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# BC Aboriginal Post-Secondary Education and Training Partners

## Questionnaire on Meeting Findings of the Truth and Reconciliation Commission

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### Background

The Aboriginal Post-Secondary Education and Training Partners Group was established in 2005 with the signing of a Memorandum of Understanding by leaders from the Federal Government, the Provincial Government, public post-secondary institutions and First Nations and Aboriginal organizations, which committed to improving access and success for all Aboriginal post-secondary students in BC. For more information please see: <http://www.fnesc.ca/post-secondary/pse-partners/>

The Aboriginal Post-Secondary Education and Training Partners are requesting information on the current status and future plans of public post-secondary institutions to meet the findings and recommendations (Calls to Action) of the Truth and Reconciliation Commission (TRC).

The TRC was established in 2008 under the terms of the Indian Residential Schools Settlement Agreement. The Summary of the TRC's Final Report was released June 2, 2015, and includes 94 "Calls to Action" or recommendations (see: <http://www.trc.ca/websites/trcinstitution/index.php?p=890>).

### Purpose

The Aboriginal Post-Secondary Education and Training Partners wish to have a better understanding of actions that public post-secondary institutions have already taken, and what future actions institutions plan to take, to address the TRC post-secondary related Calls to Action. The information gathered will enable the partners to develop strategies to further the TRC Recommendations, as well as identifying leading practices that can be shared.

### Instructions

There are thirteen questions in the questionnaire: two relate to overall initiatives of the institution, and eleven relate to specific recommendations of the TRC. There is also space for other comments at the end of the questionnaire.

It is understood that not all parts of the questionnaire will be applicable to all institutions.

If appropriate, please include hyperlinks to descriptions of activities, research, courses or programs that may already be available online.

Please return the questionnaire to Deborah Hull, Executive Director, Teaching Universities, Institutes and Aboriginal Programs, Ministry of Advanced Education ([Deborah.Hull@gov.bc.ca](mailto:Deborah.Hull@gov.bc.ca)) by **November 2, 2015**.

If you have any questions, please do not hesitate to contact Deborah Hull at [Deborah.Hull@gov.bc.ca](mailto:Deborah.Hull@gov.bc.ca) or (250) 387-1446. Thank you.

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## TRC CALL TO ACTION: EDUCATION FOR RECONCILIATION (Overall)

“Much of the current state of troubled relations between Aboriginal and non-Aboriginal Canadians is attributable to educational institutions and what they have taught, or failed to teach, over many generations. Despite that history, or, perhaps more correctly, because of its potential, the Commission believes that education is also the key to reconciliation. Educating Canadians for reconciliation involves not only schools and post-secondary institutions, but also dialogue forums and public history institutions such as museums and archives. Education must remedy the gaps in historical knowledge that perpetuate ignorance and racism.” (p. 285)

**Please describe any initiatives already undertaken to educate Canadians for reconciliation, including fostering public dialogue.**

- The University of Victoria has a longstanding commitment to support indigenous students, staff, faculty and indigenous communities. Recognized for its commitment to and expertise in innovative programs and initiatives each iteration of UVic’s Strategic Plan (1996, 2002, 2007, 2012) has identified priorities related to closing the educational achievement gap and working towards reconciliation, “building on our commitment to and our unique relationship with the First Peoples of Canada”.
- The university has [strong Indigenous specializations and credentials](#) in the areas of Indigenous education, child and youth care, social work, public health, community and leadership development, Indigenous communities counselling, Indigenous governance, language revitalization, economic development and entrepreneurship, and law. The University also employs over 25 Indigenous faculty members and many more [researchers and scholars with indigenous focus](#). There are also many courses with an Indigenous focus across our Faculties of Education, Human and Social Development, Humanities, and Social Sciences, and specialized emphases on Indigenous legal systems.
- The university is very pleased to be a university of choice for an increasing number of Indigenous students with over 1000 indigenous students in 2014. Indigenous students are warmly welcomed in our First People’s House, which opened in 2009, and can access a wide [range of supports](#) through the Office of Indigenous Affairs.
- On October 20, 2015, [President Cassels update on the TRC report](#) reiterated the university’s commitment to and unique relationship with the First Peoples of Canada. He also spoke to the broad range of activities across UVic that have or are been developed to enhance educational opportunities for indigenous students and support their success.

**Please describe any future plans to respond to this recommendation.**

- The release of the TRC report and recommendations is extremely timely, as the university decided last spring to develop its first Indigenous Academic Plan. Led by the [Director of Indigenous Academic and Community Engagement](#) and the Associate Vice-President Academic

Planning, the planning committee will be consulting with students, faculty and staff, members of the Indigenous Academic Advisory Council, academic leaders, Indigenous community members and leaders, and institutional and provincial partners. The university takes seriously its responsibility to provide opportunities and venues to foster intercultural understanding and connection, and to be a catalyst for reconciliation and change.

**Please identify any leading practices or lessons learned that can be shared regarding this recommendation.**

- The [LE,NONET project](#) conceived and initiated under the joint leadership of the University of Victoria demonstrated that post-secondary institutions can create culturally relevant programming to support the success of Indigenous postsecondary students. While the full impact of the programs on student retention, graduation, and withdrawal rates may not be fully understood for several more years, the quantitative research revealed that LE,NONET participants experienced lower withdrawal rates and increased graduation and retention rates. The program has also allowed the University to establish academic programs and student support programs designed to welcome and support indigenous students throughout their educational journey.
- More research projects of this type will help identify further programs that can be initiated in support of the recommendations by the TRC.
- UVic activities related to the TRC Report and Calls for Action
  - Development of UVic's first Indigenous Academic Plan (ongoing)
  - Campus-wide event on TRC organized by the Faculty of Education (October 24)
  - President Cassels statement (Nov 2)
  - Campus-wide discussion (videotaped) of 'The Sixties Scoop' organized by the Faculty of Education (November 16)
  - Faculty based discussions and proposals (ongoing)
  - Provost's Diversity Conference focused on reconciliation and resurgence (Jan 21-22)
  - Event at IdeaFest organized by Centre for Religious Studies and engaging religious organizations in a discussion of the IRS (March 10)
  - CUEVic Conference and community engagement event focused on change and innovation in society that can support reconciliation (April 27-29)

## **TRC CALL TO ACTION: CREATING RESPECTFUL LEARNING ENVIRONMENTS (Overall)**

“The Commission believes that to be an effective force for reconciliation, curriculum about residential schools must be part of a broader history education that integrates First Nations, Inuit, and Métis voices, perspectives, and experiences; and builds common ground between Aboriginal and non-Aboriginal peoples. The education system itself must be transformed into one that rejects the racism embedded in colonial systems of education and treats Aboriginal and Euro-Canadian knowledge systems with equal respect.” (p. 290)

**Please describe any initiatives already undertaken to create respectful learning environments and transform the education system to treat Aboriginal and Euro-Canadian knowledge systems with equal respect.**

The following list, while not exhaustive, reflects the ongoing and existing initiatives at the University that support on build on creating a respectful environment for learning.

- Indigenous Cultural Acumen Training (ICAT) – Introduction to the history and contemporary situations of Indigenous people in Canada including local peoples and territories, terminology, and common misconceptions
  - Formerly Staff and Faculty Aboriginal Cultural Training (SFACT)
  - Reviewed and redesigned in response to feedback and shifting needs
  - Pilot November 2015 – intended for widespread delivery to frontline staff, managers, executive, faculty and student leaders beginning Winter 2016
- Indigenous Studies Program Expansion – Development of Indigenous Studies Major Program and Indigenous Community Minor Program based on current Indigenous Studies Minor Program
  - Emphasis on community-engaged and land-based experiential learning
  - Focus on local knowledge and practice through connections with Elders and community knowledge keepers
- Institutional Initiatives
  - Updated land acknowledgment, in response to community concerns
  - Indigenous programming during New Student Orientation (Elders, drummers, NSU presentations)
  - Indigenous Academic Advisory Group
  - Local community participation in Convocation
  - Provost’s Diversity Research Conference 2016 – focus on Critical Conversations: Reconciliation and Resurgence (January 2016)
  - Indigenous Academic Plan development in progress
  - Community University Engagement (CUVic) Conference in April 2016 will focus on reconciliation
- Other faculty/school/program initiatives including:
  - Program reviews, curriculum reviews
  - Decolonizing curriculum and pedagogy in Geography, Nursing (being developed), Education
  - Faculty-wide Indigenization strategies in Human & Social Development and Social Sciences
  - Indigenous Communities counseling psychology which is offered in a cohort framework when funding is available

- First Peoples House – events and initiatives
  - LE, NONET: Campus Cousins (mentorship and community building), Campus Connections (outreach and transitions support)
  - Noon Networking
  - Elders’ Voices: Elders-in-residence, talking circles, classroom visits, event openings, convocation, etc.
  - Academic Advising: Trifaculty advisers offering appointments and information sessions for Indigenous Students
  - Tutoring and academic writing support
  - Native Students Union – shared meeting and study space
  - Indigenous Week of Welcome and Week of Wellness
  - Indigenous Recognition Ceremony
  - Indigenous Speaker Series and guest lectures (open to public)
- Campus-wide Indigenous Student Support
  - Indigenous student counseling
  - Faculty of Law Cultural Adviser
  - Indigenous Education Adviser
  - HSD Indigenous Student Support Centre offers culturally fitting advice and support to our indigenous students and role models respectful practices to all students, staff and faculty.
  - Social Science Campus Cousins - The *UVic Campus Cousins Program* is a peer mentorship program for Indigenous students. It is designed to strengthen connections between Indigenous students on campus and to create opportunities that will help them to succeed.
  - Social Science New Student Orientation

**Please describe any future plans to respond to this recommendation.**

- Future plan will be articulated in the Indigenous Academic Plan which will be completed in Spring 2016.

**Please identify any leading practices or lessons learned that can be shared regarding this recommendation.**

## TRC CALL TO ACTION 1: SOCIAL WORK

“We call upon the federal, provincial, territorial, and Aboriginal governments to commit to reducing the number of Aboriginal children in care by:

- iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools.
- iv. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the potential for Aboriginal communities and families to provide more appropriate solutions to family healing.”

**Please describe specific actions (including courses or programs, services and initiatives) already taken to educate social work students about**

- a) **The history and impacts of residential schools; and**
- b) **The potential for Aboriginal communities and families to provide more appropriate solutions to family healing.**

**(Please be as specific as possible; for example, whether courses contain this content and whether those courses are elective or mandatory courses, or whether this content has been incorporated throughout the curriculum.)**

- The University of Victoria School of Social Work’s mission statement declares a commitment to “emphasize structural, feminist, Indigenous and anti-oppressive analysis” and in line with this, the School has a long history of developing/incorporating Indigenous-centred curriculum content at both the undergraduate and graduate levels, and supporting Indigenous education initiatives across the province.
- Kundoqk, [Dr. Jacquie Green](#), is the Director of UVic’s School of Social Work: the first person to be appointed as Indigenous director of a mainstream post-secondary social work program in Canada.
- The following is a brief summary of curriculum, programs, and resources that are currently in place that support the recommendations of the 2015 Truth and Reconciliation Report, and an overview of our School’s future vision and plans.

### **Undergraduate (BSW) Programs**

- As part of its standard program, all UVic BSW students complete two required Indigenous content-centred courses:
- SOCW 354 | Indigenous Perspectives on Practice Issues  
*Critically examines the historical process of colonization in Canada, the resulting barriers embedded in policy and practice, and alternative ways of viewing the social-psychological position of Indigenous people in Canadian Society. Contemporary issues and the movement toward self-determination will be discussed in relation to social work theory and practice.*
- SOCW 451 | Indigenous Policy Analysis in Social Work  
*Builds on the structural theories and perspectives of social work practice introduced in 354. Focuses on in-depth exploration and critical analysis of past and present policies of Canadian*

*governments that affect the lives of Indigenous peoples. Contemporary responses and initiatives of Indigenous peoples through their own policies and practices will also be discussed.*

- Within all other courses that make up the BSW and MSW degree programs, there exists at least one dedicated unit on theory/practice pertaining to Indigenous peoples, and additional relevant content is incorporated throughout the course curriculum.

#### Indigenous Faculty and Instructors

- The three Indigenous faculty members who are currently on staff (with a fourth member joining in July 2016) are core instructors in our Indigenous BSW and MSW specializations. There are seven Indigenous sessional instructors who regularly teach in the BSW program.

#### Indigenous BSW and MSW specialization programs

- Since 2000-2001, a BSW Indigenous specialization and a BSW Indigenous Child Welfare specialization have been offered for Indigenous students. An MSW Indigenous specialization for Indigenous students was launched in 2009. Similar to the standard BSW and MSW programs, each specialization interrogates historically oppressive practices within a specific context and considers alternative methods of engagement that are centred in the values of anti-oppression and social justice.
- Indigenous BSW students have access to three undergraduate courses—which are open only to them—that provide them with the space and time they require to identify and to deal with the impact of colonization on their own identities. These courses are:
  - [SOCW 391: Indigenous Approaches to Healing and Helping](#)
  - [SOCW 491: Integration of Indigenous Approaches to Healing and Helping](#)
  - [SOCW 492: Protecting Indigenous Children](#)
- To note, since the BSW Indigenous Specializations were established, there have been 150 graduates who declared as being Indigenous: 83 completed the Indigenous Specialization, 30 the Indigenous Child Welfare, and 37 the Standard BSW.

The Masters of Social Work – Indigenous Specialization (MSWI) includes courses specific to Indigenous practice:

[SOCW 516: Research Methodologies](#) (section for Indigenous students)

[SOCW 521: Indigenous Perspectives on Knowledge and Research](#)

[SOCW 523: Self-conscious Traditionalism in Indigenous Social Work Practice](#)

Additional MSW electives courses include:

[SOCW 524 Critical Indigenous Analysis of Social Welfare Policy](#)

[SOCW 525 Seminar in Child Welfare Policy and Practice in Indigenous Communities](#)

[SOCW 526 Seminar in Community Health Policy and Practice in Indigenous Communities](#)

[SOCW 551 Indigenous Communities: Practice and Policy](#)

SOCW 580: (Selected Topics, Jan. 2016) Indigenous Human Development

#### **Indigenous Practicum instruction and support**

Indigenous students enrolled in any of the BSW or MSW programs are supported by an Indigenous Practicum Coordinator, who develops and maintains practicum placements in Indigenous agencies/organizations using traditional approaches. These include personal meetings, building relationships, following cultural and community protocols, and arranging, contributing to, and attending



necessary community celebrations (e.g., practicum fair, honouring feasts).

**Please describe any future plans to respond to this recommendation.**

- Through its degree programs and specializations, research, and community relationships, UVic's School of Social Work remains committed to providing leadership in education pertaining to the history and current realities of colonization, the impact of residential schools, and principles of Indigenous self-determination.
- We plan to continue to grow our numbers of social work Indigenous students, and are engaging with other Schools/Programs in the Faculty of Human and Social Development (Nursing, Child and Youth Care, Public Administration, Public Health and Social Policy, Health Information Science, Indigenous Governance) to develop a shared recruitment plan.
- Dr. Robina Thomas, Associate Professor, School of Social Work has been appointed as the inaugural Director of Indigenous Academic and Community Engagement. As this office develops, we look to working together to further build connections and support for Indigenous students and communities with our social work education and research.

**Please identify any leading practices or lessons learned that can be shared regarding this recommendation.**

- We stress the importance of recruiting and retaining Indigenous Faculty to contribute to education and scholarship
- The 2013 establishment of the Faculty of Human and Social Development's Indigenous Student Support Centre (ISSC). This is an invaluable resource and place for cultural, academic, and personal support for Indigenous students enrolled in social work and other HSD programs. The Faculty Lead role for the ISSC is Dr. Jeannine Carriere, an Indigenous faculty member in the School of Social Work
- The School places value in its ongoing work with UVic's Indigenous Academic Advisory Council, which is currently co-chaired by the Associate Vice-President, Academic Planning and a member of the Social Work faculty. Having a university-wide, collective advisory council plays an important supportive role in the development of academic programs with an Indigenous focus.

## TRC CALL TO ACTION 12: EARLY CHILDHOOD EDUCATION PROGRAMS

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

**Please describe specific actions (including courses or programs, services and initiatives) already taken to prepare students to provide early childhood education programs that are culturally appropriate for Aboriginal families. (Please be as specific as possible; for example, whether specific courses contain this content and whether those courses are elective or mandatory courses, or whether this content has been incorporated throughout the curriculum.)**

- The School of Child and Youth Care hosts the First Nations Partnership Program: <http://www.fnpp.org>
- The program was developed in response to a request from a group of First Nations communities in central Canada represented by the Meadow Lake Tribal Council. In 1989, this Council sought child care training for community members that would be delivered in their own communities and that would incorporate and ensure the continuity of their own cultural practices, values, language, and spirituality. They had rejected mainstream programs of training because they did not address these two requirements; namely, community-based delivery, and cultural representation throughout the training. Through the partnership that ensued between the University of Victoria and the Meadow Lake Tribal Council, an innovative model for ensuring the cultural representation of communities evolved, that Dr. Alan Pence called 'The Generative Curriculum Model.' Using this model, the training program has been delivered with eight First Nations organizations to date.
- Currently, the School does not have funding to run the program.
- The School of Child and Youth Care's Early Years Specialization consists of 4 courses. Each course addresses the impacts of colonization on early childhood programs through 1 or 2 modules. The main areas of study include:
  - Community development and capacity building to support young children, their families and communities
  - Leadership, advocacy, and policy issues in early years services embedded within socio-political and economic contexts
  - Processes of assessment and evaluation relevant to practitioners working in the area of the early years
  - Social justice and cultural pluralism
  - Direct involvement in early years related settings to help students connect the knowledge and skills covered in courses

**Please describe any future plans to respond to this recommendation.**

- The School of Child and Youth Care is currently writing a new curriculum to respond to the recommendations of the TRC. The new curriculum will be implemented in September 2017.

**Please identify any leading practices or lessons learned that can be shared regarding this recommendation.**

- While the First Nations Partnership Program was extremely successful, funding is needed to weave the program within the School curriculum.

## **TRC CALL TO ACTION 16: ABORIGINAL LANGUAGES DEGREE AND DIPLOMA PROGRAMS**

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

**Please describe specific actions already taken to support the development of university and college degree and diploma programs in Aboriginal languages. Please list any First Nations language programs you deliver.**

- Certificate in Aboriginal Language Revitalization-CALR- (part-time 9 course certificate offered both in community and on campus) – ladders into the Diploma in Indigenous Education and Bachelor of Education in Indigenous Language Revitalization (Division of Continuing Studies, Department of Linguistics, En’owkin Centre)
- Diploma in Indigenous Language Revitalization- Year 1 has 2 pathways: one is focused on language proficiency, the other is the CALR program above. Year 2 is focused on language proficiency and teaching and learning methods- ladders into the BEd (Indigenous Education)
- Bachelor of Education in Indigenous Language Revitalization (Year 3 and 4 following completion of the Diploma program). This BEd focuses both on language proficiency as well as teaching methods. Upon completion, students are eligible to apply to the Teacher Regulation Branch, BC Ministry of Education for a teaching certificate that is valid for K-12. (indigenous Education)
- Graduate Certificate and Master’s Degree in Indigenous Language Revitalization (Faculty of Humanities & Faculty of Education)
- For the above, see: <https://www.uvcs.uvic.ca/aspnet/Program/Detail/?code=CALR>, <http://www.uvic.ca/humanities/linguistics/undergraduate/programs/calr/index.php>, <http://www.uvic.ca/education/prospective/indigenous/courses/index.php>, <http://www.uvic.ca/humanities/linguistics/graduate/graduateprograms/index.php>
- The CALR and Diploma in Indigenous Language Revitalization incorporate language-learning courses, both classroom-based and mentorship-based, that have benefitted from the research efforts of many members of the faculty and staff of the Department of Linguistics and Indigenous Education. This research has focussed on Indigenous epistemology and research methodologies, language teaching and learning, curriculum development, language assessment, linguistic documentation, and linguistic description.
- All of this research arises through active involvement between academic personnel and Indigenous communities on matters supporting Indigenous language revitalization.
- The Department of Linguistics offers senior undergraduate and graduate courses in Salish, Wakashan, and Dene linguistics, linguistic field methods, and community-based linguistic research. These courses provide important background for those who might teach in university and college degree and diploma programs in Indigenous languages. (See links above.)

- Following in the footsteps of their advisors, graduate students in the Master's in Indigenous Language Revitalization have produced research documenting and investigating Indigenous language revitalization, Indigenous knowledges, and Indigenous ways of knowing. This research will inform ongoing initiatives in program development at all educational levels in the province of BC and other parts of Canada.
- These graduate students and others with Indigenous language specializations are currently finding teaching and leadership positions in existing Indigenous language and language revitalization programs. They will shape the future in these programs.
- There are ongoing initiatives to strengthen the relationship among the faculty and staff—across three faculties, in Continuing Studies, Linguistics, and Indigenous Education—whose efforts are sustaining Indigenous language programming at UVic: establishment (2015) of the UVic Research in Indigenous Languages and Linguistics (RILL) Consortium; hosting of the SSHRC-funded workshop “Language in the Present”, which brought 120 registrants to two days of presentations by Indigenous language educators, experts, and activists (September 2015). <https://sites.google.com/site/languageinthepresent/home>
- In July-August 2015 there was a public lecture series on language revitalization sponsored by the UVic Retirees Association. The four linguists presenting all talked about strategies for informing and educating the general public on issues surrounding Indigenous language revitalization, including the importance of Indigenous language degree and diploma programs. Most of the speakers mentioned the work of the TRC as part of their lectures. Outreach is very important for engaging the Canadian public in support of this recommendation of the TRC.

**Please describe any future plans to respond to this recommendation.**

- Working with community partners to ensure that local Indigenous instructors are used where possible. Building community capacity by hiring local instructors who have attended UVic's programs has been seen as positive by the communities and students. Working with communities to tailor core courses or to create Special Topics courses specific to community priorities. Offering flexibility and lots of student support has been key in terms of working in communities and working with a wide range of ages of students (young to Elders). Acknowledging the value of the contributions of our Elders, who are also our students, in that they often “teach” more to the class than they take but don't have the institutional credentials.
- Collaboration at UVic and across BC post-secondary institutions among faculty and staff actively involved in Indigenous language programming and research. Because of our compartmentalization into faculties and institutions, it can be difficult to coordinate efforts, but this is essential for effective work.
- Collaboration between UVic faculty and staff and governmental and non-governmental bodies whose work relates to Indigenous languages and Indigenous education (for example, Ministry of Education, Ministry of Advanced Education, First Peoples' Cultural Council (FPCC), First Nations

Education Steering Committee (FNESC), Indigenous Adult and Higher Learning Association (IAHLA), and others.

- Revamping of the existing CALR program to better meet current community priorities for language revitalization (which have changed since its inception ten years ago)
- Providing opportunities to local First Nation groups to jointly offer Indigenous Language courses as dual credit whereby secondary school students could obtain both high school and postsecondary credits
- Plans to offer more on-campus CALR courses and to work with the Indigenous Studies Minor Program to have CALR courses included as approved as electives within that program

**Please identify any leading practices or lessons learned that can be shared regarding this recommendation.**

- Working with community partners to ensure that local Indigenous instructors are used where possible. Building community capacity by hiring local instructors who have attended UVic's programs has been seen as positive by the communities and students. Working with communities to tailor core courses or to create Special Topics courses specific to community priorities. Offering flexibility and lots of student support has been key in terms of working in communities and working with a wide range of ages of students (young to Elders).
- Acknowledging the value of the contributions of our Elders, who are also our students, in that they often "teach" more to the class than they take but don't have the institutional credentials.

## **TRC CALL TO ACTION 24: MEDICAL AND NURSING SCHOOLS**

“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.”

**Please describe specific actions (including courses or programs, services and initiatives) already taken by medical and nursing programs to:**

- a) Teach students about 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; and**
- b) Provide skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.**

**(Please be as specific as possible; for example, whether specific courses contain this content and whether those courses are elective or mandatory courses, or whether this content has been incorporated throughout the curriculum.)**

- Currently the topics listed above (A) are either absent or inconsistently addressed in nursing courses such as Nursing and Society (NURS 350). While there have been some online cultural safety modules accessible to students, they have not been required nor consistently reinforced.
- The School has offered an online elective course, primarily to post-diploma (RN) students titled Nursing with Aboriginal Peoples in Canada. The course has been well subscribed but continues to be offered irregularly to onsite students and only as an elective.
- A number of undergraduate students (18/ term) have opportunities for practice placements with Indigenous communities, however anecdotal evidence from students suggests that students are poorly prepared for these placements, lacking substantive Indigenous knowledge of culture, health and Canadian history in advance of these placements.

**Please describe any future plans to respond to this recommendation.**

- In the Spring of 2015 an Indigenous Initiatives committee was launched in the School, supported by an Advisory Group of Indigenous community members. The committee is comprised of faculty, students and staff members from both the UVIC and Camosun College Schools of Nursing.

The agenda of the Indigenous Initiatives are:

1. Professional development for staff, faculty and sessional instructors, for example: the history of colonization and ongoing effects for Indigenous peoples
2. Support for Indigenous Students in the nursing program across Camosun and UVic.

3. Curriculum development for the mandatory inclusion of education in undergraduate and graduate programs of for example: the history of colonization, ongoing effects of colonization, caring for Indigenous people in a health care setting and integrating Indigenous ways of knowing.
  4. Recruitment and ongoing support for Indigenous staff and faculty members.
- In our view this agenda aligns closely with the Calls to action for the TRC. Based on the recommendations of the TRC and SON Indigenous Initiatives Agenda we are working towards a mandatory course, taught by Indigenous teachers addressing 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, as well as professional development for faculty and staff in this knowledge.

**Please identify any leading practices or lessons learned that can be shared regarding this recommendation.**



## TRC CALL TO ACTION 28: LAW SCHOOLS

“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.”

**Please describe specific actions (including courses or programs, services and initiatives) already taken by law programs to:**

- a) Teach students about 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; and**
- b) Provide skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.**

**(Please be as specific as possible; for example, whether specific courses contain this content and whether those courses are elective or mandatory courses, or whether this content has been incorporated throughout the curriculum.)**

A) Current Measures:

- Orientation:
  - Our introduction to Indigenous issues begins with the very first contact with first-year students, with significant Indigenous content, to which all students are exposed, in the process of welcoming students to UVic Law.
- Legal Process:
  - Our compulsory, full-time, two-week introduction to Law, taken by all first-year students, has at least two and generally more than two substantial Indigenous components, including one afternoon devoted to an introduction to Indigenous Laws and exercises that include engagement with Indigenous legal orders.
  - The residential schools experience has, in recent years, normally been discussed in Legal Process
- Aboriginal Cultural Awareness Camp (<https://uvicabcamp.wordpress.com/>):
  - In its 20<sup>th</sup> year
  - 4-day residential camp held within and delivered in collaboration with a local First Nation
  - Between one-third and one-half of all first-year students do the Camp in September of their first year.
  - Strong financial support from local law firms and from the Rotary Club of Vancouver
- Mainstreaming of Indigenous content in First-Year and other Courses:
  - Rather than treating Indigenous questions only through a separate course, approximately 10 years ago we undertook to incorporate substantial Indigenous content in all courses to which it was relevant, including Constitutional Law, Property Law, Criminal Law, and Law Legislation and Policy in first year, and courses such as Taxation, Family Law, and Intellectual Property in upper years. Thus, all students are introduced to foundational principles about Aboriginal people and the law in First Year and to advanced applications in upper years.

- The residential schools experience is normally discussed in two compulsory first-year courses, Criminal Law and Constitutional Law.
- The foundational principles with respect to the Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations are addressed in the compulsory first-year course of Constitutional Law and in the compulsory first-year course of Property Law.
- The United Nations Declaration on the Rights of Indigenous Peoples may not always have been dealt with in Constitutional Law, and we are addressing how we ought to ensure it is included.
- At least two upper-year optional courses specifically on Aboriginal People and the Law have been taught in any given year, including (but not limited to) a constantly offered course that covers in detail Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations, and optional courses in Indigenous women and the law, the history of Indigenous/non-Indigenous relations, comparative Indigenous law, and the international law of Indigenous peoples.
- Other optional courses, such as Family Law, integrate the history of residential schools into the core of the course delivery and evaluation.
- The school participates in the Kawaskhimon Aboriginal Law moot each year.
- Intensive summer programs in Indigenous Law have been held in the summers of 2005 and 2009 and a further one will be held in summer 2016. These courses are designed, among other things, to make available UVic Law’s expertise to students from other law schools.
- In 2004, UVic Law created LLM and PhD programs. From the very beginning, Indigenous law has been one of its principal areas of specialization, with approximately 25 percent of all students working on Indigenous issues, with about 20 percent of all students being themselves Indigenous.
  - At least seven of those graduate students now hold teaching positions in Canadian post-secondary institutions and two Maori scholars in universities in New Zealand.
  - Four of those graduate students, including three Indigenous graduate students (out of a total 100 since 2004) have obtained Pierre Elliott Trudeau Doctoral scholarships.
  - The first recipient of a UVic PhD degree in Law was Indigenous (in 2009). Her dissertation won the Governor General’s Gold Medal in that year and was defended in Gitanyow (a community within the Gitksan people, to which the thesis related).
- From 2001 until 2005, with funding from the Government of Nunavut, the Government of Canada, and other partners, UVic Law delivered the Akitsiraq program, a full LLB program designed to train Inuit students for the practice of law, delivered in Iqaluit.
- For at least the last 10 years, the Faculty of Law has had at least three and for a time four or five Indigenous faculty members (out of a total of 29 or 30 faculty members).
- In 2001, the Faculty raised funds to endow and then created the Law Foundation Chair in Aboriginal Justice and Governance. Its two holders have been Professor John Borrows and the current incumbent, Professor Val Napoleon.
  - In 2004 and 2005, Professor Borrows was Indigenous Scholar in Residence in the Law Commission of Canada project on Indigenous Legal Traditions in Canada, a major contribution to securing attention to the presence of Indigenous Legal Traditions in Canada.
- In 2013, the Faculty created the Canada Research Chair in Indigenous Law. Its holder is Professor John Borrows.
- Together, the holder of the above two chairs have been responsible for many of the leading

works on Indigenous Law in Canada.

- In 2012, under Professor Val Napoleon’s leadership, the Faculty founded the Indigenous Law Research Unit (ILRU), which works with Indigenous communities to identify resources within their traditions for addressing the challenges they face, which develops curricula for the teaching of Indigenous law, which trains students in how to work with communities in the development of their law, and which addresses how institutional innovations today might be built upon Indigenous legal principles.
  - One of ILRU’s first projects was a major project, in partnership with the Truth and Reconciliation Commission and the Indigenous Bar Association, and funded by the Ontario Law Foundation, to work with communities across Canada to identify and develop principles and process from within their legal traditions. See: <http://www.indigenousbar.ca/indigenoulaw/>.
- In 2014, UVic Law collaborated with the Gustavson School of Business to create the National Consortium for Indigenous Economic Development, which is designed to address challenges of academic development and the teaching of legal and business principles relevant to the creation of robust Indigenous economies both to students in the two faculties and within Indigenous communities. This development constituted a reorientation of a fund created in 2007 and 2008, through fundraising by the Faculties of Law and Business, for the creation of a Chair in Indigenous Economic Development.
- From 2009 to 2014, one of our Indigenous scholars, Professor Heather Raven, was Associate Dean Academic and Student Relations in the Faculty.
- Indigenous scholars at UVic Law, especially Professors John Borrows and Val Napoleon, have also been active participants in judicial education, in continuing professional development for lawyers, and in public legal education and forums on Indigenous Law. One recent activity of this kind, a forum on the Supreme Court of Canada’s decision in *Tsilhqot’in Nation v. British Columbia* held in fall 2014, had approximately 150 attendees in person and approximately 200 by webcast.
- Aboriginal category for Admissions
  - UVic Law has had a special Aboriginal admissions category for LLB and then JD admissions since at least 1988. Approximately eight or nine percent of our students have self-identified as Indigenous in recent years.
- Academic and Cultural Support Program (now termed the “Amicus Program”  
<http://www.uvic.ca/law/jd/amicusprogram/index.php>)
  - Established in 1992
  - This program provides dedicated support to Indigenous students to foster their success in Law School.

B) Current Measures:

- Legal Process:
  - Our compulsory, full-time, two-week introduction to Law, taken by all first-year students, incorporates several elements designed to address, expressly, intercultural competency, conflict resolution, human rights, and anti-racism.
- Aboriginal Cultural Awareness Camp (<https://uvicebcamp.wordpress.com/>):
  - This 4-day residential camp held within and delivered in collaboration with a local First

Nation, in which between one-third and one-half of all first-year students participate in September of their first year, is specifically designed to introduce students to Indigenous legal cultures and communities, with a view to developing intercultural understanding and respect. This is its 20<sup>th</sup> year.

- Academic and Cultural Support Program (now termed the “Amicus Program”  
<http://www.uvic.ca/law/jd/amicusprogram/index.php>.
  - In addition to direct support for Indigenous students, this program organizes seminars and workshops on matters bearing on intercultural competency, conflict resolution, human rights, and anti-racism.
- These issues are also central themes in the compulsory first-year course, Constitutional Law, and the school offers a series of courses that offer opportunities to students to develop skills in conflict resolution and human rights, and other courses where intercultural competency and anti-racism are integral aspects of the curriculum. Other than Constitutional law, these courses are primarily optional, and not offered every year.

**Please describe any future plans to respond to this recommendation.**

- In 2014, the Faculty launched a major, two-year, comprehensive curricular and pedagogical review. The treatment of Indigenous issues was a crucial feature of this review from the start. That theme has been sharpened by the release of the Truth and Reconciliation Commission’s recommendations, and the Faculty has begun to consider how it might do still better in this area.
- UVic Law was the first law school in Canada to respond publicly to the recommendations of the Truth and Reconciliation Commission:  
<http://www.uvic.ca/law/home/news/current/TRC%20recommendations.php>.
- Immediately following the release of the Truth and Reconciliation Commission’s recommendations, two UVic Law faculty, Associate Dean Gillian Calder and Professor Rebecca Johnson, created a national blog to share reflections on how best to implement those recommendations: <https://reconciliationsyllabus.wordpress.com>. This blog has an extensive and growing list of shared resources, curricula and course offerings. Alongside this blog, members of faculty have also engaged on social media to continue the conversation with other legal educators on the question of how best to respond to the TRC. Examples include: <http://www.canadianlawyermag.com/5620/TRC-offers-a-window-of-opportunity-for-legal-education.html>; <http://www.slaw.ca/2015/08/04/the-law-schools-and-the-future-of-indigenous-law-in-canada/>.
- In addition, and most ambitiously, since 2005 members of the Faculty of Law have been developing a proposal for a four-year, joint degree program in the Common Law (covering the curriculum of our JD program) and Indigenous Legal Orders. This program would also serve as a direct response to and implementation of Truth and Reconciliation Commission Recommendation 50. It is not yet certain that it will be possible for the University of Victoria to mount this program, for it requires very substantial funding. There will be a concerted focus in assessing its viability in academic year 2015-2016. But even if it is not possible to implement it, the development of this program has had a major impact on the discussion and teaching of Indigenous Law in Canadian law schools.

**Please identify any leading practices or lessons learned that can be shared regarding this recommendation.**

## TRC CALL TO ACTION 57: EDUCATION FOR PUBLIC SERVANTS

“We call upon federal, provincial, territorial, and municipal governments to provide education to public servants 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. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.”

**Please describe specific actions (including courses or programs, services and initiatives) already taken by public administration programs to:**

- a) Teach students of Public Policy/Administration about 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; and
- b) Provide skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

**(Please be as specific as possible; for example, whether specific courses contain this content and whether those courses are elective or mandatory courses, or whether this content has been incorporated throughout the curriculum.)**

With the support from the Dean’s offices (Dean, Associate Dean Graduate Programs and Associate Dean Undergraduate Programs), the Unit of Indigenous Education has provided diverse opportunities for engagement, interaction, and the development of intercultural competencies. Some examples include:

- A Drum making workshop for students, faculty and staff - <https://onlineacademiccommunity.uvic.ca/caroln/2015/04/10/spotlight-on-indigenous-education-featuring-the-drum-making-workshop/>
- Having an Indigenous Educator in Residence as the first educator in this capacity in the Faculty of Education - <http://www.uvic.ca/education/news/home/rchive/jan232015-plantpull.php>
- A public forum to discuss the recommendations of the TRC Report <http://www.uvic.ca/til/assets/docs/UVic%20Call%20to%20Action%20TRC%20Oct%207%202015%20FINAL.pdf>
- The creation of a newsletter <https://www.uvic.ca/education/assets/docs/IED%20Newsletter%20Summer%202015.pdf>  
<https://www.uvic.ca/education/assets/docs/IED%20Newsletter%20Vol%204%20No%201%20Summer%202013.pdf>
- Speaker Series featuring Indigenous Educators
- Interdisciplinary collaborations with various programs across campus  
<http://web.uvic.ca/latinamerican/eligiblecourses.htm>  
<http://web.uvic.ca/socialjustice/courses/theory.htm>

- [Diploma in First Nations Governments and Administration](#) - The School of Public Administration offers a 10-course credit Diploma in First Nations Governments and Administration. The program is designed for learners who are employed or seeking employment in Aboriginal governments or organizations. Courses are delivered online, plus there are two intensive on campus workshops in the first and second year of this part-time program of studies. This program has been developed and potential community partnerships have been identified. Continuing funding for delivery of this program has not been secured.
- The incorporation of social justice education in first year courses and Indigenous specific courses
- Contributions from faculty to the larger community through the Speakers' Bureau
- Collaboration with Songhees Nation in program design and delivery through the Centre for OutReach Education (CORE):  
<http://www.uvic.ca/education/core/home/outreach/index.php>
- Content related material in mandatory and elective courses as applicable ( i.e., Teacher Education, Master's programs, etc.)

**Please describe any future plans to respond to this recommendation.**

**Please identify any leading practices or lessons learned that can be shared regarding this recommendation.**

## TRC CALLS TO ACTION 62 AND 63: TEACHER EDUCATION

**Note: no response necessary if Teacher Education programs have already responded to the FNESC/IAHLA/ABCDE survey, unless there are additional items that the institution wishes to include.**

“We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to ... ii. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.”

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

**Please describe specific actions (including courses or programs, services and initiatives) already taken by teacher education programs to:**

- a) Educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms;**
  - b) Share information and best practices on teaching curriculum related to residential schools and Aboriginal history; and**
  - c) Build student capacity for intercultural understanding, empathy, and mutual respect.**
- (Please be as specific as possible; for example, whether specific courses contain this content and whether those courses are elective or mandatory courses, or whether this content has been incorporated throughout the curriculum.)**

- In the Faculty of Education, every student teacher requires one mandatory course on Indigenous Education in their program of study. This is the result of the National Accord on Indigenous Education signed by all Deans of Education in 2010: [http://www.csse-scee.ca/docs/acde/acde\\_accord\\_indigenousresearch\\_en.pdf](http://www.csse-scee.ca/docs/acde/acde_accord_indigenousresearch_en.pdf) . Further, the new provincial curriculum of British Columbia reflects the changes in history, education, and policies as well as the contributions to the Canadian landscape by Aboriginal people. By addressing such topics in the preparation of future teachers, we hope to contribute to the inclusion and expansion of relevant content in the K-12 curriculum and programs. Additional contributions include working closely with the 3 school districts most immediate to our region ( 61, 62, & 63), and with our Advisory Board on Indigenous Education.
- Courses in the Unit of Indigenous Education that incorporate such content include:  
<http://www.uvic.ca/education/prospective/indigenous/courses/index.php>
  - IED 371 – The History of Indigenous Education in Canada
  - IED 372 – Indigenous Epistemologies
  - IED 373 – ELTELNIWT and Indigenous Education



- IED 374 – Indigenous Pedagogies
- IED 473 - CENENITEL TW TOLNEW: Helping each other to learn
- IED 530 – Indigenous Research Methods

**Please describe any future plans to respond to this recommendation.**

**Please identify any leading practices or lessons learned that can be shared regarding this recommendation.**

### TRC CALL TO ACTION 65: RESEARCH ON RECONCILIATION (Overall)

“For reconciliation to thrive in the coming years, it will also be necessary for federal, provincial, and territorial governments, universities, and funding agencies to invest in and support new research on reconciliation. Over the course of the Commission’s work, a wide range of research projects across the country have examined the meaning, concepts, and practices of reconciliation. Yet, there remains much to learn about the circumstances and conditions in which reconciliation either fails or flourishes. Equally important, there are rich insights into healing and reconciliation that emerge from the research process itself.” (p. 292)

**Please describe any specific actions already taken to support research on reconciliation.**

- Andrea Walsh, Associate Professor in the Department of Anthropology has worked since 2000 with the Osoyoos Indian Band and the Osoyoos Museum Society to research and document a collection of 1930s and 1940s Okanagan children's art from the Inkameep Day School, located on the Nk’Mip reserve near Oliver, B.C. In 2010 she began a related stream of research on art created by Indigenous children and youth in residential schools in Canada throughout the 20th century. This research broadly aims to document collections of residential school art held in museums, archives and private collections across Canada. Dr. Walsh is working in collaboration with Dr. Paulette Regan of the Truth and Reconciliation Commission on a collection of paintings done by students at the Port Alberni Residential School. The collection of paintings is part of a gift to the University of Victoria Art Collections by Robert Aller, who was the art teacher at the time they were produced. This current research is both archival and community-based work, with much of the art being returned to the artists, families and communities.
- The university’s [Indigenous Governance program](#) offers a Masters of Arts in Indigenous Governance and Doctorate of Philosophy (PhD) by special arrangement. The [research](#) conducted within the program foci is on decolonization and full engagement on reconciliation.
- Cindy Holder is Associate Professor of Philosophy at the University of Victoria. Her research focuses on cultural rights and ethical and theoretical issues in international law, including the human rights of indigenous peoples and transitional mechanisms such as truth commissions and international criminal tribunals.

**Please describe any future plans to respond to this recommendation.**

**Please identify any leading practices or lessons learned that can be shared regarding this recommendation.**



## TRC CALL TO ACTION 86: JOURNALISM/ MEDIA SCHOOLS AND PROGRAMS

“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.”

**Please describe specific actions (including courses or programs, services and initiatives) already taken by journalism and media programs to teach students about 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. (Please be as specific as possible; for example, whether specific courses contain this content and whether those courses are elective or mandatory courses, or whether this content has been incorporated throughout the curriculum.)**

- We are not a journalism or media school, but a department of English Language and Literature. We have been involved in “indigenizing” our curriculum for at least 20 years by including works by indigenous writers in all our survey courses of Canadian literature at the second year level, and by offering special topic courses at the fourth year and graduate levels on topics in indigenous literature and social justice, including indigenous literary theory, indigenous writing in Canada, political activism in literature, and British Columbia literature. All of these courses include sufficient history to contextualize reading of the literature; many include works by important writers involved in the history of the IRS policy such as Duncan Campbell Scott, and writing by contemporary authors such as Richard Wagamese, Tomson Highway, and Gerald Vizenor, who write about the experience of residential school survival. Students in the Honours programme are required to take one course in Canadian literature before graduation, but for majors students these classes are optional.
- Our Master’s concentration in Literatures of the West coast also includes components that address the legal basis of indigenous sovereignty, the history of colonialism and the racism and abuse that led to and sustained the residential schools policy.
- Undergraduate Classes offered on an on-going basis that address indigenous authors, aboriginal title, racism and anti-racist activism:

English 202: Canadian Literature

English 455: Canadian Literature in Transnational Times

English 456: British Columbia Literature

English 476: Indigenous and Diasporic Literatures in Canada

English 477: Indigenous Literature in Canada

Specific examples:

- British Columbia Literature (English 456) always includes a component on indigenous sovereignty and treaty negotiation, the history of colonialism in BC and the ways that the reality of aboriginal title de-stabilizes settler discourses of identity.

- In the Spring of 2015 Prof Shukin offered a course : [English 439B: Special Studies in Postcolonial Literatures](#) “The Dark Side of Sorry: Postcolonial Literature in an Age of Apology” which considered the politics of the Residential Schools apology and compared it to similar official statements in Australia and South Africa.

New course:

- Specifically in response to the TRC report recommendations (we consider that recommendations 62-65 are the ones that most clearly apply to us), our department has developed English 230: Truth and Reconciliation: the Literature of residential schools. Here is the write-up from the department website:
- The Final Report of the Truth and Reconciliation Commission of Canada was released on June 2, 2015, and includes ninety-four “Calls to Action” that ask all Canadians to participate in a process of education, acknowledgement and healing. The Department of English has responded to the recommendations by creating a new course, [“Truth and Reconciliation: the literature of residential schools.”](#) In this course students read memoirs, novels and poetry by First Nations authors that through their strong, beautiful, and emotionally intense language introduce them to the experiences of residential school survivors. Through study and discussion of these works, students are challenged to reflect upon and empathize with the experiences of survivors, and approach the possibility of reconciliation with honesty and humility.
- This course is designed specifically to focus on the history of the residential schools policy and its continuing effects in First Nations communities, and to encourage non-indigenous students to think about and empathise with the experiences of survivors. This is a class designed to be attractive as an elective course for non-majors, with a shorter list of readings and fewer essay requirements than might otherwise be included, in order to attract a wide variety of students to participate in education for reconciliation. The course specifically includes a section on the “white ally” movement and whether non indigenous students can productively engage with indigenous reconciliation movements. We are hoping to attract students from faculties like education and the social sciences who are likely to end up working in fields identified in the “Calls to action” (such as the public service and teaching) as needing education for reconciliation.
- **Ethnohistory Field School with the Stó:lō Nation and the Stó:lō Tribal Council:** The Ethnohistory Field School is a fabulous opportunity for history and other graduate students to live and work in partnership with the Stó:lō – the indigenous people who have made the Fraser River Valley and Fraser River Canyon home for thousands of years. It is a partnership between the University of Victoria, the University of Saskatchewan, the Stó:lō Research and Resource Management Centre, Stó:lō Nation and the Stó:lō Tribal Council. Every second spring since 1998 graduate students and faculty from the Universities of Victoria and (since 2002) Saskatchewan move into Stó:lō territory, board for a week with Stó:lō families, and live the rest of the month-long field period in a longhouse. Working together with Stó:lō mentors, staff and elders, students work on a research project that the Stó:lō have identified as important to them. For the student participants, this kind of hands-on, participatory, live-in-the-community research is education in its truest sense. Students not only learn about history and ethnohistorical methods (which are practical and employment skills) their worlds are expanded, attitudes transformed and relationships forged.

**Please describe any future plans to respond to this recommendation.**

- Several of our faculty members engage in research specifically related to the goal of educating our students for reconciliation. These include and not limited to:
- Heidi Teideman-Darroch  
<http://www.uvic.ca/humanities/english/people/regularfaculty/darroch-heidi.php>
- Misao Dean, <https://www.youtube.com/watch?v=3QLci3ugTm0>
- Nicholas Bradley. <http://www.uvic.ca/humanities/english/people/regularfaculty/bradley-nicholas.php>
- we hope to hire an indigenous faculty member to teach indigenous literature in our department and to participate in initiatives across the university.
- We hope to be able to continue to offer English 230 among the other courses focussing on indigenous literature and cultural history in our curriculum, subject to staffing of course.
- We intend to undertake a review of our curriculum in the current academic year, and at that time will consider this course among other priorities for inclusion.

**Please identify any leading practices or lessons learned that can be shared regarding this recommendation.**

- Much of the discussion of the “Calls to Action” on campus and elsewhere has focussed on the social science and professional faculties, and I think it’s important to make sure that we don’t overlook the contribution humanities can make to this process in our traditional “service” role. Much of the background work for the TRC report was undertaken by humanities scholars, prominently by John Milloy, the head of the research division of the TRC and a professor of History and Canadian Studies at Trent. Humanities can and should be front and centre as the university looks for appropriate responses to the “Calls for Action.”
- Literary studies are highly accessible way to introduce students to the history and legacy of the residential schools policy; traditionally the study of poems and novels prompts students to identify with characters who are unlike themselves, and to think about feelings, ethics and politics as part of an embodied process of knowing. This has proven to be so in our BC Literature class, which has been an important venue for introducing non-indigenous students to the legal issues surrounding aboriginal sovereignty and treaty negotiation.

## TRC CALL TO ACTION 92: BUSINESS SCHOOLS

“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. Commit to meaningful consultation, building respectful relationships, and obtaining the free, prior, and informed consent of Indigenous peoples before proceeding with economic development projects.
- ii. 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.
- iii. Provide education for management and staff 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. This will require skills based training in intercultural competency, conflict resolution, human rights, and anti-racism.”

**Please describe specific actions (including courses or programs, services and initiatives) already undertaken by business programs to:**

- a) **Teach students about 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; and**
- b) **Provide skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.**

**(Please be as specific as possible; for example, whether specific courses contain this content and whether those courses are elective or mandatory courses, or whether this content has been incorporated throughout the curriculum.)**

- In the MBA and BCOM courses (MBA 514 and COM 362) on Business and Sustainability, students are introduced to the following concepts:
  - Human Rights (in general)
  - UN Declaration on the Rights of Indigenous Peoples (UNDRIP)
  - The right to Development (*emphasis on well-being rather than industrialization*)
  - The right to Self-Determination
  - Free, Prior and Informed Consultation (ILO 169) and Consent (UNDRIP)
- Students in these courses also learn about a range of human rights abuses that have been endured by Indigenous peoples, with particular attention given to the context of abuses related to extractive industry projects and Indigenous communities.
- Within the context of Indigenous community relations with extractive industries, students are trained to use a framework for stakeholder engagement and consultation that conforms with UNDRIP as well as the UN Guiding Principles on Business & Human Rights (Murphy and Vives, 2013). Students practice using this framework in a stakeholder dialogue simulation exercise that simulates a dialogue process between multiple Indigenous communities, a mining company, and a national government.

- In addition to the above training, MBA students are also provided a broader introduction to the history of Indigenous peoples in Canada by a visiting First Nations elder. This instruction includes the effects of the Residential School system on First Nations communities as well as an introduction to cultural values that guide many Indigenous communities in terms of the type of development they wish to see. In 2015, the MBA students also visited T'Sou-ke Nation to tour the Nation's Solar and commercial green-house operations.

Reference:

Murphy, M., & Vives, J. (2013). Perceptions of justice and the human rights protect, respect, and remedy framework. *Journal of Business Ethics*, 116(4), 781-797.

**Please describe any future plans to respond to this recommendation.**

- The Gustavson School of Business will continue with our National Consortium for Indigenous Economic Development (NCEID) (<http://www.uvic.ca/ncied/>), as well as the Northwest Aboriginal Canadian Entrepreneurs (<http://www.nwace.ca/>) and Canadian Aboriginal Management (<http://www.uvic.ca/gustavson/executive/executive/Aboriginal/index.php>) programs.

**Please identify any leading practices or lessons learned that can be shared regarding this recommendation.**

- Sensitivity to remote locations require that we deliver our courses in the communities themselves, which allows us to also fully understand the culture that we are supporting. A collaborative approach to the program design has been a key component of this course delivery.



### **TRC CALL TO ACTION 93: NEWCOMERS TO CANADA**

“We call upon the federal government, in collaboration with the national Aboriginal organizations, to revise the information kit for newcomers to Canada and its citizenship test to reflect a more inclusive history of the diverse Aboriginal peoples of Canada, including information about the Treaties and the history of residential schools.”

**Please describe specific actions or resources already developed to give international students a better understanding of First Nations people in British Columbia.**

- Students in the English Language Centre get an exposure to First Nations culture in some of their classes (although the depth of the content depends on the language levels of the students). ELC students typically visit the Royal BC Museum and in preparation for that visit, issues relating to First Nations are discussed in their classes but it is up to the individual instructors to determine the specific content. Some ESL teachers show a video on residential schools and discuss treaty issues but it is not a mandated part of the curriculum and depends on the language levels of the students.
- Students in the UAP/Canadian Studies course get some exposure to First Nations issues in CS 101. One of the learning outcomes for CS101 for the UAP students is to have an awareness of both contemporary and historical First Nations issues. Various readings to support this are assigned.

**Please describe any future plans to respond to give international students a better understanding of First Nations people in British Columbia.**

- Nothing is planned at the moment although there would be an interest in exposing ELC students to First Nations issues through the First Peoples House. At the moment the limitations have been related to availability of FPC staff that could speak to the issues.

**Please identify any leading practices or lessons learned that can be shared regarding providing international students with a better understanding of First Nations people in British Columbia.**

- For ELC students there are more limitations as to what information can be conveyed because of the different language capabilities of the students. I’m not aware of any “leading practices” within the Division as it relates to this topic.

## **OTHER**

**Please use this space to describe any other initiatives your institution has undertaken that advance the recommendations of the Truth and Reconciliation Commission.**

- The Counselling Faculty in the Department of Educational Psychology and Leadership Studies, in partnership with Indigenous Education and community educators, are collaborating to deliver a unique graduate level counselling program that is relevant to and consistent with the values and traditions of Indigenous communities. Two cohorts of Indigenous Communities Counselling Program have been offered with high levels of student retention and success. Additional cohorts may be offered as funding can be secured.

**This space can also be used by other faculties and programs not already identified in the questionnaire to summarize changes that have been made to teach their students about the history of Aboriginal peoples or to provide skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.**