"BEING AND DOING" IN THE COLONIAL ACADEMY: INDIGENOUS FACULTY EXPERIENCES OF RACISM: A SCOPING REVIEW

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Abstract

This scoping review investigates the manifestations and impacts of Indigenous-specific racism experienced by self-identified Indigenous faculty within Canadian post-secondary institutions. Guided by the Population, Concept, and Context framework and the five-step methodology of Arksey and O'Malley, the review systematically maps 28 sources comprising journal articles, book chapters, and reports published between 1995 and 2024. Thematic analysis reveals systemic racism as a dominant pattern, expressed through inequitable complaint processes, funding disparities, curricular erasure, institutional hypocrisy, and labour inequities. Eurocentrism and white ignorance further compound these challenges, marginalizing Indigenous knowledge systems and subjecting Indigenous faculty to emotional, spiritual, and professional burdens. The review highlights geographic and identity-based patterns, distinctions between overt and covert racism, and the presence of recommendations aligned with reconciliation and decolonization. By synthesizing existing literature, this review addresses a critical gap in scholarship and supports the objectives of the Race, Gender, Diversity Tâpwewin Project, contributing to a deeper understanding of structural racism in Canadian academia and informing future research and institutional change.

Keywords: anti-Indigenous racism, systemic racism, post-secondary education, Indigenous faculty

Résumé

Cette revue exploratoire examine les manifestations et les répercussions du racisme spécifique aux Autochtones dont est victime le corps enseignant s'identifiant comme autochtone au sein des établissements d'enseignement supérieur canadiens. S'appuyant sur le cadre « Population, Concept, and Context » et la méthodologie en cinq étapes d'Arksey et O'Malley, cette revue analyse de manière systématique 28 sources, comprenant des articles de revues, des chapitres d'ouvrages et des rapports publiés entre 1995 et 2024. L'analyse thématique révèle que le racisme systémique est un schéma dominant, qui s'exprime à travers des procédures de plainte inéquitables, des disparités de financement, l'effacement des programmes d'études, l'hypocrisie institutionnelle et les inégalités en matière de travail. L'eurocentrisme et l'ignorance des Blancs aggravent encore ces défis, marginalisant les systèmes de connaissances autochtones et imposant aux enseignants autochtones des fardeaux émotionnels, spirituels et professionnels. Cette étude souligne des schémas géographiques et liés à l'identité, les distinctions entre racisme manifeste et caché, ainsi que la présence de recommandations allant dans le sens de la réconciliation et de la décolonisation. En synthétisant la littérature existante, cette revue comble une lacune critique dans la recherche universitaire et soutient les objectifs du projet « Race, Gender, Diversity Tâpwewin », contribuant ainsi à une meilleure compréhension du racisme structurel dans le milieu universitaire canadien et éclairant les recherches futures et les changements institutionnels.

Mots-clés : racisme anti-autochtone, racisme systémique, enseignement supérieur, professeurs autochtones

The Truth and Reconciliation Commission of Canada (TRC) (2012) issued 94 Calls to Action ("Calls") to redress the legacy of residential schools and advance the process of Canadian reconciliation. Among these, several directly address the need to eliminate systemic barriers and racism faced by Indigenous peoples in Canadian institutions, including post-secondary education. Despite these Calls, Indigenous-specific racism remains deeply embedded in the structures and cultures of Canadian universities. This form of racism is often obscured by institutional rhetoric promoting diversity and inclusion, which can mask the persistence of colonial ideologies and practices (Coulthard, 2014; Green, 2009; Simpson, 2017; Vowel, 2016).

Indigenous-specific racism is not merely a byproduct of ignorance or individual prejudice; it is a systemic and structural phenomenon rooted in settler colonialism. It functions to displace and erase Indigenous peoples while legitimizing settler presence and authority on Indigenous lands. Within the academy, this racism manifests in multiple ways, including the marginalization of Indigenous knowledge systems, the under-representation of

Indigenous faculty, and the imposition of Eurocentric norms and values (Gaudry & Lorenz, 2018). These dynamics contribute to a hostile and exclusionary environment for Indigenous scholars, as evident by high-profile cases such as the forced departure of six Indigenous faculty members from a Canadian university due to systemic racism and institutional resistance to reform (Warick, 2020).

While there is a growing body of literature on racism in higher education, much of it has focused on anti-Black racism in the United States. In contrast, there remains a significant gap in scholarship that addresses Indigenous-specific racism in the Canadian academy. Existing studies have documented a range of challenges faced by faculty of colour, including barriers to tenure and promotion (Michell, 1999; Smedley & Hutchinson, 2012), bullying and intimidation (Harrison, 2012), surveillance and scrutiny (Tuck, 2018), and the devaluation of non-Eurocentric knowledge (Dumbrill & Green, 2008). Indigenous faculty also face unique challenges related to their cultural responsibilities, community obligations, and the emotional labour of navigating colonial institutions (Bull, 2019; Ermine, 2004; Settles et al., 2019).

This scoping review seeks to address this gap by systematically mapping the existing literature on Indigenous-specific racism experienced by self-identified Indigenous faculty in Canadian post-secondary institutions. It aims to identify key themes, geographic and identity-based patterns, and the nature of the racism described—whether overt, covert, or both. Additionally, this review explores whether the literature includes recommendations for addressing these issues and how these recommendations align with broader efforts toward reconciliation and decolonization.

To date, no comprehensive scoping review has been conducted on this topic. As such, this review serves as a foundational contribution to the field, offering a synthesized understanding of the current state of knowledge and highlighting areas for future research. It also supports the objectives of the Race, Gender, Diversity (RGD) Tâpwewin Project—a three-year, Indigenous-led initiative funded by the Social Sciences and Humanities Research Council that investigates Indigenous-specific racism in Canadian academia.

Materials and Methods

The scoping review was conducted to search peer-reviewed journal articles, research reports, policy reports, books and book chapters, and grey literature using the Joanna Briggs Institute Scoping Review Methodology as a final reporting guideline (Levac et al., 2010). Prior to the commencement of the scoping review, a scoping review protocol was developed by the co-authors to track our methodology. The five-step scoping review reporting framework of Arksey and O'Malley was adopted, which includes the following five steps: (1) identifying the research question; (2) identifying relevant studies; (3) study selection; (4) charting the data/data extraction; and (5) analysis and reporting the findings (Arksey & O'Malley, 2005; Levac et al., 2010).

Two graduate research trainees affiliated with the RGD Tâpwewin Project, alongside the project's director, led this scoping review. Kyle Cook, the primary author, is of Mi'kmaw and mixed European ancestry and pursuing an MA at a Canadian university. Charlotte Davis, the secondary author, is a white settler graduate student of mixed European ancestry currently pursuing a PhD at a Canadian university. The third author, Amanda LaVallee, serves as both

advisor and co-author. She is a Métis scholar at a Canadian university and the director of the RGD Tâpwewin Project.

All components of the scoping review protocol and the five-step scoping review reporting framework were carefully reviewed by a team of individuals who were part of the RGD Tâpwewin Project. In addition to the director Dr. LaVallee, they comprise the co-director, Dr. Sinclair, who is a Cree/Assiniboine/Saulteaux scholar from Gordon First Nation in the Treaty 4 territory of southern Saskatchewan, and Priscila Da Silva, who is Amazonian from Pará, Brazil, and worked as the project manager of the RGD Tâpwewin Project.

Identifying the Research Question

To guide the development and eligibility criteria of the research question, the authors applied the Population, Concept, and Context framework (Arksey & O'Malley, 2005). The population of interest included self-identified First Nations, Métis, and Inuit individuals holding faculty positions within Canadian post-secondary institutions. Faculty members were defined as those engaged in teaching and/or research at any academic rank, including part-time instructors, adjunct faculty, assistant professors, associate professors, and full professors. Recognizing the interconnected nature of academic roles, individuals in administrative leadership—such as deans or associate vice-presidents—were also included if they concurrently held teaching or research appointments. These roles often involve navigating institutional structures in which experiences of Indigenous-specific racism may be particularly pronounced.

Experiences shared by graduate students were excluded unless the individual simultaneously held a faculty appointment during their studies. The conceptual focus of the review centred on the lived experiences of Indigenous-specific racism as described by self-identified Indigenous faculty members. Literature authored by non-Indigenous faculty was also considered, provided it critically engaged with Indigenous-specific racism in the academy. Drawing on Brunette-Debassige's (2024) framing, the review understood Indigenous-specific racism not as isolated interpersonal incidents, but as systemic, structural, and enduring harms deeply embedded in settler colonialism.

The context of the review was limited to post-secondary institutions in Canada, with attention to the experiences of Indigenous faculty working within these environments. In preparing the research question, the authors anticipated a limited body of literature directly addressing the topic. To support a broad and inclusive analysis, the review team identified "areas of focus" as a guiding phrase to capture the range of content explored. These areas included the geographic locations where Indigenous-specific racism was experienced; the nation or identity of the individual recounting their experiences; emergent themes related to the nature and impact of racism; distinctions between overt and covert forms of racism; and the presence of recommendations aimed at addressing Indigenous-specific racism in the academy.

The review was guided by this primary research question: What are the areas of focus of Indigenous-specific racism among faculty in the Canadian academy?

Identifying Relevant Studies

A comprehensive scholarly database search was conducted across six platforms: Journal Storage (JSTOR), ERIC: Educational Resources Information Centre, SCOPUS, Web of Science, Academic Search Complete, and the University of Victoria Library Search. Given the anticipated scarcity of literature directly addressing the research question, the co-authors opted not to impose a publication date range, allowing for the inclusion of older and potentially foundational works alongside more recent contributions.

Table 1 outlines the specific keywords used in the search strategy, which were developed collaboratively with input from the University of Victoria Indigenous Governance librarian, the second author, and the broader review team. These keywords were carefully selected to reflect the conceptual framing of the review and to ensure relevance to Indigenous-specific racism in post-secondary contexts. Due to limitations in some database platforms—particularly their inability to process extended search strings—each database required a tailored keyword strategy. These strategies were designed to balance comprehensiveness with technical constraints, offering a broad yet targeted overview of the literature aligned with the review's aims.

Table 1

Search Strategy

Database and search engine	**Keywords**	**Concepts**
JSTOR	(universit* OR college OR academ* OR "post-secondary" OR postsecondary OR curric*) AND (Indigenous OR Aboriginal OR "First Nations" OR Métis OR Inuit OR Native) AND (racis* OR discrim* OR prejudic* OR bias OR replac*) AND (Canad*)	- Geographic area - Indigenous - Post-secondary - Racism
ERIC	((((Canad* OR "British Columbia" OR Alberta OR Saskatchewan OR Manitoba OR Ontario OR Quebec OR "New Brunswick" OR "Nova Scotia" OR "Prince Edward Island" OR Newfoundland OR Labrador OR Nunavut OR "Northwest Territories" OR Yukon) AND (Indigenous OR Aboriginal OR "First Nations" OR Métis OR Inuit OR Native) AND (racism OR racist OR discrim* OR prejudic* OR bias) AND (universit* OR college OR academ* OR "post-secondary" OR postsecondary OR "ivory tower" OR "tertiary education"))))	

SCOPUS	((((Canad* OR "British Columbia" OR Alberta OR Saskatchewan OR Manitoba OR Ontario OR Quebec OR "New Brunswick" OR "Nova Scotia" OR "Prince Edward island" OR Newfoundland OR Labrador OR Nunavut OR "Northwest Territories" OR Yukon) AND (Indigenous OR Aboriginal OR "First Nations" OR Métis OR Inuit OR Native) AND (racism OR racist OR discrim* OR prejudic* OR bias) AND (universit* OR college OR academ* OR "post-secondary" OR postsecondary OR "ivory tower" OR "tertiary education"))))	
Web of Science	((((Canad* OR "British Columbia" OR Alberta OR Saskatchewan OR Manitoba OR Ontario OR Quebec OR "New Brunswick" OR "Nova Scotia" OR "Prince Edward Island" OR Newfoundland OR Labrador OR Nunavut OR "Northwest Territories" OR Yukon) AND (Indigenous OR Aboriginal OR "First Nations" OR Métis OR Inuit OR Native) AND (racism OR racist OR discrim* OR prejudic* OR bias) AND (universit* OR college OR academ* OR "post-secondary" OR postsecondary OR "ivory tower" OR "tertiary education"))))	
Academic Search Complete	((((Canad* OR "British Columbia" OR Alberta OR Saskatchewan OR Manitoba OR Ontario OR Quebec OR "New Brunswick" OR "Nova Scotia" OR "Prince Edward Island" OR Newfoundland OR Labrador OR Nunavut OR "Northwest Territories" OR Yukon) AND (Indigenous OR Aboriginal OR "First Nations" OR Métis OR Inuit OR Native) AND (racism OR racist OR discrim* OR prejudic* OR bias) AND (universit* OR college OR academ* OR "post-secondary" OR postsecondary OR "ivory tower" OR "tertiary education"))))	
University of Victoria Library Search	((((Canad* OR "British Columbia" OR Alberta OR Saskatchewan OR Manitoba OR Ontario OR Quebec OR "New Brunswick" OR "Nova Scotia" OR "Prince Edward Island" OR Newfoundland OR Labrador OR Nunavut OR "Northwest Territories" OR Yukon) AND (Indigenous OR Aboriginal OR "First Nations" OR Métis OR Inuit OR Native) AND (racism OR racist OR discrim* OR prejudic* OR bias) AND	

	(universit* OR college OR academ* OR "post-secondary" OR postsecondary OR "ivory tower" OR "tertiary education"))))	

Study Selection

A total of 667 pieces of literature were identified in the search and exported to Covidence, a web-based software platform for screening, data extraction, and the removal of duplicate citations. Using Covidence, 238 duplicates were removed. A total of 429 article titles and abstracts were screened independently by two authors, leading to 355 irrelevant pieces of literature being removed and 74 pieces of literature moving to the full text review stage. The full texts of the 74 remaining items were reviewed, and 46 pieces of literature were excluded based on the criteria of the identified research question.

Out of the 28 pieces of literature identified to be included in the scoping review, 10 pieces of literature were book chapters. Relevant books that were identified in the title and abstract screening process underwent an independent screening process. First, book titles and abstracts were screened based on the inclusion criteria. Second, individual book chapter titles underwent a screening process, followed by a full text review. Upon the commencement of the full text review, 10 book chapters were included in the data extraction. Any disagreements or uncertainty regarding the identified literature were resolved through ongoing discussions between the two authors to achieve full consensus on the review. The final number of texts included in the scoping review was 28. Figure 1 is a flow diagram that illustrates the results of the screening process used for the studies for the review.

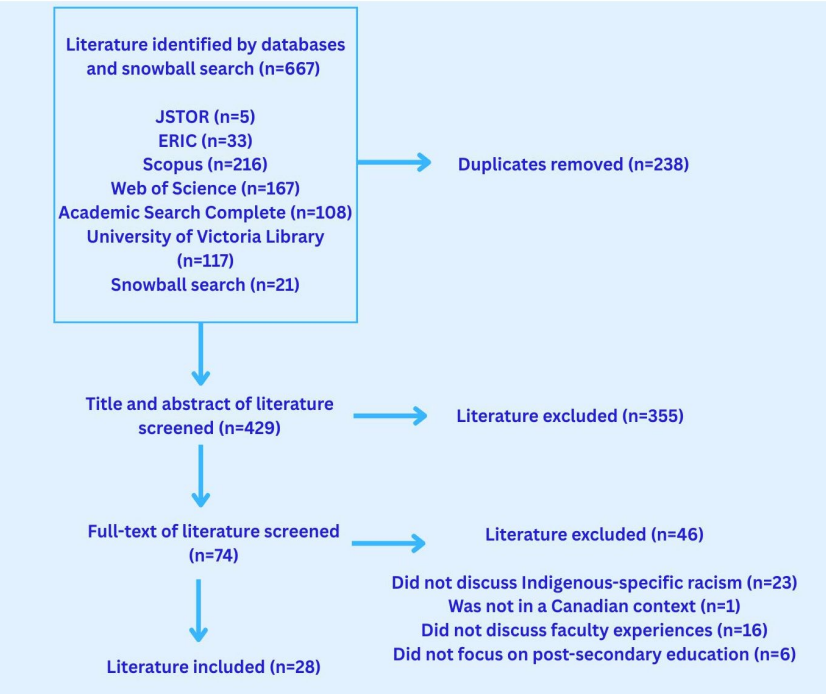

Figure 1

Flow Diagram of Included Studies

Data Extraction

To systematically chart the data for this scoping review, one author independently extracted information into a standardized data collection form using Google Sheets. This form was designed to ensure consistency and transparency across the dataset. Following the initial extraction, the second author conducted a thorough review of the entries to assess consistency, resolve discrepancies, and confirm the accuracy of the charted data. This collaborative process supported the integrity of the dataset and strengthened the reliability of the findings.

The data extraction table included the following elements: author name and year of publication; title of the source; province or region; associated tribe(s) or Indigenous community(ies); aim or purpose of the publication; methodology; specific details of method(s) used; areas of focus; a narrative summary of the article; the type of racism discussed (overt or covert); and whether the publication included recommendations to address Indigenous-specific racism. These categories were selected to reflect the review's conceptual framing and to support a nuanced understanding of how Indigenous-specific racism is addressed across the literature.

Analysis and Reporting the Findings

Guided by an Indigenous conceptual framing, the authors employed a thematic analysis approach to interpret and articulate the narratives emerging from the literature. A hybrid coding strategy combining both inductive and deductive methods was used to identify and organize themes in a manner that is both cohesive and holistic, aligning with the overarching aims of the review. Deductive coding informed the structure of the data extraction sheet, helping to determine the types of information catalogued across sources. Inductive coding was applied to identify areas of focus that organically surfaced within each article. These areas were initially recorded as descriptive tags, which were subsequently grouped into broader, overarching themes that reflect the complexity and nuance of the literature. This approach allowed for a layered understanding of the data, honouring both the specificity of individual contributions and the collective patterns that emerged across the body of work.

Results

Characteristics of the Included Studies

This scoping review consisted of various types of literature: 16 academic journal articles, 10 book chapters, and 2 reports. The included literature was published between the years of 1995 and 2024. All included literature had a qualitative research design and consisted of a sample population including self-identified Indigenous faculty members, research scholars, and academic administrators.

A key priority of the scoping review was to locate where the source of Indigenous-specific racism in the academy is experienced; therefore, geographic location and identity were taken into consideration. All included literature had to meet the requirement of being in

Canada. For geographic location, four articles were in Ontario, three in Saskatchewan, one in Manitoba, and two articles had various geographic locations that consisted of Ontario, Manitoba, Saskatchewan, and British Columbia. Eighteen pieces of literature did not explicitly list a geographic location where the study took place.

This scoping review acknowledges the diverse identities of Indigenous peoples in Canada; therefore, self-identification of Indigeneity was taken into consideration. As for describing a specific identity, one piece of literature discussed the experience of a Métis individual, five pieces of literature discussed the lived experiences of Haudenosaunee individuals, one article discussed the lived experience of an Anishinaabe individual, one article discussed the lived experience of a Cree individual, and one article discussed the lived experiences of multiple people with different Indigenous identities.

Finally, the authors distinguished between the experiences of covert and overt racism described in the literature. Based on the analysis of the authors, 18 articles highlighted experiences of covert racism, no articles highlighted experiences of overt racism, and 10 articles highlighted experiences of both covert and overt racism. As the RGD Tâpwewin Project provides solutions to combat Indigenous-specific racism, the authors analyzed that 14 pieces of literature provided recommendations.

Systemic Racism

The first theme identified how Indigenous-specific racism manifests systemically in the Canadian academy. Five sub-themes were identified as they related to the systemic expressions of Indigenous-specific racism: complaint processes, funding, erasure in curricula, hypocrisy, and labour inequities. With regard to complaint processes, the study found that the excessive labour involved in challenging racism and discrimination through formal human rights and equity processes was identified as not only emotionally burdensome for Indigenous faculty, but detrimental to career advancements, with one article describing an Indigenous faculty member losing months of research as a result of a complaint process decision (Mohamed & Beagan, 2019).

Two articles explicitly discuss systemic racism as it manifests in the funding structures of the Canadian academy. One article finds that Indigenous leadership in Canadian higher education often finds a lack of university commitment to sufficient funding for Indigenous programming and inequity in salaries for Indigenous leaders as compared to non-Indigenous leaders (Povey et al., 2022). In their evaluation of two Canadian universities' implementation of the TRC's Calls, Styres et al. (2021) identify that efforts to advance institutional reconciliation have been coming up short regarding efficient funding. They find a lack of stable funding available for Indigenous-specific supports (e.g., counsellors, traditional teachers, spiritual healers) and under-resourced Elders.

The third sub-theme related to systemic racism—erasure in curricula—was discussed in one book chapter and two articles based on the experiences of Indigenous faculty in Canadian universities. Monture-Angus (2001, 2009) finds that in her experience as an Indigenous academic in a Canadian Native Studies department, the curriculum reflected non-Indigenous ideologies and ideas about Indigenous peoples and tended to feature colonial historical time markers, such as timelines that only began after "first contact." Indigenous faculty interviewed in the work of Henry (2012) also identify several ways in which erasure

of Indigenous people and knowledge systems occurs in curriculum. Indigenous professors were told that they cannot teach Indigenous content with a critical or anti-oppressive lens because of the institution's view that anti-oppressive content is distinct from Indigenous content. It was also found that professors, especially at smaller universities, often struggled to convince senior administration that more Indigenous content was necessary to the course curriculum (Henry, 2012).

Hypocrisy was identified as a fourth sub-theme of systemic racism and defined as the discrepancies found between a university's stated commitments to change and the change actualized. For instance, Indigenous leadership in the Canadian university sector found that university commitments to Indigenous programming lacked sufficient funding (Povey et al., 2022). Another book chapter cites the discrepancies experienced by Indigenous women administrators in Canadian universities between public university-stated commitments to Indigenizing the academy and the difficulty they experienced in their efforts to successfully enact Indigenizing policies (Brunette-Debassige, 2024, p. 184).

The fifth sub-theme, labour inequity, refers to the additional barriers Indigenous academics face in advancing professionally in the Canadian academy. The literature reviewed finds these inequities as related to academic workload, emotional labour, hiring processes, tenure and promotion processes, student teaching evaluations, and faculty representation. Issues with inequitable workloads for Indigenous academics were frequently raised in the literature. It is found that much additional work undertaken by Indigenous academics is not recognized and not reflected in measures of merit (e.g., pay scales, collective agreements) (Dhamoon, 2020; Mohamed & Beagan, 2019; Monture-Angus, 1995, 2009; Lavallee, 2019; Lussier, 2022; Steinman & Kovats-Sánchez, 2023). These inequities often arise because Indigenous academics are either expected by the university to support equity- and Indigenization-related work because of their Indigenous identity, or feel a sense of duty to do so, even if it means a higher workload than their non-Indigenous colleagues (Franks, 2022; Mohamed & Beagan, 2019; Lavallee, 2019; Styres, 2020). Often, Indigenous academics are expected to shoulder the burden of decolonizing and Indigenizing work alone in addition to their own work (Brunette-Debassige, 2024; Styres et al., 2021). One article argues that these workload issues should be viewed and treated as a type of racism experienced by BIPOC faculty (Dhamoon, 2020).

Workload inequities have been cited in teaching, research, and service work. Extra workloads in teaching often stem from the need to develop Indigenous courses and programming from scratch, or the need to justify the importance or relevance of Indigenous programming within a Eurocentric university paradigm (Dhamoon, 2020; Monture-Angus, 2001, 2009; Povey et al., 2022). In service-related work, Indigenous faculty take on the additional labour of building and maintaining relations with local Indigenous communities on behalf of their institution (Dhamoon, 2020; Povey et al., 2022; Steinman & Kovats-Sánchez, 2023). The lack of representation of Indigenous academics means that they are frequently asked to sit on equity-related committees (Bédard, 2018; Henry & Tator, 2012; Mohamed & Beagan, 2019). Further, Indigenous faculty often provide mentorship for Indigenous students even when their plate is full because of their knowledge of the under-representation of Indigenous academics, and thus the limited availability of Indigenous-specific mentorship in the Canadian academy (Henry et al., 2017; Henry & Tator, 2012; James & Chapman-Nyaho,

2017). In research-related work, Indigenous academics often independently train in marginalized methodologies and scholarship (Dhamoon, 2020). Additional work is required in defending one's scholarship as legitimate or valid within a Western Eurocentric paradigm (Mohamed & Beagan, 2019).

The additional emotional and spiritual labour taken on by Indigenous academics in navigating a colonial academy works to create further inequity. Monture-Angus points out that "the work that othered faculty members must invest to just stay in the institution is significant, and the process of staying itself often becomes exhausting" (2009, p. 78). This is echoed by faculty interviewed in the research of Styres et al., who report "being over-extended because they are immersed in the spiritual and emotional work of trying to 'be and do' within these spaces" (2021, p. 11). For cis-female, lesbian, queer, trans and gender non-conforming Indigenous academics, in dealing with the intersecting oppression of sexism and racism in the academy, additional labour can arise, such as the expectation to provide emotional support to students and colleagues (especially in conversations about race) and in continually challenging stereotypes that discredit their competence (Dhamoon, 2020). Further, the labour involved in challenging racism through taxing and emotionally exhausting human resources and equity processes cannot be overstated (Mohamed & Beagan, 2019). Additional emotional labour is required to navigate the "epistemic borderlands" between Western Eurocentric institutions and Indigenous communities (Brunette-Debassige, 2024).

Several articles identified inequity present in Canadian university hiring processes for Indigenous academics. One article details an Indigenous professor's experience with a hiring process in a Canadian Native Studies department that frequently favoured non-Indigenous candidates over Indigenous candidates, despite the non-Indigenous candidates holding fewer qualifications for teaching Native Studies (Rice, 2003). Another article indicates that hiring processes in Canadian medicine faculties are biased against Indigenous candidates, citing concern with the Northern Ontario School of Medicine only having hired one full-time Indigenous faculty member (Glauser, 2019).

Processes of review for tenure and promotion are another institutional area that is identified as frequently inequitable for Indigenous academics. Several articles identified a lack of meaningful mentorship available to Indigenous academics for support throughout the tenure process (Henry & Kobayashi, 2017; Monture-Angus, 2009; Styres, 2020). Tenure review based on Eurocentric standards of merit was frequently cited as a barrier to successful promotion for Indigenous academics. Tenure committees have been found to have little understanding of Indigenous Studies, questioning the validity of the field (Henry, 2012; Henry & Kobayashi, 2017) The value of community-based research and publications geared for use in Indigenous communities is often not recognized in the tenure review processes (Henry, 2012; Mohamed & Beagan, 2019), and Indigenous journals and publications are often viewed by tenure committees as less prestigious than mainstream Western journals, meaning publications in them are undervalued (Henry & Tator, 2012; Monture-Angus, 2001, 2009). Indigenous academics often prioritize applied, community-based research work, meaning they are at a disadvantage in tenure review when this work goes unrecognized (Henry & Kobayashi, 2017). In tenure review, research and publications are more highly valued than community-based work (Henry, 2012), and extra service work is often not recognized (Franks, 2022; Henry & Kobayashi, 2017; Mohamed & Beagan, 2019). With the

extra equity-related service work that Indigenous academics often take on, there is little time left for research and publication, meaning their chances of receiving tenure are reduced (Henry & Tator, 2012). The above concerns have discouraged Indigenous academics from even applying for tenure review in the first place (Henry, 2012).

An issue related to inequity in tenure review is the experiences of many Indigenous professors with negative student evaluations (Mohamed & Beagan, 2019). Indigenous professors have experienced negative and hostile evaluations as a result of racist reactions and/or the discomfort of non-Indigenous students having to confront truths about colonialism in Canada for the first time (Lavallee, 2022; Lussier, 2022). Evaluations have also included accusations of Indigenous professors teaching with political bias when the curriculum merely contains Indigenous perspectives (Monture-Angus, 1995). In other cases, Indigenous professors have received overtly racist comments in their teaching evaluations (Mohamed & Beagan, 2019). As noted by Henry (2012), these student evaluations unfairly impact the teaching records of Indigenous professors, which reflects negatively in tenure review.

Under-representation is the final thematic dimension of labour inequity discussed in the literature. A lack of representation of Indigenous faculty in Canadian universities was cited by a number of articles, with one article noting some Indigenous professors' experiences of being the sole Indigenous faculty at their university (Mohamed & Beagan, 2019). Articles reviewed noted a lack of representation of Indigenous faculty in the legal academy (Lussier, 2022; Steinman & Kovats-Sánchez, 2023), in schools of medicine (Glauser, 2019), in the political science discipline (Henry et al., 2017), in positions of academic leadership and governance (Brunette-Debassige, 2024; Henry & Tator, 2012; Lavallee, 2019), and in Native Studies departments (Monture-Angus, 2001).

Eurocentrism

Many articles indicate that the Canadian academy reflects Eurocentrism in its paradigm and structure. Articles reviewed discussed Eurocentrism present in numerous disciplines, such as in law (Franks, 2022) and in Native Studies (Rice, 2003), as well as in standards for academic writing (Iseke-Barnes, 2003). In many disciplines, Eurocentric knowledge is often seen as representative of the "canon" (Brunette-Debassige, 2024; Henry & Tator, 2012). Eurocentric frameworks and content are given more resources and space in the curriculum and are often more valued by hiring committees in decision making about tenure and hiring (Henry & Tator, 2012; Henry & Kobayashi, 2017; Monture-Angus, 2001) This valuing of Euro-Western knowledge above all has also been found to influence decisions about visiting lecturers and who receives honorary degrees (Henry & Kobayashi, 2017; Henry & Tator, 2012). The bureaucratic structure of the university has been found to represent a Eurocentric worldview (Bédard, 2018). Relatedly, Eurocentric goals and values have been found to be motivating some efforts represented as supporting Indigenization (Bédard, 2018; Steinman & Kovats-Sánchez, 2023). One text, which focused on Indigenous women in educational leadership, describes the Eurocentric gendered conception of leadership, embedded in Canadian academia, that undervalues Indigenous people, particularly Indigenous women, in daily norms, policies, and procedures (Brunette-Debassige, 2024). The same text described how academic discourse that positions Eurocentric thought as the norm, not as a perspective, but as "rational and reasoned truth" (Monture-Angus, 1995),

simultaneously positions Indigenization and decolonization efforts as threats to free speech and academic freedom (Brunette-Debassige, 2024).

Related to Eurocentrism in the Canadian academy is the theme of white ignorance. White ignorance was found as a source of hostility from students and colleagues directed toward Indigenous professors in the academy. For instance, one article documents an Indigenous law professor's experience with teaching a first-year Aboriginal Law course and the high volume of negative feedback she received from students as a result of their discomfort with anti-racist pedagogy (Lavallee, 2022). In sharing what she learned from these reactions, she writes,

> The unlearning of racism is painful and hard. Teaching the unlearning is also painful and hard. I did not realize that by being the person in the front of the room, asking these students to confront themselves, their families, their upbringing, and their society, that I would be the focus of so much tension, racism, and predetermined ideas of what I should be and what this course should be. (Lavallee, 2022, p. 823)

Interviews with Indigenous faculty by Henry et al. indicated deep resistance from white students, colleagues, and administration to the implementation of anti-racist models of knowledge (Henry, 2012; Henry et al., 2016). In her account of her experiences as an Indigenous faculty member at the University of Saskatchewan, Monture-Angus (2009) found that there was little, if any, understanding of First Nations ways of life and knowledge systems. Indigenous faculty have described their experiences with white-coded academic cultural norms that are assumed by white colleagues to be universal (Mohamed & Beagan, 2019). The work of James and Chapman-Nyaho (2017) investigates how an institutionalized culture of whiteness creates precarity in the working conditions of racialized and Indigenous faculty. The authors argue that precarity is founded on the idea, particularly held by non-Indigenous and non-racialized decision makers, that Indigenous and racialized faculty members are incapable of taking on leadership roles, and therefore should not be encouraged or supported to pursue them. Relatedly, Lavallee (2019) discusses the structures of whiteness in the academy that foster white/settler fragility and make it difficult for Indigenous faculty to speak directly in anti-racism conversations.

Interpersonal Racism

The theme of interpersonal racism identified how Indigenous-specific racism occurs at the individual level in interactions between colleagues, both non-Indigenous and Indigenous. A number of articles cited instances of overt racism experienced by Indigenous professors, such as ignorant or hostile comments made by colleagues or students (Mohamed & Beagan, 2019). Related to the theme of interpersonal racism are four sub-themes identified through review of the literature: stereotyping, microaggressions, lateral violence, and tokenism.

Racialized stereotypes of Indigenous people have been reported by both Indigenous professors and students as showing up in course content (Styres, 2020), and expressed by law school administration (Franks, 2022) and professors (Styres, 2020). Stereotypes about Indigenous people in Canadian universities were found to be couched in ideas about the "angry Indian" (Bédard, 2018; Cote-Meek, 2014), presumed incompetence (Brunette-Debassige, 2024; Styres, 2020), the "princess/squaw" binary (Brunette-Debassige, 2024), the

idea that Indigenous faculty would always be wearing beads or feathers (Bédard, 2018), that Indigenous-led courses will always be spiritual or include certain Indigenous traditions (Cote-Meek, 2014), or that Indigenous leadership would always be radical and divisive (Brunette-Debassige, 2024).

Microaggressions can be understood as "everyday taken-for-granted verbal, non-verbal and environmental hostilities and negative messages (whether intentional or not) that are expressions of violence targeting individuals or groups based on racialized/marginalized status" (Sue, 2010, as cited in Styres, 2020, p. 162). Indigenous faculty have been cited as experiencing microaggressions from other faculty, administrators, and students (Styres, 2020). Microaggressions discussed took the form of purposeful ignorance (Styres et al., 2021), encroachment into Indigenous support spaces (Styres et al., 2021), labels for ethnicity designed for assimilation (Bédard, 2018), subtle messages to Indigenous professors that they did not belong in academia (Mohamed & Beagan, 2019), and hostility directed at Indigenous leaders who aim to address Indigenous-specific racism in the academy (Lavallee, 2019).

As described in Styres (2020), lateral violence occurs when "individuals and groups of individuals who, due to sustained colonial oppression, have long-term suppressed feelings of anger and shame. These feelings are expressed in behaviours like jealousy, resentment, blame and bitterness" (p. 164). A number of articles discuss experiences of lateral violence from peers, Indigenous support systems (Brunette-Debassige, 2024; Styres, 2020; Styres et al., 2021), and non-Indigenous colleagues (Bédard, 2018). Bédard (2018) expresses her concern that lateral violence against Indigenous academics is likely to increase with changes to existing university structures in the name of Indigenization.

Articles reviewed discussed Indigenous faculty's experiences of tokenization in departments (Henry et al., 2016; Henry & Kobayashi, 2017; Monture-Angus, 2001, 2009), university bodies of governance and committees (James & Chapman-Nyaho, 2017; Lavallee, 2019; Styres et al., 2021), and on equity or Indigenization initiatives whereby Indigenous faculty are brought on as the "Indian expert" (Cote-Meek, 2014; Mohamed & Beagan, 2019) or as the public face of the initiative (Bédard, 2018; Henry, 2012; Henry & Tator, 2012; Henry & Kobayashi, 2017). One Indigenous professor interviewed in Henry and Kobayashi (2017) discussed his experience of tokenism in being called into a colleague's course to talk specifically about sensitive issues. Several articles identified tokenism as reflected by the under-representation of Indigenous faculty in departments and committees (Henry & Kobayashi, 2017; Mohamed & Beagan, 2019). In describing how tokenism functioned to frame Indigenous faculty members, one participant of James and Chapman-Nyaho's (2017) study found a perception among some university administrators that "being an Indigenous person means that you have an Indigenous perspective or means that you're going to bring some magical Indigenous thing to the table ... It can lead to tokenising behaviour that is not very helpful" (p. 98).

Health and Well-Being

Several themes arose that related to the impacts on the health and well-being of Indigenous faculty members experiencing Indigenous-specific racism in the Canadian academy. These themes include emotional and spiritual fatigue, physical impacts of racism, isolation, and historical trauma. Two articles discussed the emotional and spiritual fatigue of

Indigenous faculty as symptoms of experiencing the workload inequities present in the university and navigating colonial spaces (Styres, 2020; Styres et al., 2021). Participants in Styres's (2020) study describe the chronic fatigue that arises from working in an institution that "does not understand that and provides little or no support" (p. 161). It was found that this over-extension of Indigenous faculty creates a kind of silencing that is "the deliberate and insistent extraction of the spiritual and emotional reserves of Indigenous faculty which, along with constant time demands, creates undue and overwhelming hardships resulting in demoralization, isolation from colleagues and compassion fatigue" (Styres, 2020). Concerns about the physical impacts of racism were raised in four articles reviewed (Dhamoon, 2020; Henry & Kobayashi, 2017; Henry & Tator, 2012; Mohamed & Beagan, 2019). In considering how racism manifests as workload inequities, Dhamoon argues that the physical impacts of racism must be considered. She argues that measures of workload should include considerations about the physical and affective effects of "walking through corridors filled with sexist-homophobic-racist colleagues" and of providing support for other marginalized colleagues (Dhamoon, 2020, p. 10).

Experiencing isolation was frequently raised as an impact on the health and well-being of Indigenous faculty experiencing racism in the academy. Several articles detail Indigenous faculty experiencing their departments or institutions as isolating spaces. This included isolation from colleagues (Styres, 2020), isolation from a lack of mentorship (Monture-Angus, 2001, 2009), or isolation stemming from a lack of representation of fellow Indigenous faculty (Mohamed & Beagan, 2019). Those Indigenous faculty who are under-resourced and stretched thin reported feelings of isolation (Henry & Kobayashi, 2017; Styres, 2020; Styres et al., 2021) and those who refuse to toe the university's conventional line were also faced with isolation (Monture-Angus, 2009). Isolation was experienced by Indigenous faculty who are underrepresented in their departments, such as Indigenous Studies (Henry, 2012), law (Monture-Angus, 1995) and political science (Henry et al., 2017). Indigenous Studies departments have also been reported as isolated from other university departments (Henry, 2012; Henry & Kobayashi, 2017). Isolation can also arise as an effect of other mechanisms of racism, such as hostility from other colleagues among the Indigenous faculty for differences in salaries or tokenizing behaviour (Henry & Kobayashi, 2017).

The final sub-theme of the health and well-being of Indigenous faculty experiencing Indigenous-specific racism relates to historical trauma. One article involving interviews with Indigenous faculty described how Indigenization efforts can generate new emotional pain for Indigenous faculty related to the historical trauma of colonialism (Steinman & Kovats-Sánchez, 2023).

Academic Liberation

The theme of academic liberation includes considerations about efforts to implement the TRC's Calls and Indigenize the university. Three articles ask us to call attention to the way that these changes, depending on *how* they are implemented, can create adverse effects for Indigenous faculty (Franks, 2022; Styres, 2020; Styres et al., 2021). Franks (2022) contends that, although efforts to change Canadian legal education to respond to the Calls are welcomed, exactly how these changes should be implemented is not self-evident, and it is important to remain mindful of how these changes can pose risks to Indigenous faculty and

staff, such as the risk of racial prejudice. This concern is echoed by Styres (2020) with their finding that Indigenous faculty have experienced extreme push-back from mainstream faculty and students who question Indigenization efforts in the academy.

Similar concerns are raised in broader discussions of the Indigenization of Canadian universities. One article finds that the way Indigenization efforts were being implemented at one Canadian university was magnifying mechanisms of racism, such as cultural dissonance, bias, and power imbalances, and that needs for healing from colonial trauma were not adequately supported for Indigenous faculty (Steinman & Kovats-Sánchez, 2023). Similarly, Bédard argues that "Indigenization, along with efforts to join the reconciliation movement, can easily fall into a similar state of tokenism when large numbers of Indigenous professionals are hired merely to bolster a university's profile" (2018, pp. 84–85). Further, Bédard (2018) raises concerns with universities hiring Indigenous faculty without ensuring working environments are culturally appropriate, making these spaces vulnerable to lateral violence, and contributing to high turnover rates of Indigenous faculty. It is also found that Indigenization initiatives often place unprecedented demands on Indigenous scholars, staff, and leadership (Brunette-Debassige, 2024). Several articles argue that Indigenization projects must be rooted in a commitment to decolonizing university structures if they are to effect meaningful change (Bédard, 2018; Brunette-Debassige, 2024; Franks, 2022). Otherwise, Bédard (2018) fears that Indigenization merely becomes a tool of assimilation.

Gendered Racism

The final three themes identified through the review of the literature include gendered racism, code-switching, and internalized racism. One book discussing the experiences of Indigenous women in the field of Indigenous educational leadership included an analysis of gendered racism and stereotypes that are used against Indigenous women, specifically in academia (Brunette-Debassige, 2024). The same book discusses the pressure Indigenous women often feel to code-switch in their role as leaders in order to conform to hegemonic administrative norms (Brunette-Debassige, 2024). Some Indigenous women leaders described their struggle with internalized racism as a result of working in a colonial institution. As one participant put it,

> You know, you're walking in and, you know, you were raised to understand oppression, like to understand that we are the oppressed. So, for us to walk into a room with sixteen white people who are very well-educated, and us seeming as if we're well-educated, and we are always left feeling like, "Um, you know, maybe I shouldn't be here." So, we're carrying a feeling that we aren't necessarily legitimate, but it's there. It's scary stuff. You're up against people who, you know, look at you; they give you that look. (Brunette-Debassige, 2024, p. 159)

Discussion

The findings from this review suggest that there is much work left to do on the part of Canadian universities to address Indigenous-specific racism as it affects Indigenous academics both in its structural and interpersonal manifestations. Articles and books reviewed suggest that Indigenous-specific racism can manifest structurally in a variety of university

policies and procedures, including in funding structures, decisions about curricula, formal procedures for addressing racism, and workload. Further, the literature indicates notable discrepancies found between the publicly stated commitments of Canadian universities toward equity and the changes that are actually implemented. The burden of efforts toward Indigenization and reconciliation in the academy frequently falls solely on the shoulders of Indigenous academics.

This points to a key finding of the literature review: that Indigenous-specific racism is often experienced in the form of an excessive workload for Indigenous academics. This additional labour can take the form of higher teaching loads, a high volume of committee and service work related to Indigenization, and the emotional/spiritual labour that is required to navigate racism in a colonial academy.

Findings from the review indicate that Eurocentrism and white ignorance often work in tandem to perpetuate the mechanisms and effects of Indigenous-specific racism. For example, having Eurocentric standards for a course curriculum means students are less prepared to face the realities of colonialism, and Indigenous professors (who are often expected to take on the teaching of the more disturbing parts of Canada's history of colonialism) face hostility from students brought on by the discomfort associated with unlearning and dismantling white settler ignorance.

Through the review of this literature, it is clear that Eurocentrism and white ignorance are perpetuated in many ways, with overt instances of interpersonal racism being only one form of Indigenous-specific racism in the academy. As seen above, processes surrounding having work published in academic journals are another way in which Indigenous people face racism in the academy. Which publications are deemed legitimate is often guided by standards of Eurocentric merit and can work to silence or obscure the perspectives and methods of Indigenous academics.

While this dimension of the literature fell outside the scope of the review, the team took note that many of the articles included recommendations for addressing Indigenous-specific racism in the academy. Additionally, it was recorded whether articles and books reviewed discussed covert racism, overt racism or both. It was found that this was at times difficult to determine because of the way these forms of racism can operate simultaneously and in conjunction with one another.

Future Research

This scoping review highlights several critical gaps in the literature that warrant further investigation to advance understanding and action on Indigenous-specific racism in the Canadian academy.

Comparative International Perspectives

Future research should explore Indigenous-specific racism in higher education institutions beyond Canada, particularly in settler-colonial contexts such as the United States, Australia, and Aotearoa (New Zealand). Comparative studies can illuminate both shared and divergent experiences of Indigenous faculty across national contexts, offering insights into how different policy frameworks, reconciliation efforts, and institutional cultures shape the

manifestation and mitigation of racism. Such research could also examine how global Indigenous solidarity movements influence academic structures and resistance strategies.

Intersectional and Role-Based Analyses

While this review focused on Indigenous faculty, future studies should expand to include non-academic Indigenous staff, non-academic Indigenous administrators, and Indigenous students. Each group navigates the academy differently and may encounter distinct forms of racism and institutional barriers. Additionally, intersectional analyses that consider how gender, sexuality, disability, and class intersect with Indigeneity are essential. For example, Indigenous women, Two-Spirit, and LGBTQ+ faculty may face compounded forms of discrimination that are underrepresented in current literature.

Institutional Case Studies and Policy Impact Evaluations

There is a need for in-depth case studies of specific Canadian universities to assess how institutional policies and practices either perpetuate or challenge Indigenous-specific racism. These studies should evaluate the implementation and outcomes of Indigenization and reconciliation initiatives, including the effectiveness of equity offices, hiring practices, and curriculum reforms. Longitudinal research could track the impact of these initiatives over time, providing evidence for best practices and areas needing reform.

Methodological Innovation and Decolonial Approaches

Future research should critically examine the methodologies used to study racism in academia. There is a need to assess whether dominant research paradigms, such as scoping reviews, systematic reviews, and quantitative metrics, reinforce Eurocentric standards of knowledge production. Scholars should explore and prioritize Indigenous-led, community-based, and decolonial research methodologies that centre Indigenous epistemologies, relational accountability, and storytelling.

Mental Health and Well-being Outcomes

Given the recurring theme of emotional, spiritual, and physical exhaustion among Indigenous faculty, future studies should investigate the long-term health impacts of institutional racism. Research could explore the relationship between workplace racism and mental health outcomes, burnout, and faculty retention. This line of inquiry is critical for informing institutional supports and culturally safe environments.

Resistance, Resilience, and Academic Liberation

Finally, future research should not only document harm but also highlight Indigenous resistance, resilience, and strategies for academic liberation. This includes examining how Indigenous faculty build community, mentor students, reclaim space in the academy, and transform curricula. Such research can contribute to a strengths-based narrative that recognizes Indigenous agency and leadership in reshaping higher education.

Limitations

This scoping review has several limitations that should be considered when interpreting its findings. These limitations are crucial to understanding the scope and applicability of the review's conclusions. We have identified eight limitations for this scoping review. First, there are language restrictions, as the review was limited to peer-reviewed literature published in English. Consequently, articles discussing Indigenous-specific racism written in other languages were not included in the thematic analysis. This restriction may have led to the exclusion of valuable insights and perspectives from non-English sources (Arksey & O'Malley, 2005).

Second, this review has a geographical scope limitation as it was confined to Canada and therefore excludes articles about Indigenous-specific racism published in other regions where Indigenous peoples reside, such as Central and South America, Asia, and Africa. This limitation restricts the ability to compare and contrast the experiences of Indigenous faculty across different global contexts (Levac et al., 2010).

Third, there was a temporal scope limitation, as the review focused on literature published between 1995 and 2025. As such, it does not provide a historical analysis of Indigenous-specific racism as it has evolved over time in response to colonialism and publication bias. Important historical contexts and developments may be missing from this review.

A fourth limitation is publication bias, as the review was limited to journal articles, research reports, policy reports, books, book chapters, and grey literature. This selection may introduce publication bias, as it excludes unpublished works, dissertations, and other forms of academic output that might offer different perspectives or findings (Pham et al., 2014).

Fifth, the review was limited in its engagement with intersecting axes of oppression. While it identified themes related to gendered racism, it did not deeply analyze how Eurocentrism intersects with other forms of oppression, such as gender, sexuality, and class. This limitation in terms of intersectionality analysis may result in an incomplete understanding of the multifaceted nature of Indigenous-specific racism (Crenshaw, 1989).

Moreover, there are methodological constraints because the scoping review methodology itself has inherent limitations. The review did not engage in a meta-analysis of the scoping review method used, which could have provided insights into how Eurocentric standards influence the assessment of merit and legitimacy in academic research (Arksey & O'Malley, 2005).

Our seventh limitation is the exclusion of non-faculty experiences because our primary focus was on the experiences of Indigenous faculty, and we did not delve deeply into how Indigenous-specific racism affects Indigenous staff, administration, and students in the Canadian academy. Future research should expand to include these groups to provide a more comprehensive understanding of the issue (Levac et al., 2010).

Lastly, while the review noted whether articles included recommendations to address Indigenous-specific racism, it did not systematically analyze the effectiveness or implementation of these recommendations. A more detailed examination of proposed solutions and their impact would be beneficial (Peters et al., 2015).

Acknowledging the limitations of this scoping review is essential for several reasons. It ensures transparency, contextualizes the findings, and guides future research efforts.

Acknowledging limitations thus enhances the credibility of the research. It allows readers to understand the scope and boundaries of the review, ensuring that the findings are interpreted within the correct context (Arksey & O'Malley, 2005). Transparency in reporting limitations helps maintain the integrity of the research process and builds trust with the audience. By acknowledging these limitations, researchers can provide a clearer understanding of the scope and applicability of their findings, guide future research efforts, and improve the overall quality and inclusiveness of academic studies on Indigenous-specific racism.

Conclusion

This scoping review has provided a comprehensive examination of Indigenous-specific racism experienced by self-identified Indigenous faculty members in the Canadian academy. By analyzing 16 academic journal articles, 10 book chapters, and 2 reports, we identified six overarching themes that encapsulate the multifaceted nature of this issue: systemic racism, Eurocentrism, interpersonal racism, health and well-being, academic liberation, and gendered racism.

1. Systemic racism: The review highlighted how Indigenous-specific racism is entrenched in university policies and procedures, including funding structures, curricula decisions, and formal processes for addressing racism. The discrepancy between universities' public commitments to equity and the actual changes implemented was a recurrent theme (Mohamed & Beagan, 2019; Povey et al., 2022; Styres et al., 2021).

2. Eurocentrism: The dominance of Eurocentric paradigms in the Canadian academy perpetuates Indigenous-specific racism. This is evident in the curriculum, hiring practices, and the valuation of academic work, which often marginalizes Indigenous knowledge and methodologies (Brunette-Debassige, 2024).

3. Interpersonal racism: Indigenous faculty members frequently encounter overt and covert racism from colleagues and students. This includes stereotyping, microaggressions, lateral violence, and tokenism, all of which contribute to a hostile work environment (Bédard, 2018; Mohamed & Beagan, 2019; Styres, 2020).

4. Health and well-being: The emotional, spiritual, and physical toll of navigating a colonial academic environment significantly impacts the health and well-being of Indigenous faculty. Feelings of isolation, chronic fatigue, and the burden of historical trauma were commonly reported (Dhamoon, 2020; Styres, 2020).

***5. Academic liberation*:** Efforts to implement the TRC's Calls and Indigenize the university often place additional burdens on Indigenous faculty. Without a genuine commitment to decolonizing university structures, these initiatives risk becoming superficial and tokenistic (Bédard, 2018; Franks, 2022; Steinman & Kovats-Sánchez, 2023).

6. Gendered racism: Indigenous women in academia face unique challenges, including gendered stereotypes and the pressure to conform to hegemonic norms. The intersection of racism and sexism exacerbates their marginalization and impacts their professional advancement (Brunette-Debassige, 2024).

The findings from this review underscore the urgent need for Canadian universities to address Indigenous-specific racism in both its structural and interpersonal forms. Future research should expand to include the experiences of Indigenous staff, administration, and

students and explore Indigenous-specific racism in universities outside of Canada. Additionally, a meta-analysis of the scoping review method could provide insights into how Eurocentric standards influence the assessment of merit and legitimacy in academic research. By shedding light on these areas of focus, this review sets the foundation for further explorations and interventions aimed at disrupting Indigenous-specific racism in the Canadian academy. The recommendations for change identified in the literature provide a roadmap for universities to create more inclusive and equitable environments for Indigenous faculty members.

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