



AGENDA
for the
University of the Fraser Valley
INDIGENIZATION COMMITTEE OF SENATE
April 7, 2017
9:00 am to noon
Aboriginal Gathering Place - CEP

Attendees: Robert Harding, Luanne Yellowfly, Wenona Victor, Eddie Gardner, Dianna Kay, Mark Point, Shirley Hardman, Peter Geller, Leanne Julian, June Quipp, Lorna Andrews, Eric Alex, Muriel Roberts, Colleen Hodgson, Judy Swakum, Geoffrey Carr, Kat Pennier

Regrets: Tracy Ryder Glass, Cheryl Gabriel, Bibiana Norris, Greg St. Hilaire

Resources: Carol Dickson (recorder)

1. Welcome and Opening
2. Approval of Agenda
3. Approval of Minutes
 - a. October 17, 2016 Minutes (*page 2*)
 - b. December 12, 2016 Notes (for information) (*page 5*)
4. Business Arising: Student Union Society Presentation on Indigenization at UFV
5. Membership Update
6. Indigenous Knowledge and Regional Universities Conference (VIU):
Report and Update (Mark) – (*Attachment #1 – page 23*)
7. Indigenization Report – Projects & Partnerships
 - Bachelor of Arts in Indigenous Studies – Update (Wenona)
 - Bella Coola Cohort Update (Shirley)
8. Mark Evered Honouring Ceremony – information and update (Peter)
9. Date for next meeting: *Wednesday, May 17 at 5:00 pm at the Aboriginal Gathering Place*

Information Items

- University Responses to TRC Recommendations (links to recent reports):
 - Queens Reports
 - [Queen's Truth & Reconciliation Task Force delivers final report and recommendations](#)
 - [TRC report brings communities together to change course](#)
 - [University of Toronto Report](#) – which has 34 Calls to Action for the University
 - [Alex Usher, Higher Education Strategy Associates One update from January 30](#)
- Update on UFV President Search (*Attachment #2 – page 41*)



DRAFT MINUTES
for the
University of the Fraser Valley
INDIGENIZATION COMMITTEE OF SENATE
October 17, 2016
5:00 – 8:00 pm
Aboriginal Gathering Place - CEP

Attendees: Mark Point, Wenona Victor, Leanne Julian, Luanne Yellowfly, Lorna Andrews, Colleen Hodgson, Eddie Gardner, Dianna Kay, Tracy Ryder Glass, Robert Harding, Cheryl Gabriel, Shirley Hardman, Peter Geller, Greg St. Hilaire, Muriel Roberts

Regrets: Bibiana Norris, Geoffrey Carr, June Quipp, Eric Alex, Judy Swakum

Resources: Carol Dickson (recorder)

1. **Welcome and Opening**
2. **Selection of Chair and Vice Chair for the 2016/17 Academic Year**
 - Mark Point was selected as Chair; and
 - Louanne Yellowfly was selected as Vice Chair.
3. **Membership Update** – the following change have been made to the membership:
 - Ken Brealey has taken on the position of Vice Provost, Faculty Relations and has therefore resigned his position on the committee. Tracy Ryder Glass has taken Ken's place as the Deans' representative.
 - Peter Geller has been appointed as the Provost's delegate, replacing Tracy Ryder Glass.
 - Morris Prosser (self-identified Aboriginal student member) has resigned from the committee as he is no longer a student at UFV.

4. **Approval of Agenda**

The agenda was approved with the addition of the following:

- Indigenous Course requirements
- Provincial Indigenization Project – Steering Committee

5. **Approval of Minutes**

The minutes were approved as presented

6. Business Arising from the Minutes

i. Language instructor - certification to teaching within the K-12 education system

This issue has been somewhat resolved by the introduction of a \$200 annual fee to receive “permission to instruct” within the K-12 school system. Language teachers will be audited for these positions, and the permission to instruct will be signed off by the principal and by independent schools. Further options for certification will be explored.

ii. Mission & Vision Statement

On a motion duly made and seconded to accept the amended Vision statement as follows:

In the spirit of reconciliation, the University of the Fraser Valley and the Indigenous peoples in S’ólh Temexw ye Stó:lō will establish an authentic, collaborative and respectful relationship to deliver the expressed educational needs of Indigenous peoples.

W. Victor/R. Harding

Motion carried.

On a motion duly made and seconded to accept the amended Mission Statement as follows:

The University of the Fraser Valley and the Indigenous peoples of S’ólh Temexw ye Stó:lō will collaborate to transform the university to:

- Deliver programs and services consistent with the expressed wishes of the Indigenous peoples;
- Recruit and support Indigenous and Indigenized faculty, staff and administrators; and
- Measure and make adjustments to these efforts through continuous dialogue with Indigenous peoples in S’ólh Temexw ye Stó:lō.

L. Yellowfly/C. Gabriel

Motion carried.

7. Indigenous Course Requirement

Some universities in Canada have mandated indigenous content or indigenous course requirements for students. The committee members discussed the need to ensure that they make decisions that come from informed knowledge and would like to explore what is happening with Indigenous traditional knowledge at the university level across Canada. The committee requested further information on this topic.

The committee members expressed a need to understand the implications of indigenization at the provincial and national levels and how indigenization is currently implemented at UFV. The members requested a presentation for the December meeting that identifies the indigenization activities that are currently taking place provincially and nationally as well as locally at UFV.

8. Provincial Indigenization Project – Steering Committee

C. Hodgson has been seconded to a provincial steering committee that is tasked with developing a resource on Indigenization that will be available to faculty and staff in educational institutions across BC. The project is titled *Supporting Indigenized spaces in post-secondary professional learning* (see link below for more information). A core module will be planned for each territory in BC. BC Campus is currently reaching out to each post-secondary institution to find out what Indigenous programming is currently in place at each campus, including what Metis studies programming is currently being offered. The project is well resourced and is currently embarking on a one-year environmental scan.

9. Update on Indigenization

The Indigenous Studies major and minor was recently approved by the Ministry. Further updates to be provided at the next meeting.

10. **Open House** – Report to the Community – this item was tabled to a future meeting.

11. **Next Meeting** – December 12, 2016 from 5:00 to 8:00 pm at the Aboriginal Gathering Place at CEP.

Information Items

- Indigenizing the Academy (2006) – Mark Point (available here: <https://www.ufv.ca/media/assets/indigenous-affairs-office/Indigenizing+the+Academy+2012.pdf>)
- Annual Report to Senate from the Indigenization Committee of Senate (available here: <https://www.ufv.ca/media/assets/senate/indigenization-committee/ICS-Annual-Report-to-Senate-2016.pdf>)
- Supporting Indigenized spaces in post-secondary professional learning information is available here: <https://bccampus.ca/2016/11/01/supporting-indigenized-spaces-in-post-secondary-professional-learning/>

**NOTES for the
University of the Fraser Valley
INDIGENIZATION COMMITTEE OF SENATE
December 12, 2016
5:00 – 8:00 pm
Aboriginal Gathering Place - CEP**

Attendees: Robert Harding, Luanne Yellowfly, Eddie Gardner, Mark Point, Shirley Hardman, Peter Geller, Lorna Andrews, Greg St. Hilaire, Geoffrey Carr

Regrets: Tracy Ryder Glass, Judy Swakum, Leanne Julian, Colleen Hodgson, Bibiana Norris, Dianna Kay, Wenona Victor, Cheryl Gabriel, Eric Alex, Muriel Roberts, June Quipp

Guests: Sukhi Brar, Michael Chutskoff (Student Union Society)

Resources: Carol Dickson (recorder)

1. Welcome and Opening

2. Student Union Society Presentation – Sukhi

- UFV Student Union Society representatives recently attended a national conference that included a discussion on Truth & Reconciliation Report responses by institutions across Canada. SUS is looking at ways to indigenize its work; this is creating dialogue among students on what UFV is doing and can do to Indigenize students' experiences at UFV, including Indigenous course content. The SUS is asking for support from the ICS for mandatory territory acknowledgements on the first day of all UFV classes.
- SUS was thanked for their support and engagement in the upcoming Witness Blanket exhibition (Fall 2017). This installation will be housed in the Great Hall in the Student Union Building (SUB).

3. Approval of Agenda – *as there was no quorum, no official business can be conducted at the meeting.*

4. Approval of Minutes – *deferred to next meeting.*

5. Membership Updates – Clarence Pennier has now been approved by Senate as a member of the committee. He will be invited to the next meeting.

6. Indigenization at UFV – Shirley Hardman provided a presentation on how Indigenization is being implemented at UFV: see attached.

7. Indigenization Report – Projects & Partnerships

- The NVIT/UFV BGS completion project continues in Bella Coola with an expected completion date of April 2017.
- Handouts were provided on current and upcoming Indigenization activities at UFV and the work of the Indigenous Studies Curriculum Committee (ISCC): see attached.

8. Next Meeting – TBC

Indigenizing Our Academy

What this means to the
Indigenization Committee of Senate

Indigenization

Means most simply:

To make Our university both responsive and responsible to Indigenous peoples goals of Self – Determination and well-being.

Camosun College

- A process of infusing Indigenous knowledge and perspective into the structural layers of an institution.
(2005, Indigenization Model)

Inclusion vs Infusion

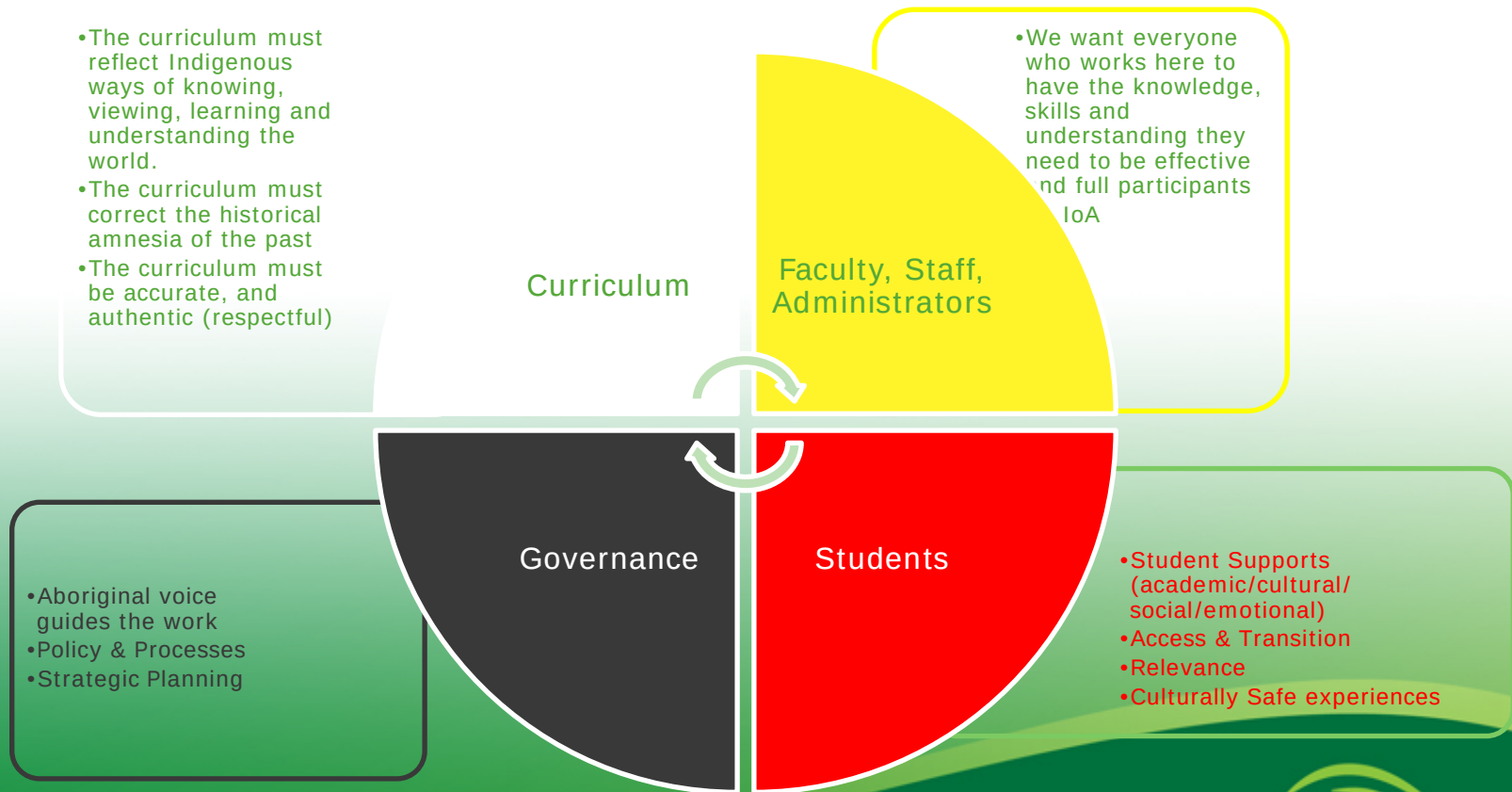
Inclusion



Infusion



4 Parts of Indigenizing



Curriculum

Two strategies

- **Indigenizing across the disciplines**
 - In individual courses
 - Identified as a Program Learning Outcome
- **Creating Indigenous content courses**
 - Social Work and Human Services
 - Professional Studies (TED, CYC, Adult Ed.)
 - Criminology

Indigenous Content Courses

- FNST in SWHS
- EDUC 447 in TED
- ADED 365 in Adult Ed
- CRIM 211 in Criminology
- CYC 202 in Child / Youth
- ENGL 228 in English
- AH 204 in Art History
- Other courses include:
 - Halq'emeylem
 - IPK BA-IS courses
 - IPK / VA course
- Only REQUIRED course is in Teacher Education – this meets a College of Teachers requirement
- UFV was the first TEP program in the province to have a required course as part of its program (before the CoT mandated it)

Indigenous certificates

What does this mean to ICS?

- Thinking about defining Our (ICS) role:
 - There is a process for course development and for program development
 - For example FNST and Halq (partnership), VA (advisory)
 - BGS ChAd completion (partnership), IA certificate (partnership / advisory ?), ACLS (consultation)
 - Program delivery in the community (Turning the Page, ECE at Seabird, Shxwha:y, Chehalis)

ICS' Role

- How we give advice?
- When do we give advice?
- What influence do we have in the development of Indigenous content?

Important questions as we move forward

Indigenizing Across Disciplines

- Undergraduate Education Committee (UEC)
 - Template for NEW courses asks:
 - “What consideration has been given to indigenizing the curriculum?”
 - Template for REVISED courses asks:
 - “What consideration has been given to indigenizing the curriculum?”

Indigenizing Across the Disciplines

- Examples of Indigenizing (there are many many)
 - ADED (fundamentals, history, facilitating, special topics)
 - Anthropology (world religions, study of culture)
 - Sociology, Political Science, Philosophy, English, CMNS
 - Nursing and Health Sciences (generally) – Cultural Safety

Impossible to list them all

ICS Role – Same Questions:

- How we give advice?
- When do we give advice?
- What influence do we have in the development of Indigenous content?

**Indigenization Report – Projects and Partnerships
Indigenization Committee of Senate
December 2016**

The following highlights some key current and upcoming Indigenization activities at UFV:

1. Bachelor of General Studies (BGS) Degree Completion, Nuxalk Nation

Working in partnership with the Nuxalk Nation and Nicola Valley Institute of Technology, UFV is delivering a program of degree completion to graduates of the NVIT Chemical Addictions Worker Advanced Diploma. Funding was secured from the Post-Secondary Partnership Program of Indigenous and Northern Affairs Canada.

- Eight upper level courses are being delivered from September 2016 to April 2017
- UFV faculty members Arts, Science and Professional Studies travel to Bella Coola to teach the course over a 6 day period at the Nuxalk College Lip'alhayc Learning Centre
- This community-based partnership will provide the requirements for a BGS, allowing these Indigenous students to gain the degree required for employment in their field of addictions counselling as well as provide opportunities for further graduate studies.
- An orientation to Nuxalk Nation for UFV faculty and staff took place in October 2016 with Nuxalk Nation guests Lawrence Northeast, Lip'alhayc Learning Centre Coordinator; Esther Hans, Acwsalcta School; and Wilma Mack, Executive Administrator, Nuxalk Nation
- UFV and Nuxalk Acwsalcmalslayc Academy of Learning Society: Nuxalk College Lip'alhayc Learning Centre signed an MOU to promote cross-cultural understanding and academic cooperation and collaboration.

2. Bachelor of Arts, Indigenous Studies Major and Minor

- Approved by Minister of Advanced Education, June 2015
- UFV students obtaining a Bachelor of Arts degree will be able to obtain either a major or a minor in Indigenous Studies
- This degree is multidisciplinary, drawing from many disciplines, but anchored by Indigenous language courses and courses taught from Indigenous perspectives, to ensure that the particular and unique epistemology of Indigenous people is at the core of the curriculum.
- Reflecting the importance of UFV's location in the heart of Stó:lō territory, this degree is place-based and strongly rooted in and guided by the epistemologies and cultural knowledge of Coast Salish peoples. Students will

- learn about Indigenous culture, aesthetics, history, traditional knowledge, philosophy and spirituality, social relations and politics.
- Work is underway to update Indigenous Studies courses
- Implementation date: Fall 2017

3. Reconciliation Activities: *Xwla ye toteló:met qas ye slilekwel* – Towards understanding and harmony (as translated by Stó:lō Elder Elizabeth Siyamiateliyot Phillips)

- UFV participated in two recent forums:
 - o 2nd Annual Building Reconciliation Forum: Universities Responding to the TRC's Calls to Action in post-secondary institutions hosted by University of Alberta (September 2016)
 - o B.C. Public Post-Secondary Truth and Reconciliation Summit, Vancouver (October 2016): leaders from public post-secondary institutions and Aboriginal institutes of higher learning met to discuss how to implement the TRC's Calls to Action
- TRC Reading Circles throughout the 2016-17 academic year
- As a follow up to the Reconciliation Circle hosted by Stó:lō Tribal Council in June 2015 at the Squiala Longhouse and attended by UFV senior administration, faculty, staff and students, STC and UFV are planning to hold a Reconciliation Circle in March 2017
- UFV will host the Witness Blanket by Carey Newman (Ha-yalth-kingeme) from September to December, 2017
 - o According to the artist's statement: "Inspired by a woven blanket, we have created a large scale art installation, made out of hundreds of items reclaimed from Residential Schools, churches, government buildings and traditional and cultural structures including Friendship Centres, band offices, treatment centres and universities, from across Canada. The Witness Blanket stands as a national monument to recognise the atrocities of the Indian Residential School era, honour the children, and symbolise ongoing reconciliation."
 - o The exhibition will provide opportunities to link to course activities, bring in speakers, and facilitate visits by schools, community groups and Indian Residential School survivors.

From: Dr. Wenona Victor, Indigenous Studies Curriculum Committee (ISCC), Chair

ISCC Mandate:

The UFV Indigenous Studies Curriculum Committee (ISCC) is mandated with researching and informing the process of Indigenization, the development of Indigenous Studies curriculum and programming at UFV. The ISCC is a university wide committee of selected faculty members, with faculty representing all UFV schools, faculties and disciplines.

REVIEW OF YEAR

The ISCC held its first meeting on September 18 2015 and held a total of seven meetings between September 2015 and December 2016.

Accomplishments:

- Finalized committee Terms of Reference
- Began work in Decolonization of committee members
- Developed criteria to assess:
 1. What is an Indigenous Studies course
 2. What qualifies as an Indigenous content course
 3. What is criteria for assessing who teaches IS and IS content courses
 4. VENN Diagram and powerpoint developed by subcommittee (see attached)
- In June 2015 the Ministry of Education approved UFVs Indigenous Studies (IS) major/minor program. UFV students obtaining a Bachelor of Arts will be able to obtain either a major or a minor in Indigenous Studies
- Subcommittee struck to update IS course outlines and complete curriculum mapping exercise to ensure seamless laddering from IS certificates and diplomas into major/minor program.
- IPK 121 and 122 to be redesigned to better meet program goals of:

Indigenous Studies Program Learning Objectives

1. Respectfully identify and implement processes of de-colonization that empower Indigenous ways of knowing and improve Indigenous and non-Indigenous relations;
 2. Identify what is relevant to Indigenous resurgence and empowerment;
 3. Bridge worldview differences and understand cultural differences between Indigenous and settler societies;
 4. Using Indigenous research methodologies can develop research questions that address contemporary Indigenous issues and/or Indigenous and Settler relations
 5. Be innovative, capable, and effective in enacting change in specific real-world and workplace environments.
- Complete list of IPK course titles (attached) and two redesigned:

IPK 101:

Calendar Description:

This course will give students their basic foundation to understanding impacts of colonization and processes of decolonization vital to Indigenous resurgence and empowerment.

IPK 201

Calendar Description:

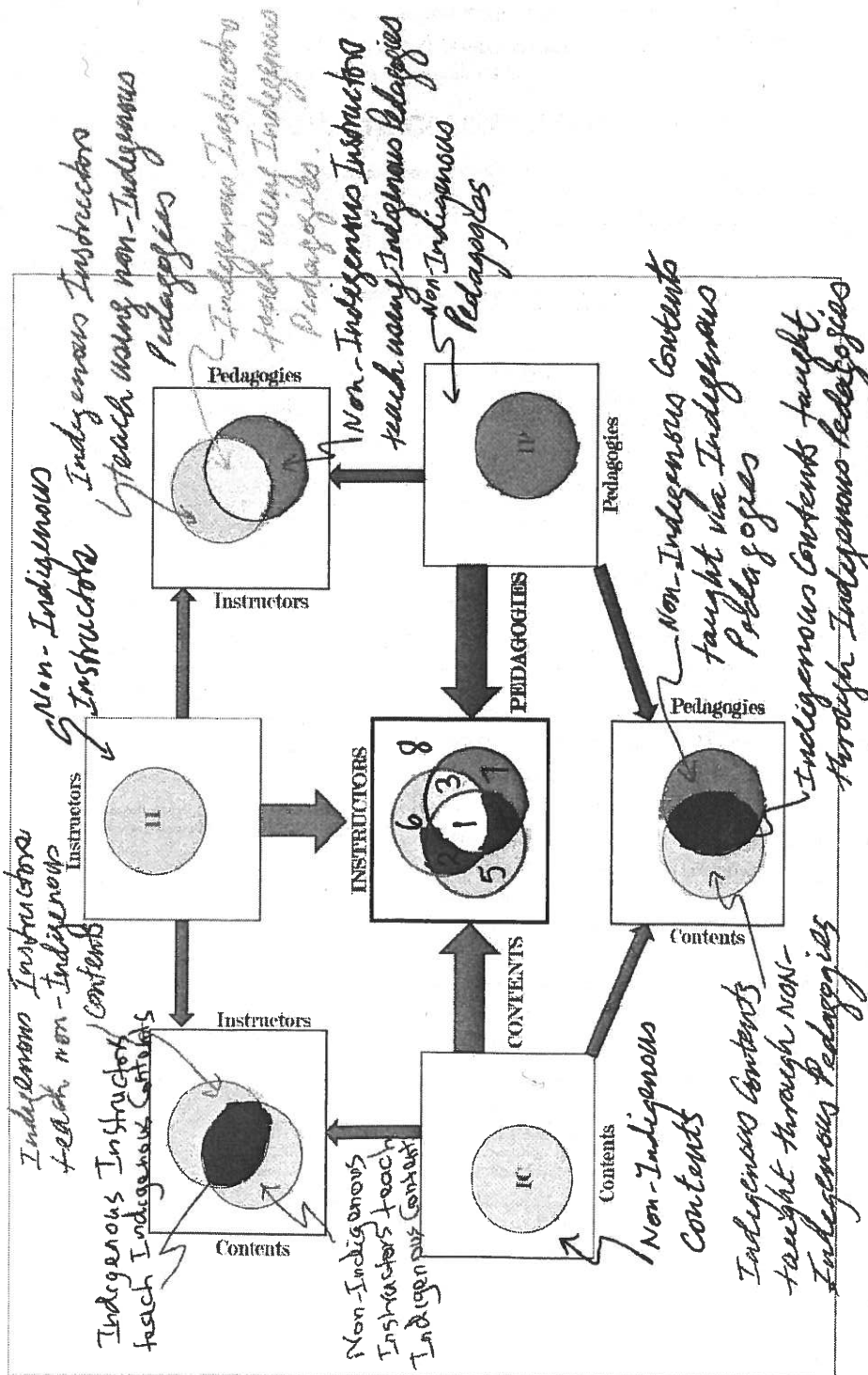
Students will be exposed to a variety of ways in which Indigenous peoples have resisted colonization, revitalized Indigenous knowledge and shaped Indigenous identities both historically and contemporarily.

IPK Courses – ISCC meeting

Substantial changes

IPK Course Number	Current Title	New Title
100	University and College Access Seminar I	Learn Today, Lead Tomorrow
101	University and College Access Seminar II	Introduction to Indigenous Studies
121	Learn Today, Lead Tomorrow I	Discontinue
122	Learn Today, Lead Tomorrow II	Discontinue
201		Introduction to Indigenous Resurgence
277	Indigenous Art Stories and Protocol	Same
331	History of Indigenous Leadership	Same
332	Indigenous Leadership: Yesterday and Today for Tomorrow	Indigenous Governance and Leadership
344	Indigenous Methodologies	Same
386	Indigenous Worldviews in North America	Same
401	Indigenous Worldviews and Spirituality	Same
402	IS Fieldwork Practicum	Same
403	IS Capstone	Same
404	IS Directed Studies	Same
477	Traditional Ecological Knowledge	Same

Currently 344 and 386 are the only mandatory IPK courses for the major in Indigenous Studies. Proposed change is to add six lower level credits from IPK 100, 101, 201, 277 or six credits from FNST 102: Stó:lō Traditional Ways of Healing and Helping, 201: Stó:lō Communications & World View, 202: Stó:lō Social Structure.



INDIGENOUS AND INDIGENIZATION: DISTINCTIONS

- 1: An Indigenous Instructor (II) teaches an Indigenous Content (IC) course using Indigenous Pedagogy (IP).
- 2: An Indigenous Instructor (II) teaches an Indigenous Content (IC) course using Non-Indigenous Pedagogy (n-IP).
- 3: An Indigenous Instructor (II) teaches a Non-Indigenous Content (n-IC) course using Indigenous Pedagogy (IP).
- 4: A Non-Indigenous Instructor (n-II) teaches an Indigenous Content (IC) course using Indigenous Pedagogy (IP).
- 5: A Non-Indigenous Instructor (n-II) teaches an Indigenous Content (IC) course using Non-Indigenous Pedagogy (n-IP).
- 6: An Indigenous Instructor (II) teaches a Non-Indigenous Content (n-IC) course using Non-Indigenous Pedagogy (n-IP).
- 7: A Non-Indigenous Instructor (n-II) teaches a Non-Indigenous Content (n-IC) course using Indigenous Pedagogy (IP).
- 8: A Non-Indigenous Instructor (n-II) teaches a Non-Indigenous Content (n-IC) course using Non-Indigenous Pedagogy (n-IP).

DEFINITION: CRITERIA

CONTENT/TRAINING/BACKG

CONTENT/BACKGROUND

BACKGROUND/TRAINING

CONTENT/TRAINING

CONTENT

TRAINING



The Role of Regional Universities with Indigenous Knowledge Transfer 2017

Vancouver Island University

Participating Universities

Lakehead University

Nipissing University

University of the Fraser Valley

University of Lethbridge

University of Winnipeg

Vancouver Island University

A Collection of session notes

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Agenda

The Role of Regional Universities with Indigenous Knowledge Transfer

Vancouver Island University:

Shq'apthut, a Gathering Place

January 9 & 10, 2017 Nanaimo BC

Purpose Statement: to examine and establish protocols for joint discussion and action, to witness, to promote relationship building, to acknowledge and promote accountability by holding each other up, celebrate

Guiding Principles:

- Guided by Snuneymuxw First Nation Traditional Territory protocols;
- Guided by respectful conversations that focus on the role of regional universities as key member institutions in the delivery of post-secondary education in Canada;
- Strive to ensure that the diversity of Indigenous cultures and protocols are respected and embraced in our member institutions;
- Honour, promote and celebrate Indigenous perspectives and views on post-secondary education delivery;
- Recognize the diversity of our institutional makeup, mandates and perspectives; and
- Agree that our institutions will need to continue to grow, evolve and adapt to our individual and collective emerging regional imperatives.

Participants:

- Elders, community members engaged with the university, students, and other senior administrators responsible for Indigenous matters, Indigenous and non-Indigenous faculty members engaged with the topics/themes of the 2 days

Chair: Dr. Carol Stuart, Associate Vice-President Academic, VIU

January 9th: Day 1: Shq'aphut, a Gathering Place Building 170 (Parking Lot C, Entrance 5B)

8:30 am Coffee, Fruit and Pastries

9:00 am Opening and Welcome to Snuneymuxw First Nation Traditional Territory

9:30 am *Listening*: Elders Roundtable (All Elders)

Summary of Island Elders Discussion and the National Challenge

- Giving Honour to the conversations
- Honouring Protocols
- Helping all understand who we are

11:00 am *Student Voices* (First Nations, Métis, Inuit) from the participating Universities

- Michael Chutskoff, Student at UFV
- Troy Barnes, Ryan Van Haastert, Katherine Lefrange, Students at VIU
- Nipissing Student(s)

12:00 pm Lunch **Library Board Room** (305-507)

Library Boardroom/ Library Conference Room 305-507/509

1:15 pm *Models of knowledge transfer*: Chair: Shirley Hardman, Senior Advisor on Indigenous Affairs, UFV

Examples from participating U's: Roundtable

- UFV-Wenona Victor, Indigenous Studies faculty
- VIU-First Nations Studies faculty, students and Elder(s)
- VIU-Learning to Be Together Course

1:15 pm *Community-University connections*. Chair:-Cynthia Wesley-Esquimaux. Chair on Truth and Reconciliation, Lakehead University.

Examples from each University of initiatives

- UFV- Mark Point, Community member and Chair, UFV Indigenization Committee of Senate
- VIU- Grace Elliott-Nielsen, Community member and Co-Chair, Hwulmuxw Mustimuxw Sii'em

Participants can pick one of the above areas to attend. Universities can present on both, or choose just one to present. Presenters will have 20 minutes to describe example.

3:00 pm *Restructuring the Academy* Chair-Carol Stuart (305-507)

- Thoughts and examples: Faculty Councils, Senate, Board, Aboriginal Advisory Councils
- Large group discussion/examples/Challenges and Successes

4:00 pm Break time

6:00 pm Dinner: **Coast Bastion Hotel**

Speaker: Dr. Sharon Hobenshield *"Gifting Reciprocal Reconciliation"*

January 10th Day 2: Library Boardroom (305-507)

8:30 am Coffee and Fruit and Pastries

9:00 am Speaker: Douglas (Kwul'a'sul'tun) White, Director Pre-Confederation Treaties and Reconciliation, VIU:
Challenges, Responsibilities and Meaning: A Call to Action

10:15 am Break-out sessions *ensuring accountability* (Building 305-507 & 509) Chair-Carol Stuart

Three Tables

- 1. Curriculum
- 2. Community University partnerships
- 3. Governance @ the University

11:00 am Reporting back

11:30 am Lunch: **Shq'apthut, a Gathering Place:** Soup and Bannock

- Speaker: Louise Mandel, Chancellor VIU

Royal Arbutus Room (Building 300)

1:15 pm Next Steps

- Elders reflections on they heard
- Identification of follow-up needed and by whom

3:00 pm Close and Depart

Elders Roundtable – Shq’aphut, a Gathering Place

The Elders in attendance each welcomed the guests and gave their traditional introduction as well as where they work and what they do.

Elder Eddie Gardner	University of the Fraser Valley
Elder Ray Peter	Vancouver Island University, Nanaimo campus
Elder Geraldine Manson	Vancouver Island University, Nanaimo campus
Elder Stella Johnson	Vancouver Island University, Nanaimo campus
Elder Gary Manson	Vancouver Island University, Nanaimo campus
Elder Eugene Louie	Vancouver Island University, Cowichan campus
Elder Marlene Rice	Vancouver Island University, Cowichan campus
Elder Florence James	Vancouver Island University, Cowichan campus
Elder Harold Joe	Vancouver Island University, Powell River campus
Elder Grace Elliott-Nielsen	Hwulmuxw Mustimuxw Siem/Tillicum Lelum Friendship Centre

Student Voices – January 9th, 2017

Shared the Hay ch qa’ sii’em song

Chantel Spicer – VIU, Incredibly grateful recipient of indigenous knowledge. Did not expect this kind of education. I had felt a hole. Did not give life to this land. So I came to this program. The foundation that I have received is recognizing the power in myself – in understanding my place in the community in my family. A new way of understanding power. Always open to learning more – but incredibly grateful.

Deanna Sheers - VIU, Born displaced. Public school was negative – did not graduate. I thought I was dumb. Having Elders in the program lifted me up. I never feel alone anymore.

Sarah Cabbage – VIU, Fourth year student finishing in June – will go on the master’s at VIU in community planning. Smaller class sizes – we are a family. These people will be in my life forever now. We all have different backgrounds different upbringing – but we are together. Spirituality – I was resisting – but it fills a hole that I have been looking to fill my whole life

Morgan Mowatt - VIU, Final semester in First Nation Studies and Political Science – two things feeling disconnected and growing into my identity. Teaching from my Elders. Land is life – they teach us about the land we are on. Safe space – talking about political perspectives we are offered fictional texts and get an indirect sense of how political structures work-or the feasting structures work. It is a way to Indigenize in an indirect way.

Uncle Ray Peter Sit Watch and Listen. Add humour in whatever we are teaching. The stories I tell, and we talk about –they all have a moral (a teaching), we had to learn how to speak so we can get our feelings across. I work with them – I said WITH them.

Cindy Peltier – Nipissing University, Chair in Indigenous Education in the Schulich School of Education. Through the concept of "All my Relations" – everywhere I go, I see a piece of my own family and I’ve learned to take a part of each story that I’ve heard and share what I have learned with others. I’ve been taught that you are where you come from. In my experience here, I’m finding the similarities with our own teachings. We can talk

about our experiences and this is one of the things that Aboriginal people do well. I've learned to value how we can overlay our experiences and share what education means to us. In this process, we learn to value our stories. Mino Bimaadiziwin – is one of the Anishinaabe teachings which speaks to balance within the four aspects of a person – the spiritual, physical, mental and emotional. We are constantly working to maintain health and wellness by balancing these four aspects. We also have the teaching of Humility which is one of our Seven Grandfather Teachings. That teaching gives the ability to look at ourselves as lifelong learners. In having humility we might always question whether we got that right. In my role in leading Indigenization at Nipissing, I am looking seven generations behind and seven generations ahead.

Models of knowledge transfer –

Session Chair – Shirley Hardman, Senior Advisor on Indigenous Affairs, UFV

Dawn Thompson, VIU (We were) talking about "knowledge transfer" but it seems to me that that model of learning - the "acquisition and transfer model" - while still perhaps dominant in universities, is anathema to Indigenous Knowledge. If we think Indigenous Knowledge can be "transferred" to non-Indigenous people, it seems to me that we will simply recolonize it. Models of learning that are participatory, transformational, and/or processual (based on the notion of "becoming") seem to me to have more affinity with Indigenous Knowledge.

Auntie Stella Johnson, VIU talked of knowledge sharing, or knowledge as a gift. Thus in an Indigenous context, for Chantel to say that she is "a grateful recipient of Indigenous Knowledge" entails reciprocity. What responsibilities does that gift bestow on one?

Dawn Thompson, VIU- This reminds me of the last speaker of the first day, who, in talking about the daunting challenges that this work presents, set up a series of oppositions between universities and Indigenous Knowledge. But thinking in oppositions is using the structures of western thought that can't help but exclude Indigenous Knowledge. And it creates false dilemmas; these oppositions are simplifications, as universities are not monoliths. Universities do not ignore ethnicity; critical race theory was developed in universities; we study subjectivity and the intersections of race, culture, gender, sexuality, etc. in many disciplines. And secularism is not opposed to spirituality. It might be opposed to religion, but to confuse religion and Indigenous spirituality is to think in compartmentalized western ways. One of the elders spoke about this at the end of the second day. And Louise Mandell stressed that rather than looking at oppositions, we need to look for balance and collaboration.

Maybe one path forward is to strengthen affinities, connections, and potential alliances between Indigenous Knowledge and places in the university that are not part of the model that speaker described:

1. Where are people talking about different models of learning that are similar to Indigenous Knowledge? Education, I'm sure. CIEL, at least in the Indigenous Learning Circles; Experiential Education; I've also seen a lot of participatory learning and learning communities stuff coming out of Nursing (in the Writing Centre). I think there are a lot of professors who work in those ways.
2. Who is dismantling binary, oppositional thinking? Women's Studies, any discipline that uses feminist or post-structural or postcolonial theory: English, History, Sociology, Anthropology, Child & Youth Care, Early Childhood Education -- I've had such conversations with faculty in these departments.
3. What are the affinities between Indigenous and International? The students are dealing with very different issues, but both are feeling out of place in many classrooms. Approaching the issue of intercultural competencies may be a way to open up people to valuing Indigenous Knowledge.
5. Who uses narrative theories? Literary studies, of course. But it seems to me that more and more disciplines are tapping into the power of narrative and the notion that "The truth about stories is that's all we are." This leads to at least a possible connection with Indigenous Knowledge.

More notes on Knowledge Transfer:

- o Indigenization must include maintenance and validation of world view
- o Central – not a fluffy course as important to all
- o Elders need both world view's
 - o Idea of two-eyed seeing
- o When making changes to system able to explain 'why'
- o Finding and identifying allies in university
- o Being recipient of Indigenous Knowledge and maintaining principle of reciprocity
- o Learning and teaching equals notion of becoming
- o Duplicate curriculum with community
- o Partnerships as "n3ky" – power dynamics
 - o Can be messy
 - o Requires leadership willing to make mistakes/tension piece
 - o Respectful
- o TL might need to be subversive
- o Learning by doing
- o Meaningful communication engagement – university students had to prep before going into community
- o Learning to learn from Elders
- o Elders in the classroom – as knowledge transfer through teachings – e.g. talking stick & Teepee 'Values'
- o Importance of Language
- o Importance of teachings in contemporary lives
- o Respect and abiding cultural communication responsibility while attending university
- o First Nation students from other nations space and place for teachings from other territories
- o Addressing diversity of First Nation Students – not just Coast Salish
- o Accommodation
- o Community relations
- o Gender
- o Faculty resources required to deliver courses
- o Deal with push back
- o Community based teaching
- o Non-Indigenous teaching faculty
 - o Finding place
- o Elders co-teaching as full faculty members
- o Land-based learning
- o Oral teachings no book
- o Discipline and how to listen
- o Building self-esteem/confidence

Community-University Connections - Session

Session Chair, Cynthia Wesley-Esquimaux, Chair on Truth and Reconciliation, Lakehead University

Cynthia introduced the session with a welcome and statement on community-university connections.

Grace Elliott-Nielsen – Community member and co-chair, Hwulmuxw Mustimuxw Siiem opened our session with a beautiful song of welcome and prayer.

Mark Point – UFV – Community member and Chair, UFV Indigenization Committee of Senate began the session requesting introductions and a statement on “what does reconciliation mean to you?” from each participant.

We heard a variety of responses and feelings around this question:

- Reconciliation is helping students acknowledge the past and build on healing the future.
- Reconciliation is being truthful and speaking to the past – helps with healing.
- Reconciliation is holding a common vision for our nations.
- Reconciliation is always putting survivors first and remembering the child taken away.
- Reconciliation is remembering we have inherited the wreckage of a broken relationship.
- Remembering that 72 of the 94 Calls to Action are about education, Wilton Littlechild
- Reconciliation is recognition of a worldview on par with everyone else
- Reconciliation is making the reconciliation movement more sincere and truthful.
- Reconciliation is taking the opportunity to make it happen, and learning better values and habits.
- Reconciliation is not having to say sorry twice.
- Reconciliation is a journey towards truly understanding what love of humanity means.

Mark Point, Chair, Indigenization Committee of UFV Senate – in regards to universities – how do we work as a team and understand how the system works?

The UFV has had an Aboriginal Community Council since 1994 from the Fraser Valley College – in 2008 they became a university. In 2015 they launched their Indigenizing Committee.

But after a year, they have still not generated the traction they need to create change.

Resources continue to be an issue – if we are sincere – show us the money. Show us the decision making and let’s come up with a plan together and present it to Senate with costs and reasonable time lines.

If education is a priority of the Indigenous leadership, demonstrate it and speak to the kind of education you want – help determine the ground rules we are all up against.

Grace Elliott-Nielsen, co-Chair, Hwulmuxw Mustimuxw Siiem (previously known as the VIU First Nation Advisory) we have been bringing in the elders into the picture since 1994 – they need to be properly compensated for the work they do and the knowledge they share.

Note: October 2015, VIU Elders in Residence are faculty members and compensated as such.

<https://www.viu.ca/news/viu-elders-celebrated-signing-new-faculty-agreement>

Cynthia Wesley-Esquimaux, Chair, Truth & Reconciliation, Lakehead University – can we honour their knowledge in a different way? We give honorary doctorates, could we do something similar to recognize their lifetime knowledge and contributions?

Grace Elliott-Nielsen, HMS VIU– we developed curriculum with school districts preparing early childhood education for Indigenous kids and we took a holistic approach to learning and it worked. Our kids were well prepared for their advancing learning journey.

Participants shared examples from their educational institutions:

There were a variety of examples and suggestions made around the table.

One university has two designated spots for Indigenous people on their Board of Directors and Senate – to ensure their voices are heard and to provide direct input.

One young woman spoke to “academic humility” and why some communities do not want to come into the academic circle. Universities need to be aware of this reticence and work to ensure it is not a barrier for Indigenous students.

We had a discussion about the effects of institutional change – Presidents or Provosts who are supportive leaving and taking their support with them. Most felt the change towards recognition of Indigenous people is getting embedded and change of upper level admin should not have any effect if faculty and staff are on board. They spoke about Aboriginal Advisory Committees and advisory bodies to the Presidents and their increasing relevance to change and sustaining the process of Indigenization.

Uncle Eugene Louie, VIU Powell River – stressed the need for planning, he noted how comprehensive community planning has helped his community move forward. He noted we need short, medium and long term planning and analyses of all previous planning in education to determine where we need to go next in this journey.

Maira McPherson, Lakehead University noted strategic planning and academic planning incorporates recognition of Indigenous programming and no matter what happens or how slowly, it is there written down and considered important as a commitment of the university.

Uncle Eugene Louie, VIU also noted that constitutions are the marching orders for leadership and need to be considered in education as well.

It was suggested we build learning partnerships with communities and share knowledge, expertise, and positioning.

There was discussion about the sense of disconnection Indigenous students experience and how they used the Friendship Centre to mitigate their lost-ness. We spoke about the need to recognize the historic damages from Indian Residential Schools, and “scooped” kids from the 60’s on.

There was further conversation about “good relations” and signing partnership agreements, would declarations on those relationships help?

Kevin Lamoureux, U of Winnipeg, raised the question of repatriation of artifacts and the building of personal relations – are universities holding artifacts they need to repatriate?

The conversation moved to protocols and the need to ensure visuals are understood to be important and they continue to hold meaning – buildings, writing and lettering, imagery through art and signage.

Question – is it tokenism or symbolism? It was suggested that symbolism does hold the universities accountable – the recognition is there even if it starts out as tokenism, it eventually takes on its own meaning and force. Miigwetch, **Cynthia Wesley-Esquimaux**, Chair, Truth & Reconciliation, Lakehead University

Restructuring the Academy

Session Chair, Carol Stuart, Associate Vice President, Academic, Vancouver Island University

Eugene Louie, VIU spoke to the importance of having recognized accreditation. As treaty is settled there is a need for people to have skills that are recognized. They may already have the skills-developed through experience and they may have relevant but unrecognized skills and Indigenous knowledge. There is an opportunity to develop First Nations generated curriculum. Also an opportunity to create certification through assessing prior learning and providing credit.

Shirley Hardman, UFV noted that the recommendation for Indian Control of Indian Education has been present for a long time and in multiple reports. However, the definition of control and input needs to be considered carefully.

UFV responded to the Green Report (1996) which indicated that Aboriginal people should be present in governance. The Board of Governance therefore has an appointed position specific to An Aboriginal community. Have had Aboriginal people on the Board since the 1970's. Have formed two advisory bodies; one to the university in general and the other to the various programs that have an Indigenous focus.

Challenges are, about what happens when the majority of the Board of Governance disagrees with the position of the Aboriginal Representative. Also, whether a single person can “represent”. The advisory council guiding Senate and /or the BOG therefore has a broadly representative voice, but no specific power through a vote.

VIU has an advisory body, but the members representing communities are often Educational Counsellors and do not have the authority or direction of Council. But a whole table of Council representatives is not necessary either-disrespects their time and the more on ground the issues. The University can go to the collective Chiefs table. <https://aboriginal.viu.ca/community-relations>

UFV suggests that those advisory council positions can be by application and the Councils can be asked-who should we encourage to apply.

There is a tension between the European Academic structure and the Indigenous Communities. Some of those tensions involve:

- The tension of place
- Ethnicity and the importance of who your grandparents were
- Spirituality. Universities are supposed to be secular
- The collective approach to knowledge & the question of what is knowledge?
- A cultural change is required through the entire institution.

Challenges, Responsibilities and Meaning: A Call to Action

Guest speaker Doug (Kwul'a'sul'tun) White, Director Pre-Confederation Treaties and Reconciliation

- Canadian historical update in regards Education & Residential school history to Reconciliation
- Defining moment for our country – 150 anniversary although BC joined 1871
- 1982 received its own internal constitution – new country with old histories
- Canada has misapprehended itself – ‘know thyself’ resonated with my family – ***know who you are and know who your relations are – don’t do anything in any way to damage the family reputation and know your way of being.***
- We should all be asking ourselves this question in this way – **who are we all together?**
- 1951 – law against Aboriginal’s gathering to legally dispute land claims
- Advocating, standing up, talking about it – First Nation contingent travelled to Ottawa in 1927 for two weeks, lawyer, Arthur Omera – talked about the core things that are at the centre of our relationship; land, title, jurisdiction, treaty - Aboriginal rights.
 - Response was – we don’t want to hear anything like this ever again, no Aboriginal rights ever again, we will make this a crime and change the Indian Act and ensure they (FN) are shut up
- This happened in my grandmother, Auntie Ellen’s lifetime – saw the post WW2 concept of human rights – no official repeal, the next printing of the constitution in 1982 it was just left out.
- White & Bob legal case – we have a treaty to answer to the charge of hunting out of season (1963) – courts denied existence of the treaty.
- 1864 (?) was the last pre-confederation treaty made.
- Coal mining in Nanaimo – needed an understanding with the Snuneymuxw people – profound shift to consult with Aboriginal people
- 1854 – a shift out of the pattern in a way to relate to each other nation to nation – had profound consequences in this part of the world – seems to be a basic premise.
- What kind of relationship will we create?
- 1960’s Snuneymuxw – Courts denied ‘hearing’ anything on Aboriginal rights to hunt and fish
 - Thomas Berger – brought in to support the Bob & White court appeal
 - Frank Calder, Nisga’a MLA for the Bulkley Valley – Stikine region brought in to support
 - Provincial archivist - brought out the document to present the treaty as a matter of law
 - Implications of treaty was the provincial gaming could not interfere with an Aboriginal Treaty right
- 1965 – Supreme court agreed that there is a treaty – important opening and shift
- Louise Mandell, Doug had worked for her firm Mandell Pinter in Vancouver, BC
- 2010 – Doug White – lawyer was appointed Snuneymuxw Chief – first question was ‘who are we’ when the Crown does not recognize our Treaty - giving no respect for their own constitution of 1982.
- Deep into the 21st century, Doug felt sick to see how Canada was content to deny Aboriginality.
- Advice, ‘Don’t go to lawyers who are highly trained in adversarial verse – about reconciliation and love, they do not know love.’
- Ignorance of the very facts of history, where did it come from, how was it created? Legal process in Canada, Treaty Rights, Aboriginal Title (Thomas Berger) 1960’s.

- o 40 years from the Calder to summer of 2014, every judge refused to make a decision on legal definition of title.
 - o Delgamuukw litigation – 1984-1997 (Gitxsan-Wet'suwet'en)
 - o BC Treaty system was set up in the early 1990's.
 - o Twenty years the Nisga'a argued for resolution
 - o Oka, 1994
- Late chief Joe Mathias, now is the time to move past extinguishment – a new era of respect and our titles and treaties will be respected. But the courts deferred to the political process of non-decision
- Hul'quiminum Treaty group – went to the treaty commission – said they are offended that we are not recognized, Canada's response was to seek to shut them up. (must have exhausted their domestic remedies – litigation or treaty process)
 - o FN prepared numerous briefs of documenting efforts and history that have not been heard in Canada's courts
 - o International commission – agreed that we would have a seat, as there are no legal venues for FN to be heard
- 2012 – Justice Groberman – Aboriginal peoples – shut up about this Aboriginal title – unanimous panel of BC court of appeal, 'look at the rock beneath your feet when you are fishing, that might be your Aboriginal title, why don't you just move on?'
- Supreme Court of Canada had been backed into a corner, BC treaty process had not done the work it was intended to do in Canada.
- 2014 – Court pushed to not to make a decision, pleadings not right. They stood up and made the Tsilhqot'in Supreme Court decision, talked about Aboriginal title being expensive, Indigenous people having decision making power, Aboriginal sovereignty, self-governance, Aboriginal peoples have a say over their own lives, spaces. This has been something in Canada would not hear before
 - o Safer proxy for subject matter of decision making power – concept of culture
 - o Haida Nation– duty to consult – fundamentally profound shift in relations
 - o It's all still about Crown decision making power
 - o Tsilhqot'in decision – refused to talk about sovereignty – but talks about Aboriginal title that they have decision making power that fundamentally shifts us out of the dark ages,
- Do Aboriginal peoples have a veto on Kinder-Morgan project – keeps Justin Trudeau up at nights? What is a veto?
 - o Worried that there is an absolutism to decision making in this country?
 - o Risk for corporations, boards, shareholders – basic reality of money at total risk, - all of this consultation will be cancelled.
- Every law is premised on the notion that Aboriginal peoples do not matter, the consequences are huge.
- When the Gitxsan were in courts with Delgamuukw vs BC to put forward their history and Elders, Late Justice Allan McEachern – said, what do you think you are doing? This Elder is going to sing? He thought that it was embarrassing to the court; the Gitxsan structure of law, important element is encapsulated in this Adaawk. His response, I have a tin ear - this is only hearsay... Canadian rules say that I cannot hear any of this. What is a fact, legally speaking? For more information see: <http://www.gitxsan.com/community/news/the-delgamuukw-court-action/>
- Delgamuukw Landmark Supreme Court of Canada decision was handed down December 11, 1997. (Aboriginal title exists; had never been extinguished; and duty to consult First Nations regarding natural resources)

- Chief Justice Lamer in the Supreme court decision:
 - Judge McEachern is right, there is no space in Canadian law, for this – but we need to create ways to take into consideration of Aboriginal laws and views
 - **They reformed the epistemologies of Canadian law for Aboriginal laws to be heard**
- We have to ask ourselves the most basic question, who are we together?
 - Lawrence Lessig “The Regulation of Social Meaning,” 62 University of Chicago Law Review 943 (1995) – explains where ignorance came from and why, powerful social meanings, social forums – institutions, systems, education – where does social meaning come from? To a Canadian – how is the concept structured? Underlying assumptions of reality, uncontested basic facts that there is the textual aspect of social meaning, contextual meaning create broader social meaning.
- We have to think about the ways that we work together, grapple with the way we will work towards the calls to action. Most social meanings come from the education system
 - T&R point to the education system, inflict harm, weapon of cultural genocide – why was the residential system set up in that way, starting with children and teach them, create them into something different, teach them self-loathing and shame for cultural identity.
 - T&R who is responsible for the forests? Do you think that universities can award degrees when Aboriginal perspectives are not taken into consideration?
- The only institutions in Canada that have the wherewithal to change Canadian vision, is universities, it's not the courts. Show politicians, what it means to be in a pattern of true reconciliation, and embrace Aboriginal knowledge in a real way. There is a lot of hard work in front of us, but truly the most important work. Hear each other's voices, grapple with the depths of reconciliation of what Canada is, principles. Thank-you.

Breakout Sessions – Ensuring Accountability

Curriculum

No notes available.

Community University partnerships

Action Items:

- Include community organization such as:
 - Indigenous resource management
 - Urban organizations
 - Secondary and primary schools
 - Peer mentor groups
 - Nation to school liaison
 - Diverse
 - Inclusive
 - Genuine relationship
 - Open to change
- Reconciliation centres – supports
- Equity of resources
- University  Holistic approach/healing

Wildcard

- one community based program a year
- Slow pace of policies and procedures – hold up progress
- Commitment to language revitalization
- Policies to expedite indigenization
- Indigenous student input and representation
 - Seat on Student Union, proactive role to ensure seat stays full
 - Indigenous student Councils or Unions to be given time to speak at Senate
- Our problems, our challenges
 - By stander effect
- Why we need to partner with institutions
 - Get back to our ways of knowing and learning social reconstruction
 - Aboriginal institutions and issues they face
 - How do we overcome viewing our institutions as lesser than?
 - Unions and collective agreements indigenized
 - Planning and holding each other accountable, knowledge sharing
 - Meeting community needs

Governance and the University

Governance at the university – clearly understanding the roles and relationship of Senate (Faculty) and the Board of Directors

Role of Faculty and the collective agreements (sets parameters) driven structures – negotiated as to what the emphasis will be – you cannot unilaterally impose a collective agreement – this includes addressing Indigenous content and addressing change.

Senate rep the academic collective teaching in the university – and the board works to build consensus and collaborative (democratic) decision making within the university community – which is why it all moves very slowly. There is an advantage to having a separate body – rec's to right governance body.

But what is the relationship with Indigenous forms of governance and need?

Role of consultation – in both university structures and Indigenous governance structures – is there an advantage to creating a separate linkage – how would it inter-relate to the Senate and the Board?

Is there advantage of a separate Indigenous body making recommendations to the Board and the Senate, and how seriously would their recommendations be taken? How has it happened to now?

Boards cannot not tell Senate how to run its academic systems.

What about decisions from the collective agreement?

How do you get promotion and tenure if you are Indigenous in the present system?

This university has a flat system, there is no hierarchical system here, and so how does it help the hiring of Indigenous faculty – no issues as long as they meet qualifications, and they need to get waivers from BC Human Rights Commission to hire Indigenous people who self-identify – an exemption for special consideration. They have hired one Aboriginal faculty member in the last 11 years and they are sessional.

Where is the priority placed when it comes to what kind and amount of scholarship is required or expected? What is the definition of scholarship – yes, it will depend on the university and what they have defined as their priority.

And, how do we ensure this area becomes a priority for other faculty members? Can it become a strategic priority – perhaps through the budget process?

We still need cultural change and having people be aware of and knowledgeable about Indigenous knowledge and ways of knowing – exp. students citing oral history/tradition in a paper.

How do we build the relationship? Can we guarantee the relationship and understanding?

Do we have to categorize Indigenous knowledge – can we value it for its intrinsic value in the confines of the university? This question is unwarranted and goes against the respect and acknowledgement we are even discussing.

There is no one body of Indigenous knowledge – we cannot use pan-academic knowledge acquisition and acceptance – it is more nuanced than people at present understand or acknowledge.

Next Steps

Elders reflections on what they heard

Geraldine Manson (C-tasi:a) VIU Nanaimo Campus, Snuneymuxw First Nation

- ... Not book learning, learning from people, elders
- ... The elders who are gone stand with us
- ... Spindle whirl
- ... Thanks for what we witnessed, the change to go forward
- ...

Eugene Louie, VIU Ti'Amin (Powell River Campus Elder in Residence)

- ... Openness, transferability, forgiveness and following our teachings
- ... Bring those teaching to those from residential school so they can learn their teachings
- ... Each nation and person has to understand their teachings first to move forward in a good way from the teachings
- ... Work together within diversity

Gary Manson, (Xul si malt) VIU Snuneymuxw, Elder in Residence – 'Su'luqw'a', Community Cousins
Shared the Salmon Song – Titwhatl

Eddie Gardner, UFV Elder in Residence

- ... Thanks VIU for hosting, meaningful dialogue
- ... Thanks to VIU's first Elder in Residence, Dr. Ellen White (Kwulasulwut) for carrying on the language
- ... Shwelee – the life spirit is in everything. Our connection to all the energy of love students need to get rid of self-doubt and understand who they are through culture.
- ... Now a shared responsibility for the land
- ... Merge our life concepts without a veto; hope, love and energy
- ... Protection of mother earth relationship of genetics to trauma and to healing spiritual is different from religion to secular dichotomy

Ray Peter, (Qwulshemut) Cowichan Tribes, VIU Nanaimo Campus – First Nation Studies

- ... Thanks to Dave Witty, Provost and Vice-President Academic, VIU
- ... Thanks to the Elders for being here
- ... Sit, watch and listen
- ... Raise your hands (in thanks) because the words 'thank you' are not enough

Stella Johnson, VIU Métis Elder in Residence, Nanaimo Campus

- ... Importance of time for students to attend cultural ceremony
- ... Sometimes you need to go home to heal

Identification of follow-up needed and by whom

Dave Witty, Provost and VP Academic, VIU

We know that fundamental change is essential, we need to be agents of change, structure - Regional Universities that care.

Today

UFV to appoint interim President

by Leslie Courchesne on February 14, 2017

The University of the Fraser Valley **Board of Governors** will appoint an interim president when **Dr. Mark Evered** – the university's current president – retires at the end of June.

The Board launched **the search** for UFV's next president and vice-chancellor one year ago. The process engaged stakeholders on campus and throughout the Fraser Valley. A 13-member **selection committee** conducted interviews last fall.

"A candidate was selected, but during the final stages, due to unforeseen personal circumstances, the candidate has chosen to withdraw," says UFV Board Chair **John Pankratz**. "On behalf of the Board, I sincerely thank the presidential search committee, as well as the many UFV students, faculty, staff, alumni and community members who invested their time to contribute to this process. Everyone involved did an admirable job on all aspects of the search."

The Board of Governors will re-initiate the search for the president immediately, continuing with **Boyden Global Executive Search**.

UFV Board Vice-Chair **Randy Bartsch** served as Chair of the presidential search committee.

"The entire UFV community can be incredibly proud of the process we undertook," says Bartsch. "It was done in accordance with best practices, balancing the need for candidate confidentiality with the need for stakeholder engagement. With help from Boyden we were able to find an excellent candidate, and we trust that we'll be able to do so again."

With the search set to resume, an interim president will be announced in the coming weeks to succeed Evered on July 1.

For more information, please visit <http://blogs.ufv.ca/presidential-search>.

Today

Jackie Hogan appointed Interim President of UFV

by Leslie Courchesne on March 3, 2017

The University of the Fraser Valley **Board of Governors** unanimously appoints Chief Financial Officer and Vice-President Administration **Jackie Hogan** as Interim President and Vice-Chancellor, effective July 1. Hogan will succeed **Dr. Mark Evered** upon his planned retirement, while the search for UFV's next president continues.

"UFV has an admirable leadership team, and I am absolutely delighted that Jackie Hogan has agreed to serve as interim president," says UFV Board Chair **John Pankratz**. "Jackie's tremendous knowledge, leadership and dedication will serve UFV students, faculty, staff and communities very well through this transitional phase."

"I am honoured and humbled to serve as interim president," says Hogan.

"Together, with two outstanding vice presidents and a remarkable faculty, staff and leadership team, we will continue to deliver on UFV's mission to provide excellent post-secondary education in the heart of the Fraser Valley."

A Chartered Professional Accountant (CPA), Hogan also holds a Bachelor of Accounting Science degree from the University of Calgary. She is an alumna of UFV, earning the Lieutenant Governor Silver Medal for academic excellence with her Business Administration diploma.

Professionally, Hogan joined UFV in 1989, rising through the organization to become Chief Financial Officer in 2010. In 2014, the Association of Women in Finance awarded Hogan the prestigious **PEAK Award for Excellence in the Public Sector**.

Hogan is responsible for the financial leadership and management of UFV's \$115 million operating budget and \$250 million in capital assets, on about a million square feet of classroom, laboratory, clinic and other service space on campuses in Abbotsford, Chilliwack, Mission, and Hope, as well as Chandigarh, India. She lives in Abbotsford with her husband, Paul, and two daughters, Chloe and Sophie.

UFV's Board announced last month that the presidential search, initiated in February 2016, resulted in a candidate who withdrew at the final stage. The renewed search is underway. The university will appoint an acting Chief Financial Officer and Vice-President Administration to fill Hogan's current role, effective July 1. For more information, visit <http://blogs.ufv.ca/presidential-search>.



INDIGENIZATION COMMITTEE OF SENATE MEMBERSHIP 2016/17

AREA REPRESENTED	TERMS OF OFFICE	MEMBER
Voting Members		
<i>5 faculty members</i>		
Faculty member, approved by Senate	08-01-2016 to 07-31-2019	Greg St. Hilaire, Faculty of Access & Continuing Education
Faculty member, approved by Senate	08-01-2015 to 07-31-2017	Geoffrey Carr, Faculty of Humanities
Faculty member, approved by Senate	08-01-2015 to 07-31-2017	Luanne Yellowfly, Faculty of Social Sciences (Vice Chair)
Faculty member, approved by Senate	08-01-2015 to 07-31-2017	Robert Harding, Faculty of Professional Studies
Faculty member, approved by Senate	08-01-2015 to 07-31-2017	Wenona Victor, Faculty of Humanities
1 dean or associate dean, approved by Senate	08-01-2016 to 07-31-2019	Tracy Ryder Glass, Faculty of Professional Studies
2 self-identified Aboriginal students	08-01-2015 to 07-31-2017	Leanne Julian, General Studies Diploma
	08-01-2015 to 07-31-2017	Vacant
<i>12 regional or local representatives of First Nations, Tribal, Metis and other Aboriginal community organizations</i>		
	08-01-2015 to 07-31-2017	Eric Alex
	08-01-2015 to 07-31-2017	Cheryl Gabriel
	08-01-2015 to 07-31-2017	Colleen Hodgson
	08-01-2015 to 07-31-2017	Dianna Kay
	08-01-2015 to 07-31-2017	Bibiana Norris
	08-01-2015 to 07-31-2017	Mark Point (Chair)
	08-01-2015 to 07-31-2017	Muriel Roberts
	08-01-2015 to 07-31-2017	June Quipp
	08-01-2015 to 07-31-2017	Judy Swakum
	08-01-2016 to 07-31-2018	Vacant
	08-01-2016 to 07-31-2018	Vacant
	08-01-2016 to 07-31-2018	Vacant
<i>3 Aboriginal Elders, 1 male and 1 female; 1 UFV Elder-in-Residence</i>		
	08-01-2016 to 07-31-2018	Eddie Gardner, UFV Elder-in-Residence
	08-01-2016 to 07-31-2018	Clarence Pennier, Grand Chief, Stó:lō Tribal Council
	08-01-2016 to 07-31-2018	TBD
Provost & Vice-President, Academic (or designate) (ex officio)	On-going	Peter Geller (designate to July 31, 2018)
Senior Advisor on Indigenous Affairs	On-going	Shirley Hardman
Director of Aboriginal Access Services (or designate)	On-going	Lorna Andrews
Administrative Support		
Vice-Provost Office		Carol Dickson

CURRENT MEMBERSHIP: 20 voting members (not including vacancies)

Quorum: Fifty percent (50%) of voting membership

Indigenization Committee of Senate
Agenda Package - April 7, 2017

Current as of January 4, 2017
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