

INDIGENIZATION PLAN



2015-2020



our vision

**SAFER COMMUNITIES
AND A MORE JUST
SOCIETY.**

our mission

**DEVELOPING DYNAMIC
JUSTICE AND PUBLIC
SAFETY PROFESSIONALS
THROUGH EXCEPTIONAL
APPLIED EDUCATION,
TRAINING, AND
RESEARCH.**

About JIBC

Established in 1978 under the British Columbia College and Institute Act, Justice Institute of British Columbia (JIBC) has a provincial mandate to provide education and training for justice and public safety professionals. We are Canada's leading public safety educator - a dynamic post-secondary institution recognized nationally and internationally for innovative education and applied research in the areas of justice and public safety. The JIBC offers a range of applied and academic programs (certificates, diplomas, and degrees) that span the spectrum of safety – from prevention to response and recovery.

Each year, JIBC's distinctive experiential and applied learning model attracts an average of 27,000 unique students¹, including approximately 2,700² full-time equivalent students, many of whom return throughout their careers for ongoing continuing education. According to JIBC's Office of Institutional Research, over 6,500 Aboriginal³ students have attended JIBC in the last six years. JIBC's unique provincial mandate encompasses education and training for all aspects of public safety that lead to safer communities: conflict resolution, leadership, counselling and community services, emergency management, traffic education, firefighting, paramedicine, law enforcement, security including corrections, courts, sheriffs and policing.

JIBC serves the people of communities located in the traditional territories of First Nations Peoples across British Columbia and welcomes First Nations, Inuit and Métis learners who seek knowledge and skills in justice and public safety. The Institute has several campuses with the main campus in New Westminster. Regional locations include: Chilliwack; Maple Ridge; Okanagan Campus (Kelowna); Pitt Meadows; and Victoria. In areas where the JIBC does not have campuses, and for specific educational initiatives, the Institute has developed Memorandums of Understanding with a number of colleges including: Nicola Valley Institute of Technology and Native Education College.

JIBC is organized into three schools: School of Health, Community and Social Justice; School of Criminal Justice and Security; and the School of Public Safety.

Strategic and Academic Plans at JIBC identify the importance of Aboriginal education and as an institution we are committed to increasing the participation of Aboriginal learners and working in partnership with Aboriginal and non-Aboriginal communities and organizations to achieve this.

¹ Justice Institute of BC, "Fast Facts," June 2014.

² Training Partner, December 2013.

³ The term Aboriginal is used as a category that includes First Nations, Métis, and Inuit peoples, as specified in section 35.2 of the Constitution Act, 1982. And encompasses the three constitutionally recognized cultural groups within the Indian Act.



Indigenization⁴ at JIBC has several overarching objectives:

- To ensure culturally appropriate education and services to Aboriginal learners;
- To increase the number of Aboriginal learners and ensure the retention and success of those students;
- To share Indigenous culture, history, and knowledge with staff, faculty, students and the public;
- To develop and review curriculum and policies to reflect Indigenization;
- To increase our community engagement and partnerships with Aboriginal communities, organizations and institutions; and
- To better understand the needs and experiences of Aboriginal learners.

⁴ According to the United Nations, Indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of these societies now prevailing in those territories, or parts of them.

Background

Local control of Aboriginal education in Canada was first introduced as a policy priority after the 1972 policy paper Indian Control of Indian Education was presented by the Assembly of First Nations⁵. The paper outlines the importance of Indigenous people in being involved within the educational system and the promotion of Indigenous cultures and languages within education. In 2010, the Assembly of First Nations proposed a vision for the First Nations Control over First Nations Education (FNCNE) framework document “First Nations lifelong learning is a process of nurturing First Nations learners in linguistically and culturally-appropriate holistic learning environments that meet the individual and collective needs of First Nations and ensures that all First Nations learners have the opportunity to achieve their personal aspirations within comprehensive lifelong learning systems” (AFN, 2012).⁶ While the FNCNE framework is predominantly about K-12 education it provides an overview of the value of integrating First Nations culture holistically into educational practice.

According to the Aboriginal Peoples Survey, in 2012, 43% of off-reserve First Nations people, 26% of Inuit, and 47% of Métis aged 18 to 44 had a postsecondary qualification; that is, a certificate, diploma or degree above the high school level (Stats Can, 2013).⁷ According to the 2011 National Household Survey (NHS), the figure for the non-Aboriginal population was 64% (Stats Can, 2013).⁸ Almost half (48.4%) of the Aboriginal population aged 25 to 64 had a postsecondary qualification in 2011, in comparison, almost two-thirds (64.7%) of the non-Aboriginal population aged 25 to 64 had a postsecondary qualification (NHS, Stats Can, 2013). There is a definite need to close the gap in education between Aboriginal and non-Aboriginal people in Canada as the Aboriginal population graduates with credentials at significantly lower numbers than other Canadians.

In 1988 the Ministry of Advanced Education established a provincial advisory committee to report on the under-representation of First Nations learners in post-secondary education. The report was titled the Report of the Provincial Advisory Committee on Post-Secondary Education for Native Learners (The Green Report) to the Minister of Advanced Education on January 28, 1990.⁹ The five key recommendations from The Green Report would be adopted as a provincial policy in 1995 which was called the Aboriginal Post-Secondary Education and Training Policy Framework¹⁰ which was mandatory and required public post-secondary institutes to:

- ✓ Employ an Aboriginal Education Coordinator
- ✓ Establish an Aboriginal Advisory Committee
- ✓ Establish an Aboriginal Access Policy
- ✓ Appoint an Aboriginal representative to the Board of Governors
- ✓ Develop Aboriginal programs

In order to realize the goal of working collectively towards improved levels of participation and success for Aboriginal learners in post-secondary education and training in BC, the BC Aboriginal Post-Secondary Education and Training Partners group, including Aboriginal political organizations and government representatives signed the Memorandum of Understanding on Aboriginal Post-Secondary Education and Training on March 11, 2005. In November 2005, the Province, the federal government and the BC Assembly of First Nations, First Nations Summit, and the Union of BC Indian Chiefs signed the Transformative Change Accord between First Nations. In May 2006, the Province and the Métis Nation British Columbia signed the Métis Nation Relationship Accord (MNRA). The MNRA formalized the relationship between the Province and

⁵ Assembly of First Nations/National Indian Brotherhood, “Indian Control of Indian Education Policy Paper,” 1972.

⁶ Assembly of First Nations, “Summary of the Report of the National Panel on First Nation Elementary and Secondary Education for Students On-reserve,” February 14, 2012.

⁷ Statistics Canada, “The Education and Employment Experiences of First Nations People Living Off Reserve, Inuit, and Metis: Selected Findings from the 2012 Aboriginal Peoples Survey,” November, 2013.

⁸ Statistics Canada, “2011 National Household Survey: Education in Canada: Attainment, field of and location of study,” The Daily, Wednesday, June 26, 2013, pg. 2.

⁹ Ministry of Advanced Education Department, “Report of the Provincial Advisory Committee on Post-Secondary Education for Native Learners (The Green Report),” January 28, 1990.

¹⁰ Ministry of Advanced Education Department, “Aboriginal Post-Secondary Education and Training Policy Framework,” 1995.

the Métis people of British Columbia, identifying mutual goals to close the gap in quality of life between Métis people and other British Columbians. All of these agreements included education as a central tenant in moving forward the relationship between Aboriginal people and the Province.

In 2007, the Ministry of Advanced Education and Training implemented the Aboriginal Post-Secondary Education Strategy and Action Plan: 2020 Vision for the Future with the overarching goal of having Aboriginal learners succeed in an integrated, relevant, and effective British Columbia post-secondary education system that enhances their participation in the social, cultural and economic life of their communities, the province, and global society.¹¹ The plan is based on five goals: 1) systemic change means that the public post-secondary education system is relevant, responsive, respectful, and receptive to Aboriginal learners and communities; 2) community-based delivery of programs is supported through partnerships between public post-secondary institutions, Aboriginal institutes and communities; 3) financial barriers to accessing and completing post-secondary education and training are reduced for Aboriginal learners; 4) Aboriginal learners transition seamlessly from K-12 to post-secondary education; and 5) continuous improvement is based on research, data-tracking and sharing of leading practices.

Since the early 2000's JIBC has made a commitment to Aboriginal education and working towards implementing the recommendations outlined in Ministry of Advanced Education's policy framework as well as the various Aboriginal accords. In line with the policy framework JIBC has supported Aboriginal education and learners by: establishing the Centre for Aboriginal Programs and Services (CAPS) which has transitioned to an Office of Indigenization with Aboriginal programs in Schools; establishing an Aboriginal Education Advisory Council (AEAC); increasing Aboriginal partnerships and community deliveries; recruiting an Indigenous member to the Board of Governors;

establishing key staffing positions; improving Aboriginal student data tracking; increasing the knowledge of staff, faculty and students on Indigenization; establishing Aboriginal scholarships and bursaries; signing the College and Institutes Canada Indigenous Education Protocol; securing funding and commencing the building of an Aboriginal Gathering Place (2015) and establishing and providing input into various Aboriginal policies including best practices in community deliveries. JIBC has also increased programs and services for Aboriginal learners including establishing an Elders Lounge with an Elders-in-Residence Program, an Indigenization Speaker Series and an annual National Aboriginal Day event.

The institute has been shifting to better data tracking for Aboriginal learners including more emphasis on Full-time Equivalents (FTE's) and tracking of credentials awarded to work towards better support and retention of Aboriginal learners, as well as shifting to using the government Aboriginal Administrative Data Standard for Aboriginal self-identification.

The establishment of a five year 2015-2020, evergreen (updated as needed) JIBC Indigenization Plan is the next step in the Institute's commitment to Indigenization that supports the JIBC's Strategic and Academic Plans. A draft Indigenization Plan was developed through input from AEAC members, Aboriginal partners and the Elders-in-Residence. The AEAC met in October 2013 for a planning retreat to develop the themes and provide input for the development of the Indigenization Plan. From that planning retreat, a draft was developed and notionally approved by the AEAC members in May of 2014.

As the JIBC values the input and distinct perspectives of Aboriginal people, organizations, and communities, community engagement on the draft JIBC Indigenization Plan was also undertaken to ensure the development of a shared vision and inclusion of Aboriginal communities and perspectives in our work.

¹¹ Ministry of Advanced Education and Labour Market Development, "Aboriginal Post-Secondary Education and Training Policy Framework and Action Plan: 2020 Vision for the Future," 2007.

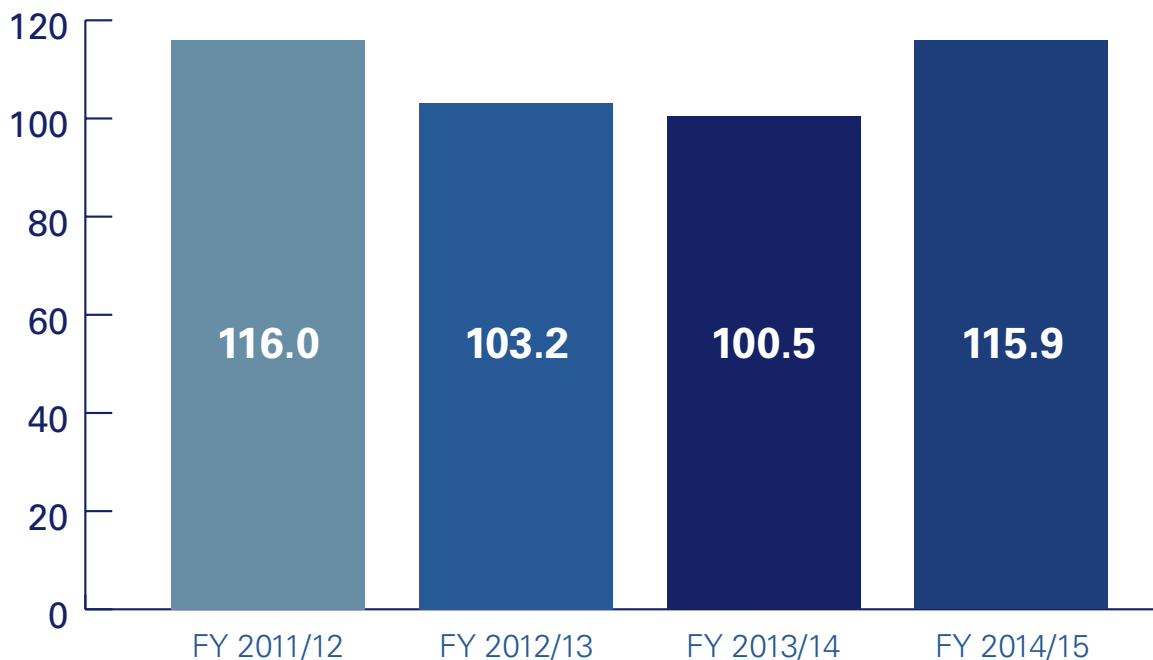
JIBC Aboriginal Enrolments by Fiscal Year

JIBC students can choose to identify as Aboriginal and this information is used for supporting students and for institutional planning.

JIBC Aboriginal Student Full-Time Equivalent (FTE) by Fiscal Year (FY)

Post-secondary institutions use a measure of Student Full-Time Equivalents (FTE's). One FTE is essentially one full-time student enrolled full-time in one program.

Aboriginal Student FTE by Fiscal Year (April to March)

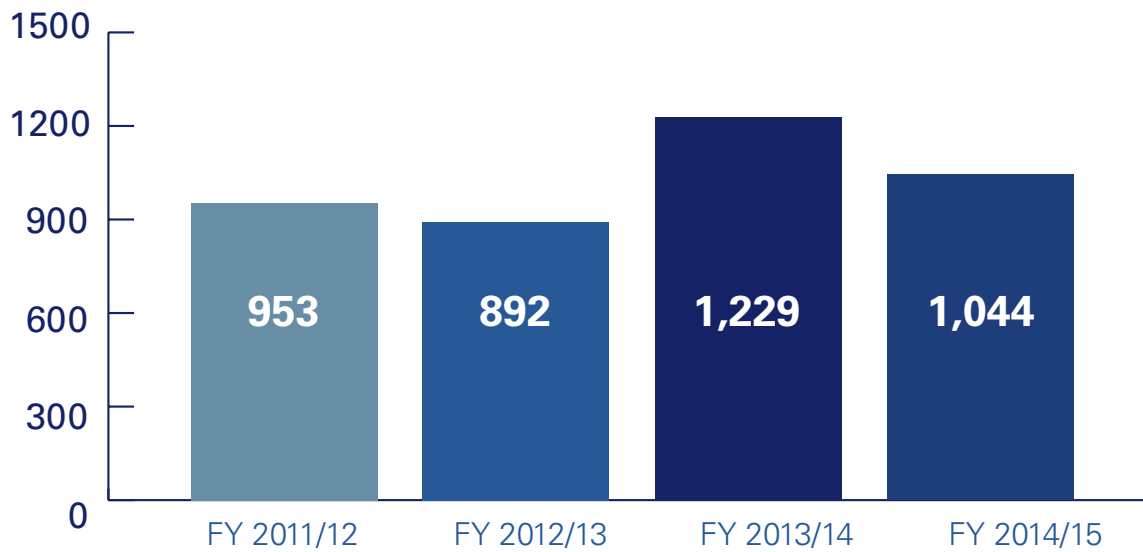


Self-declared Aboriginal Identity
Source: Central Data Warehouse - May 2015 Submission

Aboriginal Students by Fiscal Year.

The following chart shows the numbers of unique students enrolled per fiscal year. External reporting uses the term 'student headcount' and thus the term is used here .

Aboriginal Student Headcount by Fiscal Year (April to March)



Self-declared Aboriginal Identity
Source: Central Data Warehouse - May 2015 Submission

Students Who Have Ever Declared Aboriginal Status at a BC Post-Secondary Institution

Another view of Aboriginal student enrolments is students who have been identified as Aboriginal in the K-12 or post-secondary system at some time and may not have self-identified at JIBC. This data available from the Ministry of Advanced Education twice per year (June and November).

Number and Percentage of Aboriginal Students 2009-2013 "Ever Aboriginal" Data

	2009/10	2010/11	2011/12	2012/13	2013/14
Aboriginal Student Headcount	1,036	1,248	1,738	1,687	1,606
Aboriginal Student % of Headcount	3.6%	4.3%	5.3%	6.1%	7.0%
Aboriginal Student FTE	93.68	106.86	157.46	153.49	120.51

* This data reflects students who have been identified as Aboriginal in the BC K-12 or post-secondary system (may not have identified as such at JIBC). Note that prior year headcounts and FTE are updated when students declare Aboriginal status at another school.



What is Indigenization?

Indigenization at the basic level implies a commitment to understanding the historical, social, and economic conditions of Indigenous populations, in particular in Canada, that fosters respect and understanding of the cultures, traditions, languages and protocols of Indigenous people into the work and learning environment at the JIBC.

Indigenization is a process for both Indigenous and non-Indigenous people which includes cross-cultural learning and understanding, and knowledge exchange “the central purpose of integrating Indigenous knowledge into Canadian schools is to balance the educational system to make it a transforming and capacity building place for First Nations students (Battiste 2002, p. 29).”¹² Utilizing various teaching styles that celebrate the many differences among Aboriginal communities and Indigenizing the curriculum through a culturally-based education framework aimed at reducing alienation as Culturally Based Education is premised on the theory that educators need to reinforce rather than suppress learners’ cultural identities within educational institutes to prevent failure (Demmert & Towner 2003).¹³ It is also a way of “doing things” and an epistemology that requires a shift in thinking to a more holistic way of learning, thinking, and doing based on respect, recognition, reciprocity, reconciliation, transformation, empowerment and consultation. Indigenization encompasses understanding and utilizing Indigenous approaches and methodologies such as restorative justice, use of the circle, and the oral tradition. Central to Indigenizing a post-secondary institute is also integrating holistic lifelong learning models to redefine how success is measured for First Nations, Métis and Inuit learners.¹⁴

Cultural and language revitalization are key recommendations for engaging in Indigenization and can be included within the academia through events, curriculum and guest speakers. It is also important to understand that socio-economic conditions can be vastly different from western standards which leads

to challenges for Indigenous learners to access education and also to complete their education. Family and community are very important to many Indigenous people, and as a result of intergenerational trauma, there can be interruptions in the lives of Indigenous learners when they may have to take an extended absence from study i.e. the death of a family member in a distant community may require a learner to be away for at least two weeks. This difference in cultural reality and familial obligations requires that educational institutes work with Aboriginal learners to accommodate their different situations to ensure their retention and success.

Indigenization also requires a commitment to include Indigenizing curriculum by providing an understanding of the shared history of Indigenous and non-Indigenous people in Canada, different learning styles and diverse assessment and measuring of outcomes. The culture of Indigenous communities can also be much different than mainstream Canadian culture. Indigenous people may have a different cultural context for time, and with different seasons comes various community activities and responsibilities, such as fishing, hunting and trapping. When developing partnership and potential delivery of programs these seasonal activities must be accounted for. Also patience is important as developing relationships and partnerships with Indigenous communities takes time with dedication to building rapport and not talking about business. Many Aboriginal people want to get to know and understand people before committing to a partnership.

An Indigenized institute is a place where Aboriginal people feel they belong, where their culture and beliefs are reflected in the learning space and curriculum, and it is a place where all Aboriginal persons are treated equally and respectfully. The learning process is a two way street where knowledge is honored and shared, and it is a never ending lifelong process for the people who make up a dynamic learning organization.

¹² Battiste, M. “Indigenous Knowledge and pedagogy in First Nations education. A literature review with recommendations,” National Working Group on Education and the Minister of Indian Affairs, 2002, pg. 29.

¹³ Demmert, W.G., Jr., & Towner, J.C. “A review of the research literature on the influences of culturally based education on the academic performance of Native American students,” Northwest Regional Educational Laboratory, 2003.

¹⁴ Canadian Council on Learning. “The state of Aboriginal learning in Canada: a holistic approach to measuring success,” December, 2009.

Indigenization at JIBC

As discussed above, Indigenization at the basic level implies a commitment to understanding the historical, social, and economic conditions of Indigenous populations, in particular in Canada, that fosters respect and understanding of the cultures, traditions, languages and protocols of Indigenous people into the work and learning environment at the JIBC.

Indigenization at JIBC will ensure culturally appropriate education and services to Aboriginal learners, increase the number of Aboriginal learners and ensure the retention and success of those students; share Indigenous culture, history and knowledge to staff, faculty, students and the public; develop and review curriculum and policies to reflect Indigenization; and to increase our community engagement and partnerships with Aboriginal communities, organizations and institutions.

With the history of assimilation of Indigenous people through education (Indian Residential School) it is imperative that Indigenous culture and history are acknowledged and affirmed

within educational institutes. Often Indigenous students feel discrimination within post-secondary institutes and experience culture shock leaving their home communities to institutes that can seem cold, impersonal and require them to “check their culture at the door” (Kirkness & Barnhardt, 2001)¹⁵. When working toward Indigenization it is fundamental to provide spaces of safety, where Indigenous students, staff and faculty can connect to their culture.

Indigenization must be rooted in an approach that recognizes decolonization and the different epistemologies and ontology’s of Indigenous people in Canada, without being grounded in an exclusively Eurocentric mindset.

Moving Forward

The JIBC Indigenization Plan has been endorsed by the Aboriginal Education Advisory Council (AEAC), and approved by Senior Management Council, the Office of Indigenization will

engage with staff, faculty and external groups to implement to the extent possible the activities in the following Action Plan.

¹⁵ Kirkness, V. & Barnhart, R., “First Nations and higher education: the four r’s – respect, relevance, reciprocity, responsibility,” *Journal of American Indian Education*, 2001, (30)1.

Indigenization Action Plan

1 PARTNERSHIPS/ ENGAGEMENT

To increase our community engagement and partnerships with Aboriginal communities, organizations and institutions.

ACTIONS:

- Increase corporate, industry, foundation partnerships
- Increase the number of partnerships/MOU's with Aboriginal communities
- Continue to meet with key Aboriginal organizations and groups
- Increase engagement and relationship with government funders in particular for Aboriginal education
- Undertake meaningful consultations with Aboriginal communities to determine Aboriginal programming needs
- Increase articulation agreements with other educational institutes for JIBC Aboriginal programming to lead to credentials
- Further develop best practices in Aboriginal education and disseminate this knowledge with others

2 ASSESSMENT AND MONITORING

Ongoing assessment of Aboriginal programs and services, and Indigenization activities.

ACTIONS:

- Undertake an Aboriginal labor market analysis in relation to careers and education required in justice and public safety careers
- Undertake a competitive analysis of all Aboriginal themed programs and courses
- Annual review/reporting/evaluation of Indigenization plan
- Conduct regular Aboriginal student surveys
- Do annual Aboriginal student profile and benchmarking
- Ensure the Indigenization Plan is linked to all other JIBC plans

3 FUNDING

Enhance federal, provincial, private/charitable, industry and voluntary sector funding for Aboriginal programming and services.

ACTIONS:

- Continue submitting funding proposals and work with partners on funding for Aboriginal education programming
- Apply for relevant research grants in support of applied research involving Aboriginal communities that focus on justice and public safety and align with the Research Plan, Academic Plan, and Strategic Plan
- Actively explore novel one time funding sources at the local, provincial and national levels
- Explore opportunities for funding with charitable organizations and industry
- Increase the available scholarships and bursaries for Aboriginal students, particularly for certificates where other funding sources do not apply (e.g., Band funding)

4 COMMUNICATIONS AND MARKETING

Increase the level of communications and marketing targeted at Aboriginal learners, students and broader communities

ACTIONS:

- Improved JIBC Aboriginal services/Indigenous website presence
- Profile and communicate outcomes of Indigenization process over time
- Marketing and recruitment to the youthful Aboriginal population as well as to Aboriginal organizations linked with labor market needs and capacity building
- Continue to engage in using multiple media sources (including social media) to increase communications with Aboriginal student, people and communities; and continue to develop more print communications and marketing materials
- Sponsor community events and initiatives within Aboriginal communities
- Develop an outreach plan for incoming students that provides contact information for Aboriginal programs and services
- Work with current students and alumni, AEAC, Elders and Aboriginal community partners to gather and share success stories to promote justice and public safety programs and courses

5 PLACE/SPACE

Establish and enhance where necessary Indigenous place and space within all JIBC campuses throughout the province to make the institute more friendly to diverse learners.

ACTIONS:

- Increase visibility of Aboriginal culture throughout JIBC (and regional campuses) and enhance welcoming environment for Aboriginal learners by acknowledging territory on website, building entrances, and on all major documents such as the Strategic and Academic Plans, policies etc
- Enhancing JIBC Aboriginal Gathering Place for the New Westminster Campus - develop fundraising plan with government and private sector and lobby support
- Explore further partnerships with educational institutes in downtown Vancouver to deliver programs to enhance access for Aboriginal learners
- Continue to offer courses and programs through distributed learning and in communities across the province to foster accessibility of education and training

6 SCHOLARLY ACTIVITY

Enhance the Indigenous scholarly activity within the institute.

ACTIONS:

- Utilize Indigenous scholars to foster curriculum approaches in support of the Academic Plan and Indigenization Plan
- Increase and support Indigenous applied research activity in JIBC subject matter areas

7 JIBC GOVERNANCE, STRUCTURE, POLICY AND PROCEDURES

Increase the commitment and operationalization of Indigenization throughout various levels of the institute.

ACTIONS:

- Increase the level of knowledge on Indigenization, colonization and the Indian Residential School with staff, students, and faculty
- Increase the number of Aboriginal staff and faculty at the institute and integrate Aboriginal instructors for community based programming where possible
- Review, reflect and adapt the organization structure for Aboriginal programs and services as needed
- Implement Indigenous competency into expectations for staff, faculty, and students, including integrating core orientation components
- Ensure Indigenization within JIBC curriculum by operationalizing the guiding principles within the Indigenization Framework and working with the AEAC, Indigenous Elders, community, experts, faculty, and staff on reviewing curriculum
- Ensure Indigenization Framework and Indigenization Plan is included in the Board of Governors orientation package and ensure that staff and faculty understand and utilize them

8 ABORIGINAL PROGRAMMING AND SERVICES

Ongoing assessment of Aboriginal programs and services, and Indigenization activities.

ACTIONS:

- Annual Indigenization Open House with Staff, Faculty, Students, Elders, Aboriginal Education Advisory Council, partners, Aboriginal people and organizations, and Senior Management Council
- Implement, assess, and ongoing evaluation of Aboriginal programs and services to best support success of Aboriginal learners and develop the Elders program consistent with a provincial mandate
- Continue to host speaker series, colloquia, and other events and engage all Aboriginal students, staff, faculty in these events
- Review admission requirements in relevant programs to foster access for Aboriginal learners
- Develop new Aboriginal programming based on needs analysis and explore options to offer more short certificates aligned with in-demand occupations based on regional needs
- Ensure the Indigenization Plan (and actions) are consistent with the principles of transformation and reconciliation
- Work with partners to enhance transitions of the large youthful Aboriginal population from high school or Adult Basic Education into course and programs in justice and safety
- Continue to develop and implement best practices for Aboriginal student retention in programming including education, cultural and context considerations (e.g., acknowledging territory, utilizing the circle in teaching, transportation support, etc).



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