

SFU



RECONCILIATION AT SIMON FRASER UNIVERSITY

2021-2022

SFU acknowledges the x^wməθk^wəy̓əm (Musqueam), Sk^wxwú7mesh Úxwumixw (Squamish), səlilwətaʔl (Tsleil-Waututh), q̓ícəy̓ (Katzie), k^wik^wəłəm (Kwkwetlem), Qayqayt, Kwantlen, Semiahmoo and Tsawwassen peoples on whose traditional territories our three campuses reside.

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Cover Image: Convocation procession with SFU bagpipers standing below and Indigenous drummers and cultural leaders leading the platform party. Reconciliation efforts at SFU have included both settlers and Indigenous peoples on many levels. The image symbolizes "walking in two worlds" while metaphorically bringing these worlds together in the spirit of "reconciliation".



David Whitebean (Mohawk) from the Wild Moccasin Dancers discusses his performance at SFU's Vancouver Campus, as part of ArtsLIVE during National Indigenous Peoples Month in June 2022.



Members of the Indigenous welcoming figure(s) planning group that include South of the Fraser First Nations leaders (including Kwantlen First Nation's Chief Marilyn Gabriel and Kwikwetlem Chief Ed Hall) and artists and SFU leadership gather in May to discuss and ground the work of creating an Indigenous welcoming figure(s) at the Surrey campus, as well as participate in a feast (catered by [Denise Sparrow](#)).



DADAAŠSPAT'Ł¹

“Morning is the most powerful time for prayer when the sun rises”
said Chief Makwala, they pause and sit quietly

“Tskelélnemstcwes re stetex7ém
Listen To Your Elders”

“Me7 knúcwen-tp es kúlems te melámens
You will help him make his medicine
Our culture is medicine, our language,
our ceremony, songs, and our people”

“néca?mat tə šx^wq^weləwən ct
One heart, one mind²”
although we are on separate paths
we are on the same journey

“We cannot look for quick and easy solutions, because there are none”
Honourable Murray Sinclair, retired senator, and former chair,
Truth and Reconciliation Commission of Canada³

(Excerpt from the 2020-2021 SFU Reconciliation Report)

¹ Source: First Voices <https://www.firstvoices.com>. dadaašspat'ł (Ditidaht) the test of strength

² Source: Musqueam First Nation website - <http://musqueam.zenutech.com/one-heart-one-mind>

³ Source: <https://www.youtube.com/watch?v=wjx2zDvyzsU>



PRESIDENT'S MESSAGE

We live in a world that is changing faster than at any time in recent memory. But even amidst an ongoing pandemic and global uncertainty, SFU has continued our journey towards lasting and meaningful reconciliation with Indigenous Peoples and communities.

As part of this journey, the university remains steadfast in its commitment to serve as an instrument for reconciliation and decolonization. Last September, we held our first National Day for Truth and Reconciliation and this past June the first National Indigenous Peoples Month to honour the history, culture, resilience and contributions of First Nations, Inuit and Métis Peoples.

Guided by the 34 Calls to Action set out in the SFU Aboriginal Reconciliation Council report, our community has accomplished a lot together this past year. Progress continues towards establishing new Indigenous leadership positions at SFU. We welcomed Chris (Syeta'xtn) Lewis as Director, Indigenous Initiatives and Reconciliation. Lewis is also co-chair for the Indigenous Leadership Listening and Implementation Task Force (ILLIT), which is finalizing a new senior leadership role to support strategic initiatives and activities around Indigeneity. We eagerly await the start of construction this fall for the First Peoples' Gathering House. Indigenous language curriculum is expanding through the approval of a new master's program in Indigenous Languages and Linguistics and the creation of a new Snuneymuxw language hub in Nanaimo. And with our partners, the Fraser Health Authority and the First Nations Health Authority, we have an unprecedented opportunity to create a new kind of medical school, one that embeds Indigenous ways of knowing and being, while focusing on community-embedded, culturally relevant health care.

None of this would be possible without the dedication of students, faculty and staff from across the university. As a guest on these lands, I would like to especially express my gratitude for the opportunity to learn and (un)learn from host nations, urban Indigenous Peoples, Indigenous students, faculty and staff in my role as president of SFU.

Our work is just beginning and is rooted in the good work done by many at SFU over the years. I am grateful to lead this incredible institution, and I cannot wait to see what we accomplish together in the year ahead.

Thank you for continuing to walk this path with us.

Huy chexw,

Joy Johnson
President and Vice-Chancellor
Simon Fraser University



GAINING STRENGTH: ŁAXWE'GILA⁴

Culturally modified cedar tree with freshly stripped bark at Burke Mountain on traditional Kwikwetlem territory.

Nqwalúttentlhkalha ta wa7 gelgelstúmulhas⁵.

he feels the power of the creator with him
his feet touching the land where his ancestors once walked
he listens to the sound of his babá'u's voice,
as he speaks in his ancestral tongue

Five years ago, Simon Fraser University (SFU) began walking with Indigenous peoples on the path of reconciliation, producing a comprehensive report, *Walk This Path With Us*, that outlines 34 Calls to Action for improving education for Indigenous people. Our journey builds on the past work of faculties, departments, students, staff and Indigenous communities at SFU.

Our story of where we are, and where we want to go, is captured in this 2021-2022 annual report.

We begin by acknowledging the tremendous challenges experienced by Indigenous people and communities these past two years during the pandemic, including finding more remains of Indigenous children at the former Indian Residential Schools across B.C. and Canada. The significance of the impact of these findings cannot be

understated. Our hearts go out to Indigenous communities as mass graves continue to be discovered since finding the first 215 at the former Indian Residential School site in Tk'emlúps te Secwepemc territory. Our hearts are with these communities as they navigate these times of pain and healing. As well, we have collectively endured significant wildfires, flooding and supply shortages, which reminds us of what is important in life: our family, basic needs, and safety. For many Indigenous people, these challenges are magnified by those resulting from colonization and assimilation.

It is important to acknowledge the strength and resilience of Indigenous people, not only during the pandemic, but throughout the decades of fighting for change. Over the past two years, we've witnessed this resilience firsthand in the Indigenous community at SFU. The concept of

⁴ łaxwe'gila means strength, gaining/building

⁵ First Voices: Northern Stáimcets meaning we should speak our language (connects us to the land) gives us strength

witnessing in an Indigenous context is an important teaching and practice. During Indigenous ceremonies, when you are called to witness, you are required to remember the work being conducted and you have a responsibility to recall and share what was accomplished. At SFU we have witnessed the tremendous hard work, accomplishments and achievements of the Indigenous communities working alongside, and walking with, allies in our journey of reconciliation.

This year's report is appropriately themed łaxwe'gila, which in the kwak'wala language means "gaining strength". We have been honoured to witness the progress in decolonizing and indigenizing systems at SFU, such as improving welcoming spaces and workplaces, decolonizing curricula, and nurturing authentic relationships with Indigenous people. łaxwe'gila reflects how far we have come since we began our journey in fall 2017. Much has been achieved towards making culturally responsive change, strengthening Indigenous knowledge systems and, importantly, strengthening the Indigenous community. As we continue our journey in reconciliation and our commitment to improving education for Indigenous people, we recognize that our work is just beginning and is rooted in the good work done by many at SFU over the years.

We would be remiss not to acknowledge the challenges that we experience at SFU as we implement the 34 Calls to Action in the *Walk This Path With Us* report. For instance, we continue to face challenges in recruiting and retaining Indigenous faculty and staff, which tells us that more needs to be done. Reconciliation is complex and messy, it is not easy work. However, we are committed to addressing these challenges, and improving Indigenous education at SFU.

We formalized our commitments to this journey in both the *Walk This Path With Us* report, and in a \$9-million investment in Aboriginal Strategic Initiatives (ASI) at SFU. In this report, we share both ASI and non-ASI-funded projects to honour all of the work and relationships involved in our collective reconciliation journey.

This report covers the work undertaken between April 2021 to March 2022 and builds on the annual and bi-annual reports available on our [SFU Reconciliation website](#).

We are approaching the final year of the \$9-million investment, which requires us to initiate conversations about sustainability, explore ways to embed the changes in our university, and examine our commitment to ongoing reconciliation at SFU. While we have come this far with the ASI and non-ASI work, it is critical to develop a plan to sustain reconciliation at SFU. Time is of the essence to engage in authentic dialogue about who will need the work of reconciliation moving forward, and what resources will be made available to ensure that all that has been accomplished is sustained. As well, more work needs to be done. We need a renewed commitment to reconciliation for improving Indigenous education and relationships with Indigenous people.

Huy, ch q'u (Thank you) to the SFU community and Indigenous partners for your dedication, commitment, perseverance and, most importantly, your strength and resilience.



Cedar exemplifies strength, the theme for this year's report. Ron Johnston, director, Office for Aboriginal Peoples describes cedar as, "the tree of life for Indigenous Peoples that reside on the traditional and unceded lands where all three SFU campuses reside. Cedar has provided us with Shelter (our big houses), clothing (cedar vests and regalia), transportation (canoes), house posts and other 'art work' that has preserved and contributed to our oral histories, traditions, teaching and learning. Cedar has sustained us as a people and given us the strength and resilience that we needed to survive."

This report includes photos demonstrating the versatility of the tree of life.

PRINCIPLES: ĠVILÁS⁶

Na ha'lit'aa'ma txə'nii sayt hakhałelsit ada sayt nłoomsgit⁷.

Our foundation Is to work all together and respect together, she says quietly,
I listen, it's a teaching I've heard many times before,
it is the strength of our people

SFU's Aboriginal Reconciliation Council (ARC) established the following five principles to guide us in developing meaningful change, strengthening relationships, and improving Indigenous education:

- Nothing About Us Without Us
- Prioritize projects or actions that will have a direct benefit for current and future First Nations, Métis and Inuit students, staff and faculty, and for indigenizing the entire university

- ASI funds will not be used for projects or activities that are currently funded from discretionary, carry-forward, or soft funds
- Where possible, leverage ASI funds to maximize funding
- ASI funding will, as a primary intention, support legacy projects or initiatives

The *Walk This Path With Us* report outlines 34 Calls to Action outlining our commitments to improve education and workplaces for Indigenous people. This report, along with the principles, are foundational for our joint reconciliation journey.

⁶ First Voices: ġvilás (Hałtzaqvłə) meaning any rule or regulation that has a force of law

⁷ First Voices: Simalgyax language



Exterior rendering of the First Peoples' Gathering House (facing towards the north), slated to be complete in 2024.



Host nation representatives gather at a welcome lunch on Burnaby campus in April to share guidance on host post wood carving and other public art opportunities for the First Peoples' Gathering House.



LEGACY: 'WII BIBUU'⁸

Future space of the Indigenous Outdoor Classroom and TRC Memorial Garden at Burnaby campus.

Nohkum⁹, what do Seven Generations mean? she asked her grandmother it's a Haudenosaunee teaching that is similar to ours, replied Nohkum, It is a philosophy that the decisions we make today should result in a sustainable world Seven generations into the future.

The phrase wii bibuu, in Simalgyax, means “for many years” and was chosen for this section to highlight the projects and initiatives that support sustainable change at SFU. Projects and initiatives featured here not only leave a legacy of reconciliation but also provide foundations for our journey towards improved Indigenous education and strengthened relationships with Indigenous people.

Indigenous ways of knowing, being and doing are interconnected with the land. SFU's new Indigenous outdoor classroom and TRC Memorial Garden will be a welcoming

place-based learning space at the Burnaby campus that honours Indigenous pedagogy. The work began in June 2020 with the awakening and blessing of the ground by the Tsleil-Waututh Nation knowledge holders. In fall 2021, the Faculty of Education organized a tour of the UBC Indigenous Garden and a meeting with Indigenous ethnobotanist T'uy't'tanat Cease Wyss to discuss a planting plan for supporting an emerging Indigenous ethnobotany curriculum. There were also discussions about collaborating with Indigenous artists on installations (including the Residential School Memorial Wall), and on plans for the ceremonial opening.

⁸ First Voices: WII BIBUU (Simalgyax) to mean all day long or for many years

⁹ First Voices: Nohkum (Cree Saulteaux First Nation) meaning grandmother

Since time immemorial Indigenous people's economies have been rooted in ancestral laws. The historical "grease trail" is one example of a trade economy connecting coastal and interior nations across what is now called British Columbia. This trade network demonstrates the strength of Indigenous knowledge systems in economic development that predate contact. Prior to ASI funding, SFU's Beedie School of Business was working closely with Indigenous communities to address economic reconciliation. Indeed, many SFU departments were working on reconciliation before the creation of the *Walk this Path With Us* report. The Beedie School of Business has a history of relationships with Indigenous communities and has developed the only accredited Executive MBA program in North America—a ground-breaking program that addresses Indigenous business, economic development and entrepreneurship.

Throughout our journey, Indigenous people have consistently echoed the need for culturally relevant Indigenous education. SFU has responded to this call by developing culturally relevant curricula funded in Cluster 2 of the ASI fund. In summer 2021, the project "Indigenous City: Investing ways to Decolonize Urban Studies Within the Vancouver Context" was completed. This research project informs how to teach research and curriculum in the Urban Studies Program.

Indigenous people have long had their own medicines, technologies, teachings and practices to support their wellbeing and wellness. In recent years, government reports and media have illuminated the challenges experienced by Indigenous people in the health care system. SFU is working hard to shift these imbalances and inequities through capacity development. Spring 2022 saw the completion of SFU's "**Renewing and Re-energizing the Master of Public Health (MPH) Core Curriculum: Decolonizing and Indigenizing Training in Indigenous Health, Anti-Racism, Cultural Safety, and Allyship**" project. It brought together Indigenous community partners to decolonize and Indigenize the course content and delivery of the existing Master of Public Health degree program.

Indigenous languages are inextricably linked to Indigenous knowledge systems and are fundamentally important for decolonizing our future. Indigenous communities are working hard to revitalize their languages. This resurgence of teachings in ancestral languages is critical for transmitting knowledge to future generations.

SFU's "Growing Community-based Indigenous Languages Project" is a multi-faceted strategy to stabilize and extend ongoing language revitalization outreach and community-based language instruction off and on campus. This Language Keepers Project aims to reinforce SFU's partnerships with Indigenous communities while developing credentials and standards for acquiring Indigenous language fluency. In response to Indigenous community voices, the project includes ongoing collaboration with other post-secondary partners to open more pathways for Indigenous students to learn their languages—supported by certificates, diplomas and undergraduate and graduate degrees.

Central to Indigenous values is the importance of connection, welcoming and hosting. This is evidenced through our protocols and practices as hosts for our gatherings, such as a potlatch, feasts or community dinners, often in a longhouse or big house. In a post-secondary setting, Indigenous people have expressed the need for creating culturally safe spaces that reflect Indigenous identities for learning and working. SFU embarked on a journey to respond by creating the First Peoples' Gathering House and expanding the Indigenous Student Centre as well as creating other safe and welcoming spaces

Supported by Indigenous host communities, the First Peoples' Gathering House is designed as a shared gathering space for ceremonies, cultural events, celebrations, workshops and sharing knowledge. The legacy extends beyond the current students, staff and visitors to provide a safe and welcoming space for future generations at SFU. Completion is expected in 2024.

Supporting students is fundamental to student success. Expanding the Indigenous Student Centre at the Burnaby campus is Call to Action #8 of the ASI priorities and was completed in March 2022. It should be noted that additional Indigenous student centers are now planned for the downtown Vancouver campus as well as the Surrey campus, which will result in Indigenous student spaces at all three campuses. Expanding the Indigenous Student Centre is significant because it provides Indigenous students with a nurturing and supportive place that offers programs and services that are unique, cultural and holistic.



Gary George, Officer for Community Relations from the SFU Office for Aboriginal Peoples, leads audience participants in a drum song at the National Day for Truth and Reconciliation, September 27, 2021.



Andy Wilbur-Peterson, *Salish Man*, 2004, carved cedar and paint. SFU Art Collection. Gift of the Salish Weave Collection of George and Christiane Smyth, 2021. Photo: Rachel Topham Photography

Salish Man is a mask carved in cedar. Powerfully simple in its form, it depicts a human face with an eye design painted in ochre in the centre of the forehead, along with thick black eyebrows, round black eyes, round cheeks with dark red colour on the nose and lips. Wilbur-Peterson's work reinterprets traditional Coast Salish artistic forms in his own unique way and contributes to the revival of Indigenous cultural practice from these territories.



SÍ:TEL / SITUN (BASKET) UPDATES

Cedar sticks spread salmon for roasting. Photo by Simon Bedford at a Lílwat Nation gathering.

Te helew̓ t̓ax ziwiʔx Tł sk̓wenstis he xwʔel¹⁰
Walking, she is reflecting on her grandmother's words,
thinking about her future,
she hears the sound of an eagle above her
in that moment she knows, her ancestors are guiding her,
Thank you, she whispers

Throughout the last five years, our journey for strengthened relationships and improved education for Indigenous people has been guided by the 34 calls to action outlined in the *Walk This Path With Us* report. These calls to action inform our ASI investments and are organized into clusters that have been described here as Sí:tel or Situn in the Halq'eméylem and Hul'q'umi'num' respectively, which means basket: Sí:tel / Situn 1: Safe and Welcoming 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.

¹⁰ Te helew̓ t̓ax ziwiʔx Tł sk̓ wenstis he xwʔel (nleʔkepmxcin) means the eagle that soars who watches our path

SÍ:TEL /SITUN 1:

SAFE AND WELCOMING SPACES

The fire is already burning,
the aroma of the food cooking fills the room,
the sound of the drum reverberating softly,
the crackle of the fire,
Síma7 tu7, síma7 tu7, sawt¹¹, he says, we walk in

In 2017, prior to creating the ASI funding stream, welcome figures were carved and erected on the Burnaby and Harbour Centre (downtown Vancouver) campuses, respectively, to welcome visitors with traditional blessings held to ensure the ancient tradition was passed on to future generations. This work was done by distinguished carvers Sinámkin–Jody Broomfield (Burnaby campus welcome figure) and Brent Sparrow (Musqueam) (Vancouver campus welcome figure). The university also plans to install an Indigenous welcome figure at the Surrey campus, where it will acknowledge the land-based nation's territory. (It will be funded by the Office for Aboriginal Peoples and the Surrey campus, along with matched ASI funding). This project creates on- and off-campus learning opportunities for designing and developing the welcome figure.

The Surrey Urban Indigenous Leadership Committee (SUILC), in collaboration with SFU, hosted a leadership dialogue in May 2022 to learn about each other's needs, interests and priorities, and to exchange ideas and explore possible areas for collaboration. This dialogue built on the SFU-SUILC Collaborative Relationship Agreement and aligns with the *Walk This Path With Us* report for strengthening relationships and Indigenous voices.

Relationality is a core tenet for Indigenous people. The Beedie School of Business has worked hard to honour relationships with Musqueam, Tsleil-Waututh, Squamish and Indigenous communities in an Economic Reconciliation initiative funded through the ASI. A reconciliation dialogue and potlatch are planned for fall 2022 to advance the

relationship and strengthen the voices of Indigenous people in the journey forward together in economic reconciliation.

Echoed in the *Walk This Path With Us* report was the need to redress colonial artworks on campus deemed offensive to Indigenous people, and to instead install Indigenous artworks. A new Indigenous curator role will take the lead in this initiative to reflect safe and welcoming spaces for Indigenous people. Production is expected to begin by September 2022, with the removal of colonial artworks scheduled for October. New artworks are slated for installation by mid-December 2022.

As well, stories from local Indigenous elders, artists and knowledge-keepers about their experiences of stewardship and the knowledge used to care for local communities, water and land, are being captured in a collaborative project. SFU's Indigenous Artist in Residence is collaborating with local Indigenous artists, First Nations communities, and Indigenous organizations on an art project that reflects Indigenous relationships to the land.

Elders room at the Indigenous Student Centre (ISC) on Burnaby campus. Indigenous students can stay connected with the ISC Elders through the Elders Program which includes weekly Elder Program Drop-ins. ISC Elders also connect with the SFU community by providing support and guidance on university events and initiatives.



¹¹ First Voices: Síma7 t u7, síma7 t u7, saw t (Northern St,át,imcets) meaning come in, come in, welcome one



Lunch and round table for Aboriginal Strategic Initiative Gathering (ASI) leads/co-leads and partners to share, learn and celebrate the good work to advance Reconciliation at SFU.



Gabriel and Angela George of the Tseil-waututh Nation prepare new residence buildings for students' arrival through a cedar brushing ceremony (using cedar branches) to cleanse and purify the energy within the buildings, June 2021.

SÍ:TEL /SITUN 2:

INNOVATION AND INDIGENIZATION OF CURRICULUM AND RESOURCES

Yuuhlimk'askwhl ginaa-sgidiit as ñiin¹²

sitting quietly on the rocks, the sun shining upon her face,

listening to the trickling sound of water in the creek,

reflecting, she hears her sister say,

Our parents and grandparents continually pass on their words of wisdom every day, so that we may pass it on to future generations

Call to Action 12, Indigenous voices, in our *Walk This Path With Us* report, called for decolonizing and Indigenizing SFU curricula and resources. In response, the Center for Educational Excellence (CEE) created the *Decolonizing and Indigenizing Grant* program with support from ASI funds. This program aims to build SFU's capacity for faculty to undertake decolonizing work by strengthening staffers' capacity to support instructors, bringing together Indigenous community knowledge holders and instructors in dialogue for decolonization, and identifying requirements for meaningful, culturally based indigenized resources.

At the Beedie School of Business, reimagining business and economic development is underway. A new Indigenous lead for *Indigenous Business Programs* is beginning to build collaborative relationships and partnerships with local community stakeholders, and creating space to support Indigenous business as an intentional strategy to shift internal governance structures and course delivery.

Healing and redress are inextricably connected to our reconciliation journey at SFU. The **Ethical Foundations for Reconciliation** is a series of ethics dialogues, supported by ASI funding, to build mutually respectful relationships in indigenous research. These conversations enhance institutional awareness, transform processes, and inform policies for sustained ethical research with Indigenous

peoples. The Ethics Dialogues will take place in fall 2022/spring 2023. They will be based on an Indigenous dialogues methodology that uses reciprocal recognition and respectful institutional change to enhance institutional awareness, transform processes and inform policies. The plan is to culminate the dialogues in a healing and reconciliation ceremony by spring 2023. It will bring together representatives of SFU who have participated in the initiative, and build the capacities for righting relations with local Indigenous communities through reciprocal recognition, and for taking up our collective responsibilities to walk forward in a good way.

For Indigenous people across Turtle Island, respect for local people, culture, territory and teaching is a foundational practice embedded in ancestral laws. With the support of ASI funding, the *Employee Indigenous Cultural Awareness R.E.S.P.E.C.T.* program has been designed to create an understanding of how to build respectful and sustainable relationships with SFU's host nations. It will ensure that SFU employees honour the nations' knowledges, languages, cultures and protocols are honoured by SFU employees. While this project experienced a slow-down as a result of the pandemic, the project team was working remotely. Members are now back on site to continue developing intervention programs that teach cultural safety and anti-Indigenous

¹² First Voices: Nisga'a meaning words of wisdom left behind for you (intended to guide you in your life and pass on as well)



racism for all employees at SFU. This work corresponds to Call to Action #7 in the *Walk This Path With Us* report.

Centering Indigenous approaches to teaching and learning is the goal and purpose of the Indigenous Curriculum Resource Centre. Funded by ASI, this project is now complete and available to support the university's work to decolonize and Indigenize curriculum, which includes creating culturally relevant physical space, resources, literature, video graphic materials, and cataloguing.

Yet cultural safety for Indigenous people goes beyond physical spaces and cultural resources. It also includes their experiences during encounters with faculty, staff and employees. As part of our commitment to culturally safe educational journeys for Indigenous students and safe workplaces for employees, SFU offered the San'yas Indigenous Cultural Safety training through the Department of Human Resources. More than 260 staff and faculty participated in the online program, which provided foundational learning about the legacy of colonization and anti-Indigenous racism, and also introduced to tools for developing more effective communication and relationship-building skills with Indigenous people.

Cedar weaving at a Biological Sciences Summer Internship for Indigenous peoples in Genomics (SING) session, August 2018. Strips of cedar branches have incredible tensile strength, flexibility and durability.



Cedar bird mask representing G̓waxgwakwalanuksiwe' (Raven at the north end of the world) from the Kwakwaka'wakw, at the 2018 Honouring Feast, symbolizing the unique and diverse Indigenous cultures of students that attend SFU, but also to recognize the Coast Salish nations.

SÍ:TEL /SITUN 3: STUDENT PATHWAYS AND SUPPORT

č̓č̓gatawł¹³, it means helping one another, he said in a soft voice, that is our way, we support each other and lift each other up

In June 2022, the Indigenous Student Centre hosted Indigenous graduates at an Honouring Feast. After a hiatus from the in-person annual honouring ceremony due to the pandemic, SFU welcomed families and special guests to recognize the students' achievements and to celebrate Indigenous people and culture.

In January 2021, SFU released the *Looking Forward – Indigenous Pathways to and through Simon Fraser University* report that illuminated issues related to Indigenous students' admission, access and retention. A culmination of two years of research, the report offers recommendations for supporting the educational vision and needs of Indigenous students and communities. This report responds to Call to Action 15 of the *Walk this Path With Us* report and offers a road map for implementation at SFU in years to come.

¹³ First Voices: č̓č̓gatawł (Tla'amin) means to help one another



Susan Point, *Family Ties*, 2011, etched glass and red cedar. SFU Art Collection. Gift of the Salish Weave Collection of George and Christiane Smyth, 2021. Photo: Rachel Topham Photography

Susan Point is a Coast Salish artist from Musqueam. *Family Ties* is a large etched glass and red cedar work using recognizable Coast Salish motifs of crescents, circles and trigons. Etched in glass, the central image depicts five connected human faces, their foreheads overlapping. Encircling them are various animals: fox, duck, deer, bear, and hummingbird.

SÍ:TEL /SITUN 4:

ADMINISTRATION, HIRING AND PROJECT IMPLEMENTATION

In 2021/22, SFU continued to welcome several Indigenous staff and faculty members. As mentioned earlier in the reports, an Indigenous architect continues to lead the engagement and architectural services for the First Peoples' Gathering House project.

Progress continues towards establishing new Indigenous leadership positions at SFU and welcomed Chris (Syeta'xtn) Lewis as Director, Indigenous Initiatives and Reconciliation. The Indigenous Leadership Listening and Implementation Task Force (ILLIT), is developing the senior leadership role recommended in the [SFU-ARC report](#), and the subsequent [Pathways Report](#). The ILLIT has been providing advice

on the position, the portfolio and supports for this new leader. The new senior leadership role will advise strategic leadership on matters related to SFU's Indigenous priorities, including in the areas of learning and teaching, research, and community engagement. The ILLIT committee has worked on defining the role and is now looking to finalize the role's key duties and responsibilities by end of 2022 in consultation with SFU's Indigenous community.

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

RECONCILIATION MOVING FORWARD: KWĪTĪ-IT-TSUT¹⁴

ʔi mot k^waθ gənax^ws pəpəms k^w šɛtɛgus
tears trickle down,
she reflects on how far we've come as Indigenous people,
and how far we have to go,
she hears his voice say
ʔi mot k^waθ gənax^ws pəpəms k^w šɛtɛgus
it's good to believe in the work of the creator

Our journey of reconciliation is still young, yet we have accomplished a lot collectively while walking this path together. It has been another year of perseverance and resilience amidst the challenges and adversity we have experienced with the pandemic, epidemic and climate crises. We have been walking this path together to champion transformational change at SFU amidst great adversity in more ways than one. For this, we are grateful for the dedication, perseverance and resilience of Indigenous communities, faculty, staff and students.

At the forefront of our minds this year is recognizing the importance of sustaining the work we have accomplished, and the need for continued work and reconciliation efforts at SFU. We are not there yet. While we have learned that together we are stronger, we have also learned that more work needs to be done to transform our university and improve Indigenous education. We've long since known that reconciliation is not a destination, it is a journey, and we are committed to walking this path of reconciliation together.

What does this journey look like moving forward, what does the path together hold for us, and what will the commitments and investments look like? Indigenous people have experienced decades of colonization and assimilation that dismantled the strength of their social, political, economic and cultural systems. Together, through our history of relationships and the *Walk This Path With Us* report, we are working hard to change the experiences of Indigenous people at SFU. Decolonizing and Indigenizing will take equally as long, and the path of reconciliation must continue at SFU.

While we celebrate our progress with this report, we humbly acknowledge that we need to continue to walk this path together on our journey of reconciliation. Toyaxsiy'nism¹⁵, Gilakas'la¹⁶, Hycha¹⁷, Kleco Kleco¹⁸ and Mussi Cho¹⁹, we raise our hands to everyone for all your hard work to help support our vision for Indigenous people at SFU – could we elaborate on the vision?

Yalh yexw kw'es hoy²⁰.

¹⁴ kw'itl-it-tsut (she Shashishalhem) means to continue to move forward

¹⁵ First Voices: Toyaxsiy'nism (Tla'amin) language

¹⁶ Gilakas'la (Kwakwa'la) means Welcome or Thank You

¹⁷ Hycha (Coast Salish) means Thank You

¹⁸ Kleco Kleco (Nuu-Chah-Nulth) means Thank You

¹⁹ First Voices: Mussi Cho (Tse'Khene, McLeod Lake) means Thank you

²⁰ Yalh yexw kw'es hoy (Halq'eméylem) means Thank You

APPENDIX A

TOYAXSIY'NISM, GILAKAS'LA, KLECO KLECO, MUSSI CHO²¹

Tremendous gratitude and thank you to the SFU students, faculty, staff, and First Nations communities and partners supporting reconciliation at SFU.

Aboriginal Reconciliation Council (ARC): ARC was disbanded in 2017 when the ARC Report was presented to former President Andrew Petter in Ceremony and in accordance with Coast Salish protocol

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, former Director, Indigenous Student Centre
- Ron Johnston, former Director, Office of Indigenous Education in the Faculty of Education
- 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, SFU undergraduate representative
- Amy Yang, logistics coordinator
- Eldon Yellowhorn, chair, Indigenous Studies Program

Reconciliation Working Group: Created by President Petter and SFU Executive (2018)

- Ron Johnston*, director, Office for Aboriginal Peoples
- Sobhana Jaya-Madhavan*, associate vice president, external relations
- Jon Driver, former vice president, academic, and provost
- Joanne Curry, vice president, external relations

*Co-facilitators

Indigenous Communities

- Squamish (Sk̓wx̓wú7mesh Úxwumixw)
- Musqueam (xʷməθkʷəy̓əm)
- Tsleil-Waututh (səlilwətaʔl)
- Kwikwetlem (kʷikʷəł̓ əm)
- Kwantlen
- Katzie
- Semiahmoo
- Qayqayt
- Tsawwassen
- Métis

Consultant

- Marcia Turner, Daxgedim Haanak' Nation Building
www.daxgedim-haanak.ca

²¹ Mēduh (Tahltn) Thank You

APPENDIX B

SUMMARY OF PROGRESS

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.	
10	ASI Priority	Consult with the Indigenous Cultural Resource Centre on the installation of Indigenous art and commissioned artifacts.	
11	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.	
13	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

12		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).	
14	ASI Priority	Fund the creation and implementation of community language programs and on-campus courses, including a degree program option, for Indigenous languages.	
18	ASI Priority	Provide targeted funds to build SFU's capacity to support faculty who wish to Indigenize their courses.	
21	ASI Priority	Establish an Indigenous Curriculum Resource Centre (ICRC).	
22	ASI Priority	Establish an Indigenous Curriculum Review Committee to review and make recommendations for the approval of Indigenous curriculum, beginning Year 1.	
34		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

8	ASI Priority	Expand the Indigenous Student Centre on Burnaby campus.
9		Identify permanent and sustainable core funding for all Indigenous student-support programming.
15		Proceed with the external review and the revisioning process, and then identify permanent and sustainable core funding for the AOTP.
17	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

16		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.
19	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.
20		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.
23	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.
24		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.
25	ASI Priority	In consultation with the Indigenous Cultural Resource Centre, establish culturally appropriate guidelines and policies to facilitate the purchase of ceremonial materials.
26	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.
27	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.
28	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.
29		Develop a policy on Indigenous self-identification, a campaign to encourage self-identification, and a mechanism to allow this to happen.
30	ASI Priority	Develop Indigenous student safety policies for Indigenous student gathering spaces on all three campuses.
31	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.
32	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.
33		Create an Indigenous Centre for Dialogue (ICD), to be housed in the Institute for Indigenous Dialogue, Governance and Empowerment.

APPENDIX C

GLOSSARY OF TERMS

Source: First Voices www.firstvoices.com. Care was applied in the use of the following words and phrases, the intention was to honour indigenous knowledges, and illuminate the strength and diversity of Indigenous people, teachings, and languages.

dadaašpaḥ (Ditidaht) the test of strength

ḥaxwe'gila (Kwakwaka'wakw) meaning strength, gaining/building

Nqwaḥ'uttenlhkalha ta wa7 gelgelstúmulhas (Northern Stá'atimcets) meaning we should speak our language (connects us to the land) gives us strength

ḡvīlās (Haíłzaqv'la) meaning any rule or regulation that has a force of law

'wii bibuu (Simalgyax) to mean all day long or for many years

Nohkum (Cree Saulteaux First Nation) meaning grandmother

Te helew̓ t̓ax ziwi?x Tl̓ sk̓ wenstis he xw?el̓ (n̓le?kepmxcin) means the eagle that soars who watches our path

Síma7 t̓ u7, síma7 t̓ u7, saw̓ t̓ (Northern St,át,imcets) meaning come in, come in, welcome one

Na ha'lit'aa'ma t̓x̓a'nii sayt hakha̓elsit ada sayt n̓loomsgit (Simalgyax) Our foundation Is to work all together and respect together,

Sí:tel / Situn (Halq'eméylem and Hul'q'umi'num' respectively), which means basket

Te helew̓ t̓ax ziwi?x Tl̓ sk̓ wenstis he xw?el̓ (n̓le?kepmxcin) the eagle that soars who watches our path

Síma7 t̓ u7, síma7 t̓ u7, saw̓ t̓ (Northern Stá'atimcets) meaning come in, come in, welcome one

Yuuhlim̓k'askwhl̓ ginaa-sgidiit as̓ niin (Nisga'a) meaning words of wisdom left behind for you (intended to guide you in your life and pass on as well)

č̓eč̓egataw̓l̓ (Tla'amin) meaning to help one another

kwítl̓-it-tsut (she Shashishalhem) means to continue to move forward

Gilakas'la (Kwakwa'la) means Welcome or Thank You

Hycha (Coast Salish) means Thank You

Kleco Kleco (Nuu-Chah-Nulth) means Thank You

Mussi Cho (Tse'Khene, McLeod Lake) means Thank you

Yalh̓ yexw kw'es hoy (Halq'eméylem) means Thank You

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