



SFU

RECONCILIATION AT SFU

2019-20



SFU acknowledges the x̣ṃəθḳẉəỵəm (Musqueam), Sḳẉx̣ẉú7mesh Úxwumixw (Squamish), sə̣ḷiḷẉətaʔḷ (Tsleil-Waututh), q̣ị́c̣əỵ (Katzie), ḳẉiḳẉə̣ł̣əm (Kwikwetlem), Qayqayt, Kwantlen, Semiahmoo and Tsawwassen peoples on whose traditional territories our three campuses reside.

TABLE OF CONTENTS

3 PRESIDENT'S MESSAGE	13 SÍ:TEL / SITUN 3: STUDENT PATHWAYS AND SUPPORT
4 GÉLGELS / ǪADAXGADI STRENGTH	14 SÍ:TEL / SITUN 4: ADMINISTRATION, HIRING AND PROJECT IMPLEMENTATION
6 KITQAWXANUXUNI#WIYNAM (GUIDING) PRINCIPLES	15 EVENTS
7 SÍ:TEL /SITUN BASKETS	16 OUR JOURNEY FORWARD
8 SÍ:TEL / SITUN 1: SAFE AND WELCOMING INDIGENOUS SPACES	18 APPENDIX A: GILAKAS'LA T'OYAXSI'Y' NISM THANK YOU
10 SÍ:TEL / SITUN 2: CURRICULUM INNOVATION AND INDIGENIZATION	19 APPENDIX B: SUMMARY OF PROGRESS ON THE 34 CALLS TO ACTION
	21 APPENDIX C: GLOSSARY

PRESIDENT'S MESSAGE



There is no endeavour more important to Canada's well-being than the national process of reconciliation between Indigenous and non-Indigenous peoples. With this in mind, we at Simon Fraser University have committed ourselves to serve as an instrument for reconciliation, and to be guided by the 34 Calls to Action set out in the SFU Aboriginal Reconciliation Council report, *Walk This Path With Us*.

Thankfully, major milestones are being realized. The recent announcement of funding for the construction of a First Peoples' Gathering House on the Burnaby campus is the realization of a decades-long dream. This summer we broke ground on the TRC Memorial Garden and Outdoor Classroom, and we are expanding the Indigenous Student Centre. And we continue to indigenize our curricula, enhance Indigenous language programming, celebrate the success of inspiring graduates and welcome talented new Indigenous staff and faculty members.

While I am heartened by the progress we have made thus far, there is still much more to be done. As we release this second annual report in the midst of a global pandemic, we have been reminded of the continuing racism and inequality that exist in this country. It is vitally important that we redouble our reconciliation efforts to redress the ongoing injustices experienced by Indigenous peoples.

As Murray Sinclair, Chair of Truth and Reconciliation Commission noted: "Education is the key to reconciliation. Education got us into this mess, and education will get us out of this mess."

By not letting up in our efforts and continuing to work together, I am confident that SFU can play a significant role in advancing the process of reconciliation and helping to build a stronger nation and a brighter future for all Canadians.

I would like to convey my deep gratitude to all those who have been involved in SFU's reconciliation journey. Thank you for continuing to walk this path with us.

Huy ch q'u,

A handwritten signature in black ink that reads "Andrew Petter". The signature is fluid and cursive.

Andrew Petter
President and Vice-Chancellor



GÉLGELS / GADAXGADI STRENGTH

the drum is our medicine, she says, as her frail hands reach out to touch mine, in that moment, I feel the strength of our teachings, and the powerfulness of our culture...

This second annual report is written during an unprecedented time when people around the world have been significantly impacted by the COVID-19 pandemic. Simon Fraser University (SFU) extends heartfelt condolences to everyone who has lost a loved one. The impact on children, families, communities, schools, employers, businesses and the economy has been tremendous as we continue to navigate one of the most difficult times in our recent history. We are in a time when basic needs, health, safety and well-being of individuals and families are on the forefront of everyone's priorities and focus.

During this challenging time, the strength and resilience of Indigenous people have been illuminated once again. We have witnessed Indigenous people who have embraced

and embodied important values of support, cooperation and volunteerism with kindness, empathy and care for one another in our homes, our neighbourhoods and our communities. Examples of these were shared in a variety of ways through help for the elderly and vulnerable people, or through songs, drumming and dancing shared through social media to uplift one another, or through delivering food and medication and through video calls to stay connected for wellness and well-being, all the while honouring physical distancing to stay safe. During this unique time, we've learned that we share values of care and compassion.

Due to these circumstances, now more than ever, the work of reconciliation is important and relevant. In response to government directives to keep students, faculty and staff

safe, our university has worked to change our delivery models to ensure education journeys continue and students have access to a wide range of supports. As we manage our way through this pandemic, we recognize the need for patience and flexibility. In alignment with shared Indigenous teachings that “we must do things in a good way” and many Indigenous teachings about, “how we feel goes into what we create”, project deadlines have been extended, and more time has been provided for completion as a result of the COVID-19 situation.

Our commitments for our reconciliation journey are outlined in a report called *Walk This Path With Us* (2018). To support this journey, we committed \$9M for the Aboriginal Strategic Initiative (ASI). Our journey in reconciliation at SFU includes both ASI and many non-ASI funded initiatives undertaken by various individuals and departments. One example of a non-ASI-funded initiative is the decolonizing and reconciliation practices of the Sustainability Office, which includes the development of a year-long education program on Indigenous culture, history and decolonization, as well as the integration of decolonization and reconciliation practices into the SFU 2025 Sustainability Plan and in the BC Collaborative for Social Infrastructure Food Systems.

Continuing with our approach in the previous year, story is used to illuminate the strength of Indigenous people, culture and teachings. Story, in an Indigenous context, is a foundational practice of Indigenous people, often

articulating laws and principles that govern the way of life. Various distinct languages are used throughout this report to honour and respect the traditional lands on which SFU campuses are situated, as well as the diverse membership of the Indigenous community at our university. Note that these languages represent only a small portion of the breadth of Indigenous languages spoken in B.C. and Canada.

Building on last year’s report we are taking this opportunity to share the work of reconciliation that has been undertaken over the year at SFU. A summary of the progress in our reconciliation journey was previously outlined in our first annual report released in June 2019 followed by our biannual reports, all are available publicly on the SFU Reconciliation website. This annual report is for the period April 2019–March 2020 and captures our continued journey together, since the release of the *Walk This Path with Us* report.

Walking this path together has new meaning as we navigate the complexity of reconciliation during a time of pandemic. Through this annual report, which provides a brief overview of important reconciliation work, we honour the dedication, passion and commitment of our SFU community and our valued Indigenous community partners.

Huy, ch q’u (Thank You).





KITQAWXANUXUNI ≠ WIYNAM (GUIDING) PRINCIPLES

the drum is the heartbeat of mother earth, he says, his voice quiet and humble, as I look upon his face and listen to him speak, I hear his wisdom, and through him I know the ancestors are guiding me...

Walking together in this reconciliation journey for renewed relationships is framed within the following guiding principles, embedded as teachings gifted by the SFU Aboriginal Reconciliation Council (ARC):

- Nothing about us without us
- Priorities should be placed on projects or actions that will have a direct benefit for current and future First Nations, Métis and Inuit students, staff and faculty, and for the Indigenization of the whole university
- ASI funds will not be used for projects or activities that are currently being funded from discretionary, carry-forward or soft funds

- When possible, ASI funds will be leveraged to maximize funding
- ASI funding to have, as a primary intention, the support of projects or initiatives that will have a legacy effect.

Our journey is also guided by the 34 Calls to Action organized within four clusters and referred to as baskets, described in the next section; in Halq'eméylem, baskets are called Sí:tel, and Situn in Hul'qumi'num'.



SÍ:TEL / SITUN BASKETS

her hands are frail, I think to myself as I watch her weave the basket, in her eyes I see the wisdom passed on to her that she now passes on to me, like the basket, we are interconnected, we are one...

Baskets have significance for Indigenous people, often used as gifts for trading, cooking, and storing food and water. There are many Indigenous teachings about the sacredness of making baskets. For example, they say if you are making a basket you should never do it if you are in a bad mood, you should be of a good mindset because how you feel goes into what you are doing or making.

It is in this same teaching and spirit that we work together on SFU's ASI, to be mindful of our energy in the work we do in reconciliation. Last year, as outlined

in the *Walk This Path With Us* report, in our annual report the clusters of the 34 Calls to Action were also organized into four baskets, providing the framework to guide our reconciliation journey, and so we carry forward the analogy of the baskets as a continuation of our reconciliation journey: Sí:tel / Situn 1: Safe and Welcoming Indigenous Spaces; Sí:tel / Situn 2: Curriculum Innovation and Indigenization; Sí:tel / Situn 3: Student Pathways and Support; and Sí:tel / Situn 4: Administration, Hiring and Project Administration.



SÍ:TEL /SITUN 1

SAFE AND WELCOMING INDIGENOUS SPACES

she is standing on the beach holding her hands in front, palms upward, her button blanket draped on her shoulders, wearing a cedar-woven hat, standing next to her, the Chief speaking in his language, welcoming us, the warmth of the welcome feels good, feels familiar, we belong...

For Indigenous people, place and sense of belonging as well as a sense of community, are important. SFU is honouring this teaching through working together with Indigenous people and others to co-create safe and welcoming Indigenous spaces.

Culturally safe spaces and culturally-based welcoming places provide the foundations for education and employment for Indigenous people at SFU. With the support of the ASI funding, SFU has begun the expansion of the **Indigenous Student Centre (ISC)**. For many Indigenous people, gathering together over a meal or providing guests with a meal is an important welcoming practice. As well, there are many teachings regarding the importance of nourishment, and the spirituality of food in ceremony and gatherings for many Indigenous people. The recently expanded and renovated kitchen at the ISC will provide space for this practice.

As we journeyed through dialogue about reconciliation, we learned about the importance of space for cultural activities and ceremony for Indigenous students, faculty and staff at the university. As a result, the creation of a **First Peoples' Gathering House (FPGH)** is a specific Call to Action in the *Walk This Path With Us* report and a key commitment of SFU. In recognition of the local First Nations and the diversity of Indigenous peoples, we set out to learn more about the design, development and purpose of the FPGH. Through meetings and forums, we've been working closely with the First Nations communities, Indigenous students, faculty, staff and the Aboriginal Steering Committee.

In the fall of 2019, an Indigenous architect was hired to work with SFU Indigenous leads to engage in dialogue with the SFU community, and a planning committee was created to guide the process. Over 100 Indigenous voices were heard as we gathered in various Vision workshops with Indigenous and non-Indigenous students and faculty, held a site workshop and two open house sessions, presented to the Aboriginal Steering Committee, as well as held meetings with Squamish First Nation and Tsleil-Waututh First Nation. Site 2 Strand Hall Annex was identified and recommended as the preferred site. The FPGH will be built on this site with from the SFU ASI, provincial government and other SFU sources.

Respect is a fundamental principle for Indigenous people and foundational in songs, ceremonies, protocols and way of being. In June 2019, the **Charles Comfort Mural** was removed, an important act of reconciliation. Installed in 2004, the mural was considered disrespectful to Indigenous peoples in its portrayal of industrialization and colonization in what is now called British Columbia and the mural's removal is aligned with creating safe and welcoming spaces. Demonstrative of respect, the Department of Education has begun creating the **TRC Memorial Gardens and Outdoor Classroom**, a place-based learning space for all SFU students, staff and faculty.

Cultural safety is a term coined by Maori people in Aotearoa, now called New Zealand, and has distinct meaning separate from cultural competencies. Cultural safety was articulated in the 34 Calls to Action in our reconciliation journey. With the support of ASI funding, over 470 individuals have taken the **San'yas: Indigenous Cultural Safety Training**, offered in partnership between SFU's Human Resource Department and San'Yas (Provincial Health Services Authority). Work is underway to create an Employee Indigenous Cultural Awareness program.

Truth before reconciliation is fundamentally important in our journey, along with critical dialogues and conversations about the historical impacts and present day impacts of colonization and assimilation policies on Indigenous people, as well as to understand the strength and resilience of Indigenous people. **The Reconciliation Dialogues** are a priority Call to Action in the *Walk This Path With Us* report. Various departments, schools and faculties initiated dialogues and events in 2018 and 2019, and now with the support of ASI funding, several proposals have received support for the process of building understanding and support within the university community in the journey for reconciliation.



SÍ:TEL /SITUN 2

CURRICULUM INNOVATION AND INDIGENIZATION

everything I learned, I learned it from my granny, he said,
pausing to reflect on his childhood,
and from my dad, he continued,
out on the land, we learned by doing,
I look in his eyes and see the wisdom of our ancestors,
carefully, we walk together...

Indigenous knowledge systems were and are the strength of Indigenous people and sustained their family units, clans and tribes. Embedded in these knowledge systems are laws, philosophies and principles that have been passed down for generations—the teachings are very intentional and often through ceremonies, stories, songs and going out on to the land.

Various Indigenizing curricula and decolonizing teaching projects at SFU offer faculty and learners opportunities to reclaim, celebrate and leverage Indigenous pedagogies and epistemologies. SFU is working to achieve this with ASI and non-ASI funded projects designed to reimagine ways

to privilege and illuminate Indigenous ways of knowing, being and doing.

The resurgence of Indigenous languages is demonstrative of their importance to the healing, governance and self-determination of Indigenous people and their communities. Ancestral laws are embedded in their Indigenous languages; the resurgence of Indigenous songs, ceremonies, practices and traditions is inextricably linked to Indigenous language, all of which have been negatively impacted by colonial assimilation policies. In June 2019, the *Indigenous Languages Act* came into force demonstrating the significance for Indigenous people.

SFU has worked closely with Indigenous people, scholars and communities to support this important priority and recognizes the significance of this to the healing and sustainability of Indigenous communities. The Indigenous Language Revitalization project at SFU is a key initiative designed in response to the needs of Indigenous students and communities who are working hard to restore their languages, teachings and ceremonies.

The **Growing Community-based Indigenous Language Project** (GCILP) is a multi-faceted strategy to stabilize and extend ongoing First Nations language revitalization outreach and community-based language instruction off and on campus; reinforce SFU's participation in a B.C. framework agreement on standards for the acquisition of language fluency; and continue in building articulation and transfer agreements with post-secondary partners to open more pathways for Indigenous students to language degree completion.

In the past year, the GCILP has designed and presented a minor to improve language degree scaffolding (approved by senate), hired a post-doctoral student to advance research into language proficiency and worked with two communities to apply to the new language proficiency funding available to communities to advance Indigenous language as second language acquisition. As well, the Office of the Dean has hired a Director of Indigenous Relations to consult and negotiate bilateral and multilateral language and culture trustee agreements with community partners for the **Faculty of Arts and Social Sciences** (FASS) to develop community partnerships, prepare a strategic plan for FASS to better serve its students and initiate consultations to develop Indigenous student supports. In December 2019 a postdoctoral fellow was hired by the **First Nations Language Proficiency** (FNLP) program (a Tlingit researcher) with ASI funding. The FNLP committee began reviewing terms of reference for existing scholarships to draft terms of reference and criteria for a new graduate fellowship.

The June 2019 convocation saw a record number of graduates from all First Nations (Indigenous) languages programs supported by the FNLP and Department of Linguistics language programs. This included 37 graduates of the undergraduate Certificate in First Nations Language Proficiency (CFNLP) from Indigenous partner communities and languages, including Secwepemctsin (Adams Lake,

Shuswap Nation), Hul'q'umi'num' (Vancouver Island), Sk̓wx̓wú7mesh Snichim or Squamish (Squamish Nation), as well as 24 graduates from two cohorts in the new MA in the Linguistics of a First Nations Language.

With continuing support (2018-2020) from a grant from Indigenous Services Canada (PSPP Program), as of March 31, 2020, and in time for summer term 2020, 35 students (in Sk̓wx̓wú7mesh Snichim, Secwepemctsin and Hul'q'umi'num' languages) from the following communities (and locations) are expected to complete their requirements for the new intermediate-advanced Diploma in First Nations Language Proficiency:

- Sk̓wx̓wú7mesh Snichim or Squamish Diploma - Squamish Nation, offered at Squamish Nation Reserve.
- Secwepemctsin (Western dialect) Diploma - Shuswap Nation Tribal Council, supported by Tk'emlups te Secwepemc and Skeetchestn Indian Band, offered on Tk'emlups (Kamloops) Reserve.
- Secwepemctsin (Eastern dialect) Diploma - Chief Atahm School (CAS) and Adams Lake Band, offered at CAS, Adams Lake Band (near Chase, B.C.).
- Hul'q'umi'num' (Island Dialect) - Hul'q'umi'num Language and Culture Society, offered in Duncan.

Additional graduates of the CFNLP are expected by fall term 2020 and will include 11 Southern Tutchone students at Champagne-Aihishik First Nation, several graduates of several Yukon languages sponsored by the Yukon Native Language Centre, a new cohort at Squamish Nation, and a small cohort of Secwepemc graduates.

A key principle of Indigenous pedagogy and epistemology is the sustainability of Indigenous knowledge within systems such as the protocols and laws for the transmission of oral histories, legends and stories as well as intentional teachings and practices designed to ensure the next generation learning. It is this principle that SFU honours in our goal to create an **Indigenous Curriculum Resource Centre** (ICRC). Locating Indigenous knowledge at the centre of curricula development is critical to decolonizing and Indigenizing resources to advance Indigenous ways of knowing, sharing and transferring knowledge. The ICRC will be comprised of both a physical collection of resources to lend, and an online resource guide that will aggregate two kinds of digital resources—

firstly, guides for instructors about Indigenizing curriculum, and secondly, a selection of resources appropriate for use as course texts, readings, etc. across subject areas. The physical ICRC collection will be located in a designated space in the W.A.C. Bennett Library and organized using a modified Brian Deer Classification System which is a culturally-based and culturally relevant classification system developed by a Kahnawake librarian and designed specifically for Indigenous resources.

Our journey in reconciliation includes supporting Indigenous and non-Indigenous faculty to indigenize and decolonize curricula. SFU is working to achieve this through a number of initiatives. The **Decolonizing Teaching: An Integrated Seminar Series and Grant Program** was created to deepen the knowledge base and facilitate challenging conversations about colonialism in Canada's history. The first cohort completed in 2018 and a second cohort is underway. The facilitation team presented on the program at the Annual Conference of the Society for Teaching and Learning in Higher Education (STLHE) in 2018 and the Canadian Society for the Student of Higher Education (CSSHE) in 2019.

A **Masters of Educational Leadership Program (MEd)** was collaboratively developed by the Faculty of Education and the Squamish Nation and offered beginning in 2019. The program has been designed to develop the knowledge, skills and attitudes essential for moving towards educational self-governance for the Squamish Nation. This project symbolizes reconciliation and can be a model for future work between diverse institutions and Indigenous communities.

In many Indigenous cultures, the transmission of ancestral knowledge and languages is very intentional often through oral practice such as story or song, in ceremony, on the land, or at the feet of our grandmothers and grandfathers. This form of Indigenous pedagogy was illuminated in the groundbreaking educational multimedia exhibition at SFU entitled **Transmissions** and a living pedagogical legacy at SFU in curriculum, research and policy. Funded by Canada Council for the Arts, the Humber Foundation, Toronto Arts Council, Ontario Arts Council, Moving Images Distribution and SFU ASI, this installation was displayed for three weeks and had over 2000 visitors.

The ARC report recommended a total investment of 20% of the total budget - \$1.8M) in this Si:tel / Situn (basket); 30% of this budget (\$544,000) has been expended and 102% of this budget (\$1.84M) has been allocated to date.



STUDENT PATHWAYS AND SUPPORT

we sit quietly at the feet of her grandparents listening to their stories in their native language, later we talk about what we learned, intentionality, care, and compassion, we are not alone; our ancestors are with us...

From the time Indigenous children are born through to adulthood, they are supported by extended family and community in their learning journey. The intentionality of teaching requires multiple supports and multiple teachers to support an Indigenous child, to nurture their gifts and learn their roles and responsibilities in society. This principle of 'it takes a village' is reflected in this basket, which aims to ensure the success of Indigenous students in their educational journey at SFU.

SFU's enrolment figures for 2019-20 show a total of 781 Indigenous students, including 559 undergraduates and 222 graduate students. Reimagining pathways and supports is the goal of the **Looking Back and Looking Forward: Empowering Indigenous Pathways with the 4Rs initiative**. From the teachings of the late Musqueam Elder Vince Stogan, this project seeks to look back to inform how SFU will look forward in taking up the work of empowering Indigenous pathways of success through the 4Rs - Respect, Relevance, Reciprocity and Responsibility. The centering of Indigenous protocols and processes for this envisioning of Indigenous students' pathways through SFU is a critical and intentional direction, addressing the ARC Calls to Action, and focused on three tasks: 1) reviewing previous Aboriginal University Transition Program (AUTP); 2) exploring best or promising practices from elsewhere; and 3) developing a renewed program for SFU. The purpose of this study is to develop a better understanding of First Nations, Métis,

Inuit (FNMI) students' needs and opportunities to embark on their journey to and through SFU. The findings and recommendations are scheduled to be released in summer 2020.

Celebrating and honouring are all Indigenous teachings for "lifting each other up," which is embedded in SFU's annual practice to host an annual **Indigenous Honouring Feast** to celebrate, honour and acknowledge the accomplishments of Indigenous students graduating and completing their educational journey at SFU. In June 2019, SFU held an Indigenous Honouring Feast in recognition of the 164 Indigenous students who earned credentials in the 2018-19 academic year. This record number of Indigenous graduates included five PhDs, 67 master's degrees and 60 graduates from our Indigenous language cohort. SFU also conferred honorary degrees on several extraordinary individuals including:

Chief Robert Joseph (Doctor of Laws, honoris causa): Hereditary chief of the Gwawaenuk First Nation and a peace-builder who has devoted his life to promoting reconciliation amongst Canada's Indigenous and non-Indigenous peoples.

Ruby Peter (Sti'tum'at) (Doctor of Laws, honoris causa): Coast Salish Elder who for six decades has brought her love of Hul'q'umi'num' cultural traditions to her language teaching and linguistic research.



SÍ:TEL /SITUN 4

ADMINISTRATION, HIRING AND PROJECT IMPLEMENTATION

she walks barefoot along the river,
careful to place her step on solid ground
vulnerable yet confident,
knowing the ancestors are guiding her
quietly, we walk in silence...

In our reconciliation journey we have heard about the importance of “for Indigenous people, by Indigenous people”; this important principle echoes the need to increase Indigenous staff and faculty, as indicated in the ARC Calls to Action. In 2019/20, SFU welcomed several Indigenous faculty members and researchers. As mentioned earlier in the report, an Indigenous architect

was contracted to lead the engagement and architectural services for the First Peoples’ Gathering House project.

This year, SFU re-engaged with an Indigenous consultant in the creation of this report, as part of our commitment to work with Indigenous professionals.

The ARC report recommended a total investment of 10% of the total budget – (\$900,000) in this Sí:tel / Situn (basket); 6% of this budget (\$58,000) has been expended and 20% of this budget (\$176,000) has been allocated to date.



EVENTS

she dances in her regalia, the jingle of the shells on her apron, beside her he dances as well, they move together as one...

Honouring our loved ones who have joined our ancestors is an important teaching for Indigenous people and various different cultural ceremonies are held to commemorate our loved ones' spirits. SFU works to honour this practice, through the annual **Orange Shirt Day** in September each year, in remembrance of the time of year when Indigenous children were forced to return to the residential schools. The event is held at all three SFU campuses offering a time of remembrance, healing, honouring and learning.

Also in September 2019, the SFU Office of Indigenous Education hosted its second annual **Return of the Salmon People** event. A celebration of Coast Salish culture and traditions, this back-to-school event brought together over 400 people to celebrate through art, song and dance as well as a feast of salmon and bannock.

THE JOURNEY FORWARD

the sound of the drums can be heard across the horizon,
the songs echoing in the distance,
my heart races,
I feel the powerfulness of the spirit
I take your hand, and we walk together, forward...

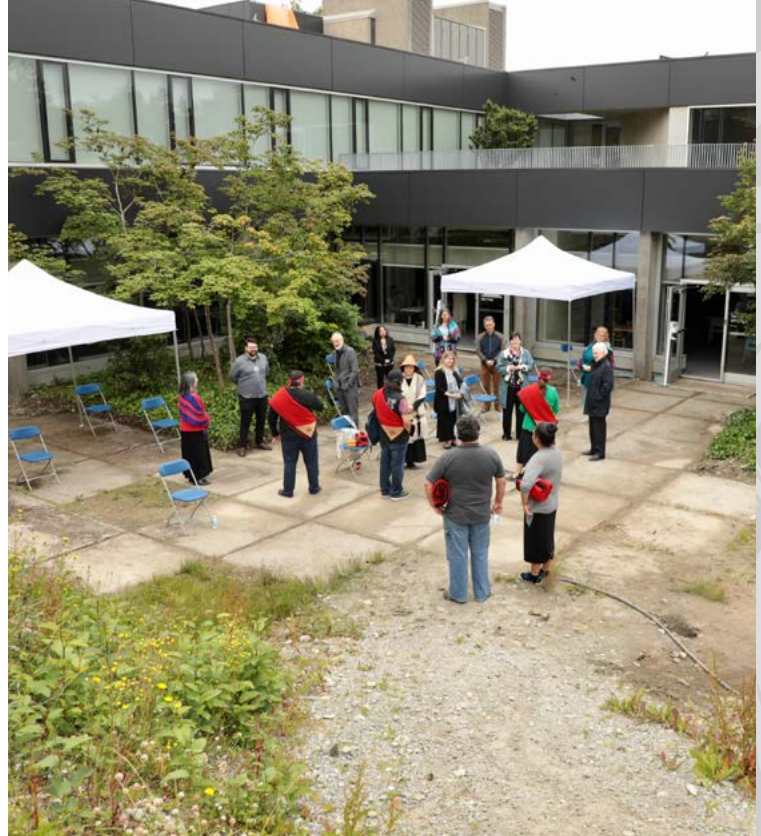


SFU President Andrew Petter, BC Minister of State for Childcare Hon. Katrina Chen, BC Minister of Advanced Education Hon. Melanie Mark, SFU Board Chair Chris (Syeta'xtn) Lewis, Pro Tem (Acting) Director of SFU's Office for Aboriginal Peoples Ron Johnston and SFU Professor Eldon Yellowhorn at the announcement of the First Peoples' Gathering House at SFU's Burnaby campus.

This year we conclude our report with a quote from the late Chief Dan George of the Tsleil-Waututh Nation:

“May the stars carry your sadness away,
May the flowers fill your heart with beauty,
May hope forever wipe away your tears,
And, above all, may silence make you strong.”

Our journey in reconciliation through this unprecedented time of the COVID-19 pandemic has taught us what Indigenous people have held sacred: human connection. Through this new and unique environment that we find ourselves in, we have witnessed the strength and resilience of Indigenous people and the embodiment of care, compassion and concern for one another and respect for the safety of Elders. We have learned that Indigenous pedagogy,



Angela George and Gabriel George, Tsleil-Waututh (sałilwataʔ) Nation knowledge holders, at the sacred ceremony held to awaken and bless the grounds of the Indigenous Outdoor Classroom and TRC Memorial Garden at SFU's Burnaby campus.

the teachings from the Elders, is patience and doing things in a good way with a good mind and a good heart.

In June 2020, the Minister of Advanced Education and SFU alumnus Hon. Melanie Mark announced that the First Peoples' Gathering House project will be jointly funded by the B.C. Government and SFU ASI and signals a positive move forward in reconciliation with Indigenous peoples. Replacing the Strand Hall Annex, the First Peoples' Gathering House will cost a projected \$15 million. SFU's First Peoples' Gathering House is scheduled to open on SFU's Burnaby campus in 2023.

In addition, in June 2020, a sacred ceremony led by Tsleil-Waututh Nation knowledge holders, Gabriel George, Angela George and community members Michael George and Michelle George, was held to awaken and bless the grounds of the Indigenous Outdoor Classroom and TRC Memorial Garden. This space is dedicated for Indigenous cultural activities, the sharing of traditional knowledge and the teaching of land-based practices. The learning space will be open to all students, faculty and staff at SFU, as well as local Indigenous communities.

Many Indigenous faculty, staff, students and community partners are helping advance reconciliation at SFU through ASI and non-ASI-funded projects and

initiatives. Reflected in the work of reconciliation at SFU is the strength and resilience of Indigenous people who walk in two worlds, navigating both western and Indigenous worldviews and knowledge systems in their educational journeys, workplaces and spaces. We express deep gratitude for their leadership, vision, wisdom and hard work.

In our journey of reconciliation moving forward in this new environment of the pandemic, SFU remains committed to the Calls to Action in the *Walk this Path With Us* report. The majority of the recommendations are well underway and a few are completed. It is heartening to know that as of June 2020, nearly 75% of the ASI funding has been allocated to various projects and initiatives. Despite the pandemic, the momentum for this important work is strong and must remain strong.

At SFU, we are both humbled and honoured to be walking alongside our local First Nations, Indigenous community at SFU and SFU community at large, as we paddle together in our reconciliation journey.

APPENDIX A GILAKAS'LA T'OYAXSI'Y' NISM THANK YOU

Gratitude and appreciation are extended to all SFU students, faculty, staff and First Nations communities supporting reconciliation at SFU.

Aboriginal Reconciliation Council (ARC)

- Co-chairs: Christopher Syeta'xtn Lewis, SFU Board of Governors and Kris Magnusson, former dean, Faculty of Education

Members

- Kyle Bobiwash, graduate student representative
- Joanne Curry, vice-president, External Relations
- Sandie Dielissen, graduate student research assistant
- Katy Ellsworth, project manager
- Elder Margaret George, Tsleil-Waututh Nation, SFU Elders Program
- Marcia Guno, director, Indigenous Student Centre
- Ron Johnston, pro tem (acting) director, Office for Aboriginal Peoples
- William Lindsay, former director, Office for Aboriginal Peoples
- Aoife MacNamara, former dean, Faculty of Communication, Art and Technology
- Dean Mellow, associate professor, Department of Linguistics
- Susan Rhodes, director, university curriculum and institutional liaison
- Kristiana Sibson, logistics coordinator
- Karen Rose Thomas, undergraduate research assistant
- Sheryl Thompson, undergraduate representative
- Amy Yang, logistics coordinator
- Eldon Yellowhorn, chair, First Nations Studies Program

Reconciliation Working Group

- *Ron Johnston, pro tem (acting) director, Office for Aboriginal Peoples
- *Sobhana Jaya-Madhavan, associate vice president, External Relations
- Jon Driver, vice president, academic and provost (effective September, 2019)
- Joanne Curry, vice president, External Relations
- Peter Keller, vice president, academic and provost (until August, 2019)

**Co-facilitators*

First Nations Communities

- Squamish (Škw̓x̓wú7mesh Úxwumixw)
- Musqueam (xʷməθkʷəy̓əm)
- Tsleil-Waututh (səlilwətaʔl)
- Kwikwetlem (kʷikwəʔləm)
- Kwantlen
- Katzie
- Semiahmoo
- Qayqayt
- Tsawwassen
- Métis

Consultant

- Marcia Turner, Daxgedim Haanak' Nation Building (formerly Marcia Dawson Consulting)

APPENDIX B SUMMARY OF PROGRESS ON THE 34 CALLS TO ACTION

Well Underway or Completed

Discussions Underway

Discussions Not Started

CLUSTER 1: SAFE AND WELCOMING INDIGENOUS SPACES

1	ASI Priority	Host university-wide events, such as reconciliation dialogues, to build understanding and support within the university community, beginning Year 1.
2	ASI Priority	Establish an Indigenous Cultural Resource Centre at SFU, and consult with the Indigenous Student Centre on the creation or alteration of all Indigenous spaces.
3	Consider Seed \$ from ASI	Reinvigorate long-delayed plans for creating a culturally appropriate ceremonial hall, which would comprise Phase 1 of an eventual Coast Salish longhouse.
4	ASI Priority	Remove colonial art that is degrading to the Indigenous population.
5	ASI Priority	Install Aboriginal signage, place names, translations of building names and path indicators at all three campuses.
6	Consider Transition \$ from ASI	Enhance Indigenous cultural safety, including the appointment of an Indigenous ombudsperson.
7	ASI Priority	Develop mandatory intervention programs teaching cultural safety and anti-racism for all SFU employees, in consultation with the Indigenous Cultural Resource Centre.
8	ASI Priority	Consult with the Indigenous Cultural Resource Centre on the installation of Indigenous art and commissioned artifacts.
9	ASI Priority	Use ASI funds to pilot the development and installation of safe spaces at Burnaby and employ other funding opportunities in subsequent years to create dedicated space at the other campuses.
10	ASI Priority	Using ASI funds and in consultation with the Indigenous Cultural Resource Centre, develop mandatory intervention programs teaching cultural safety and anti-racism to all SFU employees

CLUSTER 2: INNOVATION AND INDIGENIZATION IN CURRICULUM AND RESEARCH

11		The Office of the Vice-President, Academic and Provost should initiate a process to determine the best option for Indigenizing curriculum at SFU, and for ensuring that all students at SFU have these curricular experiences early in their programs (Year 1 priority).
12	ASI Priority	Fund the creation and implementation of community language programs and on-campus courses, including a degree program option, for Indigenous languages.
13	ASI Priority	Provide targeted funds to build SFU's capacity to support faculty who wish to Indigenize their courses.
14	ASI Priority	Establish an Indigenous Curriculum Resource Centre (ICRC).
15	ASI Priority	Establish an Indigenous Curriculum Review Committee to review and make recommendations for the approval of Indigenous curriculum, beginning Year 1.
16		Convene an Indigenous Research Committee to establish respectful and ethical protocols and practices for researching in and with Indigenous communities; and to ensure that Indigenous perspectives, knowledge systems and ways of knowing are respected and supported in the scholarship of faculty and students.

CLUSTER 3: STUDENT PATHWAYS AND SUPPORTS

17	ASI Priority	Expand the Indigenous Student Centre on Burnaby campus.
18		Identify permanent and sustainable core funding for all Indigenous student-support programming.
19		Proceed with the external review and the revisioning process, and then identify permanent and sustainable core funding for the AOTP.
20	Consider seed \$ from ASI	The Office of the Vice-President, Academic and Provost should examine the feasibility of developing a bridge program for PhD students, with a decision to be made in Year 1.

CLUSTER 4: ADMINISTRATION, HIRING AND PROJECT IMPLEMENTATION

21		Continue the Faculty Bridge Program, along with the current model, with three years of support from the Office of the Vice-President, Academic and Provost, followed by an assumption of financial responsibility at the faculty level after Year 3.
22	Consider seed \$ from ASI	Pursue federal, provincial and donor sources to create the SFU Institute for Indigenous Dialogue, Governance and Empowerment. An initial estimate of \$20 million would provide start-up funds and ensure sustainability of the enterprise.
23		Develop ways in which Aboriginal participation and decision-making may be increased at all levels of the university, including student, staff, faculty and senior administrative and leadership levels.
24	ASI Priority	Expand the information and education campaign around Indigenous protocols and cultural practices so that units have a range of resources to draw upon when planning events and ceremonies.
25		Develop a repatriation framework that establishes SFU's proactive stance on repatriation, and engage with Indigenous communities and the province, which originally mandated SFU as a repository for human remains.
26	ASI Priority	In consultation with the Indigenous Cultural Resource Centre, establish culturally appropriate guidelines and policies to facilitate the purchase of ceremonial materials.
27	ASI Priority	In consultation with the Indigenous Cultural Resource Centre, establish fair, standardized compensation for Aboriginal knowledge holders, and establish appropriate guidelines and protocols to compensate them for their work.
28	ASI Priority	In consultation with the Indigenous Cultural Resource Centre, establish respectful and culturally appropriate protocols for ensuring that knowledge holders are paid in a timely and respectful fashion while working within university guidelines for accountability.
29	ASI Priority	Task the Indigenous Cultural Resource Centre with disseminating knowledge to individuals and groups who wish to co-create a ceremony or event based on Indigenous practices.
30		Develop a policy on Indigenous self-identification, a campaign to encourage self-identification, and a mechanism to allow this to happen.
31	ASI Priority	Develop Indigenous student safety policies for Indigenous student gathering spaces on all three campuses.
32	ASI Priority	Create leadership and coordination roles for implementing and reporting on the calls to action over a three-year period. This could entail new hires or secondments, and must begin in Year 1.
33	Consider seed \$ from ASI	Ensure that newly established or re-established relationships with local Aboriginal communities and groups are nurtured and supported through the appointment of a community liaison officer. This could entail a new hire or a secondment and must begin in Year 1.
34		Create an Indigenous Centre for Dialogue (ICD), to be housed in the Institute for Indigenous Dialogue, Governance and Empowerment.

APPENDIX C GLOSSARY

- **?anisqač:** walk softly (Ktunaxa)
- **gadaxgadi:** strength of something (Nisga'a)
- **gélgels:** strength (Northern Státimcets)
- **Huy, ch q'u:** thank you (Hul'qumi'num)
- **Gilakas'la:** thank you (Kwakwala /Bakwemkala)
- **Toyaxsiy'nism:** thank you (Simalgyax / Gitksenimxw)
- **kitqawxanuxuni#wiynam:** common principles (Ktunaxa)
- **łaxwe'gila:** strength, gaining, building (Kwa'kwala)
- **matq:** walk (Lil'wat)

CANADA'S ENGAGED UNIVERSITY



BURNABY

8888 University Drive
Burnaby, British Columbia
Canada V5A 1S6

SURREY

250, 13450 102 Avenue
Surrey, British Columbia
Canada V3T 0A3

VANCOUVER

515 West Hastings Street
Vancouver, British Columbia
Canada V6B 5K3