

Decanal Working Group on Indigenous Teaching and Learning

(Established by the Dean of the Faculty of Arts & Science, David
Cameron, in Summer 2016)

REPORT



Statement of Acknowledgement of Traditional Land

*We wish to acknowledge this land on which the University of Toronto operates. For thousands of years it has been the traditional land of the Huron-Wendat, the Seneca, and most recently, the Mississaugas of the Credit River. Today, this meeting place is still the home to many Indigenous people from across Turtle Island and we are grateful to have the opportunity to work on this land.*¹ Version approved by the Ceremonials Committee of the Governing Council.

¹ Ceremonials Committee of the Governing Council, Statement of Acknowledgement of Traditional Land (PDAD&C #72). <https://memos.provost.utoronto.ca/statement-of-acknowledgement-of-traditionallandpdadc-72/>. See page 33-34 for comments and suggestions on the Statement of Acknowledgement.

Cover Page Photo Credit: [Hannah James, UofT News](#). The dancer was photographed at the University's first Pow Wow in 20 years, on March 11, 2017. <https://www.utoronto.ca/news/u-t-s-giant-powwow-draws-hundreds-people-acrossprovince>.

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Executive Summary

As the largest Faculty in one of Canada's leading universities, Arts & Science has a central role to play in answering the calls to action of the Truth and Reconciliation Commission (TRC). In order to effectively address the cultural genocide that took place in residential schools and ongoing structures of colonialism, Arts & Science must become a place where Indigenous languages, forms of cultural expression, systems of knowledge, theories and research methodologies are transmitted and are critically and rigorously studied at the most advanced levels.²

Arts & Science also has an obligation to confront and address the ongoing structures of colonialism that shape teaching and learning at a time when the Indian Act remains in force. This Canadian federal law has been updated and revised significantly since its first passage in 1876 to remove some of its most odious features, which included forcing attendance at residential schools (from 1884)³, banning Indigenous religious ceremonies (1884-1951), preventing Indigenous peoples from hiring lawyers to address land claims (1927-1947) and banning them from voting in elections unless they removed from their communities (until 1960). Nevertheless, the Indian Act remains in force, and regulates Indigenous peoples' lives and relationships with the state in ways that are fundamentally paternalistic, including, for example, denial of self-governance, jurisdiction over identity, and economic control. The Indian Act remains a repudiation of treaty relationships.

The residential school system was not created in a vacuum. Rather, those responsible for the development, maintenance, and expansion of the system that destroyed many Indigenous children's lives and took them from their families, endangering the viability of their diverse languages, systems of knowledge and forms of cultural expression, were in many cases University-educated religious and political leaders. And given the University of Toronto's age and significance, it is fair to say that a majority of those leaders would have had their undergraduate education within areas of study housed in what is now Arts & Science.

Today, ongoing forms of oppression directed at Indigenous peoples, including the lived experience of racism, both systematic and direct, are facilitated by the lack of knowledge most Canadians have about 1)

² See the Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada, p1, accessed at

http://www.trc.ca/websites/trcinstitution/File/2015/Honouring_the_Truth_Reconciling_for_the_Future_July_23_2015.pdf

³ This is an oversimplification of a complex history. The legislation around residential school attendance was revised several times. The language required compulsory school attendance, but this meant residential schools for the majority of communities who did not have their own day school. By the 1960s, the residential school system was on the decline, as students were either bused to provincial schools off-reserve or sent to Indian Affairs-run day schools on their own reserves (which themselves were often sites of abuse and inferior, underfunded education). The last residential school closed in 1996.

the laws, systems of thought, and political organization of Indigenous peoples and 2) about understanding their own settler responsibilities within treaty relationships. This ignorance can be confronted through education and research, through taking a hard look at our university's past and present, and by taking action as this report recommends. These objectives are consistent with the Purpose of the University:

“The University of Toronto is dedicated to fostering an academic community in which the learning and scholarship of every member may flourish, with vigilant protection for individual human rights, and a resolute commitment to the principles of equal opportunity, equity and justice.

Within the unique university context, the most crucial of all human rights are the rights of freedom of speech, academic freedom, and freedom of research. And we affirm that these rights are meaningless unless they entail the right to raise deeply disturbing questions and provocative challenges to the cherished beliefs of society at large and of the university itself.

It is this human right to radical, critical teaching and research with which the University has a duty above all to be concerned; for there is no one else, no other institution and no other office, in our modern liberal democracy, which is the custodian of this most precious and vulnerable right of the liberated human spirit.”⁴

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 this document under the seven key themes:

- An Indigenous College for U of T/Arts & Science
- Supporting the Centre for Indigenous Studies
- Divisional Leadership
- Enhancing Support and Services for Indigenous Students
- Curricular Changes
- Training for Faculty and Staff
- Responding to this Report

Framing these themes and the Calls to Action are two preeminent goals which the Working Group has envisioned and believes must be realized in a substantive and sustainable manner in order to signal meaningful change within the Faculty.

First, we must make space across Arts & Science for advanced research in Indigenous languages and cultures. Throughout this report the phrase “Indigenous languages and cultures” is used as a short hand for multiple languages and cultural traditions, as well as the rich and diverse range of scholarship across multiple academic disciplines, intellectual and community-building activities, teaching and learning, and research-creation projects. This is defined in greater detail in Appendix A.

⁴ <https://www.utoronto.ca/about-u-of-t/mission>. Approved by Governing Council October 15th, 1992.

Second, the Working Group recommends that the Faculty rethink its relationship to the land on which the University sits as one of many urban Indigenous spaces in Tkaronto (Toronto). We must move beyond a statement of land acknowledgement wherein the Faculty must act according to our responsibilities towards the land, to each other and to our ongoing treaty relationships.

Included among the Calls to Action are therefore two significant structural transformations that will enable realization of these overarching goals:

1. Found a new (to be named) college, that will serve as a home for advanced research in Indigenous language and culture, and Indigenous and non-Indigenous student experience in the heart of downtown Tkaronto (Toronto). A detailed proposal is included in Appendix B.
2. Work with the Centre for Indigenous Studies (CIS) when it identifies that the time is appropriate to implement a change in status from EDU-B to EDU-A, by supporting its academic goals and vision to serve as the tenure-home for faculty and to develop a rigorous advanced research and graduate program in Indigenous Studies at the Faculty of Arts & Science.

Crucial to the task of reconciliation is the duty to improve the education of faculty, staff and students about Indigenous language and culture, and issues facing Indigenous peoples in Canada today, including the history of residential schools and its ongoing impacts, as well as the history of colonialism and its continuing structures. The Faculty is fortunate in being able to draw on the existing expertise and strength in the Centre for Indigenous (formerly Aboriginal) Studies, home to undergraduate specialist, major and minor programs in Indigenous Studies. The unit has recently been strengthened by two new appointments in Haudenosaunee Languages and Culture, as well as a third external search, which has resulted in Professor Susan Hill's appointment as Director at the Associate Professor level.

However, the Centre alone cannot meet the needs of students for recognition and inclusion of Indigenous systems of knowledge and forms of cultural expression across the Faculty; to do so requires the collaborative participation of a broader base of Arts & Science departments and programs.⁵ The Calls to Action ask divisional administrators to support faculty-wide initiatives that could be implemented with the leadership from the Centre for Indigenous Studies and First Nations House.

It is within this collaborative guiding framework that the Working Group submits this report and Calls to Action that will begin an important process of transformation in Arts and Science.

⁵ This issue was identified in the December 2015 [Report of the Special Rapporteur on Aboriginal Initiatives](#) prepared by Professor Melissa Williams.

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Summary of 20 Calls to Action

An Indigenous College for U of T

1. Found a new (to be named) college, that will serve as a home for advanced research in Indigenous languages and cultures, and Indigenous and non-Indigenous student experience in the heart of downtown Tkaronto (Toronto). A detailed proposal is included in Appendix B.

Supporting the Centre for Indigenous Studies

2. Work with the Centre for Indigenous Studies when CIS identifies the time is appropriate to implement a change in status from EDU-B to EDU-A, by introducing additional 49% faculty positions to the unit and upgrading existing 49% positions to 100%, if wanted by those faculty. This will support its academic goals and vision to serve as the tenure-home for faculty and to develop a rigorous advanced research and graduate program in Indigenous Studies at the Faculty of Arts & Science.
3. Support CIS as they plan to meet their growing needs for physical space. If CIS and First Nations House continue to choose to co-reside, this choice should be supported by Arts & Science.

Divisional Leadership Calls to Action

4. Create a leadership position within the Dean's Office, in consultation with First Nations House and the Centre for Indigenous Studies, to coordinate and direct the implementation of the Calls to Action, to liaise with other divisions and University units, and to support conversations around reconciliation.
5. Beginning in the 2017-2018 academic year, create a Dean's Advisory Group on Indigenous Teaching and Learning that will follow through on the recommendations of this report, as well as respond proactively to other issues arising.

Calls to Enhance Support and Services for Indigenous Students

6. Ensure college and faculty/registrarial offices are equipped to meet the diverse needs of Indigenous students by hiring Indigenous registrarial staff, providing ongoing staff training, developing awareness of on-campus services and by developing relationships with community resources and support networks to which students can be referred.
7. For the start of the 2018-2019 academic year, put in place new academic supports for Indigenous students enrolled in the Faculty, regardless of program, such as a First Year Learning Community and a Mentorship program.
8. Develop a strategy to increase Indigenous student enrollment in Arts & Science through relationship-building activities with urban Indigenous organizations, high schools, and First Nations, starting with those closest to the University of Toronto and expanding outward.
9. Expand and support the network of available Elders and Traditional Healers who are knowledgeable in their Indigenous languages and cultures to provide spiritual and cultural support for students. Ensure the support network is accessible for Indigenous Two-Spirited, LGBTQ and genderfluid students.

Curricular Calls to Action

10. Support the Centre for Indigenous Studies to develop programs based on Indigenous languages such as Anishinaabemowin, Kanien'kéha, Inuktitut, etc.

11. Ask faculty within all Arts & Science units to review their curriculum and learning materials with the goal of ensuring that course content concerning Indigenous peoples reflects best practices and contemporary scholarship.
12. Develop a strategy to communicate more effectively to current and prospective students about the existing curricular and co-curricular opportunities in the Faculty of Arts & Science to study in ways that 1) draw on or reflect Indigenous systems of knowledge; 2) imagine and consider Indigenous futures; and 3) learn about the history and present of settler colonialism and the nation state. An Indigenous Teaching and Learning course guide is a good first step.
13. Working from the Indigenous teaching and learning course guide, develop a broader range of courses that can support a 0.5 FCE breadth requirement to develop student knowledge of local Indigenous communities, Indigenous analytical methodologies, forms of cultural expressions, systems of knowledge; the current structure and history of settler colonialism in Canada; and the residential school system.
14. Create a strategic plan to ensure that by 2027, an increasing number of Indigenous faculty and staff who have knowledge of Indigenous languages and cultures are hired within Arts & Science so that the total complement of Indigenous faculty and staff more accurately reflects the Indigenous peoples within the population of Canada.
15. Develop networks of support for those engaged in Indigenous Teaching and Learning such as Communities of Practice and Research Fairs.
16. Provide opportunities for students to experience land-based pedagogies so that they can learn within Indigenous worldviews on the land, with Indigenous knowledge experts. Landbased pedagogies include the study of the complex and sophisticated relationships with citified Indigenous territories, including Tkaronto.
17. Enhance curricular and co-curricular opportunities related to experiential and community engaged learning, to give students opportunities to learn Indigenous knowledges through the languages, and about Indigenous knowledges, such as more new courses, language learning immersion, community service and Work Study experiences.

Calls to Provide Training for Faculty and Staff

18. Collaborate with the Director of Indigenous Initiatives and Office of the Vice-President, Human Resources and Equity to ensure that all staff members in Arts and Science are provided with training in Indigenous cultural awareness and critical race analysis to better understand the relationships between settler societies and the Indigenous peoples on whose land the University sits, and that access to such training is also provided for faculty.
19. Through the Dean's Advisory Group, provide ongoing resources (including staff support) for faculty who wish to integrate Indigenous perspectives within existing courses, for example through team teaching, guest speakers and field trips.

Responding to this Report

20. As soon as possible, we call on the Dean to formally respond to the report of this working group and provide a road-map for implementation.

Calls to Action for the Faculty of Arts & Science

The University's [Truth and Reconciliation Steering Committee report](#) provides a bold road map for institutional transformation that engages with the ongoing challenges of colonialism. Sixteen of the thirty-four Calls to Action in the Steering Committee's Report are reflected in the Calls to Action of this Working Group. In the body of this report we indicate these links.

Restorative justice and meaningful reconciliation in Arts & Science means developing advanced research projects, graduate programs, and undergraduate coursework in which Indigenous languages are intensively studied as knowledge systems. It also means that all students have the opportunity, whether through courses in such areas as Indigenous Studies, History, Anthropology, Canadian Studies, Political Science, English, French, Cinema Studies or other academic units, to learn about the history of colonialism, residential schools and treaties. These are separate, but interrelated requirements.

This section outlines each of the 19 Calls to Action in detail under the following seven key themes:

- A new to-be-named Indigenous College for Arts and Science
- Support for the Centre for Indigenous Studies
- Divisional Leadership
- Enhancing Support and Services for Indigenous Students
- Curricular Changes
- Training for Faculty and Staff
- Responding to this Report

Proposed Implementation Timeline

The Working Group has identified a timeline to achieve the Calls to Action identified in this report by 2030. We must begin to take action now. The Calls can be grouped into those suitable for immediate action, and then short-term and longer-term Calls – which will require interim milestones to be realized. Each Call to Action leverages existing strengths and well-established programs, such as the Centre for Indigenous Studies (CIS) and First Nations House, and/or engages with new programs or funding created as a result of the report by the University's TRC Steering Committee, including funding to hire more Indigenous faculty and staff. The timeline proposed here is intended as an aid to help focus conversations around planning, and to help readers envision the exciting transformations achievable through the implementation of this report.

2030	<ul style="list-style-type: none"> • New to be Named Indigenous College with residence space opens (#1)
2027	<ul style="list-style-type: none"> • The total complement of Indigenous faculty and staff more accurately reflects the Indigenous peoples within the population of Canada (#14)
2022	<ul style="list-style-type: none"> • Sufficient courses to support a 0.5 FCE breadth requirement in Indigenous Studies/Contemporary Issues (#13) • Review of progress in increasing Indigenous student enrollment (#8)

2021	<ul style="list-style-type: none"> Review of progress in establishing more land-based pedagogies (#16) and more experiential and community engaged learning (#17)
2019	<ul style="list-style-type: none"> Expanded network of Elders and Traditional Healers available (#9) An Indigenous Teaching and Learning Course Guide launched for course selection in 2019-2020 year (#12) Training in Indigenous cultural awareness and critical race analysis available for all staff and faculty, including at new faculty/staff orientation sessions (#18) College and faculty registrars better equipped to meet the diverse needs of Indigenous students through training (#6)
2018	<ul style="list-style-type: none"> First Year Learning Community for Indigenous Students and Mentorship program established (#6) Curriculum review within Faculty undertaken (#11) Orientation Week Pow Wow for all Indigenous students for Fall 2018 (#1) Indigenous Teaching & Learning Community of Practice established (#15) Planning and fundraising begins for new to be named Indigenous College (#1) Planning begins for new space or interim retrofitted space for CIS (#3) Review policy of compensation for Elders to ensure appropriate compensation for workload, including the creation of full-time, continuing appointments (#9) Strategy development undertaken to increase Indigenous Student enrollment (#8) Strategy development begun to better communicate courses and co-curricular opportunities to students (#12)
2017-2018	<ul style="list-style-type: none"> Establishment of a leadership position within the Dean's Office for the implementation of the Calls to Action (#4) Creation of a Dean's Advisory Group on Indigenous Teaching and Learning (#5)

A new (to-be-named) Indigenous College

Overview

The college structure of Arts & Science consists of three federated (St. Michael's, Trinity and Victoria) and four constituent (University, New, Innis and Woodsworth) colleges that comprise distinct academic and community homes for all undergraduate students, who must choose a college when they enroll. A new Indigenous college would create an open, welcoming and supportive community on campus for students and faculty, Indigenous or not, as well as develop an awareness of the significance of Indigenous systems of knowledge across disciplines and in student and faculty life. The creation of a new college was enthusiastically embraced by all members of the Working Group. A detailed proposal is included in Appendix B.

Call to Action #1:

Found a new (to be named) college, that will serve as a home for advanced research in Indigenous language and culture, and Indigenous and non-Indigenous student experience in the heart of downtown Tkaronto (Toronto). A detailed proposal is included in Appendix B.

Why this Matters

The establishment of a college responds to the first call to action in the University's TRC Steering Committee Report: "the creation of significant dedicated Indigenous space on the St. George campus." It will be a bold, highly visible and strong affirmation of the Faculty's commitment to reconciliation.

Starting Points for Action

1. Ask the existing college Principals to review the proposal in Appendix B and to contribute their advice for a road-map to achieve the objective. Consult also with the Master of Massey College to consider ways in which a new Indigenous college could also be a home for graduate students from across the University.
2. Strike a working group within the Faculty to review this road-map, to begin the visioning process, and to develop a more detailed proposal that would include working with Advancement.
3. Ask the Provost to strike a committee to plan for a new Indigenous College.
4. As soon as is appropriate, charge Arts & Science Advancement to begin fundraising through collaboration with people at the Centre for Indigenous Studies, First Nations House, the Indigenous Studies Student Union and the Native Students Association. Such collaborations will be vital in terms of both planning culturally meaningful fundraising activities but also in terms of making connections to prospective new contributors.
5. Build community among possible students, staff and faculty of the college by funding an annual Orientation Week pow wow for all students, staff and faculty in Arts & Science.
6. Ask all existing colleges to communicate to their incoming classes about the Orientation Week Pow Wow.

Support for the Centre for Indigenous Studies (CIS)

Overview

The Centre for Indigenous Studies is an important and distinct unit in Arts & Science. Supporting CIS is the most appropriate way to effectively support the implementation of the recommendations in this report because Indigenous Studies faculty are the most suited at Arts & Science to guide the reconciliation process. The Centre has contributed its own response to this report, and clear statement of its needs, attached as Appendix C.

For reconciliation to be meaningful, Indigenous systems of knowledge need to be studied and taught at the most advanced levels. The Faculty must therefore work with the Director of the Centre for Indigenous Studies to elevate the status of the Centre from EDU:B to EDU:A, granting it

administrative standing of a department, when the Centre identifies that the time is appropriate for this. This change would: a) reflect the importance of Indigenous Studies to the academic mission of Arts & Science; b) reflect an ongoing commitment to expanding the capacity of Indigenous Studies; and c) allow CIS to meet the growing and important demand for graduate programs in Indigenous Studies. The importance of this change is outlined in the Report from the Centre for Indigenous Studies (Appendix C).

Call to Action #2:

Work with the Centre for Indigenous Studies when CIS identifies the time is appropriate to implement a change in status from EDU-B to EDU-A, by introducing additional 49% faculty positions to the unit and upgrading existing 49% positions to 100%, if wanted by those faculty. This will support its academic goals and vision to serve as the tenure-home for faculty and to develop a rigorous advanced research and graduate program in Indigenous Studies at the Faculty of Arts & Science.

Why this Matters

The Working Group recognizes that CIS is an essential partner in achieving our goals. We encourage Arts & Science to support CIS and its growth plans, while recognizing that changes in that unit need to come from the unit, respecting their autonomy and their collective decision-making processes. Effective support of CIS is necessary to implement the recommendations in this report (see the report of CIS in Appendix C).

Working Group members also strongly supported the development of a Graduate Program in Indigenous Studies. The University of Toronto is Canada's leading university. But currently students who graduate from Indigenous Studies and continue on to graduate studies must either transfer to another discipline such as Religion or Anthropology, or leave U of T and enrol at Universities that offer Indigenous Studies graduate programs such as Trent University, the University of Alberta, the University of Manitoba and the University of Saskatchewan. For the CIS to fully reach its potential, and to attract and retain excellent students and faculty, a graduate program is essential.

The elders of the Working Group addressed the commitment of the Faculty to continue working towards this objective. In 2016, the status of the CIS changed from an EDU-C to an EDU-B in order to reflect its state as a unit offering an undergraduate degree program. An EDU-B can also offer a graduate program. But in order to fully develop a rigorous advanced research and graduate program in Indigenous Studies, CIS will need additional faculty and a change in the unit's status to EDU-A in order to have the capacity to meet the needs of the new graduate program. While as an EDU-B the unit can hold 100% teaching-stream appointments, only an EDU-A can hold 51% or greater tenure stream appointments.⁶

Graduate programs strengthen undergraduate teaching as well by providing more opportunities to learn through research, to be mentored by graduate students, and to visualize themselves as graduate students earning advanced degrees. We ask all faculty members in Arts & Science,

⁶ University of Toronto Guidelines for Extra-Departmental Units,
<http://vpacademic.utoronto.ca/wpcontent/uploads/2015/08/edu-guidelines.pdf>

including chairs, Vice-Deans and the Dean, to support CIS, when requested to do so by CIS, in the establishment of a graduate program.

Starting Points for Action

- Support CIS in its goal to achieve EDU-A status when the Centre identifies that the time is appropriate for this.
- Prioritize hiring opportunities of new faculty with 49% appointments in Indigenous Studies by identifying opportunities to hire in cognate departments.
- Seek external funding to support additional hires, including Canada Research Chair opportunities, and work with advancement to develop community-funded chair(s).
- Provide ongoing administrative advice and support when requested by the Director of CIS, including from the Dean and Vice-Dean Undergraduate and International, in guiding the plan through the University's governance structure.

Call to Action #3:

Support CIS as they plan to meet their growing needs for physical space. If CIS and First Nations house continue to choose to co-reside, this choice should be supported by Arts & Science.

Why This Matters

The current location of CIS in the North Borden Building, which it shares with First Nations House on the floor above, is not at the moment well-suited to its purpose. The building is without central air conditioning or modern ventilation, and has no exterior signage identifying the programs and facilities within. Moreover, there is no teaching or dedicated language lab space, and the common areas are pressed into service as classrooms in order for professors to implement Indigenous pedagogies, in which instruction typically occurs in a circle. The entire second floor was promised to Indigenous Studies and First Nations House in the 2005 request to the Academic Initiatives Fund, but this commitment was not fulfilled.

Starting Points for Action

- Undertake space planning needs assessment with CIS and First Nations House.
- Be responsive to and prioritize requests from CIS for appropriate space and equipment needs.

Divisional Leadership

Overview

The question of institutional leadership is a crucial one for the successful implementation of the calls to action of the University's TRC Steering Committee and the Calls to Action of this report. The TRC

Steering Committee has recognized the importance of divisional leadership, and also the need to involve more Indigenous faculty and staff in leadership roles. Call to Action #11 asks divisions to consider “the creation of an Indigenous leadership position within the Office of the Dean.”⁷ The Working Group strongly endorses this idea.

Call to Action #4:

Create a leadership position within the Dean’s Office, in consultation with First Nations House and the Centre for Indigenous Studies, to coordinate and direct the implementation of the Calls to Action, to liaise with other divisions and University units, and to support conversations around reconciliation.

Call to Action #5:

Beginning in the 2017-2018 academic year, create a Dean’s Advisory Group on Indigenous Teaching and Learning that will follow through on the recommendations of this report, as well as respond proactively to other issues arising. Such an Advisory Group could begin work on calls #5, #6, and #14.

Why These Matter

Divisional leadership sets the tone and the direction required for the changes needed in order to achieve the Calls to Action in this report. Leadership supports coordination of activities across multiple units, and provides accountability.

Starting Points for Action

1. Consult with CIS and Indigenous faculty to define the scope of the role in the Dean’s Office, and a term of office.
2. Once appointed, the new leader in the Dean’s Office should chair the Dean’s Advisory Group.
3. Ensure the advisory group has representation from staff, faculty and students across all sectors.
4. Ensure the group has the support of Elders, and funding for honoraria for Elders.
5. Begin Decanally-sponsored meetings with the reading of the land acknowledgement statement as a gesture of respect, acknowledge and reconciliation.

⁷ TRC Steering Committee Report #11 (**Short-term**) **Call to Action:** Each division should actively consider the creation of an Indigenous leadership position within the Office of the Dean. Such positions would have to be meaningful, and targeted to real opportunities that are different across the divisions. They would also have to *be properly supported by the entire Decanal team.*

Calls to Enhance Supports and Services for Indigenous Students

Overview

The Working Group considered multiple ways to enhance support and services to Indigenous students to ensure that their academic, spiritual, mental and physical needs are being met effectively. The Working Group members were in complete agreement with the Terms of Reference statement that “these supports have a direct impact on their success and ability to participate fully in their programs.” Student members of the working group, and Indigenous faculty and staff members who recalled their own experiences as undergraduate students, spoke eloquently about the need for such supports and the difference that having such supports makes to students’ success in their academic programs.

Working Group members also pointed out that Indigenous students were more likely to be mature or non-traditional students and are often parents and family caregivers. This fact may reflect that Indigenous students are not coming to university directly from high school in the same numbers as their non-Indigenous peers, a difference which can be reduced over time with more outreach to high school students and with the equalization of funding between lower federal funding for Indigenous secondary school students and the higher provincial amounts. This difference was also emphasized in the Institutional TRC Steering Committee Report.

Members of our Working Group proposed new supports and services that would foster a sense of community. The need for a formal mentorship program for Indigenous students is also echoed in the Steering Committee Report Call to Action #30, which specifically asks the Vice Provost, Students to create such programming.⁸ Mentoring is something that may most effectively be offered through divisions.

Call to Action #6:

Ensure college and faculty/registrarial offices are equipped to meet the diverse needs of Indigenous students by hiring Indigenous registrarial staff, providing ongoing staff training, developing awareness of on-campus services and by developing relationships with community resources and support networks to which students can be referred.

Why This Matters

We heard from our Working Group that Indigenous students face some challenges negotiating the University that are sometimes quite different from the student body as a whole. This is especially true of those students who are subject to the Indian Act. Registrarial staff members are not yet consistently familiar with the distinctions between students with Status under the Indian Act and those who do not have status. Those who are band-funded for their university education also have needs quite distinct from the rest of the student body. This includes requirements of Bands for interim reports and attendance reports required by the federal Department of Indigenous and

⁸ **UofT TRC Steering Committee Short-term Call to Action:** The Vice-Provost, Students should establish a working group to design a sustainable mentoring program for Indigenous students, drawing on volunteer Indigenous faculty, staff, and students to serve as mentors for first year undergraduate Indigenous students. The program might be expanded to upper-year students as resources allow.

Northern Affairs. Students described feeling singled out by this practice, and embarrassed at having to explain repeatedly what was required to registrars and professors.

The Working Group advocates the elimination of these reporting requirements (not asked of any other students) which will require federal government liaison; in the meantime, registrarial staff and faculty must have the necessary training, information and resources to be able to better support our students in meeting these reporting demands.

Student members of our working group also felt that better supports at times of transition, including starting first year and in entering graduate school, are crucial determinants of success. Students often felt alienated from the university and from their colleges. They want to be part of a stronger community that recognizes their cultures, languages and the gifts they can contribute to the larger University. Students also want mentors and advisors to help them navigate the University's structures and to contribute to transforming those structures. They need better access to financial support. Directed funding, including relevant work-study opportunities, can make the difference between continuing in post-secondary education and dropping out.

Indigenous Two-Spirited, LGBTQ and genderfluid students are some of the most active contributors on campus; they too would benefit from registrarial staff who can connect them with appropriate community supports.

Starting Points for Action

1. Hire Indigenous staff for registrarial positions.
2. Charge the Advisory Group with developing a plan for clearly conveying and expanding upon financial support opportunities for Indigenous students.
3. Develop training for all registrarial and student support staff in the reporting and funding issues created by the Indian Act and the federal Department of Indigenous and Northern Affairs.
4. Ask registrars and undergraduate administrators in all units and colleges to develop connections to and relationships with on campus supports and community supports and resources for Indigenous students, and specifically for Indigenous Two-Spirited, LGBTQ and genderfluid students, such as the Native Student Sexual Health Network.

Call to Action #7:

For the start of the 2018-2019 academic year, put in place new academic supports for Indigenous students enrolled in the Faculty, regardless of program, such as First Year Learning Communities and a Mentorship program.

Starting Points for Action

1. Early and prominent communication with students regarding supports available to Indigenous students is needed. We recommend that student interest be fostered during Orientation Week with specific, highly promoted, centrally-located organized activities that welcome new Indigenous students to the Faculty and ensure they are connected to others across the academic units of the Faculty. Such activities could include an Orientation Week Pow-Wow, as suggested in the first Call to Action.
2. Create a web portal for Indigenous supports and services.
3. Encourage departments to add information about support for Indigenous students to their website (as does Anthropology, for example). This will increase visibility of supports for students; Indigenous students are in every program (not just Indigenous Studies) and at all levels of study.
4. Create First Year Learning Communities (FLCs) streams for Indigenous students (who would self-identify during registration), with senior students (“Aunties” and “Uncles”) as paid mentors for students across different Arts & Science units. These senior students (“Aunties” and “Uncles”) would also direct new students towards services on campus as needed, invite them to events at First Nations House and elsewhere, creating a climate of safety and welcome.
5. Ensure that FLCs have appropriate spaces to meet. Existing space in FNH and CIS is inadequate for this purpose and over-subscribed.
6. Support the creation of a digital space (a hub) through which members of Indigenous Learning Communities could be connected to each other.
7. Ensure that Learning Communities across all years can access land-based pedagogy programming.
8. Invite Indigenous graduate students to be mentors to Learning Communities. With the mentorship of Indigenous graduate students, Indigenous undergraduate students by guided by their experience.

Call to Action #8:

Develop a strategy to increase Indigenous student enrollment in Arts & Science through relationship building activities with urban Indigenous organizations, high schools and First Nations, starting with those closest to the University of Toronto and expanding outward.

Why This Matters

Members of the Working Group felt that directed recruitment programs would help Indigenous students see themselves at the University of Toronto. Such programs are called for in the Institutional TRC Steering Committee report, which also asked the Provost to strike a working group to investigate and better understand the barriers Indigenous students face.⁹

Starting Points for Action

1. Many programs (e.g. Engineering, Law, OISE and Public Health) are working hard to increase the numbers of Indigenous students in their programs. More specific outreach from Arts & Science to prospective Indigenous students, in addition to central recruitment efforts, would in itself improve our communication with Indigenous students at the beginning of their programs and make them aware of programs and supports offered here.
2. Improve recruitment of Native American students from the United States by offering Indigenous Students from across Turtle Island domestic tuition rates. Many United States universities and colleges currently offer domestic tuition rates to First Nations students in Canada who hold a “status” card, based on the 1794 Jay Treaty which allowed for the free movement of Indigenous peoples across the then US/British North American colonial border. While the Jay Treaty is not recognized by Canada in the same way, the University of Guelph, for example, does offer domestic tuition rates for students who are members of a Native North American tribe and possess a tribal identity card.
3. Ask the Faculty Registrar’s office to support Indigenous student learning through hiring of an Indigenous Learning Strategist with language and cultural competency.
4. Support the creation of an **Indigenous Admissions Policy** in consultation with the Committee on Admission and the Faculty Council. The goal of this policy will be to improve access to the Faculty by prospective Indigenous students by recognizing the different experiences and backgrounds upon admission. Most universities in Canada have adopted such a policy, including flexible admission rules that allow prospective Indigenous students to be considered for admission, and to access help through the application and admissions process should they wish to receive it.

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

- a. The Elders specifically recommended that Indigenous students be considered for admission on an individual basis under this policy if they have Indigenous language and cultural competencies. Such an admissions policy would recognize pre-existing expertise and training that students would bring into their studies at the University.
- b. Such an admissions committee needs to include an Elder or Elders competent to assess students applying under a).
- c. Students will need to be able to self-identify for consideration under this policy on the OUAC application form.

Call to Action #9:

Expand and support the network of available Elders and Traditional Healers who are competent in their Indigenous language and culture to provide spiritual and cultural support for students. Ensure the support network is accessible for Indigenous Two-Spirited, LGBTQ and genderfluid students.

Why This Matters

Creating a stronger sense of community for Indigenous students was repeatedly stressed as a primary way to enhance student success. Students emphasized the crucial importance of access to Elders as a vital part of this stronger community, explaining that “spiritual care is central to our wellbeing.”

Our existing Institutional Elders are over-burdened, and will become more so as they are called on to support the institutional response to the TRC. A diversified network of elders will better represent the diversity of Indigenous knowledges and students on campus, and help to ensure that the spiritual and cultural needs of all Indigenous students, including Indigenous Two-Spirited, LGBTQ and genderfluid students, are met. Elders who are competent in their Indigenous language and culture ensure that students receive the best support. This Call to Action is also echoed in the TRC Steering Committee Report.¹⁰

Starting Points for Action

1. Approach Dodem Kanohsa, Anishinawbe Health, or the Native Youth Sexual Health Network to connect with a broader pool of respected Elders who can support students as individuals. These organizations have already ‘vetted’ the Elders involved in their programs so it makes sense to draw from these existing networks to supplement and support our existing elders.

¹⁰ **UofT TRC Steering Committee Short-term Call to Action:** The Provost’s Office, working with the divisions, should seek to expand the current financial support for Elder services, which should be made available to broader segments of the University community.

2. The ITL Elders suggested that the additional Elders be nominated or elected by students. The Advisory Group on ITL (Call #4 under the Divisional Leadership section) could develop and implement the selection process for new Elders.
3. Increase financial support for Elder services.
4. Review policy of compensation for Elders to ensure appropriate compensation for workload, including the creation of full-time, continuing appointments

Curricular Calls to Action within Arts & Science

The Working Group began its work by reviewing existing courses taught either **within** or **about** Indigenous perspectives and knowledges (see Appendix C). While we found an exciting range of course offerings, especially at the upper year level, they are concentrated in a few academic units.

Change starts in the classroom—a place of powerful encounters. It can be a place where students come face to face with the truth and history of Indigenous peoples and colonialism or it can remain a place that reinforces old stereotypes, or even includes racist content.

The ITL Working Group stresses that there is a profound difference between courses that are

- a. *about* Indigenous languages, forms of culture expression and systems of knowledge, that are not taught with active use of Indigenous languages
- and
- b. *within* Indigenous forms of culture expression and systems of knowledge, which requires teaching and learning through Indigenous languages.

As Arts & Science encourages more opportunities to learn Indigenous languages, cultures, ontologies and epistemologies, and to learn about the ongoing structure and history of colonialism in Canada, adequate measures must be put in place (both in training and resources) to ensure that this results in respectful “radical, critical teaching and research” to quote from the University’s mission statement. Faculty need the opportunity to consult with knowledgeable scholars and instructors about how to responsibly present culturally sensitive conversations/presentations/practices in the classroom to encourage new learning as students grapple with difficult and challenging issues.

The overall aims of these curricular Calls to Action are twofold:

1. To ensure that the Arts & Science course offerings enhance learning and research opportunities of and for Indigenous students, in ways that are meaningful to them and which ensures that when they complete their degrees they are prepared to contribute to their community and society.
2. To ensure that all students are better prepared to contribute to society by learning about local Indigenous nations, and by understanding their responsibilities in treaty

relationships, the legacies of residential schools, and the ongoing structural effects of colonialism.¹¹

Call to Action #10:

Support the Centre for Indigenous Studies in its plans to develop programs based on Indigenous languages such as Anishinaabemowin, Kanien'kéha, Inuktitut, etc.

Why This Matters

As of the 2011 National Household Survey of Statistics Canada, only 17.2% of people who identified as Indigenous could speak their language well enough to have a conversation in it and only 14% spoke their language at home. That number is down from 21% in the 2006 census, despite the fact that the population who identified as Aboriginal grew 20% in the same period.¹² The decline in Indigenous language use is a direct result of the cultural genocide that took place in the residential school system, which punished children from speaking their languages, and from the ongoing removal since the 1960s of Indigenous children from their homes being placed in foster homes where foster parents do not speak the language.¹³

Canada is home to incredible diversity of Indigenous languages: 60 plus distinct Indigenous languages from 12 distinct language families. But their future is in great jeopardy. None are considered safe. According to a recent UNESCO study, 35% are critically endangered (where the youngest speakers are grandparents and older, speaking the language partially and infrequently), 27% severely endangered (language is spoken by grandparents and older generations; while the parent generation may understand it, they do not speak it to children or among themselves), 5% definitely endangered (where children no longer learn the language as mother tongue in the home) and 23% unsafe or threatened (when most children speak the language, but it may be restricted to certain domains (e.g., home)).¹⁴

UNESCO defines a safe language as one where the “language is spoken by all generations; intergenerational transmission is uninterrupted.” This is not true of any Indigenous language in Canada. As of the 2016 census, some languages, such as Cayuga, Oneida and Squamish had fewer than 100 surviving mother tongue speakers, and even fewer fluent speakers. Further, the standard of “well enough to have a conversation” as asked by Statistic Canada does not adequately recognize the degree of fluency and cultural and linguistic competency required to hold and teach Indigenous

¹¹ UofT TRC Steering Committee Final Report, p. 2.

¹² Statistics Canada. http://www12.statcan.gc.ca/census-recensement/2011/as-sa/98-314-x/98314x2011003_3-eng.cfm.

¹³ Sandra Contenta et al, “CAS study reveals stark racial disparities for blacks, aboriginals” *Toronto Star*, 23 June 2016, <https://www.thestar.com/news/canada/2016/06/23/cas-study-reveals-stark-racial-disparities-forblacksaboriginals.html>.¹⁴

UNESCO Atlas of the World’s Languages in Danger, <http://www.unesco.org/languages-atlas/#>. Definitions are quoted directly from the Atlas.

knowledge in that language, or to communicate about philosophical, legal, spiritual and other complex matters.

The TRC Calls to Action specifically identified the need for Universities to support the advanced study of Indigenous knowledges through Indigenous languages, and to engage in crucial reclamation work, by creating university and college degree and diploma programs in Aboriginal languages (Call #15). A new generation of Indigenous scholars and language learners are taking the lead here, working towards reclaiming their languages. Universities need to support these language leaders when their support is requested. Arts and Science is well-positioned to take a national leadership role here by supporting the CIS in its efforts to develop degree programs based on Indigenous languages such as Anishinaabemowin, Kanien'kéha, Inuktitut, etc.

Degree programs in Indigenous languages will support both undergraduate teaching and advanced level research. Faculty engaged in this work have already been conducting advanced grant-funded research such as the Centre for Indigenous Studies professor Amos Key, Jr.'s large SSHRC CURA grant from 2010-2015, Cayuga: Our Oral Legacy (the Cayuga Maintenance Project). Support from Arts and Science will encourage new opportunities that will support research and teaching not only in the Centre for Indigenous Studies, but also in cognate departments such as the Study of Religion, History, and Linguistics. The University of Toronto library, for example, holds many 18th and 19th century religious texts (such as Bibles, hymnals and catechisms) in Indigenous languages that remain unstudied for lack of scholars with sufficient linguistic competencies to analyze them and to unpack the errors and assumptions that missionaries embedded in these texts. But most importantly, researchers will contribute knowledge back to communities as they engage in language revitalization.

One possible model for comparison is the existing language programs available for French:

Programs of Study in French at the University of Toronto	Vision for Proposed Programs of Study based on Indigenous languages such as Anishinaabemowin, Kanien'kéha, Inuktitut, etc.
French Language and Literature (Specialist, Major)	Indigenous Oral Literatures (Specialist, Major)
French Language and French Linguistics (Specialist, Major)	Indigenous Linguistics (Specialist, Major)
French Language Learning (Major)	Indigenous Language Learning (Major)
French as a Second Language (Minor)	Native as a Second Language (Minor)

Starting Points for Action

1. Support the Centre for Indigenous Studies' academic objectives with respect to the development of academic programs in languages that will be articulated in the upcoming external review of CIS and supporting documents prepared for the review.
2. In collaboration and consultation with CIS, seek funding through Advancement and any supports or funding opportunities provided through the federal bill S-213 (An Act for the

advancement of the aboriginal languages of Canada and to recognize and respect aboriginal language rights), now in the Senate.

Call to Action #11:

Ask faculty in all Arts & Science units to review their curriculum and learning materials with the goal of ensuring that course content concerning Indigenous peoples reflects best practices and contemporary scholarship.

Starting Points for Action

1. Ask the Dean’s Advisory Group on Indigenous Teaching and Learning to develop and circulate resources that can assist faculty in their review of their course materials.
2. Send copies of this report to members of all Curriculum Committees, and discuss it at the Curriculum Committee meetings in 2017-2018.
3. Send copies of this report to all Chairs, Principals, and Directors, and discuss it at CPAD in 2017-2018.
4. Encourage all Chairs, Principals, and Directors to convene a discussion of the report in a departmental meeting or council.
5. With the help of CIS faculty, develop a best practices guide for designing and proposing new courses that include or make reference to Indigenous knowledges and/or Indigenous experiences and issues. Ask all faculty to take responsibility for reviewing their course materials and if necessary, revising or replacing any teaching or learning materials that do not reflect best practices and contemporary scholarship in their representations of Indigenous peoples, cultures, epistemologies, ontologies or issues.

Call to Action #12:

Develop a strategy to communicate more effectively to current and prospective students about the existing curricular and co-curricular opportunities in the Faculty of Arts & Science to study in ways that 1) draw on or reflect Indigenous systems of knowledge, 2) imagine and consider Indigenous futures, and 3) learn about the history and ongoing colonialism and the nation state. An Indigenous Teaching and Learning course guide would be a good first step.

Why This Matters

The curriculum survey sparked exciting conversations. Members of the Working Group consistently expressed surprise about the diversity of courses offered, and wished for this information to be made available. Student members, who ranged from first year to the doctoral level, stressed how difficult it was to find out about possible courses in units outside their own programs – that they really had to “go digging” or know what they were looking for from the outset to find other courses

related to their academic interests. They reported other students as a crucial or even primary source of information about what courses existed in other academic units.

Promoting awareness of existing learning opportunities can be done with minimal or no additional costs to the Faculty. These opportunities include (but are not limited to): introductory to advanced level study of Anishinaabemowin and Iroquoian languages, linguistics and language revitalization, Indigenous worldviews, literatures, intellectual traditions, research, theory and methods, critical race pedagogies, Indigenous feminist theories, comparative ecological interactions, forest management, histories of gender, race and science, histories of empires, colonialisms and global indigenities, contemporary and historic studies of treaties, equity studies, critical reflections on museums and curation, Indigenous politics in Canada and globally, Indigenous scholarship and activism. Courses in active development include Indigenous astronomy.

Starting Points for Action

1. Working with Student Communications and Curriculum Services in the Office of the Faculty Registrar and Director of Undergraduate Academic Services, create a guide to the current courses related to Indigenous teaching and learning offered in Arts & Science and also to identify the breadth requirements that each of these courses meets.
2. Working with those with expertise in Indigenous teaching & learning, clarify in the guide (and also by extension inform students of) the distinction between courses and programs that offer teaching and learning opportunities that teach through the language versus those that teach *about* Indigenous peoples, but from within a Western framework in English. The guide should also identify the existing breadth requirements that these courses meet.
3. Distribute this guide each year to college registrars, undergraduate chairs and administrators in all Arts & Science academic units and with the Arts & Science Students Union, the Association of Part Time and Undergraduate Students Union, and all undergraduate course unions.
4. Communicate to all incoming students (across multiple channels) the fact that many 200level courses, including *Introduction to Indigenous Studies*, and the new 200 level Hcourse in Indigenous Studies for non-majors and specialists, are open to first-year students. Our student members indicated that this fact was not clear to them upon first enrolling in the Faculty.

Call to Action #13:

Working from the Indigenous teaching and learning course guide, develop a broader range of courses that can support a 0.5 FCE breadth requirement to develop student knowledge of local Indigenous communities, Indigenous analytical methodologies, forms of cultural expressions, systems of knowledge; the current structure and history of colonialism in Canada; and the residential school system.

Why This Matters

The mission of the University of Toronto with regards to teaching stipulates that “[it] will strive to ensure that its graduates are educated in the broadest sense of the term, with the ability to think clearly, judge objectively, and contribute constructively to society”¹⁴. The members of the Working Group agreed that to meet this last objective of enabling graduates to constructively contribute society, offering students the tools and knowledge to better understand their responsibilities within treaty relationships (especially as settlers) is of prime importance. Working towards the inclusion of Indigenous knowledges, forms of cultural expression and languages in the breadth requirements for undergraduate students is an important step towards that goal, while being crucial to giving people the tools to contribute to the establishment of the respectful relationships that are not based on colonial approaches and are necessary in achieving reconciliation.

Starting Points for Action

1. Use multiple channels (print materials, online registration, through course unions, the calendar, etc.) to communicate a statement about the importance of the TRC to students and to curricular change.
2. Invite departments to post their own statement of support for the TRC and the Steering Committee Calls to Action on their undergraduate websites, and to highlight courses within their own units or in cognate units that offer teaching and learning opportunities that equip students to understand historic and contemporary issues affecting the relationships between Indigenous peoples and others in Canada.
3. Ask departments to protect existing course offerings by ensuring that such courses in #2 continue to be taught when regular faculty go on leave. Arts & Science could support departments by offering financial incentive to ensure such courses are offered when regular faculty are not available to do so.
4. Encourage each student to complete at least one breadth requirement using one of the courses identified in the guide.
5. In encouraging the development of new courses, ensure that courses with Indigenous content or about Indigenous issues do not overlap with courses offered at CIS.
6. Once sufficient appropriate offerings exist within each breadth category, revise breadth regulations to require that each student complete at least one breadth requirement using one of these identified courses.

Call to Action #14:

¹⁴ University of Toronto. “Mission: Teaching”. Last modified October 15, 1992.

<https://www.utoronto.ca/about-u-of-t/mission>. Accessed June 29, 2017.

Create a strategic plan to ensure that by 2027, an increasing number of Indigenous faculty and staff who have knowledge of Indigenous languages and cultures are hired within Arts & Science so that the total complement of Indigenous faculty and staff more accurately reflects the Indigenous peoples within the population of Canada.¹⁵

Starting Points for Action

1. Challenge departments and units to present proposals to access some of the targeted funding announced by the Provost to hire 20 new faculty positions University-wide.
2. As per the recommendations in the TRC Steering Committee report, consult with existing Indigenous faculty about the best ways to proceed with hiring additional Indigenous faculty, with adequate compensation and recognition for this service.
3. Ensure the participation of existing Indigenous faculty in these hiring processes, especially on hiring committees, with adequate compensation and recognition for this service.

Call to Action #15:

Develop networks of support for those engaged in Indigenous Teaching and Learning such as Communities of Practice and Research Fairs.

Starting Points for Action

1. Create and promote Indigenous participation and partnerships in relation to the Research Opportunities Program, the Research Excursion Program, and International Opportunities supported by the Dean's Office by sponsoring an annual **research fair** on the topic of Indigenous Knowledges and their Research, also inviting faculty and graduate students to discuss their work-in-progress.
2. As a Faculty, sponsor a Community of Practice on *Indigenous Teaching and Learning*.¹⁶
3. Support the Provost in responding to Call No. 18 - "to develop and offer Indigenous learning opportunities for faculty, instructors, staff and teaching assistants" and to "fund a pool of Indigenous curriculum developers."¹⁷

by divisions on a competitive basis. The aim should be to facilitate the hiring of a significant number of Indigenous faculty members over the next three years. To begin the needed process of inclusion, divisions and departments should consider specifically targeting Indigenous hiring. Discussion should occur around a range of ways to create incentives for divisions and departments both with and without current Indigenous scholars to ensure Indigenous participation in these hiring processes, especially on hiring committees.

¹⁵ **UofT TRC Steering Committee Short-Term Call to Action:** The Provost should launch a University-wide initiative to support the hiring of Indigenous faculty by making available targeted funds that could be accessed

¹⁶ This is connected to the UofT TRC Steering Committee Report Call #7, “The Provost’s Office should seek out additional ways to encourage and facilitate networking opportunities for Indigenous faculty and Indigenous staff.”

¹⁷ **UofT TRC Steering Committee Short-Term Call to Action:** The Provost should launch an initiative to develop and offer Indigenous learning opportunities for faculty, instructors, staff and teaching assistants. In addition, the University should create and fund a pool of Indigenous curriculum developers, who would ideally be of Indigenous heritage. The curricula they work to develop, in close collaboration with divisions, should be based on Indigenous knowledge and protocols

4. Request that departments consult with CIS in initiating faculty hiring in Indigenous areas.

Call to Action #16:

Provide opportunities for students to experience land-based pedagogies so that they can learn within Indigenous worldviews on the land, with Indigenous knowledge experts. Land-based pedagogies include the study of the complex and sophisticated relationships with citified Indigenous territories, including Tkaronto.

Why This Matters

Members of our working group spoke eloquently about the need for land-based pedagogies. Indigenous teaching and learning happens outside of the classroom. Language learning happens on the land. As one of the committee elders reminded us, Indigenous languages *are* the land and the land *is* the language.

Starting Points for Action

1. Continue to promote to faculty on an ongoing basis the knowledge that the International Opportunities fund has been extended to include proposals that involve off-campus learning opportunities in partnership with Indigenous Nations in North America.
2. Renaming the fund the “International and Indigenous Partnerships Opportunities.”
3. Provide mentors and models for developing research and teaching partnerships with Indigenous nations. Use existing communication channels to highlight faculty who have successfully developed off-campus learning opportunities and students who can talk about the value of the experience.

Call to Action #17:

Enhance curricular and co-curricular opportunities related to experiential and community-engaged learning, to give students opportunities to learn Indigenous knowledges through the languages, and about Indigenous knowledges, such as more new courses, language learning immersion, community service and Work Study experiences.

Why This Matters

Arts & Science must support new opportunities for curricular and co-curricular experiential and community-engaged learning, in keeping with the Calls to Action of both the TRC and the University of Toronto's TRC Steering Committee Report. Indigenous students enrol in a range of Arts & Science units; members of our working group pointed to the complete lack of courses in some departments and programs. Indigenous issues cross all disciplinary lines, including environmental, geographical and earth science issues; language and linguistic questions; the study of literature, political systems, philosophies and spirituality; and cultural knowledge.

We note such opportunities should focus on Turtle Island (North America) wherever possible. Studies of international Indigenities are important, but the Working Group felt strongly that priority should be given to teaching and learning about the Indigenous peoples on whose traditional territories (locally, nationally, across the continent) the University sits. Study of the local context provides a crucial foundation for critical understanding of global Indigenous contexts.

Members of the Working Group also spoke convincingly about the value of co-curricular opportunities for learning. These could be highlighted on a student's Co-Curricular Record and will increase opportunities for learning about and within Indigenous perspectives and worldviews.

Starting Points for Action

1. Encourage all academic units to increase course offerings that are either taught from an indigenous perspective or teach *about* Indigenous knowledges and their research. Per existing policy, when departments propose new undergraduate courses they must consult with related units.
2. In recognition of the fact that the Centre for Indigenous Studies would be the primary unit of contact for all Arts & Science units potentially proposing such courses, we recommend that Arts & Science consult with CIS on the best way to manage these requests.
3. Encourage all units to embed opportunities for students to focus on Indigenous issues within existing courses.
4. Ask the Vice-Dean, Undergraduate & International to confer with departments where there are currently no Indigenous-related courses, to provide students with information about how to meet breadth requirements with Indigenous-related courses, and/or to encourage development of new courses within those programs.
5. Highlight opportunities to work with Indigenous communities or on Indigenous topics in both curricular and co-curricular opportunity databases. For example, the Co-Curricular Record and the Research Opportunities Catalogue (both run through the Office of Student Life) categorize and tag opportunities. Recommend to the Office of the Faculty Registrar and the Office of Student Life that "Indigenous" opportunities be tagged as such to make them easier to find.

6. Invite Arts & Science colleges to consider culture/language Immersion floors/dorms in their residences that could offer language immersion to both Indigenous and nonindigenous students who wanted to live in a language/cultural immersive environment in the heart of the city. It could start as a floor in an existing residence of an existing college.

Providing Faculty and Staff Training

Members of the working group recognized that Arts & Science faculty and staff would also benefit from cultural awareness training, as described in Call to Action #10 of the University's TRC Report.¹⁶ Many Canadians and residents of Canada, Arts & Science faculty and staff included, know very little about Indigenous peoples in Canada and the history of colonialism, beyond what they read in the media. Furthermore, the 50% of our faculty who come from abroad have even less exposure. Without adequate training, faculty and staff will be ill-equipped to support Indigenous students, to expand Indigenous content in their course offerings or even, at the very least, to avoid perpetuating harmful stereotypes.

It is important to recognize that racism or culturally insensitive conversations, presentations or practices in the classroom cause real harm to all our students. It is important that adequate measures be put forward (including training and resources) to ensure that encouraging more 'Indigenous content' results in respectful and culturally sensitive changes to research, teaching and learning that do not replicate negative patterns and that do successfully work against perpetuating racism.

There is an inherent challenge in providing training for faculty in this area. Academic freedom appropriately allows faculty to teach what and how they best see fit. There are many pressures on faculty time which can make it a challenge to access teaching and learning innovations. Incorporating training at hiring or orientation (for faculty and TAs) is an excellent opportunity to reach instructors coming newly to Arts & Science. Similarly, incorporating learning opportunities at orientations for academic administrative positions is an excellent point of contact with mid-career faculty.

For faculty without experience with Indigenous issues, training and resources need not necessarily focus on incorporating Indigenous content/perspectives in their classrooms, but rather on providing a basic understanding that will allow their own students to work in those contexts and from those perspectives (e.g. supporting students who wish to complete assignments that incorporate Indigenous knowledges and perspectives as disciplinary knowledge).

For those front-line staff members who interact directly with students, such training should be provided as part of their intake process to the University and also on an ongoing basis. Hiring more Indigenous staff in Arts & Science units and registrarial offices will also help.

¹⁶ The Vice-President, Human Resources and Equity should assess existing Indigenous cultural awareness training programs at the University, and launch a discussion across the divisions as to how best to ensure equity and cultural sensitivity amongst faculty, staff, and students.

Call to Action #18:

Collaborate with the Director of Indigenous Initiatives and Office of the Vice-President, Human Resources and Equity to ensure that all staff members in Arts and Science are provided with critical race analysis training about the relationships between Canada and Indigenous people, and that access to such training is also provided for faculty.

Starting Points for Action

1. Ensure such training is a part of orientation for new faculty, orientation for academic administrators, and is available on an ongoing basis to new and existing staff, and invite and encourage existing faculty to participate on an ongoing basis as well.
2. Encourage the University to implement Call 23 in the TRC Steering Committee Report:¹⁷ the creation of an accessible orientation guide to Indigenous languages, cultures, histories, and ensure that the guide is distributed within the Faculty to staff, faculty and students.
3. Work with CTSI to develop Indigenous awareness and anti-racist training specifically for TAs, and build that training into their workload. The training should include information on Indigenous resources on campus (including student supports, such as the Learning Strategist at First Nations House and Woodsworth), so that TAs could access these supports themselves and know where to direct students.

Call to Action #19:

Through the Dean's Advisory Group, provide ongoing resources (including staff support) for faculty who wish to integrate Indigenous perspectives within existing courses for example through team teaching, guest speakers and field trips.

Why This Matters

Non-Indigenous faculty members of our working group raised concerns about their ability to develop new courses, and new modules within courses, that could bring Indigenous perspectives into the curriculum. Working Group members proposed several ideas that could address these concerns. These starting points for action maintain the high standard of teaching within Arts & Science while putting responsibility on faculty to recognize the limits of their own expertise and to integrate Indigenous perspectives in an informed way.

¹⁷ **UofT TRC Steering Committee Short-term Call to Action:** The University should commission an accessible reference guide to Indigenous cultures and history to be made available on the Internet for all U of T faculty, staff, and students. The guide should be prepared and fully vetted by a variety of Indigenous authors.

Starting Points for Action

1. To further enhance the opportunities for Arts & Science to offer courses taught from within an Indigenous worldview, provide funding for Arts & Science faculty members to team-teach courses with an elder or traditional knowledge keeper.
2. Provide funding and support for a guest speakers program. Arts & Science could act as a facilitator to "match" instructors who are concerned that they do not have the resources, knowledge, or legitimacy to include Indigenous topics or perspectives in their course with potential guest lecturers who could do so (ideally without putting strain of the Indigenous members of the UofT faculty).
3. Create a fund to support smaller, local field trip learning opportunities. This might include, for example, local day trips via bus that are accessible from Arts & Science including the Mohawk Institute Residential School and Woodland Cultural Centre near Brantford, and the Curve Lake Cultural Centre and Petroglyphs Provincial Park. Such opportunities permit on-site teaching by traditional knowledge experts directly to students.
4. Work with the University to develop, pilot and revise an education module that "accurately and respectfully introduces students to Indigenous cultures and histories, with a particular focus on the relationship of Indigenous peoples to the University."¹⁸ Such a module could be deployed in a variety of classroom settings. Arts & Science would benefit from having such a module available.

Responding to this Report

Call to Action #20:

As soon as possible, we call on the Dean to formally respond to the report of this working group and provide a road-map for implementation.

Starting Points for Action

1. Include in the road map regular meetings with the Director of CIS (at a mutually agreed upon schedule) to assess and review the implementation plan and any impacts on the unit.

This ends the Calls to Action for the Faculty of Arts and Science. In the next sections, we offer suggestions for the Dean to carry forward to other University leaders, and in the appendices,

¹⁸ **UofT TRC Steering Committee Short-Term Call to Action:** The Provost should commission the design of an education module that accurately and respectfully introduces students to Indigenous cultures and histories, with a particular focus on the relationship of Indigenous peoples to the University. The module would be available for the use of all groups involved in co-curricular programming. Indigenous students, staff, and faculty should be deeply involved in the creation of this module.

additional documents including a statement from the Centre for Indigenous Studies about the work that it does.

Outreach on the Part of the Dean's Office to External Agencies

Some issues that came up in our Working Group meetings are outside the control or responsibility of Arts & Science and yet are issues which have bearing on the subject of this report. Two crucial issues that emerged are the quality of primary and secondary school education especially on reserves, and issues with Canada Revenue Agency over the paying of honoraria to elders and traditional knowledge keepers.

The Working Group asks the Dean and the Office of the Dean to consider assisting with the following:

1. Encourage the University's Chief of Government Relations to call on the federal government to equalize education transfers so that students at band-operated schools receive the same per student grant as the provincial standards. Indigenous students in this category are at a significant disadvantage over their peers at provincial schools. When First Nations children have a substandard K-12 education, we have a correspondingly smaller pool of potential University students. To increase Indigenous student enrolment in post-secondary education we must help to improve the quality of secondary education for these students.
2. Work with university finance offices and Canada Revenue Agency to make it easier to pay Elders and traditional knowledge keepers honoraria in a more timely fashion (on the day of their appearance) and to obtain an exception from taxation and deductions. When community partners are paid for their time or contributions, they must be paid on the day they participate, not on the monthly payroll schedule. This recognizes the precarious financial status of some community partners and serves as a small but tangible act of reconciliation.

Ideas and Issues for the Dean to Carry Forward to the Provost

Additional Funding for More Faculty Appointments at the Centre for Indigenous Studies

In order for the Faculty and CIS to effectively undertake the process of transformation called for in this report and in the University TRC Steering Committee report, more faculty appointments at the Centre for Indigenous Studies will be required. Provostial support for these appointments, as well as the funding to support them, will be crucial.

An Ombudsperson

The Elders strongly recommended the creation of an ombudsperson role at the highest level of the University to support students who wish to address the teaching of racist, incorrect or outdated scholarship about Indigenous peoples. The Ombudsperson could accompany the student to begin a conversation with the faculty member, and could follow up with departmental and divisional leadership if required.

Land Acknowledgement Statement

We wish to acknowledge this land on which the University of Toronto operates. For thousands of years it has been the traditional land of the Huron-Wendat, the Seneca, and most recently, the Mississaugas of the Credit River. Today, this meeting place is still the home to many Indigenous

*people from across Turtle Island and we are grateful to have the opportunity to work on this land.*¹⁹
Version approved by the Ceremonials Committee of the Governing Council.

We applaud the existence of the current land recognition statement and the work of the Elders Council in creating it. We ask though that the Dean encourage the Provost and Governing Council to revisit the statement to be more inclusive of all the Indigenous peoples living and working on this territory while still acknowledging the treaty relationship with the Mississaugas of the New Credit. As it stands, the current statement perpetuates the myth that 'Toronto' means 'the meeting place.' It also gives the impression that the Mississaugas are new settlers to Toronto, which is false. The land recognition statement provides an opportunity to the University community to correct historical errors and to learn about the names for peoples in their languages. For example, the Wendat were called Huron by the French, but the term Huron is actually a pejorative one and should no longer be used.

The following land statement proposed by one of the Elders to our working group reflects a more accurate acknowledgement of Indigenous land in Toronto:

Aanii, boozhoo, waaciye, tansii, she:kon, she:koli.

I (we) wish to acknowledge this land on which the University of Toronto operates. Indigenous people have shaped its history for over thousands of years. It is on this land where they have developed distinct languages, cultures, economies, and ways of life. This land upon which we are assembled remains a sacred gathering place for many peoples of Turtle Island. I (we) want to show respect for this by acknowledging that we are on the land of several Indigenous Nations, paying special recognition to the Mississaugas of the New Credit.

There may be other ideas and perspectives that might emerge from conversations guided by the Elders Council and the Director of Indigenous Initiatives. We ask the Dean and faculty members to be supportive of this important conversation.

Funding for Indigenous Student Services

We ask the Dean to call on the Provost to stabilize funding for Indigenous student services, including more permanent staff, increased physical space, greater diversity amongst Indigenous staff, and less reliance on external funding.

Redefining/Expanding the Idea of Family in the Context of Family Housing

At present University family housing is effectively designed for partners or single parents raising children. But Indigenous students are often also caregivers for elderly relatives or other family members who, within that student's tradition, are considered immediate family, regardless of Western norms. Expanding the definition of what counts as family would allow more Indigenous students to access University family housing services and by extension, allow them to focus on their studies while still meeting their family care responsibilities.

¹⁹ Ceremonials Committee of the Governing Council, Statement of Acknowledgement of Traditional Land (PDAD&C #72). <https://memos.provost.utoronto.ca/statement-of-acknowledgement-of-traditional-landpdadc72/>. See page 34 for comments and suggestions on the Statement of Acknowledgement.

Appendix A: Indigenous Languages and Cultures: Advanced Research and Scholarship in the Field²⁰

Throughout this report, we use the phrase "Indigenous languages and cultures " as short hand for a rich and diverse range of knowledge systems that have developed over millennia on this land now called Canada, as well as the scholarship, intellectual and community building activities, teaching and learning, and research-creation of and about those knowledge systems.

Indigenous Studies is a cross-disciplinary field of study. The CIS undergraduate program defines itself as "the scholarly study and research of the priorities and aspirations of Indigenous peoples in Canada and throughout the world. An important goal of the program is to provide an opportunity for Indigenous and non-Indigenous students to learn and think about Indigenous knowledges in creative, transformative and critical ways. The program offers courses that engender a rigorous and respectful understanding of Indigenous peoples' languages, knowledges, cultures, histories, politics, arts, intellectual traditions, and research methodologies."²¹ Advanced research at the graduate levels and beyond involves this and more, including the development and study of critical theory derived from Indigenous languages, philosophies, ethics and laws.

Within Indigenous Studies broadly defined, one can further concentrate on studies within a particular cultural or political tradition. Because Indigenous territories (i.e. the lands over which Indigenous Nations traditionally held stewardship) *define* Indigenous people and *author* Indigenous Knowledge Systems, Indigenous Studies Programs at both the graduate and undergraduate levels are generally specific to territory. Here, at the University of Toronto, Indigenous Studies largely focusses upon the Anishinaabe and Haudenosaunee languages, stories, material culture, protocols, philosophies, etc. There is now a significant body of scholarship that falls under the headings of Anishinaabe Studies and Haudenosaunee Studies. What we lack here are courses that deliver Wendat teachings through Wendat curriculum, and this is perhaps something we will need to aim for as we look ahead. Although Indigenous Knowledge Systems are land-specific, there are values and philosophical precepts that are common to all Indigenous groups in North America. Hence, Indigenous students (from other nations and territories) can embark upon a valuable beginning here, but it is only a beginning.

Indigenous Knowledge Systems are holistic ways of knowing, which offer a contemporary examination of the physical and metaphysical worlds; as such, holistic educational programs that offer opportunities of interdisciplinary learning are required to transmit them. Indigenous Knowledge Systems are not temporally fixed artifacts that offer us a "window" into past cultures; rather, they provide relevant lenses through which to understand, and practicable tools with which to deal with, the many complex issues with which contemporary life in Canada is fraught. Indigenous knowledge systems and modes of curriculum delivery develop the mind and shape the characters and attitudes of those who seriously study them; pedagogical objectives (learning outcomes) begin with the development of collectively conscious "citizens" who are conscious of

²⁰ With great thanks to Jill Carter.

²¹ <http://indigenoustudies.utoronto.ca/about/>.

their responsibilities to the greater community of Creation, rather than individuals who maintain a rights-based agenda.^{22,23}

This is a significant ontological difference from Western models of education. As Indigenous scholars have noted, Western theory has its uses, but it can only offer an outsider's perspective. Leanne Simpson and Edna Manitowabi explain why Indigenous Studies are so crucial:

Western theory, whether based in post colonial, critical, or even liberatory strains of thought, has been exceptional at diagnosing, revealing, and even interrogating colonialism; and many would argue that this body of theory holds the greatest promise for shifting the Canadian politic, because it speaks to that audience in a language they can understand, if not hear. Yet Western theories of liberation have for the most part failed to resonate with the vast majority of Indigenous peoples, scholars or artists.

In particular, Western-based social movement theory has failed to recognize the broader contextualizations of resistance within Indigenous thought, while also ignoring the contestation of colonialism as a starting point. While I believe liberatory theory and politics are always valuable, Indigenous thought has the ability to resonate with Indigenous peoples of all ages. It not only maps a way out of colonial thinking by confirming Indigenous lifeways or alternative ways of being in the world. Ultimately Indigenous theory seeks to dismantle colonialism while simultaneously building a renaissance of *mino bimaadiiwiwin*.²⁶

In 2002, Professor Joseph Couture, who once chaired the first Native Studies Program in a Canadian University (Trent), defined the commonalities between Indigenous Knowledge Systems as the philosophical foundations of *relationship* "with self/family/community/nation/nature/cosmos [and of] trust and respect, stories and legends, dance and song, and ritual and ceremony."²⁴ Once Indigenous students have the "basics," Couture advises them to return to their communities, seek out their Elders, engage in their ceremonies and learn their own languages.

Learning beyond an introductory undergraduate level in Indigenous Studies requires learning in Indigenous Languages. As the late Elder Basil Johnston explained:

Language is crucial. If scholars are to increase their knowledge and if they are to add depth and width to their studies, they must study a Native language. It is not enough to know a few words or even some phrases... Without a knowledge of the language, scholars can never take for granted the accuracy of an interpretation... let alone a single word.²⁵

²² Joseph Couture, "Native Studies and the Academy." In Ed. George J. Sefa Dei, *Indigenous Knowledges in Global Contexts: Multiple Readings of our World*, 157-167, (Toronto: University of Toronto Press, 2002):

²³ . 26

Simpson, Leanne B. and Edna Manitowabi. "Theorizing Resurgence from within Nishnaabeg Thought," in Jill Doerfler, Niigaanwewidam James Sinclair, Heidi Kiiwetinepinesik Stark, eds., *Centering Anishinaabeg Studies: Understanding the World through Stories* 279-293, (Michigan State University Press and University of Manitoba Press, 2013): 279-280.

²⁴ See Couture, *Native Studies and the Academy*.

²⁵ Basil Johnston, qtd. in Roger Spielmann, *"You're so Fat!": Exploring Ojibwe Discourse* (Toronto: University of Toronto Press, 2002), 234.

But there is great value still in teaching introductory level courses to a broad university student body. At the end of the day, while it is true that culture cannot be taught in a classroom, worldview (the philosophical underpinnings of Indigenous Knowledge Systems) can. And a strong grounding in Indigenous worldview can, as Cyndy Baskin posits, forestall disrespect, misunderstanding, and misappropriation.²⁶

²⁶ Cyndy Baskin, *Strong Helpers' Teachings: The Value of Indigenous Knowledges in the Helping Professions*. (Toronto: Canadian Scholars Press, 2016), 4.

Appendix B: College Proposal

WHY THIS MATTERS

An Indigenous College would be a highly visible and meaningful way for the University to take on a leadership role in promoting truth and reconciliation. The college would be a site of Advanced Research in Critical Indigenous Studies. It would also be a place to reflect upon Indigenous governance structures and processes of home and belonging, and what it means to be a visitor in Haudenosaunee and Anishinaabe territory.

The establishment of such a college would:

- Boldly make visible the University's commitment to the Calls to Action in the Truth and Reconciliation Commission's 2015 report
 - With an Indigenous College as one of their options, every applicant to Arts & Science would be introduced to the importance of Indigenous knowledge, and be given the opportunity to reflect on the reasons for the founding of such a college, as well as the programs, services and sense of community that it offers
 - An Indigenous college would directly address President Gertler's call to rethink undergraduate education.
- Embody the spirit of the land recognition statement passed by Governing Council in June of 2016
- Bring attention to the role of indigenous peoples in the University of Toronto community and, more specifically, to the role that the University can play in setting an example of how to live as "treaty people"
- Create a natural path for the exchange of knowledge on initiatives related to reconciliation through the existing lateral networks of Arts & Science colleges, from the regular meetings of college student governance leaders to the regular meetings of college principals
- Create opportunities for new structural possibilities and relationships within the University as a college that could be a hub for Indigenous students, staff and faculty from across the university, and a home for both graduate and undergraduate students.

The vision powering the creation of an Indigenous college is multifaceted, as would be its benefit for the University. A college would:

- Develop a home for Indigenous languages, forms of cultural expression, epistemologies, ontologies and student experience in the heart of downtown Toronto (Toronto), where Advanced Study in Critical Indigenous Studies can flourish
- Collect and store archives within CIS which include community archives to be accessible to all students, staff, alumni and community members
- Create an open, welcoming and supportive community on campus for students and faculty, Indigenous or not, committed to being actors of reconciliation.
- Develop an awareness of the significance of Indigenous knowledges across disciplines and in student and faculty life
- Provide a space for an intergenerational intellectual community of undergraduates, graduates students, faculty, staff, alumni, community members and Elders that would

enhance the University's ability to attract and support top researchers and students whose work related to Indigenous knowledges, spirituality, languages and culture

- Draw attention to and support research into the cultural genocide that took place in residential schools, the ongoing structures of colonialism and the significance of treaties, in keeping with the Calls to Action of the TRC
- Support a digital hub for Indigenous learning, as well as face-to-face interactions, accessible to non-Indigenous university members who wish to learn about Indigenous issues
- Have an Indigenous language and performance lab spaces for students and learners to work with Indigenous languages and forms of cultural expression in a highly advanced technological environment and to innovate new tools that could promote language learning and the arts.
- Forge strong connections between Indigenous communities on campus and beyond the university
- Bring together supports and services for students and faculty that are now scattered across campus by:
 - Offering differentiated services to provide culturally appropriate supports for Indigenous students
 - Assisting students who are navigating the complexities of band council and Indian Affairs funding requirements and advising registrarial peers in other Colleges on how to address these issues with their own students

An Indigenous college could bring together existing campus resources, and provide new services and spaces to the community:

- House the existing Centre for Indigenous Studies and First Nations House
- Eventually house a residential component for Indigenous and non-Indigenous students
 - Establishing a new Indigenous College within the existing college system would address the pressing need for more residence spaces and places of community for undergraduate students, whether they live on campus or commute
 - Include spaces for students in family groupings as well as for those who are single
 - Dedicate residence space for language/culture immersion floors
- Coordinate existing Indigenous models of kinship support, such as the "Aunties and Uncles" program soon to be implemented by Transitional Year Program
 - Spaces promoting wellness and facilitating ceremony, including a Medicine garden, space allowing for smudging, music room, etc.

An Indigenous College could embrace and adapt University of Toronto traditions in terms of governance, ceremony, student experience, and alumni involvement

- The college could also foreground Indigenous approaches to governance by drawing from traditional consensus-based and deliberative approaches to decision making and by incorporating Elders
- In keeping with University tradition, the college could start within existing spaces and grow as fundraising for new space was undertaken

Overall, there is significant opportunity here to create, with the establishment of an Indigenous college, advancement connections and opportunities with First Nations organizations and individuals in the broader community, as well as with non-Indigenous people committed to supporting Indigenous issues, including many alumni of the University of Toronto. We hope that we, as a community, can seize this opportunity.

Appendix C: Report from the Centre for Indigenous Studies

Submitted by Keren Rice for the Centre for Indigenous Studies, February 2017

In recent weeks, the University of Toronto's Truth and Reconciliation Steering Committee entrusted this institution with a report that details how the University might effectively answer the Calls to Action detailed in the 2015 Final Report of Canada's Truth and Reconciliation Commission. The report we present here builds upon the Steering Committee's recommendations, first, by reflecting upon the historical context in which the Centre for Indigenous Studies was established and, next, by reflecting upon the current and future role of the Centre as the University moves forward in its commitment to honor its moral and ethical responsibilities to the Indigenous nations of the local area, of the province, and of this country. This task can only be undertaken well, if it is undertaken in reciprocal relationship through which the Centre for Indigenous Studies (which represents this University and its relationship with the Indigenous Peoples of Canada to the world) and the Faculty of Arts and Science work in close partnership to ensure that each properly supports the other in the crucial tasks that lies ahead.

The broader context of the Centre for Indigenous Studies

In 2005, the Centre for Aboriginal Initiatives (now the Centre for Indigenous Studies) was established with funding from the Academic Initiatives Fund, a provostial initiative at the time. The partners in this proposal were Aboriginal Studies (now Indigenous Studies), First Nations House, the Faculty of Social Work, and the Department of Adult Education and Counselling Psychology at OISE/UT. Interest in the proposal was expressed by a number of units including Anthropology, Geography, Linguistics, Indigenous Health Research Development Program and Department of Public Health, Institute for Women's Studies and Gender Studies, Equity Studies, Centre for the Study of the United States, Anthropology UTSC, and the Transitional Year Programme. The proposal came partially in response to a 2004 review of Aboriginal Studies, where the reviewers stated, "The existence of a viable ABS program has to be felt throughout the University of Toronto. It has to pierce the culture of the university if it is to be accepted and embraced; it cannot be built on goodwill alone." The proposal was designed to meet that challenge through the creation of the Centre for Aboriginal Initiatives.

The proposal proposed that the Centre for Aboriginal Initiatives would be a hub for teaching, research, and community collaborations for the University, housed alongside First Nations House, which provides a supportive and culturally relevant space for Aboriginal students and staff. The specific aims outlined in the proposal are quoted below:

- To develop innovative participatory research with urban Aboriginal populations and support research partnerships on critical issues facing Aboriginal communities.
- To develop collaborations with Aboriginal communities and community organizations
- To develop pedagogy and research that focuses on Aboriginal peoples as cultural workers, social change agents, leaders and thinkers rather than as social problems or victims
- To develop research and pedagogy on Aboriginal methodologies and epistemology
- To support the recruitment and retention of Aboriginal graduate and undergraduate students and enhance the visibility of the Aboriginal presence at U of T

The proposal further notes that the Centre and First Nations House would be based in a dedicated building with space for classrooms, offices, research facilities, library facilities, student organizations, lounge, kitchen, and a seminar room.

These continue to be major goals for what was renamed the Centre for Indigenous Studies in 2016-17, together with the goal of supporting Indigenous languages. This was a goal from the beginning of Aboriginal Studies, but was not stated overtly in the request to set up the Centre.

The Centre for Indigenous Studies in 2016-17

Over the past decade, the Centre has made progress on many of these initiatives. It has been established in its own space, in the same building that houses First Nations House. It has hired new faculty. It runs an Indigenous Language Initiative, funded by the Ministry of Advanced Education and Skills Development. It houses a community worker, also funded through the Ministry of Advanced Education and Skills Development who works for the Centre for Community Partnerships. In 2015-16 the Indigenous Studies Student Union was founded. Students regularly participate in programs such as the Belize program and the Queen Elizabeth II Commonwealth Indigenous right relations internship program at Trinity College. It is now part of the Backpack to Briefcase program. There are research projects that are organized through the Centre.

Its vision

Students, faculty and staff at the Centre for Indigenous Studies are visioning what the Centre could be:

- a cultural hub for students and scholars from around the world to access Indigenous knowledge based on Indigenous languages from Indigenous communities from across Canada
- the gathering place for those in the University and the broader community to meet, think, reflect, learn
- a think tank for assessing relationships between governments, assessing progress in addressing various issues

The will is there within the Centre to think big and to remain patient, persistent, and persevering while so doing. It will require collaboration at the Faculty level, and the University level, for this to happen, but the foundations currently exist.

While a significant and ongoing investment of resources and labor remain essential for the CIS to realize its vision, it has accomplished a lot since it began. There have been ups and downs in faculty complement, but it has strong instructors and courses taught from Indigenous perspectives and it houses an active student union. There is a clear understanding on the part of the members of the Centre that its vision can only be met if it takes a long-term view. As members of the Centre, we believe that it forms the foundation for the Indigenous college that has been discussed at the Faculty of Arts and Science Indigenous Teaching and Learning working group, with that college being a hub that includes indoor cultural space, community outreach, land for ceremonies and gardens, a library, discrete archival space that will allow the Centre to properly steward all Indigenous knowledge and material culture that has been or will be entrusted to it, classroom space, language rooms, research space, space for community researchers to work

together with University researchers, space for visitors. The AIF also detailed the kind of space required for First Nations House. The space needs have been carefully considered over the years.

In the rest of this document, we address two topics. The first is what the Centre could offer to units in the Faculty of Arts & Science, and to the University of Toronto more broadly; the second is what kind of support would be welcomed by the Centre.

In thinking about this, it is important to keep in mind that Indigenous Studies needs to attend to building its own resources and maintaining and developing its own integrity as well as expanding its status and role within the Faculty.

What the Centre can offer Arts & Science

The Centre for Indigenous Studies offers a home for Indigenous Knowledge Systems, presenting Indigenous perspectives in Indigenous ways. There is an increasing number of other units that are interested in teaching about Indigenous issues, but they do not necessarily have the knowledge to be able to do this from Indigenous perspectives recognizing Indigenous protocols and methods. The Centre, with appropriate staffing, would be an ideal home for people who could work with Arts & Science units to develop courses or units in courses that could communicate these perspectives, protocols, and methods. There is concern that Indigenous knowledges could be used, but not integrated. There is also a history of bad research about Indigenous peoples, and it is important to avoid this in order to not further alienate the Indigenous communities and potential students. If business carries on as usual, this would be potentially very damaging to the University's goals. The goal of Indigenous Studies is to change the curriculum in a profound way. Indigenous Studies is keen to build ongoing and reciprocal relationships with other units. The Centre for Indigenous Studies would be a natural home for people who were hired to assist with curriculum development across the faculty, with particular attention to protocols, perspectives, and methods.

As of the 2017-18 academic year, an introductory half course in Indigenous Studies will be offered, serving as a way of providing background in the area for students who believe that they are unlikely to go on in Indigenous Studies. There has been demand for this course from other units, and the Centre for Indigenous Studies responded by working with a broad range of people including faculty, students, and staff both within the Centre and outside it to develop the course description. This course will help a larger number of students understand why Indigenous issues are so important to the University of Toronto.

The Centre for Indigenous Studies offers a welcoming space for Indigenous scholars and for those interested in Indigenous knowledges from across the University of Toronto and beyond. It is open to participation from people across the wider University of Toronto community.

What the Centre needs from the Faculty of Arts & Science Space

The need for more space was discussed in a 2015 report commissioned by the Dean from Melissa Williams, special rapporteur to the Dean. When space in the North Borden building was allocated to the Centre for Aboriginal Studies in 2006, the plan was to have the whole of the second floor dedicated to the Centre and First Nations House, but this did not happen. Both units are currently pressed for space. It is important to keep in mind that these units need to be involved in the planning of the space and its location from the start. Space needs are outlined above. When the

Centre was first designed, the plans included classroom space, ceremony space, library space, research space, and more. However, this space has not been realized, and the Centre is now beyond capacity, with shared offices, insufficient space for research projects, no dedicated classroom space, no ceremonial space, inadequate library space, and so on. In order for the unit to meet its mission, additional space is required. In addition, there are other problems with the space: heating/cooling is difficult to regulate, a washroom outside the entrance of the space was installed and in the process some of the paintings were impacted and have not been fixed. Space looms large in the Report from the TRC Steering Committee, and it is important that the Centre for Indigenous Studies and First Nations House have a voice in where they are located, and Arts & Science can be a support in this.

Governance

On July 1, 2016, CIS was reclassified from an EDU:C to an EDU:B. This was a welcome step, but support is critical to help CIS move to an EDU:A, with the option of having full-time faculty. Joint appointments are of value in ensuring that the Centre does not become isolated, and in providing some pressure on departments to meet their responsibilities in this area. However, without some full-time faculty, running the Centre is very difficult. In addition, there has been demand for a graduate program for many years, but there is simply not the faculty to offer such a program at this time.

Consultation

Since the release of the Final Report of the Truth and Reconciliation Commission of Canada, the Centre for Indigenous Studies is increasingly being sought out by other units. The consultation can be divided into two major types: genuine consultation and *appearance* of consultation. The first is very welcome. The second is common – a decision is essentially already made, there is some discussion with members of the Centre for Indigenous Studies, but there is little sense on the part of members of the Centre that those who “consult” them have actually listened to them, as their advice has not been followed up on. The third category of consultation is simply the *absence* of consultation. The Centre is increasingly asked for funds to support initiatives elsewhere on campus, initiatives that were developed in the absence of input from the Centre. While it is good to see that many units recognize that the Centre exists and want to do things within their own units that recognize Indigenous knowledges, it is profoundly disturbing, given the history of colonization, to be asked to participate in an initiative about Indigenous peoples that does not involve Indigenous peoples from start to finish in planning activities. The “battle cry” of Disability Rights Activists “Nihil de nobis, sine nobis” has been taken up by Indigenous communities across Canada and around the world: “Nothing about us without us!” The absence of consultation is understood as paternalism-- as Settlers thinking that they know what is good for Indigenous peoples. There may be good intentions underlying this, but the Residential Schools, which were designed in accordance with the recommendations of learned Canadians, have taught all of us that paternalistic impulses (driven as they may be by good intentions) too often lead to catastrophe and genocide. It is little wonder, then, that members of the Centre view *any* absence of consultation in pedagogical initiatives pertaining to Indigenous peoples to be grievously inappropriate at this time. It is crucial to develop protocols on consultation that all units are aware of, and that will guide those who want to become involved in how they might best do this.

We have also found that many people on campus do not know about the Centre for Indigenous Studies and are surprised when they hear of its existence. The Faculty of Arts & Science could help

remedy this situation by doing more to make the Centre known to people both within the Faculty and in the University broadly. An advisor, or better yet an advisory committee, on Indigenous issues to the Dean would be one way of doing this. This type of outreach would also be aided if there were an assistant or associate director as well as a director of CIS, with, for instance, the assistant or associate being largely responsible for the undergraduate program and the director for the overall running of the Centre, including building relationships with other units and with the broader community. While this happened in the past, there are not sufficient faculty, especially within the Faculty of Arts & Science, now to take people away from their teaching responsibilities. Attempts at getting faculty from other Faculties to consider these roles have been largely unsuccessful.

As noted above, one way that the Centre could contribute to the Faculty is to be a place where people go for advice on setting up units of courses and courses in Indigenous areas, recognizing Indigenous perspectives, protocols, and methods. In order for this to happen, positions for people who could do this would need to be created. These could perhaps be teaching-stream positions, with some of the teaching responsibilities dedicated to this type of consultation. Another model is the Indigenous Curriculum Leads in the Faculty of Medicine. We note again, however, that there is ever increasing pressure for a graduate program, and in this sense it is important to hire full-time people in the tenure stream as well as people in the teaching stream.

The Faculty of Arts & Science could make good use of groups such as CPAD (Chairs, Principals, and Academic Directors), meetings of undergraduate coordinators, meetings of graduate coordinators, and meetings of administrative staff to help educate people about Indigenous teaching and learning, recruitment, and so on, working together with the Centre in planning such events.

Working beyond the University of Toronto

A goal of the Centre is to set up partnerships with Indigenous communities, as Social Work has done with the Ontario Federation of Indigenous Friendship Centres. There is a particular interest in working with communities on language revitalization. Such partnerships exist elsewhere (e.g., Simon Fraser program <https://www.sfu.ca/sfunews/stories/2016/new-initiative-launched-at-sfu-tosavesquamish-language.html>; University of Victoria collaboration with the En'okin Centre (http://www.enowkincentre.ca/programs_calr.html)). There is interest in setting up similar types of partnerships, and a sense of responsibility to do so. Support and guidance for this would be very welcome. Further, the Ontario government is currently developing a policy about the Aboriginal Institutes in First Nations communities and is looking to expand their roles. This may be an opportunity to develop a strong relationship with some of these institutes, benefitting both the university and the community they serve.

Summary

The Centre for Indigenous Studies offers the Faculty of Arts & Science something quite unusual. It is very open to working with other units and has much to offer. In order for this to happen, it is important to work on appropriate space, to hire faculty in order to allow a change in status from EDU:B to EDU:A, to work with other units in the Faculty to recognize what the Centre has to offer to make those units interested in building in the Indigenous area aware of what appropriate consultation means, and to recognize responsibilities to places beyond the University of Toronto, responding to expressed needs.

We recognize that there will be a new director of the Centre, and welcome that; however, we remain confident that these particular directions and recommendations for action are not likely to change and ask that consideration on them begin now.

Appendix D: Terms of Reference – Faculty of Arts & Science Working Group on Indigenous Teaching & Learning

[Original Terms of Reference Document, July 1, 2016]

Background/Context:

Students within the Faculty and across the University have been increasingly calling for greater access to Indigenous knowledges (those taught from an Indigenous perspective and/or containing Indigenous content) within their programs. In the fall of 2015, the Native Students Association launched a petition requesting exactly this, in part also responding to President Gertler's *Three Priorities: A Discussion Paper*, which included as Priority 3 the call to reimagine and reinvent undergraduate education in the context of a research-intensive University.

Student-focused requests are also supported by the December 2015 Report of the Truth and Reconciliation Commission. It contains Calls to Action that directly relate to improving access to Indigenous knowledges at Canadian Universities, creating University degree programs in Indigenous languages, and as part of the crucial work of reconciliation, developing programs that educate non-Indigenous students about Indigenous knowledges, Indigenous histories and the legacy of residential schools. In response to this important report, the University of Toronto has struck an institution-wide TRC committee to address these calls. This university-wide Working Group will inform the conversations of the more specific Faculty of Arts and Science working group where appropriate.

The Faculty's Centre for Indigenous (formerly Aboriginal) Studies is home to an interdisciplinary undergraduate program offering specialist, major and minor programs in Indigenous studies. It is dedicated to the scholarly study and research of the priorities and aspirations of Indigenous peoples in Canada and throughout the world. (See <http://indigenousstudies.utoronto.ca/>.) The Unit has been recently strengthened by two new appointments in Haudenosaunee Languages and Culture. Although it does not yet have the capacity to offer a graduate program, further strengthening of this unit will permit it to do so and then to seek a change in status to an EDU-A (Extra-Departmental Unit).

As exciting as these developments are for both FAS and the Centre itself, FAS recognizes that Indigenous Studies alone cannot meet student need for access to Indigenous knowledges or be responsible for being the sole supporting access to Indigenous knowledges across the Faculty. Many Indigenous students on campus are in programs where there is no or limited teaching from an Indigenous perspective, or even Indigenous content. This issue was identified in the December 2015 Report of the Special Rapporteur on Aboriginal Initiatives prepared by Professor Melissa Williams. The FAS working group will build on those findings by investigating faculty-wide initiatives that could be implemented outside of the Centre for Indigenous Studies.

1

Melissa Williams, Report of the Special Rapporteur on Aboriginal Initiatives in the Faculty of Arts and Science, December 2015. Available for download at <http://www.artsci.utoronto.ca/facultystaff/teacherinfo/pdfs/abs-report-final.pdf>.

Purpose of this Working Group:

To produce, by the end of term in December of 2016, a public report for Dean, with recommendations on Indigenous Teaching and Learning:

- I. For actions to be taken by the Faculty of Arts & Science.
- II. On ways to build or strengthen partnerships across the University with respect to curriculum, student research opportunities, and co-curricular opportunities taught from an Indigenous perspective or that incorporate Indigenous content.
- III. On recommendations for the Faculty's submission to the institutional TRC committee.

Proposed terms of reference:

The Arts & Science ITL Working Group will advise the Dean, Vice Deans, and other offices as appropriate through a public report on:

1. Existing and potential opportunities for students to explore courses, undergraduate research opportunities, and co-curricular opportunities taught from an Indigenous perspective or that incorporate Indigenous content.
2. Identifying ways that the Faculty, in conversation with First Nations House and other Student Support Services on campus, can enhance support and services to Indigenous students to ensure that their academic, spiritual, mental and physical needs are being met effectively. These supports have a direct impact on their success and ability to participate fully in their programs.
3. Potential approaches to faculty and course development to support enhanced or expanded opportunities for engagement with Indigenous perspectives or the incorporation of Indigenous content.
4. Potential approaches for Arts & Science faculty and staff training to improve their awareness of Indigenous perspectives and issues, and to better prepare them to meet the needs of Indigenous students.
5. Liaise with other university divisions with respect to curriculum, student research opportunities, and co-curricular opportunities taught from an Indigenous perspective or that incorporate Indigenous content.
6. Clarification and careful consideration of the present capacity of the existing Indigenous (formerly Aboriginal) Studies program (ISP) to support access to Indigenous knowledges across the Faculty, and recommendations on ways to strengthen this capacity if appropriate.
7. Recommended or potential responses to relevant TRC Calls to Action.

8. Responses to calls for information or recommendations emerging from the institutional TRC steering committee.

Membership:

1. Co-chairs: The Arts & Science ITL Working Group is a committee established by the Dean. It will be co- chaired by a faculty member (Heidi Bohaker) and a student (Audrey Rochette) appointed by the Dean.
2. Administrative Support: The Research Officer, Teaching & Learning in the Office of the Dean will provide research support and serve as the administrative coordinator for the Working Group.
9. Principles of Membership:
 - a. Recognizing that the work of this committee is a shared responsibility, the Arts & Science ITL will be composed of faculty, students (both graduate and undergraduate) and staff, both Indigenous and non-Indigenous.
 - b. The working group shall have two Elders to guide the discussions.
10. Membership Composition:
 - a. The working group will consist of approximately 16-20 members.
 - b. Two co-chairs will be appointed by the Dean. The co-chairs will call for nominations in each of the following categories. The call will elicit members and promote the working group at the same time.
 - i. 6-8 tenure and teaching-stream faculty, including 2-3 from the ISP program, at least one from each sector within Arts & Science (humanities, social sciences, sciences).
 - ii. 2 Elders
 - iii. 3-5 Student Support Staff iv. 2-3 graduate students
 - v. 3-5 undergraduate student members
 - c. The co-chairs in consultation with the Elders will review nominations and make recommendations to the Dean for appointment of the working group membership.

Timeline:

1. A call for nominations will be circulated in July of 2016.
2. The working group will meet every two weeks from September to the end of term in December. The report will be written in December.
3. As details from the institutional steering committee are made available, the ITL Working Group will work to anticipate or respond to their recommendations or requests for information.

Governance:

1. Members agree that the Seven Grandfather Teachings will inform our discussions: Courage, Truth, Respect, Wisdom, Love, Humility and Honesty, in addition to the University's spirit of collegiality.
2. The co-chairs will create the agenda in consultation with the Elders. Members of the working group are encouraged to submit agenda items up to 2 days before the meeting times.
3. Recommendations for the report will ideally be reached by consensus. If consensus is not reached, a recommendation can be approved for inclusion in the report if it has the support of two-thirds of the total working group membership. In such cases the number of votes in support of the recommendation will be recorded in the report, and alternative perspectives captured in an appendix to the report if necessary or desired by members.
4. The co-chairs will draft the final report. Members of the working group will be asked to review, comment upon, and sign the final version before submission to the Dean.

Appendix E: Meeting Dates & Agendas

Our meetings were held in several spaces across campus, most frequently in the First Nations House lounge. Few spaces on campus permit smudging; this required the group to negotiate for space in a small number of suitable locations. Members of the working group were instrumental to identifying suitable spaces.

- September 9** Discuss guiding principles, terms of reference, and university governance structures
- September 30** Discussion of consensus model of decision-making and working group plan; distribution of scan of Arts & Science courses incorporating Indigenous topics or perspectives; small group breakout discussions on Term of Reference #1
- October 14** Small group breakout discussions on Term of Reference #2
- October 28** Summary and discussion of findings to date; small group breakout discussions on Terms of Reference #3 and #4
- November 4** Summary and discussion of findings from previous meeting; small group breakout discussions on Term of Reference #5
- November 18** Summary and discussion of findings from previous meeting; small group breakout discussions on Term of Reference #6; distribution of the first chapter of Rauna Kuokkanen's book *Reshaping the University: Responsibility, Indigenous Epistemes, and the Logic of the Gift*
- December 2** Discussion of orientation activities and the potential for an Indigenous Arts & Science college
- December 9** In-depth discussion of proposal for a new Arts & Science college. At this meeting we welcomed distinguished guest Grafton Antone, Wolf Clan, Oneida of the Thames First Nations, former Elder-in-Residence, First Nations House and emeritus Professor of Indigenous Studies to discuss his long-time vision of an Indigenous College within the Faculty of Arts and Science at the University of Toronto, to help us to “be bold and see what we need to do to prepare for a new journey”
- April 7** Discussion of first draft of report
- June 29 Discussion of revised draft of report
- Summer 2017 Review and Revisions with Elders and incoming CIS Director

Appendix F: Scan of 2015-16* Arts & Science courses incorporating Indigenous topics or perspectives

For those unfamiliar with Arts & Science undergraduate programs, or for details of the terminology or significance of the terms used below, please see the Overview of Arts Science Degree Requirements at the end of this document.

Imagine a student who wants to take a course or courses addressing Indigenous issues. This student might wish to complete one of their breadth requirements using such a course, might wish to identify a course that would inform their program or programs of study, or might be considering adding a program in Indigenous Studies to their degree.

The 97 courses included in the appendix are intended to reflect courses that a student or academic advisor might be able to identify, using course descriptions in the calendar, that incorporate Indigenous topics or perspectives in a North American context. This includes all courses offered through or that count toward a program in Indigenous Studies; courses that include the terms “Indigenous,” “Aboriginal” or “First Nations” (or versions thereof) in their title or description; or courses where the title or description addresses issues of colonialism, postcolonialism or decolonization in a North American context.

By no means should this list be taken to identify all courses that incorporate Indigenous content, or that provide theoretical, global and historical frameworks important to the understanding of North American Indigenous topics. Instead, these courses might represent those that a student interested in these topics, or an advisor helping them select courses, might most easily identify.

The data below might help illustrate what options would be available to a *particular* student. For example, upper-level courses within programs would be relevant to students in that program, but might not be an option (because of prerequisites or other registration controls) to students outside of that program seeking an elective or breadth credit. Courses in each breadth category might be relevant to students hoping to complete a requirement with a course in that category.

Independent studies or the equivalent are not included. Not all of these courses listed will be offered in a given year.

**Please note that, in 2016-17, Aboriginal Studies was renamed Indigenous Studies, and as of 2017 the ABS course code has been replaced with INS. This summary reflects course names and codes that predate this change.*

Total number of courses in the appendix: 97

*(*Includes 26 courses listed as humanities or social science)*

Courses with a prerequisite or other registration control	Number	%
With prereq	69	71%
No prereq	28	29%

Units represented	# of courses
Indigenous Studies (ABS & JFP)	37
Anthropology (ANT)	12
Canadian Studies (CDN)	2
Criminology & Sociolegal Studies (CRI)	3
Drama (DRM)	1
Economics (ECO)	1
English (ENG)	2
Environment (ENV)	1
Ethics (ETH)	1
Forestry (FOR)	1
Geography (GGR)	4
History (1 joint w/ New College) (HIS & JHN)	15
Linguistics (LIN)	2
New College (NEW)	2
Political Science(POL)	4

Religion (REL)	1
199 seminars (CCR/TBB/SII/LTE/PMU 199)	4
College One courses (UNI/WDW)	2
Women & Gender Studies (WGS)	2

Sector	Number	%
Humanities*	61	50%
Social Science*	60	49%
Science	2	2%

(*4 courses with more than designator were counted in both relevant students receive 0.5 FCEs in

category)

Breadth Category	Number*	%
No category	3	3%
1 (CCR)	24	24%
2 (TBB)	9	9%
3 (SII)	63	62%
4 (LTE)	2	2%
5 (PMU)	0	0%

one breadth categories, as each breadth

Course level	Number	%
100	7	7%
200	22	27%
300	44	45%
400	24	25%

Overview of Arts & Science undergraduate degree requirements

Undergraduate programs in Arts & Science include the following components:

20 FCEs: Courses at UofT are counted as “FCEs.” This stands for Full-Course Equivalent and refers to one full-year course or two one-semester courses (called half courses). Most other institutions count courses using “credit hours.” One FCE is equivalent to 6 credit hours. A 4-year degree requires that students complete 20 FCEs.

Course codes: Course codes in Arts & Science include: three letters designating the academic unit or program of the course; three numbers, the first of which indicates the year-level of the course; and either “H,” designating a half course (0.5 FCE), or “Y” designating a full-year course (1.0 FCE).

A program or programs of study: UofT offers three types of programs: Specialists (9-16 FCEs), Majors (6-8 FCEs) and Minors (4 FCEs). Students can choose to complete at least:

- 1 specialist
- 2 majors
- 1 major and 2 minors

Most students complete more than one program (e.g. 2 majors). Students must enrol in programs after completing 4.0 FCEs (at the end of first year, for full-time students), though they can change programs throughout their degree.

Programs are offered through an academic unit. “Unit” or “academic unit” is a term used in Arts & Science to indicate a department, a centre, an institute, a school, a program or a program within a college.

All programs across Arts & Science incorporate **five competencies**. These are integrated into programs requirements, so in most cases students are not made aware of these competencies or the ways in which they are developed in the program, but programs must articulate how they integrate the competencies during the program proposal and review process. These competencies are:

- Critical and creative thinking,
- Communication,
- Information literacy,
- Quantitative reasoning, and
- Social and ethical responsibility

The specific nature of these competencies is defined within the context of each program.

Breadth requirements: Students must complete 4 FCEs across at least four of the five breadth categories (either 1 FCE in 4 categories, or 1 FCE in 3 categories and 0.5 FCEs in each of the two remaining categories). Program courses can count towards the breadth requirement, so most students can complete breadth requirements in at least two categories through their program.

1. Courses in **Creative & Cultural Representations (CCR)** explore cultural products (including art, language, literature, music, dance, drama and other forms of creative expression) and their meanings.

2. Courses in **Thought, Belief and Behaviour** (TBB) focus on the formation and function of systems of meaning, belief, and communication.
3. Courses in **Society and Its Institutions** (SII) focus on societal organization, institutions, and systems, and the theories and models used to understand them.
4. Courses in **Living Things and Their Environment** (LTE) explore the relation between organisms and their natural surroundings, and the ability to make and evaluate observations about living things.
5. Courses in the **Physical and Mathematical Universes** (PMU) allow students to develop and apply an understanding of the physical world and mathematical models.

Electives: The remaining credits can be completed by students as electives. Students can select any course, provided they have the appropriate prerequisites and meet other registration controls. Students can only receive credit for 6 FCEs of 100-level courses, so they should not enroll in many first-year courses after completing their own first year.

Course Title and Description	Level	Prereq	Sector (H, SS, S)	BR Category	ISP (A/B)
ABS201Y1 Introduction to Indigenous Studies: Foundations, History and Politics [48L/24T] This course is designed to introduce students to the ideas, methods and themes of the discipline of Indigenous Studies. The development of the field of Indigenous Studies in Canada will form an important focus in the first half. The second part of the course will address "history and politics", including an overview of the historical processes of diplomacy, alliances, and treaty-making. Exclusion: ABS201Y1- Introduction to Aboriginal Studies Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Creative and Cultural Representations (1) + Society and its Institutions (3)	200	None	H + SS	3	
ABS205H1 Indigenous Worldviews, Spiritual and Healing Traditions [24L] This course will discuss the relationship between spiritual philosophies, beliefs, traditions and practices that contribute to meaning in Indigenous communities. This course will emphasize traditions and teachings and understanding the role of spirituality historically and within contemporary Indigenous societies, including governance, treaties, environment, culture, healing and everyday life. Prerequisite: ABS201Y1 Exclusion: ABS205H1 Aboriginal Spirituality Distribution Requirement Status: Humanities Breadth Requirement: Thought, Belief and Behaviour (2)	200	ABS201Y	H	2	
ABS210Y1 Introduction to Anishinaabemowin [72L] An introduction to the Anishinaabe language, including the syllabic writing system. Distribution Requirement Status: Humanities Breadth Requirement: Creative and Cultural Representations (1)	200	None	H	1	
ABS215Y1 Introduction to an Indigenous Language of Canada [72L] This course will offer an introduction to one of Canada's Indigenous languages, including its writing system. Speaking skills will be emphasized. Distribution Requirement Status: Humanities Breadth Requirement: Creative and Cultural Representations (1)	200	None	H	1	
ABS220Y1 Introduction to an Iroquoian Language [72L] An introduction to one of the languages of the Iroquoian language family. Distribution Requirement Status: Humanities Breadth Requirement: Creative and Cultural Representations (1)	200	None	H	1	
ABS230H1 Introduction to Inuktitut [24L] An introduction to one dialect of Inuktitut, the language of the Inuit, including aspects of other dialects and the syllabic writing system. Distribution Requirement Status: Humanities Breadth Requirement: Creative and Cultural Representations (1)	200	None	H	1	
ABS231H1 Elementary Inuktitut [24L] This course builds on the introduction to Inuktitut from ABS230H. Emphasis will be placed on developing grammatical complexity and vocabulary in students oral skills, as well as dialect and cultural awareness. Prerequisite: ABS230H1 Distribution Requirement Status: Humanities Breadth Requirement: Creative and Cultural Representations (1)	200	ABS230H	H	1	

<p>ABS240Y1 Ecological Interactions: Intro to Indigenous and Western Sciences [48L/72P] Introduction to methodologies and applications of Aboriginal and Western sciences, with an emphasis on environmental change, animal behaviour, evolution, sustainable practices, and implications of intrinsic ecological connections. Exploratory labs, often outdoors, develop literacy and skills in each paradigm as well as critical thought, creative reflection, and synthesis of knowledge. Prerequisite: ABS201Y1 Distribution Requirement Status: Science Breadth Requirement: Living Things and Their Environment (4)</p>	200	ABS201Y	S	4	
<p>ABS250H1 Indigenous Environmental Science and Practice (formerly Indigenous Environmental Education) [24L] This course is a study of the ecological and scientific teachings of Indigenous peoples. The course provides and overview of Indigenous peoples' relationships with the natural world in historical and contemporary environmental issues and their implications for Indigenous Peoples and others. Prerequisite: ABS201Y1 Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)</p>	200	ABS201Y	SS	3	
<p>ABS261H1 Contemporary Challenges Facing Indigenous Communities [24L] This is a survey course focusing on the contemporary challenges faced by Indigenous peoples in Canada. In this course students research specific challenges facing Indigenous communities today. This includes specific challenges that arise out of the broader topic areas of language and culture, land rights, economics, governance, youth, education, health, social services, environment, violence, healing, community development, repatriation of cultural property, and decolonization. Prerequisite: ABS201Y1 Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)</p>	200	ABS201Y	SS	3	
<p>ABS300Y1 Worldviews, Indigenous Knowledges, and Oral Tradition [48L] A study of the languages and culture of Indigenous peoples through exploration of oral histories, from creation stories until present times, including the role of oral history and methods for studying oral history through accounts told by elders. Prerequisite: 5 FCE including ABS201Y1, plus one additional ABS full course equivalent Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Creative and Cultural Representations (1)</p>	300	ABS201Y + ABSXXXY	H + SS	1	
<p>ABS301Y1 Indigenous Language and Culture [48L] Examination of the historical interplay of Indigenous languages and cultures in Canada. Particular focus is on the language and culture of an Indigenous people of Ontario. Prerequisite: 5 FCE including ABS201Y1, plus one additional ABS full course equivalent Exclusion: ABS200Y1 Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Creative and Cultural Representations (1)</p>	300	ABS201Y + ABSXXXY	H + SS	1	
<p>ABS302H1 Indigenous Representation in the Mass Media and Society [24L] A survey of historical and contemporary representations of Indigenous people in the mass media. Introduction to basic techniques for evaluating, analyzing, and understanding the construction of Nativeness as it is communicated through film, television, and other media. Examination of racial stereotypes and the role of mass communication in perpetuating and challenging stereotypes, cultural appropriation, Indigenous media production, impact of media portrayal of Indigenous peoples. Prerequisite: 8 FCE including ABS201Y1, plus one additional ABS full course equivalent Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Creative and Cultural Representations (1)</p>	300	ABS201Y + ABSXXXY	H + SS	1	

ABS310Y1 Anishinaabemowin II [72L] Further study of the Anishinaabe language with emphasis on speaking and writing. Prerequisite: ABS210Y1 Distribution Requirement Status: Humanities Breadth Requirement: Creative and Cultural Representations (1)	300	ABS210Y	H	1	
ABS322H1 Indigenous Narratives of Empowerment [24L] This course explores Indigenous decolonization and empowerment by analysing comparatively theoretical and literary debates that focus on issues of sovereignty, gender, grass-roots activism, and anti-racism. It analyses several emerging paradigm approaches to this set of debates including intersectional critical-race theory, Indigenous feminisms, and decolonization practices in theoretical and literary texts. Prerequisite: 8 FCE including ABS201Y1, plus one additional ABS full course equivalent Exclusion: ABS496H1 Indigenous Narratives Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Creative and Cultural Representations (1)	300	ABS201Y + ABSXXXY	H + SS	1	
ABS323Y1 Intermediate Iroquoian Language [72L] Further study of an Iroquoian language. Prerequisite: ABS220Y1 Distribution Requirement Status: Humanities Breadth Requirement: Creative and Cultural Representations (1)	300	ABS220Y	H	1	
ABS340Y1 Indigenous Health Science [48L/48P] This course is themed in six-week quarters addressing four aspects of Western Science (basic, applied, clinical and population health). Within each quarter, the Western Science theme is examined holistically using Indigenous Science and the four aspects of the Medicine Wheel (physical, mental, emotional, spiritual). Prerequisite: 8 FCE including ABS201Y1, plus one additional ABS full course equivalent Distribution Requirement Status: Science Breadth Requirement: Living Things and Their Environment (4)	300	ABS201Y + ABSXXXY	S	4	
ABS341H1 North American Indigenous Theatre [24L] An introduction to the evolution of Indigenous theatre in North America, examining traditional oratory, ceremony, community responsibility, and social construct and their impact on current Indigenous theatre. Prerequisite: 8 FCE including ABS201Y1, plus one additional ABS full course equivalent Distribution Requirement Status: Humanities Breadth Requirement: Creative and Cultural Representations (1)	300	ABS201Y + ABSXXXY	H	1	
ABS350H1 Indigenous Health Systems [24L] An overview of Indigenous health systems, internationally, nationally, provincially and locally, with a focus on Ontario. Discussion of health models and strategies, policy, legislation, jurisdictional issues, Indigenous health initiatives. Prerequisite: 8 FCE including ABS201Y1, plus one additional ABS full course equivalent Exclusion: ABS351H1 Aboriginal Health Systems Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)	300	ABS201Y + ABSXXXY	SS	3	
ABS351Y1 Indigenous Legends & Teaching [24L] An introduction to laws of Indigenous societies, focusing on the Anishinaabe, as seen through legends and teachings. Prerequisite: 5 FCE including ABS201Y1, plus one additional ABS full course equivalent Exclusion: ABS351Y1 Aboriginal Legends and Teachings Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Creative and Cultural Representations (1)	300	ABS201Y + ABSXXXY	H + SS	1	

<p>ABS352H1 Indigenous Leadership, Policy and Practices in Canada [24L] A historical and contemporary overview of leadership and politics in First Nation, Inuit and Metis communities in Canada. This course will focus on precontact governance structures, contemporary effects of colonization, and processes and strategies for decolonization. Various policy initiatives from Indigenous organizations will be examined. Prerequisite: 5 FCE, including ABS201Y1 and one additional ABS designator full course equivalent. Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Society and its Institutions (3)</p>	300	ABS201Y + ABSXXX	H + SS	3	
<p>ABS353H1 First Nations Politics in Canada [24L] This course examines recent trends in First Nations politics and their effects on the social, economic and political lives of First Nations Peoples. It provides students with an indepth understanding of the socio-political and cultural context for First Nations societies in contemporary settings. It explores the legacies of the Indian Act, the tabling of the 1969 White Paper and responses to it, the emergence of current Indigenous political movements, Constitutional issues, and First Nations citizenship. Prerequisite: 5 FCE, including ABS201Y1 and one additional ABS designator full course equivalent Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Society and its Institutions (3)</p>	300	ABS201Y + ABSXXX	H + SS	3	
<p>ABS354H1 Indigenous Governance and Self-Determination [24L] This course examines the theory and practice of Indigenous governance and self-determination in Canada and abroad. It studies forms of Indigenous governance and self-determination past, present and future, with a special section on Aboriginal selfgovernment agreements in Canada. Prerequisite: ABS353H1 or equivalent or permission of instructor Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Society and its Institutions (3)</p>	300	ABS353	H + SS	3	
<p>ABS355H1 Current Issues in Indigenous Environment and Health [24L] This course will examine current views about Indigenous peoples' health and relationship to environment. The course will focus on Indigenous people's perceptions of health and contemporary health systems, including policy, politics and practices. Prerequisite: 8 FCE, including ABS201Y1, plus one additional ABS designator course Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)</p>	300	ABS201Y + ABSXXX	SS	3	
<p>ABS371H1 Topics in Indigenous Literatures [24S] This seminar provides an in-depth examination of Indigenous literatures in a comparative context. Content in any given year depends on the instructor. See Aboriginal Studies website for more details. Prerequisite: 8 FCE, including ABS201Y1 Distribution Requirement Status: Humanities Breadth Requirement: Creative and Cultural Representations (1)</p>	300	ABS201Y	H	1	
<p>ABS372H1 Special Topics in Indigenous Language [36S] This seminar provides an indepth examination of Indigenous language revitalization efforts in Canada and internationally. Content in any given year depends on the instructor. See Aboriginal Studies website for more information. Prerequisite: 8 FCE, including ABS201Y1 and ABS210Y1/ABS220Y1/ABS230H1 and ABS231H1 Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Creative and Cultural Representations (1)</p>	300	ABS201Y + ABS210Y1/ABS220Y1/ABS230H1 + ABS231h	H + SS	1	

ABS390H1 Research and Ethics in Indigenous Studies [24S] This course examines research approaches, strategies, methods and techniques used in Indigenous studies. It explores a range of topical issues including research ethics and protocols, intellectual property rights, research agreements and community-based research. This course includes the study of quantitative, qualitative and Indigenous methodologies. Critically examines research theories, methodologies and practices used by academic disciplines to study Indigenous peoples. Decolonized research methodologies will form a focus of this course. Prerequisite: 8 FCEs, including ABS201Y1 and at least one additional ABS designator full course equivalent Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Society and its Institutions (3)	300	ABS201Y + ABSXXX	H + SS	3	
ABS398H0 Research Excursions An instructor-supervised group project in an off-campus setting. Details at http://www.artsci.utoronto.ca/current/course/399 . Not eligible for CR/NCR option. Prerequisite: 8 FCE including ABS201Y1 Distribution Requirement Status: Social Science Breadth Requirement: None	300	ABS201Y	SS	0	
ABS399Y0 Research Excursions An instructor-supervised group project in an off-campus setting. Details at http://www.artsci.utoronto.ca/current/course/399 . Not eligible for CR/NCR option. Prerequisite: 8 FCE including ABS201Y1 Distribution Requirement Status: Social Science Breadth Requirement: None	300	ABS201Y	SS	0	
ABS402H1 Traditional Indigenous Ecological Knowledge [36L] An overview of the relationships between Indigenous peoples and their environments, including an exploration of cultural, historical, and contemporary aspects of Indigenous environmental philosophies; the nature, control and transmission of Traditional Ecological Knowledge (TEK), and historical uses of TEK in managing the environment. Prerequisite: 10 FCE, ABS201Y1, plus two additional full-course equivalents in ABS Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Thought, Belief and Behaviour (2)	400	ABS201Y + ABSXXX + ABSXXX	H + SS	2	
ABS403H1 Indigenous Peoples and the Urban Context [24S] Critically examines Indigenous peoples' experiences, encounters and interactions in urban areas in Canada. This course explores the historical and contemporary conditions of Indigenous peoples, including urban governance and the development of Indigenous organizations. This course will focus on youth perspectives and how traditions, cultures and knowledges are expressed in urban settings. Prerequisite: 10 FCEs, ABS201Y1 plus two additional full-course equivalents in ABS Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Society and its Institutions (3)	400	ABS201Y + ABSXXX + ABSXXX	H + SS	3	
ABS404H1 Anishinaabewin Intellectual Traditions, Narrative and Culture [24S] An examination of oral narratives with an emphasis on the significance of language. This course will give students an indepth understanding of Anishinaabewin philosophies, teachings and values. Prerequisite: 10 FCE, including ABS201Y1 and at least two additional ABS designator full course equivalents. Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Creative and Cultural Representations (1)	400	ABS201Y + ABSXXX + ABSXXX	H + SS	1	

<p>ABS405H1 Indigenous Thought & Expression: Creative Non-fiction (formerly ABS405Y1) [24S] An investigation of (Anishnaabe, Iroquoian, Athapaskan, Salish), examined through the study of research and writing of creativenonfiction. Prerequisite: 10 FCEs, ABS201Y1 plus two additional full-course equivalents in ABS Exclusion: ABS405Y1 Distribution Requirement Status: Humanities Breadth Requirement: Thought, Belief and Behaviour (2)</p>	400	ABS201Y + ABSXXX + ABSXXX	H	2	
<p>ABS407H1 Indigenous/Canadian Relations in Environmental and Resource Management [36L] This course will explore the relationship between Indigenous and nonIndigenous peoples in Canadian society from pre-European contact to the present. The relationship between Indigenous and nonIndigenous peoples in Canada shapes historical and current views of environmental and resource management in a variety of ways. Economic, environmental, political, social and cultural aspects will be discussed. This course will be offered in conjunction with JPG1419, a graduate course in the Department of Geography and Program in Planning. Prerequisite: Completion of at least 14 FCE, including ABS201Y1 and at least two additional ABS designator full course equivalents or GGR321H1. Permission of the instructor is required. Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Society and its Institutions (3)</p>	400	ABS201Y + ABSXXX + ABSXXX or GGR321H + PERMISSION	H + SS	3	
<p>ABS460H1 Indigenous Theory, Research and Methods (formerly Methodology in Aboriginal Studies) [36L] This course explores the basis of Indigenous knowledge and how that translates into research theory and methodology. Students will design a research project, consider Indigenous research governance and conduct an ethics review. This is a service learning course. This course is only open to students enrolled in a Specialist or Major in Aboriginal Studies. Prerequisite: 10 FCEs, including ABS201Y1 and ABS390H1, and at least one additional ABS designator full course equivalent. Exclusion: ABS460Y1 Methodology in Aboriginal Studies Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Society and its Institutions (3)</p>	400	ABS201Y + ABS390H + ABSXXX	H + SS	3	
<p>ABS491Y1 Topics in International Indigenous Studies [48S] This seminar provides an in-depth examination of Indigenous studies in international contexts. Content in any given year depends on the instructors. See Aboriginal Studies website for more detail. Not eligible for CR/NCR option. Prerequisite: ABS201Y1 and two additional ABS designator full-course equivalents. Recommended Preparation: ABS360Y1 Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Society and its Institutions (3)</p>	400	ABS201Y + ABSXXX + ABSXXX	H + SS	3	
<p>ANT200Y1 Introduction to Archaeology [48L/24T] How did art and technology develop in the course of human evolution? What led to the development of agriculture and settled village life? How did social inequality and urbanism emerge? This course takes a global perspective to explore the archaeological evidence that sheds light on these questions and other aspects of prehistory and early history. Students will engage with the challenges posed by new discoveries and also with recent developments in archaeological method and theory. The goal of the course is to involve students with the current state of archaeological research and some of the major issues archaeologists work to address. Recommended Preparation: ANT100Y Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)</p>	200	None	SS	3	B

ANT204H1 Anthropology of the Contemporary World (formerly ANT204Y1) [24L/12T] A course focused on recent anthropological scholarship that seeks to understand and explain the transformation of contemporary societies and cultures. Topics may include some of the following: new patterns of global inequality, war and neo-colonialism, health and globalization, social justice and indigeneity, religious fundamentalism, gender inequalities, biotechnologies and society etc. Exclusion: ANT204Y1 Recommended Preparation: ANT100Y1 Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)	200	None	SS	3	B
ANT311Y1 Archaeological Fieldwork Practical field training through six weeks of excavation on an archaeological site. Basic principles of artifact handling and classification. (Offered only in Summer Session) Not eligible for CR/NCR option. Prerequisite: ANT200Y1 Distribution Requirement Status: Social Science Breadth Requirement: None	300	ANT200Y	SS	0	B
ANT319Y1 Archaeology of North America (formerly ANT310Y1)[48L] This course examines human prehistory in North America, North of Mexico, from the time of earliest occupation to European contact. Special topics include Paleoindian and Archaic adaptations, the rise of complex hunter-gatherers, origins of farming and the evolution of complex chiefdoms. Prerequisite: ANT200Y1 Exclusion: ANT309H1, ANT310Y1 Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)	300	ANT200Y	SS	3	B
ANT327H1 "Diversity": Critical/Comparative Studies of Indigeneity, Multiculturalism and (Settler) Colonialism [24L] How do societies understand and manage their own diversity? This course unites critical studies of multiculturalism and settler colonialism to study Canada, Australia, New Zealand, and the U.S., also examining strategies in other sites for managing diversity which are framed differently (e.g. superdiversity (Europe), coexistence (Japan), multiracialism (Hawai'i), mestizonez (Mexico)). Prerequisite: ANT204H1 or ANT253H1 Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)	300	ANT204H or ANT 253H	SS	3	
ANT345H1 Global Health: Anthropological Perspectives [24L] This course examines medical anthropologys contributions to, and critiques of, global health policies and programs. Topics covered include: colonialism and health, the political ecology of disease, indigenous constructions of illness and healing, medical pluralism, the politics of primary health care, population policies, reproductive health, and AIDS. Prerequisite: ANT207H1 or permission of the instructor Recommended Preparation: ANT348H1 Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)	300	ANT207H or permission	SS	3	
ANT348H1 Medical Anthropology: Social-Cultural Perspectives (formerly "Anthropology of Health")[24L/5T] This course provides an advanced introduction to medical anthropology as a sub-field of social-cultural anthropology. Students will learn about a range of approaches and concepts useful for analysing health and illness as social, cultural, political and historical phenomena: illness narratives and experience, subjectivities, medical pluralism, bio-power, and structural violence. Topics will include inequities in health, the relationship between medical anthropology and global health, medical humanitarianism, and the role of medical anthropologists in activism and advocacy. Prerequisite: ANT204H1 or ANT207H1 or permission of the instructor Exclusion: ANT348Y1 Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)	300	ANT204H or ANT207H or permission	SS	3	B

<p>ANT366H1 Anthropology of Activism and Social Justice (formerly ANT366Y1) [24L] Explores how anthropologists have traditionally studied social movements and how new social movements have challenged anthropologists to rethink some of their ethnographic methods and approaches. Some specific movements covered include those related to indigenous rights, environmentalism, refugees, gay and lesbian issues, biotechnology, new religions, and globalization. Prerequisite: ANT207H1 Exclusion: ANT366Y1 Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)</p>	300	ANT207H	SS	3	B
<p>ANT410H1 Hunter-Gatherers Past & Present[24S] Examines the diversity of recent hunter-gatherer societies, as a source of analogues for understanding the archaeological record of past foraging peoples. Prerequisite: ARH305H1 Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)</p>	400	ARH305H	SS	3	B
<p>ANT412H1 Historical Archaeology [16L/8P] Introduces the problems, methods and some of the material culture of colonial and industrial archaeology with emphasis on Canada and colonial America. Covers the use of documentary evidence, maps, architecture, and a variety of artifact classes. Prerequisite: ANT200Y1 or HIS374H1 or HIS384H1 Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)</p>	400	ANT200Y or HIS374H or HIS384H	SS	3	

<p>ANT427H1 Language, Ideology, & Political Economy [24S] Theoretical and empirical studies on the role of language in the reproduction and transformation of ideology, hegemony and political economy. Topics may include language & colonialism, imperialism, globalization, nationalism, racism, sexism, bureaucratic interactions, environmentalism, migration, gentrification. Compares and contrasts critical discourse analytic and linguistic anthropological approaches to method and politics. Prerequisite: ANT253H1 Recommended Preparation: ANT329H1 Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)</p>	400	AND253H	SS	3	
<p>ANT458H1 Settler-Colonialism and Indigenous Health in Canada [24S] This course draws on anthropological and historical literatures to explore the relationship between the health of Indigenous people and Canadian settlercolonialism. In conceptualising this relationship, we focus on critical analysis of the role of biomedical healthcare systems in settlercolonial governmentality, and how history is understood in discourses on Indigenous health. Prerequisite: ANT345H1 or ANT348H1 or ANT358H1, or ANT460H1 or ABS350H1 or JFP450H1 or PHM450H1 or permission of the instructor Recommended Preparation: It is recommended that students have completed 300-level undergraduate courses in both medical anthropology, and anthropology of Indigenous issues or Indigenous health Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)</p>	400	ANT345H1 or ANT348H1 or ANT358H1, or ANT460H1 or ABS350H1 or JFP450H1 or PHM450H1 or permission of the instructor	SS	3	
<p>CDN340H1 Canadian-American Relations [24L] Over time, Canadians and Americans have developed distinct identities and cultures, but their histories have always been closely linked. This course examines the complex interrelationship between Canada and the U.S. from the colonial period through the present day, especially its political, cultural, and indigenous dimensions. Prerequisite: 0.5 FCE in a CDN course or permission of instructor Exclusion: CDN305H1 (Canadian Topics II: The History of CanadianU.S. Relations) Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)</p>	300	CDNXXXH or permission	SS	3	
<p>CDN367H1 Canadian Pluralism (formerly UNI367H1) [24S] Students will examine the complexities of social and cultural interaction in the context of changing Canadian demographics. This course compares and contrasts policies regarding indigenous rights, migration, multiculturalism, and citizenship with contemporary cultural narratives in literature, painting and film. Prerequisite: CDN267H1/CDN268H1 Exclusion: UNI320Y1, UNI367H1 Distribution Requirement Status: Humanities Breadth Requirement: Creative and Cultural Representations (1)</p>	300	CDN267H1/CDN268H1	H	1	
<p>CRI394H1 Topics in Criminology & Sociolegal Studies (formerly WDW394H1) [36L] 20171 Topic: Indigenous Peoples & Criminal Law The objective of the course is to explore emerging issues in Criminology, and their social, legal, ethical and political implications. Topics vary from year to year. Prerequisite: (1 FCE from CRI205H1, CRI210H1, CRI225H1) or (ABS300Y1/ABS301Y1/ABS351Y1, 1.0 FCE from HIS/PHL/POL/PSY/SOC, ASMAJ0115/ASSPE0115) Exclusion: WDW394H1 Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)</p>	300	(1 FCE from CRI205H1, CRI210H1, CRI225H1) or (ABS300Y1/ABS301Y1/ABS351Y1, 1.0 FCE from HIS/PHL/POL/PSY/SOC, ASMAJ0115/ASSPE0115)	SS	3	

<p>CRI487H1 Law, Space, and the City (formerly WDW487H1) [24S] An introduction to interdisciplinary studies of law and space, this course covers a broad range of topics, from work on empire and colonialism by legal historians and aboriginal scholars to studies of national spaces, urban spaces, and bodily spaces. Some background in either legal studies or cultural geography is desirable. Open to students in law, geography, anthropology, women/gender studies, and sociology, though permission of the instructor is required. Prerequisite: 2 CRI 300 half-credit lecture/seminar courses Exclusion: CRI3256H1 (only when offered as a joint course), WDW487H1 Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)</p>	400	CRI3XXH + CRI3XXH	SS	3	
<p>CRI490H1 Advanced Topics in Criminology & Sociolegal Studies (formerly WDW490H1) [24S] 20169 Topic: Indigenous Law The objective of the course is to explore emerging issues in Criminology, and their social, legal, ethical and political implications. Topics vary from year to year. Prerequisite: 2 CRI 300 half-credit lecture/seminar courses Exclusion: WDW490H1 Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)</p>	400	CRI3XXH + CRI3XXH	SS	3	
<p>DRM366H1 Canadian Theatre [36L] Since the 1960s, actors, directors, and writers have been architects of Canadian identity. This course will study the history of Canadian theatre, with an emphasis on how Canadian playwrights and creators have been engaged with social and political issues. A survey of post-colonial theatre, cultural diversity, and gender politics on the Canadian stage. Prerequisite: DRM100Y1/DRM101Y1/UNI102Y1 or a Canadian Studies Major/Specialist Recommended Preparation: For Drama Majors and Specialists: DRM220Y1/DRM230Y1 Distribution Requirement Status: Humanities Breadth Requirement: Creative and Cultural Representations (1)</p>	300	DRM100Y1/DRM101Y1/UNI102Y1 or a Canadian Studies Major/Specialist	H	1	
<p>ECO321H1 Canadian Economic History prior to 1850 [24L/12T] This course applies the tools of economics - theoretical and empirical - to study Canada's historical growth experiences. Topics include: The variation in wellbeing among indigenous peoples (both pre and post contact), migration and indentured servitude, colonial money, child labour and education, and the rise of factories. The impact of colonial institutions on Canada's economic success is studied in a comparative context. Prerequisite: ECO200Y1/ECO204Y1/ECO206Y1 Exclusion: ECO323Y5, ECO321Y1, ECO322Y5 Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)</p>	300	ECO200Y1/ECO204Y1/ECO206Y1	SS	3	
<p>ENG254Y1 Indigenous Literatures of North America [72L] An introduction to Indigenous North American writing in English, with significant attention to Aboriginal literatures in Canada. The writings are placed within the context of Indigenous cultural and political continuity, linguistic and territorial diversity, and living oral traditions. The primary focus is on contemporary Indigenous writing. Prerequisite: 1.0 ENG FCE or any 4.0 FCE Distribution Requirement Status: Humanities Breadth Requirement: Creative and Cultural Representations (1)</p>	200	None	H	1	A
<p>ENG355H1 Indigenous Women's Literature [36L] A study of works by Indigenous women writers from North America and beyond, with significant attention to Aboriginal writers in Canada. Texts engage with issues of de/colonization, representation, gender, and sexuality, and span multiple genres, including fiction, life writing, poetry, drama, film, music, and creative non-fiction. Prerequisite: 2.0 ENG FCE and any 4.0 FCE Distribution Requirement Status: Humanities Breadth Requirement: Creative and Cultural Representations (1)</p>	300	ENGXXXY ENGXXXY	H	1	A

<p>ENV333H1 Ecological Worldviews [24L] Approaches to environmental concerns are often marked by assumptions that reflect distinct worldviews positing particular understandings of the role of the human with respect to nature. This course explores sundry economic, political, scientific, religious, and moral worldviews pertaining to the environment, including environmental ethics, Gaia, ecofeminism, scientific cosmology, and aboriginal perspectives. Prerequisite: (ENV221H1,ENV222H1) Exclusion: INI333H1 (2005-06 academic year and before) Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Thought, Belief and Behaviour (2)</p>	300	ENV221H1 OR ENV222H1	H + SS	2	
<p>ETH401H1 Seminar in Ethics [16L/16S] The seminar will expose advanced undergraduates to cutting edge research in ethics, legal theory, and political theory. It meets bi-weekly over the entire academic year. In the fall term, participants will attend research presentations by visiting scholars at the Centre for Ethics (topics will include bioethics, indigenous rights, equality and education, free speech, and workplace democracy). Students will also meet individually with the instructor (who will be the Centre's Director) to plan an independent research project that is related to the theme of the course. In the winter term, students will present their research and discuss it with the other students in the seminar. (Note that this is an "H1Y" course -- a half-credit course taught throughout both Fall and Winter terms.) Prerequisite: One of PHL365H1, PHL375H1, PHL271H1, POL200Y1 or an equivalent, POL330Y1 or an equivalent. Preference for enrolment will be given to students of the Department of Philosophy, the Department of Political Science, and Trinity College's program in Ethics, Society, and Law. Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Thought, Belief and Behaviour (2)</p>	400	One of PHL365H1, PHL375H1, PHL271H1, POL200Y1 or an equivalent, POL330Y1 or an equivalent; preference to students in PHL, POL, ESL	H + SS	2	
<p>FOR302H1 Societal Values and Forest Management [24L] The course will provide diverse perspectives about societal values and forests, such as Aboriginal perspective, ecosystem services and human well-being, climate change and carbon sequestration, and forest management systems, such as community-based forest management and adaptive management systems; and will develop an understanding of the need of integrative approach to address the social, cultural, economic, and scientific issues associated with forest management. Recommended Preparation: FOR200H1, FOR201H1 Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)</p>	300	None	SS	3	
<p>GGR240H1 Historical Geography of North America [24L/2T] An introduction to the historical geography of North America through the lens of colonialism. Focused on the period from the late 15th century to the turn of the 20th, but with an eye to our colonial present, the course uses cultural texts and place-based cases to ground broad themes and processes such as environmental change, (re)settlement campaigns, slavery and industrialization, railroading and resource extraction, American empire-building, and enduring struggles over land and identity. Distribution Requirement Status: Humanities Breadth Requirement: Society and its Institutions (3)</p>	200	None	H	3	

<p>GGR321H1 Aboriginal People and Environmental Issues in Canada (formerly JAG321H1) [24L] Indigenous views of environment, resource management and governance from pre-European contact times through to the present will be explored in this course. Emphasis will be placed on the emerging role of Indigenous peoples in environmental and resource management in Canada. Topics to be covered include: history of Aboriginal/nonAboriginal relations, Aboriginal and treaty rights, Aboriginal world view and philosophy, traditional knowledge, Aboriginal environmental ethics and principles and current environmental issues confronting Indigenous peoples in Canada. Exclusion: JAG321H1 Recommended Preparation: 8.0 FCE's including 1.0 FCE in Geography and/or Aboriginal Studies (SOC SCI/BR=3) Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)</p>	300	None	SS	3	A
<p>GGR363H1 Critical Geographies: An Introduction to Radical Ideas on Space, Society and Culture [36L] Introduces a diversity of critical perspectives for geographers and others, including anarchism, Marxism, feminism, sexual politics, postcolonialism, anti-imperialism and anti-racism. In so doing it illustrates how such radical ideas about space, society and culture have contributed to our political thought and action. Recommended Preparation: 8.0 FCE's including 1.0 FCE in Geography (SOC SCI/BR=3) Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Society and its Institutions (3)</p>	300	None	SS	3	
<p>GGR434H1 Building Community Resilience [36S] Examines concepts of resilience as a way of building the capacity of communities to (a) respond to predicted disruptions/shocks associated with climate change, global pandemics, anticipated disruptions in global food supply, energy insecurity, and environmental degradation; and (b) nurture the development of alternative spaces that support the emergence of more life-sustaining structures and practices. Includes explicit attention to equity and public health, and explores issues such as: participatory governance of social-ecological systems, the nature of social change, complexity science, the role of social movements, indigenous and political ecology perspectives. Prerequisite: 10 FCEs Exclusion: GGR400H1 (2011-12) Recommended Preparation: 1.0 FCEs in Geography Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)</p>	400	None	SS	3	
<p>HIS106Y1 Natives, Settlers and Slaves: Colonizing the Americas, 1492-1804 [48L/20T] North and South America and the Caribbean from Columbus to the American Revolution: aboriginal cultures, European exploration, conquest and settlement, the enslavement of Africans, the ecological impact of colonization. Exclusion: any 100-level HIS course Distribution Requirement Status: Humanities Breadth Requirement: Society and its Institutions (3)</p>	100	None	H	3	B
<p>HIS202H1 Gender, Race and Science [24L/10T] This course examines scientific ideas about human difference from the 18th-century to the present. It explores how scientists and their critics portrayed the nature of race, sex difference, and masculinity/femininity in light of debates over nation, citizenship, colonialism, emancipation, knowledge and equality. The course will also introduce students to the uses of gender and race as analytic categories within the practice of history. While the course draws much of its subject matter from the history of the United States, it also explores selective issues in European and colonial contexts. Distribution Requirement Status: Humanities Breadth Requirement: Society and its Institutions (3)</p>	200	None	H	3	

HIS263Y1 Introduction to Canadian History [48L/15T] An introductory survey to the major events and trends that have shaped the political, social and economic history of Canada, including the challenges of indigenous newcomer and French-English relations over more than four centuries of interactions. Exclusion: HIS262Y1 Distribution Requirement Status: Humanities Breadth Requirement: Society and its Institutions (3)	200	None	H	3	B
HIS271Y1 American History Since 1607 [48L/20T] A survey of the economic, social, cultural, and political history of the United States from the colonial era to present times. Distribution Requirement Status: Humanities Breadth Requirement: Society and its Institutions (3)	200	None	H	3	
HIS293H1 The Making of the Atlantic World, 1480-1804 [24L/10T] This course introduces students to the social, economic, cultural and political history of the Atlantic world resulting from European exploration and colonization in the Americas beginning in the 1490s and the growth of the transatlantic slave trade. It focuses on interactions between Africans, Europeans, and Amerindians around the Atlantic Ocean. Prerequisite: HIS102Y1/106Y1/109Y1 Distribution Requirement Status: Humanities Breadth Requirement: Society and its Institutions (3)	200	HIS102Y1/106Y1/109Y1	H	3	
HIS318H1 The "Wild" West in Canada [24L/7T] What happens when histories of Canada begin in the West? This course examines the critical challenges that the myths and legacies of the West pose to Canadian history, from pre-contract to 1990. Themes include First Nations and colonialism, immigration, racism, economic development, regionalism, prostitution and illegal economies. Prerequisite: HIS263Y1/HIS264H1 Distribution Requirement Status: Humanities Breadth Requirement: Society and its Institutions (3)	300	HIS263Y1/HIS264H1	H	3	B
HIS365H1 History of the Great Lakes Region[24L/6T] A survey of the Great Lakes Region as a trans-national space from fur trade to free trade. Attention is given to the political, social, economic, environmental, and cultural histories that affected the development of the region. Prerequisite: HIS263Y1/HIS264H1/HIS271Y1 Distribution Requirement Status: Humanities Breadth Requirement: Society and its Institutions (3)	300	HIS263Y1/HIS264H1/HIS271Y1	H	3	B
HIS366H1 Aboriginal Peoples of the Great Lakes from 1815 to the Present [24L/5T] Explores the history of Aboriginal peoples (Indigenous and Metis) living in the Great Lakes Region after the Great Lakes were effectively split between British North America (later Canada) to the north and the United States to the south, when a rapidly increasing newcomer population on both sides of the border marginalized Indigenous peoples and settled on their land. Topics include a comparative examination of Indigenous experiences of colonialism, including treaties and land surrenders as well as the development of government policies aimed at removing and/or History 280 © 2016 University of Toronto - Faculty of Arts & Science assimilating Great Lakes peoples. This course will also study resistance by First National and Tribal Councils to those programs over nearly two centuries and assess local strategies used for economic and cultural survival. Prerequisite: HIS263Y1/HIS264H1/HIS271Y1 Exclusion: HIS369Y1 Distribution Requirement Status: Humanities Breadth Requirement: Society and its Institutions (3)	300	HIS263Y1/HIS264H1/HIS271Y1	H	3	A

<p>HIS369H1 Aboriginal Peoples of the Great Lakes from 1500 to 1830[24L/5T] Explores the history of Aboriginal peoples (Indigenous and Mtis) living in the Great Lakes Region from the 16th century to the aftermath of the war of 1812. Weaving together interdisciplinary sources, this course examines central events in Great Lakes history including the formation of the Wendat and Haudenosaunee Confederacies and key Anishinaabek alliances, the arrival of European newcomers into an Indigenous landscape, the social-political impact of new diseases, reactions to European missionaries, the fur trade, major conflicts and peace processes including the Great Peace of Montreal, the Treaty of Niagara and the 60 Years War for the Great Lakes; and ending with the period of significant encroachment of new settlers on Indigenous lands. Tutorials, primary source analysis, essay, exam. Prerequisite: HIS263Y1/HIS264H1/HIS271Y1/ABS201Y1 Exclusion: HIS369Y1 Distribution Requirement Status: Humanities Breadth Requirement: Society and its Institutions (3)</p>	300	HIS263Y1/HIS264H1/HIS271Y1/ABS201Y1	H	3	A
<p>HIS402H1 Canada and Decolonization [24S] This course will explore the multi-faceted ways in which Canada was shaped by and was an active participant in global decolonization following the Second World War. An emphasis will be placed on the larger global context in which post-war Canadian history unfolded. Topics will include Aboriginal politics, changing migration patterns, Quebec nationalism, diasporic politics, anti-colonial thought and oppositional social movements. Prerequisite: HIS263Y1/HIS264H1 Recommended Preparation: HIS307H1/312H1/314H1 Distribution Requirement Status: Humanities Breadth Requirement: Society and its Institutions (3)</p>	400	HIS263Y1/HIS264H1	H	3	B
<p>HIS419H1 Canada By Treaty: Alliances, Title Transfers and Land Claims [24S] A detailed study of the treaty process between indigenous peoples and newcomers in Canadian history, with examination of the shift between alliance treaties to land surrender agreements from the colonial period through to the signing of recent treaties including the Nunavut Land Claims Agreement and the Nisga'a Final Agreement. Prerequisite: HIS263Y1/HIS264H1 Distribution Requirement Status: Humanities Breadth Requirement: Society and its Institutions (3)</p>	400	HIS263Y1/HIS264H1	H	3	A
<p>HIS429H1 Canada and Empire in the Twentieth Century [24S] This course explores the ways in which twentieth century Canada was shaped by its complex relationship to empire. Course readings place Canadian historiography into dialogue with new theoretical and methodological approaches drawn from postcolonial studies, new imperial history, feminist and critical race theory. Topics include the meaning of empire in everyday life, migration, the impact of global decolonization, and Aboriginal politics. Prerequisite: HIS263Y1/HIS264H1 Distribution Requirement Status: Humanities Breadth Requirement: Society and its Institutions (3)</p>	400	HIS263Y1/HIS264H1	H	3	
<p>HIS472H1 Indigenous-Newcomer Relations in Canadian History (formerly HIS472Y1) [24S] The trajectory of Canadian history has been (and continues to be) shaped significantly by the changing relationships between indigenous peoples and newcomers to what is now Canada. Through discussion of readings on various seminar topics, we will explore the multi-faceted contours of these relationships, from cultural encounters, treaties & alliances, and missionization to colonization, assimilation, residential schools and contemporary issues. Prerequisite: HIS263Y1 (minimum 73%) Exclusion: HIS472Y1 Distribution Requirement Status: Humanities Breadth Requirement: Society and its Institutions (3)</p>	400	HIS263Y1 (minimum 73%)	H	3	A

<p>HIS492H1 Empire & Colonization in the French Atlantic World [16S] The first French empire (1604-1791) is typically considered a failed empire. Beginning with the first French exploratory expeditions in the South Atlantic in the mid-16th century, this course examines the social, economic and political history of French imperial expansion during the Ancien régime in order to consider the meaning of success, as applied to empire during this period. The focus is on the development of the two colonial centres of the French New World: New France and the French Caribbean. Prerequisite: HIS244H1/HIS294Y1/HIS230H1,231H1 Recommended Preparation: HIS387H Distribution Requirement Status: Humanities Breadth Requirement: Society and its Institutions (3)</p>	400	HIS244H1/HIS294Y1/HIS230H1,231H1	H	3	
<p>JFP450H1 Indigenous Issues in Health and Healing [24L] This course consists of an examination of health and healing from a holistic perspective (mental, physical, emotional, spiritual) and how colonialism, culture, and public policy have impacted the health of Aboriginal peoples in the present day. This course is built around a casebased project in which students working in interdisciplinary groups take on the role of a traditional Indigenous healer, and then assess their healing strategy from a biomedical perspective. Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Society and its Institutions (3)</p>	400	ABS201Y + ABSXXXY + ABSXXXY	H + SS	3	A
<p>JHN323H1 Indigeneity in the Caribbean[24L] Explores the legacies of the pre-Columbian era, as well as the post-1492 experiences of people of pre-Columbian Caribbean ancestry. Examines the origins and consequences of the Caribbean's narrative of "indigenous absence", as well as the relationship between indigeneity, globalization and diaspora. Prerequisite: ABS201Y1/HIS230H1/HIS231H1/NEW120Y1/NEW220H1/NEW221H1/NEW224Y1 Distribution Requirement Status: Humanities Breadth Requirement: Society and its Institutions (3)</p>	300	ABS201Y1/HIS230H1/HIS231H1/NEW120Y1/NEW220H1/NEW221H1/NEW224Y1	H	3	B
<p>LIN351H1 Sociolinguistic Patterns in Language [24L/12T] An exploration of linguistic variation and its social implications, especially the quantitative study of phonological and grammatical features and their correlations with age, sex, ethnicity, and other social variables. Prerequisite: LIN251H1, or permission of the instructor Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Society and its Institutions (3)</p>	300	IN251H1, or permission	H + SS	3	B
<p>LIN458H1 Revitalizing Languages [24L] A study of language endangerment and language revitalization efforts, focusing on Aboriginal languages of Canada. Topics include language classification and a survey of major features of the languages, what it means for a language to be endangered, the factors that contribute to language shift, and efforts to reverse language shift, including discussion of literacy and dictionaries. Prerequisite: LIN101H1, LIN102H1 plus 2 FCE at the 200+ level in LIN/JAL Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Society and its Institutions (3)</p>	400	LIN101H1, LIN102H1 plus 2 FCE at the 200+ level in LIN/JAL	H + SS	3	A

<p>NEW224Y1 Caribbean Thought I[72L] A multi-disciplinary exploration of writing pertaining to culture and consciousness, particularly Afro- and Indo-Caribbean thought: theoretical perspectives on the implications and consequences of slavery and indenture, the struggle for freedom from the legacy of the plantation and colonial dependence, responses to domination and exploitation, race, gender, religion and music. Recommended Preparation: NEW120Y1 Distribution Requirement Status: Humanities Breadth Requirement: Thought, Belief and Behaviour (2) + Society and its Institutions (3)</p>	200	NEW120Y	H	2 + 3	B
<p>NEW240Y1 Introduction to Equity Studies[48L/24T] An interdisciplinary study of social justice issues in local and global contexts. Examines ongoing and new forms of inequity and various approaches to social change. Topics include the origins of inequities, critical anti-racism, global labour patterns, economic restructuring, gender variance, disability studies, food security and the politics of resistance. Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Society and its Institutions (3)</p>	200	None	H + SS	3	B
<p>POL214Y1 Canadian Government and Politics [48L/24T] Canada's political system including the Constitution and institutional pillars of governance: cabinet and parliament, federalism, the Charter of Rights. Topics include: political parties, the electoral system, policymaking and public administration. Issues include identity, citizenship, ideology and political culture, regionalism, language politics, aboriginals, multiculturalism, gender, media, and interest groups. Prerequisite: 1.0 POL credit /4.0 full course equivalents Exclusion: POL224Y1/POLB50H3/POLB50Y3/POLB52H3 Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)</p>	200	None	SS	3	

POL308H1 Aboriginal Politics in Canada (formerly JPA308H1)[[24L] Explores key issues in Aboriginal politics in Canada. Provides students with an overview of historical and contemporary socio-political issues in Aboriginal societies and institutions such as Aboriginal self-governance, land claims and treaty negotiations. Prerequisite: ABS201Y1/POL214Y1/POL224Y1 Exclusion: ABS353H1; ABS354H1/JPA308H1 Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)	300	ABS201Y1/POL214Y1/POL224Y1	SS	3	A
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<p>POL424H1 Globalization and Indigenous Politics (formerly JPA461Y1) [24S] The course explores the intersections of globalization and indigenous politics and introduces students to critical considerations of globalization from the perspective of indigenous peoples. It investigates the dominant economic paradigm as the historical outcome of colonization and examines political and economic alternatives and challenges that various indigenous struggles embody and embrace. Issues explored in the course include indigenous epistemologies, impacts of globalization on indigenous peoples, international indigenous organizing, democratization and political participation, human rights, indigenous economies, contested sovereignties and indigenous social movements. It examines indigenous communities as heterogeneous locations where not only impacts of globalization but forms of engagement and resistance take various forms. Prerequisite: POL201Y1/ABS201Y1/permission of instructor Exclusion: POL410H1F (taken in 2009-10); JPA461H1 Recommended Preparation: Preparation Studies in Indigenous/Aboriginal politics or law; studies in globalization Distribution Requirement Status: Social Science Breadth Requirement: Society and its Institutions (3)</p>	400	POL201Y1/ABS201Y1/permission of instructor	SS	3	
<p>POL480H1 Studies in Comparative Political Theory [36S] We will critically examine what “comparative political theory” is and what it would mean to genuinely “deparochialize” political theory, that is, to decenter EuroAmerican thought in the study of political ideas. The course neither presupposes background knowledge of any non-Western thought tradition, nor does it aspire to provide students with sufficient knowledge of particular traditions to ground serious scholarly contributions to this emerging field. To provide that background would require a series of specialized courses in, e.g., East Asian political thought, Indian political thought, Latin American political thought, Indigenous political thought, African political thought, and so on. Rather, the course aims at sharpening our understanding of (a) the purposes served by “deparochializing” political theory; and (b) the various methods by which we can seek to serve these purposes. Prerequisite: POL200Y1/POL320Y1/JPP343H1/JPP343Y1/POLC70H3 and POLC71H3 Exclusion: POL480Y1 Distribution Requirement Status: Social Science Breadth Requirement: Thought, Belief and Behaviour (2)</p>	400	POL200Y1/POL320Y1/JPP343H1/JP P343Y1/POLC70H3 and POLC71H3	SS	2	
<p>RLG307H1 Museums and Material Religion[24L] Museums have long collected and curated religious objects for public audiences, with missionaries as a primary collections source. Multiple visits to the Royal Ontario Museum and other museums will enable students to think critically about how museums received and presented these objects, while engaging with the challenges of museum curation. Prerequisite: One FCE in Social Science or Humanities Corequisite: None Exclusion: None Recommended Preparation: None Distribution Requirement Status: Humanities Breadth Requirement: Creative and Cultural Representations (1)</p>	300	None	H	1	B

<p>SII199H - Living on the Water's Edge in Toronto Toronto is a city with 9 rivers, on one great lake. This course introduces students to anthropology by using a wide range of media, field trips, and independent research to explore how people think about, imagine, and interact with water. We will read innovative, interactive ethnographies and novels about water, but we will also engage in other, non-textual ways of relating to and learning about water, focusing on the Great Lakes. We will examine indigenous scholarship and activism, photography, documentary film (e.g. "Mother Earth Water Walk"), painting (at the AGO and other exhibits), and music. Students will undertake a mini-ethnography of water, as well as short trips to relevant sites in Toronto (may include Taddle Creek (buried on campus), the Toronto Waterfront Development Corp., Friends of the Don East, the Toronto Carrying Place Trail, kayaking the Humber, a water treatment plant).</p>	100	None	SS	3	
<p>SII199H - Nature, Conservation and Justice Every day we read about climate change, species extinction, environmental degradation and the need for nature conservation. It is increasingly becoming apparent that the environmental problems that we face today arise from a deeper crisis relating to human ways of viewing and connecting to nature. This course asks how we can rework human ways of relating to nature, while querying the idea of "nature" and questioning the dominant approaches to nature conservation. It asks how can concerns for nature and for other species be balanced with that for human livelihoods and well-being? How can inequalities with regards to the distribution of environmental goods and bads be reduced? How are citizens and communities in the different parts of the world struggling against environmental injustice and to protect their local environments? How do these place-based movement demand justice and what visions do they articulate for a more just and sustainable world? How do indigenous worldviews offer conceptual resources for rethinking nature and our ways of relating to nature? The course will explore these questions using lectures, class discussion, videos and student presentations.</p>	100	None	SS	3	
<p>SII199H - Religion and Violence In this seminar we will explore the complex roles of religion in cases of extreme violence. Working chronologically backward from the 1990s (Rwanda, former Yugoslavia), we will consider cases from a number of locations and decades in the 20th century (Cambodia in the 1970s, the Holocaust in the 1940s, Armenians in the 1910s, Southwest Africa in the 1900s). Rather than limiting ourselves to the recent past, we will also explore cases from the 19th century (imperialism) and earlier as well as ongoing situations that connect past and present (aboriginal people in the Americas). Students will be expected to do the assigned readings (from personal accounts, primary sources, and scholarly articles), participate actively in discussions, prepare a series of short responses, make an oral presentation individually or with a group, and produce a final paper based on original research.</p>	100	None	SS	3	
<p>TBB 199H- Languages of Canada: Identity and Culture Canada is extraordinarily rich in languages: over 60 aboriginal languages, two official languages, and a multitude of heritage languages brought by more recent immigrants. Language rights have played an important role in this nation's history and speakers have strong feelings about the preservation of their own language. In this course we will explore the relationship between language, culture and identity with respect to the languages of Canada.</p>	100	None	H	2	

<p>UNI101Y1 Citizenship in the Canadian City [12P/54S] Who belongs? Who governs? Who decides? In this course you will examine the concepts of citizenship, public space, political membership, civic responsibility, and belonging. You will address topics such as Aboriginal sovereignty claims, urban multiculturalism, public housing, and greening the city. Not eligible for CR/NCR option. Prerequisite: Admission to UC One Exclusion: Innis One, Munk One, New One, St. Mike's One, Trinity One, Vic One, Woodsworth One Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Thought, Belief and Behaviour (2) + Society and its Institutions (3)</p>	100	None	H + SS	2 + 3	
<p>WDW102Y1 Contemporary Canada (formerly JWU100Y1) [72L] This interdisciplinary, foundational course provides an introduction to contemporary Canadian society. The course includes the study of geography, politics, literature and culture through a historical framework of the twentieth century. It also emphasizes particular themes including aboriginal issues, Quebec nationalism, gender/women's issues and immigration/multiculturalism. Not eligible for CR/NCR option. Exclusion: JWU100Y1 Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Creative and Cultural Representations (1) + Society and its Institutions (3)</p>	100	None	H + SS	1 + 3	
<p>WGS367H1 The Politics of Gender and Health [24L/12T] Examines diverse traditions and normative models of health (e.g. biomedicine, social constructionist, aboriginal health) in conjunction with analyses of the origin, politics, and theoretical perspectives of contemporary Womens Health Movements. Topics may include fertility, sexuality, poverty, violence, labour, ageing, (dis)ability, and health care provision. Recommended Preparation: WGS160Y1 Distribution Requirement Status: Humanities or Social Science Breadth Requirement: Society and its Institutions (3)</p>	300	None	H + SS	3	
<p>WGS395H1 Indigeneity(s), hub spaces and decolonization [24L] Examines practices emerging from Indigenous hub spaces where complex Indigeneities are negotiated and mobilized for social change. Students will analyse practices rooted in Indigenous feminism, and performance (including Indigenous hip-hop culture), as acts of decolonization; and explore their manifold expressions within Indigenous new media and other forms of community-based activism. Recommended Preparation: WGS160Y1 Distribution Requirement Status: Humanities Breadth Requirement: Creative and Cultural Representations (1)</p>	200	None	H	1	A