



Yakwanastahentéha Aankenjigemi Extending the Rafters: Truth and Reconciliation Commission Task Force Final Report



Jane Ash Poitras, *T is for Totem Poles, Teepee*, 1996, mixed media collage, paper.

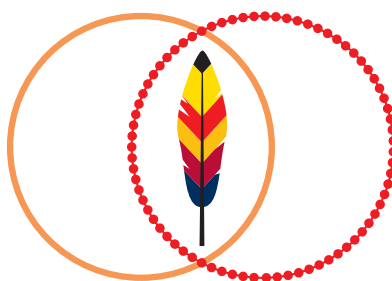
51.0 x 59.8 cm. Purchase, Chancellor Richardson Memorial Fund with support of the Canada Council's Acquisition Assistance Program, 1997 (39-017).



Gerald McMaster, *niya nehiyaw*, 1993, acrylic, graphite on unstretched canvas.
185.30 x 258.50 cm. Purchase, Chancellor Richardson Memorial Fund, 1995 (38-039).

Table of contents

Message from the Principal	3
Beginning	4
Truth Telling	5
Language	6
Membership	7
Indigenous Initiatives at Queen's	8
Academic Programming and Planning	8
Faculty Appointments and Research	9
Access and Support	9
Consultation	10
Consultation Period	10
Consultation Sessions	10
Methodology	10
Recommendations	11
Implementation	18



QUEEN'S UNIVERSITY
Truth and Reconciliation Commission
TASK FORCE





Dear Queen's community members,

I am very pleased to share the final report of Queen's Truth and Reconciliation Commission Task Force with you. Formed in response to the national commission's calls to action for post-secondary institutions, our university's task force has worked diligently on this critical issue over the past year and has produced a thoughtful and comprehensive set of recommendations. For years to come, this report will serve as a guideline for our university community to implement long-term and sustainable institutional change. I am personally committed to ensuring that the recommendations outlined in this report are followed, and I invite you to join me in that commitment.

Queen's University participated in a number of traditions that caused harm to Indigenous communities, but perhaps most importantly, our university failed to educate our students on the long history of deep-rooted conflicts between Canada and Indigenous Peoples. This lack of knowledge has resulted in damaging and serious consequences for First Nations, Inuit, and Métis peoples, and for Canada as a whole. We must acknowledge these failures in order to move forward and change the narrative together. We can, and will, do better.

By taking steps to ensure Indigenous histories are shared, recognizing that all students can benefit from Indigenous knowledge, and by creating culturally validating learning environments, we can begin to reduce barriers to education and create a more welcoming, inclusive, and diverse university.

I am grateful to the members of the task force for their important work, and would especially like to thank the Indigenous Elders, students, staff, faculty, and communities whose guidance was and will continue to be sought.

Sincerely,
Daniel R. Woolf
Principal and Vice-Chancellor



Beginning

The title of this report, “Extending the Rafters,”¹ serves as a metaphor for the work of the task force on Truth and Reconciliation. This concept comes from the Haudenosaunee² tradition of building good relations. When newcomers arrive or when the community expands, you extend the rafters of the house to make more room because with an expanded Longhouse, the community will thrive. Such inclusivity is also represented in the Anishinaabe³ traditions of the medicine wheel.

In April 2016, in response to the Truth and Reconciliation Commission (TRC) of Canada’s final report on the history and legacy of Canada’s residential school system for Aboriginal children, a university-wide task force initiated the work of extending the rafters of Queen’s. Composed of Indigenous and non-Indigenous faculty, staff, students, senior administrators, and community members, the task force considered how to meaningfully respond to the TRC’s calls to actions. Additionally, the task force explored how the university can play an active role in addressing the broader themes of the TRC report, including relationship building, changing perspectives and policy, and promoting an awareness of the rights, histories, and contemporary issues of Indigenous Peoples.

In order to develop meaningful recommendations, the task force engaged with Indigenous and non-Indigenous faculty, staff, students, governance bodies, alumni, and Indigenous communities, and listened to reflections of their experiences at Queen’s and ideas for future progress. During the 18

consultation sessions held over the course of several months, we heard about the significance of identity and community, and about how important it was for Indigenous students to have safe places to connect with one another and build a sense of belonging. We heard about the power of education in reconciliation and of the need to create an awareness of Indigenous histories and perspectives for all Canadians. We learned of the changes in the landscape of Indigenous research over the past decades. Specifically, Indigenous communities and individuals have asserted their right to be equal partners and beneficiaries in research. This participation goes beyond consultation and recognizes the importance of relationships, popularly expressed in the phrase “Nothing about us without us.” We were told that Queen’s must continue to be at the forefront of contributing to and embracing such best practices in working with Indigenous Peoples. We also heard that it was important to be able to find information about student services, to see Indigenous presence at Queen’s represented in the campus, to be able to easily locate Four Directions Aboriginal Student Centre on campus and how Four Directions became a second home to many.

We would like to sincerely thank all those who dedicated their time by attending a consultation session or sending an email to share their personal stories, feedback, and expertise with the task force; it is our hope that the recommendations in the report reflect your calls for meaningful change.

¹The title of the report was provided by Dr. Marlene Brant Castellano, Elder and Co-Chair of Aboriginal Council of Queen’s University.

²“When the first Europeans began to arrive in Southern Ontario in the early 1600s, the north shore of Lake Ontario and the area originally known as Katarokwi (Kingston) were a shifting home to both the Huron-Wendat Peoples and the Haudenosaunee (Iroquois) people of the Five Nations/Iroquois confederacy.” (“Traditional Territories,” *Queen’s Encyclopedia*. [Online] <http://www.queensu.ca/encyclopedia/t/traditional-territories>).

³“The Anishinaabe, comprised of Ojibwe, Potawatomi, Odawa (Ottawa), Chippewa, Mississauga, Saulteaux, Nipissing and Algonquin people lived in areas running from modern-day Quebec, along the St. Lawrence, around the Great Lakes and into what is now Northern Ontario, Michigan, Manitoba, Saskatchewan and Minnesota. The Kingston and surrounding areas specifically were inhabited by the Mississauga and Algonquin peoples.” (“Traditional Territories,” *Queen’s Encyclopedia* [Online]).

Truth Telling

An important component of repairing relationships is addressing the past and acknowledging harms that have been inflicted. We must acknowledge Queen's history as an institution that participated in a colonial tradition that caused great damage to Indigenous people. The university has graduated many generations of leaders and policymakers, active in all levels of government, health care, the clergy, business, education, and law. While the university takes pride in its role in educating students who become leaders in their field, we must also acknowledge that in many cases the university has failed to educate our students on Indigenous rights, histories, and perspectives such as the long-standing history of oppression and assimilation of Indigenous Peoples, the content of historical and modern treaties, and Indigenous Peoples' past and present contributions to our country. As the national TRC report notes, "this lack of historical knowledge has serious consequences for First Nations, Inuit, and Métis peoples, and for Canada as a whole. In government circles, it makes for poor public policy decisions. In the public realm, it reinforces racist attitudes and fuels civic distrust between Aboriginal peoples and other Canadians."⁴

We must also recognize that the residential school system has left a legacy of intergenerational trauma and a distrust of educational institutions among Indigenous Peoples, which has created barriers to pursuing education. Queen's has formally honoured two major architects of the residential school system: Duncan Campbell Scott and Sir John A. Macdonald, and with its roots as a theological college, it is also likely that some educators who worked at residential schools were graduates of Queen's.



Despite these past harms, educational institutions can play a crucial role in moving towards respectful relationships. As TRC Chair Justice Murray Sinclair stated, "Education, or what passed for it, got us into this situation, and education is what will lead us out." Universities, including Queen's, thus have a special responsibility to contribute to the reconciliation process by promoting an understanding of Indigenous rights, histories, and perspectives, and reducing barriers to education by creating more welcoming and culturally validating environments for Indigenous students, staff, and faculty.

The task force recognizes that some people believe the term reconciliation and the idea of 'restoring harmonious relationships' does not reflect the long history of troubled and oppressive relationships between settlers and Indigenous Peoples, as embodied in the residential school system. Instead, some prefer to use the term conciliation

to denote the act of two separate groups establishing a mutually respectful relationship as a new beginning. Others point to instances of early settler and Indigenous interactions where respectful exchanges occurred, as represented in the *Kahswentha* or Two Row Wampum Belt. The *Kahswentha* has parallel rows of coloured beads representing Indigenous and non-Indigenous vessels, each with their own cultures and traditions, travelling side by side in peace and friendship on Turtle Island (North America).⁵ To some Indigenous and settler people, the *Kahswentha* belt stands as a symbol for a time when Indigenous Peoples believed in the possibility of good relations with settler communities, and that is what must be restored. The path to good relations will not be quick or easy. Keeping the *Kahswentha* in mind will help us to stay on course.

⁴TRC Report "Honoring the Truth, Reconciling for the Future," page 8.

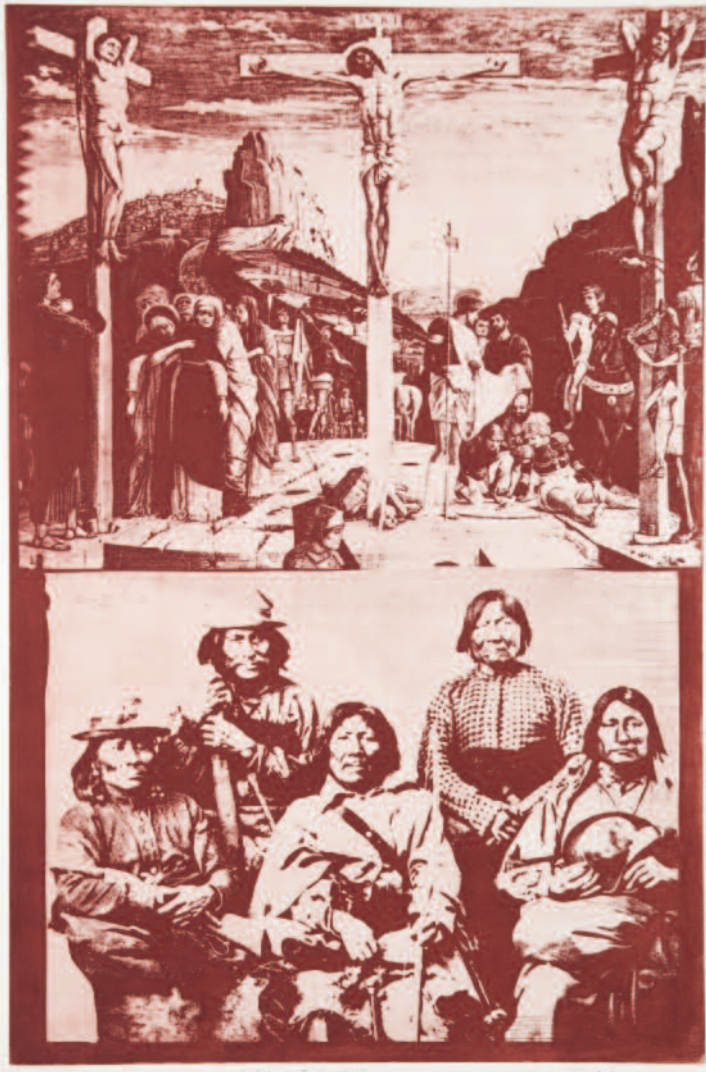
http://www.myrobust.com/websites/trcinstitution/File/Reports/Executive_Summary_English_Web.pdf

⁵ "Wampum" The Canadian Encyclopedia [Online].

<http://www.thecanadianencyclopedia.ca/en/article/wampum/>

Language

The task force acknowledges the social and legal complexities of using terminology related to Canada's First Nations, Inuit, and Métis Peoples, three distinct groups with diverse cultures, histories, and languages. For the purposes of this report, the task force will use the terms Indigenous Peoples and Aboriginal Peoples, which are generally understood to include First Nations (status and non-status), Inuit, and Métis.⁶ The word "Aboriginal" is the term most commonly employed in a legal context and the university is obliged to use this term when reporting enrolment data related to Aboriginal students. The term "Indigenous" has gained support as a global term that encompasses the diversity of histories, identities, and experiences of peoples whose presence on these lands predates colonial contact⁷ and, as such, the task force will use the term "Indigenous" whenever possible throughout this report.



Carl Beam, *Calvary to Cavalry* (#6 from the *Columbus Suite*), 1989, ink, paper. 121 x 80 cm. Purchase, Chancellor Richardson Memorial Fund, 1990 (33-013.06).

⁶ Queen's University Style Guide, Inclusive Language Guidelines.
<http://queensu.ca/styleguide/inclusivelanguage>

⁷United Nations Declaration on the Rights of Indigenous Peoples.
http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

Membership

- Karine Bertrand, Assistant Professor, Film and Media
- Marlene Brant Castellano, Elder and Aboriginal Council of Queen's University Co-Chair
- Brenda Brouwer, Vice-Provost and Dean of Graduate Studies
- Peter Chin, Associate Dean of Undergraduate Studies, Faculty of Education
- Caroline Davis, Vice-Principal (Facilities, Properties, and Sustainability)
- Lisa Doxtator, Aboriginal Community Liaison (Aboriginal staff representative)
- Saba Farbodkia, President, Society of Graduate and Professional Students
- Lori Garnier, Executive Director of Commerce Program
- Mark Green (Co-Chair), Professor and Associate Head, Civil Engineering, Faculty of Engineering and Applied Science
- Michael Green, Associate Professor, Departments of Family Medicine and Community Health and Epidemiology, and Director, Centre for Health Services and Policy Research
- Janice Hill, Director, Four Directions Aboriginal Student Centre
- Tyler Lively, President, Alma Mater Society
- Troy Maracle, Aboriginal Education Coordinator (Hastings and Prince Edward District School Board representative)
- Vanessa McCourt, Aboriginal Advisor, Four Directions Aboriginal Student Centre
- Carlyn McQueen (Committee Assistant), Information and Project Coordinator, Office of the Provost and Vice-Principal (Academic)
- Jason Mercredi, Student, Faculty of Law (Aboriginal student representative)
- Cherie Metcalf, Associate Dean (Academic), Faculty of Law
- Dylan Robinson, Assistant Professor and Canada Research Chair in Indigenous Arts
- Jill Scott, (Co-Chair), Vice-Provost (Teaching and Learning)
- Gordon Smith, Interim Dean, Faculty of Arts and Science
- Nathalie Soini, Head, Information Services (Library representative)
- Ann Tierney, Vice-Provost and Dean of Student Affairs
- Steve Tresierra, Student, Faculty of Health Sciences (Aboriginal student representative)
- Alexis Vienneau, (Secretary, Apr.-Aug. '16) Associate Director, Office of the Provost
- Peggy Watkin (Secretary, Sept.'16-Mar. '17), Associate Director, Office of the Provost
- Lauren Winkler, President of Queen's Native Students' Association and Deputy Commissioner of Indigenous Affairs, Alma Mater Society
- Kimberly Woodhouse, Dean, Faculty of Engineering and Applied Science





Indigenous Initiatives at Queen's

The task force's preliminary report (Appendix A) provided an overview of Queen's existing Indigenous-focused programming; faculty appointments and research; governance and strategic planning; and student access and support services. Some examples of these initiatives include:

Academic Programming and Planning

- Queen's **Aboriginal Teacher Education Program** allows students to specialize in Indigenous-focused education through on-campus or community-based study in the Manitoulin-North Shore region.

- An **Indigenous Studies** interdisciplinary Bachelor of Arts degree combines course offerings on Indigenous histories, cultures, experience, languages, and ways of knowing.
- The **Professional Master of Public Administration** program offers students the opportunity to concentrate their elective courses in Indigenous policy and governance.
- The NSERC CREATE SERA: **Sustainable Engineering in Remote Areas** program provides training in Indigenous issues related to sustainable engineering in remote areas.

- The university's Academic Plan (2011) provides a broad set of principles and recommendations to guide the development of Indigenous-focused programming and the integration of Indigenous knowledge and perspectives into curricula at Queen's.
- **The Aboriginal Council of Queen's University** was established 1992 to act as an advisory resource to the Queen's Board of Trustees and Senate on Indigenous programs, services, and support resources. Its three working groups have been actively developing programming and policy in support of Indigenous students and positive learning and working environments.
- The **Aboriginal Admission Policy** allows first-year undergraduate applicants who have met the academic admission requirements for their program to supplement their application with a Personal Statement of Experience or Supplemental Essay. The Faculties of Law and Health Sciences also offer alternative pathways for admission for Aboriginal students to professional and graduate programs.
- **Queen's Aboriginal Recruitment and Admission Representative** oversees targeted outreach activities to encourage Aboriginal community members to apply to Queen's. The Faculties of Engineering and Applied Science, Law, and Health Sciences have also recently hired an **Indigenous Access and Recruitment Coordinator** to help increase the applicant pool of Indigenous students in professional programs.

Faculty Appointments and Research

- Queen's is home to several scholars whose fields of study centre on Indigenous-focused issues. These faculty members work in a range of disciplines, including health sciences, arts, engineering, law, and education, and many conduct Indigenous community-based, participatory research.
- Recent faculty appointments with a specialization in Indigenous-focused fields have been made in the areas of Indigenous literatures and languages; Indigenous visual arts of the Americas; Indigenous film and media; and a Canada Research Chair in Indigenous arts.

Access and Support

- Specialized support services for Aboriginal students are housed in the **Four Directions Aboriginal Student Centre**. These services include academic guidance, personal advising, peer-to-peer mentoring, access to an Elder in residence, as well as a range of Indigenous cultural programming, workshops, and events.
- Some faculties also offer their own dedicated support initiatives, such as **Aboriginal Access to Engineering**, which provides outreach and programming materials to encourage Aboriginal youth to gain the math, science, and technology skills required to pursue post-secondary education in the pure and applied sciences. Once on campus, self-identified Aboriginal engineering students are provided with academic and mentorship support to help with the transition from their home communities into a university environment.

- In 2011, Queen's began implementing targeted recruitment and outreach activities in an effort to increase Aboriginal enrolment. Over the past several years, applications from self-identified Aboriginal students entering their first year of a direct-entry undergraduate degree program have increased by 68 per cent, from 171 to 287; offers have increased by 151 per cent, from 75 to 188; and acceptances have increased by 163 per cent, from 27 to 71. In 2015, the year 1 to 2 undergraduate retention rate among self-identified Aboriginal students was 96 per cent, which is comparable to the overall year 1 to 2 undergraduate retention rate.
- Despite these recent increases, the Aboriginal student population at Queen's remains below a level that would be representative of the First Nations, Inuit, and Métis population in Canada.





Consultation

Consultation Period

The task force's consultation process began in September 2016 following members' participation in a KAIROS blanket exercise, which helped ensure that the non-Indigenous members of the task force understood the factors that influenced the historical and modern-day relationship between Indigenous and non-Indigenous communities in Canada.

The consultation process took place over a five-month period, during which time the task force held 18 consultation sessions and engaged with Queen's Indigenous and non-Indigenous students, staff and faculty; the Aboriginal Council of Queen's University; Queen's Senate and Board of Trustees; student societies; and alumni. Members of the task force also travelled to Indigenous communities to ensure that additional Indigenous perspectives were adequately reflected in this report. The task force's list of discussion questions can be found in Appendix B.

Consultation Sessions

1. Public Meeting. Governance, Strategic Planning, Space and Place: Sept. 26, 2016
2. Public Meeting. Student Access, Transition and Student Support Services: Oct. 20, 2016
3. Public Meeting. Indigenous Faculty/Staff and Indigenous Research: Nov. 7, 2016
4. Public Meeting. Academic Programming: Nov. 7, 2016
5. Public Meeting. Awareness and Climate: Nov. 23, 2016
6. Aboriginal Council Queen's University: Oct. 25, 2016
7. Queen's Senate: Nov. 1, 2016
8. Alma Mater Society Executive: Nov. 11, 2016
9. Arts and Science Undergraduate Society: Nov. 11, 2016

10. Annual Indigenous Symposium, Queen's University: Nov. 12, 2016
11. Queen's Native Student Association / SAGE (Aboriginal Graduate Group): Nov. 21, 2016
12. Faculty of Law Board Meeting: Nov. 25, 2016
13. Board of Trustees: Dec. 3, 2016
14. Meeting with the Mohawks of the Bay of Quinte in Tyendinaga: Jan. 16, 2017
15. United Chiefs and Councils of Mnidoo Mnising: Jan. 19, 2017 (*a council representing six First Nations of Manitoulin Island: Aundeck Omni Kaning, M'Chigeeng, Sheguiandah, Sheshegwaning, Whitefish River, Zhiibaahaasing*)
16. Manitoulin-North Shore Aboriginal Teacher Education Program Management Committee: Jan. 19, 2017
17. Kenjgewin Teg Educational Institute, Manitoulin Island: Jan. 20, 2017
18. Meeting with Indigenous community members in the Kingston area: Jan. 25, 2017 (meeting hosted by the Katarokwi Grandmothers Council)

Methodology

To ensure an evidence-based approach to interpreting the feedback received throughout the consultation process, the co-chairs sought the assistance of Denise Stockley, Professor and Scholar in Higher Education within the Office of the Provost and the Faculty of Health Sciences; and Amber Hasting, Research Associate, Office of Health Sciences Education. A content analysis of the qualitative data was completed, the results of which helped to inform the development of the task force's recommendations (Appendix C). The final recommendations were then determined following a consensus-based decision-making process.

Recommendations

Yakwanenhrí:ne's⁸

Ogimaa Mazinigan E'giigidoomgak⁹ Representing

1. Continue to develop and strengthen relationships with Indigenous communities.

Partnerships and collaborations with Indigenous communities have been an essential asset in the development of Indigenous-focused academic programs and research. Given Queen's historical connection to Anishinaabe and Haudenosaunee territory¹⁰, the university must work to strengthen connections with local Indigenous communities, such as those in Tyendinaga, Ardoch, Sharbot Lake, and Akwesasne, as well as with the urban First Nations and Métis communities in the Kingston area. Strong relationships with local Indigenous communities will ensure that there is frequent consultation regarding Indigenous-focused policy development, academic programming, and research. Existing relationships with Indigenous communities, such as those in Moose Factory, Fort Frances, on Manitoulin Island, and elsewhere, as well as with Inuit and other Indigenous communities in the Arctic, must also be strengthened through proactive outreach on the part of the university.

WHAT WE HEARD

"Include Indigenous voices in decision-making and strategic planning; not just as a token gesture but to find the value in those voices."

2. Senior administrators must be champions for meaningful and continuous advancement of Indigenous initiatives.

Integrating Indigenous initiatives will require advocacy and support from leaders across the university. Leaders must build upon important recognition statements, such as acknowledgement of traditional territory, and continue to demonstrate action and commitment to provide substance to such statements.

2.1 Senior administrators and members of governance bodies must work to deepen their understanding of Indigenous perspectives, histories, and contemporary issues.

Such training, which could be integrated into orientation activities for governance bodies, will ensure that strategic planning and decision-making support Indigenous faculty, students, and staff.

2.2 Take proactive steps to increase Indigenous student, staff, and faculty representation on governance bodies.

The university must actively encourage nominations of Indigenous candidates and ensure that selection processes do not include practices that unintentionally limit nominations of Indigenous nominees. It must also be recognized that individual Indigenous representation on a committee should not be the only source of Indigenous input and that frequent consultation with other Indigenous community members is required.

2.3 Continue to support the work of the Aboriginal Council of Queen's University.

A vibrant and active Aboriginal Council ensures that Indigenous Peoples are regularly engaged in decision-making processes within the institution.

WHAT WE HEARD

"For strategic planning, a public declaration of measurable student and faculty targets will be the best evidence of the university's commitment to Aboriginal education. Be ambitious. Be vocal."

3. Establish an Office of Indigenous Initiatives to provide centralized coordination for both academic initiatives and student support.

An Office of Indigenous Initiatives will help build reciprocal and respectful relationships with local Indigenous communities, promote curricular enhancement and research excellence in the areas of Indigenous histories, contemporary issues, and conciliation (together with deans and the Office of the Vice-Principal, Research), work with Four Directions Aboriginal Student Centre to streamline the coordination of Indigenous services and programs, and develop strategies to ensure sustained progress on Indigenous initiatives.

⁸Kanyen'kéha, also known as Mohawk, is a language of the Haudenosaunee people in the Katarokwi (Kingston) area. Queen's University is situated on traditional Haudenosaunee Territory. Translations provided by Margaret Peters and Loran Thompson from Akwesasne. Assistance provided by Thanyehténhas (Nathan Brinklow), Lecturer in the Department of Languages, Literatures and Cultures.

⁹Anishinaabemowin is a language of the Anishinaabe people in the Katarokwi (Kingston) area. Queen's University is situated on traditional Anishinaabe Territory. Translations provided by Rhonda Hopkins from Wikwemikong.

¹⁰"Traditional Territories" in the Queen's Encyclopedia [Online]. <http://www.queensu.ca/encyclopedia/t/traditional-territories>

4. Expand advancement strategies to increase philanthropic funding for Indigenous initiatives.

A comprehensive advancement strategy must be developed to support Indigenous initiatives across the university and these initiatives must be made a fundraising priority. While significant advancement work has been done in some faculties and schools, these efforts need to be centralized and strengthened to support the sustained enhancement of Indigenous initiatives at Queen's.

5. Work with peer institutions and Indigenous partners to proactively advocate and engage with the provincial and federal governments for system-wide programs and policies that support Indigenous students.

Areas where governments can play an important role are the development of province-wide bridging and pathways programs for Indigenous students, increasing funding for Indigenous students, improving primary and secondary education for Indigenous students, and increasing investments in Indigenous research.

Yakyóhnhe Zhi-zhishendamang Reflecting

6. Enhance the visibility of Indigenous communities at Queen's and promote inclusive learning and community spaces on campus.

The university must create culturally validating spaces by incorporating Indigenous art in common spaces, including Indigenous languages on welcome signs, plaques, and building names, and integrating traditional Indigenous plants across the campus gardens to recognize and honour the territory of the Haudenosaunee and Anishinaabe Peoples.

WHAT WE HEARD

"There is a need for inspirational, central spaces on campus that reflect the diversity of Indigenous and non-Indigenous students."

7. Devote a central space on campus for Indigenous activities and the celebration of Indigenous traditions.

Creating Indigenous-marked spaces to hold ceremonies and events will ensure that Indigenous identities and territories are honoured and validated.

WHAT WE HEARD

"Increased visibility will lead to increased awareness and understanding of Indigenous cultures. The institution's role is to create spaces of openness so that Aboriginal students feel they have respect and a voice here."

Kanohweratónhtshera G'di-mikwanim Welcoming

8. Develop bridging and pathway programs within faculties and schools to increase access and mobility for Indigenous youth.

As noted in the TRC report, according to a 2011 census, 29 per cent of Aboriginal people are not graduating from high school, compared with 12 per cent of the non-Aboriginal population, while First Nations people living on reserves and Inuit communities have a high school completion rate of 41 per cent or lower.¹¹ As such, many young people require assistance to complete credits or upgrades to attain post-secondary prerequisites. Bridging programs would provide both academic assistance, as well as comprehensive support, to help Indigenous students transition to a degree program at Queen's. In addition, many Indigenous people obtain certificates or diplomas as a first credential and would like to upgrade to a full degree program. Faculties are encouraged to develop specific bridging and pathway agreements with colleges, existing Indigenous community partners, and Indigenous Institutions, such as First Nations Technical Institute in Tyendinaga or Kenjgewin Teg on Manitoulin Island. The expectation is for two or three bridging or pathway programs at Queen's. Such developments must be coordinated with the efforts of other universities in Ontario to avoid duplication of effort.

WHAT WE HEARD

"A transition or 'bridge' program can help Aboriginal students get past the tangible and intangible barriers that bar them from success at university [...] at the very least, it would diminish the 'shock' of entering university and help mitigate the cultural dislocation of being so far away from home."

9. Expand recruitment and outreach initiatives targeted to Indigenous students.

One model of effective outreach is Queen's Aboriginal Access to Engineering, which delivers culturally relevant programming materials and access to peer mentors to ensure Indigenous children and youth see post-secondary education as an option from a young age.

10. Continue to weave cultural elements into existing transition support programs.

Models to emulate are the early move-in day for Indigenous students and the Q-Success program, which has a stream tailored for Indigenous students. The program offers access to Elders, Indigenous community members, upper-year peers, and staff to help students balance their wellness needs with cultural, social, and academic support specific to the Indigenous student experience.

11. Develop a central webpage for prospective and current Indigenous students.

Build on the Aboriginal Student Guide to ensure that Aboriginal students applying to Queen's can easily access information on various admission policies, awards, and scholarships, Indigenous focused programs and research, and to ensure that current Aboriginal students have up-to-date information on support services and events.

WHAT WE HEARD

"How does the university increase Indigenous faculty and staff representation? You will reap what you sow. If you have chairs in indigenous issues, you will get more representation. If you change the tenure process for Indigenous candidates, you will get more representation."

12. Ensure Aboriginal admission policies exist for all undergraduate, graduate, and professional programs.

New policies can build on the existing Aboriginal Admission Policy for first-year undergraduate programs and alternative pathways for admission in the faculties of Law and Health Sciences. As new policies are developed, it will be important to foster an understanding among non-Aboriginal students as to why these policies are needed and that applicants are required to meet the academic requirements for their program. To evaluate the success of new and existing admission pathways, the

university can build upon the work of the Self-Identification Project to better document retention and degree completion rates of Aboriginal students, as well as their success beyond graduation.

13. Expand Four Directions Aboriginal Student Centre and ensure that it is appropriately staffed and resourced to adequately support expanding enrolment of Aboriginal students.

Four Directions Aboriginal Student Centre is currently at capacity and will need additional resources to carry out its mandate to promote student success and provide culturally appropriate academic and well-being advising services, as well as social programming and events to foster connections among Aboriginal students.

WHAT WE HEARD

"Today, in 2016, it would be a reactionary response to the very real challenges we face if Indigenous scholars were hired primarily or exclusively to teach 'Indigenous subjects.' The real challenge is to hire, say, an Indigenous historian of Early Modern Europe, an Indigenous scholar of Classical Rome, or Indigenous scholars in the Departments of Chemistry, Mathematics, Medical School, or Physics."

14. Increase the number of Indigenous staff and faculty at Queen's.

Indigenous role models and mentors are crucial to the success of Indigenous students, hence the urgency to increase the number of Indigenous faculty and staff at Queen's. As outlined in the report on *Achieving Employment Equity at Queen's Part 8: Looking to the Future Aboriginal Peoples*, and in compliance with the Federal Contractors Program, Queen's has an existing employment equity program in place, which includes short-term and long-term targets to increase representation of Indigenous Peoples to a level that would be representative of workforce availability across all academic and non-academic units. The rate of progress in this area needs to be advanced. Senior administrators must carefully monitor progress towards these targets and champion initiatives, such as those developed under the *Employment Equity Framework*, to address existing gaps and support promotion and retention.

14.1 *Individual departments must use the Diversity and Equity Assessment and Planning Tool to assist in achieving increased success in both of the above-mentioned areas.*

Equity-related indicators in the tool include employment equity for faculty and staff, curriculum, and consultation with Indigenous communities.

15. Build capacity in strategic areas to support Indigenous programming.

Successful models for enhancing teaching and research in priority areas are the Queen's National Scholar Program and Canada Research Chair (CRC) Program, both of which have played a critical role in attracting faculty with a specialization in Indigenous-focused fields of study. All faculties and departments should consider the viability of emulating these models as appropriate.

16. Ensure that Indigenous staff and faculty are not burdened with unsustainable workloads.

Explore ways in which to support Indigenous faculty and staff who experience increased workload demands stemming from their administrative service to the university and commitment to the development of Indigenous initiatives (i.e. serving as Indigenous representatives on committees, acting as a resource for Indigenous knowledge, fostering collaborations and partnerships with Indigenous communities, etc.). Service to Indigenous communities should be recognized as a contribution to administrative and professional service.

17. Recognize and support Indigenous scholarship and traditional knowledge.

Explore ways in which to recognize traditional knowledge as a valid means of scholarly achievement in hiring practices. In addition, Elders and knowledge keepers who act as programming consultants or guest lecturers should receive appropriate honoraria.

Yakyóhnhe Zhi-zhishendamang Creating

18. Raise awareness of Indigenous research at Queen's.

This might include conducting inventories of current Indigenous-focused research, identifying opportunities for grants and awards, offering professional development in the area of Indigenous research methodologies, and highlighting successes of researchers working with Indigenous communities or Indigenous fields of research.



WHAT WE HEARD

“Consider Queen’s current strengths and focus on supporting Indigenous-focused research in those areas. My own opinion is that the most important areas of research and application are in First Nations governance and language revitalization.”

19. Recognize the unique challenges of conducting research with and by Indigenous communities.

Conducting research with and by Indigenous communities has a diversity of goals, methods and outcomes, and efforts must be made to ensure that they are recognized and rewarded in the context of annual reviews and renewal, tenure, and promotion processes, and appropriately supported by research and financial services, for example on issues such as payment of honoraria for Elders and community advisors.

WHAT WE HEARD

"The university needs to identify unique research strengths and focus on areas where it can have a meaningful impact to the benefit of Indigenous communities."

20. Ensure that researchers and members of ethics review boards have appropriate training on ethical guidelines for Indigenous research.

It is essential that those who are engaged in Indigenous research are familiar with ethical guidelines for Indigenous research set out in the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans, in particular *Chapter 9: Research Involving First Nations, Inuit and Métis Peoples of Canada*. Community engagement must be positioned as a core ethical requirement to protect against harmful interactions, such as have occurred in the past. Reciprocal and respectful relationships will help produce high-quality research, which meets the needs of communities where Indigenous partners are co-managers and community resources are not impacted.

WHAT WE HEARD

"Expand ideas around how research and research outcomes are communicated (i.e. through story-telling, art, etc. as opposed to only data)."

Yonkwaweyentehton'hátye Kinoomaagasing Learning

21. Thoroughly integrate Indigenous knowledge into curricula across academic programs.

Universities have an important role to play in validating and promoting knowledge systems, and it is therefore crucial that Queen's develop curricula and programs that foster a nuanced understanding of Indigenous knowledge, traditions, cultures, histories, and experiences. Given that Queen's has trained leaders and policymakers in diverse fields, and recognizing that all students stand to benefit from exposure to Indigenous knowledge and experiences, every Queen's graduate must have a basic understanding of Indigenous knowledge systems relevant to their discipline. Thus, each program at Queen's must include significant and meaningful Indigenous content.

WHAT WE HEARD

"There should be a focus on Indigenous communities within programs and thinking about solutions to real world issues such as water treatment and housing."

21.1 Indigenous content must be linked to learning outcomes.

To ensure that Indigenous histories and knowledge are well represented, academic programs should consult with Indigenous knowledge-keepers, Elders and community partners to develop Indigenous-specific content and learning outcomes. A resource in this regard is the Indigenous Knowledge, Curriculum and Research Working Group of the Aboriginal Council of Queen's University.

WHAT WE HEARD

"Any time a Queen's student is encouraged to question and think about their relationship with the land they are participating in the reconciliation process."

21.2 Create an Indigenous learning portal to support faculty members as they integrate Indigenous knowledge into their courses and programs

The portal should contain key resources and guidelines around embedding Indigenous-focused content into courses and appropriately utilizing Indigenous pedagogies. It should also include a list of culturally appropriate learning resources, Queen's scholars with a specialization in Indigenous issues in various disciplines, and key contacts in Indigenous communities to identify guest speakers and opportunities for community-based learning.

21.3 Expand opportunities for experiential Indigenous programming.

Indigenous and non-Indigenous students will benefit from land-based learning, community-based research, and participation in traditional Indigenous practices.

WHAT WE HEARD

"All programs should have some form of Indigenous cultural awareness training. Students are graduating without hearing anything about Indigenous Peoples, histories, and traditions."

22. Support the implementation of TRC Calls to Action 16, 24, 28 and 62.

22.1 *In support of Call to Action 16, the university must work with Indigenous communities to create credentialed Indigenous language programs. Consideration should also be given to the development of degree offerings in Indigenous languages and the university should ensure that both languages of Indigenous traditional territory upon which Queen's sits are represented.*

22.2 *In support of Call to Action 24, the task force encourages the work underway in the Faculty of Health Sciences to significantly enhance training in cultural competencies and expand Indigenous-focused curricula for all students within the Schools of Medicine, Nursing, and Rehabilitation Therapy.*

WHAT WE HEARD

"Queen's should embed discipline-specific Indigenous studies content into existing courses. For example, in a second-year Engineering course we all had to design municipal infrastructure for an Inuit community, and learning social context/issues was part of the project."

22.3 *In support of Call to Action 28, the task force encourages the work underway within the Faculty of Law to enhance the integration of Indigenous law, rights, and histories across the curriculum for all Law students as well as those pursuing the undergraduate Certificate in Law. This includes the recent development of an intensive course in First Nations Negotiations in the Juris Doctor program. The faculty has also recently created an undergraduate Aboriginal Law course which covers historical, social, and political contexts in the development of current laws and emerging developments such as the United Nations Declaration on the Rights of Indigenous Peoples, the Truth and Reconciliation Commission, and the national inquiry into missing and murdered Indigenous women and girls.*

WHAT WE HEARD

"We need to find a way to make room for Indigenous voices and ways of learning."



22.4 In support of Call to Action 62, the task force encourages the ongoing work of the Faculty of Education to ensure all teacher candidates are educated on Indigenous contemporary issues and histories, including the residential school system. This includes the recent implementation of a mandatory Indigenous education course for all teacher candidates.

Teyonkwayenawà:kon Maamdoonaan Including

23. Raise awareness among non-Indigenous students, staff, and faculty of the complex histories and modern realities faced by Indigenous Peoples.

Providing all students with access to Indigenous ceremonies, traditional practices, and cultural education sessions will help to foster ongoing conciliation. Hands-on education sessions, such as the KAIROS blanket exercise (designed to educate participants on Indigenous histories and contemporary issues), could be embedded into faculties' orientation week activities or residence life events to help foster enhanced awareness and respectful dialogue between Indigenous and non-Indigenous students.

24. Develop Indigenous cultural awareness training tailored to faculty, staff, senior administrators, and student leaders.

In support of the TRC's pronouncement that "reconciliation requires sustained public education and dialogue", the university must develop Indigenous cultural awareness training modules for faculty, staff, and student leaders. Additional training and resources for faculty members are required to ensure instructors are comfortable promoting dialogue between Indigenous and non-Indigenous students on Indigenous issues and guiding classroom discussions to remain open and respectful.

25. Incorporate Indigenous ceremonies and traditional practices into university events.

Such events will foster a sense of inclusion for Indigenous students and increase awareness of Indigenous practices among non-Indigenous students, staff, and faculty.

WHAT WE HEARD

"Queen's has a long way to go – as all universities do – and it is important to acknowledge that change will not come overnight. There will be setbacks along the way, too. I believe the University is already taking positive steps in the right direction. However, I would not underestimate the importance of simply having more Indigenous students and faculty, who create a network of positive support, role models, and empathetic colleagues."



Implementation

Throughout its work, the task force heard many personal stories and ideas from a wide range of students, faculty, staff, and Indigenous communities. While the dialogue process was necessary to begin to understand Indigenous and non-Indigenous perspectives and areas in need of progress, the next step in strengthening relationships with Indigenous Peoples must be concrete action.

The task force's recommendations are meant to bring about meaningful and sustained institutional change, and as such, their implementation will require time and resources to ensure they are successful over the long-term. The university will also need to continue to seek guidance from Indigenous Elders, students, staff, and faculty as well as Indigenous communities along the way.

To facilitate progress, the task force recommends that an implementation team be established to work with faculties, schools, and shared service units to expedite recommendations. The task force also recommends the following actions and timelines:

- Indigenous cultural awareness training modules must be developed within the next two years. Once established, completion of this training must be encouraged across the university and embedded into existing training initiatives, such as new staff and faculty onboarding processes and/or incorporated into the Diversity and Equity Assessment and Planning (DEAP) tool.
- Faculties, schools and shared service units are asked to develop a response to the recommendations that are relevant to their units with a five-year plan of how they will contribute to their implementation, to be completed by fall 2017.



David Garneau
Conflicting Patterns (Salle River Allotments)
2012
Acrylic and oil on canvas
152.4 x 121.9 cm
Purchase, Chancellor Richardson Memorial Fund, Queen's University, 2015
58-005.¹²

¹²The artwork in this report was selected by Dr. Norman Vorano, Assistant Professor and Queen's National Scholar, Department of Art History and Art Conservation, and Curator of Indigenous Art at the Agnes Etherington Art Centre.

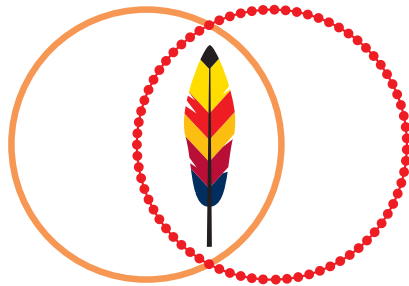


- While the task force recognizes that changes to existing academic programs must adhere to established academic governance processes, faculties and schools are asked to begin implementing changes as soon as possible, with initial additions to existing courses implemented no later than the 2018-2019 academic year and new courses to start in the 2019-2020 academic year. Curriculum renewal of Indigenous content is to be incorporated as part of a continuous planning process.
- Faculties and schools must report annually to the provost on their progress towards implementing the recommendations, and shared service units to their respective vice-principal.
- The provost and principal will report annually on the overall achievements of university with regard to these recommendations to Aboriginal Council, Senate, and the Board of Trustees.

In many ways, the completion of this report is just the beginning of building good relationships between Queen's and Indigenous Peoples. Much work is left to be done, but by taking steps to ensure Indigenous histories are shared, recognizing that all students can benefit from Indigenous knowledge, and by creating culturally validating learning environments, we can begin to move in the right direction. As we go forward in our work, the Anishinaabe Seven Grandfather Teachings, which focus on the values of nibwaakaawin (wisdom), zaagi'idiwin (love), minaadendamowin (respect), aakode'wein (bravery), gwayakwaadiziwin (honesty), dabaadendiziwin (humility), and debwewin (truth), will serve us well.







QUEEN'S UNIVERSITY
Truth and Reconciliation Commission
TASK FORCE



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