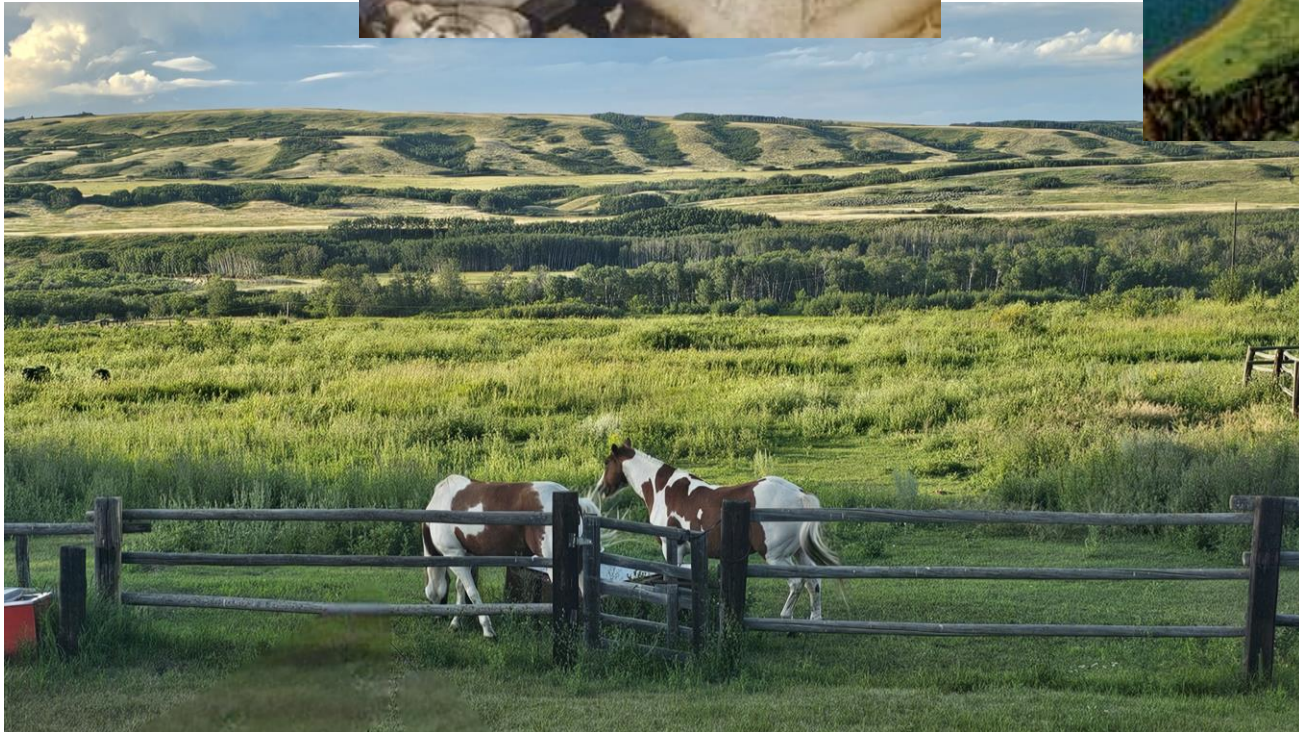


A nêhiyaw iskwêw Perspective on Collective Bargaining

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University of Saskatchewan

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Acknowledge the Land

honouring
kihci-okâwîmâw askiy

Land Acknowledgement Honouring Mother Earth

kihci-okawimâw askiy, ki-pamihinân, poko kwêyask
ka-pimâtisiyâhk, ka-nâkatêyimâyahk, ka-manâcihâyahk,
okâwîmâw askiy.

Great Mother Earth, you guide us, we are obligated to do
things in a good way, to live in a good way, to take care
of her in a good way, to respect her in a good way,
Mother Earth.

A nêhiyaw iskwêw Perspective on Collective Bargaining

The Importance of Building Meaningful and Respectful Relationships with Indigenous peoples

manâtsiwin

it is the act of respect or politeness;
being considerate; being gentle and
mannerly; embodying respectability
and tact.

Walking in Two Worlds

grew up on the land, in my community, being with my family, watching and learning, being taught my language from nimooshom, hunting and trapping with my late father, being in relationship with animals, being taught that protecting those most vulnerable is who we are (animals, children, elderly), being taught respect for family, for protocols, for the way that we conduct ourselves

Walking in Two Worlds

At 15 yrs of age, I was provided with 2 options, go north or go south, I left my home, my family, my community, I attended the Qu'Appelle Indian Residential School (now just learning now about the legacy of Day Schools), my late father prepared me, I was told I was leaving, and that I would probably not come back.

Walking in Two Worlds

Attended university off-reserve, some of the worst experiences were in universities, started working off-reserve, some of the worst experiences have been at all levels of the workplace, this included entry level, mid level, senior level.

Walking in Two Worlds

I have a responsibility to my ancestors, to honour the voices of my family, to honour the voices of Indigenous peoples that I have sat with over the past 25+ years of my career, to honour those without a voice, to honour those that have not yet found their voice.

Walking in Two Worlds

Relationships

Resources

manâcihitowin

substantive

mâmawapiwin

non-
substantive

resources \$

Considerations for Bargaining

- Both sides of the table require Indigenous representation.
- Both teams should be experts in the Indigenous Strategies within their organizations.
- Both teams should be familiar with employment equity targets in their province.
- Does your organization have an equity plan? Employment equity targets?
- SHRC: An appropriate 2021 equity workplace target for those employees identifying as Aboriginal is 15.2% for the province as a whole, and 38.5% for Prince Albert.

Who are you serving?

- Both teams should have an expert level of understanding about the demographics within the union.
- Utilize Surveys
 - Who are you serving?
 - What is the prevalence of racism and discrimination? Experienced by Indigenous? by non-Indigenous?
- Both sides of the table should have a working knowledge of the terminology for Indigenous and Aboriginal, and in which specific circumstances the terminologies are utilized.

Systemic Change: Checking the Box

- Within universities, the landscape is full of terminology related to Indigenization, reconciliation and decolonization.
- Moving beyond the “check the box” requires taking action.
- Respect and recognition of a different worldview.
- Recognition that there is a diversity and richness of traditions, culture and protocols that we have grown up with, and that we still live by.

The ASPA Collective Agreement

- Examples of clauses we were able to negotiate into the most recent ASPA Collective agreement.
- Why did it matter?

It Matters

- To create change within the workplace and to create a safe space for Indigenous peoples, we need to see ourselves and our way of doing things, within the culture of the organization.
 - Ex. resolving conflict
 - Ex. taking time to care for ourselves after we do some heavy lifting (unmarked graves, MMIWG2S, blanket exercises)

Respect for Indigenous Territories

- The land acknowledgement is a sign of the respect for the territory in which we live and work and is also a recognition of the first peoples of the territory.
- ***The parties acknowledge that they live and work on Treaty 6 Territory and Homeland of the Métis, The parties pay their respect to the First Nations and Métis ancestors of this place and reaffirm their relationship with one another.***

An Opportunity?

- 7.1.2 Employment Equity
- The University and the Association agree to the principle of employment equity for women, visible minorities, ***Aboriginal*** peoples, and persons with disabilities at the University of Saskatchewan. This principle ensures opportunities in hiring and promotion for members of the above groups.

Traditional Healing Practices

- 12.5 Salary Continuance Plan
- For those eligible members, the Salary Continuance Plan is designed to provide ***income replacement*** when members are unable to work due to extended illness or injury and/or becoming disabled. In addition, the Salary Continuance Plan provides income replacement for brief and intermittent absences due to illness, injury and/or receipt of treatment, including (but not limited to) ***traditional Indigenous healing practices.***

Indigenous Perspectives on Professional Development

- 12.10 Accountable Professional Expense Account (APEF)
- APEF is to be used primarily for professional development. Professional development includes those activities which enhance a member's work performance or effectiveness. In addition, ***participation in professional development activities that advance the University's Indigenization goals and strategies, including those related to the Truth and Reconciliation Calls to Action, are highly encouraged.***

Indigenous Ways of Doing

- 17.1 Informal Process
- The parties agree that ***disputes*** can frequently be resolved by informal, timely discussion and constructive communication between the parties or between a staff member and their immediate people leaders in the workplace. Human Resources and the Association may be engaged to identify alternative resolutions, including ***Indigenous-centered and/or culture centered conflict resolution processes.***

Recognition of Orange Shirt Day and Respect for Reconciliation

- Statutory Holidays Section
- ***The National Day for Truth and Reconciliation***

Consideration for Indigenous Community Cultural Practices

- 19.1.3 Religious or Cultural Observances
- Where operations permit, the Employer will support the interests of employees in their religious or cultural observances. ***Leave for religious or cultural observances, which are in addition to the holidays provided for in the Collective Agreement, will be taken as vacation leave, flex time or leave without pay.***

Opportunity to Support Indigenization when “It is not in your Job Description”

- 20.3.1 Leave, Development Opportunities
- Where the University hosts events or learning opportunities in support of or alignment with our strategic priorities, ***people leaders will make reasonable efforts to support the attendance of interested employees without loss of pay or benefits, where the work will not be unreasonably disrupted.***

kêhtê-ayak (our support, our teachers)

- 20.10 Leave, Sick
- Sick leave provides income replacement for brief and intermittent absences due to illness, injury and/or receipt of treatment, including (but not limited to) ***traditional Indigenous healing practices.***

Next Steps

7 Generation Thinking



***Changing the
Narrative***

Rights Holders

How do we Decolonize Our Own Way of Thinking and Seeing the World?

nêhiyaw concepts of askiy

“Land is viewed in a more *‘wholistic’ sense as a living, breathing ecosystem and territory; a kin connection in an Indigenous worldview; and a place that we must learn from, nurture and sustain.*”



IN OTHER WORLDS: A SPACE EXPLORATION

Teaching Indigenous Star Stories

Educators like Wilfred Buck know that astronomy did not, in fact, start with Aristotle and end with Neil deGrasse Tyson

BY KELLY BOUTSALIS
ART BY BLU HUMMINGBIRD

Updated 12:03, Nov. 6, 2020 | Published 12:03, Aug. 10, 2020

**nêhiyaw way
of seeing the
world**

nêhiyawêwin

“Our *languages are living*; they *come from the land* and they’re *integral to our sense of self* and a key aspect of *self-determination*.”

Outcomes

Outcomes



**Understanding and
Respect for
kihci-okâwîmâw askiy**

**Weave Indigenous
Concepts into
teaching, research, and
outreach**

Outcomes



**Our Work will
Honour the
Voices of
kêhtê-ayak**

Outcomes

Indigenous Knowledges as a valued World View



Outcomes



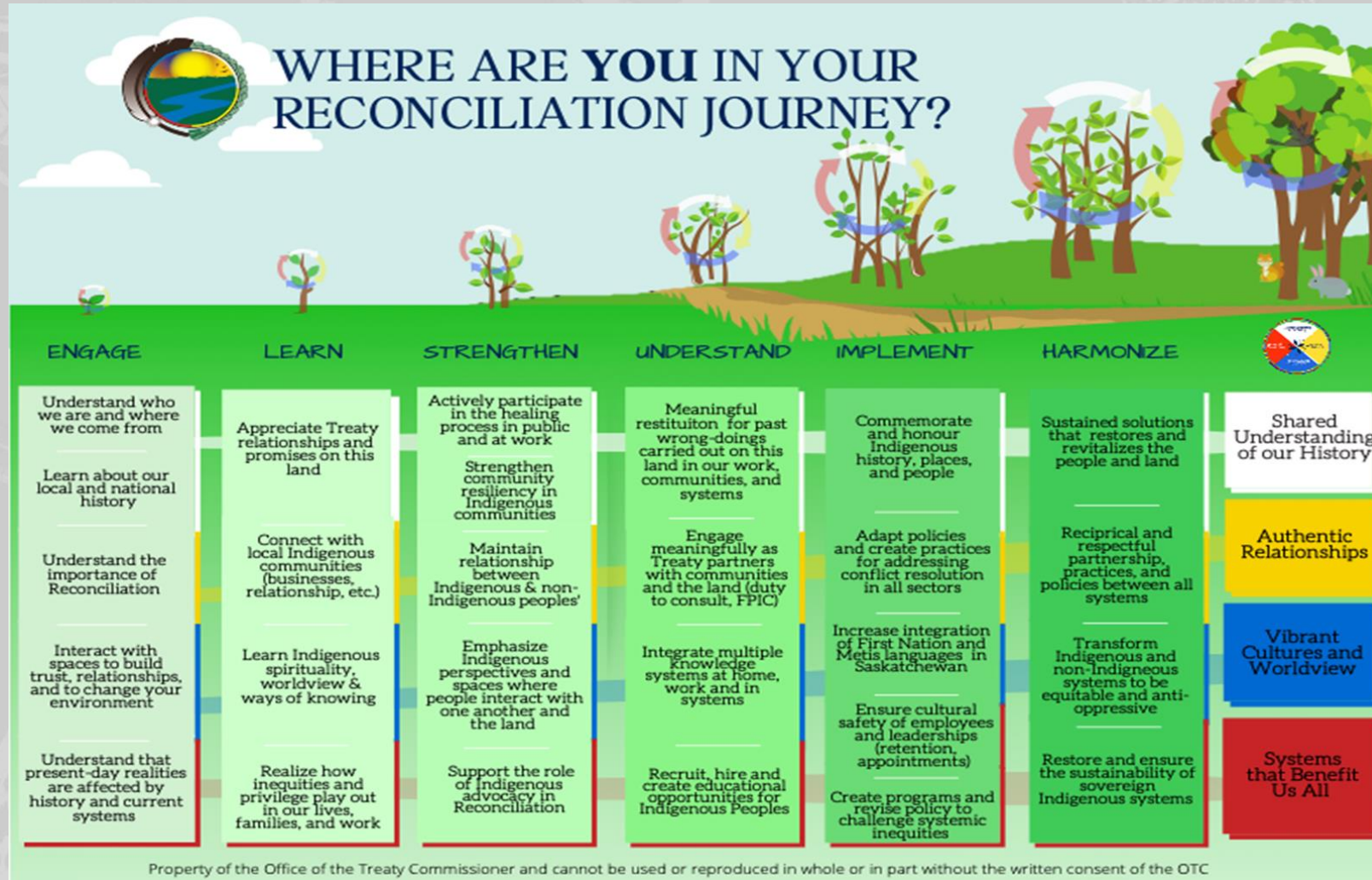
**Protect the
Voices of our
Teachers**

“Nothing about us, Without Us”

**Indigenous Led
Indigenous Informed
Indigenous Languages**

Indicators

Office of Treaty Commissioner





Thank you!