# IGNITING CHANGE: FINAL REPORT AND RECOMMENDATIONS

**March 8, 2021**

Congress Advisory Committee on Equity, Diversity, Inclusion, and Decolonization

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**Acronyms and Abbreviations**

| | |
|---|---|
| ACCUTE | Association of Canadian College and University Teachers of English |
| AC-EDID | Advisory Committee on Equity, Diversity, Inclusion, and Decolonization |
| ASL | American Sign Language |
| BIPOC | Black, Indigenous and People of Colour |
| CART | Communication Access Realtime Translation |
| CASEA | Canadian Association for the Study of Educational Administration |
| CASWE | Canadian Association for Social Work Education |
| CAUT | Canadian Association of University Teachers |
| CCLA | Canadian Civil Liberties Association |
| CDSA | Canadian Disability Studies Association |
| CFHSS | Canadian Federation for the Humanities and Social Sciences |
| CFHS | Canadian Federation of Humanities and Social Sciences |
| CFP | Call for Papers |
| CiCAC | Centre for Innovation in Culture and the Arts in Canada |
| CNIB | Canadian National Institute for the Blind |
| Congress | Congress of the Humanities and Social Sciences (previously Learned Societies) |
| CPA | Canadian Philosophical Association |
| CRC | Canada Research Chair |
| CSA | Canadian Sociological Association |
| CSSE | Canadian Society for the Study of Education |
| CURA | Community-University Research Alliance Grant |
| CWSA | Canadian Women's Studies Association |
| D&I | Diversity & Inclusion |
| EDI | Equity, Diversity, Inclusion |
| EDID | Equity, Diversity, Inclusion, and Decolonization |
| EISC | Equity Issues Steering Committee |
| FHSS | Federation for the Humanities and Social Sciences |
| FDGs | Federally Designated Equity Groups |
| HSSFC | Humanities and Social Sciences Federation of Canada |
| ID | Invisible Disabilities |
| ILO | International Labour Organization |
| LEAF | Women's Legal Education and Action Fund |
| LGBTQ2S+ | Lesbian, Gay, Bisexual, Trans, Queer, Two-Spirit |
| LLDRN | Labour Law and Development Research Network |
| LSQ | Langue des signes du Québec ('Québec French Sign Language') |
| MMIWG2S | Missing Murdered Indigenous Women, Girls, and Two Spirit People |
| OCAP | Ownership, Control, Access, and Possession |
| SSHRC | Social Sciences and Humanities Research Council |
| TRC | Truth and Reconciliation Commission |

| | |
|---|---|
| UBC | University of British Columbia |
| UC | Universities Canada |
| UN | United Nations |
| UNESCO | United Nations Educational, Scientific and Cultural Organization |
| UT | University of Toronto |
| WISC | Women's Issues Steering Committee |
| YCEC | York Centre for Education and Community |
| VP | Vice President/Vice Provost |

## Principles

### Accessibility

Accessibility is a foundational principle for the removal of barriers that limit the equitable access to participation and experiences necessary for careers by people with visual, motor, auditory, learning, and cognitive disabilities. Access is enabled by providing resources and tools necessary for the elimination of obstacles, biases, and stereotypes that impede opportunity, admission to, and success in the postsecondary education sector for persons with disabilities and deaf people, as for all historically underrepresented groups. Accessibility also recognizes that low socio-economic income can be an obstacle to university and college attendance.

### Diversity

Diversity is a characteristic of human societies that has been used in multiple ways across the postsecondary education sector. It includes the whole range of human, cultural, and societal differences among populations across Canada. Diversity encompasses identity difference, and the representation of students, staff, faculty, administrators, and senior leadership in the academy. Social diversity also includes the protected grounds under the Canadian Charter of Rights and Freedoms, Aboriginal and Treaty rights, and human rights legislation, such as race/ethnicity, gender identity and expression, sexual orientation, and disability. Diversity is also used to differentiate types of knowledge production, educational institutions and units within institutions, such as faculties, schools, departments, programs, and institutes. Diversity also encompasses the nature and content of curricula, research, teaching, service and engagement.

### Decolonization

The principles, processes, and practices of decolonization are fundamental to a more equitable, diverse, enlightened, and inclusive social sciences and humanities community in Canada. We

believe the sustainable future of higher education requires confronting and unsettling the impact of colonial histories, ideologies, experiences, and legacies on disciplines, archives, canons, curricula, methodologies, and pedagogies, as well as on structures of governance, institutional design, and cultures, symbols, and ceremonies. Decolonization is a necessary and ongoing process of unlearning, uncovering, and transforming legacies of colonialism, as well as utilizing the educational and knowledge systems available to relearn and rebuild the social, cultural, and linguistic foundations that were lost, or eroded through colonialism. Decolonization also requires making space, balancing, generating, and enabling diverse knowledge systems to thrive in the academy as well as in and through educational and knowledge transmitting places for Indigenous Peoples, the formerly colonized or continuing colonized nations, peoples, and cultural knowledge systems.

**Equity**

Equity is concerned with justice and fairness. Equity is a state of being, a process, and a condition that is rooted in fundamental human rights, and, therefore, is not reliant on individual choice or voluntarism. Whereas equality may lead to an assumption of an even playing field, and may shape individual and institutional efforts to treat people the same, equity requires more; it is about understanding and accommodating difference and providing people with what they need to enter and thrive within the academy. Equity requires proactively identifying and combatting discriminatory ideas, attitudes, behaviours, as well as systems, policies, processes, and practices that lead to disadvantage. It is concerned with a legal and ethical commitment to doing what is right and necessary to achieve such a state through proactive measures to identify root causes, and design interventions to remove obstacles to fair opportunities and experiences in all spheres of academic life.

**Inclusion**

Inclusion is a skillset and a condition that must be cultivated and that require resources in order to advance an equitable and fairer academy. Inclusion entails interconnected actions to dismantle barriers that impede participation, engagement, representation, and empowerment of members of diverse social identities and from various backgrounds in the life of the academy. Inclusion means that we design our educational and cultural spaces from the beginning so that they can be used fully by all peoples and all communities. Inclusion foregrounds the social and institutional relations of power and privilege, drawing necessary attention to who gets a seat and voice at the decision-making tables, and who is empowered by institutional processes, policies, systems, and structures.

**Inherent Human Dignity**

Inherent human dignity is a foundational concept of human rights. Principles, commitments, and actions to transform inequities in structures, processes, policies, and outcomes must be

based on the recognition and affirmation of the inherent dignity of all peoples. Without the recognition of the inherent human dignity of all peoples, actions to effect change will fall short.

**Inclusive Excellence**

The individual and institutional pursuit of excellence, quality, or merit is best achieved in equitable, diverse, inclusive, and decolonial conditions in which everyone can thrive. While the human pursuit of excellence is an inclusive one, how it is socially and institutionally defined, operationalized, and recognized historically has often been exclusionary of, among other things, diverse ways of knowing, knowledges, methodologies, and perspectives. Recognizing the integral relationship between equity-as-fairness and inclusive excellence is necessary to mitigate how access to, and success within, scholarly associations, universities, and colleges have been shaped by histories of discriminatory ideas, attitudes, processes, and practices. Inclusive excellence affirms how diversity can deepen learning, enhance critical thinking and problem solving, and fuel creativity and innovation in teaching and learning, research and artistic enquiry, professional service, and community engagement in the social sciences and humanities.

**Executive Summary and Recommendations**

**Executive Summary**

This Final Report and Recommendations bring to a close the work of the Federation for the Humanities and Social Sciences' (Federation) Advisory Committee on Equity, Diversity, Inclusion, and Decolonization (AC-EDID). Following six months of committee deliberations, social sciences and humanities community consultations and interviews, and a research and literature review, this report includes an overview of our work and our recommendations. We believe that this overview and the recommendations should enable the Federation to pursue, embed, and advance equity, diversity, inclusion, and decolonization at Congress and other Federation events. More than this, we believe the Federation must be proactive in working with the broader social sciences and humanities community both to achieve a more equitable, diverse, and inclusive Congress and to embark upon the journey toward decolonization in our disciplines, scholarly associations, and universities.

Several lines led to the formation of this committee. The first and most obvious one can be traced to the racial profiling of Black graduate student Shelby McPhee at Congress 2019 held at the University of British Columbia (UBC) and the chain of events that ensued.[1] A second, and related, rationale relates to the recognized harm and the need to answer the question: what is to be done to repair the harm? What must the Federation – and, in turn, its constituent member associations, universities, and affiliates – do to combat the scourge of anti-Black racism, to repair and prevent further harm to colleagues in the Black Canadian Studies Association (BCSA) meetings McPhee was attending, and to facilitate solidarity among the many scholarly associations? While the racial profiling had occurred at a Congress hosted by UBC,[2] the Federation agreed to the demand of the BCSA that Western University, the 2020 host of Congress, would modify its conference theme to "*Bridging Divides: Confronting Colonialism and Anti-Black Racism*"[3] in order to focus attention on the historical and contemporary Black and Indigenous experiences in Canada. When Congress 2020 was cancelled because of the COVID-19 pandemic, another question arose: how does the Federation, and the social sciences and humanities community, continue the engagement with combatting anti-Black racism and

[1]Shelby McPhee has written and spoken on his experience at Congress, hence using his name. "Scholar who was racially profiled welcomed back at UBC: 'Believe the victim': Shelby McPhee was wrongly accused of stealing a laptop from a university conference," CBC (February 7, 2020), https://www.cbc.ca/player/play/1695133763826; Karin Larsen, "Nova Scotia student says he was racially profiled at UBC-held congress: Shelby McPhee says he was asked to show his congress registration and falsely accused of stealing a laptop," CBC (June 5, 2019), https://www.cbc.ca/news/canada/british-columbia/nova-scotia-student-says-he-was-racially-profiled-at-ubc-held-congress-1.4668201

[2] UBC, "Revised: Statement regarding report of anti-Black racism incident during Congress 2019 (June 11, 2019), https://equity.ubc.ca/news-and-stories/revised-statement-regarding-report-of-anti-black-racism-incident-during-congress-2019/

[3] Patrizia Albanese, President, "Federation for the Humanities and Social Sciences, Federation President's update regarding the Congress 2020 theme" (August 14, 2019), http://www.ideas-idees.ca/media/media-releases/federation-presidents-update-regarding-congress-2020-theme; Jeff Tennant, Academic Convenor for Congress 2020,, "Welcome to Congress 2020: "Bridging Divides: Confronting Colonialism and Anti-Black Racism." (March 5, 2020), https://www.congress2019.ca/congress-blog/welcome-congress-2020-bridging-divides-confronting-colonialism-and-anti-black-racism

colonialism? The pandemic created considerable uncertainty about the conditions under which Congress 2021 would occur – in-person, hybrid, or virtual – and the conditions and possibilities for the continuation of the conversations on anti-Black racism and colonialism.

The Federation announced the creation of the Advisory Committee on Equity, Diversity, Inclusion, and Decolonization (AC-EDID) on July 30, 2020.[4] To do the work with appropriate knowledge, and with a sense of urgency, the committee's constitution intentionally included members from wide-ranging backgrounds. Committee members brought to the table research, teaching, community engagement, administrative, and lived experiences in the areas of accessibility, anti-colonialism, decolonization, anti-racism, diversity, equity, and inclusion. Expertise was drawn from social sciences and humanities disciplines in universities across Canada, as well as from former and current Board members. The committee worked through the intellectual, emotional, physical, and administrative challenges of building trust and a shared understanding of the complex terrain of the work in a virtual environment, in the midst of a continuing pandemic, in the face of the urgent and practical need to respond to how to continue the critical conversations on anti-Black racism and colonialism specifically, and EDID more broadly, in face-to-face, hybrid, or virtual Congress environments.

The requirements of our work, including the contested language, grammar,[5] and practices associated with EDI, anti-racism, and anti-colonialism, were tackled head-on. The language and practice of EDI, who and what is included – and how[6] – under its umbrella, vary significantly across the social sciences and humanities, scholarly associations, and universities. Some critics see "EDI" as the language of appeasement, rather than justice or fairness. Likewise, the language, processes, and practice of decolonization are often presented in opposition to EDI, such as the formulation "decolonize, not diversity"[7] or the equally generative question "diverse from what?"[8] While the committee's deliberations were not going to offer any definitive answers to these questions, it was necessary to specify our own understanding, while

[4] Federation appoints Congress Advisory Committee on Equity, Diversity, Inclusion, and Decolonization, http://www.ideas-idees.ca/media/media-releases/federation-appoints-congress-advisory-committee-equity-diversity-inclusion-and

[5] See: Janine Barlow, "'Racial Grammar' is Focus of Duke Professor's Talk," Hamilton (October 7, 2011), Eduardo Bonilla-Silva, "The Invisible Weight of Whiteness: The Racial Grammar of Everyday Life in Contemporary America," *Ethnic and Racial Studies*, 35, 2 (2012): 173-94. Also, Susan R. Ryan, *The Grammar of Good Intentions: Race and the Antebellum Culture of Benevolence.* (Ithaca, NY: Cornell University Press, 2004).

[6] Sara Ahmed, *On Being Included: Racism and Diversity in Institutional Life* (Durham: Duke University Press, 2012).

[7] Example, Sue Lemos, "Decolonise Not Diversify," Social History Society (October 1, 2018), https://socialhistory.org.uk/shs_exchange/decolonise-not-diversify/; Lauren Blackwood, "The Reality of Diversification without Beginning the Process of Decolonisation," *Diversity Digest* (May 28, 2020), https://blogs.kcl.ac.uk/diversity/2020/05/28/the-reality-of-diversification-without-beginning-the-process-of-decolonisation/; Nihan Albayrak, "Diversity helps but decolonisation is the key to equality in higher education," LSE: Eden Centre for Education Enhancement (April 16, 2018), https://lsepgcertcitl.wordpress.com/2018/04/16/diversity-helps-but-decolonisation-is-the-key-to-equality-in-higher-education/

[8] Sadiya Ansari, "'Diverse from what?': Dionne Brand on art for all people," *Globe and Mail* (September 26, 2018). https://www.theglobeandmail.com/arts/books/article-diverse-from-what-dionne-brand-on-art-for-all-people/

also encouraging members of the social sciences and humanities community to continue to pursue their own generative lines of enquiry. We were, after all, undertaking this work to advance the conversations and practices of EDID in the wake of decades of unsatisfactory EDI initiatives to name and combat discrimination and systemic inequities, including in the areas of racism, ableism, and homophobia. The slow progress of change has also generated widespread scepticism about EDI committees like our own, including the belief that such committees are where important social justice issues go to die. The tendency to use "decolonization" as a metaphor[9] or in ways that are either silent on Indigenous peoples or the tendency to conflate terms such as reconciliation and Indigenization[10] informed the committee's work to clarify the key concepts in its mandate. The working definitions are captured in the Glossary and are elaborated upon throughout the Report.

The EDID recommendations, likewise, are understood by the committee as both necessary and "promising practices" on a journey to create a more equitable, diverse, inclusive, and decolonizing Congress and broader social sciences and humanities community. Above all, the recommendations are a recognition of the harm caused by, and the need to move away from, the injurious performativity of conventional EDI committees and technocratic checklists that result in superficial change. They are, instead, a clarion call to action to the Federation, member scholarly associations and affiliates, and Congress host universities, to meet the challenges of the moment, and the second "D" in EDID, and embark upon the long recognized need for structural and systemic change.

**Better Practices Towards Transformation**

As the Report and Recommendations detail, the work of the committee can be divided into three interrelated parts, each leading to a major deliverable in our mandate, and each aimed at generating actions toward transformation.

- While the Federation has engaged some EDI themes and issues at Congress and other Federation events, its commitment and focus has waxed and waned over the past decade. The focus was put on short-term activities rather than on a bolder, transformative EDID vision and practice. The Federation's founding mandate included a commitment to gender equity, and this broadened over time to be inclusive of people, Indigenous peoples, and members of visible/racialized LGBTQ2S+ communities

[9] Eve Tuck and K. Wayne Wang, "Decolonization is not a metaphor," *Decolonization: Indigeneity, Education & Society*, 1, 1 (2012): 1-40, https://jps.library.utoronto.ca/index.php/des/article/view/18630

[10] Karl Gardner and Devin Clancy, "From Recognition to Decolonization: An Interview with Glen Coulthard," *Upping the Anti: A Journal of Theory & Action*, 19 (8/2/2017), https://uppingtheanti.org/journal/article/19-from-recognition-to-decolonization; and Adam Gaudry and Danielle Lorenz, "Indigenization as inclusion, reconciliation, and decolonization: navigating the different visions for indigenizing the Canadian Academy," *AlterNative: An International Journal of Indigenous People*, 14, 3 (2018): 218-27.

(Appendices 1 and 2). There has never been a sustained commitment to anti-racism as a principle and racial justice as a practice. The commitment to indigenization and reconciliation has also waxed and waned. The Federation has never made a commitment to decolonization. Consequently, the committee's deliberations led to giving special weight to the second 'D' in EDID. Part II of our Report explores *"**Decolonization: Principles, Guidelines, and Promising Practices**."* This section also takes up the urgent need for distinctions and interrelations between reconciliation, indigenization, anti-racism, and decolonization knowledges and practices in the social sciences and humanities communities that participate in Congress and other Federation events.

- The committee was faced with the time-sensitive need to engage with and respond to the Congress Task Force on Contingency Planning, including making recommendations to it on how to embed equity, diversity, inclusion, and decolonization in Congress 2021 being hosted by the University of Alberta from May 27 to June 4. The long-established theme for Congress 2021 was "Northern Relations." Working with the Task Force, our committee was tasked with offering urgent advice on how to incorporate anti-Black racism and colonialism specifically, and EDID more broadly, into Congress 2021 and beyond. Our committee's contributions are already reflected in the structure, programming, and practices of Congress 2021. With the support of a research assistant, Part III of this Report includes the committee's recognition of the need for a *"**Better Practices for an Inclusive Conference: An EDID Guide**."*

- To get a better understanding of what was already being done, and what member associations of the Federation believed still needed to be done to advance EDID, the committee consulted the humanities and social sciences community between December 2020 and January 2021. To take up the urgent need to continue the conversation beyond the life of our committee, and to deepen engagement with EDID in disciplines, scholarly associations, universities, and affiliates, Part IV of this report is a *"**Charter on Equity, Diversity, Inclusion, and Decolonization in the Social Sciences and Humanities**"* to be used as a platform from which the Federation, its member associations, and its partners will together commit to and work towards change.

Finally, the committee's mandate called for us to make recommendations on how to enable and embed equity, diversity, inclusion, and decolonization into Congress and other Federation events. The committee's recommendations follow.

**Recommendations**

1. The Federation needs to develop a Congress land acknowledgement stating that Congress and other Federation events are held at universities and sites located on

diverse territories of Indigenous Peoples. This should be used as a basis for deep reflection on the host's and attendees' connection to the treaties and mutual obligations to the land.

2. As soon as a post-COVID-19 opportunity permits an in-person Congress gathering, the Federation should host a Congress that focuses on combatting anti-Black racism and colonialism.

3. Given the racial profiling at Congress 2019 and the cancellation of Congress 2020, the Federation should explore collaborations with the University of British Columbia and Western University on initiatives to advance the conversations on anti-Black racism and colonialism.

4. The Federation and Congress host universities should embed anti-racism and anti-colonial principles, policies, and practices into the strategic event plan for Congress.

5. The Federation should state clearly how it aims to embed its commitment to accessibility, equity, diversity, inclusion, and decolonization in Congress priorities, practices, and programming, and should identify knowledgeable personnel to respond to matters arising from actions to advance EDID at Congress and other Federation events.

6. The Federation should require any university hosting Congress to have a demonstrated commitment to equity, diversity, and inclusion, and to provide an institutional equity, diversity, inclusion, and decolonization plan to support its application to host Congress.

7. The Federation and scholarly associations must acknowledge and commit to the fact that decolonizing Congress is an ongoing process and needs to be embedded in the principles, practices, planning, and programming of all events and activities as well as committing to providing respect, accommodations, and space for diverse knowledges.

8. To model its commitment at Congress and other events, the Federation should embed equity, diversity, inclusion, and decolonization into its structures, systems, policies, processes, and practices and provide processes, including metrics, to evaluate each Congress's achievement of these outcomes.

9. The Federation should establish a Standing Committee on Equity, Diversity, Inclusion, and Decolonization, with a caucus for each equity-deserving group (women, Indigenous Journalists for Human Rights – Indigenous Peoples, visible/racialized minorities, persons with disabilities, LGBTQ2S+) that could advise on Congress and other Federation events.

10. The Federation should hire a designated staff member with equity, diversity, inclusion, and decolonization expertise to support and evaluate Congress and other Federation events.

11. The Federation and any Congress host university need a clear anti-harassment, anti-discrimination, and anti-bullying policy posted to their website, and all staff, volunteers, and attendees should be made aware of the policies as well as the consequences for breaching them.

12. The Federation should be proactive and produce online equity, diversity, inclusion, and decolonization training sessions, modules, and resource supports for all Congress staff, service providers, and attendees at Congress and other Federation events.

13. The Federation should develop an equitable financing model for equity-deserving groups (e.g. sliding scale for registrants or fee waivers, scholarships), and consider variable fees (Elders, students, community, retired or unwaged earners, etc.); should seek support, including from the federal government, to provide graduate scholarships and to enable fee exemptions for community and low-income members attending Congress and other events.

14. The Federation and host universities should identify and engage a list of Elders and other Indigenous leaders who can support associations in their land acknowledgements, opening and closing ceremonies, language and knowledge inclusions, etc. appropriate to the Indigenous lands and territories on which events take place.

15. The Federation should acknowledge and incorporate into its policies, practices, and programming at Congress and other Federation events the goals and objectives of the United Nations Declaration on the Rights of Indigenous Peoples.

16. The Federation should acknowledge and incorporate into its policies, practices, and programming at Congress and other Federation events the goals and objectives of the United Nations Decade for People of African Descent.

17. The Federation should acknowledge and incorporate into its policies, practices, and programming at Congress and other Federation events the goals and objectives of the United Nations Convention on the Rights of Persons with Disabilities.

18. The Federation should complement what the federal granting agencies and higher education associations are doing to support members who are deaf and people with disabilities, Indigenous Peoples, LGBTQ2S+, members of visible/racialized minority groups, women, and those who are at the intersections of these communities.

19. The Federation should demonstrate its commitment to Canada's official bilingualism, Indigenous languages, and Deaf culture through bilingual presentations by diverse bilingual/multilingual facilitators or interpreters, and discussants.

20. The Federation should develop an action plan to support scholarly associations financially to implement equity, diversity, inclusion, and decolonization.

21. The Federation should consider requiring scholarly associations to commit to equity, diversity, inclusion, and decolonization in order to participate in Congress and other Federation events.

22. The Federation should consider making a statement in support of diversity of panels at Congress, including an opposition to all-male and all-white panels.

23. The Federation and host universities should adopt and disseminate clear intellectual property policies and guidelines for materials shared virtually through the Congress platform.

24. The Federation and host universities should ensure that Congress is accessible via one entry point for any requests for accommodations.

25. The Federation should be as accessible as possible, technologically or otherwise, to members of Deaf and disabled communities to enable them to participate in or attend plenary panels and keynotes dealing with research or work relevant to communities from where the research was drawn.

26. The Federation should adopt clear guidelines on inclusive language, including but not limited to, the use of gender-neutral/gender-aware language, pronouns, and preferred names, and in the way they appear and can be self-defined in online spaces.

27. The Federation should ensure that affordable childcare and safe spaces for breastfeeding, resting/gathering places for Elders, and secure places to smudge are available at Congress and other Federation events.

28. The Federation and host universities should aim to provide captioning and ASL and/or LSQ (Langue des signes du Québec) interpretation for all Congress sessions, face-to-face, hybrid or virtual; advance French–English bilingual or other languages at events, with translations made available and including Indigenous languages of the territories on which Congress or other Federation events are being hosted.

29. The Federation should provide opportunities for sponsorship, internship, and mentoring of graduate and undergraduate students, junior faculty, and community members of Black, Indigenous, and People of Colour (BIPOC), deaf and disabled persons, and members of LGBTQ2S+ groups.

30. The Federation should include interdisciplinary and transdisciplinary knowledges panels and keynotes that address the professional needs and desires of marginalized women,

particularly Indigenous Peoples, Black and People of Colour (BIPOC) at Congress and other Federation events.

31. To ensure it is modelling a commitment to EDID, the Federation should collect and track self-identification disaggregated diversity data on its Board, leadership, staff, membership, advisory committees, and all its invitees to Congress and other Federation events.

32. In collaboration with scholarly associations, the Federation should collect voluntary self-identification disaggregated data of Congress participants and attendees to identify what EDID issues exist and what changes are needed to improve accessibility and other EDID issues.

33. The Federation, in collaboration with the Canadian Association of University Teachers, should regularly produce a report on the diversity of scholars, scholarship, and funding opportunities for BIPOC in the social sciences and humanities in Canada.

34. The Federation and the host university should conduct an EDID assessment after each Congress and develop a strategy to close any gaps between policies and practice.

35. The Federation and Congress host universities should develop an anti-racism and equity framework to guide the conduct of police and campus security at Congress and Federation events.

36. The Federation and Congress host universities should include local, national and international Indigenous scholars at plenaries.

37. The Federation and Congress host universities should take trauma and the effects of Residential/Day Schools into account when making decisions about presentations and plenaries dealing with Residential/Day Schools or other trauma-triggering events/histories. These sessions may need additional resources for support of the listeners, the presenters, or may require more skilled or trained discussants.

38. The Federation and Congress host universities should dedicate a position or responsibilities for the conference planner or planning committee who liaises with First Nations, Métis, and Inuit Peoples for the event.

39. The Federation and Congress host universities should include in the program at least one session on Indigenous justice that reviews events of the past year, from frustrations and protests to celebrations and accomplishments.

40. All Federation gatherings, program invitations, and panels should include different worldviews/knowledge systems, including legal pluralisms and languages.

41. The Federation should demonstrate commitment to decolonization by adopting the "***Decolonization: Principles, Guidelines, and Promising Practices***" (see Part II) and urging member associations, universities, and affiliates to do the same.

42. The Federation should demonstrate commitment to equitable, diverse, inclusive, and decolonial conferences by adopting the "***Better Practices for an Inclusive Conference Guide***" (see Part III) and by urging member associations, universities, and affiliates to do the same.

43. The Federation should demonstrate commitment to equity, diversity, inclusion, and decolonization by adopting the "Charter on Equity, Diversity, Inclusion, and Decolonization in the Social Sciences and Humanities," (see Part IV) and by urging member associations, universities, and affiliates to endorse and promote it in their respective institutions.

## Part I - IGNITING CHANGE: FINAL REPORT AND RECOMMENDATIONS

**Igniting Change: Final Report and Recommendations**
**Advisory Committee on Equity, Diversity, Inclusion, and Decolonization**
**March 8, 2021**

## Introduction

On May 5, 2020, the Board of the Federation for the Humanities and Social Sciences (Federation) approved a proposal to create an Advisory Committee on Equity, Diversity, and Inclusion (EDI). The Board approved a draft terms of reference on May 12, 2020, delegating the power to appoint the committee's membership to the Executive. In consultation with the committee chair, the second "D" was added to the terms of reference, and this was approved by the Board.[11] On July 30, 2020, the Federation announced the appointment of the Congress Advisory Committee on Equity, Diversity, Inclusion, and Decolonization (AC-EDID).[12]

This Final Report and Recommendations brings to a close the work of the Federation for the Humanities and Social Sciences' Advisory Committee on Equity, Diversity, Inclusion, and Decolonization (AC-EDID). Following six months of committee deliberations, social sciences and humanities community consultations and interviews, and a research and literature review, the report represents our efforts to fulfill our mandate. In this report we detail the nature of our work and our recommendations which should enable the Federation to actively engage in anti-racism and decolonization practices, and to embed, advance, and achieve a more equitable, accessible, diverse, and inclusive Congress. Moreover, through these recommendations, the Federation, as the premier association representing the social sciences and humanities, should be more actively engaged in leading change in the broader social sciences and humanities community that meets at Congress and other Federation events.

## Our Mandate

### 1. Status

1.1. The Federation for the Humanities and Social Sciences Advisory Committee on Equity, Diversity, Inclusion, and Decolonization (EDID) is a special committee established by the Federation's Board of Directors to provide advice to the President and CEO and the Board

[11] The decision to add the second "D" was agreed upon in consultation with Dr. Malinda S. Smith (former VP of Equity and Diversity at the Federation) and Dr. Cindy Blackstock (former Director of Equity and Diversity at the Federation).

[12] Federation appoints Congress Advisory Committee on Equity, Diversity, Inclusion, and Decolonization, http://www.ideas-idees.ca/media/media-releases/federation-appoints-congress-advisory-committee-equity-diversity-inclusion-and

of Directors on objectives and strategies to support EDID in Congress and other Federation Events.
1.2. Discussions by the Advisory Committee will take into account the full range of events organized by the Federation, as a suite of activities.
1.3. Establishment of the Advisory Committee was approved by the Board of Directors at its meeting of May 5, 2020.
1.4. The initial term for the Advisory Committee is May 5, 2020, to November 1, 2020.
1.5. The term can be renewed as required and approved by the Board of Directors.

2. **Mandate**
2.1. The Advisory Committee's mandate is to advise the Board on (1) strategies to support EDID in Congress and other Federation events, and (2) specific actions the Federation and its members can take, in the short, medium, or longer term, to:
2.2. Support equitable and inclusive access and participation for its members to Federation activities.
2.3. Support decolonization and reconciliation with Indigenous communities, and collaborate to increase opportunities for Indigenous students, scholars, and communities.
2.4. Support critical conversations about colonialism and anti-Black racism, including an intersectional lens that makes visible the impact of multiple forms of systemic discrimination.

3. **Membership**
3.1. Members of the Advisory Committee and its chair/co-chairs will be appointed by the Federation's Executive Committee.
3.2. The Advisory Committee will consist of a minimum of six members, and include current and former Federation Board members and representatives of the University of Alberta.
3.3. Members of the Advisory Committee will be selected to support all aspects of diversity, to bring knowledge of the Federation and Congress, and to contribute experience and expertise on EDID issues.
3.4. The Federation's Manager of Programs and Policy will serve as secretary to the Advisory Committee.
3.5. The President and CEO may engage consulting services to provide strategic advice to the committee or to facilitate its work.

**Meetings**
4.1. The Advisory Committee will meet by telephone or video conference.
4.2. The meetings shall be conducted in either English or French. No simultaneous interpretation will be provided for meetings.
4.3. A meeting schedule will be presented to the Advisory Committee for approval at its first meeting.

**Committee Membership**

Malinda S. Smith (Chair), Vice-Provost (Equity, Diversity, and Inclusion), Professor of Political Science, and 2018 Pierre Elliott Trudeau Foundation Fellow, University of Calgary; Past Vice President (Equity Issues), Federation for the Humanities and Social Sciences.

Noreen Golfman (Vice-Chair), Professor of English, and former Provost and Vice President Academic, Memorial University; Past President, Federation for the Humanities and Social Sciences.

Marie Battiste, O.C., F.R.S.C., 2019 Pierre Elliott Trudeau Fellow, and Professor Emerita, Educational Foundations, University of Saskatchewan.

Wesley Crichlow, Critical Race Professor, University of Ontario Institute of Technology, and Director, Federation for Humanities & Social Sciences; Federation EDID Board Lead.

Jay T. Dolmage, Associate Chair, Undergraduate Communication Outcomes Initiative, and Professor, English Language and Literature, University of Waterloo.

Florence Glanfield, Vice-Provost (Indigenous Programming & Research), and Professor of Secondary Education, University of Alberta.

Claudia Malacrida, Professor of Sociology and Board of Governors Research Chair Emerita; Past Associate Vice-President Research, University of Lethbridge; Federation Board member.

Anne-José Villeneuve, Associate Professor of French Linguistics, Campus Saint-Jean, University of Alberta.

**Background**

Several lines led to the formation of this committee. The first and most obvious one can be traced to the racial profiling of Black graduate student Shelby McPhee at Congress 2019 held at the University of British Columbia (UBC) and the chain of events that ensued.[13] A second, and

[13]Shelby McPhee has written and spoken on his experience at Congress, hence using his name. "Scholar who was racially profiled welcomed back at UBC: 'Believe the victim': Shelby McPhee was wrongly accused of stealing a laptop from a university conference," CBC (February 7, 2020), https://www.cbc.ca/player/play/1695133763826; Karin Larsen, "Nova Scotia student says he was racially profiled at UBC-held congress: Shelby McPhee says he was asked to show his congress registration and falsely accused of stealing a laptop," CBC (June 5, 2019), https://www.cbc.ca/news/canada/british-columbia/nova-scotia-student-says-he-was-racially-profiled-at-ubc-held-congress-1.4668201

related, rationale relates to the recognized harm and the need to answer the question: what is to be done to repair the harm? What must the Federation – and, in turn, its constituent member associations, universities, and affiliates – do to combat the scourge of anti-Black racism, to repair and to prevent further harm to colleagues in the Black Canadian Studies Association (BCSA) meetings he was attending, and to facilitate solidarity among the many scholarly associations? While the racial profiling had occurred at a Congress hosted by UBC,[14] the Federation agreed to the demand of the BCSA that Western University, the 2020 host of Congress, would modify its conference theme to "*Bridging Divides: Confronting Colonialism and Anti-Black Racism*"[15] in order to focus attention on the historical and contemporary Black and Indigenous experiences in Canada. When Congress 2020 was cancelled because of the COVID-19 pandemic, another question arose: how does the Federation, and the social sciences and humanities community, continue the engagement with confronting anti-Black racism and colonialism? The pandemic created considerable uncertainty about the conditions under which Congress 2021 would occur – in-person, hybrid, or virtual – and the conditions and possibilities for the continuation of the conversations on anti-Black racism and colonialism.

The most obvious reason for the formation of the committee can be traced to the incident of racial profiling at Congress held at the University of British Columbia (UBC) on June 1-7, 2019 and the chain of events that ensued. Specifically, on June 2, Shelby McPhee – a young, Black graduate student who was attending his first national conference at the Black Canadian Studies Association (BCSA) meetings[16] – was the target of racial profiling by a white Congress attendee who questioned his status as a registered attendee, and falsely accused him of stealing a laptop.[17] McPhee was also questioned by campus police and the RCMP. McPhee was subjected to suspicion, made to feel out of place, as if Black people like him did not belong in the Congress space. The event was covered by several media sites, notably by the public broadcaster which directly quoted the Black scholar's complaint:

> *As a Black man in this predominantly white space, I not only felt harassed but disrespected and embarrassed to not only have been blatantly profiled by two of your conference attendees but also held in front of bystanders for over half an hour and interrogated for all to see… Suffice it to say, I felt dehumanised and violated and in that*

[14] UBC, "Revised: Statement regarding report of anti-Black racism incident during Congress 2019 (June 11, 2019), https://equity.ubc.ca/news-and-stories/revised-statement-regarding-report-of-anti-black-racism-incident-during-congress-2019/

[15] Patrizia Albanese, President, "Federation for the Humanities and Social Sciences, Federation President's update regarding the Congress 2020 theme" (August 14, 2019), http://www.ideas-idees.ca/media/media-releases/federation-presidents-update-regarding-congress-2020-theme; Jeff Tennant, Academic Convenor for Congress 2020, "Welcome to Congress 2020: "Bridging Divides: Confronting Colonialism and Anti-Black Racism." (March 5, 2020), https://www.congress2019.ca/congress-blog/welcome-congress-2020-bridging-divides-confronting-colonialism-and-anti-black-racism

[16] Karen Larsen, " Nova Scotia student says he was racially profiled at UBC-held congress," CBC (June 5, 2019), https://www.cbc.ca/news/canada/british-columbia/nova-scotia-student-says-he-was-racially-profiled-at-ubc-held-congress-1.4668201; Bailey Moreton, "Fighting against racial profiling on university campuses," Charlatan (April 19, 2020), https://charlatan.ca/2020/04/fighting-against-racial-profiling-on-university-campuses/

[17] Federation Statement, August 14, 2019

> *moment, I felt as though The Federation and the Congress did not actively work toward creating for me, 'a safe, respectful and collegial experience,' as your Code of Conduct claims.*[18]

No member of the social sciences and humanities community should experience such public humiliation while attending Federation events. In a June 5, 2019 open letter to the Federation, the BCSA drew attention to how the victim of racial profiling was further harmed by the Federation's response, including the lack of support for McPhee during the incident. The BCSA's specific demands to repair the harm included the need for the Federation to issue a formal apology,[19] and to make an explicit reference to anti-Black racism in the Congress 2020 theme. A number of scholarly associations and individuals expressed their solidarity with McPhee and support for the BCSA's statement and demands by issuing their own statements on their web pages and on social media.

The incidence of racial profiling cast a long shadow over Congress and raised the question of whether it was an inclusive space in which Black scholars and scholarship could thrive. The incident, and the chain of responses that followed, also highlighted the need for broader social sciences and humanities community engagement with institutional and systemic racism and with the everyday lived experiences of racial profiling. Such profiling often plays out in professional spaces as "unconscious demotion," that is, as "the unthinking habit of assuming that somebody holds a position lower in status or expertise than they actually do."[20] Ultimately, the independent investigation commissioned by the Federation led to the perpetrator being banned from attending Congress for three years. In subsequent public statements, the Federation denounced "anti-Black racism, racial profiling, harassment and discrimination of any kind."[21]

The BCSA's demand, and the Federation's efforts to repair the harm, created space and opportunity for the social sciences and humanities community to collectively examine and combat anti-Black racism and colonialism at its premier gathering. The original theme at Western University, the 2020 host of Congress, was *Bridging Divide*s, characterized as follows:

> *"The theme emphasizes that Congress assembles scholars, artists and members of the general public who engage with the world from differing viewpoints, offering a forum to share perspectives, to listen deeply and critically, and to respond. Also, it's an invitation for people to listen to the land and the water. It brings a focus on*

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[18] Canadian Press, "Man banned for racially profiling black N.S. student at B.C. meeting," CBC (August 29, 2020), https://www.cbc.ca/news/canada/nova-scotia/racial-profiling-student-nova-scotia-british-columbia-1.5264614

[19] Patrizia Albanese, President, Federation for the Humanities and Social Sciences, "Letter to the Black Canadian Studies Association" (June 5, 2019), https://www.ideas-idees.ca/media/media-releases/letter-black-canadian-studies-association

[20] Better Allies, "Being an Ally When People Don't Look The Part or Have Other Visible (or Invisible) Differences," (December 14, 2018), https://betterallies.medium.com/being-an-ally-when-people-dont-look-the-part-or-have-other-visible-or-invisible-differences-167153b12688

[21] Federation Statement, June 2019.

*interdisciplinarity (bridging disciplinary divides) and on internationalization (bridging national divides). At the same time, it highlights our disciplines' engagement in bringing people together to build resilience in the face of forces that tear them apart (bridging political and ideological divides) and in overcoming the divisiveness of colonialism while promoting reconciliation between Indigenous peoples and settler populations."*

In August 2019, the Federation's president agreed to the BCSA's demand and announced the revised theme as *Bridging Divides: Confronting Colonialism and Anti-Black Racism*[22] in order "to respond to the serious issue of anti-Black racism."[23] This change was meant to open "important opportunities for participants" to engage in "difficult but essential discussions about the most serious issues facing us as scholars, citizens, and members of our society." Many scholarly associations responded to the new theme in their conference Call for Papers, keynote invitations, and plenary planning.

**The Long Shadow of the COVID-19 Pandemic**

On March 19, 2020, as COVID-19 was closing in, the Federation announced that Congress 2020 would be held remotely. This decision was criticized by the BCSA and other scholarly associations who thought the conference, and the theme, should be postponed rather than cancelled. Other opponents of the "virtual Congress" highlighted the fact that, like remote learning, virtual conferencing can affect the quality of interpersonal exchanges, and exacerbate existing inequities, including the digital divide. On April 1, 2020, the Federation reversed its decision and announced the cancellation of Congress 2020. A few months later, the Federation was ensnared by another public row when the announcement of the Prix du Canada in June 2020 led to the resignation of the Indigenous Advisory Circle, an event it described as "an important wake-up call for the Federation."[24] Individually, and together, these developments strengthened the resolve to go beyond commitments to EDI, reconciliation, Indigenization, and decolonization to identifying and proposing promising practices for systemic change.

[22] Patrizia Albanese, "Federation President's update regarding the Congress 2020 theme," Federation for the Humanities and Social Sciences (August 14, 2019), http://www.ideas-idees.ca/media/media-releases/federation-presidents-update-regarding-congress-2020-theme; Jeff Tennant, "Welcome to Congress 2020: "Bridging Divides: Confronting Colonialism and Anti-Black Racism." (March 5, 2020), https://www.congress2019.ca/congress-blog/welcome-congress-2020-bridging-divides-confronting-colonialism-and-anti-black-racism

[23] Patrizia Albanese, "Federation President's Update regarding the Congress 2020 theme," Federation for the Humanities and Social Sciences (August 14, 2019), http://www.ideas-idees.ca/media/media-releases/federation-presidents-update-regarding-congress-2020-theme

[24] Patrizia Albanese, Chair of the Board, and Gabriel Miller, President & CEO, Federation for the Humanities and Social Sciences, "Statement regarding the 2020 Prix du Canada" (2020), https://www.ideas-idees.ca/media/media-releases/statement-regarding-2020-prix-du-canada

When the COVID-19 pandemic led to the cancellation of the conference at Western University, the question became: how can the Federation bring forward into Congress 2021 the conversations on confronting anti-Black racism and colonialism? Despite the pandemic shaping the conditions under which the AC-EDID was conducting this work, we wanted to engage in a deeper understanding of equity, diversity, and inclusion, and we especially wanted to tease out the implications of the second "d" of decolonization. For Congress, and member scholarly associations, the pandemic created considerable uncertainty about the conditions under which the annual meeting would occur – in-person, hybrid, or virtual – and the possibilities and conditions under which the conversations on racism and colonialism would be occurring. Concern was expressed by the BCSA and other associations that the online venue would not be ideal for having substantive conversations about anti-Black racism, colonialism and decolonization.[25] At the same time, a number of other scholarly associations had decided to bring forward to Congress 2021 the conversations they had planned to hold at Western University. Added to this complex configuration of developments was the fact that the theme of the May 29-June 4, 2021 Congress at the University of Alberta, *Northern Relations*,[26] had been announced for some time.

> *"Congress 2021's theme, Northern Relations, will encourage delegates to explore the connections between peoples, communities, cultures, and ways of knowing, while also listening to those voices that speak directly to some of the most pressing issues in the North: reconciliation, governance, social justice, climate change, reciprocity, education and much more."*[27]

The institutional and territorial shift – from Congress at the University of British Columbia in Vancouver to Western University in London and, ultimately, to the University of Alberta in Edmonton – highlights why our focus shifted from individuals to institutional and systemic factors. It also underscores why, as a committee, we wanted to look back at the historical antecedents but also pivot to examine accessibility, equity, diversity, inclusion, and decolonization in Congress, other Federation events, and the social sciences and humanities more broadly.

**The Committee Sets to Work**

The AC-EDID was announced on July 30, 2020, during a summer of discontent shaped by the twin pandemic of racism and COVID-19, and the growing evidence of disproportionate impacts

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[25] Art Markman, "How to Have Difficult Conversations Virtually," *Harvard Business Review* (July 8, 2019), https://hbr.org/2019/07/how-to-have-difficult-conversations-virtually; Taylor Mulcahey, "How to Navigate Difficult Convos Virtually," *Rewire* (June 29, 2020), https://www.rewire.org/navigate-difficult-conversations-virtually/

[26] Lauren Boothby, "Congress 2021: University of Alberta to host largest academic gathering in Canada," *Edmonton Journal* (January 25, 2020), https://edmontonjournal.com/news/local-news/congress-2021-university-of-alberta-to-host-largest-academic-gathering-in-canada

[27] Federation Press Release, "University of Alberta to Host Canada's Largest Academic Gathering in 2021" (January 24, 2020), http://www.ideas-idees.ca/media/media-releases/university-alberta-host-canadas-largest-academic-gathering-2021

on some equity-deserving groups.[28] To do the work with a sense of urgency as well as grounded in knowledge, the committee was constituted to intentionally include members from wide-ranging backgrounds. Committee members brought to the table research, teaching, community engagement, administrative, and lived experiences in the areas of accessibility, anti-colonialism, anti-racism, diversity, equity, and inclusion. Expertise was drawn from social sciences and humanities disciplines in universities across Canada, as well as from former and current Board members. Despite the already full schedules and multiple layers of commitments added on during this work, this all-volunteer committee worked through the multiple meetings, writing, editing and collaborating through holidays, weekends and nights. We also worked through the intellectual, emotional, physical and administrative challenges of building trust and a shared understanding of the complex terrain of the work in a virtual environment, in the midst of a continuing pandemic, and in the face of the urgent and practical need to respond to how to continue the critical conversations on anti-Black racism and colonialism, specifically, and equity, diversity, inclusion, and decolonization more broadly, in face-to-face, hybrid, or virtual Congress environments.

Although it was expected that the schedule of the committee's work would conclude by the end of 2020, the scope of the work, in the midst of a pandemic, presented an expectation that could not be reasonably met in the limited timeframe, and the schedule had to be revised and the mandate extended. The work of this committee, and the recommendations that flow from it, should also be viewed as necessary to reinvigorate equity, diversity, and inclusion in the Federation's work (see Appendix 1 and 2), including Congress and other events, and to vigorously pursue anti-racism (anti-Black, anti-Indigenous, anti-Asian, systemic), anti-colonialism and decolonization in the social sciences and humanities community that meets at Congress.

As our report and recommendations outline, equity, diversity, inclusion, and decolonization (EDID) are not singular as the acronym "EDID" suggests, and it is not a checkbox of activities that can be managed in rote fashion. Rather, the metaphor of "journey" more aptly captures the necessary and ongoing conscientization about oppression and its multiple sources, and the labour to eliminate injustice and oppression arising from racism, colonialism, and structural and systemic inequities. Our consultations found that while uneven, this work is already being pursued at Congress by some Federation member associations, universities, and affiliates.

Our mandate includes advising on how to embed equity, diversity, inclusion, and decolonization into Congress and other Federation events at Congress 2021 and beyond. This complex terrain, and the requirements of our work, including the contested language, grammar, and practices associated with the institutionalization of equity, diversity, and inclusion (EDI), and the relationship to the *longue durée* of anti-racism, anti-colonialism, and decolonization struggles, had to be tackled head-on but also with a kind of care that time did not seem to permit. As a committee, we recognized that the language and practice of EDID, how each term might be

[28] Concept coined by Wisdom Tettey at the University of Toronto , https://utsc.utoronto.ca/news-events/inspiring-inclusive-excellence-professor-wisdom-tetteys-installation-address

taken up, whether individually or in tandem, by the Federation and member associations, were not going to be resolved through a committee process. The language and practices of EDI, who and what are included under its umbrella – and how[29] – vary significantly across scholarly associations and at universities. While equity initially emerged as the language of justice and fairness, some critics see "EDI" as the language of appeasement.[30] Likewise, the language, processes, and practice of decolonization are often presented in opposition to EDI, such as the formulation "decolonize, not diversity"[31] or the equally generative question "diverse from what?"[32]

On a practical level, it was necessary to specify our own working understanding, hence the development of a glossary of key terms, which might also be used to support the Federation's member associations that meet at Congress in their own generative lines of enquiry. Efforts to move the dial on EDID requires acknowledging that decades of unsatisfactory EDI initiatives to name and combat discrimination and systemic inequities, including in the areas of racism, ableism, and homophobia, have created frustration and even the rejection of EDI as a framework for change. Such critiques also inform widespread scepticism about EDI committees like our own, including the belief that such committees are where important social justice issues go to die. The tendency to use "decolonization" as a metaphor,[33] or in ways that are either silent on Indigenous peoples or conflate it with reconciliation and Indigenization,[34] informed the committee's work to clarify these key concepts in its mandate. The working definitions are captured in the Glossary and are elaborated throughout the Report, particularly in Part II on "***Decolonization: Principles, Guidelines, and Promising Practices.***" The recommendations, likewise, are understood by the committee as both necessary and "promising practices" on a journey to create a more equitable, diverse, inclusive Congress, one that is actively engaged in and leading the movement toward decolonization as integral to the future of the broader social sciences and humanities community.

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[29] Sara Ahmed, *On Being Included: Racism and Diversity in Institutional Life*. Durham: Duke University Press, 2012.

[30] D-L Stewart, "Language of Appeasement," *Inside Higher Education* (March 30, 2017), https://www.insidehighered.com/views/2017/03/30/colleges-need-language-shift-not-one-you-think-essay

[31] Example, Sue Lemos, "Decolonise Not Diversify," Social History Society (October 1, 2018), https://socialhistory.org.uk/shs_exchange/decolonise-not-diversify/; Lauren Blackwood, "The Reality of Diversification without Beginning the Process of Decolonisation," *Diversity Digest* (May 28, 2020), https://blogs.kcl.ac.uk/diversity/2020/05/28/the-reality-of-diversification-without-beginning-the-process-of-decolonisation/; Nihan Albayrak, "Diversity helps but decolonisation is the key to equality in higher education," LSE: Eden Centre for Education Enhancement (April 16, 2018), https://lsepgcertcitl.wordpress.com/2018/04/16/diversity-helps-but-decolonisation-is-the-key-to-equality-in-higher-education/

[32] Sadiya Ansari, "'Diverse from what?': Dionne Brand on art for all people," *Globe and Mail* (September 26, 2018). https://www.theglobeandmail.com/arts/books/article-diverse-from-what-dionne-brand-on-art-for-all-people/

[33] Eve Tuck and K. Wayne Wang, "Decolonization is not a metaphor," *Decolonization: Indigeneity, Education & Society*, 1, 1 (2012): 1-40, https://jps.library.utoronto.ca/index.php/des/article/view/18630

[34] Karl Gardner and Devin Clancy, "From Recognition to Decolonization: An Interview with Glen Coulthard," *Upping the Anti: A Journal of Theory & Action*, 19 (8/2/2017), https://uppingtheanti.org/journal/article/19-from-recognition-to-decolonization; and Adam Gaudry and Danielle Lorenz, "Indigenization as inclusion, reconciliation, and decolonization: Navigating the different visions for indigenizing the Canadian Academy," *AlterNative: An International Journal of Indigenous People*, 14, 3 (2018): 218-27.

**The Task Force on Congress 2021 Contingency Planning**

As our committee convened and began its discussions about process and expectations, it became clear just how formidable our task was. From the start, we agreed that we were not interested in offering bland bromides merely to shield the Federation – and our own scholarly communities in the social sciences and the humanities – from further scrutiny on equity, diversity, inclusion, and decolonization matters, that our work needed to be ambitious, bold, and practicable.

However, we soon encountered two issues that impacted our ability to fulfill our mandate, issues that are all-too familiar to equity committees established to address specific issues but with inadequate attention to design, resources, and especially relationship between new and existing structures. We learned that not only had a Task Force on Congress Contingency Planning already been appointed by the Federation Board in partnership with the 2021 campus host, University of Alberta, but that it had already convened a number of times to take on its own mandate "to assess the risks associated with COVID-19 and provide some recommendations around the possibilities of hybrid and/or virtual participation."[35] This begged the question: what was the relationship between the Task Force and the Congress Advisory Committee on Equity, Diversity, Inclusion, and Decolonization's (AC-EDID's) work? Moreover, the 2021 Congress theme had long been determined by the partners to be *Northern Relations*.[36] Our committee recognized the important and timely focus, yet the situation begged the question of where the mandate of the AC-EDID's "fit" into an already determined set of priorities, approaches, and expectations.

It is no small irony that a committee mandated to take on weighty matters relating to exclusionary and discriminatory practices was itself conceived as a kind of sidecar to the main bus of Congress planning. Given the already established *Northern Relations* focus of Congress 2021, what, then, of the cancelled theme for Congress 2020 – *Bridging Divides: Confronting Colonialism and Anti-Black racism?*[37] Would it be lost or displaced in the 2021 Congress planning? And would our own recommendations be taken seriously in view of that main bus moving forward without our participation? Our work really got going in August 2020, as we played catch-up to what the Task Force had already been considering.

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[35] "Task Force on Congress Contingency Planning: Update from Co-Chairs" (July 30, 2020), https://congress2021.ca/task-force-congress-contingency-planning

[36] Michael Brown, "Edmonton and U of A to host Canada's biggest academic conference in spring 2021," Folio, University of Alberta (January 24, 2020), https://www.ualberta.ca/folio/2020/01/edmonton-and-u-of-a-to-host-canadas-biggest-academic-conference-in-spring-2021.html

[37] Michael Tennant, "Welcome to Congress 2020: 'Bridging Divides: Confronting Colonialism and Anti-Black Racism'" (March 5, 2020), https://www.congress2019.ca/congress-blog/welcome-congress-2020-bridging-divides-confronting-colonialism-and-anti-black-racism

Tensions generated over this asynchronous two-committee arrangement underscored the very structural deficits that the AC-EDID was actively working through. The AC-EDID made its frustrations known to Federation staff, and we turned to providing as much input as possible to the Task Force's report on Congress 2021 contingencies in view of fast encroaching deadlines. The Federation was working towards two days of Congress virtual planning meetings with association program chairs and local arrangement coordinators for September 22 and 24, and in view of an October 31, 2020 deadline when it expected to make a final, formal announcement regarding Congress format – whether it would be an in-person, hybrid, or virtual structure.

On September 2, 2020, the Task Force Co-Chairs Michael O'Driscoll and Laura Chajkowski were scheduled to meet with the AC-EDID so that we could hear from them on their work to date. For our part, we wanted to express our ongoing concerns about the structure of the relationship that produced EDID issues as an add-on rather than as a foundational consideration of Congress planning, which the Task Force draft framework unfortunately indicated. Of increasing concern was the inattention being given to the second 'D' of our remit – decolonization. Importantly, we agreed to coordinate mechanisms with the Task Force for shared communications for future crossover meetings and for Congress 2021. The Federation established a Google drive to ensure AC-EDID members could contribute to the Task Force's draft report as iterations evolved.

**Consultations on Embedding EDID in Congress**

Coming out of that joint meeting, we determined to undertake a comprehensive consultation plan which would include, but not be limited to, the Co-Presidents of the Black Canadian Studies Association, Dr. rosalind hampton and Dr. OmiSoore H. Dryden, and former member of the Indigenous Advisory Circle Dr. Sheila Cote-Meek. Our outreach had to include all Federation member associations, large and small. Ensuring specific attention was being paid to the lived experiences and knowledge mobilization of each equity-deserving group, we insisted consultations included, but were not limited to, representatives of scholarly associations, such as Women and Gender Studies et Recherches Féministes, Canadian Disability Studies Association, Canadian Sexuality Studies Association, and the Canadian Linguistic Association, and other French-language groups. We also wanted to meet with national bodies like the Social Sciences and Humanities Research Council (SSHRC) and Universities Canada to explore what they were doing to advance EDID, anti-racism, reconciliation, and Indigenization. Given the breadth of the work plan, we also recommended that the Federation hire a research assistant to assist us with scans of EDID "promising practices" or "better practices" to inform the Committee's final recommendations.

The AC-EDID contributions to the Task Force draft report were extensive. They included questions such as:

- Was there a plan in place to report and remedy online experiences of racism?
- What plan existed for experiences of harassment, discrimination, bullying?
- What virtual supports exist for those who experience trauma?
- What capacity/supports exist for bilingualism, and for sign language in English and French?
- Did the existing technology enable preferred names?
- Was Congress going to issue a statement on manels (all-male panels) and wanels (all-white panels)?
- Were the keynotes and plenaries inclusive of topics on colonialism, anti-Black racism and with diverse speakers, knowledges, and ways of knowing?

Glaringly absent in the early draft of the Task Force's report was language about access/ibility, diversity, inclusiveness, and decolonization, which AC-EDID members provided in a detailed response to the Task Force and is incorporated into the *"Report from the Task Force on Contingency Planning for Congress 2021"* (October 30, 2020).[38] Since then, these ideas have been further elaborated in Part II (on "***Decolonization: Principles, Guidelines, and Promising Practices"***) and Part III (on "***Better Practices for an Inclusive Conference Guide***") of this final report.

In advance of the morning and afternoon sessions of the Congress 2021 Virtual Planning Meetings on September 22 with Congress programmers and association coordinators, we circulated four key questions to inform discussion and prepare participants for how to keep EDID matters top of mind in their own planning:

1. If we took antiracism and equity seriously, what should be an equitable Congress experience? What would it "look like" for diverse peoples (equity-deserving groups), disciplines, and associations?

2. What do scholarly associations mean when they invoke a commitment to diversity (people, perspectives, formats) and how should this be reflected in all aspects of Congress?

3. What does inclusion or an inclusive Congress require for each equity-deserving groups (women, Indigenous peoples, visible/racialized minorities, persons with disabilities, LGBTQ2S, and intersectionality), the Federation, Congress and associations' structures, content and practices?

[38] Federation for the Humanities and Social Sciences, "Report from the Task Force on Contingency Planning for Congress 2021" (October 30, 2020), https://congress2021.ca/sites/default/files/sites/default/uploads/documents/task-force-report-en.pdf

4. What does decolonization require of Congress with respect to praxis, including invitations, organizational structure, content/offering, practices (face-to-face, hybrid, online)?

We anticipated the discussion at the planning meeting, and the feedback collected from our Google drive for individuals and associations unable to attend that meeting, would help inform the Task Force Report. Indeed, it did so along with our committee's detailed interventions on EDID. In what follows we provide insights into the concerns and responses that the Federation's membership made to these key questions.

**An Inclusive Congress?**

Our work required engaging the multiple uses of the key terms, like "inclusion" (see glossary and Parts III and IV of this report) and the implications for different equity-deserving groups. During the Congress 2021 Virtual Planning Meetings, scholarly association members indicated that moving Congress to an electronic or blended format would offer both advantages and disadvantages to marginalized groups. On the plus side, virtual programs reduce barriers to international presenters, presenters from low-income communities and countries, and people. Deaf, French-speaking, and Indigenous language-speaking attendees could benefit from Zoom's (or other appropriate platforms') closed captioning in presenting their work and in participating as audience members. Recording sessions in Zoom may also benefit those with childcare responsibilities or difficulties accessing live technology. That said, technology can be a challenge to many people whose accommodation requirements are diverse, and to Indigenous and Northern people in remote communities where internet access is limited.

An equitable and inclusive Congress would address these concerns by setting up full institutional access to Congress via public universities or libraries across the country for those without reliable internet access. It would also provide infrastructure to support linguistic and disability-specific access at all Congress events. Financial barriers, particularly for Indigenous and racialized graduate students, could be addressed by offering free participation to Black, Indigenous, and People of Colour (BIPOC) students at Congress, as a first step to redressing historical inequalities in the academy and the Federation.

Whether virtual or in-person, the disciplinary siloing of knowledge that is a hallmark of Congress was identified as a key barrier to culture change. Sessions on gender, disability, racialization, Indigenization, decolonization, and sexuality are often marginalized, or made available only to members of related scholarly associations. An equitable Congress would make all programming relating to EDID transparent, organized in an open access database, and freely available to all attendees, thereby bringing marginalized voices from the edges to the centre and fostering EDID learning and collaboration across disciplines and groups. As well, it is critical

to continue to deploy Congress themes that encourage and support academic enquiry and knowledge translation on EDID issues.

**Embedding Equity, Diversity, Inclusion and Decolonization**

Scholarly associations were asked to describe their efforts and existing practices towards equity, diversity, inclusion, and decolonization, and to reflect on how these might be translated to Congress more broadly. Creating specific opportunities for BIPOC and other marginalized groups, including diverse bodies of knowledge and knowledge systems, were seen as key. Some associations offer scholarships, travel support, and EDID-specific calls for scholarly sessions and engagement, attracting students and faculty from across equity-deserving groups. Other associations described recruiting and mentoring members of marginalized groups within their own governance structures in hopes of bringing more of these scholars into leadership roles within their associations and across the academy more broadly.

However, the consensus was that these efforts should not be add-ons, but must be consistently and repeatedly woven into the fabric of all Congress and Federation activities, which means that centralized funding for these initiatives must be available. Otherwise, as often occurs with equity initiatives, enthusiasm and effectiveness can fade as new pressures distract, or as activist personnel move to new endeavours. In other words, the Federation should commit permanently to transforming culture and practice. This commitment begins with listening and communicating and continues with concrete actions that show that the Federation is hearing and responding. Such actions may include different funding models for participation, more diverse sites for Congress events, creating avenues for access that are equitable, ensuring representation and linguistic diversity, and improving transparency. The Federation is well positioned to take a lead role in this important work.

**Equitable Participation**

On the matter of what inclusion means in general, and for specific equity-deserving groups in particular, language and culture were seen as key. Inclusion is about relations of power. It's a skill. It invites questions such as: Who is inviting whom? Who or what is being included, and how, and into what kinds of session, and spaces? Cultivating inclusion and feelings of belonging is also a skill. Practices across the Federation and its members should make people from each equity group valued as scholars. While our question to the members sought insights concerning the specificities of what it would mean to plan and design a Congress that was equitable and an inclusive experience for women, Indigenous Peoples, visible/racialized minority groups, people with disabilities, and LGBTQ2S+ peoples, the responses to our questions were often of a higher order.

An inclusive experience would mean supporting linguistic diversity (in official languages, Indigenous languages, and sign languages), taking up and supporting different ways of knowing and knowledge translation, and strengthening responsive and respectful bonds with one another and the broader community. Above all, respondents noted that when EDID goals are not met, when mistakes are unacknowledged, or when attendees experience, for example, racism, sexism, ableism, and transphobia at Federation events, there must be transparent, concrete, and open communication and, above all, a mechanism for action. This has not been the case historically. The Federation must devise, implement, and report openly its mechanisms and measures to respond to such incidents. It also needs to clearly convey to members the activities and recommendations of EDID advisory committees, the ways that all Federation committees are populated, and how and by whom EDID actions are reviewed. The Congress organizing committee needs to devise protocols to do all of this within the framework of virtual delivery as well as in-person meetings (see Part III of this report). Virtual delivery may mask or attenuate negative encounters, and participants need to know the tools available to them for redress. The Federation must resource these activities and create structures to move this forward, including curating repositories of knowledge and better practices, and involving diverse members in the organization, planning, and leadership of Congress and in all other Federation activities.

While the Congress 2021 Virtual Planning Meeting included organizers at the level of associations and Congress planning, participants noted that graduate students and faculty from marginalized groups will need to be directly surveyed, too. It is important to learn from the diversity of new scholars/attendees in particular, as they will have fresh insights as to how the conference experience presents barriers, and how it could be made more inclusive.

**Decolonization**

Our committee found negligible Federation engagement with decolonization, and uneven programming at Congress (see Appendices 1 and 2). Some associations, however, have created committees on decolonization. While some associations were happy to see the Federation working toward decolonization at Congress, others felt that Congress and the Federation will first need to examine critically its own history of complicity in racism, colonialism, and exclusionary practices. This requires confronting Eurocentrism and cognitive injustice[39] rooted in colonialism and that have led to a failure to recognize heterogeneous bodies of knowledges and different ways of knowing by pursuing a decolonial approach that moves from margin to centre Indigenous knowledges and languages represented in Canada, as well as epistemologies of the south and "other worldly" knowledges.

Notably, the Federation should rethink the history and legacy of the Canada Book Prize/Prix du Canada, which is awarded during Congress. Decolonization would mean offering programming

[39] Boaventura de Sousa Santos, Epistemology of the South (NY: Routledge, 2014).

in more than Canada's two official languages. The notion of academic excellence must be rethought, and the Federation needs to promote and host forums in which we can collectively redefine research methods and knowledge production in keeping with Indigenous interests, values and concerns, and with the interests of formerly colonized and enslaved peoples.

We need to redefine what constitutes "good scholarship" and this, in turn, would shape what kinds of knowledges are presented at Congress and profiled in Federation events. This could mean establishing new and specific awards and events relating to decolonization, as well as broadening the criteria of all current awards to include community responsiveness, collaborative knowledge sharing, respectful research 'ownership,' oral histories, recognition of historical inequities, and cultural competency in order to recognize decolonization scholarship properly. The Federation can have a role in turning these ideas into praxis and provide resources for its members to replicate these examples in their scholarly associations and disciplines.

For most respondents, these discussions really only began to open up questions of how to build towards equity, diversity, inclusion, and decolonization at Congress, and throughout the Federation's work. Practical suggestions included making presentations shorter, offering alternative presenting and attendance options, producing a "passport" to open up cross- and interdisciplinary sessions relating to EDID. Other suggestions included ending all-white, all-male panels, reconfiguring awards, supporting marginal students and precariously employed academics to attend, recognizing colonial legacies and continued colonizing practices, making land acknowledgements more meaningful, centering conference themes and keynote speakers in equity issues, recording Congress and using closed-captioning to improve accessibility, addressing language inequalities, and more.

The work ahead for the Federation, Congress, and the scholarly associations is broad and complex. The Federation can be an invaluable leader in this work by attending to the experiences of its members, learning about the successes of its members and of other similar academic bodies, sharing that knowledge with its membership, and modeling positive change in its own work.

**Consultations with the BCSA and the Indigenous Advisory Circle**

The experience of racial profiling at Congress 2019 was a key factor leading to the AC-EDID's mandate. Much of this engagement happened in the public sphere, including through social media such as Twitter and Facebook. In addition to a confidential brief and presentation by the Federation staff for the AC-EDID, we sought an independent consultation with the BCSA in order to obtain the association's perspective.

We were also aware that, during this same timeframe the Federation's Indigenous Advisory Circle resigned, again with limited details on its website and social media, including in this post on Twitter.[40]

> *"The Board of Directors of the Federation for the Humanities and Social Sciences takes seriously the resignation of the Indigenous Advisory Circle regarding the recent selection for the francophone Prix du Canada. 1/2*
> *The IAC's resignation, along with subsequent input of area experts, have convinced us that we did not show a proper understanding of the issue. We will provide an update early next week about necessary steps we need to make toward systemic change in the Federation. 2/2*[41]

In view of the second "D" in our remit, we thought it was necessary to understand these dynamics and how they might inform our input on reconciliation, indigenization and especially decolonization. We read social media posts, the Federation's media statements, and held a consultation with a former member of the Federation's Indigenous Advisory Circle that had resigned *en masse* from the Federation. We also held a consultation with leaders of the Black Canadian Studies Association (BCSA), the association that sparked the focus on anti-Black racism and helped to ignite the hashtag campaign, "Black on Campus" and "Black in the Ivory." These experiences speak to the ways in which the Federation's practices seemed to maintain and reinforce structural and systemic inequities, despite expressed commitment to equity and diversity.

Members of the Indigenous Advisory Circle felt there had been a growing disconnect between the Indigenous Advisory Circle and the Federation Board, that the committee never found a clear path to open communications with the Board, and that they had dealt largely with Federation staff. Meetings were infrequent, undermining continuity, and led to members' sense that the committee was tokenistic. A major rupture, which remains unreconciled, came with the awarding of the 2020 Prix du Canada to the authors of *Les Bois-Brûlés de l'Outaouais.* This generated widespread controversy both about the book's authors and the book's subject of Métis identity. That controversy led to members of the Advisory Circle being identified on social media by Indigenous communities as complicit in the book prize, when, in fact, they had no role in the adjudication of the prize. More, the members felt that when they were finally consulted by the Federation, "a lot of things were said but advice was not really followed up." Members of the Circle did not feel as if the Federation had protected or listened to them, and soon after the committee resigned.

In an October 29, 2020, meeting with the BCSA they, too, expressed a belief that the Federation had abdicated its responsibility to BCSA following the decision to cancel the 2020 Congress at

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[40] Statement regarding the 2020 Prix du Canada by Patrizia Albanese, Chair of the Board, and Gabriel Miller, President & CEO, Federation for the Humanities and Social Sciences https://www.ideas-idees.ca/media/media-releases/statement-regarding-2020-prix-du-canada

[41] Federation for the Humanities and Social Sciences (June 12, 2020), https://twitter.com/ideas_idees/status/1271644531444846593?s=20

Western University. BCSA had recommended postponing, not cancelling, the scheduled 2020 theme: *Bridging Divides: Confronting Colonialism and Anti-Black Racism*. Although extended discussions with the Federation ensued about carrying the theme forward into the 2021 Congress, the Federation's early announcements of the theme at the University of Alberta – *Northern Relations* – killed whatever good faith and momentum BCSA had hoped for. As they saw it, and also expressed in open letters to the Federation, what could have been an opportunity for Congress 2021 – to highlight the 2020 theme in concert with the BCSA, and have Black Studies serve to make an intervention – "disintegrated."

The consultation also highlighted how the BCSA, like other small associations, lacks resources to do extensive consulting, planning and applying for Congress funding opportunities. They wanted a streamlined process and fewer and more-focused meetings, given their administrative capacity. Administrative support is essential for good Congress organization. They voiced much frustration over their dealings with Federation staff and leadership over both 2020 and 2021 Congress planning, noting "if the Federation is irrelevant, it will become irrelevant."

**Consultations with the Social Science and Humanities Community**

**The Research and Engagement Process**

The AC-EDID met with various associations, national organizations, and a federal granting agency to discuss specific questions and promising practices on equity, diversity, inclusion, and decolonization to inform the findings and recommendations for the report. The consultations took place between December 2020 (7, 10, 11) and January (6) 2021. Given the timing, at the end of term and in the midst of a pandemic, representatives from some scholarly organizations were not able participate in the interviews.

Consultations were held with a dozen scholarly associations, the Social Sciences and Humanities Research Council (SSHRC), and Universities Canada (UC) using Zoom technology. The AC-EDID Committee members took turns being the lead as facilitators and interviewers, with the Federation staff offering support in taping and transcribing the recordings. Most sessions had a French-speaking moderator and note-taker.

Each of the consultations began with Indigenous land acknowledgements, introductions to the committee and its purpose, request for recording consent, and participant introductions, followed by the EDID committee members asking a set of five questions (see below), as well as follow-up questions, and offering opportunities for members of the group being consulted to ask questions regarding the committee's work on Congress, or offer any supportive documents on promising practices to move the dial on EDID.

1. Can you tell us what your scholarly association or organization is doing to advance equity, diversity, inclusion and decolonization within the association/organization, among members and, specifically, at Congress?
2. Can you tell us what your scholarly association or organization is doing to address anti-Black and other forms of racism and to advance racial equity within your members? Does your association/organization have an anti-racism policy?
3. Can you tell us how your association or organization is engaging with Indigenous peoples within the Association/organization and in Congress and other programming?
4. Can you tell us how, specifically, your scholarly association or organization is engaging with people with disabilities, including in initiatives among members, at Congress and other events?
5. Can you tell us how your scholarly Association or organization is engaging LGBTQ2S, including in initiatives among members, at Congress or at other Association events?

Each session lasted 1 to 1.5 hours on Zoom calls. Participants in these sessions were often organizational leaders from their scholarly association. Each drew from both their experiences and work, addressing equity, diversity, inclusion, and decolonization. Each shared personal actions and experiences, as well as their enthusiasm and frustrations with the ongoing challenges around EDID themes in their organizations and at Congress meetings.

**Towards a More Equitable, Diverse, Inclusive, Decolonial Congress**

To the question of what associations are doing to achieve equity, diversity, inclusion, and decolonization, the answers were varied. Many of the associations consulted recognized the need and challenges of pursuing equity, diversity, inclusion, and decolonization in their disciplines and at their annual meetings at Congress. Many promising practices were offered of work already done, and currently under way, to improve EDID, including proactive efforts to challenge institutional whiteness, recruit and support BIPOC in leadership, develop and share anti-racism policies and practices with members, create committees to ensure diverse and inclusive participation, provide mentorship to new Indigenous, Black, and racialized scholars, and provide grants, scholarships or waiving fees for low-income students. Some were committed to holding more sessions that were open to the public. Some associations also wanted more attention paid to EDID at Big Thinking on the Hill, Congress Career Corner, and in the SSHRC Storytellers Showcase that takes place at Congress.

At Congress, some associations were already working to ensure that their invited keynotes, plenaries and panels are inclusive of members of all equity-deserving groups, particularly underrepresented BIPOC scholars. As well, some associations were able to speak practically to issues of access and equitable inclusion of scholars and community members with diverse disabilities, citing limited resources as a barrier to ensure accessibility. Other associations

focused on building their official French–English bilingual components for their web pages, journals, and meetings. Beyond representational issues, efforts to combat racism were also notable for their absence.

Member associations made repeated references to experiences of inequity at Congress, including racism and micro-aggressions, homophobia, heterosexism, and mis-gendering. They also raised concerns about inaccessible presentations and spaces. As well, associations wanted to see greater Federation support for bilingual panels, and repeatedly raised costs as a barrier to reducing inequities. Another concern for scholarly associations was how to deal with resistance from members. These are areas in which coordination between the Federation and scholarly associations would be beneficial.

In these solution-oriented discussions, themes that stood out were aspirations for change in the organization (data collection, creation of diverse committees and governance structures), and creative undertakings for improving inclusivity, such as, but not limited to:

- Recognizing and consulting Elders for community protocols and knowledge inclusions;
- Going beyond land acknowledgements;
- Creating scholarships for Indigenous and racialized students;
- Providing accessible conference and presentation materials to participants;
- Ensuring diverse representation, voice;
- Providing mentorship for BIPOC, Deaf, people with disabilities, LGBTQ2S+ scholars (with attention to intersections);
- Tackling obstacles and challenges to French–English bilingual capacities in meetings and in conference presentations;
- Improving the diversity of members in the universities in general, and in their associations, especially in leadership positions;
- Addressing the accessibility challenges of Congress, and its large and impersonal climate;
- Ensuring gender-neutral bathrooms at conference sites;
- Making childcare and safe spaces for breastfeeding available.

Scholarly associations were pursuing reconciliation and Indigenization initiatives, which the Federation can learn from and build upon. For example, one association indicated it only attends Congress every other year, followed by a meeting held in an Indigenous community. This improved the group's engagement with Indigenous communities and their diverse knowledges, and enabled smaller more relational meetings with community. Most notable among all the associations was the absence of an expressed overall commitment to decolonization and the prevalent tendency to conflate Indigenization with decolonization.

**Aspirations and Challenges**

Associations clearly expressed that they want more opportunities to find and create local community connections. One concrete step would be to ensure that opportunities are created for local community members to attend for free and that funding be provided to incentivize community engagement and inclusion. It was suggested that the Federation in concert with the Congress host universities should allocate financial, human and logistical resources to support better community engagement.

The size of Congress can be a huge impediment for EDID, as there is confusion about who is tasked with addressing which issues of equity. Is it the Federation's, the associations', and/or the host university's responsibility? Clarity about who should be taking the lead on equity issues is desperately needed. Most associations believe Congress should be doing more to lead, for instance, by "providing associations of all sizes with some templates and resources on how to move forward" on equity issues.

Some associations have or are creating an EDI infrastructure to support their work and they would like greater coordination with the Federation at Congress. These associations have created sub-committees or caucuses to address equity issues; they discuss equity issues at their annual general meeting (AGM); others have devoted themselves to particular equity-related themes. But there is a duplication of EDID labour amongst the associations, which are largely volunteer-run and often inadequately resourced. The lack of coordination and communication about policy and implementation between the Federation, the university host coordinators, and the associations attending Congress creates an unfortunate knowledge, awareness and accountability gap: who is ultimately responsible for EDID?

In the absence of a collaborative EDID framework at Congress, there are a lot of redundancies. Labour is being duplicated, initiatives do not gain momentum, complaints have no clear place to land, and sometimes there are outcomes at cross-purposes. As just one example, the Federation has invested money and time in making the Canada Prize/Prix du Canada more equitable, but many attendees feel that these are part of a colonial structure, with a troubled history extending to the present.

Associations would like to see better accessibility at Congress. This is inclusive of consideration for communities that have low bandwidth or too few computers for a virtual congress. They need presenters willing to share their materials in an accessible manner (including in both official languages and large font) and before the conference. Associations have a hard time coordinating and calling for this access and paying for translations, including ASL/LSQ and Communication Access Realtime Translation (CART) when needed. Here lies another organizational problem. Who should support/pay for these resources? Associations suggested that they could support an increase in fees to enhance accessibility. But accessibility guidelines need to be more proactively shared and strongly promoted by associations, and particularly by the Federation and Congress. Site accessibility and distance between venues also need to be

carefully considered when locations are chosen, and then clearly described and communicated to members in advance of arrival. Further incentives and resources are needed to increase accessibility, but there also need to be *disincentives* for those individuals and associations who do not share in the work of increasing accessibility. For example, the limited requirement for signage in Canada's only two official, colonial languages sets up barriers for additional languages, people with disabilities, and Indigenous attendees.

Indigenization and reconciliation initiatives at Canadian universities are ongoing, with universities on the prairies much farther ahead. However, Université Laval and the Université du Québec network, as examples, will co-host Universities Canada's national Building Reconciliation Forum in 2021. Each university is working at its own level and in its own local social and cultural context.

In general, EDI – equity, diversity, inclusion – are better known than decolonization, a concept and phenomenon thought by some to be interchangeable with Indigenization. These realities highlight the need for further elaboration and dissemination as discussed in Section II of this report – ***Decolonization: Principles, Guidelines, and Promising Practices***. Continuing colonialism is invisible, unseen to those who are not affected by colonial languages, policies, and effects. The Federation should take a leadership role in clarifying their meaning and actions.

While offering only a snapshot of scholarly associations and disciplines, the consultations were nonetheless informative. Associations showed there is adequate awareness for continuing work in EDID. Overall, the consultations suggested a need for greater coherence, communication, collaboration, resourcing, and unification toward the goals of EDID.

Consultations already undertaken between the EDID Advisory Committee and associations might become a model for further collaboration in the future. The reality is that equity work falls on a particular group of people, over and over, and it is critical to ensure that this work can be efficient and have impact. In particular, association members working on equity issues could be supported with incentives by the Federation, such as covering registration fees to collaborate, share, and harmonize their efforts and resources at Congress. What else could be harmonized between associations and Congress? Templates for inclusion and accessible content delivery? Ongoing EDID training? Post-conference EDID assessment?

**Deepening Knowledge and Engagement with Equity-Deserving Groups**

In our consultation with  two national bodies. Universities Canada and the Social Science and Humanities Research Council (SSHRC), we wanted to learn about what they were doing to achieve equity, diversity, inclusion, and decolonization, as well as reconciliation and Indigenization. What could we learn from these two national bodies that the Federation could borrow from, and build upon, to advance EDID? What was notable about these organizations

were the efforts they were undertaking to better understand their members. What could the Federation extrapolate from these consultations about the diversity of its own membership (associations, universities, affiliates) and the obstacles and barriers to participation that members may face at Congress?

Increasing the numerical representation of equity-deserving groups is necessary but not sufficient for cultural change. Both Universities Canada and SSHRC have pursued knowledge about the diversity of their respective communities through self-identification surveys, and this is something the Federation should undertake to better understand the diversity and experiences of its own community. The consultations emphasized the ongoing challenge of getting basic representational diversity data, and how even understanding how much work remains to be done poses an obstacle to change. SSHRC described difficulties in collecting accurate data. Achieving equitable representation and, more importantly, ensuring participation, and obtaining the perspectives and valuable insights and guidance from members of the federally-designated groups are needed. In their efforts to identify the inequities through surveys, both SSHRC and Universities Canada adhere to privacy legislation about the data they receive, how they are used, and what can be made public.

As noted in Parts II and III of this report, Indigenous perspectives, epistemologies of the South, and decolonization education and institutional processes are crucial pieces to accomplishing any meaningful sense of inclusion at Congress. In addition, addressing geopolitical inequalities between urban and rural, northern and southern, metropolitan and peripheral communities, including different ways of knowing and expressing knowledge by, but not limited to, Indigenous, diasporic, immigrant, Deaf, persons with disabilities and LGBTQ2S+ scholars, is long overdue. Tri-Agency programs such as the Canada Research Chairs, Dimensions EDI, and all SSHRC funding programs have incorporated an EDI and intersectional lens. SSHRC also acknowledged that closing the diversity gaps in representation starts long before SSHRC's grants and awards programs, which serve graduate students, postdoctoral fellows, and new and established faculty. That said, the organization has supported early career researchers through New Frontiers in Research Fund and Insight Development Grants and has seen the proportion of equity-deserving applicants and awardees increased.[42] It remains to be seen what impact the pandemic will have on these data. The early research evidence does suggest COVID-19 has had a disproportionate impact on racialized, Indigenous, and women scholars[43] and we can assume an intersectional analysis would reveal a compounded disadvantage for racialized, Indigenous, and women.

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[42] SSHRC Facts and Figures: Dashboards, https://www.sshrc-crsh.gc.ca/about-au_sujet/facts-faits/index-eng.aspx

[43] Statistics Canada, "COVID-19 Pandemic: Academic Impacts on Postsecondary Students" (May 14, 2020), https://www150.statcan.gc.ca/n1/pub/45-28-0001/2020001/article/00015-eng.htm; CAUT, "By the Numbers / The Impacts of COVID-19 on Post-secondary Education," Ottawa, September 20, 2020, https://www.caut.ca/bulletin/2020/09/numbers-impacts-covid-19-post-secondary-education-staff; Jennifer Davis, "University survey shows how COVID-19 pandemic is hampering career progress for women and racialized faculty," The Conversation (March 2, 2021), https://theconversation.com/university-survey-shows-how-covid-19-pandemic-is-hampering-career-progress-for-women-and-racialized-faculty-153169.

Universities Canada acknowledged the variety of universities and colleges they serve and that each has different capacities for data collection. This will likely be true for the Federation and the diverse scholarly associations that meet at Congress. For example, in 2019, UC conducted a survey of all member institutions on EDI and found that many of them collected and reported diversity data differently. Collecting data on equity-deserving groups is difficult, whether these are students, faculty, or personnel.[44] UC is a support organization for universities, offering a structure for gathering presidents and senior leaders, providing conferences, and developing guides, principles, and strategies, such as the Indigenous Education principles[45] and Principles on Equity, Diversity, and Inclusion.[46] Each of these initiatives enables UC to engage its members in this work. UC supports universities in their honoring of Indigenous ways of knowledge, in reconciliation, and creating Indigenous accreditation options.

Overall, federal granting agencies, such as SSHRC, and national higher education bodies like Universities Canada, have engaged in strategic planning and developed policies and strategies to incorporate EDI into their work. The Federation can learn from, and build upon, this work in its own engagement with scholarly associations. For example, a cultural audit of SSHRC led to the creation of a national Indigenous Advisory Circle to increase Indigenous scholars' participation in examining policies aimed at Indigenous research and improving peer reviews with Indigenous peoples. There is also a project under way, stymied by the COVID pandemic, to increase the inclusion of Deaf scholars and scholars with disabilities in research funding. SSHRC is proactively engaged in consultations to address these issues and is building an Indigenous Strategy that opens up knowledge and research to broader understanding of excellence, including Indigenous conceptions of research, methodologies and self-creation of knowledge. The Tri-Agency's EDI action plan includes initiatives to improve the representation and experience of equity-deserving groups in the Canada Research Chairs program, the Canada Excellence Research Chairs program and, with other agencies like Heritage Canada, to address systemic racism in public service, is having an impact. The Tri-Agency's use of a self-identification questionnaire to collect disaggregated data on faculty and students.

In addition to our research and consultations, an abundance of EDID-relevant literature and knowledge exists in various forms, from research on diverse groups, to reports from the field, to analyses and critiques in journals and books, to lectures and videos on YouTube, Vimeo, Ted.com, and great academies and scholars who have developed multiple layers of expertise. These resources and people offer exceptional ways to grasp the complexity of individual and group/Indigenous nation situations that require institutions, associations, organizations, and individuals to attend to justice, fairness, and equity so that the human dignity of everyone can be fully appreciated and exercised.

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[44] Universities Canada, "Equity, diversity and inclusion at Canadian universities: Report on the 2019 survey" (November 4, 2019), https://www.univcan.ca/media-room/publications/equity-diversity-and-inclusion-at-canadian-universities-report-on-the-2019-survey/

[45] Universities Canada, "Indigenous student education," https://www.univcan.ca/priorities/indigenous-education/

[46] Universities Canada, "Inclusive Excellence Principles," https://www.univcan.ca/media-room/media-releases/universities-canada-principles-equity-diversity-inclusion/

**List of Consultations**

January 6, 2020 – Town Hall One
Facilitated by Dr. Malinda S. Smith and Dr. Jay Dolmage

- Dr. Ryan Conrad (York University), Vice-Chair, Sexuality Studies Association
- Dr. Claire Carter (University of Regina), Women and Gender Studies et Recherches Féministes
- Dr. Alana Butler (Queen's University), Canadian Sociological Association's Black Caucus; Black Canadian Studies Association member
- Dr. Megan Strickfaden (University of Alberta), Canadian Disabilities Studies Association
- Ms. Maha Kumaran (University of Saskatchewan), Canadian Association of Professional Academic Librarians

January 6, 2020 – Town Hall Two
Facilitated by Dr. Wesley Crichlow and Dr. Claudia Malacrida

- Dr. Vanessa Watts, Canadian Sociological Association – Subcommittee on Decolonization
- Dr. Irene Shankar, Canadian Sociological Association – Subcommittee on Equality
- Dr. Alexandra Wright, Canadian Association of Social Work Education
- Dr. Isabelle Kirouac Massicotte, L'Association des professeur.e.s de français des universités et collèges canadiens

December 11, 2020 – Consultation with Universities Canada
Facilitated by Dr. Malinda Smith, Dr. Florence Glanfield and Dr. Claudia Malacrida

- Dawn Jeffry, Senior Government Relations Officer
- Hannah Jevne, Government Relations Officer

December 10, 2020 – Consultation with small scholarly associations

- Dr. Temitope Oriola (University of Alberta), President, Canadian Association of African Studies
- Dr. Kristina Bidwell (University of Saskatchewan), President, Indigenous Literary Studies Association

December 7, 2020 – Consultation with Social Science and Humanities Research Council
Facilitated by Dr. Malinda Smith, Dr. Florence Glanfield and Dr. Claudia Malacrida

- Andrea Matyas, Director of Communications
- Matthew Lucas, Executive Director of Corporate Strategy and Performance

October 28, 2020 – Meeting
Facilitated by Dr. Malinda S. Smith and Dr. Noreen Golfman

- Dr. rosalind hampton (University of Toronto), Co-President, Black Canadian Studies Association
- Dr. OmiSoore H. Dryden (Dalhousie University), Co-President, Black Canadian Studies Association

October 20, 2020 – Meeting on Indigenous Advisory Committee
Facilitated by Dr. Malinda S. Smith and Dr. Noreen Golfman

- Dr. Sheila Cote-Meek, former member of the Indigenous Advisory Circle, Federation for the Humanities and Social Sciences

September 22, 2020 – Town hall on Congress Planning session on EDID at Congress

- Association of Canadian College and University Teachers of English
- Association Canadienne de Linguistique Appliquée
- Association for Canadian and Quebec Literatures
- Association for Nonprofit and Social Economy Research
- Canadian Game Studies Association
- Canadian Philosophical Association
- Canadian Population Society
- Canadian Sociological Association
- Canadian Society for the History of Medicine
- Canadian Society for the History and Philosophy of Science
- Canadian Society of Medievalists
- Canadian Society for the Study of Comics
- Canadian Society for the Study of Names
- Canadian Society for the Study of Religion
- Film Studies Association of Canada
- Hungarian Studies Association of Canada
- Indigenous Literary Studies Association
- Canadian University Music Society
- Society for Socialist Studies.

## PART II - On the Second "D" in EDID: Decolonization Principles, Guidelines, and Promising Practices

**Acknowledgements**

These Decolonization Principles, Guidelines and Promising Practices were drafted by Dr. Marie Battiste, OC, F.R.S.C. (University of Saskatchewan), Dr. Florence Glanfield (University of Alberta), and Dr. Malinda S. Smith (University of Calgary) on behalf of the Congress Advisory Committee on Equity, Diversity, Inclusion, and Decolonization: Dr. Wesley Crichlow (Ontario Tech University), Dr. Jay Dolmage (University of Waterloo), Dr. Noreen Golfman (Memorial University), Dr. Claudia Malacrida (University of Lethbridge), and Dr. Anne-José Villeneuve (University of Alberta). The committee's work was supported by Dr. Gina Hill Birriel, Manager, Programs and Policy at the Federation.

# Decolonization

## Principles, Guidelines, and Promising Practices

### Section 1 | Overview

These Decolonization Principles, Guidelines, and Promising Practices have been developed in order to advance a decolonial approach to events hosted by the Federation for the Humanities and Social Sciences, including, but not limited to, the annual Congress of the Humanities and Social Sciences, Big Thinking Lectures, Career Corner, and various other engagement and collaboration with scholarly associations, universities, college and partnerships. The largest event hosted by the Federation is the Congress and, thus, it is a primary focus of Part II. The primary audience for these principles, guidelines and promising practices is the Federation, its marquee event, Congress, and, relatedly, host universities, member associations, universities and colleges, and affiliates and sponsors.

Congress, a national celebration of knowledge and cutting-edge research in the social sciences, humanities, and artistic enquiry, has been a national site for primarily, although not exclusively, Eurocentric disciplinary knowledge systems. Congress has contributed to the promotion of excellence of scholars and scholarship in these disciplinary fields of inquiry for nearly a century. Each year, a university across the country is selected to host Congress, and over the course of a week the meetings attract between 7,000 to 11,000 scholars and public intellectuals located in 160 universities, colleges and scholarly associations. Congress is thus an ideal space for the pursuit of decolonization in the social sciences and humanities community.

### Section 2 | Decolonization: Principles, Guidelines, and Promising Practices

There is a growing recognition of the need to engage – indeed to embed – decolonization at Congress and other Federation events, specifically, and across the social sciences and humanities more broadly. Demands for conference planning that recognize the need for decolonization have grown over the past several decades. These calls have been supported by social movements and the voices of the historically marginalized, researchers, scholar-activists, and engaged communities. The calls have drawn attention to the need for decolonization principles to shape all the stages of conference planning, as well as the need for such principles and practices embedded in Congress and other Federation events to ensure that all presenters and attendees at scholarly association meetings, and at universities, are provided with an optimal intellectual and social experience, and with accessible spaces that are free of harassment, discrimination and bullying, and inclusive of diverse peoples, topics, perspectives, knowledge systems, and formats.

## Section 3 | Vision

Given the importance of decolonization and, at the same time, its uneven foundation in research, scholarship, publications, and knowledge dissemination in most Canadian social sciences and humanities disciplines and scholarly associations, it is important to clarify what decolonization is and is not, why it is important to Canadian higher education, what it requires of the Federation and its membership, as well as all who participate in the annual meetings. In preparing these principles, guidelines, and promising practices on decolonization we have focused on anti-colonialism and decolonization broadly, as well as paid particular attention to place and the colonial foundations relevant to Canada's Indigenous Peoples, Indigenous knowledge systems, and structures.

## Section 4 | Principles and Practices of Anti-Colonialism and Decolonization

European colonialism and its multifaceted legacies have shaped, and continue to shape, all spheres of social, cultural, political and economic life in Canada and beyond. This influence includes Eurocentric knowledges, which are embedded in cultural production, and reproduced in education through Ministries of Education from K-12 to higher education, in research, scholarship and publications, and social science and humanities curricula and funding. Anti-colonial visions and struggles as well as Aboriginal and Treaty rights must shape processes of decolonization, requiring institutions to unpack the privileged knowledges of Eurocentrism across social sciences and humanities fields of inquiry in order to empower other knowledges and cultural processes. For Indigenous Peoples in the Americas, however, these processes of decolonization have had both a similar[47] and different trajectory.

Decolonizing the social sciences and the humanities requires an understanding of different forms of colonialism and colonial power relations as they unfolded worldwide, and especially as they relate to place, the Indigenous territories now known as Canada. Some scholarly associations and disciplines are already embarked on this difficult work. Where classic colonialism granted independence to the original inhabitants of the colonized territories, for example across much of Africa, Latin America and the Caribbean, Asia, and the Middle East, and many of the white European settlers returned to home countries, this was not the case in

[47] The experiences of enslavement and colonialism that underlie anti-Black racism is taken up by the global community through the UN Decade for People of African Descent: Recognition, Justice, and Development (2015-2024), https://www.un.org/en/observances/decade-people-african-descent/background, and the commemoration of 25 March, the International Day of Remembrance of the Victims of Slavery and the Transatlantic Slave Trade, https://www.un.org/en/events/slaveryremembranceday/. On Indigenous Peoples and decolonization: Marie Battiste, *Decolonizing Education: Nourishing the Learning Spirit* (Vancouver: UBC Press, 2013); and Sheila Cote-Meek, *The Colonized Classroom: Racism, Trauma and Resistance in Post-Secondary Education* (Fernwood, 2014).

Canada and other "White Dominions."[48] Despite the growing acknowledgement of Canada's historical and contemporary experiences of colonialism, enslavement, and racism, these experiences and practices are notable for their near absence from many school and university curricula.[49]

White settler colonialism is reliant on "the organizing grammar of race" and is fundamentally about "the elimination of the native."[50] The Royal Commission on Aboriginal Peoples Final Report in 1996 provided an in-depth review of the troubled relationships in Canada through its historical and legal analysis of history and relationships. In 2015, the final report of the Truth and Reconciliation Commission of Canada again referred to efforts to eliminate Indigenous Peoples as "cultural genocide."[51] Unsettling white settler colonialism also requires revisiting the dominant theoretical and conceptual frameworks in the disciplines, including recognition, rights, and reconciliation.[52]

The waves of decolonization that followed World War II were shaped by local, regional and global political, economic, social, and legal struggles. Decolonization emerging from these histories of struggle for liberation remains a necessary remedy to European colonial dispossession, enslavement, and subjugation rooted in mythologies of superiority over non-European peoples, their territories, cultures, knowledges, and ways of life. The remedies for the postcolony[53] that emerged from the metropolitan centres, including universities and colleges, rarely, if ever, transformed the political economy of unequal exchange and pathologies shaped by centuries of European empires and colonialism.

Anti-colonial, Indigenous, and anti-racism struggles were, and continue to be, intertwined and overlapping. Decolonization weaves the complex struggle for self-determination and political equality with the enduring quest for human freedom, human rights, and human dignity. It calls for mechanisms to unsettle and transform the legacies of systemic injustices experienced by subjugated peoples. These struggles continue to generate decolonial efforts in the university and broader society to recover and re-envision subjugated histories, knowledge systems, and

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[48] Julie Evans, Patricia Grimshaw, David Philips, and Shurlee Swain, "Imperial expansion and its critics" (17-39). In *Equal subjects, unequal rights: Indigenous people in British settler colonies, 1830s–1910*.(Manchester University Press, 2018), https://www.manchesteropenhive.com/view/9781526137333/9781526137333.00001.xml

[49] Afua Cooper, *The Hanging of Angelique: The Untold Story of Canadian Slavery and the Burning of Old Montreal.* (HarperCollins Canada, 2011); Adelle Blackett, "Follow the Drinking Gourd: Our Road to Teaching Critical Race Theory and Slavery and the Law, Contemplatively, at McGill," 2017 62-4 *McGill Law Journal* 1251, 2017 CanLIIDocs 432, <https://canlii.ca/t/2f3b>;

[50] Patrick Wolfe, "Settler colonialism and the elimination of the native," *Journal of Genocide Research*, 8, 4 (2006), 387-409. Available at https://www.tandfonline.com/doi/full/10.1080/14623520601056240

[51] David MacDonald, "Five Reasons the TRC chose 'cultural genocide'," *The Globe and Mail* (July 6, 2015). Available at https://www.theglobeandmail.com/opinion/five-reasons-the-trc-chose-cultural-genocide/article25311423/

[52] Glen Sean Coulthard, *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition* (Minneapolis: University of Minnesota Press, 2014); Adam Gaudry and Danielle Lorenz, "Indigenization as inclusion, reconciliation, and decolonization: navigating the different visions for indigenizing the Canadian Academy," *AlterNet*, 14, 3 (2018): 218-27. Available at https://doi.org/10.1177/1177180118785382

[53] Achille Mbembe, *On the Postcolony* (Oakland: University of California Press, 2001).

cultures. It also encompasses the rise of different forms of independent, epistemological scholarship, such as epistemologies of the south,[54] and oppositional counter-scholarship developed outside the metropolitan centres.[55] Rather than primarily focusing on knowledges from five former colonial centres in Europe, subaltern studies and epistemology of the global south shift our attention to the anti-colonial and anti-racism scholarship of, for example, Aimé Césaire's *Discourse on Colonialism* (1955) and Frantz Fanon's *Wretched of the Earth* (1961). Efforts to unsettle the coloniality of knowledges and ways of knowing are similarly reflected in Indigenous scholarship such as Cathryn McConaghy's *Culturalism, Colonialism and the Politics of Knowing* (2002) and Linda Tuhiwai Smith's *Decolonizing Methodologies: Indigenous Peoples and Research* (1999/2012). These works also foreground the ways in which anti-colonial, Indigenous self-determination, and anti-racism struggles were, and continue to be, intertwined and overlapping.[56]

**Section 5 | On Freedom and Eradicating Colonialism**

Eradicating colonialism is fundamental to emancipation and human freedom and human dignity. In Canada, colonialism is, at best, unevenly engaged across the social sciences and humanities. In most disciplines, the dominant scholarship in the social sciences and humanities ignores colonialism, frames it as a condition of the past, or engages colonial legacies through the lens of post-colonialism which, paradoxically, foregrounds European scholars and scholarship from metropolitan centres rather than from former colonies. The dominant framings of colonialism often do not account for continuing colonialism and the specificities of Indigenous experiences in North America.[57] Increasingly, such experiences are examined through white settler colonial studies,[58] and through the decolonial school of thought,[59] which

[54] Boaventura De Sousa Santos, *The End of the Cognitive Empire: The Coming of Age of Epistemologies of the South* (Durham: Duke, 2018); Arturo Escobar, *Designs for the Pluriverse: Radical Interdependence, Autonomy, and the Making of Worlds* (Durham: Duke University, 2018).

[55] Ramón Grosfoguel, "Decolonizing Western Uni-versalisms: Decolonial Pluri-versalism from Aimé Césaire to the Zapatistas," *Transmodernity*, 1, 3 (Spring 2012, 88-104, https://escholarship.org/uc/item/01w7163v; Ramón Grosfoguel, "Decolonizing Post-Colonial Studies and Paradigms of Political-Economy: Transmodernity, Decolonial Thinking, and Global Coloniality," *Transmodernity, 1*, 1 (2011), https://escholarship.org/uc/item/21k6t3fq

[56] See, also, Alberta Memmi, *Colonizer and Colonized* (New York: Beacon Press (1965) 1991), Edward Said, *Culture and Imperialism* (New York: Alfred A. Knopf, 1993), and Catherine A. Odora Hoppers, *Indigenous Knowledge and the Integration of Knowledge Systems* (Claremont, South Africa: New Africa Books, 2002).

[57] John Quintero, "Residual Colonialism in the 21 st Century," United Nations University (May 29, 2012), https://unu.edu/publications/articles/residual-colonialism-in-the-21st-century.html#info

[58] Lorenzo Veracini, "Introducing Settler Colonial Studies," *Settler Colonial Studies*, 1:1 (2013): 1-12. Available at https://www.tandfonline.com/doi/pdf/10.1080/2201473X.2011.10648799

[59] Ramón Grosfuguel, "Decolonizing Post-Colonial Studies and Paradigms of Political-Economy: Transmodernity, Decolonial Thinking, and Global Coloniality," *Transmodernity: Journal of Peripheral Cultural Production of the Luso-Hispanic World*, 1, 1 (2011). Available at https://escholarship.org/uc/item/21k6t3fq

recognizes the formerly colonized as agents and producers of knowledge rather than as objects of knowledge.

Despite seeing decolonization as among its greatest successes, the United Nations' decision to declare several decades to combat colonialism, from the 1960s to the present, also recognizes the fact of continuing colonialism.[60] The 1960 *Declaration on Decolonization* – the *Declaration on the Granting of Independence to Colonial Countries and Peoples* (General Assembly Resolution 1514 (XV))[61] – was followed by the General Assembly proclaiming four international decades to end continuing colonialism, beginning with the first International Decade for the Eradication of Colonialism (1990 to 2000)[62] and continuing with the fourth International Decade for the Eradication of Colonialism (2021-2030).[63] These anti-colonial decades did not address the colonial experiences of Indigenous Peoples, which were taken up in a parallel process of the United Nations Declaration on the Rights of Indigenous Peoples.[64] At the heart of each of these declarations is a recognition of the ongoing struggles for emancipation, self-determination, political equality, human rights, and human dignity.

**Section 6 | Principles and Practices of Decolonization and Indigenous Peoples**

While Canada's self-determination from the United Kingdom was accompanied by recognition and affirmation of its constitutional responsibilities and obligations to Indigenous Peoples, these obligations have been largely neglected or omitted because of colonial academic negligence, myths of Eurocentric superiority, and racism, and despite the fact that the Supreme Court of Canada has repeatedly reaffirmed Canada's responsibilities under the Aboriginal and Treaty rights provisions of the patriated Constitution of Canada. At a minimum, the recognition and affirmation of Aboriginal and Treaty rights require the Federation to reconcile itself to building good relations with Indigenous Peoples of the lands and territories on which it hosts events, as well as with Indigenous knowledge systems and languages at Congress and other Federation events.

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[60] See United Nations and Decolonization: Past to Present, https://www.un.org/dppa/decolonization/en; The United Nations and Decolonization, https://www.un.org/dppa/decolonization/en/about; and Decades on the Eradication of Colonialism, https://www.un.org/dppa/decolonization/en/history/international-decades

[61] United Nations, "Key UN Documents Related to Decolonization," UN Documentation, Dag Hammarskjöld Library. Available at https://research.un.org/en/docs/decolonization/keydocs

[62] International Decade for the Eradication of Colonialism (1990-2000), A/RES/43/47 of 22 Nov. 1988, http://undocs.org/en/A/RES/43/47; Second International Decade for the Eradication of Colonialism (2001-2010) A/RES/55/146 of 8 Dec. 2000, http://undocs.org/en/A/RES/55/146; Third International Decade for the Eradication of Colonialism (2011-2020), A/RES/65/119 of 10 Dec. 2010, http://undocs.org/en/A/RES/65/119

[63] Fourth International Decade for the Eradication of Colonialism (2021-2030), A/RES/75/123 of 10 Dec. 2020, http://undocs.org/en/A/RES/75/123

[64] United Nations Declaration on the Rights of Indigenous Peoples, A/RES/61/295 of 13 Sep. 2007, http://undocs.org/en/A/RES/61/295

Recognizing and acknowledging Indigenous territories, names, and ceremonies have been integrated into many university Indigenization practices. Indigenous names matter. The name "Canada" is derived from *kaná:ta* ("village"), a Mohawk Kanyen'kéha language term. The recognition that Indigenous nations were the original peoples of these territories is also acknowledged in multiple ceremonial alliances, Treaties and Compacts negotiated between European settlers, later Canada's government, and Indigenous nations. Treaties and other agreements and compacts, together with ceremonial alliances made with Indigenous nations, were for on-going relationships, shaped by peace and friendship.

Transforming colonial legacies requires confronting the ways in which European colonial traditions shaped the social sciences and humanities. The dominant knowledge infrastructure has created silences, gaps, and omissions within the Eurocentric knowledge traditions that require examination for biases, misunderstanding, and false assumptions. These have contributed to the difficult relations with Indigenous Peoples and non-Indigenous people. For many academics shaped by Eurocentrism, Indigenous Peoples and their knowledge systems were not just viewed and discursively described as different, but deficient, backward, and primitive, thus needing to be replaced with European languages, knowledges, values and beliefs. Schools and other academic institutions promoted colonial mythologies that shaped government policies of forced assimilation imposed on Indigenous Peoples. These colonial mythologies also disrupted Indigenous lives and livelihood and their relationships in place with the land.

Informed by these colonial mythologies, European settlers also appropriated Indigenous land, removed some nations to isolated reserves, and tried to erase evidence of their existence. The colonial attitudes of superiority have not left this territory we now call Canada. The Final Reports of the *Royal Commission on Aboriginal Peoples* (1996) and the Truth and Reconciliation Commission (2015) have urged Canadians and the various levels of government and institutions to transform their colonial attitudes and relearn their responsibilities framed in the original treaties and agreements to honour their promises to share their prosperity, to honour Indigenous Peoples' rights to their land, to self-determination, and to their cultures, languages, and knowledges.

Over the last 40 plus years since the federal policy on Indian Control of Indian Education, Indigenous Peoples have been advancing Indigenous knowledge systems and languages in schools and generating new scholarship and protocols with Western knowledge in the curriculum, as well as requiring researchers to come to them with new frameworks that support their visions and cultural understandings. This activity requires educators to explore, accommodate, and understand the interrelationship of the diverse knowledge systems of Canada ethically and systematically. This transformative work has generated a more principled approach to the co-creation of knowledge.

When Canada ended its lingering colonial relations with the United Kingdom, it affirmed a new political order based on constitutional supremacy and the rule of law, one that guaranteed the effective enjoyment of the constitutional rights of Aboriginal Peoples, both collectively and

individually. With this constitutional affirmation and several subsequent Supreme Court challenges and clarifications, Indigenous knowledge is now recognized as a holistic knowledge system constitutionally protected in Canada by Aboriginal and Treaty rights. Furthermore, Aboriginal and Treaty rights are protected from Charter rights, including multiculturalism and official languages. These judicial affirmations of unique constitutionally-protected knowledge systems have generated reforms in educational systems across Canada. That reform has mobilized one of the intellectual transformations in the humanities, social sciences, and the sciences.

The Canadian Institutes of Health Research, the Natural Sciences and Engineering Research Council of Canada, and the Social Sciences and Humanities Research Council of Canada have issued the *Tri-Council Policy Statement on Ethical Conduct for Research Involving Humans* (2018).[65] The Tri-Council policy statement includes a chapter on research involving Aboriginal Peoples that acknowledges the unique constitutional rights of Aboriginal Peoples (p. 106) and Indigenous or traditional knowledge and law (pp. 108-09). This acknowledgement is based on respect for human dignity, which is at the core of ethical values and human rights. It supports the full participation in and contributions of Indigenous Peoples and their knowledge systems to Canadian society and beyond.

The Tri-Council policy statement, developed with the participation and consent of Indigenous scholars and Elders in Canada, has negotiated a minimal, operational definition of Indigenous of traditional knowledges. It has four key attributes: First, it is an expression of an intellectual, social and cultural heritage that holistically links a people to the land and seas, generating a cosmological and cognitive orientation. Second, Indigenous knowledge belongs to specific peoples rather than to the public domain, creating specific laws about who can use, teach, know, and continue to use certain parts of that knowledge. Third, Indigenous knowledge is continuously being nurtured, developed, and refined similar to other knowledge systems. Fourth, Indigenous knowledge is an inherent right to life-long learning.

In this context, decolonization is not just a responsibility of federal and provincial governments but a requirement for institutions, like the Federation, to reconcile with the constitutional powers and rights of the Aboriginal Peoples.

**Section 7 | Principles and Practices of Reconciliation and Decolonization**

As part of the work of decolonization, the Federation and member associations have a clear obligation to advance the spirit and the intent of the *Declaration on the Rights of Indigenous Peoples* at Congress and other Federation events. Beginning with Congress 2021, the Federation and Congress host, the University of Alberta, have the opportunity to work

[65] Government of Canada. Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans – TCPS 2 (2018), https://ethics.gc.ca/eng/policy-politique_tcps2-eptc2_2018.html

alongside scholarly associations, universities and colleges to advance reconciliation and decolonization, and to engage with Indigenous Peoples, Elders, cultures, languages, and knowledge systems in programming, conference content, and guides.

Reconciliation also requires the Federation to recognize and respect the calls to action in the final reports of the *Royal Commission on Aboriginal Peoples* (1996), the *United Nations Declaration on the Rights of Indigenous Peoples* (2007),[66] and the *Truth and Reconciliation Commission* (2015).[67] As a necessary course of action towards reconciliation and renewal, the *Report of the Royal Commission on Aboriginal Peoples* (1996) proposed a nation-to-nation relationship between Canada and Aboriginal Peoples under the Constitution of Canada.

The United Nations provides the standards for decolonization of Indigenous Peoples in the *United Nations Declaration of the Rights of Indigenous Peoples* (2007). The *Declaration* foregrounds Indigenous Peoples' rights to their collective identities, self-determination, and their knowledge systems. It "emphasizes the rights of Indigenous Peoples to maintain and strengthen their own institutions, cultures and traditions, and to pursue their development in keeping with their own needs and aspirations."[68] It prohibits discrimination against Indigenous Peoples and forced assimilation. Article 31 of the *Declaration* provides for the Indigenous Peoples to protect their knowledge system and to preserve their heritage from over-controlling nation-states. Since 2016, Canada has committed, without qualification, to the *Declaration*. Among Canadian provinces, British Columbia has amended its legislation to conform to the *Declaration*.

The Truth and Reconciliation Commission (TRC) affirmed the *Declaration*'s principles of reconciliation and its calls to action. In 2015, the TRC issued its final report on the research and testimonies of the Indigenous people who were subjected to the Canadian laws and policies of the Indian Residential School Act and the forcible removal of Indigenous children from their families. The TRC, the first in the world to focus on children, was, in part, a response to a class action suit that Indigenous survivors and their families submitted against the federal government for its treatment of Indigenous people. The report's characterization of these colonial experiences as cultural genocide and their continuing legacies was an indictment of the Canadian public and government which imposed colour-coded,[69] state-based racist laws and policies with the undisguised intent of dispossession, eliminating Indigenous Peoples, and erasing Indigenous culture, language, and knowledge. A decolonization approach to reconciliation,[70] then, is not simply an awareness of the past and the reframing of the

[66] United Nations Declaration on the Rights of Indigenous Peoples, https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html

[67] Truth and Reconciliation Commission of Canada, http://www.trc.ca/

[68] Government of Canada, "The United Nations Declaration on the Rights of Indigenous Peoples " (September 2007), https://www.justice.gc.ca/eng/declaration/decl_doc.html

[69] Constance Backhouse, *Colour-Coded: A Legal History of Racism in Canada, 1900-1950*. (Toronto: University of Toronto Press, 1999).

[70] Adam Gaudry and Danielle Lorenz, "Indigenization as Inclusion, Reconciliation, and Decolonization: Navigating the Different Visions for Indigenizing the Canadian Academy," *AlterNative*, 14, 3 (September 2018): 218-227.

significance of events of the past to the post-colonial present. It also requires investment in reconciliation to ameliorate the damages to Indigenous communities, languages, cultures, and knowledges of Indigenous Peoples. These developments occurred alongside Indigenous Peoples' continued work on their own resurgence and revival through the reinvigoration of submerged Indigenous languages, cultures, and institutions.

Further, the Canadian government introduced its first reading of Bill C-15, *An Act Respecting the United Nations Declaration on the Rights of Indigenous Peoples*, on December 3, 2020.[71] The implementation of the *Declaration* is not intended to grant Indigenous Peoples any new rights; it affirms the inherent rights. The purpose of Bill C-15 is to make Canadian laws, policies, and practices consistent with the rights of Indigenous Peoples. The *Bill* affirms that these rights emerge, through negotiation, agreement, and in good faith with the Crown as partners with Aboriginal Peoples. Equally important, it uses the UN *Declaration* as a remedy for historical and present systemic injustices, discrimination, and racism.

Indigenous Peoples and nations continue to struggle within Canada to have their lands, knowledge systems and languages – the core tools of those knowledges – protected and respected. This decolonial reconciliation is especially important at Congress, as typically the sanctioned forms of Eurocentric knowledges, disciplines, and traditions have played a significant role in the marginalization, diminishment, and erasure of Indigenous knowledges, languages, and knowledge traditions over time.

The Federation must acknowledge colonization and identify ongoing concrete measures to decolonize Congress. This should begin with site selection and continue throughout the planning and hosting of the event. Decolonizing Congress should be viewed not only as a check on Eurocentrism, on racism or continuing colonization, but also as a plan for the acceptance, growth, and proliferation of Indigenous languages and knowledges as foundational to decolonizing knowledges, curricula, and disciplinary archives. It should also be a check on research and scholarship grounded in colonialist practices of researching the 'Other' rather than including them in the audience or at the podium. Decolonization can be an opening of a door to respecting Indigenous knowledges, traditions, theories, spiritualities, holistic methods, land-based learnings, etc., and to the dignity of them in their languages or in colonial languages and in institutions that present research to the communities of the world.

Universities, colleges, and disciplinary knowledges have long reflected structural and systemic discrimination against racialized and Indigenous Peoples, knowledges, and rights. It is now time to advance decolonization, to end systemic resistance to Indigenous Peoples' knowledges, languages, and rights. The tendency of those who are privileged, even in an educated society, is not to see how their policies and practices function to marginalize, disadvantage, and oppress others. This systemic injustice has made both the courts and legislation indispensable vehicles to make visible what appears invisible oppressions to those with institutional and social power

[71] Minister of Justice, Bill C-31, An Act Respecting the United Nations Declaration on the Rights of Indigenous Peoples, https://parl.ca/DocumentViewer/en/43-2/bill/C-15/first-reading

and privilege. The *Charter of Rights and Freedoms,* for example, makes visible the identity characteristics and conditions that are the basis of oppression for some individuals, groups, and communities. Race/ethnicity, gender, sexual orientation, language as mother tongue, etc. are the basis on which the majority may discriminate against individuals. The Canadian Constitution affirms Indigenous Peoples' contribution to the diversity and richness of civilizations and cultures , their right to the dignity and diversity of their knowledge systems, cultural heritage, and expressions , their right to self-determination, right to retain education systems in their own language, to manifest their tradition, revitalize their knowledge systems, and the right to control their intellectual property over their cultural heritage, traditional knowledges systems, and traditional cultural expressions.

**Section 8 | Eradicating Racism, Racial Discrimination**

Eradicating racism and racial discrimination are necessary to the cause of emancipation and human freedom in Canada. The Federation, its membership of scholarly associations, universities and colleges must commit to combatting racism, racial discrimination, xenophobia and all forms of discrimination. Historically, and today, the social struggles to combat racism, racial discrimination, and xenophobia, and to ameliorate their durable effects, have been uneven, at best. The expressed commitment to universal values and principles has not been reflected in social policy or individual and institutional practices. There is a durable gap between the expressed commitment to anti-racism principles and the everyday lived experiences of interpersonal, institutional, and systemic racism. The struggles to combat racism in Canada, and globally, have been inextricably connected to efforts to combat colonialism, abolish enslavement, eradicate colour-coded legislation, and transform state-sanctioned racism in the form of apartheid and segregation.

The global community first began observing March 21 as the International Day for the Elimination of Racism Discrimination in 1960 (A/RES/2142 (XXI)), the same year it first declared the Decade for Decolonization. The scourge of apartheid was a constant preoccupation of the UN, and the International Day was declared after the police opened fire and massacred unarmed people protesting the apartheid state's "pass laws" in Sharpeville, South Africa. The UN General Assembly characterized racism as "abhorrent" and stressed "its resolve to achieve the total eradication of racism, racial discrimination and apartheid" with the adoption of a program of action. It also "strongly condemned" racist policies and practices, and expressed its "strong support for national liberation struggles against racism, racial discrimination, apartheid, colonialism, and alien domination and for self-determination by all means, including armed struggle." However, it would be decades before the civil rights and the anti-apartheid movements worldwide would formally bring an end to state-legislated racism.

Over the decades, anti-racism and anti-colonialism have remained a major foci of the United Nations. The UN adopted an *International Convention on the Elimination of Racial Discrimination* (1969), UNESCO released a *Declaration on Race and Racial Prejudice* (1978), and

the General Assembly issued a Resolution proclaiming the *Week of Solidarity with Peoples Struggling against Racism and Racial Discrimination* (1979). For over three decades, the UN General Assembly placed a sustained effort on combatting racism, beginning with the *Decade to Combat Racism and Racial Discrimination* (1973-1983), the *Second Decade to Combat Racism and Racial Discrimination* (1983-1993), and the *Third Decade to Combat Racism and Racial Discrimination* (1993-2003). These decades focused on legislated, institutional, and systemic racism and their continuing devastating impact on racialized and Indigenous Peoples worldwide. The specificities of anti-Black racism that emerged at the intersection of enslavement and colonialism gave rise to the International Decade for People of African Descent (2015-2024), with a theme of "recognition, justice and development."

In Canada, efforts to coordinate a national approach to combatting racism, racial discrimination, and hate are relatively recent. Despite the pivotal role played by Canadian lawyer John Humphrey in the Universal Declaration on Human Rights (1948), which highlights the principles of equality and freedom for all and explicitly opposes discrimination on the grounds of race, it was not until 2005 that Canada embarked upon a coordinated national approach to combatting racism and racial discrimination. On March 21, 2005, the federal government launched a five-year plan, *Canada's Action Plan Against Racism* (2005-2010),[72] which focused on combatting hate, promoting ethnic, racial, religious, and linguistic diversity, removing barriers to the labour market integration for newcomers, and educating young people on racism – all with the aim of creating social cohesion. The subsequent review, *Evaluation of Canada's Action Plan Against Racism* (2010),[73] identified the limited effectiveness of this plan, resulting from design, lack of metrics for evaluation, and accountability mechanisms. It was another decade before the federal government introduced a new anti-racism strategy, *"Building a Foundation for Change: Canada's Anti-Racism Strategy, 2019-2022"*[74] with an aim to confront systemic racism by, among other things, reducing employment and income disparities, promoting social participation in all spheres of society, and promoting fairness in the justice system for racialized and Indigenous Peoples.

## Section 9 | Promising Practices for Anti-Racism and Decolonization at Congress

The advancement of an emancipatory, equitable, ameliorative, and decolonizing conference is a desirable and necessary goal for the social sciences and humanities. There are many promising practices that can be drawn upon at each stage of the event planning and implementation

[72] Government of Canada. "News Release: Government of Canada Releases Action Plan Against Racism" (March 21, 2005), https://www.canada.ca/en/news/archive/2005/03/government-canada-releases-action-plan-against-racism.html

[73] Government of Canada, "Department of Justice Component of Canada's Action Plan Against Racism: Evaluation Final Report," Department of Justice (October 2010), https://www.justice.gc.ca/eng/rp-pr/cp-pm/eval/rep-rap/11/ccr/ccr.pdf

[74] Canadian Heritage, "Building a Foundation for Change: Canada's Anti-Racism Strategy 2019–2022," (June 25, 2019), https://www.canada.ca/en/canadian-heritage/campaigns/anti-racism-engagement/anti-racism-strategy.html

process. These promising practices are offered as a starting point in this necessary journey of anti-racism, anti-colonialism and decolonization.

***Territory and Place***

- Accept that decolonizing Congress is an on-going process and needs to be embedded in the principles, practices, planning, and programming of all events and activities.
- Acknowledge that Congress and other Federation events are held at universities and sites located on diverse territories of Indigenous Peoples.
- Meet with Elders to form relationships before organizing events, including an acknowledgement of the Elders, leaders, and Knowledge Holders who provide input to the conference.
- Acknowledge in such spaces the Indigenous territories and, where they exist, treaties. This should not be a rote and robotic recitation, but used as a basis for personal reflection on the host's connection to the treaties and mutual obligations to the land.
- Acknowledge that Canada is the original territory of many Indigenous Peoples and nations, and that the recognition of the appropriate nation or peoples is necessary to good relations based on treaties, compacts, and agreements with Indigenous Peoples.
- Recognize Aboriginal and Treaty rights and the unique status of Indigenous Peoples in the Canadian Federation.
- Reaffirm the findings, recommendations, and calls to action of the Truth and Reconciliation Commission to provide the foundation for needed reconciliation.
- Align the conference principles with the spirit of the United Nations *Declaration on the Rights of Indigenous Peoples*.
- Include from every territory where Congress is being hosted at least one term from a local Indigenous language that is reflective of the Congress theme of the coming together of individuals and groups in the interests of sharing knowledge.
- Advocate for the host university and province to adopt the UNDRIP as has been done in British Columbia.
- Advocate for and acknowledge the program of action of the UN Decade for People of African Descent, and proactively acknowledge a commitment to combatting anti-Black racism at Congress and in other Federation events.
- Actively engage with and include in the invitations, programming, hosting, and extra-curricular events members of diverse racialized communities in the cities in which Congress is hosted.

***Decolonizing Knowledges and Languages***

- Acknowledge that colonialism and Eurocentric scholarly pursuits have contributed to past and ongoing injustices and the imperatives for redress.
- Ground all relationships and activities with Indigenous Peoples in respect and reciprocity.
- Ensure all conference hosts, scholarly associations, sponsors, and attendees are educated on what acknowledging territory means, and how treaties are linked to land as well as to Indigenous knowledges, rights, and research ethics.[75]
- Promote the decolonial concept and practices of a pluri-university, which is inclusive of subaltern and other worldly knowledges from, for example, Africa, Asia, Latin America, and the Middle East.[76]
- Universities hosting Congress should encourage and facilitate engagement with non-disciplinary knowledges, especially Indigenous knowledges, and in Indigenous languages within and beyond territory.
- Enable Indigenous knowledge to be shared in the Indigenous languages and, where possible, provide opportunities for translations in the Indigenous languages of the territory on which Congress or other Federation events are being hosted.
- Include at least one local and one international Indigenous scholar at plenaries.
- Consider how all Federation gatherings/program invitations include different worldviews/knowledge systems, including legal pluralisms and languages.

***Decolonization, Anti-Racism and Systemic Inequities***

- Embed anti-racism and anti-colonial policies, principles, and practices into the Congress or other Federation event strategic plan.
- Consider the impacts of systemic racism and colonialism on the organizational policies and/or practices and whose interests are served and who benefits.
- Encourage associations and societies to pursue the free and informed consent of the traditional owners of knowledges and research as an essential precondition of any agreement which may be made for the recording, study, use, or display of Indigenous Peoples' heritage.
- Consistent with the principle, "nothing about us without us," acknowledge that Indigenous Peoples have the right to have access to knowledge, research and scholarly publications that affect them.

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[75] See an example of reflections on reconciliation and land acknowledgements https://edc.stlhe.ca/furthering-your-reconciliation-practices/

[76] Ramón Grosfoguel, "Decolonizing Western Uni-versalisms: Decolonial Pluri-versalism from Aimé Césaire to the Zapatistas," *Transmodernity: Journal of Peripheral Cultural Production of the Luso-Hispanic World*, 1, 3 (2012), https://escholarship.org/uc/item/01w7163v; Capucine Boidin, James Cohen and Ramón Grosfoguel. "Introduction: From university to pluriversity: A decolonial approach to the present crisis of western universities," *Human Architecture: Journal of the Sociology of Self-Knowledge* 10, 1 (2012): 2.

***Elders, Protocols, Ceremonies***

- Allocate a specific budget to ensure Indigenous protocols are appropriately met for inviting Elders and Knowledge Holders, to convene, gather and participate effectively, provide ceremony or prayer, and be effective participants in Congress.
- Using appropriate local protocol, invite an Indigenous Elder/Knowledge Holder to the opening who does an Indigenous beginning rooted in the territory to 'bring minds together…' in prayer and mindful opening, 'Now we are beginning.' Ensure the Indigenous Elder/Knowledge Keeper is invited as a participant to the whole conference, and not just for opening and closing ceremonies. Recognize that in some Indigenous communities, the valued position to speak is at the end of the conference, and not just at the beginning.
- Encourage Elders to participate with free or reduced registrations for Congress and association events.
- Reflect and act on one's role in the Treaty relationship as event organizers and conference leaders.
- Provide appropriate parking and walking access to buildings and avoid stairs for Elders.
- Provide an appropriate and safe place where Elders and Indigenous people can gather to talk, to smudge, and to share protocols involving tobacco.
- Provide a place for people to eat together and provide snacks for Elders and other Knowledge Holders.
- Provide sessions with facilitators who know Indigenous protocols and can conduct informal circles or Talking Circles to discuss plenaries or other sessions that carry importance to communities.
- Include Elders and residential school and 60's scoop survivors in conference decision-making processes.

***Event Planning, Programming***

- The Federation and Congress host can build upon what has already been done in some universities and colleges (e.g. at convocations across the country, from drummers and honour songs, to banners and Indigenized academic robes and symbolic objects onstage, to Indigenous recipients of honorary degrees, and the learning opportunities that occur when Indigenous recipients address convocation. These may frame some foundations for how Congress could learn from Indigenization at universities and colleges).
- Consider ways to invest in, celebrate, and reward knowledge learning/unlearning of colonialism/racism/power and privilege, especially across intersectionalities of marginalized groups before registration of the conference.

- In addition to its current name, Congress, the Federation and host university adopt another name that honours the First Peoples of the territory, and in the language of the territory where the conference is being hosted. Congress should always have three names: English and French versions of its current name, and one generated from and intimately connected to the land on which these conversations occur.
- Explore the corporate history of the hosting institution to see how it helped, excluded or erased Indigenous Peoples.
- Encourage sessions and researchers to employ ethical, Aboriginal and Treaty rights, and self-determination solutions to their research.
- Consider ways the gathering/program questions the logics that underlie the discipline.
- Include in the program at least one session on Indigenous justice diary that reviews events of the past year, from frustrations and protests to celebrations and accomplishments.
- Respect the right for Indigenous communities involved in the presenter's research to have their own community representatives attend sessions, to hear the research, and discuss outputs. Provide learning spaces in territory at Congress to learn about the treaties, peoples, cultures, and worldviews of the location they are in, or on the land.

***Decolonizing Equity Practices***

- Hold workshops and networking events to facilitate nuanced discussions about decolonizing dominant concepts of equity, gender, anti-racism, etc.
- Consider ways to sponsor and mentor new members, students and junior scholars through conference planning, lunches and in other events.
- Encourage and facilitate pre-event discussions on how to connect to the recommendations of the TRC and Missing Murdered Indigenous Women, Girls, and Two Spirit People (MMIWG2S).
- Encourage and facilitate pre-event workshops and discussions on slavery, anti-Black racism and Black Studies in Canada.
- Encourage and facilitate workshops and discussions on ableism, Deaf culture, and scholars with disabilities, and disability justice, and critical disabilities scholarship.
- Utilize Indigenous businesses for conference logistics, where appropriate (gifts, spaces, vendors, food, etc.).
- Take trauma and the effects of Residential/Day Schools into account when making decisions about presentations and plenaries dealing with residential school/day schools or other trauma-triggering events/histories, including needed trauma support for the victims and survivors of residential schools, 60s Scoop, Missing Murdered Indigenous Women, Girls, and Two Spirit People (MMIWG2S), and other trauma triggers.

***Decolonizing Community Engagement***

- The Federation and Congress host should actively work to increase Indigenous participation in the organized events.
- The Federation should dedicate a position with responsibilities for liaising with First Nations, Métis, and Inuit peoples and communities for the event.
- Facilitate spaces at the event to specifically engage with First Nations, Métis, and Inuit Peoples.
- Facilitate spaces at Congress for underrepresented members from racialized, Black and people of colour community organizations.
- Foreground reconciliation with First Nations, Métis, and Inuit, as well as inclusive practices with members of Black and people of colour communities, in the communications strategy, including press releases, blogs, brochures, newsletters, and banners.
- Review the financial barriers to attending Congress that impede the participation of members of equity-seeking groups, such as students, Elders, community members (e.g. be intentional and proactive about offering grants, fundraise or offer prizes to provide lower cost or reduce the financial impact of the conference on certain people).
- Train researchers in Indigenous protocols for conducting respectful research, including local Indigenous protocols and national ones like Ownership Control Access Possession (OCAP) principles, and ensure these are understood and applied when accepting research sessions on/with Indigenous people.[77]

**Recommendations**

1) The Federation needs to develop a Congress land acknowledgement stating that Congress and other Federation events are held at universities and sites located on diverse territories of Indigenous Peoples. This should be used as a basis for deep reflection on the host's and attendees' connection to the treaties and mutual obligations to the land.

2) As soon as a post-COVID-19 opportunity permits an in-person Congress gathering, the Federation should host a Congress that focuses on combatting anti-Black racism and colonialism.

3) Given the racial profiling at Congress 2019 and the cancellation of Congress 2020, the Federation should explore collaborations with the University and British Columbia and Western University on initiatives to advance the conversations on anti-Black racism and colonialism.

[77] The First Nations Principles of Ownership, Control, Access, and Possession (OCAP), https://fnigc.ca/ocap-training/

4) The Federation and Congress host universities should embed anti-racism and anti-colonial principles, policies, and practices into the strategic event plan for Congress.

5) The Federation should state clearly how it aims to embed its commitment to accessibility, equity, diversity, inclusion, and decolonization in Congress priorities, practices, and programming, and should identify knowledgeable personnel to respond to matters arising from actions to advance EDID at Congress and other Federation events.

6) The Federation should require any university hosting Congress to have a demonstrated commitment to equity, diversity, and inclusion, and to provide an institutional equity, diversity, inclusion, and decolonization plan to support its application to host Congress.

7) The Federation, and scholarly associations must acknowledge and commit to the fact that decolonizing Congress is an ongoing process and needs to be embedded in the principles, practices, planning, and programming of all events and activities as well as committing to providing respect, accommodations, and space for diverse knowledges.

8) To model its commitment at Congress and other events, the Federation should embed equity, diversity, inclusion, and decolonization into its structures, systems, policies, processes, and practices and provide processes, including metrics, to evaluate each Congress achievement of these outcomes.

9) The Federation should establish a Standing Committee on Equity, Diversity, Inclusion, and Decolonization, with a caucus for each equity-deserving group (women, Indigenous Peoples, visible/racialized minorities, persons with disabilities, LGBTQ2S+) that could advise on Congress and other Federation events.

10) The Federation should hire a designated staff member with equity, diversity, inclusion, and decolonization expertise to support and evaluate Congress and other Federation events.

11) The Federation and any Congress host university need a clear anti-harassment, anti-discrimination, and anti-bullying policy posted to their website, and all staff, volunteers, and attendees should be made aware of the policies as well as the consequences for breaching them.

12) The Federation should be proactive and produce online equity, diversity, inclusion, and decolonization training sessions, modules, and resource supports for all Congress staff, service providers, and attendees at Congress and other Federation events.

13) The Federation should develop an equitable financing model for equity-deserving groups (e.g. sliding scale for registrants or fee waivers, scholarships), and consider

variable fees (Elders, students, community, retired or unwaged earners, etc.); should seek support, including from the federal government, to provide graduate scholarships and to enable fee exemptions for community and low-income members attending Congress and other events.

14) The Federation and host universities should identify and engage a list of Elders and other Indigenous leaders who can support associations in their land acknowledgements, opening and closing ceremonies, language and knowledge inclusions, etc. appropriate to the Indigenous lands and territories on which events take place.

15) The Federation should acknowledge and incorporate into its policies, practices, and programming at Congress and other Federation events the goals and objectives of the United Nations Declaration on the Rights of Indigenous Peoples.

16) The Federation should acknowledge and incorporate into its policies, practices, and programming at Congress and other Federation events the goals and objectives of the United Nations Decade for People of African Descent.

17) The Federation should acknowledge and incorporate into its policies, practices, and programming at Congress and other Federation events the goals and objectives of the United Nations Convention on the Rights of Persons with Disabilities.

18) The Federation should complement what the federal granting agencies and higher education associations are doing to support members who are deaf, people with disabilities, Indigenous Peoples, LGBTQ2S+, members of racialized/visible groups, women, and those who are at the intersections of these communities.

19) The Federation should demonstrate its commitment to Canada's official bilingualism, Indigenous languages, and Deaf culture through bilingual presentations by diverse bilingual/multilingual facilitators or interpreters, and discussants.

20) The Federation should develop an action plan to support scholarly associations financially to implement equity, diversity, inclusion, and decolonization.

21) The Federation should consider requiring scholarly associations to commit to equity, diversity, inclusion, and decolonization in order to participate in Congress and other Federation events.

22) The Federation should consider making a statement in support of diversity of panels at Congress, including an opposition to all-male and all-white panels.

23) The Federation and host universities should adopt and disseminate clear intellectual property policies and guidelines for materials shared virtually through the Congress platform.

24) The Federation and host universities should ensure that Congress is accessible via one entry-point for any requests for accommodations.

25) The Federation should be as accessible as possible, technologically or otherwise, to members of Deaf communities and communities with disabilities to enable them to participate on or attend plenary panels and keynotes dealing with research or work relevant to communities from where the research was drawn.

26) The Federation should adopt clear guidelines on the use of gender-neutral/gender-aware language, pronouns, and preferred names, especially in how they appear and can be self-defined in online spaces.

27) The Federation should ensure that affordable childcare and safe spaces for breastfeeding, resting/gathering places for Elders, and secure places to smudge are available at Congress and other Federation events.

28) The Federation and host universities should aim to provide captioning and ASL and/or LSQ (Langue des signes du Québec) interpretation for all Congress sessions, face-to-face, hybrid or virtual; advance French–English bilingual or other languages at events, with translations made available and including Indigenous languages of the territories on which Congress or other Federation events are being hosted.

29) The Federation should provide opportunities for sponsorship, internship, and mentoring of graduate and undergraduate students, junior faculty, and community members of Black, Indigenous and People of Colour (BIPOC), deaf, people with disabilities, and members of LGBTQ2S+ groups.

30) The Federation should include interdisciplinary and transdisciplinary knowledges panels and keynotes that address the professional needs and desires of marginalized women, particularly Black, Indigenous, and People of Colour (BIPOC) at Congress and other Federation events.

31) To ensure it is modelling a commitment to EDID, the Federation should collect and track self-identification disaggregated diversity data on its Board, leadership, staff, membership, advisory committees, and all its invitees to Congress and other Federation events.

32) In collaboration with scholarly associations, the Federation should collect voluntary self-identification disaggregated data of Congress participants and attendees to identify what EDID issues exist and what changes are needed to improve accessibility and other EDID issues.

33) The Federation, in collaboration with the Canadian Association of University Teachers, should regularly produce a report on the diversity of scholars, scholarship, and funding opportunities for BIPOC in the social sciences and humanities in Canada.

34) The Federation and Congress host universities must develop an anti-racism and equity framework to guide the conduct of police and campus security at Congress and other Federation events.

35) The Federation and the host university should conduct an EDID assessment after each Congress and develop a strategy to close any gaps between policies and practice.

36) The Federation and Congress host universities should include local, national and international Indigenous scholars at plenaries.

37) The Federation and Congress host universities should take trauma and the effects of Residential/Day Schools into account when making decisions about presentations and plenaries dealing with Residential/Day Schools or other trauma-triggering events/histories. These sessions may need additional resources for support of the listeners, the presenters, or may require more skilled or trained discussants.

38) The Federation and Congress host universities should dedicate a position or responsibilities for the conference planner or planning committee who liaises with First Nations, Métis, and Inuit for the event.

39) The Federation and Congress host universities should include in the program at least one session on Indigenous justice that reviews events of the past year, from frustrations and protests to celebrations and accomplishments.

40) All Federation gatherings, program invitations, and panels should include different worldviews/knowledge systems, including legal pluralisms and languages.

41) The Federation should demonstrate commitment to decolonization by adopting the "***Decolonization: Principles, Guidelines, and Promising Practices***" (see Part II) and urging member associations, universities, and affiliates to do the same.

42) The Federation should demonstrate commitment to equitable, diverse, inclusive, and decolonial conferences by adopting the "***Better Practices for an Inclusive Conference Guide***" (see Part III) and by urging member associations, universities, and affiliates to do the same.

43) The Federation should demonstrate commitment to equity, diversity, inclusion, and decolonization by adopting the "Charter on Equity, Diversity, Inclusion, and Decolonization in the Social Sciences and Humanities," (see Part IV) and by urging

member associations, universities, and affiliates to endorse and promote it in their respective institutions.

**Conclusions: Igniting a Call to Action**

The experience of anti-Black racism at Congress 2019, the resignation of the Federation's Indigenous Advisory Circle, and the challenges of planning the largest conference in Canada during a pandemic were among the sparks that ignited this reflection, dialogue, and research on restitution, reconciliation, and decolonization of Federation events, including Congress. We worked virtually over a six-month period to fulfill our mandate. The introduction outlines the nature of that work that culminated in the recommendations for the Federation and its member associations, universities, and affiliates that participate in Congress and other Federation events.

Igniting change is often thought to come from inspiring leaders with vision, hope, and confidence in taking risks, moving in new directions, or using their positionality and strength to model our aspirations. But change can also come from events that are despicable, traumatic, and injurious. It is from the latter that these interventions on EDID have been developed. The world has come to know more about anti-Black and anti-Indigenous racism, about discrimination in multiple forms of isms or oppression of individuals and groups, involving race, class, disability, gender identity, and gender expression, and we have learned more about discriminatory experiences, complicity, and the need for institutional accountabilities. We want change to come from the former: from education, from leadership, and from each of us taking responsibility for ourselves, in our work, in our collaborations, and in how we comport ourselves. It will require institutions to make it clear to everyone what is desired and aspired to and what actions they will take, including clarifying consequences for any actions or behaviors taken to diminish, belittle, deny, or discriminate against any individual or groups at Congress, in scholarly association, and at host universities. In doing so, institutions will need to demonstrate their commitment by allocating the necessary financial, human, and logistical resources to support the EDID work.

We believe that education is a necessary, although not sufficient, means to unsettling and transforming interpersonal, institutional, and systemic inequities. Yet, the everyday lived experiences of those in social movements such as Black Lives Matter; Murdered and Missing Indigenous Women and Girls; Gay, Lesbian, Trans, Queer, Two Spirited, people with disabilities, and Indigenous Peoples of Canada and the intersectionalities among them tell us that education is not enough. Our consultations highlighted, that for many who attend Congress and Federation events each year, there is recognition that education is necessary, but it is not enough.

A call to undo the intergenerational harms of anti-Black racism and colonialism, and to embed accessibility, equity, diversity, inclusion, and decolonization in Congress and other Federation events, will not happen without the powerful educational systems, the organizations that populate them, and associations that produce knowledge for them, making a commitment to take action to effect change. Racism, inequities, reconciliation, and decolonization are calls to action. Making a commitment to EDID is a call to action, to consciousness raising, to learning

and unlearning, and an appreciation of one's positionality and complicity with colonialism and oppression. It is about recognizing that each person has a right to human dignity, and that institutions of higher education, like the Federation, scholarly associations, and Congress where they gather should be places where this human dignity is affirmed, and where all members of the social sciences and humanities community can thrive.

Our final report and recommendations represent a program of action to ignite systemic change. The first part of this final report provides an introduction and overview of the many sparks leading to the Federation's appointment of a Congress Advisory Committee on Equity, Diversity, Inclusion, and Decolonization, our mandate, and the hoped-for outcomes. The second part of this report, ***Decolonization: Principles, Guidelines, and Promising Practices***, facilitates and sustains engagement with the second "D" in EDID. As this report reveals, decolonization is a term often used, but inadequately understood, as a principle, process, and set of practices that have implications for the conduct of individuals, institutions, scholarly associations, and the hosting of events like Congress. How would Congress, and the scholarly associations and institutions that meet there, be different if they took decolonization seriously? That is a question that needs to be posed to begin the process of unlearning and unsettling colonialism and journeying towards structural and systemic transformation. Part II offers a brief exploration of decolonization, including the implications for Indigenous Peoples, and people of African descent, among other oppressed peoples. It pays attention to place and how continuing colonialism functions within Canada in relation to Indigenous Peoples. In the context of EDI, Indigenous Peoples are defined as members of equity-deserving groups, but they also have unique rights stemming from their nations' treaties, compacts, and agreements as the first peoples of Canada and specific obligations that Canada has toward first peoples. Black people, for the purposes of EDI, are members of visible minorities but, as each of the groups in that social construct have unique experiences, including a history of enslavement in Canada; they are not readily collapsible into the binary settler-colonial framework. Colonialism as a structure is embedded in Canadian institutions and systems, requiring a distinctive approach to address decolonization in Congress and other Federation events.

What would Congress and other Federation events look like and how would they be experienced differently if we took EDID seriously? What might the experience be for women, BIPOC, people with disabilities, LGBTQ2S, if proactive efforts were made to decolonize Congress, and to make it more accessible, equitable, diverse, and inclusive? In the third part, ***Better Practices for an Inclusive Conference Planning Guide*****,** is one practical effort to operationalize EDID in event conceptualization and implementation. While the temptation often is to call these 'Best' practices, such a term requires input from the affected groups and a metric for judging 'best' that could not be achieved by this brief study of EDID practices in literature. Part III provides an examination of better practices that build from anti-racism and anti-oppressive literature, and, while it informs conference planners on these solid practices, it too will be incomplete. The research field is rich and deep over the last 50 years and we could only capture some of the more significant areas in EDID. Similarly, Indigenous Peoples' inclusion in that literature is sparse. We have provided an overview of the terminology and practices

found in literature and reports that may help those interested in exploring these areas further with terms to search out the literature.

The final part of this report, ***The Charter on Equity, Diversity, Inclusion, and Decolonization in the Social Sciences and Humanities***, is an instrument designed to reignite and sustain the conversations on anti-racism, reconciliation, and colonialism, and to embed practices of EDID within scholarly associations, universities, and affiliates that meet at Congress and other Federation events. The Charter's preamble, principles, practices, and commitments represent foundational calls to action that members of the social sciences and humanities disciplines, scholarly associations, universities, and affiliates may undertake to deepen engagement with EDID and work towards change. We hope that this *Charter* can give the Federation and member associations a platform to deliberate on these issues, and commit to the work necessary for change. The responsibilities and obligations of EDID outlined in our report and recommendations require clarity about the pursuit of justice, and the urgent need to ignite change by transforming systems, spaces, and practices of inequity, and by urgently embarking on a journey toward decolonization.

While our recommendations are complete with respect to our project, they are incomplete with respect to the ongoing task of advancing equity, diversity, inclusion, and decolonization, which must be seen as iterative, evolving, and changing. They will need to be constantly, if not annually, updated; terms will need to be changed to describe more complex situations in simplified ways; and practices will need to be addressed to expand the knowledge we have shared and will continue to gain. The recommendations will also need to evolve over time to accommodate various languages and culturally distinctive situations and moments. All of these changes require commitment, concrete action plans with resources, EDID knowledgeable personnel, and accountabilities.

# Part III - Better Practices for an Inclusive Conference: An Equity, Diversity, Inclusion, and Decolonization Guide

**Acknowledgements**

The research for this ***Better Practices for an Inclusive Conference Guide*** was conducted by Dr. Diana Palmerin Velasco of Collectively Consulting for the Congress Advisory Committee on Equity, Diversity, Inclusion, and Decolonization (EDID) as part of its final report and recommendations. This research was also supplemented by members of the advisory committee: Dr. Marie Battiste, OC (University of Saskatchewan), Dr. Wesley Crichlow (University of Ontario Institute of Technology), Dr. Jay Dolmage (University of Waterloo), Dr. Florence Glanfield (University of Alberta), Dr. Noreen Golfman (Memorial University), Dr. Claudia Malacrida (University of Lethbridge), Dr. Malinda S. Smith (University of Calgary), and Dr. Anne-José Villeneuve (University of Alberta), with the support of Dr. Gina Hill Birriel, the Manager, Programs and Policy at the Federation.

**Better Practices for an Inclusive Conference:**
**An Equity, Diversity, Inclusion, and Decolonization Guide**

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**Considerations**

The research for this EDID ***Better Practices for an Inclusive Conference Guide*** was conducted between December 23, 2020 and January 20, 2021. All consulted resources are open-access. Canadian content was prioritized in the elaboration of this report. However, sources from other English-speaking countries (United States, United Kingdom, Australia and New Zealand) were also consulted. The search terms and perspectives included in this review of better practices are: anti-Black racism, decolonization; First Nations, Métis, and Inuit; women, visible/racialized

minorities; persons with disabilities; and sexual orientation, gender identity, and gender expression. While many conference guides are characterized as inclusive, few, if any, incorporate the five equity-deserving groups, reconciliation and Indigenization, as well as bilingualism and Indigenous languages. Few include the second “D” – decolonization – that was fundamental to the work of the Congress Advisory Committee on Equity, Diversity, Inclusion, and Decolonization.

Most resources on better practices for conference development and delivery are produced by universities, academic associations, government organizations, and interest groups. Due to the COVID-19 pandemic and the need to shift to virtual events, this report also incorporates relevant practices suggested and implemented by consulting businesses, professional associations and organizations, digital publications, and tech platforms and organizations. Relevant findings from websites and blogs from members of underrepresented and equity-seeking groups were also consulted and incorporated into the content of this report.

Better practices in conference development and delivery are constantly evolving. This report should be considered a living document to be regularly reviewed and updated. This is also a fluid and interconnected document. The first four sections respectively describe:

1. Better practices for inclusive conferences generally
2. Better practices for inclusive face-to-face conferences
3. Better practices for inclusive virtual conferences
4. Better practices for hybrid conferences

It is recommended that independently of the conference format, the better practices outlined in section 1 should always be incorporated. For hybrid conferences, better practices for conferences generally, face-to-face, and virtual ones should be taken into account. Section 5 presents the findings and general inclusion tips and inclusive language guidelines specific to Indigenous populations, women, visible/racialized minorities, LGBTQ2S+, and persons with disabilities.

Throughout the document, hyperlinks have been added in cases where resources are relevant to acquire a deeper understanding of certain issues, or when the hyperlinked source could be useful for the Federation. The last section of Part IV rates the outlined better practices according to expected impact, level of effort, resources required, and priority status.

## Section 1. Better Practices for Inclusive Conferences Generally

### 1. Pre-Conference Logistics

### 1.1. Indigenous ceremony and land acknowledgement

Organizers should be guided by Indigenous members of the region hosting the conference to ensure opportunities for full participation in the meeting and to ensure appropriate respect for the land where the conference is being held (Barrows et. al., 2021; Joseph, 2018). Consider also involving Indigenous participants in decisions about the conference, including which ceremonial activities should be built into the schedule, if any (e.g. sunrise ceremonies, drumming, dancing, singing, prayers). Please refer to section 5, sub-sections 1.3, 1.4., and 1.5 of this Inclusive Conference Guide.

Start conferences and events by acknowledging the traditional territory on which the event is taking place. Take the time to learn how to properly pronounce Indigenous names, and do the acknowledgement in a meaningful and not tokenistic way. In recent years, land acknowledgements have become common practice in some sectors in Canada. However, it is important to be aware that they have also been criticized by some Indigenous voices. To avoid making a meaningless gesture, see some critiques to territorial acknowledgements.

To find out on which traditional territory you are on, visit Native Land . Another resource on this topic is the Guide to Acknowledging First Peoples and Traditional Territory developed by the Canadian Association of University Teachers (CAUT).

### 1.2. Date and time

When planning conferences, avoid dates that overlap with national holidays and important religious celebrations. Consider choosing times that will allow participants with caring responsibilities, or those that rely on support workers to attend.

Once you have decided dates and times, announce them as early as possible to allow participants to plan accordingly.

### 1.3. Venue and facilities

When selecting a venue, take into account considerations around safety, technology (e.g., allow for live streaming and video recording), and accessibility. Some locations might not be equally safe and/or accessible to certain groups of attendees. Information on venue accessibility must be provided before people make travel arrangements. Ensure the venue is located close to public transit routes and has available parking for participants. Ideally, an expert on accessibility should create a variety of pathways to the conference, spaces for accommodation, accessible cabs and buses, and the like.

#### 1.3.1. Accessibility

The best practice is to plan for accessibility in addition to accommodating requests, since this approach protects participants' privacy and creates a normalized inclusive environment. If the organizing committee is not aware or familiar of inclusive design principles, it is encouraged for them to approach experts in this field (Barrows et. al., 2021).

Organizers should publicly share steps that have been taken to ensure accessibility and inclusion (Trewin et al., 2019). Organizers should also provide mechanisms for additional accommodation requests to be made if needed. Furthermore, conference organizers must invite participants to declare their accommodation requests to ensure these needs are met. Having one point of contact for these requests, and ensuring confidentiality, are key. Conference organizers should be aware of the various requests for accommodation in advance of the conference and ensure they follow up with the participants who requested these before and at the beginning of the conference (Barrows et. al., 2021; Lassonde School of Engineering, 2013).

Asking the venues for their level of accessibility can be done by considering issues including, but not limited to, sufficient accessible parking spots; accessible washrooms; all-gender washrooms; working accessible doors; if any of the event sessions are not on the ground level, the venue should have working elevators with visual and audio signals; accessible transportation options should be available for participants to get to the conference venues, for example from recommended hotels to conference venues and gathering locations (Barrows et. al., 2021; Lassonde School of Engineering, 2013; Trewin et al., 2019). When planning sessions, ensure that there is ample time for participants with mobility challenges to move between talks and venues.

Ensure that rooms where the conference is taking place are accessible and large enough to allow for mobility of all participants. Aisles should be clear at all times and a sound system should be available and functioning in large rooms (Tips for inclusive audio can be found here).

Consider having reserved seating spaces for participants who use wheelchairs, use sign language interpreters, lip read or use electronic hearing aids. One approach is to designate the Chair of the session or the accommodations contact person to take responsibility for ensuring the seat(s) is marked as reserved and is available to resolve any dispute that may arise. Another approach is to identify and designate particular seats as "accessible" to be left for those who need them.

Make sure the conference has clear, visible, and appropriate signage. This should include every room used for sessions, as well as washrooms and elevators. Consider providing attendees with internal maps of the venue.

Even if the venue is accessible, this can always change, particularly, with conferences organized in the winter months in Canada. Have a contingency plan in case issues arise, such as a

snowstorm or out of service elevators, accessible doors, or accessible washrooms (Barrows et. al., 2021).

1.3.2. Accessible and gender-neutral washrooms
Accessible washrooms should be available and each venue should have (at least one) gender-neutral washrooms. Take into account the proximity of these facilities. Ideally, gender-neutral washrooms would be easily accessible and not in a different location. If the venue does not have a gender-neutral washroom, consider temporary redesignation for the duration of the conference.

1.3.3. Additional rooms (prayer facilities, quiet spaces and lactation room)
Some attendees will need to have access to a prayer space throughout the day. Ask about specific requirements and ensure you know how to properly equip these rooms (e.g., providing prayer mats or indicating the direction of prayer; or ventilation for smudging).

Some participants might need to take breaks from the stimulation of the conference environment. Designate quiet spaces, and ensure there is good sitting and low lighting.

Conferences need a scent-free policy.

Consider designating a lactation room for breastfeeding parents and their babies. This is particularly important for those who might need a private space to pump and/or breastfeed. Make sure the lactation room has an electrical outlet and comfortable spaces to sit.

1.3.4. Child care
If possible, consider offering child care options to allow participants with children to attend and/or speak at the conference. This can be implemented in many ways, depending on available resources. For instance, connecting parents with local child care providers, having child care volunteers at the conference, or hiring professional providers and setting up a dedicated child care space in the conference venue.

Note that when hiring child care providers or providing childcare on-site, there are specific local laws and regulations. An interesting resource on child care and academic conferences can be found here.

**1.4. Registration form**
1.4.1. Specific needs and accommodations.
The registration form is an important tool to actively encourage attendees to state specific needs they might have to be able to fully participate in the conference (e.g., learning disabilities, dietary or caring needs). It is important to highlight during the registration process the desire to welcome all participants and, where appropriate, support specific needs. Ensure the registration form clearly states a deadline for accommodations and includes contact details of a designated accommodations contact person for the conference.

1.4.2. Planning and committing to create access.
The registration form can be a place where all attendees can be asked to commit to making their presentations and materials accessible, with links to better practices for doing so. At the point of registration, each attendee can be engaged to make a commitment and a plan to create access, building on commitments and plans made in the proposal stage (see section 2.2 below).

1.4.3. Preferred identification
Registration forms should also provide attendees with the opportunity to decide and share how they wish to be identified (name, pronouns and title) at the conference. The use of open options, rather than drop-down boxes, might be the best way to do this. If open options are not possible, make sure to include a gender-neutral title option (e.g., Mx), as well as gender-neutral pronouns (e.g., they/them).

Providing an opportunity for attendees to state their preferred identification is not only important in the registration form but should also be used for conference badges, seating plans, email correspondence, conference schedule, etc.

Informal interactions during conference events can be challenging for some participants. Some associations have started incorporating colour-coded or shaped badges or stickers to allow participants to indicate their interaction preferences (e.g., an established colour or shape that indicates “do not initiate interaction,” or “please initiate interaction”). Visually impaired participants may not be able to make use of this; consider suggesting to non-visually impaired participants to explain their interaction preference if necessary.

**1.5. Conference ticket price**
Consider offering different ticket prices for students/junior/senior staff, and distinguishing between institutional and individual rates.

Some associations offer a conference scholarship with a reduced price or free ticket. Other associations recruit volunteers to support the conference’s logistics in exchange for free access. It is a better practice to consider unbundling the ticket price to allow participants to opt out of some aspects of the conference (e.g., food, entertainment, etc.). For multi-day conferences, consider allowing participants to pay for day passes.

Some participants may need to attend with their own support workers to facilitate their participation in the conference. Think carefully about ensuring provisions are made to facilitate their participation (e.g., providing extra seating or allowing booking of extra overnight accommodation). Consider offering a complimentary ticket to attendees who might need to be accompanied by a support worker.

**1.6. Targeted financial support**
Plan in advance for an amount of targeted financial support when securing funding for the conference and setting the budget. Provision of support targeted to specific populations by

waiver of fees, contribution to travelling expenses, childcare expenses, etc., may make attendance of some participants possible. If targeted financial support is offered, ensure it is clear to would-be applicants who is eligible and how the support will be allocated.

**1.7. Budget for inclusion**

Planning and budgeting for the costs associated with inclusion are essential to deliver an inclusive conference. These include, but are not limited to, fees for sign language interpreters, teletypewriter, real-time captioning, real-time translators, Braille transcription, Intervenor services, oral interpreters, note takers, and dietary restrictions (Barrows et. al., 2021; Council of Ontario Universities, 2016; CNIB, 2020). In addition, consider that travel and registration costs for conferences are significant barriers, and thus an accessibility issue for trainees, students, and participants of low income. Similarly, consider childcare needs, which often impact marginalized and equity-deserving groups disproportionately (Langin 2018), and plan accordingly (Barrows et. al., 2021).

**1.8 Inclusive website design**

Ensure the conference's website is accessible, easy to navigate, and contains all critical information needed by participants. Web content accessibility guidelines can be found here .

Some key considerations for inclusive design:

- Typography and readability
- Constructing accessible headlines
- Content layout, colours, and images
- Incorporating accessible video content
- Ensuring keyboard accessibility
- Creating accessible documents
- Designing accessible forms

Some critical information that should be easily accessed:

- Information about the conference
- Information about the venue
- How to register for the event and ticketing
- How to submit proposals
- Key dates: deadlines (e.g., buying tickets, submitting proposals, requesting accommodations, etc.)
- Conference schedule
  Code of conduct

**2. Program Development, Content and Speakers**

### 2.1. Conference planning committee

The planning of any conference or event should be undertaken by a diverse committee. Avoid tokenism by recognizing that while representation matters, significant diversity and intersectionality exists within the experiences of underrepresented and equity-seeking groups.

Make sure to have a well-articulated EDID vision that is explicit, intentional, and specific through an outlined strategy, goals, policies and principles. Establish an EDID team to regularly review the Federation's practices and effectively address any EDID issues that may arise at conferences and/or events.

Evidence shows that a direct correlation exists between diverse organizing committees and higher diverse representation in conference speakers (Barrows et. al., 2021; Casadevall and Handelsman, 2014; Martin, 2014; Bouvy and Mujoomdar, 2019). Organizers should be intentional about ensuring representation of members as defined by the federal government and the Tri-Council: which include, but are not limited to, women, persons with disabilities, Indigenous Peoples, and members of visible minorities (Government of Canada, 2007). However, it is important that organizers consider members of other equity-deserving groups, such as the LGBTQ2S+ community, and consider other relevant demographics, such as age, early-career researchers, and trainees. Similarly, invitations for keynote speakers should follow the same principles and ensure that members are invited for their expertise and avoid tokenism (Barrows et. al., 2021).

If each session during the conference is organized by a separate committee, ensure that diversity guidelines and targets are communicated and enforced.

### 2.2. Call for papers (CFP)

Draft your CFP carefully as it may not have the same appeal to different demographics of potential participants (e.g., underrepresented groups, language groups, career stages, etc.). Involving a diverse and wide range of people in drafting the CFP is a good way to minimize the risk of deterring potentially valuable participants.

Make sure to complement the CFP with an intentional and targeted approach to seek out submissions by underrepresented groups. Establishing as a goal of the panel selection process the identification of new and diverse voices could be a good way to increase submissions by participants from underrepresented groups. Some associations have started asking applicants to include the word "priority" in the title of their submission in cases where they identify with an underrepresented group or have never presented at a conference before.

For conferences where it is anticipated that only a few submitted papers or presentations will be selected, consider a selection process based on anonymous abstracts (similar to anonymous peer review of articles submitted to journals).

The CFP can also ask those who submit proposals to commit to creating accessible content. Again, signaling the importance of accessibility should happen as early as possible, and all attendees should be compelled to make a plan to contribute to the accessibility of the conference. Accessibility should be an evaluation criteria for proposals. The proposal process should include links to resources and better practices for accessibility.

**2.3. Program content**

Reflect carefully on the conference structure and format to ensure members of underrepresented groups are able to present and promote their work and have access to opportunities for professional development, mentorship, and advancement.

Ensure issues related to equity, diversity, inclusion, and decolonization are carefully curated in all topic tracks. It is important to incorporate sessions on equity matter into regular programming, not only as add-ons or separate, optional, noncore events. If keynote speakers or field experts are being invited, particularly in areas that are not core to the conference, such as equity, diversity, inclusion, decolonization, anti-racism, professional development, and science communication, ensure honoraria, travel, and accommodation costs are covered (Barrows et. al. 2021).

**2.4. Bilingualism**

Ensure the conference is an event that equally appeals to and provides a platform for Canada's English- and French-speaking communities. This should include not only program development, content, and speakers, but also conference communication. A guide to a successful bilingual event created by the Office of the Commissioner of Official Languages can be consulted here .

**2.5. Speakers**

Ensure diversity is spread among all speaking roles during the conference (e.g., key notes, session chairs, panellists, parallel session speakers, and poster presentations). Co-chairing and use of panels can be a good way to increase diversity. Allowing for remote speakers can also increase the likelihood of a diverse speaking line-up. Whenever possible, avoid all-male panels.

Brief all speakers on the conference's commitment to EDID and encourage them to reflect on how their sessions can add to this commitment. Some better practices on this include: developing speakers' guidelines to encourage awareness of the limitations of previous research; biases in the range of citations and references being used; recognition of international context, and, specifically, acknowledgement of Black, Indigenous, and People of Colour (BIPOC) authors and researchers working in the field.

Speakers should also be aware of the importance of using non-binary gender terminology and gender-neutral language when possible.

Ensure all speakers of the conference incorporate accessibility considerations in their visual presentations. For instance, using a recommended accessible font (not below 18 points), avoiding glaring white backgrounds, and limiting the amount of text on a slide. Remind

speakers that not everyone will be able to make use of visual images, or might not be able to hear the sound of a video clip, and they should be prepared to verbally explain these materials to some participants. Speakers should follow the guidelines on disability accessibility for presentation provided in the "Better Practices" section below (Item 2.4, p. 18).

Prior to introducing speakers, make sure the Chair of the session asks them about their preferred name and correct pronunciation, as well as their preferred pronouns. If there is a speaking stage, ensure the stage is accessible to all speakers.

Ideally, conferences would have the budget to pay all speakers. Speaking for free is not always an option, particularly for those who have been historically disadvantaged by the racial wealth gap, and for and other marginalized people facing systemic economic barriers. If the conference does not have the budget to pay for speakers, try (at least) to compensate for expenses (e.g., travel and lodging), or offer an honorarium. Most importantly, make sure that not only some speakers receive compensation, while others do not.

## 3. Promoting Inclusive Participation

### 3.1. Inclusivity policy

Consider writing up an explicit inclusivity policy stating the community standards that everyone involved in the conference is expected to uphold. In addition to stating inappropriate behaviours, some associations have started providing active suggestions for how organizers, staff, vendors, speakers, and attendees can contribute to building a welcoming space.

Some examples of inclusivity policies are the Queerness and Games Conference and the Different Games Conference.

### 3.2. Accessibility

Promoting inclusive participation requires ensuring the conference is able to offer what is needed to increase the likelihood of a positive experience and full participation of all attendees. It is not possible to anticipate everyone's needs and this is one of the reasons why it is important early in the registration process to encourage participants to declare any specific needs or accommodations they might need. However, there are certain accessibility practices that are now expected and provided in many conferences and events.

Some key considerations for accessible and inclusive participation are:

- Always use microphones and hearing loops
- Encourage speakers to think about accessibility in their slides
- Hire professional ASL (American Sign Language) translators
- Consider hiring a stenographer to provide real-time captioning

### 3.3. Panel discussions and plenaries

Chairs of panel discussions and plenaries should be carefully selected and receive in advance diversity and inclusion guidelines for their sessions. These guidelines should include: giving all panel members an equal opportunity to speak, skillfully stopping panelists who monopolize the discussion or exceed their allotted speaking times, and creating spaces for less vocal speakers to share their research and views.

It is recommended that Chairs have a good understanding of the expertise, research, field and backgrounds of presenters and ask relevant and appropriate questions. In panels where there is only one or a few members of underrepresented groups (women, BIPOC, panelists with disabilities or early career stage) it is important to ensure they are not consistently the last to speak.

Some associations have started offering less-experienced speakers mentoring, free training, and guidelines on how to effectively present their work at conferences.

If requested and available, consider offering translation options to panelists and speakers who will not be presenting in their native language.

### 3.4. Q&A sessions

Consider taking a few questions at a time to ensure there are questions from a diverse group of participants. If only one question is taken at a time, better practices highlight the importance of starting with the question of a woman, BIPOC attendee, early career professional, or members of other underrepresented groups.

Some participants are reluctant to speak in front of the room to ask a question. Consider providing other ways to raise questions (anonymously or not). Software such as *Slido* or *Mentimeter* can facilitate this. Other participants will prefer to contact speakers outside of session to ask questions. If possible, make sure attendees know how to reach out to speakers.

### 3.5. Networking opportunities

Networking opportunities are one of the most valued components of conferences. However, when these opportunities are unstructured, they can also be intimidating for some attendees. Some associations are offering different formats for networking (e.g., as part of a poster session, a 'world café,' or an informal 'ask the expert' session). Another option is to offer participants the opportunity to see the list of delegates prior to the event and pre-book short networking meetings to take place during the conference. Event organizers should ensure all networking events are accessible for Deaf and participants (i.e., ASL translators, accessible spaces, access to gender-neutral washrooms, etc.).

Consider sharing guidelines or suggestions on how to make the most of networking opportunities. Early career academics might also benefit from having more established academics act as mentors for the duration of the conference. Another option is to consider incorporating an advice forum specifically targeted to PhD students, as well as a career fair.

When planning social, networking and other informal events, ensure not all events are centered around alcohol, as this would effectively exclude some participants from taking part in them for reasons of personal beliefs, religion, or addiction. If parallel non-alcohol events are being offered, make sure to give them equal weight.

Organize networking opportunities at different times, instead of at the end of the day. This will allow participants with caring responsibilities to take part in some of these opportunities.

## 4. Communicating EDID

### 4.1. EDID conference statement

Create a clear statement of the conference commitment to EDID. Ensure this statement is communicated consistently and regularly during the conference and is accessible on the Federation's website and promoted through social media accounts.

### 4.2. Website

Ensure the conference's website is accessible, easy to navigate, and contains all critical information needed by participants (please refer to section 1, sub-section 1.7).

### 4.3. Social media

Ensure social media messaging is aligned with the conference's EDID statement and commitment. Make sure all communication materials give (at least) equal visibility to members of underrepresented groups.

Inclusive design tips for social media can be found here.

### 4.4. Marketing materials

Marketing materials should also incorporate an EDID lens. Language needs to be checked for understanding and potential connotations by a range of potential attendees. Abbreviations and acronyms should be double-checked to ensure their appropriateness. This also applies to use of humour and cartoons in marketing materials.

Promotion of the conference should be as wide as possible by using all networks and contacts available to the Federation. If there is a commitment to increase the diversity of attendees, ensure there is targeted and intentional outreach to encourage participants from underrepresented groups.

Visual materials should incorporate and reflect the diversity of the community. Avoid tokenism and images that could end up perpetuating stereotypes and harmful narratives of underrepresented groups.

### 4.5. Film and photography

Filming and/or photographing is a great tactic for marketing, funding reports, and future event planning. However, not everyone is equally comfortable being filmed and/or photographed. Make clear to all attendees, speakers, and staff whether the event will be filmed and/or photographed, and provide a way for people to opt out. This might entail bringing stickers for people to wear, providing different colored name tag lanyards, or setting aside a physical space in the event rooms that will not be filmed or photographed.

If speakers are being filmed, notify them before the event and give them the option to decline. Also, tell them what you will do with that footage and provide the option to opt out of certain uses of their images. Make sure they know they are able to request their footage be taken down for any reason in the future.

### 4.6. Communicating EDID before, during and after the conference

It is important to consistently incorporate EDID messaging to the conference's communications plan. This can include communicating the Federation's commitment to EDID, the EDID conference statement, as well as more practical information and tips to make the conference experience more inclusive and accessible to all attendees.

Prior to the conference, ensure that everyone involved is aware of the Federation's EDID commitment, the inclusivity policy, the code of conduct and the existent harassment, discrimination, and bullying policies.

During the conference, it is important to open the event by clearly making a statement about the Federation's efforts and commitment to EDID, and give ideas to attendees on actions they can take to support these efforts. Make sure everyone knows how to report any incidents and encourage attendees to provide feedback during and after the conference.

After the conference, make sure to collect feedback from participants regarding the inclusivity of the conference and publicize the findings. Ensure follow-up with all attendees who requested specific accommodations, as well as with any negative comments that might have come up.

### 4.7. Inclusive language

Language matters and so the Federation should pay attention and regularly review its guidelines for the use of inclusive language. The American Psychological Association has created a useful resource on bias-free language. For general guidelines focused on underrepresented groups (Indigenous Peoples, visible/racialized populations, women, LGBTQ2S+, and people with disabilities) refer to section 5 of this Inclusive Conference Guide.

## 5. Preventing and Combatting Discrimination, Bullying and Harassment

### 5.1. Code of Conduct

A code of conduct should be established for conferences and clearly and consistently communicated to attendees through the conference's website, social media, emails, participants' booklets, etc. Codes of conduct should explicitly state what behaviour is expected, how to report any incidents that could arise, and how the Federation will deal with complaints. Other elements to consider including in the code of conduct are disciplinary actions for code violations and protection against retaliation. Existing policies on discrimination, bullying, and harassment are the best foundation for the code of conduct.

It is considered a better practice to create different ways for participants to report any incidents (e.g., online form, email, anonymously, or in person). The conference organizing committee should designate and train at least one person to effectively respond to any incidents of discrimination, bullying, and harassment. An example of a code of conduct developed by an academic conference can be found at REACH, University of Oxford. Other examples of codes of conduct can be found here.

The code of conduct should be signed by everyone involved in the event and by all participants when they register to the conference.

### 5.2. Discrimination, Bullying, and Harassment Policies

Policies on discrimination, bullying, and harassment should form the basis to effectively prevent and deal with any incidents that might arise before, during, and after the conference. These policies should also form the foundation of the conference's code of conduct (please see section 1, sub-section 5 – 5.1 of this Guide).

Geek Feminism Wiki has developed many useful resources regarding the importance of anti-harassment policies for conferences. These resources can be consulted here.

### 5.3. Bystander Intervention

Incidents related to discrimination, bullying, and harassment can occur at any time. The Federation should ensure that conference organizers are familiar with bystander intervention strategies and feel equipped and confident to intervene when witnessing any incident. Some resources on bystander intervention training can be found here.

Groups such as Astronomy Allies and Ento-Allies have created networks of allies to promote the creation of safe spaces at scientific meetings and events.

### 5.4. Responding to Incidents of Discrimination, Bullying and Harassment

If an incident happens, ensure the established protocols in policies and code of conduct are strictly followed at all times. Ideally, more than one member of the organizing committee would have been designated and properly trained on how to effectively respond to incidents of discrimination, bullying, and harassment.

Duty Officers should be available at all times (including after-hours networking opportunities or social events), be familiar with policies and code of conduct, and prepared to receive initial reports of incidents. Duty officers should have emergency contact numbers to immediately reach out to designated members of the organizing committee once a discrimination, bullying, or harassment incident has been reported.

Once an incident has been reported, an investigation that strictly follows the code of conduct and policies guidelines needs to take place. Findings of the investigation and potential sanctions should be timely and clearly communicated to all parties involved.

The American College Personnel Association has developed a Bias Incidents Prevention and Response Policy and Protocol.[78]

**Section 2. Better Practices for Inclusive Face-to-Face Conferences**

**1. Venue**

Please refer to section 1, sub-section 1.3 of this Inclusive Conference Guide.

**2. Food and drink**

If food and drinks are being provided at the conference, ensure that information is collected early regarding attendees' dietary requirements and preferences. Make sure there are enough options suitable to different types of diets (vegetarian, vegan, dairy-free, gluten-free, nut-free, halal, and kosher).

If a buffet is being offered, ensure all ingredients (or at least allergens) are clearly labelled. Consider that some participants with mobility, sight impairments, or other disabilities might require support during eating times.

If the conference is taking place during Ramadan, find ways to make sure observant attendees have access to food and drinks at alternative times. Another option is to offer discounted tickets for participants to make their own eating arrangements.

It is important to make sure not all social events at the conference are centered around alcohol, as this would exclude some participants due to personal or religious beliefs. Ensure there are non-alcoholic, low-caffeine, and low-sugar drinks available at all times.

[78] Bias Incidents Prevention and Response Policy and Protocol

https://www.myacpa.org/sites/default/files/Bias%20Incident%20Prevention%20and%20Response%20Protocol%20-%20final%20approved%202-14-14.pdf

**3. Venue information**

Gather information about the venue and close-by facilities, and make sure all participants receive this information prior to the conference (e.g., accommodation, public transit, restaurants, taxi services, childcare facilities, physical access guide, etc.).

**4. Presentations**

Presentation set-up such as stage and podiums should also be accessible. There may also be attendees who need assistance with visual presentations and/or hearing. Organizers should provide accessible seating arrangements for persons with mobility devices, interpreters, and/or hearing systems, and their party. Additional microphones should be available for Question and Answer sessions, and organizers should ensure facilitation of them and promote that they are always used. Additionally, cards can be used as an aid for written questions to be carried to the front as an accommodation for those who feel uncomfortable speaking in front of a group.

Additionally, all presentations should follow the Web Content Accessibility Guidelines (Government of Ontario, 2014), and all printed media should follow Clear Print guidelines (CNIB, 2018). It should be required that all presenters strive to deliver accessible presentations. As a conference organizer, this may include providing recommendations or requirements to make text and important visuals large enough to be read from a distance and the appropriate use of sufficient colour contrast between text and background (Henry and Abou-Zahra, 2010). Furthermore, ensure presentations with embedded audio or video are captioned; best practice includes having sign language interpreters or live speech to text transcription (CART – Communication Access Realtime Translation) in every session. An alternative economical option is to add live captioning to all presentation decks.

At the conference itself there should be an access table, staffed at all times. Here, people can help attendees who need barriers removed or addressed, and presenters can be given assistance making their presentations accessible. Technology should be available here to create things like large-print handouts, to create access copies of talks and slides, and so on. The table is also a place to visibly advocate for accessibility, and so it should be centrally located, with materials and signage that promote accessibility.

Training should be offered before the conference and during the conference on best practices for accessible presentation and facilitation of presentations and events. Presenters, panelists, facilitators, and panel chairs should understand what they need to do to create accessible presentations, q-and-as, and so on before the conference. Their completion of training, their agreement to uphold best practices, etc. should be a prerequisite for participation. Adjudication of proposals should incorporate criteria for accessibility.

**5. Inclusive events checklist**

Better practices in conference development and delivery are constantly evolving. The Equity, Diversity and Inclusion Initiative at Simon Fraser University has developed a useful inclusive event checklist that might also be relevant for the Federation.

## Section 3. Better Practices for Inclusive Virtual Conferences

### 1. Intentional event set-up

#### 1.1. Privacy, safety and security

Privacy, safety, and security should be prioritized in virtual settings. Attendees' privacy can be secured by using a platform that protects any and all data gathered during registration and participation in the conference. Make sure to clearly communicate to attendees how information gathered during the event will be used.

Make sure proprietary work is protected when disseminating shareable resources (e.g., presentation recordings, slides, etc.) to attendees. Security can be achieved through hosting platforms which feature end-to-end encryption.

#### 1.2. Marketing

Make sure all digital promotional material is accessible (website banners, emails, social media graphics, etc.). If images include important information, make this information available in text format as well.

#### 1.3. Registration Process

Registration process should be accessible and functional on different devices and screen readers. Make sure to provide space in the registration form to encourage attendees to express any specific needs they might have to be able to fully participate in the conference.

#### 1.4. Content development

Content development should be designed taking into account the virtual setting of the conference and the potential interruption the event could have on a typical workday. Have clearly defined session times and speakers, and ensure attendees are able to have easy access to the schedule and any other resources they might need to participate in the event.

### 2. Building an inclusive environment

#### 2.1. Inclusive platform and interface

Use an inclusive and accessible digital platform with built-in features for live captioning, real-time language translation, live support, recording, etc. If sessions and presentations are being recorded for future use, ensure videos are captioned and transcripts are available.

The interface should be visually appealing and easily accessed from any device. Some platforms offer an artificial-intelligence-enabled chat within the conference's interface that makes it easy for participants to ask questions, receive support, and find what they need.

Prior to the conference, consider sending attendees a tutorial link to become familiar with the features of the online platform.

2.2. Protocols and guidelines

Make sure all participants in the conference are familiar with the code of conduct and/or community agreements. Just as in a physical space, ensure everyone knows what the conference considers appropriate and inappropriate behaviours, as well as how breaches to safety and security will be handled.

2.3. Leverage video

Consider creating a variety of virtual backgrounds that attendees can use while participating in the conference. Don't push participants to have their videos on, and if you are recording, filming and/or photographing, make sure everyone is aware of this. If some participants are not comfortable, encourage them to join and participate while having their videos off.

2.4. Accessible sessions and presentations

Moderators and facilitators should make sure to review any accessibility features available and let participants know when video recordings and presentations will be available. They should also repeat questions asked both in verbal and written form, and in both official languages.

Prior to the conference, ensure speakers receive guidelines on accessibility considerations for their presentations. A summary of guidelines for virtual presentations can be found here.

**3. Enabling continuous interaction**

Allowing for continuous interaction is particularly important in a virtual setting. Prior to the conference, ensure speakers and presenters are aware of the platform's interactive features.

Some of the most common ways to interact with participants during virtual sessions is by making use of polls and the chat box. Ensure that any interactive features are available right within the video window.

3.1. Annotation

Annotation is a tool that can effectively engage virtual participants and provide them with an opportunity to enter text through a presentation. This can be implemented by creating a blank slide or whiteboard, and asking participants to share their ideas anonymously.

3.2. Early Dialogue

Encourage speakers and presenters to consider providing opportunities for connection and engagement early on in the session. Most platforms allow for the use of breakout rooms for participants to directly engage and talk to each other in a small-group setting.

3.3. Support real time Q&A

Ensure all sessions in the conference support real-time questions from participants, with a third-party discussant who can monitor timing and help the speaker(s) with difficult interactions. Most platforms allow for enabling a live Q&A box. Make sure speakers and presenters pay attention to it, and if possible, respond to all questions submitted this way.

3.4. Participants' feedback

After each session, ensure all participants are able to provide feedback. A better practice is to explicitly ask for three tips on how to improve their virtual experience, and make an effort to implement them.

## Section 4. Better Practices for Inclusive Hybrid Conferences

### 1. Inclusive participation on- and off-site

Consider different ways to build off-site virtual participation in the conference (e.g., virtual stream for papers that could be delivered through teleconferencing, or posting papers to a chat room for asynchronous discussion), and provide continuous opportunities for engagement (e.g., polling, chat box, etc.).

Ensure that off-site participation is an option not only for the audience, but for speakers as well. Make sure technology is working well and is tested between sessions. Have staff ready to troubleshoot and resolve any issues with limited disruption to off-site participants.

Using software such as Slido will facilitate off-site participation in Q&A sessions.

### 2. Live-streaming and recording considerations

If recording, filming and/or photographing is taking place during the hybrid conference, ensure all attendees, speakers, and staff are well aware of this and are provided an

opportunity to explicitly consent to or opt out of being recorded, filmed and/or photographed. If some virtual participants do not want their image to be filmed and/or photographed, encourage them to join in and participate without having their videos on.

## Section 5. Specific Findings – Underrepresented Groups

### 1. First Nations, Métis and Inuit

#### 1.1. Reconciliation and Indigenization

Consult with, and establish relationships with, various Indigenous leaders, groups, and communities regarding how best the Federation may play a role in reconciliation and indigenization efforts in higher education generally, and the social sciences and the humanities specifically. Ensure the conference offers a meaningful platform to reflect on these issues. Part II of the 2020-21 Congress Advisory Committee on Equity, Diversity, Inclusion, and Decolonization's Final Report and Recommendations include,s a substantive engagement with "Decolonization: Principles, Guidelines, and Promising Practices."

#### 1.2. Conference content

Consider how you address indigenous knowledges, experiences, challenges and realities during the conference and other events. For instance, Treaty relationships, the history of colonization in Canada, land use and development, Indigenous sovereignty, residential school histories, historical and intergenerational trauma, missing and murdered Indigenous women, the Truth and Reconciliation Commission, and other matters.

#### 1.3. Smudging and other ceremonial use of smoke

Smudging involves the burning of substances such as sweet grass, cedar and sage during Indigenous events. This practice is based on traditional beliefs that the smoke produced is a means of purification and creates a positive mindset for those involved in the activities.

Consider having a designated space outside, in case an Indigenous representative and/or participant may wish to perform a smudge. Make sure the space is properly signalled and respected by non-Indigenous participants.

#### 1.4. Payments to Indigenous Payees

Make sure you properly remunerate and credit Indigenous people for their knowledge and time. Ensure that payments made to Indigenous payees are completed in a culturally sensitive way.

#### 1.5. Inclusion Tips

• Involve Indigenous participants in decisions about the event, including which ceremonial activities should be built into the schedule, if any (e.g., sunrise ceremonies, drumming, dancing, singing, prayers).

• Acknowledge traditional territory at the event opening (see section 1, sub-section 1.1 of this Inclusive Conference Guide)

• Consider inviting a representative from the local Indigenous community/nation (usually a Chief, Elder, or other community leader) to attend to offer an opening prayer and set good intentions for the event.

• Provide access to an Elder for counseling and guidance, especially for longer events or those that address intense topics. Be aware that some best practices reflect specific communities.

• An Indigenous representative may wish to perform a smudge, as in the First Nation tradition. These events should always be optional, as some individuals may not feel comfortable participating in the ceremonies of another culture. In addition, smudging should always take place outside to avoid setting off fire alarms and to avoid triggering allergies to the substances being burned.

• If an Indigenous representative or Elder participates, be sure to identify appropriate protocols for thanking them. The National Aboriginal Health Organization recommends tobacco (a sacred plant) for First Nation and Métis Elders and small gifts for Inuit Elders. If offering other gifts, like blanket or feather, know what is the appropriate protocol for offering them.

Indigenous people may not always want these accommodations. Please respect their wishes.

Canadian Indigenous Organizations:
• The Assembly of First Nations [www.afn.ca]
• Native Women's Association of Canada [www.nwac.ca]
• Inuit Tapiriit Kanatami [www.itk.ca]
• Pauktuutit Inuit Women of Canada [www.pauktuutit.ca]
• Métis National Council [www.metisnation.ca]
• Congress of Aboriginal Peoples [www.abo-peoples.org]

**Source:** Diversity through Inclusive Practice – A Toolkit for Creating Inclusive Processes, Spaces & Events.

## 1.6. Inclusive language

Whenever possible, be specific about the group, people, community, or nation you are referring to and always defer to the community or individual(s)' preferences on how they wish to be identified. Avoid saying 'Canada's Indigenous Peoples', 'Indigenous Canadians' or 'Native Canadians'. Learn how to properly pronounce Indigenous names, words and phrases.

For more guidelines on the use of language, follow the Style Guide for Reporting on Indigenous People created by Journalists for Human Rights.

1.7 Publications involving Indigenous content

Publications are not neutral in their language and style and every writer and editor should create works about Indigenous Peoples according to the proper style for culturally appropriate publishing practices. For information on these styles, including issues of Indigenous style principles, terminology, use of traditional knowledge, and appropriation, follow *Elements of Indigenous Style: A Guide for Writing By and About Indigenous Peoples* by Gregory Younging (Brush, 2018).

## 2. Women

### 2.1. Inclusion tips

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| • Avoid all-male (manel) panels. |
| • Aim for equal representation in all sessions of the conference. |
| • Ensure all attendees are familiar with the code of conduct and policies on harassment, bullying and discrimination. |
| • Beware of providing platforms that perpetuate and promote problematic approaches (e.g., essentialism, framing as 'women's issues', lack of consideration to intersectionality, etc.) |
| • Promote the use of non-gendered and non-binary language. |
| • Actively support those with caring responsibilities. |

### 2.2. Inclusive language

| Don't say | Do say |
|---|---|
| ● Man | ● Person, individual |
| ● Man hours | ● Person hours, engineer hours |

| | |
|---|---|
| ● Mankind | ● People, human beings, humanity |
| ● He/him/his | ● They/them/their |
| ● Freshman | ● First-year student |
| ● Man-made | ● Machine-made, synthetic, artificial |
| ● The common man | ● The average person, folks |
| ● Chairman | ● Chair, chairperson, coordinator, head |
| ● Mailman | ● Mail carrier, letter carrier, postal worker |
| ● Policeman | ● Police officer |
| ● Females | ● To many English speakers, “females” sounds like a scientific designation one would use for animals or plants. Say “women” instead. |
| **Source:** Diversity and Inclusion in the Workplace, Writer. | |

2.3. Supporting caring responsibilities

Caring responsibilities have a disproportionate effect on women, and if not adequately supported, they can effectively impact the participation of women in the conference. Some aspects to consider when supporting care responsibilities are:

- Consider offering childcare options for the duration of the conference.
- Ensure reliable Wi-Fi is available, to help attendees keep in touch with family at home.
- Consider offering care bursaries to cover extra-care expenses incurred by conference participants. Ensure the registration form provides a space for people to specify any care-related requests.
- Consider welcoming older children to attend the conference.

## 3. Visible/Racialized minority communities

3.5. Inclusion Tips

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| • Include representatives of various ethno-cultural racial groups in the planning process of the conference, and ensure racial diversity amongst speakers.<br>• Promote the conference through community groups and organizations that work with and support the various communities you seek to engage.<br>• Make sure the diversity of your audience is reflected in the images and language of promotional materials.<br>• Be conscious of the religious or spiritual dietary observances of the communities you seek to invite. |

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| • Avoid “token” representation if possible. Seek to actively reflect the diversity of racial, cultural, national, and Indigenous communities in your region.<br>• Make sure your dress code respects cultural modes of dress.<br>• Encourage participants from diverse ethno-cultural racial communities to communicate their needs to you throughout the event, as well as to discuss any situations that make them feel uncomfortable. Be prepared to respond to situations of racism.<br>• As with disability, do not overstate or assume accommodation needs for participants of ethno-cultural racial communities. Recognize that you may make mistakes in attempting to accommodate them, but this is part of the learning process and a simple apology or request for clarification of the appropriate response options goes a long way. |
| **Source:** Diversity through Inclusive Practice – A Toolkit for Creating Inclusive Processes, Spaces & Events. |

3.6. Inclusive language

| Don’t say | Do say |
|---|---|
| ● Geographic descriptors interchangeably with religious or other terms to describe specific groups of people. For example, Muslim is not synonymous with Arab. | ● With regards to nationality, avoid using citizen as a generic term for people who live in a given country. |
| ● Indian (by a non-Indigenous person), savage, half breed, red skins, squaw | ● Indigenous, Aboriginal, First Nations, Métis, Inuit. Be as specific as possible about the Nation you are referring to, and use the term they use to self-identify. |
| ● Eskimo | ● Inuk (singular), Inuit (plural) |
| ● Oriental, yellow, jap, paki, flip | ● Asian, South Asian (India, Pakistan, etc.), East Asian (China, Japan, etc.), Southeast Asian (Indonesia, Philippines, etc.), demonym (a word used for people or the inhabitants of a place) can be joined with Canada (e.g., Asian Canadian or Indian Canadian) |
| ● Negro, Coloured, n----- (this word should never be spelled out by a non-Black person, even when quoting someone) | ● Black, Black Canadian, Canadians of African descent. |
| ● Blacklist | ● Denylist |

| | |
|---|---|
| ● Spanish (for people not from Spain) | ● Latino/Latina/Latinx, Hispanic, Latin American, demonym (e.g., Mexican, Chilean) |
| ● Middle Eastern, Muslim (in reference to a geographic area) | ● Given the size and diversity of the Middle Eastern region, there is not an accepted encompassing racial or ethnic term. Some more accurate localized terms include: Arab (referring to an Arabic-speaking country), Persian (referring to Farsi speakers, North African, as well as many more country and region-specific designations). |
| ● WASP, redneck | ● White |
| ● Whitelist | ● Allowlist |
| ● Non-white | ● People, person of colour |
| ● Mulatto | ● Multiracial, biracial, mixed race |
| ● Alien | ● Immigrant, newcomers, new Canadians |
| **Source:** Adapted from Diversity and Inclusion in the Workplace, Writer. | |

## 4. LGBTQ2S+

### 4.5. Inclusion Tips

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| • Ensure your organization has a policy regarding discrimination and harassment and place. Share this policy with everyone who will be present at your event and make sure it is enforced at all times.<br>• Know each individual's chosen gender identity and preferred names and pronouns (e.g., he/ she, his/hers, they/their). Be respectful and use these chosen names and pronouns. Apologize if you use the wrong pronoun or name. To continue using pronouns or names with which the person does not identify (even if using a legal name or prior name) is to be deliberately disrespectful. Transgender people can understand and sympathize with some confusion, so long as there is continuous, good-faith progress in using the proper name and pronouns.<br>• Make sure that the dress code for your event (if any) respects LGBTQ2S+ rights to dress in conformance with their gender identity.<br>• If possible, designate gender-neutral restrooms (toilet facilities that anyone may use, irrespective of gender identity or sexual expression). This amenity is also deeply appreciated by straight people with disabilities whose helper is of a different gender or |

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| for parents caring for children of a different gender who are still too young to use the washroom themselves.<br>• Never, under any circumstances, should a participant or contributor to your event be forced to reveal information about their gender identity, or sexual orientation. All individuals representing your organization, outside contractors, and participants should understand and respect this policy. |
| **Source:** Diversity through Inclusive Practice – A Toolkit for Creating Inclusive Processes, Spaces & Events. |

4.6. Inclusive Language

| Don't say | Do say |
|---|---|
| ● Homosexual, gay (n.) (as in He is a gay), homo, sodomite | ● Gay (adj,), lesbian (n. or adj.), bisexual, bi (adj.), queer (adj.) |
| ● Homosexuality, lesbianism, gay (as a pejorative) | ● Being gay/lesbian/bisexual/queer |
| ● Sexual preference, same-sex attractions, sexual identity | ● Sexual orientation, orientation |
| ● Gay/lesbian/bisexual lifestyle | ● LGBTQ2S+ people and their lives |
| ● Normal | ● People who are not gay/lesbian/bisexual, heterosexual, heteronormative (to describe norms that shut out LGBTQ2S+ people) |
| ● Admitted homosexual, avowed homosexual, openly gay | ● Out, out gay man, out lesbian, out queer person |
| ● Transgendered, a transgender (n), transgenders, transvestite, tranny, she-male, he/she, it, shim | ● Transgender (adj.), trans |
| ● Transgenderism | ● Being transgender |
| ● Gender identity disorder | ● Gender dysphoria |
| ● Biologically male/female, genetically male/female, born a man/woman | ● Assigned male/female at birth, designated male/female at birth |
| ● Sex change, sex reassignment, sex-change operation, pre-operative, post-operative | ● Transition, gender affirmation |
| ● Hermaphrodite | ● Intersex |
| ● Normal | ● Non-transgender people, cisgender |
| ● Opposite sex | ● Different sex, LGBTQ2S+ community |
| ● Special rights | ● Equal rights, equal protection |

| | |
|---|---|
| ● Passing, stealth, deceptive, fooling, pretending, posing, trap, masquerading | ● These terms should not be used because they promote the harmful idea that transgender people are being deceitful in their gender expression. |
| **Source:** Diversity and Inclusion in the Workplace, Writer. | |

## 5. Persons with disabilities

### 5.5. Inclusion Tips

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| Treat everyone as you would like to be treated. Remember that people with disabilities are not victims. Avoid demonstrating pity or acting patronizing toward them.<br>• Never be afraid to approach an individual with a disability to engage in conversation. Remember to talk directly to the individual, even if they have a companion, attendant, aide or interpreter with them. If unsure about how the person prefers to communicate, ask them. Allow individuals time to respond and avoid completing their sentences for them.<br>• Always ask the person if they would like assistance first before actually giving any assistance. The person may not want or need help. Listen to what the person is saying and do your best to provide what is requested, not what you think.<br>• Use "People First" language.<br>• Do not distract or assume you can pet an individual's service animal. These animals are on-the-job and need to be focused to assist their owner. |
| **Source:** Diversity through Inclusive Practice – A Toolkit for Creating Inclusive Processes, Spaces & Events. |

### 5.6. Inclusive language

| **Don't say** | **Do say** |
|---|---|
| ● The handicapped, the , the differently abled | ● people, people with disabilities |
| ● Normal, healthy, whole people | ● People without disabilities, neurotypical (when referring to cognitive ability), temporarily non- |
| ● community, sport | ● Disability community, sport for people or for athletes with a disability |
| ● Person with a birth defect | ● Person who has a congenital disability |

| | |
|---|---|
| ● Person afflicted with, suffers from, is stricken with, a victim of… | ● Person who has, person who has been diagnosed with, or defer to how the individual defines themself |
| ● Downs person, mongoloid, mongol | ● Person living with Down syndrome |
| ● The autistic | ● Autistic person, person who has (or has been diagnosed with) autism, person on the autism spectrum, on the spectrum, or defer to how the individual defines themself |
| ● A quadriplegic, a paraplegic | ● Person with quadriplegia, person with paraplegia, person diagnosed with a physical disability, or just disabled person |
| ● A cripple | ● Person with a physical disability, person with a mobility impairment, person who uses a wheelchair, person who walks with crutches, person who uses a walker, or just disabled person |
| ● A dwarf, a midget | ● Person of short stature, little person |
| ● Dumb, mute, non-verbal | ● Person who is unable to speak, person who uses a communication device, communicates without using words |
| ● Dummy value | ● Placeholder value, sample value |
| ● Hearing impaired, the deaf | ● Deaf person, person who is deaf (little to no functional hearing, often communicates through sign language), person who is hard of hearing (mild to moderate hearing loss, may or may not use sign language) |
| ● The blind | ● Blind people, people who are blind, people who are visually impaired, people who have low vision |
| ● Attack, spell, fit | ● Seizure |
| ● Learning disabled | ● Person with a learning disability |

| | |
|---|---|
| ● Brain damaged | ● Person with a brain injury, person who has sustained a brain injury |
| ● Crazy, insane, psycho, mentally ill, emotionally disturbed, demented, nuts | ● Person diagnosed with a mental health condition, person with a psychiatric disability, or defer to how the person refers to themself |
| ● Sanity check | ● Quick check, confidence check, coherence check |
| ● Special ed student, special education student | ● Student who receives special education services |
| ● Confined/tied to a wheelchair, wheelchair bound | ● Person who uses a wheelchair or a mobility chair, or just disabled person |
| ● Handicapped parking, handicapped bathrooms, etc. | ● Accessible parking, accessible washrooms, etc. |
| ● Special needs | ● Reasonable accommodation, requiring accommodation |
| ● Special, courageous, heroic, inspiring, brave | ● People who adapt to their disability do not necessarily acquire these traits – consider whether the individual or situation merits these terms *beyond* disability. |
| **Source:** Diversity and Inclusion in the Workplace, Writer. | |

**Section 6. Rating of Better Practices**

Rating of identified better practices was carried out by considering expected impact, level of effort and required resources. Each of these elements was rated high (***), medium (**) or low (*). Expected impact is associated with a numerical consideration related to the number of participants likely to benefit and/or appreciate the implementation of this practice. Expected impact also considered better practices that are now fully expected from an EDID lens in conference development and delivery. Priority status was determined by assigning more value to impact over effort and resources. Priority status is also rated as high (***), medium (**) or low (*).

| Practice | Impact | Level of Effort | Resources Required | Priority Status |
|---|---|---|---|---|
| **Section 1. Better Practices for Inclusive Conferences Generally** | | | | |
| **1. Pre-conference logistics** | | | | |

| | | | | |
|---|---|---|---|---|
| Indigenous ceremony and land acknowledgement | *** | * | * | *** |
| Date and time | ** | * | * | ** |
| Accessible rooms | *** | ** | ** | *** |
| Inclusive audio | *** | ** | ** | *** |
| Reserved seating space | *** | * | * | *** |
| Signage | *** | ** | ** | *** |
| Internal venue's maps | *** | ** | ** | *** |
| Accessible washrooms | *** | * | * | *** |
| Gender-neutral washroom | *** | * | * | *** |
| Prayer room | *** | * | * | *** |
| Quiet room | *** | * | * | *** |
| Lactation room | *** | * | * | *** |
| Childcare | *** | *** | *** | ** |
| Specific needs and accommodations (registration form) | *** | * | ** | *** |
| Preferred identification – names, pronouns, titles, informal interaction (registration form) | *** | * | * | *** |
| Ticket price rates | *** | * | * | *** |
| Reduced tickets | *** | * | * | *** |
| Complimentary tickets support workers | ** | * | * | ** |
| Targeted financial support | *** | ** | ** | ** |

| | | | | |
|---|---|---|---|---|
| Inclusive website design | *** | ** | ** | *** |
| **2. Conference development, content and speakers** | | | | |
| Diverse planning committee | *** | ** | ** | *** |
| EDID vision and strategy | *** | * | * | *** |
| EDID team to review conference practices | *** | ** | ** | *** |
| Sessions diversity guidelines | *** | ** | * | *** |
| CFP diverse group draft | *** | ** | ** | *** |
| CFP targeted outreach | ** | ** | ** | ** |
| Anonymous abstract – paper selection process | ** | ** | ** | ** |
| EDID in all topic tracks | *** | ** | ** | *** |
| Bilingual content | ** | *** | *** | ** |
| Speakers' diversity | *** | ** | ** | *** |
| Speakers' EDID brief | ** | * | * | ** |
| Speakers' EDID guidelines | *** | ** | * | ** |
| Speakers' accessible visual presentations | *** | * | * | *** |
| Speakers' compensation | ** | ** | ** | ** |
| **3. Promoting Inclusive Participation** | | | | |
| Inclusivity policy | ** | * | * | ** |
| Microphones and hearing loops | *** | ** | ** | *** |
| ASL translators | ** | *** | *** | ** |
| Stenographer for real-time captioning | ** | *** | *** | ** |

| | | | | |
|---|---|---|---|---|
| Chairs D&I guidelines | *** | * | * | *** |
| Training to first time conference speakers | ** | *** | *** | ** |
| Language translation | * | ** | ** | * |
| Varied and more structured networking opportunities | *** | ** | ** | *** |
| Guidelines effective networking | *** | ** | * | *** |
| Non-alcohol networking opportunities | *** | * | * | *** |
| **4. Communicating EDID** | | | | |
| EDID conference statement | *** | * | * | *** |
| Inclusive social media | *** | * | * | *** |
| Inclusive marketing materials | *** | ** | ** | *** |
| Filming / Photographing | ** | ** | ** | ** |
| EDID Feedback | *** | * | * | *** |
| Use of inclusive language | *** | * | * | *** |
| **5. Preventing and Dealing with Harassment, Bullying and Discrimination** | | | | |
| Code of Conduct | *** | * | * | *** |
| Discrimination, Bullying and Harassment Policies | *** | * | * | *** |
| Bystander Intervention training | ** | ** | ** | ** |
| **Section 2. Better Practices for Inclusive Physical Conferences** | | | | |

| | | | | |
|---|---|---|---|---|
| Varied food options | *** | * | * | *** |
| Non-alcoholic drinks | *** | * | * | *** |
| Creating venue guides | ** | ** | ** | ** |
| Inclusive event checklist | *** | * | * | *** |
| **Section 3. Better Practices for Virtual Conferences** | | | | |
| Privacy, safety and security considerations | *** | * | * | *** |
| Accessible marketing materials | *** | ** | ** | *** |
| Accessible registration process | *** | ** | ** | *** |
| Inclusive content development | *** | ** | ** | *** |
| Inclusive platform and interface | *** | ** | ** | *** |
| Tutorial link to platform use | *** | ** | ** | *** |
| Virtual protocols and guidelines | *** | * | * | *** |
| Virtual conference background | ** | * | * | ** |
| Accessibility guidelines for presentations | *** | *** | *** | *** |
| Speakers' guidelines interactive features | *** | * | * | *** |
| Soliciting participants' feedback | *** | ** | ** | *** |
| **Section 4. Better Practices for Hybrid Conferences** | | | | |
| Ensuring inclusive | *** | ** | ** | *** |

| | | | | |
|---|---|---|---|---|
| participation on- and off-site | | | | |
| Live-streaming and recording considerations | *** | ** | ** | *** |

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## PART IV - The Charter on Equity, Diversity, Inclusion and Decolonization in the Social Sciences and Humanities

**Acknowledgements**

The development of this ***Charter on Equity, Diversity, Inclusion, and Decolonization in the Social Sciences and Humanities*** was led by Dr. Malinda S. Smith with Dr. Noreen Golfman (Memorial University) on behalf of the Congress Advisory Committee on Equity, Diversity, Inclusion, and Decolonization: Dr. Marie Battiste, OC (University of Saskatchewan), Dr. Wesley Crichlow (Ontario Technology University), Dr. Jay Dolmage (University of Waterloo), Dr. Florence Glanfield (University of Alberta), Dr. Claudia Malacrida (University of Lethbridge), and Dr. Anne-José Villeneuve (University of Alberta). The committee was supported in its work by Dr. Gina Hill Birriel, Manager, Program and Policy for the Federation.

**The Charter on Equity, Diversity, Inclusion, and Decolonization in the Social Sciences and Humanities**

## Section 1 | Preamble

We, the Federation for the Humanities and Social Sciences, our membership of scholarly associations, universities, colleges, and affiliates:

- *Acknowledging the need for a more resolute effort to achieve equity, diversity, inclusion, and decolonization in our disciplines, fields of inquiry, and artistic and cultural expressions;*

- *Acknowledging that the expressed commitment to equity, diversity, and inclusion held since the Federation's founding in 1995 did not encompass decolonization, and recognizing the urgency of change and the need to renew and deepen our individual and institutional commitment with a programme of actions and accountability for change;*

- *Acknowledging that each of us as individuals, and as collectives through membership in associations and institutions, has a responsibility to constructively educate on historical and contemporary systemic barriers for each equity-seeking group through rights in order to craft concrete measures to advance an equitable, diverse, inclusive, and decolonial higher education system in which all members can achieve their full potential, and that to achieve this we need courage, accountability, and a call to action for all members of our academic communities of practice, associations and institutions;*

- *Acknowledging that scholarly associations, universities, colleges, and all institutions of higher education are located on Indigenous territories, and recognizing individual and institutional responsibility for the rights and obligations in treaties and compacts made with Indigenous Peoples in those territories;*

- *Acknowledging the Truth and Reconciliation Commission's calls to action in 2015, and recognizing that the commitment to reconciliation with Indigenous Peoples and communities must be integrated into all activities to advance the social sciences and humanities in Canada;*

- *Acknowledging the fiftieth anniversary of the Royal Commission on the Status of Women, the thirty-sixth anniversary of the Royal Commission on Equality in Employment, the twenty-fifth anniversary of The Employment Equity Act, the launch of Dimensions Equity, Diversity, and Inclusion in Canada, and the need to redouble efforts and accountability mechanisms to advance equity, diversity, inclusion, and decolonization in the Federation, scholarly associations, universities and colleges;*

- *Acknowledging the values outlined in the International Convention on the Elimination of All Forms of Racial Discrimination, the fourth United Nations Decade for the Eradication of Colonialism, the United Nations Declaration on the Rights of Indigenous Peoples, and the United Nations Decade for People of African Descent, and acknowledging that antiracism and decolonization require concrete measures to effect systemic change;*

- *Acknowledging that waves of colonialism enacted the subjugation of peoples, cultures, languages, knowledges, ways of knowing, and recognizing that anti-colonialism and decolonization are ongoing and require an individual, association and institutional commitment to identifying and transforming the colonial legacies that continue to shape higher education and all aspects of the social sciences and humanities in Canada;*

- *Acknowledging the role the social sciences and humanities community must play in identifying, combatting, and transforming systemic inequities and all forms of oppression, and the structures and systems of power and privilege that maintain and reproduce these systemic injustices;*

- *Understanding that the Federation, and all social sciences and humanities disciplines, scholarly associations, colleges and universities must strengthen efforts to envision, build and chart more equitable, diverse, inclusive, and decolonial disciplines, institutions and societies;*

- *Accordingly, to achieve these ends, we, the undersigned, hereby unite in our commitment to vigorously confront discrimination and inequities in order to achieve equity, diversity, inclusion, and decolonization in our scholarly work, associations, at our universities and colleges, in our disciplinary practices, and in collaborations at Congress and other Federation events, for the betterment of the social sciences and humanities community in Canada.*

**Section 2 | Purpose**

The purpose of this Charter is to achieve equity, diversity, inclusion, and decolonization in the social sciences and humanities in Canada. Systemic inequities within our disciplines, scholarly associations, and institutions of higher education have a negative impact on the education and career trajectories of individuals from underrepresented and marginalized communities. This commitment is a recognition of the need for action plans to address all forms of discrimination, bigotry, prejudice, and injustice, including, but not limited to, those rooted in racism, ableism, sexism, heterosexism, and classism. This Charter calls for urgent action by university and college students, faculty, staff and alumni, scholarly associations, civil society associations, and research funding bodies across Canada to identify and address the specific obstacles that have

negative impacts on the career trajectories and lived experiences of individuals from diverse communities, including, but not limited to, women, Indigenous Peoples, members of visible minority/racialized minority communities, persons with disabilities, members of LGBTQ2S+ communities, as well as linguistic, religious, and cultural communities.

## Section 3 | Principles

The Federation and its member scholarly association, universities, colleges, and affiliates, in pursuit of an equitable, diverse, inclusive, and decolonial social sciences and humanities community, commit to the following principles:

### 3.1. Accessibility

Accessibility is a foundational principle for the removal of barriers that limit the equitable access to participation and experiences necessary for careers by people with visual, motor, auditory, learning, and cognitive disabilities. Access is enabled by providing resources and tools necessary for the elimination of obstacles, biases, and stereotypes that impede opportunity, admission to, and success in the postsecondary education sector for persons with disabilities and deaf people, as for all historically underrepresented groups. Accessibility also recognizes that low socio-economic income can be an obstacle to university and college attendance.

### 3.2. Diversity

Diversity is a characteristic of human societies that has been used in multiple ways across the postsecondary education sector. It includes the whole range of human, cultural, and societal differences among populations across Canada. Diversity encompasses identity difference, and the representation of students, staff, faculty, administrators, and senior leadership in the academy. Social diversity also includes the protected grounds under the Canadian Charter of Rights and Freedoms, Aboriginal and Treaty rights, and human rights legislation, such as race/ethnicity, gender identity and expression, sexual orientation, and disability. Diversity is also used to differentiate types of knowledge production, educational institutions and units within institutions, such as faculties, schools, departments, programs, and institutes. Diversity also encompasses the nature and content of curricula, research, teaching, service and engagement.

### 3.3. Decolonization

The principles, processes, and practices of decolonization are fundamental to a more equitable, diverse, enlightened, and inclusive social sciences and humanities community in Canada. We

believe the sustainable future of higher education requires confronting and unsettling the impact of colonial histories, ideologies, experiences, and legacies on disciplines, archives, canons, curricula, methodologies, and pedagogies, as well as on structures of governance, institutional design, and cultures, symbols, and ceremonies. Decolonization is a necessary and ongoing process of unlearning, uncovering, and transforming legacies of colonialism, as well as utilizing the educational and knowledge systems available to relearn and rebuild the social, cultural, and linguistic foundations that were lost, or eroded through colonialism. Decolonization also requires making space, balancing, generating, and enabling diverse knowledge systems to thrive in the academy as well as in and through educational and knowledge transmitting places for Indigenous Peoples, the formerly colonized or continuing colonized nations, peoples, and cultural knowledge systems.

### 3.4. Equity

Equity is concerned with justice and fairness. Equity is a state of being, a process, and a condition that is rooted in fundamental human rights, and, therefore, is not reliant on individual choice or voluntarism. Whereas equality may lead to an assumption of an even playing field, and may shape individual and institutional efforts to treat people the same, equity requires more; it is about understanding and accommodating difference and providing people with what they need to enter and thrive within the academy. Equity requires proactively identifying and combatting discriminatory ideas, attitudes, behaviours, as well as systems, policies, processes, and practices that lead to disadvantage. It is concerned with a legal and ethical commitment to doing what is right and necessary to achieve such a state through proactive measures to identify root causes, and design interventions to remove obstacles to fair opportunities and experiences in all spheres of academic life.

### 3.5. Inherent Human Dignity

Inherent human dignity is a foundational concept of human rights. Principles, commitments, and actions to transform inequities in structures, processes, policies, and outcomes must be based on the recognition and affirmation of the inherent dignity of all peoples. Without the recognition of the inherent human dignity of all peoples, actions to effect change will fall short.

### 3.6. Inclusion

Inclusion is a skillset and a condition that must be cultivated and that require resources in order to advance an equitable and fairer academy. Inclusion entails interconnected actions to dismantle barriers that impede participation, engagement, representation, and empowerment of members of diverse social identities and from various backgrounds in the life of the academy. Inclusion means that we design our educational and cultural spaces from the beginning so that they can be used fully by all peoples and all communities. Inclusion foregrounds the social and institutional relations of power and privilege, drawing necessary

attention to who gets a seat and voice at the decision-making tables, and who is empowered by institutional processes, policies, systems, and structures.

### 3.7. Inclusive Excellence

The individual and institutional pursuit of excellence, quality, or merit is best achieved in equitable, diverse, inclusive, and decolonial conditions in which everyone can thrive. While the human pursuit of excellence is an inclusive one, how it is socially and institutionally defined, operationalized, and recognized historically has often been exclusionary of, among other things, diverse ways of knowing, knowledges, methodologies, and perspectives. Recognizing the integral relationship between equity-as-fairness and inclusive excellence is necessary to mitigate how access to, and success within, scholarly associations, universities, and colleges have been shaped by histories of discriminatory ideas, attitudes, processes, and practices. Inclusive excellence affirms how diversity can deepen learning, enhance critical thinking and problem solving, and fuel creativity and innovation in teaching and learning, research and artistic enquiry, professional service, and community engagement in the social sciences and humanities.

## Section 4 | Commitment to Urgent Action

Article 1: We commit to the proactive pursuit of decolonization, and acknowledge that colonialism is a structure that continues to shape attitudes, values, ideologies, and priorities in the foundation of governance, architecture, symbols, and ceremonies, as well as knowledge production, curricula, and ways of knowing and being in the academy.

Articles 2: We commit to concrete actions to combat discrimination, and to transform the structural, systemic, and institutional inequities that are shaped by histories of colonialism, enslavement, and discrimination that continue to disadvantage people on the basis of, but not limited to, women, First Nations, Métis and Inuit Peoples, members of visible/racialized minority groups, persons with disabilities, and members of LGBTQ2S+ groups.

Article 3: We commit to action to identify and ameliorate systemic inequities that impede access to, and success within, the academy of diverse members of our scholarly associations and universities, including, but not limited to, women, First Nations, Métis and Inuit Peoples, members of visible/racialized minority groups, persons with disabilities, and members of LGBTQ2S+ groups.

Article 4 We commit to deepening our knowledge of equity and decolonization for our teaching, learning, research, artistic enquiry, and community engagement, which take place in institutions of higher education located on Indigenous territories, and recognize that the spirit of reconciliation requires individuals and our universities to invest in Indigenizing the academy.

Article 5: We commit to reviewing and transforming scholarly canons and curricula with the aim of creating more inclusive, Indigenized, and decolonized knowledge production in the social sciences and humanities.

Article 6: We commit to official bilingualism, support for Indigenous languages, and multilingualism, and recognize the importance of our diverse linguistic inheritance for culture, community, and belonging in the academy and beyond.

Article 7: We recognize that equity, diversity, inclusion, and decolonization are foundational to inclusive excellence, and this acknowledgement requires a commitment to redefining our definition and assessment of excellence. Socially heterogeneous groups, with a diversity of perspectives, backgrounds, and experiences, enable a deeper and more inclusive conception of excellence.

Article 8: We commit to designing structures and policies that are necessary to systematically collect disaggregated demographic data on faculty, staff, students, and administrators in order to identify barriers and close gaps in student access, and faculty and staff employment in scholarly associations and the academy.

Article 9: We commit to identifying and removing the specific and intersecting barriers and obstacles that impede the equitable representation of women, Indigenous Peoples, visible/racialized minorities, persons with disabilities, and LGBTQ2S+ in our scholarly associations, universities, and colleges.

Article 10: We commit to identifying concrete actions and commitments in such a way that are specific, measurable, achievable, relevant, and time-oriented (SMART) in order to identify and transform the obstacles, barriers, and biases that impede access to and success within scholarly associations and the academy.

Article 11: We commit to analyzing and addressing any inequitable salary wage gaps that may exist for women, First Nations, Métis, and Inuit Peoples, visible/racialized minorities, persons with disabilities, and members of LGBTQ2S+ groups.

Article 12: We commit to creating an academic environment free from discrimination, harassment, and bullying, and cultivate an equitable, diverse, inclusive, and decolonial institutional culture in our scholarly associations, universities, and colleges.

Articles 13: We commit to equitable practices, and diverse and inclusive leadership, decision making and governance that are necessary for the realization of structural and systemic change.

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## Appendix 1

## Early Approaches to Equity, Diversity and Inclusion at the Federation for the Humanities and Social Sciences

**Early Approaches to Equity, Diversity and Inclusion at the Federation for the Humanities and Social Sciences**

*by Malinda S. Smith*

## I. Introduction

This brief backgrounder provides an overview of the early approach to diversity in the Federation for the Humanities and Social Sciences (Federation) since the organization's founding in 1995. The current efforts of the recently created Congress Advisory Committee on Equity, Diversity, Inclusion and Decolonization builds on this earlier history. This documentation of the ebbs and flows of engagement with principles and practices of equity, diversity, and inclusion, as the uneven engagement with decolonization, is provided with the aim of learning from these lessons in order to build a more robust and sustainable future for the work.

This backgrounder is divided into two parts: the first examines diversity in the leadership of the Federation. It focuses on some questions of diversity and representation that have preoccupied the Federation from its inception: leadership diversity (initially focused on the status of women), disciplinary diversity, regional diversity, and bilingualism. Additional information on these dimensions of diversity can be found on an interactive historical backgrounder on the Federation's website,[79] which includes a list of disciplinary and institutional backgrounds of the Federation's presidents from 1995 to the present.[80] The second part of this backgrounder looks more specifically at the Federation's Equity and Diversity portfolio, and what equity, diversity, inclusion, and decolonization themes and issues were addressed by each Vice President/Director. It also provides the composition of the various Equity Issues Advisory committees.

## II. The Federation for the Humanities and Social Sciences

The Federation was formed in 1995, when two scholarly associations – the Social Science Federation of Canada (SSFC, 1940-1995) and the Canadian Federation for the Humanities (CFH, 1943-1995) – merged to form the Federation.[81] The original governance structure and mandate[82] of the Federation included a commitment to advancing the status of women. At the

[79] "Presidents of the Federation, 1997- present." http://www.ideas-idees.ca/about/history#past-presidents

[80] "Presidents of the Federation, 1997- present." http://www.ideas-idees.ca/about/history#past-presidents

[81] "Social Science Federation of Canada," in The Canadian Encyclopedia Online, http://www.thecanadianencyclopedia.com/articles/social-science-federation-of-canada

[82] Equity in the mission and mandate of the Federation: "The Canadian Federation for the Humanities and Social Sciences promotes research, scholarship, and teaching in the humanities and social sciences and a better understanding of the importance of such work for Canada and the world. It works for the advancement and dissemination of knowledge in the humanities and social sciences, and, as a federation of learned societies, it provides infrastructure for the Canadian scholarly community. The Federation believes that research and education in social and cultural issues contribute both to the solution of social problems and to the quality of life in Canada. ***The Federation supports equity in Canadian universities, and it holds the conviction that knowledge, freedom,***

founding of the Federation, the decision was made to incorporate the position of Vice-President (Women's Issues) from the CFH into the governance structure and mandate of the Federation. Thus, evolution of equity in the Federation includes a shift from an exclusive focus on women's issues to a focus on the four federally designated groups (FDGs) – women, visible minorities, Indigenous Peoples, and persons with disabilities – as outlined in The Royal Commission on Equality in Employment (1984)[83] and *The Employment Equity Act* (1995).[84] While LGBTQ2S is not yet included in *The Employment Equity Act*, in practice it is 'read in' to many equity initiatives across Canadian scholarly associations, and universities and colleges.

## III. Early Diversity in the Federation

### a. Demographic Diversity

This section summarizes the available demographic (representational, compositional) diversity data of the Federation's leadership (presidents/board chairs) since it was founded. The data show that since the founding, and today, no racialized or Indigenous person has served as president or board chair. However, members of all equity groups have served in leadership positions in the EDI portfolio.

For most of the Federation's history, members elected a Federation president who, in turn, assumed the role of chair of the board. The executive director managed the day-to-day affairs of the association and reported to the elected president and board chair. Members also directly elected representatives to specific portfolios (e.g. VP Equity, VP Research) and, in-between board meetings, these members served as the Executive. Over time, the Federation has undergone various bylaw changes, including to its governance and leadership structure, which changed the roles of the executive director and the president and board chair. The practice of an elected president was discontinued in 2020 as a result of bylaw changes approved by members at the June 18, 2020 Annual Meeting. The executive director role was changed to that of president. Members now elect a board chair. While the board chair's title has changed, the official role and responsibilities of the chair have remained essentially the same.

Since 1995, the Federation has had 16 presidents/co-presidents and board chairs. The compositional diversity of the presidents of the Federation is below. These data show some attention to the status of women, but not to intersectionality, or to representation from visible minorities, Indigenous Peoples, and persons with disabilities. In 2020, this gap remains for the FDG.

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***and democracy cannot thrive without one another***" (emphasis added). See: "Humanities, Societies, Cultures: Research and Education in the 21st Century: A 3-year Plan for the Canadian Federation for the Humanities and Social Sciences" (March 2002), p.3.

[83] "Equality in Employment: A Royal Commission Report," https://www.crrf-fcrr.ca/images/stories/Equality_in_Employment.pdf

[84] Employment Equity Act (S.C. 1995, c. 44), https://laws-lois.justice.gc.ca/eng/acts/E-5.401/index.html

- 56.2% (9) white men, 43.8% (7) white women;
- 0% visible/racialized minority (Arab, Black, Chinese, Filipino, Japanese, Korean, Latin American, South Asian, Southeast Asian, West Asian);
- 0% Aboriginal/Indigenous (First Nations, Métis, Inuit/FNMI)[85];
- n/a persons with disabilities;
- n/a nonbinary and members of LGBTQ2S+ groups.

The early focus on the status of women improved the Federation's representational of women presidents compared to the Canadian Federation for the Humanities (1943-95) and the Social Sciences Federation of Canada (1945-95):

- CFH: Over its history, 8.6% (3/35) of the presidents of the CFH were white women (Drs. Elaine Nardocchio, Roseann Runte, Eva Kushner); and 91.4% (32/35) have been men.

- SSF: Over its history, 12.8% (5/39) of the presidents of the SSF were white women (Drs. Louise Quesnel, Caroline Andrew, Vaira Vikis-Freibergs, Katharine Cooke, Janet Debicka); and 87.2% (34/39) have been men.

**b. SSH Disciplines/Faculties**

Since the merger of the SSF and the CFH, an uneven effort has been made to ensure a board that is representative of diverse disciplines from across the social sciences and humanities. However, within each broad area of the SSH, especially the interdisciplinary fields of inquiry and the smaller associations, there has been an uneven success in ensuring equitable representation in key leadership roles. Notably, presidents (who also served as board chairs) have come from a relatively few, and mostly the larger, disciplines:

- 50% (8) Humanities (e.g. English, History, Philosophy)
- 37.5% (6) Social Sciences (e.g. Education, Law, Sociology, Political Science)
- 1 (6.2%) Interdisciplinary (e.g. Women and Gender Studies)
- 1 (6.2%) n/a (2020-)

**c. Regions/Linguistic Diversity**

Representation of regional diversity has played a strong role in the early formation of many scholarly associations. This is also true for the Federation and its predecessors. Still, as with many national organizations, the largest provinces in Central Canada have dominated: 50% of presidents (board chairs) have come from Ontario and Quebec. This was also shaped by scholarly associations and the Federation's commitment to official bilingualism. There have

[85] Dr. Mike DeGagné, Board Chair-Elect, will become the first Indigenous person to serve in this role in 2021-2023.

been fewer leaders from Western Canada and Atlantic Canada, and the North is notable for its absence.

- 4 from Ontario (Ryerson, U of T, U of Ottawa);
- 3 from Québec (Concordia, McGill, Université Laval/ENAP);
- 4 from all of Western Canada (not since 2006, U of Alberta, UBC, U of Saskatchewan);
- 4 from Atlantic Canada (all from Memorial in NL).
- 0 from the North (Yukon, Northwest Territories, and Nunavut).
- 1 n/a

### d. Conclusion

This brief backgrounder shows the Federation's early conception of diversity related primarily to disciplines, regions/language. As well, the early focus on representational diversity was on the status of women, which benefitted primarily white women. While commitment to regional/language diversity continues, the uneven approach to representational diversity, and the gaps in disaggregated data, highlight the need for the Federation to develop its own equity, diversity, and inclusion strategic direction and to conduct its own EDI survey to collect disaggregated diversity data on its membership.[86]

[86] See, for example, Universities Canada's "Principles on Equity, Diversity, and Inclusion" (October 26, 2017), https://www.univcan.ca/media-room/media-releases/universities-canada-principles-equity-diversity-inclusion/; EDI Action Plan (October 26, 2017), https://www.univcan.ca/priorities/action-plan-equity-diversity-inclusion/ ; and "Equity, diversity and inclusion at Canadian universities: Report on the 2019 survey" (November 4, 2019), https://www.univcan.ca/wp-content/uploads/2019/11/Equity-diversity-and-inclusion-at-Canadian-universities-report-on-the-2019-national-survey-Nov-2019-1.pdf

| Presidents of Federation for the Humanities (and Chair of the Board) and Social Sciences (FHSS-FCSH), 1940-Present | | | |
|---|---|---|---|
| **Year** | **President** | **Federation** | |
| 2020-2021 | Gabriel Miller | Ottawa | |
| | | | |
| | **President (and Board Chair)** | **Discipline** | **University** |
| 2020-2021<br>2019-2020 | Patrizia Albanese (Chair)[87]<br>(President) | Sociology | Ryerson University |
| | **Presidents (and Chair of the Board)** | | |
| 2017-19 | Guy Laforest | Political Science | Université Laval/ENAP |
| 2015-17 | Stephen Toope | Law | University of Toronto (Munk School of Global Affairs) |
| 2013-2015 | Antonio Maioni | Political Science | McGill University |
| 2011-2013 | Graham Carr | History | Concordia University |
| 2009-2011 | Noreen Golfman | English | Memorial University |
| 2008-2009 | Nathalie des Rosiers | Law | U of Ottawa |
| 2006-2008 | Noreen Golfman | English | Memorial University |
| 2004-2006 | Don Fisher | Educational Policy Studies | University of British Columbia |
| 2002-2004 | Doug Owran | History | University of Alberta |
| 2000-2002 | Patricia Clements | English | University of Alberta |
| 1998-2000 | Louise Forsyth | Women and Gender Studies | University of Saskatchewan |
| 1996-1998 | Chad Gaffield | History | University of Ottawa |
| 1995-1996 | John Scott<br>Greg Kealey | Philosophy<br>History | Memorial University<br>Memorial University |

| **Presidents, Social Science Federation of Canada, 1940-1995** | | | | **Presidents, Canadian Federation for the Humanities, 1943-1995** | | | |
|---|---|---|---|---|---|---|---|
| | | | | | | | |
| 1994-95 | Marshall Conley | Political Science | Acadia Univ. | 1994-95 | Elaine Nardocchio | French | McMaster |

[87] In the new governance structure, the chair elect assumes the role of board chair. The chair-elect for 2021-2023 is Dr. Mike DeGagné, who will become the first Indigenous board chair as well as the first chair from the North (Yukon University).

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 1993-94 | Elvi Whittaker | Anthropology | UBC | 1991-94 | Robert Nadeau | Philosophie | Université du Québec à Montréal |
| 1992-93 | Louise Quesnel | Science politique | Université Laval | 1990-91 | Harold Coward | Religious Studies | U of Calgary |
| 1991-92 | Robert Stebbins | Sociology | U of Calgary | 1988-90 | Thomas M. Robinson | Classics | U of T |
| 1990-91 | John Finlay | History | U of Manitoba | 1986-88 | François Duchesneau | Philosophie | Université de Montréal |
| 1989-90 | Michael Allard | Éducation | U du Québec à Montréal | 1984-86 | John Matthews | English | Queen's |
| 1988-89 | Caroline Andrew | Political Science | U of Ottawa | 1982-84 | Roseann Runte | French | Dalhousie |
| 1987-88 | Benoît Daigle | Economie | U du Québec à Trois-Rivières | 1981-82 | John Woods | Philosophy | U of Lethbridge |
| 1986-87 | Alan F.J. Artibise | | U of Winnipeg | 1980-81 | Pierre Laberge | Philosophie | Université d'Ottawa |
| 1985-86 | Bernard Shapiro | Ministry of Education | Govt of Ontario | 1979-80 | Michael S. Batts | German | UBC |
| 1984-85 | Gérard Hébert | Relations industrielles | Université de Montréal | 1978-79 | John W. Abrams | Industrial Engineering | U of Toronto |
| 1983-84 | John Adair | Psychology | U of Manitoba | 1977-78 | Jean Papineau-Couture | Musique | Université de Montréal |
| 1982-83 | Renaud Santerre | Anthropologie | Université Laval | 1976-77 | Walter Principe | Pontifical Institute of Medieval Studies | U of T |
| 1981-82 | Gilles Paquet | Economics | Université d'Ottawa | 1975-76 | Pierre Savard | Histoire | Université d'Ottawa |
| 1980-81 | Vaira Vikis- | Psychology | Université de Montréal | 1974-75 | Edmund G. Berry | Classics | U of Manitoba |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | Freibergs [88] | | | | | | |
| 1979-80 | Katherine Cooke | Policy Dept of Indian & Inuit Affairs | | 1972-74 | John M. Stedmond | English | Queen's |
| 1978-79 | André Vachet | Science Politique | Université d'Ottawa | 1970-72 | Eva Kushner | French | Carleton |
| 1977-78 | Janet Debicka | Law | Univ of Manitoba | 1968-70 | Peter B. Waite | History | Dalhousie |
| 1976-77 | André Donneur | Science politique | Université du Québec à Montréal | 1966-68 | Rev. Père Bernard Julien | Lettres françaises | Université d'Ottawa |
| 1975-76 | John Meisel | Political Science | Queen's U | 1964-66 | William S. Rogers | French | U of T |
| 1974-75 | Syd F. Wise | History | Carleton | 1964-64 | Gordon O. Rothney | History | Lakehead |
| 1973-74 | Fernand Grenier | Science politique | Université du Québec | 1962-63 | James A. Gibson | History | Carleton |
| 1971-73 | Daniel A. Soberman | Law | Queen's | 1960-62 | Roy M. Wiles | English | McMaster |
| 1969-71 | Yves Dubé | Science politique | Université de Montrèal | 1959-60 | James A. Gibson | History | Carleton |
| 1967-69 | Hugh G. Thorburn | Political Science | Queen's U | 1957-59 | Arthur S.P. Woodhouse | English | U of T |
| 1964-67 | James R. Mallory | Political Science | McGill | 1956-57 | Maurice Lebel | Études classiques | Université Laval |
| 1962-64 | J.H. Aitchison | Political Science | Dalhousie University | 1955-56 | Donald G. Creighton | History | U of T |
| 1960-62 | Noël Mailloux | Psychologie | Université de Montréal | 1954-55 | J. Francis Leddy | Classics | Univ. of Sask |
| 1958-60 | Earl F. Beach | Economics | McGill University | 1953-54 | J. Roy Daniells | English | UBC |

[88] Notably, Dr. Vaira Vikis-Freibergs became the 6th President of Latvia, July 8, 1999 – July 8, 2007, https://en.wikipedia.org/wiki/Vaira_V%C4%AB%C4%B7e-Freiberga

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 1956-58 | George E. Britnell | Economics | U of Sask | 1952-53 | Arthur S.P. Woodhouse | English | UofT |
| 1954-56 | Henry F. Angus | Economics | UBC | 1950-51 | Donald G. Creighton | History | U of T |
| 1952-54 | W. J. Waines | Economics | U of Manitoba | 1949-50 | J. Francis Leddy | Classics | U of Sask |
| 1950-52 | Jean-Charles Falardeau | Sociologie | Université Laval | 1948-49 | Maurice Lebel | Études classiques | Universié Laval |
| 1949-50 | Thomas F. Mcllwraith | Anthropology | U of T | 1947-48 | Arthur S.P. Woodhouse | English | U of T |
| 1947-49 | J. Alex Corry | Political Science | Queen's Univ. | 1943-47 | Watson Kirkconnell | English | McMaster University |
| 1945-47 | Harold A. Innis | Economics | U of T | | | | |
| 1942-45 | Robert H. Coats | Statistics Canada | U of T | | | | |
| 1941-42 | Carl A. Dawson | Sociology | McGill | | | | |
| 1940-41 | Reginald G. Trotter | History | Queen's | | | | |

# Appendix 2

## Equity, Diversity, Inclusion and Decolonization in the Federation for the Humanities and Social Sciences

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**Equity, Diversity, Inclusion, and Decolonization in the Federation for the Humanities and Social Sciences**

*by Malinda S. Smith*

## I. Overview

This backgrounder provides an overview of the shift from the Women's Issue portfolio to the Equity and Diversity portfolio at the Federation for the Humanities and Social Sciences.[89] It highlights Federation initiatives and events to advance equity, diversity, inclusion and decolonization (EDID) since 1995-1996. Implicit in this review are ways that the Federation can learn from and draw on its own history at Congress and other Federation events in order to build on and strengthen its current and future framework for advancing EDID in the short, medium and longer term.

This review does four things: first, it provides a brief overview of the emergence and evolution from the Women's Issues portfolio to what is now the Equity and Diversity portfolio. Second, it examines the representational diversity of the portfolio's vice presidents/directors and the representational and disciplinary diversity of their advisory committees. Third, and most importantly, it provides an overview of the substantive work of each vice president/ director, at, for example, the annual Congress, the Annual Conference, and the Annual General meetings. Fourth, and finally, it examines the review of programming at Congress with the aim of extrapolating potentially useful practices that may be amplified to broaden and deepen the work of the Equity and Diversity portfolio going forward.

## I. The Equity and Diversity Portfolio

From its founding in 1995, a Women's Issues portfolio was part of the leadership and governance structure of the Federation. This backgrounder surveys the equity, diversity, inclusion, reconciliation and decolonization themes and issues addressed by each vice president/director since 1995. The survey also highlights the composition of the various portfolio advisory committees with the aim of assessing how they reflected the diversity of disciplines/scholarly associations; members of the five equity-seeking groups (women, visible/racialized minorities, First Nations, Métis, Inuit Peoples, persons with disabilities, and LGBTQ2S+), as well as Congress and other Federation programming of events.

The inaugural Vice President Women's Issues worked to advance equity with the support of a network constituted by members from the academy and broader community, as well as with dedicated resources at the Federation.

[89] See more on the Humanities and Social Sciences Federation of Canada (HSSFC), http://www.hssfc.ca/ and D. Fisher, The Social Sciences in Canada: 50 Years of National Activity by the Social Science Federation of Canada (1991).

Historical efforts to advance EDID rely heavily on an EDI and an indigenization infrastructure. The early Equity and Diversity portfolio was supported by:

(i) Advisory groups, including a Women's Caucus, a Women's Issues Network (WIN) made up of representatives of the Federation's member associations, and some university members;
(ii) A Women's Issues Steering Committee (WISC). The role of these advisory bodies was to support the VP Women's Issues in decision-making to advance the status of women, in the development of related projects, and in crafting recommendations to further advance the work; and
(iii) As well as these advisory bodies, the portfolio was supported by dedicated personnel and a budget at the Secretariat in Ottawa.

Over the past 25 years, the portfolio has undergone a number of changes. It has changed from the Women's Issues to Women and Equity Issues (under Wendy Robbins), to Equity Issues (under Donna Pennee), and, finally, Equity and Diversity Issues (under Malinda S. Smith). As well, the Board position changed from vice president to director. Between 1996 and 2020, there have been eight people who have served in the position of vice president or director of Equity and Diversity. Of these, 65.2% have been from the social sciences and 37.5% (3) from the humanities.

### a. The Evolution of the Portfolio In-Brief

| The Equity and Diversity Issues Portfolio at the Federation, 1996-Present | | | | |
|---|---|---|---|---|
| **Date** | **Name** | **Portfolio** | **Discipline** | **University** |
| | | | | |
| 1996-98 | Dr. Cannie Stark[90] | UBC Women's Issues & Chair, of the Women's Issues Steering Committee | Psychology | University of Regina |
| | | | | |
| 1998-00 | Dr. Cynthia Alexander[91] | VP Women's Issues, & Chair WISC | Political Science | Acadia University |
| | | | | |
| | Dr. Wendy Robbins[92] | VP Women's & Equity Issues; & | | |

[90] Dr. Cannie Stark, http://www.feministvoices.com/cannie-stark/
[91] Dr. Cynthia Alexander, https://polisci.acadiau.ca/cynthia-alexander.html
[92] Dr. Wendy Robbins, https://www.unb.ca/giving/ways/memorials/wendyrobbins.html

| | | | | |
|---|---|---|---|---|
| 2000-04 | | Chair, WISC, WEISC) | English, Women & Gender Studies | University of New Brunswick |
| | | | | |
| 2004-08 | Dr. Donna Pennee, Associate Dean Arts & Social Sciences | VP Equity Issues<br>VP Women's & Equity Issues<br>Chair, EISC | English | Guelph University |
| | | | | |
| 2009-12 | Dr. Malinda S. Smith[93], Associate Professor, Faculty of Arts | VP Equity & Diversity<br>VP Equity Issues<br>Chair, EISC | Political Science | University of Alberta |
| | | | | |
| 2012-14 | Dr. Lynn Wells (VP Academic First Nations University of Canada) | Director, Equity & Diversity | English | First Nations University of Canada |
| | | | | |
| 2014--18 | Dr. Cindy Blackstock (Gitksan First Nation)[94], Professor, Faculty of Social Work, McGill. | Director, Equity & Diversity | Social Work | McGill University<br>University of Alberta |
| | | | | |
| 2018- | Dr. Wesley Crichlow, Assoc Dean, Equity & Diversity | Director, Equity & Diversity | Criminology | University of Ontario Institute of Tech (UOIT) |

### b. Ten Lessons from a Review of the Work of the Portfolio

It is useful to begin by foregrounding at least ten lessons learned from this review of the work of the portfolio. During their tenure, each vice president/director worked with an advisory committee in concert with the board and the Federation's strategic directions to advance specific priorities broadly aimed at advancing equity, diversity, inclusion, reconciliation, and decolonization, in the Federation, in member associations, in Congress programming, and the broader society. These efforts have been uneven but some key lessons have been learned that can guide the Federation in meeting the urgent challenges of EDID in this moment. Ten lessons

[93] Dr. Malinda S. Smith, the first Black/racialized person to serve as VP EDI and on the FHSS's Executive. Prior to this, racialized scholars served on the board and their leadership and advocacy paved the way for others to follow.
[94] Dr. Cindy Blackstock served as the first Indigenous Director of Equity and Diversity at the Federation, and amplified reconciliation and decolonization initiatives in the social sciences and humanities. See: "Sharing the Land, Sharing a Future: Highlights from a Special Reconciliation Forum at Congress 2016." https://www.ideas-idees.ca/sites/default/files/sites/default/uploads/congress/congress2016/rcap-report-en.pdf

learned from this survey can serve as guideposts for Congress and other Federation events specifically, and what is needed to get the work done within the Federation more generally.

(i) An **equity infrastructure** is necessary to get the *work* done: Over the years, this work was done with the strategic direction and support of a vice president/director as well as a caucus/advisory committee and/or network.

(ii) The work was amplified, and ideas and principles advanced, with the **proactive engagement** with scholarly associations, universities, and the broader communities in which Congress was being held.

(iii) **Intentionality, collaborative and joint programming** with scholarly associations both broadened and deepened the capacity and the reach. Good examples include initiatives such as past Congress EDI databases and/or the Congress Reconciliation Database; joint Calls for Papers (2017, 2011, 2009); and/or joint thematic programming (e.g. on reconciliation, on anti-racism and racial equity, ableism and disabilities, the status of women, 2SLGBTQ, disabilities) (see Appendices B and C).

(iv) **Equitable representation** was, and remains, a fundamental objective, which, for all of the talk, has yet to be realized. Representation is not enough, but it is minimum. There have been uneven efforts to ensure equitable, diverse and inclusive representation of equity deserving groups and topics in all aspects of the Federation and its work. Efforts have been made through the intentional focus on the diversity of speakers on all Federation-sponsored events (keynotes, plenaries as board and staff).[95]

(v) **Difficult conversations**: The social sciences and humanities are vital to facilitating big thinking on the "difficult," but necessary, conversations within our disciplines as well as the broader society. Addressing difficult issues, topics and conversations requires commitment, knowledge, experience and courage: this means proactively addressing – not perpetually deferring – issues, themes and topics at Congress, and in all Federation events, including colonialism and anti-Black racism, reconciliation, decolonization, and issues pertinent to *all equity deserving groups* (an uneven push since mid- to late-1990s).

(vi) **In/Visibility**: To make a difference in advancing equity and decolonization the work must be relevant and visible to members and the broader public, which, in turn, deepens the commitment to the social sciences and humanities.

(vii) **In/Accessibility**: This minimally requires that the portfolio events are free and open to all, including the broader public.

(viii) **Reach**: Technology can be used to extend reach and accessibility. The use of web-streaming, videos, podcasts, blogs, closed captioning – but, also, film, art, music, poetry, dance – to extend the reach to broader audiences.

(ix) **Languages**: Ensuring many major events, including Big Thinking at Congress and Big Thinking on the Hill, as well as key plenaries, are bilingual and/or with simultaneous

[95] This is consistent with similar initiatives: Women Also Know Stuff, https://www.womenalsoknowstuff.com/, People of Colour Also Know Stuff, https://sites.google.com/view/pocexperts/home , No All-male panels (manels), https://science.sciencemag.org/content/364/6444/967.6; No All White Panels, https://allwhitepanels.tumblr.com/, etc., across diverse disciplines in SSH as well as STEM.

English-French translation, and ASL. A decolonial approach requires attention to Indigenous languages.

(x) **Resistance and renewal**: There has been an uneven effort to advance the work of the portfolio, not the least because of resistance, including within the Federation membership. There's an urgent need for renewal, including by picking up threads to advance this work within member associations, universities, the Federation's governance structures, and the broader society. This can be done through a Federation equity, diversity, reconciliation and decolonization strategic action plan, collecting disaggregated data on membership, and being open and transparent about goals and objectives of the work beyond events.

### c. The Evolution of the Work of the Portfolio

**1996-1998: Dr. Cannie Stark (University of Regina)**

Dr. Cannie Stark, a professor of psychology at the University of Regina in Saskatchewan, and the first person to teach a course on women and psychology in Canada, served as the Federation's inaugural vice president Women's Issues and chair of the Women's Caucus of the then Humanities and Social Sciences Federation of Canada (HSSFC).[96]

- During Dr. Stark's tenure as vice president Women's Issues, Dr. Cannie focused on women and health. In 1998 she organized a roundtable entitled, **"Call to Humanists and Social Scientists to Balance the Research Agenda,"** which was held at the Annual General Assembly.

**1998-2000**: **Dr. Cynthia Alexander (Acadia University)**

Dr. Cynthia Alexander, an assistant professor of political science at Acadia University, served as the Federation's second vice president Women's Issues and chair of the Women's Issues Network. Dr. Alexander's tenure included a Federation's Women's Caucus[97] and active engagement with academic women and the broader women's community through the WIN, as well as gender equity programming at the then Learned Society (Congress) meetings.

- During Dr. Alexander's tenure she focused on women in the academy. In 2000 she organized **"Women in the Academy: Global Warming and the Chilly Climate,"**[98] a colloquium at the Congress held at the University of Alberta in Edmonton.

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[96] See more on the Humanities and Social Sciences Federation of Canada (HSSFC), http://www.hssfc.ca/ and D. Fisher, The Social Sciences in Canada: 50 Years of National Activity by the Social Science Federation of Canada (1991).

[97] See ACCUTE Newsletter (March 1997), p. 9 https://accute.ca/wp-content/uploads/2012/10/1997-march.pdf

[98] See: "2000 Minutes From The CWSA/ACEF Annual General Meeting," May 28, 2000, University of Edmonton, Edmonton, Alberta. Prepared by Liz Kaethler, Executive Manager," https://wgsrf.com/downloads/2000-agm-minutes.pdf

- As well, under Dr. Alexander, the President of the Canadian Women's Studies Association (CWSA) became an ex officio member of the Women's Issues Steering Committee (WISC).

**2000-2004: Dr. Wendy Robbins (University of New Brunswick)**

Dr. Wendy Robbins, a professor of English and Women and Gender Studies at the University of New Brunswick, served as the Federations' third vice president Women's Issues and the chair of the Women's Issues Network.

- During Dr. Robbins' tenure as vice president, she organized several colloquiums for the Federation, among them, **"The Roles of Women Intellectuals in Society: Paid, Unpaid, and Underpaid,"**[99] which was held at Congress at Université Laval on May 28, 2001. As well, she organized **"Boundaries: Gender"** at Congress, which was hosted by the University of Toronto and Ryerson Polytechnic University May 25 to June 1, 2002.

- An annual **"Ivory Towers: Feminist Audits: Selected Indicators of the Status of Women in Universities in Canada"** was launched by Dr. Robbins in concert with WIN in 2001 (see Appendix I).[100]

- As part of the Federation strategic planning in 2003, Dr. Robbins proposed the renaming of the portfolio from "Women's Issues" to **"Women and Equity Issues Portfolio"** and renaming the WIN to "Women and Equity Issues Network" (WEIN). Robbins' recommendation to the Federation's Board to extend measures to address equity were incorporated into the Federation's three-year strategic plan. As well, the Equity Issues Steering Committee (EISC) was expanded to include members from the four federally designated equity groups (FDGs): women, visible minorities, Aboriginal peoples, and persons with disabilities, with the expectation that women would hold at least 50 per cent of the positions.

**2004-2008**: **Dr. Donna Pennee (University of Guelph)**

During her tenure as VP Equity, Dr. Pennee further broadened the equity focus of the portfolio to all four federal equity groups (women, visible minorities, Indigenous Peoples, and persons with disabilities). As well, Dr. Pennee collaborated with racialized scholars to expand equity

[99] See, e.g. Elizabeth Blaney and July Piers-Kavanaugh, "Living on Campus: Reframing the Resistance as a Corporate Business." In: Inside Corporate U: Women in the Academy Speak Out, Ed. Marilee Reimer. Sumach Press, 2004.

[100] See: Wendy Robbins and Vicky Simpson, "Pyramids of Power: A Statistical Snapshot of Women in Post-Secondary Education in Canada and Some Ideas for Making Change," Atlantis, 33, 2 (2009), 6-18. https://pdfs.semanticscholar.org/c424/f9aee53a6206ce6cd4c95701c28d533db230.pdf?_ga=2.128904652.1900222156.1599427287-361316589.1599427287

programming – particularly serious attention to anti-racism and intersectionality programming – across all days of the Congress.

- **"Federation Broadens its Reach on Equity Issues.**" Under Dr. Pennee, the Women's and Equity Issues portfolio changed to the Equity Issues Portfolio in 2007, "to reflect the Federation's commitment to equity issues across a broad spectrum. As well, the portfolio's mandate has been revised to advance issues of interest and concern to equity-seeking groups (women, Aboriginal people, people of colour, people with disabilities and people of diverse sexual orientation and gender expression) who work and study in the humanities and social sciences" and, subsequently, efforts were made "to renew the composition of the Equity Issues Steering Committee in an attempt to diversify its membership and reach, as do efforts to diversify membership on the Federation's Executive and Board."[101]

- **"Glass Ceilings & Trap Doors: Anti-Racist Equity Hiring, Retention, and Accountability in Canadian Universities":** a Federation Women's and Equity Issues Portfolio panel discussion co-organized by vice president Women & Equity Issues, Dr. Pennee and Dr. Malinda S Smith (U of Alberta) at Congress in Saskatoon on May 30, 2007.

- **"Anti-Racism, Equity, and Accountability":** a multi-panel Equity Issues event was co-organized by Dr. Pennee, Dr. Malinda S. Smith and Dr. Maria Wallis at Congress at UBC, June 1-5, 2008. With a keynote by philosopher Dr. Falguni A Seth, the series included 5 panels on: De/colonizing Anti/Racism in the Academy; The Audit Academy: Measuring (in) the Academy; Intersectionalities in Theory and Practice; Equity Leadership from the Top; and Action and Traction: Equity 'How To' From the Field" (see Appendix II).

**2008-2012: Dr. Malinda S. Smith (University of Alberta)**

Dr. Malinda S. Smith, an associate professor of Political Science at the University of Alberta, became Vice-President, Equity Issues in 2008, and she served a three-year term.[102] Her tenure included significant programming at Congress, highlighting annual themes through a Big Thinking Equity Issues keynote and EDID panels that stretched across each day of Congress. As well, Dr. Smith organized EDID programming at other Federation events, including the Annual General Meeting and the Annual Conference. Most of these events were digitized (e.g. videos, podcasts), and extensive blog series (see Appendix I and II), and two ebooks).

[101] See: "Federation Broadens its Reach on Equity Issues." In: "Year in Review / Bilan de l'année 2007," Ottawa: Canadian Federation for the Humanities and Social Sciences, pp. 1-7.

[102] During Dr. Smith's tenure, the Executive voted to stagger the election of Executive members. Dr. Smith's tenure as VP Equity was extended by one year.

- The 2009 Congress theme **"25 Years After: A Retrospective on the Abella Commission and Employment Equity,"** featuring a Big Thinking Equity Issues keynote by Commissioner and current Supreme Court Justice Rosalie Silberman Abella, and five panels, including with Indigenous scholars on "Decolonizing the Academy? The Status of Indigenous Peoples and Scholarship."[103]

- 2009 – Annual General Meeting – Workshop on **"New Faces in the Academy,"** which was picked up by *University Affairs*[104] as a story on systemic racism in the academy.

- In 2010, the Congress theme was, **"Equality Then and Now: The Status of Women 40 Years after the Bird Commission,"** as the equity programming marked the 40th anniversary of the Royal Commission on the Status of Women, and explored what has been accomplished since 1970. Among others, it featured a panel on pay equity, on **"The Status of First Nations, Inuit and Métis Women 40 Years On"** with Mary Simon and Tracey Lindberg,[105] and Democratic Party strategist Donna Brazile as the Big Thinking Equity Issues keynote.[106]

- 2010 – Annual General Meeting – Workshop on Mentoring: **"Much Ado About Mentoring,"** along with an extended blog series,[107] and a podcast.[108]

- In 2010, Dr. Smith also collaborated with Peggy Berkowitz, the then Editor of University Affairs, on **"Racism in the Academy,"** a cover story written by Harriet Eisenkraft that included the leading scholars in anti-racism in Canadian higher education (October 17, 2010).[109]

- In 2011, Dr. Smith's Equity Porfolio theme for Congress was, **"Transforming the Academy: Indigenous Education"** and, along with a Big Thinking Equity Issues

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[103] Decolonizing the Academy Podcast, Rabble.ca: http://rabble.ca/podcasts/shows/needs-no-introduction/2009/07/equity-panel-3-4-decolonizing-academy-status-indigenous#

[104] Daniel Drolet, "Universities not facing up to race issues, say scholars: Schools are 'in denial,' don't recognize systemic racism on their campuses," *University Affairs* (March 23, 2009), https://www.universityaffairs.ca/news/news-article/universities-not-facing-up-to-race-issues/

[105] Podcast, "The Status of First Nations, Inuit and Métis Women 40 Years On" (Jun 1, 2010), http://fedcan-podcast.s3.amazonaws.com/June%2001%202010%20-%20The%20Status%20of%20First%20Nations%2c%20Inuit%20and%20M%c3%a9tis%20Women%2040%20Years%20On.MP3

[106] See, Malinda S. Smith, "Gender Equality 40-Years after the Royal Commission on the Status of Women," Ideas Idees Blog (February 8, 2012), https://www.ideas-idees.ca/blog/gender-equality-40-years-after-royal-commission-status-women

[107] Malinda S. Smith, "Much ado about mentoring," Equity Matters, Ideas Idees Blog ( March 23, 2010), http://www.congress2013.ca/blog/much-ado-about-mentoring-0x

[108] Podcast of Mentoring Workshop at the Federation Annual General Meeting, Ottawa, March 27, 2010: Podcast: http://fedcan-podcast.s3.amazonaws.com/Mentoring_AGM_Plenary_March_27_2010.MP3

[109] Harriet Eisenkraft, "Racism in the Academy," *University Affairs* (October 17, 2010), https://www.universityaffairs.ca/features/feature-article/racism-in-the-academy/

keynote by AFN Chief Shawn A-in-chut Atleo on **"First Nations Education: Can we afford to miss out?"**[110] It included the most extensive Indigenous programming at Congress to-date. The Indigenous speakers included, among others: Susan Aglukark, Maria Campbell, Isabel Altamirano-Jiménez, Patricia D'Souza (for Mary Simons), Marie Battiste, Jo-Ann Archibald, David Newhouse, Kiera Ladner, Dwayne Donald, Shanne McCaffrey, D'Arcy Vermette, and Andrea Bear Nicholas.

- E-Book, **Transforming the Academy: Indigenous Education, Knowledges and Relations**, edited by Malinda S. Smith (Edmonton: University of Alberta. 2013).[111]

- 2011 – Annual Conference*: '***Inclusive Excellence': Paradoxes of Equity and Diversity in a Plural World,"** Ottawa, March 26.

- In 2012, the theme was, **"Crossroads: Equity, Diversity & Innovation in an Uncertain World,"** and the five panels included a focus on disabilities as well as other equity issues related to the Charter of Rights and Freedoms. In addition to a Big Thinking keynote on the **"Professor as Citizen"** by Mary Eberts,[112] the five panels included 20 speakers from a dozen Canadian universities, associations and law firms.

- Dr. Smith led the launch of the **"Equity Matters"** series on the Federation's blog in January 2010.[113] During her tenure, she invited over 160 contributions from scholars from over a dozen Canadian universities, Australia, the United States, the United Kingdom, and elsewhere. These blog entries helped further the dialogue on themes such as Indigenous education,[114] LGBTQ2S[115], Ableism and Disabilities, Gender Equality, Diversity, Creativity and Innovation, among others.

- **Changes to Equity Portfolio**: Finally, as VP Equity and Chair of the EISC, Dr. Smith led the changes from 'Equity' to 'Equity and Diversity' with the aim of extending the focus beyond the four FDGs to include LGBTQI2-S peoples. In 2011 and the spring 2012, these changes were approved unanimously by the Executive and the Board.

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[110] Chief Shawn A-in-chut Atleo , "First Nations Education: Can we afford to miss out?" (May 30, 2011), Video: http://vimeo.com/25081136

[111] Malinda S. Smith, Ed. Transforming the Academy (Edmonton: University of Alberta, 2013), https://www.ualberta.ca/-/media/D2916F31E07E43B5BFF8AF3FE2923920

[112] "Professor as Citizen," by Mary Eberts, Ariel F. Sallows Chair in Human Rights at the University of Saskatchewan (May 28, 2012), https://www.youtube.com/watch?reload=9&v=UghS7a4icpw

[113] The blog was launched with my "Equity (Still) Matters," (January 8, 2010), http://www.idees-ideas.ca/blog/equity-still-mattersx

[114] The extended series on Indigenous education was published as an ebook, *Transforming the Academy: Essays on Indigenous Education, Knowledges, and Relations*, https://www.ualberta.ca/-/media/D2916F31E07E43B5BFF8AF3FE2923920

[115] The extended series was published as an e-book, *Beyond the Queer Alphabet: Conversations on Gender, Sexuality and Intersectionality*, co-edited by Malinda S. Smith and Fatima Jaffer, https://www.goodreads.com/book/show/40894554-beyond-the-queer-alphabet

- **E-Book, Beyond the Queer Alphabet: Conversations on Gender, Sexuality and Intersectionality**, edited by Malinda S. Smith and Fatima Jaffer (2011).[116]

**2012-2014: Dr. Lynn Wells (First Nations University of Canada)**

Dr. Lynn Wells, professor of English at the University of Regina, and Vice President Academic at First Nations University of Canada, became vice president Equity Issues in 2012.[117] During her tenure, Dr. Wells focused her initiatives on Indigenous health as well as programming at Congress in collaboration with scholarly associations.

- Dr. Wells focused her advocacy on First Nations health research and education, on cuts to Indigenous health research; the implications of a loss of data; and the too-narrow focus of Indigenous-related health research on suicide, obesity, and tuberculosis.

- Dr. Wells also hosted events at Congress. Rather than a single Equity and Diversity event, she focused on a series of smaller events, mainly association-led, including conferences on the following themes: Nuances of Blackness, homophobia, and Canadian and Quebec values. As well, she also invited Dr. Cindy Blackstock to deliver a Big Thinking Lecture at Congress.[118]

**2014-2018: Dr. Cindy Blackstock (University of Alberta; McGill University).**

Dr. Cindy Blackstock, an associate professor in the Faculty of Extension at the University and, subsequently, a professor in Social Work at McGill University, served as Director of Equity & Diversity at the Federation between 2014 and 2018. During Dr. Blackstock's tenure, the Federation expanded its efforts to support reconciliation with Indigenous Peoples, including adopting the ***Touchstones of Hope Principles and Processes***[119] to guide its work.

- The Federation announced its deepening commitment to reconciliation at Congress 2015 in Ottawa, which coincided with a *Big Thinking* lecture by Justice Murray Sinclair, chair of the Truth and Reconciliation Commission of Canada[120]. On June 2,

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[116] *Beyond the Queer Alphabet: Conversations on Gender, Sexuality and Intersectionality*, eds. Malinda S Smith and Fatima Jaffer (Edmonton: University of Alberta, 2011), https://www.free-ebooks.net/lgbt-studies/Beyond-the-Queer-Alphabet

[117] Lynn Wells, "Equity Matters: Ideas can… build a more equitable Canada," Equity Matters, Ideas-Idees Blog (November 20, 2012), https://www.idees-ideas.ca/blog/equity-matters-ideas-can-build-more-equitable-canada

[118] Dr. Cindy Blackstock (McGill), "Children's Voices Have Power: Ending Inequalities affecting First Nations Children and Families," Big Thinking Lecture, Congress, May 25, 2014, https://www.youtube.com/watch?v=yuNUGLjX__8

[119] See "Reconciliation," http://www.ideas-idees.ca/issues/reconciliation

[120] "Big Thinking – Justice Sinclair – What do we do about the legacy of Indian residential schools?" (May 30, 2015), https://www.youtube.com/watch?v=YVFGj-nCUdU

2015, Justice Sinclair and his colleagues released the TRC's 94 calls to action.[121] The Federation enshrined its support for reconciliation in a new five-year strategic plan (2016-2020), pledging to act on the **Touchstones of Hope Principles** across all areas of its work. The five core Touchstone of Hope Principles adopted by the Federation included:

- Recognizing Indigenous Peoples' right to self-determination;
- The need to take a holistic approach to promoting reconciliation;
- Respecting Indigenous cultures and languages and acknowledging the academy is heavily influenced by western cultures;
- The need for structural interventions to address systemic disadvantage and historical wrongs; and
- Non-discrimination: ensuring that the right of Indigenous Peoples to be free of discrimination is respected throughout the academy.

As well, the five Touchstone principles were rooted in a four-phase reconciliation process, which included (i) truth telling, (ii) acknowledging, (iii) restoring, and (iv) relating.**[122]**

- Between 2015 and 2018, the Federation hosted eight *Big Thinking* lectures featuring Indigenous scholars, reconciliation-related themes, or both. [123] It organized capacity building workshops to help faculty, scholarly associations, and conference organizers support reconciliation in their work.[124] In 2017, it launched the **Congress Reconciliation Program**, a searchable database that, in its first two years, helped participants discover and participate in more than 80 reconciliation-themed events organized by the Federation, partner universities, scholarly associations, and other partners.

- 2016 – **"Reconciliation in the City: The Role of the Humanities and Social Sciences"** (with Cyndy, Chris Andersen, Karyn Recollet, and Donna Patrick) was a panel at the Annual Conference in November.[125]

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[121] Truth and Reconciliation, "Calls to Action," (Winnipeg, Manitoba: TRC, 2015), http://trc.ca/assets/pdf/Calls_to_Action_English2.pdf

[122] Federation, "Reconciliation and the Academy" ( May 30, 2015), http://www.ideas-idees.ca/media/media-releases/reconciliation-and-academy and Touchstones of Hope principles and commitments http://www.ideas-idees.ca/issues/reconciliation

[123] For example: Wab Kinew, "Reconciliation and the Academy" (November 24, 2015), https://www.youtube.com/watch?v=o_txPA8CiA4; Leroy Littlebear, "Blackfoot metaphysics 'waiting in the wings'," Big Thinking Lecture (June 1, 2016), https://www.youtube.com/watch?v=o_txPA8CiA4; Blair Stonechild, "The Importance of Indigenous knowledge and spirituality," Big Thinking Lecture (December 11, 2017), https://www.youtube.com/watch?v=2QRaCX4l1vw;

[124] Caleb Snider, "Concrete Change Begins with Empathy, but It Doesn't End There," (May 31, 2017).

[125] "People, Place and Prosperity," Federation and the University of Toronto ( November 9, 2016). http://www.ideas-idees.ca/events/annual-conference

- 2016 – Dr. Blackstock gave a Big Thinking Lecture on the Hill, **"Is Incremental Equality for First Nations Children Compatible with Reconciliation?"** (September 27).[126]

**2018-2020: Dr. Wesley Crichlow (University of Ontario Institute of Technology)**

Dr. Crichlow, an associate professor in the Faculty of Social Sciences and Humanities at the University of Ontario Institute of Technology (UOIT), became the Director of Equity and Diversity in 2018. During Dr. Crichlow's tenure, the Federation has undertaken new initiatives to advance equity, diversity, inclusion, and reconciliation as well as revived others that had become dormant.

- Dr. Crichlow provided leadership in the Federation's response to an incident of racial profiling and harassment that took place at Congress 2019 in Vancouver. In the months that followed, the Federation took a series of steps to address what happened and to prevent other incidents from occurring in the future. Specifically, the Federation completed a full investigation[127] that led to the suspension of the Congress registrant who was responsible for the incident. In a "Letter to the Black Canadian Studies Association,"[128] the Federation addressed the four requests put forward by the BCSA.

- During Dr. Crichlow's tenure, the Federation strengthened its organizational policies and practices to prevent discrimination, harassment, racial profiling, and anti-Black racism, and adopted a **new Code of Conduct**.[129] Dr. Crichlow led a successful effort to add an introductory statement supporting human rights and EDI to the Federation's newly-revised bylaws. In 2020, all Federation staff undertook unconscious bias training.

- Dr. Crichlow also organized several events at Congress, including **"33 Years after the Employment Equity Act: Why are we still having this conversation"** at Congress at the University of British Columbia (June 2019), and **"Recruitment and Retention of Faculty Members from Racialized and Other Equity-Seeking Groups"** at the Congress at Regina (May 2018).

[126] Cindy Blackstock, "Is incremental equality for First Nations Children compatible with reconciliation?" Big Thinking on the Hill (September 27, 2016), https://www.youtube.com/watch?v=G3D7FdZkcaw
[127] Statement by the Federation on the outcomes of the investigation (June 2nd incident). (August 28, 2019), http://www.ideas-idees.ca/media/media-releases/statement-federation-outcomes-investigation-june-2nd-incident
[128] " Letter to the Black Canadian Studies Association." This letter was updated on June 7, 2019 (see bold text) http://www.ideas-idees.ca/media/media-releases/letter-black-canadian-studies-association
[129] Federation for the Humanities and Social Sciences' Code of Conduct, http://www.ideas-idees.ca/sites/default/files/sites/default/uploads/general/code-of-conduct-en.pdf

- Dr. Crichlow also led the revival of the *Equity Matters Blog* series,[130] originally launched by Dr. Malinda S. Smith,[131] publishing a series of new posts by a diverse group of scholars.

### d. The Equity Issues Steering Committee

Over the years, the work of Federation's Equity and Diversity portfolio was support by various advisory committees constituted primarily by members from diverse scholarly associations. In the early years, these committees – women's caucus, women's issues networks, and women's issues steering committee – were focused exclusively on advancing gender equity. Over time, the work broadened to include all equity groups. Still, efforts to advance equity for each of the groups was uneven. Second, the advisory committees' composition changed over time. Initially they represented scholarly associations. Then they became much more intentional about including membership from diverse scholarly associations as well as members of each equity group (women, visible/racialized minorities, persons with disabilities, Aboriginal/Indigenous Peoples, and gender and sexual diversity).

In the mid-2000s, efforts were made by Cindy Blackstock and the Federation's Board to create an Indigenous Advisory Circle. This was only partially successful. What is more, the interconnection of work – EDI and Indigenization and reconciliation – were developed as silos. By addressing these initiatives, principles, practices and relationships in tandem, the recommendations of the Congress Advisory Committee on EDID can serve as an important guidepost for the Federation as well as member associations and beyond.

**Equity & Diversity Advisory Committee, 1996-2013**

The various advisory committees ensure the work of the portfolio was grounded in the everyday experiences of the community, and was informed by experiences and research emanating from disciplines and scholarly associations, universities and colleges. The "equity infrastructure" was also informed by the reality that this work cannot be advanced by one individual without strong support of the board and member associations. Over time the membership changed from the representation of women across scholarship associations (e.g. 1996-2003) to both a representation of scholarly associations and equity groups (2003 onwards).

**1996-1998**

[130] See: Wesley Crichlow, "#BlackProfessorsMatter: Intellectual survival and public love," Equity Matters, Ideas-Idees Blog (April 2, 2019), https://www.ideas-idees.ca/blog/blackprofessorsmatter-intellectual-survival-and-public-love

[131] The Equity Matters blog was launched on January 8, 2010, with an opening blog by Dr. Smith entitled, "Equity (Still) Matters." https://www.ideas-idees.ca/blog/equity-still-matters

Cannie Stark, Chair
Jane Arscott (Canadian Political Science Association)
Christina Stojanova (Film Studies Association of Canada)
Randi Warne (Canadian Society for the Study of Religion)

**1998-2000**
Cynthia Alexander, Chair
Jane Arscott (Canadian Political Science Association)
Darlene Juschka (Canadian Society for the Study of Religion)
Christian Stojanova (Film Studies Association of Canada)
Marian Ainley (President, Canadian Women' s Studies Association, 1999-2000)

**2000-2002**
Wendy Robbins, Chair
Patricia Balcom (Canadian Linguistic Association)
Betty Donaldson (Canadian Society for the Study of Education)
Jean Wilson (Canadian Comparative Literature Association)
Susan Heald (President, CWSA, 2000-2001)
Shree Mulay (President, CWSA, 2001-2002)

**2002-2003**
Wendy Robbins, Chair
Patricia Balcom (Canadian Linguistic Association)
Betty Donaldson (Canadian Society for the Study of Education)
Barbara Crow (President, CWSA)

**2003-2004**
Wendy Robbins, Chair
Deborah McGregor (Aboriginal representative, Geography & Aboriginal Studies, University of Toronto)
R. Patrick Solomon (Visible minority and multicultural representative, Education, York University)
Julie Rak (Sexual diversity and disability representative, English, University of Alberta)
David Rayside (Sexual diversity representative, Sexual Diversity Studies, University of Toronto)
Ann Braithwaite (CWSA, Women' s Studies, University of Prince Edward Island) *Ex Officio*
Patricia Balcom (Canadian Linguistic Association, English, Université de Moncton)

**2004-2005**
Donna Pennee, Chair
Deborah McGregor (Aboriginal representative, Geography & Aboriginal Studies, University of Toronto)
R. Patrick Solomon (Visible minority and multicultural representative, Education, York University)
Julie Rak (Sexual diversity and disability representative, English, University of Alberta)

David Rayside (Sexual diversity representative, Sexual Diversity Studies, University of Toronto)
Wendy Robbins (CWSA, Women's Studies, University of New Brunswick) *Ex Officio*
Patricia Balcom (Canadian Linguistic Association, English, Université de Moncton)

**2005-2006**
Donna Pennee, Chair (School of English and Theatre Studies, University of Guelph)
Deborah McGregor (Aboriginal representative, Geography & Aboriginal Studies, University of Toronto)
R. Patrick Solomon (Visible minority and multicultural representative, Education, York University)
Julie Rak (Sexual diversity and disability representative, English, University of Alberta)
David Rayside (Sexual diversity representative, Sexual Diversity Studies, University of Toronto)
Ann Braithwaite (President, CWSA) *Ex Officio*
Patricia Balcom (Canadian Linguistic Association, English, Université de Moncton)

**2006-2007**
Donna Palmateer Pennee, Chair (School of English and Theatre Studies, University of Guelph)
Patricia Balcom (Canadian Linguistic Association, English, Université de Moncton)
Ann Braithwaite (CWSA, English, University of New Brunswick)
Deborah McGregor (Aboriginal Representative, Geography & Aboriginal Studies, University of Toronto)
Julie Rak (Sexual Diversity and Disability Representative, English, University of Alberta)
David Rayside (Sexual Diversity Representative, Sexual Diversity Studies, University of Toronto)
R. Patrick Solomon (Visible Minority and Multicultural Representative, Education, York University)

**2007-2008**
Donna Palmateer Pennee, Chair (School of English and Theatre Studies, University of Guelph)
Patricia Balcom (Canadian Linguistic Association, English, Université de Moncton)
Ann Braithwaite (CWSA, English, University of New Brunswick)
Deborah McGregor (Aboriginal Representative, Geography & Aboriginal Studies, University of Toronto)
Julie Rak (Sexual Diversity and Disability Representative, English, University of Alberta)
David Rayside (Sexual Diversity Representative, Sexual Diversity Studies, University of Toronto)
R. Patrick Solomon (Visible Minority and Multicultural Representative, Education, York University)

**2008-2010**
Malinda S. Smith, Chair (Political Science, University of Alberta)
Joy Mighty (Centre for Teaching and Learning, Queens University)
Adele Blackett (Law, McGill University)
Dolana Mogadime (Education, Brock University)
James Deaville (Music, Carleton University)
Christine O'Bansawin (History, Indigenous Studies, University of Victoria)

Ashok Mathur (Cultural and Artistic Inquiry, Thompson Rivers University)

**2010-2011**
Malinda S. Smith, Chair (Political Science, University of Alberta)
Joy Mighty (Centre for Teaching and Learning, Queens University)
Adele Blackett (Law, McGill University)
Dolana Mogadime (Education, Brock University)
James Deaville (Music, Carleton University)
Kiera Ladner, (CRC in Indigenous Governance, University of Manitoba)
Ashok Mathur (CRC in Cultural and Artistic Inquiry, Thompson Rivers University)

**2011-2013**
Lynn Wells, Chair (English, First Nations University of Canada)
Dolana Mogadime (Education, Brock University)
Ashok Mathur (CRC in Cultural and Artistic Inquiry, TRU)
Kiera Ladner, (CRC in Indigenous Governance, University of Manitoba)
Sirma Bilge (Sociology, Université de Montreal)
James Deaville (Music, Carleton University)

## II. Conclusion

One purpose of this "looking back" was to examine what has been done over the past twenty-five years to advance an equitable, diverse, inclusive, and decolonial portfolio at the Federation and its work within member associations, universities and colleges, and the broader publics. This work is important to the social sciences and humanities. As important, if not more so, this work is indispensable to the health and wellbeing of democracies in which our institutions and associations are embedded, and the inclusive communities we must all seek to create. This survey alone is not enough. It must be accompanied by a commitment to improvement, to doing better by pursuing a proactive and systematic approach rather than an ad hoc or reactionary approach.

This review identified upfront at least ten lessons learned from what historically has been done well (and not), unevenly addressed, continuing gaps, work yet to be done, and some of the possible future directions. Other useful insights can be extrapolated from a close reading of the details within Appendices I and II, which show the continuing salience and paradoxes of, for example, disaggregated data, equity audits and intersectionality (e.g. Appendix I and II); second, the urgency of confronting colonialism and racism (e.g. Appendix II) in all aspects of the academy; third, the need for proactive and sustainable commitment to advancing equity, diversity, inclusion, and decolonization in all Federation programming at Congress, the Annual Conference, the AGM, and other events like Big Thinking on the Hill (e.g. Appendix II). Fourth, and finally, it shows the important role that the Federation , scholarly associations, and universities and colleges must play in fostering an understanding of decolonization and anti-

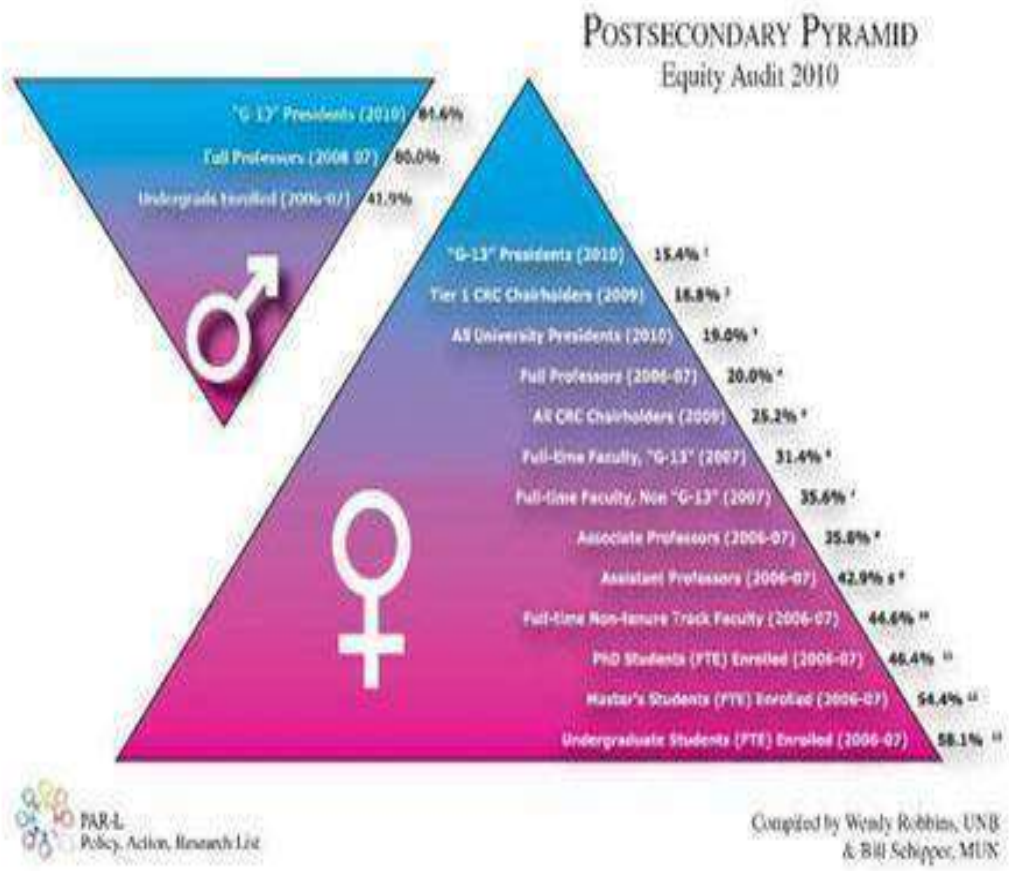
racism specifically, and in cultivating a more inclusive higher education and communities more generally.

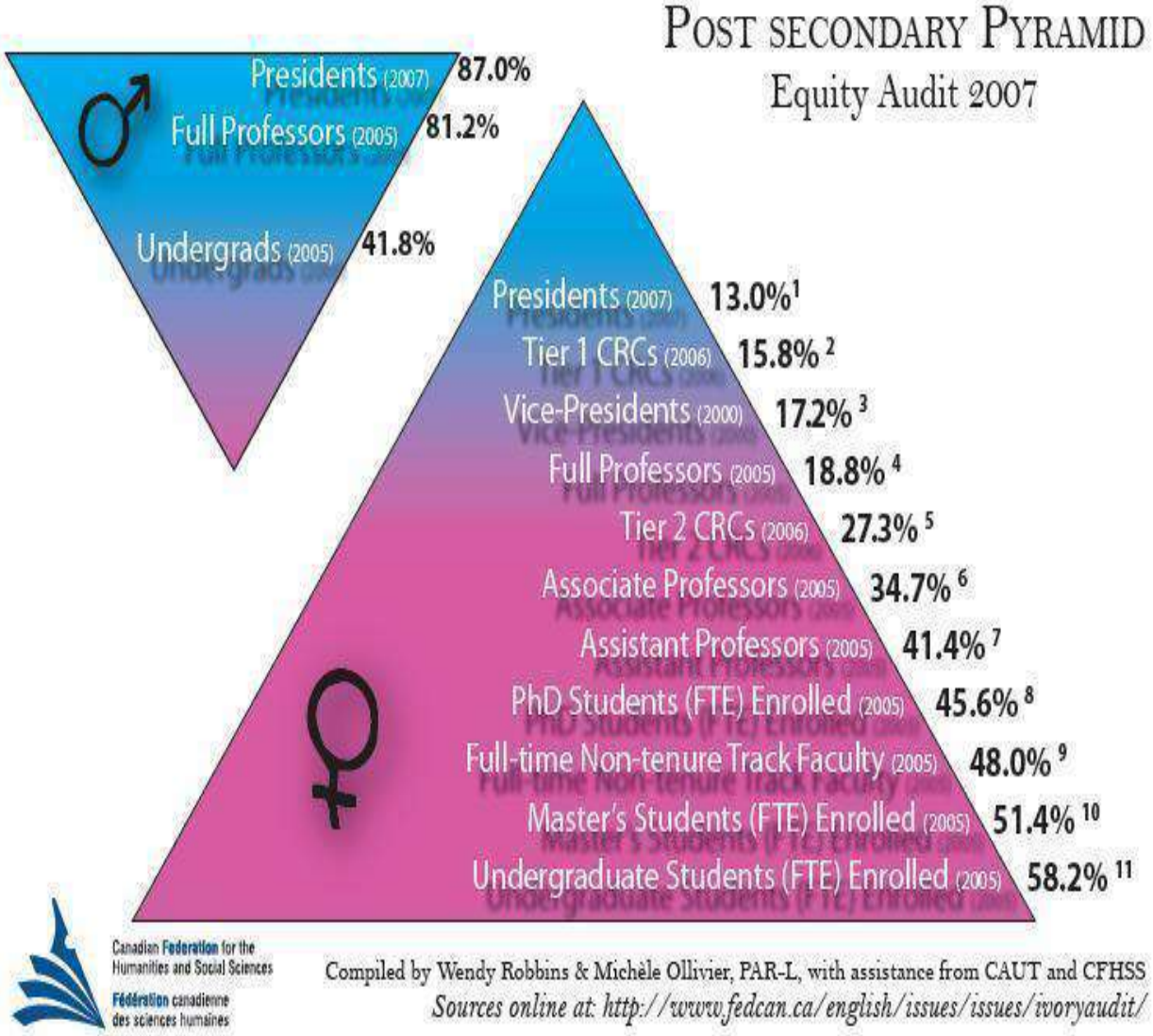
The interconnections and distinctions between equity, diversity, inclusion, reconciliation and decolonization – sometimes depicted as silos, as diversity versus decolonization – must be better understood. The meaning for the Federation of the concepts, principles and practices related to equity, diversity, inclusion, reconciliation and decolonization must be explained. These terms are used differently across higher education and the specific meanings for the Federation must be articulated, indeed cultivated, to avoid an anything goes approach, and especially to avoid (colonial) dividing practices that pit those working in these areas against each other, thereby undermining a more fair and inclusive university and community. Above all, what this review shows is that to be credible, effective, accountable and sustainable, equity, diversity, inclusion, and decolonization must be woven into all aspects of the Federation's governance, strategic directions, practices, and engagement with members and broader communities.

**Appendix 2.A**
**Postsecondary Pyramid: Equity Audit, 2010, 2007, 2006**
**(Wendy Robbins)**

For several years, the "Post Secondary Pyramid," an annual postcard of statistical data on the status of women, was compiled by Wendy Robbins and Michèle Ollivier, (University of Ottawa) and later Bill Schipper (Memorial University), among others, in collaboration with the Canadian Federation for the Humanities and Social Sciences (Fedcan, Ideas-Idees) and the Canadian Association of University Teachers (CAUT).

Figure 1. Postsecondary Pyramid Equity Audit 2010




POST SECONDARY PYRAMID
Equity Audit 2007
Presidents (2007) 87.0%
Full Professors (2005) 81.2%
Undergrads (2005) 41.8%
Presidents (2007) 13.0%[1]
Tier 1 CRCs (2006) 15.8%[2]
Vice-Presidents (2000) 17.2%[3]
Full Professors (2005) 18.8%[4]
Tier 2 CRCs (2006) 27.3%[5]
Associate Professors (2005) 34.7%[6]
Assistant Professors (2005) 41.4%[7]
PhD Students (FTE) Enrolled (2005) 45.6%[8]
Full-time Non-tenure Track Faculty (2005) 48.0%[9]
Master's Students (FTE) Enrolled (2005) 51.4%[10]
Undergraduate Students (FTE) Enrolled (2005) 58.2%[11]
Canadian Federation for the Humanities and Social Sciences
Fédération canadienne des sciences humaines
Compiled by Wendy Robbins & Michèle Ollivier, PAR-L, with assistance from CAUT and CFHSS
Sources online at: http://www.fedcan.ca/english/issues/issues/ivoryaudit/

Canadian Federation for the Humanities and Social Sciences

# Feminist & Equity Audits 2006

**Selected Indicators for Canadian Universities**

## 1 DEGREES GRANTED, BY LEVEL (2003, % to women)

Bachelor & First Professional Degree 61.1 % Master's 52.1 % PhD 41.9 % Total 59.2 %

## 2 PhD ENROLMENTS, BY DISCIPLINE (2003, % women) All Subjects 45.6 %

| | | |
|---|---|---|
| 69.8 % Education | 58.6 % Other | 40.6 % Physical & Life Sciences |
| 61.4 % Arts & Communications | 50.4 % Humanities | 28.2 % Military & Transportation |
| 59.7 % Health & Fitness | 44.3 % Bus., Mgt, & Admin. | 27.6 % Math & Computer Science |
| 59.7 % Social Sciences | 42.3 % Natural Resources | 19.3 % Engineering & Architecture |

## 3 LABOUR FORCE, PROFESSORIATE, & STUDENTS, BY EQUITY GROUP (*2001, else 2003)

| | All Occupations | University Teachers | Graduating Students |
|---|---|---|---|
| Women | 46.7 % | 31.7 % (full time only) | 59 % |
| Aboriginals | 2.3 % * | 0.7 % * | 2 % |
| Persons with disabilities | 5.8 % * | 9.3 % * | 4 % |
| 'Visible minorities' | 12.4 % * | 12.5 % * | 17 % |

## 4 UNDER-REPRESENTATION & SALARY GAPS, BY SEX & 'VISIBLE MINORITY' STATUS (2001)

| | University Teachers (full & part time) | | Average Employment Income | |
|---|---|---|---|---|
| Non 'visible minority' men | 55.4 % | (27,415) | $69,173 | (100.0 %) |
| 'Visible minority' men | 9.1 % | (4,515) | $58,459 | (84.5 %) |
| Non 'visible minority' women | 32.1 % | (15,905) | $47,674 | (68.9 %) |
| 'Visible minority' women | 3.4 % | (1,665) | $38,337 | (55.4 %) |

## 5 SHARE OF WOMEN AT HIGHEST ACADEMIC RANK, BY SELECTED COUNTRY (2003)

| | | |
|---|---|---|
| USA (public institutions) 29.9 % | USA (private institutions) 24.2 % | Australia 19.0 % |
| **Canada 18.1 %** | New Zealand 14.2 % | UK 13.2 % |

## 6 FULL-TIME FACULTY, BY SEX AND TYPE OF INSTITUTION (2003)

| | 'G10' | | Non 'G10' | |
|---|---|---|---|---|
| | 1990 | 2003 | 1990 | 2003 |
| Women | 19.4 % | 29.3 % | 21.0 % | 33.3 % |
| Men | 80.6 % | 70.7 % | 79.0 % | 66.6 % |

## 7 FULL-TIME FACULTY APPOINTED (2002-03) Women **40.7 %** Men **59.3 %** Total **2,832**

## 8 MALE-FEMALE FACULTY SALARY GAP (2004) All Subjects **87.2 %**

## 9 ACADEMIC WOMEN'S "UNPAID ELDERCARE TIME" GAP (2001)

| | 1-4 hrs/wk | 5-9 hrs/wk | 10+ hrs/wk |
|---|---|---|---|
| Women | 65.2 % | 21.1 % | 13.7 % |
| Men | 75.9 % | 16.6 % | 7.6 % |

## 10 CANADA RESEARCH CHAIRS (Cumulative Totals, November 2005)

| | Tier 1 | Tier 2 | All Chairs |
|---|---|---|---|
| Women | 115 | 216 | 331 |
| Men | 640 | 606 | 1,245 |
| % Women | 15.2 % | 26.3 % | 21.0 % |

Compiled by Wendy Robbins and Michèle Ollivier, PAR-L, with assistance from CAUT and CFHSS
Sources online at: http://www.fedcan.ca/english/issues/whatsnew

**Appendix 2.B**
**Thematic Collaborative Congress Programming**
**(VP Donna Pennee)**

**Anti-Racism and Equity in the Academy**
Events Presented by the Federation's Equity Issues Portfolio
University of British Columbia, Vancouver
Organized by: Drs. Donna Pennee, Malinda Smith and Maria Wallis

Wednesday, June 4, 2008 12:15 to 13:20
**Equity Issues Public Lecture:** Dr. Falguni A. Sheth, *"On the Lack of Diversity in the Academy, or What's Theory Got to Do with It?"*

Sheth debates the commonly-held notion that scholars of color aren't interested in x or y fields of study, arguing that these disciplines may be unwittingly myopic in their considerations of a diverse range of political contexts, creating universalities through a neglect of either the historical and political context of a particular phenomenon, or of the conceptual framework used to frame the discussion. In turn, these myopias have a direct influence on whether scholars from a range of ethnic, racial, and corresponding political backgrounds are attracted to or repulsed from any given field.

A philosopher and political theorist at Hampshire College, Amherst, Dr. Sheth writes and teaches in the areas of continental and political philosophy, philosophy of race, and legal and feminist theory. She is co-editor of *Race, Liberalism, and Economics* (U of Michigan Press 2004), and, under a Woodrow Wilson Career Enhancement Junior Faculty Fellowship, is completing a book manuscript provisionally entitled *The Political Theory of Race: Technologies and Logics of Exclusion* (SUNY).

**Panel Discussions**

Sunday, June 1, 2008, 10:30 to 12:00
**De/colonizing Anti/Racism in the Academy**

Panelists:
- Dr. Enakshi Dua (School of Women's Studies, York)
- Dr. Roxana Ng (Adult Education & Community Development Program, OISE/U of T)
- Dr. Sunera Thobani (Women and Gender Studies, UBC)
- Dr. Joyce Green (Political Science, U Regina) (to be confirmed)

*Description: This panel examines antiracism and equity issues in curriculum development and delivery, disciplinary perspectives and practices, and gate-keeping mechanisms (glass ceilings and trapdoors) within the academy.*

Monday, June 2, 2008, 10:30 to 12:00

**The Audit Academy: Measuring (in) the Profession**

Panelists:

- Dr. Joy Mighty (Director, Centre for Teaching and Learning, Queen's and President, Society for Teaching and Learning in Higher Education)
- Dr. Audrey Kobayashi (Geography, Queen's)
- Dr. Lawrence Berg (CRC in Human Rights, Diversity, & Identity, UBC Okanagan)

*Description: This panel examines the "managerial turn" in the academy and the adoption of new public management rituals designed to make individuals and organizations "'auditable'." Concerned primarily with the discourse and mechanisms of "performance indicators," and the mutually informative evaluation of faculty and evaluation of the profession and institution for its practices of measurement, this panel asks: What are the unintended consequences of the audit university? Best practices should follow from disclosure of unaccountable practices, sharing of quantitative and qualitative data and analysis, and the teaching and learning of those in positions of accountability, including accountability for equity as a key performance indicator for the profession.*

Tuesday, June 3, 2008, 10:30 to 12:00
**Intersectionalities in Theory and in Practice**

Panelists:

- Dr. Carol Schick (CRC in Social Justice and Aboriginal Education, U Regina)
- Dr. Sarita Srivastava (Sociology and Women's Studies, Queen's)
- Dr. Yasmin Jiwani (Communications, Concordia)

*Description: Featuring scholars whose work occurs at the intersections of disciplines and communities, this panel seeks to address how theories, practices, and experiences of intersectionalities can contest and inform our individual and collective positions and work on equity issues.*

Wednesday, June 4, 2008, 10:30 to 12:00
**Affirmative Action and Equity in the Academic Workplace**

Panelists:

- Dr. Malinda S. Smith (Political Science, U Alberta)
- Dr. Maria Wallis (Sociologist and Independent Scholar, Toronto)
- Dr. Stephen Petrina (Deputy Head, Curriculum Studies, UBC)

*Description: Universities in Canada have prioritized equity and diversity in policy language, giving hope for this full expression of diversity. However, it is unclear how the principle of "employment equity for all" is protected and regulated within universities. To what degree should individual departments act on these types of clauses and policies? This panel will explore affirmative action and other strategies for countering racism in university hiring practices. A*

*practice protected by the Canadian Charter of Rights and Freedoms, affirmative action is a proactive approach toward employment equity, involves recognition of equity problems, and active, positive recruitment and retention targets and strategies.*

Wednesday, June 4, 2008, 15:00 to 17:00
**Equity Leadership from the Top**

Panelists:

- Dr. Pat Rogers (Dean of Education, U Windsor)
- Dr. Claudia Emes (Advisor to the President on Women's Issues, U Calgary)
- Mr. Tom Patch (Associate Vice-President, Equity, UBC)

*Description: This panel provides examples of the philosophy, culture, and practices of executive offices and administrators in visioning, enabling, and working towards ensuring equity in the academy. Providing an opportunity for access to first-hand accounts of accountability for equity, this panel will function as a valuable complement to Panels 2 and 5.*

Wednesday, June 4, 2008, 17:00 to 18:00 (Buchanan Foyer)
***Equity Issues Reception***

Thursday, June 5, 2008, 10:30 to 12:00
**Action and Traction: "Equity How To" from the Field**

Panelists:

- Ms. Mahejabeen Ebrahim (Associate Director) (Human Rights & Equity Office, U Guelph)
- Dr. Janice Drakich (Director of Faculty Recruitment & Retention, U Windsor)
- Dr. Christian Leuprecht (Political Science and Economics, RMC)

*Description: This panel will showcase three institutions and their equity "best practices." The leadership taken by these institutions will help guide the discussion in this session to explore strategies to extend equity initiatives to other education institutions, and to make equity a priority on the agenda of organizations that regulate and fund our universities.*

In response to our call for papers, the following associations have planned equity panels:

Sunday, June 1, 2008, 15:00 to 16:15
Room: Buchanan D304
**Confronting Ambient Violence on University Campuses: Feminist Participatory Research and Teaching in Action**
Organizer: Canadian Women Scholar's Association (CWSA)
A video will be screened at this presentation. The video can be viewed online at http://ring.uvic.ca/08apr03/ambient-violence.html

Sunday, June 1, 2008, 16:30 to 17:45

Room: Neville Scarfe Building, Room #1328
**Institutional memory, feminist mobilizing in academia and the necessity of coalition building across equity seeking groups**
Organizer: Canadian Society for the Study of Education Executive

Tuesday, June 3, 2008, 9:00 to 12:00
Room: Hugh Dempster Bldg. Rm. HD101
**Moderated discussion on equity issues in the profession**
Organizer: Canadian Philosophy Association Equity Committee

Thursday, June 5, 2008, 10:45 to 12:30
Room: To be announced
**Women in Academia: Issues & Challenges in the 21st Century**
Organizer: The Canadian Sociological Association – Status of Women Subcommittee Panel session – no call for papers – speakers to be announced

TO BE ANNOUNCED
**Re-thinking approaches for achieving equity in higher education: Disconnections among equity discourse, policy and action**
Organizer: CASEA

**Whithering Democratic Heights? Contested Terrains and the struggle for equity and accountability in Canadian Universities**
Organizer: Maria Wallis, Independent Scholar (on behalf of CSAA)

**Appendix 2.C**
**Themed-Based, Collaborative Congress Programming 2008-2012**
**(VP Equity Malinda S. Smith)**

**Equity Issues Theme: "Crossroads: Equality, Diversity and Innovation in an Uncertain World," Wilfrid Laurier & University of Waterloo, Ontario, May 26 to June 2, 2012**

***Big Thinking Equity Keynote*** **– Mary Eberts: Professor as Citizen**

Video: http://www.youtube.com/watch?v=UghS7a4icpw
Date: May 28, 2012

**Description**: University faculty have specialized knowledge and a privileged position in society. But do they use that knowledge and privilege to inform their role as citizens, or are there constraints within the university that inhibit their full democratic engagement? Is it possible for idealism and a robust commitment to social justice to flourish, or even endure, in the modern Canadian university? Or are the roles of academic and citizen in fact contradictory? In her *Big Thinking* Equity & Diversity Issues keynote at Congress 2012, **Mary Eberts** suggests that these questions hit hardest for junior academics who are dependent on the good opinion of colleagues for tenure and promotion, and on finding favour with funders.

**Bio**: Mary Eberts is currently the Ariel F. Sallows Chair in Human Rights at the University of Saskatchewan. In 2004–2005, she held the Gordon F. Henderson Chair in Human Rights at the University of Ottawa, and for the past several years she has taught in the summer program on International Women's Human Rights at the Ontario Institute for Studies in Education (OISE). She was involved in the crafting of the equality guarantees of the Canadian Charter of Rights and Freedoms, is a co-founder of the Women's Legal Education and Action Fund (LEAF), and has been litigation counsel to the Women's Legal Education and Action Fund (WLEAF) for twenty years. Recognition of her work includes the Governor-General's Award in Commemoration of the Persons' Case, the Law Society of Upper Canada Gold Medal and several honorary degrees.

**Equity Panel 1 – Dignity, Equality, Freedom: the Charter 30 years**[132]
Video: http://youtu.be/nwyZ9Za_vII
Held: May 29, 2012, 13:30 to 15:00

**Speakers: Nathalie Des Rosiers, Doug Elliott, Ryder Gilliland**
*Co-sponsored by the Canadian Civil Liberties Association (CCLA)*

[132] Blog by Caitlin Stone: http://www.ideas-idees.ca/blog/dignity-equality-freedom-charter-30-years

How has the Canadian Charter of Rights and Freedoms impacted human rights discourse and democratic participation in Canada? This panel of distinguished lawyers, including Doug Elliott and Ryder Gilliland, chaired by Nathalie Des Rosiers (Ottawa), will reflect upon the experiences of Aboriginal people, women, racialized minorities and LGBT people in order explore the Charter's impact on rights and freedoms, social inclusion and democratic participation.

**Equity Panel 2 – Differently abled: The brave new world of techno/cyborg sports and culture[133]**

Video: http://youtu.be/KpP_Yzanwe4
Held: May 30, 15:30 to 17:00

**Speakers: Roxanne Mykitiuk, Eliza Chandler, Gregor Wolbring, Jennifer Roswell**
*Canadian Philosophical Association, Canadian Disability Studies Association*
*Co-sponsored by the Office of the Provost/VP Academic, University of Calgary and organized in partnership with the Canadian Disability Studies Association (CDSA) and the Canadian Philosophical Association (CPA)*

The body and its abilities are a constant source of inspiration in the areas of science, technology, culture and sports. Technological innovations are radically transforming how we think about the body, abilities and performance. This panel, chaired by **Tanya Titchosky** (Toronto), discussed the linkage between access and inclusion, technological innovations, ability expectations and ethical and social change. Panelists included **Roxanne Mykitiuk** (York), **Eliza Chandler** (Toronto), **Jennifer Roswell** (Brock) and **Gregor Wolbring** (Calgary and Ottawa).

**Equity Panel 3 – Rethinking creativity and innovation from a disability studies perspective**

Video: http://www.youtube.com/watch?v=urdoIOmHvQw
Held: May 31, 13:30 to 15:00

**Speakers: Rod Michalko, Michael Prince, Tanya Titchkosky, Jay Dolmage**
*Co-hosts: Canadian Philosophical Association, Canadian Disability Studies Association*
*Co-sponsored by the OISE/University of Toronto and the* Canadian Journal of Disability Studies *and organized in partnership with the Canadian Disability Studies Association (CDSA) and the Canadian Philosophical Association (CPA)*

How do Disability Studies reflect a need to rethink the "essentials of being human"? How does taking a disability studies approach offer innovative and creative ways to re-think ordinary

[133] Differently Abled by Caitlin Stone: http://www.ideas-idees.ca/blog/differently-abled-brave-new-world-technocyborg-sports-and-culture

knowledge production? The Canadian Federation for the Humanities and Social Sciences Equity Issues Portfolio has invited a group of leaders from disability studies to reflect on their experience and theorize what the future will hold for people with disabilities. Chaired by **Jay Dolmage** (Waterloo), this panel will feature **Tanya Titchkosky** (Toronto), **Michael Prince** (Victoria) and **Rod Michalko** (York).

**Equity Panel 4 – Crossroads: The Status of Gender, Women and Sexuality in the Academy**[134]

Video: http://www.youtube.com/watch?v=9-DtuD_It6A
Wednesday, May 30, 2012, 9:00 to 10:30

**Speakers: Margaret-Ann Armour, André Grace, Narda Razack, Janice Ristock**

*Co-sponsored by the University of Manitoba and the University of Alberta and organized in partnership with the QSEC (Queer Studies in Education and Culture)-Canadian Association for the Study of Women and Education, Canadian Association for Social Work Education (CASWE), Canadian Sociological Association (CSA) and Canadian Society for the Study of Education (CSSE)*

What is the status of gender, women and sexuality in the Academy? The Federation's Equity Portfolio has brought together a group of distinguished researchers to explore these intersections. Chaired by York University's Associate Dean External, Faculty of Liberal Arts & Professional Studies **Narda Razack** (York). Panelists include: **Janice Ristock**, Associate Vice-President Research (Manitoba), **Margaret Ann Armour,** Associate Dean, Diversity, Faculty of Science (Alberta), and **Andre Grace**, Killam Professor and Director of the Institute for Sexual Minority Studies (Alberta).

**Equity Panel 5 – Crossroads: Race and Gender in the Canadian Academy – Searching for Equity**[135]

Video: http://www.youtube.com/watch?v=PpMmwD3RbfE
Held: May 31, 15:15 to 16:45

**Speakers: Frances Henry, Ena Dua, Carl James, Malinda S Smith, Carol Tator**
Co-host: Canadian Sociological Association
***Co-sponsored by Canadian Sociological Association (CSA) Equity Subcommittee***

[134] Crossroad: The Status of Gender, Women and Sexuality in the Academy, http://www.ideas-idees.ca/blog/crossroads-status-gender-women-and-sexuality-academy

[135] Race and Gender in the Canadian Academy: Searching for Equity: http://www.ideas-idees.ca/blog/crossroads-race-and-gender-canadian-academy-searching-equity

This panel highlights race, racialization and indigeneity in the Canadian academy. Based on a three-year SSHRC-funded research project that uses a multifaceted methodology, including personal interviews, surveys and site visits to selected universities, this panel will explore issues of race and indigeneity within the academy. Panelists will include: **Ena Dua**, (York), **Frances Henry** (York), **Carol Tator** (York), **Carl James** (York), and **Malinda Smith** (Alberta).

**2011 Congress of Humanities and Social Sciences**
**At A Glance – Equity Issues @ Congress 2012**

***Transforming the Academy: Indigenous Education***[136]
**University of New Brunswick–St. Thomas University, May 28 to June 4, 2011**

**Big Thinking Equity Issues Keynote – Chief Shawn A-in-chut Atleo**: "First Nations Education: Can we afford to miss out?"

Video: http://vimeo.com/25081136
Date: Held, May 30, 2011

Canada's First Nations are the youngest and fastest growing population in the country. Yet the education gap between First Nations Canadians and all other Canadians is real. Their social and economic future is Canada's. In a recent call-to-action, the National Chief of the Assembly of First Nations made a passionate plea to all governments, education institutions and private and public sector organizations to support his vision, one that will provide a foundation for growth for the next generation of First Nations Canadians. Chief Atleo called for the injection of an additional $71-billion into the Canadian economy over the next 10 years in order to benefit from an under-tapped pool of talent.

National Chief Shawn Atleo is a Hereditary Chief from the Ahousaht First Nation. For this 2011 Big Thinking Equity keynote event, **Chief Atleo** shares his vision for Aboriginal education and charts the steps needed to achieve a more accessible, equitable and supportive post-secondary education system.

**Equity Panel 1 – Aboriginal Leaders in Conversation on Education**
Video on vimeo: http://vimeo.com/25726401
Date: May 30, 2011

Speakers: Patricia D'Souza, Betty Ann Lavallée, Marie Battiste, Jo-Ann Archibald, David Newhouse

***Co-Sponsored by the Deans of Arts and Humanities, Social Science, and Health Sciences, the University of Western Ontario, and organized in partnership with the Canadian Society for the Study of Education and the Canadian Association for the Study of Indigenous Education***

[136] See: FHSS, "Equity Matters at Congress 2011" ( May 26, 2011), <http://www.congres2013.ca/blog/equity-matters-congress-2011x>; and Malinda S. Smith, "Aboriginal Education Matters: The Status of Aboriginal People and Scholarship in the Academy" ( March 30, 201): <http://www.ideas-idees.ca/blog/aboriginal-education-matters-status-aboriginal-people-and-scholarship-academy>.

Is it possible for Canada to close the education gap between Aboriginal peoples and other Canadians? How do the stories and experiences of Aboriginal communities vary across Canada? What strategies are needed to pave the road ahead? To answer these questions and many more, the Federation's Equity Issues Portfolio has invited a group of Aboriginal leaders to reflect on their experiences and imagine what the future will hold for Aboriginal peoples.

Participants include **Patricia D'Souza** (Senior Communications Office, Inuit Tapiriit Kanatami), **Betty Ann Lavallée** (National Chief, Congress of Aboriginal Peoples), **Marie Battiste** (University of Saskatchewan), **Jo-Ann Archibald** (University of British Columbia), and **David Newhouse** (Trent University).

**Equity Panel 2 – Indigenous Knowledge and Indigenizing the Academy**
Video: http://vimeo.com/29385438
Date: May 31, 2011

**Speakers**: Kiera Ladner, Dwayne Donald, Shanne McCaffrey, D'Arcy Vermette, Andrea Bear Nicholas

**This event is organized as part of the Equity Issues Portfolio's 'Transforming the Academy: Indigenous Education' programming.**

***Co-sponsored by the Office of the Provost/VP Academic, University of Alberta and the Office of the Provost/VP Academic, University of Victoria, and organized in partnership with the Canadian Association for the Study of Indigenous Education and the Canadian Sociological Association***

How do we bring Indigenous knowledge into the academy, while encouraging its production? This panel explores the interrelated issues of disseminating and creating Indigenous knowledge, while also identifying opportunities to Indigenize the academy. This conversation brings together a panel of experts in the field: **Kiera Ladner** (University of Manitoba), **Dwayne Donald** (University of Alberta), **Shanne McCaffrey** (University of Victoria), **D'Arcy Vermette** (St. Thomas University) and **Andrea Bear Nicholas** (St. Thomas University).

**Equity Panel 3 – Mentoring Next Generation of Aboriginal Academic Leaders**
Video: http://vimeo.com/28197931
Date: June 1, 2011

**Speakers**: Susan Aglukark, Maria Campbell, Patricia Doyle-Bedwell, Isabel Altamirano-Jiménez

**This event is organized as part of the Equity Issues Portfolio's 'Transforming the Academy: Indigenous Education' programming.**

***Co-sponsored by Athabasca University and the Office of the Provost/VP Academic, University of Alberta, and organized in partnership with the Canadian Sociological Association***

What are the best strategies to encourage the emergence of the next generation of Aboriginal academic leaders, before and during their university experience? This panel explores the initiatives already in place, while offering up suggestions as to how to increase the success of Aboriginal scholars.

Participating in this roundtable are **Susan Aglukark** (Distinguished Scholar in Residence, University of Alberta), **Maria Campbell** (Athabasca University; Trudeau mentor) and **Patricia Doyle-Bedwell** (Dalhousie University; Chair, Nova Scotia Advisory Council on Status of Women), with **Isabel Altamirano-Jiménez** (University of Alberta) chairing the conversation.

**Equity Panel 4 – Equity in Times of Economic Crisis**
**Video**: http://vimeo.com/29376983
**Date**: June 2, 2011

**Speakers**: Aloke Chatterjee, Donna Pennee, Len Findlay, Malinda Smith, David Perley

**This event is organized as part of the Equity Issues Portfolio's 'Transforming the Academy: Indigenous Education' programming.**

***Co-hosted by the Association for Nonprofit and Social Economy Research***

As Canada emerges from the global recession, governments are focusing on the task of financial recovery. What will be the impact on existing equity programs? Will the fight against deficits undermine our nation's commitment to equity and justice? Do economic crises weaken equity programs or give rise to new opportunities? This roundtable considers the opportunities, as well as the challenges, around achieving equity in times of economic upheaval.

Participants include **Aloke Chatterjee** (University of New Brunswick), **Donna Pennee** (University of Western Ontario) **David Perley** (University of New Brunswick and St. Thomas University) and **Len Findlay** (University of Saskatchewan), with **Malinda Smith** (University of Alberta, CFHSS VP Equity Issues) chairing the discussion.

**2010 Congress of the Humanities and Social Sciences**
**At a Glance – Equity Issues @ Congress 2010**

***Equality Then and Now: The Status of Women 40 Years after the Bird Commission***
***Concordia University, Montreal, May 28 to June 4, 2010***

2010 marks the 40th anniversary of the Royal Commission on the Status of Women, chaired by journalist and broadcaster Florence Bayard Bird. At Congress 2010, the Federation Equity Issues Portfolio uses the occasion of this anniversary to offer a retrospective on the Bird Commission and take stock of the status of women in Canada 40 years on, asking the question: *Where do we go from here?*

With keynote speaker **Donna Brazile** and several panel discussions, Congress 2010 featured many opportunities to reflect on the status of women in Canada today.

**Equity Issues Panel 1 – Closing the Gender Wage Gap: Provincial Perspectives on Pay Equity**

**Podcast:** http://fedcan-podcast.s3.amazonaws.com/May30-Closing%20Gender%20Gap.MP3
**Sunday, May 30, 2010, 10:00 to 11:30 am** (Room MB 2-430)

*Sponsored by the Pay Equity Commission (Ontario) and the Federation Equity Issues Portfolio*

Recognizing the inequalities faced by working women, the 1967 Royal Commission on the Status of Women recommended legislative change aimed at achieving pay equity for women in Canada. Since then, laws, policies and programs have been put in place to help eliminate gender wage discrimination in Canada. This panel examines the evolution of pay equity and draws on experiences at the provincial level to reflect on the conditions and criteria required for adopting legislation or programs that contribute to closing the gender wage gap.

Participants include **Pat Armstrong** (Professor of Sociology, York University), **Norma Dubé** (Assistant Deputy Minister, Women's Issues, New Brunswick), **Emanuela Heyninck** (Commissioner, Pay Equity Commission, Toronto), **Nitya Iyer** (partner, Heenan Blaikie, Vancouver and Equal Pay Commissioner of the Northwest Territories), and **Louise Marchand** (Présidente de la Commission de l'équité salariale, Quebec).

**Equity Issues Panel 2 – Local and Global Social Justice Movements**

**Podcast:** http://fedcan-podcast.s3.amazonaws.com/May31-Local%20and%20Global%20Social%20Justice%20Movements.mp3
**Date:** Monday, May 31, 2010, 10:00 to 11:30 am (Room MB 2-430)

Women's organizations played a pivotal role in persuading the government to establish the Royal Commission on the Status of Women. This panel explores the role of the women' s movement and social justice activism in local and global struggles for equity. Speakers include **Janine Brodie**, Fellow of the Royal Society of Canada, Canada Research Chair (U of Alberta), **A. Aziz Choudry** (McGill), **Gada Mahrouse** (Simone de Beauvoir Institute, Concordia), and **Sunera Thobani** (UBC).

**Equity Issues Panel 3 – The Status of First Nations, Inuit and Métis Women 40 Years On**

**Podcast**: http://fedcan-podcast.s3.amazonaws.com/June%2001%202010%20-%20The%20Status%20of%20First%20Nations%2c%20Inuit%20and%20M%c3%a9tis%20Women%2040%20Years%20On.MP3
**Date:** Tuesday, June 1, 2010, 2:00 to 3:30 pm (Desève Theatre, LB125)
Location: Concordia University, Montreal.

The Royal Commission on the Status of Women final report, *Equality First*, made recommendations to governments on a range of issues relating to First Nations, Inuit and Métis women. The report highlighted the need for education and training, and discussed the employment barriers faced by Aboriginal women. Join moderator **Tracey Lindberg** (Athabasca University and University of Ottawa) at an armchair discussion with **Mary Simon** (national Inuit leader and President, Inuit Tapiriit Kanatami) and **Ellen Gabriel** (President, Québec Native Women's Association) in a dialogue that reflects on the status of Aboriginal women in Canada 40 years after the commission and asks, "Where can we go from here?"

**Equity Issues Panel 4 – In Conversation: The Status of Women 40 Years On**

**Podcast:** http://fedcan-podcast.s3.amazonaws.com/June1-In%20Conversation%20Status%20Women%2040%20yrs%20on.mp3
**Date:** Wednesday, June 2, 2010, 10:00 to 11:30 am (Room MB 2-430)
*Bilingual Panel with simultaneous translation*

The Royal Commission on the Status of Women was established by the government to "inquire into and report upon the status of women in Canada… to ensure for women equal opportunities with men in all aspects of Canadian society." The priorities it established have since shaped women's movements and organizations and have framed the status of women as a fundamental social policy and social justice issue for Canada. This conversation will explore the situation of women in Canada 40 years later, focusing on possibilities for the future and how we can continue to work for change. Moderated by **Joanne St. Lewis** (University of Ottawa), this panel features **Jean Augustine** (former Minister of State for the Status of Women) and **Charlotte Thibault** (Présidente, Conseil des Montréalaises).

**Big Thinking Equity Issues Keynote – Donna Brazile: "**Women and Leadership in the Age of Obama"

**Video:** http://www.ustream.tv/recorded/7396219 **Podcast:** http://fedcan-podcast.s3.amazonaws.com/June2-Women%20%26%20Age%20of%20Obama.mp3
**Date:** Wednesday, June 2, 2010, 12:15- 1:20 pm (DB Clark Theatre, Hall Building)
**Reception followed in the DB Clark Theatre lobby**
*Big Thinking keynote address with simultaneous translation*

Join author, educator and political advocate **Donna Brazile** for a discussion about the political landscape in the United States and the powerful role that women are playing in shaping the country. A 30-year veteran of politics and a tenacious social activist, Donna Brazile was the first African-American to direct a presidential campaign. An adjunct professor at Georgetown University, she is also a syndicated columnist and political commentator for CNN, ABC and National Public Radio. As Vice Chair of Voter Registration and Participation at the Democratic National Committee (DNC) and the former chair of the DNC's Voting Rights Institute, Brazile remains at the heart of American national politics, allowing her to bring a unique and privileged analysis to bear on Obama's administration and this moment in political history.

**Federation Equity Issues Reception**
**Wednesday, June 2, 2010, 1:20 to 2:00 pm** (Lower Lobby, Hall Building)

The Equity Issues Portfolio of the Canadian Federation for the Humanities and Social Sciences is pleased to welcome you to a reception following the Big Thinking address by Donna Brazile. The reception will take place from 1:20 to 2:00 pm in the Lower Lobby of the Hall Building, adjacent to the DB Clark Theatre.

**2009 Congress of the Humanities and Social Science**
Equity Issues at A Glance

***25 Years After: A Retrospective on the Abella Commission and Employment Equity***
Carleton University, Ottawa, May 24-28, 2009

**Panel 1: A More Equitable and Inclusive Academy? Rhetoric and Reality**

Podcast: http://rabble.ca/podcasts/shows/needs-no-introduction/2009/07/equity-panel-1-4-more-equitable-and-inclusive-academy-r#
Date: Sunday, May 24, 2009, 10:00 to 11:30, 5050 Minto Building

Speakers: Marjorie Cohen, Simon Fraser University, Carl James, York University, Ashok Mathur, Thompson River University, Dolana Mogadime, Brock University, James Deaville, Carleton University

Abstracts
"Academia/Women/Government: Ground Lost in NeoLiberal Times" – Marjorie Griffith Cohen, Simon Fraser University

Political changes in the way post-secondary education is treated by the federal government brought about increased precariousness for both women's studies and women professors in post-secondary institutions. This presentation will deal with the way the federal government sets priorities for funding and how university administrations seem quite prepared to accept the marginalization of women's issues within Universities. The focus will be on the Federal government's budget decisions, Industry Canada's Canadian Research Chair Program, and the responses of university administrators.

Bio: Marjorie Griffin Cohen is a political economist who is professor of Political Science and Women's Studies at Simon Fraser University. She is an activist who writes on public policy and economics with special emphasis on issues concerning labour, women, energy, and the Canadian economy. She is currently the principle investigator of a five year SSHR Community-University Research Alliance Grant (CURA), The Economic Security Project. Her most recent book is *Public Policy for Women: The State, Income Security and Labour Market Issues*, University of Toronto Press, 2009.

"'You know why you were hired, don't you?' The challenges in meeting the expectations of university appointment" – Carl James, York University

This paper explores the experiences of racialized university faculty members noting the expectations and challenges that they must navigate and negotiate in contexts which profess to "welcome" the diversity of faculty in terms of race, gender, dis/ability, aboriginality and in some

cases, sexuality. Picking up on Minelle Mahtani's (2006) assertion that minority female faculty members are expected 'to take on gargantuan tasks simply because they were seen as being a '"two-fer" – both a woman and a woman of colour,' I wonder about the particular expectations, experiences and challenges for racialized males as they seek employment and when they are employed.

Bio: Carl James teaches in the Faculty of Education at York University and is currently the Director of the York Centre for Education and Community (YCEC). In the past, he worked as the university's Affirmative Action Officer. His research interests include examination of: social and educational issues related to race, ethnicity, gender, class, and citizenship/immigrant status; educational and occupational access and equity for marginalized/racialized people in postsecondary institutions; and the practices and implications of multiculturalism as a state policy in addressing racism and discrimination. His publications include *Seeing Ourselves: Exploring Race, Ethnicity and Culture (2009) and Race in Play: The Socio-Cultural Worlds of Student Athletes* (2005);

"Sixty seconds on the history of equity, and making good art happen out of bad situations" – Ashok Mathur, Canada Research Chair, Thompson Rivers University

This presentation will begin with a one-minute multi-media presentation that plays with the history, context, and rhetoric of equity work on a local, national, and global scale. Addressing the abolition of slavery in Canada, the problematics of the Indian Act, enfranchisement of women and various minoritized communities, global truth and reconciliation commissions, the Abella commission and its aftermath, the institutionalizing and systemic dismantling of equity policies in universities, and the shifting face of 21st century politics, this 60-second romp through history will follow with a somewhat more substantial debrief that will discuss the generative possibilities of artistic practice and research as it pertains to equity in the university, the local, and the global.

Bio: Dr. Ashok Mathur is the Canada Research Chair in Cultural and Artistic Inquiry at Thompson Rivers University (Kamloops, BC) where he directs the Centre for innovation in Culture and the Arts in Canada (CiCAC), an artist-research think-tank and residency programme. He is a writer, artist, cultural organizer interested in border zones, the interstices of creative/critical spaces, and interdisciplinarity.

"Gaining a foothold in the academy: How do institutions respond to the geopolitical projects of Transnational 'minoritized' graduate students and professors" – Dolana Mogadime and May Al-Fartousi, Brock University

Through the use of narrative analysis, this paper provides a discussion of how the geopolitical projects of Transnational 'minoritized' graduate students has become a context for engagement with academic knowledge production. It also highlights as CAUT has noted, in its Policy

Statement on Equity that: “As a result of the problem of exclusionary practices regarding equity seeking groups from the academy “particular forms of knowledge production, dissemination and pedagogy have been privileged over others, a practice that has limited the scope of scholarship for equity seeking groups.” The graduate students featured in the study pinpoint the limitations that arise specifically as a result of this lack of representation of the culturally diverse professoriate that would otherwise be in a position to support minoritized women in the academy.

Bio: Dr. Dolana Mogadime is an Associate Professor at Brock University in St. Catharines, Ontario, Canada. Her research interests are in critical sociology, social justice, equity studies and feminist theories. She has published in journals such as The International Journal of Diversity in Organisations, Communities and Nations; Journal of Black Studies; Canadian Women’ s Studies. She is the President of the Canadian Association for the Study of Women in Education (CASWE), a constituent association of the Canadian Society for the Study of Education (CSSE).

Bio: May Al-Fartousi is a Ph.D. student in the Educational Studies Program at Brock University. Her research interests are in the area of sociocultural contexts of Education, specifically on teachers’ belief systems, diversity issues, Islamic studies, culturally responsive teaching, classroom research in language arts, social justice, and equity studies. She is also a language arts teacher in Canada and in the Middle East.

“Unseen and Unheard: Canadian Academics with Invisible Disabilities” – James Deaville, Carleton University

The cohort of academics who suffer from invisible disabilities such as clinical depression, bipolar disorder, fibromyalgia and chronic fatigue syndrome (among others) remains unrecognized on Canadian university campuses, despite limited advances in providing access for colleagues with physical disabilities. This neglect serves to reinforce the opprobrium we experience from the world around us. Caught between the impersonal medicalization of professionals and the very personal stigmatization by society, we are forced to hide our conditions from colleagues, employers, publishers and even family. Unlike “visible” impairments, our conditions are typically regarded as symptomatic of weak individuals who cannot get themselves under control.

This presentation interweaves personal experiences into an examination of the plight of academics with IDs at Canadian universities. Due to the “invisibility” of these disabilities, statistics are not readily available, but it is possible to review the policies towards IDs (if any) at our places of work. Ironically, the very institutions that stress the values of difference and equity have failed to recognize the fact that members of the professoriate are suffering, even dying, from invisible disabilities without any support. I would like this presentation both to agitate for acknowledgement of the problem at Canadian post-secondary institutions and to encourage other academics who suffer from IDs that they are not alone in their struggles.

Bio: James Deaville is an Associate Professor in the School for Studies in Art and Culture: Music at Carleton University. Last fall he presented a paper about depression in musical academe for the Scholars with Disabilities Interest Group of the American Musicological Society. That paper will appear in an expanded version in a forthcoming issue of Music Theory Online.

**Equity Issues Panel 2 – A Colour-Blind Academy? The Status and Experiences of 'Visible'/'Nonwhite' Minority Scholars**

**Podcast**: http://rabble.ca/podcasts/shows/needs-no-introduction/2009/07/equity-panel-2-4-colour-blind-academy-status-and-experi#
**Date**: Monday, May 25, 2009, 10:00 to 11:30, 5050 Minto Building

**Speakers**: Anthony Stewart, Dalhousie University, Adelle Blackett, McGill University, Darren Lund, University of Calgary, and Aruna Srivastava, University of Calgary

"'Visibility' and the Academic Star System" – Adelle Blackett, McGill University

People from racialized communities are often raised to believe we must be twice as good as our peers to "succeed" in the majority culture in Canada. Academia is no exception. In this paper, I reflect both on the general barriers of access to academy, as well as the particular challenges that may arise when racialized others receive academic recognition. I contend that informal, " private," invisible institutional practices, including mentoring, play a critical role in shaping the quality of the access to the academy received by equity-seeking groups; they require close theorization and empirical scrutiny before any transformative politic should be built around them. I argue not for a colour-blind approach to equity in the academy, but rather for critical engagement with institutions, conventions, and relative power and how they influence what we privilege, and who we privilege, in academia.

Bio: Professor Blackett is a William Dawson Scholar with expertise in labour law, trade law, and international development. A former official of the International Labour Organization (ILO) in Geneva, Switzerland, Prof. Blackett has also been a visiting academic at the African Development Bank in Abidjan, Côte d'Ivoire. She holds a doctorate in law from Columbia University where she taught as an Associate in Law for two years. She is a research coordinator for the Inter-university Research Centre on Globalization and Work (CRIMT), the convener of the Labour Law and Development Research Network (LLDRN) and the recent recipient of a Canadian Foundation for Innovation award to construct a Labour Law and Development Research Laboratory (LLDRL). Her current research focuses on the role of international persuasion in labour law reform in West Africa (Social Sciences and Humanities Research Council) and identifying regulatory vehicles to promote the citizenship at work of domestic workers (*Fondation du Barreau du Québec*). She is also the ILO's lead expert on standard setting for decent work for domestic workers.

"Challenging the Status Quo on Equity: Naming and Countering Privileges in the Canadian Academy" – Darren Lund, Carleton University

Despite solid anti-racism research and robust critical theory, the efforts to decolonize our academic institutions in Canada continue to fall far short of what is needed to begin to level the playing field for scholars of colour and other traditionally marginalized people.

Many institutions such as the University of Calgary are only now beginning to take the first small, long-overdue steps toward equity within the academy. In the past, the inadequate approach of seeking a kind of "colour-blindness" pervaded many institutions, effectively preventing meaningful analyses and rendering struggles for equity invisible. Scholars positioned in minoritized roles find the expectations for their participation in the academy highly scripted along narrow parameters that do not allow disruptions of the status quo, thereby silencing discord around legitimate equity issues. Even universities that have enjoyed more formalized equity provisions for a few decades now still harbour deleterious conditions for "non-white" and "non-mainstream" faculty. Within institutions founded on Eurocentric norms with unspoken privileges based on whiteness and maleness, scholars of colour struggle daily against both formal and informal forms of oppression. A growing emphasis on neoliberal, market-driven conceptions of the university has also curtailed meaningful progress on social justice concerns. From fair hiring practices, tenure and promotion procedures, course allocation, student evaluation methods, and daily issues around representation, non-white scholars face a myriad of pressures and barriers that are inevitably problematic to pinpoint or document. Only by naming and confronting unearned power and privileges in substantive ways will conditions begin to be more equitable for all faculty members regardless of their racialized or other social identities.

Bio: Dr. Darren Lund is an Associate Professor in the Faculty of Education at the University of Calgary, where his research examines social justice activism in schools and communities. His most recent books are co-edited with Dr. Paul Carr: *The Great White North: Exploring Whiteness, Privilege and Identity in Education* (2007, Sense Publishers), and *Doing Democracy: Striving for Political Literacy and Social Justice* (2008, Peter Lang Publishers). Darren has been named Exemplary Multicultural Educator of the Year, a Peace Hero, and a Reader's Digest National Leader in Education. He won Alberta's inaugural Human Rights Award, and has twice been a Killam fellow.

"Stuck in the Poisoned Tree: Pedagogy, Curriculum, and the Promises of Activism" – Aruna Srivastava, University of Calgary

I will be engaging in personal reflections and critique of the bracketing and silencing of equity concerns, particularly around a critique of racism and support of anti-racism initiatives, in an academic culture that maintains, rhetorically, its commitment to them. Part of this continued and often effective silencing of those of us attempting to work in an integrated way on social justice within our academic work, at all levels, is the atomization (disciplinary, pedagogical,

curricular, administrative) of the work we do, the deep, if civil, suspicion in many fields of activism in the field of intellectual and academic endeavour, and a failure to recognize the historical and contemporary practices, individual and systemic, that maintain a climate of democratic racism as a status-quo. My main focus will be on the classroom, and on curriculum, particularly on resistance to change even as revision, renewal and progress are championed.

Bio: Aruna Srivastava is an Associate Professor of English at the University of Calgary, with teaching and research interests in critical pedagogy, postcolonial studies, critical race theory, indigenous studies, the politics of reconciliation, disability studies and the fate of identity politics. She is currently a member of a team working on an anti-racism education project with the Alberta Civil Liberties Research Centre.

**Equity Issues Panel 3 – Decolonizing the Academy? The Status of Indigenous Peoples and Scholarship**

Podcast: http://rabble.ca/podcasts/shows/needs-no-introduction/2009/07/equity-panel-3-4-decolonizing-academy-status-indigenous#
Date: Tuesday, May 26, 2009, 10:00 to 11:30, 5050 Minto Building

**Speakers**: Joyce Green (University of Regina), Rauna Kuokkanen (University of Toronto), and Makere Stewart-Harawira (University of Alberta)

"Inclusion or Transformation? Indigenizing the Academy" – Joyce Green, University of Regina

In this presentation, I reject propositions that inclusion of Indigenous Peoples into the academy in fact functions to destabilize the preferential knowledges and power relations inherent in elite education in settler states. I propose that inclusion, while preferable to exclusion, nevertheless operates to legitimate the colonial fact, and fails to educate sufficient numbers of students to be transformative. Moreover, the pressures of compliance with elite western canons and with institutional mechanisms function to erase the radical transformative potential of indigenous thinkers in universities. A better option is the indigenization of the academy, a process that substitutes transformation for inclusion, in ways that change the canons and the institutional processes, so that the end result is a truly more universal knowledge framework. An indigenized academy better positioned to educate and to teach the essential qualities of citizenship and democracy in settler states.

Bio: Dr. Joyce Green is a Professor of Political Science at the University of Regina. Her research interests are currently focused on Aboriginal-settler relations and the possibility of decolonization in Canada; and a transformative ecology of relationship with place, epitomized by many traditional Aboriginal conceptions of land and place. Her recent publications include *Making Space for Indigenous Feminism* (Fernwood and Zed Books, 2008); (with Ian Peach) "Prescribing Post-Colonial Politics and Policy in Saskatchewan," *Belonging: Diversity, Recognition, and Shared Citizenship in Canada* (Keith Banting, Thomas Courchene and F. Leslie

Seidle, eds.). Montreal: The Institute on Research for Public Policy, 2007. 263-284; "From Stonechild to Social Cohesion: Anti-Racist Challenges for Saskatchewan", Canadian J. of Political Science Vol.39 (3), 2006: 507-27; and "Self-determination, Citizenship, and Federalism: Indigenous and Canadian Palimpsest," in *Reconfiguring Aboriginal-State Relations* (Michael Murphy, ed.). Institute of Intergovernmental Relations, School of Policy Studies, Queen's University, 2005. 329-52.

"The Logic of the Gift as a Process of Decolonization" – Rauna Kuokkanen, University of Toronto

Decolonization is not as straightforward a strategy as it may first seem; history has shown that it means different things to different people. Even in academic contexts, it poses questions with no easy answers. Several measures and processes count as decolonizing research, but at a more conceptual level, decolonization presents a challenge that must be taken seriously if we wish it to succeed.

Deborah Bird Rose (2003) contends: "Decolonization is a form of practice that is worked at and worked out among the peoples and other living things whose lives have become entangled in the violence of colonization." Therefore, my paper argues that efforts to prescribe decolonization – to formulate models and establish policies or programs – run directly counter to the idea that decolonization must involve the participation and engagement of all parties. Rose's emphasis on sustaining dialogue and listening attentively in the process of decolonization corresponds to what I call the logic of the gift. This logic is embedded in indigenous worldviews and philosophies and characterized by reciprocation and responsibility toward the "other."

Bio: Rauna Kuokkanen is Assistant Professor in Political Science and Aboriginal Studies at the University of Toronto. She is the author of *Reshaping the University: Responsibility, Indigenous Epistemes and the Logic of the Gift* (UBC Press, 2007). She has published several articles on globalization and indigenous women, indigenous research paradigms and philosophies, education and critical theory. Her current research interests include political economy of indigenous women and autonomy, indigenous feminisms and indigenous philosophy.

"Indigenous Knowledge and Scholarship and the Political Economy of Decolonization" – Makere Stewart-Harawira, University of Alberta

My discussion in this panel is presented against the backdrop of my own diasporic experience as a Maori scholar within a western Canadian University. It is my hope that indulging in some personal reflexivity regarding my somewhat naive initial assumptions and interactions in this context may provide some useful insights into the challenges faced by Aboriginal scholars 'out west.' This reflexive exercise also frames my consideration of the decolonization and Indigenization of education and research in the context of the emergence of knowledge capitalism, the internationalisation of the university, and a highly volatile global economy. I

conclude my discussion with some musings on the meaning and nature of decolonization in the contemporary global moment and the potential role of the university.

Bio: Makere Stewart-Harawira is an Associate Professor at the University of Alberta. Her research focuses on Indigenous Peoples with particular regard to Indigenous ontologies, post-imperialism and the crises of governance and biodiversity. Author of *The New Imperial Order – Indigenous Responses to Globalization* (London: Zed Books; Huia Publishers (2005)), her recent publications include 'Responding to a Deeply Bifurcated World. Indigenous Diplomacies in the 21st Century.' In *Indigenous Diplomacies*. Marshall Beiers (ed.) Palgrave MacMillan (in press); 'A Two-edged Sword: A perspective from Indigenous Peoples', in *National Perspectives on Globalization: A Critical Reader*. Paul Bowles & Henry Veltmeyer (eds) Palgrave Macmillan (2007); 'Practicing Indigenous Feminism: Resistance to Imperialism', in Claiming Space for Aboriginal Feminism (Joyce Green (ed) Fernwood, 2007).

**Equity Issues Panel 4 – 25 Years After: A Retrospective on the Abella Commission and Employment Equity**

Podcast: http://rabble.ca/podcasts/shows/needs-no-introduction/2009/08/equity-panel-4-4-25-years-after-retrospective-abella-co#
Date: Wednesday, May 27, 2009, 10:00 to 12:00, 5050 Minto Building

Speakers: Isabella C. Bakker, York University, Shelagh Day, Director of Poverty and Human Rights Centre, Vancouver, Judy Rebick, Ryerson University, Deborah Stienstra, University of Manitoba, and Joanne St. Lewis, University of Ottawa

"Stuck in the Mud: Why Canada Can't Deal With Systemic Discrimination Against Women" – Shelagh Day, Vancouver

Canadian laws and policies have failed to dismantle systemic discrimination against women in the workforce. Few systemic discrimination cases have been brought forward under human rights legislation, and human rights commissions have not been capable of, or willing to, initiate systemic discrimination complaints, even though they have the legal authority to do so. *Action Travail des Femmes* v. CN Rail still stands virtually alone as a marker of what human rights laws could do. The Charter, when invoked to protect advances that women have made in the workplace, as in the pay equity case – NAPE v. AG Newfoundland – has shown itself to be an unreliable shield.

Proactive employment equity policies have not been implemented by enough governments and institutions to correct deeply embedded discrimination. This paper will ask why neither law nor policy has been effective. What factors have impeded women's progress and what steps must Canadian women take now to push forward the project to eliminate systemic discrimination?

Shelagh Day is a human rights advocate and expert. She is the publisher of the Canadian Human Rights Reporter. She was the Director of the Saskatchewan Human Rights Commission, and the first President of the Women's Legal Education and Action Fund (LEAF). She is currently a Director of the Poverty and Human Rights Centre in Vancouver.

"Searching for equity: A critical look back at the struggle for employment equity" – Judy Rebick, Ryerson University

As a participant in the struggle for employment equity federally and in Ontario from the perspective of people with disabilities as well as women, Judy Rebick, who was the co-chair of the Alliance for Employment Equity at the time, will critically examine the battle for employment equity throughout the 1980's and the lessons for today.

Bio: Judy Rebick is a well-known social justice activist, educator, writer, and speaker. She currently holds the Sam Gindin Chair in Social Justice and Democracy at Ryerson University. Judy is founder of rabble.ca, Canada's most popular independent online news and discussion site and the author of several books and articles. Her most recent book due to be published in early March, *Transforming Power: From the Personal to the Politica*l examines the rise of a new left in Latin America and its relationship to the rise of movements in North America and Europe. Her previous books include *Ten Thousand Roses: The Making of a Feminist Revolution* (Penguin 2005); *Imagine Democracy* (Stoddard 2000) and *Politically Speaking* (Douglas & McIntyre 1996). Judy was the co-chair of People with Disabilities for Employment Equity and then the Alliance for Employment Equity during the 1980's. She is perhaps best known to Canadians as a former president of the National Action Committee on the Status of Women, Canada's largest women's group.

"Marking the tapestry: Experiences with disability in a time of employment equity" – Deborah Stienstra, University of Manitoba

Reflecting on the anniversary of the Abella report on employment equity for people with disabilities is an opportunity to tell the same stories that have been told for decades. These are stories of women and men with disabilities failing to get into or unable to remain in the workplace because the accommodations required were not considered 'reasonable,' systemic discrimination based in ableism was rampant and work environments were inaccessible.

The stories we can tell are of incremental change, modest improvement in limited sectors including the federal public service and banks. They are stories of complexity – how women with disabilities continue to be paid less than women in general and men with disabilities; or of how aboriginal people with disabilities or people of colour with disabilities are invisible in these discussions and hidden from our analytic gaze. They include stories of attempts to change

public discourse around disability, or how it is possible to hire people with disabilities successfully if you focus on what they contribute rather than on what they cannot do.

The stories we can tell are of men and women who experience systemic oppression or inequity because they experience disability. Yet they are also stories of how experiences of disability change all of us, including our understandings of what and where work is and how and who does this work. In this piece, we will weave these stories together to illustrate the legacies of Abella's report for working people in Canada using the patterns of disability to mark the tapestry.

Bio: Deborah Stienstra is Professor in Disability Studies at the University of Manitoba. She is co-editor of Making Equality: History of Advocacy and Persons with Disabilities in Canada and the lead author of *Women with Disabilities: Accessing Trade*. She held the Royal Bank Research Chair in Disability Studies from 2000-2003 at the Canadian Centre on Disability Studies. She has also published books and articles on women's movements and international organizations, gender and Canadian foreign policy, the internet and women's organizing, and prostitution.

**Big Thinking Equity Keynote Address**

**Justice Rosalie Silberman Abella**: "Human Rights and History's Judgment,"
Thursday, May 28, 2009, 12:15 to 13:20, 360 Tory Building (The Egg)
*followed by the Equity Issues reception*