



X^wk^wənənɪstəl W̱ÇENENISTEL

Helping to move each other forward

INDIGENOUS PLAN 2023



University
of Victoria

TERRITORY ACKNOWLEDGEMENT

We acknowledge and respect the Ləkʷəŋən (Songhees and Esquimalt) Peoples on whose territory the university stands, and the Ləkʷəŋən and W̱SÁNEĆ Peoples whose historical relationships with the land continue to this day.

Throughout this document names and teachings are provided in Ləkʷəŋən | SENĆOŦEN | English. Elders Seniemten, Dr. Elmer George (Songhees Nation), and J,SIN̓TEN, Dr. John Elliott (Tsartlip First Nation), have provided permission and guidance on the use of Ləkʷəŋən and SENĆOŦEN, respectively, throughout this document. For pronunciations, refer to: uvic.ca/ovpi/language.

Xʷkʷənəŋistəl | W̱CENENISTEL Helping to move each other forward

The SENĆOŦEN name of the Indigenous Plan was shared with us by J,SIN̓TEN, Dr. John Elliott (Tsartlip First Nation) and translated into Ləkʷəŋən by Seniemten, Dr. Elmer George (Songhees Nation).

SIÁM SLEŁWÁŁ NON̓ET SWEKE,Ł

The SIÁM SLEŁWÁŁ NON̓ET SWEKE,Ł | Highly Respected One's Peace of Mind at Last Coast Salish woven blanket created by Myrna Crossley (Songhees Nation) inspires the structure and design of this Indigenous Plan. For more information, refer to: uvic.ca/naming.



We are grateful to local Elders and community members who have shared their teachings, stories and reflections. Their words are highlighted throughout the plan.

WORDS OF WELCOME

Dr. Skip Dick Songhees Elder



In the old ways, people would come to our Nation's shores with a song—a wartime song or a peaceful song—and, hearing this, you'd be prepared for when they land. The young people coming here are singing a peaceful song. They are building up their capacity, replenishing their supplies with a lot of good knowledge to carry into their professional field. We are disciplined to ensure we are acknowledging the hereditary or voted Chiefs here, and that you are reflecting your teachings from home to show respect to an honoured one. We are guided by the disciplines of the Coast Salish, Kwakwaka'wakw and Nuu-Chah-Nulth that show respect to the land, water and environment. From birth we are taught that any time there are people gathered to talk about things that are important, we start with a prayer to welcome in our relatives on the other side. They stop their journeys to be with us and they continue their journeys when they are assured that things are going right.

Changes are happening in our time. When a pebble is thrown into water, we see its ripples grow into waves. It used to be that kids were dragged to school—now they're running ahead of their parents to get to school. Their teachers did something to excite them about knowledge, awakening a feeling of initiative and excitement to learn, and it's spreading. Walls are coming down between students and administration here, where we are energized by belonging here. Our people are not just carving the wood on the doors; the doors themselves are all opening up, all over, in a really good way. Our advice is no longer staying on the bottom shelf collecting dust; we are ensuring that the university's ears are listening, and that we are stepping outside our comfort zone to feel what it's like to listen in a different way.

We are always reminded of the word *lalamat*, to be careful. It is important to be careful to not use our words to tear down, but instead to use them to build up.

We are careful to be building in a healthy, good way for the people at home. We are supposed to speak from the heart, to speak to encourage, and to speak to build.

We say *hay sxw'qa* to the people working inside the institution, who are doing the work to help the young people learn and succeed. When you're empowered with all that good medicine, you get up and say I want to go to work, I want to be there to do something. You're here to do something that's real, and you're doing things that are intangible and not seen by data collectors.

When I share something with you, don't be thanking me—when I see you sharing that with someone else, that's my thanks. All people are becoming teachers. Years ago, somebody who had the power and the strength to do something turned the other way because it wasn't in their job description. You have a responsibility to take care, to be living as a community, to not lose what it means to be a human being with other human beings.

When you listen to people walking, you can hear when they're having trouble. When they settle down, they walk around on padded feet. The work being done at the university, by those putting energy into this plan, is padding the floor, settling that quietness for a home away from home. Listen to the students coming through the halls of the First Peoples House, chattering away—they're not stomping down the halls, they're walking through and going somewhere lightly. Putting meaning into this place being a home away from home allows our people to continue their journeys in their own ways and return home with their values, equipped with knowledge and ready to pass through the doors of opportunity opened to them.





WORDS OF REFLECTION

Qwul'sih'yah'maht,
Dr. Robina Thomas
Vice-President Indigenous

I want to begin by thanking the Lək'wəŋən People for allowing us to live, learn and love on their territory. We accept the responsibility of being a 'good visitor' on these sacred lands. Huy tseep q'u Siem—thank you respected ones.

X'w'kəŋənɪstəl | W'ZENENISTEL | **Helping to move each other forward** is a principle that has guided Indigenous People since contact. Formally, since the Hawthorne report in the 1960s, there have been a myriad of reports that have provided recommendations to help settlers move forward—effectively, efficiently and respectfully—with Indigenous People. Specifically, the National Indian Brotherhood published the *Indian Control of Indian Education* report in 1972. They stated, "Let Indians control Indian education." I feel blessed to work for an institution where we have many faculties, departments and units that have taken these recommendations seriously and are, and have been for many years, offering amazing programs—Language Revitalization, Indigenous Law, Indigenous Studies, Social Work, Fine Arts and the Native Students Union to name just a few.

These programs provided the foundation for UVic's first Indigenous Plan. Our first plan built on existing relationships, set ambitious goals and ultimately endeavoured to strengthen Indigenous education at UVic. While we made progress on all of the goals in the first plan, we acknowledge that we missed some things, and that there is still much work to be done. We built on our first plan in the creation of this plan and we have identified areas that we did not address in our past plan, such as listening to the 2SLGBTQIA+ community. We continue to honour the TRC Calls to Action, but in this plan our priorities have a stronger focus on the actions in the recently released *Declaration of the Rights of Indigenous People Act (DRIPA) Action Plan*—actions that uphold the self-determining rights of Indigenous People.

I feel like this is a momentous occasion for the University of Victoria. This plan reflects what we heard from Indigenous Elders, Knowledge Holders, community members, students, staff and faculty. We have used local Indigenous teachings to weave this plan together, and thus hold ourselves accountable to doing what we can to support the self-determining goals of Indigenous People.

I want to hold my hands up, with the deepest of respect, to all those who have contributed to the creation of this plan through the consultations, engagement sessions and in the writing. The work of this committee reflects what can be achieved when we work together to help move each other forward.

Huy tseep q'u Siem—thank you respected ones.

R. Thomas



WORDS OF COMMITMENT



Dr. Kevin Hall
President

I am proud to share my support for UVic's second Indigenous Plan with the university community. Reflecting significant work by many people, it beautifully expresses where we have been, where we are and where we need to go. It represents an essential foundation for UVic's future, alongside the new Strategic Plan and UVic's other institutional plans.

This plan isn't asking for incremental change. It is proposing a fundamental rethinking of our institution—not only in terms of what we do, but also how we do it. The process is as important as the result.

The goals in this plan bring together our responsibilities to the local Nations, to Indigenous students, staff and faculty, to local laws and philosophies, and to the significant work and thinking found in foundational documents like UNDRIP, BC DRIPA and the TRC Calls to Action.

We acknowledge that many of these goals are ambitious, and some will be challenging. At the same time, I am fully confident in this community's ability to live up to these commitments, with students, staff, faculty and partners all taking up this work in their own way.

As a university-level document, it falls to all of us who have chosen to be members of the university community to ensure that our work aligns with and advances the goals and priorities identified in the Indigenous Plan. We have an opportunity to be leaders—provincially, nationally and globally—in rethinking and addressing our personal and institutional accountability to Indigenous Peoples and the Nations from which they come. The way forward is clear.

It starts with acknowledging that universities are colonial institutions. Our location in Ləkʷəŋən territory, land that both the Ləkʷəŋən and W̱SÁNEĆ Peoples have a relationship with to this day, means that UVic has a responsibility to recognize and respond to the historical and present-day colonial realities that shape our relationships with the local Nations and their laws, lands and waters.

Created alongside the Indigenous Plan, the university's new Strategic Plan includes a pledge, a non-negotiable commitment to supporting and honouring Indigenous rights:

We pledge to hold ourselves accountable to ʔetalnəwáí | ÁTOL,NEUEL by respecting the rights of one another, being in right relationship with all things, and by upholding the rights of Indigenous Peoples.

As individuals and as an institution, we are called to approach ʔetalnəwáí | ÁTOL,NEUEL through Nə́wes šxʷ cən ʔáý šqʷeləqʷən | ÁMEKT TFEN ÍY, ŠKÁLEÇEN, or bringing a good heart and a good mind to everything we do.

hay sxʷ q̓a

A handwritten signature in black ink, appearing to read 'Kevin Hall', written over a white background.



THE SACRED CYCLE

The Sacred Cycle informs how this renewed Indigenous Plan engages with past, present and future Indigenous initiatives at the university through self-reflective, accountable and long-term planning processes. The concept of the Sacred Cycle reflects the ways that we keep the past, the present and the future connected through our teachings and practices.

"Things don't happen instantly; they take time."

— Doug LaFortune, Tsawout First Nation

"We've set foundations for people to rely on and to build on."

— Kathy Horne, Nuuchah-Nulth

Our actions and commitments today extend beyond this Indigenous Plan. The university community must think carefully and creatively about what it means to prepare for the work of multiple generations ahead. Through honouring and being accountable to the past, taking care of our communities today, and respecting our responsibilities to future generations, we recognize the long-term and collective nature of the work ahead.

The concept of the Sacred Cycle is illustrated below by Qwul'thilum, Dylan Thomas, a Coast Salish artist and member of the Lyackson First Nation with familial connections to Songhees Nation. This design was originally created to honour the artistic mentors in Dylan's life, and was dedicated to artists yet to come.

"At one point all teachers were students and all students have the potential to become teachers. When a student successfully becomes a teacher the cycle continues. This cycle is important because it is how our traditional art has survived for so many years. I used salmon to represent this cycle because of their natural cycle of life."

— Qwul'thilum, Dylan Thomas,
Lyackson First Nation



THE PAST: WHERE WE'VE BEEN

Over the past five years, significant work has been undertaken to breathe life into the University of Victoria's first *Indigenous Plan (2017-2022)*. Beyond and alongside increasing Indigenous student enrolment and shifting hiring priorities for Indigenous staff and faculty, the university recognizes and celebrates the ways we have come together to complete or make significant progress on all of the previous goals.

Faculties, departments, divisions and units across campus have reported a range of achievements and ongoing initiatives arising from the first Indigenous Plan, including:

- Increasing Indigenous academic and senior leadership;
- Creating new programs in Indigenous language proficiency and revitalization;
- Launching the interdisciplinary Indigenous Studies (IS) Major;
- Offering the world's first Joint Degree Program in Canadian Common Law and Indigenous Legal Orders (JD/JID); and
- Expanding Indigenous co-operative education programming and creating the Indigenous International Work Integrated Learning Exchange Program.

To access and read the reports on the implementation of the first Indigenous Plan, refer to: uvic.ca/ovpi/reporting.

Through the implementation of the first Indigenous Plan, we have learned several lessons. Throughout our renewal process, we have endeavoured to be attentive, intentional and accountable in addressing the challenges and oversights of the previous plan.

"dłixs'ala means 'setting the course right' in Kwakwaka. When I was a kid, when I got off the mark, my Elders and aunties would help us set it right. We had to listen and we would listen."

— Gerry Ambers, 'Namgis First Nation

Indigenous members of 2SLGBTQIA+ communities were not explicitly engaged with or adequately represented in the first planning process. Renewing our commitments to understanding and honouring diverse Indigenous identities and experiences, we have intentionally included members of these groups on our steering committee and in our engagement process.

We also recognize that the first Indigenous Plan had limited strategies for assessing implementation and impact. To address issues with measurability and accountability, we have collected baseline data and we are developing tools and strategies to track progress and to better recognize gradual accomplishments within our new priority areas.

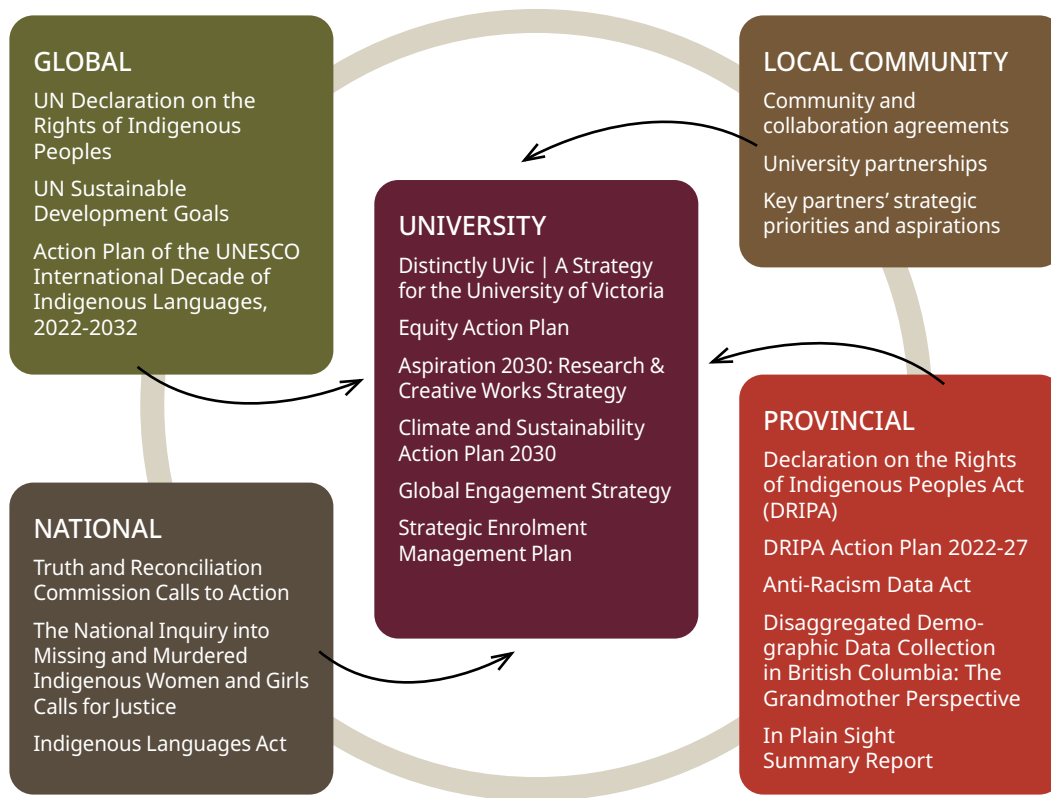
Responding to the changing contexts of our work, the goals and priorities of the renewed Indigenous Plan are aligned with the key educational pieces of the *BC Declaration on the Rights of Indigenous Peoples Act (BC DRIPA) Action Plan*, released in 2022.

With this Indigenous Plan, we seek to honour the work of those who have come before us and who have cleared the path for our work to come.

By recognizing shifting contexts and engaging with current Indigenous students, staff, faculty, Elders and community members, this plan continues the work of deepening the university's responsibility to be a home away from home for Indigenous students and to be a place that offers excellent programs, services and experiences for all people at UVic.

THE PRESENT: WHERE WE ARE

The first Indigenous Plan was one of the university's initial responses to the Truth and Reconciliation Commission's (TRC) Calls to Action. Since then, several other frameworks for action have emerged at global, national, provincial, community and university levels. In preparing for the work to come, we encourage members of the university community to familiarize themselves with these other documents and calls to action:



The first Indigenous Plan and its implementation helped to orient the strategic directions identified within subsequent university planning documents. Responding to the call of the first Indigenous Plan to integrate Indigenous ways of knowing and being in all we do, these institutional plans call on the university to honour Ləkʷəŋən and W̱SÁNEĆ laws, philosophies, protocols and aspirations. Within their specific areas (e.g., research, sustainability and equity), these university plans express focused

strategies to expand Indigenous leadership and demonstrate commitments to working and living in right relationships on these territories. This renewed Indigenous Plan exists within a web of plans, commitments and mandates to support Indigenous initiatives at UVic.

For supplementary information about how other university plans align with and complement the priorities of the Indigenous Plan, refer to: uvic.ca/ovpi/appendices.

Śkʷes | TʔE SKÁLs I, TʔE Ś,ǰENANs | The Laws and Philosophies

Local Indigenous Elders, Knowledge Keepers and community members shared these Laws and Philosophies with the university, and they were incorporated in the first WŚÁNEĆ Collaboration Agreement (2014-2019). Subsequently, the Laws and Philosophies became central to the work of creating the first Indigenous Plan and continue to orient our work across campus and in communities. We honour what has been passed down through generations and shared with us, and we recognize how these teachings remain adaptable and relevant today in caring for our communities and for these territories. Dr. Skip Dick reminds us that while it is important to always begin with respect and honour the territory where we are, it is equally important to remember and honour our own cultures, histories and teachings.

Héǰakʷ ǰə cə čəlénǰən ǰtə | HÁEQ ŁTE OL TʔE ČELÁŃEN ŁTE
Remember our ancestors and birthright

Nə́cəmaat kʷəns čeǰi | ČĀNEUEL OL
Work together

Nə́wes šxʷ cən ǰaǰ šǰwəlǰqʷən | ÁMEǰT TʔEN ÍY, ŚKÁLEǰEN
Bring in your good heart and mind

Leǰt šxʷ helə ǰə cə məkʷ sčeǰi səǰ | S,HOL ET MEQ EN ENÁ SE ŚĆĀ
Be prepared for the work to come

To hear the Laws and Philosophies spoken and pronounced in Ləkʷəǰən and SENĆŃEN: uvic.ca/ovpi/language.

These Laws and Philosophies are sometimes also called teachings. Though these teachings are grounded in local ways of knowing and being, diverse Indigenous and non-Indigenous Peoples of many cultures, languages, faiths and world-views carry similar teachings and share similar values. Students, staff and faculty are encouraged to reflect on their own perspectives and on what these teachings mean to them. At the same time, we are careful to respect Indigenous laws and legal orders and recognize them as distinct from Western legal traditions, such as the BC Declaration on the Rights of Indigenous Peoples Act (BC DRIPA), which is woven into the priorities of this Indigenous Plan.

These four teachings are interconnected and strengthened by each other. It is important to note that they are not wholly representative of the diversity of knowledges and stories held by Indigenous peoples. These teachings are foundations for this plan because of their connection to the local communities and critical importance in guiding our ways of moving each other forward through this current moment in the university's journey.

"We take care of what our Elders have passed down... it's a responsibility to honour what was given to us, not because [the teachings] are old but because they take care of us and the land."

— Gary Sam, Songhees Nation

THE FUTURE: WHERE WE'RE GOING

Guiding statement:

The university community lives *Śkʷes* | *TʔE SKÁLs I, TʔE Ś,ǻENANs* | **The Laws and Philosophies**, ensuring that all Ancestors, relatives and future generations are recognized and celebrated, and that their teachings, languages, lands and ways of knowing and being are respected. We work to create a community of belonging, well-being and accountability that honours and supports diverse Indigenous identities, experiences and teachings.

The University of Victoria holds a responsibility to honour local Indigenous laws and protocols and to be in right relationship with all people, beings, lands and waters.

Distinctly UVic | *A Strategy for the University of Victoria* centres the teaching *ʔetalnəwəl* | **ÁTOL,NEUEL** | **Working with respect for the rights of one another and all things.** This strategy expresses our shared priorities, responsibilities and accountabilities within the process of transforming what learning, teaching, service, research and community means here at UVic.

To uphold *ʔetalnəwəl* | **ÁTOL,NEUEL** we commit to *Xʷkʷənəŋistəl* | **WƆENENISTEL** | **Helping to move each other forward** to ensure a respectful, inclusive and accountable environment for all current and future students, staff, faculty and community members at UVic.

The University of Victoria strives to align itself with the laws, values and protocols of the *Ləkʷəŋən* and

WSÁNEĆ peoples while respecting the values and priorities of all Coast Salish, Kwakwaka'wakw, Nuu-Chah-Nulth and urban Indigenous communities, including the Métis Nation, who also hold significant relationships with the university. With intention and care, we work to strengthen the ways we support and honour Indigenous People from 2SLGBTQIA+ communities.

We are both integrating Indigenous ways of knowing and being, while challenging and leaving behind the ideas, policies, practices and systems that no longer serve us. By creating an environment where we can all live *Śkʷes* | *TʔE SKÁLs I, TʔE Ś,ǻENANs* | **The Laws and Philosophies**, we will continue to reshape the university so that it can respond to emerging priorities and needs.

"We're leaving the colonial ways behind and going by our own ways."

— Doug LaFortune, Tsawout First Nation



OUR PROCESS: IDENTIFYING PRIORITIES

The process of renewing the Indigenous Plan was guided by the Indigenous Plan Steering Circle (IPSC) with leadership from the Office of the Vice-President Indigenous and membership from Indigenous faculty, staff, students and leadership across the university. The IPSC met at least once a month for over a year to develop a robust engagement strategy to incorporate the needs, interests, values, aspirations, experiences and knowledges of Indigenous students, staff, faculty, Elders and local community leaders. We prioritized engaging with Indigenous people, who carry knowledge from lived experiences of navigating colonial systems, resisting barriers and identifying meaningful pathways within the university.

We reviewed nearly 1,000 responses and reflections that emerged from strategic engagement sessions with Indigenous students, staff, faculty, Elders and community members. Engagement participants identified these priority areas:

- Anti-racism/Oppression
- Communication
- Community
- Courses
- Funding
- Health/Wellness
- Hiring
- Indigenization/Decolonization
- Language
- Measurability
- Organization/Culture
- Place/Land
- Programs
- Protocol
- Recognition
- Research
- Resourcing
- Student Recruitment/Supports
- Training
- Workload/Burden

Bringing together and translating these hundreds of engagement responses into strategic priorities, the IPSC worked on aligning goals with existing institutional plans, broadening the resonance, relevance and actionability of all priorities, and enhancing measurability.

Our approach to engaging the UVic community and drafting the renewed Indigenous Plan was purposefully connected to align with the process of creating *Distinctly UVic | A Strategy for the University of Victoria*. An extensive joint consultation process through the spring of 2022 was designed to

ensure the priorities of this plan meet the needs and aspirations of diverse Indigenous members of the university community. Seeking additional and continuing guidance, in the fall of 2022 and spring of 2023 we brought drafts of the Indigenous Plan back to a broad range of engagement participants for review and revision.

“We’re sharing with you how we get along in the world.”

— Dr. Skip Dick, Songhees Nation

For more information about the engagement process, and to access supplementary materials and reports, refer to: uvic.ca/ovpi/appendices.

The Coast Salish Weaving Framework

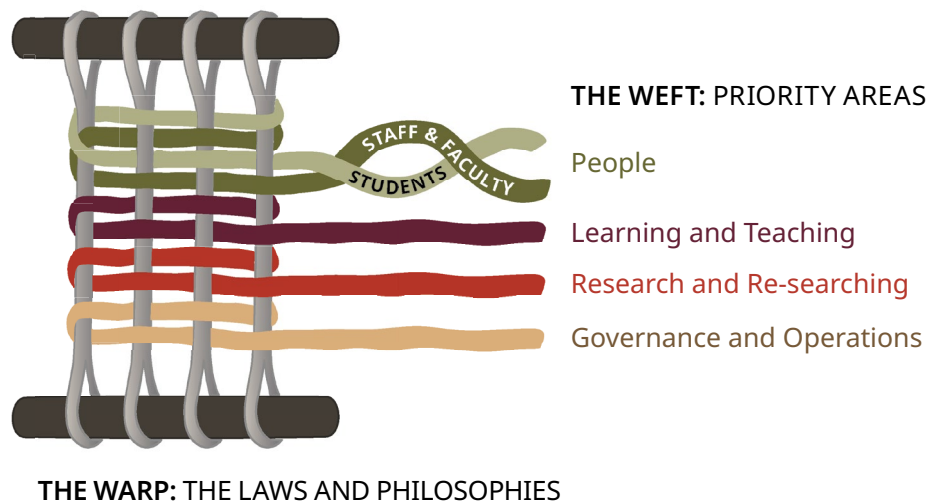
The **SIÁM SŁEŁWÁŁ NONET SWEKE,Ł** | Highly Respected One's Peace of Mind at Last Coast Salish woven blanket, created by Myrna Crossley is made with the intention of sharing values and teachings of the land, including using plants from the local territory to create natural dyes. Selected plants are illustrated throughout the plan.

Myrna's husband, the late Master Coast Salish carver and artist TEMOSEN-ƷET, Dr. Charles Elliott (Tsartlip First Nation), talked about how art is an act of resurgence and resistance, and that by weaving blankets, including this blanket, the wet moldy blanket of oppression and colonization is being lifted off their backs and being replaced with a blanket that belongs to their culture.

The warp and the weft

Blankets are woven on traditional upright Salish looms with stationary bars that are secured horizontally on the top and bottom of the frame. There is one movable floating horizontal bar in the middle that is held by the warped wool. The wool that wraps vertically around the upper, lower and floating bars of the frame is the warp and the wool that is woven horizontally across is called the weft.

The Laws and Philosophies form the warp of this plan, structuring and grounding our work to come. Strengthened by the teachings and woven across the warp, our priority areas form the weft of the plan. To better align with the teachings, and recognizing the interconnectedness of how we work together as a university community, the five strands of the first Indigenous plan have been re-articulated as the four strands of the weft.



"I feel fortunate to have been taught a skill that my ancestors practiced and with every blanket I weave I learn something new. It is a practice that requires you to be of a good mind and spirit when working; otherwise, the wool does not work with you."

— Myrna Crossley, Songhees Nation



PEOPLE

We prioritize personal wellness, a sense of inclusion and belonging, and lifelong learning through all we do in our roles and relations as learners, teachers, collaborators, researchers, community members, alums and leaders. These priorities reflect the needs of students, including all learners, whether full-time or part-time, on-campus or off-campus, in credit or non-credit courses; staff; and faculty, including sessional and community instructors, and teaching assistants. We call attention to the work that needs to be done to support the diverse ways that people come to the university.

LEARNING AND TEACHING

We commit to offering a range of academic programs enriched by opportunities to engage with diverse forms of knowledge and to take learning and teaching beyond the classroom. In addition to integrating Indigenous ways of knowing and being, languages and pedagogies, we prioritize accessible programming that responds to community interests and needs.

RESEARCH AND RE-SEARCHING

As a place for scholarship, professional practice, artistic expression and community engagement, we commit to supporting relationships and creating an environment where Indigenous ways of knowing and being can thrive. Re-search, a term borrowed from Kathleen E. Absolon's [Minogizhigokwe] *Kaandossiwin: How we Come To Know: Indigenous Re-Search Methodologies* (2011), means "to search again from our own location and to search again from our own ways" (p.21), by re-writing, re-storying and healing ourselves through the process of regenerating the knowledge that was taken through colonization.

GOVERNANCE AND OPERATIONS

We commit to aligning the university with local Indigenous laws and protocols, reshaping institutional structures to support Indigenous leadership and to encourage a culture of collaboration among all faculties, divisions, schools, departments and units. Transforming university systems through the ways we work together as a community, we hold ourselves accountable to each other and to our responsibilities for carrying out the work of this plan.



Héʔəkʷ ʔə cə čəlénən ʔtə HÁEQ ŁTE OL TFE ČELÁNEN ŁTE

Remember our ancestors and birthright

This teaching calls on all of us to remember who our ancestors are and our inherent right to self-determination. It also teaches us to uphold our responsibilities to the Ləkʷəŋən and W̱SÁNEĆ Peoples. We are encouraged to reflect on the ways of knowing and being that we each carry with us, respecting the values and teachings of others in becoming the best people we can be. In calling for us to remember our ancestors, this teaching encourages respect for the ways people learn, re-learn and reconnect with their ancestors, families, teachings, languages, cultures, communities and ways of knowing.



“Traditional is what we do; its meaning is in what we have always done. When our people went to other places, they knew how to behave because it was embedded in the teachings. Our traditional people had a worldview.”

— Gerry Ambers,
‘Namgis First Nation

ǻpéy? | XP̱ | Cedar located outside First Peoples House.

Héʔəkʷ ʔə cə čəlénən ʔtə HÁEQ ŁTE OL TƧE ČELÁNEN ŁTE

Remember our ancestors and birthright

GOAL | ALL MEMBERS OF THE UNIVERSITY COMMUNITY UNDERSTAND AND DEMONSTRATE HOW TO LIVE, LEARN AND WORK IN RIGHT RELATIONSHIPS WITH LOCAL LANDS, WATERS AND LAWS.

To live this teaching and accomplish this goal, our priorities are to:

People

1.1.1

Include Indigenous cultural competencies in staff and faculty hiring, training and retention strategies, ensuring that all employees know the laws and histories of these territories and are prepared to live in right relationship to this place.

1.1.2

Review and revise orientation programs and materials to ensure all students, staff and faculty coming to the university understand local histories, lands and protocols.

1.1.3

Expand spaces and supports for belonging, learning and sharing in Indigenous teachings, languages, foods, arts, cultural practices and ceremony.

1.1.4

Collaborate with partners on campus to develop and deliver training programs to address anti-2SLGBTQIA+ discrimination and Indigenous-specific racism. (DRIPA Actions 3.3 & 3.8)

Learning and Teaching

1.2.1

Revise core learning outcomes for all graduating students to include Indigenous cultural competencies and knowledge of colonial histories, current realities and inherent rights to self-determination. (DRIPA Action 3.4)

1.2.2

Create core courses that meet baseline criteria and provide opportunities for students in units without Indigenous-specific courses. (DRIPA Action 3.4)

1.2.3

Ensure that programs and courses integrate and are evaluated with respect to Indigenous teaching and learning practices, ethics and knowledges. (DRIPA Action 4.5a)

1.2.4

Create opportunities for Indigenous students to engage with their own experiences, knowledges, lands and languages as well as with diverse ways of knowing and being. (DRIPA Action 4.5a)

1.2.5

Expand Indigenous language programming at all levels (from certificates to PhD) and develop and support degree programs in Indigenous languages. (DRIPA Action 4.30)

1.3.1

Research and Re-Searching

Expand and resource CIRCLE and other Indigenous-led research centres to guide university-wide ethical Indigenous research practices and protocols for community-engaged, reciprocal research.

1.4.1

Governance and Operations

Partner with local communities to align university policies and practices with Indigenous laws, ensuring that we follow local protocols and address colonial relationships with the local Peoples and land so that we are:

- a) creating policies for student admissions and staff and faculty hiring that prioritize members of local Nations;
- b) developing land stewardship initiatives and plans to heal and restore the lands occupied by the university (DRIPA Action 2.6);
- c) increasing the visibility and use of local languages, place names and art on campus and in communications materials (DRIPA Action 4.27); and
- d) continuing engagement with local Nations to ensure that UVic's territory acknowledgment accurately reflects their relationships with lands and waters.



"I'm grateful that students have our Elders here to lift them up, because that's true medicine that you can't get anywhere else and it makes you who you are."

— Margaret Charlie, Songhees Nation



Nə́cəmaat kʷəns čəʔi ĆĀNEUEL OL

Work together

This teaching reminds us of the strength we find in working collectively, relationally and by consensus. We hold ourselves accountable to each other, respecting and supporting the different ways we come together to prepare for the work ahead. Sharing difficult workloads also means recognizing when we need to step back to care for ourselves and step in to care for others. Centering good relationships in all that we do, this teaching encourages good faith, and honest and accountable approaches to navigating the work to come.



“When I learned to carve, my teacher Simon Charlie would always have his doors open. It’s a Coast Salish way. This is how we learn.”

— Doug LaFortune,
Tsawout First Nation

Welcome Figures, carved by Doug LaFortune, Tsawout First Nation

Nə́cəmaat kʷəns čeʔi ĆĀNEUEL OL

Work together

**GOAL | ALL MEMBERS OF THE UNIVERSITY COMMUNITY RESPECTFULLY
CONTRIBUTE TO A CULTURE OF COLLABORATION AND COOPERATION.**

To live this teaching and accomplish this goal, our priorities are to:

People

2.1.1

Create strengths-based and relationship-oriented approaches to Indigenous student outreach, admissions, registration, orientation and retention by:

- a) advising and mentoring Indigenous students at every point of contact, providing navigation services, connection and support (DRIPA Actions 4.2 & 4.4);
- b) expanding and integrating Indigenous student leadership and mentorship programs at every point of contact, including specific supports for access to STEM programs (DRIPA Action 4.4);
- c) diversifying assessment practices and learning evaluation models (DRIPA Actions 4.2 & 4.4);
- d) reducing structural and financial barriers by changing policies and regulations that restrict student access (e.g., residency and full-time status requirements) (DRIPA Actions 4.2 & 4.4);
- e) increasing opportunities for part-time study and for online and hybrid delivery (DRIPA Action 4.4); and
- f) expanding supports for off-campus learners (DRIPA Action 4.4).

2.1.2

Review and revise the responsibilities and compensation of Indigenous staff, faculty, administrators and executive to ensure sustainable workloads and to accurately reflect the relational work that supports Indigenous colleagues, students, initiatives and community engagement.

2.1.3

Alleviate disproportionate workloads faced by Indigenous staff and faculty by developing robust resourcing and hiring strategies.

Learning and Teaching

2.2.1

Partner with Elders, Knowledge Keepers and community members to ensure that Indigenous ways of knowing and being are responsibly and respectfully integrated in academic programs across campus.

2.2.2

Offer, resource and sustain opportunities for co-teaching and learning in diverse classroom, community-immersed, place-based and experiential settings. (DRIPA Action 4.5a)

Research and Re-searching

2.3.1

Expand and support research initiatives and projects by creating sustained funding, granting and fellowship opportunities for Indigenous students, researchers and community members.

Governance and Operations

2.4.1

Develop and implement communications strategies that facilitate cross-campus collaborations, information sharing, resource sharing, transparency and community partnerships, by providing support for faculties, divisions and units to identify and resource required staff positions.



“The way this house [First Peoples House] works is very welcoming: students feel welcomed and safe here. This is the model for the rest of the university... In a way, this house is leading the way on how we work together, how we do this together.”

— Gerry Ambers, 'Namgis First Nation



Nə́wes šx^w cən ʔaý šq^weləq^wən ÁMEKT TʔEN ÍY, ŠKÁLEÇEN

Bring in your good heart and mind

This teaching encourages us to bring in our good heart and mind in all of the work that we do. The Ləkʷəŋən words **laləmət** (to be careful) and **laləməthut** (to take care of yourself) remind us to be careful in how we talk, interact and care for ourselves and others, building each other up. Supporting an environment where people feel welcome to engage with a good heart and good mind, we learn to have courageous conversations and to respect diverse ways of knowing and being. We are reminded to remain attentive and accountable in our words and actions to ensure that we show up for ourselves, for each other and for our work in a good way.



“Growing up I was always told to be careful about how I communicate, that how I treat people is a reflection of my family and my teachings, which I still tell my grandchildren. These teachings tell us how we’re supposed to be present and how we’re supposed to treat people.”
— Eydie Pelkey, Tsawout First Nation

Welcome Banners, designed by Margaret August, shíshálh Nation

Nə́wes šx^w cən ʔaý šq^weləq^wən ÁMEKT TʔEN ÍY, ŠKÁLEÇEN

Bring in your good heart and mind

GOAL | THE HEALTH, WELL-BEING AND EQUITABLE TREATMENT OF ALL PEOPLE ARE PRIORITIZED IN THE POLICIES, PRACTICES, SYSTEMS AND STRUCTURES OF THE UNIVERSITY.

To live this teaching and accomplish this goal, our priorities are to:

People

3.1.1

Recognize and celebrate the ways Indigenous students offer their talent, leadership and knowledges, both in and beyond the classroom, by:

- a) creating procedures to facilitate respectful compensation and appropriate honoraria for time and energy spent by students in university service (DRIPA Action 4.5d); and
- b) ensuring that students have access to the wellness supports and accommodations they need for taking on emotional labour and relational work.

3.1.2

Integrate Indigenous cultural competencies and anti-racist/oppressive practice as key components for evaluating staff, administrator and executive job performance and faculty service, research and teaching, expanding our ideas of excellence. (DRIPA Action 3.3)

3.1.3

Ensure that the relational work and emotional labour of Indigenous faculty are acknowledged and reflected in Appointment, Reappointment, Promotion and Tenure (ARPT) processes and internal funding competitions.

Learning and Teaching

3.2.1

Ensure that classroom experiences respect students and instructors as people who hold knowledge, carry family and community responsibilities, and follow diverse pathways in life by:

- a) creating accessible concession and accommodation policies, regulations, procedures and practices that honour the distinct community and cultural responsibilities Indigenous students, staff and faculty bring with them to the university;
- b) setting robust expectations for classroom conduct where learners and instructors are supported by accountability mechanisms that prevent and address experiences of anti-Indigenous racism; and
- c) providing instructors access to training to address and prevent anti-Indigenous racism using strengths-based and trauma-informed practices. (DRIPA Action 3.3)



Research and Re-searching

3.3.1

Recognize Indigenous research methodologies and community engagement in internal funding competitions.

3.3.2

Provide supports, resources and recognition to faculty and staff mentoring Indigenous undergraduate and graduate student researchers.

Governance and Operations

3.4.1

Expand dispute resolution protocols to uphold a community of accountability, responsibility and care by:

- a) creating avenues for addressing anti-Indigenous racism, discrimination and lateral violence through dispute resolution protocols that flow from Indigenous teachings and processes (DRIPA Action 3.3);
- b) addressing systemic inequities and experiences of anti-Indigenous racism by ensuring that university units and other relevant bodies (e.g., bargaining units and student societies) are equipped with the appropriate tools to assess and improve the campus climate (DRIPA Action 3.3); and
- c) developing and resourcing Indigenous-specific positions across campus to improve systems and structures and resolve disputes. (DRIPA Action 3.3)



“A person is a person: they have a spirit and heart, and our hearts are always the same, not different than anyone else. We all have a heart, mind and spirit, and we need to be kind.”

— May Sam, Tsartlip First Nation



Leʔt šx^w helə ʔə cə mək^w sčəʔi səʔ S,HOL EṬ MEQ EN ENÁ SE SCÁ Be prepared for the work to come

This teaching draws attention and reminds us that the work we undertake today will reflect, and will be taken up by, all of those who come after us. This teaching speaks to the idea that good planning accepts the possibility of disruption and strengthens the relationships and processes that sustain ongoing resilient work. To prepare ourselves to undertake new projects, we are encouraged to reflect on past experiences and commitments, assessing strengths and learning from missteps.



“We can’t forget about how our Elders brought us up and taught us. We teach our children and grandchildren to live how we used to live.”

— Wilbert Papik, Inuk

A view towards the Salish Sea from Snjéqə | SNAKE | Snow patches, Cadboro Bay

Leʔt šx^w helə ʔə cə mək^w sčəʔi səʔ S,HOL ET MEQ EN ENÁ SE SCÁ

Be prepared for the work to come

GOAL | FUNDING, RESOURCES AND CAPACITY ARE SUFFICIENT TO DELIVER SUSTAINABLE AND RESPONSIVE EDUCATIONAL EXPERIENCES, SERVICES, PROGRAMS AND SUPPORTS TO ALL MEMBERS OF THE UNIVERSITY COMMUNITY.

To live this teaching and accomplish this goal, our priorities are to:

People

4.1.1

Expand and ensure resources for housing, food security, childcare and wellness to offer holistic supports and services to Indigenous students, staff and faculty. (DRIPA Action 4.5c)

4.1.2

Support and sustain Indigenous leadership, participation and programming by creating permanent, continuing and high-level positions across the university. (DRIPA Actions 4.5d & 4.5e)

4.1.3

Revise job descriptions and performance evaluations to prioritize experience and proficiency with Coast Salish protocols, languages and ways of knowing and being.

4.1.4

Ensure flexible, navigable pathways for Indigenous students, staff and faculty to pursue academic and career opportunities, supported by mentorship programs strengthening:

- a) early career mentorship and work-integrated learning opportunities (DRIPA Action 4.2);
- b) healthy and active alum networks and partnerships (DRIPA Action 4.2); and
- c) pathways for Indigenous sessional instructors and PhD students to become future faculty. (DRIPA Action 4.2)

Learning and Teaching

4.2.1

Identify areas of educational programming of interest and value through continued engagement with Indigenous students and communities. (DRIPA Action 4.5a)

4.2.2

Provide sufficient sustainable base funding for programs and courses that respond to community requests, needs, interests and priorities. (DRIPA Action 4.5a)

4.2.3	Review and revise core courses and learning outcomes to ensure all students are equipped to respond to relevant national and international Indigenous plans and calls to action by program completion. (DRIPA Action 3.5)
4.2.4	Expand Indigenous core curriculum across all programs to ensure students are prepared to address their anti-Indigenous racism in their future employment. (DRIPA Action 3.5)
Research and Re-Searching	
4.3.1	Provide research mentorship, apprenticeship opportunities and sustained funding for Indigenous undergraduate and graduate students.
4.3.2	Create funding opportunities to support community-initiated projects and to expand capacity for pursuing research and knowledge priorities. (DRIPA Action 4.5a)
Governance and Operations	
4.4.1	Develop a comprehensive reporting and implementation strategy, ensuring that metrics are transparent, accessible and aligned with the <i>Disaggregated Demographic Data Collection in British Columbia: The Grandmother Perspective</i> . (DRIPA Action 3.14)
4.4.2	Increase Indigenous senior leadership in decision-making across the university, including designated seats for Indigenous representatives on governance bodies. (DRIPA Actions 4.5d & 4.5e)



“I’ve done several blanket ceremonies for different groups of people, and that’s what I tell them—having a degree and financial success (what you think is important) doesn’t make you any better than anyone else. It’s what you do to help other people. That’s who we are. No matter what we’ve experienced, we’re still strong because we have those teachings and we have to remember that.”

— Eydie Pelkey, Tsawout First Nation

OUR SHARED RESPONSIBILITIES

The name of this plan, X̱wkw̱ənəjistəl | W̱ŁENENISTEL | Helping to move each other forward, reminds us of our shared responsibilities to each other and to the work ahead.

Living Sḵwes | ṮE SKÁLs I, ṮE Š,ŁENAṈs The Laws and Philosophies

All members of the university community are encouraged to bring this renewed Indigenous Plan to life and to support its implementation. The goals and priorities of this plan were written to strengthen the ways we live, work and respect **Sḵwes | ṮE SKÁLs I, ṮE Š,ŁENAṈs | The Laws and Philosophies**. We offer to all members of the university community an opportunity to reflect on the values we each carry and bring with us into teaching, learning, research, governance and service.

Achieving the goals of this Indigenous Plan is dependent on transforming how we work together—with respect, with a good heart and a good mind, and with care for the relationships we hold.

“Growing in company of Elders, aunties and uncles is so important. So many young people don’t have the opportunity to be part of communities of multi-aged people who care for us. I think this campus can create that sense of community, belonging, home, kokums and mushoms. We can provide that hug, smile and caring thought for each and every one of them.”

— Barb Hulme, Métis Nation

Leadership responsibilities

The goals and priorities identified in this plan have been developed to resonate across the breadth of work being undertaken at the university. Every faculty, division, office and unit at the university has a role to play in moving the renewed Indigenous Plan forward.

We encourage all levels of leadership across campus to develop unit-specific action plans and resourcing strategies. This plan provides guidance for the work ahead and welcomes a range of strategies to achieve its goals in the context of diverse, unit-level opportunities and challenges.



TRACKING OUR PROGRESS

Key to the implementation of this plan is keeping track of the work that is being done. By mapping out the paths being cleared, we are setting ourselves up to better sustain, connect and expand a growing range of projects and initiatives.

Reporting frameworks

To determine the impact and success of this plan, the IPSC and the Office of the Vice-President Indigenous (OVPI) have worked to collect baseline data from reporting units. The OVPI will continue to work with faculties, divisions and units to support and track the implementation of the university's commitments to redress barriers in post-secondary institutions and to honour Indigenous ways of knowing and being in education, research and governance.

The annual reporting process will call on all units to share their area-specific action plans and reflect on progress within each priority. A detailed summary report, prepared yearly, will share these accomplishments and identify areas for continued growth. This reporting process will be strengthened through the development of co-measurement strategies in partnership with relevant data-collecting offices.

For up-to-date information about implementation and reporting strategies, refer to: uvic.ca/ovpi/reporting.

Aligning our paths forward

This renewed Indigenous Plan is informed by a number of university, provincial, national and international frameworks. In addition to consulting university planning documents that offer area-specific guidance, we encourage members of the university community to engage with the calls to action and justice accompanying the *Truth and Reconciliation Report* (2015) and the *National Inquiry into Missing and Murdered Indigenous Women and Girls* (2019).

Many of the priorities identified in this plan support, and expand on, our responsibility to implement the recently released *BC Declaration of the Rights of Indigenous Peoples Act (DRIPA) Action Plan*. These alignments are indicated throughout the text of the goals, and a summary is provided in Appendix 1.

For a detailed breakdown of UVic's response to the BC DRIPA Action Plan, refer to: uvic.ca/ovpi/appendices.



APPENDIX 1: BC DRIPA ACTION PLAN ALIGNMENTS

The commitments of the BC Provincial Government articulated by the *Declaration on the Rights of Indigenous Peoples Act* (DRIPA) are further specified and implemented through the BC DRIPA Action Plan. Several of the strategic priorities of UVic's Indigenous Plan are aligned with provincial commitments to supporting and strengthening Indigenous education. These alignments are indicated in the text and summarized in Table 1, below.

For detailed information about these alignments, and to access additional appendices, refer to: uvic.ca/ovpi/appendices.

BC DRIPA ACTION PLAN ACTIONS	Xʷkwənən̓jstəl W̱CENENISTEL PRIORITIES
2.6	1.4.1b
3.3	1.1.4 3.1.2 3.2.1c 3.4.1a-c
3.4	1.2.1 1.2.2
3.5	4.2.3 4.2.4
3.8	1.1.4
3.14	4.4.1
4.2	2.1.1a, c-d 4.1.4a-c
4.4	2.1.1a-f
4.5a	1.2.3 1.2.4 2.2.2 4.2.1 4.2.2 4.3.2
4.5c	4.1.1
4.5d	3.1.1a 4.1.2 4.4.2
4.5e	4.1.2 4.4.2
4.27	1.4.1c
4.30	1.2.5

Table 1: BC DRIPA Action Plan alignments with the renewed Indigenous Plan (2023).

Etalewtxw | ÁTOL,ÁUTW

Centre of respect for the rights of one another and all beings

The Office of the Vice-President Indigenous

Etalewtxw | ÁTOL,ÁUTW | Centre of respect for the rights of one another and all beings, the Office of the Vice-President Indigenous (OVPI) provides guidance and oversight of UVic's Indigenous portfolio, which includes student support services and programming, policy, Indigenous initiatives and procedural developments, and the implementation of the Indigenous Plan. Rooted in this teaching **ʔetalnəwáɪ | ÁTOL,NEUEL | Showing respect for the rights of one another and all things**, and honouring the laws and protocols of the local Nations, the OVPI works closely with local Indigenous communities, including the Songhees, Esquimalt and W̱SÁNEĆ Nations; the leadership of First Nations, Métis, Inuit and urban Indigenous organizations; Elders and Knowledge Keepers; and Indigenous faculty, staff and student representatives.

The OVPI sought the guidance of Seniemten, Dr. Elmer George, and J,SINTEN, Dr. John Elliott, throughout the development of the OVPI portfolio. The Ləkʷəŋən word **Etalewtxw**, provided by Seniemten, and the SENĆOŦEN word **ÁTOL,ÁUTW** provided by J,SINTEN, have been shared with us as a reflection of our commitment to aligning the university with the guiding protocols of these territories. Translated into English, these words mean "Centre of respect for the rights of one another and all beings."

The OVPI logo

Etalewtxw | ÁTOL,ÁUTW by Qwul'thilum, Dylan Thomas

In this design, Qwul'thilum, Dylan Thomas, has represented the concept of **Etalewtxw | ÁTOL,ÁUTW** with the image of salmon (water), eagle (air), human (land) and an ancestor moon (spirit world). This design is intended to respect and honour all beings that inhabit the world.



Qwul'thilum's design decisions were informed by **Síkʷes | TʔE SKÁLS I, TʔE S, XENANs | The Laws and Philosophies:**

Héʔəkʷ ʔə cə čələŋən łtə | HÁEQ ŁTE OL TʔE ČELÁŊEN ŁTE | Remember our ancestors and birthright
The ancestor moon is included to remember and honour our ancestors.

Nəčəmaat kʷəns čəʔi | ČÁNEUEL OL | Work together

The design depicts three beings working together to form a single cohesive design.

Nəwəs šxʷ cən ʔəy šqʷeləqʷən | ÁMEKT TʔEN ÍY, ŠKÁLEÇEN | Bring in your good heart and mind

By including sacred imagery such as the eagle, salmon and ancestor moon, the design is intended to invoke a good heart and mind in all those who witness it.

Leʔt šxʷ helə ʔə cə məkʷsčəʔi səʔ | S,HOL ET MEQ EN ENÁ SE SČÁ | Be prepared for the work to come

The salmon, as the primary food source of the Coast Salish People, represents the need to work for sustenance, and the eagle, as a symbol of spiritual power, represents the need to work for cultural and spiritual growth. Together they are meant to inspire a readiness to work.

WORDS OF ENCOURAGEMENT

J,SINTEN,
Dr. John Elliott
Tsartlip First Nation



Dear Respected Relatives and Friends,

It is so important that we are here today to speak about this important new plan we're working on for the First Nations people at the University of Victoria.

It's important that we look at the wrongs of the past and how we're going to move forward together to make a new path together; also, recognizing the importance of the teachings and values that have been passed down by my late brother TEMOSEN-FET, Charles Elliott, and imprinted on the beautiful weaving of the blanket presented in this work by my sister-in-law, Myrna Crossley.

All of the ways that we work together, what we call **ÁTOL,NEUEL** is how we will be moving forward in the future to bring peace to the university and the First Nations peoples, with recognition of the Calls to Action of the Truth and Reconciliation Commission to make a more positive act for the future.

Thank you all again and hoping that working together will bring a more positive learning environment for all of our students at the University of Victoria.



ACKNOWLEDGEMENTS

The process of renewing the Indigenous Plan was undertaken by the Indigenous Plan Steering Circle (IPSC). The members of this circle were Robina Thomas, Dorothea Harris, Rob Hancock, Maureen Ryan, Yahlnaaw, Ruth Young, Jean-Paul Restoule, Jacquie Green, Julianna Nielsen and Matt Simpson.

In addition to the people already acknowledged in the plan itself, the IPSC would like to express our deepest gratitude to the following individuals and groups who have played an essential role in the renewal of the Indigenous Plan. Their invaluable contributions have enriched our understanding and ensured the authenticity and cultural sensitivity of this work to move forward in a good way.

We raise our hands and say hay sx^w qa | HÍSWKE SIÁM | thank you to:

- **Chief and Councils of Songhees and Esquimalt Nations** for their leadership and guidance along the way.
- **Indigenous Community Engagement Council (ICEC)**, including elected leaders and staff from local Indigenous Nations, Indigenous organizations and school districts, for their participation in engagement sessions to help identify priority areas for the Indigenous Plan.
- **Aboriginal Service Plan Community Advisory Council** for their guidance and feedback offered throughout the process.
- **Səlxwéyn sqwél | SELWÁN SKÁL | Elders' Voices** for providing essential direction on sharing the four Laws and Philosophies and incorporating Indigenous ways of knowing and being into the plan.
- **Indigenous students, staff and faculty** for providing important input and feedback in engagement sessions and surveys at the university.
- **Paul Sacilotto** (Integra Strategic Solutions, Inc.) for facilitating the planning and drafting process.
- **University Communications and Marketing (UCAM)** for their creative assistance with the visual aspects of the Indigenous Plan.

We offer a special thanks to the Indigenous Plan writing group, consisting of Hannah Mashon, Matt Simpson, Rob Hancock, Dorothea Harris, and especially Julianna Nielsen for her time spent researching and writing the many drafts of the Indigenous Plan.

