

A photograph of a forest with tall evergreen trees and some deciduous trees with sparse green leaves. A red banner is overlaid on the image.

SFU

RECONCILIATION AT SFU

2020-21



Simon Fraser University acknowledges the x^wməθk^wəy^əm (Musqueam), S^kwx^wú7mesh (Squamish), səlilwətaʔl (Tsleil-Waututh), ǰícəy (Katzie), k^wik^wəłəm (Kwikwetlem), Qayqayt, Kwantlen, Semiahmoo and Tsawwassen peoples on whose traditional territories our three campuses reside.



The Office for Aboriginal Peoples often host an informative "Trail Mix Walk" of Burnaby Mountain for the SFU community.

Cover: Cedar, "the tree of life", is used for building longhouses (housing), canoes (transportation), cedar bark clothing, hats, and containers for carrying and cooking food. When cedar returns to Mother Earth it nourishes the soil, and the next generation of plants and trees in the forest, having come full circle.

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YUYUT.STSÚT¹, CWI7 E TRPELCÚS-KT NE SQELTÚS²

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

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

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

She is standing on the beach holding her hands in front, palms upward, her button blanket draped on her shoulders, wearing a cedar-woven hat, standing next to her, the Chief speaking in his language, welcoming us,

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

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



Eagle feather.

¹ Source: First Voices – yuyut.stsút (Secwepemc) Walk Slowly

² Source: First Voices – Cwi7 e trpelcús-kt ne sqeltús (Secwepemc) Come, let's go walk up the mountain

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

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

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

(Excerpt from the 2019-2020 SFU Reconciliation Report)



SFU's chancellor and president regalia features motifs created by Chief Janice George—Chepximiya Siyam—and Willard 'Buddy' Joseph—Skwetsimeltxw—both expert weavers and teachers from the Squamish Nation.

PRESIDENT'S MESSAGE



Reconciliation is not only important to Canada's well-being but also the right thing to do.

By acknowledging the past and its present-day impacts, we can build a new relationship between Indigenous people and all Canadians, help with the healing process for past injustices, and move forward toward a better future for all. With that in mind, Simon Fraser University is committed to serving as an instrument for reconciliation.

The findings of the unmarked graves at former residential school sites and the hidden and difficult truths revealed this past year further illuminate the responsibilities post-secondary institutions like SFU have in reconciliation. We must educate and promote awareness, so that this tragic history and ongoing impact is not forgotten.

Guided by the 34 Calls to Action set out in the SFU Aboriginal Reconciliation Council report, Walk This Path With Us, progress toward reconciliation has been happening across our university. A working group has been struck to inform the establishment of a new Indigenous leadership position. Design plans for the long-awaited First Peoples' Gathering House were recently shared with the SFU community at an open house. The Faculty of Education has also begun creating the Truth and Reconciliation Memorial Garden and Indigenous Outdoor Classroom, and plans are underway for the Indigenous Student Centre expansion. Housed at the SFU Library, the Indigenous Curriculum Resource Centre (ICRC) has now been created as part of a number of initiatives across the university to decolonize and Indigenize curriculum and resources. New Indigenous-

themed academic and professional development offerings, such as SFU's new master's program in linguistics of a First Nations language, graduated their first cohort. A survey has been conducted by the RESPECT (Reconcili-action — Employee — SFU — Professional Development — Education — Cultural — Teachings) project to inform a staff training program teaching cultural safety and anti-racism.

While I am encouraged by the progress, I recognize that there is a great deal more to do.

Reconciliation requires a sustained and ongoing commitment from each of us and a shared responsibility across our university. With our collective efforts, I am confident that SFU can play a significant role in advancing the process of reconciliation and helping build a stronger nation and a brighter future for all Canadians.

Thank you for continuing to walk this path with us.

Huy ch q'u,

A handwritten signature in black ink, appearing to read "Joy Johnson".

Joy Johnson
President and Vice-Chancellor

OUR JOURNEY: DADAAŠPATÍ³

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

In the language of the *díitid?aa?tx*⁴ people the word *dadaašpatí* means “the test of strength”. This word captures this past year that has required us to find our resiliency during a time of unique challenges, adversity, and current circumstances that have illuminated issues faced by Indigenous people in what is now called Canada.

Last year we released our annual report at the beginning of a worldwide pandemic and opioid epidemic. We could not foresee that the COVID-19 pandemic would last this long to test our strength. SFU acknowledges the tremendous impact these have had on Indigenous people across the province as well as the Indigenous community here on our campuses. We extend our sincere condolences for the loss of loved ones. Our hearts go out to each of you, your families, and your communities.

Our report begins on a sombre note as we are reminded that more needs to be done to address issues Indigenous people continue to experience in society today.

The discovery of the remains of children at former Indian residential schools across the country has impacted Indigenous people nationwide, many are mourning. The significance and magnitude of these discoveries have the nation mourning and we at the University mourn as well. Out of respect for Indigenous students, faculty, staff, colleagues, their families, and the communities we serve, we paused the development of this report to honour the time required and hold space for grief and healing.

These issues underscore the importance of truth before reconciliation and magnify the need for real action. Truth before reconciliation is needed to facilitate healing and

³ Source: First Voices <https://www.firstvoices.com>. *dadaašpatí* *dadaašpatí* (Ditidaht) the test of strength

⁴ Also known as Ditidaht

Smudging is a ceremony to cleanse
the mind, body, and spirit.



provides the understanding for the change that is required in the journey towards a better and stronger future for Indigenous people.

In our journey together, we've learned that it is also an important practice to acknowledge the strength and resilience of Indigenous people. Throughout this year we have witnessed *be'alha nudzun*⁵ (hope) demonstrated through *beni ulhtu*⁶s (determination)—these are shared foundational tenets for many Indigenous people who have drawn from the ceremonies, values, and teachings for strength and resilience during these challenging times. We have witnessed the practice of “lifting each other up” which teaches us to remain committed to our journey of reconciliation together.

While the past 14 months or so have been difficult for all on many levels, we've learned that resilience and fortitude have helped Indigenous people overcome what has happened in the past, present, and carry these into the future. We've witnessed Indigenous people move forward with strength and courage to overcome adversity and the things that challenged them throughout their lives.

This year we have been reminded to pause, to slow down, and to hold space for one another. We are reminded of Indigenous teachings to take care of ourselves and to

do things in a good way. The pandemic has resulted in drawing on Indigenous teachings to care for one another, take precautions to protect Elders, knowledge keepers, and loved ones to ensure wellbeing and cultural continuity. This has meant that the safety of Indigenous people was on the forefront and prioritized over the timelines for the progress of a project or initiative, out of respect for this practice.

On the home-front here at our University, we are constantly reminded of the messiness of change and the complexity of reconciliation. This year, many Indigenous faculty and staff continued to work hard on many fronts to help advance reconciliation efforts, but many also left to pursue other opportunities, illuminating the reality that more needs to be done at our University. It is anticipated that with increased demand for Indigenous educators in the public and private sector to advance and implement Reconciliation efforts and the Declaration on the Rights of Indigenous Peoples Act (DRIPA) it will become more competitive to attract and retain Indigenous faculty and staff in the costly Vancouver area where there is high demand.

Our journey in reconciliation here at SFU began in response to the 2015 Truth and Reconciliation Commission's Calls to Action, towards a strengthened

⁵ Nak'azdli Dakelh language. Source: First Voices <https://www.firstvoices.com>

⁶ Ibid.



The Cedar branch is very symbolic for the Coast Salish peoples. Branches are often spread across the floor during ceremony, and often spread around spaces where people gather.

relationship with Indigenous People. While we have bumped up against stops, starts, and challenges, we remain committed to this journey which was formalized in the SFU *Walk This Path With Us* report along with a \$9 million investment to support the implementation of our university's commitments to advance reconciliation.

The funding allocated is designed to support goals and initiatives for strengthened culturally responsive education and workplaces for Indigenous people at our University. In our journey, we need to acknowledge and build on the work of various departments in previous years working in partnership with Indigenous people and communities. ASI and non-ASI-funded projects are shared to honor all the work and relationships in our collective reconciliation journey.

This report covers the work undertaken between April 2020 to March 2021 and builds the annual and bi-annual reports available on our [SFU Reconciliation website](#). We have passed the halfway mark of this segment of our journey together which has raised conversations about sustainability which is demonstrative of our commitment to exploring ways to embed the changes in our University now and for future generations.

As we continue to navigate our way through the uncertainty of the pandemic, we have the safety and wellbeing of Indigenous people, students, and staff at the forefront of our reconciliation journey. Recognizing that this has been a challenging year in more ways than one we take this opportunity to say *Huy, ch q'u* (Thank You) to the SFU community and Indigenous partners for your dedication, commitment, perseverance, and most importantly, your resilience.

As with previous reports, Indigenous languages are woven throughout this report. Amplifying the voices of Indigenous people includes honoring Indigenous knowledge embedded in the ancestral languages of Indigenous people. The *s̓kw̓xwú7mesh sníchim* and *halq'eméylem* languages are the traditional languages



that are spoken on the unceded lands where the Vancouver and Burnaby campuses are located therefore, out of respect, are used in this report. Where possible, Indigenous languages from parts of what is now BC and Canada are also used to demonstrate the diversity of Indigenous people and honor the Indigenous students, faculty, and staff at SFU who come from across Turtle Island⁷. The intention for the use of the Indigenous language is to illuminate the strength of Indigenous knowledges. Careful attention has been made to ensure the appropriate use of the words, terms, and concepts; any mistakes are unintentional, recognizing that this is an important teaching of Indigenous people.

Chen wanáxwstúmiyap⁸.

⁷ Turtle Island is a term used by many Indigenous people, the term originated in eastern lands now known as North America and refers to the North American continent. Source: <https://www.thecanadianencyclopedia.ca/en/article/turtle-island>

⁸ Squamish word which means I respect you all

PRINCIPLES: CUNNWÉNETM⁹

“Tskelélnemstcwes re stéx7ém Listen To Your Elders”

The word *alh-kw'n- -ta-liwa*¹⁰ in the Nuxalk language means “to instruct, to tell someone what to do”, and is used in this context to reflect the following principles that have been at the forefront of our journey in reconciliation, providing us with the guidance and framework for sustainable and meaningful change:

- Nothing About Us Without Us
- Priorities should be placed on projects or actions that will have a direct benefit for current and future First Nations, Métis and Inuit students, staff and faculty and for the Indigenization of the entire University
- ASI funds will not be used for projects or activities that are currently being funded from discretionary, carry-forward, or soft funds
- Where possible, ASI funds will be leveraged to maximize funding
- ASI funding will be used as a primary source for projects or initiatives that will have a legacy effect

Our reconciliation journey is also guided by SFU's 34 Calls to Action, which outlines our commitments towards the change required for culturally responsive and culturally safe education and workplaces for Indigenous people. Our steadfast commitment to these principles and Calls to Action have supported and provided foundations for strengthened relationships and sustainable actions towards improved education and community for Indigenous people at SFU.

⁹ Source: First Voices: cunnwénetm (Scw'exmx) To tell someone how to do something

¹⁰ First Voices: Tskelélnemstcwes re stéx7ém (Secwepemc) Listen to your Elders



Trees that, historically, have been altered by Indigenous people as part of tradition, are classified as “culturally modified trees” (CMTs) by forestry workers. These trees are used for carving canoes and totem poles, building long houses, stripping the bark for basketry and rope-making, and much more. On your next walk along the Trans Canada Trail look closely for this particular tree, estimated to have been modified 30 years ago.

FEATURED INITIATIVES: XWUY' XE?E TWIT HE SYÉ'P¹¹

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

The phrase xwuy' xe?e twit he syə 'y'p¹², Scw'exmx, means “that little tree will grow” and was chosen for this section to highlight the projects and initiatives that demonstrate how ideas grow into great steps towards real change. Projects and initiatives featured here are demonstrative of the legacy of sustainable change undertaken in our journey towards strengthened relationships with Indigenous people. There are many more great initiatives underway and they too contribute to SFU's reconciliation efforts.

A sense of belonging and sense of community are foundational for student success in their education journey, as well as for the recruitment and retention of Indigenous faculty and staff. Working in partnership with Indigenous people, creating safe and welcoming spaces (Cluster 1) has been an important priority for our university. The First Peoples' Gathering House, the expansion of the Indigenous Student Centre, and the creation of the TRC Outdoor garden are ASI-funded projects in response to the Calls to Action in the *Walk This Path With Us* report.

We are cautiously optimistic that we can safely gather, work and meet more often in person in the coming months as we continue our work to move forward with the development of the First People's Gathering House and the creation of the TRC Memorial Garden and Classrooms.

Our journey to create the **First Peoples' Gathering House** involves the Indigenous community, students, and staff whose voices are critical in the design and development

of this important space. The Gathering House will offer space to share knowledge, ceremonies, and host cultural events, celebrations, and workshops. Throughout 2020/2021, virtual conversations have been hosted with First Nations communities, Indigenous students, staff, and faculty along with architects and others, regarding the design of the facility.

Following the Ground Awaking Ceremony in early 2020, and guided by Indigenous knowledge holders, plans are underway for the creation of the **TRC Memorial Garden and Outdoor Classroom** for place-based learning that includes planting and creating Indigenous ethnobotany curriculum and the inclusion of Indigenous artwork in the design.



Salal leaf is medicine for many ailments. Its berries are a staple food source for Coast Salish peoples.

¹¹ Source: xwuy' xe?e twit he syé'p (Scw'exmx) that little tree will grow

¹² Source: First Voices: Me7 knúcwen-tp es kúlems te melámens (Secwépmc) You will help him make his medicine

We are excited at the opportunity for opening the doors this fall to the newly expanded Indigenous Student Centre, as we open the campus after a long pause of in-person classes as a result of the pandemic. In response to Call to Action #8, the expansion of the **Indigenous Student Centre** is well underway, located at the Burnaby campus, with the work scheduled for completion in fall 2021.

With the support of a grant through ASI, the **Indigenous Media Grant Program** provides financial support for the development of Indigenous digital resources. An Indigenous Digital Content Specialist has been hired to support the work of the grant program, which offers an opportunity for the creation of projects that leave a legacy of Indigenous innovation and Indigenization in curriculum and research. Fifteen projects have been supported through this grant program and include, but are not limited to, the development of a Haida phrasebook App, Kitselas Digital Mapping, and an Interactive Glossary of Linguistic Concepts for SFU Indigenous language revitalists.

The reclamation and resurgence of Indigenous languages are fundamentally important for systems change and self-determination for Indigenous people. This importance is reflected in the range of projects and initiatives that are emerging in our reconciliation journey. The **Growing Community-based Indigenous Language Project** (Language Keepers Project) is designed to address the need for sustainability of Indigenous languages in community and on campus, in curricula and credentials for Indigenous learners. The project is also designed to increase pathways for higher learning through the creation of a baccalaureate program to build on the certificate and diploma language programs at SFU.

Grounded in local traditions and practices, the **Sk̓w̓x̓wú7mesh Úxwumixw Master of Education** is a two-year program developed in collaboration and partnership with the Squamish Nation for staff and leaders within their Nation. Designed for their members, the MEd is a cohort model that locates Squamish knowledge holders and cultural carriers central to the program.

Our reconciliation journey includes the messiness and complexities of addressing the decolonization required to equalize Indigenous people and Indigenous knowledge systems. With this goal is a key focus of the **Decolonizing Teaching and Disrupting Colonialism Seminar Series and Grants Program** offered through the Institute for the Study of Teaching and Learning of the Disciplines (ISTLD) at SFU. Through financial support from the grant program, the participants examine the impact of decolonial systems changes through a seminar series.

In January 2021, the *Looking Forward...Indigenous Pathways To and Through Simon Fraser University* report was released. The two-year study illuminates the needs and opportunities of Indigenous students on their learning journey in terms of access, transition, and retention across Canadian post-secondary institutions. Presented to the SFU Senate and Board of Governors, the report amplifies the voices of more than 200 Indigenous knowledge holders. The Indigenous Pathways report provides clear direction for policy and practice as well as the systems change and transformation required to ensure the success of Indigenous students for culturally responsive Indigenous education, and improved pathways at SFU.



Rotten wood smoulders for a long time and Indigenous people like to use it for smoking purposes. Gary George remembers his grandmother, Mary George, sending the kids to get old wood, with the order: "You kids! Get me some rotten wood and be careful of bees' nests!"

SITEL / SITUN (BASKET) UPDATES

“nócaʔmat tə šx^wq^weləwən ct

One heart, one mind¹³”

although we are on separate paths

we are on the same journey

The 34 calls to action outlined in the *Walk This Path With Us* report, are organized into clusters that have been described here as Sitel or Situn in the two Coast Salish dialects of Halq'eméylem and Hul'q'umi'num' respectively. Sitel /situn are pathways to guide us in our journey together as we work towards strengthened relationships with Indigenous people and systems-change for improved and culturally responsive education and employment for Indigenous students, faculty, and staff at SFU: Sí:tel / Situn 1: Safe and Welcoming Spaces; Sí:tel / Situn 2: Curriculum Innovation and Indigenization; Sí:tel / Situn 3: Student Pathways and Support; and Sí:tel / Situn 4: Administration, Hiring and Project Administration.

¹³ Source: Musqueam First Nation website - <http://musqueam.zenutech.com/one-heart-one-mind>



Lichen is an environmental indicator of air quality and flourishes in areas that have a good air-quality index. It has been referred to by many names, including “Witch’s Hair” and “Old Man’s Beard.” Children will often joke around with it by applying a cluster to their face to make it look like a moustache. It is also known as “Reindeer Lichen.”



SAFE AND WELCOMING SPACES

‘Limootk¹⁴ in my language means ‘safe’, and ‘well’, she said, reflecting on the teachings of her grandmother, we are limootk now, she said...

Reflected in the *Walk This Path With Us* report, SFU learned about the critical importance of creating physical and culturally safe spaces for Indigenous people at our university. The recent discoveries at Indian residential schools across the country now called Canada have illuminated the need for post-secondary institutions to provide welcoming spaces for Indigenous students, faculty, and communities as well as our collective responsibility for a safe place to learn, work and visit at our campuses. In response to what we heard from the Indigenous community, Safe and Welcoming Spaces is a key priority at SFU. In addition to the First People's Gathering House and the expansion of the Indigenous Student Centre, which opens this fall 2021, the following projects and initiatives are underway in response to this priority.

The **Economic Reconciliation** initiative is about more than economic revenue, it is about restoring balance in families and communities to address holistic wellbeing of community and approaches to sustainable futures for Indigenous people. This initiative requires thoughtful and meaningful engagement with Indigenous leaders and community partners to establish a framework for this critical dialogue. This two-year ASI-funded initiative is paused as a result of the current pandemic and safety measures for social distancing.

With the support of ASI funding, SFU worked with an **Indigenous Curator** to respond to Call To Action #4 to redress colonial artworks and install artwork designed to reflect safe and welcoming spaces for Indigenous people, while incorporating a teaching, learning and pedagogical component.

Helping to build community relationships and creating a new social space is one of the initiatives undertaken by the **Indigenous Artist in Residence** at SFU. Working in collaboration with local Indigenous artists, First Nations communities, and Indigenous organizations, this work illuminates the local history and the interconnectedness between Indigenous people and the land. Due to the relationality of this project, it has been paused out of respect for the safety of Indigenous knowledge holders during the pandemic environment. The installation of an **Indigenous Welcome figure** at the Surrey campus is paused as well as some discussions with groups such as the **Surrey Urban Indigenous Leadership Committee, which SFU has a “Friendship Agreement” with.** Once it is safe to do so, this work will resume towards creating safe spaces for indigenous students, faculty, and staff and community partners

Indigenous people have echoed the importance of a sense of community and sense of belonging as foundational to their success and wellbeing in school, work, and life. Creating safe and welcoming spaces for Indigenous people at our university supports this important belief and practice, not only to strengthen education for Indigenous students, but also to strengthen relationships as Indigenous and non-Indigenous community members at SFU walk this path together.

The ARC report recommended a total investment of 50% of the total budget - (\$4.5 Million) in this Sí:tel / Situn (Basket); 75% of this budget (\$3,377,000) has been expended and 90% of this budget (\$4,045,000) has been allocated to date.

¹⁴ Source: First Voices – Simalgyax language of Gitksan people, limootk means safe, well.



The First Peoples' Gathering House will serve as a cultural hub for the use and education of all SFU community members and visitors. The facility will include a large ceremonial hall for hosting special events of up to 300 attendees. The new space will also include a dressing room, an Elders room, a classroom, a wellness room, and a multi-generational Indigenous peoples' lounge as well as a food service kitchen. Construction will begin in spring 2022 and is expected to be complete in winter 2023/24. Included here are exterior renderings.

INNOVATION AND INDIGENIZATION OF CURRICULUM AND RESOURCES

We call it 'sii-wilaa-loo'¹⁵, said the knowledge keeper, listening, I hear the wisdom in his voice as he explained, it means 'a new way of doing things, from our culture, I watch him walk through the path in the forest...

Long before the arrival of settlers to this country, Indigenous people had innovations and technologies that sustained their societies, lands, and resources. It is this understanding regarding the strength of Indigenous knowledge systems that is the intention of this cluster in the *Walk This Path With Us* report. Centering and privileging Indigenous knowledge systems are integral for decolonizing and Indigenizing curriculum and resources at SFU.

Incorporating Indigenous perspectives and content are two of the ideas for reimagining business and economic development in Beedie School of Business **Indigenous Business Programs**. ASI-funded initiatives include Indigenizing Beedie spaces through the purchase of ceremonial items and the **Resident Elder program** currently paused until in-person programs are resumed.

Decolonizing and Indigenizing Curricula across disciplines are key focuses of the Centre for Educational Excellence (CEE). To achieve this, CEE is working to identify the needs, supports, and resources required for strengthening capacity for students, faculty, and staff in

this journey of transformational change. Key actions of this initiative include professional development training in facilitating decolonization dialogue with faculty, and a needs assessment for decolonizing science curriculum.

A series of ethics dialogues were set to begin in March 2020 when the pandemic paused this work for the **Ethical Foundations for Reconciliation** initiative. With the support of ASI funding, this initiative focuses on creating a Circle of Traditional Knowledge holders where critical dialogue and conversations are held to enhance institutional awareness, transform processes, and inform policies for sustained and mutually respectful relationships in indigenous research. Online meetings are ongoing to continue to support Indigenous ethics and research to ensure responsiveness to departments, students, and individuals as well as revisions to the research ethics review system.

The SFU Cultural Agility Project has been renamed **Employee Indigenous Cultural Awareness R.E.S.P.E.C.T.** project which stands for Reconcili-action, Education, SFU Professional Development, Cultural Teachings. Amidst the COVID-19 pandemic environment, the project

¹⁵ Source: First Voices – Nisga'a, it means new innovation a new way of doing things, culture.

team has been working remotely on key goals, with a slow down or pause for goals that require Indigenous community engagement. Our journey in this project is to honour Indigenous knowledge of SFU's host nations for improved and sustainable relationships through strengthening the capacity of employees to understand Indigenous people's history and present-day, and foster accountability, lifelong learning, and professional development for reconciliation individually and collectively within the context of decolonization, Indigenization, and cultural safety.

The Indigenous Curriculum Resource Centre is developed in response to Calls To Action 12 and 21 of the Walk This Path With Us report. The library will assist teachers to create decolonized and Indigenized curriculum, which includes the creation of culturally relevant physical space, resources, literature, and cataloging. Indigenizing curricula is also a key focus of **the Indigenous Studies Curriculum Development** project where 10 of the proposed 16 Indigenous Studies course development is underway, including but not limited to INDG 212: Indigenous Perceptions of Landscape, INDG 333: Ethnozoology, INDG 210: Introduction to Indigenous Digital Media and INDG 410: Elements of Indigenous Style.

The **Sanyas Indigenous Cultural Safety training** began in 2018 with now over 620 staff participating in the online program, which is designed to increase knowledge, enhance self-awareness, and strengthen the skills of those who work both directly and indirectly with Indigenous people. Tremendous positive feedback was received during a recent survey of the participants of the training with 94 per cent of the respondents indicating the training was valuable and 96 per cent of the respondents stating they would recommend the Sanyas Indigenous Cultural Safety training.

The **Transmissions exhibition** was an immersive Indigenous installation that provided an opportunity for people to explore Indigenous languages and culture through multimedia such as sculpture, sound, and film to deepen their experience and understanding of Indigenous peoples. The exhibition is now available through an online portal called Transmissions Expanded, highlighting the resurgence and reclamation of Indigenous languages through a variety of media such as radio stations and film.



The Talking Stick is used maintain respect during meetings and has high ceremonial and spiritual value.

The journey for decolonizing and indigenizing curricula and resources is complex and multifaceted as we walk this path together to unpack colonialism broadly and at our university in our programs and courses. Our journey in reconciliation requires us to examine and understand how the existing curricula are not conducive to addressing the needs of Indigenous learners and communities, some harmful, incorrect, and irrelevant—the intention is not ‘us and them’ but rather about the long-overdue need to bring equity for Indigenous people and amplify Indigenous knowledges at our university to support their rights for Indigenous education.

The ARC report recommended a total investment of 26% of the total budget - \$2,35 Million) in this Si:tel / Situn (Basket); 45% of this budget (\$1,076,000) has been expended and 102% of this budget (\$2,394,000) has been allocated to date.

STUDENT PATHWAYS AND SUPPORT

čěčgataw¹⁶, to help one another, our old people taught us this, she said, we need to be willing to help others when we see they need help, she explained. it all comes around, when you need help, others will help you...

During the dialogue as we co-created our path for reconciliation as outlined in the *Walk this Path With Us* report, we heard clearly how to ensure the success of Indigenous students on their learning journey at our University requires culturally safe and culturally appropriate supports and pathways. We also learned, through the central tenet “nothing about us without us”, the importance of Indigenous voices in the design of the supports. A commitment we have worked to honour through the creation of the First Peoples Gathering House, the expansion of the Indigenous Student Centre, and the annual Honouring Feast to “lift up” Indigenous students as they celebrate their achievements.

In June 2020, over 250 Indigenous graduates, their families, and special guests participated in SFU’s first **Virtual Honouring Feast** to recognize and honour the achievements of the students and celebrate Indigenous people and culture. Due to the pandemic, the Honouring Feast was hosted online and is a tradition at SFU, spanning over two decades to honor Indigenous graduates across programs at the University.

The ARC report recommended a total investment of 20% of the total budget - \$1,8 Million) in this Sí:tel / Situn (Basket); 12% of this budget (\$222,000) has been expended and 12% of this budget (\$222,000) has been allocated to date.

¹⁶ Sliammon word that means to help one another



Honouring Feast table arrangement.

ADMINISTRATION, HIRING AND PROJECT IMPLEMENTATION

She walks through the doors to her new job,
and thinks to herself,
Where is my Elder...

Recruitment and Retention of Indigenous faculty and staff are inextricably linked to our ability to walk this path of reconciliation. Our University recognizes that more needs to be done to address ways we can attract Indigenous scholars, educators, knowledge keepers, and Elders. It is not enough to invite them into our space in the name of diversity and inclusion if it is not safe and so tremendous efforts have been put into place for creating safe spaces as described above. Indigenous people in leadership roles at our University were identified as key to shifting the paradigm and decolonizing our institution. We are challenged with the realities of recruitment and retention in a competitive environment across Universities however we remain committed to this priority in our journey as we walk this path together.

Continuity, familiarity, and relationality are key tenets of Indigenous teachings which we have worked to honour through retaining an Indigenous writer, building on the success of the last two reports, for this year's annual reconciliation report.

The ARC report recommended a total investment of 4% of the total budget - \$.35 Million) in this Sí:tel / Situn (Basket); 19% of this budget (\$68,000) has been expended and 53% of this budget (\$186,000) has been allocated to date.



Rose hips can be made into tea and packed with Vitamin C.

JOURNEY FORWARD: HAA'WA¹⁷, KÚKWSTUM'CKACW¹⁸

“We cannot look for quick and easy solutions, because there are none.”

Honorable Murray Sinclair, retired senator, and former chair,
Truth and Reconciliation Commission of Canada¹⁹

It's been a year of perseverance and resilience amidst the challenges and adversity we have experienced individually and collectively, as well as the difficult truths revealed this past year with the residential schools and racism that has been illuminated. As a result of the pandemic environment, we have had to slow down and pause important projects and initiatives to ensure the safety of Elders, knowledge keepers and Indigenous people, and the SFU community. Despite this, we have witnessed the dedication of the Indigenous colleagues, Faculty, staff, and Indigenous community at SFU who are walking this path with the non-Indigenous community to champion transformational change for a culturally responsive University.

This year has illuminated that the truth is hard, reconciliation is not easy, and we have more work to do. We have also learned that together we are stronger and we remain committed to walking this path together in our reconciliation journey for improved, stronger, and authentic relationships with Indigenous people that honours their history, culture, knowledge systems, and presence at our University.

As we reflect on our journey to walk this path together, we recognize our responsibility for sustainable change to ensure meaningful reconciliation and improved education for Indigenous people at our University. We were cautioned during the dialogue to create the *Walk This Path With Us*

report, to ensure that initiatives that are undertaken and supported through ASI are sustainable.

We are reminded of the 'seven generations' principle shared by many Indigenous people—the decisions we make today should result in a sustainable world seven generations into the future²⁰ This year, we pause to reflect on the need to examine ways to embed the changes structurally and within the system to ensure the sustainability of the initiatives, programs, and projects that are designed to support our vision for improved experiences and education for Indigenous people at our University.

As we reflect on our path of reconciliation, we are reminded of our commitment to our collective responsibility as we entered this journey together for change at our University. Looking back to where we started only a few short years ago as we began to implement the Calls To Action, through connecting our hearts and minds we have undertaken important work that must be sustained going forward or we have only



White sage smudge sticks. Sage has many medicinal and ceremonial uses and considered sacred by First Nations and Métis People.

¹⁷ Source: First Voices: Haa'wa (Haida) Thank you

¹⁸ Source: First Voices: kúkwstum'ckacw (Lil'wat) Thank You

¹⁹ Source: <https://www.youtube.com/watch?v=wjx2zDvyszU>

²⁰ Source: <https://www.ictinc.ca/blog/seventh-generation-principle>



repeated history in how we have funded Indigenous education and initiatives. Now more than ever we have been reminded of the importance of this work and our reconciliation journey.

Our recent survey on Indigenous engagement confirms that our Institution needs to do more to address the inequities and challenges faced by Indigenous students, faculty, staff, and visitors to our campus—a stark reminder that we are not there yet.

We are heartened at the progress we have made here at SFU in various projects and initiatives on this path of reconciliation. The majority of the 34 Calls to Action are well underway and few are completed. From the total budget of \$9M, the total budget allocated is \$6,846,121, allocated budget utilization is 69% and total expenses to date are \$4,742,911.

We raise our hands to everyone for all your understanding, contributions, and hard work to help support our reconciliation journey at SFU.

Yalh yexw kw'es hoy²¹.

²¹ Source: First Voices - Halq'eméylem, Thank You

APPENDIX A

CHET KW'ENMANTÚMI²², MUSSI CHO²³, LIMLƏMT²⁴, MĒDUH²⁵

Heartfelt gratitude and sincere appreciation to the SFU students, faculty, staff, and First Nations communities supporting reconciliation at SFU.

Aboriginal Reconciliation Council (ARC)*

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

Members

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

* The council's important work concluded in 2017 when the ARC report *Walk This Path With Us* was released.

Reconciliation Working Group

- Catherine Dauvergne, Vice-President Academic and Provost
- Ron Johnston, Director, Office for Aboriginal Peoples
- Sobhana Jaya-Madhavan, Associate Vice President, External Relations

Co-facilitators: Ron Johnston & Sobhana Jaya-Madhavan

First Nations Communities

- Squamish (Sk̓wx̓wú7mesh Úxwumixw)
- Musqueam (x̓w̓m̓əθk̓w̓əy̓əm)
- Tsleil-Waututh (səl̓ilw̓ətaʔl)
- Kwikwetlem (k̓w̓ik̓w̓əł̓əm)
- Kwantlen
- Katzie
- Semiahmoo
- Qayqayt
- Tsawwassen

Indigenous Communities

- Métis

Consultant/Indigenous Writer

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

²² Thank you in the Squamish language

²³ Mussi cho (Tse'Khene (McLeod Lake) Thank You

²⁴ limləmt (nqilx̓c̓n or nsyilx̓c̓n) Thank you

²⁵ Mēduh (Tahltan) Thank You

APPENDIX B

SUMMARY OF PROGRESS

Well Underway or Completed

Discussions Underway

Discussions Not Started

CLUSTER 1: SAFE AND WELCOMING INDIGENOUS SPACES

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

CLUSTER 2: INNOVATION AND INDIGENIZATION IN CURRICULUM AND RESEARCH

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

CLUSTER 3: STUDENT PATHWAYS AND SUPPORTS

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

CLUSTER 4: ADMINISTRATION, HIRING AND PROJECT IMPLEMENTATION

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

APPENDIX C

GLOSSARY OF TERMS

Source: First Voices www.firstvoices.com. We carefully applied the following words and phrases, with the intention of honouring Indigenous knowledges and illuminating the strength and diversity of Indigenous people, teachings and languages.

- **Cwi7 e trpelcús-k ne sqeltús (Secwepemc):** Come, let's go walk up the mountain
- **cunnwénetm (Scw'exmx):** To tell someone how to do something
- **dadaašpatí (Ditidaht):** The test of strength
- **limlāmt (nqilx̄cn or nsyilxcən):** Thank you
- **Mussi cho (Tse'Khene (McLeod Lake):** Thank you
- **Me7 knúcwēn-tp es kúlems te melámens (Secwepemc):** You will help him make medicine
- **Mēduh (Tahltan):** Thank you
- **Tsk'elél' nemstcwes re stetex7ém (Secwepemc):** Listen to your Elders
- **x^wuý xe?e twit he syáýp (Scw'exmx):** That little tree will grow
- **Yalh yexw kw'es hoy (Halq'eméylem):** Thank you

CANADA'S ENGAGED UNIVERSITY



Drumming Ceremony on National Indigenous Peoples Day at SFU Surrey, June 21, 2021. Drummers were encircled by 215 chairs honouring the unmarked graves at the former Kamloops Indian Residential School. A 216th chair was added to represent the many children yet to be found.

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