

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

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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 similar⁴⁷ 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 postcolony⁵³ 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

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 21st 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 Grosfoguel, "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.

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 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.

⁷⁵ See an example of reflections on reconciliation and land acknowledgements <https://edc.stlthe.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/01w7163y>; 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.