

Review of George Brown College Truth and Reconciliation and Anti-Racism/Diversity



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Table of Contents

| | |
|--|-----|
| Land Acknowledgment | 5 |
| Give Thanks Prayer | 6 |
| 1. Executive Summary | 8 |
| 2. Methodology | 14 |
| 3. Background | 18 |
| 3.1 Relationship Between Indigenous Peoples and Canada | 20 |
| 3.2 The Canadian Charter of Rights and Freedoms, 1982 | 24 |
| 3.3 International Frameworks | 25 |
| 3.4 Truth and Reconciliation Commission of Canada, 2015 | 26 |
| 3.5 TRC and Education | 28 |
| 3.6 Anti-racism and Diversity | 30 |
| 3.7 Social and Historical Context and the Importance of Data Collection | 35 |
| 3.8 Disaggregation and Racial Categories | 37 |
| 4. Where George Brown College Stands | 39 |
| 4.1 Policies And Collective Agreements | 40 |
| 4.2 Curriculum | 41 |
| 4.3 Reports | 41 |
| 4.4 Projects and Events | 44 |
| 4.5 Clubs and Services | 47 |
| 4.6 TRC And GBC | 48 |
| 5. What We Heard | 50 |
| 5.1 Employment Equity | 52 |
| 5.2 Toxic Environment | 53 |
| 5.3 Over-worked Faculty and Staff | 53 |
| 5.4 Student Concerns | 53 |
| 5.5 Organizational Culture and Structure | 54 |
| 5.6 Overlapping Issues | 54 |
| 6. Analysis | 55 |
| 6.1 TRC Calls to Action & Education | 57 |
| 6.1.1 Benchmarks: Response to the TRC at other Post-Secondary Institutions | 60 |
| 6.2 Red River College | 131 |
| 6.3 Post-Secondary Initiatives on Anti-Racism, Diversity, Equity | 133 |
| 6.3.1 University of Toronto | 133 |
| 6.3.2 Ryerson University | 134 |
| 6.3.3 Brock University | 135 |
| 6.4 Demographic Changes and Disaggregated Data | 138 |
| 7. What Needs To Be Done | 142 |
| 7.1 TRC and Indigenous Recommendations | 144 |
| 7.2 The Aboriginal Education Council: Short Term Actions | 146 |
| 7.3 Anti-Racism, Equity and Diversity Recommendations | 149 |
| 7.4 Transition Steps | 150 |
| A Mother’s Story | 151 |
| Appendix A | 152 |
| Appendix B | 154 |
| References | 159 |
| Biographies | 161 |

George Brown College is located on the Treaty Lands and Territory of the Mississaugas of the Credit.



Give Thanks Prayer

Today we give thanks for our many blessings.

Noongwo g'miigwechweyaanaa GizheManido minik miinigwezwi'anan miinwaa maanagoing.
Today we give thanks to the Creator for so much fortune and what we have been given.

We give thanks for the sky above and the earth below.

G'miigwechtoona amaanda maampii aki g'bagidnamaagoing wii iyaaying.
We give thanks for this here earth we have been offered to be on.

miinwaa maanda n'waamdaaming giizhigong.
and this that we see, the heavens.

We give thanks for the rising of the sun and the moon.

G'miigwechweaa'naa g'bagidnamaagoing giizo miinwaa dibikigiizo wii aabjikaazying.
We give thanks to them, we have been offered the sun and the moon to use.

We give thanks for the beauty of our surroundings.

Gaamiigwechweaa'naakina
gegogwenaajongg'gaamiinigoing.

We give thanks to them all things beautiful in this
place we have been given.

*We give thanks for our parents who brought us
into this world and taught us about life.*

Kchi miigwetchwinim maanda bimaadziwin gaa
miizhiyang gashe miinwaa gos.
Thank you both for this life we are given mother
and father.

*We give thanks for our brothers and sisters who
shared our childhood with us.*

Gaa miigwetchwigo noongwa maamwe gii bi
kooganiiyaang ge niinwe nikaayeg miinwaa miseyeg.

We all thank you today together who were raised here with us brothers and sisters.

We give thanks for our friends who have journeyed along life's path with us.

Gaa miigwetchweaananing genwa kwijkenanig gaa bi wiijemigoo'ing.
We are thankful for our friends who walked along with us.

We give thanks for the laughter of the children.

Gaa miigwetchweaananing gondag baapwin miinwa chinendamowin genwa binoojiyag eyaamwaad.
We are thankful for them, the laughter and the happiness our children they have,

And we give thanks for the love in our hearts.

Gaa miigwetchwigo maanda zaagidwin odenang eyaamaan.
We all thank you for this love in our hearts we have.





1. Executive Summary

“The many sovereign Indigenous Nations of Turtle Island have lived here since time immemorial in complex relationships with each other and the lands, waters, plants, and animals within their territories. For tens of thousands of years, Indigenous nations governed themselves and their territories with sophisticated governments, justice systems, and militaries – using the same trusted laws, practices, and protocols passed down from our ancestors.” Indigenous Nationhood-Pamela Palmater

“Traditionally, all Indigenous Nations have a deep connection to the land. They believe human beings are part of a greater life story, part of a continuum of all life on Earth, and that each individual being plays their own role as a custodian, safeguarding the land for the next generation. Every person born has a purpose, every person belongs.” All Our Relations-Tanya Talaga

Located in the heart of downtown Toronto on the traditional territory of the Mississaugas of the Credit First Nation and the land of other Indigenous Peoples that lived here over time, and with three campuses in accessible locations, George Brown College (GBC) has been a leading post-secondary educational institution in terms of its varied approaches to issues related to Indigenous peoples, anti-racism, equity and diversity. In 1990, the Race and Ethnic Relations Policy was adopted and GBC made a commitment to address issues of racism, particularly anti-Indigenous and anti-Black racism. Since then, the college has been developing curriculum and courses across several academic departments; policy and programs on AODA, sexual violence, non-discrimination/harassment, employment equity and established a Diversity, Equity and Human Rights Services office. GBC has also put into place many initiatives to build an inclusive and representative student body, faculty and staff that are aware of their rights and obligations and are invited to engage in building a leading institution into the 21st century on these issues.

To assess its growth, GBC issued a call for proposals to support it in evaluating the impact of its initiatives in the areas regarding Truth and Reconciliation with Indigenous peoples, as well as anti-racism and diversity. In this context, GBC invited Charles C. Smith Consulting (CCSC) to undertake this review through a process that included:

- i. a review of documents related to these two matters that captures GBC materials and those from other related institutions. The purpose of this is to understand what GBC has done to date on these issues, to analyze their implementation and effectiveness and to conduct a best practice assessment of similar institutions;
- ii. a series of interviews and focus groups with GBC administrators, faculty, students and staff to assist in the above;
- iii. the preparation of draft and final reports to guide GBC in its efforts to further implement appropriate initiatives related to Truth and Reconciliation as well as anti-racism and diversity.

This framework enabled the CCSC team to gather information related to the above and how GBC was addressing:

- a. the TRC report and recommendations as well as GBC’s adoption and implementation of anti-racism and diversity initiatives; and
- b. the impact of GBC’s initiatives to address these issues.

Beginning this process in October 2018, the CCSC team has learned that GBC has developed and put resources into place to implement:

1. courses to address these and other related equity and human rights issues. This has been done in various academic departments; however, most of these courses are listed as electives and not part of core curriculum in many departments;

2. student support services and programs, particularly those focusing on Indigenous and Black students, and sexual violence in the workplace
3. various projects and events that address Indigenous peoples, e.g., Pow Wows, and racialized peoples, e.g., celebrations of Black History and Asian Heritage months;
4. policies, Collective Agreements and Codes of Conduct consistent with its policies on human rights, equity and diversity;
 - Code of Conduct: Academic Employees & Faculty (2004)
 - Code of Conduct: Support Staff (2004)
 - Code of Conduct: Administrative Staff (2004)
 - Appendices to the Academic Policies (2004) includes in Appendix 5, a Notice of Collection of Personal Information
 - Curriculum Policy (2009) includes Religious Observance Accommodation
 - Human Rights Discrimination and Harassment Policy (2016)
 - Sexual Assault and Violence Policy and Protocol (2016)
 - Code of Student Behaviour and Community Standards (2017)
 - George Brown College AODA Workplace Accommodation Policy (2017)
 - Academic Code of Conduct (Under Review)
 - Accessible Learning Policy (2018)
 - Freedom of Expression Policy (2019)
 - Collective Agreements for: Full-Time and Partial Load Professors, Instructors, Counsellors, Librarians; Full-Time Support Staff (including certain temporary full-time); Part-Time Support Staff

GBC has also commissioned and released various reports such as:

- Welcoming Diversity in the Curriculum: A Guide to Educational Equity for Academic, Support and Administrative Staff;
- On the path forward: Exploring Black Student Experiences in Community Services Programs;
- George Brown College Strategic Mandate Agreement 2017-2020;
- An annual Student Characteristics Survey;
- The Stonepath Research Group 'Interim Report – Draft Aboriginal Strategic Plan(2009-2012)'; and
- Employment Equity.

These various timely and important initiatives have guided GBC in its effort to address and support Indigenous and racialized peoples as well as other historically disadvantaged groups, e.g., women, persons who are deaf or disabled, and Two-Spirit, lesbian, gay, bisexual, transgender, queer, questioning, intersex and asexual (2SLGBTQQIA) people, and all other sexual orientations and genders. However, despite these initiatives, GBC had been aware of and received several concerns expressed by its Indigenous and racialized staff, faculty and students. These concerns prompted GBC to engage CCSC to explore the status of these initiatives and to make recommendations to GBC on how best to address them so that GBC can continue and strengthen its commitment to these groups.

During the course of this project, CCSC has listened to the voices of many faculty, students and staff as well as done comprehensive research to both understand GBC's initiatives, those of other post-secondary educational institutions as well as legal frameworks addressing Indigenous and racialized peoples.

During this process, CCSC learned that on May 9, 2019, GBC became the first college to endorse the Dimensions Charter, a manifesto inviting colleges and universities to implement actions aimed at achieving equity, diversity and inclusion to "strengthen the research community, the quality, relevance and impact of research, and the opportunities for the full pool of potential participants."

This Charter makes clear that:

(f)undamental to achieving results is the need to identify and address systemic barriers, particularly those experienced by members of underrepresented or disadvantaged groups including, but not limited to, women, Indigenous Peoples (First Nations, Inuit and Métis), persons with disabilities, members of visible minority/ racialized groups and members of LGBTQ2+ communities. All individuals have multiple identities and the intersection of those identities should be considered wherever possible. Institutions should recognize circumstances wherein other groups may also face barriers.

An in-depth and intersectional understanding of inequity, discrimination and exclusion is needed to achieve cultural change. Therefore, institutions are called upon to undertake meaningful, inclusive engagement with underrepresented and disadvantaged members of their research communities. Such engagement is an integral part of an institution's self-assessment and is crucial to the successful implementation of concrete actions to increase equity, diversity and inclusion. Institutional and cultural change will be challenging and gradual.

In recognition of the Calls for Action from the Truth and Reconciliation Commission, a guiding principle of the charter is to engage in meaningful, respectful and continuous dialogue and collaboration with First Nations, Inuit and Métis Peoples.

While participation in the Dimensions is voluntary, it is anticipated that colleges and universities that do will “commit to adopting these principles throughout their practices and culture to achieve greater equity, diversity and inclusion (EDI)” and that“(i)nstitutional commitment is understood to reflect ongoing and productive engagement with their community.” The Charter articulates eight points, including:

To advance institutional equity, diversity and inclusion, specific, measurable and sustainable actions are needed to counter systemic barriers, explicit and unconscious biases, and inequities. This includes addressing obstacles faced by, but not limited to, women, Indigenous Peoples, persons with disabilities, members of visible minority or racialized groups, and members of LGBTQ2+ communities.

- Institutions require qualitative and quantitative data to measure, monitor, understand and publicly report on challenges and progress made. The analysis of the data should inform a comprehensive, in-depth, intersectional understanding of the contexts, manifestations and experiences that result from inequities, underrepresentation and exclusion among all post-secondary community members.
- To contribute to reconciliation, research with, by or impacting Indigenous Peoples must align with the research policies and best practices identified through ongoing engagement with First Nations, Métis and Inuit Peoples and their organizations.
- Advancing equity, diversity and inclusion is a shared responsibility that requires dedicated resources and strong leadership at all levels. Senior leadership demonstrates commitment through public endorsement, by ensuring the work involved is resourced and distributed fairly, and by embedding changes in institutional governance and accountability structures.

It is fitting that this document, and GBC's support for it, has been released coincidentally with the findings and results of this review. This is an invaluable intersection that is readily compatible with the recommendations and action plans noted below on TRC and Indigenous issues, and, on Anti-Racism and Diversity.

In initiating, implementing, monitoring, assessing and evaluating the impact of the recommendations and actions listed below, it will be imperative that the President's Office convene a steering committee involving senior administrative and academic personnel to work with the positions and functions noted below.



TRC and Indigenous Initiatives Recommendations:

- i. Establish the Office of Indigenous Initiatives under the leadership of an Executive Director reporting to both the Vice President of Academics and the President and providing regular reports to both the Board of Governors, the College's Senior Management Team and that the mandate of this Office engages with administrative departments, faculties, students and Indigenous community organizations;
- ii. Provide this Office with the mandate and resources – financial and human - to design, develop and support programs, projects, curriculum initiatives in both administrative and academic departments with particular focus on the recommendations of the GBC Race and Ethnic Relations Policy, the Stonepath report and the benchmarks referenced in this report. In undertaking this effort, it will be important to sort out those matters related to academic development, and, support services with clear distinctions, resources, roles/functions and reporting relationships between the two;
- iii. Develop the Indigenous Education Services (IES) into a 'school within a school' to focus on Indigenous education, research, pedagogy as a School of Indigenous Education similar to the process being charted by Red River College;
- iv. Revise the job descriptions and responsibilities of all IES staff to ensure consistency with these developments and provide full-time employment to the staff engaged;
- v. Re-assign the staff and resources now employed in the Indigenous Education Services to this Office of Indigenous Initiatives;
- vi. Re-establish the GBC Aboriginal Education Council with involvement of faculty, students and staff supported by the Office and with direct reporting to the GBC Board of Governors;

- vii. Develop terms of reference for the Aboriginal Education Council with clear roles, responsibilities and term limits;
- viii. Recruit membership for the Aboriginal Education Council and provide an on-boarding process to orient these members to their roles, responsibilities, reporting relationship and staff support;
- ix. Support the Aboriginal Education Council in its development of a Strategic Plan and to provide input into the College's next Strategic Plan

The Immediate and short-term recommendations for George Brown College's Aboriginal Education Council are outlined in detail in section 7.2

Anti-Racism, Equity and Diversity Recommendations:

- i. Establish the Office of Anti-Racism, Equity and Diversity under the leadership of an Executive Director reporting to both the Vice President of Academics and the President and providing regular reports to both the Board of Governors, the College's Senior Management Team and that the mandate of this Office engages with administrative departments, faculties, students and Indigenous community organizations;
- ii. Provide this Office with the mandate and resources – financial and human - to design, develop and support programs, projects, curriculum initiatives in both administrative and academic departments with particular focus on the recommendations of the GBC Race and Ethnic Relations Policy, and the benchmarks referenced in this report. In undertaking this effort, it will be important to sort out those matters related to academic development, and, support services with clear distinctions, resources, roles/functions and reporting relationships between the two;
- iii. Re-assign the staff and resources now employed in the Diversity Equity and Human Rights Services (DEHRS) to the Office of Anti-Racism, Equity and Diversity
- iv. Provide annual reports on the status of implementation on all GBC policies and programs since its 1990 Race and Ethnic Relations policy, particularly academic curricula, employment equity, contract compliance and human rights and the use/function of the Student Characteristics Survey
- v. Establish a GBC-wide Anti-Racism, Equity and Diversity Council with involvement of faculty, students and staff supported by the Office and with direct reporting to the GBC Board of Governors
- vi. Develop terms of reference for the Anti-Racism, Equity and Diversity Council with clear roles, responsibilities and term limits
- vii. Recruit membership for the Anti-Racism, Equity and Diversity Council and provide an on-boarding process to orient these members to their roles, responsibilities, reporting relationship and staff support;
- viii. Support the Anti-Racism, Equity and Diversity Council in its development of a Strategic Plan and to provide input into the College's next Strategic Plan

Many of these recommendations are similar in structure and intent to those made regarding the TRC and Indigenous Initiatives and should be implemented in the short-term.

Transition Steps

Since this report has identified particular challenges within GBC to address the matters within this review, it will be critical for GBC to engage with external expertise to provide strategic advice to this process of change. Further, as these are significant recommendations, senior level leadership within GBC will need to be involved as well. This leadership should include the GBC President, V.P. Human Resources and Special Advisor to the President on Academics.

To do this effectively, the process should begin in September 2019 and continue until June 2020 and the following steps taken:

1. Establish the Offices of Indigenous Initiatives and, as well, Anti-Racism, Equity, Diversity and Human Rights with lead staff in each office reporting directly to the President. Timeframe: September 2019-January 2020;
2. Draft job descriptions, post and recruit for the positions of VP Indigenous Initiatives, and, Executive Director Anti-Racism, Equity, Diversity and Human Rights. Timeframe: September – January 2019;
3. Revise the mandate for the Aboriginal Education Council and put out a call for membership to this Council. Timeframe: January – June 2020;
4. Realign the internal functions supporting Indigenous Education Services and Equity, Diversity and Human Rights Services to report directly to the newly established offices. Timeframe: February 2020 ongoing;
5. Initiate the process for curricula and workforce review to ensure the recommendations of this report are implemented in a timely fashion. Timeframe: February 2020 ongoing;
6. Involve each of these Offices in reviewing the Student Characteristics Survey based on the findings of this report to develop clearer function for the data gathered through this survey and how it relates to College curricula, student supports and Strategic Planning. Timeframe: February – September 2020 and ongoing;
7. Develop Terms of Reference and begin to recruit membership for the newly-established Anti-Racism, Equity and Diversity Council. Timeframe: February 2020 ongoing;
8. Begin the process of ensuring the issues noted within this report and the structures recommended are involved in curricula review and in developing GBC's Strategic Plan. Timeframe: February 2020 and ongoing;
9. Establish a joint curricula review process involving the Indigenous and Anti-Racism, Equity, Diversity, Human Rights Offices. Timeframe: February 2020 and ongoing and
10. Provide quarterly and annual reports to the full GBC community regarding progress on implementing the recommendations in this report.

2. Methodology

“Storytelling provides opportunities to express the experiences of Indigenous peoples in Indigenous languages and nurtures relationships and the sharing of Indigenous knowledges and cultures”. Indigenous Storytelling as Research-Judy Iseke

“Indigenous epistemology is fluid, non-linear, and relational. Knowledge is transmitted through stories that shape shift in relation to the wisdom of the storyteller at the time of the telling.” Research as Resistance: Critical, Indigenous, & Anti-Oppressive Approaches -Margaret Kovach, ed. Leslie Brown & Susan Strega

One of the most significant elements of this review has been to assess GBC’s efforts with Indigenous peoples in the context of the recently released Truth and Reconciliation report and its recommendations. This is a timely and significant issue as it requires a process and methodologies that are based on Indigenous knowledge development and sharing. To do this, the review team developed its research methodology being respectful of the Seven Grandfather Teachings as well as the importance of story-telling as integral to this project.

These Niizhwaaswi Kino-maadwinan - Seven Grandfather Teachings are:

1. Minaadendamowin – Respect

G’chi piitenim gwiji bimaadis gegwa debaasenimaaken gwiji bemaadis.

(Consider others before yourself, don’t look down on your fellow human being.)

2. Zaagidawin – Love

Zaagidizan n’tam jibwaa zaagad gwiji bimaadis.

(Learn to love yourself first before you can love your fellow human being.)

3. Debwewin – Truth

Ga’nwaamidizan n’tam jibwaa bakaadenimad gwiji bimaadis.

(Look at yourself first before you judge your fellow human being.)

4. Aakade’ewin – Bravery

Zoongendan miinwaa m’shkoagaabwin, manjiidig gwa ge’zhoowebidagen.

(Hold firm thoughts and stand strong when you don’t know what will happen.)

5. Nibwaakaawin – Wisdom

Kendaman gego ka’shkitoon ji gweyakataagoziyin miinwaa ji mino daapanaman gwaya ekidad.

(With knowledge you be able to speak well what someone says.)

6. Gwekaajimowin – Honesty

Aabidek ji gwekaajimataadizoyin jibwaa ganonad gwiji bimaadis.

(You have to be honest with yourself before you talk to your fellow human being.)

7. Bekaadizowin -- Humility

Pii shkitooyin wii bekaadizoyin ka mino wiidokwaa gwiji bimaadis.

(When you have learned to stay calm, you can work or play well with your fellow human being.)

Pane nakaaziyin maamin kinomaadwinan ka mino bimaadis. (When you use these teachings every day you can live a good life.)

These Teachings were referenced in the CCSC project proposal and have been critical principles in this review. This review also took into consideration the importance of story-telling in Indigenous knowledge sharing. As such, it is



imperative that this report cite and set out the importance of story-telling to how the CCSC has approached this work as a story indicating GBC's journey in addressing Indigenous issues, TRC and anti-racism/diversity, i.e., where GBC has come from on this journey, what it has accomplished, the issues it is seeking to address and how that is viewed and experienced by GBC faculty, staff, students and the Aboriginal Education Council. In setting out this report in this way, it is important to recognize the importance of story-telling and its role in this report.

There are different types of stories used for different purposes within the rich and diverse knowledge systems of Indigenous peoples. Indigenous authors, academics and educators have shared them through bestselling books, lectures, presentations and their personal time to enrich our understanding of storytelling as methodology. This report includes several quotes as a guide to the vast resources and great Indigenous minds of our time. We are in an era of reconciliation, a time to move forward together in a good way.

Our methodology has been shaped by these voices with a goal of merging our world views to create a sustainable, safe, thriving and culturally appropriate set of principles that leads to a new path forward through new teachings that will be outlined through this section of the document- storytelling. In our consultations, we exchanged stories which led to a deeper understanding of their lived experiences in the GBC community. These stories have helped us shape this report.

And as part of this acknowledgement, we introduce ourselves (the CCSC team) as being on a journey within the walls of GBC and having encounters with senior GBC staff, academic leads, faculty, staff and students and Indigenous community members supporting GBC's Indigenous initiatives.



To begin that journey, in June 2018, the CCSC team met the GBC President, VP Human Resources, Interim Director of the GBC Diversity Equity Human Rights Services, and Special Advisor to the President on Academic Issues. In this initial meeting, the CCSC team offered a smudge and gifted the GBC President as a gesture to indicate our hearts and minds were committed to engaging in this process in a good way. As this meeting took place just before summer was to begin, we noted also that it fell shortly before National Indigenous Peoples Day and this was felt as a significant marker in terms of undertaking our work and just in time for the 2020 National Indigenous Peoples Day.

The CCSC team then worked over July to September to clarify the parameters of this review and to set timelines, goals and objectives, including a process of consultations with all components of GBC.

On September 29, 2018, the contract between GBC and CCSC was signed to undertake a review of GBC's efforts related to Truth and Reconciliation, and anti-racism and diversity. The purpose of these two reviews was to assess GBC's initiatives on these matters and to benchmark these against initiatives in other post-secondary institutions (colleges and universities) and in the context of the socio-historical and current status of individuals and communities that these issues address.

While the agreements for this were signed in late September, the consulting team had been engaged in conversation with GBC senior staff since April 2018. Despite this delay in finalizing an agreement, CCSC set out a workplan to undertake and complete this project by mid-June 2019. This plan involved:

- a review of documents related to these two matters that captures GBC materials and those from other related institutions. The purpose of this is to understand what GBC has done to date on these issues, to analyze their implementation and effectiveness and to conduct a best practice assessment of similar institutions;
- a series of interviews and focus groups with GBC administrators, faculty, students and staff to assist in the above;
- the preparation of draft and final reports to guide GBC in its efforts to further implement appropriate initiatives related to Truth and Reconciliation, and anti-racism and diversity.

This framework enabled the CCSC team to gather information related to the above and how GBC was addressing:

- the TRC report and recommendations as well as GBC's adoption and implementation of anti-racism and diversity initiatives; and
- the impact of GBC's initiatives to address these issues.

The CCSC team gathered many documents from GBC stemming back to its 1990 adoption of its Race and Ethnic Relations policy. The team also gathered documents related to TRC and post-secondary education from the TRC final report, the statements of the Assembly of First Nations and the responses of colleges and universities across Canada on this urgent matter.

In terms of the interviews and focus groups, CCSC met with a number of students, faculty and senior administrators, including making presentations to GBC senior administrators (academic and non-academic) and meeting with GBC senior leaders to provide status reports and to seek support in undertaking the consultations and document gathering.

While CCSC was able to conduct many interviews, it was only able to convene a limited number of focus groups, which unfortunately included the student body. Further, many of these interviews were with faculty from different academic departments and there were only a couple of interviews with senior administrators (academic and non-academic). As a result, CCSC received very limited information regarding GBC initiatives in these areas and the information received from faculty, students and staff indicated that, while several activities were in place both in the past and currently, there was no coordinating or central leadership in supporting these initiatives, connecting those involved with each other and providing corporate guidance to those implementing such work.

This report, therefore, cannot provide comprehensive comment on the extent and quality of GBC's initiatives on these matters but notes the lack of leadership and a strong, viable, resourced corporate mandate to support this work. In this context, this report recommends that corporate leadership at the highest levels – in its administration, academic departments and Governing Council - be put in place and that appropriate resources and authority be given to furthering the implementation of Indigenous initiatives, particularly around Truth and Reconciliation, and, regarding anti-racism and diversity.

3. Background

Re-storying, Storytelling and the Seven Grandfather Teachings: A story to share from Elder Wesley, a knowledge keeper, residential school survivor, and Priest.

To begin we must go back to the basics, where the teachings came from, our creation story. Many times, we have to go back to the basics to remember what life is all about. The way the story goes, in the beginning, the teaching I received is called the word. The word is like the mind. The word was given into being, from there the first human was created. It was decided then, it came about that they wanted the freedom from Creator to decide which human to be; aboriginal, white, black, yellow, etcetera. Ours gave us aboriginal human, from that aboriginal human, gave us the mind and life. That life is called mino-bimaadizin – the goodlife

Our teachings and core values are within mino-bimaadizin. From the core values came our language, our culture. A relationship was created between the 3- Aboriginal human, the land, and the Creator. From that relationship instructions came that he or she would be accountable to the Creator and to the land, from this came responsibility to care for the land and the land had the responsibility to care for the human. This is the beginning of reciprocity. From this reciprocal relationship we received our culture, our way of life, sacred gifts-our medicines, instructions on how to live on the land, and how to use these gifts from Creator. From that relationship with all creation animals, insects, birds, fish, the Clan system came from the beginning in this relationship with all of Creation. That is another story.

At the time of Creation, the Creator wanted to make a human with his likeness. Before this happened, He had a consultation with creation. He did this before he did anything. This is the story of how consultation for us began. This is important to our people, this is why we look back to our Creation stories, to remember.

So then before he created human, the Creator consulted with all of creation and said, “I want to bring a human into the creation file”. He asked creation how they all can help this human, the human will be initially useless, and must learn from you. You have to educate this human, I want to know how you will help this human learn. So, the Creator went away to give them time to think. Time passed, and they came back together. When they came back together nobody said anything, nobody could figure out how to educate the human, and what to teach them. They were afraid of the human because it would be a being made like the Creator.

They were sent away again to think and asked to bring forth their most intelligent being. After some time passed again, Creator called another meeting. Finally, the day came, He asked again, and Migizi spoke first, the eagle told Creator, “I will give my vision, they can also use my feathers for many teachings”. Moose then said, I will give my fur for clothing and my body to feed them, my bones too”. Every creature contributed to the human, this is why and how we are all a part of creation. The teaching of all my relatives or relations comes from this, that is why it is important where you hear all my relations you know it refers to all of creation. That is a story for another day.

All these teachings that were given, sometimes called a way of life, sacred teachings, natural teachings, mino-bimaadizin, and the Seven Grandfather Teachings.

The sacred teachings or the 7 grandfathers began like this...

A time long ago, people were behaving bad and Creator was concerned, so he consulted with the grandfathers because the people were hurting each other. Something had to be done. The grandfathers came together and decided to send a messenger to the earth to look for one good being, the messenger went six times and found no one. Finally, on his last trip, he heard of a newborn baby. So, the messenger went to talk to the family, he told them he would return the baby after he received the teachings. They agreed, and the messenger brought the baby to the grandfathers. One thought he was too young, and that he would be scared when they spoke, but they tried anyway. We will teach that baby and when he is ready, we will send him back down. So, each of the grandfathers taught the baby a principle and these are the Seven Grandfather Teachings. They took the baby everywhere, even to the four corners of the earth, it



took a long time, learning knowledge of the universe and the cosmos. Finally, the little one was ready, by this time he was a teenager. He was brought back down to the earth to teach, and he started his teachings. Some know him as the peacemaker.

That is how the Seven Grandfather Teachings came about. At an old age he returned to his family. That is how long these things take, it takes a lifetime to learn these things. Today we can learn by going to events, doing our ceremonies, talking to people, sharing stories, and using these teachings. This is how we can live mino-bimaadizin. These are all interconnected this is how we should all relate to each other and to all of creation.

These teachings are Respect, Love, Truth, Bravery, Wisdom, Honesty, and Humility. These teachings must be used to guide your character daily, you cannot decide that you will be humble next week, and love this week, you must follow these teachings simultaneously throughout your life. That is why it is important the ceremonies we have been given, our seven sacred ceremonies: Sweat Lodge, Vision Quest, Sundance, Smudging, Marriage/death, Naming ceremony and the walking out ceremony for our little ones. These can change with other tribes. They may have other ceremonies. These seven are for the Anishinaabe.

When you go to these ceremonies, you must take these teachings with you. This is how you gain wisdom, by learning your creation story, your teachings, and your ceremonies. For example, it's ok to smudge once in a while, but be regular to purify the mind, the word, the good mind. We have to reenergize the mind. It is good to cleanse yourself on a regular basis. That is why smudging is so important, cleanse the wrong you did yesterday. Your mind has to be refined.

These teachings embody the four elements of the human being. For example, the wisdom teaching cares for the mental, physical, spiritual, and emotional, that is how you gain wisdom, by using these four elements of yourself. It is the same thing with the rest of the teachings, they are all connected. When you smudge or pray you can ask for strength, when you have setbacks from life, ask to learn from them, to nurture your four elements of self.

We have been given these gifts to identify ourselves as human. These are very important, these are the basic teachings I am giving you. As you move along in life you will meet other teachers to expand your knowledge and add or modify what I have told you today, these are the basic teachings. These are all interconnected, the Clan system, the creation story, the seven grandfather teachings and the four elements of self. The teachings of the four directions also connect these gifts. We can learn from all creation, the trees, the animals, all the land. We can use the teachings to honor them, for example, respect to the rabbit for sacrificing himself so we can sustain ourselves. From the rabbit we use everything he has sacrificed, his body and his fur, we use the fur as blankets for our babies, it is very soft for our children.

The Creation story also tells us to seek knowledge from the stones, they are ancient. They were here before creation and they have seen everything, same thing with the trees. They carry the history of our people, we use these today in the sweat lodge and call the stones our grandfathers. They are both called the ancient teachers. But that's another teaching for another day.

As noted earlier, a central aspect of this review is to provide the College with information on Truth and Reconciliation, and anti-racism and diversity so that the College's initiatives in these areas can be assessed and recommendations put forward, including action plans and timelines to support GBC in its efforts to sustain its leadership on these issues. To do this, it is critical to provide the way these issues are being defined and the current social and historical circumstances that are evident in contemporary issues. This section, therefore, provides such information that will later in this report be referenced in terms of actions the College can take to address these issues in a consistent way immediately and in the years to come.

To begin to discuss the recently adopted Truth and Reconciliation Commission's report and recommendations, it is imperative to acknowledge other legislative achievements and challenges related to Indigenous peoples across Canada. This is done below looking at the Federal Framework on these matters and then addressing the Commission's specific recommendations related to education.

Before beginning, however, it is important to acknowledge here the history of colonization and racism that has had very severe impacts, particularly on Indigenous peoples. This history is replete with disturbing facts based on the displacement of Indigenous peoples through the Indian Act, Residential Schools, the outlawing of Indigenous languages and cultural practices as well as other racist episodes, e.g., slavery and ongoing anti-Black racism, the Chinese Head Tax and Exclusion Act, the internment of Japanese Canadians during WWII and contemporary issues such as racial profiling, Islamophobia and the more recent federal events surrounding the resignation of the first Indigenous Justice Minister and the release of the report on Missing and Murdered Indigenous Women and the report's assertion on genocide of Indigenous peoples.

These facts are well known and need no elaboration but are cited here to place into context the issues GBC needs to both understand and address to continue its engagement with Indigenous and racialized peoples.

3.1 Relationship Between Indigenous Peoples and Canada:

In 1763, the British Crown entered into relationship with Indigenous nations through the Royal Proclamation. As noted by Indigenous scholar, John Borrows:

The Royal Proclamation of 1763 is a 'fundamental document' in First Nations and Canadian legal history. Yet, recent Canadian commentators have often treated the Royal Proclamation of 1763 as a unilateral declaration of the Crown's will in its provisions relating to First Nations. It is time that this misunderstanding was corrected. First Nations were not passive objects, but active participants, in the formulation and ratification of the Royal Proclamation. In the colonial struggle for northern North America, and in the foundational development of principles to guide the relationship between First Nations and the British Crown, First Nations were not dependent victims of a greater power (footnotes omitted)

Borrows later writes that the ceremony surrounding this agreement was done through both written and oral means and the gifting by the Indigenous nations of the Two-Row Wampum to the British representatives. He writes about the significance of this as follows:

The two-row wampum belt reflects a diplomatic convention that recognizes interaction and separation of settler and First Nation societies. This agreement was first struck by the Haudenosaunee (Iroquois) upon the two-row wampum belt has been commented on by a leading Native legal academic, Robert A. Williams, Jr.: ‘When the Haudenosaunee first came into contact with the European nations, treaties of peace and friendship were made. Each was symbolized by the Gus-Wen-Tah, or Two Row Wampum. There is a bed of white wampum which symbolizes the purity of the agreement. There are two rows of purple, and those two rows have the spirit of your ancestors and mine. There are three beads of wampum separating the two rows and they symbolize peace, friendship and respect. These two rows will symbolize two paths or two vessels, travelling down the same river together. One, a birch bark canoe, will be for the Indian people, their laws, their customs and their ways. The other, a ship, will be for the white people and theirs laws, their customs, and their ways. We shall each travel the river together, side by side, but in our own boat. Neither of us will try to steer the other’s vessel (footnotes omitted)’¹ .

Borrows further states: “The two-row wampum belt illustrates a First Nation/Crown relationship that is founded on peace, friendship, and respect, where each nation will not interfere with the internal affairs of the other. An interpretation of the Proclamation using the Treaty of Niagara discredits the claims of the Crown to exercise sovereignty over First Nations”² .

While there were several other treaties between First Nations and the British Crown, all of this was undone shortly after the centenary of the Royal Proclamation by the Canadian government’s adoption of the Indian Act in 1867 and the subsequent establishment of the Residential Schools System and what has now been named in the report on *Missing and Murdered Indigenous Women* as the systematic effort toward genocide of Indigenous peoples.

This has widely been considered a betrayal of the Royal Proclamation as it has had catastrophic effects on Indigenous peoples. As noted by Bonita Lawrence:

To be federally recognized as an Indian either in Canada or the United States, an individual must be able to comply with very distinct standards of government regulation... The Indian Act in Canada, in this respect, is much more than a body of laws that for over a century have controlled every aspect of Indian life. As a regulatory regime, the Indian Act provides ways of understanding Native identity, organizing a conceptual framework that has shaped contemporary Native life in ways that are now so familiar as to almost seem “natural.”³

In citing this, it is important to note some of the restrictive provisions of the Indian Act which:

1. Denied women status;
2. Introduced residential schools;
3. Created reserves;
4. Renamed individuals with European names;
5. Restricted First Nations from leaving reserve without permission from Indian Agent;
6. Enforced enfranchisement of any First Nation admitted to university...;
7. Could expropriate portions of reserves for roads, railways and other public works, as well as to move an entire reserve away from a municipality if it was deemed expedient;
8. Could lease out uncultivated reserve lands to non-First Nations if the new leaseholder would use it for farming or pasture;

1. See p. 169 Wampum at Niagara: The Royal Proclamation, Canadian Legal History, and Self-Government

2. Ibid p.

3. Lawrence, Bonita. “Gender, Race, and the Regulation of Native Identity in Canada and the United States: An Overview.” *Hypatia*. 18:2. 2003. 3.1

9. Forbade First Nations from forming political organizations;
10. Prohibited anyone, First Nation or non-First Nation, from soliciting funds for First Nation legal claims without special license from the Superintendent General. (this 1927 amendment granted the government control over the ability of First Nations to pursue land claims);
11. Prohibited the sale of alcohol to First Nations;
12. Prohibited sale of ammunition to First Nations;
13. Prohibited pool hall owners from allowing First Nations entrance;
14. Imposed the “band council” system;
15. Forbade First Nations from speaking their native language;
16. Forbade First Nations from practicing their traditional religion;
17. Forbade western First Nations from appearing in any public dance, show, exhibition, stampede or pageant wearing traditional regalia [3];
18. Declared potlatch and other cultural ceremonies illegal [4];
19. Denied First Nations the right to vote;
20. Created the ‘permit system’⁴ to control First Nations ability to sell products from farms;
21. Is a piece of legislation created under the British rule for the purpose of subjugating one race - Aboriginal people.⁵

This damaging legacy has troubled the relationships between Indigenous peoples and the Canadian government since that time and has been recognized as a significant impediment to making Canada whole by the current Federal government. In this context, the current government’s document Principles respecting the Government of Canada’s relationship with Indigenous peoples⁶ states, “The Government of Canada is committed to achieving reconciliation with Indigenous peoples through a renewed, nation-to-nation, government-to-government, and Inuit-Crown relationship based on recognition of rights, respect, co-operation, and partnership as the foundation for transformative change.”

This document goes on further to state

Indigenous peoples have a special constitutional relationship with the Crown. This relationship, including existing Aboriginal and treaty rights, is recognized and affirmed in section 35 of the Constitution Act, 1982. Section 35 contains a full box of rights, and holds the promise that Indigenous nations will become partners in Confederation on the basis of a fair and just reconciliation between Indigenous peoples and the Crown.

The Government recognizes that Indigenous self-government and laws are critical to Canada’s future, and that Indigenous perspectives and rights must be incorporated in all aspects of this relationship. In doing so, we will continue the process of decolonization and hasten the end of its legacy wherever it remains in our laws and policies.

As noted by the Assembly of First Nations, in 1990 the Supreme Court of Canada determined that “Treaties and statutes relating to First Nations should be liberally construed and uncertainties resolved in favour of the (Indigenous Peoples). Despite this, federal and provincial governments have interpreted Treaties very narrowly, viewing First Nations as having ‘ceded, surrendered and released’ their title and rights through these instruments. This narrow and one-sided view of Treaties – essentially as ‘real estate’ deals whereby First Nations “sold” their interests in vast parcels of land for trinkets – not only defies logic, but continues to generate significant uncertainty in many parts of Canada. Treaties between the Crown and First Nations establish a constitutional and moral basis of alliance between our peoples and the sovereign institutions of the Canadian state – one that must be built upon rather than diminished”.

Such an approach has led to a Superior Court decision in Sudbury, Ontario that has decided in favour of 21 northern Ontario First Nations in a case involving the interpretation of treaties that were signed 168 years ago. This decision now

4. Indian Act and the Permit System. Bob Joseph - <https://www.ictinc.ca/blog/indian-act-and-the-permit-system->

5. See Bob Joseph, 2018, 21 Things You May Not Know About the Indian Act: Helping Canadians Make Reconciliation with Indigenous Peoples a Reality

6. <https://www.justice.gc.ca/eng/csj-sjc/principles-principes.html>

7. See Assembly of First Nations Treaties Fact Sheet, May 2010

requires both the federal and provincial governments to increase their yearly annuities, which have not been raised in over 140 years⁸.

Based on this, the Canadian Government has articulated 10 principles that are to guide these values⁹. They are:

1. The Government of Canada recognizes that all relations with Indigenous peoples need to be based on the recognition and implementation of their right to self-determination, including the inherent right of self-government.
2. The Government of Canada recognizes that reconciliation is a fundamental purpose of section 35 of the Constitution Act, 1982.
3. The Government of Canada recognizes that the honour of the Crown guides the conduct of the Crown in all of its dealings with Indigenous peoples.
4. The Government of Canada recognizes that Indigenous self-government is part of Canada's evolving system of cooperative federalism and distinct orders of government.
5. The Government of Canada recognizes that treaties, agreements, and other constructive arrangements between Indigenous peoples and the Crown have been and are intended to be acts of reconciliation based on mutual recognition and respect.
6. The Government of Canada recognizes that meaningful engagement with Indigenous peoples aims to secure their free, prior, and informed consent when Canada proposes to take actions which impact them and their rights, including their lands, territories and resources.
7. The Government of Canada recognizes that respecting and implementing rights is essential and that any infringement of section 35 rights must by law meet a high threshold of justification which includes Indigenous perspectives and satisfies the Crown's fiduciary obligations.
8. The Government of Canada recognizes that reconciliation and self-government require a renewed fiscal relationship, developed in collaboration with Indigenous nations, that promotes a mutually supportive climate for economic partnership and resource development.
9. The Government of Canada recognizes that reconciliation is an ongoing process that occurs in the context of evolving Indigenous-Crown relationships.
10. The Government of Canada recognizes that a distinctions-based approach is needed to ensure that the unique rights, interests and circumstances of the First Nations, the Métis Nation and Inuit are acknowledged, affirmed, and implemented.

As for Canadian laws that support these principles, there are both national and international frameworks that the Canadian government has made commitments to implement. Many of these were cited in the 1996 5-volume report of the Royal Commission on Aboriginal Peoples¹⁰ that that was rather quickly set aside by successive Canadian governments. Further, the recent issues surrounding the demotion from Cabinet, and subsequent resignation to the Liberal Party of Canada, of the first Indigenous person to be appointed Justice Minister, the former Honourable Jody Wilson-Raybould, has been a major setback to work on reconciliation between the Canadian government and Indigenous nations as the former Minister is held in high regard by Indigenous peoples and is championing efforts toward truth and reconciliation.

As if this were not damaging in its own right, there was then the release of the long-awaited two-volume report on Missing and Murdered Indigenous Women¹¹ that put forward cogent and well-researched arguments on the process of systematic genocide of Indigenous peoples by Canadian governments and a direct link between this and the formation and operation of Residential Schools that, in turn, led to the Truth and Reconciliation Commission's report, setting up responses by Canadian institutions to this report, including those by post-secondary colleges and universities.

8. See First Nations members expect 'huge' payout from annuities court decision, 2018, Gary Rinne, ElliotLakeToday.com

9. See Assembly of First Nations Treaties Fact Sheet, May 2010

10. This Commission was set up following the crisis in Oka (Quebec) in 1991. Its report was released in 1996.

11. See Reclaiming Power and Place: The Final Report of the National Inquiry Into Missing and Murdered Indigenous Women and Girls, Volumes 1a and 1b (2019)

3.2 The Canadian Charter of Rights and Freedoms, 1982

“Section 35 of Canada’s Constitution Act recognizes Aboriginal treaty rights, and legally protects rights that were in existence when the Act came into force on April 17, 1982. The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed. (2) In this Act, “aboriginal peoples of Canada” includes First Nations, Inuit and Metis. Many mainstream institutions view Aboriginal peoples as part of the category of a settler minority group. The inherent and treaty rights of Aboriginal (First) peoples makes them unique and separate from settler minority groups. Aboriginal peoples should be viewed through their rights which are protected by law under Canada’s Constitution Act and not viewed through the lens of a settler minority group.” - Direct quote from Canadian Constitution provided by Bob Whiteduck Crawford, Indigenous Professor/Counselor.

Section 15 of the Charter provides for equality rights – the right to equality before and under the law, as well as equal protection and benefit of the law (emphasis added). These provisions aim at ensuring that everyone is treated with equal respect, dignity and consideration without distinction based on race, national or ethnic origin, or colour, amongst other enumerated grounds. Section 15 provides for both formal and substantive equality in that section 15 (1) secures the right to equality before and under the law through the prohibition of discriminatory or unequal treatment (e.g. procedural equality), while section 15 (2) allows for special provisions or “affirmative action programs” to rectify historical exclusions and structural disadvantages. Measures to address systemic racism are consistent with the dictates of the Charter in that they seek to ameliorate “conditions of disadvantaged individuals or groups including those that are disadvantaged because of race [...]”

Section 35 of the Charter affirms the unique constitutional status of “Aboriginal peoples of Canada” (defined in the Constitution Act, 1867 (“Canadian Constitution”) as inclusive of three distinct groups: Indian, Inuit and Métis peoples of Canada) by recognizing “existing aboriginal and treaty rights.”¹²

Indigenous scholars, such as Pamela Palmater and Kiera Ladner, have been critical of the uneven legacy of section 35, and note that affirming “Aboriginal treaty rights” ought to entail mutual recognition of nationhood and commitment to a continuous nation-to-nation relationship.

Observing treaty rights includes recognition and acknowledgement of the treaties that govern where we live and work.¹³ For instance, the Ryerson Land Acknowledgment reads as follows: “Toronto is in the ‘Dish With One Spoon Territory’. The Dish With One Spoon is a treaty between the Anishinaabe, Mississaugas and Haudenosaunee that bound them to share the territory and protect the land. Subsequent Indigenous Nations and peoples, Europeans and all newcomers have been invited into this treaty in the spirit of peace, friendship and respect.” Notably, institutional obligations to Indigenous communities and governing treaties extend beyond pre-scripted territorial acknowledgements.

Anishinaabe writer and educator Hayden King, who helped author the land acknowledgement, has since critiqued this statement and expressed concern that these territorial acknowledgements have become “very superficial” and “fetishize these actual tangible, concrete treaties”. King cautions that scripted land acknowledgements should not be used by institutions as “an alibi for doing the hard work of learning about their neighbours and learning about the treaties of the territory and learning about Ryerson those nations that should have jurisdiction” (CBC Radio, Jan 20, 2019).

12. The Supreme Court of Canada ruled in *Daniels v. Canada (Indian Affairs and Northern Development)* 2016 SCC 12, that Métis and other non-status aboriginal people are considered Indians under s. 91(24) of the *Canadian Constitution*.

13. This includes the duty to consult. In *Haida Nation v. British Columbia (Minister of Forests)*, 2004 SCC 73, the Supreme Court of Canada affirmed that governments have a duty to consult with Aboriginal groups when making decisions which could negatively impact the lands and resources to which Aboriginal people may assert a claim. Recently, in *Mikisew Cree First Nation v. Canada (Governor General in Council)*, [2018] 2018 SCC 40, the Supreme Court rendered a divided decision of whether the government has a duty to consult Aboriginal peoples when deciding legislation that may harm treaty rights and whether courts have a role in enforcing consultation. Five judges recognized the honour of the Crown was involved at the lawmaking stage, but seven judges concluded there was no binding duty to consult before passing legislation.



3.3 International Frameworks

United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), 2007 (Morales, 2017): The UN Declaration on the Rights of Indigenous Peoples was adopted by the General Assembly on September 13th, 2007 and was officially endorsed by the current Canadian government in May 2016 — without the qualifications attached by the previous government. Coast Salish scholar Sarah Morales describes UNDRIP as providing “a normative framework for engagement between Canada and its Indigenous peoples. If implemented in good faith, with the aim of realizing its overarching purpose of Indigenous self-determination, it will provide an opportunity to address historical power imbalances, which have led to illegal land takings and resource exploitation” (Morales, 2017). UNDRIP includes the principle of obtaining the “free, prior and informed consent” (fpic) of Indigenous peoples when states are making decisions that will affect their rights or interests. Observing this principle requires state institutions and public service organizations to not only consult with Indigenous peoples but to ensure that Indigenous peoples have been meaningfully engaged and are in agreement with policies and processes that affect them (including equity strategies and data collection).

The United Nations International Convention on the Elimination of All Forms of Racial Discrimination, 1965. The UN International Convention on the Elimination of All Forms of Racial Discrimination specifies that “discrimination between human beings on the grounds of race, colour or ethnic origin is an obstacle to friendly and peaceful relations among nations and is capable of disturbing peace and security among peoples and the harmony of persons living side by side even within one and the same State.” Canada ratified the International Convention on the Elimination of All Forms of Racial Discrimination on October 14, 1970 and submits reports to the UN Committee on Elimination of Racial Discrimination (CERD). When Canada last appeared before CERD in 2017, the CERD expressed concerns over the lack of reliable data which effectively “renders invisible the differences in the lived experiences of diverse communities”, as well as the disproportionate incarceration of African-Canadians and Indigenous peoples and the failure of the Canadian state to adhere to the UNDRIP principle of free, prior and informed consent.

3.4 Truth and Reconciliation Commission of Canada, 2015

Long before the release of the 2015 TRC report, residential school survivors launched a class action lawsuit against the government of Canada and specific church groups. Through their bravery and their stories, the Indian Residential Schools Settlement Agreement (IRRSA) was formed.

“The Parties entered into an Agreement in Principle on November 20, 2005 for the resolution of the legacy of Indian Residential Schools: (i) to settle the Class Actions and the Cloud Class Action, in accordance with and as provided in this Agreement; (ii) to provide for payment by Canada of the Designated Amount to the Trustee for the Common Experience Payment; (iii) to provide for the Independent Assessment Process; (iv) to establish a Truth and Reconciliation Commission; (v) to provide for an endowment to the Aboriginal Healing Foundation to fund healing programmes addressing the legacy of harms suffered at Indian Residential Schools including the intergenerational effects; and (vi) to provide funding for commemoration of the legacy of Indian Residential Schools;”¹⁴

“Bringing closure to the legacy of Indian residential schools lies at the heart of reconciliation and a renewal of the relationships between Indigenous peoples who attended these schools, their families and communities, and all Canadians.”¹⁵

The Truth and Reconciliation Commission (TRC), being one of the components of the settlement agreement, was entrusted with revealing the truth about the history and the continuing legacy of the residential-school system in Canada in a thorough and honourable manner. The IRSSA is the largest class action settlement in Canadian history.

“The Truth and Reconciliation Commission of Canada has a mandate to learn the truth about what happened in the residential schools and to inform all Canadians about what happened in the schools. The Commission will document the truth of what happened by relying on records held by those who operated and funded the schools, testimony from officials of the institutions that operated the schools, and experiences reported by survivors, their families, communities and anyone personally affected by the residential school experience and its subsequent impacts.

The Commission hopes to guide and inspire First Nations, Inuit, and Métis peoples and Canadians in a process of truth and healing leading toward reconciliation and renewed relationships based on mutual understanding and respect.

The Commission views reconciliation as an ongoing individual and collective process that will require participation from all those affected by the residential school experience. This includes First Nations, Inuit, and Métis former students, their families, communities, religious groups, former Indian Residential School employees, government, and the people of Canada.”¹⁶

In June of 2009, The Honourable Justice Murray Sinclair was appointed Chief Commissioner of the Truth and Reconciliation Commission. In this role Senator Sinclair, participated in hundreds of hearings across Canada, culminating in the issuance of the TRC’s report in 2015. Through this process the voices of residential school survivors can be heard and their stories have been captured in *The Survivors Speak: A Report of the Truth and Reconciliation Commission of Canada*.

In addition to, *The Survivors Speak, Honouring the Truth, Reconciling for the Future and, What We Have Learned*, the Commission also released the Truth and Reconciliation Commission of Canada: Calls to Action.

In December 2015, upon its closing, the TRC released its Report and issued 94 Calls to Action in order to “redress the legacy of residential schools and advance the process of Canadian reconciliation.”¹⁷ The proposed actions call on all levels of government to work together to repair the harm caused by residential schools and begin the process of reconciliation.

14. Government of Canada. Indigenous and Northern Affairs Canada - Indian Residential Schools. 21 February 2019. <<https://www.aadnc.aandc.gc.ca/eng/1100100015576/1100100015577#sect1>>

15. *ibid*

16. Truth and Reconciliation Commission of Canada. (n.d.). About Us. Retrieved from <<http://www.trc.ca/about-us.htm>>

17. Truth and Reconciliation Commission Reports. n.d. <<http://nctr.ca/reports.php>>



The Report asserts that education is “key” to Reconciliation, and expressly endorses improving access to Indigenous worldviews in post-secondary education by developing and promoting curriculum about the true history of Indigenous peoples, Indigenous languages, the legacy of residential schools and Indigenous rights in Canada. The TRC Report recognizes this will require skills-based training in intercultural competency, conflict resolution, human rights and anti-racism.

The federal government has accepted the TRC report and committed to the development of a Recognition and Implementation of Rights Framework.

All levels of Canadian courts have echoed the findings of the TRC report and emphasized the goal of reconciliation in an array of legal jurisdictions, from criminal law to treaty law to social services and human rights law. These cases have placed heightened importance on ensuring that systemic equity and anti-racism analysis is applied to Indigenous cases, thereby requiring due recognition be accorded to the historical colonial disadvantages experienced by Indigenous communities.¹⁸

There are a myriad of cases which speak to the substantive and legal obligations in respecting the rights of Indigenous people begins with truth and reconciliation.¹⁹ For example, in *Daniels v. Canada (Indian Affairs and Northern Development)*, [2016] 1 SCR 99, the Supreme Court of Court stated:

The constitutional changes, the apologies for historic wrongs, a growing appreciation that Aboriginal and non-Aboriginal people are partners in Confederation, the Report of the Royal Commission on Aboriginal Peoples, and the Final Report of the Truth and Reconciliation Commission of Canada, all indicate that reconciliation with all of Canada’s Aboriginal peoples is Parliament’s goal.

In the decision in *Fontaine v Canada*²⁰, the Ontario Superior Court reinforces proactive consultation and forefronting the interests of Indigenous Peoples is integral to the healing and restoration of these communities.

18. See for example, *First Nations Child & Family Caring Society of Canada et al. v. Attorney General of Canada (representing the Minister of Indian and Northern Affairs)*, 2016 CHRT 16

19. Recently, the Supreme Court of Canada stated “[i]f truth and reconciliation is to be achieved and if nous le regrettons, we are sorry, nimitaynan, nimirchinowesamin, mamiattugut, is to be a genuine expression of Canada’s request for forgiveness for failing our Aboriginal peoples so profoundly, the justness of the system for the compensation for the victims must be protected.”: *J.W. v. Canada (Attorney General)*, 2019 SCC 20.

20. *Fontaine v. Canada (Attorney General)*, Schedule B. 2018 ONSC 638120

3.5 TRC and Education

The TRC Calls to Action are divided into two parts – 1) Legacy and 2) Reconciliation, these subsections cover a vast landscape in which facets of Canadian citizenship are touched.

Although there are 94 different Calls to Action, for the purpose and scope of this report, we have listed below the TRC recommendations as they address education and education-related matters outlined by Colleges Ontario's 2018 Summary Report of Ontario's Colleges Addressing Truth and Reconciliation.

Education

7. We call upon the federal government to develop with Aboriginal groups a joint strategy to eliminate educational and employment gaps between Aboriginal and non-Aboriginal Canadians.

9. We call upon the federal government to prepare and publish annual reports comparing funding for the education of First Nations children on and off reserves, as well as educational and income attainments of Aboriginal peoples in Canada compared with non-Aboriginal people.

10. We call on the federal government to draft new Aboriginal education legislation with the full participation and informed consent of Aboriginal peoples. The new legislation would include a commitment to sufficient funding and would incorporate the following principles:

- i. Providing sufficient funding to close identified educational achievement gaps within one generation.
- ii. Improving education attainment levels and success rates.
- iii. Developing culturally appropriate curricula.
- iv. Protecting the right to Aboriginal languages, including the teaching of Aboriginal languages as credit courses.
- v. Enabling parental and community responsibility, control, and accountability, similar to what parents enjoy in public school systems.
- vi. Enabling parents to fully participate in the education of their children.
- vii. Respecting and honouring Treaty relationships.

11. We call upon the federal government to provide adequate funding to end the backlog of First Nations students seeking a post-secondary education.

12. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate early childhood education programs for Aboriginal families. Language and Culture

13. We call upon the federal government to acknowledge that Aboriginal rights include Aboriginal language rights.

14. We call upon the federal government to enact an Aboriginal Languages Act that incorporates the following principles:

- i. Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them.
- ii. Aboriginal language rights are reinforced by the Treaties.
- iii. The federal government has a responsibility to provide sufficient funds for Aboriginal language revitalization and preservation.
- iv. The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.
- v. Funding for Aboriginal language initiatives must reflect the diversity of Aboriginal languages.

16. We call upon post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages.

Health

24. We call upon medical and nursing schools in Canada to require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

Justice

27. We call upon the Federation of Law Societies of Canada to ensure that lawyers receive appropriate cultural competency training, which includes the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

28. We call upon law schools in Canada to require all law students to take a course in Aboriginal people and the law, which includes the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and antiracism. Education for Reconciliation.

62. We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:

- i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.
- ii. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.
- iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.
- iv. Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.

63. We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:

- i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
- ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.
- iii. Building student capacity for intercultural understanding, empathy, and mutual respect.
- iv. Identifying teacher-training needs relating to the above.

65. We call upon the federal government, through the Social Sciences and Humanities Research Council, and in collaboration with Aboriginal peoples, post-secondary institutions and educators, and the National Centre for Truth and Reconciliation and its partner institutions, to establish a national research program with multi-year funding to advance understanding of reconciliation.

Media and Reconciliation

86. We call upon Canadian journalism programs and media schools to require education for all students on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations.

Business and Reconciliation

92. We call upon the corporate sector in Canada to adopt the United Nations Declaration on the Rights of Indigenous Peoples as a reconciliation framework and to apply its principles, norms, and standards to corporate policy and core operational activities involving Indigenous peoples and their lands and resources. This would include, but not be limited to, the following:

- i. Ensure that Aboriginal peoples have equitable access to jobs, training, and education opportunities in the corporate sector, and that Aboriginal communities gain long-term sustainable benefits from economic development projects.

3.6 Anti-racism and Diversity

A key concern of this project has been to review GBC initiatives on anti-racism and diversity and to comment on the intersection of these two principles. Before doing so, however, it is important to provide definitions of these terms.

While many equity-driven organizations use both the language of ‘diversity’ and the language of ‘anti-racism’ it is important to note that these two frameworks are distinct. Understanding how these concepts diverge is important to appreciating and promoting substantive equality. The Ontario Public Service utilizes the following definitions in its 2018 OPS Inclusion and Diversity Blueprint:

Diversity is the range of visible and invisible qualities, experiences and identities that shape who we are, how we think and how we engage with, and are perceived by the world. These can be along the dimensions of race, ethnicity, gender, sexual orientation, socio-economic status, age, physical or mental abilities, religious/spiritual beliefs, or political ideologies. They can also include differences such as personality, style, capabilities, and thoughts/perspectives.²¹

Anti-racism is a specific approach to eliminate racism that acknowledges that systemic racism exists and that takes proactive steps to fight racial inequity. It actively confronts the unequal power dynamic between groups and structures that maintain it.²²

Notably, the definition of ‘diversity’ is primarily descriptive and focuses on visible dynamics. Specifically, diversity identifies that there are discernable differences amongst people and these differences can impact how different people perceive, and are perceived by, the world. Conversely, the definition of ‘anti-racism’ focuses on both visible and invisible dynamics that differentiate and subordinate certain populations. Anti-racism is premised on the existence of structural inequity which is based on race and requires an active response.²³

The actions required of an institution will vary depending on whether the primary goal is ‘diversity’ or ‘anti-racism.’ While organizations concerned with diversity are often attuned to hiring and/or serving culturally diverse patrons, organization targeting anti-racism aim to identify and deactivate discriminatory forces of prejudice and power embedded in the institution. Anti-racism models of organizational change seek to expose and dismantle structures that have placed Indigenous and racialized groups in a position of disadvantage while privileging members of the racial majority. Diversity models instead place the emphasis on increasing representational difference within an organization without necessarily accounting for the institutional structures which favour homogeneity or “homosocial reproduction”

21. This term has also been defined as “Diverse/Diversity: means a variety. The term diversity alone does not necessarily refer to a framework to examine unequal power and its effects such as racism, sexism, and other forms of oppression. It is used commonly and inaccurately, as a synonym for people of colour. It should not be used to refer to communities of People of Colour alone. See Health Equity Network Health Equity and Diversity Glossary, 2015”

22. Anti-racism: is an active and conscious choice that can be taken by anyone to challenge ideological, individual and systemic/institutional racism. It translates into resisting and fighting all forms of oppression against racialized people, (Zine 2004) and move forward in action toward an egalitarian society that is free of ideological, systemic/institutional and individual racism. See Health Equity Network Health Equity and Diversity Glossary, 2015”

23. The Preamble of Ontario’s *Anti-Racism Act, 2017*, S.O. 2017, c. 15 recognizes specific populations, stating: “anti-Indigenous racism, anti-Black racism, antisemitism and Islamophobia reflect histories of systemic exclusion, displacement and marginalization.”

(Dressel et al, 1994). As such, equity scholars note that diversity and anti-racism are potentially contradictory and that it is manifestly antithetical to substantive equality when diversity is accorded precedence over anti-racism.

Critical race theorists believe racism is “ordinary, not aberrational, [...] the usual way society does business” and “the, common everyday experience of most people of color”.²⁴ Baked-in structural inequities like racism are frequently unacknowledged, making them difficult to address or ameliorate. Anti-racism recognizes that organizational approaches that ignore the extent to which racism is entrenched and perpetuated by systems, are bound to fail.

The Supreme Court of Canada has expressly endorsed that it is incumbent upon society, especially public actors, to be cognizant of systemic racial discrimination. In *R. v. S. (R.D.)*, [1997] 3 SCR 484, the Supreme Court of Canada recognized that judicial notice can be taken of the history of discrimination faced by disadvantaged groups in Canadian society, including the experience and racial dynamics of particular racialized populations.²⁵ This dictum has been adopted by all levels of courts across the country. For example, the Ontario Court of Appeal has stated:

Racism, and in particular anti-black racism, is a part of our community’s psyche. A significant segment of our community holds overtly racist views. A much larger segment subconsciously operates on the basis of negative racial stereotypes. Furthermore, our institutions, including the criminal justice system, reflect and perpetuate those negative stereotypes. These elements combine to infect our society as a whole with the evil of racism. Blacks are among the primary victims of that evil.²⁶

Often the diversity approach avoids discussions of power and privilege, and instead stresses that we all come into the workplace with different perspectives and personal histories, thus all of us contribute to a diverse workplace/learning environment. Resultantly, ‘diversity’ is often a more popular term than ‘anti-racism’ as “it encompasses differences that apply to everybody, not just to those who can place themselves within a minority or disadvantaged category” (Tomlinson & Schwabenland, 2010: 103). However, adopting the language of diversity over anti-racism can serve to compound structural barriers facing Indigenous and racialized groups.

Current literature on institutional equity strategies identifies serious limitations with a ‘diversity-management’ or ‘representation-based’ based approach. This scholarship elucidates how lip service adoption of diversity exacerbates discriminatory institutional dynamics. The objections can be broadly classed as: window-dressing; empty rhetoric; trivializing discrimination; and reinforcing privilege.

Window-Dressing: A diversity-management/representational approach focuses on increasing the presence and visibility of racial and ethnic minorities. This version of the diversity approach succeeds in giving the appearance of organizational change, but neglects the experience of racialized employees within the organization. Diversity activities

24. Delgado, Richard, Stefancic, Jean, *Critical Race Theory: An Introduction 2nd edition*, 2012 NYU Press, at pp. 7

25. See also *R. v. Gladue*, [1999] 1 SCR 688 at paras 68-69. In Canada, judges may request “Gladue” reports for Indigenous offenders, which encourages consideration of systemic racism faced by Indigenous populations and promotes alternatives to incarceration such as restorative justice initiatives like community healing. In the April 2018 decision of *R. v. Jackson* 2018 ONSC 2527, Ontario Superior Court Justice Shaun Nakatsuru, having reviewed studies on anti-Black racism and a report written by Halifax social worker and sociologist Robert Wright, stated “the time has come” for the judiciary to “take judicial notice of slavery, policies and practices of segregation, intergenerational trauma and racism, both overt and systemic as they relate to African Canadians”.

26. *R. v. Parks*, 1993 CanLII 3383 (ON C.A.). Following the Supreme Court’s guidance, various judgments have acknowledged the detrimental implications of invisible structural inequity resulting in lost educational, social and economic opportunities for racialized communities. As recently explained by Justice Jamie Campbell of the Nova Scotia Court:

All Canadians are equal before the law. But all Canadians are not equal in the sense of having equal opportunities. The barriers are not official ones. They are perhaps more pernicious because they can be made to seem like a natural and inevitable part of how a society is structured.

See also: *R. v. Gabriel*, 2017 NSSC 90 at paras 86-87. In *Correia v. York Catholic District School Board*, 2011 HRTO 1733, the Tribunal noted racism does not often manifest through overt stereotyping but rather: “...racial stereotypes become part of the cultural fabric of society, and are transmitted through interactions with others in society, through the media, through literature and educational systems, among other things. It is this process of culturally subsuming racial stereotypes which results in the phenomenon of unconscious racial discrimination, which has been found by this Tribunal and the courts to form part of a proper understanding as to how racial discrimination can be manifested” at para 62



frequently include celebrating days or months which are associated with racial/ethnic minorities, increasing the presence of racial/ethnic minorities in promotional materials, and diversity mentorship programs. All of these initiatives, if run effectively, could contribute to a more inclusive organization where racial/ethnic minorities feel welcomed and valued. However, these diversity initiatives are insufficient in eradicating institutional racism. Unless there are systems in place to: monitor exclusionary hiring and promotion practices, collect data on the racial stratification of the workplace, and establish and maintain an effective complaints system to address allegations of racism and discrimination, racial equity will not be achieved.

Empty Rhetoric: Wade (2004) warns against “diversity doublespeak” in which the language of diversity is used to conceal racial discrimination, by placing an emphasis on the importance of diversity while ignoring the presence of inequities. Henry et al.’s 2017 report on racialization and Indigeneity in Canadian universities also found that diversity language does not signal a commitment to addressing structural inequalities:

Diversity frameworks advocate cultural diversity and plurality, but tend to be vague and to celebrate diversity rather than deal with inequity. Diversity thinking is preoccupied with ‘managing’ workplace relations rather than with underlying structural issues. [...] Our findings suggest that attention paid to the concepts of equity or diversity are not tied to a commitment to overcome racism. (Henry et al., 2017: 302)

The diversity approach avoids discussions of power and privilege and instead stresses that we all come into the workplace with different perspectives and personal histories, thus all of us contribute to a diverse workplace. This avoidance of more polarizing concepts (such as ‘anti-racism’ or ‘anti-discrimination’) is often tied to an avoidance of tackling underlying structural issues or undergoing significant organizational transformation. Accordingly, Mahtani (2012) concludes that “the romance with the language of diversity in the academy has taken us down circuitous routes, most of which have not led to anti-racist outcomes.”

Trivializing Discrimination: Broad diversity approaches which treat all differences as equally salient fail to take into account histories of oppression and exclusion which have served to maintain institutional racial hierarchies. Henry et al. refer to this as the ‘diversity trap’ “whereby race is e-raced as a mechanism of oppression and becomes simply a manifestation of difference” (2017: 20, sic). While some differences in personal characteristics are trivial and superficial, others are tied to prohibited grounds of discrimination under the Canadian Charter of Rights and Freedoms and the Ontario Human Rights Code. Cukier et al. report that “Some have argued that the focus on diversity management

undermines the gains made in the earlier anti-discrimination movement by failing to acknowledge discrimination and to address unequal treatment and access to organizational power structures for traditionally disadvantaged minorities” (2017: 1035). By presenting all differences as equally relevant diversity management approaches dilute focus on any particular form of oppression and employ successes in one area of difference to distract from perennial inequities. Accordingly, Cukier et al. conclude that “an unintended consequence of unreflective approaches to diversity is the risk of trivializing racism, sexism, homophobia and other forms of discrimination on prohibited grounds” (2017: 1055).

Reinforcing Privilege: Under the diversity model members of disadvantaged racial and ethnic groups, need to entreat those in power to grant them inclusion by demonstrating value. Inclusion, within this context, is not rights-based but something to be conferred on the basis of added cultural or economic value. Since the concepts of power and privilege are absent from the discussion, efforts towards a more representative workforce cannot be justified as an attempt to remove existing systemic barriers, and instead the rationale must rely on business, rather than moral or legal, imperatives. Further, when representational diversity is presented as counter-evidence to claims of racial inequity, then diversity effectively silences anti-racism efforts. “The technology of happiness about diversity is used as an alibi not to speak about racism and to hide the persistent whiteness of organizations such as universities and schools. As [Ahmed, 2009] poignantly writes: ‘Diversity becomes about changing perceptions of whiteness rather than changing the whiteness of organizations’” (Leonardo & Zembylas, 2013).

Anti-racism approaches seek to ensure that not only are racialized faces present, but in addition, voices identifying the persistence of racial inequities have the opportunity to be heard. This entails creating space for racialized and Indigenous people to meaningfully shape institutional content. As voiced by a group of anonymous Indigenous scholars writing on the need for Indigenization in the academy: “crafting an idea and then inviting us into it after it is formed is not Indigenization.” Conversely, diversity approaches which focus solely on representation risk tokenizing Indigenous and racialized faculty and staff by expecting them to fit into existing institutional norms and then speak for how their under-represented groups may possibly be accommodated into prevailing, mainstream systems. This has the dual effect of ‘othering’ Indigenous and racialized faculty and staff by expecting them to symbolically fill the representational void (between the composition of the student population and the composition of the faculty) and placing additional burdens on these Indigenous and racialized employees since their presence is expected to enhance campus diversity.

The existence of diversity initiatives in post-secondary institutions, without attaching efforts to dismantle ongoing structural and systemic practices, places racialized and Indigenous individuals in isolated working environments where they are likely to face a lack of support and sometimes even outright hostility. This short-sighted, tokenistic approach threatens the ability of post-secondary institutions to retain qualified faculty of colour, deepening the precariousness already associated with employment for these educators.²⁷

The OHRC describes tokenism as:

...the practice of hiring a few members of racialized groups for relatively powerless positions in order to create an appearance of having an inclusive and equitable organization. In reality, these individuals have little voice in the organization. At the same time, they are seen as representative of the group to which they belong and, as a result,

27. See for example, *Correia v. York Catholic District School Board*, 2011 HRTO 1733 where the Tribunal found the Respondent’s subjective impressions of South Asian men and the fear of the “race card” were reasons for denying the Complainant’s promotion. A recent example which received significant attention in the Canadian media involved the Bora Laskin Faculty of Law at Lakehead University. Angelique EagleWoman, an Indigenous woman, was appointed Dean of Lakehead University’s law school in 2016. This appointment was noteworthy as EagleWoman was the first Indigenous Dean of a Canadian law school. Unfortunately, she tendered her resignation in March 2018 complaining in a letter to the school’s Aboriginal Advisory Committee that she had been a victim of systemic discrimination as an Indigenous woman. In a press conference held a month after her resignation EagleWoman reported: “From the very beginning of my tenure as Dean, I felt that there were certain staff and faculty members who were very resistant and over time, I began to see it as systemic racism and called for cultural competency training within the faculty of law And then I begin to experience from the senior administration that they didn’t see it the same way and they weren’t going to support me in those efforts”: see Aboriginal People’s Television Network, <https://aptnnews.ca/2018/04/25/92834/>. EagleWoman has launched a 2.6 million-dollar civil lawsuit against Lakehead University for racial discrimination: see <https://www.theglobeandmail.com/canada/article-former-law-school-dean-sues-lakehead-for-racial-discrimination/>

their thoughts, beliefs, and actions are likely to be taken as typical of all in their group. Token measures to promote organizational diversity do not work and circumvent substantive change.” (OHRC, Policy and Guidelines on Racism and Racial Discrimination, 2005)

Tokenistic inclusion of racialized and Indigenous people relies on essentialist notions of race – where members of a particular racial group are assumed to have uniform experiences and perspectives. As described by Yuval-Davis there is “a tendency to essentialize people and their identities by privileging just one social category in which they are located, claiming it as the determining factor that defines that person’s identity – as a woman, as a Black, as a member of the working class and so on” (2010: 268). Henry et al. spoke with racialized and Indigenous faculty across Canadian universities who expressed frustration with the “racist notion” of an “authentic self” that can represent the ‘South Asian perspective’ or the ‘Black perspective.’ One Indigenous respondent in particular reported that: “being an Indigenous person means that you have an Indigenous perspective or means that you’re going to bring some magical Indigenous thing to the table . . . It can lead to tokenising behavior that is not very helpful” (Henry et al., 2017: 98).

This tokenistic facsimile of inclusion impacts both the degree to which racialized and Indigenous people are incorporated into institution (e.g. surface level initiatives such as window-dressing) and how they are evaluated by the institution. “In fact, tokenism goes well beyond photos and committee participation. It goes to the heart of how racialized and Indigenous faculty are perceived and evaluated. Their presence is required not because of their special abilities, aptitude or knowledge but because of their essential nature as members of particular groups.” (Henry et al., 2017: 125). When diversity as an organizational goal is being prefaced on the argument that there is an advantage to the organization of including previously underrepresented groups, Indigenous and racialized staff enter the organization with the added pressure of having to demonstrate not only that they are competent to perform the task for which they have been hired, but in addition bring unique attributes which justify the increased presence of Indigenous and racialized people within the workplace.

Joseph and Hirshfield employ the term ‘identity/cultural taxation’ to refer to the added burdens placed on racialized and Indigenous faculty by virtue of their marginalization within the academy. “Our findings reveal that faculty of colour experience cultural taxation and must demonstrate their merit in ways that their white colleagues do not” (Joseph and Hirshfield, 2011: 135). These findings are consistent with recent scholarship which has identified that:

“racialized professors have multiple draws on their time and can be taxed with extra duties because they may be part of a limited pool of people who represent diversity within an academic faculty”; and that “racialized faculty experience a double burden, with expectations to mentor more students and, because of the relatively small number of racialized faculty in Canadian universities, frequent requests to sit on a large number of committees to promote symbolic representation” (Henry et al., 2017)

Tokenistic representation of marginalized racial groups will exacerbate the conditions of identity/cultural taxation without addressing the structural inequities which produce these experiences of marginalization. Accordingly, anti-racism approaches are needed to tie representational diversity goals to racial equity goals.

As Wade describes, “diversity discussions make people of colour supplicants, and whites become their benefactors” (2004: 1545). Under the diversity model members of disadvantaged racial and ethnic groups need to entreat those in power to grant them inclusion by demonstrating value. Inclusion, within this context, is not rights-based but something to be conferred on the basis of added cultural or economic value. Instead, a rights-based approach to institutional equity recognizes that there is a legal imperative to address the under-representation and institutional exclusion of racialized and Indigenous people.

3.6 Social and Historical Context and the Importance of Data Collection

As noted at the outset of this section, given the historical legacy of racism within Canada, achieving equity for Indigenous and racialized peoples requires active efforts to redress historical inequities. Accordingly, Henry et al. identify that:

The biggest problem is inertia. It is a historically racist system and so you don't have to do any bad thing for racism to perpetuate itself. All you have to do is nothing. (2017: 98)

Racial equity efforts, such as data collection, must be contextualized within an understanding of how racial prejudice has shaped Canadian institutions and continues to perpetuate racial hierarchies. The OHRC's Policy and Guidelines on Racism and Racial Discrimination asserts that "We must be aware of the events of the past in order to address contemporary manifestations of racial discrimination and racism." Discriminatory practices were both enshrined in Canadian law and protected by private law principles. As described by Canadian legal scholar Colleen Sheppard "overt racism premised on reigning ideologies of white supremacy, was codified in laws and state policies" (2010: 15). These laws and policies included the residential and educational segregation of Black and Indigenous peoples. Numerous reports on the disproportionate incarceration and poverty rates of Indigenous and Black Canadians have noted that these current manifestations of racial inequity are inextricably tied to histories of slavery and colonialism. This necessitates racial equity strategies that are attentive to the institutional expressions of Anti-Black and Anti-Indigenous Racism.

The Ontario Data Standards for the Identification and Monitoring of Systemic Racism provides the following definitions of Anti-Black and Anti-Indigenous racisms:

Anti-Black racism: Anti-Black racism is prejudice, attitudes, beliefs, stereotyping and discrimination that is directed at people of African descent and is rooted in their unique history and experience of enslavement and its legacy. Anti-Black racism is deeply entrenched in Canadian institutions, policies and practices, to the extent that anti-Black racism is either functionally normalized or rendered invisible to the larger White society. Anti-Black racism is manifest in the current social, economic, and political marginalization of African Canadians, which includes unequal opportunities, lower socio-economic status, higher unemployment, significant poverty rates and over representation in the criminal justice system.

Anti-Indigenous racism: Anti-Indigenous racism is the ongoing race-based discrimination, negative stereotyping, and injustice experienced by Indigenous Peoples within Canada. It includes ideas and practices that establish, maintain and perpetuate power imbalances, systemic barriers, and inequitable outcomes that stem from the legacy of colonial policies and practices in Canada. Systemic anti-Indigenous racism is evident in discriminatory federal policies such as the Indian Act and the residential school system. It is also manifest in the overrepresentation of Indigenous peoples in provincial criminal justice and child welfare systems, as well as inequitable outcomes in education, well-being, and health. Individual lived-experiences of anti-Indigenous racism can be seen in the rise in acts of hostility and violence directed at Indigenous people.

Employment Equity Legislation: The practice of utilizing data collection to address specific historical inequities has been established for decades in Canadian law through the Employment Equity Act of 1986. The Act "requires federally regulated employers to review workplace policies and practices to identify systemic barriers and to set up proactive initiatives to promote equality for four designated groups: women, Aboriginal peoples, persons with disabilities, and members of visible minorities (defined as persons who are non-Caucasian in race or non-white in colour). These four groups were selected because they had been historically excluded, mistreated, and denied opportunities in the workplace" (Sheppard, 2010: 28). The Employment Equity Act was established in response to Justice Rosalie Abella's 1984 Report of the Royal Commission on Equality in Employment which concretized a national understanding of systemic discrimination: "Rather than approaching discrimination from the perspective of the single perpetrator and the single victim, the systemic approach acknowledges that by and large the systems and practices we customarily and often unwittingly adopt may have an unjustifiably negative effect on certain groups in society" (1984: 223). Utilizing equity

plans and institutional-level data, the employment equity approach strives to address systemic discrimination by tracking the composition of federally-regulated workplaces and promoting the inclusion of the four historically excluded groups.²⁸

While Employment Equity legislation (including the companion Federal Contractors Program) provides a significant precursor for contemporary race-based data collection standards, the transformational success of this legislation has been hampered by limited reporting requirements and the use of the ‘visible minority’ category which conflates the experiences of distinct racialized groups. Henry et al. (2017) are particularly critical of recent changes to the Federal Contractors Program which undermine the effectiveness of equity plans by not requiring open data reports. Canada was also criticized by the UN Committee on the Elimination of Racial Discrimination in 2017 for failing to systematically collect disaggregated data in the interest of monitoring and evaluation of the implementation and impact of policies to eliminate racial discrimination and inequality. Further, the Committee reiterated its concern about the continued use of the term “visible minority” – “as it renders invisible the differences in the lived experiences of diverse communities.” Thus, while Employment Equity legislation provides an important basis for the collection of data relating to equity-seeking groups, it is insufficient as a framework for systemic anti-racism work since it provides for limited data collection and does not disaggregate amongst racial groups.

Indigenous Data Considerations: Collecting data on Indigenous peoples within the context of the Canadian state is particularly fraught given the significance of the census to Canadian colonialism. As documented by Debra Thompson “counting the number of persons with Aboriginal ancestry was necessary in order for the state to determine the progress of the assimilative goals of the Indian Act, a totalizing regime that paternalistically governed the lives of status Indians from cradle to grave” (2005: 119). Through the census and the Indian Act, the Canadian government unilaterally determined who would be counted as an “Indian”, thereby abrogating the rights of generations of Indigenous persons, in particular women. The racist provisions of the Indian Act also created an incentive for Indigenous peoples to hide their indigeneity from the state in order to avoid being subject to increased surveillance and restricted freedoms.

Given the racist colonial legacy of the census, as well as the unique constitutional rights of Aboriginal persons, the Ontario Data Standards for the Identification and Monitoring of Systemic Racism sets out specific Indigenous data considerations under Anti-Racism Act:

- PSOs [public service organizations] should consider the interests of Indigenous communities and organizations in exercising authority, control, and shared decision making in the collection, management, use and disclosure of information regarding Indigenous people and communities, consistent with relevant privacy legislation.
- Indigenous data governance considerations vary between First Nations, Métis, and Inuit communities and organizations. There are common goals, including emphasis on the importance of engagement, transparency, and Indigenous ownership and control of information (including how it is collected, used, managed, analyzed, interpreted, and reported publicly).
- Indigenous data governance principles aim to ensure that information collected from Indigenous communities is used to empower communities with knowledge and tools to work towards positive community outcomes.
- Transparency is the focus in relationship building, proactive engagement, and strategic data governance partnerships with the government and/or other broader public service bodies, institutions, and agencies.

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) principle of obtaining the “free, prior and informed consent” (fpic) of Indigenous peoples when states are making decisions that will affect their rights or interests should inform how public service organizations approach the collection of race-based data. Additionally, the First Nations’ principles of OCAP® (Ownership, Control, Access and Possession) set out Indigenous jurisdiction over their own data. Accordingly, proactive engagement with affected Indigenous groups and communities is required prior to commencing data collection.

28. Recent research compiled by the Canadian Association of University Teachers found “significant wage gaps: between men and women; and between white, Aboriginal and racialized academic staff”: see Underrepresented & Underpaid Diversity & Equity Among Canada’s Post-Secondary Education Teachers (April 2018).

3.7 Disaggregation and Racial Categories

While the category ‘visible minority’ is an aggregate grouping of various racial and ethnic minorities, an anti-racism approach which recognizes the distinctiveness of racisms and the multiplicity of lived experiences between racialized groups will instead employ disaggregated data. “Disaggregated data is broken down into component parts or smaller units of data for statistical analysis. In the context of race-based data, this means breaking down the composite (aggregate) “racialized” category into its component parts such as Black, South Asian, East/Southeast Asian, Latino, Middle Eastern, White, etc.” (Ontario Data Standards for the Identification and Monitoring of Systemic Racism). Aggregate categories, such as ‘visible minority’ or ‘racialized’, are able to obscure persistent inequalities impacting particular groups with specific histories of exclusion. Accordingly, anti-racist scholars recommend use of “disaggregated data [to] enable a full explanation of the situation of various groups” (Henry et al. 2017: 312). Additionally, the OHRC cautions against using “a broad category such as “racialized” [that] can mask important differences between racialized groups, since racialized groups are not subject to exactly the same experiences, racial stereotypes and types of discrimination.” The OHRC further specifies that “when it is necessary to describe people collectively, the term “racialized person” or “racialized group” is preferred over terms like “racial minority,” “visible minority,” “person of colour” or “non-White” as it expresses race as a social construct rather than as a description based on perceived biological traits” (OHRC, Count Me In, 2010).

When collecting disaggregated racial data under the Ontario Anti-Racism Act, the Ontario Data Standards for the Identification and Monitoring of Systemic Racism recommends using the below racial categories, which are distinct from, but comparable to the Canadian Census Categories.

| ARA Race Categories | Canadian Census Categories |
|---|--|
| Black | Black |
| East/Southeast Asian | Chinese, Korean, Japanese, Southeast Asian, Filipino |
| Indigenous (First Nations, Métis, Inuk/Inuit) | Aboriginal |
| Latino | Latin American |
| Middle Eastern | Arab, West Asian |
| South Asian | South Asian |
| White | White |

The Anti-Racism Data Standard differentiates between race and ethnic categories by asking separate questions, whereas the Canadian census categories conflate race, ethnicity and nationality. Canadian race scholar Debra Thompson asserts that “the conflation or equation of race with ethnicity often diminishes the claims of racial minorities” (2008: 527). By equating racial and ethnic identities, the challenges encountered when engaging in diversity can be blamed on the ideological differences and cultural practices which allegedly pose challenges for social integration. Conversely, if disparities and disproportionalities can be shown to fall along explicitly racial lines, this indicates the presence of systemic racial barriers. Additionally, while the logic of the Canadian census only allows non-Indigenous individuals to respond



to the question of race, the Ontario Anti-Racism Data Standards allows all individuals to answer the race question in recognition that there is racial diversity within Indigenous communities. Finally, the Anti-Racism Data Standards recommends a specific sequence of questions:

The sequence of questions can help to improve response rates and the accuracy of the race information provided. When individuals are asked to provide information about more specific identities (such as Indigenous identity and ethnic origin) before they are asked about race, they are more likely to select a race category and less likely to write in a unique response or refuse to answer.

While disaggregated racial categories are recommended for capturing distinctive experiences of racialization between racialized groups, in circumstances where the disaggregation would allow for specific individuals within an organization to be identified, the Anti-Racism Data Standards call for aggregation: “Units of analysis (categories) must be aggregated if doing so is necessary to protect individual privacy and does not affect findings of racial inequalities.” This may entail, for instance, that an organization disaggregate data according to the race categories when collecting data across the entire institution, but use the aggregate category ‘racialized’ when reporting on the experiences of respondents within a particular faculty. This privacy consideration must be balanced with the value of uncovering specific racial barriers within an institution which may be unique to a particular faculty, program or discipline. As stated by Henry et al. “where racialized and Indigenous faculty members are to be found in universities must be of concern” (2017: 313).

The Anti-Racism Data Standards also enable the collection of intersecting categories of analysis (such as gender identity, age, disabilities or sexual orientation): “Additional units of analysis may include categories of other personal information (if collected or used for the purpose set out in the Act) for intersectional analyses with Indigenous identity, race, and religion or ethnic origin.” Similarly, the OHRC advises that “To better understand the potential impact of multiple identity factors, or intersectionality, when collecting and analyzing data about a group of interest, it may be helpful to consult with communities, and review applicable research and other relevant documents that highlight how the dynamic of discrimination and disadvantage can play out in a practical way for persons identified by Code and non-Code grounds” (OHRC, Count Me In, 2010). The significance of intersectionality does not preclude the use of single-variable analyses (e.g. specific focus on race), but instead draws attention to “erasures and silences across diverse identities and relations of power” (Henry et al., 2017: 16). The Anti-Racism Data Standards maintain that “an intersectional analysis enables better understanding of the impacts of any one particular systemic barrier by considering how that barrier may be interacting with other related factors.” Utilizing multiple intersecting categories of analysis can risk producing identifiable information about survey respondents and so must be collected in such a way as to protect individual privacy.

4. Where George Brown College Stands

In 1990 GBC established a ground-breaking policy with clear recommendations covering various areas. GBC's 'Race and Ethnic Relations Policy' was the first of its kind in post-secondary education in Canada and provided a road map for GBC to follow in implementing the various recommendations that covered corporate and departmental centers within the College. It is the beginning of GBC's story on how it was opening itself to engaging with a systemic approach that was to address issues of racism and discrimination and it set the ground for future developments for GBC in addressing inequities in post-secondary education. This section relies the GBC experience in adopting several policies, programs and services aimed at achieving a supportive and discrimination-free college environment based on recognition of historical and contemporary inequities faced by Indigenous and racialized peoples.

Summary: Race and Ethnic Relations Policy, 1990; In 1990 the George Brown College Race and Ethnic Relations Policy developed by the Policy Working Group of the Multicultural Task Force was published. The Policy, approved by the GBC Board of Governors, contains a Statement of Principles, and nine Policy Statements with a rationale for each statement followed by a set of initiatives or action items for each.

Principles: George Brown College affirms that the racial, ethno-cultural, linguistic and religious diversity of its students, staff and community is a source of enrichment and strength.

The College recognizes that as a post-secondary institution it has a special responsibility to develop positive values, attitudes, knowledge, and practices among its students, staff, governing bodies, and community. The College also has a responsibility to enable members of the community to access and participate in all aspects of College life.

The College acknowledges that racial, ethno-cultural, linguistic and religious minorities encounter barriers to full participation in employment and education.

The College will eliminate these barriers, and will not tolerate prejudice, racism, harassment and discrimination of any kind.



Policy Areas:

- 1. Community Relations:** The College will foster a strong partnership with its students. The College will actively seek out the participation, views and concerns of community members.
- 2. Staff Development:** The College will provide fair access to staff training programs and to courses which help staff to deal more effectively with issues of ethno-cultural, racial, linguistic and religious diversity in their work.
- 3. Employment:** The College will implement procedures in recruitment, hiring, training and promotion so that the racial, ethno-cultural and religious diversity of the Metro community is reflected in the make-up of College staff at all levels.
- 4. Curriculum and Extracurricular Activities:** The College will use and develop resources that reflect the diversity of the community and promote respect and an appreciation of difference.
- 5. Handling Incidents of Expressed Bias and Discrimination:** The College will not tolerate prejudice or harassment, and will take an active role in ending all forms of ethno-cultural, racial or religious discrimination and bias in the College.
- 6. Entrance Criteria, Assessment and Testing:** The College will promote access and success in educational programs by using bias-free assessment and testing procedures.
- 7. Support Services and Counselling:** The College will actively promote access, participation and harmony, to combat racism and discrimination and to help all students to reach their full potential.
- 8. Contract Compliance:** The College will ensure that all companies which obtain College business, and all workplaces which accept College students as placement trainees comply with the College's Race and Ethnic Relations Policy.
- 9. Data Collection:** The College will take on and maintain information gathering activities which support the implementation of the Race and Ethnic Relations Policy, in co-operation with existing community and institutional resources.
- 10. Implementation:** The College will progressively provide facilitation and resources, including community input, to ensure and monitor effective implementation.

Each College department will, by request of the Board of Governors and the President:

1. Identify priorities in response to the Policy;
2. Develop a departmental work plan in response to departmental priorities;
3. Set goals and timetables, for progressively implementing and monitoring the Policy;
4. Report to the College's Board of Governors; and
5. Participate in the annual College/community consultation to review the progress of the College in Policy implementation

Following the adoption of this policy, GBC has developed and implemented several initiatives in its curriculum, services, research and social/cultural supports. These are summarized below as they relate to policies, curriculum, reports, projects and events, clubs and services. (See Appendix 4 for full details)

4.1 Policies And Collective Agreements

Since the adoption of its Race and Ethnic Relations Policy in 1990, George Brown College has adopted several other policies and included related language in its collective agreements. This includes the following:

- Code of Conduct: Academic Employees & Faculty (2004)
- Code of Conduct: Support Staff (2004)
- Code of Conduct: Administrative Staff (2004)
- Appendices to the Academic Policies (2004) includes in Appendix 5, a Notice of Collection of Personal Information
- Curriculum Policy (2009) includes Religious Observance Accommodation
- Human Rights Discrimination and Harassment Policy (2016)
- Sexual Assault and Violence Policy and Protocol (2016)

- Code of Student Behaviour and Community Standards (2017)
- George Brown College AODA Workplace Accommodation Policy (2017)
- Academic Code of Conduct (Under Review)
- Accessible Learning Policy (2018)
- Freedom of Expression Policy (2019)

Collective Agreements

- Full-Time and Partial Load Professors, Instructors, Counsellors, Librarians
- Full-Time Support Staff (including certain temporary full-time)
- Part-Time Support Staff

4.2 Curriculum

This section provides a listing of the College's curriculum across its academic departments. While the College's offers many courses, most of these are electives and, thereby, not mandatory. A summary of these courses is provided in Appendix A.²⁹

1. *GSSC 1072 - Aboriginal Education: Insights and Perspectives
2. *GHUM 1035 – Introduction to Aboriginal Studies
3. *CULT 9021 - Inclusion and Cultural Diversity
4. *SSC 9019 – Sociology, Diversity and Social Change
5. *CARE 9044 - Diversity Issues
6. *CULT 9022 – Race and Discrimination
7. *CULT 9023 - Diversity and First Nations
8. *COUN 9064 – Diversity and Victim Assistance
9. *TETR 9061 – Managing a Diverse Learning Environment
10. *HOST 1086/1088 - Managing Diverse Leisure Services
11. *LSSC 1206 - Aboriginal Education in the Canadian Context
12. *LSSC 1220/ SYC 184 Race and Racism in the Americas and Caribbean
13. WOMN 1034 Gender, Race and Class: The Structure of Privilege and Oppression
14. CWRK 2036 Urban Aboriginal Peoples: Perspectives in Community Development
15. CWRK 1005: Human Rights
16. SWRK1055 Working with Aboriginal Peoples
17. CDPR4006 Human Rights, Diversity and Equity
18. * LSSC 1308/HIC 181 Genocide: The Holocaust, Cambodia and Rwanda:
19. *LSSC 1319 Global Justice
20. Cultural Intelligence Certificate Program
21. 4 Seasons of Reconciliation

4.3 Reports

1. **Published April 1990: Report on George Brown College Multicultural Demonstration Project.** This five-part report describes George Brown College's Multicultural Demonstration Project (MDP), which was developed to: (1) increase awareness of issues of multicultural change among senior managers at the college; (2) assist two departments to implement aspects of the college's Race and Ethnic Relations Policy and the recommendations of the Multicultural Task Force; (3) develop an effective model for multicultural organizational change; and (4) pilot the model in two departments to improve responses to the increasing racial and cultural diversity of the staff and student population. Section I provides an introduction to recent demographic changes in Ontario which have changed a predominantly homogeneous student population to an increasingly diverse one. This

29. Please note: Courses marked with * indicate that they are electives.

section includes information on the MDP, funding, objectives, and the selection of personnel, departments, and projects. Section II describes the diversity workshops that were held for senior managers to orientate them to the project and to help them explore the possibilities for multicultural organizational change within the college. Sections III and IV examine needs assessment and plan implementation within the college's Human Resources Department (HRD) and Academic Skills Development Department (ASDD). Responses to surveys and interviews conducted in the departments are detailed, indicating that the main issues for HRD staff were general climate, departmental communication, personal skills, and organizational commitment, while the ASDD identified as key issues the general departmental climate, students' written and oral communication skills, intercultural issues, race relations, curriculum and evaluation, the Race and Ethnic Relations Policy, and strategies for improving communication, relations, and learning in the classroom. Section V contains a summary of successful outcomes. Appendixes include needs assessment questionnaires, participant profile sheet, and training session objectives and agendas for both departments. (WJT)

2. **Welcoming Diversity in the Curriculum (1996): A Guide to Educational Equity for Academic, Support and Administrative Staff**
3. The Stonepath Research Group '**Interim Report – Draft Aboriginal Strategic Plan (2009-2012)**' is a research report submitted to GBC to provide strategic directions on approaches to supporting Indigenous education, students, services, the Aboriginal Education Council and community connections.
4. **On the path forward: (2017) Exploring Black Student Experiences in Community Services Programs** is a research report that presents the experiences of black students within three programs at George Brown College. The report focuses on the barriers and challenges that black students face during their studies within the Child and Youth Care (CYC), Social Service Worker (SSW) and Community Worker (CW) programs, and highlights in-college supports which they have identified as crucial to their academic success. In addition to student experiences, the report also reviews promising practices which lead to black student retention. The report is the result of consultations which took place over a three-month period and engaged over 50 research participants.
5. **George Brown College Strategic Mandate Agreement 2017-2020:** This Strategic Mandate Agreement between the Ministry of Advanced Education and Skills Development and George Brown College outlines the role the College currently performs in Ontario's postsecondary education system and how it will build on its current strengths to achieve its vision and help drive system-wide objectives and government priorities.

The Strategic Mandate Agreement (SMA):

- Identifies and explains the shared objectives and priorities between the Ontario government and the College;
- Outlines current and future areas of program strength;
- Supports the current vision, mission, and mandate of the College and established areas of strength within the context of the College's governing legislation;
- Describes the agreed-upon elements of the new College funding model, including:
 - o A College's enrolment plans and the initial midpoint levels of weighted funding units that will be funded in the corridor funding model during the period of this SMA; and,
 - o Differentiation areas of focus including metrics, and targets.
- Provides information on the financial sustainability of the institution; and,
- Informs Ministry decision-making and enables Ministry to align its policies and processes to further support the College's areas of strength.

The term of the SMA is from April 1, 2017 to March 31, 2020.






6. **George Brown College Strategic Mandate Agreement Annual Report for 2017-2018:** The 2017-20 Strategic Mandate Agreements (SMAs) between individual colleges and the Ministry of Training, Colleges and Universities outline the role colleges perform in Ontario's postsecondary education system and how they will build on institutional strengths to fulfil their mandate and support system-wide objectives and government priorities.

Each priority area in the 2017-20 SMA includes system-wide and institution-specific metrics and targets. The SMA Annual Report is used by the ministry to track progress on metric performance on an annual basis. The SMA Annual Report is also an opportunity for institutions to provide contextual information and a narrative associated with metric performance in the shared priority areas. Part 1. Overview introduces the institutional context for metric performance, overall and by priority area. Part 2. Data Workbook includes historical data and most recently available values for both system-wide and institution-specific metrics.





7. **Employment Equity Reports (2012/2013 to 2017/2018):** Equity, Diversity and Succession Planning at George Brown College Presented by Dr. Edward B. Harvey (Urban Dimensions Group Inc.)

Highlights from 2017/2018 Report:

Racial Minorities

- In 2017, Racial Minorities made up 36.7% of the GBC workforce, up slightly from 35.8% in 2016 
- Racial Minorities are represented in 11 out of 12 EEOGs at GBC, and in most, their representation is close to or exceeding the Toronto census benchmark 
- There is no representation of Racial Minorities in the Senior Managers EEOG, and in the Professionals EEOG, representation is below the benchmark 
- Since 2007, the representation of Racial Minorities at GBC has risen steadily, from 25.0% to 36.7% 
- Overall, Racial Minorities are at 83% of the Toronto census benchmark goal of 44.1%—this is approaching parity for employment equity 

Persons of Aboriginal Origin

- In 2017, Persons of Aboriginal Origin made up 1.0% of the GBC workforce, unchanged from 2016 
- Persons of Aboriginal Origin are only represented in 4 out of 12 EEOGs 
- In the EEOGs with representation for this group, levels have slowly increased over time—however, there is still no representation in the Senior Managers or Supervisors groups 
- In most EEOGs with Aboriginal representation, levels meet or exceed the census benchmark, a positive takeaway
- Overall, the representation of Aboriginal Persons at GBC exceeds the census benchmark of 0.6% 

8. **Student Characteristics Survey:** Each year, GBC conducts a demographic survey of its first-year students inviting them to voluntarily self-identify their personal characteristics in various categories, including: disabled, Indigenous, gender, age, first generation, citizenship status, first language and ethnicity (the latter containing some racialized characteristics such as White European/White Other and Black African/Caribbean). While these numbers are shared across GBC, the report does not address any potential policy, program and/or curricula issues such data may suggest.

4.4 Projects and Events

The descriptions for some of these projects and events are reposted in original form-terms such as “our” and “we” represent George Brown College.

1. Diversity Change Project: Motivational- Educational Speakers Series

At George Brown College our core values include the creation of a learning community with “reciprocal dialogue to ensure learning, problem solving and the strengthening of our college community”. Our foundational values are diversity and respect. We have committed ourselves as college community members to fostering mutual respect throughout the organization. As part of our effort to support and encourage the actualizing of these core values, the Diversity, Equity and Human Rights Services Office is excited to announce our newest initiative the Diversity Change Project.

The Diversity Change Project has grown from the belief that equity awareness raising, as they relate to our teaching and working at GBC, can be strengthened by Programs and/or Divisions. Our Divisions are considerably connected to field expertise and can secure speakers who can dually address diversity issues and the curriculum being taught. The Diversity Change Project is the Diversity, Equity and Human Rights Offices’ attempt to support each Division’s work in diversity and their commitment to the education change process. We want to encourage the creation of intentional learning moments for our faculty, support staff and administrative team by annually providing 10 seed grants of up to two hundred dollars per request.

The Diversity Change Project has been set up to provide seed money to a maximum of two hundred dollars per request. Funds may be used to secure presenters that can engage specific departments in diversity discussions related to their area of expertise. The presenter may be asked to attend a divisional meeting or program related education activity that is being organized.

The topics should relate to diversity and/or equity issues as they relate to Program specific topics. The purpose of proposed speaker requests may relate to any of the following:

- Further engender understanding of diversity related issue(s)
- Help participants develop skills related to diversity understanding as it relates to their classrooms or office work environment
- Feature speakers and/or artists that creatively raise awareness through presentations, etc.
- Further collaborate with community groups and organizations related to their particular field of focus.
- Help staff consider and develop teaching and learning resources to share with students.

2. Student Voices Film Project – Profiling Diversity at George Brown College (2013)

“Diversity and Respect” is one of our four core values at George Brown College. To support our collective efforts, we thought it was important to hear directly from our students about the benefits of ensuring that we foster, engage with and support diversity at the college. In the spring of 2013, George Brown College students were asked three questions by the Diversity, Equity and Human Rights Services office:

1. What do you think of when you hear the word diversity?
2. Why is diversity so important at George Brown College?
3. How does the diversity at George Brown College prepare you for the workplace?

3. Post Card Series ~ Never Doubt That You Can Change History - You Already Have.

The postcard series was distributed in all cafeterias on all campuses. The cards featured historical and present-day leaders in the African Canadian community. On one side was “Never Doubt that you can Change History- You Already Have”; and on the other side of the postcards were the descriptions

4. Black History Month Events and features (Black History Month Committee)

a. 2019 Events Associated with Black History Month:

- i. Mawd Pub Night
- ii. Dashiki & Clarks Pub Night
- iii. Taste of the Caribbean
- iv. Dear White People: Movie Screening
- v. BSSN Let’s Talk - Black History Conversation
- vi. The Shop (Free Haircuts and Pedicures)
- vii. BIPOC: Brother Booking Reading

b. Black History Month questions asked to black students and employees and featured on GBC website and newsletter:

- i. What does Black History Month mean to you?
- ii. How are you celebrating?
- iii. A few more thoughts?

5. The GBC 11th annual Four Sacred Colours Pow Wow

This one day Pow Wow is a gathering of all nations and peoples from Toronto and surrounding regions. One way we celebrate our Indigenous culture is through dance and drumming. Vendors local and regional come and set up to sell their Indigenous art, crafts and wares.

6. Orange Shirt Day

Orange Shirt Day is marked at GBC, and was designed to raise awareness of residential schools in Canada, and to show support and honour survivors and their families. Orange Shirt Day is to inform and raise awareness of those schools, and the harm they caused to many Indigenous people.



7. iGBC

iGBC is the online interactive platform for employees and partners to share and explore ideas about the future of work, learning and the college.

“It’s where we’re gathering all of our big visionary ideas for the George Brown of 2030, and ultimately, helping to shape Strategy 2022. Those visiting iGBC will find discussion threads related to our future world, academic planning and student success. Everyone is encouraged to visit iGBC and comment on the ideas, add your own, and vote on the ideas you would like to see the college pursue!”

8. ASA Designing for Inclusion Event – Diversity Matters

Tips For Working With Indigenous Students

(Resource Document Created by a Faculty Member at GBC)

a) LEARN:

Build your own knowledge of indigenous people, attend any workshops, training or courses you can to learn and get an understanding of indigenous people, their history, issues affecting this population, intergenerational trauma, traditions, cultural protocols and teachings, residential schools, sixties scoop, MMIW (Missing and Murdered Indigenous Women and Girls) the Indian Act, treaties and the Truth and Reconciliation Commission of Canada: 94 Calls to Action.

b) READ:

- The 94 Calls to Action from the Truth and Reconciliation Commission of Canada www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf
- Bear Standing Tall - www.medicinewheeltraining.com – Indigenous Awareness & Cultural Sensitivity Workshops and Training on indigenous people, history, traditions, philosophy and basic spirituality
- Dodem Kanonsha - <http://dodemkanonhsa.ca> - a space for learning and fostering greater acceptance, understanding and harmony between aboriginal and non-aboriginal peoples
- Native Canadian Centre - <http://ncct.on.ca> – Indigenous cultural community centre
- Indigenous Cultural Competency Training <http://ncct.on.ca/indigenous-cultural-competency-training>
- GBC’s Indigenous Education and Services - www.georgebrown.ca/indigenous

Free Online Courses:

- U of T – Aboriginal Worldviews and Education www.coursera.org/learn/aboriginal-education
- UBC – Reconciliation Through Indigenous Education <http://pdce.educ.ubc.ca/mooc>
- University of Alberta – Indigenous Canada www.ualberta.ca/courses/indigenous-canada
- Cape Breton University – Learning from Knowledge Keepers in Mi’kma’ki www.cbu.ca/indigenous-affairs/unamaki-college/mikm-2701

c) ATTEND EVENTS:

Become part of the community by regularly attending events, teachings and workshops

Native Canadian Centre - <http://ncct.on.ca>

GBC Indigenous Education and Services (www.georgebrown.ca/indigenous)

d) MAKE CONNECTIONS:

Meet with indigenous staff to ask how you can connect better with students

e) OFFER CUSTOMIZED SERVICES OR RESOURCES:

Create resources and programming that is specific and inclusive of indigenous students

Indigenous Education and Services www.georgebrown.ca/indigenous, Indigenous Faculty, Elders

4.5 Clubs and Services

1. Critical Discussions on Diversity (CDD): Critical Discussions on Diversity (CDD) in Early Childhood Education and Care is a GBC student group that meets on a monthly basis. The group strives to create a safe space for students interested in the topics of diversity, equity, inclusion, social justice, anti-oppression and anti-bias education with an emphasis on their application in the field of early childhood studies and in early years settings.
2. Aboriginal Women’s Collective: The primary focus of this group is to celebrate Indigenous Women Culture & Education by bringing relevant programming in a supportive and non-judgmental environment.
3. Inter-Tribal Student Club is open to all students of George Brown College interested in supporting the club’s purpose. Students who join the club or attend club events must agree to respect the beliefs of all members and honour their respective cultures by behaving appropriately in the space.
4. The Community Action Centre (CAC) is a safe(r) space for George Brown College students who care about social justice issues and each other. A space to share experiences, dream up ideas, skill-build, socialize, raise awareness of equity issues, and cultivate community. It’s also the center for six equity “student/community groups,” which work both together and independently to prioritize supports for traditionally marginalized students. Currently represented groups are:
 - Black Students’ Group
 - First Nations, Inuit, Metis Students’ Group
 - Disabilities Students’ Group
 - International/Racialized Students’ Group
 - LGBTQ Students’ Group
 - Women & Trans Students’ Group
5. Indigenous Education & Services: George Brown College’s Indigenous Education & Services provides information on college-wide activities, as well as other services such as counselling, cultural teachings and workshops. We equip you with the skills and tools you need to achieve your academic, work and life goals. Indigenous Education & Services include:
 - counselling (academic, personal, career and traditional with our Knowledge & Wisdom Keeper)
 - cultural workshops and teachings
 - community events, including our annual Pow Wow
 - assistance with applying for bursaries, scholarships and awards
 - resource materials (books, handouts and pamphlets on Indigenous teachings)
 - access to job postings and employment opportunities





6. AEC (External) – Aboriginal Education Council: The Sahkitcheway Indigenous Education Council (IEC) is committed to addressing Indigenous education issues at George Brown College so that a collaborative effort of college and community may better serve Indigenous students. The Council works to ensure that Indigenous world-views, needs and issues influence the decision-making process of the college and are reflected throughout curriculum and classroom practices and services.
7. Black Student Success Network (BSSN): The Black Student Success Network (BSSN) is a community of black students, faculty and staff dedicated to encouraging the success of black students at George Brown and beyond. BSSN provides a safe space in which to meet, share, socialize and learn from black community members and allies.
8. Diversity, Equity and Human Rights Services promote fairness, equity, accountability and transparency at George Brown College. Our office manages human rights complaints and advises and raises awareness on diversity and inclusion. The DEHRS team is responsible for matters that fall under the following GBC policies, and the relevant legislations that govern those policies: Human Rights Discrimination and Harassment Policy; Sexual Assault and Violence Policy and Protocol; AODA Accessibility Policy; and Freedom of Information and Privacy.

4.6 TRC and GBC

George Brown College is located in the territory subject to the Dish With One Spoon Wampum Belt Covenant, an agreement between the Haudenosaunee Confederacy, the Anishnaabe and allied nations to peaceably share and care for the land and waters of the Great Lakes region.

Over 150 years ago, in honour of the new Dominion, George Brown (journalist, Confederation politician and the College's namesake) authored an extensive editorial in *The Globe* on July 1, 1867 noting that the name 'Canada' is from the Iroquois language signifying a village or collection of houses. He reported that, in 1765 these lands known as New France, included some 7,400 "Indians" and "(i)f this estimate be anything like correct, the French, in their conflict with the Aborigines, must have pursued a ruthless exterminating policy." (*Globe & Mail*, June 25, 2017) George Brown's report, marking Canada's birth as a nation, is one of the earliest official records of Canada's painful history of cultural genocide of First Nations people.

According to its 50th Anniversary Report, in an effort to respect its Indigenous roots, George Brown College created the Sahkitcheway Aboriginal Education Council (AEC) "to guide all aspects of Indigenous education at the college". The AEC continues to work to raise awareness through cultural workshops; personal, academic and traditional counselling; and an annual Pow Wow. Today, the College recognizes its responsibility to eliminate systemic barriers and promote a fair and inclusive community must go beyond the AEC to acknowledging Reconciliation and integrating Indigenous.

George Brown College is one of 65 institutions across Canada that signed the Indigenous Education Protocol. The Indigenous Education Protocol was developed by the Indigenous Education Committee. It evolved through consultations held at the Serving Indigenous Learners and Communities Symposium in December 2013 at the CIGan annual conferences in 2013-2014. The signatory institutions to this protocol recognize and affirm their responsibility and obligation to Indigenous education. The signatory institution agrees to seven principles, and below is a comparison chart that was developed by GBC to list their current activities in relation to Indigenous support and curriculum:

| Protocol Commitment | Current George Brown Activity |
|--|---|
| 1. Commit to making Indigenous education a priority | We have dedicated space at two campuses, have doubled the number of Aboriginal counsellors, and have increased outreach to students at the application, enrollment and orientation stages. We have resumed participation in the Aboriginal recruitment tour. The 2015-16 staff calendar highlighted Indigenous students, knowledge, and initiatives. |
| 2. Ensure governance structures recognize and respect indigenous peoples. | The President is a member of the Aboriginal Education Council (AEC). The Dean attends AEC meetings. The CPLS Dean/Chair is active in the Ontario Indigenous Peoples Education Circle and brings relevant issues/concerns to ACDT, AMC, and SMC. |
| 3. Implement in curriculum | The number of Aboriginal Studies General Education and Liberal Studies courses has increased, both in the number of courses and the number of sections being offered. By 2017-18, we expect to be offering an Aboriginal Studies course in every Gen Ed block. There are specific courses and course content in various programs, including AWCCA, GAS, Social Service Worker, and Community Worker. Ojibway lessons were offered in 15-16 and are being repeated in 2016-17. |
| 4. Support students and employees | Student supports are available through the two counsellors and rooms, as well as through public events such as speakers. |
| 5. Commit to increasing number of employees | HR initiatives to attract more diverse employees; recent project to give recent Aboriginal graduates working experience. |
| 6. Establish holistic services and learning environments | The Indigenous Education and Services unit provides personal and academic counselling, holds regular cultural events for students and for the broader college community, and ensures that indigenous history is recognized at college events (e.g., drummer, territorial acknowledgement). |
| 7. Build relationships and be accountable to Indigenous communities in support of self-determination | The Aboriginal Education Council is active and is adding new members. The college is involved with the community through various Miziwe Biik training initiatives, OFIFC staff training, and the annual Pow Wow. Community feedback is solicited through the AEC and also more broadly through our Elder and indigenous staff and students. |

This is certainly an impressive listing of GBC’s initiatives to address not only its Race and Ethnic Relations Policy but, as well, to build on that across its three campuses in all facets.

5. What We Heard

Storytelling: A story of a young Anishnaabe girl growing up in an urban Canadian city

“Danice, biishaan”, time to go to school. My head was always in the clouds daydreaming of beautiful places filled with colorful characters and of course my relations. The walk to school was the best part of the day. I danced along the railway tracks, through the back, that was the fastest way. I didn’t like the street, too much noise, not enough animals. Besides, who would I talk to then?

“Aanii Gitimo, aanish naa ezhiyaayin”?³⁰ I enjoyed talking to creation and sharing my thoughts. My mother taught us not to be wasteful so those vile vegetables from dinner last night made their way into a napkin and on my journey to school, where I shared them with creation. Gitamo, the squirrel didn’t seem to like them either.

In the distant sun, I saw my relation Migizi flying high in circles. I knew that meant he was about to eat and said a silent prayer for his prey. The teachings told me we are all formed from creation, all the animals, but I still felt sad when one of us departed. I much rather preferred bannock and berries over hot dogs. We lived in the city now and moose or duck and rabbit were rare for our dinner table now. I miss that time; my family was happier then.

As I approached the school, I waved bye to Migizi and remembered my teaching. He was a messenger and I hoped he was trying to tell me today would be a better day.

The bell rang, and I walked with my head down into my classroom sat at my desk and waited. I couldn’t understand why they looked at me that way or called me that name-wagon burner. I didn’t have a wagon and I certainly never burned one. That would be wasteful the wood could be used for so much if it was broken and not to mention the land, why would I light a fire on Mother Earth if I was not cold or cooking.

As the months passed the comments from my classmates got worse. I cried along the railway tracks, sobbing excessively through my blurry eyes I saw Mishiike, a turtle. I wiped my eyes and nose on the outside of my sleeve and stopped beside her. Aandi eshaayan? She was so dry, her shell had not been near water, how could it be, the nearest waterway was miles to the east. I picked her up and carried her home. Suddenly my problems seemed so small I mean I wasn’t going to die like the turtle could, so far from home.

When I got home, I was so excited! I called for niin mama and proudly raised Mishiike to show her. We must take her to the water mama, hurry let’s go! On our journey there, my mother asked me if I was okay. I had completely forgotten about the day, about being called a dirty little Indian. I wasn’t dirty mama made sure we had a bath every night after dinner but somehow, I knew it meant more than that.

Ahhh, mama said. She was deep in thought I waited patiently for her to speak. Danice, I think Creator sent Mishiike to you today. I think Creator wants you to remember your Seven Grandfather Teachings. They are not easy, you need to use them together. Think about today, we can do a smudge and ask for aakade’ewin, bravery to hold firm our thoughts and stand strong, we can ask for zaagidawin, to love our enemies and ourselves, we can ask for nibwaakaawin, wisdom for knowledge to understand what is being said, we can ask for minaadendamowin, respect to not look down on our fellow beings, we can ask for gwekaajimowin, honesty to walk through life with integrity, we could ask for debwewin, truth to be true to ourselves and all other beings finally we can ask for bekaadizowin, humility to stay calm in situations and know your sacred place in creation.

Miiyah danice.

30. Please refer to Anishnaabemowin – The Ojibwe People’s Dictionary for translation



She hugged me softly, raised my chin to look into her face and said, “let us bring your new friend to the water and talk to Creator, grab some of that cedar there so we can make an offering”. I took a small piece of the cedar from the bottom like I was taught, never the baby sprouts and thanked creation for this sacred gift. I always loved the smell, it was soothing. I was still hurt from the day but trusted that I would be okay and understand one day why this happened. I dropped the cedar into the water with mama, watched Mishiike gracefully swim away and prayed for wisdom, please Creator give me the wisdom to understand this hate.

I think of that day when I find myself troubled and I remember my teachings. It is hard to follow when you are angry, or mad. If I fail, I start over the next day and keep trying as a part of creation that is my responsibility to all my relations, to the Creator, to Mother Earth and to myself for mino-bimaadizin-the goodlife.

A key part of this review was to engage faculty, students and staff in consultations either in focus groups and/or one-on-one interviews. This component of the review began in December 2019 until April 2019. During this process, there were many concerns expressed about GBC’s implementation of initiatives to address TRC, Indigenous and anti-racism issues and many noted what they perceived as the absence of centralized, corporate leadership that can work across GBC on TRC and anti-racism and that this has contributed to an environment that many staff, students and faculty find profoundly distressing. Many felt that this indicates that GBC has little interest in supporting what these initiatives and that the resources dedicated to these initiatives were/are precarious since they were/are either based on annual funding or receipt of external financial support, the latter most particularly alarming for GBC’s work on Indigenous issues.

For example, in the interviews and focus groups convened for this review, consistent feedback was provided that suggested:

- i. challenges to the College’s Employment Equity Policy for perceived failures to change the make-up of tenured faculty and senior administrators;
- ii. concerns and examples of a toxic work environment for faculty and staff;
- iii. Indigenous and racialized students who are not reflected by their faculty and perceive that the College has little regard for them;
- iv. there is inadequate space for Indigenous and racialized students to gather;

- v. the organizational structure does not provide cohesion across departments with various academic departments working as silos and pilot projects to support Indigenous, racialized and other marginalized students not being pursued.

Unfortunately, this review was not able to capture concerns and perceptions of almost all of GBC's senior administrative and academic leadership; therefore, while these concerns cannot and should not be taken as representative of all cohorts at GBC, they do address common issues and challenges offered by those who had volunteered to be interviewed and/or involved in focus groups.

Further, the individuals who had offered comments and documents were overwhelmingly supportive of GBC moving ahead and establishing leadership on TRC and anti-racism, including offering to volunteer to become engaged in corporate-led actions, planning and implementation to address them. As such, these comments were offered in the hope that GBC would receive them as they were intended, i.e., to address specific issues and to support further implementation, and that GBC would engage them and others in such efforts.

The more detailed comments received are attached as Appendix B.

5.1 Employment Equity

On this matter, several perceptions were shared in the interviews and focus groups, including:

- Senior Management is not reflective of the diverse population of students.
- When skilled and racialized employees are hired they are not given the support from the top - to pursue their ideas, provide funding, or deal with the political climate at the college.
- Length of contracts for some faculty span from one semester to six months. Due to the nature of their contracts they have commitments outside of GBC and are unable to be involved in the culture or long-term policy strategies.
- Hiring Practices, currently tokenistic, need well-rounded candidates and not known to people, screen people for their merit not just race. This is happening at the faculty level – tokenistic hiring.
- My best recommendation for GBC would be to make a concerted effort to involve part-time and partial load faculty. At this point, a growing number of SSW (Social Service Worker) courses are being taught by contract faculty which means that many professors in our program, myself included, know little-to-nothing about GBC commitment to these strategies. In order to ensure that this is implemented at least somewhat consistently it is crucial to involve, and probably to train, contract faculty on these initiatives. I would hope that GBC would also be able to compensate the contract faculty for their time spent participating in those initiatives otherwise it may not be feasible for many of us to participate.



5.2 Toxic Environment

Regarding this matter, several respondents indicated:

- We have become acutely and appropriately attuned to the mental health needs of students, but give little attention to the needs and experiences of faculty. I've been teaching in the post-secondary for nearly 20 years and it is only getting harder. The needs of students are growing and that burden falls to the 'first-responders' in education - the folks in the classroom. In an era of growing anxiety, intolerance and anger, I worry about what it will be like in the years ahead.
- The most exhausting and damaging part of my job is dealing with the toxic dynamic on my team. My colleagues have long-standing issues with one another - there is significant anger, resentment, fear, and defensiveness that seem to emerge from long-term structural neglect, and disparities in understanding the need not only to speak but live our politics.

5.3 Over-worked Faculty and Staff

Several concerns were offered in this area, including:

- Part-time employees (PTE) for jobs that require a lot of commitment (e.g. Indigenous services counselling, Work Placement Coordinator)
 - There are a lot of students, staff, faculty and administrators wanting and asking PTE to help with application forms, course content, conducting presentations, and advice for putting together events but they are not full-time employees and are unable to dedicate the time and effort based on demands from all college campuses.

5.4 Student Concerns

As well, the tenor of the students who participated in this process indicated that:

- Student Association does not have any decision-making power or voice at the college for implementing policies
 - Previously there were four members of the Student Association represented at the Academic Policy and Issues Committee (College Council) but this was dissolved in January of 2018
- Student Feedback Questionnaires (SFQ) to provide feedback on courses do not have a comments section for students to elaborate or add additional thoughts
- There are not enough physical spaces for students to come together, the architecture and infrastructure not student or community friendly
- The Indigenous Education Services (IES):
 - Has no office at the Waterfront Campus
 - Has a small tight space at Casa Loma for students
- The Indigenous student centres - academic space where students can work on computers and do their coursework should be separate from a lounge and social area for students
- Counselling for Indigenous Students should be in a private area
- There used to be posters and more visibility to let students know that "They Belong"
 - A blanket with representation on student diversity used to hang in the lobby
- There's no collective community involving more people and more multiculturalism/events with a more prominent presence
- Students have heard land acknowledgements but don't know the in-depth meaning of them
- There are issues with Security Training, e.g., when faculty call security on Black students, there is a lack of training on how Security deals with an incident

5.5 Organizational Culture and Structure

The following concerns were expressed regarding the organizational culture in George Brown College:

- My team is a mess interpersonally and I personally think a lot of that has to do with infrastructural issues around people at the Chair level and Dean level and VP level.
- Staff and faculty take it upon themselves to make changes, and create initiatives for students
 - Chair of Program decides to make Indigenous Studies mandatory in their respective program and describes this as a low-hanging fruit
- When employees leave the college, or their current position, their initiatives leave with them
- Various successful pilot projects were not pursued:
 - TransCore to help trans individuals prep for college
 - Aboriginal Employment Equity Initiative
- I don't feel that we have a voice at the board level, I wonder how many people of colour or Indigenous individuals are on the board, who's on the board, how do they decide who's there?

5.6 Overlapping Issues

The following are direct quotes from members of the GBC community related to a few different issues that overlap:

- In programs like ours we have to facilitate difficult and sometimes dangerous conversations in our classrooms about identity, power and oppression virtually every day. Those conversations are integral to our students' learning and their future in the field. But when the issues and dynamics play out in our organization and faculty teams - as they inevitably do - we have no one to help us find our way through them. There is an alarming absence amongst the management team of folks with the skills necessary to help faculty and staff resolve conflict related to issues of identity, power and oppression. And ironically, many of the struggles we face have their origins in the very institution those managers lead. Surely we can do better than that.
- George Brown College sits at the centre of a city in which resides what is arguably the largest concentration of Indigenous peoples in the country. How do we explain, then, the remarkably slow, partial and inadequate response to the TRC recommendations and the need for change in our organization, our programs and our curricula? Our program has committed to decolonizing our curriculum, but the supports and resources for doing so are inadequate and spread desperately thin. It's not enough to rely on the goodwill of faculty and staff; we have to make an authentic and honest effort as an institution to fulfill our obligations and responsibilities.

It must be noted that these concerns are based on the perceptions and experiences of these various individuals and do not in all cases address the specific status of GBC's implementation of its many initiatives but, rather, express concerns based on their own experiences of GBC's implementation of these initiatives.

As well, since data gathering in this component of the project was based on voluntary input with confidentiality agreements in place for all participants, it is somewhat important to note that few positive comments were offered but these did not offer substantive focus, e.g., some of these comments were simply that respondents like their job and working at GBC but expressed little to no awareness of many of GBC policies and initiatives and their current status.

6. Analysis

“We are currently living in the Seventh Fire, a time when, after a long period of colonialism and cultural loss, a new people, the Oshkimaadiziig, emerge. It is the Oshkimaadiziig whose responsibilities involve reviving our language, philosophies, political and economic traditions, our ways of knowing, and our culture. The foremost responsibility of the “new people” is to pick up those things previous generations have left behind by nurturing relationships with Elders that have not “fallen asleep”. Oshkimaadiziig are responsible for decolonizing, for rebuilding our nations, and for forging new relationships with other nations by returning to original Nishnaabeg visions of peace and justice. Lighting the Eighth Fire- Leanne Simpson



As noted earlier on, since the 1990 adoption of its Race and Ethnic Relations Policy, GBC has approved and resourced many initiatives to address Indigenous, racialized and broader equity and diversity issues. Given this early leadership as well as upgrading these and related initiatives, e.g., Sexual Violence Prevention Program, one might anticipate significant documentation on the status of these projects and assessments or evaluations of their impact on GBC.

However, this was not the situation uncovered during this review. In fact, there seems to be little evidence demonstrating strategic corporate implementation plans on issues related to Truth and Reconciliation, and, anti-racism and diversity. While this review did discover evidence of several particular initiatives happening in diverse academic departments and support services, in most cases these were either ad hoc, developed by isolated faculty and/or staff, and/or advocated for by faculty, students and staff, e.g., Black Students Support Network and The Social Innovation Hub.

Given what was learned during this project, this report puts forward an analytical framework to guide its assertions. This is based on understanding the legal frameworks regarding Indigenous rights, including TRC, and anti-racism and diversity. Within this context, the report also looks at some examples of other post-secondary institutions, demographic changes and the importance of disaggregated data collection as integral to setting a clear path and assessing progress on these matters.

These concerns are borne out by the document review of the College's policies, reports and programs. In this context:

- i. Race and Ethnic Relations Policy: There has been little implementation of the 1990 Race and Ethnic Relations Policy. As noted earlier, this Policy was comprehensive and a model for its time. In undertaking this project, there was no evidence that the policy recommendations have been implemented in a consistent fashion and there appears to be no evidence of corporate leadership or accountability mechanisms to assess this Policy's implementation. For example, GBC had established an Academic Review process to ensure all curricula were integrating the principles of this policy in course development. This review found no evidence of this as well as no clear strategy for professional development to support faculty and staff in this area as well as no contract compliance program or departmental responses and plans, academic and non-academic;
- ii. Employment Equity Planning/Implementation: Despite the updated reports on Employment Equity with specific references on what needs to be done, there appears to be no implementation strategy to address this with specific goals and timetables and this has negative impacts on Indigenous and racialized peoples;
- iii. Elective v. Required Courses: Most of the courses noted in this review are electives and several offered through Continuing Education. This seems to indicate a lack of commitment to ensuring the College's curriculum reflects contemporary issues and is positioned to address the increasing Indigenous and racialized presence in classrooms;
- iv. Student Services and Programs: The services and programs to support Indigenous and Black students are not embedded in core funding and do not have full time staff associated with them. This review was also not able to determine the kinds of resource support provided to other student clubs or associations;
- v. TRC and Indigenous Issues: The approach to Indigenous peoples does not compare well with either the TRC recommendations or the best practice examples of other colleges and universities. This review uncovered many challenges to the College's implementation of Indigenous issues. These have included:
 - staff working on contracts and not full-time, including lack of clear job descriptions and doing things not job-related;
 - funding for staff drawn primarily from external grants and lack of evidence of successful implementation of initiatives supported by these grants;
 - relative inactivity of the Aboriginal Education Council and lack of recordings/minutes of this Council;
 - concerns about the health and safety of Indigenous students, particularly given tragic events that occurred in the past year
 - internal challenges between Indigenous faculty and staff;
 - lack of awareness by students and faculty (Indigenous and non-Indigenous) about the services and curriculum supports available;
 - the sense that Indigenous programs and services are restricted to Indigenous students;
 - need for an Indigenous school within GBC as a catalyst for development of an Indigenous approach to knowledge development and pedagogy.
- vi. Diversity and Anti-Racism: The College's approach on diversity and anti-racism is positioned in a way to dampen its approach on addressing racial inequities by not fully acknowledging the challenges of racism faced by Indigenous, Black and other racialized faculty, students and staff. While there was some evidence that the College has put some things in place on these matters, it is apparent that the College does not see the difference between them and, as such, is neglecting the issues of addressing racism directly. This is particularly evident in the College's lack of progress on its Race and Ethnic Relations Policy as well as its Employment Equity implementation;
- vii. Student Clubs: While it is understood that student life at the College is quite different than a university in that students may not find the College campus as a place for socializing, there were several concerns expressed by some students, staff and faculty that these clubs are not well-supported, in particular those that are to support Black and Indigenous students;

- viii. Faculty Engagement: Many of the faculty engaged in interviews and focus groups indicated interest in supporting the College's implementation of anti-racism and Indigenous initiatives. However, these faculty perceived the College's leadership was not interested in engaging them in this way, a concern particularly expressed by members of the College's ad hoc Anti-Racism Committee, Indigenous Education Centre and instructors in several courses;
- ix. Aboriginal Education Council: There was little evidence of achievements by this group and little information about its meetings. Further, the mandate for this Council positions it as an advisory body which is inconsistent with the provincial guidelines which indicate that such a structure should be involved in decision-making at all levels, including the College's Governing Council;
- x. Lack of Corporate Leadership: During this review, it became clear that there was no corporate leadership to address these issues. This is particularly evident in the lack of significant recognition of these issues in the College's Strategic Plan;
- xi. No Responses by Senior Leadership: Despite presentations to and several requests from academic deans and senior administrative leaders, very little information was received for this review from these groups. This underlines the lack of corporate leadership on these issues;
- xii. No Data or Annual Reports on Human Rights Issues: This review received no reports on how GBC is handling issues of complaints in this area despite receiving numerous complaints about the way such issues have been handled by DEHRS;
- xiii. No inclusion in Strategic Planning: This document made very little reference to the issues addressed in this review which seems to suggest that GBC does not consider these matters to be priorities;
- xiv. No Forum to Engage Issue Champions: While this review met with many faculty, staff and students who are eager to support GBC's work in this area, the College has not tapped in to these resources and, as a result, some faculty and staff have formed an ad hoc Anti-Racism Committee and, further, student groups have addressed some of these issues in their regular forums. However, both lack the resources to develop and sustain their efforts. Further, there were many staff and administrators who not only are not part of such discussions but are unaware of their existence and of supportive initiatives happening outside of their direct sphere of work.
- xv. No Strategic Focus of the Student Characteristics Survey: While this survey captures valuable data on the social identities of students, there is no evidence to suggest how this data is being used to support program, curriculum development and/or student support services.

This research also reviewed examples of other post-secondary institutions as they relate to TRC and anti-racism and diversity. Summaries of these are provided below and are included here to preface the following sections related to GBC taking the next steps to develop and implement sustainable initiatives to address the TRC, and anti-racism and diversity.

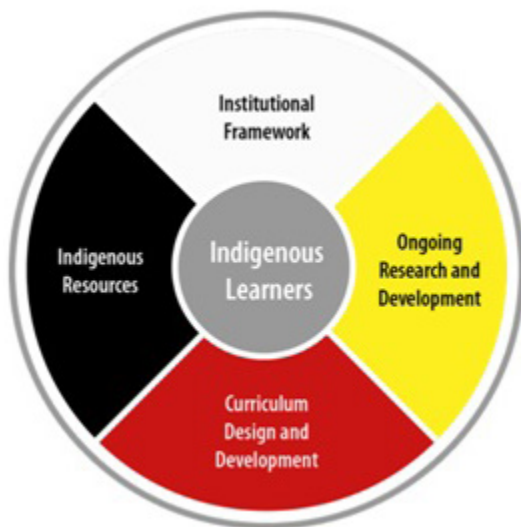
6.1 TRC Calls to Action & Education

In 2017, Colleges Ontario began work on a system-wide survey to understand how institutions were responding to the report's recommendations and to benchmark where colleges were in relationship to the TRC's calls for action on education. Development of the survey was led by a working group of representatives from Colleges Ontario and the Indigenous Peoples' Education Circle (IPEC), a sector committee of college educators, counsellors and administrators who work together to support Indigenous students' access and success within the college system.

The working group created a unique reporting framework by identifying the Calls to Action related to post-secondary education and translating them into meaningful actions, initiatives and opportunities to improve outcomes for Indigenous learners and address reconciliation. The final framework incorporates Indigenous themes and understandings and is built around the four-directional model, an interpretation of the medicine wheel, with Indigenous learners at the centre of the model. The framework was finalized after receiving feedback from senior college administrators, IPEC, and local Indigenous communities via college Indigenous Education Councils (IECs).

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College TRC Reporting Framework Overview

Centre of the Framework: Indigenous Learners

East Direction (Vision, New Beginnings): Ongoing Research and Development

- Develop and support Indigenous leadership and knowledge related to:
 - o Policy development
 - o Educational processes
 - o Student resilience
 - o Language revitalization
 - o Foster partnerships
 - o Indigenous communities, nations, and organizations
 - o Within and across post-secondary institutions
 - o Industry

- o Government
- o Aboriginal institutes

South Direction (Relationships, Time): Curriculum Design and Development

- Academic departments collaborate with Indigenous knowledge keepers in curriculum development
- Culturally appropriate curriculum and credentials, including:
 - o Medical/nursing
 - o Legal/justice
 - o Education
 - o Media
 - o Social work
 - o Early childhood educators
 - o Business
 - o Environmental studies
 - o Languages
- Incorporate Indigenous learning outcomes into curriculum
- Core, mandatory and optional Indigenous courses and modules
- Experiential learning opportunities
- Quality assurance reflects Indigenous knowledge/practices
- Indigenous representation on Program Advisory Committees
- Support & engage all faculty to understand and teach Indigenous-based curriculum
- Instructional resources

West Direction (Knowledge, Truth): Indigenous Resources

- Physical space (Culturally safe and welcoming environments)
- Wrap around student services
- Transition services/programs
- Pathways
- Respect for traditional ceremonial practices
- Hiring Indigenous staff, faculty and administrators
- Hiring Indigenous leaders and knowledge keepers into senior positions
- Recruitment and promotion practices recognize Indigenous traditional knowledge and experience
- Indigenous representation on decision-making bodies (e.g., academic councils)
- Support for Indigenous staff professional development
- Sharing models of wise practices within and across institutions and sectors
- Mentoring opportunities for Indigenous staff

North Direction (Action, Movement, Reflection): Institutional Framework

- Student success (e.g., retention, attainment, satisfaction and well-being)
- Institutional investments (financial, human resources, etc.)
- Indigenous-specific professional development for staff, faculty, board of governors
- Meaningful engagement with IECs
- Local Indigenous education plans/strategies reflected in institutional governing documents
- Evaluation and assessment of progress

6.1.1 Benchmarks: Response to the TRC at other Post-Secondary Institutions

The March 2018 Addressing Truth and Reconciliation Summary report of Ontario’s colleges provides a first look at how different institutions are responding to the TRC Calls to Action. Even though colleges are at various stages of addressing the report’s recommendations, significant actions are underway across the sector.

Highlights listed in the report from the survey results include:

- In addition to all colleges having a dedicated counselor for Indigenous students, a large majority provide additional student supports including access to Elders, peer tutoring, traditional medicines, sharing circles, and dedicated bursaries.
- Almost all colleges noted recent efforts to provide Indigenous students with a welcoming environment through dedicated Indigenous student centres and space for ceremonial purposes, traditional land acknowledgements, smudging policies, and traditional drumming and dancing at major campus events and celebrations.
- More than two-thirds of the sector reported on initiatives or partnerships to update curriculum with Indigenous knowledge. Colleges are working with Indigenous faculty and knowledge keepers to review curriculum, develop Indigenous learning outcomes, and create new modules, courses, and programs.
- Approximately 60 per cent of colleges are working with their Indigenous communities to develop standalone education strategies or are including Indigenous education within their strategic plans.



The following chart shows examples of responses to the TRC Calls to Action, and other Indigenous initiatives from various colleges and universities across Canada. Although detailed, this is by no means a comprehensive list of post-secondary institutions in Canada, nor does it encompass every aspect of indigenization at the institutions listed. We recognize the ongoing implementation and great work of the TRC calls to action within these post-secondary institutions and encourage readers to seek updates and additional information as needed.

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|---------------------------------|---|---|
| <p>RED RIVER COLLEGE</p> | <p>Executive Director of Indigenous Strategy: Rebecca Chartrand</p> <p>Manager, Truth & Reconciliation and Community Engagement: Carla Kematch</p> <p>Indigenous Services Positions:</p> <ul style="list-style-type: none"> • Administrative Assistant (3) • Event Coordinator • Financial Officer • Aspiring Student Manager • Indigenous Liaison/Advisors (2) • Academic Liaison & Resource Coach (2) • Navigation Coach (2) • Transition to Employment Manager • Employment Coach • Wellness Counsellor • Wellness Advisor (2) • Elder Liaison • Elders (3) | <ul style="list-style-type: none"> • Red River College appoints a new position - The Executive Director of Indigenous Strategy <p>The new Executive Director plays a key role in helping RRC meet its strategic and academic goals, and provides advice to all deans, academic divisions, and student support services, as well as leads on enhancing relationships with the Indigenous community and the College’s recently-formed Indigenous Achievement Strategic Council.</p> <p>Please review the Red River College Case Study in Section 4 of this report for a full scope of initiatives</p> |
| <p>ALGONQUIN COLLEGE</p> | <p>Vice President – Truth, Reconciliation & Indigenization: Ron (Deganadus) McLester</p> | <ul style="list-style-type: none"> • The Mamidosewin Centre: Algonquin College’s Indigenous Student Centre <p>The goal of the Mamidosewin Centre is to empower and support Indigenous students at Algonquin College into the next phase of their lives (mino-biimaadizwin — “the good way of life”) in a way that is respectful and reflective of Indigenous cultures.</p> |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|---------------------------------|--|--|
| <p>ALGONQUIN COLLEGE</p> | <p>Indigenous Services Positions:</p> <ul style="list-style-type: none"> • Manager Indigenous Initiatives and Mamidosewin Centre • Aboriginal Counsellor • Indigenous Pathfinder • Activity and Events Representative • Cree School Board Liaison | <ul style="list-style-type: none"> o The Mamidosewin Centre provides a variety of cultural programs and services to Indigenous learners attending Algonquin College. Some of the services include: <ul style="list-style-type: none"> - Indigenous Pathfinder: provides information about Indigenous bursaries, scholarships, student loans, and funding for First Nations, Status, non-status, Inuit and Métis students. - Aboriginal counsellor: available for professional and discreet counselling services in a private office in the Mamidosewin Centre o Programs Offerings vary from 15-weeks to 1-year and include the following: <ul style="list-style-type: none"> - Pathways to Indigenous Empowerment - Personal Development for Indigenous Success - General Arts & Science – Aboriginal Studies • New Executive Director Position In January 2018, Ron McLester, previously the Executive Director of Aboriginal Initiatives and special adviser to college president, was appointed Executive Director of Truth, Reconciliation and Indigenization — the first such role for a Canadian post-secondary institution. • Indigenous Learning Centre & Institute for Indigenous Entrepreneurship On December 2018, Algonquin College put the final touches on its \$44.9-million construction project with the official opening and naming of several new spaces dedicated to experiential learning and a new understanding of Indigenous cultures and heritage. In a ceremony attended by several hundred students, employees and community members, the College paid tribute to several new spaces: <ul style="list-style-type: none"> o Ishkodewan: A former courtyard, now an Indigenous gathering circle and outdoor classroom. o Nawapon: The Indigenous Learning Commons o The Lodge: A circular space that can be used for smaller gatherings. o Pidàban: The Institute of Indigenization. o Kejeyàdizidjigwogamig: A smaller space that will serve as a showcase for Indigenous oration and storytelling. |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
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| <p>CAMOSUN COLLEGE</p> | <p>Director of Eyē?Sqâ’lewen (Indigenous Education and Community Connections): Janice Simcoe Anishinaabe (Rama)</p> <p>Indigenous Education & Services employees include:</p> <ul style="list-style-type: none"> • Chair, Indigenous Programs • Elders Voices & Events Coordinators (2) • Indigenous Advisors (6) • Indigenous Counsellor (2) • Instructors (5) • Instructional Assistant (2) • Indigenization Coordinator • Special Projects Leader • Various other Indigenous Support Coordinators (5+) | <ul style="list-style-type: none"> • The Centre for Indigenous Education & Community Connections offers support services and Indigenous programs for Indigenous students and provides links between Camosun College, students, local Indigenous organizations and First Nations communities. Indigenous Advisors help students make educational and career decisions in order to move forward with individual goals. • Programs and Courses There are around 18 different Indigenous programs and courses offered by Camosun College. Some of which include: <ul style="list-style-type: none"> a) Indigenous Business Leadership b) Indigenous Family Support c) Indigenous People’s in Trade’s Training d) Health Care Assistant - Indigenous • A dedicated webpage to “Request an Elder” outlines the process for requesting an Elder, and all requests for Elders go through an Elder Coordinator at the college. • In addition to the supports provided by the College, Indigenous students have access to services made possible by the Aboriginal Service Plan (ASP), which is annually funded by the Ministry of Advanced Education. Currently there are two reports: the ASP 2017/18 Report and the ASP 3-yr plan for 2018-21. The ASP is intended to: <ul style="list-style-type: none"> o increase Indigenous student access, retention and completion o strengthen community partnerships and collaboration in Indigenous post-secondary education, and o encourage post-secondary institutions to make their programs more receptive and relevant to Indigenous students. <p>ASP funding has enabled Camosun to hire a Community Liaison, launch the Elders’ Voices project, and offer a range of projects to deepen relationships with local communities. For example, through the Elders-in-Residence program students have access to the cultural, emotional and spiritual support of Elders.</p> |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
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| <p>CAMOSUN COLLEGE</p> | | <ul style="list-style-type: none"> • Indigenization Initiative: The Four Corner-Post Model Depicted as a four corner-post house model, Indigenization is reflective of the traditional longhouses of the Lkwungen and W̱SÁNEĆ peoples upon whose territories the college resides. Corner Post 1: Curriculum Processes To learn together, Camosun College will: <ul style="list-style-type: none"> o pilot a new Indigenizing the Curriculum workshop for faculty; o offer a variety of Indigenous programs led by Indigenous instructors; o develop indigenized courses in consultation and collaboration with community focus groups, and; o work with instructors, curriculum designers and the Centre for Excellence in Teaching and Learning to support instructors to indigenize courses and programs. Instructors in Indigenous programs bring the content to life through experiential learning opportunities such as: <ul style="list-style-type: none"> o Elder and knowledge keeper teachings; o circle seminars; o storytelling; o learning on the land; and o organizing and participating in community events Corner Post 2: Services to Students The college recognizes that Indigenous peoples have had a difficult past within the Canadian education system and provides dedicated academic, cultural and financial support through EyēʔSqâ'lewen - Centre for Indigenous Education and Community Connection: <ul style="list-style-type: none"> o Indigenous Advisors o Camosun Library o Centre for Accessible Learning o Help Centres |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
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| <p>CAMOSUN COLLEGE</p> | | <p>Corner Post 3: Employee Education Time, encouragement, resources and support are required to Indigenize.</p> <p><u>Time</u></p> <ul style="list-style-type: none"> • All instructors have dedicated professional development time and can choose to take TELFIN TFE WILNEW, design new indigenized curriculum or indigenize existing curriculum. • Educational opportunities are scheduled at a time when support staff are able to attend. Indigenization is seen as a priority at the college and supervisors are urged to allow those interested in learning about indigenization to attend. <p><u>Encouragement</u></p> <ul style="list-style-type: none"> • Instructors going through program review are encouraged and supported to Indigenize their programs and courses. • Curriculum approvals bodies encourage curriculum writers to Indigenize by asking each presenter: “Have you considered how to Indigenize this program/course”? If they have not they are offered the support of the Indigenization Coordinator to integrate appropriate content and/or processes into their proposal. There is an Indigenous member on the Integrated Curriculum Committee and Education Council. <p><u>Resources and Support</u></p> <ul style="list-style-type: none"> • The Indigenization Coordinator consults/collaborates as requested and facilitates connection with community as needed. • The Centre for Excellence in Teaching and Learning has dedicated curriculum development support to guide faculty and curriculum writers. • The College delivers small workshops on request to groups like school curriculum committees, leadership teams, brown bag lunches, and internal conferences. • A Community of Practice meets regularly to discuss facets of Indigenous Education. • Intercultural Connections is a workshop series for graduates of TELFIN TFE WILNEW and provides opportunities for participants to explore ways to enhance their intercultural competence and awareness. |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|-------------------------------|---|---|
| <p>CAMOSUN COLLEGE</p> | | <p>Corner Post 4: Policy and Planning <u>Indigenous participation in decision-making processes</u></p> <ul style="list-style-type: none"> It is critical to the success of indigenization that Indigenous people are invited to participate in the policy and decision-making processes that determine how the college serves and interacts with Indigenous communities and students to ensure that our approach is one of mutual respect and understanding. <p><u>Consultation</u></p> <ul style="list-style-type: none"> The practice of consultation is an important component of the Indigenization Initiative. Eyē?Sqâ’lewen has a model of shared leadership that recognizes and acknowledges the gifts of our leaders and contributions each of them make to Indigenous education and services at Camosun. <p><u>Representation</u></p> <ul style="list-style-type: none"> The Director and Chair of Eyē?Sqâ’lewen - The Centre for Indigenous Education and Community Connections (IECC) work closely to ensure that Indigenous voice is present at all levels of the college. |
| <p>HUMBER COLLEGE</p> | <p>Dean of Indigenous Education and Engagement: Shelley Charles</p> <p>Manager, Aboriginal Resource Centre: Regina Hartwick</p> <p>Indigenous Services Positions:</p> <ul style="list-style-type: none"> Aboriginal Liaison Officer Community Outreach and Recruitment Aboriginal Student Success Assistant Coordinator | <ul style="list-style-type: none"> The Aboriginal Resource Centre The ARC works in partnership with regional Aboriginal communities to ensure Aboriginal students are supported and connected to their learning environment academically, culturally and socially. Some of the services provided by the Aboriginal Resource Centre are: <ul style="list-style-type: none"> Indigenous Student Association (ISA) Peer tutoring access Quiet computer and study space Bursary and Funding applications Academic counseling Personal Services Workstudy & Volunteer opportunities |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|------------------------------|--|--|
| <p>HUMBER COLLEGE</p> | | <ul style="list-style-type: none"> <p>• Indigenous Cultural Markers (ICMs) On November of 2018, Humber College honoured its Indigenous voices and experiences with the installation of Indigenous Cultural Markers (ICMs) on the college’s campuses. The ICMs are designed to place the college in the context of the long history of Indigenous peoples in what is now called the Greater Toronto Area. “The inspiration for the Indigenous Cultural Markers came from the desire to find a contemporary way to explore the land acknowledgement for the geographic area where Humber is located,” says Shelley Charles, dean, Indigenous Education and Engagement. “It’s our responsibility to ensure we provide as many histories as possible in the education and knowledge we impart.”^{vi}</p> <p>• Indigenous Knowledge Certificate Humber College’s Indigenous Knowledge Certificate is a program that provides learners with an opportunity to develop a foundational knowledge-base for awareness and understanding of Aboriginal Peoples and culture as it is known and understood from an Indigenous Perspective</p> <p>• Youth Enrichment at Humber: Camp Choice Aboriginal Education & Outreach This program was successfully piloted in 2009 with 85 students. The program starts with grade 7/8 students from various First Nation communities throughout Ontario joining together to participate in a 3-day (overnight) college experience camp at Humber’s Main Campus. The camp is designed to expose younger youth to postsecondary education and introduce a diverse array of careers and educational pathways utilizing Humber’s specialized labs, classrooms and nature facilities.</p> <p>• Event: Indigenous Knowledge Gathering 2019, Building Resurgence, January 17-19, 2019. Bringing together a diverse array of educators, practitioners, scholars, students and members of Indigenous communities, the Indigenous Knowledge Gathering provides a safe space to think about and actively engage in meaningful conversations about the role and inherent responsibilities of education. The objectives of the Indigenous Knowledge Gathering are as follows:</p> |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|----------------------------|---|---|
| HUMBER COLLEGE | | <ul style="list-style-type: none"> o Provide opportunities for cross-institutional dialogue, partnership, and collaboration; o Celebrate practices, policies, programs, and strategies that support improved policy, research, practice and leadership in Indigenous education; and to o Consider the importance of cultural revitalization and resurgence in education. |
| SHERIDAN COLLEGE | <p>Manager, Centre for Indigenous Learning and Support: Elijah Williams</p> <p>Indigenous Services Positions:</p> <ul style="list-style-type: none"> • Indigenous Initiatives Coordinator • Indigenous Knowledge Keeper • Elder in Residence • Peer Mentors (3) | <ul style="list-style-type: none"> • The Centre for Indigenous Learning and Support is committed to providing services to support First Nations (Status/Non-Status), Metis and Inuit students' success. Some of the services provided include: <ul style="list-style-type: none"> o Support for New and Prospective Students <ul style="list-style-type: none"> - Orientation Session at the beginning of each academic year. - Connect new students with a peer mentor at the beginning of each academic year. - Assist prospective students with their application and portfolios when applying to Sheridan. - Pathways into Sheridan. o Indigenous Elders <ul style="list-style-type: none"> - The Centre for Indigenous Learning and Support offers the opportunity to meet with Elders for support, guidance, and teachings. Elder in Residence Bertha Skye is available every Thursday. • Academic Plan (2017-22) sets out the college's academic priorities, includes an explicit reference to Indigenous knowledge as a driver of quality teaching and deep learning, and commits to developing a variety of curricular and co-curricular activities to promote Indigenous learning and success. • Centre for Indigenous Learning and Support Plan (2018-2022) reflects on the college's academic priorities, and outlines specific goals, actions and metrics required to achieve each one in relation to Indigenous learning and success. Some of the specific action items include: <ul style="list-style-type: none"> o Support the Office of the Registrar (OTR) in the hiring of an Indigenous |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|--------------------------------|--|---|
| <p>SHERIDAN COLLEGE</p> | | <p>Recruitment Officer to do outreach and build community relationships.</p> <ul style="list-style-type: none"> o Provide designated space for Indigenous services on all campuses and an expanded space at the Trafalgar Campus. These spaces will foster dialogue between Indigenous and non-Indigenous learners by providing opportunities to engage in culturally relevant activities. o Build partnerships with Indigenous organizations such as Indspire, Six Nations Polytechnic, GREAT and the Peel Aboriginal Network to increase supports for Indigenous learners and enhance the student experience. o Develop accessible ways for Indigenous learners to self-identify (i.e. Sheridan’s main website, acceptance letters, etc.). <p>• Self-Identification If a learner is First Nations (Status/Non-Status), Metis or Inuit, the college encourages voluntary self-identification. Self-identification helps to:</p> <ul style="list-style-type: none"> o Improve and enhance Indigenous programming and services at the college o Connect learners with funding opportunities through bursaries and scholarships. o Improve connections with Indigenous communities. |
| <p>MOHAWK COLLEGE</p> | <p>Director, Indigenous Initiatives and Special Advisor: Amy Kelaidis</p> <p>Indigenous Services Positions:</p> <ul style="list-style-type: none"> • Indigenous Outreach & Education Advisor • Indigenous Student Services Coaches (3) • Indigenous Counsellor • Manager, Indigenous Education • Manager, Indigenous student Services | <ul style="list-style-type: none"> • The Indigenous Academic and Student Services Team at Mohawk College is committed to Indigenous student success through the fostering of a supportive learning environment which encourages self-empowerment. • Bundled Arrows Initiative. Led by Six Nations Polytechnic in partnership with Mohawk College, the Bundled Arrows Initiative is a regional collaboration between Aboriginal communities, which is the first Indigenous education initiative of this scale. Working from a foundation of Indigenous Knowledge that many arrows bundled together are stronger than a single arrow, the Bundled Arrows Initiative is a partnership to build on promising practices and create many pathways from secondary to post-secondary education. The partnership recognizes the individual strengths |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|------------------------------|--|---|
| <p>MOHAWK COLLEGE</p> | | <p>of each arrow, but acknowledges that bundled, they have greater transformative power to increase post-secondary access and attainment for Aboriginal learners.</p> <ul style="list-style-type: none"> o The Māori Education Strategy and CIGan Protocol have helped shape a best practice framework to guide Bundled Arrows Regional Indigenous Education Plan implementation. To reach its target of increasing educational attainment and success for Aboriginal learners, Bundled Arrows has identified four strategic goals: <ul style="list-style-type: none"> - Preparedness: Create an education model to strengthen post-secondary educational laddering opportunities and build pathways that support the exploration and development of Indigenous identity. - Retention: Reduce the graduation gap between Indigenous and non-Indigenous students. - Cultural fluency: Develop a framework that identifies students’ needs in cultural fluency and supports identity development and personal wellness. - Indigenous cultural competency: Develop culturally-responsive educational environments. • The Indigenous Gathering Place (IGP) honours Aboriginal traditions and promotes First Nations, Metis and Inuit culture. It welcomes people of all backgrounds, beliefs and ages into an inclusive circle to celebrate Mohawk College’s diverse population. <ul style="list-style-type: none"> o According to a media release from the college, Mohawk’s Hoop college or university. The space represents the college’s support for Indigenous education and preserving traditional methods of cultural celebration and includes an open-air pavilion, fire circle, and water garden. It serves as a learning environment, public gathering area, and space for the transmission of cultural values for the Indigenous community. The site also produces a traditional crop of corn, beans, and squash in a space designated as the “Three Sisters Garden.” • Wampum Belt Wall The 1613 Two Row Wampum records the meaning of an agreement, which de- |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|------------------------------|--|--|
| <p>MOHAWK COLLEGE</p> | | <p>clared peaceful coexistence between the Haudenosaunee and Dutch settlers in the area. The pattern of the belt consists of two rows of purple wampum beads against a background of white beads. The purple beads signify the courses of two vessels — a Haudenosaunee canoe and a European ship — traveling down the river of life together, but without interfering with the other vessel. The three white stripes denote peace and friendship. Erected to honour the agreement as well to display the people who have persevered through history to make sure that we abide by it. The pictures and portraits are of community members, Chiefs, historians, Elders, advocates, and other people of significance to our history in North America.</p> <ul style="list-style-type: none"> • Self-Identification Indigenous student attending Mohawk College are invited to complete the Indigenous Self-Identification Form. Benefits of completing and submitting the form include receiving information regarding: <ul style="list-style-type: none"> o Upcoming Indigenous Education and Student Services special events, workshops, Elder visits, and Soup Days. o Indigenous full- and part-time employment opportunities. o Scholarships, awards and bursaries. • Indigenous Programs at Mohawk College are listed as follows: <ul style="list-style-type: none"> o Diploma RPN to BScN - Degree o Mental Health and Disability Management – Ontario College Graduate Certificate o Personal Support Worker – Ontario College Certificate o Social Service Worker – Ontario College Diploma |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|--------------------------------|---|--|
| <p>CANADORE COLLEGE</p> | <p>Director First Peoples' Centre, Associate Dean of the School of Indigenous Studies: Mary Wabano</p> <p>25 Indigenous Staff members with credentials ranging from college diploma to PhD. These include:</p> <ul style="list-style-type: none"> • Admissions Representative • Business and Indigenous Relations Manager • Counsellor • Indigenous STEM Coordinator • Administrative Assistant • Recruitment and Retention Officer | <ul style="list-style-type: none"> • The First Peoples' Centre at Canadore College is students' home away from home. The FPC celebrates diverse nations, languages, cultures and customs while creating a sense of community with the Elder in residence, staff and mentorship program. Some of the services provided and events to attend include a Powwow, walking and snowshoe trails, a Tipi and sweat lodge to get outside and enjoy the beautiful landscapes. • Indigenous Education and Services Strategy In 2016, Canadore College launched a five-year Indigenous education and services strategy to prioritize its efforts. Developed by the College with extensive input from partners in education and Canadore's Indigenous Circle on Education, the plan focuses on the continued growth and development of Canadore's First Peoples' Centre. The First Peoples' Centre has defined seven priorities in its strategy: <ul style="list-style-type: none"> o Make Indigenous education a priority. o Build relationships and be accountable to Indigenous communities in support of self-determination through education, training and established research. o Increase the number of Indigenous employees with ongoing appointments. o Create and maintain Indigenous-centred holistic services and learning for student success. o Increase understanding reciprocity of Indigenous and non-Indigenous people. o Reflect Indigenous knowledge and traditions in curriculum and learning approaches. o Strike a governance structure respectful of Indigenous people. • Building a Strong Fire: Indigenous Quality Assurance Standards in Ontario Colleges is a three-year pilot collaborative project by the six northern colleges funded by the Ministry of Training, Colleges and Universities under the Targeted Initiatives Fund. <p><u>Project Objectives:</u></p> <ul style="list-style-type: none"> o To explore the meaning of quality assurance in an Indigenous context |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|--------------------------------|--|---|
| <p>CANADORE COLLEGE</p> | | <ul style="list-style-type: none"> o To create a set of cultural standards that reflect local Indigenous knowledges and experiences o To create a process to interface the cultural standards with the current quality assurance process (OCQAS Audit Process) o To provide training on and pilot the Indigenous quality assurance process at two sites <p><u>Project Team</u> Three-year collaboration of the six northern Colleges: Canadore (lead organization), Confederation, Northern, Cambrian, Sault, CollègeBoréal. The project team was comprised of:</p> <ul style="list-style-type: none"> o Indigenous knowledge gifters o Quality assurance representatives o Indigenous education leads o External consultant/lead researcher <p><u>Indigenous Quality Assurance Standards:</u></p> <ul style="list-style-type: none"> o are a first in Ontario colleges o envisioned by Indigenous leaders and knowledge holders o reflect and respond to the worldviews, educational needs, and priorities of northern Ontario Indigenous peoples (Anishinaabe, Mushkegowuk and Métis communities) o address quality assurance at two levels: <ul style="list-style-type: none"> - Institutional - college-wide areas and functions (e.g. in door and outdoor space, procedures, decision-making) - Program - academic programs, support services, and community relationships (e.g. program development, recruitment, transition support) <p>• Indigenous Programs Canadore offers various Indigenous programs. Some of them are as follows:</p> <ul style="list-style-type: none"> o On July, 2019 The Ontario College Quality Assurance Services and the Ministry of Training, Colleges and Universities approved a new program |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|--------------------------------|--|--|
| <p>CANADORE COLLEGE</p> | | <p>at Canadore college developed in response to industry demand: The Health Care Administration – Indigenous Ontario College Graduate Certificate is expected to begin in September, 2020.</p> <ul style="list-style-type: none"> o General Carpenter: Pre-Apprenticeship Program for Women. A training program geared towards Indigenous Women who will have the opportunity to learn Essential and Employability/Soft Skills Development, Mathematics for the Trades, Health and Safety and gain exposure to Electrical as a Secondary Trade. o Indigenous Preparatory Studies (1-year certificate) A culture-based program that teaches vital skills to make an informed decision about a college education or future career. Students will gain a solid understanding of Indigenous history and culture, which will better prepare them to meet the challenges of postsecondary education. o Indigenous Poverty Reduction Education Program (IPREP). A college pathway support program in partnership with First Nation Ontario Works offices. <ul style="list-style-type: none"> • The Indigenous Circle on Education (ICE) is brought together to ensure that Indigenous learners are supported in their aspirations at Canadore College and to provide strategic direction to the college in the meaningful engagement of the Indigenous community. The role and scope of responsibilities of the Indigenous Circle on Education (ICE) is to advise the President on strategic direction for the college to enhance the ongoing partnership between Canadore College and the Indigenous community for the purposes of addressing the aspirations of the Indigenous Education Protocol by making recommendations to address the following: <ul style="list-style-type: none"> o Making Indigenous education a priority. o Ensuring the college’s governance structures recognize and respect Indigenous peoples. o Intellectual and cultural traditions of Indigenous peoples are reflected through curriculum and learning approaches relevant to learners and communities. o Support for students and employees to increase understanding reciprocity among Indigenous and non-Indigenous peoples. |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|----------------------------|---|---|
| CANADORE COLLEGE | | <ul style="list-style-type: none"> o Increasing the number of Indigenous employees with ongoing appointments throughout the institution, including Indigenous senior administrators. o Establish Indigenous-centered holistic services and learning environments for learner success. o Build relationships and be accountable to Indigenous communities in support of self-determination through education, training and established research. |
| CAMBRIAN COLLEGE | <p>Interim Director Wabnode Centre for Indigenous Services: Robert Audet</p> <p>Indigenous Services Positions:</p> <ul style="list-style-type: none"> • Indigenous Student Support Advisor • Indigenous Cultural Coordinator • Indigenous Student Support • Indigenous Student Engagement Officer | <ul style="list-style-type: none"> • The Wabnode Centre for Indigenous Services at Cambrian College supports Indigenous, Métis, and Inuit students in their transition to College life helping to keep a connection to their community and culture throughout their College journey. Services provided by the Centre include: <ul style="list-style-type: none"> <u>Elders on Campus</u> <ul style="list-style-type: none"> o Elders are available at various times throughout the week. o Provide one-on-one support, guidance, and encouragement. o Help students to maintain and achieve wellness and life balance through mental, emotional, and spiritual support. o Are available through an Elders’ pool to meet the needs of each individual student. <u>Cultural Programming Minomaadizwin Enaadmaaget</u> <ul style="list-style-type: none"> o Promotes a safe, supportive, and holistic environment for students. o Fosters an understanding of Indigenous culture and people. o Utilizes sacred space for cross-cultural awareness activities. o Includes storytelling, traditional teachings, and traditional workshops. <u>Community-Based Program Delivery Bebaandanaadmaaget</u> <ul style="list-style-type: none"> o Develops Memorandums of Understanding with potential Indigenous partners. o Provides support to Indigenous partners. o Participates in the planning and organizing of New Horizons College Experience. o Develops and builds relationships with community organizations, the College, |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|--------------------------------|--|---|
| <p>CAMBRIAN COLLEGE</p> | | <p>and the student body.</p> <ul style="list-style-type: none"> o Participates in community Honoring Ceremonies. <p><u>Indigenous Student Support Gchi-kinnomaagwein Miinwaa Enaadmaaget</u></p> <ul style="list-style-type: none"> o First point of contact in referring students. o Provides appropriate information, direction, and referral to other departments and agencies as required. o Provides support services, through community agency referrals to students who are experiencing social/personal challenges in the areas of health, affordable housing, child care, and financial need. o Informs students when visits are scheduled with the Indigenous Education Counsellors. o Assists students with the application process as well as funding applications. o Guides students on a range of issues from professional to personal. o Facilitates the Empowerment program. o Provide relaxation and stress reduction techniques. o Performs other duties such as faxing on behalf of students and contacting band offices and education authorities to acquire funding information. <p><u>Tutoring Support</u></p> <ul style="list-style-type: none"> o Provides academic support to students. o Acts as a liaison between the Wabnode Centre and The Learning Centre. o Assists students with various academic struggles. o Refers students to other staff tutors in The Learning Centre. o Assists students in identifying areas of difficulty and in developing strategies to improve their performance. <p><u>Indigenous Engagement Officer</u></p> <ul style="list-style-type: none"> o Encourages students to self-identify. o Promotes and facilitates the Wabnode Sport and Social Club. o Organizes, supports, and facilitates Indigenous student events and activities at the College. o Encourages student participation. |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|--------------------------------|--|---|
| <p>CAMBRIAN COLLEGE</p> | | <ul style="list-style-type: none"> o Supports students in their transition from Northern communities to the city. • Community Partnership Cambrian College was the first college in Ontario to partner with the National Centre for Truth and Reconciliation (NCTR) at the University of Manitoba. As a partner, Cambrian assists the Centre in its mandate to preserve the memory of Canada’s Residential School system and legacy with the following responsibilities: <ul style="list-style-type: none"> o Make the Centre’s archives more accessible and better used throughout all regions of Canada. o Contribute additional holdings to the Centre archives o Facilitate additional oral history and community narratives, research and reports. o Support a broad scope of public education, research, cultural and reconciliation activities. o Be inclusive of a wide variety of individuals and groups o Assist the Centre in serving the public in Indigenous (Anishinaabemowin) languages and English and French o Fulfill regional or community needs and desires related to Residential School research, education and reconciliation. • The Circle for Indigenous Education at Cambrian College provides strategic direction, leadership and advice with regards to Indigenous- specific programming and ensuring students obtain the utmost Cambrian College experience. • Social Service Worker - Indigenous Specialization (SSIS) A two-year diploma program that offers a culturally relevant, client-centred approach that provides Indigenous and non-Indigenous students with the opportunity to prepare for work in the human services field. • Indigenous education excellence Cambrian College wins 2nd national silver for Indigenous education excellence (2017). Colleges and Institutes Canada (CICan) presented a silver Indigenous |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|--------------------------------|--|--|
| <p>CAMBRIAN COLLEGE</p> | | <p>Education Award of Excellence to the College on May 1, 2017. This marks the second year in a row that Cambrian has received the accolade. Cambrian was recognized for forging a new partnership with the National Centre for Truth and Reconciliation at the University of Manitoba; for signing a memorandum of understanding with Atikameksheng Anishnawbek First Nation; and for its relationships with industry, community, and academic partners. In each case, the agreements and partnerships aim to enhance socio-economic development in Indigenous communities and the student experience at Cambrian.</p> <ul style="list-style-type: none"> • Event: Cambrian Horizons – Expanding Horizons for Indigenous Youth. From May 21 to 24, 2019 Cambrian College hosted their Cambrian Horizons event in supporting indigenous youth. The event is in collaboration with Wabnode Centre for Indigenous Services, Sacred Arbour, and the Cambrian Indigenous Students Circle. This experience will give participants the chance to interact with other members of the community as well as complete works shops and become familiar with the Cambrian campus. • Event: Cambrian College Marks Orange Shirt Day Orange Shirt Day at Cambrian College is held every September 30th. Events include teachings on residential schools, and an information booth. Over 700 orange t-shirts have been given out to mark the occasion. • Funding for Skilled Trades and Technology Jobs On July 15, 2019 Ross Romano, Minister of Training, Colleges and Universities and MPP for Sault Ste. Marie, was at Cambrian College to discuss Ontario’s historic investment into pre-apprenticeship programs and applied research at the college. The government expanded its investment into the Pre-Apprenticeship Training Program to \$18.3 million - an increase of \$5 million from the previous year. Two projects at Cambrian College will help female Indigenous participants take part in a 45-week Welder program, and participants from First Nations Communities on Manitoulin Island will get hands-on experience in a 26-week program focusing on skills and experience needed for General Carpentry, |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|-----------------------------------|--|---|
| CAMBRIAN COLLEGE | | Electrician and Refrigeration and Air Conditioning Systems Mechanic trades. Both these projects will include work placements that will help fill demand for skilled workers in Sudbury. |
| WILFRED LAURIER UNIVERSITY | <p>Senior Advisor, Indigenous Initiatives: Jean Becker</p> <p>Manager Indigenous Student Centres: Melissa Ireland</p> <p>Indigenous Services Positions:</p> <ul style="list-style-type: none"> • Indigenous Student Support Coordinator • Indigenous Students Recruitment and Outreach Officer • Indigenous Events Support Coordinator • Indigenous Special Projects Officer • Indigenous Curriculum Specialist | <p>Wilfred Laurier University has a long history of Indigenous Initiatives that support the Truth and Reconciliation of Canada's Calls to Action, from support services, academics, events and workshops, WLU offers an exceptional network of services.</p> <p>• Indigenous Initiatives</p> <p>"Indigenous Initiatives is committed to having Laurier be an extraordinary and empowering experience for all First Nations, Inuit and Metis students. We believe that education, in a welcoming environment, that honours Indigenous people, is the path for our people to be all that we can be". Some of the services provided are:</p> <ul style="list-style-type: none"> o Academic advising and support: tutor matching, assistance with course selection, peer mentoring, and academic skill development programs. o Bursary and scholarship information: including: reference letters, mailing applications, and search assistance. o Visiting Elders-in-Residence: Every month an Elder visits campus to spend time with students, deliver talks, or meet with students one-on-one. o Resource library and research support: students have access to a library full of Indigenous perspectives on a variety of topics. o Cultural programming: craft workshops, speaker series, socials, moon ceremonies, and more. o Study lounge: available for small group meetings or studying by yourself. o Weekly soup lunch: From noon to 2 p.m. o Referrals to on- and off-campus services: If students are looking for support on or off campus, referrals can be provided as needed. o Events: WLU Indigenous Initiatives also offers a vast range of events enhancing the TRC and beyond. Past events include but are not limited to guest speakers such as Senator Murray Sinclair, Cindy Blackstock, and Kendal Netmaker. |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|--|--|---|
| <p>WILFRED LAURIER UNIVERSITY</p> | | <ul style="list-style-type: none"> • Indigenous Student Centres Indigenous Student Centres in Waterloo and Brantford are open to both Indigenous and non-Indigenous learners who are studying at Laurier. The centres are a welcoming space to study, meet up with friends, or participate in academic and cultural programs. Some of the services provided by the student centres are: <ul style="list-style-type: none"> o community outreach o access to traditional medicines o admissions assistance o visiting program o Indigenous Academic Success Program and access to peer tutoring o Indigenous alumni networking o medicine gardens • Programs and Courses <ul style="list-style-type: none"> o Undergraduate The Indigenous Studies (B.A.) program provides an understanding of contemporary issues as they relate to Indigenous peoples. Employing a holistic approach, this program fosters a greater understanding of Indigenous peoples, their history and their place in the world. This program can be done in combination with a number of Brantford campus programs, such as Criminology, Human Rights and Human Diversity, Youth and Children’s Studies, or Public Health (BA). An Indigenous Studies option and an Indigenous Studies minor are also available. Indigenous Studies cannot be taken as a single major. Some of the course offerings are as follow: <ul style="list-style-type: none"> - Indigenous Peoples and Media - Indigenous Perspectives on Globalization - Gender and Indigenous Communities - Indigenous Pedagogy - Cultural Teachings through language – Intermediate Mohawk - Cultural Teachings through language – Intermediate Anishnaabe - Medicine Garden - Indigenous Community Organizing |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|--|--|--|
| <p>WILFRED LAURIER UNIVERSITY</p> | | <ul style="list-style-type: none"> o Graduate Master of Social Work Indigenous Field of Study. This graduate program is the first in Canada to combine a wholistic Indigenous worldview with contemporary social work practice, and includes the use of Indigenous Elders, a traditional circle process and Indigenous ceremonies. • Centre for Indigeogy Emerging out of the Master of Social Work (MSW) Indigenous Field of Study and the team of good minds that envisioned how Indigeogy could be shared with other educators and practitioners, the Centre for Indigeogy was created. The Centre strives towards supporting Mino-Bimaadiziwin (Ojibwe for the “way of a good life”), and Ka’nikonhriyotshera (Mohawk for “fostering emergence of the good mind”) using land-based education, traditional knowledge and teachings. Through Indigenous-centred, wholistic practice, the Centre for Indigeogy aims to: <ul style="list-style-type: none"> o Generate a variety of wholistic development certificate programs for Indigenous and non-indigenous practitioners who are interested in their ongoing learning and wholistic development of their practice. o Provide exceptional professional development and training experiences in Indigeogy. o Offer accredited certificates for educators, practitioners and helpers across disciplines. • Research: Addressing Water Security Challenges Laurier researchers and Indigenous community partners are working to address water security challenges. Water is at the centre of life and livelihoods in many Indigenous communities – yet many are experiencing major water-related changes and challenges. To help address those challenges, Wilfrid Laurier University scholars are working on two new research projects in partnership with Indigenous communities. • Event: Elder & Knowledge Keepers Conference, June 23-24, 2018 After Canada 150: Restoring Indigenous Knowledge and Building Community Connections. The two-day gathering is designed to facilitate rich cross-fertilization |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|--|--|---|
| <p>WILFRED LAURIER UNIVERSITY</p> | | <p>of Indigenous knowledge between communities and the academy. Indigenous knowledge lives in the experiences of its keepers. Through the art of storytelling, the knowledge is transferred from the keeper of the story to the people. Members of the WLU community will gather at conference to share, learn, and pass on knowledge.</p> <ul style="list-style-type: none"> • Event: Toward Right Relations, Weekly Gathering Toward Right Relations is a series of noon-hour gatherings to promote reconciliation between Indigenous and non-Indigenous people. The gatherings are open to all and have seen a range of people attend, including students affiliated with the Indigenous Student Centre. • Campus Career Shadow Day for Indigenous Students Campus Career Shadow Day is a unique opportunity for self-identified Indigenous students to engage in career exploration on campus. This opportunity will allow students to make a connection between classroom and career to better understand the knowledge, skills and requirements needed to pursue a fulfilling career at Laurier. • Indigenous Education Week Every year, WLU invites the community to experience its week-long series of events celebrating the contributions of Indigenous knowledge to education. Some of these events include, art workshops, keynote speakers, webinars, and Soup & Bannock. “Indigenous Education Week is an opportunity for the Laurier community to not only learn about contemporary Indigenous issues such as language recovery – it is also an opportunity to experience Indigenous art, music and film,” said Jean Becker, Laurier’s senior advisor: Indigenous Initiatives. “People can meet and develop relationships with a variety of Indigenous people through social events and by participating in workshops together.”^{vii} • The Circle Room The Circle Room in Research and Academic Centre is a multimedia classroom and community room. The following are examples of the intended purposes of the Circle Room: |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|--|--|---|
| <p>WILFRED LAURIER UNIVERSITY</p> | | <ul style="list-style-type: none"> o Indigenous studies classes and related meetings (e.g. group work or seminars). o Indigenous faculty meetings for research, teaching and community engagement. o Indigenous student house business. o Other Indigenous initiatives on campus. o Local Indigenous community use. <p>• Strategic Academic Plan (SAP) 2015-2020 The SAP outlines strategies to advance Laurier’s mission over the next five years. It is built on the foundation of the 2010–2015 Academic Plan and is set in the context of how Laurier was described in that plan. There are seven overarching strategies outlined in the plan with Strategy A being: “Build capacity in Aboriginal education and indigenization of our campuses to enable Aboriginal programming to be expanded under the leadership of Aboriginal students, faculty and staff.” Tied to these strategies are three different Pillars.</p> <ul style="list-style-type: none"> o Pillar 3, Enhancing Diversity specifically addresses Indigenous learners. Aboriginal learners are the single-most under-represented group in Canadian higher education. Laurier recognizes the unique heritages of Aboriginal peoples and supports the intentions of First Nations, Inuit and Métis peoples to preserve and express their distinctive indigenous cultures, histories and knowledge through academic programming, scholarship and co-curricular activities. Laurier recognizes the unique needs of Aboriginal learners and communities, and seeks to create a climate where learning about and understanding indigeneity is part of the core experience for all students, faculty and staff. |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|----------------------------------|--|---|
| <p>QUEEN'S UNIVERSITY</p> | <p>Associate Vice-Principal (Indigenous Initiatives and Reconciliation: Kanonhsyonne Janice Hill</p> <p>Director, Four Directions Aboriginal Student Centre: Kandice Baptiste</p> <p>Indigenous Services Positions:</p> <ul style="list-style-type: none"> • Indigenous Advisor • Administrative Coordinator • Cultural Counsellor • Indigenous Cultural Safety Coordinator • Indigenous Recruitment Representative | <ul style="list-style-type: none"> • The Four Directions Indigenous Student Centre offers academic tutoring and advising, cultural programming, an Indigenous focused library, and a range of workshops designed to support you, academically, socially and culturally. • The Office of Indigenous Initiatives was created in response to the recommendations made in Queen's TRC Task Force Final Report. The Office, under its inaugural Director of Indigenous Initiatives, Kanonhsyonne (Janice Hill), will provide centralized coordination for academic initiatives and student support, including the facilitation of other TRC Task Force initiatives the promotion of an understanding of and relationship building with First Nations, Métis, and Inuit communities. • Truth and Reconciliation Task Force Queen's University Established a Truth and Reconciliation task force that is examining the 3 calls to action addressed directly to post-secondary institutions as well as the broader implications of the TRC. In March 2017, the Task Force released its final report and recommendations. In addition to the creation of the Office of Indigenous Initiatives, the Task Force calls for, among other things: <ul style="list-style-type: none"> o The expansion of advancement strategies to increase philanthropic funding for Indigenous initiatives, as well as the development of partnerships to proactively advocate and engage with government for system-wide programs and policies that support Indigenous students. o Raising awareness of Indigenous-focused research occurring on campus and ensuring the necessary supports are in place to allow research in these fields to flourish. o Every program offered at Queen's to include significant and meaningful Indigenous content, so that graduating students gain a basic understanding of Indigenous knowledge systems relevant to their discipline. • Aboriginal Council of Queen's University (ACQU) The Aboriginal Council of Queen's University was established in 1992...“...to ensure that for generations hereafter Aboriginal peoples will have access to higher education at Queen's University, and that the institution will be responsive to the broader needs of Aboriginal peoples.” |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|----------------------------------|--|--|
| <p>QUEEN'S UNIVERSITY</p> | | <ul style="list-style-type: none"> • Current Programs and courses with an Indigenous focus: <ul style="list-style-type: none"> o A Bachelor of Arts General Degree Plan in Indigenous Studies through the Faculty of Arts and Science. o Certificate in Indigenous Languages and Cultures o Certificate in Mohawk Language and Culture o The Department of Languages, Literatures and Cultures offers two courses that explore Mohawk language and culture. o Inuktitut has been offered at Queen's since 2013, and is taught by Professor Noel McDermott, who lived and taught in Nunavut for 35 years. The course gives students a rudimentary knowledge of the language and, through an exploration of traditions, philosophies and histories, an understanding of the rich Inuit cultures. • Pre-doctoral Fellowship <p>In 2018, Queen's University launched a new pre-doctoral fellowship for Indigenous students. The fellowship will provide four Indigenous PhD candidates to the university for a year to study and teach before receiving their doctorates.</p> • Intercultural Awareness Certificate <p>Staff, faculty, and students can enhance their cross-cultural knowledge by taking the Intercultural Awareness Certificate, offered by the Queen's University International Centre and the Four Directions Aboriginal Student Centre. The certificate consists of five workshops that cover concepts of intercultural learning, the cultural self, the intercultural development continuum, and Indigenous rights and histories.</p> • Aboriginal Cultural Safety Training <p>Queen's Aboriginal Cultural Safety Coordinator facilitates regular Aboriginal cultural safety training workshops for faculty, staff, and students. Participants of these sessions will gain a better understanding of the historical, political, and cultural issues that impact Aboriginal peoples in Canada, and understand the connection between past and current government practices and policies towards First Nations, Inuit and Métis peoples.</p> |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|----------------------------------|---|---|
| <p>QUEEN'S UNIVERSITY</p> | | <ul style="list-style-type: none"> • Indigenous Initiatives Visitorship Fund The Office of Indigenous Initiatives invites applications for grants from the Indigenous Initiatives Visitorship Fund. The <p>The purpose of the Fund is to enhance the student learning experience by advancing reconciliation/conciliation on campus; promote an understanding of Indigenous histories, perspectives, and contemporary issues within the university community; and/or build relationships with Indigenous communities, organizations and individuals to foster mutually beneficial collaborations which enhance Indigenous education opportunities and research collaborations.</p> <ul style="list-style-type: none"> • Queen's Law Aboriginal Initiatives is a part of the Faculty of Law's commitment to increasing Aboriginal representation within the legal profession and supporting Aboriginal student who choose Queen's. |
| <p>TRENT UNIVERSITY</p> | <p>Director, Chanie Wenjack School for Indigenous Studies: David Newhouse</p> <p>Indigenous Services Positions:</p> <ul style="list-style-type: none"> • First Peoples House of Learning (FPHL) Director • Indigenous Student Success Coordinator (Retention Services and Programming) • Indigenous Enrolment Advisor • Cultural Advisor • Indigenous Counselor • Chair, Indigenous Knowledge • Director, Boodweh Centre | <p>Trent is proud of its long history of being involved in reconciliation efforts, starting in 1969 with the establishment of the Indian-Eskimo Studies program, which has transformed into the Department of Native Studies and now the ChanieWenjack School for Indigenous Studies.</p> <ul style="list-style-type: none"> • The Chanie Wenjack School for Indigenous Studies: The School is a community dedicated to improving the quality of life for Indigenous peoples in Canada. It brings a diverse set of people to study and learn about the past, analyze the present and prepare for the future. The school is comprised of four parts: <ol style="list-style-type: none"> 1. Indigenous undergraduate and graduate programs. Trent University has responded to the TRC by launching a new Indigenous |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|--------------------------------|--|---|
| <p>TRENT UNIVERSITY</p> | <ul style="list-style-type: none"> • Director, Nozhem: First Peoples Performance Space • Director of the Enwayaang Professional Learning Institute | <p>Bachelor of Education degree. Other programs include:</p> <ul style="list-style-type: none"> o Undergraduate <ul style="list-style-type: none"> - Indigenous Studies B.A. - Indigenous Knowledge, Culture & Languages - Indigenous Lands, Politics & History - Cultural Expressions & Performance - Theories, Methods & Practice - Course Listing - Program Requirements - Option in Reconciliation & Resurgence - Indigenous Environmental Studies - Niigaaniwin – The Art of Leading - Diploma in Foundations of Indigenous Learning - Current Students - Diploma in Foundations of Indigenous Learning - Current Students o Graduate <ul style="list-style-type: none"> - Canadian Studies & Indigenous Studies M.A. - Sustainability Studies M.A. - Indigenous Studies Ph.D. <p>2. The First Peoples House of Learning The First Peoples House of Learning (FPHL) offers cultural services to a diverse community of Indigenous learners (First Nations Status, Non-Status, Métis and Inuit) and collaborates with students to support their academic success, personal development and leadership potential. FPHL embodies the Indigenous worldview of education as a ceremony of learning and nurtures a community that recognizes the voices and spirits of the students.</p> <p>3. The Boodweh Centre for Indigenous Knowledges and Language The new Boodweh Centre for Indigenous Knowledges and Languages will be the catalyst for new research, translating the institution’s vision of connecting</p> |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|--------------------------------|--|--|
| <p>TRENT UNIVERSITY</p> | | <p>the academy, local communities, and Elders in collaborative local, national, and international initiatives related to Indigenous knowledges and Indigenous language scholarship. Students' curiosity will be nurtured by linking the new Boodweh Centre for Indigenous knowledges and Languages to course curricula, connecting students with opportunities to learn and practice research and professional skills through the Centre, as well as drawing upon the latest research to inform course content. The Boodweh Centre will organize opportunities for exchanges of Indigenous research and scholarship, building on the successful Indigenous Research Day, which attracts researchers from across the humanities, social sciences and natural sciences. Faculty colleagues and graduate students will be able to share their research and allied scholars will be welcomed to participate in research opportunities generated through the Boodweh Centre.</p> <p>4. The Enwayaang Professional Learning Centre. This institute is an emerging professional learning centre that will employ both Western and Indigenous ways of learning to offer knowledge and skills identified by local Indigenous communities, organizations and professionals. "Enwayaang" is an Anishinaabemowin word meaning, "the way we speak together". The Enwayaang Institute will provide experiential, foundational knowledge for communities, organizations and professionals whose work affects Indigenous-settler Canadian relations, interactions and services.</p> <ul style="list-style-type: none"> • The Frost Centre for Canadian Studies and Indigenous Studies. Some of the responsibilities of this research centre include: <ul style="list-style-type: none"> o Promoting and funding new research initiatives. o Supporting research and faculty development through the sponsorship of colloquia, conferences and workshops. o Facilitating inter-institutional communication, expanding opportunities for faculty in a small university to participate in large-scale research with larger centres. |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|--------------------------------|--|--|
| <p>TRENT UNIVERSITY</p> | | <ul style="list-style-type: none"> <p>• TRACKS (Trent Aboriginal Cultural Knowledge and Science) is a youth education program which was born out of the same vision as the Indigenous Environmental Studies and Sciences Program (IESS), to provide educational experiences which incorporate both Indigenous and western sciences. TRACKS aims to:</p> <ul style="list-style-type: none"> o Create an awareness that Indigenous ecological knowledge is essential to comprehensive scientific approaches to environmental issues. o Provide youth with culturally rich, science-based outdoor education. o Help students understand the interconnectedness of all living things. o Introduce youth to diverse knowledge systems and fields of study. o Connect youth with strong, motivated and dynamic mentors. o Encourage youth to think about math and science skills as valuable skills in achieving their future goals. o Encourage youth to connect with their communities. o Create a space that youth can receive traditional teachings and learn about Indigenous issues. o Create safer spaces for youth to meet and discuss issues that matter to them. o Provide team building opportunities <p>• Elders and Traditional Gathering The annual Elders and Traditional Peoples Gathering is held every year at Trent University. The Elders Gathering was first held at Trent in the 1970's and was the biggest event of its kind. The gathering provides an opportunity to share Indigenous knowledge through a series of workshops, presentations and gatherings. The Elders Gathering is an opportunity for the students and the community to listen and learn from the stories and knowledge that the Elders and traditional people carry.</p> <p>• Pine Tree Talks The Pine Tree Talks (talks in the interest of peace) is an annual series of lectures and presentations sponsored by the Wenjack School for Indigenous Studies. The series brings speakers from across the globe to provide perspectives on a wide</p> |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|--------------------------------|--|---|
| <p>TRENT UNIVERSITY</p> | | <p>range of current topics, research they've undertaken, books they've written, as well as community activities they're involved in. The series is based upon the Iroquoian ideal that human beings are to use their good minds to foster peace.</p> <ul style="list-style-type: none"> <p>• Water Walks The Water Awareness Walks in the Kawarthas are the vision of Elder Shirley Williams and Liz Osawamick, who have shared Traditional Anishinaabe Water Teachings to the Peterborough community at large. After the first Water Walk in 2010, the group "Nibi Emosaawdamajig – Those Who Walk for the Water" was formed. "The Elders teach us that our actions today will affect the next seven generations to come. In response, we have come together to braid ceremony, spirit, and community to awaken stakeholders to the urgency of maintaining clean water for us now in the present time and for our children in the future."</p> <p>• Indigenous Studies Indigenous Studies Academic Programs encompass a wide area of study in general learning - including politics, women and gender, history, culture, languages, law and governance, social and economic conditions and development, Indigenous theory and practice and infusing all of this with a foundation of Indigenous Traditional Knowledge and Practices based on thousands of years of oral and written histories.</p> <p>• Event: Reconciliation Lecture Series, February 22, 2019 As Trent University celebrates its 50th anniversary of Indigenous Studies, the University offered a lecture series focusing on reconciliation. The speakers included Niigan Sinclair, an Anishnaabe author, editor and award-winning journalist; Ry Moran, a Metis musician and director of the National Centre for Truth and Reconciliation; and Trent alumnus James Cullingham, an award-winning documentary filmmaker, historian, journalist and president of Tamarack Productions.</p> <p>• Special Committee on Indigenous Education Report The Trent University Preparing Students for a 21st century Canada Report of the Special Committee on Indigenous Education was completed as of January 25,</p> |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|-------------------------------|---|---|
| TRENT UNIVERSITY | | <p>2017. The Senate established the Special Committee on Indigenous Education (SCIE) in 2015 in response to the 2014 Report of the Presidential Task Force on Indigenous Education. The mandate of the SCIE was to review the Task Force recommendations and implement them where possible. The SCIE started its work in December 2015. This document is a report on the progress of the work of the SCIE.</p> |
| UNIVERSITY OF WATERLOO | <p>Director, Waterloo Indigenous Student Centre: Lori Campbell</p> <p>Senior Director of Indigenous Initiatives (New)</p> <p>Indigenous Services Positions:</p> <ul style="list-style-type: none"> • Indigenous Student Centre Coordinator • Indigenous Student Centre Events Coordinator • Program Support, Cheryl Maksymyk | <ul style="list-style-type: none"> • Waterloo Indigenous Student Centre (Shatitsirótha') Facilitates the sharing of Indigenous knowledge and provide culturally relevant information and support services for all members of the University of Waterloo community, including Indigenous and non-Indigenous students, staff, and faculty. Other services and events include: <ul style="list-style-type: none"> o Pow Wow: Every year in the fall, the Waterloo Indigenous Student Centre hosts a Pow Wow. o Soup & Bannock Days: an open invitation to drop by and see what the Indigenous Student Centre does, enjoy some good food, and relax with friends. Soup and Bannock days are held most Thursdays in the fall and winter terms o Ceremonial Fire Ground: Waterloo Indigenous Student Centre (WISC) of St. Paul's has opened a ceremonial fire ground and medicine garden on campus. This space facilitates community-building throughout the university and surrounding area and provides a place for peaceful reflection. This space supports cultural and educational programming and is overseen by WISC. o Indigenous Advisory Circle: The Indigenous Advisory Circle is a visionary and advisory body, working together to bring the issues and experiences, expertise and perspectives of Indigenous peoples to St. Paul's and the University of Waterloo. Members will consult regularly with representatives of Indigenous organizations throughout the country, and internationally, and with individuals who are working at the community level on Indigenous issues, and make recommendations to the University to achieve its objective of Indigenous inclusion. |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|--------------------------------------|--|--|
| <p>UNIVERSITY OF WATERLOO</p> | | <ul style="list-style-type: none"> o Indigenous Youth Camps: The Waterloo Indigenous Student Centre offers camps that run throughout the year for Indigenous youth. Currently, we run two camps out of the centre. The first is Directions, which is focused on exposing youth to post-secondary. The second is the Impact girls summer camp, which encourages Indigenous girls to get involved in STEM. o Impact Girls’ Summer Camp: The Impact Girls’ Summer Camp is a two-and-a-half day, post-secondary education awareness camp hosted at St. Paul’s University College in Waterloo, Ontario. The goal of the Impact Girls Summer Camp is to promote post-secondary education awareness and build confidence in girls (grade 7 or 8) to consider a career in the STEM fields. By building awareness of post-secondary options while incorporating cultural teachings and practices, camp participants develop the confidence to pursue greater goals while being encouraged and supported by their caregivers. <ul style="list-style-type: none"> • Indigenous Student Residence St. Paul’s University College and Waterloo Indigenous Student Centre (WISC) offer a Living Community — just for Indigenous First Year Students who can expect to: <ul style="list-style-type: none"> o Build relationships and community networks that will support you as you begin your university life. o Benefit from upper-year Peer Leaders o Participate in activities, such as Soup and Bannock days, and the POW WOW o Receive Support from trained residence leaders and access to resources. • Indigenous Studies minor Recently, Waterloo launched an Indigenous Studies minor. Students enrolled in any degree program may pursue a minor designation in Indigenous Studies. • Bachelor of Indigenous Entrepreneurship On February 2019 it was announced that a specialized bachelor of Indigenous Entrepreneurship program is in the works at St. Paul’s University College at the University of Waterloo, which is a “first of its kind” in the area according |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|--------------------------------------|--|--|
| <p>UNIVERSITY OF WATERLOO</p> | | <p>to the director of the school’s Indigenous student centre, Lori Campbell. The program aims to teach upcoming Indigenous and non-Indigenous students business management skills from an Indigenous perspective and focus on breaking down the misconception that Indigenous people have little experience in business.</p> <ul style="list-style-type: none"> • Truth and Reconciliation Hub University of Waterloo has a Truth and Reconciliation Hub that features truth and reconciliation projects, as well as other resources and supports. <ul style="list-style-type: none"> o The objective of the Truth and Reconciliation Response Projects (TRRP) website is to generate and share creative and research-based solutions to immediate societal challenges and to develop opportunities for Indigenous and non-Indigenous scholars, artists and researchers across disciplines to meet and collaborate. The site houses an intercultural calling-in of educators, community elders, oral storytellers, policy-makers, social justice advocates, residential school survivors, artists, cultural and multidisciplinary practitioners and performers, academics, and students, among others. The TRC’s Calls to Action provide the projects’ platform to: <ul style="list-style-type: none"> - mobilize debate and discussion, - create spaces to share knowledges and research, - access resources of new and renewed disciplines, methodologies, and practices, - acknowledge the heterogeneity of Indigenous peoples and pedagogies, - work together to decolonize ourselves and the structures of systemic oppression and exclusion. • Indigenization Strategy Committee mandate: The Indigenization Strategy Advisory Committee is tasked with advising the President, Provost, and senior management at the University on the development of an Indigenization Strategy for the university. This includes, but is not limited to, developing a response to the calls to action of the Truth and Reconciliation Commission (TRC) of Canada with particular respect to those pertaining to higher education. As the calls to action from the TRC are |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|--------------------------------------|--|---|
| <p>UNIVERSITY OF WATERLOO</p> | | <p>framed with respect to all of Canadian society, Indigenous and non-Indigenous alike, the institution’s strategy is directed at engaging with our entire University of Waterloo community and its federated University and three affiliated Colleges. The Advisory Committee has established five (5) working groups that cover the span of issues and opportunities:</p> <ul style="list-style-type: none"> o Curriculum and academic programming o Research o Student experience o Community engagement o Policy and procedures <p>• Education and Reconciliation Report: Indigenous Student Success at University of Waterloo. In the Fall of 2017, the Federation of Students at the University of Waterloo released a report “This paper seeks to address the systemic barriers that prevent Indigenous students at the University of Waterloo from accessing and succeeding in post-secondary education. The paper advocates for territorial acknowledgement, larger Indigenous spaces, increases in financial assistance, more data and research on Indigenous students, staff and faculty at the University of Waterloo, inclusion of Indigenous knowledge in curricula, and the hiring of more Indigenous staff and faculty across all departments and faculties.</p> <p>Reconciliation is not solely an Indigenous aspiration; it is a Canadian one. For reconciliation to succeed in post-secondary institutions, we must make these changes internally within the core of our institutions, including the engagement of all faculty and staff members, students, alumni, donors, university administrators and community partners”^{viii}</p> <p>“The goals of this report are:</p> <ul style="list-style-type: none"> o Increase support and ensure institutional commitment to develop more opportunities on all campuses for Indigenous undergraduate students and staff at the University of Waterloo; |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|--------------------------------------|--|--|
| <p>UNIVERSITY OF WATERLOO</p> | | <ul style="list-style-type: none"> o Recognize the importance of Indigenizing the curriculum and academic programs across all departments on all campuses at the University of Waterloo; o Acknowledge and continue building a welcoming environment on all campuses at the University of Waterloo, including culturally appropriate spaces through implementation of better support services; o Recognize the value and significance of the Indigenous student population at the University of Waterloo and continue to maintain a positive and collaborative relationship with Indigenous students; o Continue to maintain a successful post-secondary experience and institutional support for Indigenous students on all campuses at the University of Waterloo.”ix |
| <p>LAKEHEAD UNIVERSITY</p> | <p>Vice-Provost of Aboriginal Initiatives: Denise Baxter</p> <p>Chair on Truth and Reconciliation: Dr. Wesley-Esquimaux</p> <p>The Director of Indigenous Relations, Faculty of Law: Robin Sutherland</p> <p>Indigenous Services Positions:</p> <ul style="list-style-type: none"> • Coordinator • Aboriginal Counsellor • Administrative Assistant • Elders (9) • Peer Mentor/Tutors | <ul style="list-style-type: none"> • Indigenous Programs <ul style="list-style-type: none"> o Indigenous Learning: Evolving out of the Native Studies Program, the Department of Indigenous Learning was established in 1994. Two years later, the Department was redefined, and is exclusively an academic unit responsible for the development and delivery of an academic program. Including both a Bachelor of Arts and an Honours Bachelor of Arts as well as a Certificate program, the Indigenous Learning academic program features some 29 courses and approximately five shared courses with associated programs/ departments. o Aboriginal Education: The Honours Bachelor of Education (Indigenous Teacher Education) Primary/Junior program prepares people of Aboriginal descent to become teachers as well as community leaders with in-class and experiential teaching methods to provide learners with the knowledge, skills, and attitudes that are necessary to meet the educational and cultural needs of Indigenous youth. This five-year degree program prepares you to teach in the Primary/Junior level (Kindergarten to Grade 6). o Native Access Program: Intended for students of Aboriginal ancestry who have not met the regular or mature university entry requirements, or who require academic preparation to become eligible for admission to a Lakehead University program. The innovative programming honours and celebrates Aboriginal heritage while providing culturally appropriate support services. |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|-----------------------------------|--|--|
| <p>LAKEHEAD UNIVERSITY</p> | | <p>Academic counselling and tutoring is also available, contributing to an environment conducive to success and support.</p> <ul style="list-style-type: none"> o Indigenous Language Instructor’s Program: As part of the Department of Aboriginal Education, the Indigenous Language Instructor’s Program (ILIP) works to make learning and instructing an Algonquian language accessible to Indigenous and non-Indigenous learners. o The Native Nursing Entry Program (NNEP) is a nine-month access program designed to provide the necessary skills and academic preparation required for the successful completion of the Bachelor of Science in Nursing (BScN) degree program at Lakehead University. o Indigenous Teacher Education Program: The Native Teacher Education Program was created to increase the number of qualified Native teachers through innovative programming delivered on and off campus. <ul style="list-style-type: none"> • Aboriginal Culture and Support Services: <ul style="list-style-type: none"> o Academic Services: Academic workshops and referrals to various Lakehead departments, Application, course selection, and registration assistance, Assistance with appeals, withdrawals, and special examinations, Advocacy support, Academic, essay, research, and computer support, Peer Tutor support. o Cultural Services and Activities: Elder-in-Residence – provides individual and group support, Cultural teachings, smudging, and ceremonies, Four feasts per year, Sweat Lodge Site and Gitigaan, Monthly MiijimNoongom - student potlucks, Traditional craft sessions, Annual Fall Harvest and LUNSA Powwow – showcasing Aboriginal culture. o Individual Services: Personal, academic, and transitional support, which includes housing, daycare, Peer Mentor Program, Workshops on healthy living and mental health, On and off-campus service information sessions and referrals. o Financial Services and Opportunities. o Aboriginal Self-Identification. o Student Resources. o Elders Council that includes nine Elders. |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|-----------------------------------|--|--|
| <p>LAKEHEAD UNIVERSITY</p> | | <ul style="list-style-type: none"> <p>• Indigenous Content Requirement (ICR) Lakehead University made a commitment in May 2014 that by the beginning of the 2016/17 academic year, all academic units will have calendared for all of their undergraduate degree programs, a degree requirement of at least one 0.5 Full Course Equivalent course containing at least 50% (equivalent to 18 hours) of Indigenous knowledge and/or Aboriginal content. The decision was made by Senate, the highest academic decision-making body in the University with representation from all Academic departments, Student Affairs, the Aboriginal Governance Council, the Board of Governors, and the Lakehead University Student Union.</p> <p>Extensive internal and external consultation, leading to the development of the Strategic (2013-18) and Academic Plans (2012-17), resulted in a recommendation that all students would benefit from the integration of program appropriate or discipline relevant knowledge about Canada’s Indigenous Peoples.</p> <p>• TRC Recommendation 28 Among Lakehead University’s responses to the Calls to Action there is direct support of the TRC Recommendation 28 that all law students take a course focusing on Indigenous people and the law. This direct support comes in the form of weaving Indigenous content throughout the law curriculum. There are three mandatory courses on Aboriginal legal issues.</p> <ul style="list-style-type: none"> o In first year, students take a semester-long course called Indigenous Legal Traditions, which examines the laws and legal traditions of various Indigenous nations, with an emphasis on the Anishinaabe and the Métis nations. It is taught from an Indigenous perspective, focusing on Indigenous peoples’ own laws, worldviews, and understanding of their treaties with the Crown. One objective of the course is to analyze the impact of residential schools on Indigenous laws. o Students in first year also take Aboriginal Perspectives – an experiential learning course that gives students the opportunity to begin to immerse themselves in Indigenous worldviews. |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|-----------------------------------|--|---|
| <p>LAKEHEAD UNIVERSITY</p> | | <p>o Finally, in second year, students take a full-year course on Aboriginal peoples and the law, which examines Canadian law pertaining to Aboriginal and treaty rights.</p> <ul style="list-style-type: none"> • Chair on Truth and Reconciliation On September 16, 2016 Lakehead University’s President and Vice-Chancellor, Dr. Brian Stevenson, appointed Dr. Cynthia Wesley-Esquimaux as the University’s Chair on Truth and Reconciliation. As the Chair, she advocates for Truth and Reconciliation within the Lakehead University community, while serving as an ambassador for Truth and Reconciliation issues in Northwestern Ontario and Simcoe County, as well as at the provincial and national levels. Dr. Wesley-Esquimaux will be responsible for leading the development of a plan that articulates Lakehead University’s response to the Report on Truth and Reconciliation. She works to support, and lead as required, Lakehead University’s focus on Aboriginal/Indigenous priorities, and advise the President and other Executive Team members on provincial and national issues in regard to Indigenous peoples. • Nursing Program On July 24th, 2019, it was announced that Lakehead University and Seven Generations Education Institute will be teaming up for a nursing program.^x In a news release, it was stated that the nine-month certificate program is designed to encourage Treaty Three members to pursue careers as registered nurses while remaining in their communities. The program, open both to Indigenous and non-Indigenous applicants, will provide graduates with the prerequisites to enter a Bachelor of Science in Nursing program. The curriculum is based on Lakehead’s Native Nurses Entry Program, and attempts to address Indigenous health and education inequities. • Job Posting Currently, The Lakehead Office of Sustainability is looking to hire an Indigenous student to develop what it’s calling a “land acknowledgement walk.” a program that will explore the history of the land the school sits on and encourage dialogue about decolonization. |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|------------------------------------|---|--|
| <p>UNIVERSITY OF GUELPH</p> | <p>Special Adviser to the Provost on Aboriginal Initiatives: Cara Wehkamp</p> <p>Canada Research Chair in Indigenous Relationships and Associate Professor in the Department of Family Relationships and Applied Nutrition: Dr. Kim Anderson</p> <p>Indigenous Services Positions:</p> <ul style="list-style-type: none"> o Aboriginal Student Counsellor o Aboriginal Student Advisor o Aboriginal Wellness Support Peers o Elders and Knowledge Keepers | <p>Aboriginal Student Support Services:</p> <ul style="list-style-type: none"> • Six Nations Polytechnic - University Program. This first-year, community-based university program provides students with the opportunity to complete the first year of a Bachelor of Arts degree within the Six Nations community. The program facilitates obtaining up to five credited courses, on a full- or part-time basis, that are transferred into an undergraduate degree program offered within the partnered universities. • START Aboriginal is a two-day program designed to help new Aboriginal undergraduate students and their families learn more about life at Guelph, what kinds of supports are available, and the many people who are there to provide support. What students get from this program: <ul style="list-style-type: none"> o An opportunity to get to know other new students and get settled into residence early o Find out about campus resources and learning opportunities o Meet students and staff who have been there and understand the transition to campus life o Discover how campus life and involvement opportunities fit with academic learning o Establish a foundation for a successful year • CBS Mentorship Program for First Nations, Métis and Inuit Students: Students have the opportunity to build a relationship with a faculty member and benefit from their experience and knowledge to enrich the student's educational journey. By networking with faculty outside of the classroom students gain: <ul style="list-style-type: none"> o Valuable academic advice o An opportunity to explore your strengths and ways to develop your skills o Knowledge of summer job and research opportunities o Support for considering graduate school and career paths |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|------------------------------------|--|---|
| <p>UNIVERSITY OF GUELPH</p> | | <ul style="list-style-type: none"> • Supporting Aboriginal Graduate Enhancement (SAGE) is a peer-based cross-university educational initiative that intends to build community networks, provide ongoing support and increase the number of PhD and Masters credentialed First Nations, Métis, Inuit, Aboriginal and Indigenous scholars across Ontario. SAGE is an interdisciplinary and cross-institutional peer mentoring program designed to support Aboriginal graduate students with the successful transition into and completion of their graduate programs. • Aboriginal Resource Centre: <ul style="list-style-type: none"> o Learning supports include financial support for tutoring, study space, and graduate student support that are designed to help you achieve academic success. o Financial supports help to plan students’ financial strategy for university as well as apply for Aboriginal learner’s scholarships and bursaries. o Advising and Counselling supports offers support ranging from mainstream counselling to visiting with Elders. Students can ask questions, talk things through, seek advice, or simply share with someone who will respect their individual experiences. o Programming throughout the fall and winter, ARC also hosts a range of activities and events to help students stay connected with the community including Soup and Bannock Wednesdays, Learning Circles, and Drum Circles. In October of each year, Aboriginal Awareness Week acknowledges Aboriginal people and partnerships on campus, and creates opportunities for education and discussion. o A resource library. • Advisory Committee: The University of Guelph has established the President’s Advisory Committee on Aboriginal Initiatives (PACAI) to identify, develop, and advance strategic institutional priorities that will: <ul style="list-style-type: none"> o promote greater awareness and recognition of the Aboriginal Peoples of Canada, and foster reconciliation within our institution and the broader community; |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|------------------------------------|--|--|
| <p>UNIVERSITY OF GUELPH</p> | | <ul style="list-style-type: none"> o improve access to and support the participation of Aboriginal People in post-secondary education, including undergraduate and graduate academic programs, and the workforce (staff and faculty); o enrich the curriculum and pedagogy through greater inclusion of Aboriginal cultures, knowledges, languages and worldviews within academic programs; o further innovative research based on ethical and reciprocal relationships; o foster and sustain relationships for meaningful engagement between the University and Aboriginal communities; and o help to identify and secure funding to support Aboriginal learners, and institutional initiatives that promote greater engagement of Aboriginal cultures, knowledges, languages and worldviews and work towards reconciliation. <ul style="list-style-type: none"> • Establishing a Gateway to Learning & Education (EAGLE): Establishing an Aboriginal Gateway into Learning and Education (EAGLE) was designed to offer Aboriginal students in grade 7 and 8 the opportunity to explore the diverse possibilities offered by a post-secondary education. Participants experience three days in the life of a university student; they have the opportunity to see what it's like to live in residence on campus, learn about university life and explore university learning. During the program, participants will attend an array of hands-on workshops, learn about the many resources available to them, and take part in recreational activities. The EAGLE program was designed with the community to be culturally relevant and fit with the curriculum. • Scholarships and Bursaries <ul style="list-style-type: none"> o Indigenous Student Bursary o Aboriginal Student Engagement Scholarship o Aboriginal Graduate Scholarships o Devine Family Scholarships o Jack and Lillian MacDonald Scholarship o Lincoln Alexander Chancellor's Scholarship o Métis Nation of Ontario Bursary o SUNDANCe Indigenous Award o Uffelmann Connor Family Bursary for Indigenous Students |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
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| <p>UNIVERSITY OF GUELPH</p> | | <ul style="list-style-type: none"> <p>• New Hires: Indigenous Faculty In response to the TRC, The University of Guelph has committed to hiring new Indigenous faculty members and increasing graduate awards for Indigenous students</p> <ul style="list-style-type: none"> o Since then, The University of Guelph hired six new Aboriginal faculty members as part of a strategy that is changing the University’s perspective and culture by advancing reconciliation. The hires were part of a “generational strategy” that included enhanced graduate scholarships, undergraduate research assistantships and funding to support an Aboriginal post-doctoral fellowship. <p>• Indigenous Language Course The University of Guelph will offer its first Indigenous language. Students will learn the Ojibwa language, chosen because of its deep connection to the Guelph area and the Great Lakes region. Some other courses that Guelph offers are Introduction to Indigenous Studies and Indigenous Language and Culture.</p> <p>• Curriculum Innovation: Indigenizing Curriculum As one of the University of Guelph’s Indigenous faculty and the only identified Indigenous faculty member in The College of Social and Applied Human Sciences (CSAHS), Canada Research Chair in Indigenous Relationships and Associate Professor in the Department of Family Relationships and Applied Nutrition, Dr. Kim Anderson has worked at highlighting the importance of incorporating indigeneity into curriculum and the campus environment. The College of Social and Applied Human Sciences Strategic Framework, developed in 2017, included portions on Indigenous strategy with a focus on Indigenizing curriculum. A review of the CSAHS curriculum was conducted in order to gauge how indigeneity is being integrated in course content. Some of the teaching methods instructors are using to Indigenize curriculum are:</p> <ul style="list-style-type: none"> o providing Indigenous scholarship readings and other course material; o working with Indigenous scholars and guest speakers; o making use of the Truth and Reconciliation Commission (TRC); and o using the Aboriginal Resource Centre. |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|------------------------------------|---|--|
| <p>UNIVERSITY OF GUELPH</p> | | <ul style="list-style-type: none"> <p>Aboriginal Initiative Strategic Task Force</p> <p>In 2018, the President’s Advisory Committee on Aboriginal Initiatives called upon the Provost to launch an Aboriginal Initiatives Strategic Task Force to provide guidance around the University of Guelph’s ongoing efforts to advance reconciliation. This task force will reflect on current practices, engage with relevant partners, and develop recommendations.</p> |
| <p>MACEWAN UNIVERSITY</p> | <p>kâ-nêkânêstahk iyiniw pamihtamowina - Director of Indigenous Initiatives: Terri Suntjens</p> <p>Indigenous Services Positions:</p> <ul style="list-style-type: none"> • Administrative Assistant (2) • Students Advisors (2) • Student Recruiter • Indigenous Knowledge Keeper/Facilitator | <ul style="list-style-type: none"> <p>kihêwwaciston, which means “eagle’s nest” in Cree is MacEwan University’s Indigenous Centre offering students personal, academic, financial and cultural support through some of the following:</p> <ul style="list-style-type: none"> o Elders and Knowledge Keepers o Smudging o Indigenous Student Clubs o Scholarships, Awards & Bursaries o Advising and Counselling <p>The Indigenous Advisory Council: As a response to the TRC Calls to Action the Indigenous Advisory Council was established, and held their first meeting in 2018, to support efforts to indigenize university activities, practices and policies, and to ensure Indigenous voices are not lost. According to the Indigenous Initiatives at MacEwan University document, the council “is intended to provide a forum for open and mutually supportive dialogue between Indigenous Groups and MacEwan University with the intention of fostering an environment recognizing the rich diversity of Indigenous culture as central to the University’s mission.”</p> <p>Indigenous Knowledge: Guided by Indigenous knowledge keepers and community Elders, members of the University learn about Indigenous worldviews, healing practices and oral traditions.</p> <p>Course: Indigenous Studies: Indigenous Studies 100 seeks to introduce students</p> |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|----------------------------------|--|--|
| <p>MACEWAN UNIVERSITY</p> | | <p>to various aspects of Indigenous Studies: historical, sociological, oral, and literary. Students develop critical thinking and writing skills applicable across the university curriculum through intensive reading and analysis of specifically Indigenous writers and various texts/documents related to Indigenous Studies. Some other courses include:</p> <ul style="list-style-type: none"> o Canadian Indigenous Issues o Introduction to Canadian Indigenous Peoples o Indigenous Knowledge: Contributions to Sustainable Social Work Practice o Advanced Social Work Practice with Indigenous Peoples o Indigenous and Postcolonial Feminisms o Advanced Legal Issues in Indigenous Business Relations <p>• Indigenous Art Fall of 2018, Painting with climate change message takes shape at MacEwan University’s Indigenous centre. A pair of renowned Indigenous artists, Christi Belcourt and Isaac Murdoch worked on a large painting that graces a wall at MacEwan University’s kihêwwaciston Indigenous Centre. Belcourt and Murdoch aren’t only raising awareness about the environment. The two are touring across Canada and raising money through their art, which will go to support a language and culture camp for Indigenous youth in northern Ontario. The artwork, a five-foot by nine-foot acrylic painting on canvas, took about a week to complete. It symbolizes water, life and womanhood – themes that both artists revisit often in their work. Mr. Murdoch, who is from Serpent River First Nation in Northern Ontario, and Ms. Belcourt, who is Ontario-raised Michif with ties to the Manitou Sakhigan (Lac Ste. Anne) community in central Alberta, painted the piece together.</p> <p>• Foundation Programs - pimâcihisowin, which means “to create a life of independence” in Cree, is designed to address the gap between high school and the requirements to be admitted into a post-secondary diploma or degree program. The pimâcihisowin Foundation Program addresses three identified needs:</p> |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
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| <p>MACEWAN UNIVERSITY</p> | | <ul style="list-style-type: none"> o Providing Indigenous students the opportunity to meet admission requirements to a diploma-level or baccalaureate-level program o Offering students a supportive academic environment and an opportunity to gain transferable skills for a diploma or degree program. o Offering a pimâcihisowin course, academic/life skills, tutoring and cultural supports throughout the program. <ul style="list-style-type: none"> • Flags MacEwan University recently made changes to the flags that fly outside the main entrance of the campus, and are explicitly recognizing where MacEwan sits on the land (both in speech and at the entrances), as well as changing policy to allow Indigenous practice to occur more widely in spaces. • Language Classes MacEwan University has spoken at the Academic Governance Council about language classes, and there are efforts underway to develop courses that will allow learners to go out onto the land and experience traditional teachings. • Event: Spirit Bear Dialogues: Indigenous perspectives on research (Feb 13, 2019). This year’s Interdisciplinary Dialogue, in partnership with University nuhelot’j’nethaiyots’j nistameyimâkanak Blue Quills, explores Indigenous research through the lens of decolonization and reconciliation” • Event: Indigenous Research Symposium MacEwan co-hosts first Indigenous Research Symposium: On November 14, MacEwan University and University nuhelot’j’nethaiyots’j nistameyimâkanak Blue Quills hosted the first Indigenous Research Symposium, bringing together 200 post-secondary students, academics, researchers and members of the public. • Event: Dreamcatcher Round Dance In the Fall of 2018, MacEwan University hosted its first annual Dreamcatcher Round Dance. The university’s first annual Dreamcatcher Round Dance was all |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
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| <p>MACEWAN UNIVERSITY</p> | | <p>about honouring youth – an important and fitting message given that the round dance is tied to the Dreamcatcher Indigenous Youth Conference, which has been hosted by the university’s Faculty of Health and Community Studies for the past 26 years. More than 500 youth, MacEwan students, faculty and staff, dignitaries, Elders and members of the community attended the round dance hosted by kihêwwaciston. The round dance capped off MacEwan Day, an opportunity for Dreamcatcher attendees from across the province to experience life on campus.</p> <ul style="list-style-type: none"> <p>• Remembering Missing and Murdered Indigenous Women and Girls On October 4th, 2018 as part of Sexual Violence Awareness Week, kihêw waciston, the university’s Indigenous Centre, helped organize several events centred on education and healing in recognition of the second annual Missing and Murdered Indigenous Women and Girls Honouring and Awareness Day on October 4. The events, which included creating a community jingle dress, contributing to the grassroots Moose Hide Campaign and a research presentation on the portrayal of how Indigenous women are portrayed in Halloween costumes. Each activity, according to, Terri Suntjens, director of Indigenous Initiatives, is linked to the university’s commitment to addressing the Truth and Reconciliation Commission of Canada’s Calls to Action.</p> <p>• Indigenous resource repository In 2017, when realizing they were not entirely comfortable with providing answering to students’ questions about Truth and Reconciliation, Faculty members Emily Milne and Kevin Hood decided to collaborate on a repository for curricular resources, tools and strategies on how to incorporate Indigenous perspectives, views and histories into classrooms. The resource repository is to be created in consultation with internal groups (including kihêwwaciston Indigenous Centre, CAFÉ and MacEwan Indigenous Initiatives) as well as community partners (like amiskwaciy Academy, Métis Child and Family Services, and the Edmonton Public School Board’s FNMI Unit).</p> |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|-------------------------------------|--|--|
| <p>MACEWAN UNIVERSITY</p> | | <p>“Our hope is to build a resource that faculty members anywhere in the university can use,” says Kevin. “There are a lot of materials out there that faculty haven’t seen, so some of our work will be to pull together that material, and take the opportunity to guide and support people in having conversations about Indigenous content.”^{xi}</p> |
| <p>UNIVERSITY OF TORONTO</p> | <p>Director, Indigenous Initiatives: Jonathan Hamilton-Diablo</p> <p>Director of Centre for Indigenous Studies: Susan Hill</p> <p>Director, First Nations House: Shannon Simpson</p> <p>Traditional Teacher: Lee Maracle</p> <p>Manager, Indigenous Initiatives Office, Faculty of Law: Amanda Carling</p> <p>Office of Indigenous Medical Education Indigenous Services & Faculty</p> <p>Positions:</p> <ul style="list-style-type: none"> • Assistant Director, Indigenous Initiatives • Associate Professor, Indigenous Studies • Assistant Professor, Centre for Indigenous Studies and Department of Linguistics • Assistant Professor, Indigenous Studies • Associate Professor, Department of English & Indigenous Studies • Sessional Lecturer, Indigenous Studies | <ul style="list-style-type: none"> • In 2016, The University of Toronto’s Truth and Reconciliation Steering Committee released its final report, calling on the University to take action in six key areas. <ul style="list-style-type: none"> o The report includes 34 calls to action for U of T in the following areas: <ul style="list-style-type: none"> - Indigenous spaces - Indigenous faculty and staff - Indigenous curriculum - Indigenous research ethics and community relationships - Indigenous students and co-curricular education - Institutional leadership and implementation <p>The committee was established by University of Toronto as a response to the federal Truth and Reconciliation Commission’s challenge to Canadians to engage in an ongoing process of reconciliation.</p> <ul style="list-style-type: none"> • The Office of Indigenous Initiatives Established in response to the report by U of T’s Truth and Reconciliation Commission Steering Committee. The Office’s mandate is to support and guide the U of T community as it continues to work towards reconciliation. Efforts are directed towards listening, coordinating, advising, and collaborating with academic and non-academic communities in addressing the Calls to Action. The Office intersects with areas such as teaching and learning, student experience, Faculty and staff recruitment and engagement, and community-based research. The Office also conducts a regular environmental scan, produces a report to establish the impact and progress of Indigenous Initiatives on campus, and |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|-------------------------------------|---|---|
| <p>UNIVERSITY OF TORONTO</p> | <ul style="list-style-type: none"> • Course Instructor, Indigenous Studies • Associate Professor, Indigenous Studies and History • Coordinator, Centre for Indigenous Studies • SAGE Coordinator • Ciimaan/Kahuwe'ya/Qajak | <p>manages the activities of the Council of Indigenous Initiatives.</p> <ul style="list-style-type: none"> • Decanal Working Group on Indigenous Teaching & Learning: Representing an important step forward, this Working Group on Indigenous Teaching & Learning (ITL) was established by the Dean of the Faculty of Arts & Science, David Cameron in the summer of 2016. Through in-depth discussions and facilitated activities over the 2016-2017 year, the Working Group developed 18 Calls to Action. These Calls to Action are all consistent with the Mission and Purpose of the University. They are outlined in the report of the Decanal Working Group on Indigenous Teaching & Learning under the following seven key themes: <ol style="list-style-type: none"> 1. An Indigenous College for U of T/Arts & Science 2. Supporting the Centre for Indigenous Studies 3. Divisional Leadership 4. Enhancing Support and Services for Indigenous Students 5. Curricular Changes 6. Training for Faculty and Staff 7. Responding to this Report • First Nations House First Nations House provides culturally relevant services to Indigenous students in support of academic success, personal growth and leadership development. FNH also offers learning opportunities for all students to engage with Indigenous communities within the University of Toronto and beyond. • Elders First Nations House offers students the opportunity to meet with Elders and Traditional Teachers for support, guidance and teachings. <ul style="list-style-type: none"> o Elder in Residence Andrew Wesley is available every Thursday at First Nations House for appointments. o Traditional Teacher in Residence Lee Maracle meets with students every Monday and on Tuesdays. |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|-------------------------------------|--|--|
| <p>UNIVERSITY OF TORONTO</p> | | <ul style="list-style-type: none"> • The Centre for Indigenous Studies (CIS) is mandated to foster innovative, participatory research with urban Indigenous peoples and develop collaborations with Indigenous communities and community organizations. CIS cultivates research related to Indigenous pedagogy, methodologies and epistemology that focus on Indigenous peoples as cultural workers, social change agents, leaders and thinkers. CIS also supports the recruitment and retention of Indigenous graduate and undergraduate students, and is working to enhance the visibility of Indigenous peoples at the University of Toronto. • Ciimaan/Kahuwe'yá/Qajaq is an Indigenous language initiative that supports the University of Toronto community in the study and everyday use of Indigenous languages. Ciimaan/Kahuwe'yá/Qajaq provides space, programming, and support to the community of language learners and speakers at the Centre for Indigenous Studies, University of Toronto, and the broader community. We assist in the creation, facilitation, and delivery of Indigenous language and cultural programming for Indigenous and non-Indigenous students, language speakers, and learners at all levels via language workshops, conferences, and social and cultural activities. The Indigenous Language Initiative presents students and community members with numerous opportunities to gain insight about the importance of language and culture, as well as sustainable and vibrant ways of both learning and teaching Indigenous languages. • SAGE UT (Supporting Aboriginal Graduate Enhancement, University of Toronto) is a graduate student led group operating out of the Centre for Indigenous Studies at the University of Toronto's St. George Campus. SAGE UT plans workshops, presentations, meetings and other events that focus on promoting the academic and personal development of Indigenous graduate students. • Graduate Opportunities The Centre for Indigenous Studies collaborates with various University of Toronto Faculties and Departments to provide graduate students with the opportunity to apply their understanding of Indigenous peoples' languages, knowledge |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|-------------------------------------|--|---|
| <p>UNIVERSITY OF TORONTO</p> | | <p>systems, cultures, histories, politics, arts, intellectual traditions and research methodologies in other academic disciplines.</p> <ul style="list-style-type: none"> o Certificate in Aboriginal Legal Studies o Collaborative Program in Aboriginal Health <p>• Undergraduate Opportunities</p> <p>Indigenous Studies is an undergraduate program dedicated to the re-conceptualizing of knowledge. In Indigenous Studies, students are exposed to literature and research from diverse knowledge systems that reflect multiple ways of knowing and they are encouraged to develop and hone their critical thinking skills. Learning is enhanced by the program’s inter-connectedness with Indigenous communities. Typically, students enrolled in Indigenous Studies come from a range of personal backgrounds, and educational programs. Similarly, graduates of the Program enter into a variety of fields including social work, law, education, and politics, as well as media, creative writing and fine art. The following is a list of some of the courses that can be used towards a Specialist, Major, or Minor in Indigenous Studies. The list includes courses offered by the Indigenous Studies Program as well as relevant courses offered in other programs within the Faculty of Arts and Science. (For a full list please visit the Centre for Indigenous Studies website):</p> <ul style="list-style-type: none"> o Introduction to Indigenous Truth and Resilience o Introduction to Indigenous Studies: Foundations, History and Politics o Indigenous Worldviews, Spiritual and Healing Traditions o Introduction to Anishinaabemowin o Introduction to an Indigenous Language of Canada o Introduction to an Iroquoian Language o Introduction to Inuktitut o Elementary Inuktitut o Ecological Interactions: Intro to Indigenous and Western Sciences o Indigenous Environmental Science and Practice o Contemporary Challenges Facing Indigenous Communities o Worldviews, Indigenous Knowledges, and Oral Tradition |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|-------------------------------------|--|---|
| <p>UNIVERSITY OF TORONTO</p> | | <ul style="list-style-type: none"> o Indigenous Language and Culture o Indigenous Representation in the Mass Media and Society o Anishinaabemowin II o New Course Offering Spring 2019: Call 45 : Re-stor(y)ing Treaty Relationships <p>• Indigenous organizations at the University of Toronto</p> <ul style="list-style-type: none"> o Indigenous U of T: UofT has a diverse Indigenous community. Members are from Nations across Turtle Island and work in departments and faculties across UofT's 3 campuses. Indigenous.utoronto.ca provides an overview to the Indigenous community, initiatives, services, and academic programs on all three U of T campuses. This space is a starting point for a journey to discover the vibrant Indigenous communities at U of T. Statement of Purpose: U of T is dedicated in its efforts to be a place deserving of Indigenous community members. As part of its commitment to achieve this, the University released its response Truth and Reconciliation Commission's Final Report, entitled Wecheehetowin: Answering the Call in January 2017. o Indigenous Law Students' Association: The Indigenous Law Students' Association (ILSA) at the Faculty of Law is an active circle of Indigenous students. Over the years, ILSA has worked hard not only to establish a strong presence within the law school, but within the local Indigenous community as well. It has now expanded its mandate to include the promotion of awareness about Indigenous issues, and the procurement of funding for special professional and educational opportunities. o First Nations House: The Faculty enjoys a close relationship with First Nations House at the University, Office of Aboriginal Student Services and Programs (OASSP). The Office provides culturally supportive student services and programs to Indigenous students and a space within the university where Indigenous people from across Canada can work and grow in a community environment which reflects the distinctive cultures of First Nation, Métis, and Inuit communities. |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|-------------------------------------|--|---|
| <p>UNIVERSITY OF TORONTO</p> | | <ul style="list-style-type: none"> • University of Toronto Scarborough is currently seeking resident Indigenous artist: Applications for fall semester accepted until July 30, 2019. ^{xii} <ul style="list-style-type: none"> o Animikiik’otcii Maakaai entered the Doris McCarthy Gallery Doris McCarthy Gallery at University of Toronto Scarborough (UTSC) last month to see the first solo exhibition of her work anywhere. “It was a bit of a proud moment,” said Maakaai, 25, who hadn’t spent time at a university or college before becoming the gallery’s first Indigenous artist-in-residence last fall. Now Maakaai is encouraging other young artists to apply to the program — a partnership between Native Child and Family Services of Toronto’s 7th Generation Image Makers, the gallery and UTSC. o 7th Generation Image Makers is an Arts and Mural Program for Native youth in downtown Toronto. Since 1995, it has operated as a youth arts centre, creating opportunities for professional arts training. |
| <p>WESTERN UNIVERSITY</p> | <p>Director of Indigenous Services: Amanda Myers</p> <p>Indigenous Services Positions:</p> <ul style="list-style-type: none"> • Academic Advisor • Administration Assistant • Program Coordinator • Program Coordinator Assistant • Academic Transition Opportunities Assistant • Indigenous Liaison Admissions Coordinator • Financial Aid Advisor | <ul style="list-style-type: none"> • Western’s Indigenous Strategic Plan was unanimously approved by the University’s Board of Governors and Senate in November 2016, after which the Provost & Vice-President (Academic) initiated the formation of a Task Force to begin the process of implementing the plan’s goals and suggestions. The Terms of Reference (composition and responsibilities) for the Provost’s Task Force have been developed in partnership with the Indigenous Strategic Initiatives Committee (ISIC) and the Indigenous Postsecondary Education Council (IPEC). Responsibilities of the Task Force: <ul style="list-style-type: none"> o Review the Indigenous Strategic Plan and its Goals and Strategy Suggestions; o Identify offices, roles and individuals who will be responsible for implementation of the Goals of the Indigenous Strategic Plan in partnership with indigenous faculty, staff, students, and external community members; o Identify timelines and milestones for implementation of the Goals of the Indigenous Strategic Plan by those identified in 2, above; o Identify mechanisms for periodic reporting to Senate, the Board, and IPEC on progress towards achievement of the Goals of the Indigenous Strategic Plan; o Review the recommendations of the Truth and Reconciliation Commission |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|----------------------------------|--|--|
| <p>WESTERN UNIVERSITY</p> | | <p>and incorporate into the process in 1. to 4. above any recommendations not already addressed by the Indigenous Strategic Plan; and,</p> <ul style="list-style-type: none"> o Produce a report for the Provost in the spring of 2018. <ul style="list-style-type: none"> • The eight broad strategic directions from the 2016 Indigenous Strategic Plan are as follows: <ul style="list-style-type: none"> o Strengthen and build relationships with Indigenous Communities o Nurture an inclusive campus culture that values Indigenous peoples, perspectives, and ways of knowing o Enhance Indigenous students’ experience at Western o Achieve Excellence in Indigenous Research & Scholarship o Excel in Indigenous Teaching & Learning o Indigenize Western’s Institutional Practices and Spaces o Become a university of choice for Indigenous students o Increase Indigenous representation in staff and Faculty complement • Guide for Working with Indigenous Students, Interdisciplinary Development Initiative (IDI) in Applied Indigenous Scholarship. This Guide, created as a response to Western’s Indigenous Strategic Plan, includes an overview of local Indigenous peoples and histories, treaties, land acknowledgements, and terminology; the complexities of Indigeneity; and key barriers and challenges many Indigenous students face in obtaining their education. The Guide challenges the university and its faculty and staff to take responsibility by actively shifting the culture on-campus rather than expecting Indigenous students to acculturate into the dominant university setting. The Guide is intended to support the learning of Western community specifically educators and student affairs practitioners, and aims to: <ul style="list-style-type: none"> o Develop learners’ understandings of the historic and ongoing struggles of Indigenous peoples in postsecondary educational settings in Canada; o Introduce learners to appropriate language and terminology when working with Indigenous peoples; |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|----------------------------------|--|--|
| <p>WESTERN UNIVERSITY</p> | | <ul style="list-style-type: none"> o Expose learners to local Indigenous communities, histories, and understandings of Wampum and treaties; o Deepen learners' understandings of Indigenous students' experiences, strengths, and barriers in accessing and fully participating in the university context; o Expose learners to Indigenous presence at Western, including basic demographic information, survey results highlighting Indigenous experiences on campus, and highlight accomplishments of Indigenous-related units, programs and services; o Introduce learners to the roles of Elders in Indigenous communities and at the university; o Identify learners' limitations and areas for ongoing learning; and, o Expose learners to additional resources and information so that they may continue to learn about Indigenous peoples. <p>• Indigenous Services (IS) at Western University supports Indigenous students in reaching their highest potential through a culturally-responsive space, programs, and services that honour Indigenous cultures and languages, foster Indigenous presence and inclusion, and increase Indigenous access, engage Indigenous communities, and facilitate transition, retention, graduation and advancement of Indigenous students at Western.</p> <ul style="list-style-type: none"> o IS staff members provide assistance through services and counselling by drop-in and appointment. o Specialized resources focusing on Indigenous issues in areas concerning academic, cultural and social needs are available; including career and employment opportunities and training/workshops. o IS also offers study space, quiet areas, gathering space, a computer lab, printing services, and kitchen facilities; with afterhours access for registered students. <p>- <u>Academic Transition Opportunities Program</u> The Academic Transition Opportunities (ATO) Program is designed to assist Indigenous students in undergraduate programs at Western University. ATO</p> |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|----------------------------------|--|--|
| <p>WESTERN UNIVERSITY</p> | | <p>program students will be given academic, cultural and personal supports during the first two years of study and thereafter. The goal of the ATO program is ensure successful transition and completion of the degree.</p> <p><u>- Aboriginal Student Self-Identification Survey</u> Indigenous Services (IS) launched the Aboriginal Student Self Identification Survey that allows students to self-identify as Aboriginal online through Western’s Student Centre (student.uwo.ca). IS is responsible for overseeing the internal and confidential data collection, storage and reporting processes. The goal of this survey is to more effectively reflect and respond to Indigenous student needs and fulfill Western’s Indigenous Strategic Plan.</p> <p><u>- Indigenous Awareness Week</u> Indigenous Awareness Week (IAW) seeks to celebrate Western’s Indigenous presence, nurture relationships, and facilitate collaborations between indigenous and non-Indigenous peoples. IAW seeks to educate and share information about Indigenous perspectives in a myriad of areas and disciplines and engage the local London and regional Indigenous communities with campus communities.</p> <ul style="list-style-type: none"> • Indigenous Studies is an interdisciplinary program of study, examining topics relevant to Indigenous peoples’ realities. Housed in the Faculty of Social Science, the program allows students to either specifically focus on Indigenous issues or to combine their program with other undergraduate degrees. Some of the Indigenous Studies Courses include: <ul style="list-style-type: none"> o Introduction to First Nations Studies o (NEW) Introductory Mohawk Language o Historical Issues o Contemporary First Nations Issues In Canada o (NEW) Mohawk Metaphor: What We Say - What We Mean o Warriors, Veterans & Peacekeepers o Doing Research with Indigenous Communities |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
|----------------------------------|--|--|
| <p>WESTERN UNIVERSITY</p> | | <ul style="list-style-type: none"> o Language Revitalization in Practice o First Nations Political and Legal Issues o (NEW) Intermediate Mohawk Language <ul style="list-style-type: none"> • Indigenous Initiatives at Western Law <ul style="list-style-type: none"> o Introductory Law School Admission Test (LSAT) Course for Indigenous Students This free course is open to all Indigenous students and is offered in partnership with Western’s Indigenous Services, Western’s Faculty of Law, and with the support of the Princeton Review and the Law Foundation of Ontario. o Indigenous Law Camp In March 2017, Western Law faculty and students participated in their first Anishinaabe Law Camp, hosted by Chippewas of the Thames First Nation and facilitated by Professors John Borrows and Heidi Stark from the University of Victoria. The second Camp was held in March 2019 and will be a regular fixture of Western Law’s programming going forward. • Diabetes Alliance, Indigenous Program: The Indigenous Program has been working with First Nations communities across the country for close to two decades to improve prevention, clinical management and the status of diabetes for Indigenous peoples. The Program works directly with community partners to centre Indigenous knowledge and local resources to empower grassroots solutions. Since its inception, the Program has formed more than 30 community partnerships across seven full-scale programs. These programs include an epidemiological assessment of diabetes in Canada, the development of a web-based First Nations Diabetes Surveillance System (FNDSS), a fellowship training program for Indigenous youth, an adaptive quality-improvement training and several clinical tools to assist the journey towards wellness. <p>The SOAR: Pathway to Wellness Program (2017-2019) is a community-driven program aimed at improving the health and health equity of Indigenous peoples living with diabetes. Indigenous communities and their local healthcare organizations have formed a partnership with Western University’s Diabetes Research Team to adapt and strengthen the effectiveness and scalability of a</p> |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
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| <p>WESTERN UNIVERSITY</p> | | <p>diabetes quality improvement (QI) program. This QI Program includes QI training, coaching and tools to support community-designed initiatives to improve the quality of diabetes care and well-being of community members.</p> <ul style="list-style-type: none"> • The Indigenous Food and Medicine Garden is an outdoor space that fosters a welcoming and inclusive community on-campus and promotes Indigenous presence, Indigenous Knowledge exchanges, and community involvement while engaging peoples in growing Indigenous organic and sustainable foods and plants for future generations. The Indigenous Food and Medicine Garden aims to: <ul style="list-style-type: none"> o Promote agricultural practices and teachings of Indigenous peoples of the local region. o Provide experiential educational opportunities for community members, students and staff with respect to Indigenous worldview and customary planting, growing and harvesting techniques. o Offer a welcoming green space on campus that engages communities in hands on learning of Indigenous Knowledge. o Course development around customary Indigenous planting techniques. o Give students, staff and community members the opportunity to grow their own food and medicines. o Grow Medicinal plants for community members to use. o Grow vegetables such as corn, beans and squash to be used for an annual feasts and gatherings. o Share Indigenous Knowledge and develop academic partnerships on and off-campus. • Job Posting On May 17th, 2019, there was a job posting made for Full-Time Faculty Positions: Academic Appointment – Indigenous Scholarship and Teaching. The posting states, “In 2016, Western approved its first Indigenous Strategic Plan including eight broad strategic directions. Now in its implementation phase, Western seeks to increase Indigenous faculty, staff, and student representation along |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
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| <p>WESTERN UNIVERSITY</p> | | <p>side the creation of organizational structures and mechanisms that will assist the ongoing engagement of Indigenous peoples. To support these institutional priorities, Western is developing a new Office of Indigenous Initiatives that will include a senior role to the Provost. As Western’s top strategic priority toward advancing Indigenous education and scholarship, the University is seeking to fill up to 4 new full-time Indigenous faculty member hires across any of the following areas: Indigenous studies, Indigenous education, or Indigenous health.”</p> <ul style="list-style-type: none"> • Indigenous Gathering Space Western University creating new gathering space for Indigenous students and faculty, July 17th, 2019. “Indigenous students and faculty at Western University will soon have a new space to call home. The university is turning the Faculty of Education library, a distinctive circular building located just off main campus on Western Road, into an Indigenous Learning Centre. The idea for the centre was first laid out in Western’s Indigenous strategic plan three years ago. The new building will have three floors of space for large gatherings, classrooms and offices for student groups.”^{xiii} |
| <p>UNIVERSITY OF VICTORIA</p> | <p>Executive Director of the Office of Indigenous Academic & Community Engagement (IACE): Qwul’ sih’ yah’ maht (Dr. Robina Thomas)</p> <p>Canada Research Chair in Indigenous Law, John Borrows</p> <p>Indigenous Services Positions:</p> <ul style="list-style-type: none"> • Indigenous Advisor • Academic Coordinator • Faculty Lead • Administrative Assistant | <ul style="list-style-type: none"> • Indigenous Academic & Community Engagement’s (IACE) main responsibility is supporting Indigenous students, but the office has taken on many other roles as well. Current roles include managing the First Peoples House, building and supporting Indigenous partnerships, and ensuring that Indigenous content and ways of knowing are included in UVic curriculum and events. <ul style="list-style-type: none"> o First Peoples House: The First Peoples House (FPH) is a social, cultural and academic centre for Indigenous students at UVic and serves as a safe and welcoming place that encourages the building of community. We encourage members of UVic to come in and be part of creating a supportive space for Indigenous students on campus. We ask that all those who enter the First Peoples House do so with respect for the ancestors, the original care takers of this land, and for each other. The First Peoples House is a home-away- |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
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| <p>UNIVERSITY OF VICTORIA</p> | <ul style="list-style-type: none"> • Indigenous faculty members in the Faculty of Human and Social Development (8) | <p>from-home for Indigenous students and provides a safe space for learning, sharing and community building. Acknowledging the teachings from these territories, one must enter the House with a good mind and good heart. Although it displays art, the First Peoples House is not an actual art gallery or museum.</p> <ul style="list-style-type: none"> • IACE for Students: Indigenous UVic students have access to many sources of support on campus. <ul style="list-style-type: none"> o LE,NONET provides a suite of programs designed to welcome and support Indigenous students (status, non-status, Inuit, Métis) throughout their educational journeys at the University of Victoria. o Financial Aid: Indigenous students can apply for financial support in the form of bursaries, scholarships, and emergency funding. o Academic & cultural programming: UVic is committed to offering holistic services to Indigenous students at all points along their academic journey. o Elders in Residence: Elders’ Voices is an ongoing partnership project between the University of Victoria and Camosun College. Based on recommendations by UVic students, faculty, staff and administration, the Office of Indigenous Academic and Community Engagement (IACE) has the privilege of assembling a group of Elders from local communities to guide students, staff, faculty and administration in Indigenous ways of knowing and being. o Indigenous counselling: Indigenous counselling offers a safe and caring place that honours Indigenous knowledge, experience and healing. The Indigenous Counsellor treats mental health and life issues from Indigenous perspectives to relate to the diverse cultural backgrounds of Indigenous students. Treatment may also address the long-lasting intergenerational effects of historical wrongdoings against Indigenous peoples. o LE,NONET Campus Cousins are Indigenous upper-level undergraduate and graduate students who support community building in the First Peoples House by hosting academic events (study halls, learning communities, workshops) and social and cultural events (feasts, movie nights, game nights). |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
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| <p>UNIVERSITY OF VICTORIA</p> | | <ul style="list-style-type: none"> o Talking circles: Talking circles at IACE resulted from Indigenous students expressing a need to get together and share experiences with one another. They have proven to be a vital building block in the foundation of support for Indigenous students at UVic. An Elder or an Indigenous Counsellor leads each talking circle in the First Peoples House. Talking circles offer students the chance to take part in open, honest dialogues about their experiences in the post-secondary environment and receive feedback from an Elder, and Indigenous Counsellor and their peers. o Academic support: Indigenous students in the Faculties of Science, Humanities and Social Sciences can make an appointment to meet with an adviser in the First Peoples House. o Indigenous co-operative education: UVic Co-operative Education and Career Services offers a diverse and welcoming support network for Indigenous students. Students who join the co-op program gain culturally relevant work experience, discuss their career goals with our Indigenous coordinator and have an opportunity to explore our many career resources. Co-op offers many culturally relevant work opportunities, including positions with community organizations, band and tribal councils and government ministries. <p>• Events & Ceremonies</p> <p>Throughout the year IACE offers programming and events designed to build community on campus and connections between campus and communities. Some of these events include:</p> <ul style="list-style-type: none"> o Indigenous Week of Welcome Every September and January, IACE holds a series of events and activities to orient and support self-identified Indigenous students. Enjoy a delicious welcome feast, meet and greet the Elders-in-Residence, check out open houses and hear from faculty and student panels. o Week of Wellness Each November and February, the Office of Indigenous Academic and Community Engagement, with funding support from the Aboriginal Service Plan, sponsors a week of events to support students during what can be a particularly stressful time of the semester. o Indigenous Recognition Ceremony In June and November of each year, the |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
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| <p>UNIVERSITY OF VICTORIA</p> | | <p>Office of Indigenous Academic and Community Engagement organizes a special Indigenous Recognition Ceremony (IRC) for graduating Indigenous students</p> <ul style="list-style-type: none"> o Noon Networking <ul style="list-style-type: none"> Every Wednesday from 11:30-1:00, with funding support from the Aboriginal Service Plan, the Office of Indigenous Academic and Community Engagement organizes Noon Networking lunch events in the First Peoples House. Students can connect with a range of faculties, departments and service providers on campus to help them stay motivated, improve their study skills and cope with the pressures of university life. <ul style="list-style-type: none"> • UVic’s Indigenous Plan 2017-2022 builds on the university’s longstanding commitment to and relationships with Indigenous communities, both local and national. The plan establishes ambitious goals and clear accountability to work together to increase educational opportunities and success for Indigenous students and further develop education, research, outreach and engagement initiatives, and programs with an Indigenous focus. The plan identifies five strands with goals and actions associated with each one: <ol style="list-style-type: none"> 1. Students 2. Faculty and Staff 3. Education 4. Research, and 5. Governance • Creating a Shared Path: The University of Victoria’s Aboriginal Service Plan (2017/18-2019/20) The University of Victoria is committed to the development and delivery of culturally-based, relevant programs and activities to support the success of Indigenous students. UVic’s 2017/18 ASP proposal reflects extensive and ongoing consultations with community partners and students and combines proven programs and activities with innovative initiatives developed in direct response to emerging priorities. The proposal further builds on UVic’s first Indigenous Plan and makes connections between priorities identified there and those identified by the ASP and the 2012 Aboriginal Policy Framework. • Programs with Indigenous content <ul style="list-style-type: none"> o UVic offers Indigenous-focused programs leading to degrees, certificates, diplomas and minors: |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
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| <p>UNIVERSITY OF VICTORIA</p> | | <ul style="list-style-type: none"> - Child & Youth Care - Indigenous Initiatives - Foundations in Indigenous Fine Arts - Indigenous Communities Counselling - Indigenous Community Development and Governance - Indigenous Governance - Indigenous Language Revitalization - Indigenous Nationhood - Indigenous Studies - Joint Degree Program in Canadian Common Law and Indigenous Legal Orders JD/JID (World’s first Indigenous Law Degree Program launched in 2018) - Social Work (Indigenous Specialization) - Community: land and water based learning o Graduate Programs <ul style="list-style-type: none"> - Master’s in Indigenous Communities Counselling Psychology - Master of arts in Indigenous governance (MAIG) - PhD by special arrangement (SPARR) - Graduate certificate in Indigenous nationhood (IN) <p>• Indigenous Mini-University Summer Camp: The Indigenous Student Mini-University is a week-long summer camp for Indigenous youth entering grades 9 – 12. The camp takes place July 8-12, 2019 and is an exciting on-campus experience filled with academic, physical, creative, cultural and social activities. It’s a great way to explore what it’s like to live on campus and experience the opportunities and Indigenous supports at UVic and the surrounding communities.</p> <p>• UVic’s new \$9.1M home for Indigenous law investing in Canada’s future: minister^{xiv} The world’s first dual-degree program in Indigenous and non-Indigenous law will soon have a new home at the University of Victoria. Crown-Indigenous Relations Minister Carolyn Bennett confirmed Tuesday that the federal government will contribute \$9.1 million to build a national centre for Indigenous law on campus. The centre will house the dual-degree program in Canadian Common Law and Indigenous Legal Orders, which began last fall with 26 students. “We really believe</p> |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
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| <p>UNIVERSITY OF VICTORIA</p> | | <p>that today’s announcement is an investment into Canada’s future and to reconciliation,” Bennett told a ceremony at the University of Victoria. The money was first announced as part of the federal budget in March. John Borrows, Canadian Research Chair in Indigenous Law, said the Indigenous law centre will be an addition to UVic’s law school, but feature its own distinct design reflecting Coast Salish and other traditions from across the country.</p> <ul style="list-style-type: none"> <p>• The Indigenous Legal Lodge The Indigenous Legal Lodge will constitute a publicly accessible educational resource to serve multiple constituencies, including Indigenous peoples themselves, the Canadian public at large, professionals, businesses, governments, judges and students from all walks of life. It will advance the TRC’s vision, which sees law as living in the historic and contemporary practices of Indigenous peoples and embedded in the stories, languages, customs, constitutions, and lifeways of Indigenous communities. It will be both a physical and a virtual place that convenes peoples and celebrates forms of law which are spoken, sung, danced, discussed, and practiced in lively and animating ways. The Lodge will answer questions such as: What does Indigenous Law look like? How does it operate? How ought it to be used today to do the work of law?</p> <p>• Indigenous Mapping Icons The Ethnographic Mapping Lab has developed a set of icons for mapping Indigenous land/marine use with Google’s mapping tools (ie: Google Earth, Google MyMaps) or other applications that accept custom icons. These icons were designed by graphic artist James Gray to represent a range of activities, resources and site types commonly associated with Indigenous mapping projects. The Ethnographic Mapping Lab has developed a set of icons for mapping Indigenous land/marine use with Google’s mapping tools (i.e.: Google Earth, Google MyMaps) or other applications that accept custom icons.</p> <p>• Indigenous Law Research Unit (ILRU) The Indigenous Law Research Unit (ILRU) is a dedicated research unit at the University of Victoria’s Faculty of Law committed to the recovery and renaissance</p> |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
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| <p>UNIVERSITY OF VICTORIA</p> | | <p>of Indigenous laws. The Indigenous Law Research Unit (ILRU) collaborates and supports two major streams of Indigenous laws research:</p> <ul style="list-style-type: none"> o Lands, Water and Resources o Governance, Justice and Citizenship |
| <p>THE UNIVERSITY OF BRITISH COLUMBIA</p> | <p>Director, Aboriginal Programs & Services: Adrienne Vedan</p> <p>Senior Advisor to the President on Indigenous Affairs: Dr. Sheryl Lightfoot</p> <p>Director of the First Nations House of Learning (FNHL), Dr. Margaret Moss</p> <p>Director of the Indian Residential School History and Dialogue Centre (IRSHDC): Mary Ellen Turpel-Lafond</p> <p>Indigenous Services Positions:</p> <ul style="list-style-type: none"> • Aboriginal Student Advisors (2) • Aboriginal Program Administrators | <ul style="list-style-type: none"> • UBC’s Aboriginal Centre is committed to enriching the quality of the student experience for aboriginal students by promoting access, providing capacity building opportunities, and celebrating success. The Aboriginal Centre has a team of Aboriginal peer mentors and tutors. The tutors hold office hours and workshops in the Centre throughout the academic year. The Centre also offers: <ul style="list-style-type: none"> o Aboriginal Student Orientation o Academic planning specific to personal goals o Weekly workshops on academic, health/well-being, and career topics o Individual support, referrals, and advocacy o Social and cultural events throughout the year • Indian Residential School History and Dialogue Centre The Centre has been built with several purposes in mind. One is to provide a more accessible place on the west coast for former students and survivors, their families and communities to access their records and other historical material that the TRC and others have gathered, and to have a place to discuss their experiences, the history, and its effects and implications. Another purpose is to provide public information for UBC students and students from other universities and schools, and for visitors who will visit the Centre in person or online. • UBC’s 2018 Indigenous Strategic Plan While retaining the framework identified in its 2009 predecessor and continuing work it encompassed, identifies areas of need and opportunity in the |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
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| <p>THE UNIVERSITY OF BRITISH COLUMBIA</p> | | <p>contemporary landscape, both internal and external. The Ten Areas Identified in the 2009 Aboriginal Strategic Plan are as follows:</p> <ol style="list-style-type: none"> 1. Pre-university, Recruitment and Access Initiatives 2. Student Support and Retention 3. Curriculum and Public Programming 4. Faculty and Staff Recruitment and Support 5. Research 6. Study and Work Climate 7. Community Relations 8. Internal and External Communications 9. Development Initiatives 10. Administration, Evaluation and Resources <ul style="list-style-type: none"> • Aboriginal Access Program: An entrance program that prepares and transitions Aboriginal learners into degree programs at UBC. The program combines both academic and non-academic activities to form a rich, full-time schedule in a supportive university setting. <ul style="list-style-type: none"> o Students take up to three university level courses per term applicable to their intended degree program. These courses may be combined with non-credit, academic upgrading courses – such as Writing or Math – if required. o Students also attend mandatory tutorials and workshops to enhance their academic skills and knowledge. These activities prepare students for their transition into degree programs and are critical for success. o Aboriginal Student Advisors provide individualized academic planning and help Access students choose courses based on their academic backgrounds and degree goals. • The Aboriginal Undergraduate Research Mentorship (URM) Program is an opportunity for self-identified aboriginal undergraduate students in STEM (Science, Technology, Engineering, and Mathematics) programs to gain practical research and laboratory experience while working with a UBC Okanagan faculty member or post-doctoral fellow. Aboriginal URM participants: |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
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| <p>THE UNIVERSITY OF BRITISH COLUMBIA</p> | | <ul style="list-style-type: none"> o Work directly with a faculty member or post-doctoral fellow conducting research tied to their program of study. o Gain hands on experience working in a laboratory setting. o Gain a deeper interest in their subject area of study. o Articulate and analyze their research through various presentation opportunities through the year o Strengthen presentation, public speaking, and research skills o Engage with other Aboriginal URM's through social gatherings and professional development opportunities o Network with UBC Okanagan faculty o Discover opportunities for pursuing further research and/ or pathways to graduate study programs or careers in research o Receive a financial stipend for their involvement <p>• First Nations and Indigenous Studies First Nations and Indigenous Studies was founded in 2001 to provide students with an understanding of the histories, contemporary realities, and political concerns of Indigenous peoples in Canada and beyond. As an interdisciplinary undergraduate Program within the Faculty of Arts, it reflects the belief that deep understanding and ethical engagement are central to the wellbeing of resurgent Indigenous communities and foundational to more respectful Indigenous-settler relations. Students are provided extensive experience with Indigenous political theory and politics, aesthetics, literature, and contemporary social concerns, in the classroom and on a first-hand basis.</p> <ul style="list-style-type: none"> o Undergraduate Degree: A degree in First Nations and Indigenous Studies (FNIS) prepare students for careers and advanced study in which collaboration with Indigenous communities plays an important role. In the Program, students learn about Indigenous history, arts and culture, systems of knowledge, political theory and activism, and strategize approaches to contemporary issues. o Graduate Courses: First Nations and Indigenous Studies offers courses for graduate students, but currently does not have a graduate program. |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
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| <p>THE UNIVERSITY OF BRITISH COLUMBIA</p> | | <p>o FNIS Initiatives: First Nations and Indigenous Studies (FNIS) is involved in a number of special projects and initiatives in addition to the student projects that occur within their course work. Some of these projects are ongoing, and some have operated within a limited time frame.</p> <ul style="list-style-type: none"> - <u>What I Learned in Class Today</u>: A video-based research project developed by two FNIS undergraduate students, it asked both Aboriginal and non-Aboriginal students to share their experiences of these situations in videotaped interviews in order to find ways of having more productive and professional classroom discussions. - <u>Klamath Termination Oral History Project</u>: An archive of the oral histories of members of the Confederated Tribes of the Klamath Reservation who lived through the Termination era, with 18 interviews, and about 16 hours of video. - <u>Ancient Spaces</u>: A collaborative undertaking through First Nations and Indigenous Studies, the School of Architecture, and Landscape Architecture that challenged students to design 3-D models of structures of the Nisga'a First Nation. <ul style="list-style-type: none"> • UBC Vancouver Aboriginal Portal (aboriginal.ubc.ca) This site is a resource for information relating to Aboriginal programs, initiatives, research and services that are available on the UBC Vancouver campus. Community members will also find information about general services. These include a directory of Academic Advisors on campus, information about Housing, Child-care, Recreation and Counselling, and much more. • Programs and Concentrations UBC has academic programs and concentrations specifically addressing Aboriginal topics and many courses with significant Aboriginal or Indigenous content. Below are some of the larger programs and concentrations with an Aboriginal focus. <ul style="list-style-type: none"> o Faculty of Applied Science: <ul style="list-style-type: none"> - SCARP Indigenous Community Planning Specialization |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
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| <p>THE UNIVERSITY OF BRITISH COLUMBIA</p> | | <ul style="list-style-type: none"> o Faculty of Arts: <ul style="list-style-type: none"> - First Nations and Indigenous Studies - First Nations and Endangered Languages Program - UBC iSchool First Nations Concentration o Faculty of Education <ul style="list-style-type: none"> - Indigenous Teacher Education Program - Ts"kel Program o Faculty of Forestry <ul style="list-style-type: none"> - Community and Aboriginal Forestry Program o Graduate and Postdoctoral Studies <ul style="list-style-type: none"> - Graduate Degree Programs o Peter A. Allard School of Law <ul style="list-style-type: none"> - Indigenous Legal Studies - Indigenous Community Legal Clinic o Faculty of Medicine <ul style="list-style-type: none"> - Aboriginal Residency Program o Continuing Studies <ul style="list-style-type: none"> - Aboriginal Health and Community Administration Program <p>• Longhouse Programs and services for Aboriginal students and communities are located all across the Vancouver campus, and units such as MOA (Museum of Anthropology) are showcases for Aboriginal culture. The First Nations Longhouse, however, is unique as a central hub for programming and services for Aboriginal students, the university, and the wider community. The Longhouse opened in 1993 and is a prize-winning building that reflects the architectural traditions of the Northwest Coast and operates as a venue for public programming, student and program meetings, and many other functions. It is also a centre for Aboriginal students with study and social spaces, a computer lab, and access to tutoring, counselling, and many other forms of support, including the expert research help available at the adjacent Xwi7xwa Library. The Longhouse also houses the Indigenous Teacher Education Program (NITEP), the First Nations House of Learning (FNHL), and hosts a range of student organizations.</p> |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
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| <p>THE UNIVERSITY OF BRITISH COLUMBIA</p> | | <ul style="list-style-type: none"> <p>• Aboriginal Self-Identification UBC has a number of unique programs and services specifically for Aboriginal students. These programs and services are designed to help support students during their studies at the University. For instance, UBC has several Aboriginal scholarships and bursaries. Knowing who Aboriginal students are helps UBC assign these awards. Ultimately, this information helps to develop, implement and assess these unique programs and services that support student success.</p> <p>• UBC Updates Indigenous peoples language guidelines^{xv} (Dec 7, 2018) UBC has partnered with the First Nations House of Learning to update its language guidelines for referring to Indigenous peoples and cultures. As part of a larger university-wide commitment to reconciliation, the 17-page document provides guidance on a variety of language- and terminology-based topics.</p> <p>• Event: Responding to the TRC calls to Action UBC 2324 Indigenous Cultural Safety Interdisciplinary Learning Experience, November 7, 2017. UBC 23-24 is a curricular initiative designed by the Centre for Excellence in Indigenous Health (CEIH) that supports and facilitates a more informed and accurate understanding around Indigenous perspectives and contemporary realities within the field of healthcare. This initiative is a response to the Truth and Reconciliation Commission of Canada Calls to Action 23 and 24 that call for cultural competency training for all health-care professionals and course offerings for all medical and nursing students within this area.</p> <p>• Event: Exploring Reconciliation in Teaching and Learning On August 20, 2018, Indigenous Initiatives facilitated a workshop for the Centre for Teaching, Learning and Technology (CTLT) Summer Institute on the topic of Exploring Reconciliation in Teaching and Learning. The goals of the session were to:</p> <ul style="list-style-type: none"> o Explore questions on the TRC and Calls to Action o Strategize ways to address place, positionality, classroom climate, and Indigenous perspectives and contexts in your teaching, classroom, or practice |

| Post-Secondary Institution | Leadership & Indigenous Services Staff | Indigenous Services & Responses to the TRC Calls to Action |
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| <p>THE UNIVERSITY OF BRITISH COLUMBIA</p> | | <p>o Increase awareness on teaching and learning resources available on campus, Indigenous Initiatives programming and CTLT’s services</p> <ul style="list-style-type: none"> • Indigenous Engagement Committee The UBC Board of Governors has a crucial role in ensuring that the University pursues the goals set forward in the Indigenous Strategic Plan and in that adequate resources are directed towards its fulfilment. <p>Another aspect of the Board’s role is overseeing the University’s alignment with the Government of British Columbia’s adoption and implementation of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the Calls to Action of the Truth and Reconciliation Commission of Canada (TRC).</p> <p>The UBC Board of Governors established the Indigenous Engagement Committee with these purposes in mind.</p> <p>The Committee’s mandate is to monitor the progress of all initiatives identified in the Indigenous Strategic Plan, including but not restricted to those identified in Report of the Royal Commission on Aboriginal Peoples, the United Nations Declaration on the Rights of Indigenous Peoples, and the Calls to Action of the Truth and Reconciliation Commission of Canada.</p> |

6.2 Red River College

During the course of this project, there have been many models of how colleges and universities are addressing the importance of Truth and Reconciliation. Several of these have been cited earlier and have posited significant common features to pursue this issue with integrity in order to support potential success. In this context, this report sets out the developments of Red River College as an emerging model worth emulation. However, before proceeding, it is important to recall the Grandfather Teachings cited earlier in this report.

In June 2015, an Executive Summary, along with 94 Calls to Action, was released to prompt work on reconciliation efforts across Canada. Red River College responded swiftly to the calls. Here is their timeline:

January 2016-Strategic Plan

“The new five-year Strategic Plan was developed under the direction of the Strategic Plan Governance Committee, a subcommittee of the President’s Council”. In a message by RRC’s President and CEO, Paul Vogt, he emphatically states, “this plan isn’t about recognizing what we have already accomplished. It’s about the work we have left to do, and how we will go about accomplishing it over the next five years”.

The four Strategic Themes and Goals are as follows:

1. Advance Indigenous Achievement
2. Foster Sustainable Growth
3. Cultivate Strategic Partnerships
4. Develop Programming which includes: ACCESS Pathway to Engineering Technology; ACCESS Pathway to Health Programs; Culinary Skills; Indigenous Languages; Social Enterprise; and Cannabis 101

February 2016 - Advance Indigenous Achievement Strategic Planning Session

In 2016, Open Cafés were held at each of the eight campuses across Manitoba. Over 290 staff and faculty at Red River College took part in strategic planning sessions on how to further Indigenous advancement. Below, are some of the recommendations:

- Integrated model across RRC
- Centralized model: Avoid segregation
- Create hubs for Indigenous students across the college
- Advance Indigenous teachings with the entire RRC community
- Indigenous residence on campus
- Orientation e.g. 2 months to prepare students and teach them about their history. Centre for Indigenous Education.
- Need to identify barriers to success and develop plans to overcome
- Deliver cultural awareness sessions for instructors and other experiences
- Establish supports (e.g. mentor/internship programs) for Indigenous RRC grads
- Explore financial barriers
- Relationships with student and community is key
- Ability to smudge across the campus
- Full time elders and available for students
- Indigenous housing – for families (affordable)
- College needs to listen and be open to new ways of defining Indigenous Achievement
- Support for needs of students with intellectual disabilities (Indigenous students)
- Focus on restoring languages
- Increase presence of Indigenous staff in various positions and Elders to build understanding.⁴⁰

41. Red River College. Advance Indigenous Achievement. (2016). Retrieved from <https://cpb-ca-c1.wpmucdn.com/www.rrc.ca/dist/4/26/files/2016/11/indigenous-achievement.pdf>)

March 2017- Red River College acts on their commitment to the Strategic Plan and the TRC

In March of 2017, Red River College acted on their commitment to the Strategic Plan and the TRC, by creating a senior level position for an Executive Director of Indigenous Strategy.

“The role of the Executive Director includes providing strategic direction, vision and operational management of the Indigenous Strategy, which includes strengthening partnerships with Indigenous communities. The Executive Director is also responsible for supporting the Academic Division to enhance the environment supporting Indigenous student success. The major impact of this position will be a significant increase in the success of Indigenous students in their studies and graduates in the workplace. The Executive Director will lead a team of staff.

The Executive Director will work with and provide advice to all deans, academic divisions and student support services, as well as lead on enhancing relationships with the Indigenous community and the College’s recently-formed Indigenous Achievement Strategic Council.”⁴²

June 2017-RRC appoints the new Executive Director of Indigenous Strategy

“In June of 2017, Red River College announced the appointment of Rebecca Chartrand as its new Executive Director of Indigenous Strategy. Chartrand will oversee a planned expansion of student supports, the creation of new academic programming, and the expansion and deepening of partnerships between RRC and Indigenous communities.



42. (Red River College. Executive Director, Indigenous Strategy. (2017, March 15). Retrieved from http://blogs.rrc.ca/hr/wp-content/uploads/2015/10/Job-Posting-ED-Indigenous-Strategy_2017-03-15.pdf)

6.3 Post-Secondary Initiatives on Anti-Racism, Diversity, Equity

The following summarizes some examples of post-secondary initiatives that address anti-racism, diversity and equity.

6.3.1 University of Toronto

1. Anti-Racism and Cultural Diversity Office: The 3 primary areas of focus for the Office are

Policy

- Ensuring that every member of the University community is accorded the requisite environment to live, learn and work free of bias or discrimination.
- Ensuring every individual on campus has the right to be treated with dignity and respect.
- Honouring the institutional commitment of the University of Toronto as an organization exemplifying commitment to anti-racism and the elimination of systemic discrimination.

Programs

- Creating events and programs that highlight the intersection between the academic work in the areas of ethno-cultural diversity, critical race-related issues and issues of relevance to the larger community on campus.
- Providing a forum for individuals and student groups to meet, discuss and initiate ideas and plans for programs and events that will strengthen both the diversity of the university community and its commitment to an equitable environment.

Getting Help

- Developing and delivering antiracism, equity and human rights education and professional development workshops to build awareness and competencies.
- Providing assistance and managing confidential concerns and complaints of discrimination and/or harassment based on race, ancestry, place of origin, colour, ethnic origin, citizenship and/or creed.
- Advising individuals and groups in taking responsibility for creating safe spaces in classrooms, residences, workspaces where ethnic, racial, cultural and religious differences are respected.

2. New Director of ARCDO

Jodie Glean hired as the Director in March of 2019

For Glean, the role represents a bridge between the strategic vision and goals of the university and the requests and recommendations of U of T students, faculty, and staff to make the university more inclusive and promote cross-cultural understanding.

3. Events/Initiatives (Current, 2019 and some 2018 examples)

- i. The Anti-Racism and Cultural Diversity Office (ARCDO) launched the “I AM U of T” video as a part of the 2015 International Day for the Elimination of Racial Discrimination (IDERD) Campaign showcasing the voices of racialized students as they talk about how their identities have shaped their experiences at the University of Toronto. The video was produced by the ARCDO work-study students and the theme, I AM U of T, is intended to shed light on students whose voices and lived experiences often go unheard. The objective of this video is to move beyond stereotypes, to explore the diverse perspectives and lived experiences of racialized students, and to find out how racialized students are claiming space at the University. This video was inspired by Harvard University’s I Too am Harvard campaign.
- ii. International Day for the Elimination of Racial Discrimination (IDERD):
The tri-campus communication campaign is implemented annually as a key part of the University’s ongoing effort to eliminate racial discrimination and advance anti-racism throughout the University community.

The conference provides an opportunity for the engagement, discussion and strategizing around topics of race, anti-racism, systematic discrimination and critical race related issues in higher education. The campaign recognizes and profiles the excellent work that students, staff and faculty are undertaking to advance anti-racism and create an equitable U of T community.

- iii. Race & Faith Dialogue Series: The Race & Faith Dialogues are a platform for students in the University community to engage with the important topic of how race and faith manifest our lives; inside and outside of the classroom.
- iv. Unfiltered: Truth Talks Dialogue Series is a safe space for students to engage in conversations around race, racism, ethnicity, culture, creed and the intersections among them, inside and outside of the classroom.
- v. U of T: Statement on Equity, Diversity and Excellence: The purposes of this statement are to express the University's values regarding equity and diversity, and relate these to the institution's unwavering commitment to excellence in the pursuit of our academic mission
- vi. President's Statement on Diversity and Inclusion
- vii. Statement on Anti-Semitism and Racism

6.3.2 Ryerson University

1. Anti-Black Racism Campus Climate Review: Ryerson is embarking on a campus climate review of Anti-Black Racism (ABR). Nearly 10 years ago, an Anti-Racism Task Force released a report that gave insight to the campus' climate. A few years later, the Black Liberation Collective - Ryerson, a student group, raised new concerns regarding the prevalence of Anti-Black Racism (ABR) on campus. Now in response, and as the 10th anniversary of that report approaches, Ryerson University is conducting a new Anti-Black Racism Campus Climate Review. Anyone from the Ryerson community who self-identifies as a Black person is welcome to participate in this review.
2. The Office of the Vice President: Equity and Community Inclusion: Ryerson University is committed to community engagement, action, inclusion, respect for Aboriginal perspectives, equity, diversity and putting people first. The Office of the Vice President, Equity and Community Inclusion collaborates across campus to make Ryerson a truly inclusive place to learn and work.

The Office of the Vice President Equity and Community Inclusion consults and assists departments and faculties to strategically infuse the values of equity, diversity and inclusion into everything they do. The following are the different units under this department:

- Aboriginal Initiatives
- Accessibility
- Education and Awareness
- Human Rights Services
- Research, Planning & Assessment

3. Report of the Taskforce on Anti-Racism at Ryerson University, 2010: The Taskforce Report provides a roadmap for achieving the vision of Ryerson as an "inclusive university." The Report suggests some broad outlines of a strategic framework to guide structural and policy changes as well as the curriculum development and training necessary to enhance the awareness and skills base of diversity and inclusion among our students, staff and faculty.

It includes recommendations for:

- a vision statement articulating Ryerson's commitment to diversity and inclusion as essential to academic

- excellence, with similar statements in the Academic Plan and the Master Plan;
 - institutional reforms such as the creation of the Office of Equity, Diversity and Inclusion and a Vice President or Vice-Provost to lead it;
 - policy changes in areas such as employment equity, harassment and discrimination, academic integrity, academic freedom, access to campus space, campus security, campus athletics and student placements;
 - the development of an inclusive curriculum;
 - diversity and anti-racism training programs to raise the level of diversity and inclusion literacy and practice;
 - data collection, measurement, evaluation and transparency in reporting progress;
 - institutional and personal accountability for progress based on agreed-upon time frames.
4. White Privilege Conference Global – Toronto: Ryerson University’s Office of the Vice-President, Equity and Community Inclusion (OVPECI) hosted The White Privilege Conference Global - Toronto (WPC Global - Toronto). Held in May 2018, it explored Canadians’ challenges with privilege and oppression. The White Privilege Conference is an annual symposium in the United States. The OVPECI’s event was the first time the conference was held in Canada.
 5. Events/Workshops: Various Events and Initiatives on Campus under the ECI office fall under the following subheadings:
 - Aboriginal Initiatives
 - Access Ryerson Events
 - Alan Shepard Awards
 - Blackout Series
 - Community Gatherings
 - Cultural Awareness Events
 - Customizable Workshops
 - December 6th Memorial
 - Dine and Discourse
 - Education and Awareness Workshops
 - International Women’s Day
 - Positive Space Events
 - Soup and Substance
 - Viola Desmond Awards and Bursary Ceremony

6.3.3 Brock University

1. Anti-Racism Task Force: The Anti-Racism Task Force was created after a “black face” incident occurred at a Halloween costume party in Brock’s student pub in 2014. Terms of Reference, June 2015: The Task Force on Racial Climate shall bring together Brock University students, staff, and faculty to consider campus issues based on race The Task Force shall:
 - Advocate for the development of programs, services, policies, procedures, and protocol at the unit level, and campus-wide, that improve and enhance the racial climate on campus.
 - Identify and facilitate opportunities for increased cooperation, collaboration, and synergy amongst campus units, groups, and committees that have an interest in the racial climate on campus; track the outcomes and impacts of any collaborative offerings.
 - Identify and implement formal and informal means of purposefully engaging Brock students, staff, and faculty to seek out their impressions and opinions about the racial climate on campus, and their ideas for how it can be improved.
 - Assist with communication activities to inform Brock’s internal and external communities about improvements related to the racial climate on campus.
 - Advise the members of the Senior Administrative Council on issues, challenges, opportunities, and outcomes related to the racial climate on campus.

Regular meetings of the Task Force on Racial Climate shall normally be held on a monthly basis. At the beginning of the annual cycle, an issue identification and prioritization process will be carried out to guide the agenda items and discussion topics for future meetings. Working groups may be formed to undertake specific initiatives.

The committee shall be composed of representatives from the following stakeholder groups:

- Aboriginal Student Services
- Brock University Students' Union
- Faculty representation
- Graduate Students' Association
- Human Rights and Equity Services
- International Student Services
- Student Justice Centre
- Student Life & Community Experience
- Student Ombudsperson

Additional campus partners will be invited to attend particular meetings based on topics to be discussed, and/or to participate in relevant working groups.

2. Brock U – Dimensions: Equity, Diversity and Inclusion Canada Pilot Program, May 2019: Brock University has reaffirmed its commitment to foster a culture of inclusivity, accessibility, reconciliation and decolonization through its endorsement of a new nationwide charter.

The Dimensions: Equity, Diversity and Inclusion Canada pilot program and charter was announced last week by Federal Minister of Science and Sport Kirsty Duncan. Inspired by the United Kingdom's Athena SWAN program, Dimensions EDI is focused on addressing barriers in post-secondary research particularly faced by members of underrepresented or disadvantaged groups such as women, Indigenous peoples, persons with disabilities, members of visible minority or racialized groups and members of LGBTQ2+ communities.

On Thursday, May 16, Brock University President Gervan Fearon, along with Vice-President, Research Tim Kenyon and Leela Madhava Rau, Director of Brock's Office of Human Rights and Equity, signed the Dimensions charter, committing the University to following the EDI principles and implementing actions to achieve the program's goals.

"The commitment to follow the principles of increased equity, diversity and inclusion aligns directly with a key pillar of our Institutional Strategic Plan," said Brock President Gervan Fearon. "The Dimensions program is an important guide for the future of post-secondary education and speaks to the outstanding society we are all building together as Canadians."

3. Human Rights and Equity Office: The HRE Office is a neutral, impartial office of the University that is responsible for administering various human rights policies and programs. HRE's mandate is primarily derived through its application and interpretation of the Respectful Work and Learning Environment Policy (RWLEP) and the Sexual Assault and Harassment Policy (SAHP). HRE is also responsible for administering the University's Accessibility Policy and provides guidance on the application of the Employment Equity Policy.

The HRE office produces Annual Reports, which highlight its activities during the past academic year and outlines some of the successes and challenges of creating a welcoming and inclusive community on the Brock University campus.

The role and mandate of the HRE Office are derived through the policy frameworks it administers, such as the RWLEP, which states the following in section 25 of the Procedures portion: "[T]he University has created the [Human Rights and Equity (HRE)] Office... The staff of [HRE] ... act outside official reporting lines and

treat all contacts with confidentiality (unless members of our community are at serious risk or legal obligations require disclosure of information). The role of [HRE] is to:

- Offer a “listening ear” to complainants,
- Offer support, guidance and advice to the complainant as to whether the alleged behaviour falls within this policy,
- Provide measures and procedures for Brock workers to report incidents or complaints of workplace harassment to a person other than the employer, or the supervisor, if the supervisor is the alleged harasser;
- Outline and advise the complainant on options for resolving the problem, including personal resolution, informal resolution using alternative dispute resolution measures, or pursuing more formal resolution,
- Assist the parties to informally resolve matters, as required,
- Ensure that incidents and complaints of workplace harassment are investigated in a manner that is appropriate to the circumstances, in accordance with applicable collective agreements and other contractual obligations, and coordinate the investigation process in a consistent, timely and fair manner,
- Communicate the results of any investigation under this policy to complainants and respondents and, where the complainant and respondent are Brock workers, inform both the complainant and respondent

Similarly, section 8.2 of the SAHP states that “HRE is responsible for the administration and application of this Policy.” Within the context of this policy framework, HRE provides a variety of services to the University community to ensure that Brock University and all members of the University community share the responsibility of establishing and maintaining a climate of respect.

4. President’s Advisory Committee on Human Rights, Equity, and Decolonization: The President’s Advisory Committee on Human Rights, Equity, and Decolonization (PACHRED) was formed in 2018 in response to the recommendations of the Human Rights Task Force. PACHRED is tasked with advising the President on the recommendations of the Task Force’s final report and issues relating to human rights, equity, and decolonization.
5. White Privilege Symposium – Canada (Fall 2016): Brock University was the host site for the White Privilege Symposium- Canada (WPSC). The two-day event Sept. 30 and Oct. 1 had a format of guest speakers and group workshops to examine the impacts of, and solutions to, racial and cultural oppression. Organized by Anti-Racism Task Force at Brock University, and supported by the US conference group, the WPSC was themed “Academics & Activists: Advocating for Equity, Justice and Action”, and drew upwards of 200 attendees from Canada and the U.S. (About 2,500 attended the 17th annual White Privilege Conference, held in April in Philadelphia.)
6. Other Events
Some other events at BrockU include:
 - Equity in Post-Secondary Speaker Series (March 2018)
The Equity in Post-Secondary Speakers Series featured guest lecturers who inspire solutions to prioritize inclusion on university campuses.
 - African Heritage Month Events Beyond February
February may be African Heritage Month, but groups at Brock University are working to ensure related dialogues continue well beyond the month’s end. With a series of events and activities planned throughout February and March, the Brock African Heritage Recognition Committee (BAHRC) is working in partnership with other University groups and members of the larger Niagara community to encourage public discussion of African heritage. Talks, guest lectures, panel discussions, a film screening and art exhibits — all free and open to the public — are among the events planned to take place on Brock’s main campus, as well as in downtown St. Catharines.

6.3 Demographic Changes and Disaggregated Data

'Super-diversity'. This is the headline in the Saturday March 12, 2011 article in the Globe and Mail, an article whose subhead reads "Canadian cities are rapidly evolving into a fusion of cultures, religions, sexual orientations, experiences and values. While this mix is vibrant, some question whether social inequalities are putting this asset at risk."⁴³

At the time of the 2006 Census (the most recent full data set available)⁴⁴, Canada had a population of 31,612,897. A key part of Canada's population growth has been the increased levels of immigration and the rapid growth of Indigenous communities and other key factors within Canada's population.

As part of these demographic changes, it is evident that in 2006:

- persons identifying as disabled comprised in 2006 14.3% of the Canadian population for all ages and 16.6% of those 15 years of age and older;⁴⁵
- 47% of Canadian citizens have an ethnic origin that is other than Anglo or French;
- immigration accounts for more than 50% of Canada's population growth and that immigrants represent 100% of the growth of the net labour force in Canada;
- 16.2% of Canadians self-identified as racialized (i.e., visible minority);⁴⁶
- Individuals identifying as Indigenous comprise 1,172,790 of the Canadian population for an increase of 45% between 1996 and 2006, almost 6 times more than other communities;
- the population identifying as Indigenous has experienced significant growth in Ontario (68%); and 54% of people identifying as Indigenous live in urban areas, an increase of 50% from 1996;
- the Métis are the most rapidly growing Indigenous group in Canada increasing by 91% since 1996, in 2006 they totalled 389,785.⁴⁷

Resulting from changes to selection criteria, recent immigrants to Canada are highly educated, skilled and have significant economic capacities. For example, the Conference Board of Canada suggests immigrants account for 33% of Canada's economic growth in the past ten years and by 2011 will account for all labour force growth. This report further suggests that racialized peoples currently account for 16% of those in the labour force and that this will increase to close to 18% by 2016.⁴⁸

Most population estimates suggest these changes will only accelerate over time and the proportion of Indigenous and racialized communities will continue to increase at rates faster than their European counterparts.⁴⁹

For example:

- in 2017, racialized peoples will likely be between 19% and 23% of the Canadian population and that racialized communities in the country's largest urban centres (e.g., the Greater Toronto Area, Vancouver and Richmond

43. Globe and Mail, Saturday, March 12, 2011, Section F.

44. Similar data based on the 2016 Census is not as yet available. TWUC should update this data once the 2016 information is available since further changes are expected, based on changes in underreporting among Indigenous peoples, as well as attitudinal changes.

For details please see Statistics Canada. Population Projections by Aboriginal Identity. 2006-2031; <http://www.statcan.gc.ca/pub/91-552-x/91-552-x2011001-eng.htm>; as well as Statistics Canada. Aboriginal Peoples in Canada: First Nations People, Métis and Inuit: 2011 National Household Survey (NHS) at <http://www12.statcan.gc.ca/nhs-enm/2011/as-sa/99-011-x/99-011-x2011001-eng.pdf>.

45. See Participation and Activity Limitation Survey 2006: Analytical Report, Statistics Canada 2006 p. 9.

46. Visible minority population, by age group (2006 Census) Statistics Canada <http://www40.statcan.gc.ca/l01/cst01/demo50a-eng.htm>. Note: While Statistics Canada census data refers to racialized groups as visible minorities, there has been strong distaste amongst critical race scholars about the imprecision of this term.

47. See Indigenous Peoples in Canada in 2006: Inuit, Metis and First Nations, 2006 Census p. 6-7. Note: See legislative changes, for example Bill C-31 in 1985 and Bill C-3 in 2011.

48. See *Making a Visible Difference: The Contribution of Visible Minorities to Canadian Economic Growth*, 2004 p. 3-5.

49. See Alain Belanger and Eric Caron Malenfant *Ethnocultural Diversity in Canada: Prospects for 2017*, and, Krishna Pendakur *Visible Minorities in Canada's Workplaces: A Perspective on the 2017 Projection*.

B.C.) will be more than 50% of the population. Further, Indigenous peoples are likely to comprise 4.1% of the Canadian population;⁵⁰

- racialized peoples will likely comprise between 29-32% of the Canadian population by 2021 or between 11.4 to 14.4 million people. This population will also have more youth under the age of 15 (36%) and South Asians and East Asians will be the largest of all racialized groups;
- Arabs and West Asians are projected to grow the fastest between 2006 and 2031, increasing from 806,000 to 1.1 million Arabs and 457,000 to 592,000 for West Asians between 2006 and 2031;
- Muslims are anticipated to increase being 50% of those who self-identify as non-Christian;
- those whose Mother Tongue is neither English or French will increase to between 29% and 32% by 2031, up from 10% in 1981;
- 96% of racialized peoples would live in urban areas in 2031; with 72% of these residing in Toronto, Vancouver and Montreal;
- 55% of those living in urban centres are anticipated to be immigrants in 2031; with Toronto and Vancouver expected to reach 78% and 70%, respectively.⁵¹

The Ontario Human Rights Commission (OHRC) has identified that the persistent absence of people with particular characteristics, in particular those that relate to protected human rights grounds, may signal inequity. Accordingly, data collection on demographic and diversity-related information can be critical to assessing the extent to which an organization is meeting its equity objectives. Given that there is a notable distinction between the presence of diverse characteristics and the realization of equity within an organization, data collection aimed at the advancement of equity should capture both the numerical presence of a diversity of characteristics within an organization and the experiences of those with marginalized characteristics. This can be achieved through data collection that is nuanced and reflective of the stratification of diversity within organizational hierarchies and clusters, and the collection of qualitative/narrative accounts that provide for a deeper understanding of equity and inclusion.



50. See *Arts Fact Sheet Series: Cultural Diversity – Our Regenerative Strength in the 21st Century*, Sharon Fernandez, May 2006, unpaginated, from “Study: Canada’s visible minority population in 2017” from 2005. <http://www.statcan.gc.ca/daily-quotidien/050322/dq050322b-eng.htm>

51. *Projections of the Diversity of the Canadian Population, 2006 to 2031*, Statistics Canada 2010 p. 1-2

According to the OHRC, human rights-based data collection should be conducted for the following purposes:

- monitor and evaluate discrimination
- identify and remove systemic barriers
- lessen or prevent disadvantage
- promote substantive equality for people identified by Code grounds

The OHRC's Policy and Guidelines on Racism and Racial Discrimination identifies that there are both proactive and reactive rationale to collect race-related data. The OHRC takes the position "that data collection and analysis should be undertaken where an organization or institution has or ought to have reason to believe that discrimination, systemic barriers or the perpetuation of historical disadvantage may potentially exist." In instances where there is a perception that a policy or practice has a disproportionate impact along racial lines or where there have been concerns voiced regarding systemic racism, data collection should be undertaken to monitor and evaluate whether or not the discrimination exists.⁵² Alternatively, an organization may proactively elect to collect race-based data in the interest of promoting substantive equity, especially in circumstances where there are historical or sectoral racial inequities that may also be present at the institutional level.

There have been sectoral concerns raised of the relative absence of racialized and Indigenous faculty across Canadian post-secondary institutions, especially in comparison to the student population. A recent Canadian scan of racialized and Indigenous faculty found that while there is a paucity of reliable and comparable data, there is evidence that 'visible minorities' with PhDs are not being hired at comparable rates and racialized professors do not receive tenure as often as Whites (Henry et al., 2017). Researchers also noted that the scarcity of available data makes it difficult to "monitor or measure the success of equity policies and programs" (2017: 304). Recent Ontario anti-racism legislation has also introduced a mechanism by which public service organizations (such as any university that receives regular and ongoing operating funds from the Government of Ontario for the purposes of post-secondary education or a college of applied arts and technology established under the Ontario Colleges of Applied Arts and Technology Act, 2002) can be required to collect specified information for the purposes of eliminating systemic racism and advancing racial equity.

In a 1990 Policy Statement, George Brown College (GBC) committed to "the on-going collection of data necessary to advance the implementation of the Race and Ethnic Relations Policy." This purpose is consistent with the human rights rationale set out by the Ontario Human Rights Commission (OHRC) and anticipates the requirements of the Ontario Anti-Racism Act (ARA), which has the ability to require that public service organizations collect race-based data. The ARA further establishes standards for the collection of race-based data for the purpose of addressing systemic racism and advancing racial equity, as well as provides guidance for how to utilize race-based data for identifying, preventing, removing and mitigating systemic racism barriers.

The institutional collection of race-based data is useful for identifying and addressing racial disparities and disproportionalities, which may indicate the presence of systemic racism barriers. The Anti-Racism Data Standard offers the following definitions:

- Racial disparity: is unequal outcomes in a comparison of one racial group to another racial group.
- Racial disproportionality: the over-representation or under-representation of a racial group in a particular program or system, compared with their representation in the general population.

52. In a recent report regarding police racial profiling, the OHRC stated that data establishing the existence of disparities in police engagement augments Black citizens' reports of trauma and the loss of dignity many associate and have come to expect during interactions with police. For communities where negative stereotypes about truthfulness and criminality endure, the availability of "objective" information is critical to surmount unearned credibility barriers many Black people face when reporting having been racially profiled or assaulted by police: see *A Collective Impact: Interim Report on the Inquiry into Racial Profiling and Racial Discrimination of Black Persons* by the Toronto Police Service, Ontario Human Rights Commission, November, 2018 at pg. 3.



An example of a racial disparity could be a difference in the graduation rates of racialized students compared to White students. An example of racial disproportionality could be the under-representation of Indigenous faculty compared to the number of Indigenous PhD holders in the Canadian workforce. While these examples may indicate the presence of a systemic barrier, they do not in themselves prove racial discrimination. That said, an organization invested in advancing racial equity should work to identify racial disproportionalities and disparities in order to determine if there are indications of institutional barriers and in order to develop programs that promote the inclusion of historically excluded groups. There may also be instances where the presence of a racial disparity does not necessarily warrant correction. For instance, if bursaries are won more frequently by racialized students than by White students this may reflect a conscious effort to make financial support available to groups who have faced structural or historical exclusion. Accordingly, analysis of racial disparities and disproportionalities should be contextualized within social and historical relations of power.

Identifying evidence of racial inequities requires careful consideration of the appropriate benchmark. The Anti-Racism Data Standards describe a benchmark as “a baseline against which outcomes may be compared or assessed.” Selecting appropriate benchmarks requires attention to the geographic and sectoral context of the institution. For instance, if an institution is located in racially-diverse Toronto it would be inappropriate to set the institutional workforce composition benchmark based on cross-Canada workforce statistics. An educational institution that is committed to being reflective of the community it serves, might set its representational benchmark against the racial composition of its student body. Henry et al. (2017) are critical of how the reliance on overall census figures of racialized and Indigenous faculty misrepresents the numbers relative to workforce availability since the percentage of ‘visible minorities’ holding PhD degrees indicates a much higher representation gap. Benchmarks should be selected in the interest of advancing racial equity, rather than in the interest of presenting the semblance of diversity.

Finally, the Anti-Racism Data Standards require that public service organizations publicly report on the data they collected, while ensuring that the data is de-identified. Data should be shared in a manner that fosters community trust and accountability, and ensures meaningful engagement with those most adversely impacted by racism. Engagement with racialized and Indigenous members of the institution is necessary to contextualize data findings within lived experiences and provide opportunities for feedback and response.

7. What Needs To Be Done

“You shall be a good person, and, you shall be kind to all of the people, not differentiating among them, the people who are wealthy, and the poor ones, and the good natured ones, and the evil ones who sin readily; all of them you shall treat kindly, and you shall not differentiate among them. As to your fireside, never consider only yourself, you must always remember them, the old people, and the younger people, and the children, and those still in the earth, yet unborn, and always you will take into account everyone’s well-being, that of the ongoing families, so that they may continue to survive, your grandchildren.” - from the Kaienerekowa - Peace, Power, Righteousness-Taiaiake Alfred



On May 9, 2019, GBC became the first post-secondary college to endorse the Dimensions Charter, a statement of principles for colleges and universities to take concerted actions to identify and eliminate systemic barriers to achievement for Indigenous and racialized peoples and other historically marginalized groups. By committing to this charter’s principles and by implementing actions to achieve its objective, CEGEPs, colleges, polytechnics and universities (hereafter identified as “institutions”) recognize that equity, diversity and inclusion strengthen the research community, the quality, relevance and impact of research, and the opportunities for the full pool of potential participants.

Fundamental to achieving results is the need to identify and address systemic barriers, particularly those experienced by members of underrepresented or disadvantaged groups including, but not limited to, women, Indigenous Peoples (First Nations, Inuit and Métis), persons with disabilities, members of visible minority/racialized groups and members of LGBTQ2+ communities. All individuals have multiple identities and the intersection of those identities should be considered wherever possible. Institutions should recognize circumstances wherein other groups may also face barriers.

An in-depth and intersectional understanding of inequity, discrimination and exclusion is needed to achieve cultural change. Therefore, institutions are called upon to undertake meaningful, inclusive engagement with underrepresented and disadvantaged members of their research communities. Such engagement is an integral part of an institution’s self-assessment and is crucial to the successful implementation of concrete actions to increase equity, diversity and inclusion. Institutional and cultural change will be challenging and gradual.

In recognition of the Calls for Action from the Truth and Reconciliation Commission, a guiding principle of the Dimensions pilot program charter is to engage in meaningful, respectful and continuous dialogue and collaboration with First Nations, Inuit and Métis Peoples.

Principles: Participation in the Dimensions pilot program is voluntary. By choosing to endorse this charter, institutions commit to adopting these principles throughout their practices and culture to achieve greater equity, diversity and inclusion (EDI). Institutional commitment is understood to reflect ongoing and productive engagement with their community.

1. The post-secondary research community has the greatest potential to thrive when members experience equitable, inclusive and unbiased systems and practices.
2. To advance institutional equity, diversity and inclusion, specific, measurable and sustainable actions are needed to counter systemic barriers, explicit and unconscious biases, and inequities. This includes addressing obstacles faced by, but not limited to, women, Indigenous Peoples, persons with disabilities, members of visible minority or racialized groups, and members of LGBTQ2+ communities.
3. Institutions require qualitative and quantitative data to measure, monitor, understand and publicly report on challenges and progress made. The analysis of the data should inform a comprehensive, in-depth, intersectional understanding of the contexts, manifestations and experiences that result from inequities, underrepresentation and exclusion among all post-secondary community members.
4. When equity, diversity and inclusion considerations and practices are integral to research participation, to the research itself, and to research training and learning environments, research excellence, innovation and creativity are heightened across all disciplines, fields of study and stages of career development.
5. To contribute to reconciliation, research with, by or impacting Indigenous Peoples must align with the research policies and best practices identified through ongoing engagement with First Nations, Métis and Inuit Peoples and their organizations.
6. Advancing equity, diversity and inclusion is a shared responsibility that requires dedicated resources and strong leadership at all levels. Senior leadership demonstrates commitment through public endorsement, by ensuring the work involved is resourced and distributed fairly, and by embedding changes in institutional governance and accountability structures.
7. Issues of institutional and individual safety, trust, belonging, privacy and power differentials must be recognized and pro-actively addressed; this will be most successful when those impacted are directly engaged in defining the actions.
8. Achieving the overall objective of the Dimensions program—to foster increased research excellence, innovation and creativity within the post-secondary sector across all disciplines through increased equity, diversity and inclusion—involves institutional collaboration, transparency, and the sharing of challenges, successes and promising practices.

It is fitting that this document, and GBC's support for it, has been released coincidentally with the findings and results of this review. This is an invaluable intersection that is readily compatible with the recommendations and action plans noted below in three sections: (1) on TRC and Indigenous issues; (2) on Anti-Racism and Diversity; and (3) Transition Steps. In putting forward these recommendations, this report seeks to build on both GBC's 2020 Strategic Plan and its 2017 Mission Statement on its Academic Plan.

While the GBC 2020 Strategic Plan does not address directly the issues in this report, it does include statements that are supportive nonetheless. These are:

“GBC has been recognized as a key resource in shaping the future of Toronto. Toronto is increasingly setting a goal to become a leading global city and GBC can now stretch further and support that advancement. The next ten years will see a reshaping of the future work force that relies heavily on new Canadians. Our ability to educate these global citizens is an important evolution to our vision...

“...Inspired by a commitment to achievement through excellence in teaching, applied learning and innovation:

- We will set the benchmark to which all colleges will aspire and be recognized as a key resource in shaping the future of Toronto as a global city, (and);...
- We will create a community of life-long learners, grounded in the principles of access, diversity, mutual respect and accountability.”⁵³

Regarding GBC’s intentions for Academic Excellence, its Mission Statement on this matter sets out various values, including:

- “Fostering learning communities through reciprocal exchange of ideas with a wide variety of stakeholders.
- Applying sound research methodology and pedagogy to our practice.
- Being respectful of and responsive to the diversity within our College and our community...
- Including a wide variety of verifiable data and research sources to strengthen the accuracy of our work.”

This document further states that GBC will:

- “Provide expertise in the process of curriculum development for new programs and expert support in response to curriculum-related changes and program review curriculum recommendations for existing programs. Ensure a rigorous methodology that includes multi-level collaboration, diversity, research and innovation; (and)...
- “Support faculty development by engaging and training faculty in the knowledge and skills necessary to develop good quality curriculum.”⁵⁴

In initiating, implementing, monitoring, assessing and evaluating the impact of the recommendations and actions listed below, it will be imperative that the President’s Office convene a steering committee involving senior administrative and academic personnel to work with the positions and functions noted below.

7.1 TRC and Indigenous Recommendations

- i. Establish the Office of Indigenous Initiatives under the leadership of an Executive Director reporting to both the Vice President of Academics and the President and providing regular reports to both the Board of Governors, the College’s Senior Management Team and that the mandate of this Office engages with administrative departments, faculties, students and Indigenous community organizations;
- ii. Provide this Office with the mandate and resources – financial and human - to design, develop and support programs, projects, curriculum initiatives in both administrative and academic departments with particular focus on the recommendations of the GBC Race and Ethnic Relations Policy, the Stonepath report and the benchmarks referenced in this report. In undertaking this effort, it will be important to sort out those matters related to academic development, and, support services with clear distinctions, resources, roles/functions and reporting relationships between the two;

53. See pp. 1-2

54. See p. 1 and 3

- iii. Develop the Indigenous Education Services (IES) into a 'school within a school' to focus on Indigenous education, research, pedagogy as a School of Indigenous Education similar to the process being charted by Red River College;
- iv. Revise the job descriptions and responsibilities of all IES staff to ensure consistency with these developments and provide full-time employment to the staff engaged;
- v. Re-assign the staff and resources now employed in the Indigenous Education Services to this Office of Indigenous Initiatives;
- vi. Re-establish the GBC Aboriginal Education Council with involvement of faculty, students and staff supported by the Office and with direct reporting to the GBC Board of Governors;
- vii. Develop terms of reference for the Aboriginal Education Council with clear roles, responsibilities and term limits;
- viii. Recruit membership for the Aboriginal Education Council and provide an on-boarding process to orient these members to their roles, responsibilities, reporting relationship and staff support;
- ix. Support the Aboriginal Education Council in its development of a Strategic Plan and to provide input into the College's next Strategic Plan.



7.2 The Aboriginal Education Council: Short Term Actions

In March 2016, A Review of Aboriginal Education Councils (AEC) in Ontario was released. Commissioned by the Ontario Ministry of Training, Colleges, and Universities, the report detailed best practices and benchmarks. The research findings indicate 18 key points of which 13 are “promising practices” while the other 5 are considerations for the government.

Stonepath Research Group released the ‘Interim Report – Draft Aboriginal Strategic Plan (2009-2012)’ with recommendations for the GBC Aboriginal Education Council. Commissioned by George Brown College, this review detailed best practices and benchmarks to further strengthen outcomes and support the Indigenous community and learners.

Following CCSC’s careful analysis and consultations with the AEC, as a group and individually, the following recommendations are deemed critical with short term actions required to serve the members of the GBC community.

Our recommendations are described as Calls to Action to honor the work of the Truth and Reconciliation Commission of Canada. They are also the thoughts and ideas of current Council members through our individual consultations.

Call to Action #1: Clear Terms of Reference (TOR)

As outlined in the Review of AECs in Ontario:

Among the most important elements of terms of reference is the clarification of the AEC’s role and purview. In the absence of clarity on this issue, members can have different views on such fundamental questions as whether the AEC is a forum for information sharing, whether it has an advisory role, or whether it should have a formal role in decision-making. Absence of clarity on these questions can undermine efforts to build trust within the AEC and between it, the institution and the Indigenous community. The more successful Councils are those that clarify both that the AEC’s main role is advisory and that its advice will reach senior decision makers by virtue of their direct involvement with the council.

Recommendation: Within the Terms of Reference (TOR) we recommend that the roles of key positions within the AEC also be defined such as the Chair, Co-Chair, and general member. Clearly defining the expectation and role of the AEC is essential to the success of the team.

Call to Action #2: Develop a Strategic Plan, Vision and Goals

During one of our consultations, AEC members participated in a vision and goals setting exercise. The feedback and creative ideas were exceptional.

“In 2017 George Brown remains on track to deliver on the imperatives established in Strategic Plan for 2020. Built on the success of our previous plan and guided by our Path to Leadership, the plan guides us on an ambitious journey to ensure we respond to the economic, demographic and societal changes that will shape the workplace over the next decade. By “understanding employment” we will know best how to equip our diverse learners for the world of work. We will equip them with the hard and soft skills that are valued by employers and the marketplace.” – George Brown College Business Plan 2018-19

With the majority of the Council comprised of community members, the AEC is in a strong position to support George Browns Strategic plan by providing insight in to “understanding employment” notably for Indigenous learners.

Recommendation: We recommend that the AEC develop a vision and goals that support the strategic plan within George Brown College.

Call to Action #3: Develop and Implement an On-Boarding Process.

Onboarding plans ensure the expectations, strategic plan, vision, and goals are supported and achieved. As with any project, job or task, a lack of expectations can lead to poor results..

Best practices from the Review of AECs in Ontario indicate that frequent meetings best serve the community and support the goals of the AEC. Currently, the AEC meets one to two times annually.

Recommendation: We recommend that the AEC chair and co-chair work together to ensure all existing and future members of the council complete an onboarding process that clearly defines all expectations. Meeting dates and frequency should be included in the onboarding process. We strongly recommend the provincial standards, and that the council meet bi-monthly.

Call to Action #4: Create an Indigenous Advocacy Student Position

In our time at George Brown, the phrase “nothing about us, without us” came up. - a direct relation to student representation. Student voices are imperative to understanding student needs and supporting success.

Recommendation: We recommend that an Indigenous student ambassador be selected to sit on the Aboriginal Education Council. Student representation is essential to capture the voice of the learner and truly understand the needs of the students.

We recommend that a minimum of two Indigenous students sit on the council. In order to compensate students for their time and encourage participation, we recommend that the students receive a reference letter and the opportunity to account for their hours in students’ respective departmental “Volunteer Recognition” programs.



Call to Action #6: Term Dates for AEC Leadership

The Review of AEC's in Ontario outlines the following:

It is not only the institution's senior leadership that matters. The Indigenous leadership on the AEC is also crucial to its success and impact at the institution. Many Indigenous leaders of AECs will meet with community members to ensure they are comfortable with the direction of the AEC as a means of ensuring their full and continued engagement on the Council. Other Indigenous leaders of AECs will organize a pre-meeting (described by some as an Indigenous huddle) where only community members are invited to share their views and prepare their thoughts through a consensus-building process before the formal meeting.

Recommendation: We recommend that the Chair and Co-Chair serve a maximum of 5 years, as a demonstration of commitment as well as the opportunity for different community members to run as Chair and Co-Chair after the completion of one term.

Call to Action # 7: Transparency

The Review of AEC's in Ontario outlines the following:

One of the central findings of this study is the importance of transparency. It is possible for the Ministry to reinforce transparency without unduly interfering with the internal operations of institutions or AECs. A third consideration for government is to reinforce the need for transparency and information sharing by, for instance: making it clearer what type of information about each AEC must be available on the institution's website, and where; by requiring institutions to post, alongside the information on the AECs, a copy of their Multi-Year Aboriginal Action Plan for Postsecondary Education (MYAAPP); and by committing to publishing a series of annual key indicators in Indigenous postsecondary education within three years as part of its reporting on the Aboriginal Postsecondary Education and Training Policy Framework. How each AEC would consider and respond to this information should be left to the discretion of each AEC itself; the Ministry's role should be in ensuring that AECs have the information required to track both the institution's priorities for Indigenous education, and the progress it is making over time in ensuring Indigenous student success.

Recommendation: Meeting minutes, active and current membership, meeting dates and frequency, agendas, goals, visions and the strategic plan of the AEC should be transparent and easily accessible to all GBC community members.

Call to Action #8: Support from GBC representatives on the AEC

The above Calls to Action will require the support of George Brown College notably for the members of leadership on the council.

Recommendation: To support the council, GBC should designate an administrator or assistant to organize meeting spaces and send invites with reminders, record meeting meetings, upload information on the website for public access, as well as post any jobs, relevant news and events.

The need for these Calls to Action to be implemented immediately results in part from the inaction of the recommendations presented in the Stonepath Research Group's report. In addition to these recommendations previously being made, the success of the AEC and its purpose to serve GBC learners is hindered.

AEC does and can continue to serve a critical role in the Indigenous community.

7.3 Anti-Racism, Equity and Diversity Recommendations

- i. Establish the Office of Anti-Racism, Equity and Diversity under the leadership of an Executive Director reporting to both the Vice President of Academics and the President and providing regular reports to both the Board of Governors, the College’s Senior Management Team and that the mandate of this Office engages with administrative departments, faculties, students and Indigenous community organizations;
- ii. Provide this Office with the mandate and resources – financial and human - to design, develop and support programs, projects, curriculum initiatives in both administrative and academic departments with particular focus on the recommendations of the GBC Race and Ethnic Relations Policy, and the benchmarks referenced in this report. In undertaking this effort, it will be important to sort out those matters related to academic development, and, support services with clear distinctions, resources, roles/functions and reporting relationships between the two;
- iii. Re-assign the staff and resources now employed in the Diversity Equity and Human Rights Services (DEHRS) to the Office of Anti-Racism, Equity and Diversity;
- iv. Provide annual reports on the status of implementation on all GBC policies and programs since its 1990 Race and Ethnic Relations policy, particularly academic curricula, employment equity, contract compliance and human rights and the use/function of the Student Characteristics Survey;
- v. Establish a GBC-wide Anti-Racism, Equity and Diversity Council with involvement of faculty, students and staff supported by the Office and with direct reporting to the GBC Board of Governors;
- vi. Develop terms of reference for the Anti-Racism, Equity and Diversity Council with clear roles, responsibilities and term limits;
- vii. Recruit membership for the Anti-Racism, Equity and Diversity Council and provide an on-boarding process to orient these members to their roles, responsibilities, reporting relationship and staff support;
- viii. Support the Anti-Racism, Equity and Diversity Council in its development of a Strategic Plan and to provide input into the College’s next Strategic Plan.

Many of these recommendations are similar in structure and intent to those made regarding the TRC and Indigenous Initiatives and should be implemented in the short-term



7.4 Transition Steps

Since this report has identified particular challenges within GBC to address the matters within this review, it will be critical for GBC to engage with external expertise to provide strategic advice to this process of change. Further, as these are significant recommendations, senior level leadership within GBC will need to be involved as well. This leadership should include the GBC President, V.P. Human Resources and Special Advisor to the President on Academics.

To do this effectively, the process should begin in September 2019 continuing until June 2020. Along with the estimated timeframes, the following steps should be taken:

1. September 2019-January 2020
Establish the Offices of Indigenous Initiatives and, as well, Anti-Racism, Equity, Diversity and Human Rights with lead staff in each office reporting directly to the President.
2. September – January 2019
Draft job descriptions, post and recruit for the positions of VP Indigenous Initiatives, and, Executive Director Anti-Racism, Equity, Diversity and Human Rights.
3. January – June 2020
Revise the mandate for the Aboriginal Education Council and put out a call for membership to this Council.
4. February 2020 and ongoing
Realign the internal functions supporting Indigenous and equity, diversity and human rights to report directly to the newly established offices.
5. February 2020 and ongoing
Initiate the process for curricula and workforce review to ensure the recommendations of this report are implemented in a timely fashion.
6. February – September 2020 and ongoing
Involve each of these Offices in reviewing the Student Characteristics Survey based on the findings of this report to develop clearer function for the data gathered through this survey and how it relates to College curricula, student supports and Strategic Planning.
7. February 2020 and ongoing
Develop Terms of Reference and begin to recruit membership for the newly-established Anti-Racism, Equity and Diversity Committee.
8. February 2020 and ongoing
Begin the process of ensuring the issues noted within this report and the structures recommended are involved in curricula review and in developing GBC's Strategic Plan.
9. February 2020 and ongoing
Establish a joint curricula review process involving the Indigenous Initiatives and Anti-Racism, Equity, Diversity, Human Rights Offices.
10. Provide quarterly and annual reports to the full GBC community regarding progress on implementing the recommendations in this report.

A Mother's Story

The idea of reconciliation in our family means that we continue to heal ourselves and our communities so that we may be unified with Canada. We need to do it on our own terms, through our own methods. Storytelling is a method that we have embraced on this journey. It is important that you know your family's history, the truth. I promise to always share the truth with you even if it hurts.

If you find yourselves troubled I want you to know that the Creator will give you experiences to shape who you are. He won't give you more than you can handle. I want you to know the resilience that is in your ancestry. The residential school system has inflicted intergenerational trauma on our family through the power of addictions such as alcoholism but today as I share this story with you both, you should know that nookomis has been sober for almost 20 years. When she speaks of her addiction she tells people they need to be heard to heal, then they can let go and begin a new life.

Your grandmother has loved and cared for you both since your first breathe. She lost precious time with her parents and they were not able to teach her things about parenting but inside her lives memory from our ancestors of a time when community and family protected you from harm. We are rebuilding that with every breathe in our bodies and all the strength we have, to make sure that you will not be exposed to poverty, addictions or racist policies that take away your human rights or dignity. Today you live in a society that is statistically diverse. You live in one of the largest cities in Canada and your schools are full of religious pluralism and cultural diversity. I want you to be proud to be Anishnawbe men. I want you to share our story with your friends. I want you to hold your head up high because of the strength and adversity your grandma has and will teach you. I will teach you to be strong men that love passionately and always embody the Seven Grandfather Teachings of our people, the Ojibway. Together we can make a difference. We can continue our journey. We can continue to tell stories and never ever forget who we are and where we came from.

Zaagin goozis,

Come and find me, I have more stories for you...Mama.



Appendix A

Course Descriptions

Regarding the College's curriculum across its academic departments, this report has found many courses; however, all of these were electives and not core course requirements in any subject area related to TRC, Indigenous peoples and anti-racism/diversity.

1. ***GSSC 1072 - Aboriginal Education: Insights and Perspectives:** This course aims to provide a critical understanding of the experiences of Aboriginal people in the education system in Canada. The course examines the methods and highly developed systems of teaching and learning used by Indigenous peoples in Canada prior to European contact.
2. ***GHUM 1035 – Introduction to Aboriginal Studies:** This course provides an overview to the order of events of Canadian Aboriginal people beginning with pre-contact and moving through the centuries to current events including the Truth and Reconciliation process, report and recommendations.
3. ***CULT 9021 - Inclusion and Cultural Diversity: Formerly Cultural Diversity in an Educational Setting:** Ontario Learn description: This course examines opportunities and challenges presented to the EA (Educational Assistant) within an increasingly diverse educational milieu.
4. ***SSC 9019 – Sociology, Diversity and Social Change:** This course explores various sociological perspectives and demonstrates how systematic studies are used to challenge common sense perspectives about social life.
5. ***CARE 9044 - Diversity Issues** This Diversity Issues course helps develop a knowledge of and an appreciation for diversity.
6. ***CULT 9022 – Race and Discrimination:** Students taking this course will learn the definition of racism and discrimination, and will be able to identify the various sources of discrimination and racism resulting from cultural values and physical differences between individuals.
7. ***CULT 9023 - Diversity and First Nations:** In this course students critically identify and examine issues in diversity. Specifically, students will focus on topics pertaining to inequality in various social settings, including but not limited to: race, gender, ethnicity, class, and sexual orientation.
8. ***COUN 9064 – Diversity and Victim Assistance:** This course provides students with the opportunity to develop the knowledge and skills required to provide culturally competent services to victims.
9. ***TETR 9061 – Managing a Diverse Learning Environment:** In this course, students explore key aspects of managing a diverse adult learning environment.
10. ***HOST 1086/1088 - Managing Diverse Leisure Services:** This course develops an understanding of how leisure and recreation is provided within society while focusing on the function and structure of leisure providers.
11. ***LSSC 1206 - Aboriginal Education in the Canadian Context:** This course offers an overview of Aboriginal Peoples and education in Canada. The course looks at education in a historical and present-day context, including ways in which Indigenous communities educated their children prior to European contact. It examines the Canadian state's policies on education of Aboriginal peoples and explores education in Indigenous communities today. The main aim of Aboriginal Education in the Canadian Context is to provide students with a framework for understanding the historical and contemporary issues surrounding Aboriginal education in Canada. It is hoped that through this course students gain critical insights into the lives and educational attainment of Aboriginal peoples.

12. ***LSSC 1220/ SYC 184 Race and Racism in the Americas and Caribbean:** This course looks at various stages in the development of racial categories in the Americas and the Caribbean.
13. **WOMN 1034 Gender, Race and Class: The Structure of Privilege and Oppression**
Required Course: The Assaulted Women's and Children's Counsellor/Advocate program
14. **CWRK 2036 Urban Aboriginal Peoples: Perspectives in Community Development**
Required Course: The Community Worker Program
15. **CWRK 1005: Human Rights**
Required Course: The Community Worker Program
16. **SWRK1055 Working with Aboriginal Peoples**
(Social Service Worker Program Elective)
17. **CDPR4006 Human Rights, Diversity and Equity**
Required Course: Career Development Practitioner Program
18. *** LSSC 1308/HIC 181 Genocide: The Holocaust, Cambodia and Rwanda:** This course focuses on three genocides which occurred in the 20th century: the Nazi holocaust, 1933-1945, which inspired the creation of the term genocide; the Khmer Rouge and Cambodian genocide, 1975-1979; and the Rwandan genocide, 1994.
19. ***LSSC 1319 Global Justice:** This course is interdisciplinary in nature, combining perspectives from history, sociology, anthropology, political science, economics, philosophy and civil society to explore the meanings of global justice and alternative globalization, their central policy proposals, institutional structures and the new forms of social experience that are producing the desire for greater transnational and international equality.
20. **Cultural Intelligence Certificate Program** is a free program open to all George Brown students to prepare students to live and work in culturally diverse and rapidly changing environments.
21. **4 Seasons of Reconciliation:** Supported by Centre for Community Services and Early Childhood Centre for Health Sciences but available for all of GBC, this is a multi-media teaching unit that promotes a renewed relationship between Indigenous Peoples and Canadians, through transformative multi-media learning and provides a 'ready-to-use' unit for the classroom that includes a comprehensive step-by-step teacher's guide, and a professional development portal helping teachers become comfortable teaching and learning alongside their students.

Appendix B

Employment Equity:

On this matter, the following perceptions were shared in the interviews and focus groups:

- Sr. Management is not reflective of the diverse population of students
- Some employees are hired based on how they look only for photo-ops (Black, Indigenous, South Asian, member of LGBTQ2+ community) and lack the proper merit/skills to do their job well
- When skilled and racialized employees are hired they are not given the support from the top - to pursue their ideas, provide funding, deal with the political climate at the college
- Unethical hiring practices – pre-chosen candidates (friend of a friend)
- State of contract faculty – Precarious. Length of contracts span from one semester to 6 months. Due to the nature of their contracts they have commitments outside of GBC and are unable to be involved in the culture/long-term policy strategies
- Orientation/on-boarding does not emphasize the importance of showing respect for others (peers or students) and not held accountable for their behaviour towards other people unless directly related to their performance (Performance evaluation does not provide detailed account on respect for others)
- Hiring Practices (currently tokenistic) – need well-rounded candidates/not known to people, screen people for their merit not just race (this is happening at the faculty level – tokenistic hiring)
- We need more ind. Faculty with a different perspective
- Though I am sure that GBC has such programs and events, I find it very hard as a part-time professor to be aware of these initiatives and harder still to participate in them as my precarious employment at GBC necessitates employment elsewhere during my non-teaching hours.
- My best recommendation for GBC would be to make a concerted effort to involve part-time and partial load faculty. At this point, a growing number of SSW courses are being taught by contract faculty which means that many professors in our program (myself included) know little-to-nothing about GBC commitment to these strategies. In order to ensure that this is implemented at least somewhat consistently it is crucial to involve (and probably to train) contract faculty on these initiatives. I would hope that GBC would also be able to compensate the contract faculty for their time spent participating in those initiatives otherwise it may not be feasible for many of us to participate.
- As a white, cisgender, middle-aged male I may look up through the organization and see myself represented amongst senior management, but I don't see the diversity that characterizes our classrooms and many of our faculty teams. That may explain what I experience as a lethargy and vague interest in issues related to identity and oppression (see for example the whole fiasco around the anti-racism policy that sat on a shelf for years). Folks in leadership roles in the college can get quite excited about topics like digital learning and partnerships with industry, but pay only superficial and intermittent attention to issues like anti-Black racism and Islamophobia. And when leadership emerges from the front lines - from the 'bottom' of the institutional 'food chain' - it so often encounters resistance from those not willing to share their power or acknowledge their inexperience and ignorance on issues of profound importance to students and faculty. What I see in those front-line leaders facing that resistance is a growing sense of exhaustion, defeat and diminishment.

Toxic Environment:

Regarding this matter, respondents indicated

- Certain departments have an extremely toxic environment – any voice of advocacy is pushed back. Any call for help is ignored. No support from the top – bullying, lateral violence and daily trauma. As a result, these negative feelings trickle down to students
- We have become acutely and appropriately attuned to the mental health needs of students, but give little attention to the needs and experiences of faculty. I've been teaching in the post-secondary for nearly 20 years and it is only getting harder. The needs of students are growing and that burden falls to the 'first-responders' in education - the folks in the classroom. In an era of growing anxiety, intolerance and anger, I worry about what it will be like in the years ahead.
 - The most exhausting and damaging part of my job is dealing with the toxic dynamic on my team. My colleagues have long-standing issues with one another - there is significant anger, resentment, fear, and defensiveness that seem to emerge from long-term structural neglect, and disparities in understanding the need not only to speak but live our politics. As a member of the team, I find myself pulled into and complicit with this environment. What's most alarming is not the dynamics themselves, but the fact that they have been left to fester over decades. There is no leadership in the College; no one in a position of authority seems to have the practical skills in mediation, boundary-setting, and conflict resolution that are necessary to achieve true equity. I believe that those up the chain have created or condoned impossible working conditions, and now are sitting back and watching us tear each other apart. I think they are waiting for us to drive each other out, so they won't have to deal with making the complicated structural and interpersonal changes required by anti-racist initiatives and the TRCC. This is a tried and true tactic, and I fear that if there isn't some significant shift, they will succeed.

Over-worked Faculty and Staff:

- Part-time employees for jobs that require a lot of commitment (e.g Indigenous services counselling, Work Placement Coordinator)
 - Work Placement Co-ordinator PTE and unable to provide full service to over 500 students who requires her/his support
- Specifically, in the case of IES:
 - Dean of CPLS, Ian – who already has a full plate has had Managing IES added on to his long list of responsibilities
 - Only one FTE at Indigenous Services
 - Support Staff – stressed and overworked, have everything and anything related to “Indigenous” at the college added on to their list of things to do. Lack of clarity on their job responsibilities
- There's a lot of staff/faculty admin wanting and asking for them to help with content, do presentations, events etc. but they are not FTE and unable to dedicate time/effort based on demands from all college campuses
- The experiences of violence I've had, in terms of systemically, and consequences, and things I would call punishment that I've experienced for challenging and being critical – I need to rest from that, I feel a little bit precarious after a couple of years of that...

Student Concerns:

- “GBC does not care about its students, it only cares about retention and the bottom line”
- Student Association does not have any decision-making power/voice at the college for policies
 - Previously there were 4 members of S.A represented at Academic Policy and Issues Committee (College

Council) but this was dissolved in Jan 2018

o Student Feedback Questionnaires (SFQ) to provide feedback on courses does not have a comments section.

- Not enough physical space – for students to come together, architecture/infrastructure not student/community friendly
- IES – no office at Waterfront
 - o Small/tight space at Casa Loma
 - o Academic Space where students can work on computers and do their coursework should be separate from a lounge/social area for Indigenous students
 - o Counselling for Ind. Students should be in a private area
- There used to be posters and more visibility to let students know that “They Belong”, a blanket with representation on student diversity used to hang in the lobby
- No structural representation for the diverse student body – no indigenous markers or global/worldly art or sculptures
- Physical Space: Separating Academic and Social space in any IES space. As a student I would not feel safe to see the counsellor - the space needs to be private. Currently students do not feel comfortable when ind. Presence/ employees are busy with other events and work needed to be done.
- I would like to know who the other Ind. Members of the community are? Who else at GBC is indigenous – I would like to know, I wish there was some way to know this, have a community. Good way to Discuss student concerns and leverage best practices etc.
- There’s no collective community – involving more people and more multiculturalism/events and more presence
- We have heard land acknowledgements but don’t know the in-depth meaning of them
- When we have job/application portfolio workshops it would be good to learn about how to interact with different cultures/someone with a different skin tone than me in a respectful manner.
- No student voice in decision-making councils
- Issues with Security Training (When Faculty call security on Black students, there is a lack of training on how Security deals with an incident)
- No Physical Space – for students to come together, architecture/infrastructure not student/community friendly
- BSSN Demoted
- APIC Cancelled (Student Association had 4 seats)
- Classrooms are often difficult - and sometimes even dangerous - places for both students and faculty, yet there is little support for those of us who work alone and at the front of the room. More importantly, there is no apparent recognition of, let alone support for, those who bear an even greater labour and emotional burden in their work because of their identity. I find this job demanding and difficult at times, and I don’t have to bear the additional weight of homophobia, transphobia, “everyday racism”, or what many now call microaggressions. We aren’t accounting for that burden and its impact. In fact, I don’t think many in leadership roles even notice or think about it, and that’s concerning. I have colleagues who have to work harder and endure greater danger in the classroom because of their ‘identity’ and it’s at their own great expense.

- If you were to look at the content covered within all the courses of this program you would probably conclude that this program offers a comprehensive theoretical framework which is scaffolded to broader teachings about anti-oppressive, anti-colonial, and anti-racist approaches. The issue is that there is no consistency in its implementation, and the overall toxicity within the team means that personal issues amongst colleagues tends to trump the importance of this work. What is modeled on the team goes in stark contrast to what we are supposed to be teaching and reflects an absolute lack of leadership to assist in implementing solid professional boundaries, conflict resolution, or any real sense of anti-oppressive practice. Without this leadership, individuals on the team continue efforts to tear one another down, and this is often done in ways that reinforce existing power dynamics that are largely founded on the same structural barriers that we strive to address in our curriculum. We are hypocrites expecting our students to do better than us but providing them none of the role modeling needed to actually inflict the changes required through the TRCC.

Organizational Culture and Structure:

- My team is a mess interpersonally – and I personally think a lot of that has to do with infrastructural issue around people at the Chair level and Dean level and VP level.
- Staff/Faculty take it upon themselves to make changes, create initiatives for students
 - Chair of Program decides to make Indigenous Studies mandatory in their program and describes this as a low-hanging fruit
- Colleges work in Silos – Culinary School works diff, from School of Design, School of Fashion, Social Service Workers. Lack of sense of GBC Community
- When employees leave the college/a position – their initiatives leave with them
- Various successful pilot projects were not pursued:
 - TransCore – to help trans individuals prep for college
 - Aboriginal Employment Equity Initiative
- I don't feel that we have a voice at the board level – I wonder how many POC or Ind. People are on the board, who's on the board, how do they decide who's there?
 - I don't get a sense of who they are, and it seems very insular
 - One of us should be able to go up there and be part of the board discussions
 - It would be good to have a paper trail from AEC making a recommendation and understand why or why not this idea is implemented/actioned
 - Lack of support and funding – Ind. Faculty need more funding (maybe would be different if he was white)
 - AEC reference document should be updated
 - AEC should meet quarterly/ good way to know ahead of time, the dates
 - We were only given two weeks' notice ahead of an AEC meeting\
 - In programs like ours we have to facilitate difficult and sometimes dangerous conversations in our classrooms about identity, power and oppression virtually every day. Those conversations are integral to our students' learning and their future in the field. But when the issues and dynamics play out in our organization and faculty teams - as they inevitably do - we have no one to help us find our way through them. There is an alarming absence amongst the management team of folks with the skills necessary to help faculty and staff resolve conflict related to issues of identity, power and oppression. And ironically, many of the struggles we face have their origins in the very institution those managers lead. Surely we can do better than that.
 - Too often folks in leadership roles who spot innovation from the frontline lay claim to the results of that creativity as a part of their own legacy. Good leaders make space for others in the limelight, but too often I have seen leaders in the college push innovators aside in order to draw attention to themselves and their offices at the expense of those who have actually done the work. Photo-ops are not policy, culture or commitment; they're attempts to give the impression that you have policy, culture and commitment.

- o George Brown College sits at the centre of a city in which resides what is arguably the largest concentration of Indigenous peoples in the country. How do we explain, then, the remarkably slow, partial and inadequate response to the TRC recommendations and the need for change in our organization, our programs and our curricula? Our program has committed to decolonizing our curriculum, but the supports and resources for doing so are inadequate and spread desperately thin. It's not enough to rely on the goodwill of faculty and staff; we have to make an authentic and honest effort as an institution to fulfill our obligations and responsibilities.
 - o These concerns are reinforced with a sense that the College is providing tokenistic experiences in the following areas:
 - In hiring practices (mentioned above)
 - In consultations
 - o "We're doing these great big consultations to understand the needs of the community better – but in reality they are not asking the right questions to the right people"
 - o There was a college wide competition to name the newest residence at GBC – the winning name was "The George". One of the entries was "The Blackburn" to name after African American Slaves Lucie and Thorton Blackburn. There was no explanation of why the latter was not picked (based on votes, but no clarity provided) – but one conference room within "The George" was named after Lucie and Thorton.
 - o Members of the GBC (students, staff and faculty) have heard the Land Acknowledgments but very few of them know the in-depth meaning and history behind it.
 - o Something that is broken with this so called vision 2030 –we are in a culture of token consultation. We have decisions that are done deals and these pantomimes where people are gathered for consultations. We know when something is tokenistic
 - o It shouldn't be tokenistic – acknowledgement of land should be more in-depth and more informative of the history we need to know about. It shouldn't just be "let's do a course or let's participate in this event" it should be a daily –ongoing acknowledgment
 - o Previous consultations teams hired/reports written for GBC but no strong evidence of recommendations followed-through
 - o Aboriginal Research Consultants - StonePath Research Group (Aboriginal Strategic Plan 2009-2012)
 - o Neil Price's Report "On the Path Forward: Exploring Black Students Experiences Within in the Community Services Programs."
- Canada operates as a third world country – it prides itself in being inclusive but only on the surface. They've brought down POC and indigenous people and they don't even talk about it in the history books
 - o That silence is extended into the workplace – GBC
 - o This year was the first year I've seen acknowledgement for Black History Month in GBC news
 - It must be noted that these concerns are based on the perceptions and experiences of these various individuals and do not in all cases address the specific status of GBC's implementation of its many initiatives but, rather, express concerns based on their own experiences of GBC's implementation of these initiatives.
 - As well, since data gathering in this component of the project was based on voluntary input with confidentiality agreements in place for all participants, it is somewhat important to note that few positive comments were offered but these did not offer substantive focus, e.g., some of these comments were simply that respondents like their job and working at GBC but expressed little to no awareness of many of GBC policies and initiatives and their current status.

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Biographies



Nicole Bernhardt, M.A., PhD Candidate

- PhD Candidate, Political Science at York University
- B.A in Philosophy, Queen’s University
- M.A in Philosophy, Queen’s University
- Award recipient of York University’s Abella Scholarship for Studies in Equity, 2015

Nicole is an experienced trainer, investigator and mediator in the fields of equity, anti-harassment, and human rights. She is currently completing a PhD at York University, conducting research into the efficacy of systemic equity-driven change efforts within the framework of human rights. She has worked as an investigator with the Ontario Human Rights Commission and as a Conflict Resolution and Human Rights Consultant with the Ontario Public Service. Nicole has led equity-driven organizational change projects within the Ontario Public Service and has acted as an Equity Specialist for professional and community organizations. She also holds an Honours Bachelor of Arts Degree and a Master of Arts in Philosophy from Queen’s University. She won a Canada-wide internship competition, with the Sheldon Chumir Foundation; a Calgary-based organization that seeks to promote ethics and leadership in public life. She has presented papers and workshops on equity throughout Canada as well as internationally.



Ena Chadha, LL.B., LL.M.

- Called to Bar of Ontario 1994
- B.A.A. Ryerson School of Journalism
- LL.B. University of Saskatchewan
- LL.M. (Research) Osgoode Hall Law School
- Advance Alternae Dispute Certificate
- Intensive Trial Advocacy Certificate
- Mental Health Law Certificate

In 2018, Ena Chadha was appointed as the Chair of the Board of Directors of the Human Rights Legal Support Centre. She served as a Vice-Chair with the Human Rights Tribunal of Ontario from 2007 to 2015. From 1993-1999, Ms. Chadha practiced privately in the areas of human rights, employment law, immigration and refugee law and also served as counsel to the Ontario Human Rights Commission. In 1999, Ms. Chadha was selected as Director of Litigation of ARCH, a test case disability legal aid clinic. Ms. Chadha has appeared before various administrative tribunals, trial and appellate courts, including prominent constitutional challenges at the Supreme Court of Canada. She has a Bachelors degree in Journalism from Ryerson, received her LL.B. from the College of Law, University of Saskatchewan, and was called to the Ontario Bar in 1994. Ms. Chadha holds certificates in Advance Alternate Dispute Resolution (Negotiations and Mediations); Intensive Trial Advocacy; and Mental Health Law. She received her LL.M. degree (research thesis on disability/human rights) from Osgoode in 2008. Ms. Chadha has spoken widely on human rights issues, including as a guest speaker for the National Judicial Institute. She has taught as an adjunct lecturer at Osgoode Hall Law School and Schulich School of Business. Ms. Chadha has published extensively on equality rights and recently co-authored a chapter on Women with Disabilities in Oxford University Press authoritative textbook *The UN Convention on the Rights of Persons with Disabilities*. In 2019, the Indo-Canadian Chamber of Commerce honoured Ms. Chadha as the Female Professional of the Year and the Canadian Bar Association recognized Ms. Chadha as a Leader of Change. She volunteers serving as a Co-Chair of the University of Toronto’s Trial Division Tribunal presiding over Academic offence hearings.



Audrey Rochette, Indigenous Relations Specialist

- M.A. University of Toronto (2019)
- Junior Fellow Massey College
- Canada Graduate Scholarship Recipient (2017)
- President's Awards for Outstanding Indigenous Student of the Year, University of Toronto (2016)
- Hons BA, University of Toronto (2016)
- Aboriginal Award of Excellence, University of Toronto (2015)

Audrey is Anishinaabe from Whitesand First Nation. She is an Indigenous Relations Consultant. Her passion for Indigenous relations was cultivated through her roles in the Indigenous community as the Senior Development Officer with Indspire, an Indigenous-led registered charity that invests in the education of Indigenous People and imagineNATIVE Film + Media, the largest Indigenous film festival in the world. She currently holds a research fellowship position with the University of Toronto specializing in Indigenous research. In 2017, she gave birth to her second son while working on her Masters. Her Masters research focuses on decolonizing museums, focusing on Indigenous voices, language and ceremony in museums.

Audrey is committed to positively impacting the under representation of Indigenous students in post-secondary education. Audrey recently served as Co-Chair of the University of Toronto Decanal Working Group on Indigenous Teaching and Learning, mandated to improve the education of faculty, staff and students about Indigenous language and culture. In this capacity, she participated in an extensive yearlong campus wide consultation process and helped author a comprehensive report on ways to strengthen Indigenous partnerships within the University of Toronto and to build curriculum, student research opportunities and co-curricular opportunities taught from an Indigenous perspective and incorporating Indigenous content.



Sharmeen Shahidullah, iBBA, MBA

- MBA, Schulich School of Business, specializing in Organizational Behaviour & Business Sustainability
- Team Dynamics and Business Communication lecturer, Schulich School of Business
- Investigator Certification, Rubin Thomlinson Workplace Training and Consulting Inc.
- Certified in Social Impact Analysis

Sharmeen Shahidullah is a Corporate Social Responsibility professional with over nine years of experience in evaluating and promoting organizational culture through her knowledge in team dynamics, crisis and change management issues. She has an MBA from the Schulich School of Business, York University with a specialization in Organizational Behaviour and Business Sustainability. She has worked at the United Nations Global Compact in New York to develop their Business Partnerships strategy. After which she was at TD Bank Group as the Social Responsibility and Impact Analyst to develop TD's 2016 Social Responsibility Report. Sharmeen has worked extensively on Negotiations and Conflict Management research; and is a part-time Organizational Behaviour lecturer for Masters students at the Schulich School of Business. Currently, Sharmeen works as the Human Rights Advisor at George Brown College's Diversity, Equity and Human Rights Services. She also works independently as a business consultant to develop strategic implementation plans for both public and private sector organizations. Sharmeen is also a Climate Reality Leader, trained by Former U.S Vice President Al Gore (Pittsburgh, PA).



Charles C. Smith, Author

- Pluralism in the Arts in Canada: A Change is Gonna Come (2012)
- Anti-Racism in Education: Missing in Action (2010)
- Conflict, Crisis and Accountability: Law Enforcement and Racial Profiling in Canada (2007)
- Anti-Black Racism in Canada: A Report on the Canadian Government's Compliance with the International Convention on the Elimination of All Forms of Racial Discrimination (with Erica Lawson, 2002)

Charles is currently a lecturer in the Arts Administration & Cultural Management program at Humber College. He was formerly a lecturer in cultural theory and cultural pluralism in the arts, at the University of Toronto Scarborough. Charles is an expert with respect to institutional racism and intersectional issues of race, class, gender, sexual orientation and disabilities. His scholarship has critically examined the relationship between education, law enforcement and other systems in which racialized and Indigenous peoples face on-going challenges. He has served as Equity Advisor to the Canadian Bar Association and the Law Society of Upper Canada, as well as a Research Associate with the Canadian Centre for Policy Alternatives. Before joining the Law Society, Charles served as the Manager of the Access and Equity Centre with the City of Toronto and the former Municipality of Metropolitan Toronto where he developed several policies and programs to enable successful implementation of equity and diversity initiatives. Charles has provided advice to numerous organizations interested in developing and implementing equity and diversity policies and programs. Charles is also a published poet, playwright and essayist. He won second prize for his play Last Days for the Desperate from Black Theatre Canada.

