

# Tri-Academy Partnership on Indigenous Engagement:

*Research Summit on Cultural Heritage  
in an Era of Reconciliation*



Unceded territories of the x<sup>w</sup>məθkweyem (Musqueam), Skwxwú7mesh  
(Squamish), and səlilwətał/Selilwitulh (Tseil-Waututh) nations  
Vancouver, British Columbia, Canada  
November 4-6, 2024



# Tri-Academy Partnership on Indigenous Engagement: Research Summit on Cultural Heritage in an Era of Reconciliation

Unceded territories of the xʷməθkʷəy̅əm (Musqueam), Skwxwú7mesh (Squamish),  
and səliwətaʔ/Selilwitulh (Tseil-Waututh) nations

Vancouver, British Columbia, Canada

November 4-6, 2024

Hosted by the Royal Society of Canada, in collaboration with the Royal Society of  
New Zealand Te Apārangi and the Australian Academy of Science

## *Proceedings Report*

Prepared by Professor Frank Deer, RSC College President (2022-2024)

## *Steering Committee*

Frank Deer, University of Manitoba (Chair)  
Kimberley Anderson, University of Guelph  
Tom Calma, University of Sydney  
Keith Carlson, University of the Fraser Valley  
Sarah de Leeuw, University of Northern British Columbia  
Kahu Hotere, Royal Society Te Apārangi  
Brittany Luby, University of Guelph  
Brenda Macdougall, University of Ottawa  
Onowa McIvor, University of Victoria  
Deanna Reder, Simon Fraser University  
Denise Wilson, Auckland University of Technology



## OVERVIEW

The Royal Society of Canada (RSC) was established in 1882 as a means of helping Canadian society benefit from the enhanced knowledge and understanding of the past and present. Since then, the RSC has grown in size and purpose and now aims to serve Canada and Canadians by recognizing Canada's leading intellectuals, scholars, researchers, and artists and, by mobilizing them in open discussion and debate, to advance knowledge, encourage integrated interdisciplinary understandings and address issues that are critical to Canada and Canadians. As the importance of Indigenous peoples' contributions to society of have become a central aspect of the journey toward reconciliation, the RSC has begun to consider how it may appropriately address Indigenous engagement - the institutional effort to engage with experiences, histories, and perspectives of First Nations, Inuit, and Metis peoples in meaningful ways.

In 2022, the RSC began to discuss the possibility of a Tri-Academy Partnership with the Royal Society Te Apārangī and the Australian Academy of Sciences. In their respective roles as platforms for dialogue that engage expertise in their respective countries and abroad, a decision was made to host Tri-Academy Partnership events in each of their respective countries to explore Indigenous engagement. It was also decided that the Royal Society of Canada would host the inaugural Tri-Academy Partnership event in November of 2024.

In March of 2024, a steering committee was established composed of members of the RSC, the Royal Society Te Apārangī and the Australian Academy of Sciences to support the development of the event programme. This committee met several times over six months. What emerged from this work was an inaugural *Tri-Academy Partnership on Indigenous Engagement* (TAP) multi-day event in which the achievements of Indigenous scholars and scientists of the member academies and their respective territories were to be shared and celebrated. Essential to the hosting of TAP would be the sharing of Indigenous culture, experiences, and language amongst those assembled.

Through the activities described above, TAP was developed to support the growth of the member academies in their efforts for improvement in Indigenous engagement. Members of the steering committee contributed to the development of the program buoyed by their shared interests in and commitments to increased representation of Indigenous peoples, inclusion of Indigenous perspectives in academic activities, and engagement with Indigenous communities.

Some guiding principles/points of inquiry emerged from the steering committee:

- Celebration and sharing of unique manifestations of Indigenous knowledge, heritage, consciousness, and tradition that is resident in the territories associated with our respective academies.
- What scholarly achievements in Indigenous engagement can help us to understand our academies' past, present, and future?
- In what ways may we engage with Indigenous peoples for the betterment of our respective academies and the public good?
- What institutional transformations might be necessary to benefit Indigenous engagement? Otherwise posed: what are our responsibilities toward Indigenous engagement?

A further guiding frame for the development of TAP was the intent to address the statement on *Science and Communication of Cultural Heritage: Knowledge and Public Awareness of Our Collective Roots* developed by the National Academies of the G7 countries. In response to this statement, TAP invited participation from international partners - particularly those of the Tri-Academy Partnership - to explore how Indigenous perspectives on the sciences, social sciences, humanities, and other areas of scholarly endeavor may provide an important part of our journey toward reconciliation. As the above cited statement asserts:

*The G7 countries must promote international collaboration between researchers in the natural and human sciences to enhance the understanding of humankind's cultural heritage. Collaboration between scientists, technologists, heritage professionals, local communities, and the general public is essential to strike a balance between innovation and the preservation of cultural heritage, ensuring that*

*innovative technologies would not mainly focus on the spectacular representation of vestiges of the past, but conversely enhance the essence of both local and worldwide cultural heritage.*

TAP provided a unique opportunity to support the commitments of the Tri-Academy partners in a manner that allows for the expertise of participants of the member academies and their respective territories to be shared and celebrated.

The Royal Society of Canada hosted the 1<sup>st</sup> instalment of the Tri-Academy Partnership on Indigenous engagement in November of 2024. In 2025, the Tri-Academy Partnership event will be hosted in Aotearoa by the Royal Society Te Apārangi followed by the Australian Academy of Science in 2026.

## TAP 2024

The first of three conferences co-organized by the three Academies occurred in November 2024 on the unceded territory of the Coast Salish Peoples, including the territories of the x<sup>w</sup>məθkwəy̓əm (Musqueam), Skwxwú7mesh (Squamish), and səliwətaʔ/Selilwitulh (Tsleil-Waututh) nations (commonly known as Vancouver, British Columbia) in Canada.

At the inaugural conference, Indigenous delegates including students from multiple universities in Canada as well as Members of our Academies with expertise in social sciences, Indigenous Water Science, Mathematics and Fluid Dynamics, Social Epidemiology, Freshwater Ecology, and Wastewater Treatment contributed to conversations on the future of Indigenous engagement in our Academies.

In coming together as Academies, we had (and will continue to have) three objectives:

1. to establish an international, Indigenous-led research agenda with the goal of impacting public policy to benefit Indigenous communities;
2. to incorporate Indigenous student voices and meaningful international mentoring contexts in the convenings and research agenda; and
3. to advance thought leadership in how post-secondary institutions can innovatively partner with Indigenous communities.

The event hosted 147 attendees. In addition to their respective organizers, the Australian Academy of Science had a delegation of 6 scholars whilst the Royal Society Te Apārangi brought a delegation of 9. In addition to the RSC's delegation and invited participants, 21 students supported by the MasterCard Foundation and their respective universities were in attendance. In total, 43 different universities and colleges were represented – these included 29 from Canada, 8 from Aotearoa, 5 from Australia, and 1 from the United States. Also, 7 organizations such as National Government Organizations were represented.

The inaugural Tri-Academy Partnership event featured a very dense programme. The event began with an opening reception on the evening of 04 November. The following day, Ronald Ignace, Commissioner of Indigenous Languages, provided an opening keynote titled *Challenges and Opportunities in the International Decade of Indigenous Languages*. The keynote – which focussed on the importance of Indigenous language reclamation and protection – was an area of important focus for all three of the constituent academies in attendance. The remainder of the first full day featured panels on Indigenous Rights guided by the tenets of the United Nations Declaration on the Rights of Indigenous Peoples and the colonial history of the Royal Society of Canada. The RSC organized a cultural excursion to Vancouver's Stanley Park.



Photo courtesy of Anna-Maria Arabia  
26 November 2022

The second and final day of the Tri-Academy Partnership event featured two panels. The first panel was titled *Indigenous Engagement and the Future of the Academy: Acting Now for Future Generations* and focused upon how academia is and ought to be addressing Indigenous engagement. The second panel, titled *Leadership of Indigenous Peoples in Academic Institution Evolution and Program Decision Making*, explored how Indigenous leadership has guided universities to address Indigenous engagement. During the second day, a working session was hosted involving working groups responding to guiding questions related to Indigenous engagement. The day concluded with a closing keynote delivered by Māori scholar Carwyn Jones titled *Surveying where we have been and where we are going: The future of Indigenous Engagement in the Academy*.

Summaries of all sessions of the inaugural Tri-Academy Partnership on Indigenous Engagement may be found in the following section.

## Event Session Summaries

Tri-Academy Partnership on Indigenous Engagement programme featured seven plenary sessions. This section of the report provides summaries of each of these seven sessions.

### November 5, 2024

#### Opening keynote: *Challenges and Opportunities in the International Decade of Indigenous Languages*

Keynote speaker Ron Ignace, Commissioner of Indigenous Languages – delivered an address on the reclamation and celebration of Indigenous languages. In speaking on the importance of Indigenous languages, Commissioner Ignace described languages as proxies for cultural identity and meaning. An important aspect of the Commissioner's remarks was related to how they ought to be protected in law; Ignace reminded attendees that Indigenous rights according to the Constitutional Act of 1982 remain undefined and the Indigenous Languages Act of 2013 was an important step toward Indigenous languages reclamation. According to the Commissioner, Indigenous language reclamation has experienced success but there is much work in order to help revitalize this important aspect of the Indigenous experience.



**Panel: *The United Nations Declaration on the Rights of Indigenous Peoples, Indigenous Engagement, and the future of the Academy***

This panel was moderated by Malcolm King, who is a professor and researcher in Saskatchewan and was intended to explore how Indigenous peoples have been affected by the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and how Indigenous engagement may be situated in the discussions on Indigenous rights. Speakers on this panel were Tom Calma of the Australian Academy of Science, Kiera Ladner from the University of Manitoba, and Leona Pihama from Tū Tama Wāhine o Taranaki. One of the prevailing themes of this panel was how current and historical injustices against Indigenous peoples have conditioned the approaches of Indigenous peoples toward the establishment and protection of rights. All panelists offered observations of how their respective governments have avoided or overlooked Indigenous rights; one panelist noted how the respective governments of the three academies initially challenged the acceptance of UNDRIP. It was clear that the panel felt that scholars and researchers in the three countries had a responsibility to support the establishment and protection of Indigenous rights.



**Lunch and Learn Panel: *Royally Wronged: The Royal Society of Canada and Indigenous Peoples***

This panel featured the authors of the book *Royally Wronged: The Royal Society of Canada and Indigenous Peoples* published in 2021 by McGill-Queens University Press: Constance Backhouse of the University of Ottawa, Cynthia Milton of the University of Victoria, Martha Kovach of the University of British Columbia, and Adele Perry of the University of Manitoba. The panel was moderated by Frank Deer.

During this panel, the editors reflected upon the findings, aspirations and origins of their book *Royally Wronged*. Panelists discussed Cindy Blackstock's (FRSC) observations of the Royal Society of Canada as well as the Truth and Reconciliation Commission of Canada's *Calls to Action* for institutional reckoning. Authored by current members of the Royal Society of Canada, *Royally Wronged* dives deep into the Society's history to learn why academia has more often been an aid to colonialism than a force against it, posing difficult questions about what is required to move meaningfully toward a better future for Canada, for the Royal Society of Canada, and for other academic societies.

**November 6, 2024**

**Panel: *Indigenous Engagement and the Future of the Academy: Acting Now for Future Generations***

The moderator for this panel was Marie Battiste – member of the Royal Society of Canada and retired professor from Mi'kma'ki territory. The panel featured Tahu Kukutai from the University of Waikato, Ray Lovett from the Australian National University, and Jaris Swidrovich from the University of Toronto.

This panel was intended to explore how the respective academies are addressing Indigenous engagement and what changes might be necessary to support our Indigenous populations. At times during this discussion, the themes associated with reconciliation emerged as a way of considering how Indigenous and non-Indigenous peoples may partner to support scholarly, professional and social growth for Indigenous people. Central to much of what was discussed was the need to recognize the sovereignty of Indigenous nations over much of what matters for their peoples and nations – aspects of this were the issues of self-determination, community capacity, and cultural celebration. Resident in this discussion were topics germane to gender, identity, and respect. A prevailing theme from panellists was the importance of Indigenous knowledge.



***Working Group Sessions***

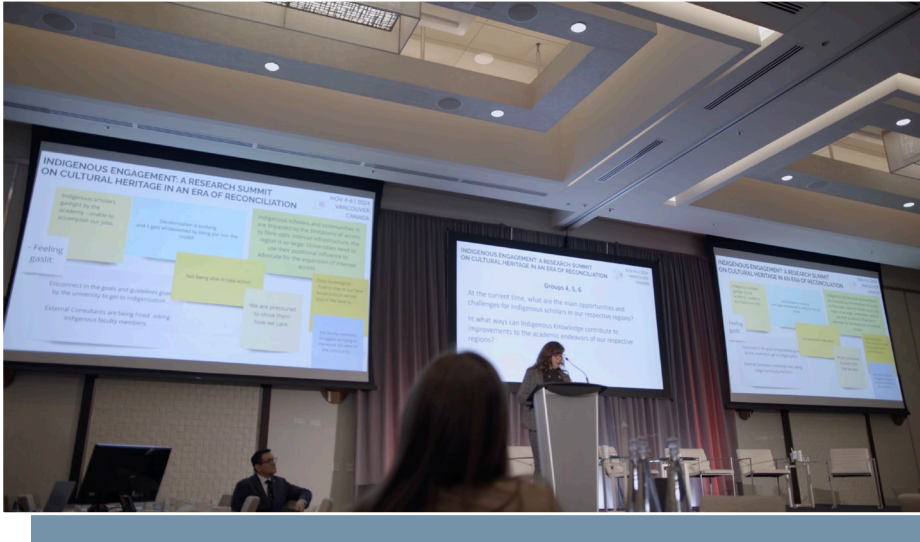
Four questions were posed to 12 working groups to guide discussion. Those questions were:

1. At the current time, what are the main opportunities or challenges for Indigenous scholars in their respective regions?
2. What are the areas of scholarship that are particularly relevant to the improvement of conditions for Indigenous peoples in their respective regions? What are the real and potential contributions toward such improvements?
3. In what ways can Indigenous knowledge contribute to improvements to academic endeavors of their respective regions?
4. What are the institutional transformations that might be necessary to help Indigenous scholarship?

Each of the 12 groups responded to two questions.

The working groups, composed of faculty, community members, students, and staff of government/non-governmental organizations, engaged in discussions guided by these questions. Working groups discussed numerous topics related to Indigenous scholarship, community engagement and support, interfaces between Indigenous nations and governments, and culture and language. The working groups' efforts yielded prevailing calls for Academies, universities, and various levels of government such as improved recruitment, retention, and enablement of Indigenous academics, delivery of accessible education programming for Indigenous communities, increased funding for Indigenous scholarly activities, and respect for Indigenous knowledge, Indigenous community contributions, and Eldership. Following the working group session, rapporteurs for each group summarized their respective groups' discussions.

Summaries of each working group are contained in appendix A of this report.



**Lunch and Learn Panel: Leadership of Indigenous Peoples in Academic Institution Evolution and Program Decision Making**

Deanna Retter of Simon Fraser University was the moderator for this session. The panel featured Rod McCormick of Thompson Rivers University, Jacqueline Ottmann of First Nations University of Canada, Nadia Joe of Yukon University, and Andrea Reid of the University of British Columbia.

The steering committee, in preparation for the Tri-Academy Partnership event, prioritized the perspectives of Indigenous Peoples in the sciences, social sciences, humanities, and other areas of scholarly endeavour and how those perspectives may contribute to our shared journey toward reconciliation. It is clear that the success of the reconciliatory journey is the leadership of Indigenous Peoples in academic institutional change and program development. This panel was intended to explore how leaders of various sorts have partnered with Indigenous Peoples to support their right to participate in decision making in areas of importance for them, including academic governance, institution building, land stewardship, and retention of Indigenous languages.

**Closing Keynote: Surveying where we have been and where we are going: The future of Indigenous Engagement in the Academy. A passing of the torch!**

The closing keynote for the 2024 instalment of the Tri-Academy Partnership on Indigenous Engagement was delivered by Carwyn Jones from Te Wānanga O Raukawa. In exploring his views on the future of Indigenous engagement, Carwyn spoke about treaty principles, intellectual property, the potential and real stages of reconciliation as employed in a variety of different national contexts, and the mechanisms for reconciliation.



## Conclusion

As stated earlier, the principal objectives of the Tri-Academy Partnership on Indigenous Engagement were three-fold:

- To establish an international, Indigenous-led research agenda with the goal of impacting public policy to benefit Indigenous communities;
- To incorporate Indigenous student voices and meaningful international mentoring contexts in the convenings and research agenda; and
- To advance thought leadership in how post-secondary institutions can innovatively partner with Indigenous communities.

Potential collaborations amongst the three academies and their members was of focus when planning for this event commenced. The forthcoming Tri-Academy Partnership events over the next few years will serve as occasions to create and solidify collaborations amongst scholars. For 2024, the focus was on Indigenous rights as a means of reflecting upon how scholarship amongst our members may support Indigenous peoples and communities. Areas of study such as health, law, art, the sciences, and literature provide disciplinary points of entry for support of this sort.

For the Royal Society of Canada, hosting the Tri-Academy Partnership on Indigenous Engagement served as an opportunity to explore reconciliation and confront the ways that the RSC may be responsive to the Calls-to-Action of the Truth and Reconciliation Commission of Canada (TRC). Since the release of the TRC's Calls-to-Action in 2015, many academic institutions and public offices in Canada have been striving to Indigenize their institutions through such efforts as providing equitable employment opportunities for Indigenous faculty and staff, and centering the needs of Indigenous Peoples in teaching and research. The Tri-Academy Partnership on Indigenous Engagement evidences the many ongoing challenges in the pursuit of genuine academic Indigenization and reconciliation. We look forward to further engagement.



## APPENDIX A – Working Groups

Each of the 12 working groups were asked to respond to two of four questions. The four questions were:

1. At the current time, what are the main opportunities and challenges for Indigenous scholars in our respective regions?
2. What areas of scholarship are particularly relevant to the improvement of conditions for Indigenous peoples in our respective regions? What are the real and potential contributions toward such improvements?
3. In what ways can Indigenous knowledge contribute to improvement of academic endeavors in our respective regions?
4. What institutional transformations might be necessary to support Indigenous scholarship in our respective regions?



### Group 1

Questions for Discussion:

1. At the current time, what are the main opportunities and challenges for Indigenous scholars in our respective regions?
2. What areas of scholarship are particularly relevant to the improvement of conditions for Indigenous peoples in our respective regions? What are the real and potential contributions toward such improvements?

The first speaker said Indigenous peoples and scholars would be on the defensive, with governing boards on the top of the hierarchical structures. The rapporteur said Indigenous scholars should take a collective stance and help each other. The group was asked questions 1 and 2.

- 1)** Main opportunities: there are people that are willing to do the work; they should be allowed to do this. They can work as a collective and have a sense of belonging. They are seen not just as Indigenous peoples, but as Indigenous nations. Allyship, mentorship, and sponsorship; and there being no other way to do things but for each other to solidify pathways for students is important.

The main challenges are:

- it is intimidating to be the token Indigenous person, but this is necessary;
- Indigenous scholars without tenure are being taken advantage of;
- the problem of navigating through financial crises; and
- the difficulty of attaining professorship and tenure.

Also a challenge is the need for education around collective rights and self-identification; that youth could be included in the reconciliation process so that they could make the necessary learning. There needs to be a solution to discrimination to have the minority which comprise Indigenous scholars in decision making roles. These need to be set up and there needs to be structural and systematic change that won't be undone. It was said there needs to be more scholarships for Indigenous academics – this needs coverage over all disciplines and that they can focus on themselves. Allies need to support and encourage Indigenous scholars to do their work. It was said that wearing lots of hats is pressuring and this is not support in itself; there need to be more holistic supports, creating relationship across whole institutions. Institutions need to listen to Indigenous students about their needs for help and provide relationship building to support contributions in all their uniqueness. Institutions need to talk to each other (all members and staff) to build collective understanding. Colleagues need to be kind. It is very stressful for student to always be on the defensive; undergrad Indigenous groups should be supported and have safe spaces.

**2) What areas of scholarship are particularly relevant to the improvement of conditions for Indigenous peoples in our respective regions? What are the real and potential contributions toward such improvements?**

University areas of scholarship are particularly relevant. The real and potential contributions have been listed above but would be in greater Indigenous presence and tenure in universities through greater dialogue with Indigenous students, support and scholarship. There needs to be more scholarships for Indigenous persons. There needs to be much education around collective rights and self-identification.

**Group 2**

Questions for Discussion:

1. At the current time, what are the main opportunities and challenges for Indigenous scholars in our respective regions?
2. What areas of scholarship are particularly relevant to the improvement of conditions for Indigenous peoples in our respective regions? What are the real and potential contributions toward such improvements?

The second rapporteur noted the problem of language barriers, identity fraud, and systematic barriers and cultural barriers. There is also lack of capacities at institutions and technological innovations that can lead toward self-determination. The group was asked questions 1 and 2.

**1) At the current time, what are the main opportunities and challenges for Indigenous scholars in our respective regions?**

The main opportunities and challenges are the same: remote areas where education is more difficult to access; getting out and recruiting students in the north, and the difficulty of how to meet their needs. Technology allows for the overcoming of some of these difficulties. There is an opportunity for Indigenous people to be at the forefront of technology. Some challenges are: that high profile pretendians, and the impacts of that give opportunities for higher levels of organizations to pull back on a lock of work as a result of these controversies; repercussions moving into policies beyond Indigenous students; cuts to funding and still expecting young faculty to move into the next phase with less; identity fraud and revictimization of Indigenous peoples as identity fraud continues. Also, 30,000 Inu in Quebec specifically have to learn another language in order to attend university.

There are also systematic barriers such as: low income families, which makes it difficult to access higher education; difficulty in accessing housing in urban areas; cultural shifts that rural students experience; the difficulty of finding role models; and budget cuts to Indigenous funding and impacts on junior faculty as a result. Funding supports go to universities, not Indigenous nations.

**2) What areas of scholarship are particularly relevant to the improvement of conditions for Indigenous peoples in our respective regions? What are the real and potential contributions toward such improvements?**

Conversations around mental health and language need to happen. The financial and cultural barrier needs to be overcome. Indigenous scholars need to remember what they were doing before colonizers arrived; this is where their power lies. Indigenous people need to heal from residential schools. At present there are no goals set to address this - instead they just drift along. There are top-down structures, which need to be changed. The current funding agencies and rules go against relationship building. Natural laws need to be employed and respected - not colonizer law. Making community decisions to stand against industries that harm the Indigenous collectives is also relevant to the improvement of conditions of Indigenous peoples, as well as spreading policy and knowledge to all Canadians. Having peer review when it comes to funding allocations is also important. Structural obstacles are currently extractive and exploitive and need to be reversed. Knowledge that comes from Indigenous communities should be dealt with by permission from the Indigenous community. There was said to be a questionnaire on how overworked Indigenous faculty are and the number of committees they are on; this is a step as an advisor on Indigeneity. The small number of Indigenous faculty is an opportunity and burden. It provides for the opportunity to break down barriers. There are projects out of the University of Alberta that engage with Indigenous communities and organizations. There needs to be a grant to secure direct funding to those communities and organizations, to support work to those organizations are doing, and to use the direct funding to work with communities that want to become involved with it.

### **Group 3**

Questions for Discussion:

1. At the current time, what are the main opportunities and challenges for Indigenous scholars in our respective regions?
2. What areas of scholarship are particularly relevant to the improvement of conditions for Indigenous peoples in our respective regions? What are the real and potential contributions toward such improvements?

The third rapporteur summarized that scholars are trained in colonial thought and that AI can be used for efficiency but may create problems in terms of morals. He also noted challenges in geography. The group was asked questions 1 and 2.

**1) At the current time, what are the main opportunities and challenges for Indigenous scholars in our respective regions?**

The main opportunities are mentorship perceived and coming into play. It is said that accomplices and allies are critical, because they are able to let Indigenous people step forward to be recognized. The academy should understand Indigenous knowledge and accept it as "peer reviewed". Young scholars are recognizing what needs to be pursued in academics for communities or regions. Challenges are the making of Pan-Indigenous Institutions. Also, depending on your location, you may have to make sacrifices to get your education. Indigenous trainees are being in colonial approaches to research. There is forced disconnection from communities. There are moral dilemmas around the uses of AI for Indigenous Academics. There is, finally, a great deal of mistreatment towards Indigenous peoples on the administrative side of things.

**2) What areas of scholarship are particularly relevant to the improvement of conditions for Indigenous peoples in our respective regions? What are the real and potential contributions toward such improvements?**

It was said that simply, whichever areas of scholarship we say are relevant ARE relevant. Anywhere we think there is a need for scholarship is where we need to do it.

**Group 4**

Questions for Discussion:

1. At the current time, what are the main opportunities and challenges for Indigenous scholars in our respective regions?
3. In what ways can Indigenous Knowledge contribute to improvement of academic endeavors in our respective regions?

The fourth group responded to question 1 and 3. The rapporteur for this group noted that there are inherent structural challenges which are hierarchical. She said incremental changes are possible and happening. She noted the need for leadership, Indigenous as well as non-Indigenous and for funding on an intergenerational basis.

**1) At the current time, what are the main opportunities and challenges for Indigenous scholars in our respective regions**

The main opportunities are that Indigenous scholars conduct research and decolonize research making the academy accountable to Indigenous peoples – this involves an alignment of values. The findings would be shared with Indigenous communities. There would be ethical research based on respective relationships and collective knowledge that is not competitive, but collaborative. The deliverable of research should be used among and within communities. Insofar as challenges, universities need to initiate positive changes in the form of funding. There also needs to be a critical mass of Indigenous scholars with supportive leadership to provide funding to set up their own research centres, collaborations etc. Also a challenge would be to make policy practices that show accountability of the peoples and their land. Local people need to be at the bargaining table at these institutions.

**3) In what ways can Indigenous Knowledge contribute to improvements of the academic endeavors of our respective regions**

It was suggested to remove competitive model of central funding to one of commission that allowed for intergenerational work. Decolonization would be gone and, in its place, would be Indigenousization. Values of the original peoples need to be at the forefront to create spaces.

**Group 5**

Questions for Discussion:

1. At the current time, what are the main opportunities and challenges for Indigenous scholars in our respective regions?
3. In what ways can Indigenous Knowledge contribute to improvement of academic endeavors in our respective regions?

The fifth working group responded to questions 1 and 3. This group's rapporteur noted that Indigenous ways of knowing should be taught at each university and that they should have been present earlier to avoid problems. She noted there should be safe spaces for Indigenous peoples and knowledge sharing at each university.

**1) At the current time, what are the main opportunities and challenges for Indigenous scholars in our respective regions.**

Ethical research based on respective relationships and collective knowledge. There should not be competitiveness but instead collaboration. Universities need to initiate changes in the form of funding and other support to ensure success. There also needs to be a critical mass of Indigenous scholars and leaders.

**3) In what ways can Indigenous Knowledge contribute to improvements to the academic endeavors of our respective regions**

It was suggested that there should be place based Indigenous knowledge at each University and there should be review and implementation of concepts of World Indigenous high education consort.

## **Group 6**

Questions for Discussion:

1. At the current time, what are the main opportunities and challenges for Indigenous scholars in our respective regions?
3. In what ways can Indigenous Knowledge contribute to improvement of academic endeavors in our respective regions?

The sixth working group responded to questions 1 and 3. The sixth rapporteur shared that there are problems associated with a lack of time and money and that university plans are misaligned. Also, that colonialism is perpetuated, and that Indigenous scholars should be responsible to share information.

**1) At the current time, what are the main opportunities and challenges for Indigenous scholars in our respective regions?**

Opportunities are that those who are in positions of influence within a university need to continue holding and creating a space for other Indigenous scholars to join in this work. There is work needed to build curricula and rebuild departments which would create a process to empower Indigenous faculty and staff to have mechanisms to have the academic freedom that they have worked hard to get with a Ph.D. As access to internet and technology expands, more Indigenous scholars will have the opportunity to complete a post-secondary degree from their respective territories. Having the right mentor is also helpful. At UNBC, there are opportunities such as cultural connection studio and media studio and a "give land back to the Indigenous peoples" initiative. It is the Indigenous scholars' job to connect to and empower students, and build senior level relationships to get support. Challenges are that Indigenous scholars are not politically the same across Turtle Island and the communities are politicized for self-fulfilling prophecies. The Indian Act isolates Indigenous communities by not having them gain access to academies. Funding for Indigenous language instructors is lacking for example. There is renewed reliance on hydro power without considering the effect it has on Indigenous people. There is also a lack of connection to cultural heritage and to the Universities. There must be consultation with the communities; necessary infrastructure is not there. A problem: Indigenous scholars were overworked by the academy and unable to accomplish their jobs; also that decolonization is evolving and programs get whitewashed. There is a disconnect in the goals and guidelines given by the university to get to Indigenousization. External consultants are being hired. There is also the problem of data sovereignty. Faculty members struggle to maneuver research ethics in the community. Indigenous scholars are questioning why they should work in a non-Indigenous institution, because of the clash of philosophies. There should be equity for everybody. Also, privacy law in Canada does not allow Indigenous scholars to gather their own data. There does not seem to be enough time to mentor staff.

**3) In what ways can Indigenous Knowledge contribute to improvements to the academic endeavor of our respective regions?**

There will be unpacking of the system to build back into it. Digital twining, which allows you to see the place before you go out to know what you need for the work experience and the opportunities to bring ideas together and find better ways are also relevant. Kinship, reciprocity, respect, creating an ecosystem outside of the framing, interrogating the world academies within this system, and an ecosystem that can flourish outside of these communities where the discussions are happening are also relevant.

## Group 7

Questions for Discussion:

2. What areas of scholarship are particularly relevant to the improvement of conditions for Indigenous peoples in our respective regions? What are the real and potential contributions toward such improvements?
4. What institutional transformations might be necessary to support Indigenous scholarship in our respective regions?

The seventh working group responded to questions 2 and 4. This group's rapporteur stated that the group explored the learning history from a colonial lens. He said Indigenous people don't need to justify themselves and that prejudice has impaired the trajectory of institution's transformation.

### **2) What areas of scholarship are particularly relevant to the improvement of conditions for Indigenous peoples in our respective regions? What are the real and potential contributions toward such improvements?**

The idea that no field is off limits is seen as important as well as the concept of: "What is Indigenizing? Indigenous scholars want to be in the driver's seat." Self-truths for non-Indigenous scholars need to be investigated and told. To be Indigenous in academia is to be subject to 'and plus' scenarios. You are supposed to be in this role ad infinitum. There is a need to come to these challenges authentically and know that this is a journey, setting goals and accountability, and recognizing where your relationships are and what your responsibilities are. Real consequences, such as loss of tenure are necessary for abuse of privilege and power outside of academic standards is important. Accountability for actions, rather than frameworks and layers of impunity is also important. Being told to 'play the game' and consider the violence when working alongside trauma scenarios is also a theme. Two systems of equal funding, equal perception, equal power for Indigenous scholars to be appreciated which operate from a position of power should be implemented. Indigenous scholars should be honoured for their experience and paid for their participation in their respective institutions.

### **4) What institutional transformations might be necessary to benefit Indigenous scholarship in our respective regions?**

Normalizing inclusion, knowledges, participation and ownership without tokenization were seen as important. Re-telling Indigenous truths, restating realities, and the histories told from the colonial lens is important. Systemic and sustainable change or entrenched new behaviors are also important. Indigenous scholars need to understand that they are present, modern, here and often at the same places; they are not abstract. The idea of operating in their own territories, affirming their knowledge, building and articulating their capacities, which are knowledge they have earned through their own live experiences across territories is important. Also, to reclaim and operate in their own territory, even conceptual territory is important. They don't have to look for equivalences; they have their own peer review. It is important to investigate how anti-Indigenous racism affected the careers and trajectories of Indigenous scholars. Institutions need to consider: power-sharing and power-surrendering and to avoid hierarchies. Self-reflection is seen as essential, as well as acknowledging basic human rights. The idea of the university trap should be avoided, and instead it is asked that a look for a context for nuance rather than isolation. Inside out Indigenous leadership at the core is important with commitments. Indigenous scholars can operate on their own territory and train their

own; they value their own communities and people. Current frameworks for promotion are out of synch with some Indigenous values, such as self-promotion and valuing self over one's community.

## Group 8

Questions for Discussion:

2. What areas of scholarship are particularly relevant to the improvement of conditions for Indigenous peoples in our respective regions? What are the real and potential contributions toward such improvements?
4. What institutional transformations might be necessary to support Indigenous scholarship in our respective regions?

The eighth working group responded to questions 2 and 4. This group's rapporteur noted a concern about the wording of the question posed to their group, noting the word "condition" should be changed to "relations". He said Indigenous people are not the problem. The group was asked questions 2 & 4.

### **2) What areas of scholarship are particularly relevant to the improvement of conditions for Indigenous peoples in our respective regions? What are the real and potential contributions toward such improvements?**

Indigenous student cohorts, centers for Indigenous Fisheries, communities, Indigenous desires and interests and groups that are Indigenous lead are seen as relevant to the improvement of conditions for Indigenous peoples.

### **4) What institutional transformations might be necessary to benefit Indigenous scholarship in our respective regions?**

The culture of the institution is seen as needing change. It is not about "conditions" but relationships, serving and upholding Indigenous communities on and with their strength and resources. Changing the environment and not the person is seen as important; Indigenous people are not a problem that needs to be fixed or saved.

## Group 9

Questions for Discussion:

2. What areas of scholarship are particularly relevant to the improvement of conditions for Indigenous peoples in our respective regions? What are the real and potential contributions toward such improvements?
4. What institutional transformations might be necessary to support Indigenous scholarship in our respective regions?

This working group responded to questions 2 and 4. The ninth rapporteur shared that their group believed in the importance of self-determination for Indigenous people. She noted health and addictions problems from intergenerational trauma. She noted Indigenous scholarship should be led by Indigenous people.

### **2) What areas of scholarship are particularly relevant to the improvement of conditions for Indigenous peoples in our respective regions? What are the real and potential contributions toward such improvements?**

Self-determination is seen as important as well as the idea that Indigenous people should decide what areas of scholarship are relevant. Indigenous ways or knowing and being are seen as key. There are said to be no irrelevant areas for Indigenous people; it depends on time and place in Indigenous communities. Indigenous worldview is holistic and difficult to think about in separate areas. Transdisciplinary thought could be mechanism of relevance. Perhaps a bridge to another way of thinking early on in elementary school could be instituted.



#### **4) What institutional transformations might be necessary to benefit Indigenous scholarship in our respective regions?**

Health changes generally, and addictions in particular (intergenerational trauma), economic development, housing that is culturally appropriate and education that is taught in Indigenous ways and culture might be necessary. Indigenous led development initiatives, more sustainable items, which benefit Indigenous people and everyone around is an idea brought forth. Occupational health and the law, the latter in terms of capacities and evidence for court cases, and to know the legislation of their countries and reflect on Indigenous law might also be necessary to benefit Indigenous scholarship. It will be necessary to rethink disciplines in cultural ways. For instance, what is a healer/doctor? Initiatives should be local and responsive to different cultural traditions and governance structures. Finally, there should be support to communities to create and oversee new academic structures in their communities.

### **Group 10**

Questions for Discussion:

3. In what ways can Indigenous Knowledge contribute to improvement of academic endeavors in our respective regions?
4. What institutional transformations might be necessary to support Indigenous scholarship in our respective regions?

The tenth working group responded to questions 3 and 4. This group's rapporteur noted there needs to be academic support for Indigenous students across countries and that leaders need to be informed about Indigenous ways. She noted the importance of bargaining in institutions and flexibility in policy and procedure.

#### **3) In what ways can Indigenous Knowledge contribute to improvements to the academic endeavors of our respective regions?**

Indigenous Knowledge may be manifest in community support – this can inform transformational changes in institutions which can be slow; destabilizing institutions is important. Ensuring community is in place to facilitate meaningful change through destabilization is a way Indigenous Knowledge can contribute. There should be building up capacity development in Indigenous organization for funding and resources. Indigenous Knowledge is important in acknowledging and supporting the dual role Indigenous academics have in conducting research and advancing Indigenous agendas within institution. It is also important to look at RSC non-Indigenous Fellows to take responsibility in challenging colonial practices as part of the reconciliation process. Indigenous knowledge, in terms of languages, elder and Knowledge Holders and protocols also contributes to improvements.

#### **4) What institutional transformations might be necessary to benefit Indigenous scholarship in our respective regions?**

Cluster hiring for sustainability, implementing initiatives beyond student to faculty level, and ensuring a critical mass of Indigenous scholars support on another are institutional transformative changes necessary. Enabling true leadership and education supports for high leadership positions and non-Indigenous leadership positions. A balanced recognition of Indigenous scholarship, developing and implementing standards/policies (in terms of promotion, tenure-ship) as well as balanced with collective bargaining unions was deemed important. There also needs to be representation at decision making and policy tables. Institutions must recognize the emotional burden, time, and labour that Indigenous people engage with in the many hats they wear. There needs to be flexibility with rules, procedures, and policies in place which can protect them but can also be used against them. Flexibility should be used to adapt in diverse situations, prioritizing empathy, respect and

understanding. There needs to be diversity and shifting nominations and college membership. Universities can support nominations, rather than adhering to seniority only and prioritize equity and inclusion. Criteria for nominations, and lessening prejudice against upcoming scholars is deemed important.

## Group 11

Questions for Discussion:

3. In what ways can Indigenous Knowledge contribute to improvement of academic endeavors in our respective regions?
4. What institutional transformations might be necessary to support Indigenous scholarship in our respective regions?

The eleventh working group responded to questions 3 and 4. This rapporteur stated that Elders should be treated as scholars and that Indigenous knowledge should be shared and that scholars and people should work together to support such sharing. She also mentioned the importance of support from communities.

### **3) In what ways can Indigenous Knowledge contribute to improvements to the academic endeavors of our respective regions?**

Mentorship and the Institution needs to listen and hear the knowledge being shared by Indigenous people. Indigenous Knowledge needs to be seen in an inclusive and welcoming campus community, uplifting student leadership. Indigenous knowledge can be important in networks created between generations of scholars, which will support networks.

### **4) What institutional transformations might be necessary to benefit Indigenous scholarship in our respective regions?**

Giving elders the same weight as scholars because they carry a depth of extremely valuable knowledge and giving the same weight to Indigenous knowledge might be necessary. The importance of story and being able to share it without having to change it might be necessary; Indigenous languages speak from the heart. Also, universities need to remember that the community should not be seen as apart from or in opposition to the university. Instead, they are part of the circle or centre of things. Instead, institutions need to think differently, starting from where they sit in their lands and whose lands they sit on, and to whom they need to think and act with responsibility as a means of overcoming claims of ownership.

## Group 12

Questions for Discussion:

3. In what ways can Indigenous Knowledge contribute to improvement of academic endeavors in our respective regions?
4. What institutional transformations might be necessary to support Indigenous scholarship in our respective regions?

The twelfth working group responded to questions 3 and 4. The final rapporteur reported a desire to confront the frequently used criteria for excellence in knowledge and related features of academia. She also mentioned they were created by colonial mindsets and the importance of collectives rather than one person, enabling kinships.

### **3) In what ways can Indigenous Knowledge contribute to improvements to the academic endeavors of our respective regions?**

Indigenous knowledge can be used to deconstruct how Indigenous programs are designed according to other intellectual disciplines and instead focus them on supporting the local Indigenous knowledge

systems and applications. Indigenous Knowledge can create institutional spaces, opportunities and relationships to pay closer attention to the research questions and interests of local Indigenous communities and people.

**4) What institutional transformations might be necessary to benefit Indigenous scholarship in our respective regions?**

One transformation: the development of a mechanism to have Indigenous communities/organizations to nominate Indigenous scholars to the Society. The communities should define the criteria to adjudicate excellence in Indigenous knowledge. It was also thought important to give more scholarships to young Indigenous people to have their voices heard. Another transformation would be to deconstruct institutional structures related to quality assurance boards that were originally created with a colonial mindset, and which continued to imperil the inclusion of Indigenous voices and programming. There is the need to rethink the way universities are governed with regards to the place of Indigenous voices in education and administration. Scholars and students should take advantage of the expertise offered by the World Indigenous Nations Higher Education Consortium which offers certification for Indigenous programming. There needs to be a new sensibility with regards to knowledge that is not individual or corporate, but collective. Another institutional change would be to develop authentic, ongoing, and respectful relationship between the university, the nations of the land and the Indigenous faculty and administration members to help with onboarding and welcoming of new staff. There should be safe spaces for Indigenous scholars to not burden them with contradictory and unrealistic demands. There should be university ranking of Indigenous friendliness or effective inclusion.

## Appendix B – Event Program

# A TRI-ACADEMY PARTNERSHIP INDIGENOUS ENGAGEMENT: A RESEARCH SUMMIT ON CULTURAL HERITAGE IN AN ERA OF RECONCILIATION

NOVEMBER 4-6, 2024 | VANCOUVER, CANADA



x<sup>w</sup>məθkwəyəm (Musqueam), Skwxwú7mesh (Squamish), and səliwətaʔ/Selilwitulh (Tsleil-Waututh) Territory

MONDAY, 4 NOVEMBER 2024	
6:00 pm	Opening Reception
TUESDAY, 5 NOVEMBER 2024	
6:30 am	Breakfast Opens
8:00 am	Opening Remarks
9:00 am	<b>OPENING KEYNOTE</b>   Challenges and Opportunities in the International Decade of Indigenous Languages
	<b>Commissioner Ronald E. Ignace</b> , Commissioner of Indigenous Languages
9:40 am	Discussion
10:10 am	Break
10:20 am	<b>PANEL</b>   The United Nations Declaration on the Rights of Indigenous Peoples, Indigenous Engagement, and the future of the Academy
	<b>Moderator</b>
	<b>Panelists</b>
	<b>Malcolm King</b> , FRSC, Scientific Director, Saskatchewan Centre for Patient Oriented Research, University of Saskatchewan
	<b>Tom Calma</b> , Fellow of The Senate, The University of Sydney
	<b>Kiera Ladner</b> , Distinguished Professor & Canada Research Chair, Political Studies, University of Manitoba
	<b>Leonie Pihama</b> , FRSNZ, Associate Professor, University of Waikato
11:15 am	Discussion
12:00 pm	<b>Lunch &amp; Learn</b>   <i>Royally Wronged: The Royal Society of Canada and Indigenous Peoples</i>
	In this discussion moderated by RSC College President Frank Deer, the editors of <i>Royally Wronged: The Royal Society of Canada and Indigenous Peoples</i> reflect upon the findings, aspirations and origins of the book in Cindy Blackstock's (FRSC) and the Truth and Reconciliation Commission of Canada's Calls to Action for institutional reckoning. Written primarily by current RSC members, <i>Royally Wronged</i> dives deep into the RSC's history to learn why academia has more often been an aid to colonialism than a force against it, posing difficult questions about what is required to move meaningfully toward a better future for Canada, for the RSC, and for other academic societies. Joining the conversation is Coast Salish artist and lawyer Shain Jackson whose Golden Eagle Rising adorns the cover of the book.
	<b>Moderator</b>
	<b>Panelists</b>
	<b>Frank Deer</b> , President, College of the RSC
	<b>Constance Backhouse</b> , Professor of Law, University of Ottawa
	<b>Margaret Kovach</b> , Professor in the Department of Educational Studies, University of British Columbia
	<b>Cynthia Milton</b> , Professor of History, University of Victoria
	<b>Adele Perry</b> , Centre for Human Rights Research, University of Manitoba
1:30 pm	Break
2:00 pm	<b>Cultural Outing</b>   Talaysay Tours, Stanley Park, Shuttle at 2:00 pm
Starts at 3:00 pm	<i>...For thousands of years, our Coast Salish peoples have thrived in harmony with the land, cultivating a deep understanding of its natural resources and fostering rich cultural traditions. Our stories, languages, and practices are intricately woven into the fabric of the region, offering a profound connection to the natural world...</i>
6:00 pm	Evening Reception & Dinner



A TRI-ACADEMY PARTNERSHIP  
**INDIGENOUS ENGAGEMENT:  
 A RESEARCH SUMMIT ON CULTURAL  
 HERITAGE IN AN ERA OF RECONCILIATION**  
 NOVEMBER 4-6, 2024 | VANCOUVER, CANADA



WEDNESDAY, 6 NOVEMBER 2024		
6:30 am	<i>Breakfast Opens</i>	
8:00 am	<b>Opening Remarks</b>	
8:15 am	<b>PANEL   Indigenous Engagement and the Future of the Academy: Acting Now for Future Generations</b>	
	<b>Moderator</b>   <b>Marie Battiste</b> , FRSC, Senior Mi'kmaw Professor Emeritus, University of Saskatchewan	
	<b>Panelists</b>	<b>Ray Lovett</b> , Associate Director, Yardhura Walani Centre at the National Centre for Epidemiology and Population Health, Australian National University (ANU)
		<b>Tahu Kukutai</b> , FRSNZ, Co-Director and Professor, Ngā Pae o te Māramatanga and University of Waikato
	<b>Jaris Swidrovich</b> , Assistant Professor, Teaching Stream, and Indigenous Engagement Lead, University of Toronto	
9:15 am	<b>Discussion</b>	
10:00 am	<b>Working Groups</b>	
11:30 am	<b>Working Group Readouts and Discussion</b>	
12:30 pm	<b>Lunch &amp; Learn   Indigenous Leadership in the Academy: Institutional Change and Program Development</b>	
	The Tri-Academy Partnership of the Royal Society of Canada, the Royal Society of New Zealand Te Apārangi, and the Australian Academy of Sciences is one that prioritizes the perspectives of Indigenous Peoples in the sciences, social sciences, humanities, and other areas of scholarly endeavour and how those perspectives may contribute to our shared journey toward reconciliation. Essential to this reconciliatory journey is the leadership of Indigenous Peoples in academic institutional change and program development. This panel will feature representatives from universities in Western Canada who will describe how they have partnered with Indigenous Peoples to support their right to participate in decision making in areas of importance for them, including academic governance, institution building, land stewardship, and retention of Indigenous languages.	
2:00 pm	<b>CLOSING KEYNOTE   Surveying where we have been and where we are going: The future of Indigenous Engagement in the Academy. A passing of the torch!</b>	
	<b>Carwyn Jones</b> , FRSNZ, Head Lecturer, Māori Laws and Philosophy programme, Te Wānanga o Raukawa	
2:40 pm	<b>Discussion</b>	
3:30 pm	<b>Closing Remarks</b>	
4:00 pm	<b>Event Concludes</b>	

## Appendix C - Participants

First Name	Last Name	Institution	Role
Kate	Aileen	Simon Fraser University	Attendee
Lynn	Allan	Australian Academy of Science	Organizer - Australia
Kim	Anderson	University of Guelph	Delegate - Canada
Anna-Maria	Arabia	Australian Academy of Science	Organizer - Australia
Jessica	Arnouse	Office of the Commissioner of Indigenous Languages	Attendee
Paul	Atkins	Royal Society Te Aparangi	Organizer - New Zealand
Molly	Babel	The University of British Columbia	Attendee
Constance	Backhouse	University of Ottawa	Speaker
Cheryl	Barnabe	University of Calgary	Attendee
Marie	Battiste	University of Saskatchewan	Speaker
Françoise	Baylis	Dalhousie University	Attendee
Paige	Beveridge	Royal Society of Canada	Organizer - Canada
Fiona	Brinkman	Simon Fraser University	Attendee
Ian	Calliou	University of Manitoba	Attendee
Camille	Callison	University of the Fraser Valley	Attendee
Tom	Calma	University of Sydney	Speaker
Sara	Cannon	The University of British Columbia	Attendee
Warren	Cardinal-McTeague	The University of British Columbia	Attendee
Keith Thor	Carlson	University of the Fraser Valley	Delegate - Canada
Jalisa	Charles	University of Victoria	Student
Tamara	Chavez	The University of British Columbia	Attendee
Linda	Clauson	Royal Society of Canada	Organizer - Canada
Katie	Collins	University of Saskatchewan	Attendee
Aimée	Craft	University of Ottawa	Attendee
Irena	Creed	University of Toronto	Attendee
Lilly	Cunningham	Simon Fraser University	Student
Sarah	de Leeuw	University of Northern British Columbia	Delegate - Canada
Carolyn	De Melo	Health Research BC	Attendee
Victoria	Dearborn	University of Manitoba	Attendee
Frank	Deer	University of Manitoba	RSC Governance
Kahsennaro-roks	Deom	The University of British Columbia	Student

Karamjeet	Dhillon	St. Clair College	Attendee
Victoria	Dick	University of Victoria	Student
Amelia	Domaradzki	Royal Society of Canada	Organizer - Canada
Alexander	Duncan	The University of British Columbia	Student
Kynnan	Elliott	Yukon University	Student
Sheila	Embleton	York University	RSC Governance
Ana	Espejo	University of New Brunswick	Attendee
John	Fischer	Mount Royal University	Attendee
Marti	Ford	University of Manitoba	Delegate - Canada
Emily	Gann	Ingenium Canada	Attendee
David	Garneau	University of Regina	Attendee
David	Geary	Capilano University	Attendee
Nathalie	Gendron	INRS	Attendee
Gail	Gillon	University of Canterbury	Delegate - New Zealand
Darren	Gilmour	Royal Society of Canada	Organizer - Canada
Dessa	Gottfriedson	Thompson Rivers University	Student
Ted	Gottfriedson	Thompson Rivers University	Student
Sharon	Gottfriedson	Thompson Rivers University	Student
Hilda	Green	Thompson Rivers University	Student
Jarrold	Haar	Auckland University of Technology	Delegate - New Zealand
Penina Sara-Lynn	Harding	University of Northern British Columbia	Attendee
Jane	Harding	Royal Society Te Aparangi	Organizer - New Zealand
Aroha	Harris	University of Auckland	Attendee
Michael	Hathaway	Simon Fraser University	Attendee
Sean	Hillier	York University	Attendee
Michelle	Hobbs	Griffith University	Delegate - Australia
Michelle	Hogue	University of Lethbridge	Attendee
Noah	Hoostie	First Nations University	Student
Kahu	Hotere	Royal Society Te Aparangi	Organizer - New Zealand
Kerry	Hull	Bishops University	Attendee
Kimberly	Huyser	The University of British Columbia	Attendee
Ronald E.	Ignace	Commissioner of Indigenous Languages	Opening Keynote
Elayne	Isaacs	University of Windsor	Attendee

Beverly	Jacobs	University of Windsor	Attendee
Soudeh	Jamshidian	Vancouver Island University	Attendee
Derek	Jennings	University of Washington	Attendee
Karla	Jessen Williamson	University of Saskatchewan	Delegate - Canada
Mary	Jessome	The University of British Columbia	Attendee
Nadia	Joe	Yukon University	Speaker
Michelle	Johnson-Jennings	University of Washington	Attendee
Carwyn	Jones	Te Wānanga O Raukawa	Closing Keynote
Peyton	Juhnke	University of Victoria	Attendee
Asta	Jureliaviciute	Health Research BC	Attendee
Kendra	Kakewash	University of Victoria	Student
Michelle	Kamigaki-Baron	The University of British Columbia	Attendee
Paul	Kilmartin	University of Auckland	Delegate - New Zealand
Alexandra	King	University of Saskatchewan	Attendee
Malcolm	King	University of Saskatchewan	Speaker
Maggie	Kovach	The University of British Columbia	Speaker
Tahu	Kukutai	University of Waikato	Speaker
Kiera	Ladner	University of Manitoba	Speaker
Nicolas	Lafrenière	Royal Society of Canada	Organizer - Canada
Keira	LaPierre	Mastercard Foundation	Attendee
Chris	Lewis	Simon Fraser University	Attendee
Genner	Llanes-Ortiz	Bishops University	Attendee
Ray	Lovett	Australian National University	Speaker
Arleta	Lucarelli	University of Northern British Columbia	Attendee
Lynnette	Lucas	Simon Fraser University	Attendee
Danielle	Lumberjack	First Nations University	Student
Russel	MacDonald	Royal Society of Canada	Organizer - Canada
Lea	Mackenzie	Mastercard Foundation	Attendee
Gretchen	MacNaughton	The University of British Columbia	Attendee
Juliette	Mammei	University of Manitoba	Attendee
Kathleen	Martin Ginis	The University of British Columbia	Attendee
Tina	Matthew	Simon Fraser University	Attendee
Shelagh	McCartney	Toronto Metropolitan University	Attendee
Rod	McCormick	Thompson Rivers University	Speaker



Patricia	McGuire	Carleton University	Attendee
Dena	McMartin	University of Lethbridge	Attendee
Juliana	Medeiros		Attendee
Jenn	Mentanko	Simon Fraser University	Student
Cary	Miller	University of Manitoba	Attendee
Tara	Million	University of Lethbridge	Attendee
Cynthia	Milton	University of Victoria	Speaker
Helen	Moewaka Barnes	Massey University	Delegate - New Zealand
Bradley	Moggridge	University of Technology Sydney	Delegate - Australia
Barb	Neis	Memorial University	RSC Governance
Randi	Nelson	Yukon University	Student
Ralph	Nilson	Vancouver Island University	RSC Governance
Jacqueline	Ottmann	First Nations University of Canada	Speaker
Aani	Perkins		Attendee
Adele	Perry	University of Manitoba	Speaker
Leonie	Pihama	Tū Tama Wāhine o Taranaki	Speaker
Jordan	Pitt	The University of Sydney	Delegate - Australia
Grace	Point	The University of British Columbia	Speaker
Kalaya	Point	University of Victoria	Attendee
Christine	Preston	First Nations University	Student
Lydia	Prince	Simon Fraser University	Student
Charles Wally	Pugh	Yukon University	Student
Annie	Pullen Sansfaçon	Université de Montréal	Attendee
Marc	Rands	Royal Society Te Aparangi	Organizer - New Zealand
Deanna	Reder	Simon Fraser University	Speaker
Andrea	Reid	The University of British Columbia	Speaker
Danica	Rint	Health Research BC	Attendee
Keeley	Rose	Health Research BC	Attendee
Claire	Sarson		Attendee
Asma	Sayed	Kwantlen Polytechnic University	Attendee
Raya	Semeniuk	Native Women's Association of Canada	Attendee
Sarah	Seward	Royal Society of Canada	Organizer - Canada
Gillian	Siddall	Lakehead University	Attendee
David	Silas	Yukon University	Attendee

Margaret	Slein	The University of British Columbia	Attendee
Rahim	Somani	University of Northern British Columbia	Attendee
Kasey	Stirling	The University of British Columbia	Student
Jaris	Swidrovich	University of Toronto	Speaker
Maja	Tarailo-Graovac	University of Calgary	Attendee
Alice	Te Punga Somerville	The University of British Columbia	Attendee
Michelle	Thompson-Fawcett	University of Otago	Delegate - New Zealand
Colton	Van Der Minne	The University of British Columbia	Student
Alexandra	Vassiliou	Library and Archives Canada	Attendee
Shannon	Wagener	Health Research BC	Attendee
Keziah	Wallis	University of the Fraser Valley	Attendee
Wyeth	Wasserman	The University of British Columbia	Attendee
Paul	Whitinui	University of Victoria	Attendee
Kate	Wilczak	Health Research BC	Attendee
Verena	Wilhelmson	University of Victoria	Student
Joy	William	Mastercard Foundation	Attendee
K̓i̓'ij̓uus Barbara	Wilson	The University of British Columbia	Attendee
Catharine	Winstanley	The University of British Columbia	Attendee
Katrina	Wruck	Queensland University of Technolog	Delegate - Australia
Paul	Young	University of Toronto	RSC Governance

