


UOIT's Role in Reconciliation: Options and Opportunities in Indigenizing Curricula

Justice Murray Sinclair

[What Is Reconciliation?](#)

<https://vimeo.com/25389165>

Reconciliatory education...

- 1) Develops basic understanding of histories and legacies of Indigenous-colonial relations in Canada, including residential schools
 - 2) Fosters an atmosphere of respect for— and recognition of— Indigenous peoples
 - 3) Promotes critical thinking about Indigenous-colonial relations, and colonial assumptions embedded in Canadian society, particularly in post-secondary education
 - 4) Brings Indigenous perspectives, experiences, and thought on a range of topics and issues to the fore
 - 5) Values Indigenous knowledge and ways of knowing and Indigenous cultures equally with western knowledge and ways of knowing and western cultures
 - 6) Reflects, supports, and teaches Indigenous knowledges and ways of knowing in respectful, appropriate ways.
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UOIT Responses to Reconciliation: Recommendations

- 1) Integrate Indigenous content & perspectives into currently required core courses in professional programs (nursing, engineering, education)
- 2) Increase course offerings across the board, including an accessible introductory course on these topics and integrate Indigenous content & perspectives into required courses
- 3) Develop resources and supports for faculty – to assist them in integrating Indigenous content & perspectives into their course materials and teaching methods
- 4) Maintain and strengthen support for Indigenous students
- 5) Increase the level of Indigenous faculty, staff, and student representation on campus
- 6) Improve Indigenous cultural and artistic representation on campus
- 7) Continue and enhance the role of Elders and Indigenous Knowledge Keepers in curricula and in student support
- 8) Design and implement an Interdisciplinary Indigenous Studies minor by developing a cross-faculty working group to devise a plan for this project

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UOIT's Role in Reconciliation: Options and Opportunities in Indigenizing Curricula

by Rachel Ariss and Thomas McMorrow

**with the guidance of
Elder Shirley Williams**

**and the participation of
Jill Thompson, Indigenous Cultural Advisor and
Chris Grol, Student Development Specialist,
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**and the research assistance of
Rhea Boettcher**

**Thank you to students, faculty and staff members who engaged with us in thinking
about reconciliation and Indigenizing the curricula at UOIT**

*UOIT is proud to acknowledge the lands and people of the Mississaugas of Scugog Island
First Nation. We are situated on the Traditional Territory of the Mississaugas, a branch
of the greater Anishinaabeg Nation that includes Ojibway, Odawa and Pottawatomi*

June 29, 2016

EXECUTIVE SUMMARY

Background:

In the wake of the Truth and Reconciliation Commission of Canada's (TRC) 2015 Final Report on the Indian Residential School system, there has been much discussion and debate among those involved in post-secondary institutions on how to respond to the TRC's calls to action. Educating on the legacies of residential schools, promoting critical reflection on Canada's colonial history, and challenging students to discover and appreciate Indigenous ways of knowing—these are complex, inter-related goals. Identifying how to achieve them in ways that support building new respectful relationships between Indigenous and non-Indigenous peoples in Canada requires a contextually sensitive approach.

Purpose:

The purpose of this research report is to identify, explain and evaluate curricular initiatives available to UOIT in responding to the TRC's calls for action in education. Animating the report is a commitment to fostering a teaching and learning environment that contributes to facilitating respectful relationships between Indigenous and Non-Indigenous peoples.

Goals:

Specifically, the goals of this report are:

- to ascertain what UOIT needs to consider in response to the complex, urgent and ongoing challenge of reconciliation
- to understand what other universities have done and are doing in response to the TRC's calls for action in the area of education
- to set out principles to guide a response to the call for reconciliation; and to illustrate a range of options and requirements for a curricular response.

Method:

This report is rooted in academic research, community engagement and Elder guidance. We have worked with Elder Shirley Williams (Professor Emeritus at Trent University, Anishinaabe language teacher and researcher and residential school survivor) as a consultant on this project. We have benefited from the advice and support of Jill Thompson, Indigenous Cultural Advisor and Chris Grol, Student Development Specialist, Indigenous Programming at the UOIT-Baagwating Indigenous Student Centre (UBISC), as well as the research assistance of UOIT graduate, Rhea Boettcher. We benefited from the enriching dialogue that the spring panel on "The Role of Universities in Reconciliation" featured—including the interventions of the university's president, Tim McTiernan. We have liaised with the Indigenous Education Advisory Board at UOIT, the Chiefs of Ontario, the Ontario Native Education Counseling Association, and the Mississaugas of Scugog Island First Nation (upon whose traditional territory the university is situated). We also had informative meetings at Trent University with leaders of their Indigenous Studies department, and at the UBISC with Indigenous and non-Indigenous students sharing their experiences at the university and their

perspectives on how the university could become, among other things, a more welcoming and nurturing environment for Indigenous students.

Principles:

This report is based around six principles that we developed thanks to the holistic approach we attempted to adopt in preparing this study.

Reconciliatory education...

1. Develops basic understanding of histories and legacies of Indigenous-colonial relations in Canada, including residential schools
2. Fosters an atmosphere of respect for— and recognition of— Indigenous peoples
3. Promotes critical thinking about Indigenous-colonial relations, and colonial assumptions embedded in Canadian society, particularly in post-secondary education
4. Brings Indigenous perspectives, experiences, and thought on a range of topics and issues to the fore
5. Values Indigenous knowledge and ways of knowing and Indigenous cultures equally with western knowledge and ways of knowing and western cultures
6. Reflects, supports, and teaches Indigenous knowledges and ways of knowing in respectful, appropriate ways.

We expand on each principle in the report, offering explanations, illustrations from other universities, and some reflections on their implications for UOIT. These reflections, like the rest of the report, are intended to stimulate further inquiry, discussion, and action.

Proposals:

1. Integrate Indigenous content and perspectives into currently required core courses in professional education programs (such as nursing, engineering and education);
2. Increase the offerings of expressly-titled elective courses in non-professional as well as professional education, by including an accessible introductory course on these topics, and integrating Indigenous content and perspectives into required core courses;
3. Develop resources and supports for faculty to assist them in integrating Indigenous content and perspectives into their course materials and teaching methods;
4. Maintain and strengthen support for Indigenous students;
5. Increase the level of Indigenous faculty, staff and student representation on campus;
6. Improve Indigenous cultural and artistic representation on campus;
7. Continue and enhance the roles of Elders and Indigenous Knowledge Keepers in curricula and in student support;
8. Design and implement an Interdisciplinary or Multidisciplinary Indigenous Studies Minor by developing a cross faculty working group to devise a plan for this project.

UOIT's Role in Reconciliation: Options and Opportunities in Indigenizing Curricula

A. Introduction

A.1. *Final Report of the Truth and Reconciliation Commission*

The 2015 Final Report of the Truth and Reconciliation Commission of Canada (TRC) brought the Indian Residential School system and its devastating legacies squarely into public view. Residential schools, in operation from the 1850s until 1996 and compulsory for most of that time, were a significant part of a cultural genocide aimed at Aboriginal peoples in Canada.¹ The residential school system removed children from their parents and communities, suppressed their languages, dismissed their ways of knowing and living, and denigrated their spiritual practices.² It was “part of a coherent policy to eliminate Aboriginal peoples as distinct peoples and assimilate them into the Canadian mainstream against their will.”³

The last residential school was closed in 1996. Although the residential school system has ended, its effects can still be felt in the form of disrupted communities, lost languages, high rates of incarceration, disproportionate numbers of children in state care, untreated addiction and mental health challenges, and the destructive trauma of physical, psychological and sexual abuse.⁴ And yet, many non-Indigenous Canadians view residential schools as vestiges of a distant past.⁵ This disconnect between reality and perception has serious consequences for Aboriginal and non-Aboriginal peoples. Misinforming policy decisions, reinforcing racism, diminishing social solidarity and undermining civic trust⁶, such a divide severely hampers any possibility of reconciliation between Indigenous and non-Indigenous peoples.⁷

Through its Final Report, the TRC enables residential school survivors and their communities to share their stories with the wider Canadian public. At the same time, it makes specific “calls to action”, highlighting the steps we need to take to work towards reconciliation. The Commission notes:

[Reconciliation] is about establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country. In order for that to happen, there has to be awareness of the past, acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour.⁸

The TRC believes that, as central a tool as education was to the assimilationist policies and harmful practices employed in the residential school system, so too will education be instrumental to building relationships of respect between Aboriginal and non-Aboriginal peoples in Canada.⁹ By the standards of the time, the so-called ‘education’ imposed at residential schools was second-rate. The goal never really was to educate; it was to assimilate. How administrators, policy advisors and politicians involved in residential schools came to embrace such a purpose—and how they could be so inured to the immediate and long-term harm that they were causing—raises serious questions about their own formation. What did these individuals learn or not learn, in the course of their education—

including their university studies— that made them champion, or at the very least, become complicit in, this system? In engaging the TRC's calls to action, educational institutions, including universities, must critically reflect on, and proactively respond to, their own role in creating the conditions for the injustice experienced by Indigenous peoples in this country.

Accordingly, the TRC calls for universities to address histories and legacies of residential schools and reconciliation in research and teaching. In this way, publicly-funded institutions of higher learning can contribute to the education of citizens who will be alive to the historical and ongoing effects of colonialism. At its heart colonialism is about hierarchy and exclusion; this same set of relations of power has been reiterated in different forms to the benefit of the privileged. Knowledge of the assumptions and histories that perpetuate this pattern can enable people to imagine more just alternatives, and empower them to contribute to forging new realities.

This kind of citizenship education is crucial in preparing students to compete in a challenging job market and build their careers. Demographic shifts and legal reforms are but two factors that make ignorance of Indigenous peoples and their perspectives a liability for people working in both the private and public sectors. The TRC makes specific calls for education in professions (such as medicine, nursing, and law) to require courses including “the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), Treaties and Aboriginal rights”¹⁰ as well as Indigenous knowledge relevant to each profession.¹¹ Both public employers and businesses are called to provide education and training for civil servants and managers on these issues. The TRC calls on businesses to apply the UNDRIP in their business practices,¹² and for knowledge of historical and contemporary Aboriginal-Crown relations for lawyers and public servants.¹³ The TRC calls for funding so that teachers can be educated “on how to integrate Indigenous knowledge and teaching methods into classrooms,”¹⁴ and for social workers to be educated on the impacts and legacies of residential schools, as well as on community provision of healing for Aboriginal families.¹⁵ Finally, these calls to action in education are not only about content; they address how such content is best taught, requiring “skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.”¹⁶

Responsibility for responding to each of these calls to action does not lie with universities alone. But because they are in the business of producing and transmitting knowledge, fostering social relationships and facilitating public discourse, universities have a leading part to play.

A.2 Rationale for a UOIT Response

In the wake of the release of the report, there has been much discussion and debate among those involved in post-secondary institutions on how to respond to the TRC's calls to action.¹⁷ One of the most publicly-debated issues has been whether universities should mandate minimum Indigenous and colonial history course content across faculties and disciplines.¹⁸ Broader, more critical, and logically prior questions than whether such course content ought to be mandatory are: what should such course content entail? How should it be taught? What is it we want our students to learn? Educating on the legacies of residential schools, promoting critical reflection on Canada's colonial history, and challenging students to discover and appreciate Indigenous ways of knowing— these are complex, inter-related goals. Identifying how to achieve them in ways that support building new respectful

relationships between Indigenous and non-Indigenous peoples in Canada requires a contextually sensitive approach. The question of how to respect and support Indigenous ways of knowing in post-secondary institutions largely built on colonial histories forces us all to confront habits of heart and of mind we may not even realize we have. It challenges us to think hard about what kind of university we wish to be, while recognizing the diversity of people, perspectives, values and aspirations that make us who we are.

Many of UOIT's undergraduate students, Indigenous and non-Indigenous, will go on to professional education or directly into positions in the workforce where awareness and understanding of the legacy of residential schools, the ability to think critically about Canada's colonial history, and the ability to address, in some way, historical and contemporary injustices in Canada's relations with Aboriginal peoples will be crucial. Such education is vital in supporting our students' abilities to become engaged citizens contributing to Canadian society. And such education would help fulfill UOIT's mission in "...promoting social engagement [and] fostering critical thinking." As the TRC states, "we must learn how to *practice* reconciliation in our everyday lives."¹⁹

A.3 Purpose of Report

The purpose of this research report is to identify, explain and evaluate the kinds of curricular initiatives available to UOIT in responding to the TRC's calls for action in education. The Indigenous Education Advisory Circle (IEAC) at UOIT supported the purpose, as well as the research and community engagement required for this report. Animating the report is a commitment to fostering an environment wherein faculties and faculty members are encouraged and supported to develop a range of curricular interventions that contribute to facilitating respectful relationships between Indigenous and non-Indigenous peoples.

Specifically, the goals of this report are:

- to understand what UOIT needs to consider in response to the complex, urgent and ongoing challenge of reconciliation;
- to understand what other universities have done and are doing in response to the TRC's calls to action in the area of education
- to set out principles to guide a response to the call for reconciliation; and to illustrate a range of options and requirements for a curricular response.

A.4 Report Structure

We have structured this report around six principles that we believe should guide UOIT's response to the TRC's calls to action in university education. These principles stem from our analysis of the TRC's calls to action, academic literature on Indigenous knowledge and education, and statements from universities and university consortia on reconciliation. Just as significantly, they draw from our discussions on reconciliation and education with UOIT Indigenous students and UOIT faculty engaged in these issues. Each principle is followed by an explanation, illustrations from other universities, and some reflections on

their implications for UOIT. These reflections, like the rest of the report, are meant to be illustrative, not exhaustive.

Before we discuss the principles, we explain our methods in researching and writing this report. The final section of this report recommends specific goals and detailed actions that UOIT can take to better engage with and fulfill those principles. Some of these goals reach beyond the curriculum. Finally, we have attached Appendices providing detailed examples of various universities' efforts to Indigenize curriculum, an initial list of what is currently being done to Indigenize curricula at UOIT, detailed examples of assignments that respond to the TRC, a definition of "Indigenous content", and a bibliography.

We hope that this report will serve as a springboard, not a ceiling, for further inquiry, discussion, and action. Far from offering the last word, our aim is to open a broader, richer dialogue among all members of the university community.

B. Method: Community Engagement, Academic Research and Elder Guidance

This report is rooted in community engagement and academic research. In early February 2016 we met with Jill Thompson, Indigenous Cultural Advisor at the UOIT-Baagwating Indigenous Student Centre (UBISC). Jill suggested meeting with Indigenous students at UOIT to discuss the project with them, and organized this with the assistance of Chris Grol, Student Development Specialist at UBISC. Jill also began making inquiries to find an Elder who would be willing to guide us, and fortuitously Shirley Williams, Professor Emeritus at Trent University, Anishnaabe language teacher and researcher and residential school survivor agreed to work with us. Shortly afterward, Rhea Boettcher, a student in Forensic Psychology began researching academic literature, public opinion pieces and debates on this topic.

Meanwhile, Thomas McMorrow was organizing a panel discussion entitled “Universities’ Role in Reconciliation” for the FSSH public lecture series in mid-March. Participants were Phil Fontaine, Carl James (York University), Kelly LaRocca (Chief of MSIFN), Tim McTiernan (President UOIT), Shirley Williams (Trent University Emeritus prof and Elder), Natalie Oman (Legal Studies - UOIT), Suzanne Stewart (OISE), and Kirsten Anker (McGill University Faculty of Law).

The panelists discussed a range of related subjects, including: the meaning of reconciliation, what teaching Indigenous knowledge involves, whether and how universities can become truly inclusive, and whether university-level education for reconciliation should be mandatory. The presentation was well-attended by students, faculty and community members. Participants brought forward a broad range of political and educational perspectives and experiences. The conversational, community-oriented approach has strongly shaped our understanding of our task in this report.

A few days afterwards, in late March, we met with Jill, Shirley and several Indigenous students and alumni at UBISC. We discussed their understandings of reconciliation and what role they thought the University could play in reconciliation. We also discussed their experiences as Indigenous students and how UOIT might create a more inclusive and aware environment. We met with the Indigenous Education Advisory Circle at UOIT, and discussed the project later with the community co-chair, Art Beaver. Following close review of Rhea’s research, reading key pieces of literature, and reviewing our notes from discussion with students, we developed drafts of the principles. In mid-May, we met with those students who were available to ask for their input on those principles, and to what extent they had been reflected in their experiences at UOIT.

Through April and May, under Shirley’s guidance we reached out to Indigenous community groups and organizations to make them aware of this project, to ask if they had any questions at this point, and to let them know we would keep them informed. Such groups included the Chiefs of Ontario (COO), the Ontario Native Education Counseling Association (ONECA) and the Mississaugas of Scugog Island First Nation (MSIFN). Education representatives of each organization were interested in the project, asked questions, and directed us to further resources that helped us to focus and develop the project, and imagine what might follow.

In late May, Shirley organized a trip for us to Trent University's First Peoples House of Learning, where we met with David Newhouse (Associate Professor of Business Administration and Chair of Indigenous Studies) and Adam Hopkins (Director, First Peoples' House of Learning) to learn about their processes, challenges and successes in developing and sustaining an academic Indigenous Studies program that brings Indigenous knowledge and ways of knowing to the university and responds to community needs and desires. We were also given a tour of their facilities and learned about how they are used. This trip was very informative and allowed us to engage with people in a well-established Indigenous Studies program, giving us new perspectives and enhancing what we had learned from reading. The warm welcome was bolstered by words of encouragement and support. David provided us with an instructive taxonomy of institutional models through which universities in Canada have incorporated Indigenous studies, while assuring us "you need not do this by yourself". He noted that UOIT can draw inspiration and support from— while developing collaborations with— other institutions and community groups who care about this kind of work too. From early to mid-June we met with faculty at UOIT who already intentionally include Indigenous content and perspectives in their classes, engage with Indigenous communities and cultures, and open doors to Indigenous knowledge and ways of knowing.

Researching the extant academic literature, engaging with students and community members, following Shirley's guidance and Jill's connections, visiting other universities and connecting with faculty members—these activities have moulded and mirrored the holistic approach set out in this report.

C. Principles for Education in Response to the TRC

C.1. Reconciliatory education develops basic understanding of histories and legacies of Indigenous-colonial relations in Canada, including residential schools. This means increasing and improving knowledge of colonial history; histories of colonial-Indigenous-relations; history and legacies of residential schools; treaties and the United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP); historical and contemporary Indigenous issues and perspectives.

Explanation:

Offering students context (e.g. historical, political, legal, social, psychological, economic, geographical, ecological, spiritual) exposes them to new facts, and affords them new ways of seeing familiar ones. This approach permits students to re-appraise what they think they know, in light of traditionally distorted or suppressed Indigenous perspectives. Developing a broader and deeper knowledge of the history of relations between Indigenous peoples and non-Indigenous peoples in this country does not just resonate with the aims of the social sciences and humanities. This kind of learning is also relevant, for example, in the health sciences, engineering, as well as business and information technology. Making space for Indigenous peoples, their experiences and perspectives, brings context to the subject, exposes its theoretical assumptions and practical consequences. Thus, there is an opportunity to integrate or infuse reconciliatory education across a range of academic disciplines to develop and enhance students' basic understanding of Canada's colonial context.

Illustrations:

Introductory courses across disciplines can integrate Indigenized elements. For instance, the University of Winnipeg actively encourages faculty to incorporate Indigenous perspectives and content in their courses; thus, study in the area of Indigenous peoples is integrated into degrees offered in Anthropology, Education, English, History, Political Science, Religion and Culture, and Sociology.²⁰

Many universities offer courses with a more direct focus on this subject matter. Specific examples include Introductions to Indigenous Studies, which often begin with “un-teaching” myths and stereotypes about Indigenous peoples and the dominant view of Canadian history.²¹ Other examples can be found in course titles such as “Indigenous and Settler Histories Course” offered at Saint Mary's University.

Each of the above types of courses discussed can be mandatory or elective. Some universities require students to take a specific number of courses recognized as having Indigenous content, through various disciplinary courses (Laurentian, Lakehead). Others offer a short list of specific courses that students can take to fulfill an Indigenous requirement (University of Winnipeg).

Many universities also offer specialized Indigenous studies programs, and cross-listed course offerings across faculties and departments. The longest standing example in Canada is the Indigenous Studies programme at Trent University, established in 1969.²² Various Indigenous (Aboriginal, First Nations, Native) studies programmes are offered at other universities throughout the country; for instance, the University of Northern British Columbia, the University of Alberta, University of Saskatchewan, University of Manitoba,

Laurentian University, University of Toronto, Bishop's University, Université Laval (Certificat en études autochtones), Cape Breton University (Mi'kmaq Studies), Memorial University of Newfoundland. Ten of Ontario's twenty-two universities offer Indigenous Studies programs including, as well as those listed above, Lakehead University and Laurentian University.

Many universities have specific intra-disciplinary specializations, such as: Foundations in Indigenous Fine Arts at the University of Victoria, First Nations Library and Information Studies at the University of

British Columbia, Psychology and Indigenous Studies at Laurier University, Brantford, the First Nations Business Administration certificate at the University of New Brunswick and an Honours B.Ed P/J (Aboriginal) and Native Teacher Education Program at Lakehead University. Trent University offers both a B.Sc. and a B.A. in Indigenous Environmental Studies.

Reflections:

It is important to note that the examples above range across faculties and disciplines. Identifying how university curricula can enhance student understanding of Canada's colonial context demands paying attention to the characteristics unique to each institution and faculty. Although it is tempting to say, "There oughtta be a course that everybody has to take", one needs to think about what will be most effective in ensuring the ultimate goal: enhanced student learning.

What are the best ways for Canadian universities to substantively participate in reconciliation by increasing the inclusiveness of Indigenous content in their curricula?²³ Establishing university-wide, compulsory Indigenous Studies courses and infusing existing courses with additional course content present many similar challenges. On a symbolic level, incorporating Indigenous content into the curriculum sends the message that Indigenous students have a vital place in the university, and in Canadian society at large. Implementing a university-wide, compulsory course can help amplify this message, as well as provide the more in-depth background that disciplines outside of the social sciences and humanities are not necessarily prepared or designed to offer. This allows such faculties a foundation for incorporating Indigenous content and perspectives specific to their curricula.

Developing a course intended for students across all faculties to take poses particular practical issues, however, in teaching Indigenous content and perspectives in respectful ways as well as in reaching students. Mandatory courses may amplify the risks that all would-be reconciliatory education involves. Merely transmitting 'facts', and cultivating knowledge 'about' Aboriginal knowledge, cultures, and issues can actually perpetuate structural and systemic oppression.²⁴ Many faculty members are more comfortable with facts, but a failure to acknowledge and listen to Indigenous voices, to foreground Indigenous perspectives, leads to the objectification of Indigenous lives.²⁵ Rainey Gaywish, 3rd degree Midewiwin at Shingwauk Kinoomaage Gamig and Department Chair of French at Algoma University, offers a salient reminder that how Indigenous peoples are portrayed—and who does the

Lakehead University

In the Faculty of Engineering, the course entitled Water Resources and Hydropower Development includes a focus on hydropower issues in Aboriginal communities, with students completing projects evaluating potential sites for micro hydro systems in northern communities.

Read more in Appendix 1

portraying— matters : “The stories that are being told to us are that we are the deficit of Canada’s future. We are not. We are the hope of Canada’s future.”²⁶

Moreover, there is a danger that undertaking what may become a one-off commitment, like the establishment of a universal course requirement, risks producing a false sense of accomplishment. Once it feels like the ‘reconciliation box’ has been checked off, it becomes harder to sustain the level of attention and energy necessary to contribute to the complex, ongoing process reconciliatory education entails.²⁷ To imagine reconciliation as a relationship is to recognize that, like all relationships, it involves work. The idea is not to reach a level where eventually the work stops, for at that point, the relationship ends. The challenge is to grow in wisdom and understanding, in discerning how to meaningfully contribute to a project that is at once personal and shared.

Students may have a wider margin of choice when it comes to taking up a spot in an elective than in a required course, but that does not mean they always want to be there. If students feel frustrated or uncomfortable or dissatisfied in a class, just reminding them that they have elected to take it is not going to make them feel any better. So long as students are not so put off that they disengage completely, given the right pedagogical supports, they have the opportunity to work through negative feelings. Such a process is often the hallmark of deep, long-term learning. And that, after all, is the goal of reconciliatory education. Part of the challenge for the teacher may be to help students re-discover what attracted them to the course in the first place. Even where concerns with scheduling, not student curiosity, has been decisive in course selection, the possibility of discovery remains. Every subject is interesting when one is open to being interested.

Tailoring teaching materials and methods to students enrolled in a particular program, can help them to recognize why a course may be relevant and valuable to them.²⁸ Ensuring high quality teaching in any given course is a complex challenge—one that turns on factors that include: wider institutional culture, expectations and incentives; the teacher’s own educational formation and chances for ongoing professional development; and open channels of teacher-student communication. In one sense, the complex nature of the teaching and learning challenges that attend Indigenous content is the same across the curriculum. The difference is that the stakes are higher. It is a living history one is teaching; it’s not just populations but peoples; it’s not just statistics on a page but human beings in the world who are implicated in both what and how one teaches. Integrating Indigenous content and perspectives justly and effectively— whether it is through mandatory or optional courses— requires a serious long-term commitment to Indigenous studies and scholarship.²⁹

Potential problems – such as student backlash against faculty, in particular Indigenous faculty,³⁰ unprepared, uninterested or ineffective faculty as teachers,³¹ misrepresentation of Indigenous peoples through generalization and universalization,³² and classroom environments that serve as sites of racism and marginalization³³— are by no means unique to compulsory courses. Faculty must be supported and encouraged to engage with these challenges in the context of infusing curricula with Indigenous content, histories and perspectives, through professional development activities specific to these issues.

In the current context at UOIT, courses that directly address these issues are more likely to be taught in the Faculty of Social Sciences and Humanities, Faculty of Education and the Faculty of Health Sciences. We met with several faculty members across these

faculties who have made efforts to bring Indigenous content and perspectives into their classrooms. This was an initial inquiry, meant to reveal a range of faculty efforts and gauge individual faculty commitment to this work. Currently, courses that include Indigenous content and perspectives are scattered across faculties, and such content is largely reliant on individual faculty members' commitments. Recently, the Nursing program in the Faculty of Health Sciences underwent curriculum review where they addressed Indigenous content and perspectives in their courses and program.³⁴ A systematic review of what is currently done in these faculties would enable them to develop a more accurate picture, as well as build on their strengths.

We are most familiar with what happens in our own program: Legal Studies. Several circumstances contribute to integration of Indigenous content and perspectives in many of our courses. Overall, the subject matter is conducive to inclusion of Indigenous content and perspectives as law has been a contested tool of oppression and recognition of Indigenous peoples in Canada. The program has one expressly-titled course on Indigenous peoples and Canadian law. Three out of six full-time faculty members have research interests in the area. In combination, these conditions keep program attention on Indigenous content, encouraging and supporting other program faculty to bring Indigenous content and perspectives forward in their classes.

Curriculum committees in these faculties need to identify what curricular content currently serves to advance reconciliatory education. Do current curricular offerings and priorities reflect this goal? Pressures arising from disciplinary norms and competition with other institutions require an explicit commitment to translating the principles of reconciliatory education into curricular development and delivery. The Faculty of Education offers a key course that expressly reflects an attempt to Indigenize the curriculum: *Pedagogy of the Land*. It is an on-line course, offered by sessional instructors rather than core faculty, and on an irregular basis at that. It was last offered in the spring of 2015 and, we understand that it will not be offered in the 2016-2017 academic year. The Faculty of Social Sciences and Humanities offers one course with the word "Indigenous" or "Aboriginal" in the title: that is, "Aboriginal Peoples and the Law", recently re-named "Indigenous Peoples and Canadian State Law". This course is usually only offered two of every three years. Its focus is on Canadian state law as it affects Indigenous peoples, not on the legal traditions of Indigenous peoples themselves. Opportunity for further curricular development that foregrounds Indigenous perspectives abounds. Meanwhile, it takes prioritizing and supporting such a shift in curricular emphasis.

Making several courses available to all students at all year levels would enable those students who develop an interest in this area to continue to explore and deepen their knowledge in upper years.³⁵ However, it is not enough just to offer existing courses more often or even to offer more courses, for this does not ensure that students will take them. Every faculty can use the TRC report, as well as provincial government policy objectives, as ways to leverage both their formal mandates and the political will among instructors and students to advance curricular commitment to reconciliatory education.

C.2. *Reconciliatory education fosters an atmosphere of respect for— and recognition of— Indigenous peoples.* This includes: offering robust, tailored supports for Indigenous students; increasing faculty, staff, student, administrative, and community

member representation on campus; and expanding artistic representations and deepening cultural awareness on campus

Explanation:

This principle is about transforming campus space in such a way that the people, symbols and practices that make up university life reflect, honour and engage Indigenous identity, presence, struggle, pride, and achievement. It means a place where Indigenous people feel like they belong and believe that they can flourish.

The three sub-categories are interconnected— Indigenous students feel supported by the presence of Indigenous faculty members, as well as increased cultural and artistic representation on campus. Cultural recognition and support for Indigenous students simultaneously raise awareness among non-Indigenous students. Thus, under this principle we provide explanation and illustration for each sub-category, and an overall reflection at the end.

Strong Support for Indigenous students:

Explanation: Strong student support is a vital component of Indigenous student recruitment, retention, and success. Indigenous students often experience culture shock and struggle with a sense of belonging, and highlight these experiences as barriers to educational attainment.³⁶ Reflecting on research with University of Winnipeg students on Indigenous representation in the academy, Darlaston-Jones et al identify increased incorporation of Indigenous histories, cultures, and knowledges into curriculum as essential to counteracting Indigenous invisibility in the intellectual life of universities.³⁷ Indigenous students at UOIT told us that they credit the strong support they receive from UBISC in helping them complete their degrees. They also noted that to the extent that Indigenous content has figured in their undergraduate educations at the FSSH, for example, it has been thanks to their own initiative.

University of Manitoba

The most successful program of its kind in North America, the Engineering Access Program allows Aboriginal students who may not meet the entrance requirements to upgrade their academic abilities through a summer orientation term consisting of courses in Math, Computers, Writing Skills, and University Study Skills. *Read more in Appendix 2.*

Although there are exceptions, it has usually been when course instructors have invited members of the class to write papers on a topic of their choice that students have taken the opportunity to study Indigenous issues and perspectives. It otherwise does not feature as an integrated part of the curriculum across their programs.

The 2010 report of the LE, NONET research project at the University of Victoria highlights the value of tailored financial, social, and academic supports for Aboriginal student success, such as bursaries and emergency funding, peer mentoring, and preparation seminars.³⁸ Increased representation and participation of Indigenous students in post-secondary education requires increased access closely accompanied by the support to remain in University. This can be done, in part, through recognizing and responding to the conditions of inequity from which many Indigenous students approach post-secondary education—for example, the lower rate of high school graduation for Aboriginal students compared to non-Aboriginal students— and

providing entry options and support for students who arrive at post-secondary education after many years out of high school or without traditional high school credits.

Illustration: The University of Winnipeg runs a high school completion program for Indigenous students with the aim of preparing them to enter university. Once there, they are supported through various programs. The University of Alberta Nursing Faculty reserves a certain number of seats for Aboriginal students in its RPN to RN upgrade program run out of its community branches. Again, once access has been achieved, there must be support for students to continue.

Recently, Trent introduced a peer mentoring program for its first-year Indigenous students in Indigenous studies. The program began with an intensive orientation for students—to the program, the university as a whole, the town and community. This was followed up by weekly check-ins with peer mentors about homework completion, whether students needed connections to resources and how students were doing overall. This intensive, personalized approach (with pedagogical value for mentors as well as mentees) appears to have produced stellar results; last year the program retained 100% of its students.³⁹

Increased Representation of Indigenous Staff & Faculty

Explanation: Being able to see yourself in your teachers is something an Indigenous FSSH alumnus stressed to us. According to Henry Frances, only 0.9% of university faculty are Indigenous. His research reveals a wide range of ways in which such exclusion is rationalized.⁴⁰

Illustrations: The University of Guelph's express targeting of Aboriginal applicants in its recent calls for applications for tenure track positions evidences what a serious commitment to Indigenizing the faculty entails. The Centre for Aboriginal Culture and Education at Carleton University has as one of its mandates to "increase the recruitment and retention of Aboriginal students, faculty and staff."⁴¹ To do so, the Centre provides cultural events and supports to staff, faculty and students alike. Trent University is in the unique position of having a process for granting tenure to people with traditional Indigenous knowledge credentials.⁴²

The LE, NONET research project also emphasises the importance of the university's *Staff and Faculty Aboriginal Cultural Training Program* for enhancing participant awareness of Indigenous peoples' history, culture, and perspectives and enabling them to better contribute to making the learning environment for Indigenous learners "safe, welcoming, [and] positive."⁴³ Laurentian and Lakehead universities include their Boards of Governors in their cultural education initiatives.

Increased Cultural/Artistic Representation.

Explanation: The UOIT Indigenous students we met with indicated that they want more artistic and cultural representation on campus. Artistic representation values Indigenous cultures and visibly counters colonial policies that excluded Indigenous artistic expression. Artistic representation was also seen as helpful for educating non-Indigenous students about Indigenous presence. While the UBISC contributed to their sense of belonging, students also

noted that the cultural and artistic representation present at UBISC was absent from the rest of campus.

Illustration: We were impressed by the strong visual presence of Indigenous artistic expression throughout Trent University's First Peoples House of Learning. The walls of the First Peoples Gathering Space were covered with various artistic representations, as were the hallways. Posters advertising Indigenous dance and theatre performances provided evidence of lively cultural production.

Reflection: The architecture, design and artwork of the UBISC building make a wonderful start to increasing cultural and artistic representation at UOIT. UBISC's cultural programming provides support to students while also celebrating Indigenous cultural practices. It is important to ensure that such increase infuses both the UBISC and the broader campuses.

Students: UOIT could reach out to local First Nations communities and to local Métis and Indigenous organizations to understand both what Indigenous communities would like from post-secondary education and also what challenges they face in accessing or completing post-secondary education. Given our strong connections to Durham College and efforts at ESL programs, a high school completion program, if necessary, could be designed to respond to those concerns. UBISC's cultural programming provides both support and retention, while celebrating Indigenous cultural practices.

Faculty: The paucity of self-identifying Indigenous scholars makes it clear that we need a more robust and better implemented hiring equity policy for tenure track, teaching track and sessional positions. Further, UOIT needs a way to recognize Indigenous knowledge holders, who may or may not also have advanced post-secondary degrees. The Visiting Elder program run by UBISC is a promising start, but bridging Indigenous knowledges with curricular offerings is a way of legitimating both.

Artistic Representation: Unlike other, more established universities, there is little in the way of paintings or sculpture featured anywhere on campus. Questions around representation and inclusion that the students raised demand answers as to the amount of time and money that the university wishes to invest in the aesthetics of this research, teaching and learning community. The conferral of an honorary doctorate on celebrated Saulteaux artist Robert Houle at the 2016 FSSH convocation commends efforts to buy or commission work that will express this relationship for years to come.

C.3. Reconciliatory education promotes critical thinking about Indigenous-colonial relations, and colonial assumptions embedded in Canadian society, particularly in post-secondary education.

Explanation:

This principle is about challenging participants in the educational process to question the colonial assumptions that underpin a range of political, social, and economic institutions— including the university education system itself. Critical thinking about colonialism is an important step in Indigenizing curricula. Knowledge is power. How universities construct and disseminate knowledge empowers some groups of people, while marginalizing others. Canada's historic and ongoing colonial framework helps shape the

complex privilege that those with European settler status unconsciously assume. Non-Indigenous learners in particular should be encouraged to achieve a critical consciousness about how race, class, language, religion, and ethnic origin interact with settler, ‘new’ immigrant, visible minority and Indigenous identities to reproduce hierarchies. Critical consciousness of these processes presents all students with an opportunity to confront, resist and reimagine them. Developing critical approaches to colonialism enables one to identify and address the implications of colonial power structures—not just political, social, and economic, but intellectual, psychological, and aesthetic also— for contemporary Indigenous spaces and relationships between Indigenous and non-Indigenous peoples.⁴⁴ Reconciliatory education involves a more self-reflexive approach to learning, which in the short-term can prove more emotionally trying and intellectually difficult, but in the long-term yields more capable, emotionally intelligent self-directed learners and leaders.

How many undergraduate programmes in the country, however, challenge students directly to critically self-reflect on the design and delivery of post-secondary education? In what courses can students think about how such design and delivery is based in norms that developed in Canada’s colonial context?

Illustration: Critical thinking can be made inherent to most of the optional elective courses described in principle 1 above.⁴⁵ Graduate programs at OISE and Queen’s University reveal critical work, rethinking the colonialism assumptions underpinning the university education system.

Critical thinking may be facilitated by bringing forward readings which analyze colonial assumptions inherent to the subject matter. In Gender, Sexuality and Law (FSSH), one of the key readings in a small-group tutorial on sexual assault is “The Murder of Pamela George” by Sherene Razack,⁴⁶ which analyses the trial of two young white male university students for the sexual assault and murder of Pamela George, an Aboriginal mother who occasionally engaged in sex work. Razack looks at the history of dividing urban as well as rural spaces into ‘Indian’ and ‘white’ based in the reserve system, and the ways in which violence that occurs in spaces designated ‘Indian’ is seen as inherent to those spaces, and excused (the two young men were convicted of manslaughter and given light sentences). Most students find this article emotionally difficult, in particular, Indigenous students, and a professor must be prepared for that. While this is a complex analysis for third year students, discussing the article gives them an understanding of the historical sources of racism, poverty and social exclusion experienced by many Aboriginal people, and allows critical questioning of historical colonialism and its contemporary manifestations.

University of Regina

In the Faculty of Education, Jennifer Anne Tupper educated her pre-service teachers on treaties, while encouraging them to engage critically with their own colonial assumptions. Her teaching method included sharing her personal Indigenous learning journey as a settler-Canadian, and inviting them to listen to the testimonies of residential school survivors. Through reading the treaty text and learning about events around treaty-making, Tupper invited students to connect personally with the treaty –making process, realizing the material and psychological effects of failing to honour treaties. *Read more in Appendix 3.*

Reflection:

Faculty should already have experience in teaching critical thinking approaches. Anti-colonial education is particularly challenging, however, because it questions underlying assumptions of Canada as a rights-respecting, “good” nation and the university as a positive educational space. Appendix 10 provides an example of how students may be invited to reflect critically on the nature of university education and their role within in. In many cases faculty will need curricular and professional development support in applying critical thinking to questioning colonial assumptions, many of which are embedded in post-secondary educational structures and norms. Faculty members will have to be aware of the emotional repercussions of such an approach on both Indigenous and non-Indigenous students, and work in ways that counter racism and perpetuation of stereotypes,⁴⁷ and support the development of respectful relationships between Indigenous and non-Indigenous peoples.⁴⁸ While there is certainly ongoing effort and support for furthering this work from UBISC, an expansion of this approach will require some further professional development resources.

C.4. Reconciliatory education brings Indigenous perspectives, experiences, and thought on a range of topics and issues to the fore.

Explanation: This principle echoes and simultaneously expands on the first principle emphasizing historical knowledge and the legacies of residential schools. It reaches farther, bringing forward Indigenous perspectives and experiences on a wide range of topics— not just those that obviously involve Indigenous peoples. Bringing forward Indigenous perspectives is the opposite of the assimilationist approach to residential school education. The act of including such perspectives counters the historical message that there was nothing in Indigenous cultures worth preserving or learning. This is valuable to both Indigenous and non-Indigenous students, who learn to recognize and understand a variety of perspectives on any issue or topic. It is the beginning of valuing Indigenous knowledge and ways of knowing.

Illustration: Faculty members include Indigenous content and perspective in courses by including readings by Indigenous authors, focusing on Indigenous academic journals and news sources; and scholarship on inclusive learning and Indigenous knowledge. Faculty members also bring in Indigenous Elders, Indigenous people working in various professions, as well as relevant documentaries and Youtube film clips. Some faculty members include exercises and assignments focused on Indigenous perspectives, experience and ways of knowing that “go beyond the realm of the text”. For example, in one Organizational Behaviour course in a Business Faculty, a faculty member assigns the students to provide an overview of a First Nations organization, the individual, group and organization-wide behaviours, as well as an analysis of the role of First Nations values and ways of knowing in that organization.⁴⁹

University of Victoria

In the Faculty of Education, there are various courses offering students the opportunity to learn diverse issues concerning Indigenous peoples through interactions with Indigenous Knowledge Keepers, Elders, community members, and facilitators. These are designed to allow opportunities for experiential learning, emotional sharing, and an engagement in the Aboriginal context as much as possible. *Read more in Appendix 4.*

Reflection: One of the risks of bringing in Indigenous content is that if brought in without context, or in a one-off way, it may reinforce stereotypes about Indigenous peoples and Indigenous ways of knowing, rather than disrupt assumptions about the superiority of western ways of knowing.⁵⁰

There are some courses at UOIT that already include Indigenous content and perspectives. The Digital Literacies course offered by the Faculty of Education focuses on social justice, incorporating Indigenous literature, peoples, and perspectives for teaching and learning, including the TRC website and work by Pamela Toulouse. Working on The Raven's Call, located on Haida artist Bill Reid's site, engages teacher candidates in Indigenous story-telling approaches. Both faculty members who wish to include Indigenous content and perspectives as well as those already including it, will need support from faculties to pursue and improve these approaches. This means ensuring that faculty have the time, training, and resources specifically necessary for accomplishing these goals. Support must also be sought from local Indigenous communities, and by securing participation from Elders, Indigenous Knowledge Keepers and community members. These invited contributions must be recognized and respected through gifts or honoraria – what is appropriate will depend on local norms.⁵¹

C.5. Reconciliatory education values Indigenous knowledge and ways of knowing and Indigenous cultures equally with western knowledge and ways of knowing and western cultures.

Explanation:

As stated by Universities Canada, “mutual respect for different ways of knowing and recognizing the intellectual contributions of Indigenous people is essential to building trust, understanding, and sharing.”⁵² And so, this principle is meant to open minds to Indigenous worldviews, modes of thought, knowledge-acquisition and meaning-making. It is about learning to evaluate truth-claims in relation to the criteria of evaluation unique to the knowledge systems that produce them. This principle challenges the exclusion and tokenistic representation of Indigenous knowledge which tend to frame Indigenous and Western knowledge dichotomously, and use Western standards to portray Indigenous ways as antiquated and inferior.⁵³ This principle incorporates anti-racist pedagogy as set out in the TRC calls to action.

David Newhouse explains that Indigenous scholarship carries a central idea of ‘complex understanding’, which “occurs when we begin to see a phenomenon from various perspectives as well as the relationships among these perspectives.”⁵⁴ This process does not unfold all of a sudden or of its own course. It requires an effort to ground Indigenous scholarship in traditional Aboriginal thought, including its “willingness to engage other disciplines and other ways of knowing.”⁵⁵ Overall, there is a call for collaboration (not merely coexistence) of Indigenous and Western ways of knowing in university pedagogies⁵⁶, which has the power to open a dialogue among cultures and enhance shared knowledge.⁵⁷

Valuing Indigenous ways of knowing and Indigenous cultures makes one more open to recognizing distinctive learning styles among Indigenous and non-Indigenous learners. It is not just in official statements but in everyday classroom practices that Indigenous ways of knowing need to be valorized. To be effective, educators need to be able to respond to a

variety of learning styles. Unless one recognizes that there are many styles of teaching and learning, thinks critically about one's own manner of teaching and learning, and consciously attends to what works with each one of one's students, a teacher will invariably teach in the manner in which she or he was taught. In selecting readings, preparing lectures, designing class activities, and developing assessment instruments, awareness of the potential of such learning skills among one's students is vital to fostering their academic success. At issue, however, is more than a matter of technique.

OISE professor George J. Sefa Dei writes: “[Although] Ghana [is] my home... I share with Indigenous Peoples of Turtle Island and throughout the world an understanding of land as a site and a source of teachings and of spiritual regeneration.”⁵⁸ The nexus between Indigeneity and the land—of Indigenous knowledge and rootedness in the natural world—calls into question assumptions about the physical spaces in which higher education is pursued. Thinking through questions about university learning spaces, the land as a source of learning, and the roles that spiritualities may play in education, allows students to become grounded epistemically, and open philosophically. This helps all students to appreciate the kinds of worldviews they are invited to grapple with and explore.

Illustration:

The seeds of understanding ways of Indigenizing pedagogy may lie in the sound pedagogical approaches one already adopts, even if they are not deliberately built on Indigenous traditions. For example, Nick Blomley teaches a field course in natural resources law at the University of Idaho. It is a law course in which he and the students spend much of the time actually on the land subject to sale, licensing, regulation, development and law suits that the students are learning about. Blomley writes:

I tell my students that it is my belief—and the *raison d'être* of the class—that you can only understand how law works, and why, when you understand the natural history of a place, when you know the people who live there and what they care about, and when you have walked the landscape and felt the rocks beneath your feet, waded the streams, and maybe crawled through the culverts.

And when you know the trees.⁵⁹

Programs such as Trent's BA/BSc in Environment and Indigenous Studies purposefully bring together principles of Indigenous knowledge and Western science, teaching recognition of the strengths and limitations of any single perspective when attempting to understand and address environmental and social issues.⁶⁰ Most examples of this type of program arise in universities that already have an Indigenous Studies or Native Studies department, and the programs are jointly developed.

Trent University
Trent's degree in Indigenous Environmental Studies demonstrates how Western and Indigenous knowledge, perspectives, and ways of knowing can be integrated in an interdisciplinary science degree. *Read more in Appendix 5.*

Formal declarations and ceremonial expressions that affirm the equality of Indigenous and western ways of knowing are important; for example, on its website Carleton University proclaims the “fundamental value” it places on Indigenous knowledge, and employs the Algonquin language in stating its Aboriginal Coordinated Strategy.⁶¹ What matters is not just

how such commitments are expressed online but in practice. Not only must priorities be spelled out, resources need to be allocated.

There is no question that for nearly all non-Indigenous academics (and probably many Indigenous ones) whose own formal education was not informed by principles similar to those articulated in this report, a meaningful response to the call for reconciliatory education presents a steep learning curve. Given the challenges before us, there is no time to waste.

Reflection: Several FSSH faculty members attend to Indigenous ways of knowing in their classrooms. For example, talking circles are used in Human Rights Mediation, Elders are invited as guest speakers in Hate Crime, and students have role-played sentencing circles in Prosecution and Sentencing.

The course description of the Faculty of Education's *Pedagogy of the Land* course emphasizes Indigenous ways of knowing in connection with the land, while addressing the topics in the TRC's calls to action:

This course explores Indigenous understandings of the land as the first teacher. Participants experience and analyze the significance of the specific spaces where teaching and learning take place. Indigenous epistemologies, storying and decolonizing methodologies guide and inform. Students will learn about historical and contemporary politics of territory and treaty, and how documentary technologies such as maps, treaty documents, and federal legislation frame political concepts and practices of indigeneity, colonization, post-coloniality, and de-colonization.

UOIT offers several degrees and programs that present opportunities to integrate and value Indigenous knowledge and ways of knowing. The TRC emphasizes the importance of doing so particularly when preparing primary and secondary school teachers. The Faculty of Education offers the course, *Pedagogy of the Land* and conducts a one-day workshop with the Durham District School Board and UBISC; however, there are further opportunities to be realized in this faculty. Addressing the apparent lack of staffing to continue *Pedagogy of the Land* is one such opportunity. So too is ensuring that Indigenous content and perspectives are incorporated into existing course offerings, in which teacher core competencies are being developed. There is also significant possibility for curricular development in Legal Studies, Criminology, Political Science, and Communications in the FSSH. Several other programs have great potential also: for example, the Public Health Specialization and the RPN to RN bridge program in the Faculty of Health Science; the Faculty of Science BSc/B.Ed as well as its graduate program in ecosystem health; the B.Eng in Energy Systems engineering and the FS Biology specialization in environmental toxicology. The last two examples may seem surprising. There are, however, several First Nations-alternative energy and First Nations-standard energy development companies,⁶² and many First Nations are highly concerned with environmental toxicology and clean water – these are important opportunities for UOIT students, both in terms of enriching classroom study as well as developing relationships and contributing while learning through practicum placements.

Development of such program requires upfront resources for consultation with local Indigenous communities and students, to understand areas of interest, as well as resources for curriculum development and connecting with Indigenous Knowledge Keepers and

community members. Each faculty could begin by understanding their own faculty members' interests, expertise and resources and ask questions about what is already in place as stepping stones to develop such integrated projects.

C.6. Reconciliatory education reflects, supports, and teaches Indigenous knowledges and ways of knowing in respectful, appropriate ways

Explanation. This principle builds on the preceding principle, since valuing Indigenous ways of knowing means at a minimum, recognizing that they exist, demonstrating to students how to identify what they entail, and teaching them how to engage thoughtfully and critically with these modes of thought. Some methods can be brought into the classroom in straightforward ways, with support from Elders and Indigenous Knowledge Keepers. Education that reflects and teaches Indigenous knowledge requires collaboration, consensus-building, participatory research and sharing – the process itself has to be grounded in Indigenous knowledge and led by Indigenous peoples.⁶³

This is neither a quick nor simple task. It is an ongoing, and often contentious process. UOIT should consider to what extent, and in what ways, it may commit to reflecting Indigenous knowledge and ways of knowing in its teaching. Working with Indigenous communities is critical, and collaborating with other post-secondary institutions experienced in this area would provide helpful guidance.

Illustration:

There are several illustrations of immersive educational programs through which students learn Indigenous knowledge and ways of knowing.

Dechinta or the “University of the Bush” presents an intensive approach, offering “land-based... educational experiences led by northern leaders, experts, Elders and professors to engage northern and southern youth in a transformative curricula based on the cutting-edge needs of Canada’s North.” This program is accredited by the University of Alberta and located in the Northwest Territories. Students live and learn

off the grid in a remote eco-lodge accessible only by bush plane, snowmobile or dog team, learning from the land while living in community...[Students gather under the northern lights to discuss Dene Political Theory around a fire. Ski or canoe to check fish nets, and gain hands on experience about ecosystems management. Collect medicines and learn regional history from expert Elders. Contemplate the importance of land to community and life with a diverse group of students, volunteers and Elders. Live in log cabins heated by woodstove, and enjoy amenities such as a sauna, hot tub, and organic gardens. Hunting, fishing and wild harvesting are integrated into the curriculum, led by dynamic and diverse faculty with direct experience in research and leadership in the subject areas.⁶⁴

Another example is Laurentian University’s Faculty of Education’s long-standing partnership with the M’Chigeeng First Nation. Through this partnership, all teaching students can spend time at a band-run local school and learn from Anishinabek Elders how Ojibwe culture is incorporated into their curriculum.⁶⁵ Such education benefits faculty, too – recently, eight

law professors from the University of Windsor went to Walpole Island, passing three days learning about aboriginal law and traditions.⁶⁶

Reflection:

UBISC has a tipi and sweat lodge located on green space at the northern end of the north campus to support its cultural programming. This is an example of a use of space that supports and prioritizes Indigenous cultures and ways of knowing. UOIT should explore other ways of acknowledging Indigenous cultures and teaching through Indigenous ways of knowing by connecting to the land on which its campuses sit. How could UOIT students learn about the treaties of this area in a way that engages them directly with the land?

“Experiential education” as conducted in most universities does not, of course, easily nor fully resonate with Indigenous ways of knowing. Many university programs that are working towards Indigenizing their curricula emphasize experiential approaches, such as Lakehead University’s Law School⁶⁷ and Trent University’s Indigenous Studies program. UOIT already has a commitment across its faculties to value and promote experiential education and this commitment can be extended in order to support and reflect Indigenous knowledges and ways of knowing. The FSSH’s successful practicum program suggests the possibility of expanding and enhancing the number of placements available working with Indigenous organizations and allies. The Faculty of Education’s one-day workshop with Elders, developed collaboratively with UBISC, could be expanded and intensified. UOIT could also explore the possibility of a relationship with Dechinta so that students may benefit from this unique, immersive experience. Preferably, UOIT could build a partnership with local First Nations and Indigenous communities to develop and implement experiential or field courses that immerse students in Indigenous knowledges and ways of knowing relevant to programs of study.

Concluding Reflection: Applying the Principles

Indigenizing the curriculum means more than bringing Indigenous ways of knowing and Indigenous knowledge into the classroom. It comports a more immersive cross-cultural experience for students and deeper validation of the role of community ways of knowing in academic formation. It relies on strong connections with local Indigenous communities. This means working to develop the university’s relationships with local First Nations communities such as the Mississaugas of Scugog Island, and other Indigenous communities in the Durham Region, GTA and Kawartha Lakes. It means exploring teaching and learning partnerships with Aboriginal communities and individuals, to build an integrated approach to offering students education in Indigenous knowledge and ways of knowing.

As David Newhouse reminded us in our visit with him at Trent, the university is a place of great potential, complexity and tension – with its work in the production and transmission of knowledge it can become open to various ways of knowing. And yet its basis in western thought and its assimilatory aspects are obstacles to such openness. To a significant extent, when we teach, we are teaching our selves. Only when we as university educators are open to decolonizing our ways of thinking, and discovering in our research, service and teaching ways of advancing more respectful and just Indigenous/non-indigenous relations, are we really engaging our students in reconciliatory education.

D. Goals and Actions – for Discussion and Change

Our recommendations for how UOIT can Indigenize its curricula in response to the TRC's calls for action follow. They include specific, practical actions as well as broader plans for discussion, imagination and development. They are not meant to be exclusive or limiting in any way, but rather to encourage actions that make the principles we've discussed and commitments to respond to the TRC real. It is not just by exhortation but by example, that we will manage to learn, teach, and lead, in a reconciliatory way. Taking concrete steps to guide curricular development in light of the principles elucidated in this report will not only help avoid harms of the present and the past. It can also serve as a catalyst for all members of the UOIT community to engage in the important work of realizing all that this institution can be.

1. **Integrate** Indigenous content and perspectives into currently required core courses in professional education programs (such as nursing, engineering and education)

- develop discipline-specific course content and feature it prominently in required lower- and upper-year courses
- draw directly on the TRC calls to action for professional education for guidance;
- begin by consulting with committed faculty members in each professional and non-professional faculty;
- include: readings & films from Indigenous perspectives; guest speakers; assignments that require students to think about applying their professional knowledge in Indigenous contexts, supported by sufficient readings, instruction, resources, and feedback; including positive Indigenous contemporary and historical examples in addition to strictly negative social statistics and histories;
- financially support UBISC's work to bring Elders and Indigenous Knowledge Keepers who are respected and recognized in local Indigenous communities as teachers and resources for faculty teaching & planning
- collaborate with UBISC on how to integrate Indigenous content and perspective and bring Elders and Indigenous Knowledge Keepers who are respected and recognized in local Indigenous communities into curricula and classrooms
- compile and share lists of faculty members already doing this work, and courses that meet these criteria

2. **Increase** the offerings of expressly-titled elective courses in non-professional as well as professional education, by including an accessible introductory course on these topics, and integrating Indigenous content and perspectives into required courses

- mandate Dean and/or Faculty Curriculum Committee to work Indigenous content and perspectives into required courses
- offer resources and support to Deans
- offer resources and support to faculty already doing the work, who wish to expand
- offer resources and support to faculty who are interested but inexperienced

- collaborate with UBISC on how to integrate Indigenous content and perspective and bring Elders and Indigenous Knowledge Keepers who are respected and recognized in local Indigenous communities into curricula and classrooms
- conduct a systematic review of what is being done in each course in each faculty to Indigenize curriculum
- formally approve and list current and new expressly-titled courses dealing with the relevant subject matter as electives across faculties
- develop specific expressly-titled elective courses on Indigenous issues, perspectives & histories relevant to programs & faculties
- offer such electives annually, even if there is lower-than-usual enrolment
- connect with researchers (at UOIT or elsewhere) working on projects to develop, evaluate, assess learning from such courses

3. Develop resources and supports for faculty to assist them in integrating Indigenous content and perspectives into their course materials and teaching methods

Support development of faculty teaching skills in critical thinking on colonialism, de-colonizing education, anti-racism and intercultural competence by:

- Holding workshops, retreats and conferences at UOIT, at both faculty and cross-faculty level focused on de-colonizing education
- Consulting and collaborating with UBISC, Ontario Native Education Counselling Association (ONECA), Ogemawahj Tribal Council, other relevant organizations and experts on such workshops and conferences
- Including guest speakers & faculty members experienced in such areas
- Conducting faculty retreats at MSIFN¹
- Promoting awareness of supports and connections offered by UBISC and at Ogemawahj Tribal Council²
- Supporting workshops conducted & organized by UBISC
- Disseminating curricular materials and pedagogical insights from curricula developed in these areas at other universities for particular faculties & programs
- Supporting faculty and staff members to attend workshops, retreats, conferences conducted at other institutions & organizations.

4. Maintain and strengthen support for Indigenous students

- engage with Indigenous students and alumni re: understanding successful supports and ongoing needs

¹ Chief Kelly LaRocca told us that workshops had been conducted at MSIFN on local and broader Indigenous histories and residential schools for police services. A similar workshop and relationship-building exercise could be organized for faculty.

² Ogemawahj Tribal Council has curricular and professional development resources, and can be contacted through Art Beaver of UOIT's Indigenous Education Advisory Circle (IEAC). See <http://www.ogemawahj.on.ca/education/>

- financially support and enhance UBISC's mandate and work, especially bringing Elders, Indigenous Knowledge Keepers for Indigenous student support and learning
- train academic advising staff in each faculty (all staff for reference & specialized staff for doing the work) in managing bureaucracy specific to Indigenous students, such as payments from reserve communities, federal government, etc.
- build trust with students to encourage self-identification

5. Increase the level of Indigenous faculty, staff and student representation on campus

Faculty and Staff:

- include Indigenous knowledges and perspectives as qualifications in faculty and staff positions
- develop such qualifications in collaboration with UBISC, Elders and Indigenous Knowledge Keepers
- clarify and implement policy on recruiting and hiring Indigenous faculty members
- address equity in hiring as new positions become available – this requires commitment from Deans and training of faculty hiring committee members
- support Indigenous faculty to meet their own research and teaching goals once hired

Students:

- develop and implement a mentorship program aimed at facilitating the success of first-year Indigenous students and enabling other Indigenous (and non-Indigenous) students the opportunity to develop mentorship and leadership skills
- hire or fund an Indigenous student recruitment specialist
- review local research on Indigenous peoples' experiences of barriers to and successes in post-secondary education – build on successes and work to remove barriers
- engage with Indigenous communities in Durham Region to find out what they would like to see at UOIT in terms of support and recognition of students
- review the availability of high school completion diplomas locally and seek a partner in developing and/or providing such completion diplomas
- reach out specifically to Indigenous and non-Indigenous communities and organizations in Durham Region (including but not limited to MSIFN, Durham District School Board, Durham Catholic District School Board, Durham Regional Aboriginal Advisory Council) explaining what is offered at UOIT in programs and supports
- campaign and target availability of Aboriginal bursaries to ensure their take-up every year
- recruit Indigenous graduate students through recognizing non-university based knowledge and learning
- set aside seats for Indigenous students in specific areas of demand as determined through consultation with local Indigenous communities

6. Improve Indigenous cultural and artistic representation on campus

- purchase visual art piece from recent honorary doctorate recipient, Robert Houle

- purchase or commission visual art from local Indigenous artists, ensuring art is protected from theft or vandalism
- locate art in a public place where it is accessible for teaching and informal promotion of discussion (i.e.: do not isolate it at UBISC)
- financially support UBISC's work to increase and vary its cultural presence on both campuses
- increase accessibility of (including transportation to) UBISC, on-campus and community Indigenous cultural events for students
- encourage faculty and staff to acknowledge traditional territories in ceremonies, student orientations, first days of class, and on UOIT material
- recognize Oshawa as an Anishnaabek word and publicize its meaning – to ferry him over (place where you cross)

7. Continue and enhance the roles of Elders and Indigenous Knowledge Keepers in curricula and in student support

- financially support and collaborate with UBISC to enhance the work it is already doing to bring Elders and Indigenous Knowledge Keepers to UOIT classrooms and curricula
- tailor specific traditional Indigenous knowledge positions collaboratively with UBISC to recruit and retain Elders and Indigenous Knowledge Keepers who are respected and recognized in local Indigenous communities – such positions may be joint with UBISC or within faculties
- include UBISC's work in bringing in Elders and Indigenous Knowledge Keepers who are respected and recognized in local Indigenous communities as a key curricular resource for faculty (as well as a student support resource) in new faculty orientation

8. Design and implement an Interdisciplinary or Multidisciplinary Indigenous Studies Minor by developing a cross faculty working group to devise a plan for this project

- include participants from IEAC and/or UBISC on committee
- minor should be accessible and available across faculties, as a truly interdisciplinary or multidisciplinary approach
- explore potential inter-faculty and inter-university models, including 2 + 2 cooperative approach with Trent University in Kinesiology
- work with Trent University to offer Indigenous Studies courses relevant to programs along with those Trent courses already directly available for UOIT student registration
- incorporate new introductory courses from various faculties reflecting different faculty emphases
- include upper-level courses within each faculty
- collaborate with UBISC to emphasize Indigenous knowledge and Indigenous ways of knowing through ensuring participation of Elders & Indigenous Knowledge Keepers who are respected and recognized in local Indigenous communities

Notes:

¹ Beverley McLachlin, “Unity, diversity and cultural genocide” (28 May 2015) Remarks of the Chief Justice of Canada At the Aga Khan Museum Toronto, Ontario, online: The Globe and Mail <<http://www.theglobeandmail.com/news/national/unity-diversity-and-cultural-genocide-chief-justice-mclachlins-complete-text/article24698710/>>.

² Truth and Reconciliation Commission of Canada, *Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada* (Executive Summary) (Winnipeg: Truth and Reconciliation Commission of Canada, 2015), online:

http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Exec_Summary_2015_05_31_web_o.pdf; B.H. Johnston, *Indian School Days* (Toronto, Ontario: Key Porter Books, 1988); J.R. Miller, *Shingwauk's Vision: A History of Native Residential Schools* (Toronto, Ontario: University of Toronto Press, 1996).

³ *Ibid* Truth and Reconciliation. Note: We use “Indigenous” and “Aboriginal” interchangeably, favouring the former because it reflects contemporary norms, but adopting the latter in order to be consistent with documents we are referencing. We also wish to acknowledge the excellent research assistance of Rhea Boettcher and her drafting of the appendices to this report that provide further illustration of the examples of how other universities in Canada are undertaking Indigenization.

⁴ *Supra* note 2 Truth and Reconciliation at 183.

⁵ Erin Hanson, *The Residential School System*, online: The University of British Columbia Indigenous Foundations <<http://Indigenousfoundations.arts.ubc.ca/home/government-policy/the-residential-school-system.html>>;

⁶ The idea of civic trust applies in broad social institutions, such as government, as well as in specific institutional contexts, such as the UOIT community: “Trust involves an expectation of ... commitment to the norms and values we share ... not the thick form of trust characteristic of relations between intimates, but rather ‘civic’ trust ... that can develop among citizens who are strangers to one another, but who are members of the same political community.... Trusting an institution, then, amounts to knowing that its constitutive rules, values, and norms are shared by participants and that they regard them as binding.... Reconciliation, minimally, is the condition under which citizens can trust one another as citizens again (or anew).... It presupposes that both institutions and persons can become *trustworthy*, and this is not something that is merely granted but *earned*.” See: de Greiff, “Role of Apologies,” 125–127. The TRC explains that civic trust, as presented in the Report of the Royal Commission on Aboriginal Peoples, must be re-built as part of reconciliation.

⁷ *Ibid*.

⁸ *Supra* note 2 Truth and Reconciliation at 6.

⁹ View Justice Murray Sinclair speaking on “What Is Reconciliation?” after the release of the Final Report of the TRC at <https://vimeo.com/25389165>.

¹⁰ *Supra* note 2 Truth and Reconciliation: Calls to Action for medical and nursing professionals, call to action 24 (at 211) and for law schools call to action 28 (at 215).

¹¹ Law students should study Indigenous law as well as Aboriginal-Crown relations.

¹² *Supra* note 2 Truth and Reconciliation: Call to action 92 at 354.

¹³ *Ibid*: Calls to action 28 at 215 and 57 at 271.

¹⁴ *Ibid*: Call to action 62.ii at 289.

¹⁵ *Ibid*: Calls to action 1.ii and 1.iii at 187.

¹⁶ *Ibid*: See calls to action 28 at 215, 57 at 271 and 92.iii at 354.

¹⁷ For example: Mary Jane McCallum, “When History Needs an Intervention” *ActiveHistory.ca* (15 January 2016) online: < <http://activehistory.ca/2016/01/when-history-needs-an-intervention/>>; Nancy Macdonald, “Required reading: Making Indigenous classes mandatory” *Macleans* (19 November 2015) online: <<http://www.macleans.ca/education/making-history-2/>>; Ron Srigley, *Pass Fail: An inside look at the retail scam known as the modern university* (2016) online at: The Walrus <<https://thewalrus.ca/pass-fail/>>. See the bibliography attached to this report for more resources.

¹⁸ *Ibid* Nancy Macdonald; Thomas McMorow, Natalie Oman, & Rachel Ariss, “Op-Ed: Indigenous studies is central to liberal arts education in Canada”, *Ottawa Citizen* (21 December 2015), online: <<http://ottawacitizen.com/opinion/columnists/op-ed-indigenous-studies-is-central-to-liberal-arts-education-in-canada>>; Adam Gaudry, *Paved with Good Intentions: Simply Requiring Indigenous Content is Not Enough*, online: < <http://activehistory.ca/2016/01/paved-with-good-intentions-simply-requiring-indigenous-content-is-not-enough/>>; Annette Trimbee and Wab Kinew, “Why Canada’s universities should mandate indigenous courses”, *The Globe and Mail* (10 December 2015), online: < <http://www.theglobeandmail.com/opinion/canadas-universities-shouldmandate-indigenous-courses/article27670152/>>.

¹⁹ *Supra* note 2 Truth and Reconciliation at 20.

²⁰ Jennifer Rattray, *Indigenous Education at the University of Winnipeg*, online: University of Winnipeg <<http://www.uwinnipeg.ca/index/cms-filesystem-action/pdfs/ia/strategic-review-submissions/submission-87.pdf>>.

²¹ John Munro, Indigenous and Settler Histories Course Syllabus, online: Saint Mary’s University <<http://www.smu.ca/webfiles/HIST3475Fall2015-IndigenousandSettlerHistories.pdf>>; Other examples include: “Urbanization and Indigenous Peoples” (Trent); “Colonial Encounters” (Trent); “Education and Native People” (Laurentian); “First Nations in Canada in Historical Perspectives” (Laurentian); “Indigenous Peoples, Law and the Canadian State” (UOIT).

²² Jennifer Bonder, “Decolonizing the Mind: Indigenous Knowledge in the University” The Public Police and Governance Review (14 March 2016) online: <<https://ppgreview.ca/2016/03/14/decolonizing-the-mind-indigenous-knowledge-in-the-university/>>.

²³ Tariq Sohail, “The Need For A Mandatory Course in Indigenous Studies”, The Manitoban (5 January 2016) online: < <http://www.themanitoban.com/2016/01/the-need-for-a-mandatory-course-in-Indigenous-studies/26429/>>; Dawn Darlaston-Jones, et al, “Are We Asking the Right Questions? Why We Should Have a Decolonizing Discourse Based on Conscientization Rather Than Indigenizing the Curriculum”: Implement a curriculum that focuses on substantive reconciliation; recognize and establish a lens to readdress practical concerns.

²⁴ *Supra* note 15 Mary Jane McCallum.

²⁵ *Ibid*.

²⁶ “Indigenizing the Academy: the way forward” CAUT Bulletin 63:6 June 2016 at 5.

²⁷ Rauna Kuokkanen, “Mandatory Indigenous studies courses aren’t Reconciliation, they’re an easy way out” Rabble.ca (18 March 2016) online:

<<http://rabble.ca/blogs/bloggers/campus-notes/2016/03/mandatory-Indigenous-studies-courses-arent-reconciliation-theyre>>.

²⁸ Michelle Gaudet, “Implement mandatory Indigenous studies the right way” *The Peak* (22 February 2016) online: < <http://www.the-peak.ca/2016/02/implement-mandatory-Indigenous-studies-the-right-way/>>: Mandatory courses made valuable to each faculty will create overall better citizens.

²⁹ *Ibid.*

³⁰ Mande McDonald, “Unsafe Space: The Danger of Mandatory Indigenous Studies Courses”, *Northern Public Affairs Magazine* (18 February 2016), online: < <http://www.northernpublicaffairs.ca/index/unsafe-space-the-danger-of-mandatory-indigenous-studies-courses/>>.

³¹ *Supra* note 18 Gaudry.

³² Margo Greenwood, Sarah de Leeuw, and Tine Ngaroimata Fraser, “When the politics of inclusivity become exploitative: A reflective commentary on Indigenous peoples, indigeneity, and the academy” (2008) 31:1 *Canadian Journal of Native Education* 198: A tendency of non-Indigenous people to generalize characteristics about Indigenous people; N. Martin Nakata, Victoria Nakata, Sarah Keech and Reuben Bolt, “Decolonial goals and pedagogies for Indigenous studies” (2012) 1:1 *Decolonization: Indigeneity, Education & Society* 120: In decolonizing pedagogies, there is a familiar risk of misrepresenting Indigenous people by generalizing and universalizing them.

³³ Mande McDonald, “Unsafe Space: The Danger of Mandatory Indigenous Studies Courses” *Northern Public Affairs* (18 February 2016), online: <<http://www.northernpublicaffairs.ca/index/unsafe-space-the-danger-of-mandatory-indigenous-studies-courses/>>.

³⁴ Pers. Comm, Victoria Smye June, 2016.

³⁵ *Supra* note 18 Gaudry.

³⁶ Steve Paikin, “Inspiring Aboriginal Learners” *Council of Ontario Universities* (28 March 2016) online: <<http://cou.on.ca/articles/inspiring-aboriginal-learners/>>

³⁷ Dawn Darlston-Jones et al, “Are We Asking the Right Questions? Why We Should Have a Decolonizing Discourse Based on Conscientization Rather Than Indigenizing the Curriculum” (2014) 37:1 *Canadian Journal of Native Education* 86.

³⁸ University of Victoria, LE,NONET Report (2010) online:

<https://www.uvic.ca/services/indigenous/assets/docs/lenonet/UVic_LENONETreport_2010.pdf>: As an introductory note in the report explains, “LE,NONET” (pronounced le-non-git) is a word in SENĆOŦEN (sen-chaw-then), the language of the local Straits Salish people, meaning ‘paddling a canoe in a storm and making it through to the other side,’ and was also documented in an orthography by the late Dave Elliott Sr. as meaning ‘success after enduring many hardships.’ The name LE,NONET was suggested by Elder and traditional knowledge keeper Earl Claxton (YELKÁTFE) as well as by John Elliott of the Tsartlip First Nation.”

³⁹ Shari Beaver, Personal communication, May 24, 2016.

⁴⁰ He writes: “Recruitment and hiring processes are critical and there is often reluctance on the part of departments to even attempt to recruit Indigenous faculty members. In one university, an Indigenous faculty member complained about the lack of interest in equity

hiring and was told by her dean that "all we need do is hire the Federal minimum." Attempts to specifically design job descriptions to reflect Indigenous perspectives and knowledges in a field are often met with rejection. A frequently offered rationalization is that the department needs to recruit the same specialization as a retiring or departing faculty member, thus leaving little space for new areas of study. Another rationalization is that the canons of the field, especially areas of theory and methodology, must be maintained and this strategy also works against hiring in newer fields. The argument was also made that when a department looks for strong quantitative research skills, the most likely applicants are not Indigenous applicants but usually the most conservative members of the field. Thus, a common perception of the University is that it reinforces itself and its traditions, thereby creating little room for new specializations and especially for Indigenous faculty whose research areas relate to their own history, traditions, and social problems." Henry Frances, "Indigenous faculty at Canadian universities: their stories" (2012) 44:2 *Canadian Ethnic Studies Journal* 101.

⁴¹ Carleton University, Centre for Aboriginal Culture and Education, online: <<http://carleton.ca/aboriginal/about-cace/>>

⁴² David Newhouse, Don McCaskill and John Milloy, "Culture, Tradition and Evolution: the Department of Native Studies at Trent University" *Native American Studies in Higher Education: Models for Collaboration between Universities and Indigenous Nations* (2002): 61-81.

⁴³ *Ibid* Chapter 7 SFACT.

⁴⁴ Karina Czyzewski, "The Truth and Reconciliation Commission of Canada: Insights into the goal of transformative education" (2011) 2:3 *International Indigenous Policy Journal*

⁴⁵ *Supra* note 32 Nakata et al.

⁴⁶ Sherene Razack. "Gendered Racial Violence and Spatialized Justice: The Murder of Pamela George" in her edited *Race, Space and the Law: Unmapping a White Settler Society* Toronto: Between the Lines, 2002, pp 122-156.

⁴⁷ *Supra* note 32 Nakata et al.

⁴⁸ Critical peacebuilding education is a dynamic, social, and transformational relationship-based curricula founded in education about treaty relationships, treaty material, and the psychic implications of dishonouring treaties. See Jennifer Anne Tupper "The possibilities for reconciliation through difficult dialogues: treaty education as peace building" (2014) 44:4 *Curriculum Inquiry* 469. Alternatively, a curriculum of settler colonial responsibility addresses the harms of and responses to colonialism directly. This approach includes a focus on power structures of racism and colonialism (from a "big" picture approach), how identities of superiority and inferiority are constructed through a lens of race and nation, encouragement to examine how students are personally implicated in colonialism, an interrogation of emotional responses and stances that white settlers engage in when confronted with their complicity, an interrogation of knowledge production through an anti-colonial lens, and a centering on the land and sovereignty of Indigenous peoples. See Susanne Marie Waldorf, *Moving beyond cultural inclusion towards a curriculum of settler colonial responsibility: A teacher education curriculum analysis* (Dissertation: University of Toronto, 2012) at 63-65.

⁴⁹ Shauneen Pete, Bettina Schneider, Kathleen O'Reilly, "Decolonizing Our Practice – Indigenous Our Teaching" 107 online: <<http://www.mfnerc.org/wp->

content/uploads/2013/04/Section6_Decolonizing-Our-Practice-Indigenizing-Our-Teaching.pdf>

⁵⁰ *Supra* note 32 Greenwood et al.

⁵¹ Shauneen Pete, “100 Ways to Indigenize and decolonize academic programs and courses”, University of Regina

⁵² *Supra* note 15.

⁵³ Sue McGinty, “Engaging Indigenous knowledge(s) in research and practice” (2012) 12:1 GEMA: Online Journal of Language Studies 5; Verna St. Denis, “Silencing Aboriginal Curricular Content and Perspectives Through Multiculturalism: “There Are Other Children Here”” (2011) 33:4 Review of Education, Pedagogy, and Cultural Studies 306.

⁵⁴ David Newhouse, Presentation at SFU Graduate Conference, March 7, 2015

⁵⁵ *Ibid.*

⁵⁶ Deborah McGregor, “Transformation and re-creation: Creating spaces for Indigenous theorising in Canadian aboriginal studies programs” (2005) 34 The Australian Journal of Indigenous Education 67.

⁵⁷ Universities Canada, *Universities Canada principles on Indigenous education*, online: Universities Canada <<http://www.univcan.ca/wp-content/uploads/2015/11/principles-on-indigenous-education-universities-canada-june-2015.pdf>>.

⁵⁸ George J Sefa Dei, “Decolonizing the University: The Challenges and Possibilities Of Inclusive Education” (2016) 11:1 Socialist Studies 23 at 25.

⁵⁹ Jerrod Long, Law in Place: The need for an outdoor legal education (2 March 2016) online PropertyProfBlog: <<http://lawprofessors.typepad.com/property/2016/03/law-in-place-the-need-for-an-outdoor-legal-education.html>>

⁶⁰ Trent University, *Trent Indigenous Environmental Studies program*, online: Trent University <<http://www.trentu.ca/ies/>>.

⁶¹ Carleton University recognizes that Aboriginal students, faculty and staff study, teach and work at the university in the manner of aditawazi nisoditadiwin. Aditawazi nisoditadiwin, in Màmìwininimowin (Algonquin language), explains the concept of being between two worlds with an understanding of both. Carleton University, Aboriginal Co-ordinated Strategy, online: Centre for Aboriginal Culture and Education <<http://carleton.ca/aboriginal/wp-content/uploads/348-11-Aboriginal-strategy.pdf>>.

⁶² See Giiwedín Noodin First Nation Energy (wind power) at <http://giiwedinnoodin.com>, Alderville First Nation Solar Farm at <http://www.aldervillefirstnation.ca/solarfarm.html>, T’Sou-ke First Nation solar project at <http://www.tsoukenation.com/index.php/services/resources/tsou-ke-solar>. Also see Wataynikaneyap Power, for a First Nations majority-owned transmission line project at <http://wataypower.ca/home>.

⁶³ Battiste Bell and Findlay 2002

⁶⁴ Dechinta Centre for Research and Learning, online: <<http://dechinta.ca/what-dechinta-offers/>>; also see special issue on "Indigenous Land-Based Education" (2014) 3:3 Decolonization: Indigeneity, Education & Society, online: <<http://decolonization.org/index.php/des/issue/view/1584/showToc>>

⁶⁵ Laurentian University. *Courses with Indigenous Content*: Faculty of Arts, online: Laurentian University <<https://laurentian.ca/faculty/arts/courses-indigenous-content>>.

⁶⁶ You can listen to a CBC radio programme here:
<http://www.cbc.ca/news/canada/windsor/walpole-island-windsor-professors-1.3541783>.

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Appendix 1

Lakehead University

On the traditional territory of the Fort William First Nation stands Lakehead University, with one of the highest Aboriginal student enrolments of all Canadian universities. Lakehead faculty and administration have committed to the process of indigenizing curricula respectfully, reciprocally, relevantly, and responsibly. Beginning in Fall 2016, all students will be required to take at least one semester-long course with 50 percent indigenous course content.

In addition to the Indigenous Learning and Aboriginal Education programs, Lakehead currently has a significant number of pre-existing courses that could fulfill the Indigenous Content Requirement (ICR) across various departments. For example, courses with Aboriginal content explicit in the course description can be found in Outdoor Recreation, Parks and Tourism (ORPT), Nursing, and Engineering. In ORPT, Aboriginal Tourism uses guest speakers, workshops, case studies, and student projects to supplement lectures and other course materials when exploring the current knowledge of Aboriginal tourism activities and enterprises, supply and demand, product development and marketing, whilst considering social justice. In the School of Nursing, Nursing Scholarship places special emphasis on northern health issues and issues affecting nursing as a profession when exploring contemporary trends and issues affecting health care. Finally, Water Resources and Hydropower Development in the Faculty of Engineering includes a focus on hydropower issues in Aboriginal communities when examining the role of hydraulic power as an energy source.

Evidently, in implementing the ICR, Lakehead has moved away from a one-size-fits-all approach, with all academic units developing their own ways to include this curriculum in their programs. Since defining Indigenous knowledge is currently left to each individual department, thus there is potential to perpetuate misinformation. Fortunately, Lakehead now provides a list of ICR learning outcomes to assist faculty in selecting course material to meet the requirement. For example, articulating core values in Aboriginal cultures, identifying Aboriginal interests affected by mining, forestry and hydro-electric dams, and identifying a unique sequence, process and features of different Aboriginal traditions (such as talking circles in an Ojibway community).

Appendix 2

University of Manitoba

Situated on Treaty One territory of the Anishinaabe peoples and Métis Nation, the University of Manitoba (U of M) has committed to ensuring every student graduates with a basic understanding of the importance and contributions of Indigenous peoples in Canada.

In his welcome, the Dean of the Faculty of Engineering notes that the Faculty is proud to host programs specifically focusing on engineering education for Aboriginal Canadians. The Engineering Access Program (ENGAP) is designed to provide Aboriginal persons with access to engineering studies. It allows Aboriginal students who may not meet the entrance requirements to upgrade their academic abilities through a summer orientation term consisting of courses in Math, Computers, Writing Skills, and University Study Skills. Students who demonstrate an ability to meet regular engineering requirements are given accelerated admission into the Bachelor of Science in Engineering program, with continued academic and personal support as they continue their post-secondary journey at U of M

The Faculty of Engineering focuses on Northern Communities as a key research area. Engineering majors specializing in Biomedical Engineering have electives, such as Native Medicine and Health, which explores the health and health care of North American Native people from pre-contact to modern times, with special attention placed on traditional health and healing practices. General Bachelor of Science in Engineering students are also able to complete a minor in the Faculty of Arts, including the University's Department of Native Studies. The Native Studies Department provides undergraduate and graduate programs.

Jumping faculties, Health Sciences released their Indigenous Platform Proposal outlining current Indigenous curricula content and commitments to indigenizing curricula in the Colleges of Nursing, Pharmacy, Dentistry, and Rehabilitation Sciences. Currently, all colleges have some measure of teaching in Indigenous health (i.e., in clinical topics), but are seeking increased experiential learning opportunities in Indigenous Health. Following suit, the Faculty of Science crafted a plan for Indigenous achievement, a commitment to developing an inclusive pedagogy by first taking inventory of current Indigenous course content within Science and elsewhere to identify possible opportunities for a new or modified curriculum.

Notably, U of M houses an Aboriginal Business Studies major, the only program of its kind in Canada. Designed to develop understanding of the diverse context of conducting successful business relations in Canada, students take courses in Aboriginal Perspectives, Spirituality, Business Leadership, and Organizations.

Appendix 3

University of Regina

Located on Treaty 4 and Treaty 6 land, the University of Regina (U of R) specifies indigenization as one of two main overarching objectives. The Indigenous Advisory Circle, which provides advice to the President on how to indigenize and support the success of Aboriginal students, faculty, and staff, identifies academic indigenization as one of five strategic priorities of indigenization. In addition to the Indigenous Studies and Indigenous Languages and Literatures programs available at the U of R campus, Indigenous programming in communication arts, health, business, and environmental science is also accessible through the First Nations University of Canada (FNUniv), a federate college of the U of R since May 1976. According to the Indigenous Advisory Council Strategic Plan, in continuing indigenization, the U of R will collaboratively engage with the FNUniv to clearly express ways to mutually benefit from each other's academic programming without duplication.

Further, U of R intends to Indigenize by educating all faculty to build Indigenization into teaching and incorporating traditional Ways of Knowing into pedagogy and curricula. U of R provides an online document of 100 ways to Indigenize and decolonize academic programs and courses to support faculty in this endeavor. For example, faculty members are encouraged to name the Aboriginal peoples of Treaty 4 in their opening remarks to students, consider land-based learning, deconstruct the implications of new Canadians' and visiting students' alignment with the dominant views of Indigenous peoples, and promote current courses at FNUniv.

An example of a faculty member at U of R living indigenization in course content hails from Jennifer Anne Tupper, who educated her pre-service teachers on treaties through sharing her personal Indigenous learning journey as a settler-Canadian, welcoming discussion after examining the treaty-making process and reading Treaty 4 text, and presenting oral Residential School survivor testimonies. Emotions were varied. For example, although some students demonstrated colonial dispositions thus aggravating tense moments in the classroom, many students experienced anger that they had not previously learned this part of Canada's past.

An example of a program-relevant approach to embracing Indigenous content is the Paul J. Hill School of Business in the Faculty of Business Administration. Indigenous content is available to students in all stages of their learning journey in the Bachelor of Business Administration program, such as introductory, intermediate, and advanced studies in First Nations Public Administration. Other elective courses include First Nations Economic Development, Planning in First Nations Public Sector Organizations, and Negotiations in a First Nations Setting; an experiential based course that examines negotiation as conflict resolution in a variety of different government, organizational, and business-client relationships.

Appendix 4

University of Victoria

The University of Victoria (UVic) are visitors on the traditional territory of the WS'ANEC' (Saanich), Lkwungen (Songhees), Wyomilth (Esquimalt) peoples of the Coast Salish Nation. Reflecting their commitment to and unique relationship with Indigenous peoples, a main objective of UVic is to continuously increase the number of Indigenous students graduating from all faculties at UVic. A key strategy to achieving this goal is to utilize the First Peoples House (FPH) as a focal point for student support and intercultural understanding. Originating out of the Faculty of Human and Social Development, the Office of Indigenous Affairs hosts various programs and services through the FPH, including the Elders' Voices Program. This partnership project between UVic and Camosun College, introduced in 2008, is based on recommendations by students, faculty, and administration. In addition to providing weekly personal support and guidance to students, the assembled group of Elders from local communities also guide staff, faculty, and administration in Indigenous Ways of Knowing, Being, and cultural protocols in the University. According to the Aboriginal Services Plan of 2015-2016, the Elders' Voices Program has enhanced Aboriginal student access, as well as increased retention and completion rates.

UVic's 2015-2016 Aboriginal Services Plan pledges that indigenization initiatives will continue to be developed and implemented to enhance accommodation of the realities of Aboriginal-focused learning. Presently, UVic hosts an Interdisciplinary Indigenous Studies Program (major and minor) and a Bachelor of Education in Indigenous Language Revitalization. In the Faculty of Education, there are various courses offering students the opportunity to learn diverse issues concerning Indigenous peoples through interactions with Indigenous Knowledge Keepers, Elders, community members, and facilitators, designed to allow opportunities for experiential learning, emotional sharing, and an engagement in the Aboriginal context as much as possible. Some of these courses are also cross-listed with the Indigenous Studies program, thus contributing to knowledge construction and distribution.

In the article "Beyond 'beads and feathers': Indigenous knowledge and pedagogies", Maria del Carmen Rodriguez de France article indicates that student evaluations of Indigenous courses in the Faculty of Education reveal that some students experience emotions that hamper their learning process, while other students embrace the opportunity to challenge their prior knowledge and belief systems. In her article "Indigenous/Aboriginal Pedagogies Restored: Courses and Programs in the Faculty of Education at the University of Victoria", Dr. Rodriguez de France expresses that faculty teaching these courses find challenges in the bureaucracy around hiring community members who do not have "academic credentials", in securing spaces for various undertakings, and in administrative commitment to offering the course even with low enrollment.

Appendix 5

Trent University

Trent University (Trent U), on the traditional territory of the Mississauga Anishinaabe and adjacent to Haudenosaunee territory, houses the oldest Indigenous Studies program in North America. The department of Indigenous Studies offers a specialization in Business Administration, entitled Niigaaniwin (The Art of Leading), which allows Bachelor of Business Administration students to study in an environment that equally honours western business practices and Indigenous Ways of Knowing and working. Students take mandatory courses such as Foundations of Indigenous Community Development and Indigenous Perspectives on 21st Century Business and Organizational Issues.

In addition, Indigenous Studies co-sponsored the Indigenous Environmental Sciences/Studies (IES) program—the first degree of its kind. This program uses Indigenous knowledge systems, Western science, and information from the social and environmental sciences to explore local, regional, national, and international environmental issues impacting Indigenous peoples. In an evaluation of the IES program by Kimberly A. Sweeny, participants attributed the success of the program to a growing openness towards and understanding of Indigenous Ways of Knowing, despite the continued challenge to identify the place of Indigenous knowledges in university programs. Further, course survey data revealed that many students taking IES courses (majority of whom did not major in IES) valued the integration of spirit in the classroom, lectures, and teachings.

Trent U's Indigenous Studies department's newest program collaboration is the B.Ed in Indigenous Education, welcoming its first cohort of students this fall. Guided by the four dimensions of the circle, students will experience land-based learning, engage with Elders, immerse themselves in community-based initiatives, and advance the social and ecological justice movement as they complete this five-year program leading to licensing by the Ontario College of Teachers.

Given the sweeping joint Indigenous programming, it is unsurprising that Indigenous Studies at Trent U currently has 54 cross-course listings across 9 departments. In an effort to further indigenize their curricula, Trent U is continuously looking to incorporate relevant Indigenous content into economics, math, and psychology. Forensic science, a less obvious match for Indigenous content, discovered upon investigation that there was a lot of relevant course content to include in a forensic science course that embraces Indigenous perspectives, knowledges, and Ways of Knowing. This newly designed course is currently in the process of approval. A prime example that even in the most improbable of academic fields, there is opportunity for Indigenous content to be welcomed, embraced, and honoured.

Appendix 6

Questions that UOIT should consider in its response to the TRC Calls to Action.

This is a list of questions – most directly from the literature, and others synthesized – that UOIT should consider in its response to the TRC. These questions are helpful for faculty members as they develop course materials and teaching strategies for thoughtful engagement with Indigenous content and perspectives. Sources for these questions include: Adam Gaudry, Dawn Darlaston-Jones, George Sefa Dei, Rauna Kuokkanen, and the Laurentian University, *Maamwizing – Indigenous Conference* website.

Are we able to effect change and create environments conducive to self-determination and empowerment? Who is it good for? What discourse is reinforced by the action?

What is the value of requirements for Indigenous content and whose interests do they serve? Will mandatory Indigenous courses be an opening for universities to examine their own colonial assumptions, practices, and complicity? Does mandatory course content “break down the rationalization of a colonial relationship”? Is there a clear, well-communicated rationale for mandatory Indigenous content courses? Is the content of the mandatory Indigenous course relevant to Indigenous students too?

Who has the right/power/opportunity to speak and be heard? Who is silenced by those who speak? Who speaks without authority, particularly in colonized spaces? Do we examine how power and knowledge are connected? How can faculty become effective in resisting racism in the university classroom?

Is the distinction between traditional thought and modern scientific thought false or relevant? What does it mean to synthesize two or more knowledge systems? What are the central concerns of each knowledge system? Can we use another’s language to attain a deeper conceptual and philosophical understanding of the other’s knowledge system?

What is the place of Indigenous knowledge and worldviews in the dominant intellectual traditions of the university? How should Indigenous knowledges be brought into the academy? How can faculty collaborate ethically with Elders and Indigenous Knowledge Keepers?

What Indigenous pedagogical approaches are most effective in university classrooms? Where can land-based pedagogies be used effectively? Where can transformational pedagogies be applied? What strategies can be used to teach traumatic texts (e.g. about Indian residential schools)?

Do we understand that we are situated in our own cultural space that includes issues of social, economic, and political power? Do we, as individuals, explore our place in society and our role in constituting taken for granted norms? Do we understand that our communities are cultural places and that we contribute to this creation?

Appendix 7

Defining Indigenous Content

Laurentian University lists courses with Indigenous content on a specific webpage, and explains that ‘Indigenous content’ includes:

- creative works (novels, plays, poetry, etc.) written by First Nations, Métis, or Inuit authors;
- readings (journal articles, book chapters, research reports, etc.) written by First Nations, Métis, or Inuit scholars, Elders, or community members;
- presentations (guest lectures, interviews, documentary films, etc.) by speakers who are members of First Nations, Métis, or Inuit communities;
- readings or presentations by non-Indigenous scholars, activists, and writers who are deeply engaged with Indigenous issues;
- assignments that require the use of Indigenous research methodologies, incorporate traditional Indigenous knowledge and worldviews, address topics pertaining to First Nations, Métis, or Inuit communities, or examine Indigenous issues from a cross-cultural perspective;
- lectures that explore decolonization processes, individual and collective identities, cultural persistence, language revitalization, Indigenous activism and resistance, empowerment, social justice, and reconciliation.

See: Laurentian University, *Courses with Indigenous Content: Faculty of Arts*, online: Laurentian University <https://laurentian.ca/faculty/arts/courses-Indigenous-content>

Appendix 8

Courses Offered at UOIT with express mention in titles or course descriptions of Indigenous or Aboriginal Peoples

Faculty of Education

CURS 4502U – Curriculum Studies II: I/S History

This course continues the work begun in CURS 4501U Curriculum Studies I: I/S History, by familiarizing students with more of the content, theories, and practices that are currently advocated by the Ontario Ministry of Education for the teaching of history in intermediate and secondary schools. Students will further explore assessment and the Growing Success document. They will continue to develop their understanding of the mandated curriculum through the creation of a detailed unit plan. Students will explore Aboriginal issues in education, as well as continue to discuss how to accommodate diversity within the classroom. Students will examine in detail, the use of reflection as part of effective pedagogy. Students will explore the above topics while engaging in various digital and online technologies both in the classroom and as a means of assessment. Throughout the course students will continue to develop the interpersonal and professional skills necessary to succeed in an educational setting.

EDUC 2400U – Equity and Diversity

This course aims to demonstrate that diversity within a learning community is a rich resource, and one that requires clear commitment to policies and practices that ensure equitable opportunities for academic success. We will explore how the intersectionalities of gender, socio-economic status, race, language, faith, culture, sexual orientation and ability position students differently with respect to power and privilege. These diverse positions will result in varying levels of academic achievement. Students will examine ministry publications and explore culturally responsive teaching strategies for using students' prior linguistic and cultural knowledge, as well as other aspects of their identities to scaffold the learning of new concepts and skills. This course is framed from the standpoint that both theory and lived experience can powerfully inform our pedagogy, and therefore strikes a balance between drawing on theoretical concepts (critical multiculturalism, language acquisition, and aboriginal traditional knowledge) and the real life experiences of students from diverse backgrounds.

EDUC 3200U – Pedagogy of the Land

This course explores Indigenous understandings of the land as the first teacher. Participants experience and analyze the significance of the specific spaces where teaching and learning take place. Indigenous epistemologies, storying and decolonizing methodologies guide and inform. Students will learn about historical and contemporary politics of territory and treaty, and how documentary technologies such as maps, treaty documents, and federal legislation frame political concepts and practices of indigeneity, colonization, post-coloniality, and de-colonization.

* this course is an elective open to EDUC and non-EDUC students

EDUC 3201U – Environmental Education

In this course, students will have opportunities to develop critical skills for implementing environmental education in the Ontario context. The course will employ a project-based approach, enabling participants to develop resources for infusing Environmental Education in academic, professional, and everyday lives. Students are expected to complete readings, reflections and research tasks; participate in individual and group learning activities; and complete projects and demonstrate knowledge, understanding, and application of environmental content and issues. Activities will include digital technology-based learning (blogs, discussion boards), field studies (outdoor/experiential learning) and traditional (Aboriginal) environmental knowledge.

EDUC 3205U – Visual Arts: An Introduction to Indigenous Art

This is an introductory hybrid course using Visual Arts to develop a personal understanding and appreciation of diverse Indigenous cultures through past and present artwork/artifacts. A sampling of artwork/artifacts from Indigenous cultures from various parts of the globe will be studied with a portion of this course considering the artwork/artifacts from various Canadian indigenous cultures. As well as applying Critical Analysis, Art History, and art-making elements associated with Visual Arts, an interdisciplinary approach using inquiry based learning will be used to achieve the course goals. A culturally responsive pedagogical approach will affirm the students' own cultural heritage and develop an appreciation of Indigenous cultures. This course is designed for those in both the Education and the broader university student population.

* this course is an elective open to EDUC and non-EDUC students

Faculty of Health Science**HLSC 3821U – Public Health II**

This course builds upon concepts and theories introduced in Public Health I and seeks to introduce students to the critical analysis and planning for evidence-based primary health care initiatives to address a variety of current and emerging health care issues in Canada and abroad. Evidence-based public health practice refers to the incorporation of empirically-based observations and findings derived from research, public health care practice, clinical expertise, client preferences and other available resources to make informed decisions about public health care practice and the delivery of safe and cost-effective health care services in Canada. The role of health care professionals in achieving the major goal of primary health care in Canada to build community capacity to achieve sustainable health and well being through primary health care initiatives will be critically examined. Topics include the role played by public health care professionals in meeting health care challenges such as childhood obesity, an aging population and chronic diseases, Aboriginal health, the vulnerable and homeless, outbreaks, epidemics and pandemics, emergency and disaster planning and responses, and occupational and environmental health.

HLSC 3823U – Health and Indigenous People in Canada

This course offers an introduction to Indigenous Health in Canada which will be explored through a decolonizing theoretical framework. Topics include historic practices of health and wellness, pre European contact, early European contact and postmodern contact. We will

learn about an important concept of some North American native cultures - the Medicine Wheel - a balance of physical, mental, emotional, and spiritual well-being. The health status of Indigenous peoples in Canada will be discussed through the lens of social and political determinants of health. The course will also focus on promising health promotion practices and programs and the intersection of Indigenous knowledge and Western knowledge.

NURS 2421U – Complementary and Alternative Healing Modalities for Nursing

In this course, students will explore the philosophical underpinnings and practical application of complementary and alternative healing modalities (CAHM). Through readings, in-class discussions, guest presentations, and demonstrations, students will explore a range of CAHM, including mind-body-spirit therapies, body based therapies, the use of natural products, energy therapies, and shamanism and other aboriginal healing approaches. The current evidence-base for CAHM will be explored. The role of the Registered Nurse in relation to CAHM will be examined.

Faculty of Social Science and Humanities

LGLS 2100U – Public Law

This course is an introduction to the law relating to the state and its relationships, including the constitutional fundamentals of the Canadian legal and political system. It examines the structure of the Canadian constitution, the Canadian Charter of Rights and Freedoms, federalism and division of powers, judicial review and Aboriginal and treaty rights. The course also includes an analysis of basic principles in administrative law, as well as a consideration of the role of law in public policy. The legislative and common law foundations of public law will also be introduced.

LGLS 3310U – Indigenous Peoples, Law and the State in Canada

This course is an overview of the evolution of Canadian law as it relates to Aboriginal peoples, including the history of the Indian Act, treaty rights, Aboriginal rights under the Charter, legislative jurisdiction, self-government, and land claims. We will discuss the role of Indigenous traditional jurisprudence in shaping Canadian law, and how law has been and continues to be used as an instrument of oppression against Aboriginal peoples in Canada. International aspects of Indigenous rights and legal claims will be considered.

LGLS 4040U – Law and the Environment

This course will consider aspects of environmental law in the context of studying legal, theoretical and socio-cultural approaches to the ecology, the environment and environmental protection. This course will analyze legal and socio-cultural conceptions of ecology and the environment, asking how these concepts are constructed and how they are mobilized within law by a range of groups, such as social movements, Indigenous peoples, governments, natural resource developers and others. Topics may include analysis of legal environmental doctrine such as environmental assessment regimes; environmental regulation and protection; environmental rights and international approaches in environmental protection.

POSC 3501U – Poverty and Public Policy

This course is an introduction to Canadian social policies with respect to poverty and income support. Some of the areas that may be covered include: the development of the welfare state, federal and provincial income support policies, the feminization of poverty, aboriginal poverty, childhood poverty, poverty activism, and workfare programs.

SSCI 2710U – Protest and Dissent

Why do individuals protest and/or engage in mobilized forms of political dissent? What is the role of social movements in shaping the political, economic, geographic and social contexts in which they arise? While activism, marches, riots, strikes, and other forms of protest are easily recognizable, what are the other ways in which individuals and groups might express political dissent? This course explores the ideology, formation, growth and practices of political protest, dissent and mobilization. Drawing from a range of cases (e.g., civil, labour, anti-war, Indigenous, women's, LGBTQ, and sex worker rights movements etc.), this course traces the development of collective action in response to racial, class, gender, and political inequalities. These historical and contemporary movements of political protest and dissent will be analyzed through interdisciplinary concepts such as political opportunity, social movement organization and collective identity. Explanations of the emergence of collective action, the conditions under which people do or do not rebel, the impact of social movements, as well as the interactions between the media, state, and law enforcement and social movements will be considered

Appendix 9

Examples of Current Courses at UOIT Integrating Indigenous content and perspectives; anti-colonial and anti-racism perspectives

NOTE: This is not a thorough analysis of all UOIT faculties – rather an initial collection. We gained the examples through word-of-mouth, based in part on talking to faculty members who had connected with UBISC for student or curriculum support.

Faculty of Education

EDUC 1302 (P/J) Digital Literacies (Fall); Digital Literacies/Social Studies (Winter) (Carol Doyle-Jones)

- the fall course focuses on social justice issues fused into digital literacies in the classrooms, including Indigenous literature, peoples, and perspectives for teaching and learning. Some resources include Pamela Toulouse’s work, TRC site and report, and research articles from the Research into Practice collection from the MoE, Literacy and Numeracy Secretariat monographs. An interactive activity on the Raven’s Call on the Bill Reid site is http://theravenscall.ca/en/unfinished_story

The Faculty of Education holds an annual **Indigenous Education Conference** in collaboration with local Indigenous organizations and people, UOIT’s Baagwating Centre, and the Durham District School Board. The conference was originally a workshop provided with a local storyteller and teacher, Robert Cutting in the former Language Arts course. As teacher candidates (TCs) continued to ask questions about Indigenous Education, students and communities, it morphed into a full day event with the help of Jill Thompson and Jill Treen, and is now in its third year. TCs learn about Indigenous history (including residential schools), engage in cultural activities, and explore how to infuse Indigenous perspectives into school curriculum. Visiting Elders present to TCs each term, sharing their traditional knowledge and culture. Previous talks have centred around Two Eyed Seeing, the way of Two Spirited People, Residential schools and the Truth and Reconciliation

EDUC 2400 Equity and Diversity (Allyson Eamer)

- In this elective course in the BEd program, I cover residential school legacies, reserve school inequities, and the unique needs of the First Nations learner. This coming year I will also be introducing newly released resources that assist teachers with teaching about residential schools. I undertook the training provided by the nonprofit international educational and professional development organization: *Facing History and Ourselves* on the use of their new teacher resource “Stolen Lives” (<https://www.facinghistory.org/stolen-lives>), and will be incorporating this in the course. I also cover historic relations between Indigenous and non-Indigenous people through activities like the “Blanket Exercise” (<http://kairosblanketexercise.org/edu-kit>). We also explore current educational initiatives such as Project of Heart in which participating schools ‘adopt’ a former residential school and study that school’s particular role in cultural and linguistic extinction (<http://projectofheart.ca/>). I also

invite a speaker from UOIT's Baagwating Indigenous Student Centre to address the class.

EDUC 5005G Social and Cultural Context of Education (Allyson Eamer)

- In this core course in the Masters program, I cover decolonization, residential school legacies, indigenous worldview/spirituality, language loss and revitalization, official racism, and movements such as Idle No More and Missing and Murdered Indigenous Women. We will also be covering the Recommendations of the Truth and Reconciliation Report. We examine the existing educational resources and websites that scaffold learning about historical/current relations and indigenous ways of knowing (i.e. <http://dragonflycanada.ca/>; <http://www.fnesc.ca/>)

EDUC 5199G Special Topics in Education and Digital Technologies (CALL) (Allyson Eamer)

- In this special topics course in the Masters program (offered only once –Fall 2013; hopefully again), I cover the “linguicide” that was part of the residential school policy, and the subsequent revitalization efforts by Canada's First Nation peoples. Specifically we examine how technology is being used to enhance and scaffold the efforts undertaken by Elders and educators. For this course I created a Scoop.it page wherein examples of indigenous use of technology (worldwide) is supporting revitalization and de-extinction efforts. See <http://www.scoop.it/t/indigenous-language-education-and-technology>

EDUC xxxx Introduction to Anishinaabemowin (Ojibwe) (Allyson Eamer)

- This course is being developed with the aid of a PEFAL grant (Post Secondary Education for Aboriginal Learners), and can be adapted for the BEd, MEd/MA, BA or AQ programs. It is envisioned as a fully online course that will consist of online language instruction provided by Elder Isadore Toulouse (<http://onlineanishinaabemowin.blogspot.ca/>) and weekly tutorials run by an F.Ed instructor who has familiarity with Indigenous ways of knowing and culture. Guests would include cultural advisors from UBISC and other Indigenous leaders in the community. The tutorials would be the context in which primarily meta-linguistic concepts were consolidated, including First Nations oral histories, residential school impacts, the development of technological innovation in revitalization projects etc.
- Students will learn about how Indigenous languages have been taught and learned traditionally. They will acquire introductory vocabulary, grammar and communicative competence in Anishinaabemowin, and understand its relationship to other Algonquian languages (Blackfoot and Cree). The problematic history of the development of written language (orthography) will be presented, and a basic introduction to syllabics will be provided. Students will understand the distinction between polysynthetic languages (long sentence-words) and analytic languages (sentences made up of multiple words). Innovations involving technology supported language learning will be introduced e.g. the syllabic converter found at <http://www3.csj.ualberta.ca/creeditor/index.php>, the Cree Language Resources ᐅᐅ ᐃᐅ ᐅᐅᐅ group on Facebook (of which Allyson Eamer is a member); and the Ojibwe cell phone app available at <http://www.ogokilearning.com/ojibway/>.

- Assignments will be drawn from some of the following options:
 - oral language exercises in role play
 - written language exercises using syllabics
 - a short paper tracing the impact of residential schools on a specific First Nations language
 - a digital language portfolio/language learning journal which archives lexical, grammatical and pragmatic knowledge developed throughout the course, detailing both progress and impediments to the development of basic fluency
 - asynchronous discussion board posts reacting to the distinctive pedagogical approaches learned
 - an annotated resource list of digital and/or print language learning materials
 - an investigation of First Nation language immersion schools, revitalization efforts or the truth and reconciliation commission
 - a video in which animated characters (using software such as Bitstrips or Articulate Storyline) interact in the target language

Faculty of Social Science and Humanities

CDPS 2000 Mobilizing for Change, (Alyson King):

- One class entitled: Collective Action in Native Communities
- Readings: Ladner, Chap. 10 (Aboriginal Protest);
- (Ramos, Howard. (Spring 2006). What Causes Canadian Aboriginal Protest? Examining Resources, Opportunities and Identity, 1951-2000. *The Canadian Journal of Sociology*, Vol. 31, No. 2, pp. 211-234. DOI: 10.1353/cjs.2006.0045;
- Film: Kanehsatake 270 Years of Resistance, http://www.nfb.ca/film/kanehsatake_270_years_of_resistance
- Class Discussion: Are Native social movements important for all Canadians? How has Native collective action affected policy?

CDPS 2100 Globalizing Communities, (Alyson King)

- One class entitled: Defining Diversity and Equity; issues regarding Indigeneity are included in discussions during other weeks; tour of UBISC
- Readings: Bartlett, Robert. (Winter 2001). Medieval and Modern Concepts of Race and Ethnicity. *Journal of Medieval and Early Modern Studies*, Vol. 31, No. 1, pp. 39-56; Backhouse, Constance. (1999). Race definition run amuck: 'Slaying the dragon of Eskimo status' in *Re Eskimos*, 1939. In Backhouse, *Colour-Coded: A Legal History of Racism in Canada, 1900-1950*. Toronto: University of Toronto Press. Pp. 18-55.
- Reflection: Reflect on your understanding of race and ethnicity. How has your understanding of these concepts changed? What surprised you about the readings?

CDPS 3600 Education Policy (Alyson King)

- One class entitled: Socialization Role of Schools

- Readings: Carr-Stewart, Sheila and Larry Steeves. (2009). First Nations Educational Governance: A Fractured Mirror. *Canadian Journal of Educational Administration and Policy*, Issue no. 97.
Mosby, Ian. (2013). Administering Colonial Science: Nutrition Research and Human Biomedical Experimentation in Aboriginal Communities and Residential Schools, 1942–1952. *Histoire sociale/Social history* 46(1):145-172. University of Toronto Press. Davin Report, 1879; Policy/Program Memorandum No. 119 (Developing and implementing equity and inclusive education policies in Ontario schools);
- REFLECT: How has the socialization role of schools changed (or not changed) over the last 150 years or so?

SSCI 3062 Prison Experience (Carla Cesaroni)

- This course discusses, among other issues, the overrepresentation of Aboriginal peoples in Canada's prison system. A guest speaker from Corrections Canada, who is Indigenous, is invited each year to speak on corrections programs reflecting Indigenous cultures and healing.

Faculty of Health Science

HLSC 1810 Health Promotion and Healthy Active Living (Meghann Lloyd)

- This course includes discussion of social determinants of health, and point to significant health disparities between non-Indigenous and Indigenous peoples in Canada. Such information is significant for future health care workers, however, they can also paint a hopeless picture. The instructor is working on positive examples for inclusion.

HLSC 3820U-Public Health I (Wally Bartfay)

Two lectures in this course are devoted to Aboriginal health issues, and students are assigned case studies involving Aboriginal communities and people. The new textbook for this course, "Public Health in Canada 2.0" by Wally J. Bartfay & Emma Bartfay (2017) (Kendall/Hunt Publishers ISBN978-1-5249-0459-3) includes an entire chapter on Aboriginal health and healing, with extensive discussion of speak of colonization, effects of the residential school systems, and health disparities.

Appendix 10

Example of Integrating Indigenous Content and Perspective Assignment LGLS 4070 Public Governance through Law – FSSH Thomas McMorrow

Course Overview

In this fourth year course, we examine ways in which the administrative state deploys law in identifying and responding to public policy challenges. One case study we undertook focused on the question of the “role of universities in reconciliation.”

Public Panel

During our usual three hour time slot, students were asked to attend a public panel, featuring a range of Aboriginal and non-Aboriginal researchers, teachers, and political leaders. The eight speakers were Phil Fontaine (former AFN Nation Chief), Kelly LaRocca (Chief of the Mississauga of Scugog Island First Nation), Natalie Oman (UOIT), Kirsten Anker (McGill University), Carl James (York University), Suzanne Stewart (University of Ontario), Tim McTiernan (president UOIT), and Shirley Williams (Elder and professor emeritus, Trent University). A video recording of the event is available here: <https://www.youtube.com/watch?v=8Oge0lcgTIA>

Framing

I framed the class based on one of our key questions in exploring the project of public governance through law: what role can and should citizens play in the endeavour? This assignment allowed us to examine this question in the context of universities, by exploring how students participate in the formal and informal governance of universities.

Thus, the learning objectives that day were:

- To identify and explain what civic participation by university students means and point to examples both inside and outside of the university context
- To critically examine the purposes universities serve and explain what you think the point of being a university student is
- To explore why the recent report by the Truth and Reconciliation Commission of Canada on Residential Schools bears relevance to universities, the students, faculty, administrators and staff who make them up

I asked students to read an extract from two articles:

- Rhonda Wynne, “Higher Education Student Civic Engagement: Conceptualizations of Citizenship and Engagement Strategies”
- Planas et al., “Student participation in university governance: the opinions of professors and students” (2013) 38:4 Studies in Higher Education 571

I assigned the first reading in order to start students reflecting on the theme of civic engagement and the second to analyze purported barriers to student involvement in shaping how universities function and therefore how they experience their third-level education.

We began class with a brainstorming exercise on all of the different ways students can participate in the governance of university—from holding an official position on the executive of the student union, simply voting in student elections, engaging in sit-ins, boycotts, protests etc. Next we explored some accounts of the purposes universities ought to serve: ought they to be strictly economic or are they in fact primarily ethical enterprises? Why or why not do students see themselves implicated in the public mission of university?

In the third portion of the class, we watched two video clips in anticipation of the public panel: a short documentary featuring the legacy of residential schools about Wab Kinew, his father and son called “Surviving the Survivor” <https://www.youtube.com/watch?v=EPX9a5r6uAQ> and a news report on the filing of the Indian Residential Schools Truth and Reconciliation Commission final report <https://www.youtube.com/watch?v=lKKLgwlosaw>

We then discussed what the relationship has been between universities and Indigenous peoples in Canada and canvassed perspectives on whether and what kind of role universities might have to play in reconciliation. In anticipation of the panel the following week, I assigned the following readings:

- Murray Sinclair, “What is Reconciliation?” Truth & Reconciliation Commission of Canada online: <https://vimeo.com/25389165>
- Rosemary Nagy & Robinder Kaur Sehdev, “Introduction: Residential Schools and Decolonization” (2012) 27:1 Canadian Journal of Law and Society 67
- Tim McTiernan, “Universities Will Help Reset Relations Between Indigenous and non-Indigenous People” The Globe and Mail (29 June 2015), online: <http://www.theglobeandmail.com/opinion/universities-will-help-reset-relations-between-indigenous-and-non-indigenous-people/article25150361/>
- Thomas McMorrow, Natalie Oman & Rachel Ariss, “Indigenous studies is central to liberal arts education in Canada” Ottawa Citizen (21 December 2015), online: <http://ottawacitizen.com/opinion/columnists/op-ed-indigenous-studies-is-central-to-liberal-arts-education-in-canada>.
- Mande McDonald, “Unsafe Space: The Danger of Mandatory Indigenous Studies Courses” Northern Public Affairs (18 February 2016), online: <http://www.northernpublicaffairs.ca/index/unsafe-space-the-danger-of-mandatory-indigenous-studies-courses/>.

Assessment

Students were asked to write a reflection on their experiences of the public panel discussion and/or create a short video reflecting on themes explored that day. Also, one of the questions on the final exam asked students to write a memo outlining what they thought universities can and should do in order to foster reconciliation. Thus, students

had an opportunity to express their thoughts and the feelings about the panel themes, while at the same time demonstrate a critical analysis of the concepts and proposals in the literature.

Such seasoned speakers, of diverse identities and experiences, with such interesting stories proved good fodder for student reflection and discussion. The following class- some days before the reflections were due—we did a debrief on the panel and attempted to draw connections between that discussion and the ones we had about universities in general and the role of students in shaping them.

Some of the analyses, for their depth and clarity warrant quotation:

[D]ue to the accountability deficit, the Federal Government needs to take leadership on nationally redressing the harms experienced by indigenous persons and that this needs to be done through consultation with indigenous persons. It is not enough to make a change in one area of law or society, for a change to be lasting it needs to be normalised into every area of public life. Education is one area that would benefit from reform so that correct knowledge is disseminated to raise attention, understanding and compassion to the situation of Canadian indigenous peoples. Reconciliation efforts need to be carefully analyzed so that these initiatives are not a more insidious form of colonialism and that education on and education of indigenous peoples is not further complicit in culture stripping and identity loss.

It should be noted that this particular student was also taking a research-based course on atrocity crimes against Indigenous peoples in Latin America. Designed and led by Natalie Oman, the student research informs her project (and forthcoming report) for the United Nations on this subject. An outstanding example of the integration of research, teaching and public service related to Indigenous issues.

Another student reflected:

I hesitate to dismiss the role of university as a mechanism for reconciliation, but believe it must use its cultural capital only in such a manner as to legitimate devolution of political power. The discretion over the degree to which western institutions actively insert themselves into the process of reconciliation, represents the fundamental challenge for the balancing of social interests. It may equally represent the moment at which western institutions are forced themselves to evolve as an articulation of contemporary knowledge systems and culture. But this decision I leave to those on whose behalf such a change would be designed to benefit.

Perhaps less polished but even more powerful reflections were shared also, like this one:

The sad reality of my upbringing has personally embarrassed me today because of the manner in which I can relate to the stereotypes expressed by Shirley

Williams. Many people scoff and righteously reject the idea that these stereotypes exist within Canada, but the truth is they do and for many of us are attempted to be woven into our sub-consciousness from a young age. I was not taught to physically mistreat or abuse indigenous peoples, but I was not taught to respect them. I was informed that they were drunks who chose to live off welfare rather than work for a fair wage. Indigenous people were not proud people, they were a primitive culture attempting to usurp our new wave westernized philosophies. I had been always reminded that historically Canada did nothing wrong, and that the indigenous tribes were merely attempting to extort more land out of the government in order to establish a lost art, a lost culture. Now, couple this mindset with the lack of education taught in schools concerning indigenous history and it creates a foundation built on ignorance and misinformation.

After attending this presentation I have come to regret my previous course selections. At the beginning of my year at the University Of Ontario Institute Of Technology, I spent two years essentially studying introductory courses. After those were completed I was able to narrow my studying, focus my selections around topic areas I found interesting and that coincided with the area of law I was interested in going into. Unfortunately, with my lack of knowledge and background into aboriginal studies I took few courses concerning this topic area and spent very little time absorbing new information. I regret this wholeheartedly now, which is why I respectfully agree with both Kelly Laroc [sic] and Dr. Susan Stuart's [sic] suggestion of creating a mandatory indigenous studies course. I do not believe that teachers and professors are aware of the lack of appropriate knowledge being administered to their students. This is why the idea around universities becoming a part of the reconciliation process for the indigenous communities of Canada is so important. Students need to be properly engaged and informed of the real history of Canada in order to make even the slightest attempt to reconcile with indigenous societies.

Being able to read these reflections informed how I framed class discussion. Also, students had the option to create three minute videos reflecting on the themes covered in the two classes on student participation in universities and the role of universities in reconciliation. I created this option for students who were unable to attend the #TRUR event or who preferred to express themselves in this medium. Few students took advantage of the invitation to be as creative as possible in designing and producing their videos. However, one used an online animation program, so her narration of the history of residential schools and the implications of the TRC for universities today was very effective with its dynamic illustrations. I used this clip in our review in the last class. Student generated content, demonstrating student learning, can be a wonderful teaching tool. Finally, many of the recommendations and arguments expressed in their exam responses have informed my grasp of the question of how universities in Canada and the UOIT in particular can respond meaningfully to the TRC's call to action.

Appendix 11

Course Outline – LGLS 3310 Aboriginal Issues and the Law

Drs. Natalie Oman and Rachel Ariss originally designed this course. This most recent iteration was adjusted and taught by Rachel Ariss. The class is a work in progress that Drs. Oman and Ariss consult on each time it is offered. The new title of the course is Indigenous Peoples, Law and the State in Canada. Please note that the standard text required on all course outlines has been removed for this appendix.

LGLS 3310U – Aboriginal Issues & the Law Tuesdays, 2:10 to 5 pm DTB 205 (55 Bond St) Winter 2016

“When we come to a new fork in an old road we continue to follow the route with which we are familiar, even though wholly different, even better avenues might open up before us. The failure to heed (the) plea for a new approach to Indian- European relations is a failure of imagination. The greatest barrier to recognition of Aboriginal rights does not lie with the courts, the law, or even the present administration. Such recognition necessitates the re-evaluation of assumptions, both about Canada and its history and about Indian people and our culture ... Real recognition of our presence and humanity would require a genuine reconsideration of so many people’s role in North American society that it would amount to a genuine leap of imagination.”

- George Manuel, Secwepemc chief, 1974

“Think about everything that First Nations people have survived in this country: the taking of our land, the taking of our children, residential schools, the criminal justice system, the outlawing of potlatches, sundances, and other ceremonies, and the stripping of Indian women (and other Indian people) of their status. Everything we survived as individuals or as Indian peoples. How was all of this delivered? The answer is simple: through law. For almost every single one of the oppressions I have named, I can take you to the library and I can show you where they wrote it down in the statutes and in the regulations.”

- Patricia Monture, Haudenosaunee legal scholar, 1999

COURSE DESCRIPTION:

An examination of the legal, philosophical and policy-making implications of Aboriginal peoples’ struggles to gain recognition and autonomy within the framework of the Canadian state. The course will focus upon historical relationships (including treaties) between Aboriginal peoples and non-Aboriginal newcomers to Canada in order to contextualize contemporary Indigenous demands for self-government and territorial claims. We will consider what conditions are necessary for, and what forms new, just relations between Aboriginal peoples and Canadian governments might take.

COURSE OUTCOMES:

You will gain knowledge of the historical context of current relationships between Canada and Aboriginal peoples; you will understand the basic legal and Constitutional dimensions of

the current relationship; you will practice research and group presentation techniques; you will practice written argument.

COURSE DESIGN:

Classes are a combination of lectures, class discussions, student group presentations and small group in-class activities. Some group work outside of class is also expected. Regular attendance is ESSENTIAL for successful learning in this course. I expect you to attend class unless you are ill or have a family emergency.

REQUIRED TEXTS:

John Borrows, *Recovering Canada: The Resurgence of Indigenous Law*. (Toronto: University of Toronto Press, 2002). Available at the UOIT bookstore. Required readings are posted on the Blackboard site OR are available on reserve in the library. Links to supplementary and research materials are also available on Blackboard OR available in the library.

EVALUATION:

Summary and Response Borrows pp. 111-123	20%	January 26 th in-class, e-copy & print
Tutorial Participation	5%	Rolling – see your Group’s due date
Group Presentation	20%	Rolling – see your Group’s due date
Individual Reflection on Group Presentation	10%	Rolling – see your Group’s due date, e-copy & print
Reconciliation Panel Attendance	5% (bonus)	Thursday March 17
Reconciliation Panel Reflection	10%	Thursday March 24 midnight, e-copy only
(If you absolutely cannot attend panel – contact me by Thursday March 12 for Alternative Truth and Reconciliation Commission reflection assignment)		
Final Essay Question	35%	Thursday April 14 th , noon, e-copy, print

Assignments:

Summary and Response/Reflection: due January 26th, Week 3, in class

Summarize John Borrows’ argument as presented in pp. 111 – 123 of his book. Include his main argument as well as the main evidence he uses to support his argument, in a clear and concise way. A summary is **not** a condensation of everything the author said. The purpose of the summary is to make sure that you **understand** Borrows’ argument and his evidence and can explain it clearly.

Respond to or reflect on Borrows’ argument and evidence – whether that is agreement, disagreement or discussion. **Support your reflections or responses with reasons and references to the text.**

Your summary should be 2½ to 3 pages, and your commentary 1½ to 2 pages for a **total of 4 to 5 double-spaced pages**. Absolute minimum 4 pages. Absolute maximum 6 pages.

Group Presentation, Tutorial Participation and Individual Reflection on Group Presentation:

The Group Presentation has 3 goals:

- 1) To learn about an historical aspect of Indigenous-non-Indigenous relations, including “Indian Policy” in 19th-20th century Canada
- 2) To share with / educate the rest of the class about what your group has learned
- 3) To practice close text reading, group work skills and oral presentation skills

The Group Presentation is a 3-part assignment, worth a total of 35% of your final mark. **See the rolling due dates in each Group’s folder under “Group Presentation Materials” on Blackboard.**

You will be divided into groups of 6 or 7 and assigned topics, tutorial dates and presentation dates by January 18. Use the resources provided for each Group in the ‘Group Presentation Materials’ folder. We will rely on the Royal Commission on Aboriginal Peoples as well as additional sources.

Part One: Tutorial Participation – week **prior** to presentation – **5% marked individually**

- read all written materials prior to tutorial
- reflect on questions provided for group presentation and discussion questions
- participate in discussion of materials
- participate in planning for group presentation

Part Two- Group Presentation – **20% marked as a group**

- Purpose of presentation is to share with / educate the rest of the class about what your group has learned
- Each group has 35 minutes total – plan a 25 minute presentation leaving 10 minutes for questions and discussion
- See details under Group Presentation Folder for style and marking guide

Part Three – Individual Reflection on Group Presentation – week **after** presentation -**10% marked individually**

- Purpose of reflection is for you to express your response to and clarify what you learned in the entire process of doing the group presentation
- See further details under Group Presentation Folder and marking guide

Reconciliation Panel Reflection Due Thursday March 24, midnight, e-copy only

If you absolutely cannot attend panel – contact me through Blackboard email for Alternative Truth and Reconciliation Commission reflection assignment **by Thursday March 12**

The general topic of this panel is the role of Universities in Reconciliation.

Reflection is an exploration of learning including a response to the panelists’ presentations and comments, a consideration of your thoughts, feelings and prior knowledge on the issue, and an opportunity to clarify what you have learned. Reflection reveals the process of thinking and learning in any situation.

Write a three-page double-spaced note (a half-page over or under is fine) reflecting on the presentations, questions and engagement that occur. Write informally in the first person, but use sentences and paragraphs. Provide a brief introduction (beginning) and a brief conclusion (ending).

As you will have had some class preparation on the issues that the panel will discuss, you may connect your learning experience at the panel to class materials, but this is not required.

Bonus! Attending the presentation receives a 5% bonus – attendance means arriving on time, staying for the full presentation and as much of the audience engagement as possible.

Final Essay Question: Due Thursday April 14th, noon, e-copy & print

Details will be posted on Blackboard mid-way through course. The essay question will require you to use class materials and some use of extra resources I have posted on Blackboard.

Citations for ALL written assignments MUST conform to the *Canadian Guide to Uniform Legal Citation (McGill Guide)* - marks will be deducted for inaccurate citation on written assignments.

NOTE: Cite the “RRCAP” readings as Report of the Royal Commission on Aboriginal Peoples, *Volume title*, Vol. 1, ch. X, “*title of excerpt or chapter*” (Ottawa: Minister of Supply and Services Canada, 1996) pp. x – z.

WEEKLY READING GUIDE:

All Readings (other than Borrows’ book) posted on Blackboard, unless otherwise noted in red below.

Week 1 – January 12 – Introduction and Class Themes – Organizing Group Presentations

**Week 2 – January 19 – Historical Legal Structures, Sovereignty and ‘Discovery’
Lecture – Class Readings:**

- i) Borrows, chapter 1 “With or Without You: First Nations Law in Canada”
- ii) “Conceptions of History” – RRCAP 1.3 – excerpt from Vol. 1, ch. 3
- iii) RCAP - “Indian Sovereignty and the Royal Proclamation of 1763” excerpt from Vol 1, ch. 9.

**Week 3 – January 26 – Sources of Crown Title: Questioning Canadian Sovereignty
Summary and Commentary due today in class - paper copies AND e-copies**

Short Lecture – Class Reading:

- i) Borrows, chapter 5 “Questioning Canada’s Title to Land,”
- In-class Video and Discussion:** 8th Fire: Whose Land is it Anyway?

Tutorial Group A meets 3:45 – 4:55 pm – Readings:

- a. Borrows, “Wampum at Niagara: The Royal Proclamation, Canadian Legal History and Self-Government” in Michael Asch ed. *Aboriginal and Treaty Rights in Canada*, ed. Michael Asch (Vancouver: UBC Press, 1997)
- b. Early Treaty-Making RRCAP 1.5 pp 96-99 and 112-122.

Week 4 – February 2 - Treaties and Treaty Interpretation

Tutorial Group A presentation on Early Treaty-Making, 2:10 – 2:45

Lecture – Class Readings:

- i) John Long, "How the Commissioners explained Treaty Number Nine to the Ojibway and Cree in 1905". *Ontario History* 98.1 (Spring 2006): p1(29).
- ii) Michael Coyle, "Respect for Treaty Rights in Ontario: The Law of the Land?" (2007-08) 39 *Ottawa Law Review* 405-438.
- iii) Peace and Friendship Treaty – R. v. Sioui

Tutorial Group B meets 3:45 – 4:55 pm – Readings

- a. Renisa Mawani, "Genealogies of the Land: Aboriginality, Law and Territory in Vancouver's Stanley Park" (2005) 14 *Social & Legal Studies* 315-339.
- b. The Indian Act, RRCAP 9.1, pp. 242-254 (sections 3 to end of 7).

Week 5 – February 9 – Indian Act, Indian Status and Identities as Indigenous Peoples

Tutorial Group B Presentation on Indian Status and Colonial Identity

Lecture – Class readings:

- a. Val Napoleon, "Extinction by Number: Colonialism Made Easy" (2001) 16 *Cdn J of Law and Society* 113
- b. Cheryl Simon and Judy Clark, "Exploring Inequities under the Indian Act" (2013) 64 *U.N.B. Law Journal* 103-122.

Tutorial Group C meets 3:45 – 4:55 pm - Readings

The Indian Act, RRCAP 9.1, pp. 254-283 (sections 8 and 9).

TBA – watch for announcements and check posting under Week 5!

Reading Week – No Classes February 15 to 19

Week 6 – February 23 – Contemporary Legal Structures – Indian Act, Reform & Idle No More

Tutorial Group C Presentation on Indian Act

Lecture – Class readings:

- i) Douglas Sanderson, "Overlapping Consensus, Legislative Reform and the Indian Act" (2014) 39:2 *Queen's Law Journal* 511-550.
- ii) Wotherspoon, T., & Hansen, J. (2013). The "Idle No More" Movement: Paradoxes of First Nations Inclusion in the Canadian Context. *Social Inclusion*, 1(1), 21-36
- iii) L Jane McMillan, Janelle Young and Molly Peters, "Commentary: The 'Idle No More' Movement in Eastern Canada" (2013) 28 *CJLS* 429-431

Tutorial Group D meets 3:45 – 4:55 pm – Readings

- a. Perspectives – Metis RRCAP 4.5
- b. Metis Land Rights – RRCAP 4.5 Appendix C
- c. Displacement and Assimilation RRCAP 1.6 pp. 138-145.

Week 7 – March 1 - Contemporary Legal Structures – Land Use, s. 35, Aboriginal Rights and the Duty to Consult

Tutorial Group D Presentation on Metis Resistance and Manitoba Act

Lecture – Class Readings:

- a. *Platinex v. KI* (2006) – Excerpts
Borrows, Ch. 2 “Borrows, ch 2 “Living Between Water and Rocks”
- b. Borrows, Ch. 3 “Frozen Rights in Canada: Constitutional Interpretation and the Trickster”
- c. Mikisew Cree - Excerpts

Tutorial Group E meets 3:45 – 4:55 pm – Readings

- a. Relocation of Aboriginal Communities RRCAP 1.11.pdf
- b. Ipperwash – 1942 Appropriation
- c. Ipperwash – Effects of the Appropriation

Week 8 – March 8 – Contemporary Legal Structures: Aboriginal Title

Tutorial Group E Presentation on Forced Relocations

Lecture – Class Readings:

- i) Borrows, chapter 4, “Nanabush Goes West: Title, Treaties and the Trickster in British Columbia” pp. 77 – 102 (end of section V) only
- ii) Excerpts from *Delgamuukw v The Queen* 1997 Part I
- iii) *Haida Nation v. British Columbia* 2004 – **Headnotes only!**
- iv) Excerpts from *Tsilhqot’in v. British Columbia* 2014

Tutorial Group F meets 3:45 – 4:55 pm - Readings

- a. Residential Schools RRCAP 1.10 pp. 308-349
- b. JR Miller, “Troubled Legacy: A History of Native Residential Schools” (2003) 66 *Sask L. Rev.* 357-382

Week 9 – March 15 - Residential Schools, Lawsuits and the Truth and Reconciliation Commission

Tutorial Group F Presentation on Residential Schools

Lecture – Class Readings:

- i) *Quatell v. A-G of Canada*, 2006 BCSC 1840 – Blackboard title: BC Decision on Residential Schools Settlement – read all **except** paras 15-21 on legal fees.
- ii) We Were So Far Away – The Inuit experience of residential schools <http://weweresofaraway.ca/> - Go to website, click on **Timelines tab** and read; then click on **Resources tab**, scroll down to large-type **Video** (see the eight Inuit Residential School Survivors talk about their experiences – in small print) and watch this 27 minute video. Keep in mind that timelines for Inuit residential schools are more compressed than those for other Indigenous groups in Canada, and that every survivor’s experience is different, but the overall purposes, structures and social impacts of the schools have many similarities.
- iii) Watch “What is Reconciliation” by Justice Murray Sinclair of the Truth and Reconciliation Commission, at <https://vimeo.com/25389165> if you need to find it on Vimeo, it is posted by TRC - CVR

Thursday March 17 at 2 pm! Reconciliation Panel, Regent Theatre! Further details will be announced

Week 10 – March 22 – Justice System and Ongoing Colonialism - TRC and Murdered and Missing Aboriginal Women

Class Discussion on Reconciliation Panel

Lecture – Class Readings:

- i) Amnesty International, *Stolen Sisters: Discrimination and Violence Against Indigenous Women in Canada*, 2004 – also see <http://www.amnesty.ca/our-work/campaigns/no-more-stolen-sisters> for an update on the report
- ii) Kristin Gilchrist, “Newsworthy Victims?” (2010) 10:4 *Feminist Media Studies* 373-390

Tutorial Group G meets 3:45 – 4:55 pm – Readings

- a. Negotiation and Renewal RRCAP 1.7 pp. 1 -15
- b. Dale Turner, selections from chapter “White Paper Liberalism and the Problem of Aboriginal Participation in *This Is Not A Peace Pipe: Towards a Critical Indigenous Philosophy*, 2006 Toronto: University of Toronto Press. Selection details TBA. On Reserve in UOIT library

Week 11 – March 29 – Addressing the Sovereignty Question – Indigenous Law, Land Use, Treaties

Tutorial Group G Presentation on Political Action and White Paper of 1969

Lecture – Class Readings

- i) Brenda Gunn, “Moving Beyond Rhetoric: Working Toward Reconciliation through Self-Determination” (2015) 38 *Dalhousie Law Journal* 238
- ii) Paul Rynard, “Welcome in but check your rights at the door: The James Bay and Nishga’a Agreements in Canada” (2000) *Cdn J of Political Science* 33(2): 211-243.
- iii) RCAP, Vol. 2 “Restructuring the Relationship, ch. 2 “Treaties (.pdf blackboard) pp. 59-66.

Week 12 – April 5 – Addressing the Sovereignty Question – Landed Citizenship & Reconciliation

Lecture – Class Readings:

- i) Borrows, ch 6 “Landed Citizenship”
- ii) Taiaiake Alfred, “Restitution”, from *Wasáse: Indigenous Pathways of Action and Freedom* (2006) Toronto: University of Toronto Press.

Mark Walters, “The Jurisprudence of Reconciliation: Aboriginal Rights in Canada” in Will Kymlicka and Bashir Bashir, eds. *The Politics of Reconciliation in Multicultural Societies* (Oxford: Oxford University press).

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