



*The Transition of Little Wolf* by Lisa Boivin  
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# *Answering the Call* **Wecheehetowin**

**Final Report of the  
Steering Committee for the University of Toronto  
Response to the Truth and Reconciliation Commission of Canada**

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The title of this report reflects two of its key elements: the report's Calls to Action, and the necessity of building a new relationship with Indigenous communities. The University of Toronto TRC Steering Committee's Report is the University's response to the national Truth and Reconciliation Commission, hence the title *Answering the Call*. *Wecheehetowin* is a Cree word that means "Working Together", highlighting that the work to be done at the University will be a collective journey.

The title of the report was provided by Lee Maracle and Andrew Wesley, Indigenous Elders to the Steering Committee.

Chi-miigwech (thank you) for your guidance.



January 2017

## **Preface: Calls to Action for the University of Toronto**

The clearest and most consistent message received by the Steering Committee through its working group reports and submissions from the wider community is that, as the University of Toronto seeks to respond fully and faithfully to the challenges issued by the Truth and Reconciliation Commission of Canada (“TRC”), our focus must be on concrete action. The Steering Committee (the “Committee”) is of the same mind. Therefore, this report will be framed around a series of ‘calls to action,’ mirroring the work of the TRC itself.<sup>1</sup>

Throughout our deliberations, as the Committee considered the submissions and reports tabled before us, one theme arose again and again: the need for truth before the University can begin to talk about reconciliation. Many students, faculty, and staff emphasized that the University of Toronto must acknowledge frankly that it has historically been an instrument of oppression of Indigenous<sup>2</sup> peoples. The Committee agrees. But this is a hard truth for any educational institution to face. The University’s collective commitment to education is rooted in part in an assumption that learning liberates and empowers. The University may view itself as a benign actor in the social drama. If we learned anything from the proceedings of the TRC, however, it is that for many Indigenous people, ‘education’ was by no means benign: it was a form of repression and abuse. It was intended to destroy cultures and it broke up communities. The effects of this ‘education’ are still playing out today in broken lives, and shattered families. Many residential school survivors and their descendants continue to experience great pain and suffering.

How does this fact relate to the University of Toronto? The University did not run residential schools. It was not part of the government or of the religious communities that conceived of and implemented the policy that resulted in what the Chief Justice of Canada has described as “cultural genocide.”<sup>3</sup>

Yet it must be acknowledged that the University educated generations of political leaders, policy makers, teachers, civil servants, and many others who were part of the system that created and ran the residential schools. More than that, our researchers failed to investigate and challenge the system even when society began to know how profoundly damaging the schools were to Indigenous

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<sup>1</sup> The Steering Committee strongly encourages all members of the University of Toronto community to familiarize themselves with the historic work of the TRC, and particularly its 94 Calls to Action; all of the TRC’s reports, and its Calls to Action, are available at [nctr.ca/reports.php](http://nctr.ca/reports.php).

<sup>2</sup> Throughout this report we use the term “Indigenous” to include Aboriginal, First Nations, Inuit and Métis peoples.

<sup>3</sup> See “Chief Justice says Canada attempted ‘cultural genocide’ on aboriginals”. *The Globe and Mail*. May 28, 2015.

people.<sup>4</sup>

In more recent times, some U of T researchers may well have participated in studies that caused harm in Indigenous communities, or were insensitive to their needs. More broadly, for generations the University of Toronto was simply part of a dominant settler culture whose political and social actions have contributed to the profoundly difficult situations that many Indigenous people and communities find themselves confronting in the current era.

The Committee states this history of oppression in which the University of Toronto is complicit, like all other major Canadian institutions, not to point fingers at forebears, not to wallow in past failures, but rather to start the path towards reconciliation from a place of honesty. Indeed, we heard from many interlocutors that the University may not really be ‘reconciling’ at all, for that assumes an original position of healthy relationships that somehow became broken. The second hard truth that the University must face is that settler community relations with Indigenous peoples in this country have never been anything other than exploitative and oppressive. So, the path is really one of ‘truth and conciliation,’ where we seek for the first time in history to take what we have learned through the work of the TRC, build on it through more learning, and struggle to find opportunities for building a genuinely new relationship between Indigenous peoples and other peoples who share this territory called Canada.

Historically, rates of graduation for Indigenous people from this university and other universities in Canada have not been proportionate to the number of Indigenous people who live in relation to this nation-state. Rather than putting blame on Indigenous people for being ‘underprepared’ for university, the Committee has engaged its work from the perspective that our university needs to do more to be *deserving* of Indigenous students, and to be in right relationship with Indigenous people. This report is therefore directed at the University of Toronto as the site of needed intervention, rather than at Indigenous people.

If you are an Indigenous person reading this report, the Committee hopes that you see this work as a turning point for the University. If you are a residential school survivor, we hope that you will think of the University of Toronto as a place for you to study in a positive and healthy way.

The Committee views its task as contributing to the complicated process of truth and reconciliation (or conciliation) from the specific set of places that is the University of Toronto, here on Turtle Island.<sup>5</sup> The University is comprised of three campuses, tens of thousands of students, thousands of faculty and staff, and hundreds of thousands of alumni. We study, teach, and learn about everything under, in, and beyond the sun. Our extraordinary scale and breathtaking diversity means that there will be no single path for the University to follow as it strives towards greater inclusion of Indigenous people, perspectives, and worldviews in life and work together.

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<sup>4</sup> For example, University of Toronto alumnus Dr. Peter Henderson (P.H.) Bryce, at the time Chief Medical Officer of Canada’s ‘Indian Department’, published *The Story of a National Crime: Being an appeal for justice to the Indians of Canada* (James, Hope and Sons, Ltd., 1922); his appeal was ignored by the federal government and by the wider Canadian society.

<sup>5</sup> North America.

Part of the historical truth that the Committee seeks to acknowledge is that there is past work for the University to build on. Although the report of the TRC is patently a new point of departure for the University, as it is for all Canadians, previous generations have tried to promote truth and reconciliation within the strictures they faced. For example, Aboriginal language programs were launched and many divisional initiatives undertaken. First Nations House will celebrate its twenty-fifth anniversary in 2017. The Committee therefore wishes to thank the many forbearers for their sincere and important work.

During the intense discussions of the Committee, we were privileged to benefit from a visit by colleagues from the University of the Western Cape in South Africa. Leaders of that academic community were instrumental in the creation and operation of the South African Truth and Reconciliation Commission. The South African TRC Act<sup>6</sup> was written at that university. It houses some of the most important archives on the struggle for liberation. The university's chancellor for twenty-five years, Archbishop Desmond Tutu, chaired the South African Truth and Reconciliation Commission. Today, UWC leads a continuing dialogue on "what South Africa didn't do right" in the framing and follow-up from that remarkable initiative.

Part of what the Committee heard from our Western Cape colleagues was that the leap to reconciliation in South Africa may have undervalued the need for truth. Hence our claim above that the University of Toronto needs to frankly acknowledge some hard truths before we try to do anything else. We also heard that fine words are not enough. 'Mindsets' have to change, especially among the members of the dominant community.

The TRC Final Report reminds us that:

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*Without truth, justice, and healing, there can be no genuine reconciliation. Reconciliation is not about closing a sad chapter of Canada's past, but about opening new healing pathways of reconciliation that are forged in truth and justice.*

*--Final Report of the TRC, Volume 6: Reconciliation, p. 7*

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Finally, the Committee heard that truth and reconciliation (or conciliation) take a long time, but cannot be deferred. If, in reading this report, the reader adopts the stance that all of the recommendations and goals of this report simply cannot be achieved, the Committee would suggest that this perspective comes from outside of the ethic of reconciliation. We cannot erase the past. We cannot glide over the past. This report is but a beginning for the University of Toronto of what will be a long set of challenges, and yes, struggles. A few years ago, Archbishop Tutu was speaking at the Six Nations community not far from us. His message regarding reconciliation is one that we must hear and accept if we are going to make sincere efforts to build new relationships between Indigenous and non-Indigenous peoples at and through the University of Toronto: "Don't ever think it's over."

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<sup>6</sup> *Promotion of National Unity and Reconciliation Act*, No. 34 of 1995.

# Introduction

## A. Terms of Reference

The President and the Vice-President and Provost (the “Provost”) announced the creation of the Steering Committee for the University of Toronto Response to the Truth and Reconciliation Commission of Canada on January 15, 2016, one month following the release of the Final Report of the Truth and Reconciliation Commission of Canada. The Committee is advisory to both the President and the Provost, who provided the Committee with its Terms of Reference, attached as Appendix 1.

These Terms indicate that the primary work of the Committee was to “review and recommend priorities concerning the [TRC] of Canada’s Calls to Action that are applicable to the University of Toronto.” Specifically, the Committee was asked to “make recommendations regarding how the University community can implement the TRC Calls to Action, in alignment with the University of Toronto’s mandate and mission”. In addition, the Committee was tasked with making an inventory of existing Indigenous initiatives and programming across the University, and with recommending how to build on these; that inventory is provided in Appendix 8.

The Committee was also to review the role of the University’s Council of Aboriginal Initiatives in the oversight of responses to the TRC Calls to Action and divisional initiatives related to the TRC; this issue is discussed in Section VI of this report.

The Terms further requested that the Committee review and make recommendations concerning:

- a) Recruitment of and support for Indigenous students at the University of Toronto, at the undergraduate, second-entry and graduate levels on all three campuses.
- b) Recruitment of and support for Indigenous employees, staff and faculty at the University of Toronto on all three campuses.
- c) Indigenous alumni engagement and involvement, especially in the area of supporting student success.
- d) Inclusion, where appropriate, of Indigenous content in curriculum throughout the University, and the enhancement of existing Indigenous-focused courses and academic programs.
- e) Inclusion of Indigenous issues, research and themes in the University’s programming, such as the Canadian sesquicentennial celebrations throughout 2017.

The Terms of Reference enabled the Committee to establish working groups to address specific issues.

The Committee was asked to provide the President and Provost with an Interim Report by June 30, 2016 (attached as Appendix 9), and a Final Report by December 31, 2016.

## **B. Membership**

The Committee was co-chaired by Jonathan Hamilton-Diabo (Mohawk of Kahnawake), Director, Aboriginal Student Services (First Nations House) and Coordinator of the Council of Aboriginal Initiatives; and Professor Stephen Toope, Director of the Munk School of Global Affairs. Assessors for the Committee were Professor Sandy Welsh, Vice-Provost Students and Professor Sioban Nelson, Vice-Provost Academic Programs and Vice-Provost, Faculty and Academic Life. The Committee was also advised by two Indigenous Elders, namely Traditional Teacher Lee Maracle (Sto:loh Nation) and Elder-in-Residence Andrew Wesley (Mushkegouk Cree, Fort Albany First Nation, James Bay), who attended meetings of the Committee. The Committee was provided with project management support by Andrea Russell, Director, Academic Affairs in the Office of the Vice-President and Provost.

Nominations of faculty, staff, and students to the Committee were sought from the University community, and a large number of nominations was received. Members of the Committee were ultimately selected on the basis of their interest in, experience with, or expertise on the issues faced by the TRC; the need to reflect the diversity of the University Community and its three campuses also guided the selection process.

In addition to the Co-Chairs, Assessors, and Indigenous Elders, the Committee had ten members:

### Faculty:

- Professor Brian Gettler, Assistant Professor, Department of Historical Studies, University of Toronto Mississauga
- Professor Bruce Kidd, Vice-President and Principal, University of Toronto Scarborough
- Professor Keren Rice, University Professor and Chair, Department of Linguistics; Interim Director, Centre for Indigenous Initiatives, Faculty of Arts and Science
- Dr. Lisa Richardson, Assistant Professor, Department of General Internal Medicine; Co-Lead, Indigenous Health Education, Faculty of Medicine; Anishnaabe/European from Shebahonaning (Killarney)
- Professor Eve Tuck, Associate Professor, Department of Social Justice Education, Ontario Institute for Studies in Education; Unangax, Enrolled Member of Aleut Community of St. Paul Island, Alaska

### Students:

- Megan Bertasson<sup>7</sup>, Doctoral Candidate, Ontario Institute for Studies in Education; Cree/Ininiw, Norway House Cree Nation
- James Bird, Undergraduate Student, St. George campus; Northwest Territories Metis Nation, Fort Smith, Thebatcha
- Diane Hill, Undergraduate Student, University of Toronto Scarborough; Oneida Nation of the Thames

### Staff:

- Jackie Esquimaux-Hamlin, Resource Centre Coordinator, First Nations House; Anishinaabekwe, Aundeck Omni Kaning First Nation

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<sup>7</sup> Megan Bertasson joined the Committee as of June 10, 2016, following the resignation of doctoral student Jessica Cook of OISE due to academic commitments that took her away from Toronto.



- John Monahan, Warden, Hart House

The Committee formed five working groups, and asked each of these groups to provide it with a final report. These working groups, each of which was also broadly representative of the University community as a whole, covered the following subject matters:

- Indigenous Faculty and Staff
- Indigenous Students
- Indigenous Curriculum
- Indigenous Co-Curricular Education
- Indigenous Research Ethics and Community Relationships

Membership of the working groups is set out in Appendix 2.

The Committee also placed two calls for submissions from all members of the University community. The submissions that were received were all considered in the Committee's final report.

The Committee also acknowledges the divisional committees that were formed over the past twelve months to respond to the TRC in some manner. The following divisions have formed a working group or committee, or created an action plan specifically to respond to the TRC:<sup>8</sup>

- Faculty of Arts and Science,
- Faculty of Law,
- Faculty of Information (iSchool),
- Faculty of Kinesiology and Physical Education,
- Faculty of Medicine,
- Faculty of Music,
- Ontario Institute for Studies in Education,
- University of Toronto Mississauga ("UTM"),
- University of Toronto Scarborough ("UTSC"), and
- University Libraries.

University College is also in the process of creating a working group on these issues.

The Committee anticipates that a number of new initiatives, and strengthening of current programs and initiatives, will emerge from these divisional efforts. The Committee encourages these divisional groups to be transparent and open with their deliberations and recommendations, and to foster consultations and contributions from all members of their divisions in reaching their recommendations.

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<sup>8</sup> Note that a number of other divisions have standing working groups or committees focused on Indigenous issues more broadly.

## C. Structure

In this report, the Committee has chosen to use the TRC’s evocative language of ‘calls to action’ rather than recommendations. Both short- and longer-term calls to action are indicated throughout the sections of the report. The sections of the report are based upon the subject matters of the working groups, as well as two broader subject areas (space and leadership/implementation) that were raised repeatedly both by the Committee and the working groups.

Throughout, we highlight specific ideas from the working groups and the submissions received from members of the U of T community to provide more detail and nuance to our report and our calls to action. The reports in full of each of the five working groups are attached as appendices to this report (Appendices 3-7).

## I. Indigenous Spaces

The importance of Indigenous spaces was a unifying theme in the working groups’ final reports. Each of the groups emphasized that space was central to the Indigenous experience at the University, and that the current spaces dedicated to Indigenous experience were lacking in both number and features. As one of the working groups framed things, “physical space is very important and very symbolic” for Indigenous members of the University community. Creating “the right environment” for Indigenous members of our community is vital, this group emphasized, if the University truly wishes to ensure the recruitment, retention, and flourishing of Indigenous people on our campuses.

The one significantly-sized space at the University that is solely dedicated to use for Indigenous learning and experiences is First Nations House, which, despite the word ‘house’, is located on the third floor of the North Borden Building at 563 Spadina Avenue, on the far western edge of the St. George campus.

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*This working group is of the view that, as Indigenous people, our connections to the University haven’t been reconciled in a good way and that there is nothing on the U of T campus[es] currently that is a recognized Indigenous space, where there is a sense of physical space and a connection to the land. First Nations House, located in Borden Building North, is not a native place.*  
--Indigenous Faculty and Staff Working Group Report

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*Both First Nations House (FNH) and the Centre for Indigenous Studies are housed in the North Borden Building and are limited by a shortage of space. Office space at Indigenous Studies is shared between faculty and TA’s and the Centre has no seminar room or enclosed space for meetings.*  
--Indigenous Co-Curricular Education Working Group Report

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*The St. George space (First Nations House) needs to be larger and more visible to both Indigenous and non-Indigenous members of the U of T community.... It is important for all members of the U of T community to know of the existence of these spaces, but it is particularly important for Indigenous students to know that there is an Indigenous Student Service to support them. It is currently tucked away in a quiet corner of campus with absolutely no signage outside of the building.*

*--Indigenous Students Working Group Report*

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These three excerpts reinforce a view that First Nations House should be a more prominent, visible space not only for Indigenous people on the St. George campus, but for all members of the University community. It was also commonly noted in working group reports that the First Nations House space is highly restricted in terms of capacity, and is trying to serve many purposes in a tight space.

The Indigenous Faculty and Staff Working Group took this one step further and recommended that a more prominent, visible space at the very centre of the St. George campus be dedicated as an Indigenous space. The current Front Campus redesign exercise was noted as a potential opportunity for the designation of such a space.

In pointing out the lack of connection between First Nations House and the ground on which it sits, the Faculty and Staff Working Group also highlighted one of the key features that the working groups would like to see in any new Indigenous space on campus: not only a physical connection to the land, but space for spiritual practices.

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*A truly Indigenous space ... would provide a retreat, a place of respite and of spiritual nurturing where Indigenous [people] can be acknowledged and celebrated at the University.*

*--Indigenous Faculty and Staff Working Group Report*

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In this regard, several of the reports emphasized that space for spiritual practices would require indoor and outdoor space, with one group recalling that the TRC's Call to Action 48(ii) asks for a commitment to "respecting Indigenous peoples' right to self-determination in spiritual matters, including the right to practise, develop, and teach their own spiritual and religious traditions, customs, and ceremonies". As the Co-Curricular Education Working Group reminded us, Indigenous people undertaking spiritual practices "have unique spatial needs including but not limited to outdoor and other ceremonial space." While the University currently has several Indigenous gardens, such as the Kahontake Kitikan Native Student Association Garden and the OISE Aboriginal Education garden, there could be many ways to expand the availability of outdoor space for use in Indigenous ceremonies and practices.

Along similar lines, the Faculty and Staff Working Group recommended that the University provide greater acknowledgement of its underground waterways, such as the Taddle Creek marker outside the Rosebrugh Building at 164 College Street on the St. George campus. There were also submissions recommending increased use of opportunities to learn on the land, such as the Faculty of Law's new U of T TRC Steering Committee Final Report

intensive weeklong course learning about Anishinaabe law and legal traditions on Cape Croker Indian Reserve on Georgian Bay.

While considering issues of space and recognition of Indigenous history and presence, various submissions also emphasized the need for more-- and more visible-- public art that recognizes the history and legacy of residential schools, but also the contributions of Indigenous peoples to Canadian culture and society.

- **Short-Term Call to Action:** The University should actively explore the creation of significant dedicated Indigenous space on the St. George campus – possibly as part of the St. George Front Campus redesign process – and include Indigenous stakeholders in all discussions on this issue. This space could include a First Nations House that is sensitively designed to express Indigenous values and aesthetics. It could also include outdoor space appropriate for Indigenous spiritual needs.
- **Short-Term Call to Action:** A strategy for the funding and placement of more Indigenous public art across all three campuses should be developed, in close consultation with local Indigenous communities.

Apart from the concerns related to the St. George First Nations House, a clear call was also made by several of the working groups and members of the Committee for significant, dedicated Indigenous gathering spaces on all three campuses. Members of the Committee spoke of the fact that members of the UTSC community in particular do not enjoy even the limited dedicated space that those on the St. George campus do, with only a small one-room office being available on the UTM campus. The natural connections between the Mississauga campus and the local Indigenous Mississauga community, for instance, were highlighted as an obvious way to create a meaningful Indigenous space on that campus that would be connected to the land and its original peoples.

- **Short-Term Call to Action:** The University should begin planning immediately for the creation of dedicated, appropriate Indigenous spaces on the UTM and UTSC campuses.

In building or renovating any new such spaces, the University was encouraged to invite “Indigenous architects, community leaders and Elders in order to consider the Indigenous perspective” (Faculty and Staff Working Group Report.) While there was a strongly expressed desire for more meaningful dedicated Indigenous spaces on all three campuses, the Committee was also reminded that indigenizing *existing* spaces is another important way to render University space more accessible and meaningful to our Indigenous community members. Such an effort would also aid in the education of the U of T community as a whole about Indigenous people. There are numerous ways in which such indigenization could occur. One submission received from a faculty member encouraged the University to create a welcome sign on campus in local Indigenous languages, which would “signal traditional territory and raise awareness of diverse languages”.

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*In addition to dedicated space, more Indigenous presence is needed in spaces across the University, most notably the physical presence of Indigenous languages. The inclusion of Indigenous languages in university signage and architecture responds to the Calls to Action around principles for education (10.iv. protecting the right to Aboriginal languages) and principles for language and culture (14.i)....*  
*--Indigenous Co-Curricular Education Working Group Report*

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- **Short-Term Call to Action:** The University should launch a process to identify and name appropriate spaces on the three campuses using Indigenous languages.

Greater facilitation of smudging ceremonies would also assist with the indigenization of campus spaces. The St. George campus is currently finalizing revised guidelines for smudging, in an attempt to facilitate and streamline what some might view as overly cautious barriers to these ceremonies. UTSC is also developing similar guidelines. The Committee was encouraged that the newly-built Jackman Law Building on the St. George campus has a dedicated Indigenous Initiatives Office, with air circulation systems designed specifically to enable smudging.

- **Short-Term Call to Action:** All renovation and new construction on campus should take smudging into consideration in the design process.

Finally, while the University's adoption in 2016 of its official Statement of Acknowledgement of Traditional Land received positive feedback, many emphasized the need for the Statement to be used broadly and widely across the University, for purposes beyond official ceremonies, and "as part of regular co-curricular programming." There is also an accompanying need to ensure that those delivering the statement "understand the meaning" and history behind it (Indigenous Co-Curricular Education Working Group Report.) The Elders Circle would be well-placed to advise on how best to further incorporate Indigenous practices into the University's ceremonies.

## II. Indigenous Faculty and Staff

### A. Indigenous Faculty

The University does not currently have accurate data on the number of Indigenous faculty members across its three campuses. However, the recently updated Employment Equity Survey, which collects race and ethnicity data from U of T faculty and staff, will begin to offer us a clearer picture of our Indigenous faculty complement. Despite the fact that we do not yet have a first dataset from the survey, the Committee acknowledges that Indigenous scholars have been historically under-represented at the University.

The strong desire for increased recruitment of Indigenous faculty members – particularly full-time, tenure-track or teaching-stream faculty members – was raised by a number of the working groups. The Committee concludes that a significantly stronger complement of Indigenous faculty members is vital to enhancing the University's Indigenous curricular offerings and its research on Indigenous knowledges, and to incorporating Indigenous perspectives into all disciplines. A stronger faculty

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complement would also go far in providing enhanced academic support for Indigenous students and co-curricular offerings. A submission from Political Science graduate students, for instance, noted the current “lack of faculty available and willing to supervise doctoral students in dissertation and research work involving Indigenous content.”

Strong support was voiced for a significant financial commitment to the recruitment and retention of Indigenous faculty, similar to the recent dedication of University Fund money to new appointments of strong candidates from diverse backgrounds. The Indigenous Research Ethics Working Group spoke forcefully on this issue:

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*We believe it is essential that the University recruit and retain leading Indigenous scholars, including at mid-career stage, who are best equipped to advance research with Indigenous communities and lead ongoing conversations at U of T about Indigenous research ethics and community relations. We think one way forward is to consider ‘cluster hiring’ new Indigenous faculty. Cluster hiring is not about creating an Indigenous enclave at U of T. Rather, it is about hiring and supporting outstanding Indigenous scholars who will lead essential transformations in our institution. This would create a cohort of faculty engaged in Indigenous scholarship and research across disciplines. Having a critical mass of individuals should not only attract faculty to our university but also help retain them. It will also encourage undergraduate and graduate students, as well as post-doctoral fellows, to choose U of T, as they will see the University’s commitment to Indigenous scholars and to creating an environment conducive to scholarship and research across disciplines.*

*--Indigenous Research Ethics and Community Relationships Working Group Report*

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- **Short-Term Call to Action:** The Provost should launch a University-wide initiative to support the hiring of Indigenous faculty by making available targeted funds that could be accessed by divisions on a competitive basis. The aim should be to facilitate the hiring of a significant number of Indigenous faculty members over the next three years. To begin the needed process of inclusion, divisions and departments should consider specifically targeting Indigenous hiring. Discussion should occur around a range of ways to create incentives for divisions and departments both with and without current Indigenous scholars to ensure Indigenous participation in these hiring processes, especially on hiring committees.<sup>9</sup>

The Research Ethics group further noted the need for hiring committees to be aware of any biases that may be implicit in their review of Indigenous scholarship, and to familiarize themselves with “the epistemologies, methodologies and research dissemination vehicles (e.g. journals, documentaries, community knowledge sharing events) that are recognized and valued” within Indigenous fields or by Indigenous scholars. Moreover, Indigenous staff and Elders should be invited to “review existing

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<sup>9</sup> The Committee did not settle on a specific (numerical) hiring target for Indigenous scholars. It was recognized that applicant pools in different disciplines might not contain the same proportions of eligible candidates. However, the Committee wishes to emphasize that the University-wide hiring initiative must be “significant” to create the needed critical mass of Indigenous scholars who can help “lead essential transformations in our institution,” as noted by the Working Group on Indigenous Research Ethics and Community Relationships. Over time, a university the size of U of T should have scores of Indigenous faculty members, not the handful currently present.

recruitment practices, ensuring that they are culturally sensitive”; the inclusion of practices such as smudging in opening and closing interviews should be considered. The Centre for Indigenous Studies, which uses this model in faculty searches, could advise on best practices faculty searches.

In making a commitment to actively recruit more Indigenous faculty members, not only will the University need to do a better job at telling stories of Indigenous faculty at U of T through recruitment materials, but it must also ensure that those faculty who are recruited feel that they have arrived in a supportive, culturally inclusive and accessible environment. One of the ways to create such an environment, it was suggested, would be the creation of a network for Indigenous faculty and staff, which would offer regular speakers, cultural events, and a support network for the discussion of challenges and successes.

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*Within the University community, there is a need to formalize networks and not rely on an individual's good will to mobilize connections. The working group discussed the need to mobilize Indigenous faculty and staff as a collective, rather than individuals isolated in separate buildings. For example, the University could be reflecting all of the different fields of research in which our Indigenous faculty are involved, providing an opportunity to familiarize each other with research initiatives and create an opportunity for collaboration.*

*--Indigenous Faculty and Staff Working Group Report*

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A simple way to further ease the integration of new faculty members into the University would be through clearer articulation of existing Indigenous supports and resources across the University, such as the Elders Circle and First Nations House. In a similar vein, the Faculty and Staff Working Group recommended that a “formal process of exit interviews be conducted with Indigenous faculty and staff who choose to leave the institution, in order to learn and improve our services and supports to this community.”

- **Short-term Call to Action:** The Provost’s Office should seek out additional ways to encourage and facilitate networking opportunities for Indigenous faculty and Indigenous staff.
- **Short-term Call to Action:** The Vice-President, Human Resources and Equity’s Office should immediately implement a process to conduct exit interviews with any Indigenous faculty and staff who leave University employment.
- **Short-term Call to Action:** The Provost’s Office should review existing anti-discrimination training materials for hiring committees to ensure that the materials are sensitive to specific issues related to Indigenous peoples.

The clearest articulated need in terms of creating a culturally-inclusive environment for Indigenous faculty (as well as staff and students) is for anti-discrimination, cultural awareness and competency training for all faculty and staff. Most of the working groups addressed the issue and voiced support for such training. While some groups said that this training should be “systematic”, as well as “formalized” and “ongoing,” others went further, with the Students group recommending that such

training be “mandatory” for all current staff and faculty, as well as new faculty members, and the Research Ethics group indicating it should be “compulsory.” Graduate students reminded us that teaching assistants should also receive such training. While the Faculty and Staff Working Group also mentioned the idea of mandatory training, it acknowledged that there “has been an investment in education and awareness already in this regard,” and felt that “there also needs to be a critical mass before the University considers” mandatory training.

- **Short and Longer-term Call to Action:** The Vice-President, Human Resources and Equity should assess existing Indigenous cultural awareness training programs at the University, and launch a discussion across the divisions as to how best to ensure equity and cultural sensitivity amongst faculty, staff, and students.

The Committee was also reminded that “not only does the University need to recruit more Indigenous faculty and staff, but we also need to move existing faculty and staff into leadership positions” (Faculty and Staff Working Group). At the same time, it was noted that not all faculty are in fact interested in leadership positions, and that this should not be a fixed expectation for Indigenous faculty members. One way to increase interested faculty members’ experience in leadership positions would be through the creation of an Indigenous leadership position in each Dean’s Office, at the level of Associate Dean of either Indigenous Research or Affairs.

- **Short-term Call to Action:** Each division should actively consider the creation of an Indigenous leadership position within the Office of the Dean. Such positions would have to be meaningful, and targeted to real opportunities that are different across the divisions. They would also have to be properly supported by the entire Decanal team.

The Research Ethics and the Faculty and Staff working groups both raised the issue of the heavy load borne by Indigenous faculty members in terms of service at the University, and additional time spent developing and maintaining relationships with Indigenous communities outside of the University. The Faculty and Staff Working Group noted that Indigenous faculty members often become the “representative” Indigenous voice on a wide number of committees and groups within their divisions or at the University level.

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*It is not sustainable for a handful of individuals to carry on in this fashion and the University needs a diversity of input and opinions. All of the work related to Indigenous issues gets downloaded to these individuals even if they are not in a dedicated Indigenous position. The University needs to recognize issues related to workload, stress and burnout that are associated with those who take on this work... The University needs to have enough representation within our faculties and divisions so that Indigenous faculty and staff are not just doing Indigenous work but can do whatever they want to do.*

*--Faculty and Staff Working Group Report*

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Having greater numbers of Indigenous scholars within the faculty complement would help with this issue of a relatively small number of individuals taking on all of the “Indigenous service and



representation work”. The Research Ethics group also suggested that the University go further in creating an Advisory Council of Indigenous community members from the Greater Toronto Area, who could provide advice and guidance on some of the issues on which our own scholars currently are consulted. Such a group would “be advisory to the senior leadership team at U of T and would take some of the pressure off of individual faculty and staff.” This Council could also serve to foster closer and more consistent connections between the University leadership and local Indigenous communities.

- **Short-term Call to Action:** The President and the Provost should investigate and consider the creation of an Indigenous Advisory Council made up primarily of members of Indigenous communities external to the University. Such Councils exist at other universities, especially in Western Canada. (This recommendation is expanded upon in Section VI of this report).

Similarly, the Research Ethics group highlighted the fact that conducting Indigenous-related research in an ethical manner requires a greater time commitment than most research, requiring the establishment and maintenance of relationships with the communities under study.

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*This type of scholarship is time-consuming and invisible.... For example, language proves a major barrier to the dissemination of research information among many Indigenous communities. Research products need to be translated into Indigenous languages, taking into account the cultural context of communities and the need to communicate research supports, processes and outcomes in a way that resonates with them.... It is important that researchers design and implement research agendas with Indigenous communities keeping in mind their distinct cultures, social norms, political protocols and legal status while also being mindful of the multitude of different actors ... within these communities.*

*--Indigenous Research Ethics and Community Relationships Working Group Report*

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The Research Ethics group further noted that “our current pre-tenure structure does not completely reflect” the time-consuming nature both of Indigenous scholars’ extensive service commitments at the University and their research involving Indigenous communities.

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*...Indigenous faculty are often spread very thin.... As a result, Indigenous faculty may be more compromised in U of T’s current pre-tenure structure. To help address this structural issue, the Working Group believes the University should assess whether there should be some pre-tenure relief for Indigenous faculty from teaching and service so that they can develop their research programs and publish and progress through the ranks.*

*--Indigenous Research Ethics and Community Relationships Working Group Report*

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The Research Ethics group also had views on whether the nature of Indigenous scholarship should be considered in the tenure and promotions processes. In that working group’s view, faculty with expertise in Indigenous knowledges “often publish in journals that might not have a high impact factor yet are valued by Indigenous scholars and Indigenous knowledge users.”

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*Updated definitions and standards should then form the basis of new guidance for assessment of research with Indigenous communities, and inform the work of internal peer-review committees such as faculty hiring, tenure review and progress through the ranks. We envision there being a university-wide statement about what is quality scholarship for Indigenous-related research, with recognition that academic divisions can offer further interpretation of it for their own fields of study.*

*--Indigenous Research Ethics and Community Relationships Working Group Report*

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Accordingly, the Research Ethics Working Group recommended that:

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*For faculty who conduct Indigenous-related research and use Indigenous pedagogies, their performance should be evaluated against Indigenous-relevant indicators.... [W]e believe research outputs for the Indigenous researcher should be based on their own epistemologies, journals, areas of publication, etc.*

*--Indigenous Research Ethics and Community Relationships Working Group Report*

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- **Longer-term Call to Action:** The Provost and the Vice-President, Research and Innovation, in close collaboration with the Faculty Association, should convene a working group within the next two years to examine issues related to community-based research, and specifically research in and with Indigenous communities. This working group could articulate guidelines both for the ethical undertaking of such research and for its assessment in processes of tenure and promotion.<sup>10</sup>

## **B. Indigenous Staff**

The working group reports and discussion by the Committee made clear that many of the issues that affect Indigenous faculty also affect Indigenous staff at the University. The need for better data regarding our staff numbers, recruitment and retention challenges, the increased service burden, the desire for a U of T Indigenous network, and the need for a welcoming and accepting environment—all elaborated upon above—are issues that also affect Indigenous staff members. The question whether mandatory anti-discrimination training should be rolled out to all University staff—and not just to those ‘frontline’ staff who are currently required to take such training—was also raised by several groups.

The core recommendation pertaining to staff, however, was that the University should simply increase the number of its Indigenous staff members, and commit to funding these positions from its core budgets.

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<sup>10</sup> See also the Indigenous Research Ethics and Community Relationships section (section VI), below.  
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*Effective and culturally appropriate [existing] programming [at U of T] ... and crucial positions like the Aboriginal Community Liaison are currently contingent on year to year provincial funding. It is our recommendation that in addition to increasing the number of Indigenous people employed by the University that the necessary funding to secure the future of these programs [be] provided. Additionally, the University should secure long-term funding to sustain full-time positions for such Indigenous staff positions that are running [these] Indigenous programs.... Other Indigenous-focused programs could also be better supported and culturally accessible by hiring full-time Indigenous staff. TRC Call to Action on Language and Culture #14 iv. states: 'The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.' Staffing within the institution must reflect a commitment to this principle.*

*--Indigenous Co-Curricular Education Working Group Report*

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- **Short and Longer-term Call to Action:** The University should work actively to increase the number of Indigenous staff members who support important programs, especially those designed to revitalize and strengthen Aboriginal languages, and those that support Indigenous students. Over time, the positions should be funded from core budgets, and not merely as year-to-year add-ons.

We were also reminded by a number of the working groups of the importance of a particular group of Indigenous knowledge keepers who currently serve in a part-time capacity at the University: our Indigenous Elders. Indeed, the TRC itself has emphasized the importance of Elders in achieving reconciliation. Principle 7 of the TRC's ten Guiding Principles states:

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*The perspectives and understandings of Aboriginal Elders and Traditional Knowledge Keepers of the ethics, concepts, and practices of reconciliation are vital to long-term reconciliation.*

*--TRC Final Report, What we have learned: Principles of Truth and Reconciliation*

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To this end, it was noted that there are currently only four Indigenous Elders/Traditional Teachers serving in a regular but part-time capacity at the University, across three campuses; these four are thus unsurprisingly "overextended in terms of their commitments", leaving a significant amount of unmet need in terms of those wishing to benefit from the guidance offered by Elders. Our Co-Curricular Education group pointed out that in a survey that it conducted of students engaged in Indigenous issues, "nearly 60% of respondents said that engagement with Elders would be of the most interest to them," supporting their recommendation "on hiring more Elders to work across all three campuses" in order to meet more of this need and interest.

One of our working groups, as well as a number of the submissions from members of the University community, therefore recommended that we recognize this unmet need by hiring Elders on a full-time basis, as a "critical ... team of Knowledge-Keepers-in-Residence" and "primary (salaried) sources of information". In discussion, it was noted that many Elders could not work full-time within the University; they have important home-community responsibilities that come with their status as an U of T TRC Steering Committee Final Report

Elder. Nonetheless, the Co-Curricular Education group spoke for many interlocutors when it concluded that “to adequately represent the diversity of Indigenous knowledge, more Elders are needed across all three campuses and within co-curricular programs where they are not currently represented.”

Not all Indigenous individuals at U of T are aware that Elders can provide guidance and support throughout their time at the University; it was suggested that the existence of open guidance sessions with Elders should be better advertised to all members of the community. Moreover, the “current structure” of the University’s Elders Circle, including its “role and impact”, should be closely examined to ensure that the Circle is properly structured to meet the University community’s needs.

- **Short-term Call to Action:** The Provost’s Office, working with the divisions, should seek to expand the current financial support for Elder services, which should be made available to broader segments of the University community.
- **Short-term Call to Action:** The role and impact of the University’s Elders Circle should be examined to ensure that the Circle is properly structured to meet the needs of the University community. The potential role of Elders across the University, including as a resource for the senior leadership, should be better articulated and promoted. The respective roles of the Elders Circle, the existing Council of Aboriginal Initiatives, and the proposed Indigenous Advisory Council would have to be carefully delineated.

More generally, the Committee heard consistently that the University must be more respectful of Indigenous knowledge keepers. Consultation needs to be genuine, not derisory or after-the-fact. All too often Indigenous people hear about initiatives that they help to shape, or appointments that affect their interests and work only late in the day, or after an announcement is made. Although this is true for Indigenous people within the University, it is also true for Indigenous communities across Canada.

### III. Indigenous Curriculum

#### A. Specific Curriculum Calls to Action made by the Truth and Reconciliation Commission of Canada

Prime Minister Trudeau has indicated that his government plans to “fully implement” the TRC’s Calls to Action.<sup>11</sup> A number of these Calls pertain specifically to the training and education received by professionals who will work with Indigenous peoples throughout their careers; as such, these recommendations are directly relevant to the University of Toronto’s professional faculties. These specific Calls to Action from the TRC’s Final Report, and their impact on our faculties’ curricula, are as follows:

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<sup>11</sup> See ‘Statement by Prime Minister on release of the Final Report of the Truth and Reconciliation Commission’, December 15, 2015, available at <pm.gc.ca>. The 94 Calls to Action are available in *The Truth and Reconciliation Commission of Canada: Calls to Action* report (available at <nctr.ca/reports.php>).

**Faculty of Social Work: Calls to Action 1(iii) and 1(iv)** call on provincial governments to ensure that “social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools” and the “potential for Aboriginal communities and families to provide more appropriate solutions to family healing.”

The Factor-Inwentash Faculty of Social Work began in the fall of 2016 to ensure that all students entering its two-year Master of Social Work (MSW) program receive training on these issues through its orientation conference for Master’s students. It also made the Indigenous Cultural Competency Training (ICCT) developed by the Ontario Federation of Indigenous Friendship Centres mandatory for all first-year MSW students. The Faculty will continue to examine ways to infuse such content into its MSW program. The Faculty has also just launched an important new specialization on Indigenous Trauma and Resiliency within the MSW program.

**Faculties of Medicine and Nursing: Call to Action 24** calls on “medical and nursing schools... to require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples* [the “UN Declaration”], Treaties and Aboriginal rights, and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.”

The Faculty of Medicine has integrated Indigenous content into the core curriculum across all four years of the MD Program, and is committed to providing MD students with the equivalent of one full course-worth of content focused on Indigenous health, including those topics identified by the TRC. It will also offer dedicated workshops related to power, equity, and anti-oppressive practices in health care. In addition, Indigenous Health is one of the themes that has been integrated into the MD Program’s newly implemented Foundations Curriculum, with participation in this curriculum mandatory for MD Program students.

The Lawrence S. Bloomberg Faculty of Nursing is currently developing plans to integrate course content across both years of the Bachelor of Science in Nursing program; this material will include workshops, interprofessional education sessions, and simulations. An Advisory Committee on Indigenous Health is being developed, and the (now former) Interim Director of the Waakebiness-Bryce Institute for Indigenous Health has been offered a non-budgetary cross-appointment with Nursing to provide guidance for the Advisory Committee.

**Faculty of Law: Call to Action 28** indicates that law schools should “require all law students to take a course in Aboriginal people and the law, which includes the history and legacy of residential schools, the [UN Declaration], Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism”.

The Faculty of Law began in the fall of 2016 to integrate content on Aboriginal title and the Indigenous legal tradition (taught by an Indigenous legal scholar) into its mandatory Legal Methods course for all first-year JD program students. The Faculty will maintain a permanent standing committee to examine further ways to fulfill Call to Action 28.

**Ontario Institute for Studies in Education (OISE):** Call to Action 62(ii) states that education faculties should be provided with the “necessary funding” to “educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.” OISE is currently embarking on the approvals process for integrating mandatory Indigenous content into its Masters of Teaching program, which trains the Canadian teachers of the future.

**Faculty of Information (iSchool) and University Libraries:** Calls to Action 67 to 70 pertain to Museums and Archives. Specifically, Call to Action 67 calls on the federal government to “provide funding to the Canadian Museums Association to undertake, in collaboration with Aboriginal peoples, a national review of museum policies and best practices to determine the level of compliance” with the UN Declaration and to make recommendations. Call 69 asks Library and Archives Canada to “ensure that its record holdings related to residential schools are accessible to the public” and to “commit more resources to its public education materials and programming on residential schools.”

**iSchool:** The Faculty of Information has begun to integrate content regarding the TRC, its Findings, and Calls to Actions into required courses for its programs in Archives and Records Management Studies, Library and Information Studies, and Museum Studies. It has also developed a new elective graduate course on Truth and Reconciliation Commissions. In addition, it has created a student-led website with resources and information about the TRC, and integrated more Indigenous content into its colloquium series. All members of the faculty, including students, staff, and faculty, will undertake cultural awareness training.

**Libraries:** The University of Toronto recently hired a new Outreach Librarian who works one-on-one with Indigenous students, and will work to expand the University Libraries’ Indigenous collection. The Libraries are also ensuring that all materials regarding the TRC are easily accessible for all members of the University, and that its librarians are able to knowledgeably assist the community with research on the TRC and Indigenous issues more broadly. The Libraries have also officially determined that they do not have any archival records related to Canadian residential schools within their collections.

**Faculty of Kinesiology and Physical Education:** Calls to Action 87 to 90 pertain to Sports and Reconciliation. These calls, *inter alia*, call on relevant organizations to “provide public education that tells the national story of Aboriginal athletes in history”. They also call on the federal government to ensure that national sports programs include community sports programs that reflect Indigenous cultures and sporting activities; an elite athlete development program for Indigenous athletes; and programs for coaches, trainers, and officials that are relevant for Indigenous peoples.

A multi-divisional U of T initiative involving the Faculty of Kinesiology and Physical Education (KPE), Hart House, UTSC, the Anti-Racism and Diversity Office, First Nations House, and the Academic Success Centre used the occasion of the 2015 Pan American and Parapan American Games to explore the relationship between sport, race, and access to post-secondary education. Two workshops were held from which a policy-focused position paper was produced. The initiative was a key driver in creating a new Task Force on Indigeneity and Race at KPE. In 2016, UTSC supported Toronto's successful bid for the 2017 North American Indigenous Games, several events of which will be held on the UTSC campus. UTSC will provide information and mentoring about pathways to higher education for participants in the Indigenous Games.

**Journalism Program at UTSC:** **Call to Action 86** calls on Canadian journalism programs to require education for its students on Indigenous peoples' history, including "the history and legacy of residential schools", the UN Declaration, "treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations." The Journalism program at UTSC, which is a joint program with Centennial College, has begun to integrate a greater variety of Indigenous-focused content into its curriculum, including the showing of documentary films, and the sending of students to Winnipeg to work on a series for the *National Post* on missing and murdered Indigenous women.

## **B. University-wide Curriculum Matters**

The Committee and several of the working groups addressed the broader inclusion of Indigenous content and learning across the University's academic programs. The Indigenous Curriculum Working Group reminded us that Canada is now an official supporter of the *United Nations Declaration on the Rights of Indigenous Peoples*,<sup>12</sup> although the UN Declaration has not been formally adopted into Canadian law. Article 15 of the UN Declaration states that:

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*Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information. (Emphasis added.)*

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The Curriculum Working Group emphasized that "Indigenous thought and philosophies must be accepted as sources of knowledge equal to the knowledge of other disciplines" and that "Indigenous learning must be identified as a priority" in all strategic and divisional plans.

On the specific question of integrating Indigenous content into the curriculum, the Curriculum group recommended that "every U of T student should gain awareness of Indigenous content" (emphasis added), but emphasized that given that it was divisions that make curricular decisions, each faculty or division should determine how to integrate content "into the broader curriculum". The Curriculum

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<sup>12</sup> UNGA A/RES/61/295, 2 October, 2007.

Working Group concluded that the University should have a goal of “integrat[ing] Indigenous content in all of its divisions/faculties by 2030.”<sup>13</sup>

The Indigenous Students Working Group, for its part, recommended that the University “increase Indigenous course and program content” across the entire University, and cited the “huge lack of Indigenous content once you look outside of the obvious programs, such as Indigenous Studies.” A group of Political Science graduate students noted in their submission the “serious lack of Political Science courses, available to graduate students, that explore either wholly or marginally the question of truth and reconciliation—or, indeed, Indigenous politics in any context.”

Like the Curriculum group, the Students Working Group wanted to “ensure that no student can get a U of T degree without being exposed to current, relevant and culturally sensitive Indigenous content.” The Curriculum group also reminded the Committee that “it is critical that professors know how to impart [this] knowledge.” The group therefore recommended that the University “develop and offer ongoing systemic learning opportunities/workshops for faculty, instructors, staff, teaching and research assistants, as well as for students.” More specifically, the Curriculum group also suggested that the University fund a pool of Indigenous curriculum developers, who ideally should be of Indigenous heritage themselves. The curricula developed—which should be “based on Indigenous knowledge and protocols”—could be shared across the University, or modified to reflect divisional needs.

- **Longer-term Call to Action:** The University should work to integrate significant Indigenous curriculum content in all of its divisions by 2025.<sup>14</sup> The Provost should work with the divisions to ensure that specific steps are being taken to launch (or in some case continue) the needed curriculum reform initiatives. Each division should be evaluated regularly, beginning in 2017, on its progress towards integrating Indigenous content into the curriculum.
- **Short-term Call to Action:** The Provost should launch an initiative to develop and offer Indigenous learning opportunities for faculty, instructors, staff, and teaching assistants. In addition, the University should create and fund a pool of Indigenous curriculum developers, who would ideally be of Indigenous heritage. The curricula they work to develop, in close collaboration with divisions, should be based on Indigenous knowledge and protocols.

There were also repeated, impassioned calls for additional courses in Indigenous languages. The Committee was reminded that the TRC’s **Call to Action 16** calls on post-secondary institutions “to create university and college degree and diploma programs in Aboriginal languages.” It was argued

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<sup>13</sup> Please note that the Committee ultimately chose a different recommended target date in its Call to Action set out below.

<sup>14</sup> Although this target date might seem somewhat unambitious, the Committee is very mindful that the introduction of more Indigenous content across the University must be done in a deliberate manner by instructors who fully understand “how to impart”—and the deep meanings behind—this knowledge. Indigenous curriculum developers should be consulted heavily on curriculum development, and a broad pool of Indigenous (and knowledgeable non-Indigenous) instructors will be required to roll out this curriculum. These considerations should place the target date in greater context.



consistently that language is a strong basis for cultural preservation and strengthening, and that for many people, it is central to Indigenous identity.

- **Short and Longer-term Call to Action:** The University should work to expand its offerings in Aboriginal languages, building out from local languages to a wider provision, given the size and national (and international) status of the University. Funding for formal Aboriginal language instruction must continue to be predictable and stable; funding for the University's Indigenous Language Initiative, involving outreach within and outside U of T, needs to be predictable and stable.

Although it is commonly recognized that start-up funds are needed for early-career researchers, new faculty members may also require support for curriculum development. This is especially true for Indigenous content that is often under-developed or non-existent in some teaching settings. Start-up teaching funds for those trying to develop ethical Indigenous curriculum content may be required.

#### **IV. Indigenous Research Ethics and Community Relationships**

The Indigenous Research Ethics and Community Relationships Working Group recommended that the University establish and declare ethical Indigenous-related research as a U of T priority.<sup>15</sup> Much of this working group's final report was focused on ensuring ethical research in this area. The group pointed to the *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans (2014)*<sup>16</sup> ("Tri-Council Policy Statement"), which it believes "could be used as an overarching framework to assist U of T in its effort to conduct ethical research, fostering respectful relationships with Indigenous communities."

The University, this working group argued, needs to "invest in education" on what constitutes ethical research with Indigenous people. This would include an investment in sufficient start-up funds for Indigenous knowledge scholars to ensure that they are able to conduct their research in an ethical manner. In this group's view, historic, unethical research on and with Indigenous peoples in Canada should be discussed in all research ethics training for students and faculty at the University. More specific training—which should be "dynamic" and evolving – should be provided for those faculty members actually engaged in agreements and research with Indigenous communities.

- **Longer-term Call to Action:** The Provost and the Vice-President, Research and Innovation should oversee the development of research training modules that recognize historical patterns of unethical research in and with Indigenous communities. Specific cultural and research ethics training should be made available to any scholar seeking to work in an Indigenous community.

In a similar vein, the Research Ethics Working Group suggested that the University consider the

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<sup>15</sup> Many of this group's other recommendations are integrated into the Faculty and Staff section of this report.

<sup>16</sup> Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada, and Social Sciences and Humanities Research Council of Canada. *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans*. December 2014. Available at <[www.pre.ethics.gc.ca/pdf/eng/tcps2-2014/TCPS\\_2\\_FINAL\\_Web.pdf](http://www.pre.ethics.gc.ca/pdf/eng/tcps2-2014/TCPS_2_FINAL_Web.pdf)>.

creation of either a dedicated Research Ethics Board (REB) or REB subcommittee for Indigenous-related research. The group further recommended that a two-step approach towards such REB approvals be adopted for research with Indigenous communities, wherein the REB would “not review a protocol until after the community [participating in the study] is satisfied with the ethics of it.” The larger Committee received a submission from graduate students specifically requesting guidance for “those navigating ethics approval for research projects” involving Indigenous peoples; an REB or REB sub-committee would be a helpful resource in this regard. At the same time, any processes that are developed should not be so burdensome that they impede or defer Indigenous research.

- **Short-term Call to Action:** The University should consider the creation of a Research Ethics Board sub-committee focussed solely on Indigenous-related research. The sub-committee would be tasked to develop a protocol for coordinating the ethical review with Indigenous communities.

The Research Ethics Working Group also articulated its belief that there is a “mismatch” between the Tri-Council Policy Statement and current Tri-Council funding structures. The Tri-Council Policy Statement, in Chapter 9, creates:

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*[a]n ethical framework that is respectful of ‘Aboriginal [P]eoples’ knowledge systems by ensuring that the various and distinct world views of Indian, Inuit and Metis [P]eoples are represented in planning and decision-making, from the earliest stages of concept and design of projects through to the analysis and dissemination of results’.... It also highlights the fact that ‘[b]uilding reciprocal, trusting relationships will take time’.*

*--Indigenous Research Ethics and Community Relationships Working Group Report*

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The Research Ethics Working Group concluded that current Tri-Council funding statements are not in keeping with this section of the Tri-Council Policy Statement. The University, the group thus recommended, should “take a leadership role” in advocating for remedies to this “mismatch”.

- **Short-term Call to Action:** The Vice-President, Research and Innovation should work with other universities, in close collaboration with the granting councils, to convene a joint committee to consider the *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans*, its application to research involving Indigenous peoples and communities, and the fit with existing research funding programs of the granting councils.

## V. Indigenous Students and Indigenous Co-Curricular Education

It is important to be mindful of the fact that Indigenous students at the University of Toronto comprise a widely disparate group. Some of these students enter U of T directly following secondary school in an urban environment. Some come from remote communities, and left home to attend secondary school. Others have worked or had other life experiences prior to arriving at the University as mature students. Some have their own families, and most have significant obligations to extended families. A number have not graduated from secondary school, or do not have the requisite number

of university-stream secondary credits, and arrive at the University either through a bridging program or through a college pathway program. Each of these students will have different needs and different experiences at the University, despite their shared Indigenous heritage.

The Committee formed two working groups that primarily addressed student issues. Many of the recommendations made by the Indigenous Students and the Indigenous Co-Curricular Education working groups are integrated into the preceding sections of this report. The Committee believes that if the University were to implement all of the recommendations made in the preceding sections, Indigenous students would enter an environment at U of T in which many of them would have a greater chance of fulfilling their potential and thriving at the University than they currently do. The University would have earned their presence.

The Indigenous Students and Co-Curricular Education working groups both argued strongly that cultural and Indigenous awareness training should be offered to all those working with students, such that no student would encounter individuals who did not have a basic understanding of Indigenous history and culture. The Students group recommended that the University distribute a resource or reference guide, developed by Indigenous people, to assist in this regard.

- **Short-term Call to Action:** The University should commission an accessible reference guide to Indigenous cultures and history to be made available on the Internet for all U of T faculty, staff, and students. The guide should be prepared and fully vetted by a variety of Indigenous authors.

The Students and Co-Curricular Education groups also voiced the need for a larger Indigenous staff cohort across the University that could support and mentor Indigenous students. These staff positions should be fully funded and not dependent on contingent government funding. (This issue is addressed in a Call to Action in the section on Indigenous staff). Likewise, these working groups expressed a desire for dedicated physical and online space for Indigenous students, which would provide a one-stop resource for a variety of their needs.

The Students Working Group also emphasized the need to place an easy link from the main U of T student recruitment website ([future.utoronto.ca](http://future.utoronto.ca)) to the Aboriginal Student Services page, similar to what is now done for international students. In a survey conducted by the Co-Curricular Education group of students engaged on Indigenous issues, the need for targeted social media outreach and videos focused on the recruitment of Indigenous students was also emphasized.

- **Short-term Call to Action:** The University should consider the creation of a more visible, single Indigenous web portal to provide one stop for key information for Indigenous students, expanding and diversifying the existing Aboriginal Student Services web page. That portal could also be extended over time for faculty and staff.

A number of the University's divisions currently provide special admissions categories or special consideration to Indigenous students upon application; these include the Faculties of Pharmacy, Law, Medicine, Kinesiology and Physical Education, and Dentistry. The Students Working Group recommended that "all faculties and programs have a special admissions committee" to consider U of T TRC Steering Committee Final Report

applications from Indigenous students, taking into account “factors of the applicant beyond those considered in the standard application process.” In the alternative, the Students group suggested that the barriers to admission for Indigenous students “be further researched.”

- **Short-term Call to Action:** The Provost should strike a working group to investigate barriers to access for Indigenous students, examining undergraduate, graduate, and professional programs. The working group should draw on the experiences of divisions that already have targeted admissions programs for Indigenous students. The University might want to consider areas where targeted admissions initiatives are most warranted, seeking to diversify access for Indigenous students into a wider range of academic fields. Given the University’s strong research profile, a major focus on Indigenous graduate admissions and retention might be sensible.

Many of the initiatives and recommendations outlined in other sections of this report would go far in assisting the University to recruit greater numbers of Indigenous students. However, the Committee heard consistently that our pathway or bridging programs play a vital role in recruiting Indigenous students at the undergraduate level. Given that many Indigenous students living in remote communities are unable to access university-stream secondary school credits, bridging programs offer a second chance to enter university.

The University of Toronto currently offers the Transitional Year Program, the Academic Bridging Program at Woodsworth College, and the UTM Bridging Pathway, all of which offer a defined path to undergraduate studies at the University for non-traditional students. These programs welcome new Indigenous students each year, many of whom continue into full-time undergraduate studies and who may later enter professional or graduate programs. The Transitional Year Program and the Academic Bridging Program at Woodsworth both benefit from a part-time Aboriginal Recruitment Officer, who holds outreach sessions in Indigenous communities and assists students with the admissions process. The Students group recommended, however, that Indigenous retention staff supporting these bridging programs be available full-time and year-round, “with an emphasis placed on building individual relationships with Indigenous students.”

The Students group also recommended that U of T’s college pathway programs be expanded. The University currently has college pathway programs—primarily credit transfer agreements—with Humber, George Brown, Seneca, Mohawk, Niagara, Sheridan, and Seneca Colleges, and one in development with Centennial College. The new Centennial program, a partnership with UTSC, has been designed as a college pathway program to welcome Indigenous students particularly from the neighbouring Kingston-Galloway/Orton Park community, home to one of the largest Indigenous communities in the Greater Toronto Area.

- **Short-term Call to Action:** The University should invest more in publicizing existing college pathway programs, and in actively recruiting into those programs and into the existing, targeted Indigenous access and bridging programs.

A particular space need highlighted by the Indigenous Students group is student housing-- a vital tool in attracting Indigenous students, particularly those from remote communities, to the University’s

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urban campuses. This group recommended that the University assess whether student campus housing “is accessible for Indigenous students based on their funding challenges and cycle”. Furthermore, the Students Working group suggested that we develop “Indigenous focused areas in one or more residences, [which] Indigenous students interested in connecting with other Indigenous students can opt into”, and that we guarantee campus housing for all years of an Indigenous undergraduate student’s studies, similar to the guarantee made to international students on the UTM campus. The Students group further recommended that additional housing options for non-traditional, graduate, and post-doctoral Indigenous students be explored.

- **Short-term Call to Action:** The Provost should charge the working group on barriers to access for Indigenous students (which is recommended above) with examining issues related to Indigenous student housing.

The Committee was reminded by its student members that reliable student funding sources are not only a means to attract Indigenous students to the University, but also of course a means to support them while they are here. Given that federal support for Indigenous post-secondary students has been stagnant for many years, and that more and more Indigenous students are coming to University directly from secondary schools, the funding distributed by bands is simply not keeping up with funding needs. As such, an increasingly diminishing proportion of Indigenous students reaching University is receiving band funding to pay for their studies. For those who are eligible for band funding, there is limited funding available for part-time studies; part-time students will receive funds for tuition and books only, as only full-time students are eligible for additional financial supports (e.g. for housing, transportation). There is thus pressure for students to become full-time and to complete their studies within a certain period of time, or risk losing band funding. This approach may not be the right academic or personal choice for all students.

For those who do not qualify for band funding, many must explore student loans. However these funds do not always address all of the unmet need for students (especially if they have dependants), or the students may not be eligible for loans, as they do not have the requisite credit rating. The Committee thus discussed whether the University’s assessments of student need, which are currently based on Ontario Student Assistance Program standards, realistically account for Indigenous students’ needs. For instance, the idea of ‘going home bursaries’ for Indigenous students was discussed by the Committee, as reaching remote reserves to visit and support family members can be an astonishingly expensive proposition.

First Nations House on the St. George campus currently has a staff position that assists Indigenous students with all funding inquiries. However, the Committee was reminded that no similar support is specifically offered to Indigenous students on the UTSC or UTM campuses, despite First Nations House sending their advisor to those campuses as needed. Students from UTSC and UTM either correspond with First Nations House staff via email/telephone or must travel to the St. George campus. First Nations House has reduced the number of separate applications required for needs-based funding, but it also recognizes the need to develop a one-application system, with one application for funding from a variety of sources.

The Students Working Group also recommended that Indigenous students be “guaranteed a Work Study position to help supplement their income.” The group further underlined the need for “more entrance scholarships specifically for Indigenous students, which would encourage additional Indigenous applicants as well as helping to ensure financial stability.” A call for the expansion of needs-based funding opportunities for Indigenous students was also clearly expressed.

- **Short-term Call to Action:** The Provost should commission a detailed study of existing funding mechanisms across the University that could be better deployed to support Indigenous students. The Vice-President, Advancement should design a targeted fundraising initiative to build support for both scholarships and needs-based bursaries for Indigenous students in undergraduate, graduate, and professional programs.

Many of the Co-Curricular Education group’s recommendations (needs for space, cultural awareness training, more dedicated staff and Elders) fall under other sections of this report. The Co-Curricular group also recommended that “Indigenous cultures and histories inform co-curricular programming across the University and that representation and acknowledgement of Indigenous presence be integrated into all co-curricular programming.” Delivering the University’s Statement of Acknowledgement of Traditional Land in “regular” co-curricular programming would be one way to begin the path towards such integration. As an alternative, the group recommended the development, in collaboration with Indigenous communities, of a “creative, engaging, and experiential” module that “accurately and respectfully articulates Indigenous cultures and histories with a particular focus on the relationship of Indigenous peoples to the University”. This module could serve as a “tool for all entities involved in co-curricular programming.”

The Students group, for its part, articulated a desire not only for greater numbers of available Indigenous mentors *for* students, but also for more opportunities for Indigenous students to serve as mentors *to* other students. The student members of that working group felt strongly that connections formed through mentoring experiences would go far in increasing the retention of Indigenous students across the University. A submission by Political Science graduate students also recommended the establishment of mentorship programs specifically for Indigenous graduate students. Increasing the number of Indigenous staff and faculty members at the University, as recommended earlier in the report, would naturally bring an increase in the number of available mentors for our Indigenous students. Indeed, an increase in the numbers of full-time, permanent staff dedicated to Indigenous students would perhaps be one of the most effective strategies that the University could employ in bolstering Indigenous student satisfaction at the University.

- **Short-term Call to Action:** The Provost should commission the design of an education module that accurately and respectfully introduces students to Indigenous cultures and histories, with a particular focus on the relationship of Indigenous peoples to the University. The module would be available for the use of all groups involved in co-curricular programming. Indigenous students, staff, and faculty should be deeply involved in the creation of this module.
- **Short-term Call to Action:** The Vice-Provost, Students should establish a working group to design a sustainable mentoring program for Indigenous students, drawing on volunteer Indigenous faculty, staff, and students to serve as mentors for first-year undergraduate

Indigenous students. The program might be expanded to upper-year students as resources allow.

## VI. Institutional Leadership/Implementation

The Committee was of one mind regarding the urgency with which it views its calls to action, and the many additional working group recommendations mentioned in this report. The members of the Committee also expressed some doubts as to whether this report would effect the requisite level of change, after such a long period of acceptance of the status quo in relation to Indigenous peoples at the University. The Committee thus urges the President and the Provost, and all those who are able to effect such changes at the University, to view this report as the impetus to a new era for Indigenous peoples and issues at U of T.

It must also be said directly that the calls to action in this report will be costly for the University. Truth and reconciliation cannot happen ‘off the side of the desk.’ Nor can they be pursued with a ‘business as usual’ attitude. New monetary and human resources will be needed. It may be that for some time, the pursuit of truth and reconciliation will require other activities to be scaled back or put on hold. Senior leaders, faculty members, staff, and students will have to make real choices if real progress is truly desired.

The Committee urges the President and Provost to facilitate discussion across the University about the TRC of Canada’s Principles of Truth and Reconciliation, and in particular Principle Number 9:

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Principles of Reconciliation:

*The Truth and Reconciliation Commission of Canada believes that in order for Canada to flourish in the twenty-first century, reconciliation between Aboriginal and non-Aboriginal Canada must be based on the following principles:*

*...9. Reconciliation requires political will, joint leadership, trust building, accountability, and transparency, as well as a substantial investment of resources (emphasis added).*

*-- What We Have Learned: Principles of Truth and Reconciliation, 2015, p. 4.*

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The Committee would therefore strongly encourage the President to begin discussions with the Division of University Advancement regarding fundraising for the priorities outlined in this report.

However, the Committee also urges the President and Provost to consider that the implications of the principles of reconciliation may mean that some rebalancing of existing budgets will also be required in order to meet all of the calls to action herein. The Committee is very concerned that fundraising alone is not likely to attain the resource levels required for full implementation. If such were to be the case, the Committee would urge the University and its various divisions not to see the absence of significant new sources of funds as a barrier to full implementation, when some rebalancing of existing resource flows might go far towards greater implementation of the calls to action.

- **Short-Term Call to Action:** The President should embark on discussions with the Vice-President, Advancement regarding fundraising for the priorities set out in this report, and the creation of an overarching Indigenous Reconciliation fund.

The Committee also devoted considerable discussion to the best method by which to monitor progress on the implementation of its recommendations.

One body which the Committee initially considered as a possible vehicle for such monitoring of implementation was the University's Council of Aboriginal Initiatives. The Council is mandated to "develop and support initiatives, strategies and programming that advance access, retention and degree completion for the Aboriginal community at the University of Toronto" (Council Terms of Reference.) It also provides a venue for discussion and the development of partnerships across the University, through its members, who represent a number of the divisions and central services offices.

The Committee members were strongly of the view, however, that the Council already has a broad mandate, and is not best placed to facilitate and monitor the implementation of the recommendations set out in this report. In the succinct words of the Faculty and Staff Working Group, "to effect meaningful and significant change, the University needs the engagement and participation of the senior administration." Moreover, "if the University does not have involvement from those at a senior level, it will be difficult to advocate for change and to ensure that there continues to be meaningful change." At the same time, we were reminded by the Faculty group and others that "implementing any recommendations cannot be solely an Indigenous responsibility." It is, the Working Group stated firmly, "the responsibility of the broader leadership to move discussions and initiatives forward so that the Indigenous faculty and staff no longer have to carry all the weight and be the 'token voice' on these files."

The Committee ultimately concluded that it is for the President and the Provost, as the senior leaders who have commissioned this report and work, to ascertain how best to ensure that the TRC's Calls to Action, and those of this Committee, are implemented and monitored. Nonetheless, the Committee would strongly recommend the formation of one overall body to monitor implementation, such as an Indigenous Advisory Council, complemented by the appointment of senior leaders at the Vice- or Associate Dean level in all divisions who would be responsible for Indigenous issues within their division. The Council should include Indigenous members from the broader community as well as the University, in order to capture varied perspectives, share the work, and recognize that what happens in the University can have profound impacts on Indigenous communities.



The TRC has similarly emphasized the importance of an oversight body:

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*... [W]e believe that all levels of government must make a new commitment to reconciliation and accountability. The federal government, First Nations, Inuit, and Métis peoples, and all Canadians will benefit from the establishment of an oversight body that will have a number of objectives, including assisting with discussions on reconciliation and making regular reports that evaluate progress on commitments to reconciliation. Progress on reconciliation at all levels of both government and civil society organizations needs vigilant attention and measurement to determine improvements.*

*--Final Report of the TRC of Canada: Canada's Residential Schools: Reconciliation*

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The Committee also felt strongly that whichever body is ultimately tasked with ensuring and monitoring implementation of its calls to action should not be one dedicated to 'diversity issues' more broadly. Implementation of these recommendations will require dedicated attention and the issues are in many cases unique to the Indigenous context.

- **Short-Term Call to Action:** The President and the Provost should investigate and consider the creation of an Indigenous Advisory Council made up primarily of members of Indigenous communities external to the University, and ensure that it is operating by the end of 2017 at the latest. This body should be tasked with monitoring the implementation of all of the Calls to Action made in this report and the TRC's report. (This Council is also recommended in Section II of this report).

The Committee further recommends that the President and Provost use all available levers to effect change and ensure implementation of the calls to action across the University, and within its divisions, recognizing the University's decentralized budget model. Given the extensive work underway in the divisions, the Committee recognizes that there is much goodwill upon which to draw. However, it is easy to become distracted, and the transformation required is major. Consistent encouragement, empowerment, and challenge will be required. It might be helpful to bring the implementation of the calls to action contained in this report as a regular agenda item at the University's Principals, Deans, Academic Directors and Chairs (PDAD&C) meetings.

- **Short-term Call to Action:** All divisions should be required to report annually to the Provost on progress in implementing University commitments in relation to the calls to action contained in this report.
- **Longer-Term Call to Action:** The implementation and monitoring body created by the President and Provost should conduct regular periodic reviews of the University and divisions' progress in implementing the calls to action. The periodic reviews should occur every three years to ensure the University remains on track in implementation, and that the Committee's and TRC's recommendations are not forgotten over time.

## Conclusion

The conclusions of the Committee are found in the Calls to Action, repeated for ease of reading below. It remains only to thank all of the people who submitted briefs to the Committee. We were assisted greatly by the thoughtful perspectives offered by a range of interlocutors from across the University. A special vote of thanks is due to the members of the working groups, and especially to their chairs, who produced reports that were comprehensive, forward thinking, and highly valuable.

The Committee is aware that it could not canvass every relevant issue exhaustively. We strongly encourage all those interested to review the full reports of the working groups (attached as appendices), which provide more detailed analysis on specific subjects.

As we noted in the Preface, and emphasized throughout this report, the implementation of our calls to action will require sincere effort and hard choices over many years. This report marks an inflection point, but builds upon good work done by many people over many years to get us to where we are today. It presents a new opportunity to commit ourselves as a University community. As one of our Indigenous Committee members put it: truth and reconciliation “will be an uncomfortable, messy process.” It will also require the dedication of substantial new resources, both financial and human, if real progress is to be made.

Finally, it is imperative that none of the Calls to Action be developed and implemented without continuing, robust consultation with Indigenous people, both inside and outside the University. Truth and reconciliation is about the establishment of right relationships— and that requires deep engagement. The entire community bears a responsibility for action, but Indigenous people must be at the centre of decision-making, with full agency and not as people being acted upon. The Committee heard time and again that Indigenous people want to be fully *present* in all aspects of the University. The Committee agrees: our collective goal should be to genuinely embrace Indigenous presence. If the University as a whole works to meet that ambition, all members of the University community can learn from unique Indigenous perspectives, allowing ourselves to be fundamentally challenged and deeply enriched.



## The Steering Committee's Calls to Action to The University of Toronto

### Indigenous Spaces:

1. **Short-Term Call to Action:** The University should actively explore the creation of significant dedicated Indigenous space on the St. George campus – possibly as part of the St. George Front Campus redesign process – and include Indigenous stakeholders in all discussions on this issue. This space could include a First Nations House that is sensitively designed to express Indigenous values and aesthetics. It could also include outdoor space appropriate for Indigenous spiritual needs.
2. **Short-Term Call to Action:** A strategy for the funding and placement of more Indigenous public art across all three campuses should be developed, in close consultation with local Indigenous communities.
3. **Short-Term Call to Action:** The University should begin planning immediately for the creation of dedicated, appropriate Indigenous spaces on the UTM and UTSC campuses.
4. **Short-Term Call to Action:** The University should launch a process to identify and name appropriate spaces on the three campuses using Indigenous languages.
5. **Short-Term Call to Action:** All renovation and new construction on campus should take smudging into consideration in the design process.

### Indigenous Faculty and Staff:

6. **Short-Term Call to Action:** The Provost should launch a University-wide initiative to support the hiring of Indigenous faculty by making available targeted funds that could be accessed by divisions on a competitive basis. The aim should be to facilitate the hiring of a significant number of Indigenous faculty members over the next three years. To begin the needed process of inclusion, divisions and departments should consider specifically targeting Indigenous hiring. Discussion should occur around a range of ways to create incentives for divisions and departments both with and without current Indigenous scholars to ensure Indigenous participation in these hiring processes, especially on hiring committees.

7. **Short-term Call to Action:** The Provost's Office should seek out additional ways to encourage and facilitate networking opportunities for Indigenous faculty and Indigenous staff.
8. **Short-term Call to Action:** The Vice-President, Human Resources and Equity's Office should immediately implement a process to conduct exit interviews with any Indigenous faculty and staff who leave University employment.
9. **Short-term Call to Action:** The Provost's Office should review existing anti-discrimination training materials for hiring committees to ensure that the materials are sensitive to specific issues related to Indigenous peoples.
10. **Short and Longer-term Call to Action:** The Vice-President, Human Resources and Equity should assess existing Indigenous cultural awareness training programs at the University, and launch a discussion across the divisions as to how best to ensure equity and cultural sensitivity amongst faculty, staff, and students.
11. **Short-term Call to Action:** Each division should actively consider the creation of an Indigenous leadership position within the Office of the Dean. Such positions would have to be meaningful, and targeted to real opportunities that are different across the divisions. They would also have to be properly supported by the entire Decanal team.
12. **Short-term Call to Action:** The President and the Provost should investigate and consider the creation of an Indigenous Advisory Council made up primarily of members of Indigenous communities external to the University. Such Councils exist at other universities, especially in Western Canada. (This recommendation is expanded upon in Section VI of this report).
13. **Longer-term Call to Action:** The Provost and the Vice-President, Research and Innovation, in close collaboration with the Faculty Association, should convene a working group within the next two years to examine issues related to community-based research, and specifically research in and with Indigenous communities. This working group could articulate guidelines both for the ethical undertaking of such research and for its assessment in processes of tenure and promotion.
14. **Short and Longer-term Call to Action:** The University should work actively to increase the number of Indigenous staff members who support important programs, especially those designed to revitalize and strengthen Aboriginal languages, and those that support Indigenous students. Over time, the positions should be funded from core budgets, and not merely as year-to-year add-ons.
15. **Short-term Call to Action:** The Provost's Office, working with the divisions, should seek to expand the current financial support for Elder services, which should be made available to broader segments of the University community.
16. **Short-term Call to Action:** The role and impact of the University's Elders Circle should be examined to ensure that the Circle is properly structured to meet the needs of the University community. The potential role of Elders across the University, including as a resource for the senior leadership, should be better articulated and promoted. The respective roles of the Elders

Circle, the existing Council of Aboriginal Initiatives, and the proposed Indigenous Advisory Council would have to be carefully delineated.

### **Indigenous Curriculum:**

17. **Longer-term Call to Action:** The University should work to integrate significant Indigenous curriculum content in all of its divisions by 2025. The Provost should work with the divisions to ensure that specific steps are being taken to launch (or in some case continue) the needed curriculum reform initiatives. Each division should be evaluated regularly, beginning in 2017, on its progress towards integrating Indigenous content into the curriculum.
18. **Short-term Call to Action:** The Provost should launch an initiative to develop and offer Indigenous learning opportunities for faculty, instructors, staff and teaching assistants. In addition, the University should create and fund a pool of Indigenous curriculum developers, who would ideally be of Indigenous heritage. The curricula they work to develop, in close collaboration with divisions, should be based on Indigenous knowledge and protocols.
19. **Short and Longer-term Call to Action:** The University should work to expand its offerings in Aboriginal languages, building out from local languages to a wider provision, given the size and national (and international) status of the University. Funding for formal Aboriginal language instruction must continue to be predictable and stable; funding for the University's Indigenous Language Initiative, involving outreach within and outside U of T, needs to be predictable and stable.

### **Indigenous Research Ethics and Community Relationships**

20. **Longer-term Call to Action:** The Provost and the Vice-President, Research and Innovation should oversee the development of research training modules that recognize historical patterns of unethical research in and with Indigenous communities. Specific cultural and research ethics training should be made available to any scholar seeking to work in an Indigenous community.
21. **Short-term Call to Action:** The University should consider the creation of a Research Ethics Board sub-committee focussed solely on Indigenous-related research. The sub-committee would be tasked to develop a protocol for coordinating the ethical review with Indigenous communities.
22. **Short-term Call to Action:** The Vice-President, Research and Innovation should work with other universities, in close collaboration with the granting councils, to convene a joint committee to consider the *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans*, its application to research involving Indigenous peoples and communities, and the fit with existing research funding programs of the granting councils.

## Indigenous Students and Indigenous Co-Curricular Education

23. **Short-term Call to Action:** The University should commission an accessible reference guide to Indigenous cultures and history to be made available on the Internet for all U of T faculty, staff, and students. The guide should be prepared and fully vetted by a variety of Indigenous authors.
24. **Short-term Call to Action:** The University should consider the creation of a more visible, single Indigenous web portal to provide one stop for key information for Indigenous students, expanding and diversifying the existing Aboriginal Student Services web page. That portal could also be extended over time for faculty and staff.
25. **Short-term Call to Action:** The Provost should strike a working group to investigate barriers to access for Indigenous students, examining undergraduate, graduate, and professional programs. The working group should draw on the experiences of divisions that already have targeted admissions programs for Indigenous students. The University might want to consider areas where targeted admissions initiatives are most warranted, seeking to diversify access for Indigenous students into a wider range of academic fields. Given the University's strong research profile, a major focus on Indigenous graduate admissions and retention might be sensible.
26. **Short-term Call to Action:** The University should invest more in publicising existing college pathway programs, and in actively recruiting into those programs and into the existing, targeted Indigenous access and bridging programs.
27. **Short-term Call to Action:** The Provost should charge the working group on barriers to access for Indigenous students (which is recommended above) with examining issues related to Indigenous student housing.
28. **Short-term Call to Action:** The Provost should commission a detailed study of existing funding mechanisms across the University that could be better deployed to support Indigenous students. The Vice-President, Advancement should design a targeted fundraising initiative to build support for both scholarships and needs-based bursaries for Indigenous students in undergraduate, graduate, and professional programs.
29. **Short-term Call to Action:** The Provost should commission the design of an education module that accurately and respectfully introduces students to Indigenous cultures and histories, with a particular focus on the relationship of Indigenous peoples to the University. The module would be available for the use of all groups involved in co-curricular programming. Indigenous students, staff, and faculty should be deeply involved in the creation of this module.
30. **Short-term Call to Action:** The Vice-Provost, Students should establish a working group to design a sustainable mentoring program for Indigenous students, drawing on volunteer Indigenous faculty, staff, and students to serve as mentors for first year undergraduate Indigenous students. The program might be expanded to upper-year students as resources allow.

## **Institutional Leadership/Implementation**

31. **Short-Term Call to Action**: The President should embark on discussions with the Vice-President, Advancement regarding fundraising for the priorities set out in this report, and the creation of an overarching Indigenous Reconciliation fund.
32. **Short-Term Call to Action**: The President and the Provost should investigate and consider the creation of an Indigenous Advisory Council made up primarily of members of Indigenous communities external to the University, and ensure that it is operating by the end of 2017 at the latest. This body should be tasked with monitoring the implementation of all of the Calls to Action made in this report and the TRC's report. (This Council is also recommended in Section II of this report).
33. **Short-term Call to Action**: All divisions should be required to report annually to the Provost on progress in implementing University commitments in relation to the calls to action contained in this report.
34. **Longer-Term Call to Action**: The implementation and monitoring body created by the President and Provost should conduct regular periodic reviews of the University and divisions' progress in implementing the calls to action. The periodic reviews should occur every three years to ensure the University remains on track in implementation, and that the Committee's and TRC's recommendations are not forgotten over time.

**Steering Committee for the U of T Response to the  
Truth and Reconciliation Commission Report:  
Terms of Reference**

1. Review and recommend priorities concerning the Truth and Reconciliation Commission (TRC) of Canada's Calls to Action that are applicable to the University of Toronto. Specifically:
  - a) Make recommendations regarding how the University community can implement the TRC Calls to Action, in alignment with the University of Toronto's mandate and mission; and
  - b) Develop an inventory of existing divisional initiatives relating to the TRC's Calls to Action, and recommend how to build on promising programs and initiatives.
  
2. Review the role of the Council for Aboriginal Initiatives (including the respective roles of the Council and of First Nations House) in the oversight of:
  - a) Responses to the TRC Calls to Action and other Aboriginal Initiatives across the University; and
  - b) Initiatives furthering the President's Priority of re-examining and reinventing undergraduate education.
  
3. Review and make recommendations concerning:
  - a) Recruitment of and support for Indigenous students at the University of Toronto, at the undergraduate, second-entry and graduate levels on all three campuses.
  - b) Recruitment of and support for Indigenous employees, staff and faculty at the University of Toronto on all three campuses.
  - c) Indigenous alumni engagement and involvement, especially in the area of supporting student success.
  - d) Inclusion, where appropriate, of Indigenous content in curriculum throughout the University, and the enhancement of existing Indigenous-focused courses and academic programs.
  - e) Inclusion of Indigenous issues, research and themes in the University's programming, such as the Canadian sesquicentennial celebrations throughout 2017.
  
4. The Steering Committee may establish working groups to address each specific area identified and invite staff, faculty and students from within the University community to participate. People with relevant experience and expertise from outside the University may also be invited to participate.
  
5. Present to the President and the Vice-President and Provost an interim report of the Group's work by June 30, 2016, and a final report by December 31, 2016.



## Truth and Reconciliation Commission Steering Committee

### Working Groups

#### **Indigenous Curriculum**

##### Co-Chairs:

Bonnie Jane Maracle (Staff)

Professor Faye Mishna (Faculty/Dean)

##### Members:

Professor Anita Benoit (Faculty)

Zachary Biech (Student)

Professor Ken Derry (Faculty)

Professor Keren Rice (Faculty)

Professor Liz Smyth (Faculty)

Professor Sandra Styres (Faculty)

#### **Indigenous Students**

##### Co-Chairs:

Sean Kinsella (Staff)

Shannon Simpson (Staff)

##### Members:

Alexis Archbold (Staff)

Professor Jason Bazylak (Faculty)

Lisa Boivin (Student)

Professor Luc de Nil (Faculty)

Diane Hill (Student)

Christine McFarlane (Student)

Deborah Robinson (Staff)

Ken Withers (Staff)

### **Indigenous Faculty and Staff**

#### Co-Chairs:

Erin Jackson (Staff)

Professor Suzanne Stewart (Faculty)

#### Members:

Megan Bertasson (Student)

Jackie Hamlin-Esquimaux (Staff)

Professor Glen Jones (Faculty/Dean)

Professor Karyn Recollet (Faculty)

Dr. Lisa Richardson (Faculty)

### **Indigenous Co-Curricular Education**

#### Co-Chairs:

Susan Blight (Staff)

David Newman (Staff)

#### Members:

Liza Arnason (Staff)

Erika Bailey (Staff)

James Bird (Student)

Marilyn Johnson (Staff)

John Monahan (Staff)

Dhanela Sivaparan (Student)

Jessa Wichert (Student)

### **Indigenous Research Ethics and Community Relationships**

#### Co-Chairs:

Professor Lori Ferris (Faculty)

Professor Earl Nowgesic (Faculty)

Members:

Professor Brian Gettler (Faculty)

Professor Bill Gough (Faculty/Dean)

Drew Gyorke (Staff)

Professor Krista Maxwell (Faculty)

Professor Amanda Sheppard (Faculty)

Professor Eve Tuck (Faculty)

Pam Walker (Student)

October 14, 2016

Jonathan Hamilton-Diabo and Stephen Toope  
Co-chairs, U of T TRC Steering Committee  
University of Toronto

Dear Jonathan and Stephen:

**RE: Final Report – U of T TRC Working Group (Indigenous Faculty and Staff)**

**Process Overview:**

We are very pleased to provide this final report further to a series of discussions held by the above Working Group. Over the past six months, the Working Group has met three times, on May 10, 2016, June 15, 2016 and on September 19, 2016. As per your email dated April 7, 2016 the group has held discussions with the goal of providing recommendations to the broader U of T TRC Steering Committee on the general subject of Indigenous Faculty and Staff that are mindful of the tri-campus and complex nature of the University. In addition, the group has considered recommendations on recruitment and support for Indigenous faculty and staff at the University. The Co-Chairs have also had an opportunity to meet with the Assessors to the TRC Committee (Sandy Welsh and Sioban Nelson) on May 30, 2016. This meeting was an opportunity for all working group co-chairs to connect, and provided clarity on the overall mission for the working groups and expectations.

The membership of the Working Committee for Indigenous Faculty and Staff changed during the course of our work; we had one faculty member leave the group and one doctoral student join. A confirmed list of members is appended to this report (Appendix A). All members were able to meet and participate in the discussions held on June 15 and September 19.

The following is a summary of our discussions, challenges that have been identified and a series of recommendations.

**Themes:**

**Leadership**

The working group recognizes that for many of us around the table who have long service at the University, much has happened in this time and there are already opportunities for Indigenous faculty and staff to have a voice. However, to effect meaningful and significant change, the University needs the engagement and participation of the senior administration. In some cases, connections already exist between division heads and their Indigenous colleagues and both groups value these relationships. It is important for Indigenous faculty and staff to have connections to institutional leaders so that they can tell their own stories. It is also important to formalize these connections, so that they are sustainable beyond the tenure of the current division head, and to ensure that the leadership values these

connections. If the University does not have involvement from those at a senior level, it will be difficult to advocate for change and to ensure that there continues to be meaningful change.

The working group encourages the broader TRC Committee to consider that implementing any recommendations cannot be solely an Indigenous responsibility. It is the responsibility of the broader leadership to move discussions and initiatives forward so that the Indigenous faculty and staff no longer have to carry all the weight and be the 'token voice' on these files. There must be a balance between voice and input, and then having others participate in leading this work. In addition, by involving a larger number of individuals on these issues, we extend the impact of a very small number of individuals who are currently doing this work. It is not sustainable for a handful of individuals to carry on in this fashion and the University needs a diversity of input and opinions.

All of the work related to Indigenous issues gets downloaded to these individuals even if they are not in a dedicated Indigenous position. The University needs to recognize issues related to workload, stress and burnout that are associated with those who take on this work. In addition, the working group has concerns about those who would prefer not to do this work but who have *no choice* but to take on these roles within divisions. The University needs to have enough representation within our faculties and divisions so that Indigenous faculty and staff are not just doing Indigenous work but can do whatever they want to do.

This said, the working group also discussed the importance of not appointing non-Indigenous people into leadership positions within an aboriginal context (e.g., as Instructors in courses with Indigenous content); that this undermines the modeling and mentoring that takes place within communities and further reinforces colonial attitudes. It was noted, as one example, that naming Jonathan Hamilton-Diabo as Co-Chair (as opposed to Chair) of the University's TRC Committee was a missed opportunity for the University to make a meaningful statement in this regard.

#### *Draft Recommendations & Discussion Points:*

- Identify someone in the Office of the Vice-President & Provost (for faculty) and in the Division of HR & Equity (for staff) who has explicit responsibility for Indigenous issues.
- Cultivate leaders in the Professional/Managerial group - this group already serves as mentors for staff at all levels and we need to be cognizant of this very senior and influential group and the important role they can play.
- Create opportunities for Chairs, Deans and other non-academic administrators to think of Indigenous issues and opportunities within the cultural context of the units in which they work and also in the context of succession planning.
- In many cases, a lot of the work associated with this project will be the 'administration doing things' however we recommend that divisions have resources made available to them with the idea of the Indigenous community taking a leadership role and making decisions.
- Continue to consult, creating an opportunity to hear from all voices.
- That after a period of time (e.g, 5 years) the University will return to the set of recommendations put forward by the TRC Committee and working groups with the goal of celebrating successes, staying on track and keeping the University action oriented.

#### **Inclusion of Aboriginal Perspective**

It is the working group's view that the University must create a supportive environment for all faculty and staff. With this in mind and given our global status as a leader in teaching and research, the U of T has a responsibility for providing education on Indigenous issues to all faculty and staff. This, so that all faculty and staff are aware of the history and complexity of Indigenous issues, not just those who are Indigenous. A part of these conversations would include the U of T history and what has been the experience of Indigenous faculty and staff. Of critical importance is the University's acknowledgement of its participation in studies that have disadvantaged Indigenous communities. This is seen by the working group as an important part of the reconciliation and healing process. The University must intentionally create opportunities for these discussions that involve everyone.

While on one hand, the working group felt that there has been an investment in education and awareness already in this regard, the group feels that there also needs to be a critical mass before the University considers any mandatory teaching related to Indigenous history or culture. Otherwise, the group feels that the resistance to such training and the potential for violence would be too great.

*Draft Recommendations & Discussion Points:*

- 'Re-think' what constitutes Indigeneity, including the language and vocabulary we use.
- That the University no longer consider Indigeneity as 'something else'. It must be incorporated into all elements of the University.
- Clarify definitions. What does 'allyship' really mean in the context of Indigenous issues? What does it mean when 'settlers' are included in these conversations? We need to discuss solidarity – we can have non-Indigenous people at the table for these discussions but without clarifying terminology there may be misunderstanding.
- We need to 'decolonize' the institution; bringing in Indigenous ways of knowing, Indigenous knowledge and structures. Not sure how best to do this, but it is a constant tension and we must aspire to this.
- That the University consider a core training course for all University staff.

### **Funding Commitment**

The working group wishes to emphasize the importance of a financial commitment by the University for the purpose of recruiting and retaining Indigenous staff and faculty. It would be ideal to increase the number of Indigenous administrators on campus. However, this would only happen with a commitment to first increase the number of Indigenous faculty and staff.

*Draft Recommendations & Discussion Points:*

- That the University create more tenure-track and full-time permanent positions for Indigenous faculty as opposed to contractual/sessional employment.
- In tandem with the pool of funds made available by the Provost, that a similar pool of funds be made available to support the recruitment and retention of Indigenous staff.

### **Recruitment/Succession Planning/Professional Development**

The University cannot recruit staff and faculty unless we ensure that they have a culturally safe environment, and will not experience racism. Again, further to comments above regarding 'decolonizing' the institution, we need to educate all members of our community regarding the larger context surrounding these issues and create specific supports for newly hired and high potential

Indigenous faculty and staff. Not only does the University need to recruit more Indigenous faculty and staff, but we also need to move existing faculty and staff into leadership positions. In order to achieve this, those in leadership roles need to identify faculty and staff who will be good leaders and who are interested in moving into senior roles.

The working group discussed that some Indigenous Academics feel that work in their own communities is not valued as part of the tenure review, and that as a result they need to work twice as hard – they are committed to working within their communities plus the other strenuous work required to obtain tenure. The University needs to create mechanisms to support Indigenous faculty and staff, ensuring that it is not only talk, but that we are following through with supportive actions. In addition, we need to ensure that leadership positions at U of T are actually desirable to Indigenous faculty and staff.

*Draft Recommendations and Discussion Points:*

- Every faculty should have an Indigenous position in the Dean's Office (e.g., an Associate Dean of Indigenous Research or Affairs).
- The Provost's Office should have a Vice-Provost, Indigenous Affairs position. This role would provide a great deal of support and would help move initiatives at the faculty and departmental levels.
- We need to better market U of T to Indigenous faculty and staff as a great place to work; tell stories of existing Indigenous faculty and staff (using website, other social media).
- Build more deliberate connections between U of T and community organizations, as a way of creating a talent pipeline of Indigenous applicants and creating supports.
- Explore the creation of an 'Indigenous Recruiter' to be shared between VPHRE and VPFAL
- The University must develop and deliver anti-discrimination training (covering off concepts such as privilege, power and justice) to faculty and staff and all voices should be included in the development of this training, including the University's Equity Officers.
- Include Indigenous Staff and Elders to review existing recruitment practices, ensuring that they are culturally sensitive (e.g., incorporate smudging before an interview)

### **Engagement & Retention, Connections & Supports**

The working group would like to see the University community increase its connection with local community agencies, etc., that are Indigenous. This is a key element to long-term success and it would make the University accountable to our external community. There is a constant tension as a faculty member and the University must be mindful of the tension an individual has as a staff/faculty member while also maintaining a connection to the external community. In fact, there is a significant weight borne by Indigenous faculty and staff, having to represent their communities and also to be a part of the faculty/staff at U of T. It is a major source of stress having the responsibility to speak for so many people.

Within the University community, there is a need to formalize networks and not rely on an individuals' good will to mobilize connections. The working group discussed the need to mobilize Indigenous faculty and staff as a collective, rather than individuals isolated in separate buildings. For example, the University could be reflecting all of the different fields of research in which our Indigenous faculty are involved, providing an opportunity to familiarize each other with research initiatives and create an opportunity for collaboration.

There was discussion in the working group of the need for promotion – that the University should coordinate an opportunity to bring Indigenous faculty and staff together – that having an event that is led by the organization, organized and paid for by the University, would be a very powerful gesture.

The working group noted the need for the University to create a ‘desirable’ network program for the Indigenous faculty and staff community. By ‘desirable’, the group would expect that the University make a financial investment in the initiative, and provide support to ensure that it meets the needs of this community, whether by bringing in regular speakers, hosting events that are seen as appealing for Indigenous faculty and staff but also by their families, etc. The working group feels that it is important that any new faculty or staff member should be mentored by an Indigenous faculty or staff member.

It was also noted that support for Indigenous families is key, and is currently lacking within the University. That children and grandchildren of Indigenous faculty and staff are in need of these supports and providing supports would acknowledge the value of family and role of the extended community in the lives of Indigenous faculty and staff.

Specifically, many Indigenous faculty members struggle with issues related to equity and the current processes in place to address and resolve these issues. The working group discussed the need for revised processes and perhaps an Indigenous Ombudsperson – someone who understands the Indigenous perspective. There may be a need within the Indigenous community to provide supports to Indigenous faculty and staff who need to build their own resilience to these challenging issues. Bringing Indigenous faculty and staff together to discuss and learn strategies about how to manage these complex issues ‘on the ground’ was also presented as a valuable option for consideration.

*Draft Recommendations & Discussion Points:*

- Create specific mechanisms that are in direct support of Indigenous faculty and staff.
- Discuss ways to support people and to engage our faculty and staff so that they feel okay about doing this work.
- Clearly articulating resources and supports that are in place (FNH, Elders Council, Special Advisory Groups)
- Include Indigenous references in our University wide events, such as the New Faculty & Staff Orientation event
- Build a more deliberate connections between U of T and community organizations.
- Consider a structure where the University has an institutional Advisory Council (similar to the Community Advisory Council at OISE and made up of community members) where this group would be advisory to the senior leadership team at U of T and would take some of the pressure off of individual faculty and staff.
- Leverage technology to lessen isolation of individuals doing this work, facilitate virtual ways of networking, or create a virtual space where people can connect and contribute across the institution.
- Consider strengthening the connection between FNH and the rest of the University, if in fact FNH is the community liaison. Do the services need to be more robust? We need similar touch points on the staff and faculty side.
- Goes beyond the University and the City of Toronto – Elders make a big difference as well – get a lot of guidance from Elders who have been a part of the University, even when they move on they continue to have a connection.



- Explore the current structure of the University’s Elders Council including their role and impact. This is a key group of leaders and not sure how much guidance they provide across the University or to individual faculties and whether they contribute to substantive change in their current structure.
- That a formal process of exit interviews be conducted with Indigenous faculty and staff who choose to leave the institution, in order to learn and improve our services and supports to this community.

## **Creating a Space**

There was a great deal of discussion within the working group about space, and the need for a space that is reflective of the needs of Indigenous faculty and staff. The contrast to U of T being UBC, where looking at UBC one finds that Indigeneity is a presence, full stop. And there is an intentional process to their Indigeneity.

This working group is of the view that, as Indigenous people, our connections to the University haven’t been reconciled in a good way and that there is nothing on the U of T campus currently that is a recognized Indigenous space, where there is a sense of physical space and a connection to the land. First Nations House, located in Borden Building North, is not a native place.

For members of this working group, space is an essential missing piece from all three of our campuses. T A truly Indigenous space for faculty and staff would provide a retreat, a place of respite and of spiritual nurturing where Indigenous faculty and staff can be acknowledged and celebrated at the University.

For Indigenous faculty and staff, physical space is very important and very symbolic. Space weaves together many of the themes within this report, and working group members could envision an inter-generational space that would have elements for children; space for families to gather in all of their various shapes and formations; a place to cook for each other; dancing space; artist space given that all of these facets are so interconnected for members of the Indigenous community.

Generally speaking, members of the working group feel strongly that the University cannot increase the number of faculty and staff who are Indigenous if we don’t create the right environment for them, recruitment and retention efforts will all fail.

Of particular note in this regard is the creation of the new Sexual Violence Prevention & Support Centre. There was discussion about this within the working group, and an expressed desire that when the physical space is being created that there is consideration given to having Indigenous space within that Centre. This given the additional threat to women who are also Indigenous. In addition, that as initiatives are being developed through that Centre, that appropriate consultation with Indigenous faculty and staff is undertaken.

### *Draft Recommendations & Discussion Points:*

- Consider issues related to sexual violence and gender violence against Indigenous faculty and staff when constructing space within the University, specifically the Sexual Violence Prevention & Support Centre
- Invite Indigenous architects, community leaders and Elders in order to consider the Indigenous perspective in all newly built and renovated spaces, being mindful about place-making

- Involve the Division of University Advancement, and significant donors (e.g., Jackman, Paul Martin Foundation) as well as other donors who, in the past, have wanted to contribute but haven't been appropriately considered.
- Acknowledge the University's underground waterways.
- Consider an Indigenous space as part of the VPUO's plan to rebuild the quad in King's College Circle – and include all groups in a consultative process

### **Data/Metrics**

Everyone recognized the need for better metrics and data – within our applicant pools and our faculty and employee groups. However, there was some discussion about how we could do this and sure that we are using the data appropriately and that we are accountable to the individuals from whom we are collecting the data.

#### *Draft Recommendations & Discussion Points:*

- Recommend a consistent approach to metrics, where the reasons for collecting the data are contextualized, and where the approach to collecting, access and use of the data is clearly articulated.

Sincerely,

Erin Jackson & Suzanne Stewart  
Co-Chairs  
TRC Working Group – Indigenous Faculty and Staff

## Report of the Indigenous Curriculum Working Group

October 14, 2016

### Mandate

The mandate of the Curriculum Working Group is to provide recommendations to the University of Toronto Truth and Reconciliation Commission of Canada (TRC) Steering Committee on the general subject of *Indigenous Curriculum* that are mindful of the tri-campus and complex nature of the University of Toronto (U of T); there are no further specific terms of reference for the Group.

### Working Group Members

Bonnie Jane Maracle (co-chair), Faye Mishna (co-chair), Grafton Antone, Anita Benoit, Zachary Biech, Ken Derry, Keren Rice, Elizabeth Smyth, Sandra Styres

### The Working Group met on 5 occasions

1. May 18, 2016
2. June 14, 2016
3. July 27, 2016
4. August 30, 2016
5. September 28, 2016

In addition, a subgroup met twice to draft materials which were then reviewed by the entire Committee: September 7, 2016; September 14, 2016.

### Glossary of Terms

- Indigenous: First Nations, Inuit, and Métis peoples
- Curriculum: Expansive definition meaning more than the content; includes the context and process (hidden/implicit curriculum)
- University of Toronto (U of T): St. George, Mississauga, and Scarborough campuses

## **1: PRINCIPLES**

### **The Working Group was guided by the 10 Principles stated by The Truth and Reconciliation Commission of Canada:**

1. The United Nations Declaration on the Rights of Indigenous Peoples is the framework for reconciliation at all levels and across all sectors of Canadian society.
2. First Nations, Inuit, and Métis peoples, as the original peoples of this country and as self-determining peoples, have Treaty, constitutional, and human rights that must be recognized and respected.
3. Reconciliation is a process of healing of relationships that requires public truth sharing, apology, and commemoration that acknowledge and redress past harms.
4. Reconciliation requires constructive action on addressing the ongoing legacies of colonialism that have had destructive impacts on Aboriginal peoples' education, cultures and languages, health, child welfare, the administration of justice, and economic opportunities and prosperity.
5. Reconciliation must create a more equitable and inclusive society by closing the gaps in social, health, and economic outcomes that exist between Aboriginal and non-Aboriginal Canadians.
6. All Canadians, as Treaty peoples, share responsibility for establishing and maintaining mutually respectful relationships.
7. The perspectives and understandings of Aboriginal Elders and Traditional Knowledge Keepers of the ethics, concepts, and practices of reconciliation are vital to long-term reconciliation.
8. Supporting Aboriginal peoples' cultural revitalization and integrating Indigenous knowledge systems, oral histories, laws, protocols, and connections to the land into the reconciliation process are essential.
9. Reconciliation requires political will, joint leadership, trust building, accountability, and transparency, as well as a substantial investment of resources.
10. Reconciliation requires sustained public education and dialogue, including youth engagement, about the history and legacy of residential schools, Treaties, and Aboriginal rights, as well as the historical and contemporary contributions of Aboriginal peoples to Canadian society.

[http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Principles\\_2015\\_05\\_31\\_web\\_o.pdf](http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Principles_2015_05_31_web_o.pdf)

## **2: KEY AREAS**

**The Working Group applied the 10 Principles to key areas within the continuum of curriculum, teaching and learning at U of T. The bulleted points suggest ways to actualize the principles.**

### **Principles as Foundation for Action**

*Reconciliation is a process of healing relationships that requires public truth sharing, apology, and commemoration that acknowledges and redresses past harms.*

*(Principle 3)*

- It is important to recognize that the work is a process, and we are just beginning;
- The curriculum must be embedded throughout all levels and sectors of U of T, ensuring that the content is relevant and sustainable;
- It is essential to address both implicit and explicit elements of the curriculum – the how and the what;
- Recognition of the complexity for this undertaking is critical in order that the curriculum integrations are meaningful and that they are not tokenistic or represent the appropriation of cultural values;
- There are immediate/short-term and longer-term goal implementations, on a continuum and timeline;
- It is necessary to implement some immediate changes in order to initiate and establish trusting working relationships.

*All Canadians, as Treaty peoples, share responsibility for establishing and maintaining mutually respectful relationships*  
(Principle 6)

- It is important to recognize the traditional land on which U of T stands<sup>1</sup>; the use of this protocol has begun and should be expanded and continued throughout the University;
- In addition to overarching U of T policy, it is at the divisional and faculty level where curricular decisions are made. Each division and faculty is responsible for developing an implementation plan that considers how to integrate the 10 Guiding Principles into their respective curricula;
- Each implementation plan would include: degree level expectations, outcomes, and accountability measures;
- It is important to explicitly establish the “why now” for all students, explaining the driving force behind the need to integrate Indigenous content;
- Indigenous knowledge needs to be recognized as part of U of T’s negotiated agreements with unions and associations, including professional development.

*The perspectives and understandings of Aboriginal Elders and Traditional Knowledge Keepers of the ethics, concepts, and practices of Reconciliation are vital to long-term reconciliation*  
(Principle 7)

- The importance of Indigenous teaching and learning must be part of the University mission statement, strategic mandate agreements, and strategic plans/major reports at all levels of U of T;
- Attention is required to ensure that U of T policy recognizes and accepts Indigenous practices and protocols. For example, in order to enable smudging, adjustments of fire regulations across U of T must be made.

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<sup>1</sup> *Statement on Acknowledgement of Traditional Land*: I would like to acknowledge this sacred land on which the University of Toronto operates. It has been a site of human activity for 15,000 years. This land is the territory of the Huron-Wendat and Petun First Nations, the Seneca, and most recently, the Mississaugas of the Credit River. The territory was the subject of the *Dish with One Spoon Wampum Belt Covenant*, an agreement between the Iroquois Confederacy and Confederacy of the Ojibwe and allied nations to peaceably share and care for the resources around the Great Lakes. Today, the meeting place of Toronto is still the home to many Indigenous people from across Turtle Island and we are grateful to have the opportunity to work in the community, on this territory. (Revised by the Elders Circle (Council of Aboriginal Initiatives) on November 6, 2014)

*University approved land acknowledgment statement for official ceremonies* (Ceremonial Committee, Governing Council): I (we) would like to acknowledge this land on which the University of Toronto operates. For thousands of years it has been the traditional land of the Huron-Wendat, the Seneca, and most recently, the Mississaugas of the Credit River. Today this meeting place is still the home to many Indigenous people from across Turtle Island and we are grateful to have the opportunity to work on this land.

## Principles for Indigenizing Curriculum

**It is the understanding of the Working Group that these broad Principles are envisioned as guidelines in curriculum and relationship development, and not as prescriptive actions.**

*The United Nations Declaration on the Rights of Indigenous Peoples is the framework for reconciliation at all levels and across all sectors of Canadian society.*

*(Principle 1)*

- Access to culturally aligned curriculum is a Treaty Right, and is a global right as part of the UN Declaration on the Rights of Indigenous Peoples, to which Canada has signed on;
- Indigenous rights in education across diverse contexts should be recognized.

*First Nations, Inuit, and Métis peoples, as the original peoples of this country and as self-determining peoples, have Treaty, constitutional, and human rights that must be recognized and respected.*

*(Principle 2)*

- Acknowledgement and recognition of Indigenous knowledges and Indigenous civilizations is necessary;
- Genuine involvement of Indigenous people is essential in moving ahead;
- Authenticity is key to the development of curriculum.

*Reconciliation requires constructive action on addressing the ongoing legacies of colonialism that have had destructive impacts on Aboriginal peoples' education, cultures and languages, health, child welfare, the administration of justice, and economic opportunities and prosperity*

*(Principle 4)*

- An Indigenous pedagogy involves spirituality and it is vital that there are accessible locations on campus for Indigenous cultural and spiritual practices – sweat lodges for example – as a means of educating the whole person;
- An active Elders-in-residence group, with sustainable financial resources, is critical for the success of any endeavours;
- With more inclusive collaboration among faculty, staff, students and Indigenous groups developing across the campus, there needs to be an Indigenous Center/ building of offices devoted to the increase in Indigenous services and programs.

*Reconciliation must create a more equitable and inclusive society by closing the gaps in social, health, and economic outcomes that exist between Aboriginal and non-Aboriginal Canadians.*

*(Principle 5)*

- Establishing educational outcomes which lead to the improvement of the social, health and economic wellbeing of Indigenous peoples in Canada is necessary.

*Supporting Aboriginal peoples' revitalization and integrating Indigenous knowledge systems, oral histories, laws, protocols, and connections to land into the reconciliation process are essential.*

*(Principle 8)*

- Recognition/acknowledgement of hurt through ceremony, and restoration of identity and wellbeing of Indigenous people is critical in addressing truth;
- Important to proactively hire Indigenous people who can assist faculty and staff with developing curriculum that is based on Indigenous knowledge and protocols;
- Embracing the TRC at U of T is embracing the practices and protocols of First Nations, Inuit and Métis peoples, for example the welcoming smudge;
- Restoring pride to and celebrating Indigenous perspectives is essential.

*Reconciliation requires sustained public education and dialogue, including youth engagement about the history and legacy of residential schools, Treaties, and Aboriginal rights, as well as the historical and contemporary contributions of Aboriginal peoples to Canadian society*

*(Principle 10)*

- To develop and offer ongoing systemic learning opportunities/workshops for faculty, instructors, staff, teaching and research assistants, as well as for students;
- Education needs to include the awareness, understanding and honouring of Treaties, for example, the Jay Treaty, its meaning and embedded provisions;
- There is a need to create courses connecting the role and process of ceremony; curriculum is understood as a smaller circle connected to a larger circle of reconciliation; recognizing formalized ceremonial process for relevant courses enables students to feel more engaged with the course;
- Integrating Indigenous content may be subtle and non-intrusive, but above all, must always be appropriately integrated, and it is critical that professors know how to impart knowledge.



### **3: CALLS TO ACTION**

*Reconciliation requires political will, joint leadership, trust building, accountability, and transparency, as well as a substantial investment of resources.*

*(Principle 9)*

**Embracing the TRC Calls to Action through curriculum and protocols and ceremonies and greetings, demonstrates that U of T is bringing to the Academy a message that the University embraces different cultures and faiths, and learning from one another.**

**The Working Group recommends the following U of T calls to action:**

#### **Commitment to recognize Indigenous ways of knowing and doing**

- Indigenous thought and philosophies must be accepted as sources of knowledge equal to the knowledge of other disciplines, for example introduction of talking circles, inclusion of spiritual processes, and exploration of Educational Wampum;
- As part of the Canadian population, U of T must embrace recommendations from the TRC to include Indigenous knowledge and understanding in all of its programs and activities in order to begin to restore and demonstrate respect, and to honour Indigenous people;
  - Indigenous knowledge to be recognized as part of negotiated agreements with unions and associations, including professional development;
- Indigenous learning must be identified as a priority in the University/faculty/division strategic plans/major reports. It must be foregrounded throughout the University and integrated into all University policy and practices including the U of T mission statement and strategic mandate agreements;
  - Curricular changes, both explicit and implicit, must be implemented throughout U of T;
  - Every U of T student should gain awareness of Indigenous content, with each faculty/division determining how this will occur and how it will be integrated into the broader curriculum.

## **Commitment to sustaining the recognition of Indigenous ways of knowing and doing**

- U of T announcement of the goal to integrate Indigenous content in all of its divisions/faculties by 2030, leading post-secondary TRC policy in Canada;
- Implementation plans that include accountability measures must be generated at the divisional and faculty levels and form an integral part of the annual review and planning process;
- An ongoing commitment from U of T to provide adequate human and financial resources is essential as reconciliation is a long-term process and sustainability will only be achieved with institutional will, commitment and ongoing support;
  - Elders/Knowledge Keepers play a key role and require sustainable financial resources, which are critical to maintain a team of Knowledge Keepers-in-Residence as primary (salaried) sources of information;
  - To establish visible campus spaces for the practice of spirituality, including outdoor spaces for sweats; naming the space located throughout U of T identifies Indigenous space; and naming and signage on campus must be represented by First Nations, Inuit and Métis people.

## **Commitment to building cultural humility, equity and responsibilities**

- Course outlines to include the Statement on Acknowledgement of Traditional Land;
- In order to prevent cultural appropriation, there must be an adherence to cultural protocols and acknowledgement of sources of information, e.g., education about the meaning of smudging and other traditional medicines; ensuring U of T fire regulations accommodate smudging, tobacco and ceremonial practices taking place on campus; seeking legal advice from lawyers with expertise in Indigenous law, including expertise in intellectual property;
- To ensure authenticity and not stereotypes, U of T must provide systematic and ongoing professional development for faculty, staff and students at the divisional/faculty level;
- It is critical to open the conversation in classrooms and beyond to include the teaching, learning and research partners and sites, at the community level. The U of T community needs to have ongoing discussions on why it is important to have these conversations, to help foster better understanding as well as a collective sense of purpose.

#### **4: CONSULTATION AND PRACTICALITIES**

##### **Practicalities of implementation to consider**

- Establish an office of (Indigenous) curriculum writers;
- Establish a U of T Indigenous Curriculum Committee;
- Collect information on what colleges and universities across the country are doing and are planning, and evaluate what we have to learn from them;
- Facilitate cross-divisional/faculty communication;
- Generate a Resource Guide of Indigenous individuals who could be consulted from both in and outside the U of T;
- Develop strategies (and policies) for proactive recruitment;
- Examine the U of T mission statement.

#### **5: SHORT-TERM IMPLEMENTATION RECOMMENDATIONS**

- Land acknowledgement across U of T, for example, courses, events;
- Workshops for faculty, staff, Governing Council/Academic Board, students (include exercises such as the Blanket, etc.);
- U of T to fulfill, honour and restore Treaties, for example the Jay Treaty;
- Courses offered on Treaties;
- Naming and signage at U of T.

Final Report of the Indigenous Research Ethics and Community Relationships Working Group

**Final Report of the  
Indigenous Research Ethics and Community Relationships Working Group of the  
University of Toronto Truth and Reconciliation Commission Steering Committee**

**October 18, 2016**

On April 14, 2016, the University of Toronto (U of T) Truth and Reconciliation (TRC) Steering Committee launched the Indigenous Research Ethics and Community Relationships Working Group. The Steering Committee mandated the Working Group to provide recommendations to the Steering Committee on the general subject of Indigenous Research Ethics and Community Relationships that are mindful of the tri-campus and complex nature of U of T. The Steering Committee envisioned Indigenous research ethics and community relationships as intertwined, clarifying that community relationships in this context would emerge through research conducted in and among Indigenous communities. The Working Group’s mandate was for a six-month term, ending on October 14, 2016.

The Indigenous Research Ethics and Community Relationships Working Group is pleased to submit its final report to the U of T TRC Steering Committee.

In this report, the terms *Indigenous* and *Aboriginal* are used interchangeably and refer collectively to the groups of First Nations, Métis and Inuit.

For purposes of this report, “Indigenous/Aboriginal community/communities” is defined in the broadest sense, which incorporates individuals, groups and nations who self-identify as Indigenous, living and working anywhere in Canada, including but not limited to First Nation reserves, Métis settlements, Inuit hamlets and Indigenous organisations.

## PREFACE

According to the 2015 report of the TRC of Canada, Aboriginal “residential schools were created for the purpose of separating Aboriginal [Indigenous] children from their families, in order to minimize and weaken family ties and cultural linkages, and to indoctrinate children into a new culture—the culture of the legally dominant Euro-Christian Canadian society” (p. v). Historically, Indigenous Peoples in Canada lost their culture, wealth and power on account of structural policies enacted upon them by the Nation State (Adelson, 2005).

Indigenous [P]eoples have suffered from historical injustices as a result of, inter alia, their colonization and dispossession of their lands, territories and resources, thus preventing them from exercising, in particular, their right to development in accordance with their own needs and interest (The United Nations, 2007, p. 2).

This led to their marginalization within Canada. The loss of their cultural identity, the loss of their economic resources and the loss of their power to exercise self-governance made them vulnerable in ways that are still poorly understood.

In order for reconciliation to truly have meaning, the Indigenous Research Ethics and Community Relationships Working Group believes U of T needs to acknowledge publically the historical role the University has played in marginalizing Indigenous communities and pledge a commitment to acknowledge and respect the social, cultural, legal, and spiritual practices of Indigenous communities.

This report records the reflections of the members appointed to the Indigenous Research Ethics and Community Relationships Working Group of the U of T TRC Steering Committee. The committee worked hard to identify specific recommendations that are practical and clear. During the Working Group's deliberations, it was evident that in order for U of T to advance Indigenous research ethics and community relations, the University needs to build a strong foundation for this research to flourish. Therefore, the recommendations outlined in this report are foundation building and are intended to promote U of T as a leader in this area.

The Indigenous Research Ethics and Community Relationships Working Group believes that it will take time to implement recommendations that eventually will be made by the U of T TRC Steering Committee. To be accountable, the Working Group believes the University needs to publicly outline its plan in addressing the recommendations from this important process and set out a realistic timeframe for implementation to be done within five years.

## **PROCESS**

The Indigenous Research Ethics and Community Relationships Working Group met in-person five times: May 10, 2016; June 8, 2016; September 14, 2016; September 28, 2016; and October 12, 2016. Email communication was used between meetings as needed. All members were actively engaged in the discussions and this final report has been approved by the Working Group.

This final report is organised into four main sections: (1) Acknowledging Canadian Settler Colonialism and Academic Complicity and Moving Forward; (2) Building Capacity and Enhancing Infrastructure in Research Environments and Indigenous Communities; (3) Challenging Entrenched, Academic, Disciplinary Cultures and Supporting Indigenous-related Research; and (4) Overall Recommendations about Indigenous Research Ethics and Community Relationships.

## **1. Acknowledging Canadian Settler Colonialism and Academic Complicity and Moving Forward**

*Without truth, justice, and healing, there can be no genuine reconciliation. Reconciliation is not about closing a sad chapter of Canada's past, but about opening new healing pathways of reconciliation that are forged in truth and justice (Truth and Reconciliation Commission of Canada, 2015, p. 12).*

In the U of T context, truth and justice towards reconciliation means acknowledging the complicity of academic institutions and disciplines in Canadian settler colonialism, as part of the work of building respectful relationships with Indigenous communities. The Indigenous Research Ethics and Community Relationships Working Group believes it is important for the University to publically acknowledge the historical role the University has played in marginalizing Indigenous communities and pledge a commitment to acknowledge and respect the practices of Indigenous communities. This will help lead the University to new pathways of reconciliation and help in the building of respectful research relationships with Indigenous communities.

The TRC of Canada (2015) Calls to Action speak to a number of issues that are relevant to Indigenous research ethics and community relationships. As one example, the TRC of Canada Calls to Action call upon the federal government to develop a strategy to eliminate educational and employment gaps between Aboriginal and non-Aboriginal Canadians (Call to Action #7). Ethical research can help to identify such gaps and their implications for Indigenous Peoples.

The TRC of Canada (2015) Call to Action # 43 calls upon federal, provincial, territorial, and municipal governments to use, as a framework for reconciliation, the United Nations Declaration on the Rights of Indigenous Peoples (The United Nations, 2007). The United Nations Declaration on the Rights of Indigenous Peoples (The United Nations, 2007) affirms that Indigenous Peoples are to be respected, in accordance with Canada's Constitution Act (Canadian Charter of Rights and Freedoms, 1982), which recognizes and affirms Aboriginal and treaty rights. Along with the Tri-Council Policy Statement on Ethical Conduct for Research Involving Humans (Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada, & Social Sciences and Humanities Research Council of Canada, 2014), herein referred to as "TCPS2", the United Nations Declaration on the Rights of Indigenous Peoples could be used as an overarching framework to assist U of T in its effort to conduct ethical research, fostering respectful relationships with Indigenous communities. The work of the TRC of Canada builds on the important earlier frameworks established by the United Nations Declaration on the Rights of Indigenous Peoples and the Tri-Councils (i.e., Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada, & Social Sciences and Humanities Research Council of Canada) by emphasising that raising historical consciousness is central to rebuilding relations between Indigenous peoples and other Canadians, including researchers.

## **2. Building Capacity and Enhancing Infrastructure in Research Environments and Indigenous Communities**

U of T needs to build capacity and enhance its research infrastructure to support Indigenous research and promote relationships with Indigenous communities.

The Indigenous Research Ethics and Community Relationships Working Group believes it is essential that U of T recruit and retain leading Indigenous scholars, including at mid-career stage, who are best equipped to advance research with Indigenous communities and lead ongoing conversations at the University about Indigenous research ethics and community relationships. The Working Group thinks one way forward is to consider “cluster hiring” new Indigenous faculty. Cluster hiring is not about creating an Indigenous enclave at U of T. Rather, it is about hiring and supporting outstanding Indigenous scholars who will lead essential transformations in the University. This would create a cohort of faculty engaged in Indigenous scholarship and research across disciplines. Having a critical mass of individuals should not only attract faculty to the University but also help retain them. It will also encourage undergraduate and graduate students, as well as post-doctoral fellows, to choose U of T as they will see the University’s commitment to Indigenous scholars and to creating an environment conducive to scholarship and research across disciplines.

It is essential that U of T not only advance Indigenous-related research, but also that the University considers how best to educate the U of T community on what constitutes ethical conduct of research with Indigenous people and the importance of building respectful and collaborative relationships. The Indigenous Research Ethics and Community Relationships Working Group believes that the University needs to work towards having mandatory courses pertaining to Indigenous Peoples. This would be consistent with the TRC of Canada (2015) Call to Action # 24, which calls on medical and nursing students “to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism” (p. 3). Education and training on Indigenous histories directly addressing the social and political effects of state and institutional interventions, including academic research, is useful. The Working Group recognizes that creating mandatory courses can take time. It can only happen when the University has a significant cadre of qualified, well-supported faculty.

In addition to U of T students, researchers also need to be well versed on background information pertaining to Indigenous communities with which they will be working. This will help the researcher to conduct research efficiently and competently with Indigenous communities. As stipulated by Article 9.8 of TCPS2: “[r]esearchers have an obligation to become informed about, and to respect, the relevant customs and codes of research practice that apply in the particular community or communities affected by their research. Inconsistencies between community custom and this Policy should be identified and addressed in advance of initiating the research, or as they arise” (p. 122). U of T should make every effort to encourage exchange among its faculty members and between faculty and Indigenous communities so as to assist researchers in improving their knowledge of such “customs” (i.e., Indigenous knowledge,

values and practices), codes and protocols while, more critically, providing space to reflect on the histories and legacies of settler colonialism, Eurocentrism, racism, and practices of discrimination, all the while remaining alive to the implication of academic research in these histories and ongoing processes. This is particularly critical for those faculty who have never before conducted research involving Indigenous communities.

Education and resources should also be made available to academic administrators and staff. It is important that all members of the U of T community have knowledge of Indigenous cultural values, beliefs and practices as well as understanding the marginalization of Indigenous Peoples and its impact on them and their communities. For those engaged in research administration, it is especially important that they have the skills to deal effectively with aspects of their job that may pertain to Indigenous communities. As an example, Article 9.11 of TCPS2 indicates, “Where a community has formally engaged with a researcher or research team through a designated representative, the terms and undertakings of both the researcher and the community should be set out in a research agreement before participants are recruited” (p. 126). The value of comprehensive, culturally safe, clear research agreements is implied in the explanation accompanying Article 9.11 of the TCPS2. We need to ensure those dealing with research agreements have the skills to review and negotiate these agreements with Indigenous communities.

Research ethics boards (REBs) in general, and the administrators supporting the REBs, lack optimal information to review and support Indigenous research ethics protocols. This raises the question of how much education is required of REBs to give them the tools to review most adequately those Indigenous-related, research ethics protocols. REB members need to have the necessary qualifications to review these types of protocols. It would be strategic to provide training to the REBs so that members can apply more reflexive thinking to various issues pertaining to research involving First Nations, Métis and Inuit. A qualified centralized resource within U of T could provide the expert training and advice needed to support ethics reviews.

### **3. Challenging Entrenched, Academic, Disciplinary Cultures and Supporting Indigenous-related Research**

*Research involving Aboriginal [P]eoples in Canada has been defined and carried out primarily by non-Aboriginal researchers. The approaches used have not generally reflected Aboriginal world views, and the research has not necessarily benefited Aboriginal [P]eoples or communities. As a result, Aboriginal [P]eoples continue to regard research, particularly research originating outside their communities, with a certain apprehension or mistrust (Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada, & Social Sciences and Humanities Research Council of Canada, 2014, p. 109).*

Scholarship at U of T is dominated by traditional, academic, disciplinary cultures and standards which exclude Indigenous epistemologies. In general, Indigenous epistemologies do not seem to be well represented at U of T. There are low numbers of faculty hires at U of T with research expertise in Indigenous research paradigms. Those with the expertise often publish in journals



that might not have a high impact factor yet are valued by Indigenous scholars and Indigenous knowledge users. For faculty who conduct Indigenous-related research and use Indigenous pedagogies, their performance should be evaluated against Indigenous-relevant indicators rather than western or Eurocentric ones. Therefore, on the topic of recruiting, if a standard recruitment lens is used, any new hires will be biased toward Eurocentric research approaches. Indigenous scholarly approaches, journals, and so forth will be overlooked. To rectify this, the Indigenous Research Ethics and Community Relationships Working Group believes research outputs for researchers conducting Indigenous-related research should be based on their own epistemologies, journals, areas of publication, etc.

Minimally, when hiring faculty into Indigenous-related fields, disciplines and specializations, U of T should ensure that the hiring committees possess appropriate skill not only to recognize Eurocentric research lenses and biases, but also to assess the expertise of Indigenous scholars and other researchers interested in Indigenous research paradigms based on the epistemologies, methodologies, research dissemination vehicles (e.g., journals, documentaries), and knowledge transfer and exchange activities (e.g., community knowledge sharing events) that are recognized and valued within their field.

The field of Indigenous Studies and Indigenous specializations in other disciplines are not heavily subscribed to by faculty and students at U of T. This lack of academic concentration has a ripple effect and extends to how peer-review groups evaluate Indigenous-related research funding applications at U of T and beyond the University. U of T could leverage its reputation and re-consider how Indigenous-related research, grant applications and peer-review activities are evaluated. In this way, U of T could influence what Canadian agencies and review groups consider to be valuable and good research. Canadian funding agencies need to receive feedback from respected researchers and research administrators about new and untried ways of supporting Indigenous research paradigms within the academy.

Conducting Indigenous-related ethical research involves a commitment of time to ensure the Indigenous communities are engaged in the research process from the very beginning with the researchers. This type of scholarship is time-consuming and invisible. The current U of T pre-tenure structure does not completely reflect this fact. For example, language proves a major barrier to the dissemination, knowledge transfer and exchange, and knowledge translation of research information among many Indigenous communities. Research products need to be translated into Indigenous languages, taking into account the cultural context of communities and the need to communicate research supports, processes and outcomes in a way that resonates with them. Part of this process is understanding the vast cultural and social diversity covered by the terms “Indigenous Peoples” and “Indigenous communities.” It is important that researchers design and implement research agendas with Indigenous communities keeping in mind their distinct cultures, social norms, political protocols and legal status while also being mindful of the multitude of different actors, whether Elders, elected officials, community groups, or private individuals, within these communities. While both Indigenous faculty and faculty conducting Indigenous-related research are working with Indigenous communities, Indigenous faculty are often spread very thin as they are called on for service-related activities at U of T such as committee membership. As a result, Indigenous faculty may be more compromised in U of T’s current pre-tenure structure. To help address this structural issue, the Indigenous Research Ethics

and Indigenous and Community Relationships Working Group believes the University should assess whether there should be some pre-tenure relief for Indigenous faculty from teaching and service so that they can develop their research programs and publish and progress through the ranks.

#### **4. Overall Recommendations about Indigenous Research Ethics and Community Relationships**

##### **4.1. Establish ethical Indigenous-related research as an institution-wide priority**

U of T needs to promote ethical Indigenous research and use a wider lens that recognizes the value of Indigenous research paradigms in conducting Indigenous-related research. To achieve this, the Indigenous Research Ethics and Community Relations Working Group recommends the following:

- Publicly declare ethical Indigenous-related research as a U of T priority. To give it more meaning, the University should identify a high profile academic champion who is given a mandate that will move the institution forward.
- U of T needs to recognize and value Indigenous epistemologies and methodologies. There needs to be internal academic dialogue as to how to achieve a more inclusive, dynamic, and appropriate system of peer review for Indigenous faculty and those who work in Indigenous Studies specifically, and who bring Indigenous perspectives and methodologies to research in other discipline areas (e.g., health sciences).
- Put a priority on hiring outstanding Indigenous scholars at both early and mid-career stages who will advance Indigenous-related research as an institution-wide priority. “Cluster hiring” could help to create a critical mass of individuals who will attract more faculty to U of T, retain faculty at the University, and attract more undergraduate, graduate and post-doctoral fellows to U of T. These faculty, along with the academic champion, can lead and contribute to institutional, cross-disciplinary and divisional dialogue about Indigenous research ethics and community relations.
- Examine how other universities which have successfully hired and retained Indigenous scholars have achieved these goals and use this information to help U of T be a leader.

##### **4.2. Knowledge expansion and researcher training**

It is essential that researchers and all those involved in the research process are familiar with the intent and meaning of the TCPS2 Chapter 9, “Research Involving the First Nations, Inuit and Métis Peoples of Canada.” Those involved in the research process could be research staff, staff administrators (involved in negotiating or facilitating research agreements) and academic leaders (e.g. departmental chairs), and those reviewing protocols for ethics approval (i.e., REBs). It is essential that all these individuals understand the historical, political, legal, social and cultural context in which research will unfold, and understand the uniqueness of each research relationship.

- Create a permanent central office in the Provost's office that supports the success of Indigenous initiatives through resources, education, training and advocacy<sup>1</sup>. This office could provide programs and outreach to assist researchers, and all those involved in the research process, expand their knowledge about colonialism and reflect on Eurocentrism, racism and discriminatory practices so that they can have a better understanding about building new relationships with Indigenous communities. This office could provide valuable assistance for internal consultation about conducting research with Indigenous communities. The office could also be a resource for negotiating research contracts between U of T and Indigenous communities for joint research. Training and support should be provided to Indigenous communities and organisations who would like to develop their knowledge of academic research and how to collaborate with university-based researchers.
- Include sessions on Indigenous-specific scholarship in the orientation of new faculty, orientation for new academic administrators and mid-career workshops.
- Invest in dynamic and revolving training specifically for researchers about Indigenous research ethics and community relationships. This will necessarily include encouraging and enabling discipline-specific reflection and discussion on historical (and ongoing) complicity with settler colonialism in Canada.
- Incorporate content addressing the history of unethical research on Indigenous people in Canada into all research ethics training for students and faculty.
- Ensure that training and orientation materials specifically address the Canadian context, underscoring ethically dubious research in the past and ways of avoiding similar mistakes in the future.
- Implement compulsory education in Indigenous culture and heritage at U of T across all disciplines including, but not limited to, conducting research with Indigenous communities. The curriculum should inform on past prejudicial practices and the harm that has occurred as a result of unethical research.
- Invest in education for those engaged in agreements with Indigenous communities on behalf of faculty members and U of T. It is important that interested parties learn how to facilitate negotiation and understand issues that are potentially quite sensitive and be open and engaging. The Indigenous Research Ethics and Community Relationships Working Group believes that it is important to deliver this education within the academic divisions and the central office of the Vice-President, Research and Innovation, to ensure they have the tools to promote Indigenous-related research (Note: the permanent central office can be a major resource for this education).

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<sup>1</sup> The Indigenous Research Ethics and Community Relationships Working Group believes that the work of this permanent central office ought to be broadly defined to include supporting the success of faculty, staff and students. This office would be useful for providing appropriate resources for teaching and research, serve as a hub for Indigenous initiatives and resources, and be a central office for Indigenous faculty, staff and students who would benefit from linkages. The office could maintain an inventory of initiatives and projects across U of T. It could also be the office that addresses the issues of assessing researchers who conduct Indigenous-related research fairly, based on their own epistemologies, journals, and areas of publication. The high profile academic champion should be connected to this central office, but may not necessarily be the administrative head.

### **4.3. Support Indigenous-related research through research assessment and peer review**

- U of T needs to define quality scholarship for Indigenous-related research which explicitly acknowledges Indigenous epistemologies, and recognises the importance of not imposing traditional, academic discipline-based standards on Indigenous-related research. A renewed definition of quality scholarship must be informed by the framework for ethical Indigenous-related research set out by the TCPS2 Chapter 9, including its emphasis on respect for communities, and taking time to build reciprocal and trusting relationships. Updated definitions and standards should then form the basis of new guidance for assessment of research with Indigenous communities, and inform the work of internal peer-review committees such as faculty hiring, tenure review and progress through the ranks. The Indigenous Research Ethics and Community Relationships Working Group envisions there being a university-wide statement about what is quality scholarship for Indigenous-related research with recognition that academic divisions can offer further interpretation of it for their own fields of study<sup>2</sup>.
- Explore with Indigenous communities whether there should be a two-pronged approach to ethics review involving the specific Indigenous communities and the U of T's REBs. The aim would be for the University REBs not to review a protocol until after the community is satisfied with the ethics of it. Such a system will need to be sensitive to the mandate of each of the two ethical review processes and be coordinated in some way so that researchers and communities are not delayed<sup>3</sup>.
- Consider having a dedicated REB (or REB subcommittee) for Indigenous-related research. This dedicated REB would function as a main conduit for Indigenous-related research while maintaining sufficient skills and resources for other REBs should they encounter research projects that are not focused on, but still impact, Indigenous communities.

### **4.4. Facilitate and Support U of T Indigenous-related research resources**

U of T needs to consider ways it can facilitate and support its Indigenous-related research. This leadership role will not only attract Indigenous scholarship, but will help to retain faculty.

- Work with the U of T Division of University Advancement and other similar offices to promote Indigenous-related research.
- Review mechanisms for internal research funding to align with the goal of building respectful relations with Indigenous communities and the invisible time it takes to build these relationships.
- Increase U of T's Indigenous faculty and student cohort across all of its campuses including those engaged in Indigenous Studies and those who bring Indigenous perspectives and teachings to academic disciplines.

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<sup>2</sup> An example of this is how U of T has addressed what constitutes "creative professional activity" by having a central statement and allowing divisions to elaborate for their own scholarly communities.

<sup>3</sup> While this will increase the amount of time a protocol is reviewed for ethics, it will ensure only ethically sound research as defined by the Indigenous community and U of T is approved. This highlights again the importance of the peer-review system understanding the complexities in conducting Indigenous-related research.

- Ensure that new faculty hires at U of T who are doing Indigenous research have adequate start-up funds for commencing ethical and respectful research studies<sup>4</sup>. The key here is to optimise the conditions for success for University faculty hires.
- Assess whether there should be some pre-tenure relief for U of T Indigenous faculty from teaching and service so that they can develop their research programs and publish and progress through the ranks.

#### **4.5. Advocating for appropriate Tri-council research funds and other resources for conducting ethical Indigenous-related research**

The inclusion of Chapter 9 in the TCPS2 is a major step forward in Canada as it “marks a step toward establishing an ethical space for dialogue on common interests and points of difference between researchers and Aboriginal communities engaged in research” (Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada, & Social Sciences and Humanities Research Council of Canada, 2014, p. 109).

The TCPS2 Chapter 9 provides an ethical framework that is respectful of “Aboriginal [P]eoples’ knowledge systems by ensuring that the various and distinct world views of [First Nations], Inuit and Métis [P]eoples are represented in planning and decision making, from the earliest stages of conception and design of projects through to the analysis and dissemination of results” (Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada, & Social Sciences and Humanities Research Council of Canada, 2014, pp. 110-111). It also highlights the fact that “[b]uilding reciprocal, trusting relationships will take time” (Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada, & Social Sciences and Humanities Research Council of Canada, 2014, p. 109).

The Indigenous Research Ethics and Community Relationships Working Group believes there is a “mismatch” between the TCPS2 Chapter 9 and the current Tri-council funding structures and makes a number of recommendations to address it. While the Working Group is hopeful that Canada’s Fundamental Science Review will result in better funding and better funding structures generally, as well as for Indigenous-related research, the Working Group believes the following is important for U of T:

- Take a leadership role in advocating for grant funds for pilot work (e.g. seed grants) in support of Indigenous-related research as well as for funding to facilitate Indigenous linguistic and cultural translation for research dissemination, knowledge transfer and exchange, and knowledge translation<sup>5</sup>.

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<sup>4</sup> Start-up funds can provide researchers with flexible dollars to be used to facilitate their research. For example, a grant involving nutritional studies may need to build a community kitchen before the study can begin, otherwise the study will not be successful.

<sup>5</sup> Research dissemination, knowledge transfer and exchange, and knowledge translation must resonate with Indigenous communities. It takes time to develop communication that is customized to speak to the communities as it is more than just language and translation, it includes cultural safety as well as the cultural context. This is an essential stage in the life of research projects and is a major and necessary component.

- Examine why the Canadian Institutes of Health Research disbanded its standing peer-review committee on Indigenous-specific research, and advocate for an alternative for the various granting agencies, if this proves to be important.
- Collect feedback from researchers about how research agencies can improve their views on the peer-review system and the evaluation of Indigenous-related research grants and use this information to advocate for change in the research granting councils. U of T must be willing to take these concerns forward using an approach that is respectful of Indigenous scholarship and one that does not perpetuate the Eurocentric lenses.

#### **4.6. Memorialize the work of the Truth and Reconciliation Commission of Canada**

Recognizing the oppressive impact of settler colonialist attitudes and institutionalized prejudices on Indigenous Peoples, and in the spirit of genuine reconciliation and dedication to do better, U of T should acknowledge the deleterious role it has played in past research, teaching, and administration practices that has caused deep harm to Indigenous Peoples' cultures, languages, knowledge, values and practices that are sacrosanct to the preservation of Indigenous heritage. In so doing, the University can learn from past mistakes and seek to establish relationships with Indigenous Peoples premised on equality and trust where Indigenous persons and their heritage can flourish within and outside of the University community.

- Explore how U of T can memorialize the work of the TRC of Canada. In this context, the atrocities that Indigenous Peoples experienced in Canada should never be forgotten.
- Establish accountability mechanisms at U of T to monitor and evaluate how well the University is doing in prioritizing and advancing Indigenous related-research.

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## Final Report TRC Working Group: Students

**Members:** Shannon Simpson (co-chair), Sean Kinsella (co-chair), Lisa Boivin, Diane Hill, Christine McFarlane, Luc de Nil, Deborah Robinson, Ken Withers, Alexis Archbold, Jason Bazylak

**Mandate:** To provide recommendations to the Steering Committee on the general subject of Indigenous student experience, including recruitment, that are mindful of the tri-campus and complex nature of the university.

**Meetings/Scheduling:** The group met three times and has several recommendations to bring forward to the TRC Steering Committee. It is important to note that on several occasions, the students mentioned that the process felt rushed which lead them to feel like there was not a great deal of importance put on their recommendations. To have the bulk of the work needing to be done over the summer months, when students are often unavailable because they may be working or out of town felt unfair and lead to this group meeting much less frequently than would have been desired.

**Summary of Recommendations:** Several of our recommendations are the actual focuses of other working groups. We are still going to mention them because the group felt they are extremely important. We may not go into as much detail as our other recommendations as we expect the other working groups to do so. We have also used the phrase PRIORITY to indicate areas we believe must be addressed as soon as possible.

Here are our recommendations:

1. Increase Indigenous course and program content throughout ALL U of T departments, tri-campus. Students felt that there is a huge lack of Indigenous content once you look outside of the obvious programs, such as Indigenous Studies. The group wants to ensure than no student can get a U of T degree without being exposed to current, relevant and culturally sensitive Indigenous content.
  - We need to ensure that every program in every faculty has access to Indigenous content that can be presented in their core courses in a respectful and meaningful way (we expect that the Curriculum Working Group will have more recommendations on this).
  - We need resources (financial, logistical, and administrative) to be able to provide a database of possible Indigenous speakers and educators on a large variety of topics that will not continue to exhaust U of T's current Indigenous staff, faculty and students. These speakers will support Indigenous and non-Indigenous professors who are seeking out guest speakers for their courses.
2. Increase in the number of Indigenous Staff and Faculty – The group felt there is a huge need for not only an increase in the number of Indigenous staff and faculty



hired, but that U of T's current staff and faculty need additional training and cultural awareness.

- Cultural Awareness training must be offered and made mandatory for all current staff and faculty as well as new hires (i.e. the Aboriginal Cultural Competency Training sessions through the Ontario Federation of Indigenous Friendship Centres that focus on cultural sensitivity and safety).
- U of T needs to produce a resource or reference guide on Indigenous culture, worldviews, and histories produced by Indigenous peoples that can be given to all new hires with the expectation that they review it with their other onboarding materials.

3. Housing/Residence – Moving to Toronto can be extremely daunting, especially for an Indigenous student who may be coming from a very remote community. There is a huge difference between attending school and living in your home community and travelling to Canada's largest city to begin post-secondary studies. We must explore housing options for Indigenous students.

- We need to develop relationships with the residences on all three campuses to ensure that housing is accessible for Indigenous students based on their funding challenges and cycle.
- We need to guarantee the option of residence for all years of an Indigenous student's undergraduate degree – not just their first year and must provide resources to make this affordable.
- We need to develop Indigenous focused areas in one or more residences where Indigenous students interested in connecting with other Indigenous students can opt into.
- We need to work with Family and Graduate housing to explore how we can best provide spaces for non-traditional, graduate, and post-doctoral Indigenous students

4. Space – It was identified that there is insufficient Indigenous student space on all three campuses.

- PRIORITY: Indigenous student centres need to be developed on both UTSC and UTM campuses, with appropriate Indigenous supports available in the form of Traditional Teachers/Elders, Academic Supports, Financial Aid Counselling and Community Development.
- The St. George space (First Nations House) needs to be larger and more visible to both Indigenous and non-Indigenous members of the U of T community. Something as simple as much better signage would be good first step). It is important for all members of the U of T community to know of the existence of these spaces, but it is particularly important for Indigenous students to know that there is an Indigenous Student Service to support them. It is currently tucked away in a quiet corner of campus with absolutely no signage outside of the building.

5. Online space

- The U of T Website needs to create an Indigenous Portal to facilitate access to all Indigenous supports, programs, housing, financial support, mentorship opportunities, research, etc.
  - The main U of T page and the [futures.utoronto.ca](http://futures.utoronto.ca) page must have a button that immediately can direct Indigenous students to this Indigenous Portal.).
  - The Indigenous Portal should have a series of online videos should be produced with the following purposes:
    - Share innovative research on or of interest to Indigenous peoples
    - Share and highlight true student experiences including the success stories of non-traditional pathway students (mature students, students with families, etc).
6. Pathways/Recruitment - There need to be better pathways for Indigenous secondary students, especially those who are not given the opportunity to get secondary, university stream courses.
- College partnerships and/or bridging programs should be explored and expanded. Many Indigenous students do not have the secondary school requirements to get into U of T, for a variety of reasons (for example, a lack of access to university streamed secondary school credits).
  - All faculties and programs should have a special admissions committee to consider applications from Indigenous students independently of the standard application process. This committee will consider factors of the applicant beyond those considered in the standard application process. If this is not possible – admissions of Indigenous students and the barriers for this across all faculties needs to be further researched.
  - Indigenous retention staff for our current access programs need to be available all year round with an emphasis placed on building individual relationships with Indigenous students they established in during the recruitment phase.
7. Funding and Finances– We need to ensure that there are proper funding supports in place that remove or greatly reduce the financial obstacles for Indigenous students wanting to study at the U of T. These supports must be in place prior to arrival and continue until graduation.
- Indigenous students need to be guaranteed a Work Study position to help supplement their income.
  - The University of Toronto Advanced Planning for Students (UTAPS) application process need to be streamlined to better meet the needs of Indigenous students. Specific barriers facing Indigenous students include a confusion amongst students on how UTAPS and Band funding interact. Supports needs to be in place to help Indigenous students to better utilize both these potential sources of funding.
  - There needs to be more entrance scholarships specifically for Indigenous students. This would encourage additional Indigenous applicants as well as helping to ensure financial stability.

8. Mentorship Opportunities – The students expressed a desire to not only have faculty, staff and student mentors, but to be mentors for students during their early years. They strongly felt these connections could help increase retention rates of Indigenous students.
  - We need to centralize all the mentorship opportunities for Indigenous students so that they are easy to find and clearly articulated.
  - We need to ensure we offer mentorship opportunities for students in a large variety of fields, which would mean expanding our current mentorship opportunities.
  - We need to incentivize faculty and staff to serve as mentors for Indigenous students in a more formal capacity, and not expect that this will just fall on the shoulders of current Indigenous staff and faculty at the institution informally.

**Reflections on the Process:** One of the most important and difficult parts of the process of the Working Group was how to balance the views and suggestions of the professional and academic staff on the committee with the voices of the students that we were there to represent. As Co-Chairs, Shannon and Seán did their best to create a safe space within the group to be able to voice their concerns, but this was not always an easy part of the process and at times created some tension within the meetings and around certain topics. We recognize the value of having all of the different voices at the table and for their contributions.

We were also extremely grateful for the voices of our students in the process and how raw and honest they were in their own experiences.

## Indigenous Co-Curricular Education Working Group

### Report to the Truth & Reconciliation Commission Steering Committee

October 28, 2016

Dear Steering Committee Members:

On behalf of the Indigenous Co-Curricular Education Working Group, we are submitting this **completed** final report to share our 4 recommendations in major-themed areas identified by our Working Group. Although the term of our Working Group is concluded, we shared a view that this should really only be the beginning of the work and that it is important for the university to dedicate itself to ongoing conversation, programming, and review to ensure that these topics are actively part of the student experience.

Since submitting our Interim Report on June 17, our Working Group was very pleased to welcome Elder Eileen Antone to our group. The inclusion of Elders in our work to better understand the impact of the residential school systems along with the importance of Indigenous traditional teachings and ways of knowing brings honour to some of the principles outlined in the Truth and Reconciliation Commission's final report and its Calls to Action.

Although noted in our interim report, our working group would like to acknowledge and commend the University of Toronto for the official approval and adoption of the Traditional Land Acknowledgement, as recommended by the Elders' Circle and the Council on Aboriginal Initiatives. This inclusion for one of the institution's most important ceremonies highlights our collective dedication in understanding and respecting Aboriginal cultures and provides a pathway for its presence in other programs and services at the University.

#### Working Group Membership

We have a very strong Working Group who brought diverse knowledge and made many contributions to our work so far.

- Susan Blight, Aboriginal Student Life Coordinator, First Nations House, Co-Chair
- David Newman, Senior Director, Student Experience, Co-Chair
- John Monahan, Warden, Hart House – TRC Steering Committee Member
- James Bird, Undergraduate Student, St. George Campus – TRC Steering Committee Member
- Dhanela Sivaparan, Graduate Student
- Erika Bailey, Career Educator, Career Centre, St. George Campus
- Liza Arnason, Director, Student Life & International, UTSC
- Marilyn Johnson, Aboriginal Community Partner Liaison, Centre for Community Partnerships
- Elder Eileen Antone

## Meetings

As of June 17, 2016, the Indigenous Co-Curricular Working Group has met the following 2 times:

- May 9, 2016
- May 31, 2016
- June 13, 2016 (scheduled meeting, but cancelled as a result of campus alert)
- September 27, 2016
- October 11, 2016 (subgroup)
- October 25, 2016 (subgroup)

Throughout the term of the Working Group, we also had many conversations over email and multiple coordinating meetings with the co-chairs.

## Themes Identified

Our Working Group spent time reviewing the Calls to Action from the Truth and Reconciliation Report, the revised Indigenous Initiatives at the University of Toronto document, the outcomes from a survey we administered over the summer to co-curricular program providers, along with other resources and documents that would support our work.

The following 4 major themes were identified:

- Develop a systematic culture of responsiveness and understanding of Indigenous cultures, histories, and experiences
- Ensure co-curricular programs respond to the Calls to Action in the final report of the Truth and Reconciliation Commission
- Ensure co-curricular programs and student spaces are inclusive and recognize Indigenous experiences and histories
- Develop co-curricular program content and delivery that will most effectively ensure student participation

Within each theme, the Working Group identified a number of recommendations. It should be noted that these recommendations are not exhaustive, but provide a starting point for future ongoing conversations that enhance our collective understanding of Indigenous Peoples of Canada's cultures, histories, and experiences. As such, a broad recommendation that covers all these recommendations is a commitment to formalize a structure that is empowered to drive this ongoing conversation.

## **Recommendation #1: Develop a systematic culture of awareness and understanding of Indigenous cultures, histories, and experience**

Based on the data collected from a survey administered to the Student Life Professionals (SLP) group and other people who offer co-curricular programs throughout the university, there is a lack of general understanding of the Calls to Action in the final report of the Truth and Reconciliation Commission. Similarly, programs that have content focused on the cultures, histories, and experiences of Indigenous Peoples of Canada were niche and limited by the skills and knowledge of staff or faculty who provide the programs. Given these limitations, a

critical focus on developing the competencies and capacity of those who offer co-curricular programs is important.

- Develop a **systematic and formalized structure whereby Indigenous cultures, histories, and experiences are promoted and discussed** among those who offer co-curricular programs
- Enhance the development of competencies and knowledge of faculty and staff on the Calls to Action in the Truth and Reconciliation Commission report, as well as Indigenous cultures, histories, and experiences.
  - Consider adopting the Canadian Association of College and University Student Services (CACUSS) Competency Framework, more specifically – but not limited to – the following competencies:
    - Emotional and interpersonal intelligence
    - Intercultural fluency
    - Indigenous cultural awareness
    - Equity, diversity, and inclusion; and
    - Leadership, management, and administration
  - The complete CACUSS competency framework is included as Appendix A of this report. The above noted competencies are highlighted in the appendix.

#### **Recommendation #2: Ensure co-curricular programs respond to the Calls to Action in the final report of the Truth and Reconciliation Commission**

It was recognized by working group that while there are currently a number of co-curricular Indigenous initiatives at the University of Toronto that work well and respond to the needs of the university community, there are issues that put the viability and breadth of the programs in jeopardy:

**Physical Space** – Both First Nations House (FNH) and the Centre for Indigenous Studies are housed in the North Borden Building and are limited by a shortage of space. Office space at Indigenous Studies is shared between faculty and TA's and the Centre has no seminar room or enclosed space for meetings. The Indigenous Language Initiative and S.A.G.E. currently operate out of one small office. FNH has no outdoor space or dedicated space for Indigenous spiritual practices. The Native Students' Association is housed within FNH and is limited to one small office for a large group of executive council and members. It is also noted by the working group that both Indigenous Studies and FNH aspire to multi-functional spaces housing areas for spiritual practices, an audio/visual studio for podcasting and other creative research, and office space that allows for the growth of these departments. Additionally, dedicated space at UTM and UTSC is needed.

TRC Call to Action 48.ii calls for a commitment to “respecting Indigenous peoples’ right to self-determination in spiritual matters, including the right to practice, develop, and teach their own spiritual and religious traditions, customs, and ceremonies”. Indigenous peoples who engage in Indigenous spiritual practices have unique spatial needs including but not limited to outdoor and other ceremonial space.

**Elders and Indigenous Knowledge** – First Nations House, OISE, the Faculty of Law, the Office of Indigenous Medical Education, UTSC and UTM currently have programs with Indigenous

Elders. It is noted by the working group that only 4 Elders work within these programs across three campuses and are often overextended in terms of their commitments. To increase and strengthen the institution's engagement with Indigenous communities and to adequately represent the diversity of Indigenous knowledge, more Elders are needed across all three campuses and within co-curricular programs where they are not currently represented. This commitment to increasing the number of Elders working within the university responds to the TRC Calls to Action around Education and Reconciliation; most notably in building capacity for intercultural understanding, culturally appropriate curricula and programming, empathy, and mutual respect. (#62, #63)

**Staffing** – Effective and culturally appropriate programming such as the Indigenous Language Initiative, SAGE, Aboriginal Learning Strategist, FNH Magazine, and the Waawaakte Northern Lights Initiative and crucial positions like the Aboriginal Community Liaison are currently contingent on year to year provincial funding. It is our recommendation that in addition to increasing the number of Indigenous people employed by the university that the necessary funding to secure the future of these programs provided. Additionally, the university should secure long-term funding to sustain full-time positions for such Indigenous staff positions that are running Indigenous programs (i.e., Indigenous Language Initiative, FNH Magazine, the Waawaakte Northern and the Aboriginal Community Liaison, S.A.G.E, Law Program Coordinator). Other Indigenous-focused programs could also be better supported and culturally accessible by hiring full-time Indigenous staff. TRC Call to Action on Language and Culture #14 iv. states: “The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities”. Staffing within the institution must reflect a commitment to this principle.

### **Recommendation #3: Ensure co-curricular programs and student spaces are inclusive and recognize Indigenous experiences and histories**

To build on the university's adoption of the Traditional Land Acknowledgement for important ceremonies, such as convocation, these types of practices should be more prevalent throughout the institution. This was identified as important because it gives recognition to the original ancestry and caretakers of our land and introduces the understanding that effects of colonialism on the Indigenous Peoples of Canada. In addition, student spaces need to be inclusive for our Indigenous students. Currently, the only student space dedicated to supporting Indigenous students is at First Nations House on the St. George campus. Dedicated space on all 3 campuses will help provide visibility throughout the institution and make support spaces more accessible. In addition to dedicated space, more Indigenous presence is needed in spaces across the university, most notably the physical presence of Indigenous languages. The inclusion of Indigenous languages in university signage and architecture responds to the Calls to Action around principles for education (10. iv. Protecting the right to Aboriginal languages) and principles for language and culture (14. i. Aboriginal languages are a fundamental and valued element of Canadian culture and society and there is an urgency to protect them). Similarly, it was noted that smudging locations were limited and it would be helpful to identify where this was possible and identify potential future locations.

- **Adopt the use of the Traditional Land Acknowledgement as part of regular co-curricular programming** throughout the university. Ensure that those who are

facilitating these programs understand the meaning behind this statement (refer to recommendation #1).

- Develop a comprehensive **map of accessible smudging location throughout the university**. This process should include recommendations for future buildings and renovations.
- Provide **dedicated space for Indigenous students** to receive support and access programming **on all 3 campuses**.

#### **Recommendation #4: Develop co-curricular program content and delivery that will most effectively ensure student participation**

This recommendation is primarily based on the outcomes of the survey that was sent to *engaged* students throughout the university, including student groups, student leaders, and student staff. The survey questionnaire and responses are provided in Appendix B of this report. A number of themes and further discussion took place amongst the Working Group in response to these findings:

- **Nearly 60% of respondents** said that engagement with Elders would be of the most interest to them. This supports our **recommendation on hiring more Elders to work across all three campuses**
- The working group views the survey results as supporting our recommendations around the **importance of content and delivery in co-curricular programming**. It is our recommendation that **Indigenous cultures and histories inform co-curricular programming across the university and that representation and acknowledgement of Indigenous presence be integrated** into all co-curricular programming at the university.
- It is our recommendation **that a module be developed in collaboration with Indigenous communities that accurately and respectfully articulates Indigenous cultures and histories with a particular focus on the relationship of Indigenous peoples to the University of Toronto**. This module is to be creative, engaging, and experiential and will be a tool for all entities involved in co-curricular programming—both those delivering the programming and those participating. The module will be a step in standardizing the content across the university. It is also noted that those implementing co-curricular programming are encouraged to work with First Nations House and the Centre for Indigenous Studies to jointly develop content for programming.
- In an effort to ensure that any Indigenous content delivered within co-curricular programming at U of T be respectful and accurate and to promote the standardization of this content across all three campuses, it is our recommendation that the **university establish an Office of Indigenous Inclusion**. This department would house a team whose expertise would include:
  - developing, recruiting, and retaining Indigenous talent at the UofT
  - best practices for working with Indigenous communities
  - helping to expand and develop initiatives that promote Indigenous inclusion at the UofT



- developing workshops, courses, multi-media tools, and other resources that promote understanding between Indigenous and non-Indigenous communities
- In order to establish accountability to Indigenous communities and maintain the quality of Indigenous co-curricular programming, it is our recommendation that an **Indigenous Professionals group be established at the UofT**. This group would be a self-regulating affinity group comprised of Indigenous staff and faculty at the UofT whose mandate would be, in part, to ensure that there is a devoted effort to maintain the quality of Indigenous co-curricular programming.

## Conclusion

The Working Group has indicated that there is still much work to be done to respond to the Calls to Action in the report of the Truth and Reconciliation Commission in all areas of the university, including co-curricular education. Our hope is that this final report of our Working Group will provide an introduction to our work that needs to take place, in an on-going and committed way, to ensure that the University is an inclusive and respectful place for the Indigenous Peoples of Canada.

Respectfully submitted,

Susan Blight and David Newman, on behalf of the Indigenous Co-curricular Education Working Group

**Report Appendix A-** omitted for brevity's sake from the University's Final Report; CACUSS Competency framework is available online at:

[http://www.cacuss.ca/Library/Competency\\_PD\\_Project/CACUSS\\_SAS\\_Competency\\_Model\\_Draft\\_6June2016.docx](http://www.cacuss.ca/Library/Competency_PD_Project/CACUSS_SAS_Competency_Model_Draft_6June2016.docx)

**Report Appendix B** – student survey, results omitted for brevity and student confidentiality reasons. The questions asked in the survey are included below:

## TRC Calls to Action – student survey questions

The Indigenous Co-Curricular Education Working Group of the Truth and Reconciliation Commission (TRC) Steering Committee seeks to better understand what and how students build understanding of the histories and experiences of Indigenous Peoples of Canada. The information gathered from this survey will be used to inform recommendations of the Working Group around where and how the University's co-curricular programs should focus their efforts.

Your participation in this voluntary survey helps us with this task. The confidential information gathered from this survey will be used to inform recommendations of the Working Group around where and how co-curricular programs should focus their efforts.

Your input is important to how we can – as an institution – respond to the TRC Calls to Action.

#### Demographics

Q1. Do you self-identify as an Indigenous person of Canada (i.e., First Nations, Metis, Inuit, Dene, etc.)?

Y/N/prefer not to say

Q2. In what type of program are you enrolled?

Undergraduate/second-entry professional (law, medicine, dentistry, etc.)/graduate, research (PhD, MSc, MA)/graduate, professional (MBA, MEng, etc.)

Q3. What is your primary campus of study?

UTSC/UTM/St George

#### Knowledge and Awareness

Q4. How knowledgeable are you on the following topics (scale of 1-3) 1-not at all, 2-somewhat, 3-very

- ❖ Indigenous Peoples of Canada cultures and histories
- ❖ The final report of the federal Truth and Reconciliation Commission (TRC) regarding the legacy of Canada's residential schools system and its Calls to Action
- ❖ Histories and on-going negative impacts of colonialization on Indigenous Peoples of Canada

Q5. Using the scale below, please indicate your interest in co-curricular programs that address the following topics.

- ❖ Indigenous cultures and histories
  - I am already involved/I am interested but not currently involved/I am not sure/I do not plan to get involved
- ❖ The Truth and Reconciliation Commission (TRC) Report and its Calls to Action
  - I am already involved/I am interested but not currently involved/I am not sure/I do not plan to get involved
- ❖ Histories and on-going negative impacts of colonialization on Indigenous Peoples of Canada
  - I am already involved/I am interested but not currently involved/I am not sure/I do not plan to get involved

Q6. What types of co-curricular opportunities (topics) with an Indigenous Peoples of Canada focus would be of most interest to you (please select your top 3 choices)?

- Understanding the Truth and Reconciliation Commission (TRC) process and the 94 Calls to Action in the Final Report of the TRC
- Understanding the negative impacts of the residential school system (e.g., criminal justice system, child welfare, murdered and missing Aboriginal women, etc.)

- Exploring any direct or indirect contributions made by universities, including the University of Toronto, to the “cultural genocide” represented by Canada’s residential school system
- Arts & culture (e.g., visual, music, drama, literature, etc.)
- Learning about debates & dialogue
- Other. Please specify.

Q7. What types of co-curricular opportunities (activities) with an Indigenous Peoples of Canada focus would be of most interest to you (please select your top 3 choices)?

- Excursions and site visits to places of direct relevance to the experiences, cultures and histories of Indigenous Peoples in Canada
- Engagement with Elders
- Engagement in interfaith and intercultural dialogue
- Participation in athletics & recreation
- Workshops
- Participation in arts and cultural events
- Engagement in debates & dialogue
- Other. Please specify.

Q8. Do you feel the facilities used by student clubs, organizations, and associations on your campus accessible for Indigenous students?

No/somewhat/mostly/completely/don’t know

Q9. What do you think is the most valuable way students can bring awareness of Indigenous Peoples of Canada to our campuses?

Thank you for completing this survey.



## **INDIGENOUS INITIATIVES & PROGRAMMING AT THE UNIVERSITY OF TORONTO - 2016**

The following is a representative scan of ongoing initiatives and programming with Indigenous content or themes that are offered across the University of Toronto. This list of initiatives was compiled through an ongoing survey of all University divisions conducted throughout 2016.

Individual faculty and student research projects and one-time conferences and events are not included in this inventory, which is divided by division and into the following categories:

1. Recruitment/admissions;
2. Structural initiatives;
3. Curriculum;
4. Co-curricular activities; and
5. Community outreach.

## **Applied Science and Engineering**

### **Structural initiatives:**

Advisory Committee on Aboriginal Engineering Initiatives and Outreach: This committee serves as a discussion forum for ideas, initiatives and information-sharing to assist the Dean in promoting a welcoming and culturally sensitive environment and to improve access to the profession for Indigenous students. Information and awareness workshops include the background and context of the TRC and its Calls to Action.

Director, Engineering Pathways and Indigenous Partnerships: Newly-created position that will assist the Faculty in identifying systemic barriers to engineering careers for Indigenous youth, and will develop a program to overcome these barriers at U of T. The program will be piloted in 2017.

Proposed Transitional year program to prepare students for first year engineering and science: Indigenous students are significantly under-represented in engineering schools in Canada. According to Engineers Canada's 2016 survey, about 1% of currently enrolled students in Engineering self-identify as Indigenous/Aboriginal. About 4.3% of Canadians identify as Indigenous (2011 Census), and the school-aged population percentage is higher still. The Faculty envisions developing a full-time access to University program for highly-motivated adults who do not have the formal qualifications for university admission to science and engineering programs.

### **Curriculum:**

Creating a new Emphasis for Master of Engineering (MEng) students: Indigenous students with Bachelor's degrees in Science, Applied Science and Engineering have very few options for studying subjects specifically related to Indigenous Communities' infrastructure issues, although the challenges are well-publicized in the media. A MEng degree with an emphasis on Indigenous Communities' Infrastructure may appeal to Indigenous students and working engineers who can bring their perspectives, challenges and insights to the classroom, advancing the practice of engineering in the context of Indigenous peoples' lives. Aim to launch this emphasis in 2017.

New course, "Engineering Infrastructure in Remote First Nations Communities in Northern Ontario": This course will offer an introduction to the unique challenges in community infrastructure development posed by the geography, history, politics, climate, funding regime, culture, legal rights, and the legitimate expectations of a good life, of the people who live in the communities. Many of the infrastructure solutions explored in this course will be applicable by engineers working globally, in communities that can be considered to be "remote" from financial, geographic or population centres.

Developing course content: Development of case studies and discussion topics related to Indigenous community issues for First Year Engineering Design course e.g. drinking water quality problems, resource development conflicts. These examples of real-life issues confronting Indigenous communities open opportunities for learning about Indigenous

peoples and exploring the engineering challenges that may be encountered by practitioners during their careers.

**Community outreach:**

Outreach program with local Indigenous youth in grades 3 – 8 to raise interest in science and engineering. The Engineering Outreach office hosts a series of In-School Workshops for students in grades 3 – 8 at the First Nations School and other schools in the TDSB which have a higher proportion of Indigenous youth. These workshops use discovery-based activities to highlight topics in science, technology, engineering, and mathematics (STEM). The Faculty is planning on following-up these workshops with a week-long engineering camp in August involving First Nations School students.

Teacher Training: Faculty and staff representatives from Engineering will join members of OISE at a gathering of STEM teachers in Fort Francis, in the Rainy River District in Northern Ontario. There they will engage in teacher training initiatives and run engineering-related programming for students.

Community Workshops: Staff and students from Engineering join members of OISE to deliver STEM workshops. In 2016, 100 grade 4-6 students in Fort Francis, in the Rainy River District of Northern Ontario (Treaty 3) received workshops in their schools. Recently, the Faculty added 3 new schools that OISE has partnered with. These schools have all been selected by OISE, as they are part of their yearlong Aboriginal teaching training program and research project.

New coding initiative funded by Google and Actua called ‘Codemakers: Coding in the City’: This yearlong program will be piloted at the TDSB First Nations School and Dundas Street Public School. Coding in the City will provide the technology, staff training, student workshops, March Break Camp and Summer Camp. The goal is to see 75 Indigenous students take part in this inaugural year. All curriculum for Coding in the City will be reviewed and “indigenized” by the STEM leader at First Nations School and resources found through the Deepening Knowledge initiative out of OISE.

**Architecture, Landscape, and Design**  
**(John H. Daniels Faculty of Architecture, Landscape, and Design)**

**Curriculum:**

Courses: the Faculty has a number of courses with relevant units addressing Indigenous knowledge in a global context. Recent courses include: Postcolonial Studies in Architecture and Architecture and Cultural Difference. Graduate courses with Indigenous perspectives include Historical Perspectives on Topics in Architecture; Contested Sites/Sacred Sites; and Fort York's Fluid Landscapes.

Undergraduate students are strongly encouraged to take ABS201Y1: Introduction to Indigenous Studies: Foundations, History, and Politics.

Course/Program content: The Faculty is hoping to develop additional units within programs in both architectural studies and visual studies to address the historical and contemporary concerns of Indigenous communities within the context of the design disciplines and visual arts, both in Canada and globally.

## **Arts & Science**

### **Recruitment/admissions:**

The Centre for Indigenous Studies has developed recruitment materials used by the First Nations House recruitment officer and elsewhere across the University.

### **Structural initiatives:**

Indigenous Teaching and Learning Working Group was created in 2016, in order in part to respond to the TRC's Calls to Action, and includes students, staff and faculty from across the Faculty of Arts and Science. It is advised by two Indigenous Elders and will report to the Dean in 2017.

### **Curriculum:**

Centre for Indigenous Studies/ Indigenous Studies academic programs: The Centre for Indigenous Studies offers, specialist, major, and minor options. Indigenous Studies is an interdisciplinary undergraduate program within the Faculty of Arts and Science dedicated to the scholarly study and research of the priorities and aspirations of Indigenous peoples in Canada and throughout the world. An important goal of the program is to provide an opportunity for Indigenous and non-Indigenous students to learn and think about Indigenous knowledges in creative, transformative and critical ways. The program offers courses that engender a rigorous and respectful understanding of Indigenous peoples' languages, knowledges, cultures, histories, politics, arts, intellectual traditions, and research methodologies. A key feature of the program is its respect and promotion of Indigenous knowledges, as evidenced by the commitment to Indigenous language instruction and courses devoted to the topic of Indigenous knowledge itself.

Curriculum development: The Centre is working together with other academic units (e.g., Health Studies, Architecture, Astronomy) on developing curriculum that would serve a wide variety of needs.

The Centre also participates in international programs such as a Belize trip, Trinity College internships in Commonwealth countries.

Other units within Arts and Science also offer courses in Indigenous areas (e.g., Anthropology, English, Geography, History, Linguistics, Political Science, Women and Gender Studies) and several new courses (e.g. in Anthropology & Criminology) are in the process of approvals.

Service learning course: The course Indigenous Theory, Research and Methods includes a service learning component through which students are placed in Indigenous organizations in Toronto.

Community-engaged learning courses in other units, such as the Religion in the Public Sphere course in the Department for the Study of Religion, include Indigenous-related placements, such as with First Story.



Collaborative Program in Aboriginal Health: The Collaborative Program involves graduate units in the Faculties of Arts and Science, Medicine, and OISE; and is in collaboration with the Faculty of Arts and Sciences' Indigenous Studies Program. The main objective of the program is to provide training in Indigenous health research and practice for graduate students, while enhancing mutually beneficial relationships with Indigenous communities and organizations.

**Co-curricular activities:**

Indigenous Language Initiative: The Centre for Indigenous Studies Initiatives' Indigenous Language Initiative (ILI) supports the University of Toronto community in the study and everyday use of Indigenous languages. It provides space, programming, and support to the community of language learners and speakers within the Indigenous Studies Program, University of Toronto, and the broader community. The ILI assists in the creation, facilitation, and delivery of Indigenous language and cultural programming for Indigenous and non-Indigenous students, language speakers, and learners at all levels via language workshops, conferences, and social and cultural activities. The Indigenous Language Initiative presents students and community members with numerous opportunities to gain insight about the importance of language and culture, as well as sustainable and vibrant ways of both learning and teaching Indigenous languages.

SAGE (Supporting Aboriginal Graduate Enhancement): A graduate student led group operating out of the Centre for Indigenous Studies (CIS) at the University of Toronto's St. George Campus. (See also School of Graduate Studies and graduate-specific programming section.)

The Centre for Indigenous Studies offers work/study positions each year.

Indigenous Studies Student Union: Active in planning various events, publicizing events and other news, serving on committees. Is planning a powwow for spring 2017.

**Community outreach:**

Frequent collaboration with First Nations House on events and community relationships.

## **Dentistry**

### **Recruitment/admissions:**

Admissions policy for Indigenous applicants: The Faculty of Dentistry welcomes applications from Indigenous Peoples (Metis, Status Aboriginal, Non-Status Aboriginal, Inuit) in recognition of their under-representation in the profession and of the unique contribution that trained members of this group can make. Applications from qualified persons of Indigenous ancestry will receive special consideration for admission.

### **Curriculum:**

Dental Public Health course teaches about the State-Indigenous relationship in relation to health care. This covers the history, politics, and economics of dental care for Indigenous populations, the status of Indigenous oral health, oral health care policy, and equity in oral health and access to dental care.

### **Co-Curricular activities/Community outreach:**

Placements in Indigenous communities: Undergraduate dental students participate in two rotations to the Weeneebayko General Hospital in Moose Factory, ON, where inhabitants are mainly Cree or of Cree descent. In the first rotation, two students during the summer between third and fourth year are selected to participate. The second rotation involves approximately six pairs of fourth-year students who are selected to participate for 2 weeks each during the second half of the academic year. While on rotation, students provide all aspects of dental care under the direct supervision of a staff dentist to those in need.

Hospital Dental Residents perform a rotation in Sioux Lookout for three weeks (separately). They receive orientation at the zone hospital, and then are flown to an Indigenous community to provide dental services. While on rotation, residents work 9-5, six days a week, and there is often still a waiting list of patients needing treatment. These rotations are facilitated by the Ontario Dental Association, through a contract with Health Canada.

Dental Public Health faculty are involved in policy development and CIHR-funded research related to Indigenous oral health issues.

## **Forestry**

### **Curriculum:**

Most Forestry courses introduce basic principles of relationship building with Indigenous peoples, and a significant number of research theses are conducted in northern Ontario and Quebec communities addressing sustainable forest resource management and forest governance. Mandatory graduate and undergraduate courses with significant Indigenous content include Current Issues in Forest Conservation, International Field Course in Forest Conservation, Forest Conservation Biology, Case Study Analysis in Forest Conservation, Conservation of the World's Forests, and Tropical Forest Conservation.

The Faculty is actively looking to further expand Indigenous elements in its curriculum.

Graduate optional summer field course working with Indigenous Kayapo communities in Brazil.

Academic exchange program (4-5 courses), at both the undergraduate (BA, BSc) and graduate (MFC-Master of Forest Conservation) levels, based with Indigenous communities in Haida Gwaii, BC, and maintains collaboration with the Haida Gwaii Higher Education Society.

### **Co-Curricular activities/ Community outreach:**

Graduate student summer internship placements with Indigenous communities across the country. Recent projects have addressed pressing issues such as; a comparative analysis of Aboriginal and Non-Aboriginal environmental preferences and sustainable forest management.

Key collaborations focused on research also occur with Indigenous communities across the country funded by grants supporting Faculty. The Faculty of Forestry also maintains active connections with various Indigenous organizations.

## **Information (iSchool)**

### **Structural initiatives:**

**TRC website:** Creation and maintenance of a website with resources and information about the TRC. The site will be student-led, and funded through a dedicated Research Assistantship each year for the next ten years. The site will be publicly accessible, and will launch in the 2016-17 school year.

**Reconciliation Fund:** Establishment of a Decanal Fund to provide \$500 a year, for 10 years, to support student, staff or faculty-led initiatives that support reconciliation. Such initiatives can include commissioning works of art; integrating Elders into iSchool classes; developing an exhibition; organizing workshops; or fostering new partnerships with Indigenous organizations.

### **Curriculum:**

Integration of content about Canada's TRC, its Findings and Call to Action in required courses for Archives & Records Management Studies, Library and Information Studies, and Museum Studies beginning in the 2016-17 school year.

Graduate elective course, MSL 2360 Museums and Indigenous Relations.

Development of a new elective graduate course on Truth and Reconciliation Committees in Canada and around the world, beginning in the 2017-18 school year.

### **Co-Curricular activities:**

Faculty from the iSchool (including the Dean) are active in the 4 year "Aesthetic Education: A South-North Dialogue" project between the University of Toronto (JHI) and University of the Western Cape (Centre for Humanities Research). Faculty participated in a research workshop about TRCs with students and faculty from both institutions in October 2016, and are involved in the intellectual development of the project.

Inclusion of Indigenous content into colloquium series, to broaden the iSchool community's understanding of Indigenous ways of knowing, scholarship, and contributions to information and museum studies.

**Cultural awareness training:** All iSchool members will participate in cultural awareness training by the end of 2019. New faculty and staff will participate in a workshop within the first year of their time at the iSchool. Students will participate between their first and second year of study.

### **Community outreach:**

Museum Studies is supporting the Ontario Museum Association Indigenous Collections Symposium, and has a faculty member on the Ontario Museum Association's Indigenous Collections Working Group. The Working Group is organizing a series of webinars for

museum and heritage professionals and students across the province focused on why Indigenous collections matter and how their needs can be distinct from other collections. The Symposium seeks to highlight issues specific to Indigenous Collections, but also build mentoring opportunities for First Nations, Inuit and Metis students and early career professionals.

The Faculty commits to reconciliation at its broadest, and seeks to partner with organizations such as the Aboriginal Health Network, Metis Nation of Ontario, Toronto Birth Centre, Ontario Library Services North, Southern Ontario Library Services and Keewaytinook Okimakanak in ways that offer the iSchool's strengths to important First Nations, Inuit and Metis initiatives. Co-op, practicum and internship placements at such locations will be pursued beginning through 2026-27.

## **Kinesiology and Physical Education**

### **Recruitment/admissions:**

Two undergraduate spaces in each entrance year are reserved for Indigenous students.

### **Structural initiatives:**

Task Force on Race and Indigeneity: In 2014, a multi-divisional initiative, involving the Faculty of Kinesiology and Physical Education, Hart House, UTSC, the Anti-Racism and Diversity Office, First Nations House and the Academic Success Centre used the occasion of the 2015 Toronto Pan American and ParaPan American Games to explore the relationship between sport, race and access to post-secondary education; two workshops were held from which a policy-focused position paper was produced. The initiative was a key driver in creating a new Task Force on Indigeneity and Race in KPE.

### **Community outreach:**

SOAR Indigenous youth gathering over March Break; 20 funded spaces available for Indigenous and Aboriginal youth ages 14 – 17 to experience university life at U of T and to partake in a series of recreational and Indigenous-focused events and activities. Funding includes accommodations, food and activities throughout the program.

Summer Mentorship Program Access: Indigenous youth participating in the summer mentorship program 2017 and living at New College are provided with free access to the Athletic Centre for recreational physical activity and sports programming.

## Law

### Recruitment/admissions:

Dedicated admission process for Indigenous JD Program applicants, including a context-sensitive consideration of applications.

Dedicated recruitment materials for Indigenous students.

Dedicated outreach efforts by offering recruitment sessions for Indigenous students at Ontario undergraduate institutions.

### Structural initiatives:

Indigenous Initiatives Office: The Indigenous Initiatives Office, a multi-faceted curricular and co-curricular program, promotes cultural initiatives at the law school and is devoted to recruiting Indigenous students. The Faculty has one of the highest graduation rates for law students of Indigenous heritage in the country.

Manager, Indigenous Initiatives: The Manager provides personal support to the JD students, including counselling on career, academic, financial aid, and personal matters. The Manager also develops academic, experiential and cultural programming for any students interested in Aboriginal law, regardless of Indigenous status.

Divisional TRC Committee: This Committee was established for the 2015-2016 academic year to make recommendations regarding the appropriate response of the Faculty of Law to the TRC's Final Report. This Committee has been made a standing committee, and will consider this issue on an ongoing basis.

### Curriculum:

Curriculum responsive to TRC Call to Action 28: In response to the Truth and Reconciliation Commission's Calls to Action, full-time and adjunct faculty will incorporate Aboriginal and Indigenous law into a wide variety of courses, including but not limited to Canadian tax law, administrative law, torts and legal ethics and professionalism. In Summer 2016, a research assistant was hired by the faculty to assist professors in achieving this goal.

First year law students also receive mandatory lectures on topics including but not limited to ways in which settler people and governments adopted Indigenous diplomatic protocols during the early and middle encounter period, Aboriginal title and residential schools. The Faculty's TRC Committee will continue to examine ways to infuse this content into the curriculum.

Certificate in Aboriginal Legal Studies is offered. The certificate complements students' legal training by providing an interdisciplinary framework within which concepts and methods from the study of law can be applied to a relevant topic in Aboriginal Studies. Students complete the Certificate in accordance with Law Faculty requirements and in conjunction with the Centre for Indigenous Studies.

Courses (academic, experiential, moot) include Aboriginal Peoples and Canadian Law, Aboriginal Peoples in the Canadian Criminal Justice System, Issues in Aboriginal Law and Policy and the Kawaskimhon Moot, the first of which took place at the University of Toronto Faculty of Law in 1994.

Indigenous Law in Context: This intensive course was offered for the first time in September 2016 at Cape Croker Indian Reserve, located on the Bruce Peninsula. Twenty students participated in the program that was led by Professor John Borrows (University of Victoria), and a handful of faculty and staff attended as well. The students camped in the park, and learned about Anishinaabe law and legal tradition by on-site reference to treaties, and stories about how to interact with the water, rocks, plants and animals.

### **Community outreach/ Co-Curricular activities**

Academic Success Program: Indigenous students are connected with upper year tutors to develop academic skills. In 2010, the ASP was expanded to include upper year students who are interested in obtaining additional assistance on their courses.

Undergraduate mentoring program: Started in 2012, and facilitated in partnership with First Nations House, Indigenous law students and Indigenous U of T undergraduates interested in law school are matched in supportive mentoring relationships.

Alumni mentoring (informal): Indigenous law students are given many opportunities to network with Indigenous alumni through speaking events, an annual firm tour at Olthius Kleer Townshend, and an annual welcome dinner with Justice Todd Ducharme.

Alumni mentoring (formal): The Manager, Indigenous Initiatives organized a formal Indigenous alumni mentor program through which current JD students are matched with Indigenous alumni in a variety of practice areas.

Surveys are now distributed to the Indigenous JD students on a yearly basis to gauge their satisfaction and needs. The Indigenous Initiatives Office is evaluated and adjusted in accordance with their comments and suggestions.

Indigenous Law Journal: The first of its kind in Canada, this student-run journal is devoted to the examination of Aboriginal law issues.

Kawaskimhon Aboriginal Rights Moot: Each year, the faculty sends a team of four to six students to compete in this moot, which is hosted by a different Canadian law school each year.

Indigenous Initiatives Speaker Series: This program is dedicated to bringing Indigenous and non-Indigenous experts to the law school to speak about Indigenous Law and Indigenous Legal traditions. Approximately 5-10 guest presentations per academic year are open to all students in all years.



The Indigenous Initiatives Office has set a goal of having all staff, students and faculty participate in KAIROS' Blanket Exercise by the end of the academic year.

Major Court Case Observing: In 2014, the Faculty supported sending six JD students to the Supreme Court of Canada to observe the Kokopenace case, which addressed Ontario's role in jury selection relating to on-reserve First Nations Peoples.

Aboriginal Youth Summer Program (AYSP): The Faculty has hosted the AYSF on three occasions: in 2012, 2014 and 2015. This program offers fully subsidized spots to Aboriginal youth from across Canada to participate in a weeklong program focusing on law, justice, and legal education while experiencing university life by staying in New College dormitories. Since the program's inception, 70 Aboriginal youth have participated in the AYSF, from locations including remote communities in Nunavut, Yellowknife and Nova Scotia. In its inaugural year, the AYSF was supported by the Law School Admissions Council, the Law Foundation of Ontario, and the Faculty. The remaining two years were supported by the Walter and Mary Touhy Foundation.

June Callwood Fellowship: a community-based internship program which allows students to gain practical experience in Indigenous community organizations and provide those organizations with needed support.

Tuohy Fellowship: the Walter and Mary Tuohy Foundation Internship provides up to \$7,000 annually for a law student to work with community organizations on Indigenous governance issues.

Debwewin Summer Law Program (jointly funded by the Aboriginal Law Division at the Ministry of the Attorney General and the Faculty of Law): The Program, which was created in response to Justice Iacobucci's 2013 First Nations Representation on Ontario Juries Report, sends law students from Ontario on summer internships and supports them in providing community education and legal assistance to Indigenous communities.

Gladue Court Practicum Program: In conjunction with the *Aboriginal Peoples and the Criminal Justice System* course, students are able to participate in a practicum that allows them to shadow judges, Crown attorneys, duty counsel and Aboriginal Court Workers to gain exposure to the principles and practice of the Gladue court system. Students write a reflective paper about their experiences and how they relate to the themes of the course.

Aboriginal Peoples and Canadian Law Practicum: In conjunction with the *Aboriginal Peoples and Canadian Law Course*, students can earn two additional ungraded credits through in-depth observation of a current major Aboriginal law case. For instance, in 2012-2013, students did a case study of the *Keewatin* appeal. Students reviewed the trial decision and the facts of the major parties, attended particular days of the proceedings at the Court of Appeal, and wrote a reflective paper on their experiences.

Externships with Aboriginal Legal Services (ALS): Started in the 2013-2014 academic year, the ALS clinic accepts two JD students for a full academic year. One student works primarily with the Victim Advocacy stream, and the other primarily in the Gladue stream. Each term is worth 3 credits.

Other Cultural Programming includes: Visiting Elders, Hand Drumming, Beading and Smudging

Fall Feast: In conjunction with the Manager, Indigenous Initiatives and the Indigenous Faculty Advisor, the Indigenous Law Students' Association annually hosts the Fall Feast, which is a potluck-style luncheon open to all faculty, staff and students at the law school.

Indigenous Law Students Association: This very active student group works closely with the Manager, Indigenous Initiatives to foster a sense of community and host cultural and academic events

Aboriginal Law Club (ALC): The ALC is for all students interested in Aboriginal legal, social and cultural matters.

Indigenous Bar Association (IBA) Conference: Since 2010, the Faculty has been able to send at least four Aboriginal students each year to the annual IBA Conference, which has been hosted in many major cities across Canada.

Indigenous Alumni Career Panel: The Manager, Indigenous Initiatives hosts an annual career panel, in which Indigenous alumni in various areas of practice (including corporate law, Indigenous law, and non-traditional legal) speak to Indigenous JDs about their career paths.

Indigenous art work: Three new original artworks by Indigenous artists were acquired and hung in public spaces at the Faculty in the 2010-2011 academic year. In the 2013-2014 academic year, the Indigenous Law Journal purchased two works of art to honour LaVerne Monette, the first Indigenous person to graduate from the Faculty of Law, who passed away in 2010. There are plans underway to ensure these works are prominently featured in the new building, along with a commemorative plaque.

## **Medicine**

### **Recruitment/admissions:**

Dedicated Indigenous Student Application Program (ISAP) is in place to increase the number of Indigenous (First Nations, Inuit, and Métis) medical students at U of T. Applicants must meet the same requirements for MCAT results, GPA and course prerequisites as all other applicants. The program does not have a designated quota for admission.

The Postgraduate Medical Education (PGME) “Best Practices in Admissions and Selections” report disseminated to all 70 Royal College specialty residency training programs includes diversity considerations.

### **Structural initiatives:**

The Office of Indigenous Medical Education is home to the Faculty’s curricular co-leads in Indigenous Health Education, an Elder and the Indigenous Peoples' MD Program Coordinator. This office provides a culturally safe space within the MD Program and is working to advance Indigenous community engagement and supports. The office is also working to incorporate Indigenous teachings regarding medicine for all students to improve the discourse in Indigenous Medical Education.

Post MD Education’s Global Health Education Subcommittee which provides input into Global Health activities includes an Indigenous health lead.

Education for senior leaders: Through a series of presentations and events being planned in 2016-17 the aim is to educate the Faculty’s senior leaders about the history and the systemic nature of the racism that Indigenous people have experienced in Canada.

### **Curriculum:**

Indigenous Health Theme Leads (two) have been hired to develop MD Program curriculum around Indigenous concepts of health and healing and have developed new curricular content and assessment processes for the new Foundations Program which specifically addresses many of the issues brought forward by the TRC: history, colonization, social determinants of health, anti-oppression and racism.

Indigenous Health Elective (IHE): provides a unique opportunity for first and second year medical students to engage with leaders in the Indigenous community, learn about the health and social challenges faced by Indigenous people in Canada, and gain a deeper understanding of Indigenous culture. Through this elective sponsored by the Medical Alumni Association, students explore topics including Indigenous concepts of health and wellness, Indigenous culture and history, chronic disease in contemporary Aboriginal society, and how to create culturally safe environments for Indigenous patients. Speakers range from traditional Indigenous healers to Indigenous health professionals to expert Indigenous researchers. Some specific sessions will address the residential school system, mental health in the Indigenous community, and cultural competency.

Collaborative Program in Aboriginal Health: The Faculty of Medicine (Medical Science MSc, PhD programs) is part of this collaborative program which is housed in the Dalla Lana School of Public Health. The main objective of the program is to provide training in Indigenous health research and practice of graduate students, while enhancing mutually beneficial relationships with Indigenous communities and organizations;

**Co-Curricular activities:**

Continuing Professional Development administers the bi-annual Indigenous Health Conference. Last held in May 2016, it was attended by approximately 700 people from First Nations, various health professionals, government representatives, and post-secondary institutions;

The Dr. Marguerite (Peggy) Hill Lecture on Indigenous Health is an annual public lecture which explores various topics around Aboriginal health and healing. The lecture is sponsored by the Medical Alumni Association in partnership with the Office of Indigenous Medical Education.

The Global Health Education Initiative (GHEI) contains an educational module on vulnerable and marginalized populations with one session focusing on Indigenous health;

The Global Health Day (GHEI Leadership module) includes round-table discussions with Indigenous leaders; the GHEI program development included input from leaders in Indigenous health and research.

Post MD Education has established the Social Accountability Award and Robert Sheppard Award for Health Equity and Social Justice which both recognize and encourage research, education, community involvement related to vulnerable and marginalized populations.

**Community outreach:**

Partnership with Anishnawbe Health Service in Toronto, which creates placements for medical students. Also partners with the Indigenous Physicians Association of Canada.

Summer Mentorship Program gives Indigenous high school students a chance to explore health sciences at the University of Toronto over four weeks in July. The Faculty of Medicine collaborates with Dentistry, Kinesiology and Physical Education, Nursing, Pharmacy, Public Health, Social Work, the Toronto District School Board and the York Region District School Board. Students receive a high school credit, get hands-on experience through lab work, and discover university education and professional careers in the health sciences.

Community of Support provides longitudinal support to Indigenous undergrad and grad students interested in medicine. The support provided includes access to mentors (medical students, physicians) and experiences (shadowing, research, health advocacy); admissions information and invitations to open house events and other opportunities; and guidance on the application process (MCAT, personal statements, mock interviews) led by current University of Toronto medical students;

Networking and Mentorship Session for Indigenous Faculty: The purpose of the session is to bring together Indigenous faculty members from across the Faculty of Medicine to brainstorm and discuss how best to mentor post-MD trainees and faculty (particularly junior and mid-career). The goal is to enhance recruitment and retention of trainees and faculty, and promotion of faculty by fostering a more inclusive environment.

## **Music**

### **Curriculum:**

Music has a number of full courses or courses with relevant units (both in-classroom and experiential learning components). Courses include:

#### Undergraduate:

- Music in Cultural Perspectives
- Music in North America
- Global Popular Musics
- Topics in Ethnomusicology
- Current Issues in Ethnomusicology
- North American Vernacular Music
- Cultural Convergence in Contemporary Composition

#### Graduate:

- Truth and Reconciliation
- Indigeneities
- Early Music of Canada
- Music and Racial/Ethnic Imagination

#### Performance:

- Performance: Traditional Inuit Singing Ensemble

TRC Arts Commission: Professor Christos Hatzis composed the score for the TRC-commissioned ballet *Going Home Star: Truth and Reconciliation* — Royal Winnipeg Ballet 2015-16 Commission and National Tour with the support of the Truth and Reconciliation Commission of Canada.

## **Nursing**

### **Structural initiatives:**

Advisory Committee on Indigenous Health is being developed, and the former Interim Director of the Waakebiness-Bryce Institute for Indigenous Health has been offered a non-budgetary cross-appointment with Nursing to provide additional guidance to the Advisory Committee.

### **Curriculum:**

The Faculty is developing plans to integrate additional Indigenous course content across both years of the Bachelor of Science in Nursing program; this material will include workshops, interprofessional education sessions, and simulations.

Undergraduate program: electives in Indigenous health, which include both classroom learning and clinical practicum experiences.

Graduate nurse practitioner field of study program: curriculum threads related to Indigenous health throughout the program.

### **Community outreach:**

Master of Nursing in the Nurse Practitioner field have opportunities to complete clinical practicum experiences related to Indigenous health.

## **Ontario Institute for Studies in Education (OISE)**

### **Curriculum:**

Teacher education: Developing courses on Indigenous knowledges and peoples for inclusion in Teacher Training programs.

Master's courses in Indigenous Healing in Counseling and Psych. Education offered.

Total of 29 offered courses on Indigenous knowledge or peoples, which include Foundations of Aboriginal Education in Canada, Implications for Education: Aboriginal World Views; Aboriginal Community Learning, and more.

### **Structural initiatives:**

Special Advisor to the Dean on Aboriginal Education: The Dean created the Special Advisor to the Dean on Aboriginal Education position in 2011 to reflect the importance of Aboriginal education at OISE and at the University of Toronto.

Task Force for the OISE Response to the TRC Final Report's Calls to Action created; chaired by Special Advisor to the Dean on Aboriginal Education; task force also included all four chairs of the departments, faculty, two Elders in Residence, staff and students.

Indigenous Education Initiative/William A. Macdonald Q.C. Distinguished Fellowship in Indigenous Education: In 2015, the Faculty received a gift to develop Aboriginal education programming and initiatives at the graduate level. Shawn A-in-Chut Atleo, former AFN Grand Chief, was named as an adjunct faculty member to support this work (2014-2016).

OISE Indigenous Orientation offered annually during Orientation program.

Aboriginal Community Advisory Council: led by the Special Advisor to the Dean on Aboriginal Education. This Council brings together Aboriginal community members (including representatives from Toronto Aboriginal organizations), Aboriginal students at OISE, and Aboriginal professors at OISE.

The Indigenous Education Network (IEN) is a group of students, faculty and community members who share a common commitment to and passion for Indigenous Education and Research. Founded in 1989 by Indigenous students, the IEN provides an Indigenous presence at OISE and seeks to establish a forum for ongoing and dynamic discussion, action and change. The Indigenous Education Network:

- Supports students and their study interests in Indigenous education.
- Advances education research on Indigenous issues.
- Actively encourages the development of Indigenous curriculum.
- Collaborates with campus and community groups to strengthen initiatives related to its mission.



Elders in Residence, OISE Dean's Office

**Community outreach:**

MOOC: One of U of T's recent MOOCs was Aboriginal Worldviews and Education, taken by 25,000 people worldwide.

OISE Deepening Knowledge project: This project aims to integrate Indigenous peoples' histories, knowledge and pedagogies into all levels of education in Canada.

TCDSB Aboriginal Peer Mentorship Program.

Ministry of Advanced Education and Skills Development OISE Elders in Residence.

First Nations Schools Principals' Course: as a result of the Model School Project, the Martin Family Initiative and OISE signed a MOU in 2014 to develop and offer a course to principals of First Nations Schools.

Teacher Training: Faculty and staff representatives from Engineering join members of OISE at a gathering of STEM teachers in Fort Francis, in the Rainy River District in Northern Ontario. There they engage in teacher training initiatives and run engineering-related programming for students.

Community Workshops: Staff and students from Engineering join members of OISE to deliver STEM workshops. In 2016, 100 grade 4-6 students in Fort Francis, in the Rainy River District of Northern Ontario (Treaty 3) received workshops in their schools. Recently, the Faculty added 3 new schools that OISE has partnered with. These schools have all been selected by OISE, as they are part of their yearlong Aboriginal teaching training program and research project.

## **Pharmacy**

### **Recruitment/admissions:**

Admissions policy for Indigenous applicants: The Faculty encourages applications from Indigenous peoples. Applications of qualified persons who meet all minimum standards in each of the admissions criteria, are reviewed separately in final selections and may be given special consideration.

### **Curriculum:**

Course: Aboriginal Issues in Health and Healing.

### **Community outreach:**

Summer Mentorship Program (collaborate with Faculty of Medicine).

**Public Health**  
**(Dalla Lana School of Public Health)**

**Curriculum:**

Collaborative Program in Aboriginal Health: The Collaborative Program involves graduate units in the Faculties of Arts and Science, Medicine, and OISE; and is in collaboration with the Faculty of Arts and Sciences' Indigenous Studies Program. The main objective of the program is to provide training in Indigenous health research and practice for graduate students, while enhancing mutually beneficial relationships with Indigenous communities and organizations.

**Community outreach/ Structural initiatives:**

Waakebiness-Bryce Institute for Indigenous Health: The Institute identifies and cultivates partnerships with Indigenous communities, supports Indigenous faculty and trainees and provides seed funding to support pilot projects. As part of the Institute, researchers and educators from across the University of Toronto work with community partners and Indigenous peoples to address the complex factors that underlie disparities in health between Indigenous and non-Indigenous people. The Institute is engaged in research, education and service initiatives to overcome health challenges and evaluate interventions to prevent disease and improve health. Its scholars study health policy and administration to improve the delivery and quality of Indigenous health care, and educate Indigenous and non-Indigenous students, so that each year more Canadians and citizens of the world can recognize, reduce and eliminate health inequities.

## **School of Graduate Studies and graduate-specific programming**

### **Recruitment/admissions:**

Scholarships: For Indigenous students, there are specific U of T OGS specifically designated scholarships.

### **Structural initiatives:**

Guideline re. Elders on Committees outlining how Elders can become a member of a student's supervisory and defense committees was developed by First Nations House and the School of Graduate Studies.

Guideline for the inclusion of Smudging before the Final Oral Examination was developed in consultation with First Nations House.

### **Co-Curricular activities:**

SAGE (Supporting Aboriginal Graduate Enhancement): A graduate student led group operating out of the Centre for Indigenous Studies (CIS) at the St. George Campus. SAGE plans workshops, presentations, meetings and other events that focus on promoting the academic and personal development of Indigenous graduate students. SAGE works toward the recruitment, retention and completion of specifically Indigenous scholars at U of T. This is carried out by ensuring safe spaces for graduate students to share knowledge and ideas, and support one another throughout the graduate student experience. SAGE events promote discussion on a wide range of topics relevant to Indigenous research and related discourses. SAGE consistently works with CIS, First Nations House and programs and initiatives at OISE, organizing relevant learning opportunities, and helping to facilitate access to knowledge holders such as Elders, faculty and community members.

## **Social Work** **(Factor-Inwentash Faculty of Social Work)**

### **Recruitment/admissions:**

Targeted recruitment of underrepresented student populations, including Indigenous students.

Specific Faculty scholarships for Indigenous social work students.

### **Curriculum:**

Training responsive to the TRC's Call to Action 1(iii) and (iv): Introduction to Social Work Conference: For incoming students of the 2-Year MSW program. Presentations September 2016 included:

- Trauma Informed Work and Working with Communities
- Root Causes of the Indigenous-Settler Health Gap in Canada
- Building Bridges Across Canada's Youth

Master's in Social Work (M.S.W.), Indigenous Trauma and Resiliency specialization: this new specialization of the M.S.W. program provides students with a course of study in trauma relevant to the complex needs and demands of practitioners working with individuals, families, schools and communities affected by generational and historical pain and suffering.

Social Work Practice and Aboriginal Peoples: Elective M.S.W. course that is held twice per academic year at Native Child and Family Services.

New Elective: Trauma-Informed Care, Schools and Community Intervention (taught by Indigenous Faculty based on Indigenous principles).

### **Co-Curricular activities/ Community outreach:**

Canadian Roots Exchange (CRE): a national non-profit educational organization bringing together Indigenous and non-Indigenous youth, founded at the Faculty of Social Work. CRE provides Indigenous-based leadership, learning and reconciliation experiences. CRE organizes youth-led workshops and experiential exchange programs designed to deepen understanding and knowledge of the history, struggles and triumphs of Indigenous Canadians. The Canadian Roots Exchange is dedicated to breaking down stereotypes and opening a dialogue that will enable all Canadians to learn from the country's First Peoples.

Aboriginal Health and Healing: Developing a respectful practice in social work: Facilitated each January for Year 2 and Advanced Standing M.S.W. students.

Indigenous Cultural Competency Training (ICCT): The Ontario Federation of Indigenous Friendship Centres designed and delivers the ICCT for organizations to obtain the necessary skills, knowledge, attitudes and values in order to foster meaningful and informed relationships with the Indigenous community. This training was mandatory for all year one

students (embedded in courses) during Fall 2016 and offered to all year 2/Advanced Standing courses and PhD students and was offered to all Faculty and Staff in 2016.

Summer Mentorship Program (collaborate with Faculty of Medicine): The Faculty of Medicine's Summer Mentorship Program inspires marginalized high school students of Aboriginal and African descent to pursue post-secondary education. The Faculty of Social Work's component entails exposing students to social work as an option.

## **University of Toronto Mississauga**

### **Structural initiatives:**

**Task Force on Indigenous Initiatives:** The UTM Indigenous Initiatives Task Force will begin the process of considering how best to create a campus that takes greater responsibility for its relationship with Indigenous peoples and territories, and that is more inclusive of and educated about Indigenous communities in the immediate region and beyond. These efforts will be inspired and guided by the Truth and Reconciliation Commission's calls to action. The Task Force will produce a report for the Dean by the end of the academic year that recommends concrete next steps for the campus.

The following Working Groups will be formed by the UTM Task Force:

- Indigenizing Research Agendas, Ethics and Practices
- Indigenizing Curriculum and Pedagogy
- Indigenizing Co-curricular Programming
- Recruitment and support for Indigenous students
- Recruitment and support for Indigenous faculty and staff
- Building relationships with local Indigenous communities

### **Curriculum:**

The Traditional Indigenous Elder has provided ideas for curriculum development and is a co-leader of courses (e.g. GGR 385).

The creation of Indigenous Studies academic programs is under consideration

### **Co-Curricular activities/ Structural initiatives:**

**Indigenous Centre at UTM:** The Centre promotes diversity and equity through interfaith initiatives and raising cross-culture awareness, which includes dispelling myths and stereotypes about Indigenous culture. The Traditional Indigenous Elder is available for guest lecturing, providing student research support on Indigenous traditions, and connecting students with Indigenous communities and agencies in Peel and the Greater Toronto Area.

**Indigenous Learning circles** occur on campus when requested by student(s) or student, as need arises, to facilitate shifting needs of students and led by an Elder.

**Waawaakte Northern Lights Initiative:** provides opportunities for students from UTM and UTSC to engage in various traditional Indigenous cultures, including learning circles, Indigenous outreach programs and experiential journeys.

**Indigenous Experiential Journey:** Opportunity for students to connect with an Indigenous Community on traditional teaching land. The experience takes place together with the Mississauga campus, and UTSC students and staff participate in the journey.

The Traditional Indigenous Elder facilitates healing and teaching ceremonies in conjunction with Elders on traditional land near Peterborough at students' request (e.g. sweat lodges, memorials, funerals.)

Monthly informal lunchtime circle gathering self-motivated individuals with a focus on Indigenous inclusion and intercultural dialogues with Traditional Indigenous Elder. The Elder provides one to one chat times for all students for support and advice by appointment or whenever the need arises.

Elder in Residence - This program, taking place in October and March, brings an Elder to Campus for a weekend to live in residence at UTM and engage with students both living on and off-campus. Events may include a Traditional Feast, Teaching Circle, Healing Circle, Sunrise Ceremony, and teachings on "The Seven Grandfathers". This is an opportunity to experience Indigenous knowledge in a more holistic cycle, as is done traditionally at events within the Indigenous culture.

Elder and representative for UTM/UTSC on the Aboriginal Advisory Council for OISE.

**Community outreach:**

Youth Indigenous Awareness Program: A partnership with Dufferin-Peel Catholic District School Board, Peel Aboriginal Network, and The Riverwood Conservancy. Opportunity for UTM students to develop a program aimed at positive life and career pathways for Peel region youth; the program has a focus on sustainability and Indigenous teachings and philosophies.



## **University of Toronto Scarborough**

### **Recruitment/admissions:**

UTSC plans to hire an Indigenous outreach coordinator who will work to build relationships with First Nation and Metis communities in Ontario as well urban Indigenous groups in Scarborough. The position will have a dotted line to the recruitment team in the Registrar's Office.

### **Structural initiatives:**

Indigenous Working Group: this working group is examining the recruitment of Indigenous students, their student experience, the inclusion of Indigenous material into the curriculum in a cultural sensitive manner, the hiring of Indigenous faculty members and fostering a culture for Indigenous research.

UTSC plans to develop a Centre for Indigenous Research that will bring together current researchers at UTSC doing Indigenous or Indigenous-related research with possible new faculty members who conduct

UTSC Library: In response to the TRC Calls to Action, the UTSC Library, along with the broader University of Toronto Libraries system and in consultation with Indigenous communities, will work to expand Indigenous materials in the collection. These efforts will focus on acquisition of materials written by Indigenous peoples and published by Indigenous publishers as much as possible. The Library plans to identify and promote existing Indigenous resources in the collection. In addition to these collection development initiatives, the library will look at other ways of enhancing indigeneity in the library, such as by indigenizing the library space through signage, exhibits, and events, and by integrating Indigenous pedagogical practices into librarians' information literacy instruction.

### **Curriculum:**

Wide range of courses with Indigenous content and perspectives.

Proposed new course on The Sociology of the Truth and Reconciliation Commission.

Curricular resources (Department of Sociology): In Summer 2016 the Department of Sociology hired a work study student who worked with the Sociology Liaison Librarian to develop a Resource Guide on Indigenous Issues in Canada that shadows the areas of concentration of the program curriculum. The purpose of the guide is to facilitate and encourage the inclusion of Indigenous content into the existing Sociology curriculum. Many faculty are using the guide to change readings in courses, adjust assignments and generally refocus the curriculum. The guide is at: <http://guides.library.utoronto.ca/TRCNOW>.

**Co-Curricular activities:**

Elder Presence: Traditional Indigenous Elder is available at UTSC. The Elder supports students, staff, and faculty as an advisor, educator, and facilitator. The Elder also represents UTSC at Tri Campus events and committees, including the Council of Aboriginal Initiatives.

Indigenous Learning Circle led by Traditional Indigenous Elder, focused on Indigenous ways of life, healing and culture.

Joint trip with UTM to participate in Fall Ceremonies (Biinaakwe Giizis) on traditional teaching land (in Peterborough, ON near Curve Lake First Nations Reserve)

Monthly Lunch & Learns for staff, faculty and students to engage in conversation with Traditional Indigenous Elder.

Seminar Series: Hosted by Indigenous Elder. Participants in the Seminar Series receive credit in the weLead stream of the Leadership Development Program & on U of T's official Co-Curricular Record. Topics covered included Traditional Protocols of Indigenous Peoples, Knowing Your Path in Life- Visioning Your Future; Life & Death, Dealing with Grief & Honouring Your Past.

Annual East Scarborough PowWow in June.

Indigenous Experiential Journey: Opportunity for students to connect with an Indigenous Community on traditional teaching land. The experience takes place together with the Mississauga campus, and UTSC students and staff participate in the journey.

Art/ Doris McCarthy Gallery: There are 207 individual artworks by Indigenous artists in the Permanent Collection. This includes 1 stonecut print by Kenojuak Ashevak, and small collections of acrylic paintings by Russel Noganosh and Stephen Snake, totalling 175 and 31, respectively. UTSC is also in the process of acquisitioning a piece by Meryl McMaster.

ACT-NOW-UTSC: Act-Now-UTSC is a Working Group and cross-departmental initiative led by the Department of Sociology. The goal of the group is to organize high impact, public activities in the spirit of education for reconciliation as articulated in the Truth and Reconciliation Report. Events are co-sponsored and seek to be a platform for building understanding and extending relations with local Indigenous leaders, elders, activists and communities. In 2016-17 the activities include: The Pass System: Film Screening & Discussion and a First Story Tour of UTSC.

## U of T Libraries

### Structural initiatives:

Outreach Librarian: U of T Libraries has recruited an Outreach librarian who specializes in working with Indigenous and International students. Elders played a key role during the day-long interviews. They made opening and closing remarks for the candidate presentations and two smudges were held during the day.

The Outreach Librarian offers instruction and outreach on Indigenous issues. In terms of instruction, this includes a presentation to ABS201Y Introduction to Indigenous Studies, the compulsory, introductory Indigenous Studies class. Further, a two hour workshop is incorporated in *ABS390: Research and Ethics in Indigenous Studies*, a required course for all majors and specialists. This means that all Indigenous Studies majors and specialists receive information literacy instruction.

Libraries Truth and Reconciliation Committee formed.

Working with the Indigenous Education Network to assess the Indigenous student experience in the library and how it can be improved.

Land Acknowledgement statement, specific to the libraries, being developed for the Libraries website.

Investigating the possibility of having an Elder in Residence program at one of the libraries.

Updating collection development policies related to Indigenous language materials and children's resources

The Canadian Association of Research Libraries (CARL) wishes to issue a statement on the TRC, and the Outreach Librarian is part of this initiative

Determined, in response to mandate from National Centre for Truth and Reconciliation, that the Libraries do not hold any materials related to residential schools in its archival or other collections.

Library Collections: Indigenous materials are housed in all University of Toronto Libraries on all three campuses. Robarts Library houses the largest collections in the Humanities and Social Sciences. OISE houses special collections focused on education, social sciences, curriculum resources and children's literature. Science material is housed in the science libraries, including the Health Sciences collections at the Gerstein Science Information Centre. The Thomas Fisher Rare Book Library holds a collection of Indigenous materials including religious materials from earlier periods, and current literary publications. University of Toronto students and faculty also have access to substantial collections at the Royal Ontario Museum.

Special collections: Peter Jones fonds; E.J. Pratt Library; Rodney Bobiwash fonds; University of Toronto Archives and Records Management. Digital collections: The Barren

*Indigenous Initiatives at U of T / 2016*

Lands: J.B. Tyrrell's Expeditions for the Geological Survey of Canada, 1892-1894; Labrador Inuit through Moravian Eyes.

## **University-Wide Initiatives**

### **Admissions/recruitment:**

**Financial Supports:** There are a number of U of T scholarships, bursaries, and awards dedicated to supporting Indigenous students through the university centrally, including the President's Award. There are also dedicated awards in the faculties of Medicine, Law, Pharmacy, Information, Social Work, and Dentistry. First Nations House assists students in accessing these financial supports.

**Transitional Year Program and Academic Bridging Program:** Both of these programs benefit from a part-time Aboriginal Recruitment Officer; the Officer also provides students with assistance during the admissions process. Information sessions are held in Indigenous communities.

### **Structural initiatives:**

**First Nations House:** First Nations House is a hub for Indigenous students at U of T, delivering a wide range of supports and initiatives. FNH provides a number of culturally supportive student services and programs to Indigenous students and the general university community, including: academic and financial supports; a resource centre; a work study program; the Elder-in-Residence program; events; and a computer lab.

FNH includes an Aboriginal Student Life Coordinator, a full-time Aboriginal Recruitment Officer, Aboriginal Learning Strategist, resource centre coordinator, and Assistant Program Coordinator (FNH and Native Students' Association). A Coordinator of Academic Supports meets with students individually and liaises with multiple units on behalf of the student (e.g., registrars, program assistants). The Academic Success Centre and FNH support an Aboriginal Learning Strategist at FNH. The Aboriginal Learning Strategist provides academic writing and research support to students on an individual basis and/or in groups (using workshops on skill development). This role works to connect with university resources and make appropriate referrals to widen the supports for students (e.g. Academic Success Centre and Writing Centres).

The Coordinator of Academic Supports at FNH also works with graduate and second-entry (professional) students regarding academic/program matters and financial aid resources. The Coordinator also works with support staff and faculty in graduate and second-entry programs.

**Council on Aboriginal Initiatives:** This cross-divisional group is led by co-chairs, Director of First Nations House (administrative co-chair) and the Chair of the department of Linguistics (faculty co-chair), with the Vice Provost, Students as executive sponsor. The purpose of the Council of Aboriginal Initiatives is to develop and support initiatives, strategies and programming that advance access, retention and degree completion for the Indigenous community at the University of Toronto. The Council's mandate includes supporting the University's commitment to excellence and equity by fostering collaboration across the University and with Indigenous communities, government bodies and other associates. With

the goal of improving access, retention, degree completion and success of Indigenous students in their pursuit of a post-secondary education, the Council provides a venue for: Discussion of Indigenous issues, strategies, and program implementation, Partnership development, Dialogue and response to external organizations and Indigenous communities.

Elder's Circle: The Council of Aboriginal Initiatives includes an Elder's Circle of numerous Indigenous Elders and traditional teachers, which provides guidance on Indigenous initiatives and matters.

Indigenous Language Initiative: The Centre for Indigenous Initiatives' Indigenous Language Initiative (ILI) supports the University of Toronto community in the study and everyday use of Indigenous languages. It provides space, programming, and support to the community of language learners and speakers within the Indigenous Studies Program and the broader community. The ILI assists in the creation, facilitation, and delivery of Indigenous language and cultural programming for Indigenous and non- Indigenous students, language speakers, and learners at all levels via language workshops, conferences, and social and cultural activities. The Indigenous Language Initiative presents students and community members with numerous opportunities to gain insight about the importance of language and culture, as well as sustainable and vibrant ways of both learning and teaching Indigenous languages.

Indigenous Health Sciences Group (IHSG): The IHSG is a student club established in 2012, with a mandate to create a visible presence for Indigenous students in health sciences at the University of Toronto. The general goal is to improve health outcomes for Indigenous populations through education and advocacy, but the specific direction and purpose of the club will be shaped by the interests of the students who become involved. Initial goals and activities are as follows:

- To create a visible presence for Indigenous students in the health sciences
- Create a sense of community for Indigenous students
- Increase awareness of Indigenous issues in the healthcare system
- Link with the Summer Mentorship Program and other student groups
- Engage Indigenous health sciences professionals and promote networking
- Link with First Nations House and the Indigenous Studies Program
- Promote awareness of Indigenous cultural activities

Student Groups: include the Native Students' Association, the UTSC Indigenous Students Association, and the Aboriginal Law Students' Association.

Centre for Community Partnerships (CCP): The CCP partners with Indigenous community agencies to provide service-learning placements for students taking the courses Research Methodologies in Aboriginal Studies (ABS460) and Aboriginal People in Urban Areas (ABS403). CCP also has an Aboriginal Community Partner Liaison.

'Smudging' Ceremony Guideline revision at the University in order to clarify for all divisions what the technical/safety requirements are for such ceremonies to be held, with a goal to facilitate smudging where possible.

## **Hart House**

### **Justina M. Barnicke Gallery at Hart House/Art Museum:**

The Justina M. Barnicke Gallery at Hart House, one of the founding partners in the federated Art Museum of the University of Toronto, is actively committed to increasing the visibility and presence of Indigenous Artists and communities in both its programming and in the Hart House collection. Examples include:

- **Aboriginal Curator-in-Residence:** This is an ongoing position which was established in 2012. The Aboriginal Curator-in-residence develops exhibitions, outreach programs and advises on potential acquisitions of Indigenous artists' works for the Art Museum. Detailed programming is developed and announced on a year-to-year basis. Cheyanne Turions, a renowned writer and currently the Artistic Director of Trinity Square Video in Toronto, was named Aboriginal Curator-in-Residence in 2016. Previous Aboriginal Curators-in-Residence have included John G. Hampton and Wanda Nanibush.
- **First Nations Adjunct Curator Position:** As part of a pro-active, long-term plan, the Art Museum envisions the permanent creation of a First Nations Adjunct Curator position.
- **Hart House Collection:** The Justina M. Barnicke Gallery and the Hart House Art Committee are working to increase the number of works by Indigenous Canadians both in the historic Hart House Collection and on display at Hart House. Collection tours, which are offered once a month, highlight the works by Indigenous artists hanging in Hart House.
- **Gallery Shows:** The Justina M. Barnicke Gallery, as a partner in the Art Museum, is committed to bringing Indigenous curators and artists into the space to show on a more regular basis. Examples of this include *Kent Monkman: A Story of Canada* in the winter of 2017 and *Relations* curated by John G. Hampton in the fall of 2017.

**Youth and Community Engagement:** Hart House sees itself as a natural bridge between the University of Toronto and the broader community. It is particularly committed to reaching out to Indigenous youth through creative partnerships designed to encourage them to see themselves belonging at the University of Toronto. Examples include:

- **Archery Lessons for Indigenous Youth:** The Hart House Fitness Centre and Hart House Archery Club partnered with Native Child and Family Services in 2016 to host Indigenous youth from Toronto and Scarborough for a series of six-weekly archery sessions. Each session featured a 1.5 hour lesson for up to 20 participants ranging in age from 12-24 years old.
- **Community-Youth Recreation & Mentorship Program:** The aim of this program is to leverage the athletic facilities and expertise at both Hart House and the rest of the University of Toronto in order to offer transformative experiences to Toronto youth from communities who are often under-represented at university, including Toronto's

Indigenous communities. A UofT PhD student who also works at Hart House is working with young people to co-create a leadership development curriculum that includes such topics as social justice, gender equity, politics, sports psychology, university life, self-actualization and physical fitness / health. Native Child and Youth Services is one of the community partners for this project, which also has academic connections to the Faculty of Kinesiology and Physical Education and New College.

**Staff Training:** Hart House has committed to including Indigenous cultural competency in the training provided to all staff, both appointed and non-appointed. This training was rolled out across Hart House for the first time in Fall 2016.

**Other Programming:** Hart House develops and delivers offers a broad range of co-curricular Indigenous programming in partnership with colleagues at the University of Toronto and in the broader community. This includes annual initiatives such as Indigenous Education Week as well as a broad range of regular programs focused on the arts & culture, debates & dialogue, recreation & wellness or community engagement. Just a few such examples include Family Sundays, Hip Hop Programming, Get Crafty, UofT Spotlight workshops, Literary workshops, Talking Walls art exhibits and musical performances. Other examples of note include:

- **Traditional Canadian Thanksgiving Dinner:** In partnership with First Nations House and the Centre for International Experience, Hart House hosts an annual Thanksgiving Dinner that introduces International Students and New Canadians to the concept of Thanksgiving delivered through an Indigenous lens that includes drummers and traditional teachings by an Elder.
- **Pop-Up Library:** The Hart House Library is expanding its Indigenous author collection and is curating a special Indigenous author collection for its Pop-Up Library which travels to different spots on campus, giving students a chance to grab a quick read from a collection of graphic novels, 'zines and short books.
- **Diverse Youth Voices at Hart House: Stories & Reflections of Discovery:** Hart House has received funding from the Canada 150 Fund to work with First Nations House and other partners to develop, present and record "Story Slams" about citizenship and the nature of belonging (or not) featuring Indigenous, international and newcomer youth.







## Interim Report of the Steering Committee for the U of T Response to the Truth and Reconciliation Commission of Canada

July 7, 2016

### Terms of Reference:

The President and Vice-President and Provost announced the creation of the Steering Committee for the U of T Response to the Truth and Reconciliation Commission of Canada (the “Committee”) on January 15, 2016, one month following the release of the Final Report of the Truth and Reconciliation Commission of Canada (“TRC”). The Committee is advisory to both the President and the Provost, who provided the Committee with its Terms of Reference, attached as **Appendix A**.

These Terms indicate that the primary work of the Committee is to “review and recommend priorities concerning the [TRC’s] Calls to Action that are applicable to the University of Toronto.” Specifically, the Committee is asked to “make recommendations regarding how the University community can implement the TRC Calls to Action, in alignment with the University of Toronto’s mandate and mission”. In addition, the Committee is tasked with making an inventory of divisional initiatives relative to the TRC, and with recommending how to build on promising programs and initiatives. The Committee is also to review the role of the University’s Council for Aboriginal Initiatives in the oversight of responses to the TRC Calls to Action and divisional initiatives related to the TRC.

The Terms further request that the Committee review and make recommendations concerning:

- a) Recruitment of and support for Indigenous students at the University of Toronto, at the undergraduate, second-entry and graduate levels on all three campuses.
- b) Recruitment of and support for Indigenous employees, staff and faculty at the University of Toronto on all three campuses.
- c) Indigenous alumni engagement and involvement, especially in the area of supporting student success.
- d) Inclusion, where appropriate, of Indigenous content in curriculum throughout the University, and the enhancement of existing Indigenous-focused courses and academic programs.
- e) Inclusion of Indigenous issues, research and themes in the University’s programming, such as the Canadian sesquicentennial celebrations throughout 2017.

The Terms of Reference enable the Committee to establish working groups to address specific issues.

The Committee is asked to provide the President and Provost with an Interim Report by June 30, 2016, and a Final Report by December 31, 2016.

### **Membership:**

The Committee is co-chaired by Jonathan Hamilton-Diabo, Director, Aboriginal Student Services at First Nations House and Coordinator of the Council for Aboriginal Initiatives, and Professor Stephen Toope, Director of the Munk School of Global Affairs. Assessors for the Committee are Professor Sandy Welsh, Vice-Provost Students and Professor Sioban Nelson, Vice-Provost Academic Programs and Vice-Provost, Faculty and Academic Life. The Committee is also advised by two Indigenous Elders, Traditional Teacher Lee Maracle and Elder-in-Residence Andrew Wesley, who attend all meetings of the Committee.

Nominations of faculty, staff and students to the Committee were sought from the University community, and a large number of nominations was received. Members of the Committee were ultimately selected on the basis of their interest in, experience with, or expertise on the issues faced by the TRC; the need to reflect the diversity of the University Community and its three campuses also guided the final selection process.

In addition to the Co-Chairs, Assessors, and Indigenous Elders, the Committee has ten members:

#### **Faculty:**

**Professor Brian Gettler**, Assistant Professor, Department of Historical Studies, University of Toronto Mississauga

**Professor Bruce Kidd**, Vice-President and Principal, University of Toronto Scarborough

**Professor Keren Rice**, University Professor and Chair, Department of Linguistics; Interim Director, Centre for Indigenous Initiatives, Faculty of Arts and Science

**Dr. Lisa Richardson**, Assistant Professor, Department of General Internal Medicine; Co-Lead, Indigenous Health Education, Faculty of Medicine

**Professor Eve Tuck**, Associate Professor, Department of Social Justice Education, Ontario Institute for Studies in Education

#### **Students:**

**Megan Bertasson**<sup>1</sup>, Doctoral Candidate, Ontario Institute for Studies in Education

**James Bird**, Undergraduate Student, St. George campus

**Diane Hill**, Undergraduate Student, University of Toronto Scarborough

#### **Staff:**

**Jackie Esquimaux-Hamlin**, Resource Centre Coordinator, First Nations House

**John Monahan**, Warden, Hart House

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<sup>1</sup> Megan Bertasson joined the Committee as of June 10, 2016, following the resignation of doctoral student Jessica Cook of OISE due to other commitments.

### **Working Groups:**

As indicated above, the Terms of Reference ask the Committee to review and make recommendations in specific areas; they also encourage the creation of working groups. In its first meeting, the Committee thus decided that it would support the creation of working groups covering the following five topics:

- 1) Indigenous Curriculum
- 2) Indigenous Students
- 3) Indigenous Faculty and Staff
- 4) Indigenous Co-Curricular Education
- 5) Indigenous Research Ethics and Community Relationships

The Committee deliberately refrained from providing the Working Groups with mandate letters or terms of reference, preferring rather to encourage the groups to feel unconstrained in their consideration of these general topics. The Working Groups were nevertheless encouraged to develop recommendations to the Committee that are mindful of the tri-campus and complex nature of the University, and to bear in mind the issues being considered by the other Working Groups.

In considering membership of the Working Groups, the Committee Co-Chairs and Assessors reviewed the nominations made to the Committee, and also considered the inclusion of other individuals who had expressed interest in the work of the Committee. The Co-Chairs and Assessors concluded that each Working Group should be led by two co-chairs, and that effort should again be made to reflect the diversity of the University Community. Each Working Group has at least one Committee member as a member, enabling the Working Groups to be directly connected with the work of the Committee as a whole. Full membership of the Working Groups is attached as **Appendix B**.

The Assessors and one of the Committee Co-Chairs met with the Working Group Co-Chairs in May to answer any questions that they might have, and to provide general guidance. During that conversation, a desire was expressed by several of the Working Group Co-Chairs for the guidance of an Indigenous Elder. As a result, each of the Working Groups that so requested is being connected with an Indigenous Elder to guide their work.

In addition, the Working Groups were encouraged to conduct additional consultations on the topic under consideration with other stakeholders. These consultations may be conducted both formally and informally. A variety of ways to engage student voices in particular was discussed.

The Working Groups each submitted an interim report to the Committee. The Working Group Co-Chairs have been asked to submit their final reports to the Steering Committee Co-Chairs by mid-October, which will permit the Steering Committee to consider the reports and prepare its own final report to the President and Provost for submission by December 31.

### **Call for Submissions:**

In an effort to further diversify the range of voices on these issues, the Committee Co-Chairs and Assessors decided that a call for submissions should be made to the broader University Community. Accordingly, on April 14, 2016, the Vice-President and Provost issued a call for submissions “regarding implementation of the [TRC’s] Calls to Action as they apply to the University.” A deadline of October 1, 2016 was given for these submissions.

This Call was circulated to all student groups, was contained in the Provost's Weekly Digest, was included in the Bulletin, and was further circulated by members of the Steering Committee to relevant stakeholders both inside and outside the University. The Call for Submissions will be recirculated in September. The Committee will review all submissions in preparing its final report.

### **The Committee's work to date:**

The Committee has held three all-member meetings to date.

The primary achievements of the Committee thus far have been, first, the creation of the five Working Groups, the topics of which were decided upon by the Committee as a whole. Second, as requested in the Terms of Reference, the Committee led the creation of an inventory of Indigenous-themed programs and initiatives across the University. Every division, including the University Libraries, was asked to contribute any ongoing initiatives and programs to this list. The latest version of the inventory is attached as **Appendix C**. In the fall, the Committee will re-approach the divisions for updates on the status and ongoing viability of these initiatives. Such an inventory of Indigenous initiatives had previously not existed at the University, and has proved an interesting and helpful resource for both the Committee and the Working Groups.

The Committee also began initial discussions on the very broad topic of Indigenous Students.

The Committee has not yet formed any recommendations; it will review the Working Groups' final reports and the submissions received before doing so. However, the Committee was in agreement that the following assumptions will underpin its remaining work and recommendations.

First, the members are in agreement that the Committee's ultimate recommendations will be forward-looking and action-oriented, with tangible and well-defined goals.

Second, a further framing assumption which has received considerable support from members of the Committee is that the University should seek to graduate more Indigenous students, and to make the University of Toronto "worthy" in every respect of these students.

Third, the work of reconciliation will not be accomplished in a matter of months or even years. The final recommendations of the Steering Committee will be part of a continuing set of processes, and the University will need to consider how to continually encourage and monitor future commitments towards ever greater reconciliation. The Steering Committee will therefore aim to include in its final report recommendations as to institutional mechanisms to promote continuing action.

The Committee agreed that building blocks will need to be put in place in order to ensure that these underlying assumptions are reflected in the Committee's final report.

### **Cover artwork Artist's Statement: Lisa Boivin**

Lisa Boivin is a member of the Deninu Kue First Nation in Northwest Territories. She is an interdisciplinary artist and a M.Sc. candidate at the Rehabilitation Sciences Institute at the University of Toronto Faculty of Medicine. Lisa uses digital painting and image-based storytelling to bridge gaps between medical ethics and aspects of Indigenous cultures and worldviews. Lisa strives to humanize clinical medicine as she situates her art in the continuum of passing knowledge through images.

Lisa believes painting the history of colonialism encourages healing for Indigenous and non-Indigenous peoples. She reflects upon her personal experience of cultural displacement by confronting the Indian Residential School System, and the Sixties Scoop of which she is a survivor. Lisa tells the story of intergenerational trauma and her path of healing through cultural reclamation.

The cover artwork painting *The Transition of Little Wolf* captures the passing of Lisa's father, Bill Norn. She is grateful for the short time she knew him. Lisa promised her father that she would continue to educate people about the legacy of Indian Residential Schools before he died.