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Office of Indigenous Initiatives, Queen's University

Strategic Plan 2021-2026

# Restorying Indigenous Leadership

JULY 2021



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## ACKNOWLEDGMENTS

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Inclusive Voices Incorporated is honoured to be chosen to support the Office of Indigenous Initiatives at Queen's University, on the land of the Haudenosaunee, Onkwehón:we, and the Dish with One Spoon Treaty partners – the Anishinaabe. Inclusive Voices Incorporated acknowledges the Indigenous People as the original owners and stewards of the lands we live, play, visit and engage upon. Without recognizing the ongoing legacy and respect of the Original Owners of this land, our presence today, as was in the past and onward into the future, would not exist as we know it.

On behalf of the Office of Indigenous Initiatives, the consulting team of Inclusive Voices Incorporated – Terri-Lynn Brennan, Leela Viswanathan and Martha Wood – would like to thank everyone who took the time to share in the development of this plan. We have listened and learned from your stories, your experience and your expertise, and are humbled and grateful for your knowledge, honesty and guidance.

Nya:weh'ko:wa to the Office of Indigenous Initiatives – Associate Vice-Principal Kanonhsyonne Janice Hill, Elder Wendy Phillips, Elder Alan Doxtator, Haley Cochrane, Sharon Clarke, Nuria Mahmud, Nicole Barnard, Mika Henry and Farrah Sherrard – for your generosity in time, commitment and guidance. Special nya:weh'ko:wa to the 73 Indigenous voices that inspired this work and these conversations, leading us to truth through storytelling over the past three seasons. This plan is intended to support, promote and protect you.



## EXECUTIVE SUMMARY

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The Office of Indigenous Initiatives (OII) at Queen's University has established several positive shifts across the institutional landscape in only three years of existence: it has supported the growth in Indigenous students, staff, faculty and guiding community voices; it has led the renaming and reclaiming of physical spaces; and it is becoming a critical resource hub for Indigenous and non-Indigenous members of the Queen's and ka'tarohkwi communities.

In order to achieve its full potential, the Office of Indigenous Initiatives requires a comprehensive plan that involves a review of the roots of its formation, where it finds itself in the present, and how it can continue to grow its voice and physical presence as a self-determining, integral part of Queen's. With this in mind, the OII, with the ongoing support and collaboration of the Principal's Office with an intention of peace, strength and a good mind, must focus on the critical need to assist, promote and protect all Indigenous staff, faculty, students and community partners. Affirming the OII's autonomy and its role in personnel management and senior level decision making will confirm the university's commitment to honouring The Royal Commission on Aboriginal Peoples (RCAP) 1996, United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) 2007, the Truth and Reconciliation Commission of Canada (TRC) Calls to Action 2015, and Queen's own Task Force Recommendations Report of 2016.

This plan is the result of conversations held between October 2020 and June 2021 which focused on the last three years of Indigenous initiatives at Queen's, and the role of the OII, in particular how has the office been received, how it serves the community, and what is needed to ensure continued support and growth. After reviewing the feedback and comments of 304 Queen's community members and Kingston/ka'tarohkwi partners, including 73 self-identifying/known members of the Indigenous community, it is clear the OII has enormous potential to ensure Indigenous initiatives lead a thriving and innovative Queen's University.

The conversations identified four focus bundles that will frame next steps for the OII:

- **LEADERSHIP** – identifying decision-making opportunities to promote the role and responsibilities of the office across the university and community.
  - *Challenge: The broader relevance and role of the OII and Indigenous initiatives is not fully understood or integrated into the development, planning and strategic priorities of the institution.*
- **LAND** – positioning the OII to take shared and equal ownership of an Indigenized/restored landscape.
  - *Challenge: Without multiple safe and welcoming spaces, Indigenous members of the internal Queen's and external ka'tarohkwi communities are at risk of never feeling sense of place on campus.*
- **RECIPROCITY** – enabling all Queen's members to stand with and behind the OII in its efforts to teach, share and grow peace and safety across the region.
  - *Challenge: There are polarized variances in levels of participation, commitment, and respect for Indigenous initiatives across the institution.*
- **ALLIANCES** – growing connections to Indigenous neighbours, communities, and organizations to ensure Indigenous stories, knowledge and lifeways flourish.
  - *Challenge: There are not enough staff to harness the wisdom, knowledge, experience and stories of Elders, Knowledge/Faith Keepers, community leaders and academic changemakers.*

Advancing the OII will be achieved through a revised vision that provides the office autonomy to prioritize the end goal of any Indigenous entity in the 21<sup>st</sup> century: self-determination. The mandate will focus the next five years of the office on privileging the rights and opportunities of Indigenous Peoples associated with the university.

## New Vision

The Office of Indigenous Initiatives is self-determining and self-governing at Queen's University



## New Five-Year Mandate

To mentally, physically, emotionally and spiritually support, promote and protect all Indigenous staff, faculty, students and community partners with peace, strength and a good mind

Furthering the OII will then be accomplished with a series of recommendations and actions to be implemented and applied starting in 2021, summarized under the following,

### Strategy Bundles

**LEADERSHIP** – Elevate the role of Indigenization through restorying to rebuild and reorganize Queen's reporting structure

**LAND** – Ensure Queen's spaces and places reflect Indigenous social cohesion, political autonomy, and cultural protection

**RECIPROCITY** – Strengthen Queen's educational and administrative workforce; support and promote Indigenous forms of expression

**ALLIANCES** – Advance diverse Indigenous community relations, promote equity, invest in increasing access to local, national, and international leaders and stories

*“The OII is in a system that is incongruent with indigeneity, and we want to maintain our own ways of thinking and being, because it's good and it's ours, and ... the other system [is] okay to exist but we don't want to be a part of it, and this then allows us to stay true to our values. We don't want to be taken care of, but rather [be able to] go in and make decisions for ourselves and have that autonomy, and when we give permission to be who we are, we can own it and be proud, and strong. ... We need to remain true to ourselves and recognize that they have a system that works for them, but we have a system that works for us and build on it, and keep our ideas rooted in our indigegogy; the ways we are and the ways we teach, and eventually you will have those strong circles flow out and [we'll know] we're going to make [change] happen.”*

~ Elder Mary Ann Spencer

# OFFICE OF INDIGENOUS INITIATIVES STRATEGIC PLAN 2021-2026

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## FORGING A NEW PATH FOR THE OFFICE OF INDIGENOUS INITIATIVES

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Most recently, Queen's University was reminded of its place in the creation of the nation-state we now call Canada by the removal of a statue of John A. MacDonald, Canada's first Prime Minister, from the adjacent City Park in June 2021. One of the key architects of the Indian Act of 1876, MacDonald's legacy of systemic racism and violence inflicted on Indigenous peoples still causes hurt and pain for Indigenous communities and ally/accomplice communities alike.

The Indian Act laid the framework for the resulting residential school system in theory and practice, and the legacy of that system's impact on Indigenous peoples appears to be finally understood and felt by non-Indigenous Canadians. The reality that the last operational residential school in Saskatchewan saw the final closure of doors in 1997 is not lost on many students who currently attend Queen's, some of whom were born at a time when this system was still in operation.

At the same time residential schools were closing across Canada in the 1990's, a prominent member of the Queen's community and eventual Chair of the Aboriginal Caucus and Council, Order of Canada appointee Dr. Marlene Brant Castellano supported the creation of the 1996 Royal Commission on Aboriginal Peoples six-volume report. Post-secondary students took the Commission's Report to heart and began to request alterations to their institutional landscapes. At Queen's, 1996 saw the Four Directions Indigenous Student Center open on campus and since that time, the Indigenous Teacher's Education Program was established (1998) and the Aboriginal Access to Engineering Program (2012), to name a few initiatives.

Over the years significant Indigenous voices and influence also graced the ka'tarohkwi region and/or Queen's university during its evolution. While this list is by no means exhaustive, the region is most proud to claim the influence of 18<sup>th</sup> century political negotiator, translator and one of the first Indigenous women of high esteem across the region, Koñwatsi-tsiaiéñni Molly Brant, Queen's graduates 19<sup>th</sup> century physician and Chief Kahkewaquonaby Peter Edmund Jones, 20<sup>th</sup> centuries engineer Dr. Gilbert "Slim" Monture, psychiatrist Dr. Clare Brant, and playwright and Queen's National Scholar, Fellow of the Royal Society of Canada Daniel David Moses.

It was only about ten years ago that the Indigenous students of Queen's loudly demanded a stronger response to the ongoing systemic racism and violence entrenched in the institution and set Queen's down a path of truth toward reconciliation. Queen's Truth and Reconciliation Task Force began its work in 2015. A year of emotional conversations and



talking circles, designed, led, and analyzed by regional Indigenous student and community leadership put voices on paper to present the Task Force Report, “*Yakwanastahentéha* | *Aankenjigemi* | Extending the Rafters”, in 2016. Creation of the OII in 2017 was the first of the 25 recommendations from the report to be implemented.

Using the Task Force Report as a guide, the office established its mission to build community, advance reconciliation/conciliation and integrate Indigenous ways of knowing and being into the fabric and life of the university. Four Directions Indigenous Student Center began to harness its responsibility to provide student support while the OII embarked on becoming a central location of faculty and staff support for the institution. Unfortunately, since 2017, with limited staff and time to promote its purpose and role across the institution, the OII it has reactionarily juggled deliverables. The OII has also had to respond to a number of a racist atrocities that have occurred across Queen’s and is currently exhausting itself in maintaining healthy, safe, and supported community members.

## LOOKING FORWARD TO 2026

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Incorporating feedback from numerous conversations with Indigenous and non-Indigenous voices from October 2020 to May 2021, the Strategic Planning Phase I Findings Report revealed these issues:

- there is a lack of consensus on what the OII does and the various responsibilities of the office. AVP, Indigenous Initiatives and Reconciliation, Kanonhsyonne Janice Hill, who came to this role after many years in the Faculty of Education and as Director of Four Directions, remains a comfortable and known voice for colleagues across the institution. To many individuals across the institution, Jan is the OII.
- the physical safety of and supports for Indigenous students, staff and faculty are limited and pocketed across the institution. Four Directions has been working hard and making effective successive steps to welcome Indigenous students at Queen’s; but there is still a need for a safe, welcoming, and Indigenous-led sense of place on the campuses for staff, faculty, and community members.
- the implementation of Indigenous ways of knowing and doing is influencing curriculum changes, especially across the Humanities and Arts, but is slow in other faculties. Indigenization is a difficult term to use to influence funding/donorship, external partnerships and epistemological changes, since the understanding of “Indigenization” is mixed and thus not easily positioned to drive change in a system that is inherently colonial and white.
- the decentralization and siloing of units and faculties at Queen’s works against a common language, coordinated approach and the desire to build healthy relationships with Indigenous peoples and communities. Indigenous staff, students and faculty have all reported incidents of racism, lateral violence and dismissive patronization.

The hegemonic university system currently in place is not conducive to Indigenous Peoples feeling valued, respected and successful. It is difficult for Indigenous peoples to commit to a traditional Western academic institution and strive for growth as a person and a professional within it. There is a clear and desperate need to initiate short and long-term efforts to protect and heal Indigenous voices and bodies across the institution. The OII needs to begin this next journey with a strong, singular vision of self-determination to grow its position and power so that it can protect Indigenous voices and bodies at Queen's.

Therefore, this plan recommends the OII to adopt the following:

**Vision:** The Office of Indigenous Initiatives is self-determining and self-governing at Queen's University

**Mandate:** To mentally, physically, emotionally and spiritually support, promote and protect all Indigenous staff, faculty, students and community partners with peace, strength and a good mind

**Principles:** Internal self-determination, external restorying, community wellbeing and sustainability, cooperative management

While maintaining their ongoing:

**Values:** Minwaadendamowin (respect) and inclusivity, Skennen (peace), raising awareness, strong relationships, Kahsatstensera (power), access and support, consensus-based decision-making, Kahnikonriyo (righteousness/the good mind), Debwewin (truth) telling, Gwekowaadiziwin (honesty)

## Scope of Understanding Self-Determination

Self-determination is a first priority within a state of *reconciliation*. To reconcile the relationship between Indigenous and non-Indigenous is to lay bare the truths and stories of the past toward honestly walking with equal power into the future. Organizations based on western knowledge systems can then evolve to honour the equal legitimacy of Indigenous planning and thinking while accepting shared responsibility for leadership.

Self-determination is also tied to *reclamation*. The reclamation of Indigenous voices in an Indigenous governance system dictates a path of knowing and being with pride. The institution can then engage in equal, beneficial collaboration to keep the path free of obstacles. The benefits of Indigenous ways of thinking, knowing and doing will complement the Western system to reach a new level of potential and innovation if space is made for Indigenous self-determination.

Western knowledge thinkers are taught to look for answers through a binary lens, for results to fit into either one category or another. Indigenous knowledge thinkers approach answers through an inclusionary lens of finding equal ground. Therefore, if a true and

sincere approach to reconciliation is desired, then non-binary actions and understanding must be prioritized. Opening up a pathway for Indigenous voices at the university to direct and lead their own contribution and commitment to the institution will not be divisive; nor will it separate Indigenous peoples from the university. Instead, it will foster an institution in which Indigenous thinkers are not measured against Western knowledge strictures, but by an integrated knowledge system that supports success of Indigenous thinkers as well as Western ones. Working together, Western and Indigenous organizational policy and decision-makers, and funders can create this path.

To prepare fertile ground in which to sow the seeds of reconciliation, the first priority must be Indigenous self-definition, the community mapping out its preferred future and creating the planning approaches and tools to attain it. Secondly, Indigenous planning must advocate for this future and influence the external political and planning environment through professional planning and political alliances, while continuing to remain self-determining. As Hirini Matunga posits, “Indigenous planning must position itself both as a theory and practice of internalized self-definition and externalized advocacy.”<sup>1</sup>

Matunga continues, “the primary aim of Indigenous planning is to improve the lives and environments of Indigenous peoples... or in rather more basic/fundamental terms: Indigenous peoples making decisions about their lives, their environments and their futures.”<sup>2</sup> When it comes to Indigenous planning within the Western academy, the idea of such a thing is often deemed anywhere from an oxymoron to impossible. Many of the Indigenous voices who participated in the creation of this plan agreed.

## Understanding Restorying

Many Indigenous writers, like Thomas King (2008)<sup>3</sup>, Lewis Mehl-Madrona (2007)<sup>4</sup>, Audra Simpson and Dale Turner (2008)<sup>5</sup>, and Jo-Ann Archibald (2008)<sup>6</sup>, approach their work with a focus on storytelling to restore Indigenous ways of thinking and doing. Restorying is therefore the act of *resurgence* through storytelling and aids a community in becoming (re)aware of the power and *resiliency* of stories to educate. Restorying also reclaims a participatory and reciprocal process between listener and teller. Sharing narratives of process and planning that are local and tied to land offers a critical lens to understanding

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1 Matunga, Hirini. (2013). “Theorizing Indigenous Planning”. In *Reclaiming Indigenous Planning*, R. Walker, T. Jojola and D. Natcher eds. Pp.3-34. McGill-Queen’s University Press.

2 Ibid.

3 King, Thomas. (2008). “The art of indigenous knowledge: A million porcupines crying in the dark.” In *Handbook of the Arts in Qualitative Research: Perspectives, Methodologies, Examples, and Issues*, edited by Ardra L. Cole and J. Gary Knowles, 13-27. Thousand Oaks: Sage Publications.

4 Mehl-Madrona, Lewis. (2007). “Leadership in American Indian Communities: Winter Lessons”. *American Indian Culture and Research Journal* 34(4):1-12.

5 Simpson, Audra and Dale Turner. (2008). “Indigenous Leadership in a Flat World.” Research paper, National Centre for First Nations Governance, Vancouver, British Columbia. [NCFNG | Indigenous Leadership In A Flat World \(fngovernance.org\)](https://www.fngovernance.org/)

6 Archibald, Jo-ann (Q’um Q’um Xieem). (2008). “An Indigenous Storywork Methodology.” In *Handbook of the Arts in Qualitative Research: Perspectives, Methodologies, Examples, and Issues*, edited by Ardra L. Cole and J. Gary Knowles, 371-376. Thousand Oaks: Sage Publications.

Indigenous responsibility to community. Restorying can also share narratives that express Indigenous ways of knowing, being and doing in a modern, global context to assert their respective community rights and interests.<sup>7</sup>

Storytelling in response to the needs and wants of the community, is also inherently tied to leadership. Listening and learning from the voices of Indigenous community members increases leaders' credibility and their ability to do good.<sup>8</sup> Leadership is also about getting out of the way in order to open up space for genuine contact to be made and where current and emerging needs can be expressed and explored. With wise, respectful leadership, Indigenous communities can embrace Indigenization through storytelling/restorying: recollecting the stories of the past, paying attention to the stories of the present, and appealing for new voices to lead the story of the future.



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<sup>7</sup> Ibid.

<sup>8</sup> Voyageur, Cora, Laura Brearley, and Brian Calliou. (2015). "Indigenous Leadership and Approaches to Community Development." In *Restorying Indigenous Leadership: Wise Practices in Community Development*, edited by Cora Voyageur, Laura Brearley, and Brian Calliou, 3-29. Banff: Banff Centre Press.

## PLANNING IMPLEMENTATION

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The overall vision and direction set out in the OII Strategic Plan should be endorsed and supported by the Principal's Office with a commitment to walk through the implementation of each recommendation as an equal, responsible and transparent partner. The plan should be widely communicated across units, departments, offices within Queen's and throughout the external community to broaden understanding and mobilize support and engagement.

To ensure that the opportunities explored and investments made continue to reflect community input and remain responsive to changing needs, The OII will need to continually review the plan. Initiatives and programs developed by the OII and community partners should be developed as integral parts of and in collaboration with Queen's broader planning efforts.

### Timeframe

Timing is generally driven by priority. The timeframe provided in Appendix A: OII Strategic Implementation Plan, should guide the implementation of this report's recommendations through their enabling actions and tasks. Time frames are associated with quarterly or season pockets of a calendar year.



# IN HONOUR OF RECLAMATION

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## 1<sup>st</sup> BUNDLE – LEADERSHIP

Indigenous Leadership presupposes that the collective voices of the community will guide its priorities. There is no autonomous leader, no one voice to direct the path, no one point of influence exerted over other people to structure activities and relationships. The Indigenous voices that offered their guidance, experience, and wisdom on the future of the OII, reinforced this process as a necessary component for the office and for the institution to embrace. Indigenous leadership also relies on listening to the community to shape, organize and embrace the vision, values and knowledge that resonates with the community it serves. Reclaiming Indigenous leadership is about raising awareness and reaffirming consensus-based decision making.

**LEADERSHIP** – Elevate the role of Indigenization/Restorying in rebuilding and reorganizing Queen’s reporting structure

### Impact

Indigenization/Restorying creates a healthy and safe university life.

### Current State

The position of the OII in the fabric of the university is as a seedling in the ground. The soil is fertile, but resources to nurture sustained and healthy growth are limited. There needs to be a committed effort on the part of senior decision makers and budgeting directions to support the OII strategically in its development with a proactive approach that feeds the needs of the office from the inside-out (following Indigenous practices) AND the outside-in (Indigenous community voices and decision-making patterns).

### Outcome

Indigenization is a leader in Queen’s growth and transformation.

## RECOMMENDATIONS AND ENABLING ACTIONS

**Recommendation 1.1** – Engage two Indigenous Planners-in-Residence to bridge the goals of the university with the OII

- 1.1.1** Hire two planners for a two-year term contract to design and assist the reorganization of the office into seven service areas



**Recommendation 1.2** – Define and transition the OII to an equal decision-making body at all senior leadership tables inclusive of Academic, Administrative, Advancement, Research and Governing bodies

- 1.2.1** In consultation with Four Direction ISC, create clear policy, procedural directives to differentiate and complement the mandate and services of each office
- 1.2.2** Increase staff as first steps for succession planning
- 1.2.3** Develop, create job descriptions, roles and responsibility policies/guidelines for all new hires

**Recommendation 1.3** – Develop procedures and reports to assess and communicate the impact of the Strategic Plan

- 1.3.1** Create an assessment matrix to determine the value of OII opportunities to all members of Queen’s Indigenous community
- 1.3.2** Report progress on the plan through “pulse checks”

## IN HONOUR OF RESILIENCY

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### 2<sup>nd</sup> BUNDLE – LAND

Land for Indigenous peoples is not about ‘the ownership of property’. Land is the clay that creates us, all living things, people, and therefore ensures that we are all related as the Creator envisioned. Land is synonymous with language and learning. Land forms who we are and how we think about and know the world. Being on the land is essential to teaching what is most important, and storytelling is always connected to land. Just as the land remains resilient at times of climactic and environmental crises, Indigenous people remain resilient in honouring and restoring land to a sustainable balance. Land reminds us of our responsibility to stewardship of all life. Stewardship implies making land and spaces safe and welcoming for all Indigenous and non-Indigenous Peoples, especially visitors from outside the Dish with One Spoon territory. This stewardship and the embrace of knowledge that comes from the land will only thrive once colonial constraints and systemic barriers are removed.

**LAND** – Ensure Queen’s spaces and places reflect Indigenous social cohesion, political autonomy, and cultural protection.

#### Impact

Indigenous presence and stories are inextricably part of Queen’s landscape.

## Current State

Queen's University occupies landscapes in the City of Kingston, Frontenac County and in England —The Bader International Centre. Yet there is a disconnect between these landscapes, the units/facilities that occupy them and in turn the Indigenous Peoples that rest their feet, walk the paths, and connect to the Earth in these spaces. Queen's University is a siloed institution, both physically, mentally, spiritually, and emotionally. Indigenous voices and bodies need to feel a connection to the/their land and in turn the land connects them with community.

## Outcome

Indigenization shapes the physical, academic, and social character of Queen's sense of place

## RECOMMENDATIONS AND ENABLING ACTIONS

**Recommendation 2.1** – Increase presence and visibility of the OII, indigeneity and storytelling across all university campuses

**2.1.1** In partnership with Library Services, develop tools and resources to incorporate Indigenization/Restorying as a pillar of sustainability across institutional strategic plans, policies, and procedures

**Recommendation 2.2** – Engage an Indigenous marketing and communications specialist to develop an OII Communications Plan

**2.2.1** In partnership with the University Relations Unit, develop an operating plan and budget for an OII Communications Manager

**Recommendation 2.3** – Invest in and support the development of a 10-year Indigenous Infrastructure Plan Prioritize Indigenous stories, landscapes, and amenities in all three campuses' development plans Collaborate with the Principal's, the Vice-Principal Finance and Administration, and Vice-Principal Research Offices to develop service review criteria applicable to the role of the OII across all three campuses

**2.3.1** Strike a working group of students, faculty, staff, community members and partners to provide input and guidance on the plan

# IN HONOUR OF RECONCILIATION

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## 3<sup>rd</sup> BUNDLE – RECIPROCITY

Since the earliest days of non-Indigenous occupation on Turtle Island, little by little, the power, voice and visibility of Indigenous peoples has been clawed away to the point of erasure. The process of exchanging wampum between Indigenous and non-Indigenous became the hope for achieving and restoring balance to the relationship, with equal commitment from both sides. At Queen's, the Polishing of the Chain ceremony at Senate has helped elevate an understanding of how reconciliation can be broached between Indigenous and non-Indigenous, but ceremonial respect is only one element of how reconciliation can be re-presented across the institution. The significance of understanding the need to decolonize the mind while re-indigenizing the land must embraced by all members of the Queen's community. Reconciliation can only be achieved by tackling epistemological change first and foremost amongst non-Indigenous Peoples.

**RECIPROCITY** – Strengthen Queen's educational and administrative workforce; support and promote Indigenous forms of expression

### Impact

Indigenous knowledges, ways of being and stories are shared and taught across the university.

### Current State

The Office of Indigenous Initiatives is a highly valued addition to the overall fabric of Queen's University. The office, along with the influence of the TRC Task Force recommendations, has inspired many non-Indigenous voices across the institution an enthusiasm to learn and respect Indigenous ways of knowing, thinking and being; however, intention is not action. Many non-Indigenous voices expressed a fear of being comfortably uncomfortable while acknowledging their responsibility for the indigenization of the institution. Just the word "Indigenization" has created defensive, emotionally dismissive reactions to Indigenous initiatives at Queen's. As decolonizing seeds are planted, and reconciliation is sowed, the entire Queen's community must be guided to come together to tend the land, so that Indigenous and non-Indigenous can reach a sustainable relationship built on trust and respect.

### Outcome

Respected and flourishing Indigenous staff, faculty, and students

## RECOMMENDATIONS AND ENABLING ACTIONS

**Recommendation 3.1** – Establish and guide the mandate to increase training and ceremonial opportunities for students, staff and faculty in Indigenous histories, languages, and cultures

**3.1.1** In collaboration with the Aboriginal Caucus and Principals Office, prioritize opportunities and support for self-determined policy, procedural decisions and activities that can be safe and respected entry-points for Indigenous staff, faculty and community groups and partners to grow in personal learning and development

**Recommendation 3.2** – Lead the hiring of dual Elders/ Knowledge Keepers for each department/office/ faculty/unit associated with the university

**3.2.1** Define opportunities and limitations for shared support, resources, and personnel among institutional staff to maximize efficiencies

**Recommendation 3.3** – Transfer the responsibility for staff and faculty Indigenous awareness and education to trained Warrior Allies within each department, office, faculty, and unit

**3.3.1** Develop, implement and invest in resources, training and opportunities across all three campuses to build the capacity of Warrior Allies to maximize a support network

**Recommendation 3.4** – In collaboration with Four Directions Indigenous Student Centre, develop procedures and reporting guidelines to build Indigenous Community of Practice groups across all three campuses

**3.4.1** Carry out an interdepartmental review of current Indigenous staffing, responsibilities/ workload, inclusive of trauma related (re)occurrences

**3.4.2** Determine the individual reporting structure of Indigenous staff and faculty

# IN HONOUR OF RESURGENCE

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## 4<sup>th</sup> BUNDLE – ALLIANCES

Indigenous leaders are defined by their responsibility to community. This responsibility goes hand in hand with listening to stories and learning from their wisdom, teachings, guidance and direction. Community voices are most essential for driving growth and innovation, success and sustainability across all landscapes. A resurgence of Indigenous voices across any institution will remind Indigenous and non-Indigenous alike that building and strengthening relationships is essential to ensuring progress. Embedding restorying and indigenization through storytelling requires solid reciprocal relationships and especially local involvement in the OII's planning work.

**ALLIANCES** – Advance diverse Indigenous community relations, promote equity, invest in increasing access to local, national, and international leaders and stories

### Impact

Indigenous community voices are highly valued in decision making at Queen's.

### Current State

Many of the community members from within or outside the institution who have been instrumental in establishing Queen's commitment to Indigenous initiatives have been strong voices across the campus for over two decades. Today, these long-standing voices from Alderville, Ardoch, Awkwesasne, Shabot Obaadjiwan, and Tyendinaga First Nations, the Highland Water Métis Council, and urban Ka'tarohkwi community are included at the Aboriginal Caucus and Council table circles, but the impact of these circles on/in the wider institution is still in its infancy. Queen's current governance system and reporting structure is preventing it from benefiting from the diverse views that come from truly listening to the voices of these communities. Indigenous community voices are eager to participate in cooperative and reciprocal relationships with the OII and larger Queen's community.

### Outcome

Improved political, social, and economic Indigenous relationships, engagement, and participation

## RECOMMENDATIONS AND ENABLING ACTIONS

**Recommendation 4.1** – Strengthen the presence and voice of the Aboriginal Caucus across the Ka'tarohkwi, Dish with One Spoon region

- 4.1.1** Expand on Queen's TRC recommendations to build relationships between the institution and regional First Nations and Métis communities

**Recommendation 4.2** – Align efforts to reduce overlap of services and programs to increase community awareness of and access to Indigenous Initiatives at Queen's

- 4.2.1** Hire a Community Connector to develop a needs assessment matrix in collaboration with community groups and partners

**Recommendation 4.3** – Partner with provincial, national, and international academic networks to ensure that Indigenization is consistently discussed at senior decision-making tables

- 4.3.1** Investigate and assess the progress made with post-secondary institutions that have established and developed campus-wide effective Indigenous initiative offices
- 4.3.2** Invite and maintain representative collaboration with international partners



## CONCLUSION

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The task of the Office of Indigenous Initiatives over the next five years is to establish a landscape of Indigenous presence and celebration. By fully endorsing a restorying framework built on a vision of self-determination as essential to community wellbeing, the OII and Queen's University have an opportunity to advance local sustainability, pride of place and indigenous inclusion to lead innovative strategies across the global post-secondary academy.

The period from 2021 to 2026, which this plan covers, will offer the Office of Indigenous Initiatives an opportunity to see Indigenization through storytelling contribute to a vibrant and safe Queen's University, where all Indigenous peoples see themselves represented through leadership, land, reciprocity and alliances.

Self-determination is more than gaining autonomy in governance. For Indigenous peoples, self-determination is inherently linked to our *Resiliency* as a people, a *Reclamation* of land and space, the *Resurgence* of Indigenous ways as legitimate knowledge, and *Reconciliation* of the past with the present, to protect and nurture the future.

Through stories we recognize the Nibwaakawin (wisdom) of Elders and Knowledge/Faith Keepers, personal Dibaadendiziwin (humility) as Leaders and our inherent Aakodewewin, (bravery) to protect the land. Through restorying we learn to Zaagidiwin (love) one another as a community should, while embracing our *Kahnikonriyo*, *Kahsatstensera* and *Skennen*.



*Inclusive Voices Incorporated would like to acknowledge the decolonizing framework used for this plan was created, designed and copywritten by A. Adair and Associates. The engagement framework used for this plan was created, designed and copywritten by Inclusive Voices Incorporated.*

# APPENDIX A: IMPLEMENTATION PLAN

## In Honour of RECLAMATION

**Strategy:** LEADERSHIP – Elevate the role of Indigenization/Restorying in rebuilding and reorganizing Queen's reporting structure

**Impact:** Indigenization/Restorying creates a healthy and safe university life

**Outcomes:** Indigenization/Restorying is a leader in Queen's growth and transformation

Recommendations	Enabling Actions	Tasks
1.1 Engage two Indigenous Planners-in-Residence to bridge the goals of the university with the OII	1.1.1 Hire two planners for a two-year term contract to design and assist the reorganization of the office into seven service areas	Review and (re)align office roles, staffing and processes to facilitate and manage new service areas
		Implement a revised structure to transition staff and workplans to new service areas
1.2 Define and transition the OII to an equal decision-making body at all senior leadership tables inclusive of Academic, Administrative, Advancement, Research and Governing bodies	1.2.1 In consultation with Four Direction ISC, create clear policy, procedural directives to differentiate and complement the mandate and services of each office	Review ceremonial, academic and counselling supports to define access and outreach standards for students, staff/faculty, and community partners between the two spaces
		Create service areas with a focus on 1) administration/ HR/ finance, 2) TRC initiatives and measurements, 3) communications, 4) policy/unions, 5) community partnerships and collaborations, 6) CTL/educational programs, 7) research and advancement with at least one new hire per service area
	1.2.2 Increase staff as first steps for succession planning	Increase the number of full-time Elders within the office to 3, and part-time to 4
		Develop an operating plan and budget for the next 5 years
	1.2.3 Develop, create job descriptions, roles and responsibility policies/guidelines for all new hires	Develop terms of reference for office specific Elder/Knowledge Keepers to directly support a service area in research and responsibilities by January 2024
		In collaboration with the Principal's Office, introduce the OII staff from respective service areas to sit with equal and full decision-making authority at all senior leadership tables as per their role and position responsibilities
1.3 Develop procedures and reports to assess and communicate the impact of the Strategic Plan	1.3.1 Create an assessment matrix to determine the value of OII opportunities to all members of Queen's Indigenous community	Amalgamate the roles and mandate of the Truth and Reconciliation Advisory Group and the Aboriginal Council
		Publish new OII marketing materials that clearly differentiate and highlight the roles, mandates and governing authority-decision making power of the OII, Aboriginal Caucus and the Aboriginal Council
		Assign a maximum of seven institutional committee and/or group meetings to each member of the staff with the goal to prioritize time, efforts and interest
	1.3.2 Report progress on the plan through "pulse checks"	Begin to establish and use indicators to assess the impact of Indigenization and the plan's implementation, ongoing
		Conduct an annual on-line survey to assess progress, confirm priorities, and identify new opportunities and challenges
		Hold an annual gathering circle to bring together all Indigenous staff, faculty, students and community members and partners to review, acknowledge and celebrate strategic plan achievements, address challenges
		Adjust plan strategies and actions as required toward creating a framework for the next Strategic Plan
		Hire a consultant to support the creation of the next OII Strategic Plan



## In Honour of RESILIENCY

**Strategy:** LAND – Ensure Queen’s spaces and places reflect Indigenous social cohesion, political autonomy, and cultural protection

**Impact:** Indigenous presence and stories are inextricably part of Queen’s landscape

**Outcomes:** Indigenization/Restorying shapes the physical, academic, and social character of Queen’s sense of place

Recommendations	Enabling Actions	Tasks
<b>2.1</b> Increase presence and visibility of the OII, Indigeneity and storytelling across all university campuses	<b>2.1.1</b> In partnership with Library Services, develop tools and resources to incorporate Indigenization/Restorying as a pillar of sustainability across institutional strategic plans, policies, and procedures	Outline resources for the TRC recommendations to be integrated across all institutional (units, faculties, and department) strategic, program and project plans inclusive of a measurement and reporting system
		Develop tools and resources to strengthen the capacity of community members and partners to track participation and measure impact, and include them as a reporting requirement across university units, faculties, and departments
<b>2.2</b> Engage an Indigenous marketing and communications specialist to develop an OII Communications Plan	<b>2.2.1</b> In partnership with the University Relations Unit, develop an operating plan and budget for an OII Communications Manager	Establish the role and hire a OII Communications Manager to work out of the University Relations Unit, with this position reporting directly to the OII
<b>2.3</b> Invest in and support the development of a 10-year Indigenous Infrastructure Plan	<b>2.3.1</b> Prioritize Indigenous stories, landscapes, and amenities in all three campuses’ development plans	Cross-appoint two members of the OII and the Agnes Etherington Arts Center to share and collaborate on both current spatial planning projects
		Redress inappropriate language and/or iconography across the three campuses, in policies and plans
		Incorporate Indigenous language and culture in streetscapes, internal/external signage, ceremonies, and symbols, and promote sites of Indigenous significance
	<b>2.3.2</b> Collaborate with the Principal’s, the Vice-Principal Finance and Administration, and Vice-Principal Research Offices to develop service review criteria applicable to the role of the OII across all three campuses	Incorporate the results of the review into the needs assessment of the Indigenous Infrastructure Plan
	<b>2.3.3</b> Strike a working group of students, faculty, staff and community members and partners to provide input and guidance on the plan	Establish the complement of voices in the working group
		Draft a preliminary Project Management Plan to determine spatial acquisition and architectural vision for Indigenous structures across all three campuses
		Examine regulatory frameworks and define ways to reduce barriers to and increase opportunities for the creation, production, and presentation of Indigenous ways of knowing and storytelling into institutional spaces
		Submit zoning application requests to address land use bylaws in order to simplify and align Indigenous ways of knowing and being into policies, licenses, permits, and other regulatory requirements across all three campuses



## In Honour of RECIPROCITY

**Strategy: Reciprocity** – Strengthen Queen’s educational and administrative workforce; support and promote Indigenous forms of expression

**Impact:** Indigenous knowledges, ways of being and stories are shared and taught across the university

**Outcomes:** Respected and flourishing Indigenous staff, faculty, and students

Recommendations	Enabling Actions	Tasks
<b>3.1</b> Establish and guide the mandate to increase training and ceremonial opportunities for students, staff and faculty in Indigenous histories, languages, and cultures	<b>3.1.1</b> In collaboration with the Aboriginal Caucus and Principals Office, prioritize opportunities and support for self-determined policy, procedural decisions and activities that can be safe and respected entry-points for Indigenous staff, faculty and community groups and partners to grow in personal learning and development	Create a Reconciliation Protocol that outlines the intentions of the Office of Indigenous Initiatives, Aboriginal Caucus and The Senate, Board of Governors (See Appendix B for an example of language)
		Collaborate with QUFA, C.U.P.E., ONA, PSAC and OPSEU to review, rewrite and finalize collective agreements, guidelines, and contract templates to incorporate Indigenous self-determining opportunities and language
<b>3.2</b> Lead the hiring of two different gendered Elders, Knowledge/Faith Keepers for each department/office/faculty/unit	<b>3.2.1</b> Define opportunities and limitations for shared support, resources, and personnel among institutional staff to maximize efficiencies	Collaborate with the Aboriginal Caucus to review institutional policies and processes to align credentialization with Indigenous ways of knowing and being
		Collaborate with QUFA, C.U.P.E., ONA, PSAC and OPSEU to review agreements, guidelines and contract templates to ensure they align with Indigenous ways of knowing and being
<b>3.3</b> Transfer the responsibility for staff and faculty Indigenous awareness and education to trained Warrior Allies within each department, office, faculty, and unit	<b>3.3.1</b> Develop, implement and invest in resources, training and opportunities across all three campuses to build the capacity of Warrior Allies to maximize a support network	In collaboration with the Office of the Provost and Vice-Principal Academic, publish criteria for identifying and recruiting Warrior Allies
		Partner with the Centre for Teaching and Learning to develop workshops and training in leadership development, cultural competency, mentorship, grant-writing and funding applications, business and strategic planning education for Warrior Allies
		Partner with the Equity, Human Rights and Inclusion office to routinely review, grow and develop opportunities through the DEAP tool in its depth and breadth of Indigenous leadership development and cultural competency
		Create an assessment and measurement matrix for Warrior Allies and participants in workshops and trainings
<b>3.4</b> In collaboration with Four Directions Indigenous Student Centre, develop procedures and reporting guidelines to build Indigenous Community of Practice groups across all three campuses	<b>3.4.1</b> Carry out an interdepartmental review of current Indigenous staffing, responsibilities/workload, inclusive of trauma related (re)occurrences	Promote the opportunity to join the Indigenous Community of Practice group(s)
		Investigate and establish a restorative justice pathway for students, staff, and faculty
	<b>3.4.2</b> Determine the individual reporting structure of Indigenous staff and faculty	Collaborate with the Principal's Office and the Provost and Vice Principal Academic office to outline a framework for realigning a self-determining reporting structure of Indigenous staff and faculty to the OII





## In Honour of RESURGENCE

**Strategy:** ALLIANCES – Advance diverse Indigenous community relations, promote equity, invest in increasing access to local, national, and international leaders and stories

**Impact:** Indigenous community voices are highly valued in decision making at Queen's

**Outcomes:** Improved political, social, and economic Indigenous relationships, engagement, and participation

Recommendations	Enabling Actions	Tasks
4.1 Strengthen the presence and voice of the Aboriginal Caucus across the Ka'tarohkwi, Dish with One Spoon region	4.1.1 Expand on Queen's TRC recommendations to build relationships between the institution and regional First Nations and Métis communities	Engage the Aboriginal Caucus to partner in the design and delivery of the annual Stabilizing Indigenous Language Symposium toward sustaining their leadership with the symposium going forward
		In collaboration with the Aboriginal Caucus and Aboriginal Council, develop an Alliance Investment Plan inclusive of budgetary requirements for Indigenous staff, faculty, and students to invest safely in annual events/symposia, seasonal ceremonies, teachings, and on-the-land storytelling
		Approach regional First Nations and Métis councils and/or boards and have in place a framework and timeline for collaborating as per the proposed Alliance Investment Plan
4.2 Align efforts to reduce overlap of services and programs to increase community awareness of and access to Indigenous Initiatives at Queen's	4.2.1 Hire a Community Connector to develop a needs assessment matrix in collaboration with community groups and partners	In collaboration with Four Directions Indigenous Student Center, work with Royal Military College Aboriginal Leadership Opportunity Year and St. Lawrence College Eagles Nest to determine ceremonial and training initiatives that could establish co-partnering opportunities for all students across Ka'tarohkwi
		In collaboration with Four Directions Indigenous Student Center, work with Kingston Pathways to Education, both local school boards, Tsi Tyonnheht Onkwawen:na, the Kingston Indigenous Language Nest, the Indigenous Health Council and the Kewaywin Circle to build opportunities for mentorship and peer-to-peer support networks between primary, secondary and post-secondary Indigenous students, between language teachers-learners and Elders/Knowledge Keepers for mental, emotional, physical and spiritual health services
		Work with the City of Kingston Cultural Services and the Kingston Frontenac Public Library to support and guide community resources, literature and events
4.3 Partner with provincial, national, and international academic networks to ensure that Indigenization is consistently discussed at senior decision-making tables	4.3.1 Investigate and assess the progress made with post-secondary institutions that have established and developed campus-wide effective Indigenous initiative offices	In consultation with the Canadian Association of University Teachers (CAUT), draft partnership agreements with both Trent University's and the University of British Columbia's First Nations Houses of Learning to guide and support the development of a cultural resource center
		In consultation CAUT, establish relationships with the University of Victoria (Cedar Strand), University of Saskatchewan (The Weave) and Laurentian University (Medicine Wheel) to understand the successes and challenges of their strategic plans rooted in culturally relevant and reflective ways of Indigenous knowing
	4.3.2 Invite and maintain representative collaboration with international partners	Create a memorandum of understanding defining long-term collaborative international programming through the Matariki Network for students, faculty, staff and community partners to experience, share and exchange knowledges, teachings and anti/decolonial approaches to the academy  Build visibility and representative voices at the Bader International Study Center with an annual Indigenous graduate student research internship located on site



## APPENDIX B: RECONCILIATION PROTOCOL EXAMPLE

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As referenced in **Recommendation 3.1.1**

Dated for reference:

BETWEEN:

Queen's University Indigenous Community and Partners, as represented by the Office of Indigenous Initiatives

AND

Queen's University Governing Bodies, as represented by the Principals' Office

WHEREAS:

The Parties hold differing views with regard to sovereignty title, ownership and jurisdiction over the Ka'tarohkwi/Kingston lands currently in association with Queen's University, as set out below.

The Office of Indigenous Initiatives asserts that:

Ka'tarohkwi/Kingston is Anishinaabe and Hadenosaunee lands, including the waters and resources, subject to the rights, sovereignty, ownership, jurisdiction and collective Title of the Anishinaabe and Hadenosaunee who will manage these lands in accordance with its laws, policies, customs and traditions.

The Principals Office asserts that:

Ka'tarohkwi/Kingston is university land, subject to the sovereignty of the Governing Bodies of Queen's University, as a regulated body by the Ministry of College and Universities, Province of Ontario, and the City of Kingston municipal laws.

Notwithstanding and without prejudice to the aforesaid divergence of viewpoints, the Parties seek a more productive relationship and hereby choose a more respectful approach to coexistence by way of land and resource management on Ka'tarohkwi/Kingston through shared decision-making and ultimately, a Reconciliation Agreement.

This Protocol confirms an incremental step in a process of reconciliation of OII and Principal's titles.



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