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SFU acknowledges the Squamish (Skwxwú7mesh Úxwumíxw), Musqueam (xʷməθkʷəy̓əm), Tsleil-Waututh (səlíwlətaʔ), Kwikwétlem (kʷíkʷəƛ̓əm), Kwantlen, Katzie, Semiahmoo, Qayqayt, and Tsawwassen peoples on whose traditional territories our three campuses reside.
There is no endeavour more important for the well-being of our country than the national process of reconciliation between Indigenous and non-Indigenous peoples. That is why we, at Simon Fraser University, have made it our priority to support this process in every way we can. Building on the work we have undertaken in recent years, and propelled by the 34 calls to action set out in the SFU Aboriginal Reconciliation Council report, *Walk This Path With Us*, people across all three of our campuses are endeavouring to make this university an instrument for reconciliation.

I am heartened to see the progress made to date thanks to the dedication and hard work of many at SFU, and the support we have received from our partners in the community. While much remains to be done, I am proud of what we have already achieved, and how we have worked together on this journey to honour the voices of Indigenous peoples.

By redoubling our efforts and continuing to work together, I am confident that we can build a brighter future for all.

Huy ch q’u, thank you for continuing to walk this path with us.

Professor Andrew Petter

*President and Vice-Chancellor*
…walking, I feel my feet connecting with the softness of the soil, I hear the sound of your footsteps as you join me on the path, you walk beside me....

ÉY SWAYEL, TANÚYAP, SHXWSÍYAYE SQWAL GREETINGS
For many years, Simon Fraser University (SFU) has been committed to working with Indigenous peoples to advance educational opportunities and to promote reconciliation. In 2007, SFU adopted a university-wide First Nations Strategic Plan “to develop meaningful curricular content, educational experiences, and research initiatives for and about First Nations peoples and communities.”

In 2009, the university established the Office for Aboriginal Peoples (OAP) to oversee the implementation and further development of this plan in consultation with Indigenous peoples. Under the guidance of the OAP, a 2013-2018 Aboriginal Strategic Plan was produced to promote the further development of culturally relevant and responsive educational programs and initiatives, and to make the university more inclusive and welcoming for Indigenous students, faculty, staff and communities. In 2016, in response to the calls to action of the federal Truth and Reconciliation Commission, an Aboriginal Reconciliation Council (SFU-ARC) was convened to engage in broad discussions as to how the university could act to advance reconciliation. SFU-ARC’s 2017 report, Walk This Path With Us, proposed 34 of its own calls to action, building upon our past work, to strengthen this institution’s commitment to the reconciliation process.

SFU’s pledge to accept and act upon the recommendations of the SFU-ARC report deepened our commitment to make systemic and cultural changes at our university. As we walk this path together, we strive to uphold “two-eyed seeing” perspectives that will show us the way forward. Reconciliation is not a destination. It is a journey. It is a paradigm shift that requires an openness to learn about the strengths of Indigenous peoples and knowledge systems. It is the courage to address the hard truths about the historical and present-day impacts of colonization. It is the willingness to embrace the change required to expose colonial thinking and to support Indigenization of post-secondary institutions.

At SFU, we believe that the foundational principles for our journey together are relationships and a heart-centred approach to co-create transformational processes that are rooted in Coast Salish and Indigenous ways of knowing, being, seeing and doing. The approach taken in this report is to use stories and Indigenous languages to honour Indigenous oral practice and to embody the principles of reconciliation. Stories are significant to Indigenous peoples and fundamental for cultural continuity, language acquisition, learning, as well as passing down history, lessons and laws rooted in ancestral teachings, traditional protocols and practice. In this report, where possible, Indigenous languages are used alongside the English language to embody walking together and to reflect the diversity of Indigenous peoples at SFU and in our communities. A glossary has been appended, which outlines the spelling, translation and meaning of the Indigenous words used.

Since the release of the Walk This Path With Us report, SFU has shared four quarterly reports available publicly on the SFU website.

This annual report highlights the story of reconciliation at SFU, where we are today, and where we want to go in our journey together. The report includes Aboriginal Strategic Initiatives (ASI)-funded work that has been undertaken at SFU and a summary of the progress on the report’s 34 calls to action. For ease of reference, a summary of SFU’s progress on the 34 calls to action has been appended to this report. Several projects and initiatives, funded alongside the ASI funding stream from other funding sources, are included to honour the story of reconciliation at SFU.

Featured in this report are examples of efforts made by SFU’s departments on their journey toward reconciliation. A few from the Faculty of Education, First Nations Studies, Department of Psychology, and the Beedie School of Business have been highlighted. In future reports, the great work of other departments will be shared.

While we celebrate this journey of reconciliation with our report, we want to emphasize that there is much more work to be done and it is critical we do not lose the momentum. At SFU, we recommit ourselves to reconciliation, to moving forward and to continuing this journey together. This report is strength-based—an approach that is critical to illuminating Indigenous knowledge that has sustained Indigenous peoples and cultural practices over time. As you journey through this report, do so with the recognition and understanding of the complexity of reconciliation.

Huy, ch q’u, thank you.
...we hear the sound of the water flowing, we listen and feel the stillness, we walk together...

Our journey is guided by principles to remind us and ensure that Indigenous ways of knowing, being, seeing and doing are honoured in our work and processes. Also guiding our path are 34 calls to action organized as clusters and referred to as baskets, as outlined in the Walk This Path With Us report. In Halq’eméylem, baskets are called Sí:tel and in Hul’qumi’num’, they are known as Situn. These thematic categories provide the framework to guide and support our journey toward reconciliation, with the recognition that activities and priorities will evolve over time.

For many Indigenous people, the number four is sacred and significant, such as the four seasons, four directions, and the four stages of life. It is serendipity that SFU has organized the 34 calls to action in four clusters that also align with this belief. SFU’s four baskets, designed to help guide the work of reconciliation, are as follows:

- Sí:tel / Situn 1: Safe and Welcoming Spaces
- Sí:tel / Situn 2: Curriculum Innovation and Indigenization
- Sí:tel / Situn 3: Student Pathways and Support
- Sí:tel / Situn 4: Administration, Hiring and Project Administration

The principles were developed from discussions within SFU and Indigenous communities; they were designed to guide the investments and allocations for projects and initiatives using ASI funding. Inherent in reconciliation...
is a renewed relationship between Indigenous and non-Indigenous peoples; such as gifts and teachings that were learned when the Aboriginal Reconciliation Council (Appendix A) engaged in its important work to establish the following five foundational principles for the ongoing work of reconciliation at SFU:

1. **Nothing About Us Without Us.** This principle ensures that Indigenous voices and perspectives are an essential component of all ARC-Reconciliation projects and recommendations, respectively.

2. **Priorities should be placed on projects or actions that will have a direct benefit for current and future Indigenous students, staff and faculty and for the Indigenization of the whole university.** This principle emphasizes the importance of putting the needs of Indigenous peoples—current and future—first.

3. **ASI funds will not be used for projects or activities that are currently being funded from discretionary, carry-forward or soft funds.** This principle is to ensure that the ASI funds are not used to replace funds that had been targeted or identified for Aboriginal funds in prior plans or budgets, or to address funding gaps by using non-sustainable funds, which themselves will not be sustainable once the ASI funding is exhausted.

4. **Where possible, ASI funds will be leveraged to maximize funding.** This principle encourages participants in ASI projects to have a financial and operational stake in those projects. It also helps to address shortfalls in the ASI funding pool as they are not sufficient to budget all initiatives and associated costs outlined in the ARC report.

5. **ASI funding must, as a primary intention, support projects or initiatives that will have a legacy effect.** This principle is designed to ensure that ASI funds will be used to create meaningful and sustained change that supports reconciliation.

These principles will ensure that funding decisions for ASI investments (total $9 million over four years) in projects and initiatives are aligned with the spirit and intent of SFU’s vision for reconciliation; the 34 calls to action are implemented to achieve significant and sustainable change at SFU, and every Indigenous student attending SFU will reach their full potential intellectually, physically, emotionally and spiritually.

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**Manācihitok**

**айлkw’át-tsut kwhlixoosa’anskw**

Dene yédānehdīh

Respect
In an Indigenous context, a ‘place’ is significant and connects us to the land, territory, ocean, animal kingdom, sea kingdom, the sky, the cosmos and origin stories. It provides a sense of belonging, community and identity that grounds us in our journey and lays the foundation for our strength and well-being as Indigenous peoples. SFU is working to create safe and welcoming Indigenous spaces across its three campuses to honour this teaching of the importance of place and belonging.

A sense of place, belonging and community are critical components to the success of Indigenous students in their higher education journey. To achieve this, and in response to the calls to action in the Walk This Path With Us report, SFU has embarked on a journey to expand the Indigenous Student Centre in consultation with SFU’s Indigenous students and others ($1 million ASI-approved funding). Echoed consistently was the need for a welcoming space that provided opportunity for ceremonial and cultural activities, as well as a quiet place to study and gather. With ASI funding, the expansion work will begin this year. SFU has also been exploring the establishment of a First Peoples’ Gathering House, which is a specific call to action in the Walk This Path With Us report. This multi-million-dollar, multi-stakeholder project includes the involvement of the Indigenous community, government and SFU as partners in the commitment to create safe and welcoming Indigenous spaces. ASI funding will also be made available for the First Peoples’ Gathering House, which will serve as a gathering space for Indigenous and non-Indigenous students, staff, faculty and others to share and use as a place of learning. The First Peoples’ Gathering House information and feedback sessions have begun, and four First Nations groups were recently invited to take part in a session to discuss this important project. The project was also discussed at the recently held SFU Aboriginal Steering Committee meeting.

Safe and welcoming spaces also include critical dialogue, including sometimes uncomfortable and difficult discussions about decolonization and Indigenization at SFU. However, the university, through various projects and initiatives, has journeyed toward these conversations designed to strengthen and inspire this vision for transformative change. In the spring of 2018, SFU’s First Nations Studies and the Department of External Relations co-hosted an event called, “Why Art Matters: Art, SFU and Aboriginal Reconciliation” to learn more about why and how art matters in the conversation about reconciliation beyond illustration. This dialogue about decolonizing spaces, and other discussions, inspired a group of...
passionate art experts and others to form an Art Cluster group that will examine Indigenous art and spaces across the three SFU campuses. This group has played a critical role in planning the removal of the Charles Comfort mural at SFU (June 2019, $74,552 ASI-approved funding), which has been considered disrespectful to Indigenous peoples.

The idea of culturally safe places for Indigenous peoples goes beyond physical spaces and includes the need to support and address cultural competencies and cultural agility as articulated in the 34 calls to action. As part of this commitment, with ASI funding, SFU’s Department of Human Resources in partnership with San’Yas (Provincial Health Services Authority), has provided opportunities to 500 SFU employees, including continuing staff, faculty and administrators, to undergo the San’yas: Indigenous Cultural Safety Training ($132,500 ASI-approved funding).

The feedback has been positive, with considerable interest and demand for this training. The Indigenous Student Centre is also working to develop a new resource toolkit to empower SFU students when they encounter racism. The resource initiative is supported through a one-time funding from the Ministry of Advanced Education, Skills and Training. Another initiative at SFU is the Cross-Cultural Awareness Training workshop entitled, “In the Context of Colonialism: The Indian Act, the Residential School System and Reconciliation,” developed by SFU’s Centre for Educational Excellence (CEE).

As we journey together, our vision, passion and commitment for reconciliation at SFU is reflected in our various gatherings and events, such as the Reconciliation Policy Forum, the Graduate and Post-Doctoral Studies’ Indigenous-themed Photo Contest, the SFU-UBC Indigenous Graduate Student Symposium, Indigenous Honouring Feast—Spring Convocation and Reconciliation Breakfast ($20,000 ASI-approved funding), Moose Hide Campaign, National Indigenous Peoples’ Day at SFU and Orange Shirt Day, to name a few.

In 2017, to honour and recognize the shared traditional Coast Salish lands of the Skw wú7mesh Úxwumíxw (Squamish), səlil̓ilw̓ətaɁ (Tsleil-Waututh), xʷməθkʷəy̓əm (Musqueam), and kʷikʷəƛ̓əm (Kwikwetlem), where two of SFU’s campuses are situated, welcome figures were carved and erected on the Burnaby and Harbour Centre (downtown Vancouver) campuses, respectively. This work was done prior to and inspired by the ARC calls to action, the Faculty of Education launched a number of projects and initiatives to create safe and welcoming spaces, such as creating the Aboriginal Gathering Space approximately three years ago. This space is the heart and soul of Indigenous education in the faculty and provides a safe and welcoming space for all to learn together. Close by, the TRC Memorial Garden and Outdoor Classroom, which would be a place-based learning space for all SFU students, staff and faculty, is also being contemplated. It would help bridge the outdoor garden space and classroom to our natural world and the Burnaby Mountain environment. The SFU Burnaby campus is situated on sacred land that was used by Indigenous peoples for thousands of years to hunt and gather food, medicines and traditional plants and to harvest the beautiful Arbutus tree, which was greatly cherished.
...her eyes showing the years that have passed, the wisdom of our ancestors echo in her voice, she speaks softly in her ancient language, we listen, we walk forward, we walk softly....
Our journey in reconciliation leads us on a path to recognize the importance of “holding each other up” while honouring and respecting Indigenous knowledge systems alongside western knowledge within the university. Ancient teachings, laws and wisdom are passed down to each generation, often through our stories, oral histories, songs, protocols and ceremony. Integral to Indigenous knowledge is language and our connection to our lands and territory. With the Indigenous community, SFU is working to include, leverage and strengthen the role of Indigenous knowledges in curricula, pedagogy and practices, and various ASI-funded and other decolonizing and Indigenization projects and initiatives.

For Indigenous peoples, a systems change is required to achieve true reconciliation. One of the ways that SFU Library is working to achieve this is through the creation of the Indigenous Curriculum Resource Centre (ICRC) to Indigenize physical and online resources that will support the development of culturally appropriate curricula and the integration of Indigenous knowledge and teaching methods into the physical and virtual classrooms ($82,800 ASI-approved funding). Part of the project will involve building a more comprehensive collection of resources about local Coast Salish peoples, in collaboration with these nations, and in a manner that is respectful of their priorities and interests.

SFU recognizes the need to support faculty in their journey toward reconciliation and is working to achieve this through the Decolonizing Teaching: An Integrated Seminar Series and Grant Program, and the Institute for the Study of Teaching and Learning in the Disciplines (ISTLD) designed to support Indigenous and non-Indigenous faculty with their initiatives to decolonize and Indigenize curriculum ($228,893 ASI-approved funding). Under this initiative, faculty will have an opportunity to deepen their knowledge base of the colonial underpinnings of Canada’s history while discussing the pedagogical and curricular implications of such, and to facilitate discussions with students.

Along with ASI-funded projects, various departments have undertaken reconciliation initiatives: First Nations Studies, working in partnership with Indigenous communities, is connecting and honouring academic rigour and Indigenous perspectives through activist research, creative production and community engagement. In the Department of Psychology, a new course has been developed and features topics such as Indigenous research methods, colonialism—past and present, historical trauma, discrimination and the justice system.

The Faculty of Education has a long history of Indigenous community engagement and relationships that has supported their work to engage in a series of innovative, academic programs focusing on Indigenous education and/or applying Indigenous ways of knowing to learning. Initiatives, such as immersion in the Indigenous Education and Culturally Inclusive Place-Based Education program, which is a community-based partnership with the Squamish and Tsleil-Waututh Nations, SFU and the North Vancouver School District, are currently underway and have been offered in the past through the faculty’s Field Programs. An Office of Indigenous Education was established seven years ago that has helped coordinate and advance Indigenous initiatives in the faculty.

SFU’s Beedie School of Business offers an Executive MBA in Indigenous Business and Leadership (EMBA IBL) and is the only accredited MBA program in North America addressing Indigenous business, economic development and governance. To date, 70 graduates have completed this program.

The university is also very involved in and recognized for its work related to Indigenous language revitalization. SFU has a long history in trusted community-based language instruction. At the time of the ARC report’s publication, the Department of Linguistics offered an Undergraduate First Nations Language Certificate with 27 credits. Since the publication of the ARC report, the Faculty of Arts and Social Sciences (FASS) has redoubled its efforts in response to the urgency in language extinction. A multi-faceted strategy has been established to significantly stabilize and extend ongoing language revitalization outreach and community-based language instruction off and on campus.

Reiterating its commitment to the recommendations of the ARC report, SFU Lifelong Learning has also taken steps to integrate Indigenous perspectives in its work, including recruiting Indigenous representatives for its instructional teams and advisory committees.
...we continue walking, I follow, the hill before us is steep terrain, we help each other climb the jagged rocks some covered in slippery moss, our hearts racing as we emerge from the darkness to see the sun illuminate the sky...

Historically, the transmission of Indigenous knowledge was very intentional, demonstrating the importance of teaching and learning for the future of the community. This historical practice emphasizes the importance of the learning journey for Indigenous peoples and the next generations, one that is supportive and “lifelong.” SFU’s reconciliation pathway includes reimagining and changing the experiences of Indigenous students before, during and after their educational journey in terms of access, inclusion and support for succeeding in their aspirations for higher learning and their future, as well as for the future of their children and posterity.

The role of Elders in many Indigenous cultures is important. SFU, as part of the broader work of reconciliation under the ARC report, is working to honour this practice through an Indigenous Elders Program that currently has two Elders. The Elders play an important role in providing support to Indigenous students, as well as bringing the teachings, protocols and ceremony to the broader SFU community. SFU is committed to expanding this important program and work in the coming years.

Through its journey of exploration, decolonization and reconciliation, the SFU Surrey – TD Community Engagement Centre (CEC) continues to be actively engaged in strengthening its relationship with SFU’s Indigenous community through conversations and activities, such as including Indigenous students in the CEC’s new Advisory Council for Indigenous Initiatives.

The journey for some Indigenous students at SFU starts with a program designed to ensure that higher education is accessible academically and supports students in their learning journey. SFU’s Interim Aboriginal University Preparation Program (IAUPP) offers some first-year academic credit courses to help Aboriginal students pave the way for a successful transition to undergraduate studies through a cohort model that offers peer support and mentorship.

Empowering Indigenous future learners is the focus of the Indigenous Pathways Program. In response to the ARC report and 34 calls to action, SFU, through the Indigenous Pathways Planning Group, is undertaking work to better understand the needs of Indigenous students, as well as examine opportunities for students to embark on their educational journey at SFU ($157,870 ASI-approved funding). The group’s first goal is to develop a better understanding of First Nations, Métis and Inuit (FNMI) student needs and opportunities for embarking on their journey to, through and beyond SFU.
The overarching goal is to develop recommendations for reimagined pathways and support for FNMI students, including a permanent replacement for IAUPP.

The work will be informed by the principles of respect, relevance, reciprocity and relationships. Specifically, it will answer the following questions: (1) What does access and inclusion of FNMI students in Canadian higher education look like, and how does SFU compare in terms of programs and services offered to support the admissions, access and retention of FNMI students? (2) What are the identified educational visions and needs of local FNMI students to support their educational visions and needs? and (3) How can SFU work with local FNMI students to support their educational visions and needs?

SFU is committed to ensuring students are supported and has increased the number of staff at the Indigenous Student Centre. The university, along with the Indigenous community, celebrated the graduation of 164 Indigenous students at this year’s Indigenous Student Centre Honouring Feast. This year marks SFU’s highest number of Indigenous student graduates.
The work of reconciliation in this fourth Sí:tel / Situn (basket) shares the story of the ways in which SFU is working toward achieving the ARC report’s 34 calls to action with administrative, hiring and project support. In the fall of 2018, SFU hired an Indigenous reconciliation coordinator and liaison officer to support the reconciliation work. In 2019, the Reconciliation Working Group involved an Indigenous consultant and writer to support the preparation of this report ($176,224 ASI-approved funding).

Since the release of the ARC report, SFU has continued to actively hire new Indigenous faculty and staff. With an increase in the number of Indigenous scholars joining SFU, going forward, reconciliation work at SFU will continue to evolve and will include Indigenous professionals who have the important skills, gifts and teachings to support and advance this important work.

Faculties are also advancing efforts. The Faculty of Education is planning to hire a new associate dean for Indigenous education. A new governance structure has been established, called the Indigenous Education Reconciliation Council, which replaces the former Indigenous Education Advisory Committee (established eight years ago). This new governance structure, which runs parallel to the Faculty Council, ensures there is “nothing about us without us” in the Faculty of Education. It also advances reconciliation work and initiatives and provides advice to staff and faculty members and to the Faculty’s Executive Council, in which the co-chairs have seats and participate.

SFU, through its Procurement Services department, has championed an Aboriginal Procurement Policy that helps engage with Aboriginal suppliers for products and services. SFU is the first university in Canada to become an Aboriginal Procurement Champion, a designation received through the Canadian Council for Aboriginal Business.
For many Indigenous people, the seasons are significant for ensuring a sustainable way of life and are reflective of our relationship with the land. It is due to this important belief system that we draw on an analogy of the seasons for our journey in reconciliation. Spring is a time of renewal, and for SFU, this season reflects renewed relationships, as seeds have been planted within our university to provide foundational work in reconciliation, strengthened relationships and innovation in Indigenous education. Summer is a time for gathering resources, such as food and traditional medicines, often in preparation for the long winters. These principles of gathering and preparation have been honoured in our work at SFU during our journey for reconciliation, in which dialogue and important conversations have been held to co-create the framework for transformative change and the creation of the 34 calls to action to facilitate systemic and cultural change. Fall and winter are often times for ceremonies, which usually take place in longhouses and big houses, the institutions for governance and social systems for Indigenous people. It is within this place of governance and ceremony that business is conducted to address the needs of Indigenous communities and nations. It is this principle of systems that SFU honours in the work...
being conducted toward addressing systemic changes within the university to reflect the spirit, intention and commitment to reconciliation. A journey through seasons ensures that we recognize that the work is neither linear nor step by step, but rather cyclical, holistic and, most importantly, relational.

Our journey often includes difficult conversations required to redress the historical and present-day impacts of colonialism. However, with advice and guidance from our Indigenous community partners, SFU has begun the journey towards transformative change, shifting to equity for Indigenous peoples and leveraging the status of Indigenous knowledge systems and Indigenous education at the university. Our commitment to walking this path is demonstrated in our work toward strengthening Indigenous and non-Indigenous relationships, to indigenize, decolonize and equalize Indigenous knowledge systems, and to better support Indigenous students.

The journey to achieve our vision is supported by a commitment from senior leadership at SFU, a wide range of projects, policies and practices, such as the First People's Gathering House, the Aboriginal Undergraduate Enrolment policy, and SFU's Aboriginal Procurement policy, which not only signal commitment to implementing the 34 calls to action, but also a commitment to systemic change, to the advancement of Indigenous education, as well as strengthening our relationships with Indigenous peoples.

In addition to an increasing number of Indigenous scholars, the success of Indigenous students in their educational journey is demonstrated by 164 graduates this year from various programs at SFU. We are honoured that Indigenous students have chosen SFU to be a part of their dreams and aspirations for the future and we are committed to creating pathways and supporting them in their journey.

The First People's Gathering House will provide a welcoming space on campus that is reflective of a First Nations longhouse and big house, which is the institution where oral histories, ceremonies, cultural practices and events are held. The First Peoples' Gathering House will encourage more Aboriginal students to pursue post-secondary education, be a welcoming place for all visitors, and demonstrate SFU's recognition and respect for Indigenous peoples' contributions and culture. The Gathering House will be a large ceremonial space for community gatherings and special events. It will also provide a shared social space for Aboriginal students, faculty, staff and community—one that provides a greater understanding of Aboriginal peoples and culture.

At SFU, reconciliation is a top priority, and it is important to acknowledge and thank the many individuals who have supported this journey (appended to this report is a list of acknowledgements). Gratitude and appreciation are extended to the Aboriginal Reconciliation Council (ARC), the Reconciliation Working Group, SFU's Indigenous community, and to all SFU students, faculty, staff and writers of this report, for their tremendous work and commitment to reconciliation at SFU. While we celebrate our journey in this report, we know more work needs to be done at every level in our university. This report signals that we must ensure this work continues and we must not slow down or lose momentum. At SFU, we are committed to walking this path together.

Huy, ch q’u, thank you.
Gratitude and appreciation are extended to all SFU students, faculty, staff and First Nations communities supporting reconciliation at SFU.

**Aboriginal Reconciliation Council (ARC)**
- Co-chairs: Christopher Syeta’xtn Lewis, SFU Board of Governors and Kris Magnusson, dean, Faculty of Education

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

**Reconciliation Working Group**
- *Ron Johnston, pro tem (acting) director, Office for Aboriginal Peoples
- *Sobhana Jaya-Madhavan, associate vice president, external relations
- Peter Keller, vice president, academic and provost
- Joanne Curry, vice president, external relations

*Co-facilitators

**First Nations communities**
- Squamish (Sḵwx̱wú7mesh Úxwumíxw)
- Musqueam (xʷməθkʷəy̓əm)
- Tsleil-Waututh (səlil̓ílwətaʔɬ)
- Kwikwétlem (kʷikʷ̓əƛ̓əm)
- Kwantlen
- Katzie
- Semiahmoo
- Q̓ayq̓ayt
- Tsawwassen
- Metis

**Consultant**
- Marcia Dawson (Gitxsan and Dzawada’enuxw)
### APPENDIX B SUMMARY OVERVIEW – IMPLEMENTATION OF 34 CALLS TO ACTION (AS OF JUNE 30, 2019)

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### 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. |
| 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 revising process, and then identify permanent and sustainable core funding for the AUTP. |
| 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. |
Indigenous words, spelling and translations used in this report have been obtained from the First Voices website. The use of Indigenous languages is to honour Indigenous knowledges and recognize that context is important for the use of certain words and phrases. Every effort has been made to ensure the accuracy for usage of these words; any errors are unintentional, and our purpose is to honour local indigenous languages:

- **Dene yédánehdīh**: Respect people. Language: Denek'ēh/Kaska
- **ent’amehlasxw**: A narration of an event or series of events. Language: Gitxsan
- **éy swayel**: Hello. Language: Halkomelem/Halq’eméylem
- **Gilakas’la**: Welcome or thank you. Language: Bakwemkala or Kwakwala
- **Huy, ch q’u**: Thank You. Language: Halkomelem/Halq’eméylem
- **haⱨ-a-truⱨ-akatniktit**: To be an eyewitness to an event. Language: Ktunaxa
- **í:wesà:ls**: A guide, showing people. Language: Halq’eméylem
- **kwhlìx̣oosa’aanskw**: Have/show respect to. Language: Nisga’a
- **leq’á:leqel**: To go on a journey. Language: Halq’eméylem
- **Manācihitok**: Treat each other with respect. Language: Cree
- **shxwsiyaye sqwal**: Is a greeting. Language: Halkomelem/Halq’eméylem
- **Tanúyap**: Is the formal word to welcome people to the territory. Language: Skwxwú7mesh
- **T’oyaxsi’y nis’m**: Acknowledge, honour, thank you. Language: Simalgyax or Gitxsan
- **xélhkw’át-tsut**: Respect. Language: She Shashishalhem (Sechelt)
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