

LIVING INDIGENIZATION 2021-2027



JIBC OFFICE OF INDIGENIZATION



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Turtle Island is occupied by Indigenous Peoples since time immemorial. We acknowledge this occupation reflects distinct territories, histories, governance systems, laws and cultures of First Nations, Métis, and Inuit, all of which have been subject to a colonial legacy of disruption and genocide. As citizens of Canada, we share an urgency and responsibility to understand Indigenous histories, colonization, and systemic racism that operates today so we can redress injustices and work towards Reconciliation.

Every person has a unique relationship to First Peoples and the respective lands they occupy. Situating oneself in relation is an act of Truth-telling. It helps build a respectful relationship, recognizing the unique history and connections to those lands by its First Peoples and one's place relative to historical and ongoing colonization on respective lands. Situating oneself and acknowledging traditional territories is also an act of allyship. When land acknowledgements follow with action that contributes to antiracism efforts, we help close the gaps of inequities and injustices against First Peoples, support the self-determination and rebuilding of Indigenous Nations, and build a positive Nation to Nation relationship.

The Justice Institute of British Columbia (JIBC) serves people across the province situated on traditional, unceded (stolen), and treaty territories and the many Nations who are represented by the urban Indigenous population in British Columbia. It is upon JIBC to locate itself within the colonial project and recognize how its origins and mandate contribute to colonization efforts and can undermine any genuine progress towards Truth, Justice, and Reconciliation. Without intentional actions that disrupt the status quo, we remain complicit. To journey forward in a good way, we invite you to live Indigenization.



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ELDERS-IN-RESIDENCE

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JIBC's Elders-In-Residence Program provides spiritual support, encouragement, and guidance to Indigenous students, staff, and faculty while promoting understanding and respect for Indigenous perspectives, culture, and values throughout the JIBC community. Living Indigenization 2021-2027 represents the wisdom, heart, actions, and spirit that will move us forward in a good way. We invite you to study and reflect on this plan. As Resident Elders, we are here to carry and share knowledges and teachings so that you develop a strong sense of identity and are mindful of your relationship and responsibilities to all our relations.

Inside you will note a chronological outline of progress to date and intentions to promote Indigenization. The ongoing participation, advice, and cultural teachings of the Elders, Knowledge Keepers, and many other community individuals is an indication of the support our Indigenous community provides for Indigenization at JIBC.

To engage with this plan, first there must be respect for all who are a part of organizing and delivering this plan. We must welcome different opinions and share holistic views in order to come together. Living Indigenization means we respect and value Indigenous worldviews and ways of thinking, being, relating and doing. There is no one answer. To work together as a community and organization, we all need to have input and be included in this work. We have a responsibility to be a voice for our families, our children, women, and communities so they are included in making this pathway forward.

Reconciliation means that we seek Truth before we can Reconcile. Indigenous Peoples in Canada are impacted by intergenerational trauma through Indian Residential Schools, the Sixties Scoop, and systemic racism across society demonstrated in child welfare and foster care, health care, education, and criminal justice systems. Persistent and

targeted genocidal violence towards Indigenous Peoples, particularly women, girls, and 2S+ Peoples, adds to this trauma. Moving forward in a meaningful way requires Indigenous leadership so our people can heal.

We need a map with specific steps that are realistic and measurable. Living Indigenization brings to focus the things we need to work on. It will help reinforce our Institute's legal and strategic imperatives to answer the *Calls to Action*, the *Calls for Justice*, and to align and implement BC's *Declaration on the Rights of Indigenous Peoples Act*. It is upon all of us at JIBC to challenge and dismantle the many legacies and harms of colonialism. The long-range goals of this plan indicate our intention to continue to develop programs, partnerships, cooperation, and understanding of Indigenization far into the future with your support. Living Indigenization brings Indigenous Peoples' histories and knowledges out of the shadows and past tense.

Indigenous Peoples are people of the now and the future. Please read, enjoy, and consider the information included. Living Indigenization is a journey for Indigenous and non-Indigenous Peoples to take together. Explore and discover many pathways forward.

All Our Relations,
JIBC Elders-In-Residence Program

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PRESIDENT'S MESSAGE



MICHEL TARKO, PHD

President and CEO,
Justice Institute of British Columbia

As I read through this new *Living Indigenization Plan*, it is clear to me how fortunate we are to be the beneficiaries of the dedication and effort of our Elders-In-Residence and the Office of Indigenization. The history, teachings, and actions outlined within this plan both move and motivate me.

In reading “*every person has a unique relationship to First Peoples and the respective lands they occupy*” and understanding that “*Living Indigenization is a collective responsibility*,” I can’t help but reflect on what more I can do as both an educator and as an individual with Métis-Cree heritage who works and lives on the traditional, unceded, and treaty territories of Indigenous Peoples in British Columbia.

With the further illumination of the atrocities of our country’s residential school system in mind, I take seriously the 12 questions posed within this document and the work we need to do as an Institute, as colleagues, and as Canadians. To grow beyond our colonial past and present and embrace Indigenous knowledges as legitimate ways of thinking, being, relating and doing in education and training for public safety professionals, we must face these questions with open minds and sincere hearts so that we may learn the Truths. This is the only path to meaningful Reconciliation.

For more than four decades, JIBC has educated and trained those in crucial public safety and social justice roles in communities across British Columbia. This plan provides us with a conceptual framework and delineates four areas of Institutional focus for the next several years: Transformational Leadership and Governance, Holistic Services and Supports, Indigenous Ways of Life in Programming and Research, and Indigenous Community Capacity and Relationships. Each of these areas has distinct definitions and associated actions, which gives me great confidence that we can make progress with our continued open minds and hearts.

The Office of Indigenization, along with our Elders-In-Residence, support students, staff, and faculty in all our divisions, academies, and centres as we collectively address Indigenizing our programs and work environments to meet students’ and clients’ complex and evolving needs.

I invite you to be engaged and champion *Living Indigenization 2021-2027* and to follow the advice of our Elders by committing to learn something new. A great place to start or to build on your journey is to read and reflect on this plan.

EXECUTIVE SUMMARY

For more than 40 years, JIBC has operated with a provincial mandate to provide education and training for justice and public safety professionals. Beginning in 1978, as a small institute nestled in Coast Salish Mainland territory, JIBC has grown to be Canada’s leading public safety educator with six campuses situated across what today is called British Columbia.

JIBC is proud to serve the people of communities located in the traditional, unceded, and treaty territories of First Peoples. JIBC’s main campus is on the unceded, traditional territories of the x̱məθḵəy̱əm First Nation, q̱iq̱éyt First Nation and Coast Salish Peoples (New Westminster), with regional campuses in the unceded, traditional territories of the Katzie and Kwantlen First Nations (Pitt Meadows, Maple Ridge), the unceded, traditional territory of the Stó:lō Nation (Chilliwack), the unceded, traditional territory of the Syilx/Okanagan Nation (Kelowna) and the traditional territories of the Songhees, Esquimalt and WSÁNEĆ Peoples (Victoria).

Educating 32,500 students per year, including 3,500 full-time equivalent students, and many who return to JIBC throughout their careers for continuing education, JIBC is a first choice in first responder education and training. JIBC’s influence comes with great responsibility. Our unique provincial mandate demands public confidence in the preparation of professionals working in all aspects of public safety: conflict resolution, leadership, counselling and community services, paramedicine, emergency management, driver education, firefighting, basic security, law enforcement, corrections, courts, sheriffs, and policing. JIBC has long been renowned nationally and internationally for leading-edge education, experiential learning, and applied research for the justice and public safety sector. However, to remain relevant and responsive to the intersectional and evolving demands of education, the labour market, and society, we must embrace the nature of change and move with shifting directions and priorities.

This Indigenization Plan complements our 2020-2027 Strategic Plan. It sharpens the focus on aspects of strategic planning and actions that deliver on legal and voluntary mandates to advance Indigenous Education and Indigenous rights and opportunities and are on target with equitably realizing JIBC’s vision for *safer communities and a more just society*.



HONOURING OUR PAST

Advancing Indigenous Education has been advocated for in Canada since the early 1970s. JIBC recognizes the work of those that contributed to this movement. The groundwork led from Indigenous Peoples as well as allies, have paved the way for the next seven generations. We acknowledge and honour this timeline of events albeit not all milestones are represented.

1972 National Indian Brotherhood/Assembly of First Nations (AFN) presented a policy paper titled *Indian Control of Indian Education* that was affirmed by then Minister of Indian Affairs, Jean Chrétien. A formal acknowledgment by the Federal Government in power of the involvement and representation of Indigenous Peoples in education and the education system.

1988 The Ministry of Advanced Education established a provincial advisory committee tasked with investigating the under-representation of Indigenous learners in post-secondary education. This resulted in The Green Report.

1995 The Ministry of Advanced Education adopted the five key recommendations from The Green Report as provincial policy. Titled *Aboriginal Post-Secondary Education and Training Policy Framework*, public-post secondary institutes became legally mandated to develop Indigenous access policy and enhance Indigenous capacity in governance, staffing, programming, and infrastructure.

2000s Cross functional collaboration to improve the engagement and success of Aboriginal learners was established by milestone agreements; a Memorandum of Understanding on Aboriginal Post-Secondary Education and Training between the BC Aboriginal Post-Secondary Education and Training Partners Group and Aboriginal political organizations and provincial government representatives in March 2005; a Transformative Change Accord between the province, the federal government, the BC Assembly of First Nations, the First Nations Summit and the Union of BC Indian Chiefs in November 2005 and; The Métis Nation British Columbia and the Province signed a Métis Nation Relationship Accord in May 2006.

2007 The Ministry of Advanced Education published its Aboriginal Post-Secondary Education Strategy and Action Plan. Titled *2020 Vision for the Future*, this plan was based on five goals to enhance Indigenous quality of life in local communities across the province and beyond. This plan emphasized systemic change, community-based and integrated learning, equity in educational opportunity, and continual improvement based on informed practices.

ACKNOWLEDGING OUR PRESENT

Indigenization, decolonization, and Reconciliation are processes contemporarily regarded as an impetus for systemic change. Landmark court-cases, public inquires, reports, and provincial legislation have created legal and strategic frameworks for guiding B.C.'s public post-secondary institutes through transformative processes that improve access to and meaningful education and educational outcomes for Indigenous learners, Indigenous communities, and all Canadian stakeholders.

2008-2015 The Truth and Reconciliation Commission (TRC) of Canada was established as a part of the Indian Residential Schools Settlement Agreement of 2007. The TRC aimed to facilitate Reconciliation among Survivors of residential schools, their families, their communities, and all Canadians. The TRC spent six years hosting seven national events to engage and teach the public about the history and legacies of the residential school system and gathered and recorded more than 6,500 Witness Truths culminating in the creation of a historical record of the residential school system and release of its multi-volume final report including 94 *Calls to Action* in 2015.

2014 JIBC signed the Colleges and Institutes Canada (CICAN) *Indigenous Education Protocol*, affirming its commitment to seven principles that support reconciliation as characterized by Canada's Truth and Reconciliation Commission final reports and *Calls to Action* in 2015.

2015-2019 The National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG) was established to investigate and report on the systemic causes and institutional policies and practices that contribute to all kinds of interrelated violence against Indigenous Women and Girls. Truths were gathered from extant research and literature, collaborating with Elders and Knowledge Keepers, and forensic analysis of police records and three types of hearings: community hearings, institutional hearings, and Knowledge Keeper and expert hearings. In February 2019, the *Their Voices Will Guide Us* Education Guide was released, followed by the publication of the final report on June 3, 2019, titled *Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls* including 231 *Calls for Justice*.

2019 In November, the B.C. Government passed Bill 41 *Declaration on the Rights of Indigenous Peoples Act* to implement the United Nations *Declaration on the Rights of Indigenous Peoples*. This legislation was developed between the provincial government and the First Nations Leadership Council consisting of the B.C. Assembly of First Nations, the First Nations Summit, and the Union of B.C. Indian Chiefs. This legislation calls all levels of the provincial government to bring its laws to congruence with the UN Declaration. It provides a framework for the province to implement articles of the UN Declaration, a key aspect for working towards Reconciliation.

2020 On March 6, the *B.C. First Nations Justice Strategy* (B.C. Assembly of First Nations, 2020) was released to the public, detailing a joint justice strategy developed in partnership between the B.C. First Nations Justice Council, First Nations Leadership, and the Ministry of Attorney General & Ministry of Public Safety and Solicitor General and included consultation with First Nations and their Chiefs and Leadership, Elders, community members and service providers. This collaborative and self-determined justice strategy provides pathways to transform B.C.'s existing criminal justice system and reinstate First Nations laws and justice systems.

DETERMINING OUR FUTURE

JIBC is taking definitive actions to shape its delivery of excellence in Indigenous Education and advance efforts of Indigenization across all facets of institutional life. To situate JIBC in the context of this work, we have adopted the below definitions that serve as a frame of reference for this Indigenization strategy. We recognize that there is no universal definition of any one of these concepts. By nature, these concepts evolve and are defined over time, in relationship, and in context.

INDIGENIZATION, DECOLONIZATION AND TRUTH AND RECONCILIATION

Indigenization tends to the needs of Indigenous learners, considering and addressing multiple factors that impact Indigenous learners' access to, and comfortability and success within, the Institute. However, without critical analyses of JIBC's institutional, structural, and systemic life, we neglect essential elements of the Indigenization process; decay of hegemony, the "other" and "othering" in principles, policies, and practices in higher learning for a new holistic natural order in the Institute.

As depicted by our model, *Living Indigenization 2021-2027*, Indigenization is a long-term process to generate hospitable conditions for Indigenous ways of living (thinking, being, relating and doing) to thrive within the Institute as a whole, so that we, as individuals and as an institute, can respectfully live out our responsibility to create safer communities and a more just society for all relations.

“By taking informed, affirmative actions to redress assimilation and its harms, we reconcile injustices”

To undergo an Indigenization process, there is an inseparable responsibility to actively **decolonize** oneself by learning the history of First Peoples. Decolonizing starts with understanding the pre-contact history of Turtle Island and learning the shared history of colonization and its

impacts on Indigenous Peoples, families, and communities. Decolonization is an individual and collective healing process whereby through acknowledgement and acceptance of **Truths** (Indigenous Peoples as sovereign, sophisticated civilizations subjected to historical and ongoing and wilful dispossession, discrimination, and genocide by the colonial State), we can change the relationship for the better between Indigenous Peoples and non-Indigenous people. This calls for greater respect for Indigenous Peoples and their inherent rights, land title, knowledges, and histories. By taking informed, affirmative actions to redress assimilation and its harms, we **Reconcile** injustices and begin to heal and strengthen the Nation to Nation relationship.

“Indigenization is a long-term process to generate hospitable conditions for Indigenous ways of living”





COMMITMENT TO INDIGENOUS EDUCATION AND INDIGENIZATION AT JIBC

JIBC has been committed to advancing excellence in Indigenous Education since the early 2000s. JIBC is implementing Ministry of Advanced Education policy frameworks and other Indigenous-specific mandates and recommendations into the fabric of our day-to-day operations. We acknowledge and celebrate events, as our leadership, staff, Elders, partners, and allies have laid, internally, the groundwork for Indigenous Education and Indigenization at JIBC for the next seven generations.

- Formal establishment of the Centre for Aboriginal Programs and Services.
- Formal establishment of the Office of Indigenization and Indigenous staff capacity.
- Published first five-year Indigenization Plan 2015-2020, as a step to JIBC's commitment to Indigenization and support to JIBC's Strategic and Academic Plans.
- Formal establishment of the Indigenous Advisory Council.
- The construction and opening of the Aboriginal Gathering Place situated in the New Westminster campus.
- Formal establishment of the Elders-In-Residence Program.
- Signing the College and Institutes Canada *Indigenous Education Protocol*.

- Indigenous representation on JIBC's Board of Governors.
- Improving student data tracking for Indigenous learners to better support, retain and communicate with students who self-identify as Indigenous and monitor credentials awarded.
- Increasing knowledge of staff, faculty, and students on Indigenization, Indigenous Education, and Truth and Reconciliation topics.
- Continuous development of and access to Indigenized curriculum across program areas and access to a regularly curated collection of Indigenous knowledges and perspectives across subject matter in JIBC's library.
- Regularly scheduled calendar of Indigenous events for staff, faculty and students including annual events such as National Indigenous History Month, National Indigenous Peoples Day, Moose Hide Campaign Day, National Day of Awareness for Missing and Murdered Indigenous Women and Girls (MMIWG), Orange Shirt Day, National Day of Action for MMIWG, National Aboriginal Veterans Day, and the National Day for Truth and Reconciliation.

CRITICAL PRIORITIES

JIBC is positioned within a complex and evolving landscape of meeting the needs of the public safety professions and the educational and training requirements in a globalized market. Other influential factors include the global COVID-19 pandemic and a national and provincial effort to advance Reconciliation and renew the relationship with Indigenous Peoples across Canada. We recognize that these intersections naturally create tensions. *Living Indigenization 2021-2027* accounts for these tensions and offers a framework to assist JIBC to meet the challenges of a heterogeneous ecosystem into the distant future.

JIBC's 2020-2027 Strategic Plan addresses critical priorities JIBC must rise to meet: addressing legacies of colonialism, planning for climate impacts, leading online learning, preparing for the future of work and priorities in criminal justice. Fully meeting these fundamental needs demands delivering education appropriate for all learners. *Living Indigenization 2021-2027* addresses our current strategic context through a decolonized inquiry, asking the following questions to guide coherent aims between our Strategic Plan and this plan and its critical actions, to ensure at JIBC that institutional life and institutional outputs consistently respect and reflect the needs of First Peoples.

- Do we, as an institution, acknowledge the public post-secondary institute as a living entity of colonialism, built with reinforcing Eurocentric structures, discourses, and traditions that actively discriminate and exclude different knowledges (ways of thinking, being, relating and doing)?
- Do we, as an institution, acknowledge, accept, and use Indigenous knowledges as legitimate ways of thinking, being, relating and doing in education and training for public safety professionals?
- Do we, as an institution, acknowledge, accept, and use Indigenous knowledges to reform institutional structures, discourses, and traditions to respectfully create an institutional ecosystem hospitable for all to thrive?
- Do we, as an institution, acknowledge and respect First Peoples cosmology and the role and responsibilities of First Peoples since time immemorial, as the caretakers and stewards of traditional lands?

- Do we, as an institution, acknowledge and respect Indigenous knowledges as inseparable from the natural environment and consisting of intellectual systems of knowledges about sciences, seasonal and climate change, environmental issues, and stewardship of natural resources accumulated over thousands of years of human history?
- Do we, as an institution, take responsibility for issues of accessibility and equity in education experienced by Indigenous learners, including in virtual spaces?
- Do we, as an institution, acknowledge that the Indigenous population is among the youngest and fastest-growing population groups in Canada and adequately plan for serving the needs and demands of the Indigenous demographic in the public post-secondary sector?
- Do we, as an institution, know the Truths as revealed in the final report of the Truth and Reconciliation Commission (TRC) and commit to actively implementing the TRC's (2015) 94 *Calls to Action*?
- Do we, as an institution, know the Truths as revealed in the final report of The National Inquiry into Missing and Murdered Indigenous Women and commit to actively implementing the National Inquiry's (2019) *Calls for Justice*?
- Do we, as an institution, commit to actively implementing the seven principles of College and Institutes Canada's (CICAN) *Indigenous Education Protocol*?
- Do we, as an institution, understand the legal imperative of the *B.C. Declaration on the Rights of Indigenous Peoples Act* (2019) and commit to actively implementing this legislation as a part of reconciliation efforts in British Columbia?
- Do we, as an institution, understand the strategic imperative of the *B.C. First Nations Justice Strategy* (B.C. Assembly of First Nations, 2020) and commit to actively implementing this strategy to reform and transform British Columbia's criminal justice system?



LIVING INDIGENIZATION

Realizing JIBC’s vision of safer communities and a more just society must start within the mind and heart of each person in our organization. Transforming external organizations and communities in this vision counts on justice, public safety, and health care professionals shaped by an institutional

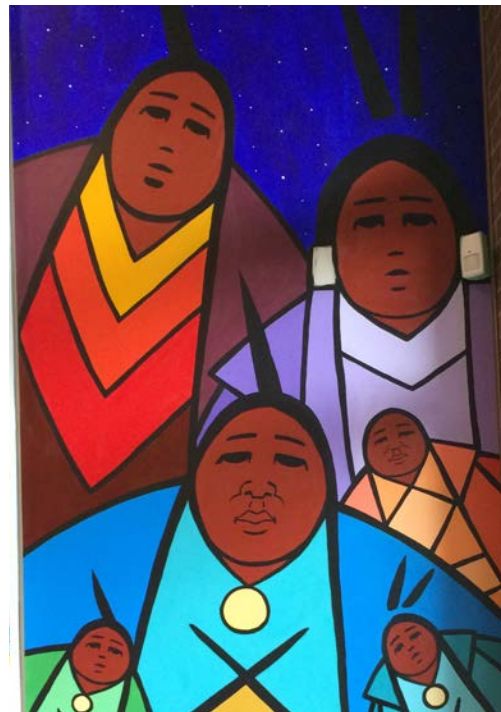
“Safer communities and a more just society must start within the mind and heart of each person in our organization.”

experience that lives social justice, peace, and harmony. One pathway towards this vision has been the active pursuit of Indigenization by our Institution.

As 2020 marked the end of JIBC’s first Indigenization Plan, the Office of Indigenization engaged with Elders, administrators, staff, and faculty to evaluate its outcomes and to inform the

development of a second iteration, *Living Indigenization*, a plan to purposefully align with JIBC’s current strategic plan.

Living Indigenization 2021-2027 uses two concurrent holistic models; an original assessment framework (La Rochelle & Simpson, 2020) and an operational framework conceptualizing Indigenization as a natural lifecycle system and learning journey rooted in specific values (see figure 1, p. 23).



LIVING INDIGENIZATION 2021-2027 ASSESSMENT FRAMEWORK

The assessment framework utilized is a mixed-methods approach using an original holistic data collection model (La Rochelle & Simpson, 2020) that analyzes a range of evidence categorized by a holistic concept of self: The Physical, Mental, Emotional, and Spiritual, collected within four areas of Institutional distinction: Transformational Leadership and Governance, Holistic Services and Supports, Indigenous Ways of Life in Programming and Research, and Indigenous Community Capacity and Relationships.

Living Indigenization is a collective responsibility, as is assessing the progress and performance of this plan. The following groups are accountable for actions and assessment within the four areas of Institutional distinction:

Transformational Leadership and Governance - JIBC Board of Governors, Executive Team, Senior Leadership Council, Elders-In-Residence, Office of Indigenization, Indigenous Advisory Council, Finance & Administration, People & Culture, and Communications & Marketing.

Holistic Services and Supports- Library, Student Affairs, Student Union, Facilities, Technology Services, and Office of Development.

Indigenous Ways of Life in Programming and Research - Schools and School Curriculum Committees, Program Council, Program Advisory Committees, Applied Research Committee, Research Ethics Board, Office of Applied Research & Graduate Studies, Office of International Affairs, Institutional Research, and Centre for Teaching, Learning & Innovation.

Indigenous Community Capacity and Relationships - Core clients, partners, and Indigenous communities and organizations.

It is important to recognize and account for the interconnectivity and interrelatedness between areas of Institutional distinctions. As in nature, institutional life does not exist in isolation. There is a natural relationship and interplay between each area for JIBC to thrive. Categorization of these areas of Institutional distinction helps with strategic planning and understanding the communal responsibilities of the Institute in Indigenization. However, living Indigenization necessitates bringing together all areas to make a holistic transformation.

DATA COLLECTION FRAMEWORK:

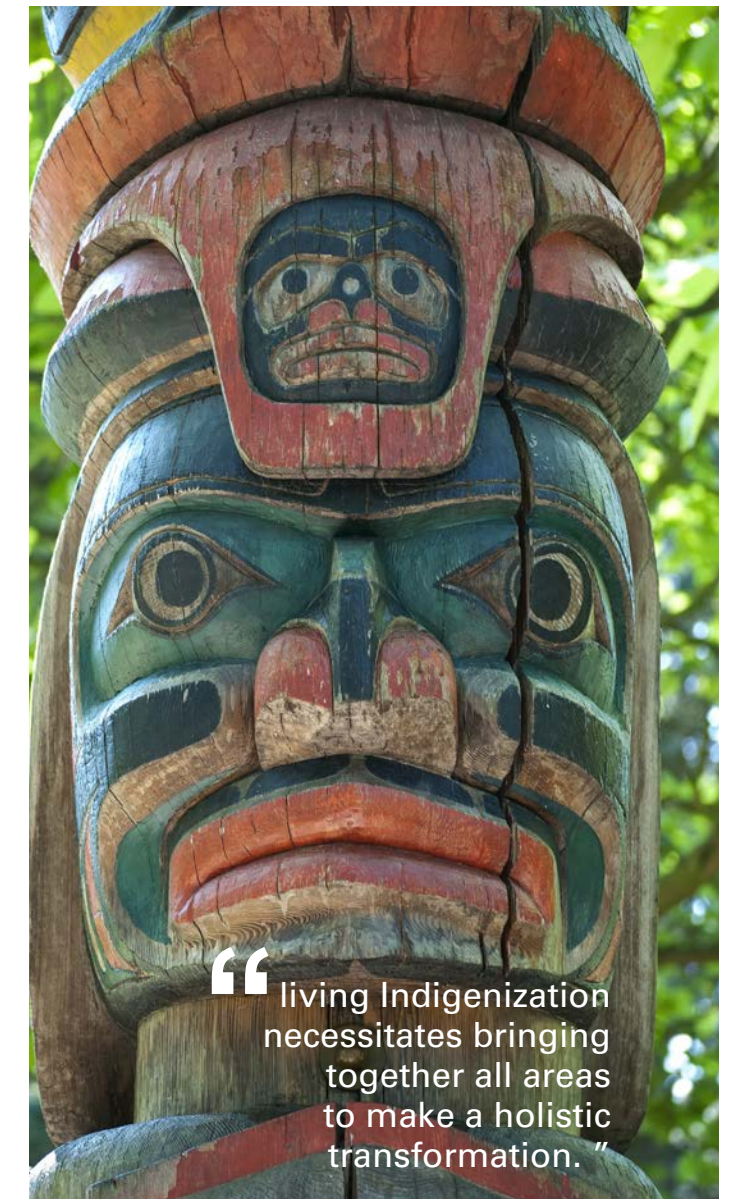
PHYSICAL: We See (statistical analysis, testimonials, artifacts, and photographs)

MENTAL: We Think (reflection, critical analysis, and case studies)

EMOTIONAL: We Feel (reflection, introspection, and observations)

SPIRITUAL: We Believe (futures planning, goal development, dreams, ceremony, stories, teachings)

To support each area of Institutional distinction and monitor and assess the progress of this plan, an area-specific assessment tool will be provided to integrate this data collection framework within operations.



“living Indigenization necessitates bringing together all areas to make a holistic transformation.”



INDIGENIZATION PLAN 2015-2020: **WHAT WE LEARNED**

Indigenization is a long-term process to achieve an environment that values and prioritizes Indigenous ways of living in all areas of our work. JIBC has been living Indigenization long before this terminology was introduced as it has committed itself to excellence in Aboriginal higher education and training for the past two decades. JIBC's first and former *Indigenization Plan 2015-2020* elevated the visibility and formality of JIBC's commitment to creating culturally appropriate holistic learning environments that better serve Indigenous learners and Indigenous communities, organizations, and institutions and strengthened the intentionality and purpose of community engagement and partnerships, centering relationship building as the crux of our Indigenization efforts.

“we have learned that there is no one way to Indigenize but many ways that do, and must, pull together.”

Over the past five years, JIBC has made significant progress towards its first six Indigenization objectives. Today we see an increase of Indigenous representation in our people, policies, spaces, and curriculum and these facets reflect Indigenization. We have improved communication channels and engagement with Indigenous learners and have increased cross-cultural communication

within JIBC and our surrounding communities. We work more regularly with Elders, Knowledge Keepers, and other Indigenous partners. The inclusion of diverse and distinct Indigenous knowledges, traditions, and perspectives continues to transform the level of hospitality of Indigenous ways of living in each area that JIBC operates. Since 2015, we have learned that there is no one way to Indigenize but many ways that do, and must, pull together.

Below we share some of the notable success stories that emerged over the last five years. While there are many examples to draw from, we highlight four successes contributing to and sustaining our solid foundation of Indigenization at JIBC.

SUCCESS STORIES

The first five years of JIBC's Indigenization Plan resulted in several examples of JIBC living Indigenization. We have selected four exemplary illustrations of excellence in the active pursuit of Indigenizing JIBC.

TRANSFORMATIONAL LEADERSHIP & GOVERNANCE: THE ELDERS-IN-RESIDENCE PROGRAM

Though Elders have played a vital role at JIBC for decades, in 2015 JIBC formally established the Elders-In-Residence program at its New Westminster campus. The Elders-In-Residence program, which now directly reports through the Office of Indigenization to the President's Office, is crucial to advancing Indigenous Education and Indigenization and in helping JIBC answer strategic and legal imperatives to address Truth and Reconciliation assigned to public post-secondary institutions. Resident Elders support and encourage Indigenous students and provide a cultural connection for them on their journey. They also provide spiritual support, encouragement, and guidance to all students, staff, and faculty, promoting understanding and respect for Indigenous perspectives, culture, and values to help better integrate Indigenous knowledges into every aspect of our Institute.



HOLISTIC SERVICES AND SUPPORTS: THE ABORIGINAL GATHERING PLACE

The Aboriginal Gathering Place (AGP) officially opened in 2016 to create greater hospitality and a sense of belonging for Indigenous students studying or visiting JIBC. Located at JIBC's New Westminster campus, situated on the unceded, traditional territories of the Musqueam, Qayqayt, and Central Coast Salish Peoples, the AGP serves as an inclusive Indigenous space to support instructional activity, cultural exchange, and community engagement. Adjacent to JIBC's Office of Indigenization, the AGP is a place for study, socialization, and spiritual connection.

INDIGENOUS WAYS OF LIFE IN PROGRAMMING & RESEARCH: SOCI-1100 RECONCILING COLONIAL PRACTICES IN JUSTICE AND PUBLIC SAFETY

SOCI-1100 *Reconciling Colonial Practices in Justice and Public Safety* was launched in Winter 2019 as part of the Justice & Public Safety Career Preparatory Certificate Program, a partnership program between the Native Education College (NEC) and JIBC. It has since become core curriculum in the Law Enforcement Studies Diploma program and actively addresses TRC's *Call to Action 57*, necessitating professional development and training for public servants. SOCI-1100 classroom communities lead to dialogue and learning vital to rebuilding and strengthening the relationship between justice and public safety professionals and Indigenous Peoples and communities. Students learn about decolonization and Indigenization strategies to apply in their law enforcement careers.

INDIGENOUS COMMUNITY CAPACITY & RELATIONSHIPS: THE INDIGENOUS ADVISORY COUNCIL

The Aboriginal Advisory Council was established in 2002. Today the Indigenous Advisory Council (IAC) has grown to include member representation from diverse Indigenous communities, including Elders, professional subject matter experts in areas relevant to JIBC's mandate and programming, Indigenous students, and alumni. In 2019, a Terms of Reference was established to ensure a positive reciprocal relationship with its membership and that the IAC evolves as a consultative board that serves the contemporary needs of Indigenous Peoples within areas of justice, public safety, and health care in British Columbia.



LIVING INDIGENIZATION 2021-2027 OPERATIONAL FRAMEWORK

“Living Indigenization means Indigenous ways of knowing, being, relating, and doing are part of the daily operations throughout JIBC.”

If we are authentically *Living Indigenization*, then we take actions in support of Indigenization on all levels. *Living Indigenization* is a process and means we live up to our roles and breathe life into our responsibilities. *Living Indigenization* weaves a colonial worldview with Indigenous worldviews. Indigenizing ourselves and daily practices is a way of life. *Living Indigenization* aims to generate hospitable conditions for Indigenous ways of knowing, being, relating, and doing.

The visual design of *Living Indigenization* is intended to capture the overall concept. Cedar is used to honour the lands of the West Coast in which our Institution and all its campuses are situated. The cedar connects us to these lands and reminds us of the importance of land-based education. The cedar tree is a symbol of life and living. The cedar tree needs certain conditions to thrive. Indigenization also needs certain conditions to thrive. Trees have roots and Indigenization needs roots within the Institution for genuine Indigenization to be impactful. As a sacred medicine, cedar provides symbolism and teachings that nurture Indigenization. The colourful orbs in the root system represent All Our Relations. The concept of All Our Relations grounds us in our responsibilities, relationships, and connections within the web of life.

The four quadrants and colours of the Medicine Wheel are used to symbolize the importance of connectedness and balance. The circle is a reminder that the various areas within the Institution are connected and need balance. The wheel allows for a variety of concepts to be applied and blended. The circle encourages people to think in categories of four and see how those categories are interdependent. Indigenization is meant to be fluid and it will change with the Institution.

The cedar tree and the circle are used to symbolize life cycles. A life cycle approach to Indigenization means it is an ongoing process. *Living Indigenization* conceptualizes Indigenization as a long-term cyclical process or a natural learning process rooted in values of Cultures, Truth and Reconciliation, Respect, and Relationships. The strength and purpose of *Living Indigenization* are drawn from our root system.

The usage of cedar and the circle is to demonstrate the various approaches of Indigenous Peoples. There is no one way to be Indigenous. We do not try to define Indigenous identity. We create space for Indigenous Peoples to define themselves.

Each member of the JIBC community is reflected in the efforts of Indigenization, and everything we do to Indigenize impacts the Institution. Indigenization has many layers and facets to it, and this approach recognizes there are a variety of entry points to Indigenization. We all have a part to play and actions to take to live Indigenization.

Finally, we view a connection to the Office of Indigenization logo which skillfully symbolizes the diversity of Indigenous Peoples in which we serve. *Living Indigenization* embodies the diversity of Indigenous Peoples. The parallels between the Office of Indigenization logo and the Living Indigenization symbolism serve to remind us of Indigenous Peoples' past, present, and future.

ROOT VALUES: CULTURES, TRUTH AND RECONCILIATION, RESPECT, AND RELATIONSHIPS

“Indigenization has many layers and facets to it, and this approach recognizes there are a variety of entry points to Indigenization.”



Figure 1. Living Indigenization 2021-2027

ENGAGING WITH THE LIVING INDIGENIZATION 2021-2027 OPERATIONAL FRAMEWORK

Indigenization is made possible by a mutual understanding of land-based Truths, situated in the history of Turtle Island, the context of an evolving relationship between First Peoples and settlers of this land, and the relationship between all people and creation.

One cannot begin the lifelong act of Indigenization without first respecting the civilization of First Peoples. While there are multiple entry points to engage with the *Living Indigenization 2021-2027* Operational Framework, this action plan serves as recommended pathways to live Indigenization at JIBC.





LIVING INDIGENIZATION 2021-2027 **ACTION PLAN**

TRANSFORMATIONAL LEADERSHIP & GOVERNANCE

JIBC uses policy, human resources, and governance to drive the Indigenization of institutional structures and systems, including its culture, communications, and commitments.

ACTIONS:

- Conduct a review and gap analysis of our current policies and procedures against the frameworks of:
 - ✓ The TRC's (2015) *Calls to Action*
 - ✓ B.C.'s (2019) *Declaration on the Rights of Indigenous Peoples Act*
 - ✓ Colleges and Institute Canada's *Indigenous Education Protocol*
 - ✓ The National Inquiry into Missing and Murdered Indigenous Women and Girls (2019) *Calls for Justice* and;
 - ✓ The *B.C. First Nations Justice Strategy* (2020).
- Increase Indigenous representation at JIBC and establish mechanisms to track and measure progress in Indigenous employee, student, and recruit representation.
- Increase Indigenous cultural competency by providing professional development training to all new and existing employees at JIBC.
- Increase Elder representation and engagement across JIBC campuses and training locations.

HOLISTIC SERVICES AND SUPPORT

JIBC advances Reconciliation through Indigenized campus spaces that inspire kinship and the provision of accessible, holistic services, and individualized supports that reflect the diversity of our Institutional community based on Indigenous worldviews, languages, identities, cultures, and traditions.

ACTIONS:

- Develop an Indigenous Student Services Policy that addresses the holistic needs and demands of the Indigenous demographic in the public post-secondary sector.
- Provide advising and funding opportunities to prospective and current Indigenous students at JIBC.
- Increase Indigenization of campus space and Indigenous student campus space at JIBC.
- Increase Indigenous representation and improve the retention and successful completion of studies among recruits and students at JIBC.

LIVING INDIGENIZATION 2021-2027 **ACTION PLAN**

INDIGENOUS WAYS OF LIFE IN PROGRAMMING & RESEARCH

JIBC applies Indigenous knowledges and methodologies in the Indigenization of curriculum and the development of Indigenous competency requirements and cultural assessment tools across education, training, and research.

ACTIONS:

- Conduct a review and gap analysis of curriculum and pedagogy against the frameworks of:
 - ✓ The TRC's (2015) *Calls to Action*
 - ✓ B.C.'s (2019) *Declaration on the Rights of Indigenous Peoples Act*
 - ✓ Colleges and Institute Canada's *Indigenous Education Protocol*
 - ✓ The National Inquiry into Missing and Murdered Indigenous Women and Girls (2019) *Calls for Justice* and;
 - ✓ The *B.C. First Nations Justice Strategy* (2020).
- Identify opportunities for weaving Indigenous knowledges (ways of thinking, being, relating and doing) in all programming for justice, public safety, and health care professionals.
- Increase support of Indigenous applied research activity in JIBC subject matter areas.
- Increase formal opportunities for staff and faculty to discuss ways to Indigenize curriculum and pedagogy and access resources to utilize and embed in teaching and programming.

INDIGENOUS COMMUNITY CAPACITY & RELATIONSHIPS

JIBC supports self-determination and human, economic, and community capacity building of Indigenous Nations through respectful relationships, formal engagement processes, and meaningful collaboration within all levels of a holistic circle.

ACTIONS:

- Establish a Memorandum of Understanding (MOU) with Nations where JIBC campuses and training sites are situated to acknowledge JIBC as a guest-visitor on traditional territories.
- Provide opportunities for Indigenous community feedback and enhance relationship building with local Nations and Indigenous organizations.
- Increase culturally relevant engagement with Indigenous youth to build relationships and promote interest in justice, public safety, and health care careers.
- Increase engagement and partnership with Indigenous and non-Indigenous post-secondary institutions to enhance Indigenous learner accessibility to and success in higher education.



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