WALK
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WITH US

REPORT OF THE SFU ABORIGINAL RECONCILIATION COUNCIL

Acknowledgements

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SFU ABORGINAL RECONCILIATION COUNCIL

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ASI FUNDING AND
IMPLEMENTATION FRAMEWORK

PREAMBLE

We have been privileged to be called upon to guide the work of the SFU's Aboriginal Reconciliation Council (ARC). Frequently we were humbled by the passion, dedication, and commitment toward reconciliation demonstrated by ARC members, the SFU community, and the communities with whom we engaged during the ARC process. We raise our hands to every person who came forward to speak with and to share their stories with ARC.

The path to reconciliation is not an easy one. Very early on in our process, it became apparent that reconciliation occurs on an emotional terrain. We wish to acknowledge that the use of terms, the descriptions of processes, and the very attempt to co-construct a new reality may invoke unintended but justified emotional responses in the reader. It is our hope, as Co-chairs, that you will accept our understanding of this emotional terrain, and the sincerity of our attempts to provide a guiding framework for SFU to continue the process of reconciliation.

We would like to say a few words about the language used in this *Report*. Throughout the *Report*, the terms Indigenous, Aboriginal, First Nations, Inuit, and Métis are used to denote Canada's First Peoples. ARC members respectfully acknowledge that different groups and different people prefer to be named in different ways. In this document, the terms Indigenous and Aboriginal are meant to be inclusive of those who identify as First Nations, Inuit, or Métis, while recognizing that no single term is acceptable to or preferred by all. Similarly, the use of the general terms "Indigenous" and "Aboriginal" is not meant to imply homogeneity of cultural or linguistic representations. First Nations, Métis, Inuit and other Aboriginal peoples are characterized by diversity; when we use the term "Indigenization", we intend that phrase to connote a respect for that diversity. We wish to acknowledge that Indigenous peoples are diverse, multicultural, and multinational. The Indigenous population in Vancouver itself is hugely diverse, reflecting the many different Nations from British Columbia (204) and Canada (over 600). SFU draws students from across Canada as well as from other countries. It would be impossible for one term to appropriately or respectfully reflect this linguistic and cultural richness.

We also use the terms "decolonizing" and "Indigenizing." ARC members respectfully acknowledge tensions around the use of both terms, noting again that no single term is acceptable to or preferred by all. This *Report* uses the term "decolonizing" to represent a socio-political agenda that seeks to redress historical and current practices that have had deleterious effects on Aboriginal peoples. The term "Indigenizing" indicates incorporating Indigenous knowledge and ways of knowing into the practices (such as the curriculum) of the institution. Some contributors to this *Report* have argued that we cannot move towards Indigenization until we have begun the process of decolonization. We have adopted the principle of "two-eyed seeing," a stance first articulated by Mi'kmaq Elder Albert Marshall. He noted:

Two-eyed seeing refers to learning to see from one eye with the strengths of, or the best in, the Indigenous knowledges and ways of knowing, and from the other eye learning to see with the strengths of, or the best in, the Western (mainstream) knowledges and ways of knowing, but, most importantly, learning to use both these eyes together, for the benefit of all (Canadian Education Association, 2014).

Thus, we have chosen to use the broader term "Indigenization" to represent the primary goal of the ARC, which is to sustain and/or to create the conditions by which we might collaboratively work towards a preferred future.

ARC views this *Report* as a living document that will guide and inspire SFU's journey toward reconciliation. It is meant to be generative and not restrictive, as its purpose is to provide a background and rationale for the Aboriginal Strategic Initiative (ASI) funding recommendations, which flow from principles established by ARC. ARC envisions that the three-year process of allocating funds will be fluid and dynamic as new opportunities and synergies emerge, nourished by the ASI funds as well as by a spirit of reconciliation, cooperation, and optimism.

Kris Magnusson and Chris Syeta'xtn Lewis
ARC Co-chairs

VISION

SFU: Where Indigenous Peoples Flourish

Jesse's First Day

It is the first day of classes for the Fall 2022 Semester at SFU. Jesse, a first-year student, gets off the bus at the Cornerstone bus loop and makes her way through the campus. As she walks past a welcome pole, she notices an Indigenous gathering place in the heart of campus. The sign outside the gathering place welcomes her in the language of her ancestors, and she sees similar greetings in several other First Nations Languages. As she passes the gathering place, she can hear drumming – they are holding a traditional welcome ceremony for everyone coming to the campus that day. People of every origin have gathered to take part, and leaving their personal baggage on the nail at the entrance, have come to engage in respectful dialogue, to calm their spirits and to receive the blessings of the elder's welcome. Amidst the throngs of people, Jesse recognizes several other students from her band.

When the ceremony is finished, Jesse heads for her first class. Building names and signs, in English and in several First Nations languages, help her to find her way. She feels comfortable along this path; the art and traditional symbols remind her of her home, and she feels proud to be standing on the traditional and unceded territory of her ancestors. Here, she senses that her past can be an important part of her future.

Jesse's cousin has told her that there is also a wonderful place to meet other Indigenous students; at lunch she stops by the Indigenous Student Centre where she finds a quiet place to study. Her sense of comfort and belonging is growing, and she is excited to get to her next class: An Introduction to Coast Salish Languages. She hopes to be one of the first in her band to graduate with a major in Business and a minor in Salish Languages. Jesse has dreams – big dreams – and the confidence that she has the strength, skills, and support to reach them. It is a good day.

The story of Jesse's first day is, at the time of this writing, a work of fiction, partly because it is set in the future, and partly because the conditions for Jesse's first day do not currently exist. In 2009, the Association of Canadian Deans of Education released the *Accord on Indigenous Education*, with the vision that, "Indigenous identities, cultures, languages, values, ways of knowing, and knowledge systems will flourish in all Canadian learning settings." The SFU Aboriginal Reconciliation Council shares that simple yet compelling vision: that SFU be a place where Indigenous Peoples flourish. At SFU, Indigenous identities are recognized and celebrated. At SFU, Indigenous culture is an essential part of the fabric of the University. At SFU, students can learn about and in Indigenous languages. At SFU, Indigenous values are respected. At SFU, Indigenous ways of knowing and knowledge systems find their place in the research agendas and academic programming of the University. At SFU, we co-create pathways to success for Indigenous students, through close connections to our communities and through effective programs and supports.

The path to Jesse's first day will not be an easy one. Realizing the ARC vision will not be accomplished through one-time funding, nor will it be the result of the work of a committee, no matter how dedicated they are. It will be the result of taking bold actions in the short term, actions that will build a base for systemic and cultural change in the long term. It is a path we must walk together.

HISTORICAL OVERVIEW

Indigenous peoples have the right, without discrimination, to the improvement of their economic and social conditions, including, inter alia, in the areas of education, employment, vocational training and retraining, housing, sanitation, health and social security.

United Nations Declaration on the Rights of Indigenous Peoples, Article 21

ABORIGINAL GOVERNANCE AND THE NEED FOR INDIGENOUS CONTROL OF INDIGENOUS EDUCATION

Post-secondary education for Indigenous people in Canada is deeply scarred by a long and disastrous history of colonialism, racism, and residential schooling. The residential school era, which began in 1870 and lasted until 1996, saw more than 150,000 First Nation, Métis, and Inuit children forcibly removed from their communities and assigned to schools in which they faced emotional, physical, and sexual abuse. Many children died at residential school. Family units were lost and parenting skills eliminated as children were raised in isolation from their families and communities. Indigenous children and adults were forbidden to practice cultural activities or to speak their languages. The 126 years of residential schooling speak clearly to a legislated form of forced assimilation of Indigenous peoples.

Today, Indigenous peoples, and a widening population of Canada, fully recognize that residential schools caused enormous harm to Indigenous children, families, and communities. Inadequate funding of the schools often required Indigenous children to be responsible for the cleaning and maintenance of the schools. For many students, days were divided between labour and instruction, contributing to the insufficient academic training that many received. Battiste's (2000) work demonstrated that the residential school system resulted in widespread upheaval in Indigenous communities and reduced university attendance. Statistics Canada's 2011 National Household Survey confirms that inequities in educational outcomes still exist today: only about 10% of Indigenous respondents had completed a university degree, compared to about 27% for the general population (Statistics Canada, 2013).

These inequities exist within British Columbia, as well, with statistics compiled by the Ministry of Education showing that 54% of on-reserve Aboriginal secondary school students complete a Dogwood diploma after six years, compared to 67% of off-reserve Aboriginal students and 86% of non-Aboriginal students (FNESC, 2016). Fourteen percent of on-reserve Aboriginal secondary school students receive an Evergreen certificate, compared to 6% of off-reserve Aboriginal students and 2% of non-Aboriginal students (FNESC, 2016). Transitions to post-secondary education reflect similar discrepancies (BC Ministry of Education, 2016).

Statistics Canada notes that Aboriginal peoples are the fastest-growing segment of BC's population, with a much greater proportion of youth than among non-Aboriginals. Projected Aboriginal population growth coupled with the low levels of educational attainment and resulting lower levels of employment and income, will yield disastrous results for Aboriginal people, and for all of British Columbia. As the Aboriginal Post-secondary Education and Training Policy Framework and Action Plan states, "Postsecondary education is key to unlocking the full potential of Aboriginal British Columbians and their communities, and to British Columbia's success" (BC Ministry of Advanced Education, 2012, p. 1).

Numerous organizations at the national, provincial, and local level are working to ensure equitable opportunities for all Aboriginal learners. In 2010, the Association of Canadian Deans of Education presented a vision for Indigenous learning in its Accord on Indigenous Education: "that Indigenous identities, cultures, languages, values, ways of knowing, and knowledge systems will flourish in all Canadian learning settings (ACDE, 2010, p. 4). The First Nations Education Steering Committee, an independent society committed to improving education for all First Nations learners in BC, works with educational partners around the province to improve levels of participation and success for Aboriginal learners.

Simon Fraser University (SFU) itself has a long history of providing academic and support programs for First Nations, Inuit, and Métis students. In 2010, SFU developed and implemented a five-year Aboriginal Strategic Plan, with annual reports published online (http://www.sfu.ca/aboriginalpeoples/aboriginal-strategic-plan-.html). An Aboriginal Steering Committee communicates and liaises across faculties and with Aboriginal communities, and oversees the implementation of the Aboriginal Strategic Plan. Support and facilitation units include the Office for Aboriginal Peoples, the Indigenous Student Centre, Career Services, Aboriginal Co-op, Academic Advising, and Indigenous Recruitment. The current course catalogue notes Aboriginal content in more than 150 courses, many of which are offered through the Department of First Nations Studies. The First Nations Student Association is an independent, student-run organization that supports Aboriginal students on campus and educates the SFU community on First Nations issues.

With all these programs and supports in place at SFU, there yet remains much work to be done. Throughout the five-month consultation process of the Aboriginal Reconciliation Council (ARC), Council members listened to stories of pain, racism, and disillusionment, from Aboriginal students, staff, faculty, and alumni. ARC members have chosen to honour the courage displayed by all those who spoke by featuring their stories in sidebars throughout this *Report*, in the belief that their heartfelt words will speak to the urgent need for additional action. Each of the recommendations in this *Report* was crafted to create, support, and sustain a changed and better environment for SFU's Aboriginal students, staff, and faculty. The enduring legacy of ARC will be a change in our own University culture, in the way we think, act, and interact with each other and with the Aboriginal communities on whose traditional and unceded territories Simon Fraser University is built.

KEY MOMENTS AND POLICY DOCUMENTS

In order to understand current factors impacting Aboriginal education in Canada, it is important to provide a broad overview of key policy documents presented by Indigenous academics and the settler-government. This brief overview of the history of Aboriginal education during colonial times will provide an understanding of what "Indian Control of Indian Education" means and why it is so important.

1969 "White Paper"

In 1969, Pierre Trudeau's government released a policy paper to make major changes to the Indian Act that governed all aspects of Indigenous lives in Canada. The *White Paper* was widely viewed as the Canadian government's attempt to eliminate Indigenous rights and another effort to legislate the full assimilation of Canadian First Nations, Métis, and Inuit people. The *White Paper* is widely viewed as a critical document in Indigenous Canadian history, as it not only demonstrated how far apart Indigenous people and government were, in their respective views on Indigenous rights in Canada, but it was also a significant marker in a shift in Indigenous and government relations in Canada. The *White Paper* resulted in a strong, Canada-wide mobilization of Indigenous peoples to produce policy response papers that affirmed Indigenous rights and sovereignty.

The *White Paper* proposed to:

• Eliminate Indian status

• Dissolve the Department of Indian Affairs within five years

• Abolish the *Indian Act*

- Convert reserve land to private property that can be sold by the band or its members

- Transfer responsibility for Indian affairs from the federal government to the province and integrate these services into those provided to other Canadian citizens

- Provide funding for economic development

- Appoint a commissioner to address outstanding land claims and gradually terminate existing treaties (http://indigenousfoundations.arts.ubc.ca/home/government-policy/the-white-paper-1969.html).

1970 "Red Paper"

In response to the *White Paper*, the Indian Association of Alberta produced a document recognized across Canada by Indigenous nations and organizations, commonly called the *Red Paper*. This document confirmed Indigenous peoples as the original inhabitants of this land, with legal and historical rights. The Red Paper highlighted that colonial policy such as the Indian Act should be reviewed but not repealed until consensus was gained amongst Indigenous peoples. The document voiced a national Indigenous rejection of the Department of Indian and Northern Affairs (DIA). Over the years the DIA has been renamed several times and is now known as Indigenous and Northern Affairs Canada (INAC), and continues to be the Canadian national federal government institute that regulates, administers, and funds social, economic, and health programs for Indigenous people (Canada's fiduciary responsibilities to do so are based on its ongoing access to Indigenous lands and resources). All colonial government policies leading up to 1970 were unilaterally imposed by non-Indigenous settlers. The *Red Paper* asserted that Indigenous peoples must lead and be involved in all aspects of policy and practices pertaining to Indigenous life.

INDIGENOUS PEOPLES MUST LEAD AND BE INVOLVED IN ALL ASPECTS OF POLICY AND PRACTICES PERTAINING TO INDIGENOUS LIFE.

1970 Withdrawal

The *White Paper* was officially withdrawn by Trudeau's government.

1972 "Indian Control of Indian Education"

In 1972, the National Indian Brotherhood, which later became the Assembly of First Nations, published *Indian Control of Indian Education*. A key message from this document was to assert that Indigenous parents, families, and communities, as well as Aboriginal organizations, must be involved in the all aspects of Indigenous education. *Indian Control of Indian Education* was written in the midst of the residential school era, and shows Canadian Indigenous people asserting their rightful role to be fully involved in every aspect of the education of their children and community members:

The time has come for a radical change in Indian education. Our aim is to make education relevant to the philosophy and needs of the Indian people. We want education to give our children a strong sense of identity, with confidence in their personal worth and ability. We believe in education:

As a preparation for total living

- As a means of free choice of where to live and work

- As a means of enabling us to participate fully in our own social, economic, political and educational advancement (National Indian Brotherhood, p. 3, 1972).

WE BELIEVE IN EDUCATION AS A PREPARATION FOR TOTAL LIVING, AS A MEANS OF FREE CHOICE OF WHERE TO LIVE AND WORK, AND AS A MEANS OF ENABLING US TO PARTICIPATE FULLY IN OUR OWN SOCIAL, ECONOMIC, POLITICAL AND EDUCATIONAL ADVANCEMENT.

The long history of harmful education efforts imposed by settlers upon Indigenous people has resulted in a strongly maintained position that Indigenous leadership is critical to all Aboriginal education.

2007 Indian Residential Schools Agreement

In 2007, Canada's largest class action settlement, the Indian Residential Schools Agreement, was signed by the federal government, survivors of the schools, and church organizations. The following year, as part of the agreement, the Truth and Reconciliation Commission (TRC) was launched with a mandate to inform Canadians about what happened. The TRC travelled across Canada, hosting events at which survivors were able to share their stories.

CURRENT VISION FOR INDIGENOUS EDUCATION IN CANADA

2008 The United Nations Declaration of the Rights of Indigenous Peoples (UN-DRIP)

Article 14 of UNDRIP states that:

1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.

2. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.

3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language (UN, 2008, Article 14).

2010 First Nations Control of First Nations Education

In 2010, the Assembly of First Nations produced an updated *Indian Control of Indian Education* (ICIE) policy paper, titled First Nations Control of First Nations Education. The AFN asserted that:

> the full spirit and intent of the ICIE 1972 policy paper…has never been supported in a meaningful manner. Successive federal governments have consistently failed to provide the necessary support to fully implement the comprehensive First Nations learning environments and systems envisioned by First Nations that would lead to overall improvement in learning outcomes (AFN, 2010, p. 3).

2015 Final Report of the Truth and Reconciliation Commission

The final TRC report was released in June, 2015, along with a series of 94 Calls to Action. All TRC records were moved to the National Centre for Truth and Reconciliation at the University of Manitoba. Among the 94 Calls to Action are calls specifically directed at educational institutions, including institutions of higher learning.

CONCLUSION

This short overview provides a context of key historical factors and critical policy documents that must be considered when examining Indigenous education in Canada. Indigenous communities continue to assert that Indigenous control of Indigenous education is a key component to all Indigenous education efforts.

As history has taught Canadians, and as First Nations, Métis, and Inuit people continue to affirm, Indigenous education must be led by Indigenous educators. As interim steps to achieving the goal of fully Indigenized postsecondary institutions, and as highlighted by the Calls to Action of the Truth and Reconciliation Commission, postsecondary institutions must continue to strive to ensure that all educational programs intended for Indigenous students are carefully co-created and co-managed with meaningful Indigenous leadership and guidance to the program.

THE SFU ABORIGINAL STRATEGIC INITIATIVE

In 2015, the Truth and Reconciliation Commission released its final report, in which Sections 62 to 65 call upon all educational institutions to educate for reconciliation. Simon Fraser University, recognizing the many ways in which education was used as a tool of assimilation and oppression of Indigenous peoples, acknowledges its ethical responsibility, as an educational institution, to work to reverse the devastating legacy of residential schools and colonialism in Canada.

SFU's Strategic Vision identifies "respect for Aboriginal Peoples and Cultures" as one of its six principles. Expanding upon the principle, the Vision notes that SFU will honour the history, culture, and presence of Aboriginal peoples; will welcome and nurture Aboriginal students; and will seek opportunities for greater representation of Aboriginal peoples amongst its faculty and staff. In 2016, President Petter and SFU's senior leadership team decided to align SFU's goals with the TRC *Calls to Action* so that SFU's commitment to Aboriginal peoples could be situated within the broader context of reconciliation. Accordingly, SFU allocated $9M to support an Aboriginal Strategic Initiative. The Aboriginal Reconciliation Council was convened to provide advice to senior leadership about how the funds should be directed.

The name of the Aboriginal Reconciliation Council (ARC) was chosen carefully and deliberately. Aboriginal is an inclusive term, meant to include all people who identify as Indigenous, First Nations, Métis, Inuit, or other Aboriginal self-identification. Reconciliation was selected to indicate the University's commitment not only to its own students, but also to the establishment or re-establishment of renewed and respectful relationships with Indigenous communities, situating ARC within the context of larger reconciliation efforts across Canada. The term council was chosen not to represent a permanent administrative structure, but to indicate an Aboriginal way of showing respect. In Aboriginal communities, a council provides advice, guidance, and feedback—precisely what ARC members sought during the consultation process. Finally, the acronym itself, ARC, connotes movement and perhaps also suggests a bridge (or arch) spanning and connecting two spaces. ARC members felt that all of these represent important themes inherent in the substance and intent of ARC's work.

MANDATE

The mandate of the Aboriginal Reconciliation Council (ARC) is to develop a proposal and implementation plan for funding the Aboriginal Strategic Initiative (ASI), which will draw upon $9M in one-time funds to build SFU's capacity to recruit, educate, and support Aboriginal students to be successful in their programs, lives, and careers. Two stipulations were that the ASI funds must be used within a three-year window, and that they must ensure lasting change for Aboriginal learners at SFU. To ensure that the ASI will truly meet the needs of Aboriginal students at SFU, ARC was asked:

1. To consult with external and internal stakeholders about ways to achieve the mandate of the strategic initiative, bearing in mind the limit on both funds and time.

2. To examine SFU's current capacity to recruit, support, and educate Aboriginal students.

3. To examine SFU's current activities and potential to respond to the Calls to Action of the report of the Truth and Reconciliation Commission.

DALE NORTHEY

PROCESS

Leading the ARC team and guiding the process were Dr. Kris Magnusson, Dean of the Faculty of Education and Mr. Chris Syeta'x̱tn Lewis, an SFU alumnus, member of the SFU Board of Governors, and Councilor for the Squamish Nation. Magnusson and Lewis established at the outset that this important work could not be rushed, and that it could not proceed without careful consultation and input from multiple communities.

In addition to the two co-chairs, ARC staff included a project manager, a logistics coordinator, and two student research assistants (one graduate and one undergraduate). ARC members were drawn from across the University and included administration, deans, tenure-stream faculty, staff, and student representatives. ARC members met monthly to plan strategy, to discuss submissions and feedback received, and to draft recommendations. A list of ARC members is provided in Appendix A.

Within Simon Fraser University and across the three campuses, ARC hosted six open forums, four at the Burnaby campus and one each at the Surrey and Harbour Centre campuses, to seek input from faculty, staff, and students. For those who did not wish to attend an open forum, the ARC website provided other avenues of communication, including written submissions and the means to arrange private one-on-one interviews. The initial open forum, held October 4th, 2016, was an open-ended session at which attendees could speak on topics of importance to them. Through the course of the forum, several important themes emerged, and these themes became the foci of subsequent forums. The second, third, and fourth open forums were organized into small group discussion formats, with each small group focusing on an identified theme. One of the groups was designated as "other," for topics that did not readily fit within the themes. ARC staff prepared detailed records of all discussions, so that all feedback could be represented in ARC's recommendations. During the fifth open forum, held on the Burnaby campus in December, 2016, the co-chairs presented a summary of the feedback heard to date. During the sixth open forum, held in May, 2017, the co-chairs presented the calls to action to the SFU community. In addition

to the open forums, ARC members held two closed meetings with Indigenous students, who wished to share their experiences and perspectives in a private setting. Private sessions with Lifelong Learning, the Teaching and Learning Centre, and the Beedie School of Business were also held.

In addition to consulting with the SFU community, ARC engaged in a process of reaching out to the local Indigenous communities. The three campuses are located on the traditional territories of the Squamish, Musqueam, Tsleil-Waututh, Katzie, and Kwikwetlem peoples. In addition to reaching out to these communities, ARC contacted the Métis Nation BC and the Aboriginal Friendship Centres, which represent the voice of Aboriginal peoples from elsewhere who are resident in metro Vancouver, and the First Nations Education Steering Committee, which advocates for Aboriginal education in BC. Following cultural protocols, ARC asked permission to visit the First Nations on their own territories, to present the work of ARC and to ask for input. Following the initial visits, representatives of the local First Nations, representatives of the Métis Nation BC, and representatives from FNESC engaged with ARC in series of meetings, working to understand both what the barriers to reconciliation might be and how they might be overcome. As several of the SFU-based open forums had already taken place before the external meetings, ARC members were able to present a summary of the feedback already received.

In consultation with SFU Communications, ARC implemented a communications plan designed to keep the SFU community informed about progress and opportunities. Communications tactics included a website, coverage in SFU News, an email information campaign facilitated by campus communicators, social media outreach (Facebook and Twitter), and a print campaign of posters and flyers. Target audiences included the Office for Aboriginal Peoples, the Indigenous Student Centre, the First Nation Student Association, and attendees of the President's Dream Colloquium, among others. In terms of measuring success, engagement at ARC open forums proved consistently strong and steady, with more than 100

people attending the fifth open forum held on the
Burnaby campus.

APPROACH

Early on in the process, ARC members established a set of principles to guide the Council's work. Members agreed to work respectfully with each other, and to acknowledge and build upon the good work that has already been done within SFU, by many people, toward reconciliation. ARC's work is meant to complement and extend the work of preexisting committees (such as the Aboriginal Steering Committee) and of faculty members and academic units.

ARC's guiding principles are:

1. To reach consensus through respectful discussion and dialogue;

2. To provide multiple pathways for voices to be heard and multiple avenues for people to communicate with the ARC;

3. To allow the process of listening, speaking, discussing, and discerning to unfold in a non-restrictive timeline;

4. To incorporate Aboriginal ceremony and practice into all our interactions and activities, so that the ARC is a catalyst for change in the way the University operates;

5. To demonstrate to our stakeholders, internal and external, that we have heard the feedback and ideas they have shared with us;

6. To acknowledge in our recommendations that reconciliation is a shared responsibility among Aboriginal and non-Aboriginal people; and

7. To dream big dreams for a better future.

These principles carried through in the operation of all meetings and open forums, with a particular emphasis on creating a safe and supportive environment for sharing. ARC member Elder Margaret George opened and closed each meeting and forum in traditional Coast Salish manner, asking for support and guidance in the work that ARC was undertaking. Recognizing the difficult nature of the discussions and the personal levels of disclosure, the co-chairs requested that no photographs or videos be taken without permission. Additionally, the co-chairs drew upon Counselling and Health Services (CHS) to provide information and resources for those who might have experienced trauma during a forum. During the second Open Forum, one participant provided valuable insight into the nature of the emotional terrain that the discussions inevitably occupied. Based on her feedback and suggestions, in addition to acknowledging the traditional territories upon which we were privileged to meet, all subsequent meetings opened with an acknowledgement of the emotional reactions that may accompany the discussions. By acknowledging these emotional spaces, participants were better able to turn their focus to what might be done to foster reconciliation at SFU. Within this framework and with the support of Elder Margaret and CHS, ARC forums and meetings operated as a safe and nurturing space for those who had difficult stories to share.

ARC FINDINGS

During the course of ARC's internal and external consultations, the majority of participants expressed their appreciation for the opportunity to dialogue about these important concerns. SFU's history of supporting Aboriginal students, particularly through the Indigenous Student Centre, the Office for Aboriginal Peoples, and the Aboriginal University Transition Programs, among many other initiatives, was much praised.

However, there were also many discussions, particularly during the open forums, that uncovered difficult and complex issues and related emotional responses. ARC members heard stories of cultural insensitivity; recurring trauma; loss of language and culture; feelings of alienation; fears for personal safety; and privileged and racist behaviours displayed by non-Aboriginal faculty, staff, and students. Part of the University's response to these stories must be an acknowledgment of this difficult truth, along with an expressed desire for reconciliation.

ARC's first open forum, in particular, was a wide-ranging discussion of current and past traumas relating to residential schools, the sixties scoop, and the loss of language and culture. After a period of reflection and discussion, ARC members were able to distill from the first open forum several important themes that were to guide all subsequent discussions. Over the course of the consultation period, the theme discussions led to the identification of several priority areas: Indigenization of curricula; the development of safe and culturally appropriate spaces on all three campuses; and cultural awareness and preparation experiences for non-Indigenous students, staff, and faculty.

INDIGENIZING CURRICULA

The recommendations of the Truth and Reconciliation Commission *Calls to Action* (2015) include the following:

- to develop culturally appropriate curricula (10iii, p. 2);

- to integrate Indigenous knowledge and teaching methods into classrooms (62ii, p. 7); and

- to build student capacity for intercultural understanding, empathy, and mutual respect (63iii, p. 7).

In response, the presidents of Canadian universities, via their organization Universities Canada (Press Release: 29 June 2015), committed to a number of principles regarding Indigenous education, including, "recognize

the importance of Indigenization of curricula through responsive academic programming, support programs, orientations, and pedagogies."

The topic of Indigenizing the curriculum was discussed widely by students, faculty, and Aboriginal representatives. Four general purposes or goals of curricular change were identified in the presentations to ARC.

Purpose 1. Comprehensive Academic Responsibility. We heard that SFU has the responsibility to adequately include and to foster the development of Indigenous perspectives, knowledge, and methods throughout all disciplines. Indigenous knowledge is not a limited set of historical and cultural facts. Instead, Indigenous knowledges include dynamic ways to investigate and understand academic topics, ranging across and beyond those discussed in the TRCCCA: child welfare and social work; health; justice and the legal system; governance; education; culture; and languages. This responsibility should be seen as a basic purpose of a university: to provide a valid breadth of knowledge and to foster diverse approaches to learning and research.
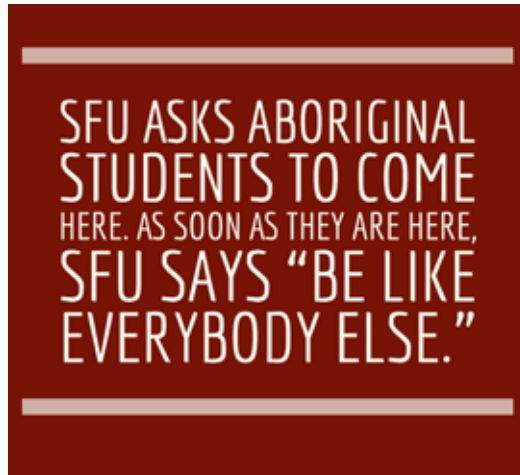
Purpose 2. Opportunities for Aboriginal student learning and research. When Aboriginal students attend SFU, they must be respectfully supported and encouraged to study topics that are relevant to them and their communities and to investigate those topics through diverse and innovative hypotheses and methodologies. These opportunities should be encouraged at all levels of study: lower-division undergraduate, upper-division undergraduate, and graduate study. Because the number of Aboriginal scholars and researchers at Canadian universities has been very limited, our students will join the upcoming generations of Aboriginal scholars in uncovering and clarifying new understandings of issues and phenomena.

Purpose 3. Fundamental knowledge for non-Aboriginal students. A recurring comment at ARC open forums was that non-Aboriginals know very little about Aboriginal history, languages, and cultures. This absence of understanding may be attributed to variations in high school curricula and our large number of international students. SFU could apply TRC Call to Action 57 for public servants (p. 7) to provide education to all students, staff, and faculty "on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism." Other forms of fundamental knowledge that should be considered in curricular revisions are those that concern Indigenous peoples, but are not necessarily based on Indigenous perspectives, knowledge, or methods. For example, those who will work in government, real estate, resource development, or health need to know the history of important Indigenous law cases.

Purpose 4. Creation of a safe, respectful, and inclusive campus community. Another recurring comment at ARC open forums was that SFU is not a sufficiently safe community for Aboriginal students and staff. Racist attitudes are inherent in course design and materials, yet many instructors do not yet have the awareness that would allow them to challenge their own misperceptions. Forum participants also reported racist attitudes and aggressive settler privilege among staff members and students. Within the community of Aboriginal students on campus, there is awareness of which faculties and programs, and which instructors, are "safe" and supportive, and which are not. Although many initiatives are required to create a safer campus, the explicit, public recognition of the diversity and value of Indigenous scholarship can be an important contributing factor. Thus, fundamental knowledge for non-Aboriginal students should be required early in a program of study, perhaps during the first year of study, to help foster a safer and more accepting campus. In addition, the explicit inclusion of Aboriginal perspectives within the curriculum across campus will reveal valuable academic insights to the student population and will visibly declare the value that SFU places on Aboriginal knowledges. A visible

statement through required courses would work in conjunction with other visible expressions such as the addition of place name signs in local First Nations languages, First Nations art and spaces, and regular acknowledgements that SFU is located on the unceded lands of the Coast Salish peoples.

INDIGENIZING THE INSTITUTION

During ARC's open forums, discussions around Indigenizing the curriculum inevitably broadened to a more comprehensive consideration of how to Indigenize the University itself. Each open forum was prefaced by a characterization of ARC's work as a collective discussion and commitment to "how we shall be different." Open forum participants noted that true Indigenization extends beyond what might be perceived as a surface commitment (e.g., installation of Aboriginal artworks or the installation of signage in Indigenous languages) and ensures that the University community, including everyone who works or studies there, supports and will work to co-create a safe, respectful, and nurturing environment for First Nations, Inuit, Métis, and international Indigenous peoples who work, study, and visit the campus. Academic Women, which represents female faculty, librarians, and lab instructors, summarized this feedback in its recommendation that:

> ...to begin the necessary work of structural change...[SFU] undertake together a comprehensive, intersectional study of structural racism, colonialism, and white settler responsibility, and with this training identify and devise a long-term plan to make the structural changes required in order for reconciliation to occur (Academic Women, 2017, p.1).

ARC members heard that SFU should incorporate meaningful protocols and ceremonies into its current practices. It needs to demonstrate, through signage and artwork, that these lands are traditional territories, and

to convey the deep connections that still exist between the lands and the people who have lived on them for so long. SFU must sweep away barriers to traditional practices and structures, so that compensating elders, holding smudging ceremonies, and operating sweat lodges no longer represent insurmountable logistical and administrative challenges.

ARC discussed the challenges of implementing any campus-wide initiative, such as that of a potentially required course (perhaps designated I [Indigenous] or A [Aboriginal]) would elicit emotional responses from both Indigenous and non-Indigenous students, faculty, and staff. As a result, it might be valuable to have a major, well-publicized campus event or conference that gives many people an opportunity to understand issues and options and to hear about existing initiatives across campus and across Canada. If held as early as possible, such a conference might build bottom-up consensus regarding any proposal that Senate would be asked to endorse.

Call to Action 1

(ASI Priority)
Host University-wide events, such as reconciliation dialogues, to build understanding and support within the University community beginning in Year 1.

SAFE AND CULTURALLY APPROPRIATE SPACES

One of the topics identified as a theme in early SFU community consultation, and explored throughout subsequent sessions, is that of the need for culturally safe and culturally appropriate spaces on all three SFU campuses. The comments on this topic fell within three broad categories: ceremonial spaces, student spaces, and the visual representations of Indigenous peoples on campus. ARC received many comments during open forums, through written submissions, and during external consultation meetings. A summary of current

WE NEED SPACES WHERE WE, ESPECIALLY WOMEN, CAN FEEL SAFE ON CAMPUS AFTER HOURS. REGULAR STUDENT SPACES DON'T FEEL SAFE FOR US.

Indigenous spaces on SFU's three campuses can be found in Appendix D.

A recurring theme during ARC open forums was safety for Indigenous students, particularly females. Academic Women's submission to ARC highlights this important issue, noting that "Indigenous women are much more likely to encounter sexual harassment, abuse, and violence on and off campus than are non-Indigenous women, and that presents an additional barrier uniquely experienced by women that compromises their success as students and employees" (Academic Women, 2017, p. 2). All three campuses currently lack a safe, secure location for Indigenous students to study after regular hours. The Indigenous Themed Spaces in Vancouver and Surrey are important accomplishments that help raise the visibility of Indigenous presence at all SFU campuses. However, it is important to note that the SFU Vancouver and Surrey spaces are public, open spaces that are available to all students; they are not staffed and as a result they are not necessarily safe spaces for Indigenous students. There is no identified management of these spaces, nor is there a safety plan in place for Indigenous students who use the spaces.

(ASI Priority)
Establish an Indigenous Cultural Resource Centre at SFU, and consult with the Centre in the creation or alteration of all Indigenous spaces.

CEREMONIAL SPACES

The need for ceremonial spaces was identified throughout our consultation process. In Aboriginal communities, ceremonial halls are sacred spaces that are an integral part of the communities both in what they represent and in the important work that is hosted and conducted there. They are institutions that house sacred ceremonies, celebratory events, witnessing and honouring ceremonies, oral traditions, histories, and age-old protocols, practices, and teachings. The work of SFU ARC, for example, should properly have been conducted in an Aboriginal ceremonial space, both so that ARC could appropriately host visiting communities, and to allow the SFU community to recollect the important dialogues that took place there. These twin aspects of culturally appropriate context and institutional memory are firmly rooted in the notion of a ceremonial space. In a broader context, a ceremonial space could also be used to bring to the SFU community an enriched understanding of Aboriginal peoples, culture, protocol, and practice.

ARC open forum discussions centred on the concept of a large ceremonial space that could also be utilized to hold meaningful community events like graduations, as well as special events and conferences. Participants explored the potential of a mixed-use structure that could include a ceremonial hall and classrooms, as well as interactive elements to educate visitors and SFU community members.

The site must be selected with care, as the ceremonial space should serve as a focal point for the community and as a gathering space for Indigenous and non-Indigenous students, staff, and faculty to share and learn. A remote or marginalized location might incorrectly imply that the University does not value the ceremonial hall or the activities that occur there. ARC's recommendation is that the ceremonial space should serve as a cultural hub for the use and edification of all SFU community members and visitors.

A ceremonial space, while highly desirable and valuable to the entire SFU community, will not address all Indigenous cultural needs on campus. Activities such as smudging, drumming, dancing, and singing are currently difficult or impossible to organize given current available spaces and policies. Drumming in the Indigenous Student Centre (ISC), for example, disrupts adjacent non-Indigenous student study spaces. Smudging is permitted in only one space on campus: a small, noisily ventilated room in the ISC. It is impossible for Aboriginal students to feel welcomed and supported on campus when they are denied these forms of cultural expression. As new spaces are planned to accommodate cultural activities, consideration must be given to ensuring the spaces are child-friendly and are equipped to meet the needs of visiting community guests. The plans must encompass indoor spaces, for activities such as weaving and singing, as well as spaces with fire pits for outdoor ceremony.

For many years, SFU has had the construction of a longhouse as one of the top-ranked capital priorities, and had flagged an amount of approximately $15M for this purpose. Concerns were raised about a proposed site for a longhouse; some people were concerned that if it were to be constructed on the periphery of the Burnaby campus, it might marginalize Aboriginal members of the community. While the idea of a longhouse was put on hold, the need for the creation of ceremonial space remains strong.

Call to Action 3

(Consider for seed funding from ASI)
Reinvigorate long-delayed plans for creating a culturally appropriate ceremonial hall,
which would comprise Phase 1 of an eventual Coast Salish longhouse.

STUDENT SPACES

Safe student spaces. During ARC consultations, Indigenous students at SFU stressed a need and desire for designated safe spaces for students to gather separate from the ceremonial spaces described above. The Indigenous Student Center (ISC) at the Burnaby campus provides such a space; however, it is currently at capacity. Students noted the need for additional spaces for quiet study, computer work, meetings and workshops as well as additional offices for support staff and programs. An expanded ISC would include child-friendly spaces for those Indigenous students who are parents and whose circumstances require their children to be present with them on campus. It would also allow for 24-hour access to some resources, and would provide more staff to allow for student support for longer hours throughout the day.

> I SEEK OUT THIS SPACE WHENEVER I VISIT SFU HARBOUR CENTRE, ALWAYS HAPPY TO HAVE A COFFEE AND JUST SIT AND SOAK UP THE ENVIRONMENT.

The SFU Vancouver campus opened an Aboriginal themed space in 2015, with Aboriginal signage, art, photographs, and other cultural artifacts. Plans are underway for the creation of a similar space at SFU Surrey. These additions are highly valued and well used.[1] However, during ARC consultations, students identified a need for secure, dedicated safe spaces for Indigenous student study and support on both the Surrey and Vancouver campuses.

Indigenous student housing. Students and Aboriginal community members also identified the need for additional Indigenous student housing opportunities in residence. Currently, the only such residence is the Indigenous Student Cultural House (ISCH), but the potential exists to expand this program to provide additional, subsidized, community-minded, and culturally relevant housing for Indigenous students. Accessible and affordable housing would contribute to the retention of Indigenous students, for whom housing is often a huge stressor.

VISUAL REPRESENTATIONS

The final priority area related to safe spaces is the visual representation of Indigenous peoples and communities on campus. Seeing themselves represented within the institution would allow representatives from local First Nations and Métis communities to feel welcome. There are presently several public art installations that represent an Indigenous presence on the Burnaby and Vancouver campuses. However, the opportunity exists to increase that presence through an expanded use of art and signage.

The new Louis Riel house, currently under construction, could provide an opportunity for Indigenous presence, especially a Métis presence, in a community space, showcasing art and culture for residents. The use of public Indigenous art displays to define SFU campuses could serve as a reminder that the campuses are situated on an Indigenous landscape. Expansion of Indigenous art installations on campus could also provide opportunities for collaboration with local First Nations artists and Artist in Residence programs. The AQ north corridor could become a showplace for the diversity of Indigenous art in the University's collections. That role for the space would fit with the presence on the same corridor of the Museum of Archaeology & Ethnology and the Office for Aboriginal Peoples, as well as the art in the Saywell Atrium and the nearby Department of First Nations Studies. It would also highlight the complexity and diversity of Indigenous cultures to the thousands of people who use the AQ corridor daily.

One specific point raised by Indigenous students throughout the consultation process is the matter of insensitive colonial art installations such as the Charles Comfort mural in the Academic Quadrangle. It is possible that the mural has historic value, and in fact can teach us something about colonial (and racist and sexist) attitudes in BC in the mid-20th century. However, it portrays BC history as starting with European explorers and colonists, downplays many millenia of diverse Indigenous cultures, and contains inaccuracies in the portrayal of Indigenous people and their material culture. Ideally, we would find a new home for it. At the very least, there should be interpretive signs that discuss these issues, or we could create some kind of interactive media that allow people to comment on it. The unfortunate fact remains that the mural continues to cause harm to the Indigenous population at SFU. Currently, there is a standard acknowledgment that degrading depictions of women will not be tolerated at SFU campus; the Comfort mural should be viewed in the same light. While it might be possible to turn the artwork into a learning opportunity, given the difficulties posed in the past, ARC members feel little hope for the potential efficacy of this approach.

A final suggestion for increasing the visual presence and representation of Indigenous peoples and cultures on campus is a campaign to represent Indigenous languages in signage across all three campuses. This could mean

1. More information about Indigenous spaces at SFU may be found in Appendix D.

incorporating the Ancestral languages of local First Nations into campus maps, directional signs as well as the naming of buildings and outdoor spaces.

Call to Action 4

(ASI Priority)
Remove colonial art that is degrading to the Indigenous population.

call to action 5

(ASI Priority)
Install Aboriginal signage, place names, translations of building names, and path indicators at all three campuses.

CULTURAL AWARENESS PREPARATION AND EXPERIENCES

The topic of cultural awareness preparation for all staff, faculty and administration at SFU was discussed extensively during ARC's open forums. As discussions progressed, they broadened from an examination of cultural awareness to a consideration of cultural safety. It is an important distinction, making clear that it is not enough for non-Aboriginals to be aware that they are working with people from a different cultural background; non-Aboriginal staff and faculty must in fact learn to provide a spiritually, socially, and emotionally safe environment in which Aboriginal identities are supported, not challenged or negated. As Academic Women note, "[racist] attitudes undermine and compromise the safety and well-being of Indigenous peoples in the SFU community; therefore, it is essential that white settlers and other non-Indigenous peoples be encouraged to, supported in, and perhaps even required to undertake training in cultural safety practices" (Academic Women, 2017, p. 2).

ARC heard that there is a need for increased cultural safety preparation for all people working at SFU, including faculty and instructors. An alarming number of Aboriginal students reported experiencing racism in classrooms,

> THERE IS A LACK OF UNDERSTANDING WITHIN THE DEPARTMENT, AND MORE IMPORTANTLY A LACK OF MOTIVATION TO UNDERSTAND.

food service areas, and other service units. In many cases, it is clear that racist attitudes are not always recognized as such by non-Indigenous perpetrators. SFU already has in place several relevant programs, such as Student Services' San'yas Indigenous Cultural Safety Training Program, which is available to continuing staff, faculty, and administrators working at SFU. The goal of the program is to increase Aboriginal-specific knowledge, enhance individual self-awareness, and strengthen skills for professionals working directly or indirectly with Indigenous people. Based on feedback at ARC sessions, however, it is clear that more work remains to be done in order to increase feelings of safety among Aboriginal students.

Call to Action 6

(Consider for transition funding from ASI)
Enhance Indigenous cultural safety, including the appointment of an Indigenous ombudsperson.

Call to Action 7

(ASI Priority)
Develop mandatory intervention programs teaching cultural safety and anti-racism for all employees of SFU, in consultation with the Indigenous Cultural Resource Centre.

Increasing ongoing cultural learning opportunities and experiences are another important avenue for building reconciled relationships among Aboriginals and non-Aboriginals. Students participating in ARC's open forums spoke of extending SFU's annual Indigenous Day to a week-long event at all three campuses, and incorporating workshops to share histories and cultures in detail instead of merely displaying Indigenous artifacts and foods. (See Call to Action 1, Page 18.)

OTHER TOPICS

At each of its open forums, ARC created space for participants whose concerns did not readily fit within the identified themes. The same issues and themes returned in each forum and consultation: revitalizing Indigenous languages, respectful and culturally appropriate treatment of ancestral remains, preserving stories from residential school survivors, honouring Aboriginal veterans, and providing affordable on-campus housing for Indigenous students.

ARC reached out to the wider community during its consultations, including consulting with the Métis Nation BC and the First Nations on whose traditional territory SFU campuses reside. In many respects, these conversations reflected the same concerns as were voiced during the ARC open forums. The community consultations were deep and meaningful conversations with Chiefs and Councils (in the case of the Squamish and Tsleil-Waututh Nations) and focused discussions with education and community representatives sent by Musqueam, Tsleil-Waututh, and the Métis Nation BC.

Each community has a specific context but the following areas of necessary SFU action were supported:

- **Greater education about Aboriginal history**. Each Aboriginal group or community has a unique history that should be familiar to staff, students, faculty, and senior administrators. One nation has a brochure that documents its history and that could be made available.

- **Greater visibility of Aboriginal peoples on SFU's campuses.** Welcoming figures are only one aspect of creating this visibility. There could possibly be a space on campus that would document the history of each nation. Naming of buildings and locations on campus to acknowledge Indigenous history and culture would help people visiting and attending the campus to deepen their understanding.

- **The importance of ceremony.** Ceremonies are necessary for the healing process and generate a sense of belonging with the community. The receptivity of students and the SFU and broader community to incorporating ceremony, including Indigenous oral tradition such as witnessing, was demonstrated during the President's Dream Colloquium. This practice should continue and be embedded in other events and initiatives at SFU.

- **Language revitalization.** Language is critical to many Aboriginal communities. SFU needs to understand that addressing language endangerment requires a varied and complex set of approaches, as varied as the ways in which the language became endangered. SFU should consider the best role it can play in revitalizing Indigenous languages, including building the capacity of language teachers.

- **Youth succeeding in postsecondary education**. Nations want to see more of their community members succeed in entering and completing postsecondary education. A greater emphasis on recruitment ("lots of recruitment for international students, not much for First Nations") was mentioned along with enhanced services for students while on campus, including designated housing for Aboriginal students. Admission processes also need to be considered, to acknowledge that many students come from disadvantaged circumstances and to provide weight to non-academic accomplishments such as community leadership. SFU needs to meet students' cultural and spiritual needs during their time here. SFU also needs to acknowledge that some students are not prepared to be on campusm, and to do more work in the communities and in schools to help students bridge the academic transition gap. SFU also needs to recognize residential school survivors and parent experiences, and how these impact families and youth perceptions of the education system.

- **Protocols and ethics in approaching Aboriginal persons or communities**. During the consultation, the issue of an improper approach by an SFU researcher was mentioned. The community sees each staff or faculty member as an SFU representative and the inappropriate approach to participate in a research study has had long-term consequences on community perceptions of SFU. While SFU has instituted policies and practices to prevent such incidents from recurring, the fact that it was mentioned as a concern during the community consultations speaks to the importance of diligence in respecting ethical guidelines that include awareness of Aboriginal protocols and the correct ways to begin a relationship.

> THERE ARE MANY SFU STEM OUTREACH PROGRAMS, BUT INDIGENOUS STUDENTS ARE STILL UNDERREPRESENTED IN STEM IN HIGH SCHOOLS. WE NEED TO DO MORE.

CALLS TO ACTION: FUNDING PRIORITIES FOR THE ASI

The Aboriginal Reconciliation Council spent considerable time during its meetings developing a framework for considering how to make recommendations and calls to action for significant and sustainable change at SFU. The resulting framework may be summarized in the following five Aboriginal Strategic Initiative (ASI) Funding Principles.

Principle 1: Nothing about us without us

Aboriginal voice is an essential component of all ARC projects and recommendations. One of the strongest messages to emerge from the campus and community consultations was that for far too long, educational decisions have been made about Aboriginal peoples, not with Aboriginal peoples. True and sustained reconciliation will necessitate participation by Aboriginal peoples in all decisions about Aboriginal peoples at SFU.

Principle 2: Priority should be placed on projects or actions that will have a direct benefit for current and future FNMI students, staff and faculty, and for the Indigenization of the whole University.

Members of SFU's Aboriginal community have a mixture of experiences at SFU. On the one hand, most have had negative experiences including racism among students, staff, or faculty and a sense of not having any visible cues in the environment to suggest that they actually belong here. On the other hand, they also have experienced support and interventions that have made marked differences in their lives, and profound hope for their future paths. Participants in the consultation process wanted it to be made very clear that SFU has had a history of positive actions in support of Aboriginal peoples, and that that support was greatly appre-

ciated. However, they also wanted it to be clear that in anything that the University does to support reconciliation, SFU must remember to put the needs of Aboriginal people—current and future—first. This principle also implies that a lower priority should be placed on activities that would only benefit a smaller subset of the University, such as unit- or department-specific initiatives.

Principle 3: ASI funds will not be used to pay for projects or activities that are currently being funded from discretionary, carry-forward, or "soft" funds.

Several descriptions of services or programs in support of Aboriginal initiatives were brought to ARC's attention. While many of these initiatives are seen to be valuable, and at times even critical, the Council is firm in its resolve to think of the strategic funding as "new" funding that would be used to leverage real change. Council is firm in its belief that SFU needs to find ways to establish core funding for programs or services that have been funded using "soft" or discretionary funds, and that Aboriginal Strategic Initiative funds not be used to replace funds that have been targeted or identified for Aboriginal purposes in prior plans or budgets. In other words, the $9 million in ASI funding is considered to be new and not replacement funding.

Principle 4: Where possible, ASI funds will be leveraged to maximize funding.

The ARC wishes to emphasize the collective responsibility of the entire University community to sustainable actions for reconciliation; participants in ASI projects should be expected to have a financial and operational stake in projects. This may include actions such as matching programs, or demonstration of financial contributions, or intentions to use fund-raising efforts, or other related mechanisms. ARC is also hopeful that the principles and stances could be used to focus external funding efforts in support of broader Aboriginal issues (e.g., government or private funding).

Principle 5: ASI funds have as a primary intention the support of projects or initiatives that will have a "legacy" effect.

One of the greatest concerns of ARC members was that ASI funds would be expended to meet short-term or one-time needs, and that the opportunity for creating sustained change would be lost. A condition for ASI funding must include an indication of how the funds would be used to create meaningful, sustained change.

FUNDING SPACE INITIATIVES

A trio of high priority actions dominated ARC discussions. Each, in its own way, was seen to be critical, and ARC participants explicitly wanted to see progress in each of these areas: developing and supporting indigenous curriculum; creating safe and culturally appropriate spaces; and providing cultural awareness preparation for all members of the SFU community.

Funding Safe and Culturally Appropriate Spaces

Capital and facility improvement could easily consume all of the ASI funding, and still not meet all of the needs that were identified through the consultation process. Furthermore, because curricular and cultural awareness initiatives were deemed to be of equal value, we must find a way to make progress on all three broad areas of needed action. The specific space recommendations for ASI funding include:

Expansion of the Indigenous Student Centre (ISC). The ISC has outgrown the space it currently occupies, due to increasing enrolment, student demand and significant increase in student support programming offered within the Indigenous Student Centre. Support, services, and programming offered in the ISC have been strategically scheduled to maximize the use of ISC space at all times. However, space limitations have made it increasingly difficult to offer workshops during the day, as student demand for quiet study space with computer access has increased.

The ISC provides holistic support to Indigenous students. It works collaboratively with other SFU services providers, including Indigenous counselling, academic advising, financial aid and awards advising, coop advising, Aboriginal coordinators, and drop-in tutoring. With very limited office space and an increasing number of staff, the ISC has had to convert some student areas and the Elders' room into office space. The ISC is now, at times, unable to provide space to students who wish to meet with tutors, academic advisors, financial aid advisors, or Indigenous counsellors. As students made clear during the ARC consultation process, the ISC is a space in which they feel comfortable and safe. Without adequate space, the ISC cannot continue to meet current student needs, nor will it be able to meet the needs of an increased Aboriginal student population in years to come.

An important implication arises immediately from ARC's calls to action: space maintenance or expansion is only possible if operational costs for staffing are converted from discretionary to permanent funding. A long-term staffing plan commitment from Student Services would need to be developed before such a capital investment could be made.

Call to Action 8

ASI Priority
Expand the Indigenous Student Centre on Burnaby Campus.

Call to Action 9

Identify permanent and sustainable core funding for all Indigenous student support programming.

Visible inclusion and representation of Aboriginal peoples. A simple but highly effective strategy for increasing the sense of belonging for Aboriginal students, staff, and faculty at SFU is to provide signage in local Indigenous languages. ARC recommends that ASI funds be used to install Aboriginal place names, translations of building names, and path indicators at all three campuses, and especially at the Burnaby Campus (which can be bewildering for even seasoned veterans of the campus). As an aside, SFU is notoriously poor at helping visitors to campus find their way around; a signage campaign is desperately needed for all visitors and members of the SFU community. Perhaps the signage could be done in local Indigenous languages and English. As an example, the place names on the Sea to Sky Highway provide both. Another form of representation is through the installation of Indigenous art and commissioned artifacts. (See Call to Action 5, Page 22.)

DALE NORTHEY

Other powerful and important space needs were also identified. The biggest of these is the need for a dedicated ceremonial space. In terms of priorities from participant feedback, the need for ceremonial space was seen to be almost as important as the need for space to support current and future students. However, for some time SFU has targeted a long house or ceremonial space in its capital priorities projections. ARC views this as a priority need and commitment, and urges SFU to continue to honour this commitment outside of the parameters of the ASI.

Participants in the ARC process noted that there was no dedicated space where Aboriginal students can feel safe at the Surrey and Vancouver campuses. ARC recommends that ASI funds be used to pilot the development and installation of safe spaces at Burnaby (for example through the expansion of the ISC) and that SFU employ other funding opportunities in subsequent years to create similar dedicated space at other campuses. For example, the federal and provincial governments recently approved capital funding for expansion of the Surrey campus; safe Indigenous student spaces could be included in the design parameters for the new building without incurring significant additional costs. Similarly, from time to time donor funding is received to augment the downtown Vancouver facilities; consideration should be given during such times to including Indigenous safe spaces as well.

Call to Action 10

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

Call to Action 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.

FUNDING CURRICULAR INITIATIVES

As indicated in the review of findings, many valuable general ideas for curricular initiatives were expressed. ARC expects that a large number of specific and meritorious proposals will be submitted once an application procedure is established. The feedback from Aboriginal students and the representatives of Aboriginal nations strongly suggested that a genuine process of reconciliation would involve lasting transformations to the curricular, physical, and support structures of the University. Therefore, this feedback placed priority on projects and actions that would have a legacy of respectful recognition and integration of Aboriginal peoples and perspectives.

Curricular transformation requires teaching transformation; it is not simply the content of a course that needs changing, it is also the process by which that content is brought to life through instructional and pedagogical processes. It will be important to include strategies for teaching development, where instructors will feel safe to explore, understand, and implement indigenization of curriculum. A current, and highly successful model of a safe and developmental approach to the transformation of teaching practice can be found in the teaching development grants managed by the Institute for the Study of Teaching and Learning in the Disciplines (ISTLD). ARC recommends an expansion of the ISTLD mandate, particularly with respect to faculty wishing to indigenize aspects of their curriculum.

Consequently, a high priority was placed on campus-wide projects that are likely to lead to curricular changes such as a required first-year course for all SFU students or Aboriginal breadth requirement courses. These types of curricular changes would be led by the office of the Vice President, Academic and Provost, and would proceed through extensive stages of consultation before Senate would ultimately determine the best course of action. ASI-funded initiatives such as annual campus-wide conferences would be an effective way to build grass-roots consensus regarding the most appropriate manner of implementing changes. These highly visible campus-wide conferences would provide an opportunity for faculty to share ideas about successes and challenges across disciplines and courses. In these conferences, faculty could discuss the strengths and weaknesses of specific options for the Indigenization of SFU curricula.
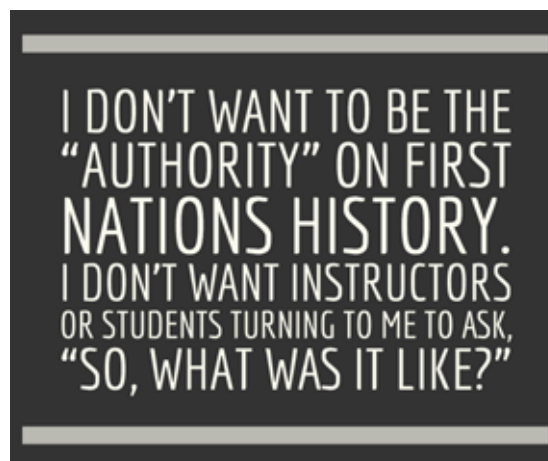
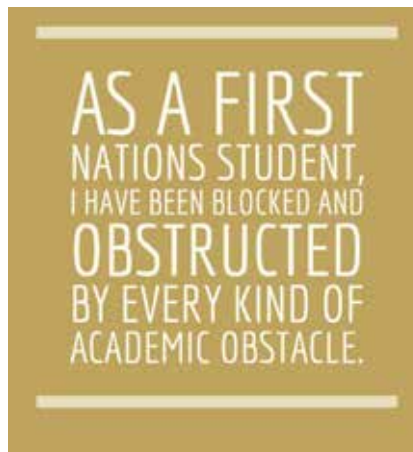During the ARC open forums and consultations, four fundamental purposes for curricular change were identified:

- Comprehensive academic responsibility;
- Opportunities for Aboriginal student learning and research;
- Fundamental knowledge for non-Aboriginal students; and
- Creation of a safe, respectful, and inclusive campus community.

Given these four purposes for curricular change, ARC heard three types of recommendations for how curricula could be Indigenized. These proposals are not exclusive of each other. SFU could choose to implement all of them in some form.

Option 1. Create a required first-year course for all SFU students to provide fundamental knowledge about Aboriginal issues.

The University of Winnipeg and Lakehead University have implemented Indigenous course requirements for all students. The value of this option is that it directly responds to Purposes 3 and 4. However, this approach has several weaknesses. First, it would require a substantial amount of resources for staffing and would affect curricular sequencing of all programs across campus. ARC observed that this approach was not adopted at SFU for developing English writing abilities and instead a distributed "W" course initiative was adopted a decade ago. Second, this solution by itself (cf. proposals 2 and 3) was not valued by some Aboriginal students because they were concerned that one token course would not address the spectrum of possibilities of Aboriginal approaches to learning and research. A solution to Purposes 3 and 4 may also interact with other possible cultural awareness initiatives for faculty, staff, and students.

I DON'T WANT TO BE THE "AUTHORITY" ON FIRST NATIONS HISTORY. I DON'T WANT INSTRUCTORS OR STUDENTS TURNING TO ME TO ASK, "SO, WHAT WAS IT LIKE?"

AS A FIRST NATIONS STUDENT, I HAVE BEEN BLOCKED AND OBSTRUCTED BY EVERY KIND OF ACADEMIC OBSTACLE.

Option 2. Create Aboriginal breadth requirement courses.

Given the existence of the WQB curricular structure at SFU, many respondents concluded that it would be valuable to add an "A" Aboriginal content course requirement to degree programs. This would directly respond to Purposes 1, 2, and 4. The resources and curricular changes required for this proposal would be substantially less than for proposal 1. Required courses may also help to ensure that the knowledge base remains and grows, even as faculty members come and go. One important issue for such a proposal would be determining which courses have and maintain appropriate Aboriginal content. A review committee would need to establish criteria and regularly review course syllabi and methods. It might be possible to make an on-line cultural competence module part of these courses, addressing Purpose 3.

Option 3. Integrate Indigenous content into existing courses and programs.

ARC was pleased to hear about the many existing SFU courses that have substantial and appropriate Indigenous content and about the many faculty across campus who are eager and motivated to add Indigenous content and perspectives to their courses and programs. ARC heard that many faculty members wish to Indigenize their courses, but do not know how to do this or what resources are available to help them. Many universities designate a central unit to offer services related to Indigenizing curriculum and to act as a clearinghouse for resources to support faculty and departmental initiatives aimed at Indigenization. The SFU Institute for the Study of Teaching and Learning in the Disciplines (ISTLD) has already begun this type of work: in 2016, ISTLD began operating workshops for faculty who were interested in incorporating Indigenous content, perspectives, or ways of knowing into their courses. Implementing Option 3 would strengthen the need for and role of an Indigenous Centre for Dialogue, and in particular, an Indigenous Curriculum Committee.

Call to Action 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)

Wherever the work of indigenization is located, within a centralized unit or within faculties, the work needs to happen in collaboration with Aboriginal experts and communities to ensure that content and perspectives are being incorporated in meaningful ways. In response to a call for ideas for funding, ARC has already heard of many new and valuable projects corresponding to this category of proposal.

FUNDING CULTURAL AWARENESS INITIATIVES

There are currently a variety of informal interventions available to develop awareness of Aboriginal culture, language, and ways of knowing. Some of these have been developed "in-house" through groups such as the Office for Aboriginal Peoples, the Indigenous Student Centre and the Teaching and Learning Centre. Other resources (e.g., contextual overviews for curriculum guides) are available through allied associations such as the British Columbia Teachers' Association or the Alberta Teachers' Association. There are also examples of on-line programs or workshops. Given SFU's unique geographical and cultural place, it would be important to benefit from the work that already exists and to customize the materials to reflect our uniqueness. Funding the task of creating a common intervention for all members of the SFU community is a reasonable and valid use of ASI funding, and should be implemented within the first year of formal funding. Essentially, the task would involve collaboration among all current providers of related services and the Cultural Advisory Committee , the exploration of other useful resources, and then the development of appropriate curricula and delivery mechanisms. At a minimum, ARC recommends that a 3-hour workshop (or equivalent) be developed using ASI funds. ARC further recommends that existing service providers such as the Teaching and Learning Centre provide the on-going delivery structure.

Call to Action 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 employees of SFU.

FUNDING OTHER INITIATIVES

Relationships with Aboriginal communities. The ARC process reinvigorated relationships between SFU and local Aboriginal communities. Through the process, however, it became evident that SFU's capacity to engage with the communities in a more comprehensive manner is currently limited. The Aboriginal Steering Committee is the main mechanism to involve the Squamish and Tsleil-Waututh, and occasional meetings are organized by External Relations between SFU and Aboriginal government leadership, primarily when issues arise. A number of individual faculty also have long standing relationships with First Nations communities. Student Services reaches out to recruit elders and students for its programs.

These relationships could become much more strategic and respectful. The dialogue needs to continue and the growing relationships need to be nurtured, with a designated person given responsibility for facilitation of these tasks. There is a clear need for meaningful community collaboration and consultative processes between SFU and First Nations communities, institutions and to external community partners. Ensuring meaningful, deliberate, consistent, and ongoing relationships between postsecondary institutes and Aboriginal communities, Nations, and key stakeholders is a key recommendation of all of the TRC recommendations.

Considerable momentum has been generated through the work of ARC to date. ARC has identified an ambitious but completely "doable" set of Calls to Action. However, there is currently no position at SFU to conduct this important work. We propose that ASI fund an ASI Project Manager position, for the duration of ASI implementation. The Project Manager would follow through on the key Calls to Action suggested in this *Report*, and in particular, would:

- Serve as the Aboriginal Community Liaison Officer;

- Develop project charters;

- Initiate/follow through on Calls to Action;

- Oversee implementation of Year 1 target activities;

- Support the development of staffing plans in support of capital expansion;

- Plan for capital expenditures for Years 2 and 3;

- Organize the first annual Walk This Path With Us Event; and

- Establish the Indigenous Cultural Advisory Committee.

SFU should also consider allocating operating funding to create a continuing position, such as an Aboriginal Community Relations Officer. The role would be accountable for continuing the positive dialogue and relationship-building that has occurred through the ARC consultations; for ensuring meaningful consultation with Indigenous communities and stakeholders; and for ensuring appropriate updates and communication with key Indigenous stakeholders at SFU. The role will be accountable for ensuring continuity of ASI projects and consistency with implementation principles. The position would also continue the positive dialogue and relationship-building that has occurred through the ARC consultations; for ensuring meaningful consultation with Indigenous communities and stakeholders; and for ensuring appropriate updates and communication with key Indigenous stakeholders at SFU. More specifically, the role will identify clear, transparent descriptions for all Indigenous consultation and committee appointment processes utilized at SFU (both internal and external).

In guiding the position, the following advice provided during the ARC consultation should be heeded:

- For relationships with the communities to be successful, SFU needs to put a human face on the institution (this position will be part of the solution);

- It is important to meet people where they are, rather than expecting everyone to come to the University;

- SFU should seek opportunities to have faculty and staff visit Indigenous communities and develop programs to give back to communities they engage;

- SFU's approach should be meaningful for both parties, so that engagement happens in a cooperative and reciprocal way; and

- SFU needs to be mindful of priorities and experiences of local perspectives (pan-Aboriginal views can be confusing).

Indigenous language programs. The high importance of Indigenous languages was expressed by a very large number of respondents and participants. Two types of curricular initiatives were discussed: community language projects and on-campus courses for all students. Because Indigenous languages are endangered and have small numbers of fluent speakers, the maintenance and revitalization of languages must occur in the social communities in which there will be a full range of language uses, hopefully including child language acquisition in the home or in pre-school language "nests." SFU programs can and should assist in adult immersion programs as well as certificate and degree programs. These programs will enable community members to contribute to language use and to the full documentation of languages as teaching materials and as a full range of

community texts (e.g., literature, news, political documents). These community-based projects would continue and expand SFU programs regarding languages such as Halkomelem (Hul'q'umi'num'), Shuswap (Secwepemc), and Squamish (Skwxwu7mesh).

ARC also heard a strong desire to develop credit Indigenous language courses. These courses could include languages spoken on the traditional territories of the Coast Salish people (e.g., Skwxwu7mesh), as well as languages that represent the heritage of the Aboriginal people who reside in Metro Vancouver (e.g., Cree, Anishinaabemowin/Ojibwe).

Call to Action 14

ASI Priority
Fund the creation and implementation of community language programs and on-campus courses, including a degree program option, for Indigenous languages.

CALLS TO ACTION: FUNDING PRIORITIES FOR OTHER PROJECTS AND SERVICES

During the consultation process, ARC members heard a great deal of positive feedback about the many SFU initiatives, programs, and supports that are currently in place to help recruit, sustain, and graduate Aboriginal students. It would be impossible to imagine Aboriginal student success at SFU if many of these supports were discontinued. As one example, the Indigenous Student Centre, which currently exists on soft funds, provides virtually the only guaranteed culturally and physically safe space on Burnaby campus, and serves as a home-away-from-home for SFU's nearly 700 Indigenous students.

It was enormously tempting for ARC members to recommend funding ISC and other existing programs and supports through the Aboriginal Strategic Initiative. However, in ARC's view, these initiatives are simply too important to be allowed to continue operating on a precarious, year-by-year basis. After much deliberation, ARC members are resolved that Simon Fraser University must find a way to finance these highly important initiatives through sustained base funding, and that ASI funds are to be reserved for new initiatives.

ABORIGINAL UNIVERSITY TRANSITION PROGRAMS

During the final preparation of this *Report*, an announcement was made that the Aboriginal University Transition Program (AUTP), in its current form, had been cancelled. The historical success of this program, and the importance that the program had in the lives of participants, was a major topic of discussion during ARC forums and meetings. Because of the value that ARC participants had placed on the AUTP, the ARC co-chairs decided to retain the original text about the AUTP in this *Report*. Furthermore, as ARC had no say in, and did not support the decision to cancel the program, ARC's Calls to Action regarding the program remain the same. ARC is

resolute in its conviction that SFU must develop an effective and comprehensive strategy for fostering Aboriginal success at SFU. Such a strategy must go beyond supporting transitions to university life; it must address how pathways to SFU can be developed in collaboration with community partners, how transitions to university life and throughout the university journey might best be supported, and how transitons from university to post-graduate study and/or employment might be fostered.

The Aboriginal University Transition Programs, comprising Aboriginal University Prep and Aboriginal Pre-Health programs, were operated by the Community Education unit within Lifelong Learning. These programs provided essential gateways for many First Nations, Non-Status, Métis, and Inuit people who have been systemically and socially excluded from full participation in postsecondary institutions. The two programs were a rich integration of Indigenous perspectives with university level courses. While enrolled, First Nations, non-Status, Métis and Inuit students prepared to excel in their undergraduate studies and earned transferable academic credit. The programs also helped students create an academic plan and explore new career opportunities.

The Aboriginal University Prep program was an interdisciplinary selection of university courses that integrated arts and social science with Indigenous perspectives, scholarship, and approaches. Students took university pre-requisites in academic writing and mathematics, and university credit courses in the arts, social sciences and environment. They also learned study skills and traditional approaches to wellness.

The Aboriginal Pre-Health Program was designed for students who wished to explore health career options and pursue a degree in health or a health science program such as nursing, medicine or public health. Students took university pre-requisites in academic writing and mathematics, and university credit courses in health sciences, biology and chemistry, with a specific focus on Aboriginal health and wellness issues.

The AUTP achieved its objectives to increase the participation, retention and academic success of Aboriginal students through a cohort-based, learning environment that included the support of Aboriginal Elders, experienced faculty members and subject specific tutoring. This comprehensive, full-time culturally relevant curriculum imparted the skills and knowledge necessary for success in academic studies.

ARC views the bridging program as an essential gateway for many Indigenous students to enter SFU. Given the disparity many Indigenous students face in school, they often graduate without the credits, specific classes, or grades necessary to qualify for direct entry into SFU. Systemic barriers include the Evergreen leaving certificate, lack of mentorship, and colonial attitudes that simply expect less from Aboriginal students. The bridging programs provide a path for Aboriginal students to attain the skills and confidence necessary to enter university and to be successful once enrolled. Students are able to build a support network while participating in a measured, scaffolded entry into SFU.

WE NEED AN ACTION-ORIENTED ABORIGINAL RECRUITMENT AND RETENTION PLAN, WITH TARGETS AND A STRATEGY TO REACH THEM.

As it existed in early 2017, the program had no base funding, and relied on University Priority Funding to operate. ARC heard that there are questions as to whether Lifelong Learning would be the correct unit to operate the program. Additionally, there were some supports that were not available to AUTP students because their enrollment was through Lifelong Learning.

ARC understands that a full external review and re-visioning process will occur during the next academic year. ARC believes these processes will help to address a variety of issues that impede the program. These include:

• Lack of real connection to university life and supports;

• Low enrollment (Pre-health has not been offered for two years)

• Recruitment challenges;

• Significant transition challenges for students who complete the program when they move into SFU; and

• Insufficient coordination between AUTP and SFU pathways such as Aboriginal Admissions Policy.

Given these challenges, ARC recommends that a full review of past and possible transition supports be conducted. In particular, ARC calls for:

• **A formal review of the AUTP**. This review would ideally be co-chaired by a credible external reviewer and an internal person familiar with the literature and practices of Aboriginal student transitions. The review should focus on identifying elements of the AUTP that led to student success and should be retained, as well as the challenges that limited the success of the program.

• **A survey of promising practices elsewhere**. There are many examples of programs and services designed to promote transitions to postsecondary education for Aboriginal students; the search should encompass Canada but should also examine promising practices in places such as New Zealand and Australia.

• **The design of a comprehensive Aboriginal Pathways Program**. The program should include recruitment, transition to university, retention, graduation, employment, and future postsecondary placements.

Call to Action 15

Proceed with the external review and the re-visioning process, and then identify permanent and sustainable core funding for the AUTP.
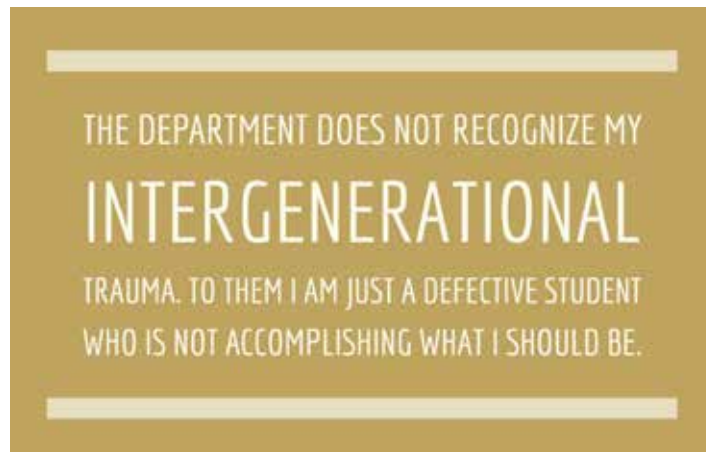
FACULTY BRIDGE PROGRAM

Since 2014, the Office of the Vice President, Academic and Provost has offered discretionary, one-time bridge funding for three years of support in hiring tenure-track Aboriginal faculty. At the end of the three-year bridge period, faculties are expected to support the positions out of base funding. In addition to supporting Aboriginal hiring, the program allows faculties to support non-Aboriginal faculty who teach and conduct research on Aboriginal issues and perspectives, or who are focused on improving postsecondary participation of Aboriginal students. Six out of SFU's eight faculties have participated in this program, although not all available positions have been filled. The need remains urgent. Support for graduate students to transition into teaching positions should begin immediately, along with heightened efforts to recruit graduate students with the goal to transition them into teaching positions at SFU or other institutions

One challenge faced by faculties relates to the limited number of available Aboriginal candidates for these positions. One approach may be to expand the current program to offer support for Aboriginal SFU PhD students while they complete their programs, with the intention of transitioning them into tenure-stream positions upon completion. This "grow our own" model may prove to be an appealing option for Aboriginal students, who often wish to remain close to their communities during their studies. Another option might be providing support for visiting Indigenous faculty.

Call to Action 16

Continue the Faculty Bridge Program along 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 the third year. The goal is for each academic unit to have at least one Indigenous scholar by 2020.

THE DEPARTMENT DOES NOT RECOGNIZE MY

INTERGENERATIONAL

TRAUMA. TO THEM I AM JUST A DEFECTIVE STUDENT WHO IS NOT ACCOMPLISHING WHAT I SHOULD BE.

Call to Action 17

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 within 12 months. (Consider for seed funding from ASI.)

TEACHING AND LEARNING CENTRE

The Teaching and Learning Centre's (TLC) education and technology professionals support SFU instructors and academic units in the development and delivery of innovative instructional approaches designed to enhance student learning. Within the TLC, there is currently no base funding, nor any current external soft or discretionary funding to increase Indigenization efforts. One interested educational consultant has focused approximately 25% of available time on consultations for Indigenization. The TLC is currently proposing to expand these efforts by using carry-forward funds to support two faculty associate course buyouts and an RA position.

The TLC, in association with the Indigenous Curriculum Resource Centre (see Call to Action 21), has the potential to become the primary provider of Cultural Awareness preparation for the University. ARC funds would be used to develop initial materials (such as in-person workshops or online courses). The TLC, in association with the Indigenous Centre for Dialogue (See Call to Action 33) if implemented) would be responsible for allocating a budget for on-going staffing and funding to support faculty members interested in Indigenization of curriculum.

Consideration should be given to the development of faculty-specific curricula by hiring experts in the field, either from within SFU or externally. Revised curricula need to include Indigenous history and culture, as well as contemporary issues that are relevant today in each specific discipline.

Call to Action 18

ASI Priority
Provide targeted funds to build SFU's capacity to support faculty who wish to Indigenize their courses.

CALLS TO ACTION: SUSTAINING INITIATIVES AND SYSTEMS SUPPORT

During ARC members' discussions, it became clear that much good work could be done with careful deployment of the Aboriginal Strategic Initiative funds. However, in order for the university to push forward to the next level, in terms of leadership and strategic thinking about Aboriginal higher education, a more comprehensive set of initiatives and solutions is called for. In other words, in order to truly respond to the Truth and Reconciliation Commission's Calls to Action, SFU needs to set a new standard of excellence in thinking, researching, and dialoguing about Aboriginal success at all levels.

The projects and initiatives recommended in this section of the *Report* fall into two categories. Some are recommendations that will expand SFU's current commitment to Aboriginal involvement at all levels of the University from curriculum development to senior leadership. The second broad category includes recommendations that will support Aboriginal student success at SFU, but will also contribute to an expanded, national dialogue with Aboriginal scholars, students, community members, and allies. As with the previous set of recommendations, ARC members are resolved that funds for these ideas should not be funded through ASI funds, but should be sought through SFU University Advancement, partner funders, and government supports.

SFU INSTITUTE FOR INDIGENOUS DIALOGUE, GOVERNANCE, AND EMPOWERMENT

Despite the difficulties and challenges that members of SFU's Indigenous community have encountered in their learning, working, and social experiences at SFU, there is also a very strong appreciation for the work, programs, interventions, and supports that they have received. In acknowledging the strong commitments to Aboriginal life at SFU and the long history of engaging Aboriginal programs and research across faculties and units, the members of the ARC see a wonderful opportunity for SFU to take on a national leadership role in postsecondary education. In the words of Collins and Porras, visionary organizations are not afraid to set

BHAG's: Big, Hairy Audacious Goals. The ARC proposes that SFU seek to establish an Institute for Indigenous Dialogue, Governance, and Empowerment.

The Institute is envisioned as an umbrella organization that would move beyond reconciliation and address systemic and sustainable capacities for Aboriginal empowerment. Further, by focusing on empowerment, the Institute would differentiate itself from other groups (at the University of Victoria, for one example) currently exploring governance issues. It would also be a strong signal that the ultimate goal is to develop capacity for Aboriginal control and management over Aboriginal health, education, environmental, and economic affairs.

In its early stages, the Institute would be mandated to:

- Work with Indigenous economic, social, environmental, educational, health, and political organizations to develop governance capacities;

- Advance research in Indigenous governance and empowerment issues; and

- Support the development and delivery of educational programs relating to Indigenous governance and empowerment.

The broad mandate for governance and empowerment would build upon existing strengths and capacities at SFU, including but not limited to current activities and capacities within the Beedie School of Business, the Faculty of Education, the Faculty of Health Sciences, the Faculty of Communication, Art and Technology, the Department of First Nations Studies, the Department of Linguistics, the School of Public Policy, and the School of Resource Management.

In addition to the collaborative and inter-disciplinary activities related to governance and empowerment, the Institute would be a logical place to house another BHAG first proposed by students during the consultation process. Once again building on acknowledged strengths at SFU, students proposed that we create a Centre for Aboriginal Dialogue. Ultimately, reconciliation will occur when there is opportunity for engaging in dialogue and building relationships. The Centre for Aboriginal Dialogue is envisioned as a place where Aboriginals and non-Aboriginals can meet and engage in discussions around topics of mutual importance, such as indigenizing curriculum, Indigenous culture and language, understanding the role and importance of ceremony, overt and unintended racism, or other related topics.

Call to Action 19

Consider for seed funding from ASI
Pursue federal, provincial, and donor sources to create the SFU Institute for Indigenous Dialogue, Governance, and Empowerment. The size of the ask should be sufficiently bold to enable the Institute to immediately effect change in Indigenous governance and empowerment; an initial estimate of $20 million would provide both start-up funds and ensure sustainability of the enterprise.

SO MUCH HAS ALREADY BEEN ACCOMPLISHED AT SFU. WE HAVE AN EXCELLENT PLATFORM FROM WHICH TO LAUNCH THE NEXT PHASE OF ACHIEVEMENTS.

ADVANCEMENT INITIATIVES AND PRIORITIES

Role of Advancement

- Wherever possible, SFU should look to leverage ARC funding as seed or matching funding for government grants/programs, foundations or private donations.

- ASI should be elevated in terms of Advancement priorities and interactions with potential donors.

- A campaign, including the SFU offices of Advancement, Community Engagement and Government Relations, should be activated to seek out and apply to all available forms of additional funding, including but not limited to the examples named above.

ABORIGINAL GOVERNANCE

ARC heard that the University community would like to see Aboriginal involvement and representation at all levels within SFU. SFU would demonstrate a significant commitment to "nothing about us, without us" by considering ways to increase participation of Aboriginal people in leadership positions, in governing bodies such as Senate, and on search committees.

Opportunities

Representation on SFU governance offers a means to voice concerns for students, staff, and faculty. Aboriginal representatives can speak for program initiatives originating on campus and are sensitive to the expectations of Aboriginal communities beyond the campus. A research-intensive milieu is not an easy place to navigate for non-academics, which can lead to mistrust and indifference. Aboriginal faculty can mediate between the various parties that have a stake in postsecondary education. Their expertise benefits their home communities,

their colleagues, and the University at large, as an antidote to the sometimes alienating aspects of the University.

Challenges

The largest challenge is creating a critical mass of faculty to meet the demands of University governance. Those already present at SFU contribute significantly by way of filling roles on committees and as directors and chairs. However, they feel this burden of expectation to represent all Aboriginal people invariably translates into internal and external service work—more so than that expected of mainstream faculty. Moreover, vacant spaces appear in our course offerings as faculty fill in roles in administration and receive teaching releases. It is ARC's hope that, should the program of developing "home-grown" Aboriginal PhDs prove successful, this pool of available Aboriginal faculty will have increased significantly within the next five years.

ARC also became aware that several Canadian universities have recently made appointments or initiated searches for Aboriginal senior leadership positions. The University may wish to examine these appointments to determine whether there is a specific need for such a position at SFU.

Call to Action 20

Develop ways in which Aboriginal participation and decision-making may be increased at all levels of the University, including staff, faculty, and senior administrative and leadership levels.

CURRICULUM REVIEW PROCESS

Most education faculties in Canada have curriculum laboratories or curriculum libraries. These serve to house both current and historical curriculum support materials, including fully developed historical and current provincial grade and subject curriculum guides, comparative guides to curricula in other jurisdictions, and support materials catalogued and related to specific curricula. For example, a person wanting to prepare a lesson or unit of instruction in Grade 11 mathematics would find a wealth of support materials to inform and guide the planning and development of the lessons.

At SFU, we have an exceptional library with services and materials that are custom-designed to integrate with and provide support to each of the faculties and departments. ARC proposes that the SFU Library continue to provide and enhance current services through the acquisition of indigenous education curriculum supports, and the linking of resource materials to specific courses and programs.

Should the earlier recommendation for the development of an Indigenous Centre for Dialogue be

DALE NORTHEY

adopted, a core function of the Centre would be to engage in conversations around and provide support for curriculum innovations. Thus, new curriculum could be conceived by an instructor, informed through dialogue, and supported through the resources of the Indigenous Curriculum Resource Centre.

SFU has a well-articulated governance process for the consideration of new curriculum; the legal authority for the curriculum of the University, as described in the Universities Act, is through the Senate and its delegated bodies. We do not propose an alternate structure for the review and approval of Indigenous curriculum; that power is and should remain with Senate. Typically, content experts—specialists within a discipline—prepare the curriculum proposals that are considered by Senate. In contrast, proposals to add Indigenous courses or to include Indigenous elements within a program may not have the same depth of expert involvement or participation.

To ensure "nothing about us without us," ARC recommends that an Indigenous Curriculum Review Committee (ICRC) be established. The ICRC could be a standing subcommittee of Senate, with membership that would include faculty members from across the University. It would function in a manner similar to a Research Ethics Board: proposals would be submitted, reviewed for appropriate content, and feedback provided to the proposer. The feedback and recommendations or endorsement would then be part of the package that is submitted to the appropriate Senate undergraduate or graduate committee for final approval.

The importance of Aboriginal participation in attempts to Indigenize curriculum cannot be understated. The process of developing and implementing curricular initiatives needs to have substantial Aboriginal participation. To ensure that curricular change, however well intentioned, does not become misguided or misrepresentative, ARC offers two calls to action:

Call to Action 21

ASI Priority
Establish an Indigenous Curriculum Resource Centre.

Call to Action 22

ASI Priority
Implement an Indigenous Curriculum Review Committee to review and make recommendations for the approval of Indigenous curriculum, beginning in Year 1.

ROLE OF THE SFU ABORIGINAL STEERING COMMITTEE

The SFU Aboriginal Steering Committee (ASC), reporting to the Vice-President, Academic and Provost, communicates across faculties and other units, liaises with the Aboriginal community, and oversees implementation of the SFU Aboriginal Strategic Plan. The ASC is responsible for the following tasks:

• Encourage and facilitate University-wide academic programming and other activities that are consistent with the objectives and mission of the Aboriginal Strategic Plan.

• Review and advise the Vice-President, Academic (VPA) on matters arising from the implementation of the Aboriginal Strategic Plan and on issues raised by Faculties or other units.

- Provide an avenue to exchange information and build community on Aboriginal activities arising from the implementation of the Aboriginal Strategic Plan.

- Coordinate planning activities consistent with the Aboriginal Strategic Plan and advise on the preparation of annual reports to the Board and to the President of Simon Fraser University.

- Liaise with faculties and other units regarding implementation of the Aboriginal Strategic Plan.

- Advise the Vice-President, Academic on any matters that the VPA may bring to the steering committee.

SFU POLICY AND PRACTICES

An understanding of Aboriginal cultural practices is essential to everyone who works or studies at Simon Fraser University. Most importantly, as an important act of reconciliation, non-Aboriginals need to recognize Aboriginal people and their traditional lands. This is a way to honour Aboriginal people, and is something that the SFU community can consciously, collectively, and individually practice.

Similarly, non-Aboriginals need to become familiar and comfortable with Aboriginal ceremonies and their cultural importance. Many ceremonies are linked to Indigenous oral histories, protocol, practices, and events, and are conducted to pay respect to what has taken place, to heal from past harm, or to remove negative energies from a space. Appendix E in this *Report* provides a brief primer on important Aboriginal beliefs, practices, and ceremonies.

In conducting ceremonies and events within respectful Indigenous protocols and practices, Aboriginal people and units on campus face significant challenges with respect to a lack of funding and a lack of suitable spaces. Moreover, existing SFU systems and practices were not devised with Aboriginal culture, protocols, and practices in mind, and instead tend to be linear, inflexible, and entrenched in a limiting accountability framework. People who wish to organize respectful and culturally appropriate Aboriginal events on campus find it highly challenging to obtain cash payments for elders, quarters for distribution to witnesses, or cultural supplies (for example, for weaving) that are not obtainable through the regular SFU supply chain.

Acknowledging Traditional Territories

The University community should acknowledge Aboriginal people and their traditional lands whenever possible, including at the start of meetings, classes, and events, at all three of SFU's main campuses and at SFU community program sites. Following is a list of SFU campuses and the corresponding First Nations that should be honoured at each campus site:

- On the Burnaby campus, an acknowledgement is given to the traditional territories of the Squamish, Tsleil-Waututh, Musqueam, and Kwikwetlem Nations.

- On the Vancouver campus, an acknowledgement is given to the traditional territories of the Squamish, Tsleil-Waututh, and Musqueam Nations.

- The Surrey campus is located on and serves many First Nations local to that community. This includes the Katzie, Kwantlen, Kwikwetlem, Qayqayt, Musqueam, and numerous Stó:lō Nations. Therefore, an acknowl-

HOW CAN I BE EXPECTED TO LEARN **WHEN I AM SURROUNDED** BY THE BONES OF MY ANCESTORS?

edgement of this traditional territory can be done in two ways: (1) acknowledge the Coast Salish peoples as a whole, and then (2) acknowledge all of the First Peoples local to the area.

Call to Action 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 in planning events and ceremonies.

Repatriation of Remains and Associated Burial Items

Over the years, SFU has come to be in possession of a significant number of ancestral remains. Some of these were a result of faculty research, and others were a result of SFU's role as an official repository for the province. As George Nicholas (Archaeology) has noted, "repatriation, especially of ancestral human remains, is one of the most immediate forms of reconciliation." There is a clear need to work with First Nations to repatriate these remains. In fact, the Archaeology Department, as recently as May 2017, completed a major repatriation project. This work must continue as a significant component of SFU's reconciliation efforts. To accomplish this goal, we recommend that:

- SFU, in the first year of ASI funding and under the direction of the Department of Archaeology, develop a Repatriation Policy framework. The Repatriation Policy should include definitions of terms and scope, procedures for responding to requests from First Nations, as well as anticipate a more general and proactive stance on repatriation;

- Funding for repatriation activities should be sought from provincial grants and/or SFU resources; it is not reasonable to assume that such activities could be funded from the departmental or faculty budgets.

Call to Action 24

Develop a repatriation policy 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.

Conducting the Work: Blankets, Head Bands, and Quarters

At an honouring ceremony, the cultural people who are doing the work need to stand up and be blanketed, have their heads covered with a scarf, and be provided with quarters that they present to witnesses. In Coast Salish culture, the blanket and head bands are said to cover the heart and the mind, respectively, so that the cultural person may do the work in a good way and to protect them from bad energy and spirits.

During the recent President's Dream Colloquium, which included both burning and witnessing ceremonies, many blankets, head bands, and quarters were required and used in all aspects of this work. Many community members were present to conduct the work, and as such there were significant costs relative to hosting these events. The Dream Colloquium events were highly successful and should serve as a model for the successful co-creation of new, culturally relevant ceremonies.

Call to Action 25

ASI Priority
In consultation with the Indigenous Cultural Resource Centre, establish culturally appropriate guidelines and policies to facilitate the purchase of ceremonial materials.

Honoraria Payments and Other Compensation

Current budgetary practices and fiscal constraints mean that honoraria for elders, knowledge keepers, medicine people, and cultural workers are often not available. Additionally, there are no consistent standards for levels of compensation. For example, some compensation and recognition are provided through token gifts such as tobacco, sage, or a thank you card, while at other times money is provided.

Currently, there systemic barriers to respectful and timely payments to elders and knowledge keepers. To be culturally respectful, knowledge keepers should be publically thanked, acknowledged, and compensated immediately after they have shared their teachings. Currently, organizers of cultural events are required to ask elders and knowledge keepers for personal, private information, such as their legal name (which shows a lack of recognition and respect for their traditional name), home address, and social insurance number. These questions are invasive and disrespectful

Call to Action 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 for compensating them for their work.

Call to Action 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.

Co-Creation of New, Respectful Ceremonies and Practices

Meaningful and respectful partnerships and relationships with Aboriginal people and communities are essential to advancing Indigenous education and co-creating respectful ceremonies and practices at SFU. In all discussions, Aboriginal people's voices must be included and treated with the same respect as those of non-Aboriginals. An example of a major undertaking in this regard was the recent President's Dream Colloquium. Dr. Vicki Kelly and Dr. Brenda Morrison established a Council of Elders to guide the work at all related ceremonies and events. This model exemplifies what can be done on a grand scale by working together to co-create new and respectful ceremonies and practices that are aligned with both Indigenous and SFU protocol and practices.

Call to Action 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.

CAMPUS-WIDE SHARING OF RESOURCES

One of ARC's concerns was devising ways to support the University community it Indigenizes. Currently, there are departments and faculty members who wish to Indigenize but perhaps do not know where to start or what resources are available to assist them. Academic units without an Aboriginal faculty member may have difficulty envisioning what Indigenization means within their discipline. Having a campus-wide platform, or place to go—to share ideas and resources, to point people in the right direction, to make them aware of where they can go for help, and to list examples of promising practices—would be a good way of supporting each unit on its journey forward. As noted in this *Report*, in the section entitled ARC Findings, the ISTLD is currently doing some of this work

CURRENT STUDENT POLICIES

Current practices in the ISC fall under, and comply with, standard SFU student support policy guidelines. In order to provide services to Aboriginal students, it is important that these students self-identify. While ARC recognizes that this is a personal decision on the part of each student, ARC nevertheless feels that students should be encouraged to self-identify if at all possible. Other universities have addressed the self-identification challenge by creating a portal, to which students log in and confirm that they are self-identifying as Aboriginal. Each student does this once during their university career, allowing them to access information and supports such as awards.

As noted earlier in this *Report*, ARC members also heard that many Aboriginal students, particularly women, do not feel safe on campus. While an expansion of the Indigenous Student Centre, if funded, would certainly help, the need is immediate (see Call to Action 11).

Develop a policy on Indigenous self-identification, a campaign to encourage self-identification, and a mechanism to allow this to happen.

Call to Action 30

Develop Indigenous student safety policies for Indigenous student gathering spaces on all three campuses.

PATHWAYS INTO, THROUGH, AND BEYOND THE UNIVERSITY

A comprehensive response to reconciliation demands an integrated and comprehensive conception of student pathways to developing and attaining personal goals. It is important to think of these not as discrete interventions, but as a comprehensive and integrated suite of activities that foster pathways to student growth and development. These pathways may be considered from three broad temporal stances, each requiring different interventions and each serving different purposes: increasing participation rates of aboriginal students in university in general and SFU in particular; supporting transitions to and progress through courses of study at SFU; and supporting student transitions to the workplace and/or further study. The bulk of this report deals with the second stance – supporting transitions to and through SFU programs – but we must also be mindful of the roles we can play in attracting students to SFU and supporting them once programs are completed.

Feedback from the communities we consulted – First Nations, Metis and community-based – was clear and consistent: SFU can and should play a greater role in creating pathways to the University directly from First Nations and affiliated organizations. This feedback reflects a genuine desire on the part of local communities to play a collaborative role in working with SFU to develop awareness of possibilities for university attendance, as well as developing strategies to increase participation rates. Examples of the former include activities such as Science Alive and Math Catchers; however, much more could be done. Rather than anticipate what such strategies would be, ARC recommends that a position, tentatively called the Community Liaison Officer, be created with the primary role of maintaining dialogue with Aboriginal communities for the purpose of developing pathways for students into SFU. Within the context of increased community engagement and earlier connection with Aboriginal students, there is also a need to revisit our broader Aboriginal Recruitment Strategy, while supporting current pathways such as the Aboriginal Undergraduate Admission Policy.

The community-engaged focus of much of the feedback to the ARC process was also manifest in the need to improve how we support students on completion of their programs. It can be challenging to make the transition from university to work, or from undergraduate to graduate degrees. Once again, there is a role for active community engagement, and intentional linking of students to opportunities through established and expanded services such as co-op and career services. A Community Liaison Officer, working in collaboration with the Alumni Office, could also be instrumental in developing the potential of aboriginal alumni to contribute to the broader sense of community for aboriginal students and to provide guidance on possibilities and pathways beyond SFU.

Supports for SFU students

Over the past three years, SFU Student Affairs has worked to support reconciliation with a goal to increase holistic support offered to Indigenous students at SFU. Many units have worked together to establish new programming, relationships, and co-management approaches across our units. Collectively we have worked to:

- Enrich understanding of Indigenous student experience;

- Increase holistic support provided to SFU Indigenous students;

- Expand awareness of Indigenous Canadian history to all SFU students;

- Expand cultural competency training to staff;

- Create new programming for Indigenous students;

- Establish co-management models across departments;

- Indigenize hiring practices;

- Maximize soft funding currently available at SFU for Indigenous student support; and

- Learn about operational/administrative/cultural procedures outside of our respective units.

ARC notes that it may be expedient for Student Services to craft a mid-to-long range Aboriginal recruitment and retention plan focusing on Indigenous recruitment endeavours and how they would deal with an influx of students that would arise from such efforts. The plan should also focus on support services on all three campuses, including (but not limited to):

- The Elders Program;

- Recruitment assistance;

- Financial aid

- Additional Indigenous counselling and advising;

- Mentoring and tutoring resources; and

- Supports for international Indigenous students.

NOTHING ABOUT US WITHOUT US: LEADERSHIP

The phrase, "Nothing about us with us" became the dominant theme of feedback and discussions throughout the ARC process. There is a clear need for genuine participation of aboriginal people in decision-making affecting aboriginal people, and a concomitant need for aboriginal student voice to be heard and respected. Indigenization of the University must happen at every level and in every academic and administrative unit. The

commitment that SFU has made to ARC must be managed and regularly reported upon both in order to measure success and in order to increase SFU's visibility as a provider of a safe, Indigenized space for Indigenous students, staff, and faculty.

Formal reporting mechanisms are often used to reflect upon, document, and track progress towards University priorities and needs. In order to sustain the reconciliation process well beyond the limited term of the Aboriginal Strategic Initiative fund, ARC recommends the inclusion of ARC initiatives and responses within regular reporting SFU mechanisms. Examples of such mechanisms could include, but are not limited to:

- The completion of a required section on reconciliation initiatives in the mandated departmental and faculty review processes;

- Inclusion of a section on reconciliation activities planned or undertaken in the Annual Activity Report that deans provide to the VPA;

- An annual summary report to Senate, providing an update on reconciliation activities and challenges; and

- The inclusion of reconciliation plans within each unit's five-year plan; and

- The inclusion of specific reference, in annual budget proposals for all SFU operating units, to how proposed spending and/or resources will be applied to furthering specific ARC recommendations or to furthering the broader goals of reconciliation.

Call to Action 31

(ASI Priority)
Create leadership and coordination roles for the implementation 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.

Call to Action 32

(Consider for seed funding 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

In addition to the collaborative and inter-disciplinary activities related to governance and empowerment, the SFU Institute for Indigenous Dialogue, Governance, and Empowerment would be a logical place to house another BHAG first proposed by students during the consultation process. Once again building on acknowledged strengths at SFU, students proposed that we create an Indigenous Centre for Dialogue (ICD). Ultimately, reconciliation will occur when there is opportunity for engaging in dialogue and building relationships. The Indigenous Centre for Dialogue is envisioned as a place where Aboriginals and non-Aboriginals can meet and engage in discussions around topics of mutual importance, such as Indigenizing curriculum, Indigenous culture and language, understanding the role and importance of ceremony, overt and unintended racism, or other related topics. The ICD will create space and opportunities for dialogue on reconciliation, with twin goals of empowerment of Indigenous peoples and education of non-Indigenous peoples. The Centre might also develop and enhance formal connections to national reconciliation efforts, and will also serve as a bridge to Aboriginal communities around SFU, to ensure the continuation of the dialogue begun during the ARC process. The Centre

will take the lead in ensuring that residential school survivor stories are documented and that cultural remains and seized artifacts are respectfully treated or repatriated.

Call to Action 33

Create an Indigenous Centre for Dialogue (ICD) to be housed in the Institute for Indigenous Dialogue, Governance, and Empowerment.

RESEARCH

During the course of the ARC consultations, reference to research reflected the following themes:

- Expressions of concern from communities that requests for and engagement in research activities be done in a respectful manner;

- Expressions of concern from students who felt they were unable to apply Indigenous perspectives in their work, and in fact were actively discredited for attempting to do so; and

- Expressions of concern regarding the ethics of research about and/or with Aboriginal people.

ARC recognizes the significant role that research plays in a comprehensive university. We call on the Office of the Vice-President, Research, in collaboration with the Dean of the School of Graduate Studies, to convene an Indigenous Research Committee to address the expressions of concern. We further recommend that the work of the committee be guided by but not restricted to the statement of Culturally Respectful Indigenous Research as described in the ACDE *Accord on Indigenous Education*:

- To create and mobilize research knowledge, including Indigenous epistemologies;

- To partner with Indigenous communities at all levels in ethically based and respectful research processes;

- To foster environments that encourage Indigenous and non-Indigenous students, graduate students, and researchers to use Indigenous methodologies and respect Indigenous protocols and ethics in conducting research; and

- To promote the use of Indigenous languages in research and scholarly writing (ACDE, 2010, p. 8).

Call to Action 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.

ASI FUNDING AND IMPLEMENTATION FRAMEWORK RECOMMENDATIONS

ARC has crafted a framework to help guide the process of allocating ASI funds. This framework, which flows from the principles, is meant as a guideline only. ARC envisions that the three-year process of allocating funds will be fluid and dynamic as new opportunities and synergies emerge, nourished by the ASI funds as well as by a spirit of reconciliation, cooperation, and optimism. This framework, therefore, is meant to be a generative and not a restrictive document.

There are three broad categories of budget implications for the implementation of the ARC Calls to Action. First, there are the projects, initiatives and calls to action that will require direct ASI funding; these are summarized in Table 1. The intent is to demonstrate how funds may be allocated; as noted above, these are intended to serve as broad guidelines rather than specific or firm recommendations. Second, there are projects, initiatives, and calls to action that will require significant resource investment, but that are not linked to ASI funds. These investments may be internal to SFU, or require external (e.g., government, foundation, or donor) sources of funding, or both. Examples include large capital expenditures that would be required on a one-time basis (e.g., Ceremonial Hall) and commitments to moving service provision from discretionary to base funding (e.g., services within the Indigenous Student Centre; sustainable funding for transition programs/services, etc.). These are summarized in Table 2.

Table 1: ASI Project Funding Recommendations

ASI funding recommendations are described by thematic category. Two levels of priority are provided: Priority 1, highest priority for funding or "must do"; and Priority 2, highly desired, "should do."

Cluster 1: Safe and Welcoming Indigenous Spaces. Recommendation: 50% of ASI Funds

Projects	1: ISC Expansion	Highest ASI priority as expressed by students; Significant HR resource implications; would need some commitment from Student Services to provide permanent budget for staffing. Year 1 (design) project
	1: Cultural Fluency and Awareness Modules	Would want close coordination across related units, such as the TLC and OAP; house in the ICD? Includes equivalent of a FT University Lecturer
	(for all employees of SFU)	Position for delivery and coordination/train-the-trainer
	1: Ceremonial Hall	Highest priority as expressed by general community. SFU had made prior commitments (15M) in previous capital plans; ASI funds could be used to leverage further funding required
	2: Residential School /Memorial Garden Project	OAP has contributed 60,000; Seek matching donor funding to ASI contribution to bring total to $260,000. Could be a Year 1 project
	1: Cultural Remains Repository	Should be a year 1 project
	1: Aboriginal Art and Signage	Coordinate through OAP; year 1 project; includes removal of colonial art and installation of respectful representations at all 3 campuses
	1:Repatriation Policy Project	Fits well with Cultural Remains project. It really should be done out of non-ASI funds, but it is important enough that if no other funds are available, ASI funds could be used.
	2: Campus-wide events	E.g., annual reconciliation dialogue series
	2: Participation and Education Campaigns	E.g., Aboriginal Reconciliation Challenge

Cluster 2: Curriculum Innovation and Indigenization. Recommendation: 20% of ASI Funds

Projects	1: Language Stability Development Support	Creation of core programming in local First Nations Languages. FASS would need to show how, if ASI funds were used, it could sustain funding in the future. Also – require coordination with Squamish certificate program (in LLL) to create a focused language program,and blending of non-credit and credit programs leading to a degree in FN Languages
	1: Language Preservation: Digitization	Assist language keepers in recording/digitizing language, with first priority for Tsleil-Waututh and Squamish languages
	1: Curriculum Creation for "A" requirements	Faculties or departments could receive support to create courses that would meet A requirements in restructured WQBA
	1: Enriching Curriculum	General fund to support curriculum enrichment to advance reconciliation objectives

Cluster 3: Student Pathways and Supports. Recommendation: 20% of ASI Funds

Projects	1: Scholarships and Bursaries	Provide bridge funding to initiate scholarship program
	1: Indigenous Student Success	Provide enhanced support to first year students, through hiring of an Aboriginal Student Success Facilitator. Would need commitment for support beyond ASI Year 3.
	2: Community Outreach Fund	Support for department or faculty-level initiatives to create bridges from SFU to Aboriginal youth

Cluster 4: Administration, Hiring, & Project Implementation. Recommendation: 10% of ASI Funds

Projects	1: ASI Project Management	Project scope will require dedicated attention to coordinate all the various components as well as to maintain community liaison activities
	1: ASI Admin support	Provide clerical and administrative support to Project Manager
	2: ASI Communications	Maintain ASI website/communications portal
	1: SFU Institute for Indigenous Dialogue, Governance and Empowerment	Intended as "seed funding" to kick start the initiative
	Indigenous Centre for Dialogue	If the Institute (above) is established, the ICD would be housed within the Institute. If not, it would share space with the ASI Project Manager who would be responsible for coordinating the various components of the ICD. Funds for course release.

Table 2: Non-ASI Funding Requirements

1. On-going funding for core services within Indigenous Student Centre

2. Continuation of Faculty Bridging Program (within the office of the VPA)

3. Sustained funding for an Aboriginal Bridging Program/Aboriginal student success program

4. Majority of funding for Coast Salish Ceremonial Hall

5. Provision from operating funds for ceremonies, honoraria, etc.

6. $20,000,000 for a comprehensive Institute for Indigenous Dialogue, Governance and Empowerment

ASI Project Manager

Director, ICD (University Lecturer)

Cultural Fluency Modules

Cultural Advisory Comm.

Ind. Curric. Comm.

Indigenous Centre for Dialogue

Aboriginal Reconciliation Challenge

Community Dialogue and Events

CALLS TO ACTION

Cluster 1: Safe and Welcoming Indigenous Spaces

1. (ASI Priority) Host University-wide events, such as reconciliation dialgoues, to build understanding and support within the University community, beginning in Year 1.

2. (ASI Priority) Establish an Indigenous Cultural Resource Centre at SFU, and consult with the Centre in the creation or alteration of all Indigenous spaces.

3. (Consider for seed funding 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 for transition funding 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 employees of SFU, 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 employees of SFU.

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 piority).

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 in 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 re-visioning process, and then identify permanent and sustainable core funding for the AUTP.

17. (Consider for seed funding 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 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 the third year. The goal is for each academic unit to have at least one Indigenous scholar by 2020.

19. (Consider for seed funding from ASI) Pursue federal, provincial, and donor sources to create the SFU Institute for Indigenous Dialogue, Governance, and Empowerment. The size of the ask should be sufficiently bold to enable the Institute to immediately effect change in Indigenous governance and empowerment; an initial estimate of $20 million would provide both start-up funds and ensure sustainability of the enterprise.

20. Develop ways in which Aboriginal participation may be increased in all levels of leadership and decision-making at the University.

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 in planning events and ceremonies.

24. Develop a repatriation policy 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 for compensating 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 the implementation 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 for seed funding 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.

CONCLUSION

Mary's Last Day

It is the last day of classes at SFU for Mary. She came here to pursue her dream of being the first from her family to complete a university degree. She described herself as being healthy and whole, and as with most new students, was full of promise and confidence for the future. While at SFU, she experienced loneliness and alienation at being separated from her community. Each day as she walked to class, she saw murals and other artworks that depicted her ancestors in a degrading manner. She encountered significant racism and white privilege in her classrooms and from faculty who were supposed to be teaching her. More than once she was singled out in class to explain and defend Aboriginal history. She was told she was not able to use Indigenous research methodology in her scholarly work. Eventually, her grades began to suffer. By the time she came to the end of her first year, she felt like a broken person. She had fallen so far behind that she was required to withdraw.

Over the course of the proceedings, the Aboriginal Reconciliation Council had the opportunity to hear first-hand accounts of the experiences of students, staff, faculty, and community members, and to benefit from their collective wisdom in forging a path forward. We heard stories of deep gratitude, and stories of deep pain. There were many forward-thinking and progressive interventions and services, at the personal and programmatic levels, that were cited as examples of actions in which SFU could take pride. And, there were many stories like Mary's. We are deeply appreciative of the courage and the future-orientation of those who took part; of the respect that was shown for positive actions towards reconciliation; and for the honesty in reporting experiences of indifference, insensitivity, racism, and white privilege.

We opened this *Report* with Jesse's story, a fictional account of how a new Aboriginal student could experience SFU. We close this *Report* with the story of Mary. Mary is not a real student, but every event cited in Mary's story is true, and was related to ARC during our open forums. Our challenge, as a genuine learning community, is to ensure that what happened to Mary does not happen to Jesse. We have the capacity for creating a preferred future, one in which all students flourish. Our central Call to Action is simply this: Have we the will?

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APPENDIX A
ARC MEMBERS

Co-chairs

Christopher Syeta'x̲tn Lewis, SFU Board of Governors
Kris Magnusson, 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, Director, Indigenous Education Office
William Lindsay, Director, Office of Aboriginal Peoples
Aoife MacNamara, 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, First Nations Studies Program

APPENDIX B
ARC MEETINGS

SEPTEMBER 2016

September 16   Council Meeting #1

OCTOBER 2016

October 4   Open Forum #1
October 11   Council Meeting #2
October 18   Open Forum #2

NOVEMBER 2016

November 8   Open Forum (Surrey)
November 14   Council Meeting #3
November 15   Open Forum (Harbour Centre)
November 29   Open Forum Feedback Session

DECEMBER 2016

December 1   Engagement with Musqueam Nation
December 6   Council Meeting #4
December 13   Engagement with Métis Nation BC
December 15   Engagement with Squamish Nation

JANUARY 2017

January 12   Open Forum & Feedback Session
January 19   Council Meeting #5:

	Meeting with Judy Smith (AUTP)
	Engagment with FNESC
January 31	Council Meeting #6

FEBRUARY 2017

| February 7 | Council Meeting #7 |
| February 14 | Council Meeting #8 |

MARCH 2017

March 7	Engagement with Tsleil Waututh Nation
March 23	Council Meeting #9
March 30	Council Meeting #10

MAY 2017

| May 2 | Information Session (students) |
| | Information Session (open session) |

JUNE 2017

| June 13 | Council Meeting #11 |

APPENDIX C
SFU'S DEPARTMENT OF
FIRST NATIONS STUDIES

Who will train the next generation of Indigenous people for the academy?

The Department of First Nations Studies (FNST) has just completed an external review, providing us with an opportunity to strengthen the program. However, this does not obscure the impression that we are standing at a precipice. Since achieving departmental status in 2012 we have not moved very far. We still offer only a major leading to a Bachelor of Arts degree, plus joint majors with Archaeology and Linguistics, a minor, and various certificates. Several of our courses, such as FNST 101 and FNST 110W help students fulfill breadth (B) and intensive writing (W) requirements; all at the undergraduate level. Our alumni report that their BA was their pathway to successful careers in government (aboriginal, municipal, provincial, and federal) and the private sector. Others went on to advanced studies in areas such as the professional development program in the Faculty of Education, graduate school, and law school.

Our faculty members contribute substantially to the discipline through their teaching, research, knowledge dissemination, and service to the academic and other communities. They have a good record of procuring scholarly grants to fund their research in areas such as archaeology, creative arts, and linguistics. They are well-regarded by their peers such that they regularly receive invitations to be external reviewers of students and programs, at SFU and at other universities. They often receive requests from print and broadcast media for their expertise. They host television shows, appear on current affairs, talk radio and call-in shows, and participate in public lectures and expert panels. Thus, in five short years the Department of First Nations Studies has earned a reputation as a locus of innovative study. However, the vibrant spirit embodied here wishes to reach beyond these successes. There is more work to be done and we want to play a leadership role in generating new knowledge through groundbreaking, scholarly research. The following discussion outlines a guide for our aspirations.

University Aboriginal Strategic Goals

SFU is finally moving beyond the era when territorial acknowledgements were considered sufficient markers of respect towards and inclusiveness of Aboriginal peoples. First Nations Studies at SFU has developed from the outset from partnerships with First Nations organizations, and has been rooted in local community engagement since inception. If the University and all of its stakeholders across the community are to implement new strategies successfully, and to fully realize the many benefits of this transition, the Department of First Nations Studies has a critical role to play. Thus, this process of consultation comes at an opportune moment as we are passing the midpoint of our Departmental Plan and the University's Aboriginal Strategic Plan (2013-18) and embarking on constructing a vision that will create a more accessible, responsive, and productive University environment for Aboriginal community members over the long term.

The Aboriginal Strategic Plan identified its key pillars as: 1) Academic Program Development; 2) Research Development; 3) Student Recruitment, Retention, and Support; 4) Liaison and Engagement with the Aboriginal Community; and 5) Aboriginal Knowledge and Resource Development.

First Nations Studies Academic Mission

First Nations Studies exists to observe and chronicle the experiences of Aboriginal people in contemporary society and strongly endorses the mandate to be inclusive in this regard. Therefore, and in this spirit, the Department of First Nations Studies partners with Indigenous and other communities and individuals to build dynamic relationships that restore and revitalize traditional knowledge, ancient and modern aesthetics, languages and literatures. As a community of learners, we connect and honour academic rigor and indigenous perspectives through activist research, creative production, and community engagement. However, our mission and role have a much broader and richer scope than this captures, which can be understood as follows.

The Department delivers courses within the Faculty of Arts and Social Sciences that investigate indigenous knowledge in its traditional and contemporary milieux. First Nations Studies curriculum specializes in topics that reference perspectives derived from the experience of Aboriginal people. Courses are informed by the applied research of the faculty, who add substance to the directive of engaging aboriginal communities through their inquiries and creative works. The principle of respect for Aboriginal peoples and cultures is implicit in the creation of a Department of First Nations Studies and informs every strategic decision.

Programs delivered by the Department are intended to present and examine critically traditional and contemporary First Nations issues, taking into account the perspectives of Aboriginal peoples. They expose students to research methods pertinent to past, present, and future issues affecting Aboriginal peoples, and they are often especially relevant for First Nations students who wish to put their knowledge of indigenous issues and research skills into practice in serving their communities and nations.

The primary role of the Department is to develop and deliver sequential, comprehensive courses rooted in indigenous worldviews, praxis and theory, and methods (technologies with their attendant philosophies) that are designed to appeal to the entire undergraduate student population. First Nations Studies courses produce scholars who attain a general understanding of the contemporary manifestations of traditional cultures. Our majors gain an awareness of the aboriginal experience and can situate current affairs within a larger traditional, historical and social context. Students learn to recognize and deploy diverse modes of analysis when they examine ideas and trends that provoke new lines of inquiry in this discipline. They reach a level of fluency about indigenous issues so as to distinguish between competing theories and practice. They acquire skills to make critical observations and suggest creative options for ethical research that maintains high academic standards.

They interact with aboriginal scholars and discover ways to communicate their thoughts effectively via written and spoken modes of expression and creative production. They gain an appreciation of the history of race relations in North America and the complexity of its contemporary expressions.

Faculty strive to make positive contributions to the University by designing and implementing a specially created interdisciplinary curriculum, with the aim of ensuring the intellectual coherence and distinctiveness of the program's approach in the arts and social sciences and to complement other academic programs at the University. By utilizing a subject and problem approach to issues of critical thinking about ancient and modern manifestations of aboriginal culture, FNS students and their counterparts in other disciplines will gain an interdisciplinary perspective on their chosen field of study.

Service to the University Community

The Department places great value on service to the SFU community, and to the wider community beyond. This involves, of course, participation in the many University-wide or cross-departmental roles and duties that may be normally expected in any department, but in the case of FNS there is also a set of unique and weighty responsibilities: We are in many ways the face of engagement and community interaction in terms of the University's relationship with aboriginal communities, and we address significant contemporary issues via our classroom and community work, to advocate for that which we serve.

This responsibility manifests itself in numerous ways. Faculty frequently provide introductions or welcoming ceremonies at a variety of events across SFU, or consult with colleagues elsewhere about appropriate protocols and interactions. There are repeated requests for guest lectures, attendance at events, and specifically for aboriginal representation on panels, committees, and so on. These invitations for appearances, talks, and so on are generated internally in SFU and just as often come from the wider community, and we strive to fulfill them wherever possible.

Another aspect of community outreach and service is requests for expert commentary to the media on current affairs related to aboriginal issues: An important role of the Department is the provision of expert insight and commentary through the media on first nations issues of public interest. Media outlets routinely contact the department for expert analysis of topics germane to Aboriginal people.

The Department greatly values this key service role, a unique contribution to University life. However, it does place demands on the time of faculty. More broadly, this type of service to the University reflects a crucial implicit role of FNS, which is to model and support the University's vision of institutional indigenization. (Please note we have been 'Indigenizing the academy' for many years now, each with our own specific role to play.)

By entering this process of consultation on how the 94 Calls to Action of the Truth and Reconciliation Committee will be addressed at the University we add another element to the suite of expectations for service to the academic community. Reconciliation efforts, and the creation and maintenance of an accessible, responsive, and productive University environment for aboriginal community members over the long term, have contributed to a general institutional desire to implement "indigenization" of spaces, courses, processes and so on wherever appropriate, Although the intended meaning of the term is not always clear, nor have our efforts been formally acknowledged as a process already in play through the work of all members of FNST.

This can be problematic for the Department in some important ways. First, the resources to properly fulfill the implicit roles of leadership and consultation, given the time demands, are not in place; the department is too small to carry the load required to accomplish this sort of mission effectively, and cannot support it without more capacity. Secondly, the institutional theory of indigenization is not sufficiently clear or up to date; "indigenization" itself is a "rear-view mirror" concept and practice in the Department.

Despite these issues, the overall mission of serving the University in this function—providing authentic indigenous insight, leadership and consultation on aboriginal issues, relationships, and "global" representation across the University—is certainly viewed as central, appropriate and critical by members of the unit, and it will continue to form a key part of the Department's unique identity.

Challenges

The biggest challenges facing the Department tend to revolve around the small size of the faculty complement. As the smallest department in FASS, FNST has problems staffing its own committees; for example, our own personnel cannot form a Tenure and Promotion Committee and must rely on members of other departments. The fixed amount of administrative burden experienced by every department is spread across too few people, a particular hardship in summer terms. Resolving this basic challenge—making quorums, filling faculty administrative responsibilities—is vital. Moreover, some of our senior professors will reach the normal date of retirement during the next five-year planning cycle (2019–24), which places faculty renewal amid the urgent challenges to address.

Moving the Department forward in a variety of critical areas is a challenge. Although we manage to deliver on teaching and research mandates we are unable to grasp important opportunities to bring real value to students, the University, and wider communities. For example, we cannot significantly broaden the curriculum because servicing the existing set of courses precludes the option of adding new electives. As evidenced by the popularity of our special topics courses, such as *The Métis* and *Bill Reid and Haida Aesthetic Traditions*, there is room and appetite for adding diverse content to our core curriculum. However, the Department still relies too heavily on sessional instructors to deliver such courses—sessional instructors in fact account for one-third of course delivery including core courses. Although their expertise and enthusiasm for teaching concoct an energizing tonic for our major, they cannot fill the research lacuna. This is a structural weakness that speaks to under-capacity in the Department.

Perhaps the greatest immediate challenge facing the Department flows from the matter of faculty size. Our top priority is to create a graduate program, for which a genuine demand exists. Lacking a program for graduate student training affects some of our ability to be leaders in generating new knowledge on First Nations issues from research located at SFU (though some faculty act as co-supervisor in departments such as communications, geography and education). Faculty research on emerging issues, such as northern studies, would keep us in pace with real time policy developments in Canada. To be fully recognized as a mature department at a leading research university, a graduate program is a necessity for many reasons. Within the mandate of a research-intensive university lies the best vehicle for engaging aboriginal communities in a vibrant research strategy, but any such effort must involve opportunities for students who can benefit from working in such a milieu. There is a strong demand from across the province and an urgent need for a master's program in First Nations Studies (there is scope for a special arrangements but only for PhD work), and yet repeated explorations consistently conclude that the current faculty contingent simply cannot sustain it.

Attaining departmental status was an important first step in the evolution of FNS, but neglecting this forward momentum, rather than cultivating it at the institutional level, poses real risks. The small faculty complement is its starkest manifestation, which produces down streams effects that members must confront on a daily basis.

Opportunities

Institutional commitments to "indigenization," broadly understood, offer excellent opportunities for the Department to increase and refine its contributions to indigenous knowledge, student learning, and the broader

culture. Critical policy options such as adopting the TRC's calls to action coupled with SFU's Aboriginal Strategic Plan create a very clear rationale for the Department to continue its leadership role. When examining the strongest areas for institutional indigenization, faculty identify some key potential goals that would exemplify the spirit of the enterprise, contribute significant value to the SFU learning experience, and appropriately harness their skills and expertise.

The most audacious idea is that FNST 101 be mandatory for all SFU undergraduates. Although this sounds ambitious, the case can be made that adopting this policy represents the truest and most effective expression of the real underlying message emerging from institutional goals for indigenization. There is enthusiasm for this course as we offer it every semester, and on-line in CODE, and it always reaches capacity. It is definitely an asset for PDP students in the Faculty of Education, and thus should be a prerequisite.

Creating the Indigenous Research Institute builds on the potential from research programs already occurring across the University by offering a forum to discuss problems, methods and results. Its central placement emphasizes communication to produce new research partnerships where First Nations topics are the focus. Its annual lecture series introduces potential new research partnerships among faculty who might not otherwise meet.

Our status in FASS has given our courses a higher profile; for example students pursuing a minor in Development Studies can apply FNS credit to that program and FNS courses are also cross-listed in cognate disciplines such as history and criminology. Our joint majors with archaeology and linguistics and research possibilities within the First Nations Languages Centre can grow to include similar ventures in FASS. Our links across faculties are already well established, for example our joint major with the Department of Archaeology makes our courses available for credit in their Certificate in Cultural Resource Management. Moreover, the creation of a bachelor's degree in the Faculty of Environment contains references to FNS courses as options in that program. First Nations Studies definitely appeals to a good range of disciplines, which suggests a niche in the academy that was previously vacant.

Our faculty has worked hard to establish SFU as a centre for innovative research and teaching excellence in FNS. They have demonstrated success in securing funds for their research and creative production and they have established strong links with first nations in the local area and across the province. Engaging aboriginal communities with a dynamic research agenda will continue to be our priority and we wish to be the place that produces the next generation of aboriginal scholars. With added investment in the Department of First Nations Studies, SFU will be the preferred destination for young scholars looking to build their knowledge and skill sets.

APPENDIX D
ABORIGINAL SPACES
ON THREE CAMPUSES

BURNABY CAMPUS

There are seven recognized Aboriginal spaces on the SFU Burnaby campus. Among these are the Indigenous Student Centre, which moved into its current larger location in the West AQ in 2015. Other Aboriginal spaces on the Burnaby campus include the Saywell Hall Atrium, a study and celebration space created with Aboriginal Gathering Space project money from the provincial government; an Aboriginal themed space in the Faculty of Education; and an office space overseen by the First Nations Student Association. The Office for Aboriginal Peoples, with its three offices, foyer, and boardroom is another Aboriginal space, although its designation is administrative rather than student-oriented. The Museum of Archaeology and Ethnology is another Aboriginal-centric location, although not specifically designed for Aboriginal students. An upcoming Residential School Memorial and Education Project is also being created in the Faculty of Education. This space, too, will welcome Aboriginal students and other visitors.

Aboriginal artwork and other cultural manifestations are found in the above spaces and in many other locales around the Burnaby campus. These includes carvings, paintings, weavings, sculptures, poles, banners, photos, maps, a canoe, flags, signage, and blankets, to name some.

VANCOUVER CAMPUS

The SFU Harbour Centre campus created an Aboriginal themed space in 2015. This was done in consultation with an ad hoc committee composed of University and Aboriginal administration, staff, faculty, an elder, and students. This main floor, stand-alone room was renovated to include Aboriginal signage, art, photographs, maps, pictures, banners, wall hangings, masks, and other cultural art forms depicting the First Nations, Métis, and Inuit peoples. Particular attention was paid to the local First Nations, on whose traditional territory the Van-

couver campus resides: the Squamish, Tsleil-Waututh, and Musqueam. A Musqueam artist is currently carving a welcome figure, which will be placed by the campus' front entrance near the Aboriginal themed space.

SURREY CAMPUS

SFU Surrey is also undergoing an Aboriginal revitalization. In consultation with an ad hoc committee composed of Aboriginal administration, staff, faculty, an elder, and students, the administration of the SFU Surrey campus has designated space on the fifth floor for the creation of an Aboriginal space. The room is currently undergoing renovation and when finished will include Aboriginal signage, art, photos, maps, banners, wall hangings, a drum, masks, and other cultural art forms depicting the First Nations, Métis, and Inuit peoples.

APPENDIX E INFORMATION AND RESOURCES

HONOURING CEREMONIES

Honouring ceremonies are linked to Indigenous oral histories, protocol, practices, and events that are conducted to pay tribute, homage, and respect for what has taken place. Examples might include: acknowledging traditional lands; witnessing ceremonies and oral traditions; cleansing ceremonies; and new events. As noted, they are often linked to traditional ceremonies and practices that have happened on these lands for millennia. Some events and activities may have evolved slightly in a modern context, but they are part of a living culture, protocols, and practices that are upheld by Indigenous people and need to be respected within the SFU community as Aboriginal and non-Aboriginal people move forward in their truth and reconciliation journey.

TRADITIONAL LANDS AND TERRITORIES

Recognizing Aboriginal people and their traditional lands is one of the most important acts of reconciliation; is a way to honour Aboriginal people; and is something that the SFU community can consciously, collectively, and individually practice. Historically, all colonial oppressive acts were directly linked to the removal of Aboriginal peoples from their traditional lands through legislation and colonial structures including Indian reserves, the Indian Act, and the Indian residential school system. These were devised to control "Indians" and their lands and to eliminate what was commonly called the "Indian Problem."

For Indigenous people, an inherent connection to Mother Earth and their traditional lands defines who they are as a people and is intrinsically linked to their Indigenous cultures, knowledge systems (epistemologies and methodologies), and their ways of knowing, seeing, and doing. Accordingly, the acknowledgement of traditional lands is an important way to pay respect to the Indigenous peoples on whose lands SFU is situated.

In so doing, the University community should be encouraged to acknowledge Aboriginal people and their traditional lands whenever possible, including at the start of meetings, classes, and events, at all three of SFU's main campuses and at SFU community program sites. Following is a list of SFU campuses and the corresponding First Nations that should be honoured at each campus site:

- On the Burnaby campus, an acknowledgement is given to the traditional territories of the Squamish, Tsleil-Waututh, Musqueam, and Kwikwetlem Nations.

- On the Vancouver campus, an acknowledgement is given to the traditional territories of the Squamish, Tsleil-Waututh, and Musqueam Nations.

- The Surrey campus is located on and serves many First Nations local to that community. This includes the Katzie, Kwantlen, Kwikwetlem, Qayqayt, Musqueam, and numerous Stó:lō Nations. Therefore, an acknowledgement of this traditional territory can be done in two ways: (1) acknowledge the Coast Salish peoples as a whole, and then (2) acknowledge all of the First Peoples local to the area.

Additional resources:

> Aboriginal Cultural and Research Protocols and Territorial Acknowledgment
> http://www.sfu.ca/aboriginalpeoples.html
>
> http://www.sfu.ca/content/dam/sfu/aboriginalpeoples/Aboriginal%20Cultural%20
> %26%20Research%20Protocols%20and%20Territorial%20Acknowledgements%20Document%2C%20SFU%202016-17%20(2).pdf)
>
> Beyond Territorial Acknowledgement – Canadian Association of University Teachers (CAUT)
> http://apihtawikosisan.com/2016/09/beyond-territorial-acknowledgments/

CEREMONIES

Witnessing ceremonies. Witnessing ceremonies are often hosted during important events and activities. They honour Aboriginal peoples by recognizing and affirming the "work" that took place at the event through Indigenous protocol and practices called witnessing, which is how Indigenous oral histories and traditions are recognized and affirmed. As such, when important Indigenous events take place at SFU it would be most respectful if the work and the recording of Indigenous histories were honoured and conducted through the age-old tradition of the witnessing ceremony as well as through means such as written stories, videography, or news articles.

Generally speaking, witnessing ceremonies are hosted by a speaker, such as an elder or knowledge keeper, who conducts the work on behalf of "the family" (i.e., the SFU family) and who asks respected people of stature at the gathering to "witness the work" that is taking place. Should the witness accept they would be stood up, recognized, and given a small token of appreciation and respect (quarters and sometimes a blanket) to bear witness to the important work that will be taking place. The responsibility of being a witness is to remember the work that took place at the event. In so doing, witnesses are given an opportunity to share what they witnessed at the end of the event. Subsequently, witnesses are tasked with the responsibility of sharing what they witnessed with their respective communities and networks.

For examples of recent witnessing ceremonies at SFU, please refer to the following:

The instillation of the Bill Reid's Black Eagle Canoe
 https://www.sfu.ca/sfunews/stories/2015/bill-reid_s-black-eagle-canoe-finds-new-home-at-sfu.html

SFU's President's Dream Colloquium: Returning to the Teachings: Justice, Identity & Belonging

http://www.sfu.ca/dean-gradstudies/events/dreamcolloquium/DreamColloquium-Reconciliation.html

Additional resources and examples:

Truth & Reconciliation Commission of Canada
http://www.trc.ca/websites/reconciliation/index.php?p=331

Witnessing ceremony conducted by Elder Larry Grant
http://nationtalk.ca/story/witness-ceremony-conducted-by-elder-larry-grant

An ancient Coast Salish ceremony comes to City Hall
https://thetyee.ca/News/2014/12/17/Coast-Salish-Ceremony-City-Hall/

Cleansing ceremonies. Brushing, smudging, and burning. These ceremonies come from various Indigenous cultures and are often practiced in slightly different ways depending on one's traditional teachings and cultural orientation. In general, they tend to be cleansing ceremonies that help to remove negative energy and bad feelings, and to lift people's spirits. Brushing and smudging are used to take away negative energy from individuals or to cleanse rooms or spaces where people congregate. For example, someone may smudge or be brushed before an event or at a gathering so that they come with an open mind and an open heart. Cleansing spaces to remove bad energy helps to make the place more welcoming, which in turn sets the stage to conduct "the work" in a positive way and to focus on the gathering and the work at hand.

Burning ceremonies are often used to commemorate significant events such the passing of one's relatives, ancestors, or community members to the spirit world. Recognizing that our teachings and knowledge are passed on to us from generation to generation, burning ceremonies are often used to honour and connect us with our ancestors and to ask for their wisdom and help to guide us to do the important work we are setting out to do. In so doing, they are asked to stand beside us and to lift us up and to help us do the work in a good way.

The SFU's President's Dream Colloquium, Returning to the Teachings: Justice, Identity & Belonging, was the first SFU event to host a burning ceremony to start the event in a good way. This was done in response to recommendations from the Circle of Elders, which had representatives from the local Aboriginal communities and who provided the knowledge, teachings, and practices for the delivery of this important speaker series.

Here are some examples of how, when, and where these activities may take place:

Brushing (Coast Salish) is practiced by brushing people with cedar bows and may take place in a classroom or at a gathering or events. One such event is the SFU-UBC Indigenous Graduate Student Symposium (IGSS) were attendees can be brushed, if they so choose, to eliminate any negative energy they may have and to prepare them for their day. Brushing may help to relieve stress and other negative energy so that people/students/presenters may be in good spirits to present their work and research through an open mind and open heart.

Smudging (Plains) is similar to brushing in that it cleanses people through the burning of spiritual and healing herbs and medicines such as sage, juniper, and sweet grass. Smudging helps eliminate stress and other negative energy and feelings.

Other cleansing ceremonies include sweat lodges, bathing in a natural body of water, and walking through a forest to connect with the land. All of these ceremonies have purpose and meaning and need to be carried out by elders and knowledge keepers who have the cultural training and knowledge. The ceremonies are governed by protocol and practice that have been passed down for generations and must therefore be conducted with the utmost respect.

CONTEMPORARY EVENTS

National Aboriginal Day (NAD). National Aboriginal Day is celebrated each year on June 21st, which is the summer solstice. NAD was created to honour Aboriginal people, their heritage and diverse cultures, and their contributions to nation-building and Canadian society. In recent years, SFU has hosted several NAD events that have helped to raise cross-cultural awareness about Aboriginal peoples, culture, and to advance truth and reconciliation at our University.

SFU Indigenous Day. SFU's First Nations Student Association hosts an annual fall event, Indigenous Day, that celebrates Aboriginal people and culture. The day includes cultural activities, speakers, presenters, an information fair with community services and organizations, and cultural food.

Orange Shirt Day. Orange Shirt Day is commemorated on September 30th each year, as a reminder of the legacy of the Indian residential school system. The name evolved from Phyllis Webstad's story of her new orange t-shirt being taken away from her on her first day of school at the St. Joseph Mission Residential School in Williams Lake, BC. Orange Shirt Day memorializes the ill treatment and lost innocence of the Aboriginal children who were removed from their families and communities and sent to residential schools. Last year during SFU's Terry Fox Day, which happened to coincide with Orange Shirt Day, some participants wore orange shirts at the event to commemorate "Orange Shirt Day" while participating in the Terry Fox Day event.

Resources:

> Vancouver Aboriginal Day Organizing Committee (NADOC)
> http://www.bcnationalaboriginalday.com/
>
> National Aboriginal Day: Indigenous and Northern Affairs Canada
> https://www.aadnc-aandc.gc.ca/eng/1100100013718/1100100013719
>
> SFU Indigenous Day Event: Hosted by the First Nations Student Association
> http://www.sfu.ca/olc/indigenous/indigenous-event/sfu-indigenous-day-celebrating-knowledge-and-culture
>
> Orange Shirt Day
> http://www.orangeshirtday.org/

CEREMONIAL HALLS AND HOSTING

The most significant challenge that many SFU units face are linked to costs, lack of funds, and the inability to conduct the ceremony within respectful Indigenous protocols and practices. Existing SFU systems and practices were not devised with Aboriginal culture, protocols, and practices in mind, and instead tend to be linear, inflexible, and entrenched in a limiting accountability framework.

Culturally welcoming environments and feasting are both essential ingredients to hosting of successful Aboriginal events. Because most units at SFU have fiscal constraints and because SFU lacks an Indigenous ceremonial hall, it is extremely difficult for us to host events in a culturally appropriate way. SFU is the only major research institution in the province that does not have an Aboriginal ceremonial hall. Aboriginal units and offices at SFU have pursued creative and collaborative solutions to this difficulty, including co-hosting events with UBC, so that the event could be located at their longhouse.