. It should...be somebody whose family history is such that they can do a much better job talking about that. And we do have quite a few resources around who are able to come in and...share their stories with students. (U8D1)

While Aboriginal content is included in the curriculum, evaluation methods are not always culturally sensitive or appropriate.

But even in our curriculum and how we evaluate...I really have to say that it's not always set up for the culture. It can be very difficult for students to articulate what they really need in traditional academic terms when they're coming from an understanding that it's probably more narrative, more artistic...It's just a different way of thinking. And so it is a challenge to learn to write a certain way, think a certain way. (U8F1)

The Academic plan states that "Faculty are encouraged to pursue their individual areas of research", as opposed to following an institutional directive.

The Strategic plan mandates that U8 be involved in Aboriginal research and pursue "research based partnerships with Aboriginal communities". The rationale for this is

Aboriginal research should provide greater understanding of Aboriginal issues including social, economic, educational, and political issues confronting Aboriginal communities. Aboriginal research should contribute to identifying solutions to and supporting Aboriginal peoples' aspirations for an improved quality of life in their communities.

The Collective Agreement indicates that research "conducted individually or in co-operation with others" is considered for scholarly work. This opens the

door for the acceptance for community based participatory research projects with Aboriginal communities.

The Aboriginal Research Facilitator with the Office of Research is a new position at U8 and takes the lead in encouraging community-based participatory research between U8 and Aboriginal communities. She also liaises with a health and aging research centre. This centre is known for the fact that “its research is exclusively in community-based applied health services research”.

ANF1 has strong convictions about research with Aboriginal communities that do not meet their needs, based on her own personal experiences of living on a reserve.

Ethically sometimes I wonder about big R research...a lot of communities that I work with are tired of being researched. They don't want to be researched anymore. In fact, they have healthcare providers that are intelligent, smart people with a community wisdom and in tune of their community to make change and they need to be able to evaluate those changes in the processes that they feel most comfortable with and that may not be with research boards and councils and researchers attached to them...I've lived in those communities and I understand them. We were researched to the point of no return. I mean there was one point where they used to say there was an anthropologist in every northern home. (U8F1)

She is supported by the dean to engage in research and service work with these communities in non-traditional ways that fit with her values and beliefs.

I was lucky that I found a faculty who understood my...different ideas and my struggle to do it differently and to come to some...place where I could accept it and look at my role and what I was doing at the doctoral level to preserve some of those ideas and values. Because I do work with communities and I do work with northern nurses...and I work with families and traditional healers. (U8F1)

Support from the dean is integral to how her scholarly activity is viewed

related to tenure criteria.

We have a new dean and so some of the projects that I work on with communities she sees, of course, as the scholarship of engagement and I'm able to articulate that well that some of my projects are not going to be research orientated, although we use the wonderful ideas of nurse researchers in our processes for change, and I've become more of a knowledge translator and communicator. So she recognizes that's scholarship as engagement. (U8F1)

U8 demonstrates valuing and respect for research agendas with an Aboriginal focus. For the past three years, U8 has recognized the research work that U8 faculty have done with Aboriginal communities (U8AS1).

Being relatively new at SON8, ANF1 does not have a good sense of different pedagogies used by other faculty. Personally she is able to implement approaches that she feels are culturally relevant.

I can design curriculum in three areas with the pedagogy that matches, so I can do narrative work in the classroom and I can take that into the lab and clinical settings and back to their paper writing. I can take it back into their exams. So I'm very privileged in that way that I can actually use a pedagogical approach that is probably a little bit more sensitive to people who, Aboriginal people, for sure First Nations and for rural people. (U8F1)

Resources

The Aboriginal Initiatives office has a key role in recruitment and retention of Aboriginal students. The Coordinator of Aboriginal Services in this office feels that the office is well supported financially; however "I mean you always want to have more, right" (U8AS1)? She does identify a future concern related to resources based on the U8 mission to recruit more Aboriginal students. "Actually if they're wanting more numbers of students... that takes a toll on what

we can do. We're very limited in our resources" (U8AS1).

The Elders that work with the Aboriginal Services office have a unique employment structure. If they are asked to facilitate a particular workshop, they are paid, however most of the duties they perform are on a volunteer basis. Acknowledgement of these volunteer activities is accomplished by informal events and small gifts (U8AS1).

The new position of Aboriginal Research Coordinator is currently a two year contract which will hopefully be converted to a full time position (U8AS1). The role responsibilities include relationship building engaging Aboriginal communities in discussions related to what research foci they would like addressed (U8AS1).

Academic advisors are assigned nursing students alphabetically. However, the mentoring relationship with students goes above and beyond the advising role. These mentored students are not considered part of the ANF1's assigned workload (U8F1). The dean does not have an expectation that the ANF member will mentor all of the Aboriginal nursing students. "... to me it would be unfair to attach all of the Aboriginal students to one particular faculty member so we wouldn't do that" (U8D1). Despite this, ANF1 engages in this willingly (U8F1).

Boundary Management

There is a strong outreach protocol in place through the Aboriginal Initiatives office which implemented a highly successful outreach initiative with the local public school board. Friendship Circle lunches are offered to Aboriginal

students at a local high school. These lunches feature Aboriginal guest speakers who “discuss their personal stories” and highlight “available opportunities for post-secondary education, support, and employment in the community”.

The Academic plan advocates that community service is an important piece of its commitment to creating and growing a vibrant and active educational environment. An objective in the Strategic plan states that U8 is committed to support academic units in developing new partnerships and strengthening existing ones with Aboriginal communities. The current Strategic plan is being revised and the commitment to partnerships with Aboriginal communities continues to be a dominant theme. The Collective Agreement also encourages “service to the community that enhances or extends the reputation of the University”.

A memorandum of understanding has been signed between the Métis Nation of (Province) and U8. This MOU includes “increasing Métis participation in, and access to, (University) programs and services, engaging in joint Métis research initiatives, promoting Métis content across the curriculum”.

ANF2 has tight bonds with the community and works in a reciprocally beneficial relationship with them. These partnerships provide her with clinical experiences for the students and “they invite me to do different presentations”.
(U8F2)

The Aboriginal Initiatives Office is linked to the community in various ways. They invite Aboriginal community members to attend functions at U8 and stakeholder meetings. “...and I also had some community partners engaged in that

fall harvest and we had about I would say 20 staff members and then we had about 25 volunteers...we had you know community members take part in the medicine garden” (U8AS1).

ANF1 is also actively involved in community service work. “And I work with the med school...We’ve got a couple nurse-led intervention projects and I’m the advance practice nurse that works with the nurses and the physicians in those communities” (U8F1). She is also sought after by communities as a resource.

There isn’t a week that goes by when a nurse isn’t calling me from one of the reserves or from one of the schools saying...we need to do this little piece, can you come in and help us set that up?... Now that role for me is huge. The request in that area is huge. (U8F1)

Case Eight Summary

The U8 mission statement includes a commitment to the education of Aboriginal peoples. Commitments in the strategic plan include the need to reflect Aboriginal culture and to decentralize Aboriginal initiatives to all departments to avoid tokenizing this to one office. A diversity awareness policy has been initiated at U8 and annual forums are held to assess needs and develop strategies. Several workshops and events are provided by the Aboriginal Services Department and are inclusive of all faculty, staff, students and community members.

There is strong visual representation of Aboriginal culture at U8. There are plans to increase this and to consolidate Aboriginal services in one area. Elders are employed at U8.

The position of Vice Provost Aboriginal Initiatives is held by an Aboriginal person. There is a perception that the President of U8 is committed to

the mission of the university.

ANF1 feels supported by the dean and non-Aboriginal faculty. She identifies that she is often not viewed as Aboriginal due to her Métis status. ANF2 works in the access to nursing program and feels isolated and excluded by SON8.

While ANF are actively targeted to teach in the access program, no formal recruitment strategies are in place to recruit ANF for the BScN program. There is a large presence of Aboriginal faculty at U8 who have an influential impact on U8.

The ANF have not directly experienced racism, however, they do note that it is evident among the students. ANF1 has experienced the disengagement of non-Aboriginal faculty when they do not know what to say or are concerned that they will be perceived negatively.

Inclusion of Aboriginal content and perspectives in the curriculum is an ongoing and committed process. This content is evident in the curriculum; however, it is often left to the discretion of individual faculty. Methodology is perceived as not being culturally appropriate for Aboriginal students.

The academic plan identifies the need for faculty to engage in Aboriginal research and partnerships with Aboriginal communities. U8 provides for awards for faculty engaging in research with an Aboriginal focus.

U8 has a formal partnership with an Aboriginal organization. Aboriginal community stakeholders are included in functions and committees at U8.

Summary

Findings relating to each of the eight cases was presented according to the eight elements of the IR Framework (Chesler, Lewis & Crowfoot, 2005). IR was identified across all cases. IR was identified in each element of the framework, differing among the cases. Most notable was the element of Power, where IR was identified consistently across all cases. Other elements where IR was identified most often across cases were: (a) Culture; (b) Membership; (c) Social Relations and Climate; and (d) Technology. The least evidence of IR was found in the element of Boundary Management, where IR was found in only one instance.

Chapter Five

Cross Case Analysis

A cross case analysis was completed to determine how and where institutional racism (IR) was addressed or perpetuated across the eight cases for each element of the IR Framework (Chesler, Lewis & Crowfoot, 2005).

Identification of instances of IR within each element of the IR framework (Chesler et al.), across the eight cases is depicted in Table 12.

Table 12

Cross Case Comparison of Occurrences of Institutional Racism (IR) in the Elements of the IR Framework.

Element	Case							
	#1	#2	#3	#4	#5	#6	#7	#8
Mission	IR			IR		IR	IR	
Culture	IR		IR	IR	IR	IR	IR	IR
Power	IR	IR	IR	IR	IR	IR	IR	IR
Membership			IR	IR	IR	IR	IR	IR
Social Relations And Social Climate	IR	IR		IR	IR	IR	IR	IR
Technology	IR	IR	IR	IR	IR	IR		IR
Resources	IR		IR	IR	IR	IR		
Boundary Management				IR				

The purpose of the cross case analysis was to determine if and how Aboriginal nursing faculty experienced IR, and to identify positive aspects of

reducing IR within the institutional context. Although there were commonalities among the Aboriginal nursing faculty experiences of IR, the intent of the analysis was not to simply highlight the similar experiences across the cases, but to identify any and all experiences relating to IR or efforts to reduce it. Recurrent experiences were however identified and will be addressed in the discussion of themes found in the cross case analysis. According to Chesler and Crowfoot (1989) IR is difficult to recognize on an individual level, and is “even harder to see clearly at an organizational level, where individual capacities for clarity and responsibility often are obscured by organizational rules and norms” (p. 3). Based on these difficulties, to clearly provide a representation of IR across the cases, commonalities across cases were identified and two unique exemplar case studies were developed. Case One depicts a composite representation of positive strategies and processes implemented to address IR. Case Two represents the composite case, where strategies, processes and experiences served to perpetuate IR.

Case One: Addressing IR

Mission

Mission statements arise from strategic plan development. Mission, vision and goal statements at the university level include an Aboriginal focus.

Organization wide strategic planning processes include goals and objectives towards fulfilling the Aboriginal foci. Academic Plans encourage students to integrate reflections regarding Aboriginal cultures and historical context into their

academic work. While School of Nursing (SON) mission statements did not specifically include an Aboriginal focus, a commitment to social justice, valuing and respect of culture, anti-racist pedagogy and post-colonial perspectives were evident. Participants articulate a strong conviction that their experiences demonstrated the enactment of the mission, vision and goal statements. Participants indicate that the presence of strong mission statements inclusive of an Aboriginal focus was a decisive factor in deciding to work at the university.

Culture

A physical and visual representation of Aboriginal culture was evident in artwork on campus and in signage and roadway names in Aboriginal languages. Aboriginal student centers exist, or funding is dedicated to future building plans. Policies and procedures exist governing the acquisition and maintenance of Aboriginal art and artifacts, which are used for display, research and study purposes.

Vision statements mandate that Elders are respected members of the university community and are seen as cultural symbols. Elders are employed by the university and Aboriginal Affairs/Initiatives offices occupy desirable university space and are available to support both students and faculty.

Evidence of valuing of Aboriginal culture is evident in powwows and other Aboriginal cultural events. Spaces available allowing for the engagement in Aboriginal traditions and cultural needs are identified, which are inclusive of all faculty, staff and students, regardless of culture. Policies and procedures for

smudging are evident. The valuing and respect of cultural differences is evident in the Human Resources Department welcoming website for new employees.

Ongoing diversity training workshops and initiatives are offered towards this end.

Where this training is not evident, plans to provide it are identified in strategic planning documents.

Monthly employee newsletters include numerous articles highlighting the requirement to be aware and inclusive of Aboriginal culture. The imperative for all faculty and staff to be involved in fulfilling Aboriginal initiatives is highlighted. The Aboriginal Affairs/Initiatives Office produces a monthly magazine highlighting accomplishments related to Aboriginal specific programming, support services and relationships with Aboriginal communities.

The historical Aboriginal context of the province and the land now occupied by the university is evident in numerous documents and publications: (a) strategic plans; (b) progress reports; (c) governance committee progress reports; (d) employee newsletters; and (e) university magazine. Organizational narratives have been re-envisioned from a Eurocentric colonial guardian of knowledge, to an acknowledgement of the Aboriginal culture and history. Ongoing relationship building with nearby Aboriginal communities is evident.

Aboriginal nursing faculty and Aboriginal students are permitted time off to attend cultural events, and address family and community needs. Unique provisions to meet this end are evident in the collective agreement specifically

identifying a commitment to Aboriginal culture and values, valuing of different cultures and forms of expression.

Power and Governance

Racism and harassment issues are dealt with quickly and proactively by deans/directors. The Human Resources Department produces an annual report outlining specific discrimination events that occur and the resulting actions taken. Specific ‘whistle blower’ policies to protect informants and policies relating to institutional or systemic discrimination are identified. Aboriginal persons hold positions in administration or senior leadership, demonstrating action to provide culturally diverse leadership. Offices to address Aboriginal initiatives and services and Aboriginal advisory committees providing input into strategic planning endeavours are evident. Formal partnership agreements have been signed with local First Nations and Métis Nations. The Board of Governors membership is inclusive of Aboriginal people and Elders, Aboriginal communities and stakeholders, who are included in all strategic planning activities. The collective agreement mandates that faculty maintain close working relationships with Elders. Aboriginal Affairs/Initiatives Offices facilitate partnerships with Aboriginal communities in an effort to increase participation in initiatives and activities. Engagement with Aboriginal communities provides leadership to the university in becoming more culturally aware and responsive. These offices are staffed entirely by Aboriginal people. Coordinators/Directors in these offices are given leeway to respond to the needs of Aboriginal students in ways that are

culturally appropriate. This provides a high degree of job satisfaction for these staff.

Employee newsletters address the need for the collective university commitment to ensure that all processes, meetings and day to day tasks are welcoming and inclusive to Aboriginal colleagues. Participants are supportive of university wide commitments to address Aboriginal needs and issues. Strategic planning directives demonstrate a commitment to ensure Aboriginal culture and knowledge is acknowledged and included institution wide.

Aboriginal nursing faculty have a voice in curriculum decision making through formal and informal processes. The dean/director is proactive in endeavours to protect Aboriginal nursing faculty from being the 'token' voice on committees responsible for holding all the knowledge related to Aboriginal culture. She addresses the issue directly and role models her personal understanding and respect for the heterogeneity of Aboriginal culture to reduce this expectation.

Aboriginal nursing faculty are happy to support other faculty in learning about Aboriginal culture and pedagogy, through offering resources and initially teaching content in classes in order to build capacity among non-Aboriginal nursing faculty. Aboriginal nursing faculty feel there is value when Aboriginal content and understanding is being delivered and demonstrated by all faculty.

Membership

Recruitment of Aboriginal faculty and students is a priority in strategic plans, Aboriginal initiatives and employment equity policies. The policies address the need to remove barriers to recruitment, promotion and retention of Aboriginal people. Human Resources plans include the need to redress historic imbalances in the representation of Aboriginal peoples in academia. The collective agreement includes an Aboriginal equity initiative requiring that a minimum of two qualified Aboriginal candidates, predominantly in programs other than Aboriginal specific programs, be appointed. Proposed hiring strategies include: (a) establishing how Aboriginal engagement will benefit the individual unit; (b) specific language incorporated in job postings; (c) development of relationships with Aboriginal communities to build applicant pools and trust; (d) partnerships with Aboriginal organizations for particular skill sets; (e) ensuring a welcoming environment; (f) offering contract positions; (g) consideration of differentiated staffing credentials; (h) Elders on faculty; (i) targeted positions for Aboriginal nursing faculty; and (j) an innovative tenure track faculty appointment framework (professors, instructors, nurse clinicians) with varying degrees of scholarship activity.

Search committees have appropriate Aboriginal representation. Processes for evaluating progress toward recruitment initiatives are identified. Targeted Aboriginal nursing faculty recruitment strategies are used and are responsible for the hiring of Aboriginal nursing faculty. Recruitment advertisements include a statement that Aboriginal and minority faculty are encouraged to apply. Targeted

strategies include connecting with individual Aboriginal nursing scholars and encouragement of Aboriginal BScN graduates to continue into Masters Programs.

Various strategies are used to assist in the retention of Aboriginal nursing faculty. These include: (a) reduced teaching time in the first year or two of employment; (b) specific collective agreement language identifying the need for tenure and promotion criteria to be appropriate to the Aboriginal culture; (c) innovative tenure frameworks; (d) financial support for Master's and PhD Degree completion; (e) use of educational leave funding to support acquisition of traditional Aboriginal knowledge; (f) mentoring opportunities; (g) recognition for traditional Aboriginal knowledge; and (h) recognition and negotiation of time spent engaging in Aboriginal community service work.

Aboriginal nursing students are supported through an Aboriginal access to nursing program providing academic preparation and skill development. Success in the access program allows for direct entry of these students into the BScN nursing program. The access program also provides a retention strategy for Aboriginal nursing faculty, providing a support system and interactions with the Aboriginal students and advisors.

Elders are respected members of the university. They provide various services including: (a) consulting with faculty, students and staff; (b) visiting in classrooms; and (c) attendance at events to speak, provide prayers, drumming and songs.

Social Relations and Social Climate

The need to promote and encourage a respectful environment is identified in strategic plans. To monitor progress towards this outcome, student and faculty satisfaction surveys are implemented. Performance reviews incorporating the assessment of Aboriginal content and perspectives in courses, pedagogy appropriate to Aboriginal ways of knowing and testing methods are also implemented. In addition, annual senate reports are utilized to monitor progress in attaining recruitment and retention of Aboriginal students and faculty. The collective agreement mandates the requirement to consult with Elders regarding content delivery and include them in decision making processes in meetings.

Annual Aboriginal social and cultural activities include: (a) Aboriginal feasts; (b) Aboriginal Awareness Week; (c) brunch with the Aboriginal Services Director and team; (d) Aboriginal Day; (d) craft night; (e) winter gathering storytelling; and (f) powwows. There is active and continued involvement of non-Aboriginal faculty, staff, students and community members, who volunteer to assist in cultural events.

An Aboriginal Consultation Report highlights the need to consult with Aboriginal students, faculty, staff and Elders to ensure that the needs of Aboriginal students are addressed. Monitoring of strategies to ensure the social climate of the university is Aboriginally welcoming and respectful is achieved through committee and senate reports.

In the absence of Aboriginal nursing faculty mentors for new faculty, Elders are instrumental in addressing emotional and cultural needs. Aboriginal nursing faculty also find mentoring supports informally among; (a) Aboriginal faculty in other departments across the university; (b) formally through the Aboriginal Faculty Association; and in (c) Aboriginal groups and organizations outside of the university. Aboriginal nursing faculty also find support among non-Aboriginal nursing faculty and feel that achieving tenure provides some sense of support from other tenured faculty due to shared academic experiences.

Technology

Strategic planning priorities include an increased provision of Aboriginal knowledge and perspectives in curriculum. Unique strategies include: (a) the requirement for all students to complete a minimum of one course with an indigenous focus; (b) the protection of indigenous knowledge in collective agreements; (c) a requirement in achieving and retaining tenure and promotion is to work with Aboriginal communities; and (d) awards for excellence in teaching and research with an Aboriginal focus.

Efforts to reduce IR are evident in the development of multimedia, web based and paper resources to assist students when caring for Aboriginal patients, and for faculty working with Aboriginal students. Resources are developed for faculty and students related to research with Aboriginal peoples and communities, and traditional knowledge.

Aboriginal nursing faculty are actively engaged in research agendas with an Aboriginal focus. The development of university wide Aboriginal Research Centers and foci, and support for alternative research epistemologies, such as Community Based Participatory Research, serve to reduce IR. Progress has also been made in allowing Aboriginal community members to hold co-investigator status on research projects, although they are still prohibited from acquiring principal investigator status, as they are not university faculty.

Aboriginal nursing faculty work with communities in both service work and building research capacities. Aboriginal nursing faculty have a strong desire to work with Aboriginal communities and peoples to address their health and social needs, and indicate that they would continue to do this whether it was recognized for tenure and promotion or not.

Resources

Strategic plan initiatives directed at allocating funding for: (a) Aboriginal student achievement; (b) partnerships with Aboriginal communities; (c) Aboriginal Initiatives/Services offices; and (d) Aboriginal Research Coordinator position are examples of strategies to address IR. Other efforts to allocate resources to address IR are found in the hiring of Elders and Aboriginal student advisors. Elders provide valuable resources to faculty and students, and participate in strategic planning, Human Resources Committees and curriculum consultations. While some Elder positions are employed salaried positions, others are considered volunteer positions and Elders are shown appreciation through

luncheons and small gifts. Aboriginal Initiatives/Services offices provide valuable supports and resources to all faculty, students and staff.

Financial resources allocated to recruit and retain Aboriginal nursing faculty are seen as positive indicators of addressing IR. These resources are targeted toward educational fee reimbursement for Aboriginal nursing faculty completing graduate education, and to provide for reduced teaching for new Aboriginal nursing faculty.

Aboriginal nursing faculty provide a valuable resource to the recruitment and retention of Aboriginal nursing students through role modeling and mentoring. Mentoring of Aboriginal nursing students is assigned as workload and is a shared responsibility among all faculty, counselors and Elders.

Aboriginal nursing faculty are a valuable resource for providing in class teaching of Aboriginal focused content for non-Aboriginal nursing faculty and in other departments. This work is valued and considered as part of the allocation of workload for scholarly activity.

Awareness of the heterogeneity of Aboriginal culture is valued and supported through the development of web based resources relating to: (a) Aboriginal education; (b) cultural safety and decolonization; (c) best practices in teaching and learning; (d) research with Aboriginal communities; (e) traditional knowledge and intellectual property; (f) handbook for educators of Aboriginal students; (g) respectful workplace and harassment prevention; (h) state of Aboriginal learning in Canada; and (i) integrity in research and scholarship.

Boundary Management

Strategic plan initiatives to develop partnerships and relationships with Aboriginal communities are viewed as efforts to address IR. These initiatives include; (a) involving Aboriginal community members and stakeholders in strategic planning, decision making and in participatory action research projects; (b) inviting Aboriginal community members to attend university functions; and (c) external partnerships with Aboriginal organizations and groups.

Positive examples of these initiatives are evident as Aboriginal communities are involved in reciprocal relationships with the university and both are forthcoming in identifying their needs in relation to: (a) research; (b) recruitment; (c) community needs; and (d) knowledge and information sharing. Further evidence is the presence of affiliation agreements, memoranda of understandings, and liaison relationships with First Nations communities and Aboriginal and Métis organizations.

An exemplar of how these initiatives address IR is evident in the unique “research in residence program” through an Aboriginal Research Centre. This program increases the capacity of Aboriginal communities to gain knowledge and skills to conduct their own research. While many universities engage in research projects with Aboriginal communities, this program is unique in the capacity building opportunities provided.

Aboriginal nursing faculty are personally committed to working with Aboriginal communities. This commitment is acknowledged and respected in

academic plans and collective agreements that require service to Aboriginal communities. This is further strengthened as this service work is a required component of performance appraisals.

Examples of outreach activities to Aboriginal students at local secondary schools include: (a) summer health and business camps; (b) friendship circle lunches to highlight opportunities for post-secondary education, support and employment; and (c) book loaning and mentorship programs. Plans to increase retention include an open learning option allowing Aboriginal students to stay in their home communities and complete courses through a variety of distance education formats, and plans to build a residence to be family friendly and appropriate for Aboriginal learners.

Aboriginal nursing faculty reported that increasing numbers of Aboriginal nursing students are returning to their home communities to work after graduation. This is seen as an integral part of supporting Aboriginal communities to meet their health and wellness needs.

Case Two: Perpetuating IR

Mission

An Aboriginal focus is not present in mission, vision and goal statements. When it is included, IR is evident as participants feel that the commitment is paid lip service only, and not demonstrated in action or policy supporting the mission or strategic planning statements. IR is present at a departmental level as no SON mission statements included an Aboriginal focus.

Culture

Despite the recognition of past historical discrimination, and an awareness of respect for Aboriginal culture in organizational narratives, participants state that they find colleagues and administration lacking in knowledge and awareness of the historical impacts of colonization, and in understanding present day challenges faced by Aboriginal peoples.

Aboriginal nursing faculty face what they perceive to be cultural incompetence and lack of awareness and understanding of Aboriginal culture and knowledge within the predominantly white SON. A continuing need is identified for more faculty workshops aimed at understanding the cultural and learning needs of Aboriginal nursing students. Further evidence signifying the lack of cultural competence and understanding is identified when a request for space for Aboriginal students to gather was denied based on the perception that this would further separate these students from the general student body.

Evidence of IR is present as there is a lack of understanding by administration and non-Aboriginal faculty of the need for Aboriginal nursing faculty and students to return to their communities to deal with personal issues. Aboriginal specific support services are predominantly focused towards supporting Aboriginal students, not Aboriginal faculty.

When engaging with Aboriginal communities, non-Aboriginal faculty become defensive when faced with the negative impact of the historical relationships between universities and Aboriginal communities. The Aboriginal

Initiatives Office is the liaison between the university and Aboriginal communities. However, lack of policy or adherence to existing policy creates situations where this office is bypassed by faculty engaging with Aboriginal communities. Lack of adequate supports and resources is also a common theme plaguing these offices and departments.

Diversity training workshops and initiatives are offered through the Human Resources Department, however, attendance is voluntary and participants express a need for more awareness training and for increased faculty engagement and participation when it is offered.

There is a perception among non-Aboriginal faculty, that Aboriginal nursing faculty, having attained a higher level of education and academic success, have overcome the historical impacts of colonization. As a result it is perceived that Aboriginal nursing faculty do not require supports or services. The university culture is viewed as a “narcissistic environment” by Aboriginal nursing faculty, who identified egocentric behaviour of non-Aboriginal colleagues.

Despite the presence of positive indicators of acceptance of Aboriginal culture in strategic plans and initiatives in all of the cases, IR continues to be present as the participants’ experiences reveal that in reality, often the university culture is not welcoming or supportive of Aboriginal nursing faculty. This resulted in the resignation of one Aboriginal nursing faculty. Several participants feel that the university is not cognizant or respectful of the heterogeneity of Aboriginal culture.

Aboriginal nursing faculty articulate that they do not feel they completely belong in the Aboriginal communities they had left, or in the academic culture. They describe this as walking between two worlds. A dean/director identifies that the acceptance of Aboriginal culture is more rhetoric than commitment, as it is viewed by universities to be politically correct to identify an Aboriginal focus, particularly when funding is attached to this.

Power and Governance

Discussion, identification and strategizing to address Aboriginal needs is most often left to Aboriginal faculty committees and groups. Aboriginal nursing faculty feel strongly that the need to be aware of and address Aboriginal needs should be the responsibility of the university collectively and not left to Aboriginal faculty only.

Few if any higher level administrative positions are held by Aboriginal people. When there are Aboriginal people in these positions, lack of valuing and respect for Aboriginal knowledge is evident, as demonstrated when an Aboriginal person in an administrative position was bypassed while a committee was seeking Aboriginal input. The committee sought an Aboriginal voice from outside the university. The perception was that this person did not reflect authentic Aboriginal perspectives due to her education level and place in academia.

In other situations, Aboriginal nursing faculty identify that they are viewed as the token Aboriginal voice on committees. They are also seen as the expert voice on “all things Aboriginal” and are viewed as a resource to non-Aboriginal

faculty. Deans/directors hold the belief that Aboriginal nursing faculty welcome this role. This creates frustration for Aboriginal nursing faculty due to the lack of awareness of the heterogeneity of Aboriginal culture, as well as additional workload to find and provide information regarding diverse Aboriginal culture. This expectation also serves to relieve non Aboriginal faculty from the responsibility to become culturally competent. Aboriginal nursing faculty articulate feelings of committee members only wanting them to say what they wanted to hear, and having knowledge ‘stolen’ from them, while receiving no respect or support in return. Often Aboriginal nursing faculty are expected to provide input only on Aboriginal issues.

An Aboriginal nursing faculty teaching in the access program for Aboriginal nursing students feels isolated and distanced from the SON. She is not invited to most meetings and does not feel that she has a voice in departmental decision making.

The expectation of being the Aboriginal voice is acknowledged by deans/directors, either as a needed resource or is perceived to be the desire of the Aboriginal nursing faculty to provide this service. Despite this, participants identified that they were often bypassed for input when a committee was seeking ‘authentic’ Aboriginal input. Aboriginal nursing faculty also identify the pressure and energy needed to keep the focus on Aboriginal concerns and issues, and not let them fall through the cracks. Participants identify that extensive personal energy and work is required to keep Aboriginal issues visible and at the forefront

of discussions and deliberations. White privilege is seen as the prevailing culture. IR is perpetuated, not by what is done, but rather by what is not done or recognized. Leadership is viewed as “patriarchal” and “very old Boys Club”.

The director of the Aboriginal Initiatives Office is the liaison between the university and Aboriginal communities. She is expected to be the sole keeper of Aboriginal historical and cultural knowledge. Non Aboriginal faculty abdicate any responsibility for acquiring this knowledge and understanding and becoming culturally competent, preferring that the director do all the relationship building for them. Efforts by this office to engage with Aboriginal communities is further hampered by a lack of policy or adherence to existing policies regarding a formal process for involving this office when engaging with Aboriginal communities.

Membership

Strategic planning goals and Human Resources policies indicate a need to recruit and retain increased numbers of Aboriginal faculty and students. However, few or no strategies and reporting procedures are in place to evaluate progress toward this end, and participation in the strategies is voluntary. A contract Aboriginal nursing faculty found that there was no position available for her upon returning from a leave of absence, despite strategic plan priorities to increase the number of Aboriginal faculty.

A perception that there is a lack of eligible academically prepared candidates for Aboriginal nursing faculty positions is sometimes responsible for the absence of formal recruitment strategies and plans. Aboriginal nursing faculty

identify that the small number of Aboriginal faculty at the universities, despite qualified applicants, is proof that recruitment initiatives are not operationalized. The dean/director however feels that there is a “good contingency” of Aboriginal faculty at the university. Aboriginal people are absent from senior administrative positions at the university level, or when they are present, the dean/director is not aware of them.

While deans/directors feel that self-identification of applicants of Aboriginal status was a benefit to applicants in the hiring process, Aboriginal nursing faculty identify that they wish to be hired based on their qualifications, not because of their status. Aboriginal nursing faculty feel that they are viewed as being "more valuable to the school of nursing as an Aboriginal person than a good teacher." Better salaries outside of academia are identified as one factor in the reduced recruitment and retention of Aboriginal nursing faculty.

Aboriginal nursing faculty who are hired with a PhD in progress may receive educational funding. However, they are often required to commit to a year of continued employment for each year of funding to receive this support. One Aboriginal nursing faculty perceives this as indentured service and completed her degree in a rapid time frame.

Social Relations and Social Climate

The need to promote and encourage a respectful environment is identified in strategic plans. However the identification of specific strategies to meet this goal are generally lacking.

Aboriginal nursing faculty feel that the universities' commitment to inclusion and acceptance of cultural diversity is not enacted. One Aboriginal nursing faculty had endured previous negative experience in the SON as a student and had previous experience of racism, prior to employment, with a person who was now a colleague. This created some tensions and difficulties in adapting to her role as faculty.

Aboriginal nursing faculty recount experiencing self-imposed isolation as a result of the lack of acceptance of their spirituality and life context. This sense of not belonging causes some Aboriginal nursing faculty to avoid social and university functions with colleagues. Aboriginal nursing faculty experience avoidance from non-Aboriginal faculty who are unsure how to interact with them and will disengage when they are concerned they will say or do something that will be negatively perceived by Aboriginal nursing faculty.

The Aboriginal nursing faculty and staff in the access program for Aboriginal nursing students are excluded from social functions within the SON. Although this has been brought to the attention of administration, there is reluctance to continue to voice the issue for fear of upsetting non-Aboriginal colleagues.

Some participants identify that despite being Aboriginal, they are viewed by Aboriginal communities as a representative of the university only, not an Aboriginal person. Colleagues and students are disbelieving that an Aboriginal

nursing faculty was born and raised on a reserve. They cannot perceive that a successful Aboriginal person would have that background.

Aboriginal nursing faculty generally feel a lack of support. Despite shared academic experiences, radically different life and historical contexts create a cultural divide that is impassable due to trust issues. One Aboriginal nursing faculty is used to not having support systems, and as a result looks within herself for support as opposed to others. Many Aboriginal nursing faculty seek out Elders to provide supports.

No Aboriginal nursing faculty had the opportunity to be mentored by another Aboriginal nursing faculty. It is evident as Aboriginal nursing faculty identify lack of emotional intelligence and spirituality among non-Aboriginal administration and faculty. Lack of supports in the SON requires Aboriginal nursing faculty to find supports among other Aboriginal colleagues in other departments and among Aboriginal groups outside of the university. As a result of the small number of Aboriginal nursing faculty in SONs, novice Aboriginal nursing faculty are put in a position to mentor new Aboriginal nursing faculty. This creates additional workloads and pressures for them due to lack of experience and confidence in the role.

One Aboriginal nursing faculty defines the university climate as having oppressive administration, where colonization and re-victimization are present and as a result, she will not encourage other Aboriginal nurses to become faculty. She compares the campus to a 'white man's reserve', where other Aboriginal

faculty feel trapped there as a result of lack of job opportunities outside of academia.

Faculty associations are viewed as ineffective at dealing with issues other than those that are strictly contractual. Where Aboriginal Faculty Associations are present, Aboriginal nursing faculty workload often precludes attendance at most of these meetings.

Dedicated space for Aboriginal ceremonial events is evident in most of the cases. Aboriginal events are held on all campuses, but a general lack of participation by non-Aboriginal faculty is evident.

Technology

IR is present, as despite strategic plan priorities, inclusion of Aboriginal content, knowledge and perspectives in SON curricula continues to be lacking and is often limited to cultural icons such as the medicine wheel. Where Aboriginal health focused courses have been developed and delivered outside of the SON curriculum, it has been difficult to obtain the funding required to make these core SON courses. SON curriculum continues to be pervaded by a Eurocentric perspective.

Aboriginal nursing faculty identify a major concern regarding the lack of culturally appropriate methodology and evaluation measures to meet the needs of Aboriginal students. Rigid performance appraisal formats make it difficult for Aboriginal nursing faculty to include different culturally sensitive methodologies.

The inclusion of Aboriginal knowledge and perspectives is often not formalized in the curriculum, and left to the discretion of the individual faculty. When it is included, the Aboriginal nursing faculty are relied upon as the resource for this information and in many cases, asked to deliver the content. One dean was concerned that this content should be delivered by Aboriginal nursing faculty as she feels only they had the historical and personal background to provide it appropriately. Aboriginal nursing faculty feel that it should be the collective responsibility of all faculty to become culturally knowledgeable and competent. Provision of this content by only Aboriginal nursing faculty serves to tokenize both the content and the Aboriginal nursing faculty, creating further marginalization. This expectation also creates increased workload for Aboriginal nursing faculty, as no one person can be knowledgeable of all aspects of the vast heterogeneity of Aboriginal culture.

Collective agreements may embrace multiple sources of scholarship. However, there are still discrepancies among deans/directors, and tenure and promotion committees regarding whether or not service work counts for tenure and promotion.

Despite a process enhancing the ability of new faculty to secure seed money to start research projects, Aboriginal nursing faculty identify that they were not granted this funding. Aboriginal nursing faculty have experienced reverse racism when applying for ethical approval for conducting research with Aboriginal people. Approval would only be granted if Aboriginal nursing faculty

declared their Aboriginal status, something that is not required for non-Aboriginal faculty who conduct research with non-Aboriginal peoples.

Resources

Offices and departments specific to Aboriginal initiatives and services are present. However these offices are consistently lacking in funding and staff. Staff in these offices are concerned that with new initiatives implemented to increase the recruitment and retention of Aboriginal students at many universities, these already inadequate resources will be stretched to the limit and IR will be perpetuated as their ability to be effective diminishes. Along with inadequate supports for Aboriginal Initiatives/Services Offices, recruitment and retention of Aboriginal students is further reduced when other crucial supports such as housing and child care are unavailable or underfunded.

Despite the development of a recruitment and retention program for Aboriginal nursing faculty, financial resources are not available to provide for reduced teaching for new faculty. This creates an increased burden on Aboriginal nursing faculty who have little or no mentoring, to acclimatize to the university culture and develop a research program.

The implementation of nursing access programs for Aboriginal nursing students has shown success in the recruitment and retention of these students. However, these strategies are often funded externally, with uncertainty regarding continued future implementation. The lack of university funding attributed to

these programs is seen by Aboriginal nursing faculty as demonstrating lack of commitment and perpetuates IR.

Time as a resource, is crucial for Aboriginal nursing faculty to mentor Aboriginal nursing students. Some deans/directors have personal expectations that Aboriginal nursing faculty should take on this task, or they feel that Aboriginal nursing faculty are personally compelled to do this. While Aboriginal nursing faculty feel a personal commitment to mentor these students, the time allocated to this activity is not always part of the assigned workload, and occurs over and above other teaching and assigned activities. Aboriginal nursing faculty indicate that they will continue to mentor students regardless of whether it was assigned activity or not.

Strategic plan initiatives directed at allocating funding for: (a) Aboriginal student achievement; (b) partnerships with Aboriginal communities; and (c) Aboriginal Initiatives/Services offices are examples of proposals to address IR. Despite this, IR continues to be present as these plans are not operationalized consistently, and many remain as ideals, not reality.

Common across the cases is the provision of in class teaching of Aboriginal content in the SON by Aboriginal nursing faculty for non-Aboriginal faculty and for other departments. This is not consistently assigned as workload, and occurs as a volunteer activity. Aboriginal nursing faculty indicate that they may undertake this initially, hoping that the non-Aboriginal faculty will view this as professional development and develop the skills, knowledge, abilities and

comfort to deliver this content on their own. Aboriginal nursing faculty also identify that they feel obligated to provide this content delivery as otherwise, it would not be included in the curriculum. When the expectation to provide this teaching is not part of the assigned workload, IR is perpetuated and non-Aboriginal faculty are able to relinquish the responsibility of becoming informed and culturally competent.

Boundary Management

Aboriginal nursing faculty have a personal need to engage in community activities and services. However, time spent on these activities is not acknowledged as workload. Non Aboriginal faculty are viewed as not engaging with the community because it is not a workload requirement. There is a lack of acknowledgment of the time required to build relationships with Aboriginal communities to develop research partnerships.

Numerous examples of strategies and initiatives are evident to increase the recruitment and retention of Aboriginal students. While these initiatives may increase enrollment of Aboriginal students, without appropriate resources and supports, retention may be reduced.

Themes

Two predominant themes were identified across the eight cases: (a) Lip Service and Tokenism; and (b) Walking Between Two Worlds. The identified themes crossed several elements of the IR framework. An elaboration of each theme follows.

Lip Service and Tokenism

The Merriam Webster dictionary (2015) defines tokenism as “the policy or practice of making only a symbolic effort (as to desegregate)”. Many of the university mission, vision and goal statements include an Aboriginal focus. Strategic plans also include various goals, strategies and initiatives related to increasing Aboriginal student and faculty recruitment and retention, increasing Aboriginal content in the curriculum, and creating a welcoming and supportive climate and culture for Aboriginal students and faculty. Despite these inclusions, participants view these statements as ‘lip service’, with little or no action attached. One dean/director identifies that it has “now become a political discourse to say you’re Aboriginal friendly in universities, and that a lot of universities are seeing this as money...I’ve also seen things that would suggest to me that it’s more rhetoric”.

Where initiatives to increase recruitment and retention of Aboriginal faculty exist, either no follow up is in place to determine progress on this initiative, or follow up strategies are voluntary. Recruitment of Aboriginal students may increase as a result of targeted strategies, however, without adequate supports and services, retention will be compromised.

Aboriginal nursing faculty were often asked to be members of various committees to provide an Aboriginal focus. While the requests for Aboriginal nursing faculty to sit on committees may have been extended to show inclusion, in reality, their input was restricted. Lack of understanding of the heterogeneity of

Aboriginal culture creates the situation where the Aboriginal nursing faculty becomes the ‘token’ or ‘symbolic’ representation of all Aboriginal culture. Deans/directors perceive that Aboriginal nursing faculty welcome the opportunity to provide this perspective. Aboriginal nursing faculty have to thoughtfully decide which committees to join, as the increased workload can be significant and negatively impact their own workload.

Much time and energy is spent by Aboriginal nursing faculty to keep an Aboriginal focus on the agenda in committee discussions. One Aboriginal nursing faculty identifies that although she is actively sought after for committee memberships, often, they wish she would just be visible, but not vocal. Despite the required time and energy, Aboriginal nursing faculty feel that it is imperative to keep everyone engaged in discussion of Aboriginal issues. “As long as we’ve got them all at the table, we’ve got a chance”.

Engagement with Aboriginal communities is often left to Aboriginal Services/Initiatives Offices. However, this has resulted in non-Aboriginal faculty perceiving that they do not need to become culturally aware and competent. Lack of policy or adherence to existing policies results in these offices being inappropriately used, or bypassed when Aboriginal communities are approached to engage in research projects.

Nursing curricula continue to be predominantly Eurocentric, despite perceptions by deans/directors that they are Aboriginally inclusive. Inclusion of Aboriginal perspectives and content is most often left to Aboriginal nursing

faculty to implement. Content included is usually limited to icons such as the Medicine Wheel. Pedagogy and evaluation methods are not congruent with Aboriginal ways of knowing. Restrictive evaluations of faculty limit the ability of Aboriginal nursing faculty to implement diverse culturally appropriate methodology and evaluation tools. When faced with the expectation to provide information to non-Aboriginal faculty, Aboriginal nursing faculty report the excessive time demands this places on them to find the information and convey it to others.

Often, Aboriginal nursing faculty are approached to provide in class teaching regarding Aboriginal content for other faculty. This workload is not acknowledged or accounted for in workload agreements. Aboriginal nursing faculty are pleased to assist colleagues to gain greater awareness and understanding of Aboriginal culture. However, Aboriginal nursing faculty feel that when the teaching of this content rests solely with them, it creates a context where non-Aboriginal faculty are able to relinquish their responsibility to become culturally aware and competent. This is further evidence of tokenism, where the Aboriginal nursing faculty are seen as the holder of all Aboriginal knowledge. One dean/director feels that it is culturally appropriate that this content be provided solely by Aboriginal nursing faculty. It is identified by Aboriginal nursing faculty that if they did not provide this teaching, it would not be included in the curriculum. This is another instance where the lack of formal recognition of

the work load associated to providing this content, results in a devaluing of the time and effort of Aboriginal nursing faculty.

Walking Between Two Worlds

Aboriginal nursing faculty and participants describe a situation of “walking between two worlds”. Having left their home communities to attain higher education and to work at the university, Aboriginal nursing faculty sometimes experience a lack of belonging when returning home.

As you become educated and become more acceptable in mainstream, in many ways you're more alienated from your own people...there becomes an additional challenge of how you walk that line between both worlds, and become accepted in both worlds. I'll never be accepted in the white world...and I'll probably never be accepted the same in my own world...because of my education, because I am different. So what that means, by breaking and changing these cycles, is that I'm alienated.” In addition, they do not feel they fully belong in academia.

The result is

not trying to keep one foot here or one foot there. We are creating our own path and it is becoming wider and wider and there are more of us that are coming into this path and we are creating our own way.

Frequently the Aboriginal nursing faculty were only asked to contribute to discussions with an Aboriginal focus, and no other issues. Despite numerous requests for committee membership, Aboriginal participants experienced being bypassed when an Aboriginal perspective was required. It was perceived that by being in academia, they no longer could provide an authentic Aboriginal voice.

Aboriginal nursing faculty experience many instances of lack of awareness or understanding of the heterogeneity of Aboriginal culture among their colleagues. They are expected to be the authority and resource to other faculty on

‘all things Aboriginal’ and to speak for “all Indians ever who lived, ever who will live, and all those who live now”. No one Aboriginal person can be the authority on all Aboriginal culture. For those Aboriginal nursing faculty who were not raised on a reserve, or within a traditional culture, this creates an even larger concern. Often these Aboriginal nursing faculty are in the process of learning about their own culture.

An additional sense of walking between two worlds was described by one of the Aboriginal participants. When engaging with the community on behalf of the university, she is perceived as ‘the university’ and not an Aboriginal person, causing further marginalization on both the university side and the Aboriginal side.

Walking between two worlds creates a context where receiving support from colleagues becomes difficult. It is evident to the participants that they “have to forge new relationships with other indigenous peoples who are in the same position”.

Aboriginal nursing faculty frequently experience isolation and sometimes this is self-imposed. Aboriginal nursing faculty identify that it is difficult to find a “comfortable fit” in academia, where their spirituality is not recognized or accepted. The historical and current trauma experienced by Aboriginal people is something that the Aboriginal nursing faculty identify as creating a cultural divide and results in a lack of support for them.

In discussions regarding the historical impact of colonization for Aboriginal people, little or no regard is given to the past experiences of the Aboriginal nursing faculty. It is assumed that having achieved academic success means that the Aboriginal nursing faculty has overcome the historical impacts of colonization and therefore, do not require supports or understanding.

Chapter 6

Discussion, Interpretation and Conclusion

In this final chapter of the thesis, the study findings are discussed in terms of new contributions to the literature and how the findings support or extend existing literature. Implications of the findings for universities and schools of nursing are discussed including strategies to address the institutional racism (IR) experienced by Aboriginal nursing faculty. Strengths and limitations of the study are identified followed by a critique of the IR Framework (Chesler, Lewis & Crowfoot, 2005). Finally, implications for further research are identified.

Overall Finding: Institutional Racism Revealed by Aboriginal Nursing Faculty in Canadian University Schools of Nursing

Findings of this study reveal systemic IR issues in academia relating to the work experiences of Aboriginal nursing faculty in Canadian university schools of nursing. This study is the first Canadian study of Aboriginal nursing faculty, and the first to use the IR framework (Chesler et al., 2005). Important insights have been gained regarding the influence of institutional elements in addressing or perpetuating IR and how these elements impact the work experiences of Aboriginal nursing faculty.

Studies of minority faculty experiences in higher education to date have resulted in the identification of individual incidents of racism with little if any acknowledgement of the broader context of institutional racism. Attention to individual or incidental explanations of racism serves to divert the focus away

from the impact of the institutional structure and culture in creating and perpetuating racist perspectives and practices (Murji, 2007). There is extensive literature that identifies the university as a structure developed to perpetuate the norms, culture, values and privileged knowledge of white males (Johnsrud & Sadao, 1998). Therefore, to eliminate IR, elements of the institution itself must be evaluated to determine how and if they perpetuate IR.

Quantitative data provides a snapshot of how IR may influence the outcomes related to recruitment, retention, tenure and promotion, and job satisfaction. However, this data must be balanced with:

qualitative material to produce the kind of diagnostic evaluations capable of identifying, and eventually neutralizing, the hidden inequalities in patterns of structural racism. It is necessary to reveal the often disguised and therefore elusive obstacles to career progression and to the demoralization [*sic*] and disincentive they secrete and feed upon. (Rangasamy, 2004. p. 27).

This balanced approach was used in this study.

Concern about IR in Canadian universities is not new. Aboriginal and minority faculty have identified and written about this issue since the 1990's (Henry & Tator, 2009). Despite this, many of the findings of this study are remarkably similar to studies done over the past 20 years, a testament to the bleak fact, that although much is known, little has changed (Turner, Gonzalez & Wood, 2008).

Some important differences and distinctions between Aboriginal nursing faculty and minority faculty have been identified. A distinction must be made between 'immigrant/voluntary' minority faculty and 'colonized/involuntary'

minority faculty (Moody, 2004). ‘Immigrant/voluntary’ minority faculty have made a conscious choice to leave their country of origin. ‘Colonized/involuntary’ minority faculty are characterized by the historical legacy and trauma of colonization.

Colonization depends on conquest together with the powerful imposition of new institutions and the *denigration* of the conquered people’s cultural practices and even humanity... Generation after generation, they feel oppressed and see their religions, their native languages, their intellectual abilities, and their substantial contributions to the development of the country under estimated or scorned. (Moody, p.69)

Contributions to the Literature

This study makes a number of important new contributions to the literature and also provides support for existing literature. Some of the new contributions to the literature include: (a) lack of knowledge and support for the impact of historical trauma; (b) Aboriginal nursing faculty and participants are not seen as Authentic Aboriginal persons at the university; (c) Aboriginal nursing faculty "walk between two worlds"; (d) ‘lip service’ of university mission statements; (e) research double standards; (f) time required for relationship building with Aboriginal communities; (g) roadblocks to inclusion of culturally relevant methodology; and (h) invisibility of Aboriginal participants in administration. This study also supports key findings in the existing literature including: (a) administrative denial of racism; (b) oppressive Eurocentric climate; (c) Aboriginal nursing faculty having to work harder than non-Aboriginal colleagues; (d)

isolation; (e) lack of mentoring by Aboriginal nursing faculty; (f) tokenism; (g) expectation to mentor; and (h) Eurocentric curricula.

This is the first study that explains how historical trauma experienced by Aboriginal peoples has impacted Aboriginal nursing faculty in terms of lack of support and respect received from non-Aboriginal colleagues. This lack of knowledge or understanding has been previously identified in the literature (Henry, 2012). However, this study provides a new understanding of how this impacts the Aboriginal nursing faculty in academic settings. There was a perception by non-Aboriginal colleagues, that having entered academia, the Aboriginal nursing faculty had overcome historical trauma and soul wounds and did not require any acknowledgement of or supports in this area.

Findings in this study highlight how Aboriginal nursing faculty and other Aboriginal participants were perceived to only have the ability to address Aboriginal issues in one circumstance, and as an inauthentic Aboriginal person in another. Participants identified that when an Aboriginal perspective was required for committee decision making, sometimes, the Aboriginal person on the committee would be overlooked in favour of an outside Aboriginal person. The perception was that being employed in academia, the Aboriginal person was not really an authentic Aboriginal anymore. In other situations, Aboriginal nursing faculty were asked to provide input only on Aboriginal issues, and no other issues relating to the school of nursing. When exploring this within the IR element of Power and Governance, new insights are gained regarding the ability of

Aboriginal nursing faculty to have voice and power in decision making, only at the discretion of non-Aboriginal colleagues.

Study findings revealed that in all cases, Aboriginal community stakeholders were included in strategic planning initiatives and on various committees. In some cases, Elders were also involved in system wide decision making. The Aboriginal stakeholders and Elders were perceived by the university to be authentic.

Another new contribution of this study is what Aboriginal nursing faculty termed ‘walking between two worlds’. They identified that they did not feel that they completely belonged in the Aboriginal communities they had left, nor did they completely belong, were welcomed, or supported in the university. The theme of ‘living in two worlds’ is cited in the literature as a sense of tug of war, being pulled in opposite directions between ethnic and university culture (Johnsrud & Sadao, 1998; Sadao, 2003). An interesting finding in the literature was that minority faculty frequently identified as having to be ‘bicultural’, finding the balance between living in their own ethnic culture and the mainstream culture (Johnsrud & Sadao, 1998). This is in sharp contrast to the findings of this study. Aboriginal nursing faculty, situate themselves clearly as First Nation or Métis persons. The Aboriginal nursing faculty do not feel pulled between two cultures. They feel that they do not exist fully within either culture, but rather they are creating their own space. Given this perspective, Aboriginal nursing faculty are finding themselves within a new subculture, between cultures.

Aboriginal nursing faculty were disillusioned that an Aboriginal focus included in university mission statements was paid ‘lip service’ only, and this focus was not actualized. This disillusionment was heightened by that fact that Aboriginal participants identified that a strong Aboriginal focus in the university mission statement was an influencing factor in their decision to work there. Dean/director participants felt that the university fully enacted mission, vision and goal statements. Examination of the impact of university mission statements is generally lacking in previous studies of minority and Aboriginal faculty. New insights were gained from this study when the actual implementation of the mission statements were explored. Simply making a mission statement reflective of Aboriginal foci is not enough. Findings from this study indicate that while an Aboriginal focus may have been present in the mission, strategic planning initiatives were often not supportive of this focus. Where strategies had been identified, no concrete evaluation or ongoing assessment of the success of these strategies was enacted.

A unique finding in this study revealed that Aboriginal nursing faculty did not experience devaluing of their researched focused on an Aboriginal context within schools of nursing, as was identified with minority faculty in the literature. However, when engaging in research with Aboriginal peoples and communities, they were required by Ethics Committees to disclose their status, something not required by non-Aboriginal faculty doing research with Aboriginal or minority people.

There is little recognition and valuing of the extensive time involvement required to build relationships with Aboriginal communities in order to do future research. Given the heterogeneity of Aboriginal culture, this is true for both Aboriginal and non-Aboriginal nursing faculty entering Aboriginal communities. Aboriginal faculty in this study identified a strong commitment to serve the needs of their communities and Aboriginal peoples, with little or no recognition of the extensive time demands this requires. It was identified in this study that while collective agreements include multiple sources of scholarship for tenure, inconsistencies were identified among deans/directors regarding the acceptance of service work for tenure.

A new finding in this study was that inflexible performance appraisals make it problematic for Aboriginal nursing faculty to include culturally relevant methodologies in class room teaching. To do this could result in poor evaluations from students when teaching methodology was different than the course syllabus. Congruent with the literature, curricula in the schools of nursing continues to be predominantly Eurocentric in perspective and is lacking in Aboriginal content and Indigenous knowledge (Stanley et al., 2007). Inclusion of Aboriginal content is generally restricted to the inclusion of cultural icons such as the medicine wheel.

The findings revealed that there were either no, or one Aboriginal person holding a senior administrative position in an Aboriginal Office or Vice Provost of Aboriginal Affairs. In one case, even though there was an Aboriginal senior administrative person, the dean/director was unaware of this. This new finding

makes an important contribution to the literature. Even in an upper administration position, presumably of power, the Aboriginal person is invisible. Henry (2012) found that the initiation of these senior Aboriginal administrative positions are still relatively new and the real successes of these appointments is yet to be determined.

Deans/directors indicated that they were proactive regarding issues of racism. This was largely reinforced by the Aboriginal nursing faculty who felt supported in this regard. The expectation of Aboriginal nursing faculty that being surrounded with 'educated' people in academia would mean there would not be racism present was dispelled. Consistent with the literature however, was a perception that in some cases, senior administration was not well enough informed regarding racism, did not believe that it existed on campus, and did not understand the issues faced by Aboriginal nursing faculty and students (Henry, 2012, Roland, 2011). All cases in this study offered anti-racism, anti-discrimination workshops for faculty and staff. Participants felt that there needed to be more workshops offered as their effectiveness was limited. In all cases, participation in these workshops was voluntary.

Aboriginal nursing faculty perceived the university culture as the 'prevailing white culture'. One Aboriginal nursing faculty characterized the university climate as oppressive, where colonization and re-victimization occurs. As a result she stated that she would discourage other Aboriginal nurses from becoming faculty and had resigned her academic position. The campus was

regarded as being a ‘white man’s reserve’. Congruent with the literature is the finding that universities are colonizing environments created from Western constructs (Henry, 2012). Findings indicate that although strategic plans promote and encourage a respectful environment, specific strategies and evaluation of this goal are lacking.

It was found in this study that Aboriginal nursing faculty do have to work harder, but not to prove themselves as qualified academics as identified in the literature (Joseph & Hirshfield, 2011; Stanley, 2006). Rather they are relied upon to provide knowledge on Aboriginal culture and context to non-Aboriginal colleagues. They are also often relied upon to teach this content in the classes of their colleagues. Given the heterogeneity of Aboriginal culture, this requires an extensive, unrecognized workload.

Lack of acceptance and understanding of Aboriginal culture causes Aboriginal nursing faculty to feel isolated and avoid social functions with colleagues. Often, the isolation is self-imposed as a result of a sense of not belonging. Non-Aboriginal faculty tend to avoid Aboriginal nursing faculty when they are uncertain how to interact with them and fear they will say or do something inappropriate. Both of these findings are pervasive and supported in the literature (Mkandawire-Valhmu et al., 2010; Spafford et al., 2006).

None of the Aboriginal nursing faculty had the opportunity to be mentored by another Aboriginal nursing faculty; another recurrent theme in the literature (Thomas & Hollenshead, 2001). Given the lack of Aboriginal faculty in

universities, Aboriginal nursing faculty relied on supports through relationships with Elders, other Aboriginal groups and communities outside of academia. They did not find their supports among other minority faculty.

Findings indicate that Aboriginal nursing faculty were viewed as the token Aboriginal voice on committees and as the expert on all Aboriginal culture. This is widely supported in the literature (Henry, 2012). Findings also indicate that committee members only wanted the Aboriginal nursing faculty to respond to Aboriginal issues that the committee brought forward. Committees did not wish to hear about Aboriginal challenges and concerns brought forward by the Aboriginal nursing faculty. A tremendous amount of effort and energy is expended by Aboriginal nursing faculty to ensure that an Aboriginal focus remains on the agenda of committees. This issue is made more difficult by being vastly outnumbered by the larger groups of minority faculty.

The additional expectations by some deans/directors that Aboriginal nursing faculty mentor Aboriginal students was not consistently assigned as workload across the cases. Aboriginal nursing faculty identified that whether it was assigned or not, they felt compelled to support these students.

Despite the issues faces by Aboriginal nursing faculty, they see the value of being a contributing member of academia. Assisting with Aboriginal student recruitment and retention, and educating colleagues and administration about Aboriginal culture and present day challenges is viewed as a means to improving

the health, growth and development of their communities and was identified in this study and existing literature (Stanley, 2006; Tippeconnic Fox, 2008).

Study Implications

Findings from this study have a number of implications for universities, education and policy. In order for substantial changes to occur that create positive work environments for Aboriginal faculty, institutions must implement changes to the very structures that have sustained IR for decades.

Universities appear not to understand that policies dealing with access, inclusiveness, and equity cannot be achieved without a fundamental change in the culture of the system, meaning a significant shift in values and norms that operate almost invisibly but leave their imprint. (Henry & Tator, 2007. p. 24)

Findings showed that there was an acknowledgement of the historical Aboriginal context of the province in numerous university documents and publications. However Aboriginal nursing faculty felt that colleagues and administration were lacking in cultural competence regarding Aboriginal culture and in some cases, had no knowledge of the historical trauma associated with colonization experienced by Aboriginal peoples.

Change needs to happen. The recent release of the Truth and Reconciliation Commission of Canada: Interim Report (2015) provides compelling evidence that an understanding of the historical trauma experienced by Aboriginal peoples is necessary in order for nurses, Aboriginal and non-Aboriginal, to actively and effectively work toward healing and reconciliation. Further the report identifies that:

Aboriginal health professionals who can combine their Western medical training with knowledge of their own healing traditions and culture should be found to do this work. However, given the lack of sufficient numbers of such professionals, the current ideal formula appears to be a balanced team approach: specially trained cultural supports and traditional knowledge keepers from within the respective Aboriginal communities, working together with academically trained health specialists from the non-Aboriginal community. (p. 8)

Although there has been an effort to ‘indigenize’ and ‘decolonize’ the academy’, it has been suggested that the current ‘multicultural’ policies and procedures instituted in educational institutions across Canada appear to underscore the historical colonization experiences of Aboriginal peoples by focusing only on diversity perspectives as opposed to decolonizing ones (Battiste & Youngblood Henderson, 2000). However, ensuring diversity in recruitment and retention, and tenure and promotion policies remains a crucial aspect of decolonizing the academy (Henry, 2012). Decolonizing the university requires that curricula are revised to include and value Indigenous knowledge. Decolonization is a process whereby restraining forces, barriers, and processes that deny the right of Aboriginal peoples to determine their own destiny are removed and a sense of balance and peace is achieved (Mohanty, 2003; Smith, 1999). Liberation of the oppressed, by the oppressed, arising from within the ranks of the oppressed is the foundation of Paulo Freire’s (2004) *Pedagogy of the Oppressed*. Alfred (2007) has the following to say about indigenizing the academy:

Being an Indigenous academic is a more serious matter that goes beyond glorifying one’s bloodline or tokenizing one’s status as an ‘aboriginal Canadian.’ Indigeneity is a struggle not a label. And for those who work in

academia, accepting one's Indigeneity means a constant fight to remain connected to our communities, to live our culture, and to defend our homelands, all the while fulfilling our professional duties inside what is, essentially a central institution of colonial domination. (p. 22)

Study findings indicate that the current privileged status of Western knowledge and perspective in universities continues to perpetuate IR. Addressing IR would require a dismantling of the traditional structures and power relationships in universities, which many Aboriginal faculty are not hopeful would ever occur (Henry, 2012). There is also concern that it may not be safe for Aboriginal faculty to bring Indigenous knowledge into institutions that have historically been viewed with distrust. An interesting perspective is the question, why would a university that is technically a 'second nation' university, created to meet the needs of the 'second nation' people, want to change in order to address the needs of 'first nation' peoples (Henry)?

Individual racist behaviours become enforced by institutional elements when these incidents are not addressed and minority faculty are not supported by administration. Stanley, Capers, and Berlin (2007) identified that a "strong, long-term commitment to the value of diversity by the larger institution" (p. 258), was the most significant factor in the recruitment and retention of minority faculty. It has been demonstrated that incongruity between institutional and personal mission and goals negatively affects job satisfaction (Olsen, Maple & Stage, 1995).

White majority culture is largely oblivious to IR, and becomes defensive when confronted (Stanley 2006). Johnsrud and Heck (1998) state that administrative support is an important determining factor in job satisfaction. They

further identify that as the distance between faculty and administration increases, confidence in leadership lessens. Both social and institutional isolation negatively affect retention (Smith & Calasanti, 2005). This puts the onus on department heads to ensure that they provide support to minority faculty, on an interpersonal as well as resource basis.

University administration believe that by hiring Aboriginal and minority faculty, they have implemented diversity initiatives. According to Brayboy (2003), this diversity

...implementation is window dressing: the very structure of the building or the institution remains the same. To advance the agenda of diversity, institutions that truly value diversity must move toward considering wholesale changes in their underlying structures and day-to-day activities, especially if they are truly committed to refocusing the historical legacies of institutional, epistemological, and societal racisms that pervade colleges and universities (p. 73-74).

DiBiaggio (1989), states that institutions have to move past identifying diversity as an added benefit. Recognition of diversity must occur within leadership structures at the top of the organization and must be evident as a core value in the missions and goals, not relegated to the periphery. According to El-Ahraf & Gray (2000), diversity:

is a condition that permits members of the organization to continue learning, to continue improving, to contribute more to the success of the enterprise. Diversity doesn't leave anybody out. It is a culture based on a paradigm of inclusiveness, of continuous improvement of human development, of removing barriers, of growth, of advancement. It is a spirit that permeates all human resource systems. It is a pattern of people taking personal responsibility for their careers. It is a method that welcomes differences, that honors *[sic]* multicultural/multiethnic perspectives. Diversity stimulates problem solving, shares information,

seeks a balance between professional and personal commitments, and permits flexibility in making adjustments. (p. 179)

Membership of the university is based on recruitment processes, admission standards and retention processes (Chesler, Lewis & Crowfoot, 2005).

Universities are bastions of Eurocentric perspectives and pedagogies. In an attempt to change this, many universities have embraced anti-racist pedagogies. One strategy in this endeavour is to hire increased numbers of Aboriginal faculty (Dua & Lawrence, 2000). It is hoped that this strategy would “provide the basis for transforming academic knowledge and structures” and as a result “would facilitate the transformation of university curriculum” (Dua & Lawrence, p. 105). Equity policies and strategies related to increasing the recruitment of Aboriginal faculty were found in this study. Most were at the level of expressing a commitment to increasing the recruitment of Aboriginal faculty, with few having specific target numbers, and enactment of the policies by departments was voluntary. As a result, most were not implemented, or if they were, there were no evaluation measures in place to determine the effectiveness of these policies and strategies. A study by Dua (2009), found that most equity and anti-racism policies in Canadian universities were “general statements, and thus lack the procedural requirements that would allow them to be effectively implemented” (p. 163-164). This was supported by Henry (2012) who identified that there was a “lack of functioning equity policies” (p. 119). A requirement of the Federal Contractors Program mandates universities to disclose numerical information on the number

of minority and Aboriginal faculty yearly. Despite this mandate, Dua and Bhanji (2012) found that very few universities meet this requirement.

Study findings revealed that most non-Aboriginal participants defended the small number of Aboriginal faculty by stating that there were few qualified candidates.

This discourse is evident in the claims by institutions that the predominance of White faculty is unintentional – it is just that universities, as the rationalization goes, are not able to recruit qualified minority members, for it goes without saying that all ‘qualified’ individuals can apply and will be appointed. (James, 2009, p. 135).

Aboriginal nursing faculty refuted this. From personal experience they were aware of highly qualified candidates who applied for faculty positions and were not hired. As long as this perception remains, the ‘whiteness’ of the university culture is defended as purely unintended and not open for scrutiny (James).

The pros and cons of affirmative action processes have been the focus of much debate in the United States (Awad, Cokley & Ravitch, 2005; Holzer & Neumark, 2006). Whether hired because of affirmative action/strategic recruitment initiatives or not, Aboriginal faculty will not be recruited or retained if the issues they face within higher education are not resolved.

The university mission, vision and goal statements are important as they influence strategic planning, program development and human resource management (Chesler & Crowfoot, 1989). The importance of an organizational or department mission statement in influencing the values and belief, culture and activities of the institution cannot be overstated (Acosta & Olsen, 2006).

Organizational culture consists of core values that pervade institutional functioning, creating the parameters for acceptable behaviour and intention (Tichy, 1983). Organizational culture is based on the history of the institution and serves to give unique meaning to attending or working in that university (Alvesson, 2002). University mission statements can influence the culture and social climate of the institution. According to Alvesson, organizational culture has the capacity to “simultaneously create order, meaning, cohesion and orientation, thus making collective action, indeed organizational life, possible” (p. 13). Findings showed that when missions were inclusive of an Aboriginal focus, but this was not enacted, the culture and climate of the university negatively affected the job satisfaction of Aboriginal nursing faculty.

There has been debate surrounding the need for the refocusing of university mission statements. A shift from the creation of scientific knowledge through research, to include civic engagement and a focus on preparing students “to understand their own identities, communicate with people who are different from themselves, and build bridges across cultural differences in the transition to a more diverse society” is needed (Checkoway, 2001. p. 127). Canadian society is changing; evolving into more locally ethno-racially divided communities, and the current deplorable state of Aboriginal health and wellness is an imperative that needs to be addressed. Certainly university schools of nursing should include an Aboriginal focus in mission statements because when “a minority part of the community or nation is in distress, left unattended, the problem will spill over into

the larger community” (Davis & Davis, 2010, p. 125). The Truth and Reconciliation Commission of Canada (2015) recommends that there are adequate and appropriate health and wellness “resources needed to provide for the safe completion of the Truth and Reconciliation Commissions’ full mandate” (p. 28). To address this recommendation, universities need to evolve to ensure that they have a student and faculty group that is inclusive, welcoming, supportive and respectful of Aboriginal people. This is imperative in order to provide the required knowledge and skills for graduates to function within a diverse societal context and achieve the Commissions’ mandate.

Dua (2009) noted that voluntary workshops have little effectiveness in addressing racism as the participants who attend are generally those who are already aware of racism and dedicated to reducing it. One might be inclined to consider making anti-racism workshops mandatory, however, the potential drawbacks to this need to be addressed. Identified in the literature is the backlash of forcing faculty and staff to attend these workshops when they are opposed to it. Often, the frustrations created because of this are directed at the minority faculty (Stanley, 2006; Stein, 1996; Turner et al.1999). Nevertheless, given the recommendations of the Truth and Reconciliation Commissions’ Interim Report, these workshops are necessary to support Aboriginal nursing faculty.

When equity and anti-racism policies are not effective, the cause is often a result of complaints being dismissed by administration, who may become defensive when issues of institutional racism are brought to them. “To raise

racism as a problem within the university, is to get an angry and defensive response. Those are the people who get into administrative positions. Their job is to protect those in power” (Dua, 2009, p. 185). Dua also noted that other forms of racism or discrimination, for example sexism, were taken seriously by administration and addressed swiftly. With the recent release of the Truth and Reconciliation Commissions’ Interim Report (2015), it is hoped that this will change.

Aboriginal nursing faculty perceived the university culture as the ‘prevailing white culture’. It is this dominant white culture that influences the perceptions of the institution by administration, who as the white majority do not experience racism (Dua, 2009; James, 2009). The power inherent in whiteness is the positional privilege of being racially neutral and invisible (hooks, 1992). Obliviousness about the existence of IR preserves the white dominant culture and the privilege associated with it; colour blindness, and the ignoring of race in the face of immense inequalities for Aboriginal faculty that surrounds us (James, 2009). This is an example of the institutional culture of denial (Law, Phillips & Turney, 2004; Spafford, Nygaard, Gregor & Boyd, 2006). Perpetuating this is the lack of a critical mass of Aboriginal persons in faculty and in senior administration. Power elements are evident in the extent to which decision-making is decentralized and participatory or hierarchical and situated at the top of the organizational structure (Lansisalmi, Peiro, & Kivimaki, 2000).

Organizational culture as an expression of power can take the outward

appearance of system wide endeavours to create a particular worldview and set of values and norms (Alvesson, 2002). Organizational culture then can protect the prevailing Eurocentric white culture, or espouse diversity as the norm. According to Deetz and Mumby (1985), power and “dominance is manifest...in the day-to-day, taken for granted nature of organizational life ... further protecting certain interests and allowing the order of organizational life to go largely unquestioned by its members” (p. 376).

Aboriginal nursing faculty in this study identified as the ‘token’ Aboriginal on committees. This is referred to in the literature as being the ‘native informant’, enabling “the academy to think that it has dealt with and mastered difference” (Razack, 2003. p. 60). Tokenizing of Aboriginal nursing faculty further perpetuates marginalization (Henry, 2012), and is a recurrent theme in the literature (Mkandawire-Valhmu, Kako & Stevens, 2010). The expectation that an individual is an expert on his/her culture and can speak for all minority cultures is termed the ‘expectation of genetic wisdom’ (Peregoy, 1990). It is common to find this ‘homogenizing’ of Aboriginal faculty. There is a lack of knowledge and understanding related to the differences in culture, history, knowledge and traditions among Aboriginal peoples (Henry, 2012).

Being a ‘numerical token’ has serious implications for Aboriginal nursing faculty. Kanter, (1977) identified that among token faculty, there are stresses associated with being isolated and marginal, facing misunderstanding of their culture and identity and being stereotyped. These implications are consistent with

the findings of this study. Chow (1993), states that minorities have historically been the focus of research for academics in universities. Stereotypes have been formed, and when confronted with an Aboriginal or minority faculty, white faculty find it difficult that the stereotype is not conformed to (Chow, 1993).

Findings also indicate that committee members only wanted the Aboriginal nursing faculty to say the things that they wanted to hear. They did not wish to hear about Aboriginal challenges and concerns. This ‘silencing’ results in a feeling of being disrespected and disregarded (Hassouneh, et al., 2012). The identification and resolution of Aboriginal issues was often left to Aboriginal nursing faculty only. This expectation results in additional workload and stress for Aboriginal faculty. Brayboy (2003) termed them ‘problem fixers’. Aboriginal nursing faculty felt pressure to keep the issues visible and expended considerable energy keeping the issues from being ignored.

Despite the inclusion of Aboriginal cultural icons such as the medicine wheel, curricula in the schools of nursing continues to be predominantly Eurocentric in perspective. There is often resistance to the inclusion of Aboriginal content into curricula. Johnsrud and Sadao (1998), state that the basis of this resistance is often the perception that inclusion of other cultural content distills down the core curriculum and is often thought to be ‘substandard’. Non-Aboriginal/minority faculty see themselves

...as part of the educated elite whose collective responsibility is to uphold standards of scholarly integrity. The demand for inclusion by those outside the group is perceived by those within as a demand for the lowering of

standards rather than as a demand for rethinking or reevaluating the status quo. (Johnsrud & Sadao, 1998, p. 337-338).

Henry (2012) found that “settler colonists” should be engaged as allies to collaboratively determine how Aboriginal content and Indigenous knowledge should be included in curricula. It is important to note that the inclusion of Aboriginal content is not simply an exercise to provide support to Aboriginal students. Canadian students will also benefit from exposure to this additional content (Henry, 2012). This is again particularly salient in light of the recent recommendations from the Truth and Reconciliation Commission (2015).

Prevalent in the literature is the high demands placed on Aboriginal and minority faculty as a resource (Henry & Tator, 2007). These expectations are termed ‘cultural taxation’ and relate to the increased expectations of Aboriginal and minority faculty to “address diversity-related departmental and institutional affairs” (Joseph & Hirshfield, 2011, p. 123). Blackburn and Lawrence (1995) have categorized service as internal and external. Internal service relates to activities that benefit the institution but are not teaching, research, or scholarly activities. Internal service found in this study related to expectations to hold multiple committee appointments, mentoring Aboriginal students, providing non-Aboriginal faculty with Aboriginal knowledge and often, delivering this content in class. The shifting of this workload to Aboriginal nursing faculty allows non-Aboriginal faculty to abdicate their responsibility in becoming culturally competent. Aboriginal nursing faculty felt strongly that all faculty should become culturally competent and responsible for delivering this content.

External service constitutes activities undertaken outside of the university. External service findings related to consultative work with Aboriginal communities and working within Aboriginal communities. Evaluation of these activities is difficult and as a result, they are not heavily weighted in tenure requirements (Baez, 2000). Findings of this study identified that research and publication, not service was most heavily weighted for tenure.

Aboriginal faculty in this study identified a strong commitment to serve their communities. The cultural values and beliefs of minority faculty result in a feeling of obligation to engage in this community work (Tierney & Bensimon, 1996). According to Freire (1998), this positions them as ‘cultural workers’. Service work was also not routinely assigned as workload and required the faculty to fit it in to their schedules. Cook-Lynn (1996) identified the damaging effects that not having a strong connection and commitment to their own Aboriginal communities can have on Aboriginal faculty and their sense of identity. Service work in Aboriginal communities is one way that the Aboriginal nursing faculty keep their connections alive and strong. This is an example of ‘strategic disengagement’, a way to remain in academia, but find fulfillment and support elsewhere (Lutz, et al., 2013).

Tippeconnic Fox (2008) identified that the strength and inspiration to deal with the challenges in academia arise from their tribal identity. A consistent finding in the literature is the concern of Aboriginal faculty over loss of their

cultural identity (Turner, Myers & Cresswell, 1999). This makes the recognition and valuing of community service work even more crucial for Aboriginal faculty.

Non-minority faculty do not consider public service as being a significant component of their role, as it is not considered for awards, rewards or tenure, and may be negatively perceived by the university (Baez, 2000; Chekoway, 2001).

Engagement in service, whether from a personal desire or as a result of institutional expectations, occurs at the cost of research and publication time.

When cultural values are at odds with institutional requirements, and the dominant culture, a structural barrier exists that needs to be addressed. Baez's (2000) argument that the current value attributed to service needs to be critically reconsidered is particularly important for Aboriginal nursing faculty, who identify a strong commitment to serve the needs of Aboriginal students and communities.

Baez has the following to say about 'service'.

Conceptualizing service as "problematic" negates the role of critical agency in resisting and redefining institutional structures. I suggest as well that rather than framing service as a "problem," scholars should question the institutional practices and views of merit that devalues an important part of faculty work. (Baez, p. 363)

University climate is reflective of the quality and type of interactions between its members (Chesler et al. 2005). Components of this element relate to issues of mentoring, socialization, and support. Alvesson (2002) states that "we must change people's ideas and values in order to make any 'real' change possible thus giving priority to a cultural level" (p. 181).

One Aboriginal nursing faculty tried to positively influence the climate of the university. However, when her attempts resulted in no positive changes, unable to survive the oppressive, colonizing culture any longer, she left academia. According to Lutz, Hassouneh, Akeroyd et al., (2013) this is termed ‘reactive engagement and disengagement’, whereby faculty initially react to the oppressive environment and try to affect change. When this is seen as futile, reactive disengagement ensues, causing the faculty to resign their position. However, similar to the findings of this study, Turner, Myers and Creswell (1999) found that although the majority of minority faculty in their study identified a ‘chilly climate’, they were committed to remaining in academia.

Aboriginal nursing faculty identified feeling of isolation in academia. Findings also indicated that non-Aboriginal nursing faculty tend to avoid Aboriginal nursing faculty when they are unsure how to interact or respond in a culturally appropriate way. Mkandawire-Valhum et al., (2010) found that “while individuals are not necessarily hostile toward persons of other races or ethnicities; rather, they are ambivalent, uncomfortable, or fearful” (p. 137). These behaviours are considered ‘microaggressions’ and have been found to be more damaging than blatant racial prejudice. “The hidden, unintentional nature of microaggressions allows them to flourish outside the level of conscious awareness of the perpetrators, thereby infecting interracial interactions, institutional procedures and practices, and social policies” (Sue et al., 2008. p. 331). Informal networking and socialization are important activities for the transmission of information about the

workings of institutional policies and procedures, as well as an opportunity to relay personal information (Olsen, Maple & Stage, 1995). When excluded from most informal social activities, Aboriginal and minority faculty are left with knowledge deficits regarding the functioning of the institution. They miss opportunities to inform other faculty about their own interests and abilities.

The findings suggest a general sense of lack of support for the Aboriginal nursing faculty. This is related to the lack of other Aboriginal faculty and a cultural divide with non-Aboriginal faculty given the drastically different life and historical contexts. As a result, Aboriginal nursing faculty experience ‘othering’. Hassouneh, Akeroyd, Lutz and Beckett (2012) define ‘othering’ as “a process where practices of admittance and segregation form and sustain boundaries that maintain and police a group’s character” (p. 319).

As a result of lack of support and isolation, Aboriginal nursing faculty identified that they ‘walk between two worlds’. They do not feel that they fully belong in their home communities, nor do they fully belong in the academic world. They navigate the new space they have found themselves in. Kenny (2012) states that increasingly Aboriginal people are “caught between what they often call Western values and Indigenous values. In these dialogues and debates, one can observe that colonization still exists in the layers just beneath the surface of things”. (p. 4)

None of the Aboriginal nursing faculty had the opportunity to be mentored by another Aboriginal nursing faculty. Aboriginal and minority faculty are

creative and resourceful in identifying mentoring outside of their own academic departments (Thomas & Hollenshead, 2001). Aboriginal and minority faculty have been successful in spite of lack of mentoring; however, mentoring is an important aspect of job satisfaction (August & Waltman, 2004). Lack of social networks and mentors, along with the resulting deficiency of relevant information are characteristics of institutional isolation (Smith & Calasanti, 2005).

Stanley (2006) states that the research agendas of minority faculty related to the needs of their ethnic or cultural groups is risky, as this research is not considered mainstream and is devalued in the tenure process. This is especially true of research published in 'non-mainstream' journals (Turner et al., 1999). However, a unique finding in this study revealed that Aboriginal nursing faculty did not experience devaluing of their researched focused on an Aboriginal context within schools of nursing. Faculty's ability to determine the type of service they engage in and the focus of research has been positively associated with job satisfaction (Johnsrud, 2002).

Resources are the raw materials that universities convert to products and services. As such, they include students, faculty, staff, workload, funding allocations and service outputs (Hoffman & Summers, 2000). Funding priorities arise from institutional mission statements. When the commitment to diversity is not inherent in these statements, resources are not appropriately or equitably allocated. Findings in this study indicate that despite the existence of Aboriginal Initiatives/Services offices and departments, they consistently are underfunded

and lack staff. In addition, policies as a resource were either lacking or unenforced by administration.

In some cases, Aboriginal nursing faculty received funding to complete graduate education and a reduced teaching load for new faculty to develop a research agenda. However, this was not consistent across cases.

Recommendations for University Schools of Nursing

Canadian schools of nursing must articulate and demonstrate commitment and work collaboratively and effectively with Aboriginal nursing faculty to achieve the recommendations of the Truth and Reconciliation Commissions' Interim Report (2015) to allow it to achieve their mandate. In order to address the IR experienced by Aboriginal nursing faculty, and achieve these recommendations, changes in academia must occur. All Canadian university mission statements should include an Aboriginal focus that is more than mere 'lip service'. Strategic plans, policies and procedures should be developed to meet this end. There should be evaluation measures and routine surveillance to ensure that these strategies are providing the appropriate outcomes. Universities should work toward revision of mission statements, to include civic engagement, providing students with the necessary skills, knowledge and abilities to function in a multicultural society.

Strategic and human resource plans should include target numbers for the recruitment and retention of Aboriginal nursing faculty, with monitoring strategies in place to assess the achievement of these targets. Hiring committees

should have Aboriginal faculty, Directors of Aboriginal Initiatives Offices, Aboriginal stakeholders or Elders as constituents to ensure fair process. Cluster hiring should be considered to allow for a rapid increase in the number of Aboriginal nursing faculty and create an immediate support system. The value of diversity and the benefits of having Aboriginal nursing faculty in academia should be embraced.

The inclusion of Indigenous knowledge, culture, history, ways of knowing, and teaching learning methodologies should be incorporated, and viewed as adding value to curricula, not devaluing it. This endeavour needs to be championed from the university president, through to the dean of the school of nursing, directly to the faculty, students and stakeholders.

Many of the systemic issues inherent in academia are a result of the small numbers of Aboriginal faculty. This results in an unsupportive environment, lack of mentors, tokenism, and cultural incompetence of non-Aboriginal faculty and administration.

Anti-racism workshops addressing Aboriginal culture should be implemented as mandatory on an ongoing basis, despite the potential backlash associated with this. Administrators should take the responsibility to espouse the need for this awareness training and deal with any negative consequences swiftly. Giving the prevailing white Eurocentric culture present in academia, training should include an emphasis on identifying ‘white privilege’ and an awareness of unconscious bias toward Aboriginal culture. Provisions should be included in

human rights and complaints processes to include a comprehensive review of the institutional structure and culture, as opposed to an assessment focused solely on individuals. Claims of racism need to be supported from the level of the president down. A culture that denies the presence of racism should be viewed as a ‘red flag’, that provokes an in depth exploration of the institution. Ongoing evaluation of the school of nursing culture should be undertaken with ongoing faculty focus groups and satisfaction surveys.

Administration, colleagues, stakeholders and nursing students need cultural awareness training to ensure the widespread understanding of the heterogeneity of Aboriginal culture, thereby reducing the expectation that the Aboriginal nursing faculty are the holder of all Aboriginal knowledge. An awareness must also be cultivated regarding the different levels of comfort and familiarity with Aboriginal culture that various Aboriginal nursing faculty have. Some faculty were raised in a very traditional culture, whereas others are new to understanding their cultural heritage. Administrators should endeavour to fully understand and embrace the added value that a diverse faculty membership will bring to the curriculum and how this will foster a commitment to excellence in the education of all future nurses.

University culture and climate have the most significant impact on the job satisfaction of Aboriginal nursing faculty. Resources need to be put in place to support Aboriginal nursing faculty. Mentoring should not be left to chance. There should be a process in place to ensure that all Aboriginal nursing faculty are

mentored. Non-Aboriginal allies can fill this position until there are larger numbers of Aboriginal nursing faculty with experience in academia.

Alternatively, networking between Aboriginal faculty across departments and even institutions should be encouraged and supported.

Changes to the tenure and promotion requirements and resources to support changes should be made. These changes should include teaching reductions in the first two years of employment to allow for the development of a research agenda. This is particularly important as due to the heterogeneity of Aboriginal culture, engagement with Aboriginal communities for research purposes requires extensive up front time and energy.

Aboriginal nursing faculty, and Aboriginal faculty in general have strong personal requirements to provide service to their communities. Tenure and promotion requirements need to include a respect for and increased weighting of the value of this service work, as this is often where Aboriginal nursing faculty find their support systems. Community engagement should also be assigned within the faculty workload (Chekaway, 2001). This would convey respect for the needs of the Aboriginal nursing faculty and acknowledge the time required to build relationships and importance of this activity.

Aboriginal nursing faculty in this study also engaged their communities in collaborative research projects. Universities should be encouraged to value collaborative community research and to commit more resources to this end. These activities deliver mutual benefits to the community and the university.

Efforts must be advanced to ensure that Aboriginal community stakeholders are respected and afforded the right to be co-principal investigators in research endeavours.

While the presence of Aboriginal nursing faculty on various university committees is valuable, care must be taken not to tokenize or overburden them. Community stakeholders and Elders can serve as valuable committee members, allowing for the broadening of community boundaries and reducing the workload of Aboriginal nursing faculty. When Aboriginal nursing faculty desire to be active committee members, their voices should be heard, and they should be considered as an authentic representative of their culture.

School of Nursing mission statements should include an Aboriginal focus. Nursing curricula should be more inclusive of Aboriginal ways of knowing. Eurocentric perspectives should not be the sole informant of curriculum. Aboriginal nursing faculty should not be considered as the only source of Aboriginal knowledge. Non Aboriginal nursing faculty should be encouraged to seek out and make use of other sources of information, and should be actively involved in the provision of this content to students. This will provide an opportunity to work closely with Aboriginal nursing faculty and encourage the increased cultural competence of all nursing faculty, no longer allowing non-Aboriginal nursing faculty to abdicate their responsibility for this. Curricular methodology and evaluation criteria should also embrace processes that are more appropriate for Aboriginal nursing faculty and students.

Finally, The Canadian Association of Schools of Nursing (CASN) should include in their accreditation requirements that all mission statements and curricula include a methodology appropriate to and a focus on Aboriginal culture, knowledge, health and wellness. A multicultural focus does not address the unique current and historical context of the Indigenous peoples of this land. This requirement by CASN would ensure that all the peoples inhabiting this land are valued and respected, and that nursing curriculum is focused toward reducing health disparities afflicting First Nations, Métis and Inuit peoples.

Strengths and Limitations of the Study

A strength of this study was the number of Aboriginal Canadian nursing faculty that participated. Of the 22 identified by Gregory, Pijl-Zieber, Barsky and Daniels (2008), 11 participated in this study. This study was also strengthened by the inclusion of deans/directors of the schools of nursing, faculty association representatives and staff and directors of Aboriginal Services/Initiatives Offices. These multiple perspectives were invaluable in providing a deep understanding of IR in these settings. The Aboriginal nursing faculty and other study participants were open and generous in relaying their experiences in academia. Their candor and insights strengthened the study.

Given the comprehensive nature of the IR Framework (Chesler et al., 2005), the large number of documents, websites and visual inspection of some of the case sites also added considerable strength to the study. The ability to evaluate individual elements in the IR Framework from a variety of data sources allowed

for different and insightful inferences and conclusions to be drawn. What seemed to be evident from first inspection of one data source, was often revised when other sources of data were analysed and new insights were developed.

The perspective of an institutional focus of racism as opposed to an individual one was a strength of this study. Previous studies have revealed institutional elements as a cause of racism, but lacked the appropriate framework to clearly identify them as such and recommend institutional as opposed to individual change.

Representation of several regions in Canada served to strengthen the study. However, lack of participation of Aboriginal nursing faculty in the territories and three provinces was a limitation of the study. The large Aboriginal populations in the north may influence how and if Aboriginal nursing faculty experience IR in the same way as faculty in the other provinces. As a result of the demographics, northern universities may be more Aboriginally inclusive.

The absence of male Aboriginal nursing faculty was a limitation of this study. It is unknown if their experiences are congruent with or different than their female counterparts.

Critique of the IR Framework

The comprehensive nature of the IR Framework, (Chesler et al. 2005) used in this study, is considered a strength. Indicators under each element explored personal experiences, policy, programs and supports, human and physical resources. This provided an appropriate framework for a ‘balanced’ approach to

examining IR espoused by Rangasamy (2004). Elements were clearly defined which allowed for ease of application. The framework also allowed individual elements to be examined from different perspectives. For example, the mission statement was examined to determine if an Aboriginal focus was present. Then documents were explored to assess whether strategies and policies had been developed to support the Aboriginal focus. Finally, the participants were interviewed to determine their perceptions about how the mission statement was enacted to support and Aboriginal focus.

The use of this framework also allowed for an institutional, rather than an individual examination of IR within each case. This lens is an imperative if institutional change is to occur.

A limitation of the use of the IR framework relates to the extensive data required for analysis. There are indicators for each element that relate to students. Given that the focus of this study was on the experiences of the Aboriginal nursing faculty, exploration of Aboriginal nursing student experiences of IR was not included. Although the framework is constructed in such a way that individual elements could be used as the focus for a research study, the strength is in the breadth of scope.

Another limitation, also identified in Chapter 2, is the overlap of particular indicators across the IR framework elements. For example, mentorship is an indicator in three of the elements (Power and Governance; Social Relations and Climate; Resources). This overlap required a determination to be made on where

the data would be best categorized to provide the most clear and concise analysis possible.

The final critique of the IR Framework relates to the multicultural context under which it was developed. For the purposes of this study, only data related to the Aboriginal context was considered and included. Reliance on one particular focus, as opposed to a multicultural focus, could potentially change the outcomes of the forecasted use of the IR framework. To fully embrace an Aboriginal focus, particular attention to the culture of that group would need to be included in the framework.

Recommendations for Further Research

There are several areas requiring further research that have been identified as a result of this study:

1. The IR framework provides a comprehensive approach to the exploration of IR and should be used in future research relating to IR in academia.
2. An exploration of the experiences of male Aboriginal nursing faculty should be undertaken to ascertain if their experiences are congruent with their female counterparts.
3. The comprehensive nature of the IR framework resulted in a broad overview of each school of nursing. Further research could be undertaken for each of the individual elements of the IR Framework. For example, an in depth exploration of the social climate of the school of nursing could be

undertaken to better understand the depth and complexity of the impact of institutional climate on IR.

4. Further research should engage Aboriginal nursing faculty who have left academia to ascertain the factors that impacted their resignations. Their perspectives and experiences could enhance our understanding of how or if IR is implicated in the decision to resign. Except for one Aboriginal nursing faculty, who was spending her last day in her role at the time of the interview, all other participants were currently still employed in their faculty positions.
5. Ongoing research is needed to track the recruitment and retention of Aboriginal nursing faculty in Canada. Longitudinal research could highlight any progress achieved in these endeavours.
6. Ongoing research should be conducted related to the mission and vision statements of Canadian universities, and school of nursing mission statements, to determine the degree to which these statements include an Aboriginal focus. This focus should also include strategies and processes for formal evaluation and review to determine achievement of the Aboriginal focus.
7. Strategies that are implemented with the intent to address IR need to be evaluated to ensure that the desired outcome is achieved.

8. Ongoing assessment and evaluation of the extent of the Aboriginal knowledge and culture incorporated into Canadian nursing programs at every level should be conducted.
9. A study of the perspectives of Community College Aboriginal nursing faculty experiences of IR is warranted to determine if their experiences are the same as university faculty.
10. Finally, future research should be directed towards the evaluation of the achievements at meeting the recommendations of the Truth and Reconciliation Committees' Interim Report recommendations.

Conclusion

Findings of this multiple case study confirm that IR is widely experienced by Aboriginal nursing faculty in universities across Canada. Numerous areas were identified where universities need to make changes to address IR.

Numerous strategies addressing the concerns of Aboriginal and minority faculty have been identified in the literature (Henry, 2012; Mihesuah, 2003; Stanley, 2006; Thornton & Jaeger, 2008; Turner et al., 1999). Despite these initiatives, Aboriginal faculty continue to experience issues related to IR. This study has revealed that organizational elements are implicated in these issues. The overarching recommendation arising from this study is to ensure that the organizational culture and resulting mission statements espouse and operationalize the inherent value of diversity, with a specific Aboriginal focus. Without this, initiatives to resolve the issues experienced by Aboriginal faculty

are doomed to fail. Organizational elements are mutually dependent, and facets within each element arise from the organizational culture. No organization is free of diversity as there will always be individuals who differ in age, gender, ethnicity and life experience. The goal needs to become ‘managing with diversity’ as opposed to ‘managing diversity’ (El-Ahraf & Gray, 2000). Diversity allows organizations to take advantage of each individual’s distinctive skills, knowledge, and abilities. According to El-Ahraf and Gray, “[d]iversity doesn’t leave anybody out. It is a culture based on a paradigm of inclusiveness, of continuous improvement of human development, of removing barriers, of growth, of advancement” (p. 179).

The need to address the health care disparities of Aboriginal peoples and implement the recommendations of the Truth and Reconciliation Commission (2015) underscores the importance of universities’ working diligently to fully embrace diversity among both faculty and students. Academia should use diversity as an opportunity to gain new perspectives and approaches and seek out commonalities as opposed to differences towards achieving reconciliation and healing for Aboriginal peoples.

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Appendix A

Critical Appraisal of Qualitative Research Studies

Author(s)	Are the findings valid?					What are the findings?	How can I apply the findings?
	Is the research question clearly stated?	Is the methodology appropriate for the research question?	Was the method of sampling appropriate for the design and research question?	Were data collection and management adequately described?	Were the data analyzed appropriately and rigour ensured?	Is the description of the findings thorough?	Does the study improve my understanding of the issue?
Baez, 2000	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Brayboy, 2003	Yes	Yes	Not identified	Not identified	Not identified	Yes	Yes
Hassouneh, Akeroyd, Lutz & Beckett, 2012	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Henry, 2012	Yes	Unclear methodology	Not identified	Not identified	Not identified	Not identified	Not identified
Jaime & Rios, 2006	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Johnsrud & Sadao, 1998	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Joseph & Hirshfield, 2011	Yes	Yes	Yes	Not identified	Not identified	Yes	Yes
Roland, 2011	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Spafford, Nygaard, Gregor & boyd, 2006	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Stanley, 2006	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Stein, 1996	Yes	Yes	Not identified	Not identified	Not identified	Yes	Yes
Tierney & Bensimon, 1996	Yes	Yes	Not identified	Not identified	Not identified	Yes	Yes
Tippeconnic Fox 2008	Yes	Yes	Not identified	Yes	Yes	Yes	Yes
Turner, Gonzales & Wong, 2011	Yes	Yes	Yes	Yes	Yes	Yes	Yes

Appendix B

AMSTAR Tool

1. Was an ‘a priori’ design provided?

The research question and inclusion criteria should be established before the conduct of the review.

Yes
No
Can't Answer
Not Applicable

2. Was there duplicate study selection and data extraction?

There should be at least two independent data extractors and a consensus procedure for disagreements should be in place.

Yes
No
Can't Answer
Not Applicable

3. Was a comprehensive literature search performed?

At least two electronic sources should be searched. The report must include years and databases used (e.g. Central, EMBASE, and MEDLINE). Key words and/or MESH terms must be stated and where feasible the search strategy should be provided. All searches should be supplemented by consulting current contents, reviews, textbooks, specialized registers, or experts in the particular field of study, and by reviewing the references in the studies found.

Yes
No
Can't Answer
Not Applicable

4. Was the status of publication (i.e. grey literature) used as an inclusion criterion?

The authors should state that they searched for reports regardless of their publication type. The authors should state whether or not they excluded any reports (from the systematic review), based on their publication status, language etc.

Yes
No
Can't Answer
Not Applicable

5. Was a list of studies (included and excluded) provided?

A list of included and excluded studies should be provided.

Yes -included studies only
No
Can't Answer
Not Applicable

6. Were the characteristics of the included studies provided?

In an aggregated form such as a table, data from the original studies should be provided on the participants, interventions and outcomes. The ranges of characteristics in all the studies analyzed e.g. age, race, sex, relevant socioeconomic data, disease status, duration, severity, or other diseases should be reported.

Yes
No
Can't Answer
Not Applicable

7. Was the scientific quality of the included studies assessed and documented?

'A priori' methods of assessment should be provided (e.g., for effectiveness studies if the author(s) chose to include only randomized, double-blind, placebo controlled studies, or allocation concealment as inclusion criteria); for other types of studies alternative items will be relevant.

Yes
No
Can't Answer
Not Applicable

8. Was the scientific quality of the included studies used appropriately in formulating conclusions?

The results of the methodological rigor and scientific quality should be considered in the analysis and the conclusions of the review, and explicitly stated in formulating recommendations.

Yes
No
Can't Answer
Not Applicable

9. Were the methods used to combine the findings of studies appropriate?

For the pooled results, a test should be done to ensure the studies were combinable, to assess their homogeneity (i.e. Chi-squared test for homogeneity, I²). If heterogeneity exists a random effects model should be used and/or the clinical appropriateness of combining should be taken into consideration (i.e. is it sensible to combine?).

Yes
No
Can't Answer
Not Applicable

10. Was the likelihood of publication bias assessed?

An assessment of publication bias should include a combination of graphical aids (e.g., funnel plot, other available tests) and/or statistical tests (e.g., Egger regression test).

Yes

No

Can't Answer

Not Applicable

11. Was the conflict of interest stated?

Potential sources of support should be clearly acknowledged in both the systematic review and the included studies.

Yes

No

Can't Answer

Not Applicable

Shea, B. J., Grimshaw, J.M., Wells, G.A., Boers, M., Andersson, N., Hamel, C.,...Bouter, L.M. (2007). Development of AMSTAR: A measurement tool to assess the methodological quality of systematic reviews. *BMC Medical Research Methodology*, 7(1). Retrieved from: <http://fhswedge.csu.mcmaster.ca/cepftp/qasite/documents/AMSTAR.pdf>

Appendix C

Universal Organizational Elements (with examples of diversity/multicultural programs/activities fit to the organizational model)

Mission

- Forthright policy statements
- Explicit attention to multiple groups' needs/interests
- Link to other missions (excellence, community leadership, globalization, etc.)
- Organization-wide planning and evaluation procedures

Culture (overt/covert, formal/informal, dominant/subordinate):

- Revise code of conduct/speech
- Training in race/gender awareness for administrators/faculty/staff/students
- New criteria for norms and rewards (e.g., merit pay)
- Opportunities for different cultures to gain/give support and flourish
- Explicit valuing of different identity groups in the organization
- Revised organizational symbols and icons
- Revised organizational narratives to include history of discrimination and of challengers

Power and governance (formal/informal leadership, decision making)

- Administrative pro-action on issues, strong response to incidents
- Leadership that represents diverse groups and statuses
- New offices to address diversity in administration, academic units, and student services
- Mentoring and access for underrepresented groups
- Challenge to existing order seen as opportunity for change
- Support for middle managers
- Unit responsibility/accountability for multicultural progress in every department and unit
- Acceptance of and support for student initiatives in challenging discrimination
- Explicit collaboration among board, administration, faculty and alumni in advocating multicultural change
- Use of diverse leadership teams and advisory committees

Membership

- Plans to recruit/admit diverse student body

Plans for soliciting/recruiting faculty, staff, and administrators from underrepresented groups
Plans for post-recruitment retention and advancement of students, faculty, staff and administrators

Social relations and social climate (communication, interaction)

Antidiscrimination training for staff, faculty, administration and students
Support for plural forms of dress, emotional expression, and communication
Support for white men desiring to change
Training for managers/supervisors in multicultural competencies and teamwork
Use of multicultural teams and teamwork
Encouragement of informal social events for work groups
Support groups and caucuses
Mentoring members of underrepresented groups
Assessment and feedback regarding member satisfaction
Explicit procedures for assessing progress on multicultural agenda
Recognition and redress of previously ignored forms of harassment
Interpersonal, interdisciplinary and inter-unit communication and collaboration

Technology (curriculum, pedagogy)

New courses and majors
Introduction of diverse and multicultural material into existing courses
Support for use of alternative research epistemologies, methods, audiences
Retraining and support programs for faculty (faculty development)
Targeted rewards for outstanding multicultural teaching
Use of broader range on instructional methods

Resources (funds, persons)

Resources targeted for innovative recruitment, enrollment/hiring, retention/advancement
Special funds for innovative multicultural programs and innovators
Special funds for incorporating multicultural topics/methods into research
Fairness in salary and other forms of resource distribution
Mentoring and retention/advancement of people from underrepresented groups

Boundary management (external relations, suppliers/markets/constituencies)

Outreach to local secondary schools

Placement of graduates and arrangements with recruiters
Service to communities, especially underrepresented communities
Proactive challenges to community discrimination
Support for minority contractors, suppliers
Changes in accreditation standards and procedures

Chesler, M., Lewis, A., and Crowfoot, J. (2005). *Challenging racism in higher education*. Roman and Littlefield Publishers Inc., New York. (p. 268-269).

Appendix D

Recruitment Email to Deans/Directors of University Schools of Nursing

Subject Line: Request for participation in research study

Dear (Dean/Director)_____

I am conducting a multiple case study research project exploring the experiences of Aboriginal nursing faculty in University Schools of Nursing. Individual interviews will occur with individual Aboriginal nursing faculty and their dean/director.

Can you please read and forward this email message to all full time nursing faculty in your department? I have attached the information letter to this email.

I am very excited about pursuing this research project and I hope that you and your faculty will want to be included!

Please don't hesitate to contact me at this email address for any further information or questions that you may have.

Thank you,

Lynn Miles, MSc, PhD (Student)

Appendix E

Recruitment Email Attachment



Inspiring Innovation and Discovery

DEAN/DIRECTOR LETTER OF INFORMATION /

CONSENT

The Experiences of Aboriginal Nursing Faculty in Canadian University
Schools of Nursing: A Multiple Case Study

Investigator:

Name: Lynn Miles
Department of Health Sciences, Nursing
McMaster University
Hamilton, Ontario, Canada
(905) 540-4247 ext: 26761
E-mail: lynn.miles@mohawkcollege.ca
Faculty Supervisor: Catherine Tompkins

Purpose of the Study

You are invited to participate in a research study exploring the experiences of Aboriginal nursing faculty in Canadian university Schools of Nursing. I am conducting this research in fulfillment of the PhD thesis requirements. No research has been done addressing the experiences of nursing faculty in general or Aboriginal nursing faculty in particular to determine if the experiences and perceptions of this group are the same as the minority and Aboriginal post-secondary faculty population at large. This research is important as previous research has also shown that Aboriginal nursing faculty increase the recruitment and retention of Aboriginal nursing students through role modeling and mentoring (Childs et al., 2005, Stanley et al., 2007, Tipseconnic-Fox, 2005; Zuzelo, 2005) and there is a pressing need for an increase in the number of Aboriginal health care professionals in Canada (Aboriginal Nurses Association of Canada, 2002; The Royal Commission, 1996). In addition, Aboriginal nursing faculty also positively contribute to culturally relevant nursing education through informing culturally sensitive and responsive curricula, and establishing partnerships with diverse communities (Stanley et al., 2007) Research initiatives of minority faculty tend to reflect new and diverse forms of scholarship and specifically address the health disparities of minority populations (Chisholm-Burns, 2008; Stanley et al., 2007).

Procedures involved in the Research

You will be asked to take part in one individual interview with me in person, on the telephone or using Skype videoconferencing technology. If you do not have access to a web camera and/or microphone, I will provide one to you at no cost. The interview should take approximately 30 minutes to complete. During this interview, you will be asked questions related to university and department policies and procedures for recruitment and retention of Aboriginal nursing faculty and tenure and promotion. With your permission, the interview will be tape-recorded.

Potential Harms, Risks or Discomforts

It is not likely that there will be any harms associated with your participation in this study, however some questions may make you uncomfortable. You do not need to answer questions that you do not want to answer or that make you feel uncomfortable, and you can withdraw at any time. I describe below the steps I am taking to protect your privacy.

Potential Benefits

I hope that what is learned because of this study will help us to better understand the work experiences of Aboriginal nursing faculty. As a result of this, it is possible that effective strategies can be devised promoting increased job satisfaction, and increased recruitment and retention of Aboriginal nursing faculty.

Confidentiality

Every effort will be made to protect your confidentiality and privacy. My research committee will have access to non-identified data. I will not use your name or any information that would allow you to be identified. However, we are often identifiable through the stories we tell. The information/data you provide will be kept in a locked cabinet where only I will have access to it. Information kept on a computer will be protected by a password. Once the study has been completed, the data will be kept for seven years and then destroyed.

Participation and Withdrawal

Your participation in this study is voluntary. If you decide to be part of the study, you can decide to withdraw at any time, even after signing the consent form or part-way through the study. If you decide to withdraw, there will be no consequences to you. In cases of withdrawal, any data you have provided will be destroyed unless you indicate otherwise. If you do not want to answer some of the questions you do not have to, but you may still participate in the study.

Information about the Study Results

I expect to have this study completed by approximately [month, year]. If you would like to review a short summary of the study results, please let me know how you would like it sent to you.

Questions about the Study

If you have questions or require more information about the study itself, please contact me.

This study has been reviewed by the McMaster University Research Ethics Board and received ethics clearance.

If you have concerns or questions about your rights as a participant or about the way the study is conducted, please contact:

McMaster Research Ethics Secretariat
Telephone: (905) 525-9140 ext. 23142
c/o Office of Research Services
E-mail: ethicsoffice@mcmaster.ca

CONSENT

I have read the information presented in the information letter about a study being conducted by Lynn Miles of McMaster University. I have had the opportunity to ask questions about my involvement in this study and to receive additional details I requested. I understand that if I agree to participate in this study, I may withdraw from the study at any time. I will keep a copy of this form. I agree to participate in the study.

By entering my name in the signature space and emailing this form back to Lynn Miles, I am providing my consent.

Signature: _____

Name of Participant (Printed) _____:

1. I agree that the interview can be audio/video recorded.

... *Yes*

... *No*

2. ...Yes, I would like to receive a summary of the study's results. Please send them to this email address _____ or to this mailing address

_____.

.....No, I do not want to receive a summary of the study's results.

Appendix F
Faculty Consent



Inspiring Innovation and Discovery

DATE: _____

LETTER OF INFORMATION / CONSENT

The Experiences of Aboriginal Nursing Faculty in Canadian University
Schools of Nursing: A Multiple Case Study

Investigator:

Name: Lynn Miles
Department of Health Sciences, Nursing
McMaster University
Hamilton, Ontario, Canada
(905) 540-4247 ext: 26761
E-mail: lynn.miles@mohawkcollege.ca
Faculty Supervisor:
Catherine Tompkins

Purpose of the Study

You are invited to take part in this research study exploring the experiences of Aboriginal nursing faculty in Canadian university Schools of Nursing. I am conducting this research in fulfillment of the PhD thesis requirements. No research has been done addressing the experiences of nursing faculty in general or Aboriginal nursing faculty in particular to determine if the experiences and perceptions of this group are the same as the minority and Aboriginal post-secondary faculty population at large. This research is important as previous research has also shown that Aboriginal nursing faculty increase the recruitment and retention of Aboriginal nursing students through role modeling and mentoring (Childs et al., 2005, Stanley et al., 2007, Tippeconnic-Fox, 2005; Zuzelo, 2005) and there is a pressing need for an increase in the number of Aboriginal health care professionals in Canada (Aboriginal Nurses Association of Canada, 2002; The Royal Commission, 1996). In addition, Aboriginal nursing faculty also positively contribute to culturally relevant nursing education through informing culturally sensitive and responsive curricula, and establishing partnerships with diverse communities (Stanley et al., 2007) Research initiatives of minority faculty tend to reflect new and diverse forms of scholarship and specifically address the health disparities of minority populations (Chisholm-Burns, 2008; Stanley et al., 2007).

Procedures involved in the Research

You will be asked to complete a demographic questionnaire and to take part in one individual interview with me either in person, on the telephone or using Skype videoconferencing technology. If you do not have access to a webcam or microphone, I will provide these to you at no cost. The interview should take approximately 1 hour to complete. During this interview you will be asked to describe your experiences as Aboriginal nursing faculty, in relation to how supported you feel on a personal basis, for your research agenda, and in your work requirements and experiences. With your permission, the interview will be tape-recorded. You will be asked to review a copy of the interview transcript to verify its accuracy.

Confidentiality

Every effort will be made to protect your confidentiality and privacy. My research committee will have access to non-identified data. I will not use your name or any information that would allow you to be identified. However, we are often identifiable through the stories we tell. The information/data you provide will be kept in a locked cabinet where only I will have access to it. Information kept on a computer will be protected by a password. Once the study has been completed, the data will be kept for seven years and then destroyed.

Participation and Withdrawal

Your participation in this study is voluntary. If you decide to be part of the study, you can decide to withdraw at any time, even after signing the consent form or part-way through the study. If you decide to withdraw, there will be no consequences to you. In cases of withdrawal, any data you have provided will be destroyed unless you indicate otherwise. If you do not want to answer some of the questions you do not have to, but you may still participate in the study.

Information about the Study Results

I expect to have this study completed by approximately [month, year]. If you would like to review a short summary of the study results, please let me know how you would like it sent to you.

Questions about the Study

If you have questions or require more information about the study itself, please contact me.

This study has been reviewed by the McMaster University Research Ethics Board and received ethics clearance.

If you have concerns or questions about your rights as a participant or about the way the study is conducted, please contact:

McMaster Research Ethics Secretariat
Telephone: (905) 525-9140 ext. 23142
c/o Office of Research Services
E-mail: ethicsoffice@mcmaster.ca

CONSENT

I have read the information presented in the information letter about a study being conducted by Lynn Miles of McMaster University. I have had the opportunity to ask questions about my involvement in this study and to receive additional details I requested. I understand that if I agree to participate in this study, I may withdraw from the study at any time. I will keep a copy of this form. I agree to participate in the study.

By entering my name in the signature space and emailing this form back to Lynn Miles, I am providing my consent.

Signature: _____

Name of Participant (Printed) _____:

1. I agree that the interview can be audio/video recorded.

... *Yes*

... *No*

2. ...Yes, I would like to receive a summary of the study's results. Please send them to this email address _____ or to this mailing address

_____.

.....No, I do not want to receive a summary of the study's results.

Appendix G

Phone Script – Follow up to Email Recruitment

Hello_____. This is Lynn Miles. I am a PhD student at McMaster University and I sent you an email two weeks ago regarding a research study with Aboriginal nursing faculty.

I know this is a very busy time of year but I hope that you were able to consider my request. Were you able to send my message and information letter out to your faculty? If not, are you willing to do so now?

Do you have any questions or concerns about the study that I can answer for you now?

Thank you so much for your time and assistance with this research. I hope to hear from you soon.

Thanks,

Lynn Miles

Appendix H

Information Letter – Distribution through ANAC monthly
electronic news update

**Are you an Aboriginal Nursing Faculty at a University School
of Nursing?**



Inspiring Innovation and Discovery

My name is Lynn Miles and I am inviting you to take part in a research study exploring the experiences of Aboriginal nursing faculty in Canadian universities. I am conducting this research in fulfillment of the PhD thesis requirements.

An email request was sent to your Dean or Director in September. If they have not forwarded this request on to you and you would like to participate in this research, please contact them directly. If they no longer have the information but you would still like to participate, I have attached the information letter and consent forms. Please speak to your Dean or Director and let them know that you would like participate and that they would need to consent to be interviewed as well. Contact me and I will email the information letter and consent form to both you and your Dean or Director.

No research has been done addressing the experiences of nursing faculty in general or Aboriginal nursing faculty in particular to determine if the experiences and perceptions of this group are the same as the minority and Aboriginal post-secondary faculty population at large.

This research is important as previous research has also shown that Aboriginal nursing faculty increase the recruitment and retention of Aboriginal nursing students through role modeling and mentoring (Childs et al., 2005, Stanley et al., 2007, Tippeconnic-Fox, 2005; Zuzelo, 2005) and there is a pressing need for an increase in the number of Aboriginal health care professionals in Canada (Aboriginal Nurses Association of Canada, 2002; The Royal Commission, 1996). In addition, Aboriginal nursing faculty positively contribute to culturally relevant nursing education through informing culturally sensitive and responsive curricula, and establishing partnerships with diverse communities (Stanley et al., 2007) Research initiatives of minority faculty tend to reflect new and diverse forms of scholarship and specifically address the health disparities of minority populations (Chisholm-Burns, 2008; Stanley et al., 2007).

I look forward to working with you on this very important research project!

Thank you,

Lynn Miles, BScN, MSc, PhD (Student)

Appendix I



ANAC Journal Advertisement

**Are you an Aboriginal Nursing Faculty at a University School of
Nursing?**

Do you want to have your voice heard in a research project exploring the working experiences of Aboriginal nursing faculty in Canadian University Schools of Nursing?

No previous research has been done addressing the experiences of nursing faculty in general or Aboriginal nursing faculty in particular to determine if the experiences and perceptions of this group are the same as the minority and Aboriginal post-secondary faculty population at large.

If you would like to take part in this exciting research project, please contact me at:

Phone: 905-540-4247 ext. 26761

Appendix J

Guide for Interviews

Aboriginal Nursing Faculty:

Faculty will be asked to share their experiences related to their current working situation. Based on the initial voluntary sharing, open ended focusing questions related to the following will be asked throughout the interview:

- Share with me your feelings about your level of job satisfaction.
- From what you know about the University and School of Nursing mission, vision, and goals, can you tell me about how they fit with your personal philosophy?
- What are your feelings about whether or not the need to address the issues experienced by Aboriginal communities is included in the goals of the University and School of Nursing?
- Can you share with me your feelings about how the mission, vision, and goals are inclusive of Aboriginal knowledge and culture?
- What can you tell me about the numbers and visibility of Aboriginal faculty and administrators in the University in general and the School of Nursing in particular?
- What are your perceptions of the acceptance of Aboriginal culture within University and School of Nursing?
- Share with me your thoughts about the equity of your academic assignment compared to non-Aboriginal faculty.
- Can you tell me about your personal research agenda?
- Share with me your thoughts on the level of support you receive from the University and School of Nursing for your research agenda.
- Tell me about other scholarly work that you take part in, for example, community service, book or chapter writing.
- Can you tell me how the School of Nursing and the University support this other scholarly work?
- If tenured, can you share with me your experience through the tenure and promotion procedure?
- Share with me any hidden or explicit work expectations, for example, are you expected to be the minority voice on committees, are you expected to mentor Aboriginal students.
- What support services are available to you in the School of Nursing and in the University?
- How useful do you find these support services?

- Can you talk to me about your participation in faculty association groups or events?
- Can you tell me about whether or not you feel that you have a voice in departmental decision making?
- Share with me your feeling of inclusion or isolation within the University and School of Nursing.
- Can you tell me about any experiences that you have had with incidents of overt or covert racism?
- Tell me about the inclusion of Aboriginal content in the nursing curriculum that you teach?
- Can you tell me about any experiences that would highlight the acceptance or reluctance of diverse teaching/learning strategies within the School of Nursing?
- Can you tell me about any faculty mentoring opportunities that you had?
- Talk to me about any University/School of Nursing partnerships with Aboriginal communities/stakeholders that you know about?
- Share with me how the University research guidelines accommodate the allowance for community partners to be co-PI in community based research projects.
- Can you share your thoughts on the reasons for low Aboriginal nursing faculty numbers in your institution and across the country?
- Tell me about your plans for the future.

Deans/Directors of School of Nursing:

Deans/Directors will be asked to share their thoughts on how they feel their Aboriginal nursing faculty enhance the nursing program and department. Based on the initial voluntary sharing, open ended focusing questions related to the following will be asked throughout the interview:

- Can you share your recruitment strategies for Aboriginal nursing faculty?
- Can you share with me your perception of the University and School of Nursing acceptance of Aboriginal culture?
- Tell me about the University and School of Nursing mission, vision and goals and their congruence with your own personal philosophy as it relates to Aboriginal inclusion.
- Can you tell me about the numbers and visibility of Aboriginal faculty and administrators in the University in general and the School of Nursing in particular?

- What specific initiatives or strategies to recruit and retain Aboriginal nursing faculty are in place at your university?
- What are your expectations of the role Aboriginal nursing faculty in your School of Nursing?
- Explain to me what the expectations and requirements are for scholarly work and tenure and promotion.
- Can you relate to me any incidents of overt or covert racism that have occurred in your department or in the University in general?
- Tell me about how these incidents of racism were resolved?
- Talk to me about the inclusion of Aboriginal content in the nursing curriculum.
- Share with me your thoughts on the acceptance of or reluctance to adapt diverse teaching/learning strategies within the School of Nursing.
- Explain to me what resources are available for the mentoring of new faculty.
- Tell me about the procedures for faculty to have a voice in departmental decision making.

Faculty Association Representative:

Open ended focused questions will be asked relating to faculty association groups or support services for Aboriginal nursing faculty.

- Can you tell me about specific groups or organizations that exist on campus to support Aboriginal nursing faculty?
- Tell me about how effective these resources are in supporting the needs of Aboriginal nursing faculty.
- Share with me any additional resources that you feel would be beneficial for Aboriginal nursing faculty.
- Can you tell me about any issues experienced by Aboriginal nursing faculty that were brought to your attention?
- Tell me about how these issues were resolved.

Appendix K



The Experiences of Aboriginal Nursing Faculty in Canadian
University Schools of Nursing: A Multiple Case Study

Aboriginal Nursing Faculty Demographic Questionnaire

Age: _____

Gender: Female _____ Male _____

Highest Education Obtained:

BScN _____

Masters _____

PhD _____

Are you currently completing a degree in progress? Yes _____ No _____

If yes, please indicate the degree. _____

Years of teaching experience: _____

Years in current position: _____

Appendix L



The Experiences of Aboriginal Nursing Faculty in Canadian
University Schools of Nursing: A Multiple Case Study

Other Participant Demographic Questionnaire

Age: _____

Gender: Female _____ Male _____

Aboriginal: Yes _____ No _____

Years in current position: _____