

Truth and Reconciliation Review Ryerson Masters in Public Policy and Administration Program

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Introduction

University education has been exclusive and only accessible to certain citizens for centuries. Historically, education has also been used as a tool of oppression against those who were racialized and often less affluent. Both governments and elites were able to sustain political and economic power imbalances in society in part, through controlling education – both access and content. Nowhere is this more evident than in the Canadian education system and its long-term, devastating, inter-generational impacts on Indigenous peoples.¹ Thousands of Indigenous children did not survive the torture and abuse in residential schools, while universities took Indigenous lands and excluded our realities from their programs.² Today we know that access to culturally inclusive, quality education can help prevent impoverished socio-economic conditions in Indigenous Nations and help address social, political and legal injustices faced by Indigenous peoples.

Most universities have only recently started to look at their unique roles in this truth and the reconciliation process with Indigenous peoples in their institutions. Many have started with some symbolic gestures, like celebrating Indigenous history week, hanging Indigenous artwork in the hallways and/or offering land acknowledgements before major academic events. While all of these acts are important, if they are not done correctly or in combination with more substantive actions, then they can serve to cause more harm than good. Land acknowledgements have been widely criticized as not getting at the root issue. Sometimes, the land acknowledgement itself has been criticized for not actually acknowledging the truth of whose land it is or what is to be done about it.³

Post-secondary institutions and academic disciplines across Canada have been the focus of increased attention as a result of the 2015 the Truth and Reconciliation Commission (TRC) report and its 94 Calls to Action, which included education-specific recommendations.⁴ The TRC's Call to Action number 62 calls on the "federal, provincial and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators to educate teachers on how to integrate Indigenous knowledges and teaching methods into the classroom" and to provide the funding to make this possible.⁵ The TRC Final Report also emphasizes that all Canadians, governments and institutions must take "concrete steps" towards reconciliation with Indigenous peoples, and that research and education are vital part of this process.⁶

¹ Pam Palmater, "Reconciliation with Indigenous Peoples in Universities & Colleges," keynote speech, Bow Valley College, Calgary, (Alberta, February 19, 2020). [*Reconciliation*].

² Robert Lee and Tristan Ahtone, "Land-grab Universities," *High Country News*, (Colorado: March 30, 2020), <https://www.hcn.org/issues/52.4/indigenous-affairs-education-land-grab-universities>. [*Land-grab Universities*].

³ Ryerson's land acknowledgement falls into this category. While this is an important issue that should be addressed in the future, this committee did not assume the role of writing or rewriting a new acknowledgement, instead noting that we must further engage with the actual Indigenous governments on whose lands we sit.

⁴ Truth and Reconciliation Commission of Canada, Truth and Reconciliation Commission of Canada Calls to Action, (Winnipeg: TRC 2015), http://nctr.ca/assets/reports/Calls_to_Action_English2.pdf. [*Calls to Action*].

⁵ *Ibid*, p.238.

⁶ *Ibid*, p.242.

The Department of Politics and Public Administration at Ryerson has had a commitment to Indigenous programming and relationship building since designing and delivering a Bachelor of Arts program in Public Administration and Indigenous governance with the First Nations Technical Institute (FNTI) in 1999. This program delivers a customized degree program in intensive mode⁷ to First Nation students at locations across Ontario and on-campus at Ryerson. Although originally taught by almost exclusively by non-Indigenous faculty, some 20 years later, on average, 80% or more of courses delivered each academic year are taught by Indigenous instructors. Instructors are both contract instructors and full-time faculty members at Ryerson University and in the Faculty of Arts. This is a positive development for both students and faculty, as well as for the program, which is now more enriched by the skills, education and experience of Indigenous instructors. Our goal is to grow this capacity every year.

The commitment to Indigenous content has also been mirrored in the Department's other on-campus programs, including two other undergraduate degree programs: (i) the BA in Public Administration and Governance (PAG) since 1965; (ii) the BA in Politics and Governance (POG) since 2005; and (iii) its Master of Arts in Public Policy and Administration (MPPA) since 2005. Courses focused on Indigenous law, policy, politics and governance have been added at the undergraduate and graduate levels taught by an Indigenous faculty member, Dr. Pamela Palmater, who was hired in 2010. Dr. Palmater has also brought in many Indigenous leaders, experts and advocates to her classes so that students are exposed to a large number of Indigenous leaders and educators from a wide range of backgrounds. She has also held numerous on-campus public events featuring other Indigenous leaders so that the university and wider community can share in their knowledge and experience as there are many ways in which students can learn from Indigenous peoples.

As Chair in Indigenous Governance, Dr. Palmater has also engaged with First Nations and Indigenous groups within Ontario and beyond on a wide range of issues impacting Indigenous peoples. This has helped create a two-way learning exchange between Ryerson and Indigenous peoples outside of the university context. Her previous advisory committee also used to provide direct input and guidance into both the Chair's work and Ryerson's educational programs inside and outside of Ryerson. She has also been able to hire Indigenous and non-Indigenous students to work on a wide variety of research projects to help develop their capacity and increase research output and public outreach.⁸ With more Indigenous faculty, we could increase these activities on a larger scale.

⁷ Courses are offered in 2.5 full days, meeting twice during regular academic semesters at locations in Ontario, with assignments completed between and after in-class sessions.

⁸ Ryerson Chair in Indigenous Governance, Ryerson University, (Toronto: n.d.), <https://www.ryerson.ca/chair-indigenous-governance/>.

In the past two years, the Department has undergone two program reviews of the POG⁹ and MPPA¹⁰ programs and both have formally acknowledged the need for a more focused review of the programs related to the Truth and Reconciliation's Calls to Action. The Department of Politics and Public Administration noted the priority of TRC objectives, both in its Politics and Governance periodic program review which was completed in 2018,¹¹ as well as its course offerings and hiring priorities. It has made ongoing attempts to hire tenure-track faculty to build capacity within the department and continues to advocate with the Dean of Arts for additional Indigenous-specific hires. It also maintains an active working relationship with FNTI in the collaborative delivery of the FNTI-Public Administration and Governance program. The partnership has a program management committee (PMC), made up of students, alumni, instructors, administrative leads, and Indigenous faculty, which provides advice and guidance in responding to TRC priorities.

Over the same period in which the Department was undergoing three program reviews, Ryerson initiated a period of consultation and reflection on the TRC Calls to Action and released its own report in 2018, entitled *Truth and Reconciliation at Ryerson University: Building a New Foundation for Generations to Come, Community Consultation Summary Report*.¹² Ryerson's report identified several themes, barriers, concerns, solutions and opportunities, and highlighted key areas where the university, its departments and programs need to take action related to the TRC.

The consultations for this report were led by Dr. Denise O'Neil Green, Vice-President of Equity and Community Inclusion at Ryerson University (appointed in 2017)¹³ and Joanne Dallaire, a long-time traditional counsellor at Ryerson University, recently appointed as Elder and Senior Advisor in Indigenous Relations and Reconciliation (2019) and Chair of the Aboriginal Education Council at Ryerson.¹⁴ Both women were engaged in community consultations, alongside others at Ryerson, about how to best act on the TRC Calls to Action at Ryerson. The following themes that emerged from these consultations:

- develop and implement a strategic vision to Indigenize Ryerson University;
- improve and expand support for Indigenous learners;

⁹ Department of Politics and Public Administration: Politics and Governance, Periodic Program Review: Self-Study Report, Ryerson University, (Toronto: April 16, 2018), p.78. [*Politics and Governance*].

¹⁰ Department of Politics and Public Administration: Master of Arts in Public Policy and Administration, Periodic Program Review: Self-Study Report, Ryerson University, (Toronto: April 15, 2019), p.57. [*Master of Arts*].

¹¹ *Politics and Governance*, supra note 9.

¹² Truth and Reconciliation at Ryerson University: Building a New Foundation for Generations to Come: Community Consultation Summary Report, Ryerson University, (Toronto: January 26, 2018), <https://www.ryerson.ca/content/dam/aboriginal-news/aboriginal-report-web.pdf>. [*Truth and Reconciliation*]

¹³ Mohamed Lachemi, "Denise O'Neil Green appointed university's first vice-president, equity and community inclusion," *Ryerson Today*, (Toronto: April 27, 2017), <https://www.ryerson.ca/news-events/news/2017/04/denise-oneil-green-appointed-university-first-vice-president-equity-and-community-inclusion/>

¹⁴ Daina Astwood-George, "Joanne Dallaire appointed Elder (Ke Shay Hayo) and Senior Advisor – Indigenous Relations and Reconciliation," *Ryerson Today*, (Toronto: October 8, 2019), <https://www.ryerson.ca/news-events/news/2019/10/joanne-dallaire-appointed-elder-ke-shay-hayo-and-senior-advisor/>

- Indigenize teaching and learning practices;
- increase Indigenous staff and faculty and recognize other ways of knowing;
- deepen community engagement and establish partnerships; and
- increase the Indigenous visibility at Ryerson and honour Indigenous history and cultures.¹⁵

Ryerson then set up a TRC committee comprised of faculty and staff representatives that has been meeting regularly to take stock of what Ryerson has done, discuss recommendations, and identify ways to move forward. The University established an annual powwow and provided additional funding to the Ryerson Aboriginal Education Council and Ryerson Aboriginal Student Services. The Provost prioritized hiring of Indigenous faculty. The Faculty of Arts established the Yellowhead Institute with donor funding and built on the work of the Centre in Indigenous Governance established in 2010. At the same time, the Ryerson Faculty Association (RFA), together with some Indigenous faculty, including Dr. Pamela Palmater, and have been meeting to figure out ways that the university can address some of the issues related to the hiring process with a view to addressing any barriers or challenges.

In 2019 the Yeates School of Graduate Studies (YSGS) also began a process of review and reflection with support from the Director of Ryerson's Aboriginal Initiatives, Monica McKay¹⁶. It established an Indigenous Graduate Student Advisor position, held a Graduate Student Leadership Circle, and organized a Rethinking Graduate Education forum. To collect information YSGS conducted a scan of TRC related initiatives and efforts across Ryerson graduate programs, other universities and internationally. YSGS recently released its Framework for Truth and Reconciliation¹⁷ noting that across its 60 programs and 2,900 graduate students, admissions records from 2018-19 indicate there were only 22 self-identified Indigenous graduate students at Ryerson or less than 0.1 per cent of the graduate student population.¹⁸ As noted by the current Dean of YSGS. "Indigenizing means welcoming Indigenous learners into our programs, it means tailoring supports to their unique needs, creating Indigenous programs that respect different worldviews, and equipping students with the skills needed to navigate both Indigenous and non-Indigenous worlds. But responding to the Truth and Reconciliation Commission of Canada (TRC) also means improving the graduate student experience for everyone".¹⁹ This report was recently released and is revisited at the end of this report.

In addition to these initiatives at the university and faculty level, departments and programs across the university have been reflecting on the TRC's Calls for Action and the Ryerson's TRC response report that was released in 2018. As noted above, the

¹⁵ *Truth and Reconciliation*, *supra* note 11, p.15.

¹⁶ Ryerson University Yeates School of Graduate Studies, *A Framework for Truth and Reconciliation*, p.7
https://www.ryerson.ca/content/dam/graduate/indigenous-graduate-education/FTR_Report_YSGS_2020.pdf

¹⁷ Ryerson University Yeates School of Graduate Studies, *A Framework for Truth and Reconciliation*,
https://www.ryerson.ca/content/dam/graduate/indigenous-graduate-education/FTR_Report_YSGS_2020.pdf

¹⁸ *Ibid.* YSGS, p.5

¹⁹ *Ibid.* YSGS, p.2

Department of Politics and Public Administration for the past 20 years has had a partnership program with the First Nations Technical Institute and a fulsome review related to TRC is recommended in program reviews of both of its undergraduate programs. In 2019, the MPPA periodic program review report had specific recommendations related to TRC.²⁰ It is in this context, that the MPPA program launched its own TRC review.

Project Background and Description

The MPPA program started at Ryerson in 2005. Since 2010, the program has had a course in Indigenous Law and Policy and a general, but not formalized commitment, to including Indigenous content in other program courses. The program also has the Hydro One Award of up to \$15,000 per year, to support up to two Indigenous students each year. However, the program has only been able to grant the award to one Indigenous student in the MPPA program per year due to the low number of applications from Indigenous students. There were two years that the MPPA program was not able to grant the award as there were no Indigenous students enrolled.

The Truth and Reconciliation Report at Ryerson was only released in January of 2018. This came right in the middle of the MPPA's provincially-mandated program review self-study in 2017-18 and thus could not be fully included at that time. These important reports were developed at the same time that the MPPA began a provincially-mandated periodic program review (PPR). The former Program Director initiated the comprehensive review of the program in 2017 and it was completed, along with a draft self-study report in December 2018.

Given the high importance of the Truth and Reconciliation Report, the MPPA included the TRC Calls to Action as a specific priority the new Director added a recommendation for the MPPA to undertake a fulsome review of its program in light of the TRC and Ryerson's report. Section 9.1 of the report recommended a focus on recruiting Indigenous students and reflecting on Truth and Reconciliation Call for Actions related to the MPPA program.²¹

The program review report also noted the importance of working with the Department's Indigenous faculty, students, partnership program with the First Nations Technical Institute and the Yellowhead Institute to focus on recruiting Indigenous students and reflecting on Truth and Reconciliation call for actions related to the MPPA program. A more fulsome review of the MPPA program in response to the TRC Calls for Action is included in the short-term action priorities of the PPR.²²

In addition, the MPPA Program Director attended the Yeates School of Graduate Studies (YSGS) Rethinking Graduate Education Forum focused on responding to the

²⁰ *Master of Arts, supra* note 10.

²¹ *Ibid.*

²² *Ibid.*

Truth and Reconciliation Commission, Indigenizing Graduate education and supporting Indigenous students in March 2019. This is in addition to the informal mechanisms used by the Program Director to regularly consult with Indigenous faculty about program-related issues.

In March 2019, the Ryerson Aboriginal Education Council (AEC) issued a call for proposals to support programs in their efforts to review their programs and curriculum related to the TRC Calls to Action. Drs. Carolyn Johns and Pamela Palmater submitted a proposal for this funding on April 5, 2019 and received a small grant of \$4,000 on May 31, 2019.²³ The MPPA program matched this grant and provided an additional \$4,000 to support this review. All of the funding supported hiring an Indigenous graduate student in the MPPA program, Monika Young, to work on this review and help write this report.

Project Goal

The goal of this project is to review and evaluate program curriculum and pedagogy based on a commitment to act on the TRC Calls to Action and Ryerson's calls for faculties and departments to do their part in reconciliation with Indigenous peoples.²⁴

Description of Project

We engaged in an Indigenous-led and Indigenous student-centered approach to this review. It was important to us to have a specific emphasis on Indigenous review, reflection and dialogue about the MPPA program and curriculum. The approach is meant to be as comprehensive and inclusive as possible. The inclusion and centering of varied Indigenous knowledges, writings, insights and experiences were central to our review. Indigenous content was led by Indigenous students, with specific incorporation of their own Indigenous knowledges, perspectives and needs. Given that reconciliation with Indigenous peoples involves all levels of government, academic institutions and indeed all Canadians; non-Indigenous faculty and students were also engaged in the review.

Phase I: Foundational Indigenous Literature Review

[September – December 2019]

The first phase involved hiring an Indigenous graduate student (Monika Young) in the MPPA program to collect relevant resources building on the reference list submitted as part of the AEC grant application. This phase also involved the student helping to develop a framework for the project, program and curriculum based on leading Indigenous thinking about curriculum and pedagogy. Collection and review of relevant Indigenous resources was a critical part of ensuring that Indigenous knowledges and perspectives were central to this review. This was an important first step as non-

²³ Cyndy Baskin, Ryerson Aboriginal Education Council Award letter to Dr. Carolyn Johns and Dr. Pam Palmater, (Toronto: May 31, 2019).

²⁴ *Truth and Reconciliation*, *supra* note 11, p.14.

Indigenous knowledge currently dominates the field and ways of thinking about graduate programs and curriculum.

This Phase also involved the establishment of a working group of Indigenous and non-Indigenous students and faculty to work together on the review. All members of the working group are listed on the title page of this report. Members of the working group attended meetings, conducted reviews of course outlines, conducted review of program documents and website, conducted research related to Indigenous content on other MPPA programs, generated database of undergraduate Indigenous Studies programs across Canada, collected and reviewed relevant documents and scholarly publications related to this review.

Phase II: Indigenous Graduate Sharing Circle

[November - December 2019]

The second phase focused on the engagement and involvement of Indigenous graduates of the MPPA program. Under the leadership of Monika Young and with the assistance of Graduate Program Director Johns, all 10 Indigenous graduates were invited to participate in a half-day sharing circle on December 3, 2019. This session was facilitated by Monika Young, so that students would feel comfortable to speak freely without the director of faculty present. Those unable to attend were sent 5 questions asking them to share their reflections and comments with Monika. Those able to attend were invited to openly share their thoughts and reflections with Monika and other Indigenous graduates. Members of the working group then joined at the end of the sharing circle to hear a summary of their thoughts, reflections and recommendations and Monika wrote up their contributions for this report.

A review of contributions from Phase II was the focus of a working group meeting and discussion which generated some important observations, insights, quotes, and recommendations. Monika led the write up from Phase II for this report.

Phase III: Program Features and Course Curriculum Review

[January - March 2020]

The third phase of the project focused on student working group members (Indigenous and non-Indigenous) reviewing various aspects of the MPPA program from communications, admissions, orientation, and curriculum requirements, to funding, and scholarships, the co-op/internship component and a detailed review of all program requirements and course outlines. The course curriculum review was conducted in order to develop recommendations on how to increase Indigenous governance and public policy content, while simultaneously making the program more accessible to Indigenous students. The constant updating and improvement of course content, including Indigenous content, was also considered to be a professional responsibility and part of high academic standards in delivering the best possible content.

To this end, our working group developed a template to review existing course outlines (see Appendix II). This template was used by student members of the working group to

review all the course outlines, collect information on Indigenous content from each course and make specific observations about each course and corresponding recommendations. A meeting was then held to discuss findings and observations and identify areas that required more detail. We collectively acknowledged that reviewing course outlines, without knowing whether there were additional materials, Indigenous guest lectures, media or spontaneous content included in the course during its delivery, was a limitation of this review. A second round of reviews were completed in February 2020 to generate Appendix II.

This review also included the task of reviewing the Canadian Political Science Association (CPSA) Reconciliation Committee's *Indigenous Content Syllabus Materials: A Resource for Political Science Instructors in Canada* (CPSA 2019) to see what content was relevant for the MPPA program. The Reconciliation Committee of the CPSA was formed in 2016 after the release of the findings of the Truth and Reconciliation Commission (TRC) and generated the first edition of this guide in 2018 and then an updated version in 2019. The guide is a work in progress. A review of the guide by the Program Director indicates that the guide has some very valuable scholarly sources supplemented by the CPSA's Truth and Reconciliation Committee website which contains course outlines from several universities and other resources (CPSA 2019b). We did note that there is no specific section related to Indigenous law, governance, public policy and administration.

To address this gap, Dr. Andrea Migone reviewed the CPSA resource guide and generated an appendix with additional sources that are relevant for the MPPA program (see Appendix IV) In addition, Appendix IV will be sent to the CPSA Reconciliation Committee and proposed as an addendum to their guide and sent to the Canadian Association of Programs in Public Policy and Administration (CAPPA) so it can be shared with CAPPA and other public policy and administration programs across Canada. We hope this will become a document that the MPPA program, CPSA and CAPPA can maintain and update every 1-2 years and post on their websites.

Appendix II, the bibliography from this report, the course outline in Appendix III, and the list of sources in Appendix IV, collectively form a valuable resource bank for faculty and students in the MPPA program, and all members of the Department. The program will also make these resources available to all faculty and current students through the MPPA program's D2L Organization.

Reconciliation with Indigenous Peoples in Universities

While universities and colleges in Canada all operate according to their own specific mandates, priorities and objectives, the basic purpose of a university is to discover, pursue and disseminate knowledge. From an individual student's perspective, a university education may be personal, i.e. to quench a general thirst for knowledge, improve critical thinking skills, and/or know more about the world around them. A university education may also provide the student with the knowledge and skills they need to succeed in their chosen career path. For faculty, a university may offer the best place to conduct research and share their findings with students, other academics in their field and the world at large. Education is a gift that both inspires and empowers peoples. Education improves one's ability to improve their own circumstances, their families, their community's and indeed the world around them.

The same can be said about traditional Indigenous knowledge systems and practices in Turtle Island. There is a wealth of knowledge, skills and insights that have been passed down from generation to generation and since time immemorial.²⁵ These knowledge systems have been refined over many thousands of years in the same fields of study as we see in other societies around the world; including medicine, healthcare, history, science, astronomy, geography, biology, zoology, mathematics, languages, law, politics, governance, and social studies. Each of these knowledge systems are informed by their unique cultural lenses that include the specific Indigenous customs, practices, languages, worldviews and spirituality of each Nation. Traditional Indigenous knowledges are taught orally; in writing; through art; and various cultural practices. They have adapted over time to include all the modern ways in which formal education is taught today and can include a mix of education on the land and in classrooms; individually and in communities; or in ceremony and online.²⁶ The Chiefs of Ontario, representing 133 First Nations in Ontario have emphasized that traditional Indigenous knowledge systems must underpin transformative change in higher education.²⁷

We know from the research that education significantly contributes to poverty reduction, higher incomes, economic growth and crime reduction. For women in particular, we also know that children with educated mothers live healthier lives, educated mothers have better maternal health and less maternal deaths, and education helps deter gender-based violence. But historically, education has also been used as a tool of oppression. Education has been used by states to create national mythologies to engender citizen loyalty around specific political and economic objectives that maintain power

²⁵ Pamela Palmater, "Our Children Our Future Our Vision: First Nation Jurisdiction Over First Nation Education in Ontario," (Toronto: Chiefs of Ontario, 2012), <http://education.chiefs-of-ontario.org/upload/documents/resources/jurisdiction/ourchildrenourfutureourvision-2012.pdf>. [*Our Children*].

²⁶ Pamela Palmater, "Our Nations Our Future Our Vision: Transformative Change through First Nation Higher Education" (Toronto: Chiefs of Ontario, 2017), <http://education.chiefs-of-ontario.org/upload/documents/17-08-09-our-nations-our-future-our-visi.pdf>. [*Our Nations*].

²⁷ *Ibid.*

imbalances in society. This kind of education is harmful not only to the group being excluded, but also to those being taught to hate or fear “the other”.²⁸

So, while education is a precious gift that supports individual and collective well-being; it has also been used as a tool of oppression to either deny education to certain groups and/or not teaching the larger society about the valuable contributions, histories and realities of the excluded group. Nowhere is this more evident than in the Canadian education system and its long-term devastating inter-generational impacts on Indigenous peoples.²⁹ It is for this reason, that Ryerson University generally and the Masters in Public Policy and Administration (MPPA) program specifically, have undertaken internal reviews of their programs with a view to responding to the Calls to Action of the Truth and Reconciliation Commission and other commissions and inquiries that call for reconciliation with Indigenous peoples in universities. This report reflects the MPPA’s work towards this goal.

Terminology

It is important for the purposes of this MPPA review to clarify some of the terminology used in this report as well as explain some of the core concepts. Throughout this report, various terms relating to Indigenous peoples will be used according to their proper legal and political contexts. It should also be noted that the terms explained within this section are not interchangeable with one other.

Indigenous

The primary term used in this report is “Indigenous” to represent the original peoples or peoples native to Turtle Island (what is now known as Canada, the United States and Mexico). This is the term that has been most used by Indigenous peoples themselves, and has now been adopted by all levels of government in Canada as well as in academia. It should be cautioned however, that this is a general term that does not reflect the important political, legal, social, cultural and historical differences within specific groups of Indigenous peoples and some prefer not to use that term.

While the United Nations has not officially adopted a formal definition of the term Indigenous, it has cited the following as the general understanding of the term:

- *Self- identification as indigenous peoples at the individual level and accepted by the community as their member*
- *Historical continuity with pre-colonial and/or pre-settler societies*
- *Strong link to territories and surrounding natural resources*
- *Distinct social, economic or political systems*
- *Distinct language, culture and beliefs*
- *Form non-dominant groups of society*

²⁸ *Reconciliation, supra note 1.* Large portions of this section of the report have been strongly influenced by Dr. Pamela Palmater’s forthcoming paper on this topic.

²⁹ *Ibid.*

- *Resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities.*³⁰

For the most part, Indigenous replaces the term “Aboriginal” except in specific legal contexts.

Aboriginal

The term Aboriginal is found in section 35 of the *Constitution Act, 1982* which protects Aboriginal and treaty rights.³¹ It is defined in section 35(2) of the *Act*, as including: “Indian, Inuit and Métis peoples of Canada”.³² The term “Aboriginal” was commonly used by governments and academia but has been rejected by many Indigenous scholars in more recent years.³³ This can be seen in the federal transition from calling themselves the Department of “Indian Affairs” to “Aboriginal Affairs” and now “Indigenous Affairs”. The term Aboriginal is now largely used in specific legal contexts and court cases addressing “Aboriginal rights” for example.³⁴

Indian/First Nation

The term “Indian” can be found in early colonial legislation referring to the original inhabitants or “natives” of North America.³⁵ The *Royal Proclamation of October 7, 1763* refers to “Indian Nations”.³⁶ Today, the *Indian Act, 1985* defines “Indians” as those registered or entitled to be registered under the *Indian Act* as Indians – a legal status determined exclusively by the federal government.³⁷ Individuals are referred to as registered or “status Indians”, while their descendants who lack registration are often referred to as “non-status Indians”. Today, Indians are more commonly referred to as “First Nations peoples” and their reserve based-governments referred to as “Indian bands” in the *Indian Act* are now called “First Nations”.

Native/Indigenous Nations:

The preferred term amongst most First Nations is a reference to their specific First Nation (i.e. Eel River Bar First Nation) and/or reference to their traditional native/Indigenous nation (i.e. Mi’kmaq Nation). Historically, there were 50-60 traditional native/Indigenous Nations like the Mi’kmaq, Anishinabek, Kanien’kehá:ka, Nehiyawak and Wet’suwet’en Nations, to name a few. Native/Indigenous Nations represent sovereign peoples whose traditional territories are much larger than the individual First

³⁰ United Nations: Permanent Forum on Indigenous Issues, “Who are indigenous peoples?” (Geneva: UNPFII, n.d.), https://www.un.org/esa/socdev/unpfii/documents/5session_factsheet1.pdf.

³¹ The *Constitution Act, 1982*, being Schedule B to the *Canada Act 1982 (UK)*, 1982, c 11 at section 35. [*Constitution Act, 1982*].

³² *Ibid.*

³³ Taiaiake Alfred and Jeff Corntassel, “Being Indigenous: Resurgences against Contemporary Colonialism” *Government and Opposition*, no. 4 (2005): 597-614, p.608, http://www.corntassel.net/being_indigenous.pdf.

³⁴ *Tsilhqot’in Nation v. British Columbia*, 2014 SCC 44, [2014] 2 S.C.R. 256 (re Aboriginal title) and *R. v. Sparrow*, [1990] 1 SCR 1075 (re definition of Aboriginal rights).

³⁵ Pam Palmater, *Beyond Blood: Rethinking Indigenous Identity* (Saskatoon: Purich Publishing, 2010), p.7, [*Beyond Blood*].

³⁶ *Royal Proclamation of 7 October 1763*, <https://www.sfu.ca/~palys/The%20Royal%20Proclamation.pdf>.

³⁷ *Indian Act*, R.S.C, 1985, c. I-5.

Nations reserves. Similarly, these Nations have larger populations as they include all the individual First Nations (bands) which form part of their Nations. For example, within the Mi'kmaw Nation, there are 30 individual First Nations spread out all over the eastern part of Canada, including 13 First Nations (bands) in Nova Scotia; 9 in New Brunswick, 3 in Quebec, 2 in Prince Edward Island, 2 in Newfoundland and 1 in Maine, USA.

There has been a general move for academics, universities, governments and individuals towards the use of less generic or pan-Aboriginal terms, with an increasing focus more on local, nation-based terms for identification.

Inuit

The Inuit Tapiriit Kanatami define the term “Inuit” as Indigenous peoples living primarily in Inuit Nunangat (northern regions of what is now Canada), and more specifically as follows:

The majority of our population lives in 51 communities spread across Inuit Nunangat, the Inuit homeland encompassing 35 percent of Canada's landmass and 50 percent of its coastline. We have lived in our homeland since time immemorial. Our communities are among the most culturally resilient in North America. Roughly 60 percent of Inuit report an ability to conduct a conversation in Inuktitut (the Inuit language), and our people harvest country foods such as seal, narwhal and caribou to feed our families and communities.³⁸

The *Indian Act* historically excluded the registration of Inuit as Indians, and as such, they are not governed by the *Indian Act*, nor do they have reserves. The proper term is Inuit (collective) or Inuk (singular).

Métis

Similarly, Métis peoples have been historically excluded from registration as Indians under the *Indian Act*, though today, through inter-marriage and children with mixed parentage, their descendants may be registered as Indians. There is no singular definition of the term Métis and no legislation specific to the Métis, except the Metis Settlements in Alberta. The Supreme Court of Canada (SCC) in the *Powley* case held that in terms of accessing section 35 Aboriginal rights, Métis are defined as follows:

- (1) Self-identify as a member of a Métis community;
- (2) Present a clear ancestral connection to a historic Métis community; and
- (3) Be accepted by the modern community that has continuity with the historic community.³⁹

³⁸ Inuit Tapiriit Kanatami, “About Canadian Inuit” (Ottawa: ITK, n.d.), <https://www.itk.ca/about-canadian-inuit/>.

³⁹ *R. v. Powley*, [2003] 2 SCR 207.

There are also political definitions of the term that vary at the national and regional levels. The Métis Settlements in Alberta have their own provincial legislative regime⁴⁰, while the Métis National Council (MNC), which claims to represent the Métis Nation, explain the historical emergence of the Métis as follows:

*The Métis emerged as a distinct people or nation in the historic Northwest during the course of the 18th and 19th centuries. This area is known as the “historic Métis Nation Homeland,” which includes the 3 Prairie Provinces and extends into Ontario, British Columbia, the Northwest Territories and the northern United States.*⁴¹

The MNC has since adopted the following definition of Métis:

Métis” means a person who self-identifies as Métis, is distinct from other Aboriginal peoples, is of historic Métis Nation Ancestry and who is accepted by the Métis Nation.

It is generally accepted that the term means more than mere “mixed” ethnic ancestry and requires a connection to a historic Métis community.

It is important to remember that individuals may also have their own preferences. For some, the term Indian may be considered offensive; but others still use the term in day-to-day business at local First Nation level. For the purposes of this report, we have used the above terms in their legal, political and social contexts as much as possible. We also acknowledge that any generic term that refers to all Indigenous peoples will never be adequate to reflect the rich diversity of Indigenous peoples.

University Accountability

Another reason why it is important for universities to centre Indigenous conceptions of Indigenous identity and belonging is due to the substantial increase in white appropriation of Indigenous identity for the purposes of accessing funding, jobs, consultations and awards targeted at Indigenous peoples. Otherwise known as “race-shifting”, this happens when non-Indigenous peoples (primarily white or Caucasian) make false or extremely tenuous claims of Indigenous identity for opportunistic purposes.⁴² This is considered by many Indigenous peoples as a new wave of cultural appropriation putting their cultures, identities and rights at risk.⁴³ In fact, some universities, have also acknowledged that false claims to Indigeneity act as a major

⁴⁰ *Metis Settlements Act*, R.S.A. 2000 c. M-14. See also: *Transitional Membership Regulation*, Alberta Regulation #337/1990.

⁴¹ Métis National Council, “Métis Nation Citizenship” (Ottawa: MNC, n.d.), <https://www.metisnation.ca/index.php/who-are-the-metis/citizenship>.

⁴² Darryl Leroux, *Distorted Descent: White Claims to Indigenous Identity* (Winnipeg: University of Manitoba Press, 2019). [*Distorted Descent*]

⁴³ Pamela Palmater, “Appropriated identities and the new wave of dispossession” (Winnipeg: Canadian Dimension Magazine, Sept.6, 2018).

barrier to both success and retention of Indigenous staff, students and faculty. Carleton University's most recent report noted numerous concerns:

Participants felt it was common to see tenure track positions reserved for Indigenous applicants awarded to persons with questionable claims to an Indigenous identity.⁴⁴

We will lose amazing students, staff and faculty if we cannot find ways to deal with the issue of race-shifting or white settler self-Indigenization.⁴⁵

While universities should not be the ones to decide who is and who is not Indigenous for the purposes of internal consultations; student applications for entry, bursaries and awards; research funding and projects; or the hiring of staff, contract or faculty positions; they need to remember that they are legally accountable to ensure that resources targeted for Indigenous peoples get to Indigenous peoples. There is of course, a fine balance between living up to the university's legal obligations and ensuring that the university does not repeat colonial practices by taking decision-making about identity out of the hands of Indigenous peoples.

The law is very clear about who has the right to determine Indigenous identity and belonging. Whether Indigenous law, Canadian law or international law, that right belongs to First Nations, Inuit and Métis governments. Traditional Indigenous Nations have long determined who belongs to their Nations based on a relational concept that focused on ancestry, kinship, loyalty, responsibility and other cultural aspects which varied from nation to nation; like rules related to clan systems, houses and districts. Indigenous Nations have the exclusive jurisdiction to determine their own citizenship, i.e., who belongs and the responsibilities of those citizens.⁴⁶ While colonial laws and policies have interfered with legal, political and cultural conceptions of Indigeneity, Indigenous laws are paramount when it comes to determining who is and who is not First Nations (Mi'kmaw, Haida, Wet'suwet'en), Inuit or Métis.

In Canadian law, the right to determine an Indigenous nation's own citizens is "protected" in section 35 of the *Constitution Act, 1982*.⁴⁷ This constitutional protection also forms the basis of Canada's *Inherent Right Policy*, which, although widely criticized for its limited conception of self-government, confirms that the inherent right to self-government is protected within section 35 and further that one of those protected rights is the right to determine the Nation's membership or citizenship.⁴⁸ This right is also protected in the *United Nations Declaration on the Rights of Indigenous Peoples*

⁴⁴ Carleton University, "Kinàmàgawin (Learning Together: Carleton University Strategic Indigenous Initiatives Committee Final Report (Ottawa: Carleton University, 2020), online: <https://carleton.ca/indigenousoinitatives/wp-content/uploads/Kinamagwin.pdf> [Carleton Report] at 22.

⁴⁵ *Ibid*, at 23.

⁴⁶ *Beyond Blood*, *supra* note 30.

⁴⁷ *Constitution Act, 1982*, *supra* note 26.

⁴⁸ Government of Canada, *The Government of Canada's Approach to Implementation of the Inherent Right and the Negotiation of Aboriginal Self-Government*, (Ottawa: Government of Canada, 1997).

(*UNDRIP*) in articles 4 (self-determination and autonomy over own internal affairs); article 9 (right to belong to an Indigenous nation); and article 33 (right to determine their own identity and membership in accordance with their customs).⁴⁹

We know that one of the impacts of colonial laws like the *Indian Act* and government legislative control over who is legally recognized as an “Indian” is that many people have been wrongly excluded from recognition as Indians and/or band members in their local First Nations. Thousands of individuals were excluded based on their sex as females, the fact that they were born out of wedlock, and/or that their parents were of mixed ancestry.⁵⁰ A series of court cases have forced the federal government to amend the *Indian Act* to address many of these unjust exclusions, but many are still wrongfully excluded. Other colonial policies like residential schools, 60’s scoop forced adoptions and today’s foster care crisis have left some Indigenous peoples disconnected from their families, communities, Nations and cultures.

We have to ensure flexible policies to account for wrongful exclusions while at the same time not allowing opportunists to appropriate these historical traumas for their own interests. Universities cannot allow false or tenuous claims to Indigeneity to further exclude and disadvantage the actual Indigenous peoples with whom they are seeking reconciliation.

Thus, universities have a legal and moral obligation to establish accountability mechanisms for ensuring positions and funding targeted for Indigenous peoples goes to Indigenous peoples. These mechanisms should be designed in partnership with and led by Indigenous peoples. Universities who rely exclusively on self-identification measures to determine Indigenous identity, expose themselves to liability for not ensuring that government and other funding targeted for Indigenous peoples actually gets to Indigenous peoples. They also risk perpetuating further disadvantage to actual Indigenous peoples. For this reason, Ryerson University, and the programs within it, like the MPPA program must enhance their current processes for determining Indigenous applicants that is based on a combination of factors that would include identification and community-based acceptance, with flexibility to address those impacted by outstanding discriminatory laws.⁵¹

It is recommended that the MPPA program inquire across the School of Graduate Studies, Faculty of Arts, Aboriginal Education Council, and Office of Equity, Diversity and Inclusion and other Departments and Programs about measures that may or may be in place at Ryerson with a view to using available tools and/or developing their own mechanisms. In the meantime, it is recommended that the MPPA program follow the guidelines currently being used by the Ontario Ministry of Colleges and Universities in relation to the identification requirements for Indigenous learners in Ontario (see

⁴⁹ United Nations General Assembly, United Nations Declaration on the Rights of Indigenous Peoples: resolution / adopted by the General Assembly, 2 October 2007, A/RES/61/295, articles 4, 9, 33. [*UNDRIP*].

⁵⁰ *Beyond Blood*, *supra* note 30.

⁵¹ It is important to note here that neither federal, provincial or territorial governments or most Indigenous governments accept DNA tests as proof of Indigenous identity (ex. 23andMe, Ancestry DNA, etc).

Appendix I). Their guidelines were the result of extensive consultation with First Nations, Métis and Inuit governments in Ontario, as well as independent Indigenous identity and human rights experts.⁵²

Any future mechanism developed by either Ryerson and/or the MPPA program should also take into account the growing list of fraudulent “Métis” organizations, some of which are groups of white supremacists organizing to defeat Indigenous rights.⁵³ To this end, the directives of First Nations and Metis governments should be paramount. For example, the Mi’kmaw Nation in Nova Scotia signed an MOU with the Metis National Council denouncing these fraudulent organizations and have asked that universities, governments and other institutions respect Mi’kmaw and Metis laws and decision-making in relation to who is Mi’kmaw and Métis.⁵⁴ These Indigenous laws are as much a part of the legal framework as other laws in Canada.

⁵² Correspondence from Assistant Deputy Minister, Advanced Education Learner Supports Division, Ministry of Training, Colleges and Universities to Chiefs of Ontario dated September 10, 2019 and shared with Professor Pamela Palmater.

⁵³ *Distorted Descent*, *supra* note 37.

⁵⁴ Memorandum of Understanding between the Métis Nation and the Mi’kmaq of Nova Scotia re Misrepresentation of Individuals as Métis, (Halifax: MNC, Mi’kmaq of Nova Scotia, Sept,27, 2018), <http://mikmaqrights.com/wp-content/uploads/2018/10/Memorandum-of-Understanding.pdf>.

Indigenous Control of Indigenous Education

Since time immemorial, Indigenous Nations from all over Turtle Islands have been engaged in the education of their peoples. This holistic form of education included health and well-being, preservation of history, science, and international relations, as well as trade and economics – all the foundations of nation building.⁵⁵ Indigenous education was incorporated into everyday life and was a life-long practice, as opposed to being a separate activity that one engaged in for set periods of time. Each Nation has their own educational “experts” so to speak, including parents, elders, leaders, hunters, negotiators, and medicine people, to name a few. Traditional Indigenous knowledges were passed down orally; in writing; through symbols and art; and practically through hands-on experience.⁵⁶ The very survival of Indigenous Nations depended on the transmission of these knowledge systems.⁵⁷

It is for this reason, that education was such a critical part of so many treaty negotiations in Canada. Treaties were signed with sovereign native/Indigenous Nations with the full expectation that formal education would be a way to fulfil the spirit and intent of the treaties that promised mutual prosperity.⁵⁸

First Nation representatives who negotiated the numbered treaties had an understanding of formal education and expected their members and future generations to benefit from such services. Formal education would enable First Nation communities to supplement traditional educational practices with western teaching so they could “live and prosper and provide”.⁵⁹

As we know, the treaties and other agreements with native/Indigenous Nations were breached more than they were honoured. Colonial officials engaged in centuries long genocidal practices⁶⁰ meant to clear the land of “Indians” and pave the way for settlement and the extraction of Indigenous resources.⁶¹ One of these government policies was the theft of Indigenous children who were forced to attend residential schools – where instead of a proper education, many were abused, neglected, tortured, experimented on and died.⁶² This continued for many generations, with last residential school only closing in 1996. Although now part of Canada’s dark history, these schools

⁵⁵ *Our Nations*, supra note 21.

⁵⁶ Steve Russell, “Early Indigenous Peoples and Written Language,” (Harvard: Indian Country Today, July 19, 2017), https://indiancountrytoday.com/archive/early-indigenous-peoples-and-written-language-UJ-6AxiE4kmg_ImKwfVlKg,

⁵⁷ *Our Nations*, supra note 21.

⁵⁸ *Ibid.*

⁵⁹ Sheila Carr-Stewart, “A Treaty Right to Education,” *Canadian Journal of Education/Revue Canadienne De l’Éducation* 26, no.2 (2001): 125-143, p.126.

⁶⁰ Tamara Starblanket and Ward Churchill. *Suffer the Little Children: Genocide, Indigenous Nations, and the Canadian State* Clarity Press, Inc, 2018.

⁶¹ James W. Daschuk, *Clearing the Plains: Disease, Politics of Starvation, and the Loss of Aboriginal Life*, Vol. 65. Regina: University of Regina Press, 2013.

⁶² Truth and Reconciliation Commission of Canada, “Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada,” (Ottawa: TRC, 2015). [*TRC Report*].

have had long lasting, inter-generational traumatic impacts on thousands of Indigenous survivors, which in turn have impacted the socio-economic and spiritual well-being their families, clans, houses, communities and Nations.⁶³

Native/Indigenous Nations resisted the ways in which education was used to oppress them and consistently fought to control their own education systems under the banner of “Indian Control of Indian Education”.⁶⁴ In 1972, the National Indian Brotherhood (NIB, now the AFN - Assembly of First Nations), representing First Nations issued a policy document called *Indian Control of Indian Education*.⁶⁵ The NIB demanded that Canada fulfil the Crown’s treaty obligations for fully funded formal education so that First Nations could control their own systems, which would be infused with First Nation languages and cultures. In 2009, the AFN issued another policy document: *First Nations Control over First Nations Education* again demanding increased First Nation control over education and rights-based funding.⁶⁶

At every step, First Nations have demanded more control over their education. Here in Ontario, the Chiefs of Ontario have issued similar policy statements demanding not only control over their k-12 education systems on reserve, but more control in off-reserve schools.⁶⁷ Similarly, while there are several Indigenous educational institutes seeking certifications as post-secondary institutions, First Nations also want more say about what happens in Ontario’s universities, both in terms of content and governance.⁶⁸ While there have been many research studies, reports, inquiries and commissions that have recommended increased Indigenous control over education in the broad sense, there was little movement by universities in general (with some notable exceptions) to act on these recommendations, until the Truth and Reconciliation Commission (TRC) Report on the legacy of residential schools and its corresponding Calls to Action.⁶⁹

Decades of Recommendations

TRC

The TRC was headed by Chief Commissioner Murray Sinclair [now Senator Sinclair], who heard from thousands of residential school survivors, impacted families and communities all over Canada, about their experiences in residential schools. Despite being called schools, they were part of federal “Indian policy” designed to separate children from their parents and communities, for the express purposes of assimilating those that survived, into what the TRC referred to as “Euro-Christian society”.⁷⁰ We know that these schools were intended to “kill the Indian in the child” even if it meant

⁶³ *Ibid.*

⁶⁴ *Our Children*, *supra* note 20, p.20-21.

⁶⁵ National Indian Brotherhood, “Indian Control of Indian Education” (Ottawa: NIB, 1972).

⁶⁶ Assembly of First Nations, “First Nations Control of First Nations Education: It’s Our Vision, It’s Our Time” (Ottawa: AFN, 2009), <https://oneca.com/IndianControlofIndianEducation.pdf>.

⁶⁷ *Our Children*, *supra* note 20.

⁶⁸ *Our Nations*, *supra* note 21.

⁶⁹ *Calls to Action*, *supra* note 3.

⁷⁰ *Reconciliation*, *supra* note 1.

killing the child. Duncan Campbell Scott, the Deputy Superintendent of Indian Affairs noted that less than 50% of the “inmates” at residential schools lived to benefit from the education they received. When pressed about the large number of deaths in residential schools, he responded:

*“Indian children... die at a much higher rate [in residential schools]...but this alone does not justify a change in the policy... which is geared towards a final solution of the Indian problem”.*⁷¹

The TRC found these schools to have been a form of “cultural genocide” but clarified that in all of its dealings with Indigenous peoples, Canada was guilty of cultural, physical and biological genocide.⁷² The report lays out the history and the impacts of residential schools and issued 94 Calls to Action to governments, churches, businesses, the media, the public at large and universities. Some of the recommendations specific to universities and specific programs include the following:

16. We call upon post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages.⁷³

24. We call upon medical and nursing schools in Canada to require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.⁷⁴

28. We call upon law schools in Canada to require all law students to take a course in Aboriginal people and the law, which includes the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights and antiracism.⁷⁵

86. We call upon Canadian journalism programs and media schools to require education for all students on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations.⁷⁶

⁷¹ TRC Report, *supra* note 55.

⁷² TRC Report, *supra* note 55, p.1.

⁷³ TRC Report, *supra* note 55 in Calls to Action at 2.

⁷⁴ *Ibid.* at 3.

⁷⁵ *Ibid.*

⁷⁶ *Ibid.*, at 10.

These Calls to Action are important steps forward, but it is important to remember that Chief Commissioner Sinclair clarified that this is not a complete list, but instead a place to start. If universities based their institutional reconciliation plans exclusively around these 4 Calls to Action, it would be an incomplete plan. It is critical that universities do more than the bare minimum response to these Calls, but consider the other significant recommendations that other commissions have made in relation to education, like the 1996 Report of the Royal Commission on Aboriginal Peoples (RCAP) for example.⁷⁷

RCAP

RCAP was a massive study on Indigenous peoples and covered a much wider range of issues than the TRC Report. RCAP issued 440 recommendations that included:

- (1) redressing past wrongs;
- (2) a declaration acknowledging “Aboriginal” nations as distinct nations;
- (3) a focus on self-government and the recognition of Aboriginal laws and governing systems over native territories;
- (4) proper financial transfers to self-governing nations based on a fair share of their past and future resources;
- (5) treaty implementation;
- (6) redistribution of lands and resources back to Aboriginal nations; and
- (7) a strong focus on education and training for Aboriginal peoples.⁷⁸

RCAP’s core principle was to create a “Circle of Well-being” that tied the success of self-government to Indigenous education and vice-versa:

Self-government will not succeed unless it has a solid foundation in economic activity and highly developed human skills through education and training.

Aboriginal people will not regain the human capacities they need to rebuild their economies and communities unless they are self-governing.

Once they are self-governing, self-reliant and healthy in body, mind and spirit, Aboriginal people will be able to take responsibility for themselves and their place in the partnership with Canada. The circle of well-being will be complete.⁷⁹

There are very strong recommendations contained within RCAP that should have been adopted widely by universities to improve Indigenous education, but were largely

⁷⁷ Royal Commission on Aboriginal Peoples, “Report of the Royal Commission on Aboriginal Peoples” (Ottawa: Minister of Supply and Services, 1996) vols.1-5 [RCAP].

⁷⁸ *Ibid.*

⁷⁹ *Ibid.*

ignored in many cases. Universities should be informing and enhancing their institutional reconciliation strategies based on the wealth of expertise and recommendations contained in multiple reports and inquiries and not limiting their strategic plans and initiatives to the TRC Calls to Action.

National Inquiry into Murdered and Missing Indigenous Women and Girls

This is especially the case with the most recent Report of the National Inquiry into Murdered and Missing Indigenous Women and Girls (National Inquiry) not only found Canada guilty of ongoing genocide, but had a very specific gendered lens.⁸⁰ The National Inquiry investigated the crisis of abused, exploited, disappeared and murdered Indigenous women and girls, and found, as a matter of fact and law, that Canada is guilty of both historic and ongoing genocide.⁸¹ They further found that while many of Canada's laws, policies practices, actions and omissions impacted Indigenous peoples generally, they also targeted Indigenous women as a form of gendered colonization. As result of failing to protect the basic human rights of Indigenous women and girls, they have been targets of both state-based and societal violence stemming back many generations.

The Terms of Reference for the National Inquiry were much broader than that of the TRC and included a more comprehensive look at Canadian laws, policies and practices – both historic and current – of governments, agencies, institutions and society They issued 231 Calls to Justice and, just like the TRC, highlighted the fact that the responsibility to end the genocide against Indigenous women and girls is on everyone and every institution, not just governments.⁸² The Report explains that federal, provincial, territorial and municipal governments all have a role to play, as do institutions like policing, health care, media and educational institutions. Some of their recommendations related to education, included the following:

- Education authorities must educate and provide awareness to the public about missing and murdered Indigenous women and girls;
- Educate about the issues and root causes of violence Indigenous women and girls experience;
All curriculum development and programming should be done in partnership with Indigenous Peoples, especially Indigenous women and girls;
- All education and awareness must include historical and current truths about the genocide against Indigenous Peoples through state laws, policies, and colonial practices;

⁸⁰ National Inquiry into Murdered and Missing Indigenous Women and Girls, "Reclaiming Power and Place: The Final Report of the National Inquiry into Murdered and Missing Indigenous Women and Girls" (Ottawa: National Inquiry into Murdered and Missing Indigenous Women and Girls, 2019).

⁸¹ National Inquiry into Murdered and Missing Indigenous Women and Girls, "Supplementary Report: A Legal Analysis of Genocide" (Ottawa: National Inquiry into Murdered and Missing Indigenous Women and Girls, 2019).

⁸² National Inquiry into Murdered and Missing Indigenous Women and Girls, "Calls for Justice" (Ottawa: National Inquiry into Murdered and Missing Indigenous Women and Girls, 2019).

- Education should include, but not be limited to, teaching Indigenous history, law, and practices from Indigenous perspectives; and
- Education service providers develop and implement awareness and education campaigns for Indigenous children and youth on the issue of sexual exploitation and grooming.⁸³

To our minds, a university reconciliation plan that does not contain a gendered lens and specifically includes the recommendations in relation to ending violence against Indigenous women and girls, would not be in keeping with basic human rights standards. Reconciliation with Indigenous peoples in universities is about more than redressing the wrongs of residential schools; it is also about addressing the university's role in all of Canada's genocidal laws, policies, actions and omissions directed at Indigenous women and girls.

Chiefs of Ontario

While these are just a selection of some of the recommendations from only three of the most significant inquiries and commissions, any university plan going forward must also centre Indigenous voices. Indigenous control of Indigenous education must be the underlying premise of all university plans moving forward. This requires meaningful engagement with not only Indigenous faculty and students, but with local Indigenous communities. The Chiefs of Ontario have produced two important policy papers on First Nation education in Ontario; one for k-12 education⁸⁴ and one for post-secondary education⁸⁵ that should inform this report and Ryerson's larger reconciliation strategy. In the policy paper on post-secondary education, they argue:

The continued transmission of traditional Indigenous knowledge(s) is critical to the preservation of Indigenous cultures and identities into the future – which lies at the heart of nation-building. Indigenous higher learning must be understood in this light. Higher education has largely been misunderstood by federal and provincial levels of government as merely a program of knowledge and skills training for individuals to ready First Nations people for employment – i.e. to be economically self-sufficient as individuals within modern economies.⁸⁶

Further, they added:

Without Indigenous traditional knowledge(s) incorporated in k-12 or post-secondary education, First Nation students will only learn about Canada's culture, languages, history and economic theories. This may further

⁸³ *Ibid.*

⁸⁴ *Our Children, supra* note 20.

⁸⁵ *Our Nations, supra* note 21.

⁸⁶ *Ibid.* p.14.

*Canadian nation-building, but it does so at the expense of Indigenous knowledge, education and nation building.*⁸⁷

This is why the Chiefs of Ontario feel that First Nations must be joint decision-makers at post-secondary institutions. First Nations are part of sovereign Nations who have the inherent powers to be self-determining over their peoples, their lands and their education. These rights and powers are not recognized at the international level in the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP).⁸⁸ That includes creating and maintaining their own institutions, but also having joint governing powers in public institutions impacting their peoples. Their recommendations included the recognition of First Nation jurisdiction over higher education; rights-based funding for post-secondary; and the protection of Indigenous languages, cultures and identities. Some of their other university specific recommendations included:

- Hiring of suitable numbers of First Nations as both faculty and as senior administration;
- Joint agreement on courses, programs and research supports; and
- Respect of First Nation jurisdiction in relation to the design, delivery and evaluation of post-secondary education programs.⁸⁹

We also know that universities, colleges and other training institutes occupy Indigenous lands – mostly without the consent of the local Indigenous Nations. The most recent report from Robert Lee and Tristan Ahtone expose “Land Grab Universities” in Canada and the United States and how Indigenous lands were taken violently and under duress to support the university system.⁹⁰ It is critical that universities, all of which occupy Indigenous lands, ensure that local Indigenous Nations and governments are the ones that inform individual university plans. It makes little sense for the Mi’kmaw Nation to determine educational objectives of the Inuit in Nunavut; just as First Nations in British Columbia should not be the ones developing educational plans for the Métis Settlements in Alberta. The pan-Indigenous approach does not work and has been widely rejected by First Nations, Inuit and Métis governments.

What is Reconciliation?

Although the primary focus at Ryerson to date, has been on responding to the TRC Calls to Action to help undo the harms of residential schools; university plans must also support the many RCAP recommendations in relation to Indigenous self-government and the National Inquiry’s Calls for Justice to end genocide against Indigenous women and girls.⁹¹ We must always include a gendered lens to our educational systems and

⁸⁷ *Ibid.*

⁸⁸ *UNDRIP, supra note 42.*

⁸⁹ *Our Nations, supra note 21, p.59-60.*

⁹⁰ *Land-grab Universities, supra note 2.*

⁹¹ *Reconciliation, supra note 1.*

firmly ground any educational policies in a human rights framework. To our minds, the word reconciliation should have substantive meaning – not just in the residential school context, but in the entire relationship between Indigenous peoples and the Crown, educational institutions and society.

Dr. Pamela Palmater has argued that “real reconciliation” goes beyond a court-ordered, carefully worded political apology, but makes a real apology where governments and institutions: (1) accept responsibility for their actions; (2) acknowledge the harms done as described by the victims; (3) promises never to do it again, (4) take steps to ensure it never does happen again; and then (5) make full amends for the harms done.⁹² But there can be misunderstandings about what reconciliation really means in an educational context. It is important that reconciliation not be minimized to a human resource issue or one of diversity and inclusion. Merely tweaking around the edges of university programs will not accomplish true reconciliation.⁹³

Actions like hiring more Indigenous faculty, including them on committees and collaborating with them in research should not be considered reconciliation. Those are things that should have been done as a matter of law – Indigenous laws, human rights laws, employment laws, and international laws around anti-discrimination and anti-racism. These things should also be done as a commitment to higher learning and offering the best possible education to students, which includes the knowledges of all peoples – especially Indigenous peoples. These actions are professional obligations, not reconciliation.

While in no way comprehensive, the following are some examples of more **substantive reconciliation**:

- Hiring Indigenous faculty well beyond their % of the population to build Indigenous capacity, provide support for new Indigenous hires; and to make amends for having excluded Indigenous peoples for years;
- Ensuring Indigenous peoples represented in the governance and senior administration of universities as Presidents, Provosts, Chancellors and on boards of governors;
- Ensure that First Nations, Inuit and Métis governments have a direct line of input into university programs, curricula, research and governance, Indigenous faculty cannot stand in the place of community input, but should complement it;
- Indigenous peoples need to be the ones deciding how research funding related to Indigenous communities, peoples, faculty and students is distributed, who gets research chairs, and how academic success is measured, including community-based work;
- Universities need to think about education beyond tuition paying students and include strategic partnerships and alliances with Indigenous governments and

⁹² *Ibid.*

⁹³ *Ibid.*

community groups to help fill research, policy or technical gaps; expanding open access publications; translating research and building these objectives into courses and research projects; and

- Including accountability measures in universities, in partnership with Indigenous governments and organizations to ensure that jobs, research and funding targeted for Indigenous peoples goes to Indigenous peoples. Universities have a legal obligation to protect against the growing rise in fraudulent Indigenous identity claims in university contexts.⁹⁴

⁹⁴ *Ibid.*

Phase I Findings from Literature Review

As noted in the section above, educational institutions, like residential schools, provincial elementary and secondary schools, universities and colleges, played an important role in the Crown's colonization efforts on Turtle Island. The education systems in what is now known as Canada served to both educate and miseducate settlers about Crown policies in relation to Indigenous peoples.

This section highlights some findings from the literature reviewed in Phase 1 of the project by Indigenous MPPA student Monika Young. It highlights that universities have continued to reproduce colonial narratives about benign settlement policies, while at the same time effectively erasing the violent genocide and gendered forms of violent colonization that occurred. Indigenous voices and perspectives have been largely absent from Canada's educational system. This is especially true in disciplines like law, history, and especially political science.

As a discipline, political science has been instrumental in promoting certain understandings of politics and political subjects. Indigenous politics was not a focus of publications prior to the 1990s and recent scholarship on Indigenous issues remains overwhelmingly written by non-Indigenous people and predominantly focuses on state sovereignty, Euro-Western perspectives and matters that concern settlers.⁹⁵ As a sub-field of political science in Canada, public policy and administration has these same deficiencies in intellectual and political knowledge.

For this review, a literature review was conducted related to decolonizing education generally, and specifically related to post-secondary education. This section presents some findings from the literature review.

Decolonizing Education

There is a growing interdisciplinary literature about the colonial foundations of education systems and institutions at all levels in Canada. In the past two decades, both Indigenous and non-Indigenous scholars have critically reviewed colonial foundations and offered insights related to decolonizing education systems at the elementary, secondary and post-secondary levels across all jurisdictions. This literature review focuses on publications that outline various approaches to decolonizing education.

One of the most common approaches focuses on incorporating Indigenous knowledge into existing education systems. In some jurisdictions this approach has been part of broader curriculum reforms in the past decade. In Ontario for example, the Ontario Ministry of Education issued a policy directive in 2007 to all school boards, schools and

⁹⁵ Kiera Ladner, "50 Years of Indigenous Politics in the Canadian Journal of Political Science" *Canadian Journal of Political Science*, 50:1, (2017). 163-179. p.164.

teachers as part of a commitment to include Indigenous knowledge in curriculum in public schools.⁹⁶

After this provincial directive, a study was conducted by Emily Milne, a sociology professor at MacEwan University, who interviewed 100 Indigenous (mainly Haudenosaunee, Anishinaabe, and Métis) and non-Indigenous parents and educators⁹⁷ to determine their perceptions of “Indigenous curricular policy directives in Ontario public schooling [at the elementary level], as well as challenges that limit and strategies that encourage meaningful policy implementation”.⁹⁸ Indigenous and non-Indigenous teachers felt that Indigenous educational content was not considered important, nor were they given instruction to include this in their classes.⁹⁹ As a result, both Indigenous and non-Indigenous teachers felt intimidated by the task of incorporating Indigenous content on their own and within a classroom setting.¹⁰⁰

A portion of interviewees including educators and parents whose children had attended a three-week educational program, determined that this program, as a policy directive aiming to include Indigenous curriculum in schooling, was implemented meaningfully.¹⁰¹ The program was offered by the school board during the summer, was open to both Indigenous and non-Indigenous teachers and students, was designed to fix gaps in knowledge by delivering professional training, the program was also designed to remove the discomfort that Indigenous and non-Indigenous educators felt towards teaching Indigenous curriculum.

The program consisted of an in-service orientation day for staff, training stations, and a mentor text designed to specifically organize and guide the program which included “lessons and extension activities, big idea connections to existing curriculum, as well as background information and cultural context”.¹⁰² Each training station had Indigenous coaches who were very knowledgeable on Indigenous culture and teachings and were able to provide support or clarification for educators on topics outlined in the mentor text.

Both Indigenous and non-Indigenous parents even felt that they learned more about Indigenous culture from their children who participated in the training. A portion of non-Indigenous parents were pleased that their children were learning more about Indigenous cultures and issues. The program also had a very substantial impact on teachers, who expressed that they now felt comfortable and informed enough to educate their students about Indigenous peoples.¹⁰³

⁹⁶ Emily Milne, “Implementing Indigenous Education Policy Directives in Ontario Public Schools: Experiences, Challenges and Successful Practices.” *International Indigenous Policy Journal* 8, no. 3 (2017) p.1.

⁹⁷ *Ibid*, p.3.

⁹⁸ *Ibid*, p.1.

⁹⁹ *Ibid*, p.7.

¹⁰⁰ *Ibid*. p.7.

¹⁰¹ *Ibid*, p.8.

¹⁰² *Ibid*, p.8.

¹⁰³ *Ibid*, p.4.

Verna St. Denis, an Indigenous educational foundations professor at the University of Saskatchewan, states that while there is support from some educators in the Ontario public school system who want to change the curriculum to include Indigenous content and teaching methods, there is also a degree of pushback from educators who desire to adhere to a universally-mandated curriculum and “believe that all students should be treated the same”.¹⁰⁴ Based on the findings of these interviews, Milne recommends that “Indigenous curricular training should be a requirement for a teaching certificate, cultural training should always be available for continual cultural development, and Indigenous Information Teachers should function similarly in the way ESL teachers do”.¹⁰⁵

Milne’s research outlines that a majority of educators feel that Indigenous curriculum is optional which is why they remain hesitant to integrate it into their subjects. However, Milne’s research also outlines the potential that innovative educational programs have in improving the implementation of policy directives surrounding the inclusion of Indigenous content and pedagogy in public education.

Unlike the elementary and secondary education system that exists in each province where provincial ministries of education have some control over curriculum, teacher training and certification, the education system in post-secondary institutions is quite different.

Decolonizing Post-Secondary Education

A group of academics at the University of Saskatchewan argue that education and educational institutions themselves need to undergo a process of decolonization before any attempts at reconciliation within these institutions can be successful. These scholars emphasize that Indigenous heritage “can be fully learned or understood only by means of the pedagogy traditionally employed by these peoples themselves”.¹⁰⁶ However, hesitancy to adopt Indigenous pedagogy within post-secondary educational institutions persists because these institutions assume a standard of “real” knowledge that prohibits or demeans other forms of learning.¹⁰⁷

These scholars examined courses and course descriptions at the University of Saskatchewan in 2002 and found that even the language used to teach students about other cultures such as “post-colonialism” and “Third-World” can be demeaning for marginal groups yet they have become commonplace in post-secondary institutions. It was also revealed that only 10 out of 80 university mission statements reviewed across Canada referenced Indigenous topics.¹⁰⁸ Although these findings were from 2002, they highlight that post-secondary institutions need to reflect on their ‘truths’. Attempts at

¹⁰⁴ *Ibid*, p.10.

¹⁰⁵ *Ibid*. p.11.

¹⁰⁶ Marie Battiste, Lynne Bell, and L.M. “Decolonizing Education in Canadian Universities: An Interdisciplinary, International, Indigenous Research Project.” *Canadian Journal of Native Education* 26, no. 2. (2002): 82. p.87.

¹⁰⁷ *Ibid*, p.83.

¹⁰⁸ *Ibid*, p.88.

decolonizing education can only be made when a university or educational institution prioritizes the inclusion of Indigenous knowledge and curriculum within the university. Due to the lack of university mission statements referencing Indigenous knowledge, and leadership that explicitly recognizes that universities themselves must undergo a process of truth and reconciliation, it is difficult to move forward with ‘substantive reconciliation’ described above.

There are however some initiatives geared towards decolonizing post-secondary education. For example, some post-secondary programs have been trying to decolonize and improve the delivery of Indigenous curriculum since the 1980s. The Gabriel Dumont Institute’s (GDI) mission statement advocates to “promote the renewal and development of Métis culture through research; materials development, collection, and distribution; and the design, development, and delivery of Métis-specific educational programs and services”.¹⁰⁹ Similar partnerships have also been implemented since the 1990s by the First Nations Technical Educational Institute (FNTI) in Ontario that is an “Indigenous owned and governed post-secondary institute with a history delivering programming rooted in Indigenous and Indigenous ways of knowing”.¹¹⁰

Ryerson University has partnered with the FNTI since 1999 to offer a certificate, advanced certificate or bachelor’s degree in Public Administration and Governance with FNTI.¹¹¹ This program is designed for “current or future leaders and managers in First Nations communities, Indigenous agencies and/or organizations” in order to provide students with the “skills necessary to support the development of economic and political sovereignty with, and for, their communities”.¹¹² As well, Queen’s University has partnered with FNTI to offer a Masters degree in Public Administration which is designed for “experienced senior administrators and executives in First Nations and other Indigenous agencies” in order to acquire “policy development and analysis skills, and build management capacity in ways that help them translate policy into action.”¹¹³

These partnership programs with Indigenous-led organizations are crucial to improving the inclusion of Indigenous curriculum in post-secondary institutions. However, they still have Western knowledge foundations despite having curriculum with Indigenous content and an increasing number of Indigenous instructors. There is a tension in these programs with revising and reforming these knowledge foundations given disciplinary norms and degree requirements, hence the need for systemic review.

More recent examples such as the University of Nunavut’s Master of Education program was developed in collaboration with the University of Prince Edward Island, St. Francis

¹⁰⁹ Gabriel Dumont Institute of Native Studies and Applied Research, “Mission and Values,” (Saskatoon: n.d.), <https://gdins.org/about/overview/mission-statement/>

¹¹⁰ First Nations Technical Institute, “About FNTI” (Ontario: n.d.), <https://fnti.net/about-us>.

¹¹¹ First Nations Technical Institute, “University: Bachelor of Arts- Public Administration & Governance,” (Ontario: n.d.), <https://fnti.net/ojibwe-public-administration-governance>.

¹¹² *Ibid.*

¹¹³ First Nations Technical Institute, “Community-Driven Education: Professional Master of Public Administration,” (Ontario: n.d.), <https://fnti.net/professional-master-of-public-administration.php>

Xavier University, and the Nunavut Department of Education.¹¹⁴ This program was designed to incorporate traditional Inuit knowledge and language with other elements of the regular program. In an effort to avoid assimilating Inuit languages or knowledge systems within the university, the program was designed to make “Inuit language and culture and Inuit language and knowledge systems the primary elements of program content and delivery which allowed Indigenous peoples to gain control over the delivery of Indigenous curriculum and facilitate a genuine learning experience that is compatible with Indigenous culture.”¹¹⁵

These are just a few examples of how post-secondary institutions have tried to decolonize their programs. This brief literature review outlines the importance of both truth and reconciliation and the need for ‘substantive reconciliation’. It provides some important foundations for the approach, assumptions, values and key concepts that underpin this review and related recommendations.

Based on the literature review completed for this project and the goal of working on both truth and reconciliation, specifically substantive reconciliation, there are two important recommendations that serve as starting points for the MPPA program.

Phase II Findings from Sharing Circle with Indigenous Graduates

In Phase II of the project, Indigenous graduates of the program were invited to a sharing circle on Dec.3, 2019. If they were unable to join the talking circle and workshop in person, they were invited to join online connection or send us their reflections and recommendations via a short video, narrative submission, or email response to the following five questions:

- 1) Why did you apply to the MPPA program at Ryerson?
- 2) What was your experience like in the program?
- 3) Did the program meet your expectations? Why? Why not?
- 4) What recommendations would you make related to the program and reconciliation?
- 5) Do you have any other reflections or comments you would like to share?

If they wished to provide anonymous reflections and recommendations they were also invited to send their thoughts or responses to the questions directly to Monika. If they wished to share in this way, no reflections or recommendations were attributed to them and they were to be just be shared anonymously during the talking circle.

The first hour of the sharing circle provided space for Indigenous students to share their lived experiences related to the program. This sharing circle was just for Indigenous students and grads. Members of our project working group then joined the talking circle to hear thoughts and reflections from Indigenous graduates of the program. Almost all

¹¹⁴ Marie Battiste & James (Sa’ke’j) Youngblood Henderson, "Naturalizing Indigenous Knowledge in Eurocentric Education." *Canadian Journal of Native Education* 32, no. 1 (2009): 5-18,129-130, p.11.

¹¹⁵ *Ibid.*

graduates responded to the email. Three shared their thoughts and reflections via email and 4 attended in person.

Indigenous MPPA graduates discussed their experiences with the program including the why they applied to the program, the application/admission process, the Hydro One award, the curriculum, co-op placements, and provided feedback and recommendations related to all aspects of the program.

Applying to the MPPA Program

When discussing why students chose to apply to the MPPA program, it was seen as the next step to further their careers both within the public sector as well as the private sector. Some students were already familiar with family members or friends who were working in the government and that's why they chose to apply to a program related to public policy. As well, others were advised not to study policy at Ryerson. In comparison to other master programs related to public policy in Ontario, Ryerson was a more desirable option and it was their top choice. Some of the students saw Ryerson as a less conservative approach to policy studies which made it a more desirable option.

One of the reasons why students chose to apply to Ryerson's program was from the assistance they received in relation to funding supports. Some students found it difficult to access funding from other master's programs which were not able to take into consideration unique funding needs.

Some students found that the staff working in administration at Ryerson were more helpful with regards to answering their questions about accommodations and supports. Ryerson Aboriginal Student Services (RASS) was appealing to Indigenous students who either had personal connections to the RASS staff or saw RASS as a space to connect with other Indigenous students.

RASS is a support service for Indigenous students including First Nations, Metis and Inuit that provides "a culturally supporting environment to promote academic excellence in serves as a place to balance academic learning with traditional teachings and culture".¹¹⁶ RASS provides Indigenous students with a wide variety of services including, information regarding scholarships, bursaries, and awards, as well as academic referrals, tutor assistance, support for admission processes, Indigenous traditional counselling, and peer support services. The RASS office is located on campus in the Kerr Hall West Building, Room 389.¹¹⁷

Student Experience

When discussing students' overall experience with the MPPA program at Ryerson, some students had the impression that the inclusion of Indigenous policy in their

¹¹⁶ Aboriginal Student Services: About, Ryerson University, (Toronto: n.d.), <https://www.ryerson.ca/aboriginal/>

¹¹⁷ Aboriginal Student Services: Services, Ryerson University, (Toronto: n.d.), <https://www.ryerson.ca/aboriginal/services/>

courses was minimal. Some also felt that there was minimal inclusion of Indigenous cultures. Since only one Indigenous student was admitted into the program each year, where there was only one Indigenous professor, students felt alienated from the program as a whole. Students also spoke to experiences in the classroom where they were asked by non-Indigenous students about advice pertaining to Indigenous reconciliation. There was a strong feeling that it was unrealistic for one Indigenous student to educate the rest of the students in the program, and that more accountability needs to be placed on professors to fulfill this role.

One student also indicated that they experienced a racist remark from a professor during class. Concern was expressed by one or several students that there isn't a student-friendly accountability process to address professors who make racist remarks. As a result, it becomes the student's responsibility to go through an extensive reporting process. Several students also experienced insensitive remarks from administration who made assumptions about their Indigenous identity or made judgements based on physical appearance and authenticity of status.

Some students also said that they had a great experience with the program overall in terms of classes, professors, the co-op placement, as well as the MRP which gave students the opportunity to research Indigenous policy.

Feedback on Curriculum

With regards to curriculum, the students at the sharing circle indicated that there was a fair amount of freedom in picking assignment topics, which allowed students to research Indigenous related policy issues – if they so choose. Some felt that the program was very suitable for them and they learned a lot. Others expressed their concern for the lack of updated resources regarding Indigenous content and policy topics. A lack of updated resources also led some of the students to feel unprepared once they graduated and were in the workforce.

For example, some students explained that some of the professors advocate for the importance of consultations with Indigenous communities during the policymaking process. However, some felt that this is outdated information and does not reflect current interactions between Indigenous groups and the government. Some felt that emerging methods, which include the co-development of policies need to be taught to MPPA students. The concern here is that graduates should not enter the workforce and re-enforce inadequate or outdated engagement and communication methods.

Students at the sharing circle felt there was a lack of Indigenous supervisors available for Major Research Projects (MRPs) in the MPPA program and from other departments at Ryerson. They also felt that they did not have enough access to guidance on Indigenous research methods¹¹⁸. Students said they would have benefited from more one-on-one support from professors while also receiving mentorship from RASS or

¹¹⁸ There is a growing literature on Indigenous knowledge and Indigenous research methods. See Castelden et.al. 2017 and Carreau and Robinson 2018 in Bibliography of this report and Appendix IV for additional sources.

other Indigenous educators. Students suggested having more Indigenous professors in the MPPA program, not only to teach and supervise Indigenous policy but other policy areas as well such as finance, public administration, urban governance etc. This would allow for Indigenous professors to incorporate Indigenous perspectives within these policy areas while providing advice or suggestions to students from personal experience.

Students discussed the possibility of having a required course on Indigenous policy within the MPPA program and having Indigenous content in several courses. Students agreed that having an Indigenous policy course present in the MPPA program was essential. Concerns were voiced by students who felt that having one required course as opposed to integrating Indigenous policy topics throughout the entire program would give students one perspective towards Indigenous policy and reinforce that Indigenous content should not only be covered as a policy area. As well, students felt that Indigenous policy shouldn't be limited to one course because it assumes that Indigenous policy is a separate entity rather than something to be considered across all policy fields.

Quotes from Indigenous MPPA Graduates

Indigenous MPPA graduates summarized their experiences with the program in the following quotes:

It does not matter what field you want to work in, Indigenous knowledge and understanding is important in all of it.

Frequent experience of racism and ignorance while completing my MPPA is one of the biggest reasons I will likely not return to future studies.

It is not up to the one Indigenous student and faculty to educate you, creating safer spaces means we all must be committed and involved.

We have to fight hard to exist and succeed in spaces like this where we have traditionally been excluded; don't make it harder.

Statements within class discussions like, 'The lack of Indigenous consultation is an issue' and 'It is important to consult Indigenous communities' doesn't count as addressing Indigenous policy issues. It would be better not to mention it at all than to skim over these issues.

I feel completely isolated being the only Indigenous student in the program. It takes a lot of courage to speak out in a room full of non-Indigenous students when I'm offering an Indigenous perspective—you never know how other students or professors are going to react. When I can't work up the courage to speak out, I feel like I've let down other Indigenous students at Ryerson.

Insensitive comments made towards my appearance or identity were given from non-Indigenous and Indigenous individuals on campus. Because I have a lighter skin tone, I don't feel like I fit in anywhere.

The sharing circle resulted in several important recommendations from Indigenous graduates of the program. A summary of the recommendations provided by Indigenous graduates is provided in the following section and all of these recommendations are included in the 20 final recommendations of this report.

Summary of Recommendations from Indigenous Grads

Improve MPPA program promotions to Indigenous students from various backgrounds. The program should be advertised in a way that lets students know it is possible to excel in the program without a political science or policy undergraduate degree specifically.

Increase Indigenous visibility in the MPPA Program. Provide more Indigenous visibility to advertise inclusiveness of MPPA program to Indigenous and non-Indigenous students.

Mandate a teaching standard for professors and a strong accountability process to deal with instances of racism or prejudice.

Create and offer more funding resources for Indigenous students such as innovative grants, research assistant, mentorship, placement and other funding sources.

Improve Indigenous Co-op Opportunities. Advertise Indigenous related co-op opportunities alongside the MPPA program to encourage more Indigenous students to apply. For example, advertising options other than the OPS to Indigenous students such as placements with Indigenous organizations and the Federal Student Work Experience Program (FSWEP).

Promote Teaching Opportunities in FNTI program to Indigenous Grads
Advertise teaching opportunities to Indigenous MPPA grads who can be hired as contract employees and teach in FNTI program.

Update Curriculum. There needs to be more Indigenous governance and policy content throughout the program and more Indigenous content and readings to replace non-Indigenous policy readings. Indigenous history and theory that is taught in class needs to include a more up to date and practical approach with more practical opportunities for learning.

Engage more Indigenous faculty and guest speakers. Currently the MPPA program only has one fully affiliated Indigenous faculty member and one Indigenous-focused elective course. This presents significant limitations for Indigenous and non-Indigenous students. Grads recommend hiring additional faculty to teach and supervise students in the program. They also recommend affiliating more Indigenous faculty from other departments with the program.

Several of these recommendations tabled at the Sharing Circle had also been tabled during the Program Review discussions and at the first meeting of the review committee. All the recommendations that emerged from the Sharing Circle were explored and detailed further as we moved on to Phase III and are reflected in the recommendations at the end of this report.

Phase III Findings from Review of Program Features

Following Phase II, the review committee met to discuss next steps. The priorities for Phase III focused on reviewing all program features and existing course curriculum. Following from the recommendations of Indigenous grads, three members of the review committee (Monika Young, Lauren Dubay and Luc Meilach-Boston) volunteered to review various aspects related to program communications. These and other student members of the review committee simultaneously conducted the review of course outlines using the template. This section of the report provides observations and recommendations related to program features; the next section focuses on observations and recommendations related to the course curriculum review.

Program Promotions/Recruitment

Based on the discussions in our TRC review working group meetings, and recommendations from Indigenous grads, it is clear that one of the goals of the MPPA program is to encourage more applications and enrolment from Indigenous students.

Indigenous graduates clearly indicated that the program needs to diversify its recruitment of Indigenous students and clearly communicate that students from diverse backgrounds are encouraged to apply. It is important to advertise the MPPA program to Indigenous students from other disciplines/areas of study not directly related to public policy and administration, while also being aware that a background in social science and humanities will help students succeed in a program that requires significance research, writing and analysis.

One suggestion tabled was to ensure that program communications to potential students should use less technical and disciplinary-specific language that might be viewed as exclusionary and intimidating to students who don't have a political science undergraduate degree.

There was agreement in the working group that this action is something that the program could implement immediately. To do so, one of the working group members (Lauren Dubay) volunteered to develop a spreadsheet containing a database of contact information for undergraduate Indigenous Studies programs across Canada. Using this list, the MPPA Graduate Program Director sent an email to 32 Program Directors and Chairs of Indigenous undergraduate programs providing information about the program and requesting they distribute it to their students in November 2019. Although this was late in terms of the Fall 2020 admissions cycle, the information hopefully reached

directors and can be now sent each September to encourage Indigenous students from across Canada to apply.

The MPPA program should reach out to leaders, instructors, program graduates and current students in the FNTI program related to the MPPA program. This communication should also include advertising teaching opportunities to Indigenous MPPA grads who can be hired as contract employees and teach in the FNTI program.

Indigenous grads and review committee members also had discussions about how to more effectively recruit and encourage applications from FNTI program graduates and partner with our undergraduate FNTI program for guest speakers, instructors and/or hosts for co-op placements in the future.

Program Website

In addition to some initial actions and recommendations related to program promotions and recruitment, one of the working group members (Lauren Dubay) also did a review of the MPPA program's website to see what changes could be made to reflect our current TRC related initiatives and demonstrate that Indigenous content is a priority within the program. The following recommendations are offered to improve the MPPA's website: <https://www.ryerson.ca/politics/programs/graduate/mppa/>

Program, "Mission & Overview"

It would be beneficial to prospective students if under the 'Program Mission' section there was information regarding the program's TRC initiatives as well as a link to this report or a summary of the report's key findings and recommendations. As well, the 'Program Overview' section could include an additional bullet point discussing these initiatives to demonstrate efforts by the program to integrate Indigenous content into the program.

Careers, "Where are our Students Today"

Update the list of "where are our students today" to include a section that highlights where Indigenous students are working including Indigenous non-profit organizations like the Canadian Roots Exchange (CRE), with full written permission of these individuals. These organizations could then also be listed under the list of organizations for possible co-ops and careers.

Hydro One Award Recipients

This section of the website could also be used to better publicize current and past Indigenous students and their success stories. This page could have links to stories and coverage of Indigenous students in placements and their success stories after graduation. Perhaps each year Indigenous students could be featured in Ryerson Today and then a link to the stories included in this section or a new webpage focused on Indigenous students and program-related TRC initiatives.

Curriculum, “Overview”

Emphasize the focus on Indigenous policy as one of the listed goals of the program.

Curriculum, “Placement Opportunities”

There should be more encouragement and promotion of placements outside of the government and in Indigenous organizations.

Other:

Promotion of the support and community organizations and RASS for Indigenous students at Ryerson on the MPPA program website. Ryerson could be a leader in communicating how Indigenous content is a priority and integrated throughout its MPPA program. A review of other program websites (University of Toronto, University of British Columbia, Carleton and Dalhousie) there is very little on Indigenous policy or much information or content to demonstrate inclusivity. Although Carleton offers an Indigenous policy stream, it does not outline if or how Indigenous content is integrated throughout the program.

Program Application and Admissions Process

It is important to consider the topic of Indigenous identity and self-determination within the MPPA application process. While students currently have the option to self-identify as Indigenous on the application form when applying to the MPPA program, there is room for improving self-identification and the Admissions process.

In addition to the part of the YSGS application form, the MPPA Admissions Committee should encourage and support applications from Indigenous students and ask them to self-identify for funding support. Students applying to, and enrolling in, the MPPA program should be asked to self-identify following what their First Nations, Métis and Inuit communities require in terms of self-identification as Indigenous peoples and demonstrate their community membership.

The Admissions Committee currently has an option of submitting a special consideration for admission of Indigenous students to the Dean of Graduate Studies if an Indigenous applicant does not meet the minimum GPA requirement for admissions to the program. This allows for special consideration of Indigenous educational backgrounds. This is an important channel for admissions that has been used by the MPPA Admissions Committee in the past and should continue to be used to allow for admission of Indigenous students.

The MPPA program should formalize special consideration of Indigenous students with the Dean of Graduate Studies using agreed upon criteria so offers of admission can be extended by the Admissions Committee in a timely way.

Funding Support for Indigenous Students

Since 2010, the program has had a designated scholarship for Indigenous students who are offered admission to the MPPA program. The Hydro One Award is an application-based award that provides up to two awards up to \$15,000 to support Indigenous students in the MPPA program. Typically, the program makes 1 award per year and the awards are between \$10,000 and \$15,000. The Hydro One Award is promoted through the MPPA program website, in emails to Program Directors of Indigenous Studies programs, and at the Open House each October.

Some Indigenous graduates expressed concern over the source of the funding given the broader concern and general move by universities that serve Indigenous peoples to reconsider their funding sources and research partners – i.e. fossil fuel divestment, pipelines, and other energy companies, mining companies and so forth, that breach Indigenous rights, sue Indigenous groups and/or commit acts of violence towards Indigenous peoples. Others expressed that they felt strongly the Hydro One funding was an important factor in their ability to complete their MPPA studies.

The review indicates that additional scholarship funding for Indigenous students, and diversifying the sources of that funding, should be a priority for the program. Designated internal funding should be a priority for the program and clearly communicated on the program website that both the Hydro One and internal scholarship funding are available to support Indigenous students who enroll in the program.

Welcome and Orientation

Ryerson has a variety of helpful resources for Indigenous students to access. However, these resources are only helpful if students are aware of them. As well, it can be intimidating and overwhelming for students to seek out these resources on their own. If the MPPA program demonstrated an effort to ensure that Indigenous students were aware of these resources before classes started, students might feel less overwhelmed and more welcomed.

The Ryerson Elder and a staff member from Ryerson's Aboriginal Student Services (RASS) should be invited to the orientation address students and provide an overview of Indigenous specific resources RU offers, while being conscious that we should not commit or overload the Elder or RASS with this responsibility given the demands on their time and limited resources. By having them in attendance, even briefly, Indigenous students would have an opportunity to meet the Elder and staff member afterwards and be able to discuss what services these students have access to. Indigenous and non-Indigenous students would at the very least be introduced to the Elder and know how to contact RASS staff if they had any additional questions.

It would also be excellent to have an Indigenous graduate of the program attend and speak at Orientation.

In addition, the MPPA program could also invite Indigenous faculty members and/or senior administration (Deans, Associate Dean) to briefly address the students and talk about the importance of Truth and Reconciliation so that both Indigenous and non-Indigenous students are aware that TRC is a priority for the MPPA program and the university at-large.

Phase III Findings from Program and Curriculum Review

As outlined above, this Phase of the review also included a review of every course offering in the MPPA program using a template. Every course outline was divided among group members who used the template to review and summarize their findings. The review committee met to discuss our collective observations which are outlined below.

Group members agreed that it was important to point out that courses often don't unfold exactly as outlined in the course syllabus and that this should be taken into consideration when reviewing the following observations.

General Observations

1. Ryerson's TRC Calls to Action are absent in all of the MPPA outlines except PA8218 where students are required to read excerpts from the TRC report and are provided with supplementary readings which include the TRC Calls to Action which are also presented and discussed in class. This is also the case with RCAP and MMIWG reports, which are required readings in PA8218.
2. There is only one Indigenous instructor, Dr. Pamela Palmater, in the MPPA program and she has taught PA8218 Indigenous Law and Policy in Canada, since 2010. She also includes Indigenous guest speakers in her class every year. Aside from Palmater's course, there are no Indigenous guest speakers offered in any of the other courses.
3. While required courses, such as some sections of PA8100 contained some Indigenous content, other required courses contained very little. Overall, elective courses had significantly less Indigenous content. However, it was noted that some elective courses such as PA 8210-Diversity and Equity in the Public Sector contained a fair amount of Indigenous content. However, like PA8218 taught by Dr. Palmater, this is also an elective course.
4. Other than PA-8218 Indigenous Law and Policy in Canada, which focuses entirely on Indigenous content, other courses allow some room for Indigenous content. However, it isn't explicitly encouraged or required in the outlines. While there might be a few assigned or supplementary readings in some classes, many assigned readings are not written by Indigenous scholars as noted in Appendix II.

Also, even though Indigenous content is included in course outlines as required readings, this doesn't guarantee that content will be discussed in class. This is even more likely if the readings listed are suggested or supplementary.

5. The Indigenous content within course outlines is limited and places an emphasis on Indigenous governance and policy within a historical context. This is an issue for students entering the public sector who might assume that historical Indigenous policy concerns either still apply today or that Indigenous policy concerns don't have a place in current policy discussions. It should not be up to the one or two Indigenous students in the program to educate the rest of the class.

Recommendations from Course Curriculum Review

The MPPA Program Council should adopt a resolution and focus on possible program and curriculum amendments related to TRC commitments. The MPPA Curriculum Committee should review this report related to learning objectives in the program and each course. There should be explicit TRC learning objectives mandated by the MPPA program which should then be included in each course outline.

There should be at least one compulsory assignment for each class that would allow for research and analysis on Indigenous governance and policy related to the course content. In the policy enrichment seminar, there should be Indigenous related topics in some cases, and/or Indigenous perspectives included in all cases.

Having more than one Indigenous faculty member is critical to implementing the recommendations in this report, enhancing the supervision and teaching, and ensuring all MPPA students graduate with the opportunity to learn from Indigenous faculty members. Each year there is a waiting list for the one elective course (PA8218). It is critical that students have the opportunity to be taught by an Indigenous faculty member. Having a required course or making the course available each semester would allow more students to enroll in this class and allow for more intimate class discussions and learning.

Having Indigenous guest speakers in courses provides a learning opportunity for students, *as well as* professors. Indigenous guest speakers chosen to speak during class should not only include Indigenous peoples working within the public sector but also other career fields in order to address more community-based concerns. The First Nations Technical Institute is a great resource for professors to request guest speakers because FNTI students have experience working in the community. Professors can also contact Indigenous PhD students who are conducting research that is relevant to their course.

Indigenous guest speakers should be compensated by the MPPA program in the form of a stipend, gift, and/or coverage of any transportation or other costs associated with the guest lecture. The MPPA program should generate a list of possible guest speakers,

community members and contacts and track which guest speakers are visiting various classes in any given year.

The Canadian Political Science Association (CPSA)'s Indigenous Syllabus guide is a valuable resource. It contains valuable resources on several related topics. Unfortunately, the CPSA guide it does not have a subsection on public policy or public administration so review committee members, Andrea Migone and Pam Palmater, have assembled a resource bank for Department faculty in Appendix IV and the outline for PA8218.

Appendix IV of this report contains a wide range of sources related to Indigenous law, governance, policy and administration. The appendix also indicates sources authored by Indigenous scholars. We hope this Appendix is a resource that can be shared widely with all faculty and students in the program (via D2L organization site), shared broadly through CPSA and the Canadian Association of Programs in Public Policy and Administration, and updated regularly.

In the future, the program could explore the potential for distance learning to improve accessibility of the MPPA program to Indigenous students. The Department has a 20 year history delivering curriculum remotely and in distance and hybrid formats through the FNTI partnership program. A longer-term goal, in partnership with YSGS, should be to consider a distance learning option.

Recommendations Related to the Co-op/Internship Option

The current structure of the MPPA co-op/internship placement is limited in terms of the opportunities that are offered to Indigenous and non-Indigenous students related to Indigenous content and focus. The main focus is on placements in the Ontario Public Service (OPS) given the emphasis on the formal Masters Policy Co-op in the OPS. However, there is potential to expand the opportunities available to students which are outlined in the following below:

1. Be prepared before reaching out to Indigenous organizations by developing the necessary cultural and professional protocols for reaching out to Indigenous governments, organizations and community groups. A proposal document should be created in order to reach out to various Indigenous organizations.
2. Solidify an initial list of Indigenous organizations through partnership agreements before Fall 2020 in order to ensure students are aware of their options as soon as possible. This list could also be presented during the MPPA orientation.
3. Reach out to organizations with a proposal to host a placement student, discuss available resources so the placement is not a financial burden to organizations (See Recommendation 24 below), and confirm if the organization would host Indigenous and/or non-Indigenous MPPA students.

4. A partnership agreement should be drafted, in consultation with Indigenous organizations, run by Ryerson Aboriginal Education Council, RASS, and standardized to ensure compliance with Indigenous laws & protocols, all human rights laws, employment standards, university student code of conduct and research ethics, and organizational policies of the host organization.
5. Improve the curriculum to ensure that students have the skill sets that would enable them to undertake meaningful work in areas of Indigenous policy, or in any policy area with an Indigenous lens that considers the impacts on Indigenous communities.
6. Any non-Indigenous students planning to work in Indigenous organizations and on Indigenous issues should be educated on how to work with Indigenous peoples such as letting Indigenous employees take the lead as well as acknowledging privilege and one's positionality. They should be required to take the existing Indigenous law, governance and policy course in the program

To implement this recommendation in the near future, the MPPA program should engage with the Yellowhead Institute and Indigenous organizations such as the Canadian Roots Exchange (CRE) which currently employs one of the Indigenous program graduates to offer MPPA students an Indigenous placement opportunity in 2021.

This recommendation is critical in order to implement Recommendation 16 as it would allow students to receive compensation for their co-op/internship placement that an Indigenous organization may not otherwise be able to provide.

The program should offer at least one funded Indigenous placement every year for Indigenous students. Designated funding would allow for internships specifically for Indigenous students if they wish to do their placement with communities or organizations that require financial support. Designated funding would also allow for internships at Indigenous organizations for non-Indigenous students to do placements with Indigenous organizations who are open to taking non-Indigenous placement students.

Standards and Workshops for Faculty

During the course of the curriculum review, it was noted that some Indigenous MPPA students and graduates had experienced alienation, microaggressions, and overt discrimination from both students and faculty during their time in the MPPA program. It was also noted that some faculty members lack the knowledge and sensitivity to effectively instruct and facilitate discussions on Indigenous governance, law, politics, and worldviews, and on the assaults on Indigenous peoples by the Canadian state. These observations were concerning to the Committee. It is critical that MPPA faculty foster a better learning environment for Indigenous MPPA students.

The MPPA Program Council should develop and adopt a teaching standard related to Truth and Reconciliation. This standard should include a statement and process of accountability so students have redress is a professor makes a racist, discriminatory, derogatory, dismissive, inappropriate comment.

A “lunch and learn” series on Indigenous issues for MPPA faculty, possibly hosted by Mi'kmaw faculty and Committee member Dr. Pamela Palmater (although it was noted that the department should be wary of asking too much of her) was also recommended. This would encourage a greater level of comfort and familiarity with Indigenous issues amongst the faculty that may foster more open and inclusive in-class learning environments and open the door to ongoing discussions about how to include content throughout the year between Indigenous faculty and non-Indigenous faculty.

The Department and MPPA program consider some external programs for faculty. For example:

- Ontario Federation of Indigenous Friendship Centres (OFIFC) Indigenous Cultural Competency Training¹¹⁹
- Other options include hosting Indigenous educators with relevant expertise¹²⁰

Review and Recommendations Related to Ryerson’s TRC Report 2018

THEME #1

Develop and Implement a Strategic Indigenous Vision for Ryerson University

1. Adopt the Truth and Reconciliation Report and its Calls to Action and important recommendations from the Royal Commission on Aboriginal Peoples, and the National Inquiry into Murdered and Missing Indigenous Women and Girls in relation to education and university education to advance *substantive reconciliation* with Indigenous peoples within our program;
2. Adopt the recommendations of the Chiefs of Ontario and Ryerson’s TRC report in relation to the strategic vision to hire more Indigenous peoples as faculty and in senior positions and engaging with them collaboratively on program content and delivery;
3. Adopt the goal of working towards reconciliation with Indigenous peoples as a statement in all program requirements and course outlines in the MPPA program.

¹¹⁹ Ontario Federation of Indigenous Friendship Centres, (Toronto: 2019). <https://ofifc.org>

¹²⁰ Creator’s Garden, (Peterborough, 2020). <http://creatorsgarden.blogspot.com>.

THEME #2

Improve and Expand Support for Indigenous Learners

4. Ensure that all new students to the MPPA program are provided with information in their welcome package which includes link to Ryerson's TRC Report, this Report and other reports which relate to how Ryerson and the MPPA program is taking substantive action on reconciliation with Indigenous peoples;
5. Ensure that all new Indigenous students to the MPPA program are provided with information that outlines all the Indigenous resources and supports for Indigenous students at Ryerson generally and within the MPPA program specifically;
6. Enhance the orientation session for new MPPA students to the program's commitment to reconciliation with Indigenous peoples, this report, our actions taken to advance reconciliation;
7. Prioritize Indigenous recruitment and admission to the MPPA program to increase numbers of Indigenous graduate students and improve program promotions to Indigenous students from various backgrounds;
8. Increase the level of targeted internal scholarship funding for admitting Indigenous students and financially supporting their studies;
9. Develop an accountability mechanism in partnership with, and led by Indigenous peoples, to ensure that spaces, bursaries, awards and other student resources targeted for Indigenous students go to actual Indigenous peoples;
10. Adopt Ontario Ministry of Training, Colleges and Universities policy on Indigenous identification for students, until such time as Ryerson or MPPA develop their own mechanism;
11. Enhance Indigenous-specific co-op and internship opportunities for MPPA students within Indigenous governments and organizations and provide designated funding to support such placements;
12. Update the MPPA website to include Ryerson's TRC Report, this MPPA report, updates on our ongoing reconciliation activities; student success stories, placement opportunities and Indigenous-specific supports for students.

THEME #3

Incorporate Indigenous Teaching and Learning Practices

13. Ensure MPPA Indigenous faculty, staff and/or students (as appropriate) are engaged and/or included in relevant advisory and/or joint decision-making bodies in the University, YSGS and Faculty of Arts which determine Indigenous research priorities, chair positions, funding allocations and other research-related activities;
14. Enhance education and develop an orientation session for MPPA faculty to be conducted by Indigenous faculty and experts, that includes information about the TRC, other important reports, this report and how to prevent and respond to racism or discrimination against Indigenous peoples within the classroom;
15. Engage with faculty who teach in the MPPA program to update curriculum to include more Indigenous policy and governance content throughout the program, including a TRC statement in course outlines, additional Indigenous readings by Indigenous authors; engaging Indigenous guest speakers; and ensuring a practical focus on current issues faced by Indigenous governments and organizations;
16. Faculty should invite Indigenous guest speakers to share their knowledge related to the content of each course;
17. Enhance partnerships between the FNTI Program and MPPA Program to identify Indigenous MPPA graduates who may be willing to teach in contract positions for the FNTI undergraduate program, or FNTI graduates who may wish to be guest speakers in MPPA classes to provide valuable experience and enrich exchanges and partnerships between the two programs.

THEME #4

Increase Indigenous Staff and Faculty and Recognize Other Ways of Knowing

18. Hire more Indigenous faculty to teach in the MPPA program and develop an accountability mechanism in partnership with and led by Indigenous peoples, to ensure that employment contracts or faculty positions, research grants and other benefits/positions targeted for Indigenous peoples go to actual Indigenous peoples;
19. Affiliate Indigenous faculty and staff outside of the Department of Politics and Public Administration to the MPPA program to increase the number of those available to teach, supervise and support Indigenous students within the program;

20. Make *PA 8218 Indigenous Law and Policy in Canada* should a required course for the MPPA program given the fact that every level of government and agency in Canada must engage with Indigenous governments and address Indigenous issues;
21. Recognize other Indigenous ways of knowing, including Indigenous research methodologies, in the program and course curriculum;

THEME #5

Deepen Community Engagement and Establish Partnerships

22. Establish and/or enhance current engagement processes with First Nations, Inuit and Métis governments, organizations, community groups and/or experts to ensure the MPPA program specifically, its curricula, staffing and research is informed by local Indigenous needs and priorities;
23. Engage and/or enhance current engagement processes with First Nations, Inuit and Métis governments, organizations, community groups and/or experts, to determine how best to support their research and policy needs at the community level and foster additional mutually-beneficial knowledge exchanges;
24. Enhance current recruitment activities to ensure Indigenous students from varied educational backgrounds and communities are aware of the benefits of our MPPA program and how to apply;
25. Distribute this report and relevant appendices to the Canadian Political Science Association (CPSA) Reconciliation Committee, the Canadian Association for Programs in Public Administration (CAPPA), and other external Indigenous and non-Indigenous partner organizations.

Reflections and Recommendations related to the YSGS Report

Many of the reflections, observations and recommendations in this report align with the recently released YSGS Framework for Truth and Reconciliation.¹²¹ Using a sweetgrass braiding approach, the YSGS report focuses on the reinforcing strength of braiding together three strands:

1. Getting Indigenous students here

- Building relationships with communities for long-term recruitment.
- Exploring an application review process that accounts for special considerations and/or holistic evaluation for the purpose of admissions.
- Fundraising for awards, grants, fellowships and scholarships.

¹²¹ Ryerson University Yeates School of Graduate Studies, *A Framework for Truth and Reconciliation*, https://www.ryerson.ca/content/dam/graduate/indigenous-graduate-education/FTR_Report_YSGS_2020.pdf

2. Supporting Indigenous students when they are here

- Building awareness and cultural competencies for faculty and staff.
- Creating respectful learning environments that honour Indigenous knowledges.
- Expanding counselling and academic support services.
- Advancing collaborative Indigenous scholarly, research and creative (SRC) projects.

3. Making sure Indigenous students thrive when they leave

- Expanding professional development supports with Indigenous organizations.
- Nurturing ongoing and reciprocal relationships with Indigenous alumni.
- Assisting Indigenous students' transition to further graduate education.

The YSGS report contains several recommendations that align with the recommendations made in this report:¹²²

- Develop an Indigenous graduate education action plan to address the complete list of recommendations.
- Enhance recruitment efforts and increase enrolment of Indigenous students across all programs.
- Create signage for the YSGS reception area that includes education about the land/territory that we are situated on.
- Provide training for staff and faculty connected to graduate studies on Indigenous issues and supporting Indigenous students.
- Increase the number of Indigenous faculty who have YSGS membership.
- Identify opportunities to make current Indigenous faculty's course offerings more accessible to students across programs.
- Work with University Advancement to identify possible funding sources for Indigenous graduate student awards and scholarships.
- Develop a network of Indigenous graduate alumni to provide guidance and advice to current students, and inform Indigenization at YSGS.
- Build partnerships with Indigenous organizations and communities for course offerings, research collaborations and work placements.
- Create a student employment position that acts as a contact for current and prospective Indigenous graduate students and supports the coordination of Indigenous student engagement.
- Establish an open and transparent method of ongoing dialogue, consultation and representation between the vice-provost and dean of YSGS, the Office of the Vice-Provost and Dean, Graduate Studies and Indigenous faculty, staff, undergraduate students and graduate students regarding matters of policy, process, initiatives and strategies.

¹²² Ibid.,p.16

Implementation of Recommendations

The Department of Politics and Public Administration and MPPA program hold primary responsibility for implementing the 25 recommendations contained in this report and summarized in the next section. However, implementation of the recommendations will require support from numerous units and individuals at Ryerson.

This report and the recommendations will be circulated broadly within the Ryerson community, submitted to the Aboriginal Education Council that provided some of the funding for this review, and tabled at the MPPA Program Council meeting in Fall 2020. The MPPA program will report on progress annually and related to its recent provincial Periodic Program Review.

The report will also be sent to the Canadian Association of Programs in Public Policy and Administration (CAPPA) and the Canadian Political Science Association's (CPSA) Truth and Reconciliation Committee with hopes that this report will have value for other programs across Canada.

Summary of Recommendations & Implementation

Recommendation	Responsibility	Timeline
<p>Recommendation 1 Adopt the Truth and Reconciliation Report and its Calls to Action and important recommendations from the Royal Commission on Aboriginal Peoples, and the National Inquiry into Murdered and Missing Indigenous Women and Girls in relation to education and university education to advance <i>substantive reconciliation</i> with Indigenous peoples within our program</p>	<p>MPPA Program Council GPD MPPA Faculty</p>	<p>September 2020 Program Council Meeting; ongoing Reviewed by Curriculum Committee 2021-22</p>
<p>Recommendation 2 Adopt the recommendations of the Chiefs of Ontario, Ryerson's TRC report and YSGC report in relation to the strategic vision to hire more Indigenous peoples as faculty and in senior positions and engaging with them collaboratively on program content and delivery</p>	<p>MPPA Program Council Department Hiring Committee</p>	<p>2020 and ongoing</p>
<p>Recommendation 3 Adopt the goal of working towards reconciliation with Indigenous peoples as a statement in all program requirements and course outlines in the MPPA program</p>	<p>MPPA Program Council</p>	<p>Draft May 2020 Final approved copy after Program Council September 2020</p>
<p>Recommendation 4 Ensure that all new students to the MPPA program are provided with information which includes link to Ryerson's TRC Report, this Report, and other reports which relate to how Ryerson and the MPPA program is taking substantive action on reconciliation with Indigenous peoples</p>	<p>MPPA Program Council GPD/GPA</p>	<p>Sept 2020 ongoing</p>
<p>Recommendation 5 Ensure that all new Indigenous students to the MPPA program are provided with information that outlines all the Indigenous resources and supports for Indigenous students at Ryerson generally and within the MPPA program specifically</p>	<p>GPD/GPA</p>	<p>Starting September 2020</p>
<p>Recommendation 6 Enhance the orientation session for new MPPA students to the program's commitment to reconciliation with Indigenous peoples, this report, our actions taken to advance reconciliation</p>	<p>GPD/GPA</p>	<p>September 2020</p>

<p>Recommendation 7 Prioritize Indigenous recruitment and admission to the MPPA program to increase numbers of Indigenous graduate students and improve program promotions to Indigenous students from various backgrounds</p>	<p>GPD and GPA MPPA Admissions Committee</p>	<p>Started November 2019; Further promotions September- October 2020</p>
<p>Recommendation 8 Increase the level of targeted internal scholarship funding for admitting Indigenous students and financially supporting their studies</p>	<p>YSGS</p>	<p>Starting Sept 2020-1</p>
<p>Recommendation 9 Develop an accountability mechanism in partnership with and led by Indigenous peoples, to ensure that spaces, bursaries, awards and other student resources targeted for Indigenous students go to actual Indigenous peoples</p>	<p>MPPA Program and Indigenous Faculty in partnership with RASS, AEC and other relevant entities</p>	<p>2020-21</p>
<p>Recommendation 10 Adopt Ontario Ministry of Training, Colleges and Universities policy on Indigenous identification for students, until such time as Ryerson or MPPA develop their own mechanism</p>	<p>MPPA Program Council MPPA Scholarships and Awards Committee</p>	<p>September 2020 or when adopted</p>
<p>Recommendation 11 Enhance Indigenous-specific co-op and internship opportunities for MPPA students within Indigenous governments and organizations and provide designated funding to support such placements</p>	<p>GPD and Public Servant in Residence/Placement Lead YSGS and/or the Faculty of Arts</p>	<p>Starting Spring 2021 or 2022</p>
<p>Recommendation 12 Update the MPPA website to include Ryerson's TRC Report, this MPPA report, updates on our ongoing reconciliation activities; student success stories, placement opportunities and Indigenous-specific supports for students</p>	<p>GPA/Department website manager</p>	<p>May-August annually</p>
<p>Recommendation 13 Ensure MPPA Indigenous faculty, staff and/or students (as appropriate) are engaged and/or included in relevant advisory and/or joint decision-making bodies in the University, YSGS and Faculty of Arts which determine Indigenous research priorities, chair positions, funding allocations and other research-related activities</p>	<p>Department Chair GPD</p>	<p>Fall 2020 and ongoing</p>

<p>Recommendation 14 Enhance education and develop an orientation session for MPPA faculty to be conducted by Indigenous faculty and experts, that includes information about the TRC, other important reports, this report and how to prevent and respond to racism or discrimination against Indigenous peoples within the classroom</p>	<p>GPD Indigenous Faculty AEC and RASS</p>	<p>For Fall 2021 Admissions cycle; ongoing</p>
<p>Recommendation 15 Engage with faculty who teach in the MPPA program to update curriculum to include more Indigenous policy and governance content throughout the program, including additional Indigenous readings by Indigenous authors; engaging Indigenous guest speakers; and ensuring a practical focus on current issues faced by Indigenous governments and organizations</p>	<p>GPD</p>	<p>ongoing</p>
<p>Recommendation 16 Faculty should invite Indigenous guest speakers to share their knowledge related to the content of each course</p>	<p>GPD MPPA Faculty</p>	<p>July - August 2020; annually</p>
<p>Recommendation 17 Enhance partnerships between the FNTI Program and MPPA Program to identify Indigenous MPPA graduates who may be willing to teach in contract positions for the FNTI undergraduate program, or FNTI graduates who may wish to be guest speakers in MPPA classes to provide valuable experience and enrich exchanges and partnerships between the two programs</p>	<p>MPPA Faculty GPD</p>	<p>Starting 2020-21</p>
<p>Recommendation 18 Hire more Indigenous faculty to teach in the MPPA program</p>	<p>Faculty of Arts Dept. Hiring Committee</p>	<p>August 2020; annually</p>
<p>Recommendation 19 Affiliate Indigenous faculty and staff outside of the Department of Politics and Public Administration to the MPPA program to increase the number of those available to teach, supervise and support Indigenous students within the program</p>	<p>GPD</p>	<p>ongoing</p>

<p>Recommendation 20 Make <i>PA 8218 Indigenous Law and Policy in Canada</i> a required course for the MPPA program given the fact that every level of government and agency in Canada must engage with Indigenous governments and address Indigenous issues</p>	MPPA Curriculum Committee	Review in Fall 2020 for consideration 2021-22
<p>Recommendation 21 Recognize other Indigenous ways of knowing, including Indigenous research methodologies, in the program and course curriculum</p>	MPPA Program Council MPPA Faculty	Starting in 2020 for 2021 placements
<p>Recommendation 22 Establish and/or enhance current engagement processes with First Nations, Inuit and Métis governments, organizations, community groups and/or experts to ensure the MPPA program specifically, its curricula, staffing and research is informed by local Indigenous needs and priorities</p>	MPPA Program Council	September 2020
<p>Recommendation 23 Engage and/or enhance current engagement processes with First Nations, Inuit and Métis governments, organizations, community groups and/or experts, to determine how best to support their research and policy needs at the community level and foster additional mutually-beneficial knowledge exchanges</p>	Indigenous faculty university-wide MPPA as appropriate	ongoing
<p>Recommendation 24 Enhance current recruitment activities to ensure Indigenous students from varied educational backgrounds and communities are aware of the benefits of our MPPA program and how to apply</p>	YSGS Department GPD	ongoing
<p>Recommendation 25 Distribute this report and relevant appendices to the Canadian Political Science Association (CPSA) Reconciliation Committee, the Canadian Association for Programs in Public Administration (CAPPA), and other external Indigenous and non-Indigenous partner organizations.</p>	GPD	After approved by Program Council, September 2020

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Appendix I: Ontario Guidelines Related to Indigenous Learners

[see attached]

Appendix II: Course Outline Reviews

[see attached]

Appendix III: PA8218 Indigenous Law and Policy Course Outline

[see attached]

Appendix IV: Recommended Publications with Indigenous Content and Authors

[see attached]