

The following Council policies establish the stance of the Society on social, political and economic issues relevant to the membership of the SFSS.

SFSS Issues Policies

Simon Fraser Student Society

simon fraser
student society

TABLE OF CONTENTS

INTRODUCTION	3
IP-1: REPRODUCTIVE RIGHTS	6
IP-2: BLACK HISTORY MONTH.....	8
IP-3: TUITION AFFORDABILITY.....	11
IP-4: DISABILITY JUSTICE.....	13
IP-5: LIVING WAGE AND UNION RIGHTS.....	19
IP-6: CLIMATE JUSTICE AND SUSTAINABILITY	21
IP-7: INDIGENOUS INCLUSION AND RECONCILIATION	26
IP-8: ANTI-RACISM	39
IP-9: POLICE AND MILITARIZATION.....	43
IP-10: PALESTINIAN LIBERATION ISSUES POLICY	47
IP-11: COURSE MATERIALS	55
IP-12: ACCESSIBLE AND EQUITABLE EVENTS.....	57

INTRODUCTION

PURPOSE OF THIS MANUAL

The SFSS Issues Policies shall serve to clarify the stance of the Society on social, political and economic issues relating to student life and post-secondary education that are important to the SFSS membership. The SFSS Issues Policies shall also serve as a resource and a guide to assist in the development of campaigns, stakeholder relations and media strategies employed by the Society.

The SFSS shall limit its Issues Policies to issues directly pertaining to student life and post-secondary education. The issues covered by these policies are developed through member engagement activities.

POLICY REVIEW AND APPROVAL PROCESS

Each policy will be reviewed annually. Where no change is required, the policy will remain in its current state. Where need or opportunities for improvement arise, the policy shall be created, changed, or repealed as outlined in the SFSS Policy Manual.



IP-1: REPRODUCTIVE RIGHTS

<p><i>POLICY TYPE: ISSUES POLICY</i></p> <p><i>POLICY TITLE: REPRODUCTIVE RIGHTS</i></p> <p><i>POLICY REFERENCE NUMBER: IP-1</i></p> <p style="text-align: right;"> <i>Adopted: August 2021</i> <i>Next Scheduled Revision: April 2024</i> <i>Previous Revisions: December 2019</i> </p>		
Position	Signature	Date
President		

Preamble

The United Nations 2030 Agenda for Sustainable Development calls for “ensuring universal access to sexual and reproductive health and reproductive rights”. It supports [individuals] in “mak[ing] their own informed decisions regarding sexual relations, contraceptive use and reproductive health care”. These reproductive rights provide individuals with choice. The SFSS is a trans-inclusive organisation thus, this policy does not just apply to cisgender women. This policy uses the term **trans-inclusive** as an umbrella term to mean inclusive of transgender, non-binary, genderqueer, gender neutral/agender, and gender non-conforming identities and experiences.

The SFSS recognizes that debate, discourse, and access to information about sexual and reproductive health and reproductive rights (including abortion, contraception and pregnancy) is a commonplace – and important – part of campus life. This debate includes individuals who adopt beliefs that are pro-choice and pro-life.

Pro-choice is the view that individuals with reproductive capacity should have the right to make decisions on their own sexual and reproductive health, and advocates for personal autonomy and self-determination over their own bodies.

Pro-life is the view that opposes the practice of abortion and its legality, and advocates for supporting the right to life of a fetus. Some supporters believe there are some cases where abortion should be permitted, while others do not.

Both pro-choice and pro-life are broad viewpoints with no clear definition. Not all prochoice nor all pro-life supporters maintain the same position with respect to access to abortion.

Policy

1. The SFSS supports:

- a. The provision of non-judgemental information on sexual and reproductive health and reproductive rights (including abortion, contraceptives and pregnancy), and support for students, parents and families in making decisions relating to their sexual and reproductive health;
- b. Discourse regarding sexual and reproductive health and reproductive rights, and in particular, that recognizes students' rights to physical and mental well-being, integrity, dignity, privacy and access to reproductive health services; and
- c. Information to access safe, publicly-funded health services including but not limited to reliable contraceptives, abortion services and family planning information and services.

2. The SFSS opposes:

- a. Campaigns, actions, or lobbying activities (including the posting or distribution of materials) that interfere, intimidate or attempt to intimidate students from making informed decisions about sexual and reproductive health and reproductive rights;
- b. Distribution of disturbing photographs, media or other materials, including materials that cause (or have the potential to cause) mental distress or are intended to shock, disturb or harass students into adopting a particular belief with respect to sexual and reproductive health and reproductive rights (including abortion);
- c. Any policy, rule or law that fails to recognize students' entitlement to access to health care, including abortion services and contraception;
- d. Harmful medical practices and procedures, such as female genital mutilation and forced sterilization.

3. The SFSS will not recognize as a club or provide any SFSS resources to groups who do not demonstrate their respect and commitment to the principles set out in paragraphs 1 and 2 above. Providing SFSS resources includes but is not limited to funding, facilities booking, staff time, and other organizational or financial resources.



IP-2: BLACK HISTORY MONTH

POLICY TYPE: ISSUES POLICY POLICY TITLE: BLACK HISTORY MONTH POLICY REFERENCE NUMBER: IP-2		
Adopted: August 2021 Next Scheduled Revision: April 2024 Previous Revisions: December 2019		
Position	Signature	Date
President		

Preamble

Black History Month started as Negro History Week in the United States in 1926, led by the work of African-American scholar Dr. Carter G. Woodson. In Canada, Black History Month was officially recognized by the Canadian House of Commons in 1995. This incredible milestone was spearheaded by the Honourable Jean Augustine, the first Black woman to sit in the House of Commons.

During Black History Month, it is important that the SFSS highlights the many Black achievements outside of trauma and struggle, and also focus on celebrating Black love, art, and joy. Celebrating Black History Month on a national-scale is crucial to fighting Black erasure and anti-Black racism in Canada.

Black erasure is the wide-scale marginalization and indifference of Black people, their history, and contributions across disciplines, rendering Black people invisible in society.

Anti-Black racism is deeply embedded passive or active discrimination specifically directed against Black and African-descent people in relation to their unique history with regard to colonization and enslavement. Anti-Blackness devalues Blackness, while systemically marginalizing Black communities, the issues that affect them, and the institutions created to support them.

The intentionality that the SFSS brings into Black History Month educating people on Black contributions in Canada should set the tone for how to appreciate Blackness all year-round, while recognizing the diversity of the Black community.

The SFSS passed a motion on February 1, 2019 to formally recognize Black History Month at Simon Fraser University. In addition, during June 2020, the SFSS took a stance by [standing in solidarity](#) with Black lives. It is important that we continue to tangibly uphold the statements that we made during this time, “working with Black student organizers and allies... holding our University accountable in any efforts for Equity, Diversity, Inclusion and Justice”. In doing so, the Society must celebrate the work and efforts of current Black people and organizations.

Policy

1. The SFSS supports:

- a. Proactively celebrating and supporting Black History Month efforts led by Black students and groups;
- b. Education, awareness, and solidarity with self-liberation efforts of Black and African peoples;
- c. Educators and students embedding Canadian Black history in post-secondary institutions;
- d. Recognizing Black people in areas outside of solely racism and social justice, and celebrating Blackness year-round;
- e. Black student representation and empowerment in student governing positions and continuous efforts for recruitment;
- f. Amplifying of Black student organizers and groups on campus, and amplifying calls for specific protection and supports for Black communities as it relates to policies, practices, programming, and resources within the SFU community; and
- g. The ethical collection of disaggregated race-based data and research that could inform prevention, intervention, and strategies to protect the human rights of Black communities, and support equity initiatives to reduce disproportionate impacts of anti-Black racism.

2. The SFSS opposes:

- a. Efforts to ignore or dismiss Black History Month initiatives or initiatives to support the equity and empowerment of Black communities;

- b. The co-opting of Black advocacy initiatives without redress and recognition of the work Black communities have been doing and continue to do; and
- c. Efforts to censor Black activism and advocacy, or diminish the role and history of marginalization, slavery, colonialism, and institutional oppression of Black communities.



IP-3: TUITION AFFORDABILITY

<p><i>POLICY TYPE:</i> ISSUES POLICY <i>POLICY TITLE:</i> Tuition Affordability <i>POLICY REFERENCE NUMBER:</i> IP-3</p> <p style="text-align: right;"> Adopted: April 23, 2022 Next Scheduled Revision: April 2024 Previous Revisions: April 2022 </p>		
Position	Signature	Date
President		

Preamble

Tuition has become increasingly unaffordable over the past several decades as post-secondary institutions rely more on tuition fees for funding and less on government funding. Tuition costs remain one of the largest barriers for undergraduate students in receiving a post-secondary education.

The [Tuition Freeze Now! SFU Tuition Report](#) urges for tuition increases to be mitigated wherever possible by Simon Fraser University (SFU). Since 2000, the largest tuition hikes occurred between 2001/02 and 2004/05, and since the Government of British Columbia implemented a [tuition increase limit cap of 2%](#) in 2005, tuition has been consistently increasing by 2% for domestic undergraduate students up to, and including, the 2021/22 University fiscal year.

The SFSS Council [passed a motion on October 4, 2019](#) to formally oppose undergraduate tuition increases and call for a tuition freeze at SFU. In addition, the SFSS Membership passed a motion at the October 26, 2020 Annual General Meeting, where over 600 students gathered to condemn SFU for tuition increases implemented in the 2020-21 academic year. The vote passed with 96% of SFSS Members in favour.

Policy

1. The SFSS supports:

- a. the University implementing a tuition freeze, and subsequently, lowering tuition for students,
- b. more public funding being provided to post-secondary institutions by the Government of British Columbia,
- c. collaborating with Simon Fraser University to lobby the Government of British Columbia for more public funding of post-secondary institutions,

- d. implementing a tuition increase limit cap of 2% by the Government of British Columbia for international students,
 - e. facilitating collective action amongst students in British Columbia and Canada, including petitions, rallies, boycotts, and strikes, and other such actions to advocate for a tuition freeze, and subsequently, lowering tuition for students,
 - f. the SFSS being provided a budget draft from the University with a minimum of 30 days to review the draft budget and provide feedback.
- 2. The SFSS opposes:**
- a. campaigns, lobbying, or activities that advocate for an increase in tuition rates of domestic students,
 - b. the SFSS and undergraduate students being excluded from the University budget consultation process,
 - c. the University increasing the tuition rates of international students in order to supplement the cost of tuition rates of domestic students,
 - d. the privatization of post-secondary education.



IP-4: DISABILITY JUSTICE

<i>POLICY TYPE: ISSUES POLICY</i>		
<i>POLICY TITLE: Disability Justice</i>		
<i>POLICY REFERENCE NUMBER: IP-4</i>		
<i>Adopted: April 23, 2021</i>		
<i>Next Scheduled Revision: April 2024</i>		
<i>Previous Revisions: April 2022</i>		
Position	Signature	Date
President		

Preamble

Disability Justice is a framework created in 2005 by the Disability Justice Collective in response to the exclusion of queer Black, Indigenous and people of colour from the mainstream disability rights movement. Disability justice goes beyond the framework of disability rights, as it recognizes that ableism and other forms of oppression are intertwined. Disability justice outlines ten principles: intersectionality, leadership by those most affected, anti-capitalism, solidarity across different activist causes and movements, recognizing people as whole people, sustainability, solidarity across different disabilities, interdependence, collective access, and collective liberation.

In 2017, the [Canadian Survey on Disability](#) showed that 1 in every 5 Canadians aged 15 or older have one or more disabilities. With the impacts of marginalization, climate change and other issues of contemporary life, this number shows no signs of decreasing. It is imperative that the SFSS recognizes that disabled people and people with disabilities are already a crucial part of our institutions, and that it is our responsibility to make sure that they are well-served by those institutions.

Accessibility is only the first step towards true disability justice, but it is a necessary one. All people need accessibility, but there are many people for whom their accessibility is considered by default.

When you have a disability, your accessibility is often unconsidered or treated as an afterthought. Legal requirements are insufficient and ignored, and organizations often fail to take the time necessary to include your needs in their plans.

The SFSS recognizes that accessibility must be a crucial part of their organization. It also recognizes that it cannot be the entirety of their commitment to disability justice and to serving disabled students and students with disabilities.

Definitions

Disability Justice is a framework that recognizes all bodies as unique and essential, that have strengths and needs that must be met. It also recognizes that all bodies are confined by ability, race, gender, sexuality, class, nation state, religion, and more that cannot be separated. Disability justice includes a vision borne out of collective struggle, where disabled people can flourish in a world that values and celebrates them. It involves a commitment to liberation from ableism, as well as liberation from all forms of marginalization. While a disability rights framework focuses on disability and the reduction of ableism, disability justice insists on solidarity with other movements for justice, and centres the interconnected nature of marginalization. Our understanding of disability justice follows ten principles, which can be found [here](#).

Gatekeeping is the ableist belief that without proper diagnosis, documentation, visibility of disability, or experience of disability, one is not disabled or disabled enough for their experience to be recognized as one of a disabled person.

Disability is a broad category of physical, mental, intellectual, sensory and communication needs that interact with barriers to hinder a person's full and equal participation in society. A disability may be long-term or temporary, and may or may not be easily apparent to others.

Ableism is a form of systemic oppression that places value on people's bodies and minds based on societally constructed ideas of normalcy, intelligence, excellence and productivity. Ableism is hostile towards people with disabilities, and is deeply rooted in anti-Blackness, eugenics, colonialism and capitalism. You do not have to be disabled to experience ableism.

Access Needs are something a person needs to communicate, learn, and take part in an activity, such as a meeting or an event. Everyone has access needs, which may be met or unmet depending on the situation. An individual may communicate how their access needs can be met either publicly or privately to the Chair of a meeting. The members of a meeting shall do everything in their power to ensure that the access needs of each individual person present at a meeting, whether virtual or in person, are met. Conflicting access needs between multiple individuals will be addressed collaboratively on a case-by-case basis to ensure that all individuals can communicate, learn, and take part in meetings and events.

Accommodations are modifications made to a place, system, or service so that it can be accessed by a person facing barriers. SFSS groups must make themselves available for a person facing barriers to disclose their needs and seek accommodation.

Barrier is anything that prevents a person from fully participating in a particular environment or service because of barriers or structural oppression (ableism, racism, etc.) Barriers can be physical, architectural, communications-based, attitudinal, technological, a policy, or practice.

Intersectionality a lens for examining how different forms of marginalization interact with one another and exacerbate each other. Intersectionality focuses on the experiences of those who are

marginalized by multiple systems of power, and resists the notion that all forms of inequality happen independent of each other. It was coined by Kimberlé Crenshaw as a legal term focused on the experiences of Black women.

Universal Design is a design that works for everyone. Includes the expansion of current design parameters to be inclusive of a broader range of users, regardless of their disability, age, size, living situation or identity. 12 Universal design puts the onus on the group offering the service, rather than the person with the disability.

Person-first language is language that emphasizes individuality, putting a person before a diagnosis. An example would be “person with a disability.” Some people prefer using person-first language while others prefer identity-first language.

Identity first language is language that emphasizes the identity of a person. An example would be “disabled person.” Some people prefer using identity-first language because it subscribes to the social model of disability.

Social model of disability is a way of viewing the world that says people are disabled by societal and systemic barriers rather than an individual impairment or difference.

Equitable treatment/equity is fair treatment, access, and opportunity that acknowledges diversity and eliminates barriers that prevent certain groups from being included or being able to participate.

Diversity is recognizing that each individual is unique and has differences in their identity. Diversity includes visible and non-visible attributes, including but not limited to: disability, race, culture, gender, age, religion, sexual orientation, socioeconomic status, education level, marital status, language, and physical appearance.

Inclusion is the practice or policy of providing access to opportunities and resources for people who may otherwise be excluded or marginalized.

Policy

1. The SFSS supports:

a. General

- i. Anti-ableism
- ii. Intersectionality, anti-oppression, and anti-essentialism
- iii. Disability justice
- iv. Equitable access and treatment
- v. Freedom from discrimination,
- vi. Respect for diversity of ability,

- vii. Respect for dignity and independence through ensuring support and accommodations meet the unique needs of the person requesting them, while also striving for universal design for all persons,
- viii. Respect for a person's need for accommodation, regardless of whether their disability is apparent,
- ix. Respect for privacy and confidentiality,
- x. Shared accountability,
- xi. Universally accessible post-secondary education,
- xii. The disability justice approach, which includes a focus on multiple intersecting identities, rather than an exclusive commitment to disability rights,
- xiii. The use of language preferred by disabled individuals and individuals with disabilities, prioritizing whatever language each individual prefers to use for themselves. This includes each individual's preference for "person first" or "identity first" language,
- xiv. Striving for universal design wherever possible, providing or facilitating accommodations in a timely, respectful and confidential manner in other instances,
- xv. Buildings that are accessible and subscribe to Universal Design principles,
- xvi. Courses that teach about disabilities using an inclusive, equitable, and social framework,
- xvii. Representation of disabled students on decision-making bodies that directly impact the student community,
- b. Access to resources and funding
 - i. Proper funding of accessibility initiatives, that pays people for their work fairly,
 - ii. Publicly funded home care for disabled people and people with disabilities
 - iii. Indigenous Ways of Knowing and resources for Indigenous students to get support (adequate and financial) for their mental health and learning needs,
 - iv. Accessible and therefore free public transportation for disabled people and people with disabilities which, wherever possible, are integrated with existing public transportation systems,
 - v. Equitable and accessible mental health resources for disabled people and people with disabilities, while recognizing their intersectionality,
- c. Events, meetings, workshops, and more
 - i. Live captioning and recording of public events, when applicable,

- ii. Encouragement of stating name, pronouns, and access needs in meeting and event spaces when safe. This can be done publicly, in confidence to event hosts, or be non-disclosed,
- iii. Accessible events, workshops, meetings, and other aspects of student life that extend beyond academics,
- d. Internal
 - i. The SFSS is committed to preventing, reducing, and removing barriers to accessibility for all SFSS members, staff, guests and other visitors through our service and resource provision, including through representation and advocacy efforts,
 - ii. The SFSS is committed to providing accessibility training for all staff, Council members, Councillors, volunteers, and any other individuals working with or for the SFSS,
 - iii. Policies and procedures that align with the rest of this issues policy,
 - iv. Consulting with SFU Disability and Neurodiversity Alliance and the SFSS Accessibility Committee in the case of any changes made to this policy, Disability Justice,
- e. External
 - i. Centre for Accessible Learning, SFU Health & Counselling Services, MySSP, and Health & Dental Plan so disabled students receive assistance in these services. This can include advocating for students pushing for improvements in these departments so students can access the services they need,
 - ii. Training for primary care physicians, mental health nurses, psychiatrists, and psychologists so when students are going through mental, emotional, physical distress, they are provided appropriate and adequate care,
 - iii. Safe and accessible spaces on campus for Two-Spirit, Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, non-gender confirming folks, and others who do not identify as straight and/or heterosexual. Spaces include, but not limited to: accessible gender neutral and wheelchair accessible washrooms, Out On Campus Collective, Women's Centre Collective, and others.

2. The SFSS opposes

- a. Requirement for sick notes for students to miss class due to visible and less noticeable disabilities, death in the family, and other reasons which add additional barriers to accessing support,
- b. Use of proctoring software for online exams,
- c. The use of security, law, or police enforcement as a response to students going through mental, emotional, and physical distress,
- d. The gatekeeping of disabilities by institutions, systems, and persons,

- e. Discrimination and violence towards disabled people and people with disabilities,
- f. Attempts to dictate which disabilities are “real” and “fake” through use of diagnosis or visual assumption,
- g. Tokenization, in which one disabled individual or individual with disabilities is expected to represent and “speak for” all disabled individuals and individuals with disabilities,
- h. The expectation that disability accommodation work does not need to be compensated,
- i. Not consulting disabled individuals and individuals with disabilities on issues that directly impact them and their communities
- j. The expectation that accessibility is the exclusive responsibility of disabled people and people with disabilities,
- k. Groups, organizations, and programs which refuse to make accommodations for disabled people and people with disabilities.
- l. Forcing an individual to self-disclose their disability status unless necessary.



IP-5: LIVING WAGE AND UNION RIGHTS

<i>POLICY TYPE:</i> ISSUES POLICY		
<i>POLICY TITLE:</i> <i>Living Wage and Union Rights</i>		
<i>POLICY REFERENCE NUMBER:</i> IP-5		
Adopted: April 23, 2022 Next Scheduled Revision: April 2024 Previous Revisions: April 2022		
Position	Signature	Date
President		

Preamble

A living wage is the minimum required full-time wage that covers living costs including housing, clothing, food, transportation, childcare, medical expenses, and other related costs. A living wage is calculated by examining the costs of basic goods and services and deriving the lowest possible income one could earn to be able to afford those necessities. A living wage is the lowest possible wage that protects the wage-earner from material poverty. It does not cover costs such as home ownership, credit card debt, savings, caring for elderly family members, etc. It is also calculated for a family of 4 with two children renting a 3-bedroom apartment. A living wage varies by location, with various towns and cities having a higher living wage than others. The living wage was set at \$19.50/hr for Metro Vancouver in 2019.

Union rights extend to employees being able to form a union and collectively bargain for improved working conditions including better wages, benefits, and workplace safety. Unions can also advocate for larger societal issues including root causes of poverty, policy, and proper funding of social services like healthcare, education, public housing, childcare, and social assistance.

SFSS

The SFSS has been a living wage employer for its Union and administrative staff for well over a decade.

SFU

SFU employs students as co-ops, teaching assistants, research assistants, student temporary staff, and permanent staff. Some of these positions are paid a living wage, some are not, and some are volunteer.

SFU Co-op

Students gain valuable experience and income through the SFU co-op system. However, not all of these positions are paid a living wage. It would be resource-heavy to lobby each company that goes through the SFU co-op system.

Provincial Government

The provincial government is empowered to set the minimum wage for BC.

Policy

The SFSS Supports

1. Students earning a living wage from their employer
2. Undergraduate students earning a living wage from a co-op job
3. Partnering with living wage advocacy groups to help campaign for a living wage for students
4. The SFSS paying its student employees a living wage
5. Working with other pro-union employers, advocates, and organizations to lobby local, provincial, and federal governments for a living wage and improved working conditions for all students and workers
6. Research assistants, teaching assistants, sessionals, and SFU support staff unionizing and collective bargaining for better working conditions
7. Efforts with labour unions and student unions advocating for a living wage and improved working conditions for all students and workers

The SFSS Opposes

1. Unpaid Internships
2. Chronic underfunding of education and social services
3. Underpaid research assistants at SFU
4. Precarious working conditions
5. Overworked and over-exploited students



IP-6: CLIMATE JUSTICE AND SUSTAINABILITY

<i>POLICY TYPE:</i> ISSUES POLICY		
<i>POLICY TITLE:</i> Climate Justice and Sustainability		
<i>POLICY REFERENCE NUMBER:</i> IP-6		
<i>Adopted:</i> April 23, 2021		
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<i>Previous Revisions:</i> April 2022		
Position	Signature	Date
President		

Acknowledgment

The Simon Fraser Student Society (SFSS) wholeheartedly acknowledges that the student union and Simon Fraser University (SFU) are located on the Unceded Traditional Territories of the Coast Salish People(s), including the x^wməθk^wəyəm (Musqueam), Sk̓wx̓wú7mesh Úxwumixw (Squamish), Selilwítlh (Tsleil-Waututh), k^wik^wəłəm (Kwíkwetlem) and q̓íc̓ó̓ y̓ (Katzie) Nations. Unceded means that these territories have never been handed over, sold or given up by these nations, and we are currently situated on occupied territories.

In recognition of being on the Unceded Traditional Territories of the Coast Salish People(s), the SFSS acknowledges the importance of carrying out the principles of climate justice in a good and meaningful way by following the lead of Indigenous People(s). The SFSS commits to building relationships with Host Nations, and Indigenous students at SFU and as well as to amplify and support their work. The SFSS also recognizes that environmental and sustainability movements in Canada have been and still are predominantly white and privileged and so the SFSS seeks to amplify and support the work of Indigenous land and water defenders that have been protecting the land since time immemorial.

Preamble

The United Nations' Intergovernmental Panel on Climate Change (IPCC) Special Report on Global Warming of 1.5 °C (SR15)¹ calls for “rapid and far-reaching transitions in energy, land, urban and infrastructure (including transport and buildings), and industrial systems” to limit global warming to 1.5 °C. An increase in global temperature of 2 °C is predicted to result in catastrophic and irreversible effects such as massive loss in biodiversity and species extinction, more frequent extreme weather events, and major transformation of ecosystems. Additionally, these effects trickle down to our food, water, and health care system that will not just impact everyone globally, but as well as disproportionately impacting Black, Indigenous, and People of

Colour (BIPOC) and marginalized communities ² that are already experiencing existing inequalities and the on-going effects of climate change. Furthermore, Canada is also warming at twice ³ the rate of global average and is one of the highest ⁴ per capita emitters of greenhouse gases.

The SFSS represents over 26,000 undergraduate students that make up the majority body of SFU and as the next generation of youths that will be most impacted by climate change, has a responsibility to foster activism, advocacy, and civic engagement ^{5,6,7} that are necessary to address climate change ⁵. In order to do so in a meaningful and equitable way, we must approach it through a climate justice lens, in close collaboration with racialized and marginalized groups on campus such as the SFU First Nations, Métis & Inuit Student Association (SFU FNMISA), Students of African and Caribbean Ancestry (SOCA), and SFU Disability and Neurodiversity Alliance (DNA), that addresses the root causes of climate change that includes but not limited to the fossil fuel industry, extractivism, racism, capitalism, white supremacy, settler colonialism, policing, ableism and patriarchy ^{8,9}. The SFSS has a role to investigate and act on SFU's entanglement with these dominant systems of power in alignment with the university's commitment to anti-racism, climate action, decolonization, and reconciliation. Lastly, the SFSS also has the responsibility to hold institutions and all levels of governing bodies on and off campus accountable when it comes to climate action, decolonization, and reconciliation as addressing climate change requires a global and collective effort.

The SFSS passed a motion on October 4th, 2019 recognizing that we are in a climate crisis, commit to reducing our collective carbon footprint on campus, stand in solidarity with students striking for the climate globally while also requesting academic amnesty for students, and call on SFU to divest away from fossil fuels ¹⁰. Additionally, the SFSS has also passed motions on February 5th, June 12th, 2020 and March 12th, 2021 to stand in solidarity with Indigenous land and water defenders that are facing colonial violence for protecting their unceded territory against the Coast Gaslink and Trans Mountain Expansion pipeline that are being built without the free, informed and prior consent of Indigenous Host Nations and communities ^{11,12,13}. SFSS is well positioned to lead the way in creating a culture of civic engagement that supports students, staff and faculty in speaking out for climate justice and engaging in political advocacy.

Definitions

Reconciliation is defined as “establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country. In order for that to happen, there has to be awareness of the past, acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour.” ¹⁴.

Climate Justice is defined as a concept that frames the issue of climate change as not only a purely environmental issue but also as an ethical, moral, and political issue. It acknowledges that the poorest communities and less-developed countries that contributed the least to climate change will bear the brunt of the effects of climate change. So the richest countries and most privileged communities that contributed the most to climate change have the moral and ethical responsibility to assist and uplift those that are most vulnerable to the effects of climate change.

Settler colonialism is defined as a form of colonization with the goal of removal and erasure of Indigenous People(s) from their land to be replaced by settlers and to profit off the land¹⁵.

Patriarchy is defined as a social system in which men hold the majority of power and authority in political leadership, institutions and society, and reproduce the domination and oppression of women.

White supremacy is defined as the belief that white people are superior to Black, Indigenous, and People of Color (BIPOC) and supports the cultural, political and economic domination of BIPOC folks.

Decolonization is defined as “an act of reversing the process of colonization, generally by raising the consciousness or awareness of the oppressive state in which First Nations peoples find themselves”¹⁶.

Free, informed and prior consent (FPIC) is defined as ensuring Indigenous People(s) are able to make decisions, freely without coercion or intimidation, based on full information on the scope and impacts of any development or projects on their ancestral lands, prior to the start of the development or project¹⁷.

Extractivism is defined as the process of extracting natural resources for short economic profits at the expense and minimal benefit to the communities where the resources are being extracted¹⁸.

LandBack is defined as the reclamation and returning of land, language, ceremony, medicine, and kinship to Indigenous People(s)^{19,20,21}.

Policy

1. The SFSS supports:

- a. Indigenous sovereignty and self-determination, the LandBack movement, and meaningful and proper consultation with Indigenous Host Nations and communities,
- b. Advocating for SFU to commit to principles of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and implement the calls to action laid out in the SFU Aboriginal Reconciliation Council (ARC) “Walk this Path With Us” report²² and the Truth and Reconciliation Commission (TRC) of Canada report,
- c. Meaningful and proper consultation with Indigenous students and the SFU First Nations, Métis & Inuit Student Association(SFU FNMISA), and as well as amplifying and supporting their work,
- d. The funding of green & renewable infrastructures, especially in low-income and Indigenous communities, such as energy efficient homes that are affordable, and solar farms in Indigenous communities,

- e. Full divestment from funds invested in the fossil fuel and other extractive industries,
 - f. Embedding climate justice principles in investment strategies,
 - g. Protests and boycotts against corporations and companies that support the fossil fuel industry such as banks and insurers of fossil fuel projects,
 - h. Sustainability practices and policies that are equitable and center the needs of marginalized communities and disability justice by conducting proper consultation with marginalized communities,
 - i. Allocation of funding towards teaching, learning and research practices that centre climate justice or equity-based solutions,
 - j. Amplifying departments, faculty and students doing climate justice work.
 - k. Investing in student led activism, advocacy, and research around climate justice.
2. **The SFSS opposes**
- a. Funding and construction of new and existing fossil fuels infrastructures such as the Trans Mountain Expansion (TMX) and Coast GasLink (CGL) Pipeline,
 - b. Extractive projects that do not have the free, informed, and prior consent of Indigenous Host Nations and communities,
 - c. Funding and construction of new and existing clean energy projects that disproportionately negatively impact marginalized communities and thus are antithetical to climate justice,
 - d. Police violence and arrest of Indigenous warriors and climate activists that protest peacefully for climate justice,
 - e. Inequitable, racist, and oppressive climate solutions and policies that further perpetuate harm to low-income, marginalized, and racialized communities.

References

1. [Summary for Policymakers - Special Report: Global Warming of 1.5°C](#)
2. [Settler Colonialism, Ecology, and Environmental Injustice](#)
3. [Canada's climate is warming twice as fast as global average](#)
4. [Per Capita Emissions - Navigating The Numbers: Greenhouse Gas Data And International Climate Policy](#)
5. [Current Context - Youth vs. Climate Change](#)
6. [UBC Climate Emergency Engagement Final Report and Recommendations](#)
7. [Fossil Fuel Divestment: The Power and Promise of a Student Movement for Climate Justice](#)
8. [The Limits of Liberal Recognition: Racial Capitalism, Settler Colonialism, and Environmental Governance in Vancouver and Atlanta](#)
9. [From Urban Resilience to Abolitionist Climate Justice in Washington, DC](#)

10. [Board of Directors Support Global Climate Strike and Divestment](#)
11. [The SFSS Stands in Solidarity with Wet'suwet'en](#)
12. [SFSS Supports Braided Warriors](#)
13. [The SFSS Board of Directors opposes the Trans Mountain Expansion Project](#)
14. [Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada](#)
15. [Settler Colonialism Primer](#)
16. [First Nations in Canada: Decolonization and Self-Determination](#)
17. [Free, Prior and Informed Consent - Within The Context Of Undrip And Environmental Assessments](#)
18. [The Columban Center for Advocacy and Outreach: What Is Extractivism?](#)
19. [#LandBack: What does it mean & how do you enact it?](#)
20. [LANDBACK Manifesto](#)
21. [Land Back: A Yellowhead Institute Red Paper](#)
22. [SFU Aboriginal Reconciliation Council \(ARC\) "Walk this Path With Us"](#)



IP-7: INDIGENOUS INCLUSION AND RECONCILIATION

<p><i>POLICY TYPE:</i> ISSUES POLICY</p> <p><i>POLICY TITLE:</i> Indigenous Inclusion and Reconciliation</p> <p><i>POLICY REFERENCE NUMBER:</i> IP-7</p> <p style="text-align: right;"> Adopted: April 23, 2021 Next Scheduled Revision: April 2024 Previous Revisions: April 2022 </p>		
Position	Signature	Date
President		

Acknowledgement

The Simon Fraser Student Society (SFSS) wholeheartedly acknowledges that the student union and Simon Fraser University (SFU) are located on the Unceded Traditional Territories of the Coast Salish People(s), including the x^wməθk^wəy̓əm (Musqueam), Sk̓wxwú7mesh Úxwumixw (Squamish), Sel̓l̓wítulh (Tsleil-Waututh), k^wik^wəł̓əm (Kwikwetlem) and qic̓əy̓ (Katzie) Nations. Unceded means that these territories have never been handed over, sold or given up by these nations, and we are currently situated on occupied territories.

Sk̓wxwú7mesh Úxwumixw refers to Burnaby Mountain as *Lhukw’lhukw’áytən*,¹ ‘where the bark gets peeled’ in spring.” The name is derived from the Sk̓wxwú7mesh Úxwumixw word for arbutus, *lhulhukw’ay*, which comes from *lhukw’* (peel), and means “always peeling”.

Indigenous people(s) have occupied these territories since time immemorial. When we recognize place names like *Lhukw’lhukw’áytən* we are acknowledging the original histories that have been here since time immemorial, prior to the colonization of these spaces we currently have the privilege of being a part of.

Preamble

The SFSS has committed to centering reconciliation efforts into the advocacy work that has occurred and is ongoing. The SFSS is committed to recognizing Indigenous People(s) inherent right(s) and title(s) to the land, as well as the right to self-determination in any capacity. Section 35 of the Constitution Act, 1982 reads:

“The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed.”

The *Constitution Act of 1982* supersedes all other laws enforced in Canada. The SFSS upholds, affirms, and recognizes traditional and contemporary forms of Indigenous governance. We recognize that colonial forms of governance have been imposed and do not encompass the entirety of Indigenous ways of knowing and traditional forms of governance and decision making (i.e. through ceremonial practices or protocol). The ongoing harm that has been imposed through assimilation and genocidal practices on Indigenous People(s) has created systemic barriers that are entrenched within our western forms of governance. We acknowledge the complex histories that Indigenous People(s) have with the education system, governmental structures, justice systems, child and welfare, health care system, and other forms of Western structures that continue to contribute to the ongoing injustices.

The SFSS wholeheartedly supports [Indigenous Control Over Indigenous Education](#) which was formally outlined in *Indian Control of Indian Education: 1972 Policy Paper (ICIE 1972)* and amended in 2010 to *First Nations Control of First Nations Education (FNCFNE)*, which was developed and brought forward by The National Indian Brotherhood now known as the Assembly of First Nations (AFN). We acknowledge and support the FNCFNE since we believe that Indigenous students' experience is unique and there are systemic barriers that are specific to Indigenous People(s) while they are on their academic journey.

The objectives of the FNCFNE outlined are:

- Indigenous People(s) have adequate access to the education system that is rooted in Indigenous knowledge systems (i.e. Indigenous languages, values, & traditional knowledge)
- Federal, provincial, territorial & Indigenous nations must collaboratively work on ensuring that access to culturally relevant education systems is established to support Indigenous learners on their academic journey. This includes and pertains to infrastructure, funding, and accountability.
- Recognition of a fiduciary responsibility to ensure consultations between Indigenous communities and the federal and provincial governments commit to ensuring there are policy structures and strategic planning in place to support and commit to Indigenous folks' prioritization of education.

The SFSS commits to ensuring that we support and amplify Indigenous Students' voices as we believe that all students deserve to learn in an environment that does not cause harm. We also believe that reconciliation in an academic setting can not occur unless Indigenous students are supported and centered, this is how we ensure we do work with an open mind and open heart.

The SFSS commits to working towards supporting Indigenous People(s) during and throughout their academic journeys to ensure that reconciliation is prioritized within the student union and is ongoing.

¹ See The [Bill Reid Centre Website](#) for more Information on *Lhuḱw'lhukw'áyten* - Burnaby Mountain

Acknowledgements:

We acknowledge our place, positionality, and privilege while being able to do our work on *Lhukw'lhukw'áytan*. We recognize the importance of ensuring we are recognizing the lands we are uninvited guests on. The SFSS is committed to working on, establishing, and maintaining a relationship with the Host nations, this is and will be critical for any work that happens in the future. We also recognize how important it is to ensure that the work we do is centered on recognizing this in all capacities. The SFSS is committed to acknowledging the lands that are situated on all three campuses. We also understand that Indigenous community members have been and continue to work towards reconciliation and decolonization. It is not our place to co-opt but to ensure that we amplify and are in solidarity with Indigenous folks on all of our campuses.

Anti-Colonialism and Education:

Indigenous People(s) relationship to education and its entirety is complex, the *Indian Act* of 1876 made it attainable to enact forms of genocide and assimilation against Indigenous People(s). The *Indian Act* outlined assimilation practices that legitimized the notion of solving the “Indian Problem”. Under the guise of education, the Canadian government and religious organisations drove assimilation and genocidal practices against Indigenous communities that have created long-lasting impacts. The Indian Residential School (IRS) system attempted to eradicate Indigenous languages, culture, and customs by enforcing westernized views.

“1885 Residential schools were said to be necessary to remove children from their influence of the home as the only way “of advancing the Indian civilization”

(Lawrence Vankoughnet, Deputy Superintendent General, to Prime Minister Macdonald).

Indigenous People(s) today are still living with the intergenerational impacts that the IRS system left. The SFSS is committed to pushing back against colonial practices that still impact Indigenous students in post-secondary institutions and is committed to supporting Indigenous students to learn in a safe and supportive environment within SFU. This reconciliation commitment is also not limited to SFU, we acknowledge we must be in solidarity and recognize the work and commitments that Indigenous students have to finish their academic journeys.

“Postsecondary education is key to unlocking the full potential of Aboriginal British Columbians and their communities, and to British Columbia’s success” (BC Ministry of Advanced Education, 2012, p. 1).

Indigenous Governance and Sovereignty:

Governance and policy have been used as a tool to legitimize the harm that has occurred to Indigenous peoples. There have been countless ways in which Indigenous People(s) have been negatively impacted through colonial decision-making bodies and policies.

The SFSS is committed to recognizing and affirming Indigenous forms of governance and sovereignty. In order to fully commit and practice what true reconciliation is we must ensure that we acknowledge and practice wherever possible these decolonial ways of governance. We understand that western and colonial ways of governance have been imposed on Indigenous communities and that these ways do not and can not encompass true Indigenous forms of governance. We respect and commit to prioritizing traditional protocol and Indigenous ways of knowing in any circumstance possible. The autonomy must be left to the Indigenous communities' discretion since we believe that Indigenous People(s) understand and know how to best support their community members. That being said, the SFSS has a duty to ensure, within their capacity, that these decision-making capacities exist within respective communities.

We uphold principles that are restorative and reciprocal; these are embedded in the frameworks of Indigenous governance, self-determination, and sovereignty. The relationship to the land, language, and ceremony are all encompassing and are the foundation of Indigenous traditional ways of knowing.

Indigenous People(s) have been the original land protectors since time immemorial across Turtle Island. We believe that every living being has rights and responsibilities to fulfill their duties. The relationships and responsibilities are given context through Potawatomi Ethnobotanist, Plant Ecologist and Professor at SUNY College of Environmental Science, Robin Wall Kimmerer's book *Braiding Sweetgrass*.

"Corn, beans, and squash are fully domesticated; they rely on us to create the conditions under which they can grow. We too are part of the reciprocity. They can't meet their responsibilities unless we meet ours."

Forms of traditional knowledge as shared above encompass our responsibilities to the lands we are on. When we uphold frameworks of Indigenous self-determination, sovereignty, and autonomy, we also address the right to protect the land. We acknowledge that we have a responsibility to be in solidarity with Indigenous communities when we address these issues that have occurred because of colonialism and other forms of systematic oppression. We acknowledge that movements need to be led by Indigenous People(s). We further acknowledge that by being on these territories we have a responsibility to amplify but not co-opt these movements.

We affirm that we need to work towards social equity and social justice. Climate crises and environmental genocide disproportionately impact Indigenous People(s) ability to practice and fulfill their rights and responsibilities to the land. There have been various harms caused and that are currently ongoing that directly impact Indigenous People(s). We recognise that through colonial practices such as capitalism and the commodification of the land for resources, there has been the forced dispossession of the land from Indigenous People(s). As a society, we need to redress the harm that has occurred and is ongoing.

Consultation and Commitments:

The SFSS is committed to ensuring that proper consultation processes and protocols are followed with Indigenous community members within the SFU community and community-at-large. This includes but is not limited to ensuring that when we are asking for support from the community to ensure we are following through with reconciliation commitments. We also acknowledge that while we undertake consultation work with Indigenous community members, we must commit to respecting and honoring community members in proper remuneration. Furthermore, we acknowledge the need for consultation to be put in the hands of Indigenous community members, students, and People(s).

The SFSS acknowledges that proper consultation² must occur for reconciliation to happen. There have been many occurrences where decisions about Indigenous People(s) have been made on their behalf and with that, we have seen the harm that has occurred from that mindset. Unilateral decision-making when it involves Indigenous community members will not be tolerated, and we will work towards ensuring that Indigenous voices will always be prioritized when it comes to decision-making processes. We are committed to the ongoing work with Indigenous community stakeholders and that moving forward this will always be done in a respectful and timely manner to ensure no harm is caused in the processes.

Reconciliation and Decolonization:

The SFSS recognizes the importance of prioritizing reconciliation efforts not only within the SFSS but holding accountability to the reconciliation efforts that have been called to action at SFU.

The mandate of the Aboriginal Reconciliation Council (ARC) reads:

“To build SFU’s capacity to recruit, educate, and support Aboriginal students to be successful in their programs.”³

We acknowledge the problematic tendency that comes with terms such as “reconciliation” and “decolonization.” We are committed to ensuring that this work is transformative, ongoing, and redresses the harms that have occurred against Indigenous People(s) within so-called Canada. Reconciliation should not be composed of empty promises and decolonization should not be seen as a checked box. The SFSS recognizes how important it is to center Indigenous students and community members in the ongoing work to ensure this is done with an open heart and open mind. The complexities of these concepts are much more than statements - they are calls to action. We believe there is a lifetime of learning required to ensure we support our commitments to Indigenous communities.

² See [Indigenous Rights, Title, and the Duty to Consult](#) by Bob Joseph to learn more about consultation

³ See the [Aboriginal Reconciliation Report “Walk This Path With Us”](#) to see SFU’s current calls to action

Celebrating Indigenous Resilience:

We acknowledge that Indigenous People(s) are not static and Indigenous resilience in all its forms should be celebrated and recognized. The ability for Indigenous People(s) and also Indigenous academics to continue their education is such a huge accomplishment in itself. Indigenous communities, teachers, advocates, creators, writers, and families are pushing back against the colonial systems that created these barriers for us to succeed in these spaces.

Justice Murray Sinclair said, “Education got us into this mess, and education will get us out of it.”

Everyday that Indigenous students step foot in a post-secondary institution is a statement against oppression. We commend the sacrifices and efforts that have been made by previous generations of Indigenous academics and staff for our current generation to be here. Indigenous students' voices are central to reconciliation, decolonizing, and Indigenousization of these institutions. Reconciliation in an academic setting cannot occur unless you include Indigenous students. It is our job to leave this place better than we left it so we can ensure the next seven generations can have a solid foundation to be successful and learn in an environment that was intended to support and foster their learning.

We acknowledge that there is work that is occurring and the commitments that need to be done. Celebrating Indigenous resilience is key to ensuring we are recognizing the hard work and accomplishments of our Indigenous community members.

“Iikaakimaat” (Try Hard). Blackfoot Language.

The SFSS supports:

1. Acknowledgements

- a. Land acknowledgements in order to respectfully recognize and affirm the territories we are currently situated on
 - i. Proper pronunciation of territories we are situated on
- b. If there are Host Nation Members, Elders present we prioritize their presence with traditional opening or prayer to respect protocol
- c. Recognizing and prioritizing work with the Host Nations x^wməθk^wəy m, S_kwxwú7mesh Úxwumixw, Selifwitulh
 - i. Further, we understand that SFU and SFSS are present on all three campuses and that the shared territories are also recognized and affirmed due to their specific location, k^wik^wəł əm (Kwikwetlem), Stó:lō, Qiqéyt (Qayqayt), Katzie (qí c y), and Qw'ó:ltl'el (Kwantlen)
 - ii. We also acknowledge that there are many Urban Indigenous people(s) working together towards sovereignty on these territories

- d. Proper representation of Indigenous People(s) and reflection to acknowledge where we are situated on
 - i. Prioritizing learning the place names where we are located
 - ii. Supporting local Indigenous artists and creators

2. *Anti-Colonialism and Education*

- a. Culturally competent and relevant material be provided through;
 - i. Indigenous academic sources that are relevant
 - ii. Prioritizing Indigenous People(s) to come in as guest lecturers
 - iii. Ensuring safety, respect and humility are centered in learning materials and curricula
- b. Prioritization to hire Indigenous faculty and staff within the institution to ensure we have experiential knowledge rooted in our academia
 - i. Lived experience and proper recognition of its significance
 - ii. Advocating for equity hires in all areas of the institution
- c. That the SFU Aboriginal Reconciliation Council (ARC) Report and the current calls to action are being prioritized at SFU, along with calls to action from the Truth and Reconciliation Commission (TRC) Report
 - i. TRC calls action that are specific to education
- d. Working towards eliminating obstacles and barriers for Indigenous students to attend and be successful in Post-Secondary
 - i. Financial barriers, systemic and systematic barriers, ensuring safe spaces are allocated
- e. Forms of education to be rooted with Indigenous ways of knowing
 - i. Prioritizing Indigenous forms of education in the classroom
- f. Courses and programs that prioritize Indigenous history, language, and culture, manifested in:
 - i. Advocating for more courses and funding to be allocated across all departments to include Indigenous ways of knowing that is part of curricula
 - ii. Prioritizing the need for more inclusive and decolonial forms of education
 - iii. Advocating for more Indigenous language programs to be accredited within SFU
- g. Holding institutions accountable to ensure that reconciliation is prioritized through all forms of education and services within the institution
- h. Holistic and ongoing support for Indigenous students while they are on their academic journey, that includes:
 - i. Adequate cultural, racially relevant resources and supports
 - ii. Access to cultural spaces that are needed to support Indigenous students
- i. Prioritized spaces being provided for Indigenous students

- i. Culturally relevant learning spaces or community spaces
 - ii. SFU FNMISA Space in the Student Union Building
 - j. Recognition of the federal government's fiduciary duty to financially support Indigenous, Metis, and Inuit student education
 - i. Access to adequate services and resources related to Indigenous students attending post-secondary
 - ii. Acknowledgment that education is a Treaty Right for all Indigenous People(s)
 - k. Proper training be prioritized and allocated in order to understand decolonization for SFSS council and staff
 - i. San'yas Indigenous Cultural Safety Training
- 3. *Indigenous Governance and Sovereignty*
 - a. The Prioritization of establishing and strengthening relationships with autonomous Indigenous groups on campus
 - i. First Nations Student Association
 - b. Governance and policies be created to encompass Indigenous Frameworks
 - i. Using Indigenous Languages, Protocols, Indigenous Sources
 - c. Prioritizing traditional protocol and Indigenous ways of knowing in any circumstance possible
 - i. Inviting community members to witness work that is being done
 - ii. Asking for cultural support since ceremony is the traditional ways governance and policy was practiced prior to colonization
 - d. Indigenous People(s) inherent right(s) and title(s) to the land, as well as the right to self-determination in any possible circumstance
 - e. Indigenous principles that are restorative and reciprocal
 - i. This includes Indigenous forms of consent and conflict resolution that are reflected in restorative justice practices
 - ii. Inviting Indigenous Elders of the Territories and asking for advice or support in the decision-making process.
 - iii. Finding ways to include Indigenous forms of governance
 - iv. Utilizing when appropriate talking circles, transparency processes, and ongoing community engagement
 - f. Respecting the inherent rights and responsibilities of all living beings
 - g. Respecting Indigenous languages and oral history of these lands
 - h. Standing in solidarity with Land Protectors and Indigenous Climate Action movements
 - i. Affirm the work towards social and equity and social justice to enhance Indigenous self-determination

- j. Amplifying and support the work that has been done by Land Protectors since time immemorial
 - i. This includes statements of solidarity and/or reparations

4. *Consultation and Commitments*

- a. Advocating for compliance with UNDRIP, including the operationalization of free, prior, and informed consent for projects on Indigenous lands
- b. The empowerment of consultation processes and decision making to be in the hands of Indigenous community members
 - i. Includes working with SFU FNMISA, Indigenous Student Centre (ISC), and other Indigenous groups on campus
 - ii. Recognizing Indigenous-led consultation processes as a way for Indigenous peoples to create support networks and ways of knowing what is needed as an individual and collective process
 - iii. Allowing Indigenous students, staff, faculty, and community members to define how their knowledge will be used and put into action
- c. Commitment to ongoing transparency in consultation, decision-making, and reporting
- d. Holding SFU accountable to prioritizing the Calls to Action outlined in the “Walk This Path With Us” Report
 - i. Reflect these calls to action in the work we want to do within the SFSS
- e. Recognizing, redressing, and compensating Indigenous students and student groups for their labor
 - i. This is also respectful to Indigenous community members i.e. Elders, Knowledge Keepers, Matriarchs
 - ii. Through monetary and also relevant cultural forms of remuneration (tobacco or other offerings that are culturally relevant or anything upon request)
 - iii. Guests and/ or Indigenous community members should receive payments in a timely way, preferably on the day their work is performed.
- f. Recognizing that forms of monetary compensation can be barriers
 - i. Working towards finding accessible remuneration processes
 - 1. Cash, e-transfers
 - ii. This can include ensuring we prioritize cash payment on site, since some Indigenous folks do not have access to cash cheques
- g. Utilizing Indigenous resources to build and inform proper consultation processes with the SFSS
 - i. Outreach to community members to develop consultative processes that centre their needs

- h. Supporting consensus driven decision making or community driven decision making

5. *Reconciliation and Decolonization*

- a. Ensuring reconciliation efforts are followed through and ongoing
- b. Reconciliation is prioritized to further support Indigenous students academic journeys
- c. Reconciliation efforts are the beginning steps to redress harm that has occurred through the education system against Indigenous People(s)
- d. Reconciliation occurs with an open heart and open mind
- e. Indigenous days of recognition or days of significance
 - i. This includes but is not limited to; National Indigenous Day June 21st, National Indigenous History Month June, International Day of the World's Indigenous Peoples August 9th, Orange Shirt Day September 30th, Annual Women's Memorial March February 14th, Hobiye Nisga'a New Year February, Rock Your Mocs November 15th, Sisters in Spirit
 - ii. Can further include memorial marches, ceremonial or culturally relevant events
- f. Prioritizing the safety of Indigenous women and 2SLGBTQQIA peoples in all spaces
 - i. Supporting culturally relevant spaces and supports
 - ii. Ideas of safety beyond current campus security and RCMP processes and practices, which perpetuate racist ideology
 - iii. Ensuring the empowerment of Indigenous women and 2SLGBTQQIA as leaders in Indigenous movements
- g. The repatriation processes of Indigenous cultural and ceremonial items
 - i. Within the institution particularly the Museum of Archeology and Ethnology
 - ii. Ceremonial items should go back to their communities not at their expense
- h. Advocate for the use of Indigenous ceremonial items and proper protocol be established within SFU and SFSS
 - i. Hand Drums, Big Drums have proper care and attention
 - ii. Ensuring Indigenous Students have access to these items at all times
- i. Cultural support
 - i. Indigenous students not denied practices of ceremony in spaces
 - ii. Smudging, singing, forms of prayer, dancing be supported and acknowledged
- j. Land Back

The SFSS opposes:

6. Colonial tactics used in the classroom including but are not limited to:
 - a. Learning material that is triggering or causes harm
 - b. Invalidation of Indigenous students when racism is addressed in the classroom
 - c. Lack of accountability from the professor or teaching assistants when racism or ignorance is addressed
7. Anti-Indigenous semantics
 - a. Anti-Indigenous Language, overt or covert racism against Indigenous People(s)
 - i. This includes but are not limited to within the classroom, public spaces, the Student Union Building, online i.e. SFU associated or owned social media accounts such as Facebook groups, Instagram accounts
 - b. Discrimination and oppression,
 - i. Negative stereotypes, prejudice, racism;
 - ii. Unwarranted posts that cause distress or are triggering for Indigenous students or Indigenous community members
8. Denial of Indigenous People(s) in decision making spaces
 - a. Not giving timely notice of meetings, not prioritizing Indigenous students schedules, lack of follow up, accountability, or invite in relevant spaces
 - b. Not respecting students schedules and capacity
 - c. Speaking on behalf of Indigenous groups or community members without their knowledge or consent
 - d. Making unilateral decisions without community consent
9. Denial of opportunities for Indigenous students
 - a. This includes; events, workshops, ceremonies, spaces, and meetings
10. Creating barriers for Indigenous students to host community events
 - a. Withholding information around financials from the SFU FNMISA board of directors
 - b. Not responding in a timely fashion to the SFU FNMISA Board of Directors
11. Infringing upon the rights of Indigenous People(s) and ongoing harm to the land
 - a. Forms of extraction and degradation of the traditional territory and natural resources
 - b. The continuation of the dispossession of Indigenous People(s) by creating the inability to utilize the land for traditional purposes
 - c. Co-opting Indigenous led movements, i.e. LandBack, Land Protectors
12. Any pipeline or extractive entity that causes harm to the land
13. Coercion of any kind either through monetary means or withholding access to spaces for Indigenous community members

14. The use and tokenization of Indigenous students and community members
 - a. Host Nation members, Elders, Students
 - b. Exploitation of Indigenous knowledge and community members
15. Implementation or amendments of policies, and/or agreements regarding Indigenous matters without proper consultation
 - a. This includes but is not limited to this current Issues Policy, Black, Indigenous and People of Color Committee (BIPOC) Committee Standing Order, etc.
16. Policies, agreements, and/or institutional practices created that compromise or undermine the outcomes of Indigenous students, Indigenous groups, and community on campus
17. The denial of consensus-based agreements between SFSS and SFU FNMISA
 - a. targeted against Indigenous students,
 - b. Institutional oppression manifesting systemically and systematically
18. The mistreatment of Indigenous ceremonial items and the unauthorized sale of cultural and ceremonial items
 - a. The ongoing erasure of Indigenous identity through the sale of cultural or ceremonial items
19. Indigenous People(s) paying institutions to learn their traditional languages
20. The cultural appropriation of Indigenous People(s)
 - a. Through events, attire, or names that are associated with the institution
 - b. Establishment of names i.e. sports names, team names, group names, club names that are in bad taste and/or reflect colonialistic narratives
21. Police presence and the Royal Canadian Mountain Police
 - a. On campus, or at Indigenous led events on campus
 - b. Recruitment activities, especially in departments and programs that have high rates of indigenous student enrolment

Note:

1. SFU FNMISA or its equivalent and/or derivatives must be consulted and must endorse any changes considered to this issue's policy.

Relevant Documents:

1. [Truth and Reconciliation Report](#)
2. [UN Declaration of Rights for Indigenous Peoples](#)
3. [SFU Aboriginal Reconciliation Council Report "Walk This Path With Us" Full Report](#)
4. [Draft Principles that Guide the Province of British Columbia's Relationship with Indigenous Peoples](#)
5. [Lhukw'lhukw'áytén - Burnaby Mountain](#)
6. [Indigenous Control Over Indigenous Education](#)
7. Wall Kimmerer, R. (2013). Braiding Sweetgrass. Milkweed Editions. ISBN 978-1-57131-225-5

8. Starblanket, T. (2018). Suffer the Little Children: Genocide, Indigenous Nations and the Canadian State. Clarity Pree, ICN. ISBN: 978-0-9986947-8-8



IP-8: ANTI-RACISM

<i>POLICY TYPE:</i> ISSUES POLICY		
<i>POLICY TITLE:</i> Anti-Racism		
<i>POLICY REFERENCE NUMBER:</i> IP-8		
Adopted: April 23, 2021 Next Scheduled Revision: April 2024 Previous Revisions: April 2022		
Position	Signature	Date
President		

Preamble

The SFSS recognizes that varying forms of oppression are connected, and that addressing racism also requires redressing all other forms of oppression and structures rooted in colonialism. Systemic barriers that prevent Black, Indigenous, and People Of Colour (BIPOC) from reaching their full potential within institutions are a direct result of the exclusion of racialized people from the creation and implementation of programs, policies, and practices.

There is a history of marginalization of Black, Indigenous, and People Of Colour (BIPOC) in SFU and SFSS’s decision-making processes, particularly of Black and Indigenous communities despite the fact that they are subject to unique forms of intersecting racism. The SFSS believes in working towards dismantling intersecting forms of systemic oppression, which includes but is not limited to; classism, ableism, capitalism, colonialism, anti-Blackness, misogyny, gender-based violence, xenophobia, Islamophobia, anti-Semitism, homophobia, transphobia, ageism, fatphobia, the various types of racism, etc.

Definitions

BIPOC is defined as Black, Indigenous, People of Colour. This is an acronym that makes the distinction of racialized folks who face disproportionately more barriers than other groups due to intersecting forms of systemic oppression, colonization, racism, capitalism, dispossession etc.

Racism is defined as systemic and individual discrimination through the institutional policies and practices of society that have inherently created disadvantages to Black, Indigenous, and People of Colour. *Racialized* refers to anyone who experiences racism because of their race, skin colour,

ethnic background, accent or culture. Racism involves groups of power shaping the cultural beliefs and values that support racist policies and practices.

Anti-racism is structured around conscious efforts and deliberate actions to provide equitable opportunities for all people on an individual and systemic level.

Oppression is defined as when a dominant group, whether knowingly or unknowingly, abuses a marginalized group. This pervasive system is rooted historically and maintained through individual and institutional/systematic discrimination, personal bias, bigotry, and social prejudice, resulting in a condition of privilege for the dominant group at the expense of the marginalized group. Various societal institutions such as culture, government, education, etc. are all complicit in the oppression of marginalized groups while elevating dominant social groups.

SFSS supports

1. In Governance

- a. The use of Society and University resources to amplify and practically and tangibly support the efforts of Black, Indigenous, and POC students and groups doing anti-racism and anti-oppression work
- b. The embedding of Black, Indigenous, and People of Colour student groups into SFU and SFSS governance structures
 - i. Examples include, but is not limited to, Students of Caribbean and African Ancestry (SOCA), SFU First Nations, Métis & Inuit Student Association (SFU FNMISA), SFSS BIPOC Committee, and the SFU Black Caucus.
- c. Recognition and respect for Indigenous forms of governance, and considering other aspects and ways of knowing in order to properly support decision-making processes. (a) This can include:
 - i. (i) inviting Indigenous Elders of the Territories and asking for advice or support in the decision-making process,
 - ii. (ii) finding ways to include Indigenous forms of governance (i.e. talking circles), and,
 - iii. (iii) transparency process and community engagement
 - iv. (iv) Consistent, respectful, and consultation with Host Nations Indigenous community members, and Indigenous student leadership at SFU and SFS
- d. Advocating for clear SFU Campus Safety and security policies, practices, and procedures
- e. Lived-experience taken into valid consideration when creating proposals for and implementing policies, procedures, and practices

- f. Targetted resources allocated to support the various Black and Indigenous communities equitably due to their unique experiences as it relates to their histories with slavery, colonialism, and genocide.
 - g. Affirmative action measures and equity-empowerment policies, including cluster hiring of Black and Indigenous faculty and senior leadership at SFU, as is encouraged in *The Employment Equity Act (1995)* to to ensure that equity is strived for and achieved
 - h. Changing this policy requires adequate consultation with the SFSS BIPOC Committee, the Students of Caribbean and African Ancestry (SOCA), and the SFU First Nations, Métis & Inuit Student Association (SFU FNMISA) or their equivalents if their orgs nameschange
 - i. Targeting resources allocated to supporting the various Black and Indigenous communities equitably due to their unique experiences as it relates to their histories with slavery, colonialism, and genocide.
2. *In Education*
- a. Establishing specific reporting mechanisms for racial discrimination in classrooms which include accountability of perpetrator and support for victims
 - b. Anti-racism and Anti-oppression education
 - c. highlighting and educating folks on issues that impact racialized students on campus
 - d. Building an anti-racist approach to training and development sessions, and cultural awareness training within groups and governing bodies within the SFSS and the University
3. *In Research*
- a. Funding research relating to anti-racism and intersectional BIPOC empowerment
 - b. Collection of disaggregated race-based data collection to help inform recruitment, service delivery, in addition to consideration of lived experienceTangibly supporting Black, Indigenous, and People of Colour (BIPOC) academics and scholars
4. *In Community Engagement*
- a. Proactive consultation that center racialized and marginalized students and community members
 - b. The compensation and official recognition of labour to prevent the exploitation of passion, intellectual property, and unpaid labour
 - c. Celebrating and amplifying Black, Indigenous, and People of Colour that explore topics outside of racism and social justice, such as art, athletics, journalism, etc.
 - d. Working with SFU Administration and various branches within the University on implementing an intersectional anti-racism equity strategy, with a focus on recruitment, retention, service delivery, and inclusion on campus.

- e. Engagement initiatives seeking results that equitably benefits BIPOC students on campus who face barriers due to systematic barriers
- f. Fostering an anti-racist environment through community-building events, including, but not limited to, cultural events, advocacy, and campaigns
- g. Guide SFSS' advocacy on behalf of BIPOC students and to ensure accountability on the University's EDI efforts, reconciliation efforts, and that they are committed to action
- h. Addressing concerns and challenging institutional and overt racism at the University
- i. Amplifying and proactively participating anti-racism and BIPOC empowerment efforts to lobby local, provincial, and federal governments as well as institutions.

SFSS opposes

- 1. Excluding Black, Indigenous, and People of Colour from the initial creation stages of policy, practice, or program implementation
- 2. Blocking or ignoring efforts of BIPOC that propose requests, concerns, and recommendations for BIPOC empowerment or anti-oppression.
- 3. Tokenizing racialized individuals
- 4. Tolerating or platforming hate speech, including within the guise of 'free speech' and 'academic freedom'
- 5. funding, platforming, or collaborating with groups that promote hate-speech

Relevant Documents

SFU and SFSS Documents

- 1 [SFU Aboriginal Reconciliation Council Report "Walk This Path With Us"](#)
- 2 [SFU EDI Initiative](#)
- 3 [SFU 2020 Diversity Meter Survey Report](#)
- 4 [SFSS BIPOC Committee Recommendations to SFU Administration on University Anti-Racism Efforts](#)

Other Documents

- 5 [Truth and Reconciliation Commission of Canada: Calls to Action](#)
- 6 [International Decade for People of African Descent: Report of the Working Group of Experts on People of African Descent on its mission to Canada.](#)
- 7 [UNDRIP - UN Declaration on the Rights of Indigenous Peoples](#)
- 8 [Draft Principles that Guide the Province of British Columbia's Relationship with Indigenous Peoples](#)
- 9 [Anti-Racism Toolkit: Campus Tool-kit for Combatting Racism \(CFS, 2020\)](#)
- 10 [UN Human Rights Office of the High commissioner Declaration on Race and Racial Prejudice](#)
- 11 [1963 United Nations Declaration on the Elimination of All Forms of Racial Discrimination](#)



IP-9: POLICE AND MILITARIZATION

<i>POLICY TYPE:</i> ISSUES POLICY		
<i>POLICY TITLE:</i> Police and Militarization		
<i>POLICY REFERENCE NUMBER:</i> IP-9		
Adopted: April 23, 2021 Next Scheduled Revision: April 2024 Previous Revisions: April 2022		
Position	Signature	Date
President		

Definitions

BIPOC is an acronym for Black, Indigenous and People of Colour.

Marginalized Communities includes communities that have historically been marginalized economically, socially, and politically, including, but not limited to, BIPOC, low-income individuals, individuals with low socioeconomic status, immigrants, sex workers, LGBTQIA2S+ communities, youth and the elderly, people with disabilities, individuals with mental health exceptionalities, and individuals with drug addictions.

Abolition of Police advocates for replacing policing with improved systems of public safety - systems that do not disproportionately impact marginalized communities.

Defunding the Police means ceasing investment in public or private money into policing and prison infrastructure.

Transformative Justice is a way of practicing alternative justice that acknowledges individual experiences and identities and works to actively resist the state’s criminal injustice system. Transformative Justice recognizes that oppression is at the root of all forms of harm, abuse and assault. As a practice, it therefore aims to address and confront those oppressions on all levels and treats this concept as an integral part to accountability and healing.

Restorative Justice is a process to involve, to the extent possible, those who have a stake in a specific offense and to collectively identify and address harms, needs and obligations, in order to heal and put things as right as possible.

Oppression means when a dominant group, whether knowingly or unknowingly, abuses a marginalized group. This pervasive system is rooted historically and maintained through individual and institutional/systematic discrimination, personal bias, bigotry, and social prejudice, resulting in a condition of privilege for the dominant group at the expense of the marginalized group. Various societal institutions such as culture, government, education, etc. are all complicit in the oppression of marginalized groups while elevating dominant social groups.

Preamble

Multiple studies have shown that police presence often leads to harmful consequences for marginalized communities. Police presence in schools lead to higher arrests, particularly among Black and Indigenous students, students of colour, and disabled students⁴. This places additional financial barriers on students and exacerbates health inequalities, contributing to the continued oppression of marginalized groups.

The SFSS recognizes that Black, Indigenous, racialized, and gender-oppressed people, migrants, those living with mental health issues and disabilities, people who use criminalized drugs, and people without housing have experienced disproportionate harm due to policing instead of receiving support. The SFSS also recognizes that the “violent infrastructure of prisons and policing also negatively impacts the land, water, air, and other-than-human beings through environmental degradation, disrupted relations, and capitalist extraction.”⁵

The SFSS stands in solidarity with Black Lives Matter, and with all Black lives that have been touched by state-sanctioned violence at the hands of the criminal justice system, the police, and the Royal Canadian Mounted Police (RCMP). We reject the notion that police violence is unique to the United States, as our Black and Indigenous communities continue to be over-policed and subject to violence at disproportionately high rates in Canada (BC Civil Liberties Association, 2020).

Policy

1. The SFSS Supports
 - a. Efforts towards transformative justice
 - b. challenging the notion that increasing police presences and practices will increase safety
 - c. reducing the size of the police force
 - d. the abolition of the RCMP in Canada
 - e. ending RCMP recruitment at the University including, but not limited to, career fairs and events
 - f. stronger de-escalation and equity training for SFU Campus Public Safety
 - i. Culturally competent and relevant training
 - ii. Encouraging other forms of community accountability and harm reduction

⁴ <https://www-tandfonline-com.proxy.lib.sfu.ca/doi/pdf/10.1080/10428232.2020.1852865>

- g. Clear and publicly accessible policies, procedures, practices regarding SFU Campus Public Safety
 - i. Addressing and researching culturally relevant resources so BIPOC community members are not put in unsafe situations when accessing support. For example, mental wellness checks, MySSP, and crisis lines.
- h. Equal enforcement of clear and equitable policies in order to avoid unequal and unethical enforcement of policies disproportionately affecting marginalized and racialized people that include context regarding the historical, genocidal, and colonial practises of racialized and marginalized peoples in North America
- i. implementation of restorative justice and transformative justice practices
 - i. Including, but not limited to, policies, governing structures, spaces, community events
- j. Accountable, peer-based, and community-based safety initiatives and resources, including Safewalk
- k. Working with Black, Indigenous, and POC student groups, community groups, and grassroots organizations who are working on advocating for community-led safety measures and initiatives
 - i. this includes initiatives such as, but not limited to, workshops, teach-ins, protests, rallies, and other such actions that advance the dismantling of colonial and genocidal policing practices
- l. signing and endorsing statements of supports from individuals or groups calling for the abolition or defunding of the RCMP
 - i. Includes but not limited to letters of support, endorsements, reparations, and commitment to stand in solidarity with community members
- m. suspending the use of paid administrative leave for police officers under investigation
- n. withholding pensions for police officers who have previously committed acts of excessive force
- o. requiring police officers to be liable for misconduct settlements
- p. withdrawing participation in police militarization programs
- q. prioritizing spending on community health education, affordable housing, and social programs, rather than policing
- r. The collection of disaggregated race-based data for use of force statistics with an aim to reduce inequities in racial profiling
- s. Community oversight of all public safety programmes
- t. [Ending of street checks](#)

2. The SFSS opposes

- a. institutions that uphold the principles of white supremacy, colonial practices, and genocidal implications manifesting systemic and systemically
- b. Criminalization of BIPOC and marginalized communities, including, but isn't limited to, low income individuals, individuals with low socioeconomic status, immigrants, sex workers, LGBTQIA2S+ communities, youth and the elderly, disabled people, individuals with mental health exceptionalities, and individuals with drug addictions
- c. calling the RCMP during situations where immediate harm is not present
- d. rehiring police officers who have previously committed acts of excessive force, violence and/or harassment
 - i. Verbal harassment manifesting in threats, degradation, harassment
- e. vague security and public safety policies, procedures, and protocols that allow for interpretations that lead to implicit bias, stereotyping, and racial profiling taking place.
- f. increases in police spending to fund tools, tactics, or technology that further discriminate, marginalized, oppress and kill marginalized communities
- g. police presence at parades, rallies and protests
- h. vague, conflicting, and/or not widely accessible policies in relation to safety or security protocol that allow for implicit bias, stereotyping, or profiling
- i. Anti-Blackness and Anti-Indigeneity



IP-10: PALESTINIAN LIBERATION ISSUES POLICY

<p><i>POLICY TYPE: ISSUES POLICY</i></p> <p><i>POLICY TITLE: Palestinian Liberation Issues Policy</i></p> <p><i>POLICY REFERENCE NUMBER: IP-10</i></p> <p style="text-align: right; color: #0070C0;"> <i>Adopted: April 23, 2022</i> <i>Next Scheduled Revision: April 2024</i> <i>Previous Revisions: April 2022</i> </p>		
Position	Signature	Date
President		

Preamble

Palestinian liberation refers to the effort to overcome Israeli settler colonialism and end the decades-old occupation within Historic Palestine, which includes the ‘48 territories (the present-day State of Israel), the West Bank, and Gaza.

The State of Israel was built through the dispossession and ethnic cleansing of more than 700,000 Palestinians from their homes, villages, and lands. Since 1948, the State of Israel has been occupying and colonizing Palestinian land, discriminating against Palestinians across the entirety of Palestine as well as displacing and denying the right of return to more than 7 million Palestinian refugees across the world. Israeli expulsion and colonialism are at the core of Palestinian experience, especially in reference to Palestinian refugees and the right of return.

Israel enforces its settler-colonial regime of occupation through forced expulsions, dispossessions, and ethnic cleansing, activities used to eradicate the Indigenous population. Ethnic cleansing is [defined](#) as “rendering an area ethnically homogeneous by using force or intimidation to remove persons of given groups from the area, a purposeful policy designed by one ethnic or religious group to remove by violent and terror-inspiring means the civilian population of another ethnic group from certain geographic areas.” This state of oppression has been reinforced through discriminatory and colonial policies based on ethnic supremacy for Jewish citizens of Israel. Palestinians at home as well as those living in exile in the diaspora as well as their allies are subject to censorship and doxxing (i.e., posting personal dossiers online and adding names to blacklists like the infamous “Canary Mission”), with devastating effects on their careers, education, and livelihoods, when

they attempt to highlight Israeli settler colonialism and Western complicity.

As outlined in the Human Rights Watch report "[A Threshold Crossed: Israeli Authorities and the Crimes of Apartheid and Persecution](#)," the B'tselem report "[A regime of Jewish supremacy from the Jordan River to the Mediterranean Sea: This is apartheid](#)," and the Amnesty International report "[Israel's Apartheid Against Palestinians: A Cruel System of Domination and a Crime Against Humanity](#)," the State of Israel is in clear violation of international law in its treatment of Palestinian citizens of Israel as well as those living in occupied territories.

The State of Israel violates international humanitarian law and international human rights law; provisions contained in the [Fourth Geneva Convention](#), the [International Covenant on Civil and Political Rights](#), the [International Convention on the Suppression and Punishment of the Crime of Apartheid](#), the [International Convention on the Elimination of All Forms of Racial Discrimination](#), and the [Rome Statute of the International Criminal Court](#) are regularly breached wherever Israeli civil and military institutions exercise their control.

There have been numerous [UN resolutions](#) denouncing the creation and ongoing expansion of illegal settlements in Occupied Palestine, but these have been ignored by the State of Israel and its international supporters. Governments around the world refuse to hold Israel accountable for these violations.

Multinational companies and global institutions assist in the Israeli oppression of Palestinians by ignoring these atrocities and continuing business as usual with Israel. Under the Nuremberg Principles [I](#) and [II](#), individuals are responsible for adhering to the principles of international law. Guided by Nuremberg Principle [VII](#), the Simon Fraser Student Society sees itself obligated to support the Palestinian pursuit of self-determination and to resist the illegal actions of the State of Israel.

Because International law, governments, and other legal apparatuses have steadfastly refused to pursue justice for Palestinians since 2005 Palestinian civil society has called for its supporters to become active in the grassroots Boycott, Divestment, and Sanctions (BDS) movement as a means of participating in the pursuit of Palestinian liberation.

Forms of Boycott: Academic, Cultural, and Economic

- *Academic Boycott:* Palestinian civil society calls for an academic boycott of Israeli academic institutions complicit in the oppression of Palestinians. Refusing to normalize oppression, many academic associations, student governments, and unions, as well as thousands of international academics, have come out in support of the academic boycott of Israel. In North American campuses, this has taken the form of ending ties with university "Go Global" programs at Tel Aviv or Haifa University.
- *Cultural Boycott:* Israel uses culture as a form of propaganda to whitewash its occupation, settler-colonialism, and the system of apartheid rule over Palestinians. Just as South African anti-apartheid activists called on international artists, writers, and cultural institutions to [culturally boycott South Africa](#), the Palestinian Campaign for the Academic and Cultural Boycott of Israel (PACBI) urges international cultural workers and cultural organizations, including unions and associations, to

boycott and/or work towards the cancellation of events, activities, agreements, or projects involving Israel, its lobby groups, or its cultural institutions. International venues and festivals are asked to reject funding and any form of sponsorship from the Israeli government. Thousands of artists across the world have refused to perform in Israel, including Roger Waters and Lauryn Hill.

- *Economic Boycott:* International companies aid and abet Israel's violations of international law, by operating in Israeli settlements and acting as contractors for the Israeli military and government. BDS-based campaigning has led to major companies such as Veolia and Orange selling their Israeli holdings and leaving Israel. A range of investors have divested from Israeli and international companies linked to illegal Israeli settlements, including [112](#) named by the UN. Both the UN and the World Bank have declared that BDS is having an important economic impact on Israel.

A cultural, academic, or economic boycott does not target anyone based on anything other than being complicit in the oppression of Palestinians. It targets institutions, their partners, and representatives based on their complicity in Israel's violations of international law, and who are clearly implicated, through their silence or active participation, in supporting, justifying, and whitewashing Israel's occupation and systematic denial of Palestinian lands, dignity and rights.

Divestment: To divest is to withdraw funds. International companies such as G4S and HP profit from helping Israel maintain its system of settler colonialism. Divestment campaigns have focused on these and others to put pressure on them to end their complicity with Israel's oppression of Palestinians.

Sanctions: Sanctions are defined in international law as measures of states against another state which contradict the principle of peaceful cooperation. Sanctions were the final blow to the apartheid regime in South Africa. The BDS movement has called for governments to sanction Israel. Some governments have responded by mounting military embargoes, ending economic links, and cutting diplomatic ties. Sanctions can also include ending all trade with Israeli settlements and the suspension of free trade and other bilateral agreements with Israel.

The BDS movement is built on three demands:

- 1) Ending Israeli occupation and colonization of all Arab lands and dismantling [the Wall](#);
- 2) Recognizing the fundamental rights of the Arab-Palestinian citizens of Israel to full equality;
- 3) Respecting, protecting, and promoting the rights of Palestinian refugees to return to their homes and properties as stipulated in UN resolution 194.

The Palestinian Liberation Issues Policy provides an opportunity for the SFU community to follow in the footsteps of other leading Canadian academic institutions where their community has supported divestment. In February 2022, the University of Toronto Student Union [passed](#) a motion mandating that it divest from "all firms complicit in the occupation of Palestinian Territory." Two universities in Montreal embraced a similar approach: a 71% majority of the McGill undergraduate student body [voted](#) in favor of a Palestine Solidarity Policy. Concordia University's Student Union has also passed a motion condemning Israeli Apartheid. Additionally, UBC's student union, the AMS, voted in March 2022 to call for UBC to divest itself of holdings in 9 arms manufacturing companies that aid in Israel's oppression of Palestinians and to condemn Israeli apartheid as well as the Israeli occupation of Palestine.

Definitions

Zionism: Zionism is a colonial ideology that calls for establishing a Jewish nation-state in Palestine having a Jewish majority and institutionalizing Jewish privilege in Israel. In Palestine, this necessitated first the ethnic cleansing of the Indigenous population during the [1948 Nakba](#) and subsequently maintaining an apartheid regime. There were few Zionists present in Palestine before the 20th century; creating a Jewish state necessitated the expulsion of the Palestinians and the creation of an apartheid state. Read [more](#) (Note: This article outlines an answer to the myth of Zionism not being a colonialist venture).

Anti-Zionism: Opposition to the establishment and maintenance of a state rooted in Jewish supremacy and colonization of Palestinian land and sustained through home demolitions, checkpoints, imprisonment, segregation, ID system, and overall subjugation of Palestinian life and dignity. Anti-Zionism fits into a wider anti-colonial framework globally, including within Turtle Island.

Anti-Palestinian racism: The Arab Canadian Lawyers Association defines anti-Palestinian racism as “racism involving attacking, smearing, silencing or stereotyping of Palestinians. This racism can be implicit, overt, or systemic and can be perpetrated against Palestinians and non-Palestinians. Anti-Palestinian racism takes various forms, including: violence or the justification of violence against Palestinian lands, property, or persons; failing to acknowledge Palestinians as a people with a collective identity, belonging, and rights in relation to occupied and historic Palestine; excluding or pressuring organizations, governments or individuals to exclude Palestinians or Palestinian perspectives; denying or causing to be denied the human rights and equal dignity and worth of Palestinians; and smearing Palestinians with tropes such as being antisemitic, terrorist sympathizers, or opposed to shared national/democratic values. This also includes denial of the 1948 Nakba and enforcing the Palestinian exception to progressive politics.” Read more [here](#).

Anti-Semitism: Anti-Semitism is racism, hostility, prejudice, vilification, discrimination, or violence, including hate crimes, directed against Jewish people, as individuals, groups, or as a collective, because they are Jewish. Its expression includes attributing to Jewish people, as a group, characteristics or behaviours that are perceived as dangerous, harmful, frightening, or threatening to non-Jewish people. Anti-Semitism should be considered as abhorrent as other forms of racism and discrimination. Unfortunately, defenders of Israel are promoting the International Holocaust Remembrance Alliance (IHRA) definition of anti-Semitism, which is designed to stifle criticism of Israel and of Zionism by wrongly equating it with anti-Semitism. Read more at www.noihra.ca.

The Boycott, Disinvestment, and Sanctions (BDS) movement: a non-violent movement formed in 2005 by more than 170 Palestinian non-governmental organizations, unions, and civil society groups aimed to campaign for and protect the rights of Palestinians through the application of international pressure on Israel to compel it to comply with international law.

Policy

1. The SFSS supports:

- a. The liberation and self-determination of Palestinians in their quest for freedom, justice, right to return, and land back, including all forms of resistance in line with international law. We shall strive to amplify the efforts of the Palestinian diaspora to bring international pressure on Israel and focus on the lived experience of Palestinians in all of Palestine
- b. Working with anti-colonial, Palestinian, and anti-Zionist Jewish groups, students, community groups, and grassroots organizations advocating for Palestinian liberation, including workshops, teach-ins, walk-outs, protests, rallies, and other actions via: Funding, organizational partnerships, and actions that advance the cause of Palestinian liberation, including calls for boycotting, divesting, and sanctioning the state of Israel and institutions complicit in the oppression of Palestinians.
- c. The aims of the BDS movement which are:
 - i. End Israeli occupation and colonization of all Arab lands and dismantle [the Wall](#).
 - ii. Recognize the fundamental rights of the Arab-Palestinian citizens of Israel to full equality.
 - iii. Respect, protect, and promote the rights of Palestinian refugees to return to their homes and properties as stipulated in UN resolution 194.
- d. The call for initiatives in support of the BDS movement such as:
 - i. Boycotting the state of Israel and institutions, companies, and organizations that fund or support Israeli apartheid and settlements. This involves withdrawing support from Israel's apartheid regime, complicit Israeli sporting, cultural and academic institutions, and from all Israeli and international companies engaged in violations of Palestinian human rights. This includes an academic boycott of Israeli universities within the guidelines outlined in the [PACBI academic and cultural boycott framework](#).
 - ii. Divesting from the state of Israel by encouraging and urging banks, local municipal councils, religious institutions, pension funds, and universities (including internal and external to SFU) to withdraw investments from the State of Israel, as well as all Israeli and international companies that sustain Israeli apartheid
 - iii. Sanctioning the state of Israel in order to end its system of apartheid by banning business with illegal Israeli settlements, ending military trade and free-trade agreements, as well as suspending Israel's membership in international fora.

2. The SFSS Opposes

- a. Laws, policies, and practices that violate international law, such as:
 - i. Divided and separate rule;
 - ii. Israel's discriminatory system of immigration for Jewish peoples only as well as the granting of rights and privileges to Jewish people at the expense of Palestinians;
 - iii. The building of illegal settlements on occupied territories;
 - iv. Restrictions on Palestinians' freedom of movement;
 - v. Limitations on Palestinians' right to political participation;
 - vi. Inhumane acts and abuse of Palestinians' fundamental rights; and
 - vii. Institutional discrimination and systemic domination.
- b. Discourse that adopts or promotes anti-Palestinian racism, anti-Black racism, anti-Indigenous, anti-Arab racism, Islamophobia, anti-Semitism, sexism, xenophobia, homophobia, and any form of oppression.
- c. The coopting of the BDS movement to promote or tolerate any act or discourse which perpetuates anti-Palestinian racism, anti-Arab racism, Islamophobia, anti-Semitism, anti-Black racism, anti-Indigenous racism, sexism, xenophobia, or homophobia, and zero tolerance on any form of oppression in the name of these policies.
- d. Apartheid, genocide, slavery, colonial exploitation, and ethnic cleansing, or crimes against humanity that are founded on racism and racial supremacy. We support victims, including descendants, right to full reparation.
- e. Partnering with, or empowering groups through representation on decision-making bodies (such as on the SFSS Council) that:
 - i. Censor and suppress actions supporting Palestinians;
 - ii. Foster a repressive environment for members of groups that support Palestinian liberation and human rights, on the basis of their members' support for Palestinians—including using tools such as boycotts, divestments, and sanctions, or;
 - iii. That have ties to or seek to establish, ties with the state of Israel or any institution complicit in its oppression of Palestinians, as guided by this policy.

Relevant Documents

SFSS and SFU Documents

1. SFSS Anti-Racism Issues Policy
2. SFU Human Rights Policy
3. SFU Responsible Investment Policy

Other Documents

4. Decolonize Palestine:
<https://decolonizepalestine.com/intro/palestine-throughout-history/>
5. B'Tselem:
https://www.btselem.org/publications/fulltext/202101_this_is_apartheid
6. Human Rights Watch - A Threshold Crossed: Israeli Authorities and the Crimes of Apartheid and Persecution: https://www.hrw.org/sites/default/files/media_2021/04/israel_palestine0421_web_0.pdf
7. Israel's apartheid against Palestinians: a cruel system of domination and a crime against humanity - Amnesty International:
<https://www.amnesty.org/en/latest/news/2022/02/israels-apartheid-against-palestinians-a-cruel-system-of-domination-and-a-crime-against-humanity/>
8. UN International Convention on the Suppression and Punishment of the Crime of Apartheid: https://www.un.org/en/genocideprevention/documents/atrocity-crimes/Doc.10_International_Convention_on_the_Suppression_and_Punishment_of_the_Crime_of_Apartheid
9. UN Fourth Geneva Convention: Relative the Protection of Civilians in the Time of War https://www.un.org/en/genocideprevention/documents/atrocity-crimes/Doc.33_GC-IV-EN.pdf
10. UN International Covenant on Civil and Political Rights
<https://treaties.un.org/doc/publication/unts/volume%20999/volume-999-i-14668-english.pdf>
11. UN International Convention on the Elimination of All Forms of Racial Discrimination
https://legal.un.org/avl/pdf/ha/cerd/cerd_e.pdf
12. Implementation of Security Council resolution 2334 (2016) - Report of the Secretary-General (S/2021/584) [EN/AR] [https://reliefweb.int/report/occupied-palestinian-territory/implementation-security-council-resolution-2334-2016-report-2#:~:text=In%20its%20resolution%202334%20\(2016,the%20achievement%20of%20the%20two](https://reliefweb.int/report/occupied-palestinian-territory/implementation-security-council-resolution-2334-2016-report-2#:~:text=In%20its%20resolution%202334%20(2016,the%20achievement%20of%20the%20two)
13. Nuremberg Principles I and II and VII <https://ihl-databases.icrc.org/applic/ihl/ihl.nsf/Article.xsp?action=openDocument&documentId=D4D734820B8BA553C12563CD0051C97A>
<https://ihl-databases.icrc.org/applic/ihl/ihl.nsf/Article.xsp?action=openDocument&documentId=A2212CF58764AAFAC12563CD0051C985>
<https://ihl-databases.icrc.org/applic/ihl/ihl.nsf/Article.xsp?action=openDocument&documentId=316D02C8C319DF26C12563CD0051C9D3>
14. Rome Statute of the International Criminal Court
<https://www.icc-cpi.int/resource-library/documents/rs-eng.pdf>
15. PACBI academic and cultural boycott framework
<https://bdsmovement.net/pacbi/cultural-boycott-guidelines>
16. UN rights office issues report on business activities related to settlements in the Occupied Palestinian Territory: <https://www.ohchr.org/en/press-releases/2018/01/un-rights-office-issues->

- [report-business-and-human-rights-settlements?LangID=E&NewsID=22617](#)
17. SFSS Statement on the Israeli Colonization of Palestine - Simon Fraser Student Society: <https://sfss.ca/sfss-statement-on-the-israeli-colonisation-of-palestine/>
 18. Our definition of antisemitism – No IHRA | Academic campaign – No IHRA: <https://www.noihra.ca/academic-campaign>
 19. UN RESOLUTION 194
<https://www.unrwa.org/content/resolution-194>
 20. Statement on Motion to Support Boycott Divestment and Sanction
<https://www.cfs-fcee.ca/blog/statement-on-motion-to-support-boycott-divestment-and-sanctions-bds-movement>
 21. UTSU approves motion to divest from firms ‘complicit’ in occupation of Palestinian territory
<https://thevarsity.ca/2022/02/21/utsu-approves-motion-to-divest-from-firms-complicit-in-occupation-of-palestinian-territory>
 22. McGill undergraduate student body vote in favour of Palestine Solidarity Policy
https://www.instagram.com/p/CbYdHWBv7fF/?utm_source=ig_web_copy_link
 23. Anti-Palestinian Racism: Analyzing the Unnamed and Suppressed Reality
<https://pomeps.org/anti-palestinian-racism-analyzing-the-unnamed-and-suppressed-reality>
 24. The Cultural Boycott: Israel vs. South Africa by Omar Barghouti
<http://hyperallergic.com/212014/the-cultural-boycott-israel-vs-south-africa%E2%80%A8>
 25. United Nations Human Rights Council lists 112 complicit companies related to illegal Israeli settlements
[Named: 112 companies linked to illegal Israeli settlements by the UN | Middle East Eye](#)
 26. Legal Consequences of the Construction of a Wall in the Occupied Palestinian Territory
<https://www.icj-cij.org/en/case/131>
 27. Anti-Palestinian Racism: Analyzing the Unnamed and Suppressed Reality <https://pomeps.org/anti-palestinian-racism-analyzing-the-unnamed-and-suppressed-reality>
 28. Except for Palestine
<https://stevesalaita.com/except-for-palestine/>



IP-11: COURSE MATERIALS

<p><i>POLICY TYPE:</i> ISSUES POLICY</p> <p><i>POLICY TITLE:</i> <i>Course Materials Issues Policy</i></p> <p><i>POLICY REFERENCE NUMBER:</i> IP-11</p> <p style="text-align: right;"> Adopted: April 27, 2022 Next Scheduled Revision: April 2024 Previous Revisions: April 2023 </p>		
Position	Signature	Date
President		

Preamble

The SFU Bookstore reports that students spend hundreds of dollars a year on course materials on top of the ever-increasing cost of tuition. In 2019 and 2020, students spent on average \$244.17 and \$100.00 per semester on course materials, respectively. The SFU Bookstore only records course materials sold through the Bookstore – this does not include expenses from quiz and assignment software.

SFU instructors can help eliminate barriers to education by switching from expensive commercial textbooks to Open Educational Resources (OER). OER refers to openly licensed and freely available textbooks, readings, multi-media files, software, games, assessment tools, and even entire courses. OER are listed under the public domain free from copyright restrictions and can be shared, remixed, and used for commercial and non-commercial purposes. OER enables instructors to customize course material to be specific to their course and what they intend to teach.

Since 2016, faculty-led OER projects funded by the SFU OER Grants Program have saved students over \$1 million. BCcampus reports that open textbook adoptions in British Columbia alone have saved students over \$20 million since 2012. In addition to reducing the financial burden of university expenses, OER are proven to improve student engagement and learning achievement.

Definitions

Open educational resources (OER) are teaching, learning and research resources created with the intention of being freely available to users anywhere. They may include, but are not limited to, textbooks, readings, multi-media files, software, games, assessment tools, and even entire courses.

Policy

The SFSS supports:

- a. Open access to course materials
- b. Instructors adopting and/or adapting OER for their courses
- c. Recognizing and rewarding instructors who create and use OER
- d. SFU providing students with software they need to complete assignments free of charge
- e. Proper funding of OER initiatives
- f. Strengthening and expanding of digital publishing infrastructure to support open textbook and OER creation and adaptation projects
- g. Facilitation of ongoing open education learning and training opportunities within the SFU Community
- h. Participation in broader open education initiatives and communities of practice
- i. The open sharing of teaching practices with the goal of improving education and training at the institutional, professional and individual level
- j. The creation of a university wide policy allowing the implementation of OER across faculties
- k. The creation of a university wide policy allowing the implementation of OER across faculties

The SFSS Opposes

- a. Expensive publisher textbooks and digital tools
- b. Requiring students to purchase course materials not specified in the course outline prior to enrollment
- c. The creation of barriers to education through the use of mandatory unaffordable course materials



IP-12: ACCESSIBLE AND EQUITABLE EVENTS

<p><i>POLICY TYPE: ISSUES POLICY</i></p> <p><i>POLICY TITLE: Accessible and Equitable Events Issues Policy</i></p> <p><i>POLICY REFERENCE NUMBER: IP-12</i></p> <p style="text-align: right;"><i>Adopted: April 27, 2022</i></p> <p style="text-align: right;"><i>Next Scheduled Revision: April 2024</i></p> <p style="text-align: right;"><i>Previous Revisions: April 2023</i></p>		
Position	Signature	Date
President		

Preamble

The accessibility and equitability of events determines whether an event is safe for members of marginalized communities to attend. Without accessibility, the event excludes and prevents the participation of Disabled members, as well as any members whose accessibility needs may not be met. Similarly, without equitability the event creates an environment which excludes members of marginalized communities out of concerns for their safety. Regardless of their content, events should be as accessible and equitable as possible. There should be attention paid and processes followed to ensure that events, the content of events and the participants of said events are safer. Events should produce safer environments, where joy, celebration, criticism, knowledge, and discomfort can be shared. It is important to note, however, while criticism and discomfort can be productive, harm is destructive.

Accessibility and equity are processes and not checklists. They must be considered prior to the event, during the event and after the event, and involve ongoing dialogue and collaboration with marginalized communities. This is critical as accessibility and equity oppose the oppression that marginalized communities face, which is also an ongoing process of the use of power to disempower, marginalize, silence or otherwise subordinate one group to further privilege the oppressor. To effectively implement anti-oppression efforts, one must continuously fight to challenge the systems of oppression and to equalize the power imbalances in our communities.

An example of an anti-oppression framework is disability justice, where the ten principles of disability justice are intersectionality, leadership of those most impacted, anti-capitalistic politic, commitment to cross-movement organizing, recognizing wholeness, sustainability, commitment to cross-disability solidarity, interdependence, collective access, and collective liberation. Intersectionality is of particular importance to ensuring that accessibility is not just defined by disability, but an active process that prioritizes collective access and liberation for all.

Definitions

Ableism is “a form of systemic oppression that places value on people’s bodies and minds based on societally constructed ideas of normalcy, intelligence, excellence and productivity. Ableism is hostile towards people with Disabilities, and is deeply rooted in anti-Blackness, eugenics, colonialism and capitalism. You do not have to be Disabled to experience ableism.”

Access/Accessibility is when a service, device, or space can be used by everyone. This includes everyone being able to acquire the same information, engage in the same interactions, and have the same opportunities, with the same effectiveness, integration, and ease of use.

Barriers are anything that prevent a person from fully and comfortably participating in an environment because their needs are not being met. Barriers can be physical, cognitive, sensory, architectural, communications-based, attitudinal, technological, a policy or practice. Barriers are often more common or severe for those who are Disabled or otherwise marginalized due to the influence of structural oppression (such as ableism, racism, classism, misogyny, homophobia/homophobia, transphobia/transphobia, colonialism, etc.)

Collective access is “access that we intentionally create collectively, instead of individually.” Since often the onus to create access is placed on the individual who needs it, collective access requires a commitment from everyone to create access for all.

Disability justice is a “multi-issue political understanding of disability and ableism, moving away from a rights-based equality model and beyond just access, to a framework that centers justice and wholeness for all disabled people and communities.” It was coined in 2005 by Black, brown, queer, and trans members of the Disability Justice Collective, including Patty Berne, Leroy Moore, Mia Mingus, Eli Clare, and Sebastian Margaret.

Disabled is a political identity claimed by many people who are barred from full and equal participation in society due to physical, mental, intellectual, sensory and communication **barriers**. The Disabled identity is often used to oppose the idea that something is inherently “wrong” with Disabled people’s bodies and minds, and to instead indicate that it is society which disables people who fall outside its socially-constructed idea of normalcy. Those who are Disabled may only be disabled temporarily, or may be disabled long-term. They also may or may not be disabled in a way that is easily apparent to others.

Equity is fair and just treatment, access, and opportunity that acknowledges diversity and eliminates barriers that prevent certain groups from being included or being able to participate.

Marginalization is the treatment of a person, group, or concept as insignificant and/or less than.

Wheelchair accessible is any space which provides thirty-six-inch throughways and sixty-by-sixty inch turning radiuses for wheelchairs, as well as a lack of stairs or other obstacles that could obstruct the path of a person using a wheelchair.

The SFSS supports:

- 1. That all online events should have the following:**
 - a. Live captioning
 - b. Sign language interpretation
 - c. Options for dialing in by phone
 - d. Options to participate via the chat window, and someone to read out chat responses
 - e. Visual self-descriptions for all people using cameras, modeled and done during opening rounds
 - f. Visual descriptions of slides, photos and any other visual materials shared
 - g. A mute function controlled by the moderator, turned on whenever an attendee is not speaking
 - h. Names and jargon spelled out or put in the chat window
 - i. Speakers to identify themselves by name when they start speaking
 - j. Technical rehearsals/test-runs beforehand to check all relevant accessibility considerations
 - k. Preventative measures to address potential security incidents and breaches, including Zoom-bombing

- 2. That all in-person events should have the following:**
 - a. A wheelchair-accessible venue
 - b. Inclusive physical activities
 - c. Illness prevention protocols, including COVID-19 prevention
 - d. Accessible transportation routes and entrances
 - e. Sign language interpretation
 - f. Gender neutral and wheelchair-accessible washroom access
 - g. Braille or raised signage
 - h. Ways to vary lighting and sound to meet sensory needs
 - i. Options that meet common dietary restrictions for any food provided, including full ingredients lists accessible to all attendees (including Braille and large font lists); gluten-free, dairy-free, nut-free, vegan, certified kosher, and meat options
 - j. Options for more accessible seating (e.g. location of seat, type of seating)
 - k. A well-advertised and enforced scent-free policy, including provision of unscented hand soap in washrooms
 - l. Mandatory use of microphones

- 3. That all hybrid events (both in-person and online) should meet the criteria for points 1. and 2.**
- 4. That all event organizing teams should have at least one designated accessibility contact person to manage accessibility services and process requests from attendees at least two weeks ahead of time**
- 5. That all accessibility services for events should be professionally done and well-compensated, with preparatory materials (such as agendas, slides, attendee list) shared well ahead of time to service providers**
- 6. That specific requests for accessibility services by attendees or organizers should be met in all cases where it is possible to do so**
- 7. That staff and volunteers working on events are provided with paid disability and accessibility training, led by Disabled experts**

8. That event planning should avoid conflicts with cultural and religious holidays and planned ceremonies
9. That events should have frequent and substantial breaks of at least 10-15 minutes every hour

10. Measures for language and communication accessibility, including:

- a. Explanations for jargon, slang, acronyms and assumed knowledge
- b. Plain language options for event materials
- c. Interpretation and translation services into other languages when requested
- d. Dyslexia-friendly fonts and formatting
- e. Screen reader-friendly PDFs and digital documents
- f. Large font (at least 20 pt) and Braille format materials when requested
- g. Use of nametags and unobtrusive opportunities to use pronoun tags
- h. Use of communication badges
- i. Invitations for attendees to communicate in ways accessible for them, whether that be through speaking aloud, signing, writing, typing, or using Augmentative and Alternative Communication systems

11. Measures for financial accessibility, including

- a. Sliding scale options, or, when impossible, funding available for those who cannot afford the cost of an event
- b. Sliding scale options, or, when impossible, funding available for those who cannot afford the cost of an event

12. Advertising and/or event material that gives adequate information for disabled attendees, including:

- a. Detailed location accessibility (or video call platform) information
- b. Schedule of events and ending time
- c. Chemical scent policy
- d. Contact information for your accessibility contact person
- e. Alternative text, image descriptions and/or captions for all images and videos in event materials
- f. All other relevant accessibility information

13. Ample warnings for flashing lights and colours to prevent seizures, and avoidance of the use of flashing lights and colours

14. Respectful rules and expectations, including:

- a. Content warnings for triggering material
- b. Respectful interaction with disabled participants and speakers
- c. Bans of flash photography
- d. Speaking one at a time to prevent crosstalk
- e. Patience with those who speak slowly or may take a while to answer

15. That speaker lists at events should take equity into consideration, including:

- a. That marginalized people should be considered expert speakers and presenters on the subjects of their marginalizations

- b. That marginalized experts should be included in lists of speakers and presenters at events that are not solely about their marginalizations
 - c. That organizers should not assume speakers and presenters are not disabled and would not have their own accessibility needs
16. That accessibility be planned well ahead of time, and updates be given to attendees prior to the event and on the day of
 17. The full implementation and maintenance of the Administrative Policy: SFSS Accessibility Standard Policy
 18. Appropriate consequences for those violating safety and security of the event, including Zoom-bombers, varying dependent on the severity of the transgression

The SFSS Opposes

1. **Events that create unsafe conditions for marginalized people, including:**
 - a. Lack of intentional and collaborative planning for collective access
 - b. Attempts to dictate which accessibility needs are fake or unimportant
 - c. Elevating (without challenging) opinions that are racist, sexist, homophobic/homophobic, ableist, transphobic/transphobic, fatphobic/fatphobic, antiblack or otherwise harmful and violent towards a marginalized group
 - d. Events which feature or allow white supremacists and alt-right extremists
2. **Requiring medical documentation of disabilities to meet accessibility needs during events**
3. **Evaluating accessibility support for events based on event size or likelihood of profit**
4. **The labelling of events as “accessible” when accessibility has not been properly evaluated**

Relevant Documents

1. These principles were developed by the queer and trans disabled artists/activists and disabled artists/activists of colour of Sins Invalid. <https://www.sinsinvalid.org/blog/10-principles-of-disability-justice>
2. This definition was originally developed by Talila “TL” Lewis, and was developed in community with Disabled Black and other negatively racialized people, especially Dustin Gibson, <https://www.talilalewis.com/blog/january-2021-working-definition-of-ableism>
3. From Creating Collective Access: Crip made brilliance in Detroit and beyond, by Leah Lakshmi Piepzna-Samarasinha https://alliedmedia.org/wp-content/uploads/2020/10/creating_collective_access.pdf