This paper takes as a starting point that many, many, more spaces must be created and opened up for Aboriginal peoples and Indigenous ways of knowing and being. The current lack of critical engagement with policies and practices that appear, superficially, to support broader inclusivity and diversity of Indigenous peoples in academic institutions and other spaces, however, requires greater critical attention. I argue that, principally because such policies are inherently designed to serve settler-colonial subjects and powers, many inclusivity and diversity policies instead result in an ongoing colonial relationship with Indigenous peoples, epistemologies, and ontologies. Indeed, I (and co-authors) worry that individual Aboriginal peoples are suffering at deeply embodied levels as universities and other institutional spaces rush to demonstrate well-intended “decolonizing” agendas. Drawing from examples in British Columbia, Canada, this paper provides a critical intervention into a rapidly ascending, and deeply institutionalized, dominance of policies and practices that claim to promote and open spaces for Indigenous peoples and perspectives within academic institutions. I draw on critical race theorists, including Sara Ahmed, and in my conclusion offer suggestions that aim to destabilize and trouble the good intentions of neo-colonial policies.