



AGENDA
for the
University of the Fraser Valley
INDIGENIZATION COMMITTEE OF SENATE
February 18, 2016, 9:00 am
Chilliwack Campus, Room A1454

Attendees: Eric Alex, Colleen Hodgson, Mark Point, Muriel Roberts, June Quipp, Judy Swakum, Gregory St. Hilaire, Geoffrey Carr, Luanne Yellowfly, Wenona Victor, Ken Brealey, Tracy Ryder Glass, Shirley Hardman,

Regrets: Bibiana Norris, Cheryl Gabriel, Robert Harding, Morris Prosser, Leanne Julian

Resources: Peter Geller, Carol Dickson (recorder)

Guest: Mark Evered

1. Welcome and Opening
2. Address by UFV President Mark Evered
3. Approval of Agenda
4. Approval of Minutes
5. ICS Membership Update
6. Committee Vision & Mission
7. Indigenous Education Protocol (*Attachment #1*)
8. Indigenous Course Requirement (*Attachment #2*)
9. Other Business
 - a. Next Meeting Dates

Please join us after the meeting for a light lunch.

Information Items

- Nomination Form for Indigenous Committee of Senate
- Executive Summary of the TRC Report
- UFV Planning Documents
 - UFV Strategic Directions
 - Education Plan Goals and UFV 2025 Vision
 - Strategic Research Plan
 - Strategic Enrollment Management Plan
- UFV Today Item on ICS



MINUTES
for the
University of the Fraser Valley
INDIGENIZATION COMMITTEE OF SENATE
December 14, 2015, 9:30 am to Noon
Chilliwack Campus, Aboriginal Gathering Place

Attendees: Eric Alex, Dianna Kay, Mark Point, , Judy Swakum, Gregory St. Hilaire, , Luanne Yellowfly, Wenona Victor, Ken Brealey, Morris Prosser, Cheryl Gabriel ,Tracy Ryder-Glass, Shirley Hardman, Bibiana Norris,

Regrets: June Quipp, Muriel Roberts, Colleen Hodgson, Geoffrey Carr, Robert Harding, Leanne Julian

Resources: Peter Geller, Carol Dickson (recorder)

Guest: Gwen Point

1. Welcome and Opening

M. Point welcomed those present, and asked the committee members to introduce themselves.

M. Point shared with the committee that along with ICS Vice-Chair W. Victor, he met with UFV President Mark Evered and noted the support for the ICS from the President and Senate. M. Evered has been invited to attend a future meeting.

2. Approval of Agenda – 2015-12-14

The agenda was approved with the addition of the following item:

- Indigenous Course Requirement

D. Kay/L. Morris

3. Approval of Minutes – 2015-10-22

The minutes were accepted as presented.

E. Alex/L. Yellowfly

4. Establish a Vision for the Indigenization Committee of Senate

M. Point described the need to create a mission and a vision for the committee.

Vision = Dreaming; Mission = Implementing the Dream

To begin crafting the vision and mission, M. Point asked the committee members to answer the following question: "If I am allowed to dream, UFV would _____" and then share with others. M. Point, W. Victor, and two other committee members will collate the themes of these answers and bring this back to a future meeting. The committee also discussed the need for a full-day retreat session in the Spring to further develop the work of the Committee.

5. Membership

It was noted that there are three community vacancies on the committee as well as two Elder vacancies.

In considering potential future members of the committee, there was a discussion of the Senate's process and role in approving future committee members. Any potential new members would need to be approved by Senate, which is done through a submission to the Senate Governance Committee (SGC), which acts as a nomination committee for Senate. It was agreed that potential new members would submit the nomination form developed by SGC. Potential new members should be considered with a view towards the current Terms of Reference for the ICS, which includes diversity in the membership.

It was agreed that M. Point, C. Gabriel and L. Andrews would meet to discuss nominees and move names forward for approval. Any nominations should be sent on appropriate nomination forms to Carol for distribution to this nominating committee. Elders would not be required to fill out the nomination form.

6. Indigenous Education Protocol

S. Hardman and K. Brealey attended the CiCan Indigenous Education conference in Ottawa in December 2014, where the CiCan Indigenous Education Protocol was discussed. There was support for UFV to sign on to the Protocol, and so it was agreed to bring forward to the ICS for discussion.

It was noted that some items in the Protocol could guide the discussion on mission and vision for the committee.. It provides a good sense of what other post-secondary institutions are doing in terms of Indigenization.

M. Point requested that all committee members read the Indigenous Education Protocol document prior to the next meeting. There is an opportunity to make use of the concepts and ideas in the Protocol as the ICS develops its own guiding documents.

7. Update on Indigenous Programs and Initiatives at UFV

An overview of Indigenous academic programs and other initiatives was provided.

It was suggested that MARCOM create a news item for the Indigenization Committee of Senate.

To facilitate the sharing of information that might be helpful to the committee it was suggested that a Google drive or blackboard space be created.

8. Indigenous Course Requirement

Lakehead University and University of Winnipeg have recently announced Indigenous course requirements for all students. Some of the benefits and challenges of this approach to indigenizing the curriculum were discussed. It was agreed to discuss this further at a future meeting.

9. Other Business

- a. Next Meeting Dates – C. Dickson will send out a poll to find an appropriate date for the planned February meeting.

ACTION ITEMS

Committee members to read Appendix I (CICan Indigenous Education Protocol) prior to the next meeting.

Committee members to read the Executive Summary of the TRC report (approximately 20 pages).

M. Point and W. Victor, along with two other committee members, will meet to review the 'dream' submissions and will create a discussion document for distribution to the Committee. **M. Point, C. Gabriel and L. Andrews** to bring forward nominees to ICS.

MARCOM to create a news item on the Indigenization Committee of Senate.

C. Dickson to investigate setting up a google drive or a shared blackboard site.

CICan Launches Indigenous Education Protocol

CICan (Colleges and Institutes Canada) officially launched its Indigenous Education Protocol for Colleges and Institutes on December 2nd, 2014. Sixteen colleges and institutes across Canada have signed the Protocol, which asserts an institution's commitment to improving Indigenous education practices and better serving Indigenous learners and communities. Many other colleges and institutes have also expressed interest in signing the Protocol in the coming weeks.

Source: <http://www.collegesinstitutes.ca/news-centre/perspective/december-8th-2014/>

Indigenous Education Protocol for Colleges and Institutes

Colleges and Institutes are key providers of applied postsecondary education for Indigenous communities across Canada. They are often the only postsecondary institution present in remote northern communities and many of them have been working actively to create curriculums that respect indigenous values and cultures.

Colleges and institutes respect and recognize that Indigenous people include First Nation, Métis and Inuit people, having distinct cultures, languages, histories and contemporary perspectives.

They recognize that indigenous education emanates from the intellectual and cultural traditions of Indigenous peoples in Canada. They also believe that Indigenous education will strengthen colleges' and institutes' contribution to improving the lives of learners and communities.

In order to reaffirm the importance of Indigenous education, Colleges and Institutes Canada, in consultation with its members and partners in indigenous communities has developed an Indigenous Education Protocol. This important document underscores the importance of structures and approaches required to address Indigenous peoples' learning needs and support self-determination and socio-economic development of Indigenous communities.

This protocol is founded on seven principles that aim to guide the institutions who will agree to sign on to this aspirational document.

- See more at: <http://www.collegesinstitutes.ca/the-issues/indigenous-learners/approaches-and-exemplary-practices-to-guide-implementation/#sthash.X9QtccNs.dpuf>

Signatory Institutions agree to:

1. Commit to making Indigenous education a priority.

Exemplary practices for implementing this principle include:

Embed the mandate to serve Indigenous learners and communities in colleges' and institutes' strategic plans to ensure Indigenous learner needs are considered in institutional planning and decision-making.

2. Ensure governance structures recognize and respect Indigenous peoples.

Exemplary practices for implementing this principle include:

Ensure Indigenous representation on college and institute Boards of Governors, Program Advisory Committees, Student Associations through delegated seats for First Nation, Métis and Inuit leaders, and allow for parallel Indigenous Advisory Councils and Elder/Métis Senator Councils.

3. Implement intellectual and cultural traditions of Indigenous peoples through curriculum and learning approaches relevant to learners and communities.

Exemplary practices for implementing this principle include:

Transition and upgrading programs:

- Build linkages and partnerships between K-12 and post-secondary education systems, including the availability of dual-credit options between colleges/institutes and high schools;
- Integrate Indigenous-focused upgrading programs or modules into standard provincial upgrading programs;
- Offer flexibility in the delivery of transition programs to allow adult learners to pause and restart programs as required due to family, community or work obligations; and
- Use culturally relevant assessment tools, which may differ for First Nation, Métis and Inuit learners.

College and institute curriculum:

- Capture and reflect history, including oral history, as understood by Indigenous peoples, across curriculum;
- Promote and support the preservation of Indigenous languages;
- Embed intellectual and cultural traditions of Indigenous peoples;
- Combine educational pedagogy and epistemology infused with Elder/Métis Senator knowledge;
- Confront the legacy of residential schools, recognizing the challenge of institutional settings and supporting healing and reconciliation; and
- Recognize that Indigenous knowledge can benefit all learners (e.g. environment, justice) and have processes for two-way sharing (e.g. both scientific and traditional ways).

Learning Approaches:

- Offer flexibility in program and course delivery and allow for stop-out and start-up options;
- Develop and deliver community-based education and training programs that are aligned with the economic, social development and labour market needs of Indigenous communities, recognizing that First Nation, Métis and Inuit peoples are distinct and that their communities will differ in terms of the education programs required;

Attachment #1

- Legitimize traditional knowledge by giving post-secondary credits for this knowledge, as for other skills and areas of expertise.
- 4. Support students and employees to increase understanding and reciprocity among Indigenous and non-Indigenous peoples.**

Exemplary practices for implementing this principle include:

- Acknowledge the territory and land on which colleges and institutes are located and serve and integrate the use of Indigenous language at events, ceremonies and meetings.
 - Include traditional ways of doing and being in the processes associated with institutional functioning (e.g. Elder/Métis Senator opening words/prayers, feasts, drum dancing, healing circles / sharing circles, storytelling).
 - Create an environment where everyone has responsibility for Indigenous issues by adopting a cross-accountability rather than a silo structure.
 - Offer staff and faculty training on Indigenous history, inter-cultural training for all (faculty, administration, support staff, facilities), including experiential, hands-on learning activities, and land and place-based learning.
- 5. Commit to increasing the number of Indigenous employees with ongoing appointments throughout the institution, including Indigenous senior administrators.**

Exemplary practices for implementing this principle include :

- Improve frontline services for Indigenous students by allocating resources to ensure regular access to services from Elders/Métis Senators from the community or in residence.
 - Establish targets for hiring First Nation, Métis and Inuit employees at colleges and institutes, at all levels.
 - Ensure institutional hiring and human resource development strategies identify goals and approaches for increasing the number of Indigenous staff and faculty.
- 6. Establish Indigenous-centred holistic services and learning environments for learner success.**

Exemplary practices for implementing this principle include:

- Initiate recruitment with Indigenous students earlier than grades 7 to 10 to expose youth to college/institute programs and related career opportunities, and link them to prerequisites they need in high school.
- Offer culturally relevant assessment services :
 - prior learning assessment and recognition (PLAR) services to recognize traditional knowledge base and life experience of learners;
 - English/French and math skills assessments must recognize the English or French gap for Indigenous language speakers, and allow more time to complete to support success.
- Change the symbolism that exists throughout the institution so that it is more respectful and inclusive of Indigenous ways and increases visibility of Indigenous culture through gathering spaces, gardens, signage, art work and ceremonies.

Attachment #1

- Move from a safe space to a safe campus approach by ensuring that culture, language and Elder/Métis Senator involvement is not compartmentalized and is visible and viable across all aspects of the institution and students' experiences.
- Offer Indigenous-centred support services to address the needs of learners holistically and guided by the wisdom and leadership of Elders/Métis Senators, including:
 - Elder/Métis Senator services from the community or in residence;
 - housing, childcare and transportation;
 - tutoring and learning supports;
 - health care and mental health counselling;
 - mentorships and role models from alumni and graduating students;
 - career and employment counselling; and
 - activities structured around family.
- Ensure support services are multi-pronged to meet the diverse needs of Indigenous people: urban, rural, Status, Non-Status, First Nation, Métis and Inuit.
- Integrate systems and provisions to eliminate financial barriers for Indigenous students including:
 - sponsored seats;
 - funds for participation in upgrading programs;
 - financial assistance, including bursaries and scholarships;
 - partnership funding to host visits, meetings and events;
 - base funding allocation by the institution to minimize dependency on soft funding;
 - waive tuition for children in care;
 - differentiated funding models within institutions to account for smaller enrolment.

7. Build relationships and be accountable to Indigenous communities in support of self-determination through education, training and applied research.

- See more at: <http://www.collegesinstitutes.ca/the-issues/indigenous-learners/approaches-and-exemplary-practices-to-guide-implementation/#sthash.X9QtccNs.dpuf>

Source: <http://www.collegesinstitutes.ca/the-issues/indigenous-learners/approaches-and-exemplary-practices-to-guide-implementation/>

Information on Indigenous Course Requirements

Items included in this section:

1. Web links to reference materials
2. University of Winnipeg Indigenous Course Requirement
3. Lakehead University, Indigenous Content Requirement
4. Yukon College, Yukon First Nations Core Competency

Two Recent Essays on Indigenous Course requirements from Indigenous Histories theme week on the Active History web site:

5. Essay: Adam Gaudry (Indigenous Studies, University of Saskatchewan), Paved with Good Intentions: Simply Requiring Indigenous Content is Not Enough (January 13, 2016)
6. Mary Jane McCallum (History, University of Winnipeg), When History Needs an Intervention (January 15, 2016)

**Information on Indigenous Course Requirements for Indigenization (*Links*)
Committee of Senate
February 2016**

University of Winnipeg Indigenous Course Requirement:
news release with link to FAQ

<http://news-centre.uwinnipeg.ca/all-posts/indigenous-course-requirement-approved-for-2016-17-school-year/>

Lakehead University, Indigenous Content Requirement: FAQ

<https://www.lakeheadu.ca/faculty-and-staff/departments/services/ai/icr>

Yukon College, Yukon First Nations Core Competency web page

https://yukoncollege.yk.ca/programs/pages/yfn_core_competency_knowledge

Two Recent Essays on Indigenous Course requirements from Indigenous Histories theme week on the Active History web site:

Adam Gaudry (Indigenous Studies, University of Saskatchewan), Paved with Good Intentions: Simply Requiring Indigenous Content is Not Enough (January 13, 2016)

<http://activehistory.ca/2016/01/paved-with-good-intentions-simply-requiring-indigenous-content-is-not-enough/>

Mary Jane McCallum (History, University of Winnipeg), When History Needs an Intervention (January 15, 2016)

<http://activehistory.ca/2016/01/when-history-needs-an-intervention/>

Links to Media Reports

B.C. universities eye mandatory indigenous studies course: UBC, SFU discuss changes to educational requirements, Vancouver Sun, February 1, 2016

<http://www.vancouversun.com/life/universities+mandatory+indigenous+studies+course/11688505/story.html>

CBC story on U of Winnipeg (November 20, 2015)

<http://www.cbc.ca/news/canada/manitoba/university-of-winnipeg-makes-indigenous-course-a-requirement-1.3328372>

CBC story on Lakehead (February 20, 2015)

<http://www.cbc.ca/news/canada/thunder-bay/lakehead-university-in-thunder-bay-ont-to-mandate-indigenous-learning-1.2963546>

Some Universities Look to Adopt Indigenous Course Requirements, University Affairs (June 23, 2015)

<http://www.universityaffairs.ca/news/news-article/some-universities-look-to-adopt-indigenous-course-requirements/>

Required Reading: Making Indigenous Classes Mandatory, Macleans (November 19, 2015)

<http://www.macleans.ca/education/making-history-2/>

Indigenous Course Requirement Approved For 2016-17 School Year

Posted on: 11/20/15 | Author: Communications | Categories: All Posts, Indigenous

UWinnipeg graduates will have a baseline knowledge about Indigenous people and culture, thanks to the new Indigenous Course Requirement (ICR), which was unanimously approved today by The University of Winnipeg Senate, the body responsible for UWinnipeg's academic governance. The decision exemplifies the University's leadership in responding to the recommendations made in the final report of the Truth and Reconciliation Commission (TRC).

UWinnipeg is one of the first universities in the country to mandate that all students will learn about Indigenous peoples. Previously approved in principle, the ICR will make Indigenous learning part of the undergraduate degree requirements for all new students, beginning in the fall of 2016. Graduation requirements for existing UWinnipeg students will not be affected.

To fulfill the requirement, students may choose from a number of 3 credit-hour courses in which the greater part of the content is local Indigenous material — derived from or based on an analysis of the cultures, languages, history, ways of knowing or contemporary reality of the Indigenous peoples of North America.

The number of credit hours required to graduate will not change. The ICR proposal was originally brought forth in February by The University of Winnipeg Students' Association (UWSA) and the Aboriginal Students' Council, in consultation with the University's Indigenous Advisory Council.

"This is a proud, joyous, and historic day for The University of Winnipeg community," said Dr. Annette Trimbee, UWinnipeg President & Vice-Chancellor. "We recognize our responsibility to commit to the TRC recommendations and today's decision by our faculty effectively implements a good number of them. We have taken an important step to integrate Indigenous knowledge, perspectives, and worldview into our curricula and culture."

"Education plays a huge role in advancing reconciliation. In every field, from science to business to education, engaging with First Nations, Metis and Inuit peoples is the new reality in this country. I'm very proud to say our students will be better prepared for that environment and that will be a competitive advantage for them," said Wab Kinew, Associate Vice-President, Indigenous Affairs.

In the coming months, a full list of courses that qualify for the ICR will be determined by academic departments for selection by new students who register for the 2016-17 school year.

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[Click here for FAQ on the Indigenous Course Requirement](#)

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[Click here to read the Globe and Mail commentary published December 10, 2015](#)
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***With the unanimous approval by UWinnipeg Senate of the Indigenous Course Requirement (IRC), The University of Winnipeg has responded, at least in part, to ten of the Calls to Action from the TRC report, as follows. This includes UWinnipeg students who are on pre-med and pre-law trajectories.**

14) We call upon the federal government to enact an Aboriginal Languages Act that incorporates the following principles:i. **Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them.**

ii. Aboriginal language rights are reinforced by the Treaties.

iii. The federal government has a responsibility to provide sufficient funds for Aboriginal-language revitalization and preservation.

iv. The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.

v. Funding for Aboriginal language initiatives must reflect the diversity of Aboriginal languages.

24) We call upon **medical and nursing schools** in Canada to require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

27) We call upon the Federation of Law Societies of Canada to ensure that **lawyers** receive appropriate cultural competency training, which includes the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

28) We call upon law schools in Canada to **require all law students** to take a course in Aboriginal people and the law, which includes the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

60) We call upon leaders of the church parties to the Settlement Agreement and all other faiths, in collaboration with Indigenous spiritual leaders, Survivors, **schools of theology, seminaries, and other religious training centres**, to develop and teach curriculum for all student clergy, and all clergy and staff who work in Aboriginal communities, on the need to respect Indigenous spirituality in its own right, the history and legacy of residential schools and the roles of the church parties in that

system, the history and legacy of religious conflict in Aboriginal families and communities, and the responsibility that churches have to mitigate such conflicts and prevent spiritual violence.

62) We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:

- i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.

- ii. Provide the necessary funding to **post-secondary institutions to educate teachers on how to integrate Indigenous knowledge** and teaching methods into classrooms.

- iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.

Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.

63) We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:

- i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.

- ii. **Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.**

- iii. Building student capacity for intercultural understanding, empathy, and mutual respect.

- iv. Identifying teacher-training needs relating to the above.

86) We call upon Canadian **journalism programs and media schools** to require education for all students on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations.

90) We call upon the federal government to ensure that national sports policies, programs, and initiatives are inclusive of Aboriginal peoples, including, but not limited to, establishing:

- i. In collaboration with provincial and territorial governments, stable funding for, and access to, community **sports** programs that reflect the diverse cultures and traditional sporting activities of Aboriginal peoples.

- ii. An elite athlete development program for Aboriginal athletes.

- iii. Programs for coaches, trainers, and sports officials that are culturally relevant for Aboriginal peoples.

iv. Anti-racism awareness and training programs.

92) We call upon the **corporate sector** in Canada to adopt the United Nations Declaration on the Rights of Indigenous Peoples as a reconciliation framework and to apply its principles, norms, and standards to corporate policy and core operational activities involving Indigenous peoples and their

lands and resources. This would include, but not be limited to, the following:

- i. Commit to meaningful consultation, building respectful relationships, and obtaining the free, prior, and informed consent of Indigenous peoples before proceeding with economic development projects.

- ii. Ensure that Aboriginal peoples have equitable access to jobs, training, and education opportunities in the corporate sector, and that Aboriginal communities gain long-term sustainable benefits from economic development projects.

- iii. Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.**



Frequently Asked Questions

1. What is the Indigenous Content Requirement (ICR)?

Lakehead University made a commitment in May 2014 that by the beginning of the 2016/17 academic year, all academic units will have calendared for all of their undergraduate degree programs, a degree requirement of at least one 0.5 Full Course Equivalent course containing at least 50% (equivalent to 18 hours) of Indigenous knowledge and/or Aboriginal content.

2. Who made this decision on behalf of the University?

The decision was made by Senate. Senate is the highest academic decision making body in the University with representation from all Academic departments, Student Affairs, the Aboriginal Governance Council, the Board of Governors, and the Lakehead University Student Union.

3. Why was this decision taken?

Extensive internal and external consultation, leading to the development of our Strategic (2013-18) and Academic Plans (2012-17), resulted in a recommendation that all students would benefit from the integration of program appropriate or discipline relevant knowledge about Canada's Indigenous Peoples. Other Universities and Colleges across the country are also examining how to enrich their curricula in similar ways. We are fortunate Lakehead has faculty and staff with a wealth of expertise in this area that will help us meet this goal.

4. I'm currently a student. Does this affect me?

No. Only students who enter programs after Sept 2016 are affected by this decision. However, many programs already incorporate Indigenous knowledge or Aboriginal content as part of their curriculum and many Academic Units already deliver courses that include a minimum of 18 hours of Indigenous knowledge or Aboriginal content.

5. Do I have to take a particular course? Is this a "one size fits all" decision?

No. The ICR does NOT require that every student take exactly the same course. As noted above, some programs already meet the ICR with their current structure. All Academic Units are developing their own ways to include this curriculum in their programs. This may include developing new programming or choosing electives from a range of courses available from different departments addressing many areas of academic interest.

6. Do I have to take an EXTRA course?

No. The Indigenous content requirement can be met in many different ways and the Chair/Director of each Academic Unit will be working to ensure it is embedded seamlessly in each program.

7. Do I have to pay anything EXTRA?

No. As part of the normal program requirements, there will not be any additional cost.

8. Ok, I understand that I don't have to fulfil this requirement now but what if I want to take a course that meets this objective?

Speak to your Chair/Director about course options that will fit into your program or check with the Office of Aboriginal Initiatives for more information.



[Yukon College Home](#) > [Programs & Courses](#) > [Yukon First Nations Core Competency](#)

[+CONTACT INFORMATION](#)

Yukon First Nations Core Competency

Yukon is made up of the traditional territory of 14 First Nations. Each First Nation possesses both shared and individual heritage and culture, languages, and systems of governance. Whether you belong to a Yukon First Nation or not, the history of the Yukon, and the current day of Yukon First Nations, including the implementation of the land claims and self-government agreements, affect us all. Whatever your career or line of work, you can expect to interact with Yukon First Nation people or governments at some point.

Greater understanding and awareness of Yukon First Nations history, culture and journey towards self-determination will help to build positive relationships among all Yukon citizens.

To work towards this goal, Yukon College is requiring that all students achieve core competency in knowledge of Yukon First Nations. As of April 2015, 93% of perm/term College employees have achieved this core competency.

What is Yukon First Nations core competency?

At Yukon College, Yukon First Nations core competency means possessing a broad understanding of six key aspects of Yukon First Nations: history, heritage and culture, governance, residential schools, contemporary topics and world views.

Who does this affect?

This requirement will affect two groups of students:

- Diploma or degree students who expect to graduate in 2016 (i.e., those who are beginning diploma programs in 2014 or are currently enrolled in degree programs); and
- Certificate students who expect to graduate in 2016 (i.e., those who are beginning certificate and trades pre-employment and trades programs in 2015).

If you are a student beginning a one-year certificate or trades pre-employment/trades program in 2014 you are not affected.

What does this mean for me?

Most programs at Yukon College already have one of these learning outcomes embedded. This means there is unlikely to be any change in your course plan. For some programs, meeting the requirement will mean that students will need to take a particular elective. For programs that do not currently meet the requirement, students can obtain the core competency at no additional cost by taking a one-day YFN101 class, OR by completing an online course, OR by successfully completing an online exam.

Where can I find more information?

On this webpage you will find a list of programs and courses that meet or exceed the core competency requirement and those which require an elective, or successful completion of the online course or challenge exam.

[Login](#) to the Yukon First Nation 101-Online Workshop or the Yukon First Nations 101-Challenge Exam.

For specific information about your particular course requirements please speak with your faculty advisor.

[Watch](#) Yukon College's video submission to Colleges and Institutes Canada (CICan), earning us [GOLD in the CICan Indigenous Education Award!](#)



Paved with Good Intentions: Simply Requiring Indigenous Content is Not Enough

JANUARY 13, 2016 GUEST

3 COMMENTS

by Adam Gaudry

Over the past year, the University of Winnipeg and Lakehead University have mandated that incoming undergraduate students complete an Indigenous degree requirement before graduating. This requirement takes the form of an Indigenous content class chosen from a number of options relevant to the student's degree program. Given the popular response, many other universities are following suit, a byproduct of both the Truth and Reconciliation Commission's "Calls to Action" and an arms race to be at the forefront of progressive curricular reform.

Generally speaking, this is a good thing, and I believe that this is an effective strategy, especially at universities like these with substantial capacity to provide this curriculum. It is not my intent to critique those universities who have taken the lead on this, but I think that universities without this experience must move ahead cautiously. In the rush to get students learning about Indigenous-Canada relations, little friendly criticism has challenged this popular desire for curricular change. A sobering analysis by Daniel Heath Justice, however, shows just how difficult this project really is, and how poor implementation of a requirement could actually work against this goal. The stakes are high, much higher than benefiting good public relations in mandating an "Indigenization" program. In implementing an Indigenous content requirement universities need to think long and hard about how to do this effectively.

Indigenous content requirements aren't actually new: they've been around for a while, in some cases, decades. Older content requirements were usually program-specific or a prerequisite for entry into a professional degree. At the University of Saskatchewan, where I work in the Department of Indigenous Studies, Education, Nursing, Aboriginal Public Administration, and Social Work^[1] students are required to take two Indigenous Studies courses to complete their degrees (all programs which train front-line workers in a province with a large Indigenous population). What these new proposals do, then, is expand the content requirement to a wider range of students—particularly into the natural sciences, humanities, and social sciences—where the justification for its implementation is more intellectual (this is something you should know) rather rationalized as job training (this is something you'll need to know to practice your profession effectively).

For the past three years, I have taught or co-taught one of these required Indigenous content courses, a class that contains students either there to fulfill a requirement or complete an interest-based elective. This class is vitally important and, when most effective, we inspire students to pursue advanced classes with Indigenous content. At its best, it has the potential to be transformative. There are, of course, students who simply go through the motions, are generally disinterested, or dislike the fact the requirement exists, but I've faced little outright resistance and encountered mostly open-minded individuals. As a rule, I believe that students emerge from the class with a broader knowledge base, ultimately fulfilling the purpose of the requirement. However, my department has the benefit of decades of experience teaching for this requirement, along with a longstanding

normalization of this kind of class. We also have a substantial and vocal Indigenous student body at the University of Saskatchewan (roughly 12% of the student population, with three consecutive Indigenous student union presidents), and the support of deans and presidents for these requirements.

Not every university has a similar dynamic, and even here, as we envision expanding our Indigenous content requirement to every undergraduate degree at the university, we do so very carefully. I've been involved in several administrative processes for mandating a larger requirement over the past three years, and I believe there are three key components to effective and purposeful implementation of an Indigenous content degree requirement at a Canadian university. Universities need:

- A clear and well-articulated rationale for pursuing this course of action that is communicated to the university community and general public
- A critical mass of Indigenous content experts working as course instructors with enough job security and support to weather a potentially challenging classroom environment
- Support for existing Indigenous content programs who are already doing this work (and ensuring that these courses are relevant for Indigenous students too)

#1 – A well-articulated rationale for the Indigenous-content requirement

University administrations need to be very clear on the purpose of Indigenous-content requirements. This is easier for some programs than others: most prairie-based education or social work programs require these classes, given the large number of Indigenous youth their students will be working with. It's good professional practice. However, explaining to a chemistry student that an Indigenous studies course will turn them into a "better citizen" is perhaps an abstract justification that requires more communication. While it is increasingly clear that Indigenous-Canada relations is the defining political issue of our time, many people don't wish to challenge the prevailing social and political dynamic we're living with.

Universities, then, need to do a great deal of communicating on why these new requirements are being launched. This may result in a public education campaign, but it also necessitates counteracting conservative narratives about returning to "the essentials," by which they mean a classical European education. While many university administrators may be committed to Indigenization, they may not be able to defend it as rigorously as they need to. So, administrative education is also a key component of an Indigenous content requirement. Administrators, faculty, and staff all need to know enough about the importance of these proposals to effectively defend them. Thus, having a clear message on why this kind of curricular change is necessary (and inevitable) will go a long way in making this effective—and having administrative support at all levels is vital to its success.

#2 – Courses taught by experts

My former PhD supervisor ends each course by telling his students "now you know enough to be dangerous." In other words, they now know enough to *sound like* they understand what they are talking about, but don't yet know the limits of their knowledge. While there are many outstanding teachers out there, generally speaking, the public school system does not adequately prepare university students for critical engagement on these matters, when it does teach Indigenous issues at all. Every year, I read well-meaning essays that argue that Indigenous people didn't understand the treaties they were negotiating (i.e. they weren't politically sophisticated enough) or were not fluent in English so didn't know what they'd agreed to (even though Treaty 6

was negotiated in Cree). It seems the default for unprepared instructors is to go with what they already know, and what they usually know is wrong. If anything, this sets us all back, because now students have learned misinformation from authority figures, and it would have generally been better to not teach it at all. We can't reproduce this at the post-secondary level.

The absolute worst-case scenario is that Indigenous content requirements are fulfilled by any course remotely dealing with some sort of Indigenous issue, without the instructor having any particular expertise. Qualified individuals, those who have sufficient training to deconstruct historical narratives, to breakdown contemporary stereotypes, and encourage the students to undertake critical self-examination must teach these courses. One long-standing myth is that Indigenous dispossession and marginalization is the result of settler ignorance, and the corrective for this is more education. Why this solution is generally correct, the identification of the problem is not. Dispossession and marginalization are the result of *colonialism* not ignorance, an active process that replicates the privilege and power of some at the expense of others. The problem is an unjust and exploitative power imbalance—and the defence of it—not that people don't realize its there. Are Canadians really that blind to the poverty, exploitation, and dispossession of Indigenous peoples? No. But most have come to accept it as part of the natural order of things and thus rationalize its existence. The problem, then, isn't one of ignorance, but an all-to-easy justification of the social order.

Those of us who teach university-level Indigenous issues consistently face entrenched ideologies that blame Indigenous peoples for the policies thrust upon us and see us as incapable of proper social development. In introductory courses, the goal is mostly to *un-teach* these ideological positions. That is perhaps the most erroneous assumption of Indigenous content requirements: the goal is to unlearn a bunch of things and learn a little bit in its place. In my experience, effective learning is rarely accomplished in a single Indigenous studies course and so the goal is often to get students taking additional classes.

Because of this, every Indigenous-content course is not necessarily the right fit to fulfill this requirement. Courses that allow students to “gain a better appreciation for Indigenous culture” may not accomplish the intended goal, as it is not geared towards this vital unlearning element. Since we're not really attempting to overcome ignorance, but to break down the rationalization of a colonial relationship, not all Indigenous content courses should be treated equally. Eligible courses for these requirements must be carefully selected, and will be much smaller in number than they first appear. Putting the right people in place, and supporting them to succeed on a larger scale than they're currently teaching is vital to implementing a requirement effectively.

#3.1 – Support existing Indigenous programming and students

While “Indigenizing the academy” is now *en vogue* in academia, most Indigenous faculty have been researching and teaching these topics for a while. Rather than reinventing the wheel, expanding available resources to these programs is the easiest and most effective way to implement a new Indigenous content requirement. A lot of these programs are probably already providing courses required for other programs, like my department is. Indigenous Studies units, however, tend to be under-resourced and may suffer if they are expected to service an influx of new students. Indigenous Studies programs should not have to choose between increased enrollment and their core identities as units with majors and minors of their own. In preparing for an Indigenous content requirement, universities should be prepared to allocate additional resources to Indigenous Studies units. Without expanded resources and the capacity to provide enough student spaces to meet the new needs, many individual content requirements will fall to less qualified and less

rigorous programs, which may, again, reinforce the well-entrenched mistruths of this colonial relationship.

If universities don't have the staff in place to execute this, they need to hire them. Tenure-track experts and knowledge holders and preferably Indigenous. This is one of the few problems that administrators can fix simply by investing money. If universities hire enough Indigenous faculty and provide them the support to succeed, they'll likely put in place the kind of programming that is required. The ongoing worry of many Indigenous faculty is that many non-expert units will begin teaching courses that qualify for this requirement as a way to increase enrollment, attempting to capitalize from more butts in seats. If English, History, Political Science, Philosophy, and Sociology units endeavour to develop courses on these topics, and they don't have someone who can teach it, they need to hire someone who does. While many universities are now prioritizing the hiring of Indigenous faculty, these requirements necessitate further prioritization, ensuring that Indigenous faculty can support one another and be hired into academic units where they are not the lone Indigenous voice.

All of this requires an unwavering financial commitment from the higher-ups. Universities need to see this as a long-term process, as it is going to take decades for the Canadian public to unlearn colonial ideologies, and decades more to build an equitable relationship between the many peoples who now share this land. Universities need to be prepared to see this past this optimistic moment we're living in, and recognize that the Canadian default position is one of hostility to ongoing Indigenous existence as independent peoples.

#3.2 – Make this relevant to Indigenous students, too

The unspoken target audience of Indigenous content requirements is non-Indigenous students. With the exception of First Nations University, every provincially accredited Canadian university has a non-Indigenous majority, and so this will result in an influx of non-Indigenous students into spaces that formerly were an Indigenous-centered space. If done improperly, educating a large number of non-Indigenous students can come at the expense of Indigenous ones. These content requirements cannot centre non-Indigenous students and their learning experiences, they must privilege Indigenous experiences and provide spaces for Indigenous student voices to be both heard and respected. These classrooms must be safe spaces, with seasoned instructors capable of managing the discussion of contentious or difficult topics. The comfort of non-Indigenous students cannot come at the expense of the hard-won space of Indigenous people in the academy. If universities are going to discuss this option, the conversation needs to prioritize the needs of the Indigenous student body—no matter how large or small—to avoid once again putting the needs of Canadians above those of Indigenous people. This would, again, reinforce all that we should be undoing.

Despite these challenges, we're at a unique historical moment when profound change is possible. We have a duty to fundamentally rethink the role of the university in making positive social change. Many universities feel the need to move in the direction of Indigenous content requirements, but they need to do so effectively, and in a way that fits with the large-scale societal goals of reconciliation and restitution. We need administrative infrastructure, we need expanded Indigenous programming, and we need more Indigenous faculty. Without a firm commitment and careful implementation—backed up with the requisite funding—we risk further entrenching the kind of colonial relationship we're now supposedly committed to transforming.

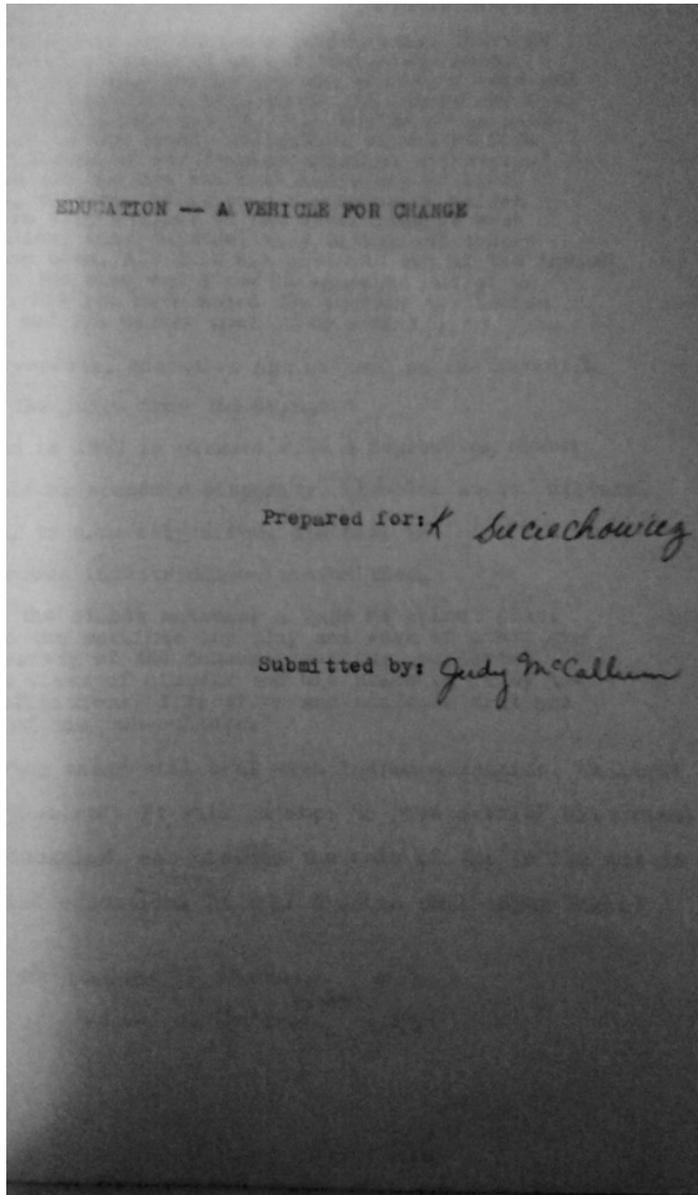
Adam Gaudry is Métis and an Assistant Professor in the Department of Indigenous Studies at the University of Saskatchewan. He is the First-Year Coordinator for INDG 107. Each year the course is offered more than a dozen times to over 1200 students across Saskatchewan.

[1] At the University of Regina's Saskatoon campus.

When History Needs an Intervention

JANUARY 15, 2016 GUEST

By Mary Jane McCallum



Cover page of “Education — A Vehicle for Change”, essay written by the author’s mother in the late 1970s. Photo by author.

Thank you to Crystal Fraser for guest-editing #AHindigenous at *ActiveHistory* this week. Her initiative exponentially increased *Active History*’s content by Indigenous people and likely its Indigenous readership. To Leanne Simpson, Zoe Todd, Claire Thomson, Daniel Sims, Adam Gaudry, Anna Huard, Lianne Charlie, Norma Dunning and Billy-Ray Belcourt, thank you for your thoughtful and inspiring posts. Each piece makes vital contributions, and together they highlight some of the key themes in contemporary Indigenous scholarship: rootedness in place and land; family and kinship as inspiration and methodology in Indigenous history; critical analyses of the politics of recognition and reconciliation in a context of entrenched historic and ongoing colonialism; and identifying solid concepts and practices of decolonization. Their work is creative, critical, and attentive to change and continuity over time; it gives special insight to our own complex and often contradictory moment in Indigenous history. In this piece, I bring these valuable contributions into conversation with my thoughts on the new Indigenous Course Requirement at the University of Winnipeg.

Inspired by Zoe Todd, I begin at home. In the late 1970s, my mom wrote an essay entitled “Education – A Vehicle for Change” for an anthropology course. On the back, she transcribed the lyrics of a song entitled “An Eskimo and I” that was taught in my brother,

Ian’s, class at our school. The main “thesis” of the song was something along the lines of: I’m so glad I’m a clean, warm (white), settled, normal, southern Canadian child instead. Even after my Mom explained how the song was offensive, the teacher refused to stop using it in her class. Sadly, activities based on “playing Indian” constituted a significant measure of what little we learned about Indigenous people in southern Ontario

schools, and while university courses on Canadian history provided a little more substance, Indigenous people often faded from the course content after the arrival of Europeans, and certainly before the twentieth century. This absence sends a clear message to us about the perceived unimportance of Indigenous people, land, and thought throughout Canadian history and Canada more generally. Moreover, it obscures the multiple ways Canada continues to thrive directly from colonial violence – a point so clearly illustrated in Huard’s discussion of Shoal Lake #40 Reserve, and the means by which Winnipeg *still* gets its drinking water.

In my honours year at McMaster in 1996, I took an Indigenous Studies Program course that was an important exception to this trend. The course covered the meaning and history of North American genocide; discussed Canadian Indian policy; explored patterns of Indigenous resistance; and described aspects of Indigenous (Haudenosaunee) epistemologies, including concepts of gender, family, and nationhood. I took the course shortly after the Royal Commission on Indigenous People (RCAP) concluded, and for me these two events will always be linked. The course was long, difficult, and vitally important to me: at the front of the class were Indigenous professors (Drs. Dawn Martin-Hill and Rick Monture), a rare privilege I would not again have at any other point in my undergraduate or graduate education.

Twenty years later, in the fall of 2016, the university where I now teach will *require all* undergraduate students to choose one 3-credit hour (half) course called an Indigenous Course Requirement (ICR) from a list of approved existing and new courses with substantial content in Indigenous history, culture, ways of knowing, contemporary issues, and/or languages. To say that this is a monumental shift would be an understatement. But the insights of this week’s contributions encourage much deeper thinking about the ICR.

Claire Thomson and Zoe Todd’s writing and images situate land, kin, stories, local history, and place as both “interlocutors” and foundations in their work. Likewise, there is a need to ground the ICR in a sense of place and history. When I came to the UW in 2008, students had already raised the idea, and indeed it was again students who led the most recent and successful initiative. Over the past year, discussions were given some shape and weight by *Maclean’s* January 2015 article calling Winnipeg Canada’s most racist city, which focused on the murder of 15-year old Tina Fontaine, but made a wide accounting of recent stories of race and racism dividing, marginalizing, and threatening the lives and well-being of people in Winnipeg.[i] Finally, the work of the Truth and Reconciliation Commission substantiated the proposal, in particular its recommendation that everyone in Canada, especially lawyers, public servants, health professionals, teachers, social workers, and those in the corporate sector, be educated about the history of Indigenous peoples, including “the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations.” It also recommends “skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.”[ii]

Considerable heft has been unfairly put on the tiny shoulders of the ICR. The ICR will not “destroy” undergraduate independent academic learning, constrain academic freedom, or “brainwash” students.[iii] A single course requirement will also not fix Canadian white supremacy, “indigenize” otherwise settler-colonial institutions, or “reconcile” a long, violent, and continuing history of dispossession in Canada. It will, however, carry on a tradition of Indigenous engagement in and critique of education.

Lianne Charlie casts us as beneficiaries of those who came before us, and in her text collage based on the 1973 Together Today for Our Children Tomorrow Settlement, she shows how this past work takes on new meaning today. The RCAP for example, gathered 22 reports on Indigenous education produced between 1966

and 1992; each one recommends school courses in Indigenous history, language, and culture. The RCAP itself recommended that post-secondary institutions introduce and substantially support Indigenous content and perspectives in course offerings across disciplines.[iv] Indigenous educators have also made substantial critical interventions into the content and nature of education, as Norma Dunning shows, work that includes identifying attrition rates, analyzing inequities in funding, and creating culturally relevant programming. This work joins efforts to make Indigenous space on campus, organize Indigenous students associations, develop critical Native and Indigenous Studies programs and departments, and revise curricula in all departments, including professional schools.

Adam Gaudry's essay articulates current and common concerns among Indigenous faculty, students and others that the ICR (and other similar efforts to improve Indigenous education) could become simply another box to tick and form to sign. Vitally, he asks: Does your mandatory course content "break down the rationalization of a colonial relationship?" Do you have a clear, well-communicated rationale for mandatory Indigenous content courses? Do you have a critical mass of well-supported Indigenous expertise to teach and if not, what is your plan to create and sustain one? Do you provide serious support for existing Indigenous faculty and programming? Is your course content relevant to Indigenous students too? As we move into a phase of curriculum development, these are good questions to keep in mind.

Sims' work further informs this process, especially as it identifies when and how distinct and diverse Indigenous people and histories are commonly and unhelpfully over-generalized. To describe all Indigenous people as having a uniform and one-dimensional experience of treaties, reserves, and voting, for example, fails to engage critically with the varied, multi-faceted, intersecting, and highly contextual lived realities of Indigenous people.

Finally, the work this week inspires the question: is the ICR an indication that substantive change is happening more broadly? Leanne Simpson's and Billy-Ray Belcourt's critiques of current politics (including those that "don't actually exist") identify a range of imaginative work that has yet to be done to protect Indigenous lands, resources, inherent and treaty rights, and to substantially intervene in cycles of violence, racism, sexism, poverty, and disenfranchisement. This work neither starts nor ends with the ICR, rather, it is just one of the ways we continue our long histories of observation, correction, measurement, and action.

Mary Jane Logan McCallum is an Associate Professor in the History Department at the University of Winnipeg. She writes on Indigenous modern histories especially in the areas of health, education and labour. Her book is Indigenous Women, Work and History, 1940-1980 (University of Manitoba Press, 2014), and information on her Indigenous Histories of Tuberculosis, 1930-1970 project can be found here:<https://indigenoustbhistories.wordpress.com/> She's a member of the Munsee-Delaware Nation.

[i] Nancy MacDonald, "Welcome to Winnipeg, Where Canada's Racism Problem is at its Worst," MacLeans Website:<http://www.macleans.ca/news/canada/welcome-to-winnipeg-where-canadas-racism-problem-is-at-its-worst/> See also: Bartley Kives, "'The Great Indigenous Divide': Winnipeg Stares into an Ethnic Chasm," The Guardian Website: <http://www.theguardian.com/cities/2014/oct/21/winnipeg-election-indigenous-divide-aboriginal>

[ii] Truth and Reconciliation Commission of Canada: Calls to Action,
See:http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf

[iii] Brayden Whitlock's "Indigenous education by force," in the "Analysis" Section of the *Winnipeg Free Press* January 7, 2016 is the latest to make these claims:<http://www.winnipegfreepress.com/opinion/analysis/indigenous-education-by-force-364479941.html> See also Chelsea Vowell, "Debunking the myth that Canadian schools teach enough about Indigenous People," Opinion, CBC, December 23, 2015:http://www.cbc.ca/news/aboriginal/debunking-myth-canadian-schools-teach-indigenous-peoples-1.3376800?__vfz=tc%3D2pUQBP2FMj7

[iv] See: Canada, Royal Commission on Aboriginal Peoples, *Report of the Royal Commission on Aboriginal Peoples*, Vol 3 *Gathering Strength*, 1996. Available at Queen's University Research and Learning Repository:https://qspace.library.queensu.ca/jspui/bitstream/1974/6874/3/RRCAP3_combined.pdf See also: Manitoba Indian Brotherhood, *The Shocking Truth About Indians in Textbooks!* (Winnipeg: Manitoba Indian Brotherhood, 1974) and *Wahbung: Our Tomorrows* (available at the Assembly of Manitoba Chiefs website <http://www.mfnrc.org/images/stories/pdf/wahbung.pdf>).

UFV Indigenization Committee of Senate Call for Expressions of Interest



Expressions of interests are being sought for 12 regional representatives from the First Nations, Tribal, Métis, or Inuit community, or Aboriginal community organizations to participate on the Indigenization Committee of Senate for a two-year term, from August 1, 2015 to July 31, 2017.

Criteria for nominations are as follows:

Membership meets the requirements of the Terms of Reference (12 regional representatives from the First Nations, Tribal, Métis, Inuit community, or Aboriginal community organizations)

- Membership ensures a broad base of representation, including geographic representation, Aboriginal community organizations, and roles in community (various levels of leadership, community members, other...)
- Consideration of experience and interest of the candidates and diversity of background
- While considering the above, best judgement will be exercised, taking into consideration the purpose of the committee and the needs of UFV and its commitment to Indigenization
- If some of the above criteria are not met, some of the 12 community positions may not be filled.

The committee will meet as required, as determined by the committee, with a minimum of three meetings per year.

Expressions of Interest and Information Sheet

Click on highlighted areas to enter text.

Candidate Information (required)	
Name:	Date:
Phone:	Email:
Candidate Represents	
First Nations <input type="checkbox"/> Tribal <input type="checkbox"/> Métis <input type="checkbox"/> Inuit community <input type="checkbox"/> Aboriginal community organizations <input type="checkbox"/>	
Information sheet (required)	
1. A statement of interest, outlining reasons for wanting to serve and what interests you have about the committee (up to 150 words):	
2. Please list other recent committee service at UFV and/or other organizations. Please indicate length of service.	
3. Explain how your personal/professional experiences would contribute to the work of the committee based on the terms of reference?	
4. Please provide any additional information that you would consider relevant. Include additional sheet if required.	
Candidate's agreement	
By submitting this application, candidates agree to stand for the above position and agree to serve the full term of the position.	

To volunteer, please "save as" a copy and email the form to the Vice Provost's office:
Attention to Carol Dickson, Executive Assistant to the Vice Provost & Associate Vice President, Academic
at carol.dickson@ufv.ca

Your personal information is collected under the authority of section 26(c) & 26(e) of the *Freedom of Information and Protection of Privacy Act* (FIPPA). Senate will use this information for the sole purpose of reviewing and recommending nominees for approval. If you have any questions about the collection or use of this information, please contact Maureen Murphy, University Secretary (Acting), 33844 King Rd, Abbotsford, BC, V2S 7M8 at 604-557-4020 or maureen.murphy@ufv.ca.



Truth and
Reconciliation
Commission of Canada

Truth and Reconciliation Commission of Canada: Calls to Action



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2015

Truth and Reconciliation Commission of Canada, 2012

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Calls to Action

In order to redress the legacy of residential schools and advance the process of Canadian reconciliation, the Truth and Reconciliation Commission makes the following calls to action.

Legacy

CHILD WELFARE

1. We call upon the federal, provincial, territorial, and Aboriginal governments to commit to reducing the number of Aboriginal children in care by:
 - i. Monitoring and assessing neglect investigations.
 - ii. Providing adequate resources to enable Aboriginal communities and child-welfare organizations to keep Aboriginal families together where it is safe to do so, and to keep children in culturally appropriate environments, regardless of where they reside.
 - iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools.
 - iv. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the potential for Aboriginal communities and families to provide more appropriate solutions to family healing.
 - v. Requiring that all child-welfare decision makers consider the impact of the residential school experience on children and their caregivers.
2. We call upon the federal government, in collaboration with the provinces and territories, to prepare and
 - publish annual reports on the number of Aboriginal children (First Nations, Inuit, and Métis) who are in care, compared with non-Aboriginal children, as well as the reasons for apprehension, the total spending on preventive and care services by child-welfare agencies, and the effectiveness of various interventions.
3. We call upon all levels of government to fully implement Jordan's Principle.
4. We call upon the federal government to enact Aboriginal child-welfare legislation that establishes national standards for Aboriginal child apprehension and custody cases and includes principles that:
 - i. Affirm the right of Aboriginal governments to establish and maintain their own child-welfare agencies.
 - ii. Require all child-welfare agencies and courts to take the residential school legacy into account in their decision making.
 - iii. Establish, as an important priority, a requirement that placements of Aboriginal children into temporary and permanent care be culturally appropriate.
5. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate parenting programs for Aboriginal families.

EDUCATION

6. We call upon the Government of Canada to repeal Section 43 of the *Criminal Code of Canada*.
7. We call upon the federal government to develop with Aboriginal groups a joint strategy to eliminate

educational and employment gaps between Aboriginal and non-Aboriginal Canadians.

8. We call upon the federal government to eliminate the discrepancy in federal education funding for First Nations children being educated on reserves and those First Nations children being educated off reserves.
9. We call upon the federal government to prepare and publish annual reports comparing funding for the education of First Nations children on and off reserves, as well as educational and income attainments of Aboriginal peoples in Canada compared with non-Aboriginal people.
10. We call on the federal government to draft new Aboriginal education legislation with the full participation and informed consent of Aboriginal peoples. The new legislation would include a commitment to sufficient funding and would incorporate the following principles:
 - i. Providing sufficient funding to close identified educational achievement gaps within one generation.
 - ii. Improving education attainment levels and success rates.
 - iii. Developing culturally appropriate curricula.
 - iv. Protecting the right to Aboriginal languages, including the teaching of Aboriginal languages as credit courses.
 - v. Enabling parental and community responsibility, control, and accountability, similar to what parents enjoy in public school systems.
 - vi. Enabling parents to fully participate in the education of their children.
 - vii. Respecting and honouring Treaty relationships.
11. We call upon the federal government to provide adequate funding to end the backlog of First Nations students seeking a post-secondary education.
12. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate early childhood education programs for Aboriginal families.

LANGUAGE AND CULTURE

13. We call upon the federal government to acknowledge that Aboriginal rights include Aboriginal language rights.

14. We call upon the federal government to enact an Aboriginal Languages Act that incorporates the following principles:
 - i. Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them.
 - ii. Aboriginal language rights are reinforced by the Treaties.
 - iii. The federal government has a responsibility to provide sufficient funds for Aboriginal-language revitalization and preservation.
 - iv. The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.
 - v. Funding for Aboriginal language initiatives must reflect the diversity of Aboriginal languages.
15. We call upon the federal government to appoint, in consultation with Aboriginal groups, an Aboriginal Languages Commissioner. The commissioner should help promote Aboriginal languages and report on the adequacy of federal funding of Aboriginal-languages initiatives.
16. We call upon post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages.
17. We call upon all levels of government to enable residential school Survivors and their families to reclaim names changed by the residential school system by waiving administrative costs for a period of five years for the name-change process and the revision of official identity documents, such as birth certificates, passports, driver's licenses, health cards, status cards, and social insurance numbers.

HEALTH

18. We call upon the federal, provincial, territorial, and Aboriginal governments to acknowledge that the current state of Aboriginal health in Canada is a direct result of previous Canadian government policies, including residential schools, and to recognize and implement the health-care rights of Aboriginal people as identified in international law, constitutional law, and under the Treaties.
19. We call upon the federal government, in consultation with Aboriginal peoples, to establish measurable goals to identify and close the gaps in health outcomes

between Aboriginal and non-Aboriginal communities, and to publish annual progress reports and assess long-term trends. Such efforts would focus on indicators such as: infant mortality, maternal health, suicide, mental health, addictions, life expectancy, birth rates, infant and child health issues, chronic diseases, illness and injury incidence, and the availability of appropriate health services.

20. In order to address the jurisdictional disputes concerning Aboriginal people who do not reside on reserves, we call upon the federal government to recognize, respect, and address the distinct health needs of the Métis, Inuit, and off-reserve Aboriginal peoples.
21. We call upon the federal government to provide sustainable funding for existing and new Aboriginal healing centres to address the physical, mental, emotional, and spiritual harms caused by residential schools, and to ensure that the funding of healing centres in Nunavut and the Northwest Territories is a priority.
22. We call upon those who can effect change within the Canadian health-care system to recognize the value of Aboriginal healing practices and use them in the treatment of Aboriginal patients in collaboration with Aboriginal healers and Elders where requested by Aboriginal patients.
23. We call upon all levels of government to:
 - i. Increase the number of Aboriginal professionals working in the health-care field.
 - ii. Ensure the retention of Aboriginal health-care providers in Aboriginal communities.
 - iii. Provide cultural competency training for all health-care professionals.
24. We call upon medical and nursing schools in Canada to require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

JUSTICE

25. We call upon the federal government to establish a written policy that reaffirms the independence of the

Royal Canadian Mounted Police to investigate crimes in which the government has its own interest as a potential or real party in civil litigation.

26. We call upon the federal, provincial, and territorial governments to review and amend their respective statutes of limitations to ensure that they conform to the principle that governments and other entities cannot rely on limitation defences to defend legal actions of historical abuse brought by Aboriginal people.
27. We call upon the Federation of Law Societies of Canada to ensure that lawyers receive appropriate cultural competency training, which includes the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.
28. We call upon law schools in Canada to require all law students to take a course in Aboriginal people and the law, which includes the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.
29. We call upon the parties and, in particular, the federal government, to work collaboratively with plaintiffs not included in the Indian Residential Schools Settlement Agreement to have disputed legal issues determined expeditiously on an agreed set of facts.
30. We call upon federal, provincial, and territorial governments to commit to eliminating the overrepresentation of Aboriginal people in custody over the next decade, and to issue detailed annual reports that monitor and evaluate progress in doing so.
31. We call upon the federal, provincial, and territorial governments to provide sufficient and stable funding to implement and evaluate community sanctions that will provide realistic alternatives to imprisonment for Aboriginal offenders and respond to the underlying causes of offending.
32. We call upon the federal government to amend the Criminal Code to allow trial judges, upon giving reasons, to depart from mandatory minimum sentences and restrictions on the use of conditional sentences.

33. We call upon the federal, provincial, and territorial governments to recognize as a high priority the need to address and prevent Fetal Alcohol Spectrum Disorder (FASD), and to develop, in collaboration with Aboriginal people, FASD preventive programs that can be delivered in a culturally appropriate manner.
34. We call upon the governments of Canada, the provinces, and territories to undertake reforms to the criminal justice system to better address the needs of offenders with Fetal Alcohol Spectrum Disorder (FASD), including:
 - i. Providing increased community resources and powers for courts to ensure that FASD is properly diagnosed, and that appropriate community supports are in place for those with FASD.
 - ii. Enacting statutory exemptions from mandatory minimum sentences of imprisonment for offenders affected by FASD.
 - iii. Providing community, correctional, and parole resources to maximize the ability of people with FASD to live in the community.
 - iv. Adopting appropriate evaluation mechanisms to measure the effectiveness of such programs and ensure community safety.
35. We call upon the federal government to eliminate barriers to the creation of additional Aboriginal healing lodges within the federal correctional system.
36. We call upon the federal, provincial, and territorial governments to work with Aboriginal communities to provide culturally relevant services to inmates on issues such as substance abuse, family and domestic violence, and overcoming the experience of having been sexually abused.
37. We call upon the federal government to provide more supports for Aboriginal programming in halfway houses and parole services.
38. We call upon the federal, provincial, territorial, and Aboriginal governments to commit to eliminating the overrepresentation of Aboriginal youth in custody over the next decade.
39. We call upon the federal government to develop a national plan to collect and publish data on the criminal victimization of Aboriginal people, including data related to homicide and family violence victimization.
40. We call on all levels of government, in collaboration with Aboriginal people, to create adequately funded and accessible Aboriginal-specific victim programs and services with appropriate evaluation mechanisms.
41. We call upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls. The inquiry's mandate would include:
 - i. Investigation into missing and murdered Aboriginal women and girls.
 - ii. Links to the intergenerational legacy of residential schools.
42. We call upon the federal, provincial, and territorial governments to commit to the recognition and implementation of Aboriginal justice systems in a manner consistent with the Treaty and Aboriginal rights of Aboriginal peoples, the *Constitution Act, 1982*, and the *United Nations Declaration on the Rights of Indigenous Peoples*, endorsed by Canada in November 2012.

Reconciliation

CANADIAN GOVERNMENTS AND THE UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLE

43. We call upon federal, provincial, territorial, and municipal governments to fully adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
44. We call upon the Government of Canada to develop a national action plan, strategies, and other concrete measures to achieve the goals of the *United Nations Declaration on the Rights of Indigenous Peoples*.

ROYAL PROCLAMATION AND COVENANT OF RECONCILIATION

45. We call upon the Government of Canada, on behalf of all Canadians, to jointly develop with Aboriginal peoples a Royal Proclamation of Reconciliation to be issued by the Crown. The proclamation would build on the Royal Proclamation of 1763 and the Treaty of Niagara of 1764, and reaffirm the nation-to-nation relationship between Aboriginal peoples and the Crown. The proclamation would include, but not be limited to, the following commitments:

- i. Repudiate concepts used to justify European sovereignty over Indigenous lands and peoples such as the Doctrine of Discovery and *terra nullius*.
 - ii. Adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
 - iii. Renew or establish Treaty relationships based on principles of mutual recognition, mutual respect, and shared responsibility for maintaining those relationships into the future.
 - iv. Reconcile Aboriginal and Crown constitutional and legal orders to ensure that Aboriginal peoples are full partners in Confederation, including the recognition and integration of Indigenous laws and legal traditions in negotiation and implementation processes involving Treaties, land claims, and other constructive agreements.
46. We call upon the parties to the Indian Residential Schools Settlement Agreement to develop and sign a Covenant of Reconciliation that would identify principles for working collaboratively to advance reconciliation in Canadian society, and that would include, but not be limited to:
- i. Reaffirmation of the parties' commitment to reconciliation.
 - ii. Repudiation of concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*, and the reformation of laws, governance structures, and policies within their respective institutions that continue to rely on such concepts.
 - iii. Full adoption and implementation of the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
 - iv. Support for the renewal or establishment of Treaty relationships based on principles of mutual recognition, mutual respect, and shared responsibility for maintaining those relationships into the future.
 - v. Enabling those excluded from the Settlement Agreement to sign onto the Covenant of Reconciliation.
 - vi. Enabling additional parties to sign onto the Covenant of Reconciliation.

47. We call upon federal, provincial, territorial, and municipal governments to repudiate concepts used to justify European sovereignty over Indigenous peoples and lands, such as the Doctrine of Discovery and *terra nullius*, and to reform those laws, government policies, and litigation strategies that continue to rely on such concepts.

SETTLEMENT AGREEMENT PARTIES AND THE UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES

48. We call upon the church parties to the Settlement Agreement, and all other faith groups and interfaith social justice groups in Canada who have not already done so, to formally adopt and comply with the principles, norms, and standards of the *United Nations Declaration on the Rights of Indigenous Peoples* as a framework for reconciliation. This would include, but not be limited to, the following commitments:
- i. Ensuring that their institutions, policies, programs, and practices comply with the *United Nations Declaration on the Rights of Indigenous Peoples*.
 - ii. Respecting Indigenous peoples' right to self-determination in spiritual matters, including the right to practise, develop, and teach their own spiritual and religious traditions, customs, and ceremonies, consistent with Article 12:1 of the *United Nations Declaration on the Rights of Indigenous Peoples*.
 - iii. Engaging in ongoing public dialogue and actions to support the *United Nations Declaration on the Rights of Indigenous Peoples*.
 - iv. Issuing a statement no later than March 31, 2016, from all religious denominations and faith groups, as to how they will implement the *United Nations Declaration on the Rights of Indigenous Peoples*.
49. We call upon all religious denominations and faith groups who have not already done so to repudiate concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*.

EQUITY FOR ABORIGINAL PEOPLE IN THE LEGAL SYSTEM

50. In keeping with the *United Nations Declaration on the Rights of Indigenous Peoples*, we call upon the federal government, in collaboration with Aboriginal organizations, to fund the establishment of Indigenous law institutes for the development, use, and

understanding of Indigenous laws and access to justice in accordance with the unique cultures of Aboriginal peoples in Canada.

51. We call upon the Government of Canada, as an obligation of its fiduciary responsibility, to develop a policy of transparency by publishing legal opinions it develops and upon which it acts or intends to act, in regard to the scope and extent of Aboriginal and Treaty rights.
52. We call upon the Government of Canada, provincial and territorial governments, and the courts to adopt the following legal principles:
 - i. Aboriginal title claims are accepted once the Aboriginal claimant has established occupation over a particular territory at a particular point in time.
 - ii. Once Aboriginal title has been established, the burden of proving any limitation on any rights arising from the existence of that title shifts to the party asserting such a limitation.

NATIONAL COUNCIL FOR RECONCILIATION

53. We call upon the Parliament of Canada, in consultation and collaboration with Aboriginal peoples, to enact legislation to establish a National Council for Reconciliation. The legislation would establish the council as an independent, national, oversight body with membership jointly appointed by the Government of Canada and national Aboriginal organizations, and consisting of Aboriginal and non-Aboriginal members. Its mandate would include, but not be limited to, the following:
 - i. Monitor, evaluate, and report annually to Parliament and the people of Canada on the Government of Canada's post-apology progress on reconciliation to ensure that government accountability for reconciling the relationship between Aboriginal peoples and the Crown is maintained in the coming years.
 - ii. Monitor, evaluate, and report to Parliament and the people of Canada on reconciliation progress across all levels and sectors of Canadian society, including the implementation of the Truth and Reconciliation Commission of Canada's Calls to Action.
 - iii. Develop and implement a multi-year National Action Plan for Reconciliation, which includes research and policy development, public education programs, and resources.

- iv. Promote public dialogue, public/private partnerships, and public initiatives for reconciliation.

54. We call upon the Government of Canada to provide multi-year funding for the National Council for Reconciliation to ensure that it has the financial, human, and technical resources required to conduct its work, including the endowment of a National Reconciliation Trust to advance the cause of reconciliation.
55. We call upon all levels of government to provide annual reports or any current data requested by the National Council for Reconciliation so that it can report on the progress towards reconciliation. The reports or data would include, but not be limited to:
 - i. The number of Aboriginal children—including Métis and Inuit children—in care, compared with non-Aboriginal children, the reasons for apprehension, and the total spending on preventive and care services by child-welfare agencies.
 - ii. Comparative funding for the education of First Nations children on and off reserves.
 - iii. The educational and income attainments of Aboriginal peoples in Canada compared with non-Aboriginal people.
 - iv. Progress on closing the gaps between Aboriginal and non-Aboriginal communities in a number of health indicators such as: infant mortality, maternal health, suicide, mental health, addictions, life expectancy, birth rates, infant and child health issues, chronic diseases, illness and injury incidence, and the availability of appropriate health services.
 - v. Progress on eliminating the overrepresentation of Aboriginal children in youth custody over the next decade.
 - vi. Progress on reducing the rate of criminal victimization of Aboriginal people, including data related to homicide and family violence victimization and other crimes.
 - vii. Progress on reducing the overrepresentation of Aboriginal people in the justice and correctional systems.
56. We call upon the prime minister of Canada to formally respond to the report of the National Council for Reconciliation by issuing an annual "State of Aboriginal Peoples" report, which would outline the government's plans for advancing the cause of reconciliation.

PROFESSIONAL DEVELOPMENT AND TRAINING FOR PUBLIC SERVANTS

57. We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

CHURCH APOLOGIES AND RECONCILIATION

58. We call upon the Pope to issue an apology to Survivors, their families, and communities for the Roman Catholic Church's role in the spiritual, cultural, emotional, physical, and sexual abuse of First Nations, Inuit, and Métis children in Catholic-run residential schools. We call for that apology to be similar to the 2010 apology issued to Irish victims of abuse and to occur within one year of the issuing of this Report and to be delivered by the Pope in Canada.
59. We call upon church parties to the Settlement Agreement to develop ongoing education strategies to ensure that their respective congregations learn about their church's role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary.
60. We call upon leaders of the church parties to the Settlement Agreement and all other faiths, in collaboration with Indigenous spiritual leaders, Survivors, schools of theology, seminaries, and other religious training centres, to develop and teach curriculum for all student clergy, and all clergy and staff who work in Aboriginal communities, on the need to respect Indigenous spirituality in its own right, the history and legacy of residential schools and the roles of the church parties in that system, the history and legacy of religious conflict in Aboriginal families and communities, and the responsibility that churches have to mitigate such conflicts and prevent spiritual violence.
61. We call upon church parties to the Settlement Agreement, in collaboration with Survivors and representatives of Aboriginal organizations, to establish permanent funding to Aboriginal people for:
- i. Community-controlled healing and reconciliation projects.

- ii. Community-controlled culture- and language-revitalization projects.
- iii. Community-controlled education and relationship-building projects.
- iv. Regional dialogues for Indigenous spiritual leaders and youth to discuss Indigenous spirituality, self-determination, and reconciliation.

EDUCATION FOR RECONCILIATION

62. We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:
- i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.
 - ii. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.
 - iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.
 - iv. Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.
63. We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:
- i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
 - ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.
 - iii. Building student capacity for intercultural understanding, empathy, and mutual respect.
 - iv. Identifying teacher-training needs relating to the above.
64. We call upon all levels of government that provide public funds to denominational schools to require such schools to provide an education on comparative religious studies, which must include a segment on

Aboriginal spiritual beliefs and practices developed in collaboration with Aboriginal Elders.

65. We call upon the federal government, through the Social Sciences and Humanities Research Council, and in collaboration with Aboriginal peoples, post-secondary institutions and educators, and the National Centre for Truth and Reconciliation and its partner institutions, to establish a national research program with multi-year funding to advance understanding of reconciliation.

YOUTH PROGRAMS

66. We call upon the federal government to establish multi-year funding for community-based youth organizations to deliver programs on reconciliation, and establish a national network to share information and best practices.

MUSEUMS AND ARCHIVES

67. We call upon the federal government to provide funding to the Canadian Museums Association to undertake, in collaboration with Aboriginal peoples, a national review of museum policies and best practices to determine the level of compliance with the *United Nations Declaration on the Rights of Indigenous Peoples* and to make recommendations.
68. We call upon the federal government, in collaboration with Aboriginal peoples, and the Canadian Museums Association to mark the 150th anniversary of Canadian Confederation in 2017 by establishing a dedicated national funding program for commemoration projects on the theme of reconciliation.
69. We call upon Library and Archives Canada to:
- i. Fully adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* and the *United Nations Joint-Orientlicher Principles*, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools.
 - ii. Ensure that its record holdings related to residential schools are accessible to the public.
 - iii. Commit more resources to its public education materials and programming on residential schools.
70. We call upon the federal government to provide funding to the Canadian Association of Archivists to undertake, in collaboration with Aboriginal peoples, a national review of archival policies and best practices to:

- i. Determine the level of compliance with the *United Nations Declaration on the Rights of Indigenous Peoples* and the *United Nations Joint-Orientlicher Principles*, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools.
- ii. Produce a report with recommendations for full implementation of these international mechanisms as a reconciliation framework for Canadian archives.

MISSING CHILDREN AND BURIAL INFORMATION

71. We call upon all chief coroners and provincial vital statistics agencies that have not provided to the Truth and Reconciliation Commission of Canada their records on the deaths of Aboriginal children in the care of residential school authorities to make these documents available to the National Centre for Truth and Reconciliation.
72. We call upon the federal government to allocate sufficient resources to the National Centre for Truth and Reconciliation to allow it to develop and maintain the National Residential School Student Death Register established by the Truth and Reconciliation Commission of Canada.
73. We call upon the federal government to work with churches, Aboriginal communities, and former residential school students to establish and maintain an online registry of residential school cemeteries, including, where possible, plot maps showing the location of deceased residential school children.
74. We call upon the federal government to work with the churches and Aboriginal community leaders to inform the families of children who died at residential schools of the child's burial location, and to respond to families' wishes for appropriate commemoration ceremonies and markers, and reburial in home communities where requested.
75. We call upon the federal government to work with provincial, territorial, and municipal governments, churches, Aboriginal communities, former residential school students, and current landowners to develop and implement strategies and procedures for the ongoing identification, documentation, maintenance, commemoration, and protection of residential school cemeteries or other sites at which residential school children were buried. This is to include the provision of

appropriate memorial ceremonies and commemorative markers to honour the deceased children.

76. We call upon the parties engaged in the work of documenting, maintaining, commemorating, and protecting residential school cemeteries to adopt strategies in accordance with the following principles:
- i. The Aboriginal community most affected shall lead the development of such strategies.
 - ii. Information shall be sought from residential school Survivors and other Knowledge Keepers in the development of such strategies.
 - iii. Aboriginal protocols shall be respected before any potentially invasive technical inspection and investigation of a cemetery site.

NATIONAL CENTRE FOR TRUTH AND RECONCILIATION

77. We call upon provincial, territorial, municipal, and community archives to work collaboratively with the National Centre for Truth and Reconciliation to identify and collect copies of all records relevant to the history and legacy of the residential school system, and to provide these to the National Centre for Truth and Reconciliation.
78. We call upon the Government of Canada to commit to making a funding contribution of \$10 million over seven years to the National Centre for Truth and Reconciliation, plus an additional amount to assist communities to research and produce histories of their own residential school experience and their involvement in truth, healing, and reconciliation.

COMMEMORATION

79. We call upon the federal government, in collaboration with Survivors, Aboriginal organizations, and the arts community, to develop a reconciliation framework for Canadian heritage and commemoration. This would include, but not be limited to:
- i. Amending the Historic Sites and Monuments Act to include First Nations, Inuit, and Métis representation on the Historic Sites and Monuments Board of Canada and its Secretariat.
 - ii. Revising the policies, criteria, and practices of the National Program of Historical Commemoration to integrate Indigenous history, heritage values, and memory practices into Canada's national heritage and history.

- iii. Developing and implementing a national heritage plan and strategy for commemorating residential school sites, the history and legacy of residential schools, and the contributions of Aboriginal peoples to Canada's history.

80. We call upon the federal government, in collaboration with Aboriginal peoples, to establish, as a statutory holiday, a National Day for Truth and Reconciliation to honour Survivors, their families, and communities, and ensure that public commemoration of the history and legacy of residential schools remains a vital component of the reconciliation process.
81. We call upon the federal government, in collaboration with Survivors and their organizations, and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible, Residential Schools National Monument in the city of Ottawa to honour Survivors and all the children who were lost to their families and communities.
82. We call upon provincial and territorial governments, in collaboration with Survivors and their organizations, and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible, Residential Schools Monument in each capital city to honour Survivors and all the children who were lost to their families and communities.
83. We call upon the Canada Council for the Arts to establish, as a funding priority, a strategy for Indigenous and non-Indigenous artists to undertake collaborative projects and produce works that contribute to the reconciliation process.

MEDIA AND RECONCILIATION

84. We call upon the federal government to restore and increase funding to the CBC/Radio-Canada, to enable Canada's national public broadcaster to support reconciliation, and be properly reflective of the diverse cultures, languages, and perspectives of Aboriginal peoples, including, but not limited to:
- i. Increasing Aboriginal programming, including Aboriginal-language speakers.
 - ii. Increasing equitable access for Aboriginal peoples to jobs, leadership positions, and professional development opportunities within the organization.
 - iii. Continuing to provide dedicated news coverage and online public information resources on issues of concern to Aboriginal peoples and all Canadians,

including the history and legacy of residential schools and the reconciliation process.

85. We call upon the Aboriginal Peoples Television Network, as an independent non-profit broadcaster with programming by, for, and about Aboriginal peoples, to support reconciliation, including but not limited to:
- i. Continuing to provide leadership in programming and organizational culture that reflects the diverse cultures, languages, and perspectives of Aboriginal peoples.
 - ii. Continuing to develop media initiatives that inform and educate the Canadian public, and connect Aboriginal and non-Aboriginal Canadians.
86. We call upon Canadian journalism programs and media schools to require education for all students on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations.

SPORTS AND RECONCILIATION

87. We call upon all levels of government, in collaboration with Aboriginal peoples, sports halls of fame, and other relevant organizations, to provide public education that tells the national story of Aboriginal athletes in history.
88. We call upon all levels of government to take action to ensure long-term Aboriginal athlete development and growth, and continued support for the North American Indigenous Games, including funding to host the games and for provincial and territorial team preparation and travel.
89. We call upon the federal government to amend the Physical Activity and Sport Act to support reconciliation by ensuring that policies to promote physical activity as a fundamental element of health and well-being, reduce barriers to sports participation, increase the pursuit of excellence in sport, and build capacity in the Canadian sport system, are inclusive of Aboriginal peoples.
90. We call upon the federal government to ensure that national sports policies, programs, and initiatives are inclusive of Aboriginal peoples, including, but not limited to, establishing:
- i. In collaboration with provincial and territorial governments, stable funding for, and access to, community sports programs that reflect the diverse

cultures and traditional sporting activities of Aboriginal peoples.

- ii. An elite athlete development program for Aboriginal athletes.
 - iii. Programs for coaches, trainers, and sports officials that are culturally relevant for Aboriginal peoples.
 - iv. Anti-racism awareness and training programs.
91. We call upon the officials and host countries of international sporting events such as the Olympics, Pan Am, and Commonwealth games to ensure that Indigenous peoples' territorial protocols are respected, and local Indigenous communities are engaged in all aspects of planning and participating in such events.

BUSINESS AND RECONCILIATION

92. We call upon the corporate sector in Canada to adopt the *United Nations Declaration on the Rights of Indigenous Peoples* as a reconciliation framework and to apply its principles, norms, and standards to corporate policy and core operational activities involving Indigenous peoples and their lands and resources. This would include, but not be limited to, the following:
- i. Commit to meaningful consultation, building respectful relationships, and obtaining the free, prior, and informed consent of Indigenous peoples before proceeding with economic development projects.
 - ii. Ensure that Aboriginal peoples have equitable access to jobs, training, and education opportunities in the corporate sector, and that Aboriginal communities gain long-term sustainable benefits from economic development projects.
 - iii. Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills based training in intercultural competency, conflict resolution, human rights, and anti-racism.

NEWCOMERS TO CANADA

93. We call upon the federal government, in collaboration with the national Aboriginal organizations, to revise the information kit for newcomers to Canada and its citizenship test to reflect a more inclusive history of the diverse Aboriginal peoples of Canada, including

information about the Treaties and the history of residential schools.

94. We call upon the Government of Canada to replace the Oath of Citizenship with the following:

I swear (or affirm) that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth II, Queen of Canada, Her Heirs and Successors, and that I will faithfully observe the laws of Canada including Treaties with Indigenous Peoples, and fulfill my duties as a Canadian citizen.

Truth and Reconciliation Commission of Canada

1500-360 Main Street

Winnipeg, Manitoba

R3C 3Z3

Telephone: (204) 984-5885

Toll Free: 1-888-872-5554 (1-888-TRC-5554)

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**UFV Planning Documents
Indigenization Committee of Senate
February 2016**

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Links only:

UFV 2025: A Vision for our Future
[\[https://www.ufv.ca/media/assets/provost/UFV-2025---A-Vision-for-our-Future-FINAL.pdf\]](https://www.ufv.ca/media/assets/provost/UFV-2025---A-Vision-for-our-Future-FINAL.pdf)

Draft of Strategic Research Plan, 2016-2020
[\[http://www.ufv.ca/research/research-office/strategic-research-project/\]](http://www.ufv.ca/research/research-office/strategic-research-project/)

Strategic Research Plan, 2010-15
[\[https://www.ufv.ca/media/assets/senate/proposals/10-15+Research+Plan.pdf\]](https://www.ufv.ca/media/assets/senate/proposals/10-15+Research+Plan.pdf)

Changing Lives, Building Community

The University of the Fraser Valley will:

1. provide the best undergraduate education in Canada;
2. be a leader of social, cultural, economic, and environmentally-responsible development in the Fraser Valley; and
3. be innovative, entrepreneurial, and accountable in achieving our goals

1. To provide the best undergraduate education in Canada

A. The University will offer degree, diploma, certificate, and apprenticeship programs that:

- provide accessible and challenging learning experiences that instill a passion for learning and develop the lifelong capacity to learn;
- provide the knowledge and foster the development of the critical-thinking, leadership, and practical skills that students require for employment, entrepreneurship, further education, and responsible citizenship— locally and globally;
- use the best pedagogical practices, informed by a commitment to current research and scholarship; and
- engage students actively in their education through a high level of interaction with faculty members and opportunities for practical experience, research, problem-solving, and creative work.

B. The University will provide services for students that:

- enable their successful transition into the University;
- enable successful progress toward their educational goals;
- guide career selection and transition to employment; and
- build life-long relationships with the University.

C. The University will provide an environment that:

- is inclusive, welcoming, and engaging for all;
- embraces diversity, supports cross-cultural exchange, and promotes the respectful debate of ideas and views;
- involves students in governance and decision-making; and
- offers vibrant campus experiences supporting social, intellectual, and personal development.

2. To be a leader of social, cultural, economic, and environmentally-responsible development in the Fraser Valley

The University will:

- promote opportunities for dialogue and intellectual development;
- establish formal relationships with the Fraser Valley communities that ensure mutual understanding of the goals and priorities of each and promote and support collaboration on common goals;
- partner with the community in cultivating international awareness and understanding, bringing the world to the Fraser Valley and the Fraser Valley to the world;
- give priority to research and scholarship that benefit the economic, social, and cultural development of the Fraser Valley;
- give priority to educational programs, co-op placements, practica, and service learning opportunities for students that benefit the citizens of the Fraser Valley;
- partner with members of the community to ensure socially and environmentally-responsible economic development;
- establish university extension services and continuing education that promote and support the economic, social, and cultural development of the Fraser Valley;
- collaborate with K-12 education providers in the Valley to promote increased participation in post-secondary education, successful transition to the University, and the delivery of adult basic education;
- partner with the Aboriginal leadership in the Fraser Valley to address the unique educational needs of Aboriginal students and their communities;
- collaborate with members of the community to develop vibrant, engaging cultural programs; and
- partner with members of the community to promote innovative business and industry development in the Valley that builds on and supports the educational, research, and service strengths of the University.

3. To be innovative, entrepreneurial, and accountable in achieving our goals

The University will:

- ensure that all decision-making is evidence-based, transparent, and accountable;
- regularly review all education, research, administrative, and service functions to ensure they are consistent with the goals of the University, best practices, and responsible stewardship of resources;
- establish educational, research, service, and human resource plans with measurable targets that recognize and respect the financial limitations and serve the goals of the University;
- establish best practices for the recruitment and support of the career development of all employees;
- promote widespread participation in decision-making and governance consistent with legislation and best collegial practices;
- adopt innovative and environmentally-responsible practices of stewardship of the University's lands and other resources;
- pursue revenue-generating opportunities that provide the financial support needed to fulfill the goals of the University while respecting its values and integrity;
- foster a culture of philanthropy; and
- recognize, celebrate, and publicize our successes.

UFV Education Plan, 2016-20: Goals

At the University of the Fraser Valley, we will:

<p>1. PRIORITIZE LEARNING EVERYWHERE</p>	<p>UFV values the learning of faculty, students, staff, and community no matter when, where, and how it occurs. Courses, schedules, programs, and administration put the journey of the learner first. UFV recognizes that our learners are diverse; this necessitates diverse learning options and settings. UFV works to create learning opportunities in communities both inside and outside of UFV.</p>
<p>2. COMMIT TO FLEXIBILITY AND RESPONSIVENESS</p>	<p>UFV recognizes the importance of agility in its programs and administrative units to enable us to adapt and respond to the diverse learning needs of our students, faculty, staff, and community. We will streamline organizational procedures and practices that limit creative problem solving.</p>
<p>3. COLLABORATE ACROSS BOUNDARIES</p>	<p>UFV supports and develops opportunities for collaborative and interdisciplinary work. This involves collaboration around research, programming, learning, and community development. It also involves collaboration with other educational institutions, community organizations, and industry, both locally and globally.</p>
<p>4. DEVELOP LOCAL AND GLOBAL CITIZENSHIP</p>	<p>At UFV, we develop and model civic engagement and social responsibility. Our students, faculty, and staff recognize the importance of nurturing a global awareness that supports the health and safety of citizens around the world. Part of being a UFV citizen also involves responsibility to our communities and environment. Locally we work on the unceded territory of the Stó:lō people and the Indigenization of UFV is a priority. It informs every course and department through the inclusion of Indigenous content, curriculum, and ways of knowing.</p>
<p>5. INTEGRATE EXPERIENTIAL LEARNING</p>	<p>UFV will ensure opportunities to incorporate experiential learning both inside and outside of the university classroom. This may involve assignments and assessment activities, field experiences, community placements, laboratory experience, research, and co-operative learning.</p>

University of the Fraser Valley Strategic Enrolment Management Plan 2014-2019

Excerpts - Executive Summary and Aboriginal Student Enrolment

Further information can be found in the full document located here:

**[https://www.ufv.ca/media/assets/senate/SEM-2014-Plan-FINAL---
Approved-by-the-Board-Sept-4,-2014.pdf](https://www.ufv.ca/media/assets/senate/SEM-2014-Plan-FINAL---Approved-by-the-Board-Sept-4,-2014.pdf)**



Executive Summary

At UFV we adopted a definition of Strategic Enrolment Management (SEM) that recognized the connection between our SEM Plan and our strategic and academic plans:

Strategic enrollment management (SEM) is a concept and process that [through strategic planning of enrolments] enables the fulfillment of institutional mission and students' educational goals.¹

For our process this included viewing SEM within a larger planning process:

[Strategic] Enrollment management is a comprehensive and coordinated process that enables a college to identify enrollment goals that are allied with its mission, its strategic plan, its environment, and its resources, and to reach those goals through the effective integration of administrative processes, student services, curriculum planning, and market analysis.²

We grounded our entire SEM plan in what we aspire to be as an institution and how our programming brings that vision to life. Key Enrolment Indicators (section 3) emerged from our strategic plan and informed our enrolment goals. They define optimum enrolment mix and guide us in measuring the impact of our plan. The entire lifecycle of the student was taken into consideration when setting Key Enrolment Indicators.

A SEM plan must be evidence-based. An Environmental Scan (section 4) captured both external and internal factors that influence enrolment and student success. This data influenced targets that were set for the Strategic Enrolment Goals. Enrolment Goals (section 5) captured our institution's desired future based on our vision and were informed by our environmental scan. Our Enrolment Goals included the following:

5.1 Given current circumstances it is projected that domestic FTEs will remain constant over the period covered by this SEM Plan (2014-19).

5.2 To prepare students to qualify for and be successful in its post-secondary programs, UFV will create the Qualifying Studies Program with:

- i) admission requirements;*
- ii) continuance requirements; and*
- iii) a fixed length of study.*

¹ Bontrager, Bob. "Enrollment Management: An Introduction to Concepts and Structures", *College and University Journal*, Vol. 79, No. 3, Winter 2004, p. 12.

² Kerlin, Christine (2008), "Community College Roadmap for the Enrollment Management Journey," *College and University Journal*, Vol. 83, No. 4, p. 11.

5.3 Graduate student enrolments will be maintained at such levels as to generate net revenue; and Graduate programs will enrich undergraduate programming.

5.4 By 2019 UFV will increase the enrolment share of Aboriginal students (both self-identified and those identified by the ministry) to the proportion of the Aboriginal population within our region; and by 2019 UFV will increase the graduation share of Aboriginal students to the proportion of Aboriginal students at UFV.

5.5 By 2019 International Student Headcount should increase by 38%.

5.6 By 2019, UFV will increase the total number of incoming transfer students to 4%; and add one new block transfer agreement each year through 2019.

5.7 The targets for student Retention from Fall 2018 to Fall 2019 are:

- (i) 66.7% for New Students; and
- (ii) 70% for Total Students.

Graduation targets for 2018/19 are:

- (i) 900 Bachelor's degrees; and
- (ii) 5200 for number of graduates weighted by the length of their program.

5.8 By 2019, in order to ensure our graduates are work-place ready, there will be:

- (i) A 10% increase in co-operative education work placements;
- (ii) An additional 10 work-study positions for each of the next 5 years;
- (iii) At least one validated co-curricular learning activity on the record for 80% of the graduating class; and
- (iv) A 20% increase in the number of academic programs that offer experiential learning opportunities.

5.9 The program areas identified for growth are Health and Wellness; Agriculture and the Environmentally-Responsible Development of the Fraser Valley; and Digital Media Technologies.

In the next section of the plan (section 6), we discuss Campus Infrastructure and the need to ensure that the necessary staffing, structure, service and systems are in place to support our Enrolment Goals.

Finally, we explain that the next step of our SEM planning will be the development of Strategies and Tactics: the means by which our enrolment goals will be achieved. They will be driven by leadership and developed by Faculties and support units. Strategies and Tactics (section 7) are developed institution-wide. Their development is where the

“heavy lifting” within SEM occurs. This is where support units find opportunities to collaborate, where faculties develop interdisciplinary studies and where support units and faculties come together in support of student success. Given the operational nature of Strategies and Tactics, they will be developed upon final approval of the SEM plan. Assessment, to ensure our Strategies and Tactics achieve what they intend to, is critical and a recommendation is made in the plan for the creation of an oversight committee to monitor the operationalization of the SEM plan.

We wish to acknowledge several individuals, along with their office staff, involved in the development of this plan: the Provost and Vice President, Academic; Vice President, Students; Vice-Provost and Associate Vice President, Academic; Deans; Associate Deans; Associate Vice President, Institutional Research; Associate Vice President, Research, Engagement and Graduate Studies; University Librarian; Associate Vice President, Human Resources; CFO and Vice President, Administration; Executive Director, University Relations; and University Secretariat and Registrar. In addition, we had extensive discussions at the Academic Planning and Priorities Committee and Senate and we would like to thank the members of both bodies for their contributions.

mentoring them, and stimulating the intellectual environment with their ideas, research projects, and practical/professional experiences.

All graduate programs will continue to be delivered within a net-revenue framework that accounts for all material and personnel resources. It is important that current and future graduate programs sustain a level of enrolment that will maintain program stability even when attrition occurs.

Enrolment Goal

Graduate student enrolments will be maintained at such levels as to generate net revenue; and

Graduate programs will enrich undergraduate programming.

5.4 Aboriginal Student Enrolment

UFV, located on traditional Stó:lō territory, recognizes and respects Indigenous ways of knowing. *The Indigenizing Our Academy Report* (2006) outlined the local Aboriginal community's desire for UFV to further develop Aboriginal Studies programming, enhance Aboriginal research capacity, boost Aboriginal enrolment and improve the retention and success of Aboriginal learners. UFV's policy *Fulfilling our Commitment to Aboriginal Peoples* (BRP-200.05), which was approved by the Board of Governors in October 2012, states that the "University of the Fraser Valley embraces its responsibility to peoples of Aboriginal ancestry to provide respectful, relevant and responsive post-secondary education and training that support their personal development, career success, and their participation in the social, cultural and economic development of our communities."

On the provincial level, the BC Ministry of Advanced Education, Innovation and Technology released the *Aboriginal Post-Secondary Education and Training Policy Framework and Action Plan, 2020 Vision for the Future* (June 2012). This *Framework and Action Plan* sets out principles and goals for addressing barriers facing Aboriginal students in the post-secondary system and working towards systemic institutional change. Objectives for 2020 include:

- Increase rate of Aboriginal learners transitioning from K-12 to post-secondary equal to the general population rates.
- Increase the number of credentials awarded to Aboriginal learners.

At UFV, students of Aboriginal ancestry can choose to self-identify so that they may benefit from supportive programs and services.¹⁶ By doing so, students also enable UFV

¹⁶ Aboriginal ancestry for self-identification purposes, in accordance with the *Canadian Constitution Act* (1982), Section 35, Number 2 includes "the Indian, Inuit and Métis peoples of Canada."

to identify, review, and analyze data that will contribute to improved programs and services for Aboriginal learners. The number of self-identified Aboriginal students has increased over 70% in the period from 2007-08 to 2012-13, from 362 to 622.

The BC provincial government records Aboriginal student numbers, which includes linking post-secondary students to their K-12 records. Ministry-identified Aboriginal student numbers for UFV are consistently higher than the self-identified Aboriginal student numbers; at UFV, as at other post-secondary institutions in Canada and BC, some Aboriginal students are reluctant to self-identify (see below, Table 10: UFV Aboriginal Student Population). UFV’s Aboriginal Access Services, along with other areas of the university, is working to increase the self-identification of Aboriginal learners to better reflect the number of Aboriginal students at UFV.

Table 10 – UFV Aboriginal Student Population

Total (domestic) student population						
	2007/08	2008/09	2009/10	2010/11	2011/12	2012/13
Headcount	12581	13348	14392	14548	14200	13768
Registrations	54375	58104	62529	64257	65811	63845
Graduates	1990	2051	1945	2134	2062	1851
Aboriginal students (by self-identification)						
	2007/08	2008/09	2009/10	2010/11	2011/12	2012/13
Headcount	362	432	556	543	623	622
Registrations	1866	2220	2712	2719	3240	3212
Graduates	52	54	69	60	80	82
Percentage Aboriginal students (by self-identification)						
	2007/08	2008/09	2009/10	2010/11	2011/12	2012/13
Headcount	2.88%	3.24%	3.86%	3.73%	4.39%	4.52%
Registrations	3.43%	3.82%	4.34%	4.23%	4.92%	5.03%
Graduates	2.61%	2.63%	3.55%	2.81%	3.88%	4.43%
Aboriginal students (by Ministry identification)						
	2007/08	2008/09	2009/10	2010/11	2011/12	2012/13
Headcount	661	677	722	779	893	986
Percentage	5.25%	5.07%	5.02%	5.35%	6.29%	7.16%

The Aboriginal population as a portion of total domestic students at UFV is close to the Aboriginal population share in the Fraser Valley. This is especially true if we use the Ministry identification number.

Table 11 – UFV Aboriginal Student Population as Percentage of Population in the Fraser Valley

College Region	Fraser Valley
Aboriginal People as Percent of Population	5.7
Aboriginal Youth as a Percent of Population	7.4

UFV is committed to preparing present and future generations of Aboriginal learners to become leaders in their communities and in the Fraser Valley and to improve the opportunities for work and community development for Aboriginal learners.

Enrolment Goal

By 2019 UFV will increase the enrolment share of Aboriginal students (both self-identified and those identified by the ministry) to the proportion of the Aboriginal population within our region; and

By 2019 UFV will increase the graduation share of Aboriginal students to the proportion of Aboriginal students at UFV.

5.5 International Student Enrolment

The number of international students at the University of the Fraser Valley has been increasing over the last 5 years (see Table 3), with the most significant growth in 2010-11. China remains the top country of origin with over 40% of the international student body, followed by India with 20% (including a number transferring from UFV Chandigarh’s Bachelor of Business Administration). In terms of academic programs, Business Administration, Computer Information Systems and Mathematics have the largest number of international student enrolments.

Table 12 – International Student Headcount (unduplicated) for Fiscal Year (Summer/Fall/Spring Terms)

	2007/08	2008/09	2009/10	2010/11	2011/12	2012/13
Headcount	689	787	846	975	977	973
Registrations	4890	5761	6190	7348	7374	7396
Graduates	129	144	120	147	154	201

UFV will continue to grow the international student population, in keeping with the internationalization objectives of UFV’s Strategic Directions. In addition to the many benefits that diversity on campus can bring, recruiting and admitting well prepared and talented international students can also significantly enhance an institution’s academic reputation. In increasing the international student population attention will need to be paid to providing the supports and services to ensure academic success. Related to this is providing faculty development opportunities related to internationalization.

UFV forges unique Aboriginal and academic partnership

blogs.ufv.ca/blog/2016/01/10472/

Dave Pinton



UFV takes next step with Indigenization process (photo: Frank Malloway at Chancellor installation ceremony)

Mark Point has been appointed Chair of the newly formed Indigenization Committee of Senate at the University of the Fraser Valley (UFV).

The prominent Sto:lo member, educator, and author has been involved with Indigenization of the curriculum and the culture of UFV since 2005.

UFV Indigenous studies professor Wenona Victor has been named Vice-Chair and 12 regional members from Aboriginal organizations including First Nations, Tribal, Métis, and Inuit communities will sit on the committee.

This is a unique arrangement involving members from outside of the university, university staff, students, and faculty who will consult directly to Senate on academic policies and procedures regarding Aboriginal learning, needs, priorities and goals.

While the structure may sound complex, Point has a decidedly down-to-earth approach.

“We’re working hand-in-hand to provide greater educational opportunities to Aboriginal people in the Fraser Valley and beyond. Our collaboration will help deliver accessible, relevant, and responsive education to students seeking knowledge of Indigenous ways,” he noted. “This committee is a very positive indicator of the quality of partnership between Aboriginal communities and the University of the Fraser Valley.”

The structure is an evolution of indigenization that has been underway at UFV for over a decade.

“Senate, the University’s senior academic governance body, created this standing committee of University and community leaders to guide us in our work building a University that is a welcoming and supportive place for Indigenous peoples, that provides the best learning environment it can for students of Aboriginal ancestry, that supports their needs and the fulfillment of their dreams, and that educates us all in Indigenous ways of knowing, learning and being,” said Mark Evered, President of UFV.

The committee will ensure academic programming at UFV continues to be respectful and relevant to Indigenous peoples’ goals of self-determination and well-being.

“UFV is innovative and progressive in the area of improving the delivery of a meaningful education to Indigenous (and interested non-Indigenous) students,” said Wenona Victor. “I look forward to working with the committee to ensure the Indigenization of academic matters at UFV.”

For complete structure and terms of reference of the committee please visit the [Indigenization Committee of Senate web page](#).