

**Canadian Association of Graduate Schools (CAGS)
Social Science and Humanities Research Council (SSHRC)**

'Imagining Canada's Research Future'

Indigenous Research Roundtable, co-hosted by Brock University, McMaster University, Wilfrid Laurier University
April 28, 2015

Background

Through its 'Imagining Canada's Future initiative', launched in 2011 and with a focus on six future challenge areas, SSHRC seeks to advance the contributions of the social sciences and humanities towards meeting Canada's future, long-term societal challenges and opportunities. SSHRC's position is that Canada's success in the 21st century will depend on research preparedness; that we need to think ahead, and collectively imagine all possible futures, so that we can anticipate and be prepared to address emerging societal and knowledge needs, and to guide the best choices going forward.

This is the inspiration for SSHRC's initiative as they set out to identify future challenge areas for Canada in an evolving global context that are likely to emerge over the next five, 10 and 20 years. These are issues to which the social sciences and humanities research community could contribute its knowledge, talent and expertise. Following a comprehensive, two-year, national and international consultation, the following cross-cutting components emerged as being essential for Canada and Canadians in an evolving global context: sustainable, resilient communities; creativity, innovation and prosperity; values, cultures, inclusion and diversity; and governance and institutions.

The Canadian Association for Graduate Studies in response to SSHRC's call, organized a national dialogue process to explore the question: "What role does graduate research have to play in building Canada's future? It is both CAGS and SSHRC's belief that graduate students hold critical answers to that question. As such, an engagement process among humanities and social sciences graduate students was developed. Representatives from Brock University, McMaster University and Wilfrid Laurier University in response to this call, co-hosted an Indigenous research roundtable dialogue with Indigenous graduate students towards addressing the question:

"How are the experiences and aspirations of Aboriginal Peoples in Canada essential to building a successful shared future?"

This report reflects the rich discussion that was held at the April 28th Roundtable event and is submitted to CAGS for synthesis and submission to SSHRC. It is expected that this SSHRC submissions will be reviewed and used as a resource for decision-makers as they determine which research they will support.

Indigenous Research Roundtable Questions: Setting the Context

The Roundtable Planning Committee developed a background document, 'Setting the Context' which provided historical perspective on Indigenous Peoples' unique and inherent rights and research involving Indigenous Peoples. The document provided a 'springboard' or starting point for the Indigenous Roundtable discussion. [see Appendix 1]

The Committee unanimously agreed for the need to develop and engage specific questions in order to tease out and illuminate specific examples of Indigenous experiences and aspirations with respect to Indigenous research in Canada. The following questions were identified for the Roundtable participants' consideration.

1. What are the structural and/or systemic changes required to address the serious inequities which negatively impact the emotional, physical, mental, social and spiritual well-being of Indigenous Peoples in Canada?
2. (a) What are the existing barriers or challenges that Indigenous communities face when engaging in research?
(b) Are you aware of the resiliencies articulated by First Nations, Inuit and Métis (FNIM) Peoples and if so, can they be considered as 'leading practices'?

3. How may the Academy and CAGS assist Indigenous Graduate students in their academic pursuit to contribute to the emerging body of Indigenous scholarly knowledge?

Indigenous Research Roundtable

The Indigenous Research Roundtable session began with a traditional opening by Elder Renee Thomas-Hill, an introduction of the facilitator, Rebeka Tabobondung, and greetings from the Deans of the universities: Dr. Allison B. Sekuler, Associate Vice-President & Dean Graduate Studies, McMaster University; Dr. Mike Plyley, Dean of Graduate Studies, Brock University; and Dr. Joan Norris, Dean of Graduate and Postdoctoral Studies, Wilfrid Laurier University.

There was a total of 23 participants that consisted of Indigenous graduate students, incoming graduate students, and faculty members. Participants were randomly assigned were asked to share their perspectives and experiences in response to the questions listed below.

Rapporteurs included: Jennifer Brant, Doctoral Candidate, Department of Graduate and Undergraduate Education, Faculty of Education, Brock University; Dr. Kathy Absolon, Associate Professor, Program Coordinator, Aboriginal Field of Study, Wilfrid Laurier University, and Dr. Bernice Downey, Lecturer, Faculty of Social Science, McMaster University.

The Deans of the universities and other academic leaders took the opportunity to hold their own discussion group, which focused primarily on question #3: How may the Academy and CAGS assist Indigenous Graduate students in their academic pursuit to contribute to the emerging body of Indigenous scholarly knowledge? Additional members of the Deans' group included Dr. Julian Kitchen, Director, Tecumseh Centre, Brock University, and Valerie O'Brien, Six Nations Polytechnic.

At the end of the roundtable session, rapporteurs and the Deans reported their respective discussion highlights to the larger group with key themes that have been highlighted in this report.

Roundtable Questions, Priorities and Highlights

Two major themes that emerged from the roundtable overall included :

1. The need to educate and build awareness regarding the socio-historical context of First Nations, Métis, Inuit Peoples across all sectors of the Academy.
2. The recognition that Indigenous knowledge is a valid body of knowledge that underpins Indigenous methodologies and approaches to research.

The following is a synthesized, more specific summary of the group discussions. This part of the report is organised around the three questions that were posed to the group. Ideas and comments from each group are included.

- Q1. What are the structural and/or systemic changes required to address the serious inequities which negatively impact the emotional, physical, mental, social and spiritual well-being of Indigenous Peoples in Canada?
Rapporteur: Jennifer Brant

KEY SYSTEMIC CHANGES REQUIRED:

A few key themes emerged in the discussion regarding systemic change that is needed to address inequities faced by First Nations, Inuit, and Métis (FNIM) populations. It should be noted that overall, there is a strong need for increased education and cultural awareness about FNIM Peoples across all sectors of the Academy.

1. There is a lack of understanding of an Indigenous context. More education is needed within the Academy regarding Indigenous and state relations, treaties and state obligations to Indigenous communities.

- Generate greater education and awareness across disciplines and within the university administration about treaty relationships, and the on-going issue of Canada neglecting fiduciary responsibilities to Indigenous communities;
 - Increase awareness and education about Indigenous perspectives of history, including the negative history between state, research, and Indigenous communities; and
 - Counter the perpetuation of stereotypes and narratives that purport the “extinction” of Indigenous communities
2. There is a lack of awareness and support for an Indigenous worldview with respect to Indigenous knowledge and Indigenous intellectualism and pedagogy. An Indigenous worldview must be accommodated within the Academy and the research infrastructure.
 - Increase equity, cross cultural awareness, and space for Indigenous knowledge (IK), Intellect, and understandings of Indigenous worldviews.
 3. There is a lack of understanding and support for Indigenous - led partnerships and processes. Support and accommodation of self-determining relationships and collaboration with Indigenous peoples.
 - Place a greater emphasis of empathy and relationship building between Indigenous and non-Indigenous communities across all sectors;
 - Support new systems of collaboration and governance reform to empower Indigenous people that include inclusiveness, sharing power, control, and self-determination; and
 - Advance the issue of missing and murdered Indigenous women as a key priority within Indigenous communities and within the national agenda.
 4. Need to Address Institutional Barriers
 - There is censorship and a withholding of funding for Indigenous research that is perceived to disrupt government policies; and
 - There is a need to address institutional racism and the perpetuation of negative stereotypes within the Academy.

PROACTIVE RECOMMENDED SOLUTIONS FOR CHANGE :

The groups recommended the following solutions that work towards addressing the above noted systemic barriers. A key factor of discussion is the cultural understanding that Indigenous intellectualism includes all parts of the self, including the emotional, physical, mental, and spiritual, while mainstream systems focuses on mental rather than a balance of the components.

1. Build cross-cultural awareness
 - Provide education to all first year students, faculty, and administration on Indigenous Peoples locally and in Canada through teaching accurate and culturally competent history focusing on the strengths of Indigenous communities; and
 - There is a need for communities and grad students to understand the context within which Indigenous research is being done and recognize of the diversity of Indigenous students and communities, e.g., urban, rural, treaty, non-treaty, status, non-status.
2. Data Collection
 - Collect diverse accurate data that uncovers Indigenous statistics that are relevant, important, and include leadership and direction from Indigenous communities in the areas of population, health, and employment.

3. Build local Indigenous degree-granting institutions through innovative partnerships

- Provide accreditation for mainstream institutions from notable or community sanctioned, grassroots recognized Indigenous organizations;
- Invest in language supports and research that revitalises Indigenous languages;
- Support environmental protection and renewal of relationships based on natural law;
- Provide research funding with a focus on traditional teachings and ways of being that enhance lives in communities with a focus on success stories; and
- Develop new systems to equitably distribute power and decision-making.

Q2. (a) What are the existing barriers or challenges that Indigenous communities face when engaging in research?
(b) Are you aware of the resiliencies articulated by First Nations, Inuit and Métis peoples and if so, can they be considered as 'leading practices'?

Rapporteur: Dr. Bernice Downey,

EXISTING BARRIERS AND CHALLENGES

The following barriers and challenges that Indigenous communities face when engaging in research were identified. Key themes centred on a need for increased understanding and support for Indigenous research methodologies and community engagement processes.

1. Indigenous knowledge and intellectual property rights

- Knowledge is often viewed as a university commodity rather than being acknowledged and supported as a scientific body of knowledge in it's own right - one that is used as a life pathway, with responsibilities and inherent rights.

2. Community Engagement

- Greater support is necessary for Indigenous communities to develop internal research ethics processes;
- Government regulations, policies and research does not often align with community interests and approaches and are often not culturally relevant to communities.

3. Lack of infrastructure & resources

- Indigenous researchers do not have adequate space and autonomy to create and engage Indigenous research methodologies and often must replicate euro-western research approaches;
- There is a problematization of language when Indigenous students and faculty are doing their work;
- Indigenous researchers carry double duty, tribunal ethics review at institutions as well as within community puts them behind in research; and
- Timeframes are sometimes not consistent with Institutional requirements, gathering process may operate within community timeframe.

PROACTIVE SOLUTIONS FOR CHANGE

The groups recommended the following solutions that work towards addressing barriers and challenges for communities engaged in research. Key themes include support for Indigenous capacity and control of the systems that affect Indigenous well-being.

1. Education and research infrastructure

- Create a regional network of Indigenous institutions with degree granting capability;
- Support infrastructure for Indigenous communities to set the priorities in the research agenda;

- Promote understanding of inherent rights and awareness of tools and advocacy mechanisms for communities engaged in research;
- Establish an Indigenous council to advise SSHRC;
- Support research funding that flows to communities and builds capacity; and
- Indigenous faculty grounded in Indigenous knowledge and Indigenous communities

2. Support Indigenous self-determination

- Support Indigenous led research because Indigenous communities are the beneficiaries of the research;
- Recognize Indigenous knowledge holders as the legitimizers of knowledge, research and priorities;
- Promote education models based on cultural strengths and resilience, cultural identity;
- Create research fellowships for summers in Indigenous communities;
- Indigenous researchers have been trained in the academy and share that knowledge with communities;
- Indigenous researchers and communities hold knowledge, power, and experience to set the research agenda and oversee the process;
- Research for, and by, Indigenous people vs. Research on Indigenous people;
- Reframe what research is supported; and
- Emphasize no research about us – without us.

3. Acknowledge and Support Indigenous worldview and methods

- Create opportunities for research that inspires Indigenous intellectualism within Indigenous communities;
- Build local capacity within Indigenous communities to address and provide leadership on issues of Equity, e.g., integrate Indigenous knowledge keepers as examiners, committee and panel members;
- Support Indigenous communities and institutions to lead and direct research initiatives, such as the development of internal research ethics processes, and support for Indigenous institutes to administrator SSHRC grants;
- Fund Indigenous research focused on community-based oral histories projects; and
- Connect youth and Elders, e.g., youth gathering stories from Elders respecting and honouring extended family units.

Q2. b) Are you aware of resiliencies, and can they be translated as 'leading practices'

The groups identified a number of areas of resiliency that enhance the research experience with Indigenous populations. A key factor is the value of Indigenous worldview to inform Indigenous research methodologies.

1. Indigenous worldview extends to methods

- Indigenous faculty are rooted in Indigenous knowledge and centre their work in communities;
- Indigenous faculty pass on Indigenous ways and teachings and train students to think outside of the box;
- The role of Elders brings a wealth and depth of knowledge to Indigenous students and research;
- Indigenous people that hold grassroots and traditional knowledge are valued; and
- Indigenous values are extended to research approaches e.g., integrity and accountability, and methods.

Q3. How may the Academy and CAGS assist Indigenous Graduate students in their academic pursuit to contribute to the emerging body of Indigenous scholarly knowledge?

Rapporteur: Dr. Kathy Absolon

PRIORITIES FOR THE ACADEMY AND CAGS

The following priorities for the academy and CAGS were identified as ways to assist Indigenous graduate students in their academic pursuits. Key themes centred on the acknowledgement of Indigenous knowledge, approaches to research and building adequate representation and supports for Indigenous faculty and students.

1. Recognize that Indigenous knowledge is a valid body of knowledge that underpins Indigenous methodologies and approaches to research
 - Acknowledge the work of research within Indigenous frameworks e.g., centering relationships with community requires community engagement work that is not often valued within mainstream academic frameworks. As a result Indigenous students are often required to do double the work of mainstream students;
 - Establish bi-cultural and inclusive movement forward at all university levels which will provides relief for Indigenous students from having to be ambassadors and defenders of Indigenous knowledge and perspectives;
 - Validate Indigenous knowledge, i.e., natural world knowledge and an understanding of the issues and questions Indigenous researchers are involved in when Indigenous knowledge and research involves sacred teachings, processes, and elements in Creation;
 - Understand that Indigenous researchers don't need permission of the academy to do some areas of research;
 - Create a national repository of Indigenous authored research, dissertations and academic resources acknowledging Indigenous intellect, centralizing access to Indigenous scholarship so that anyone can access it;
 - Increase funding for Indigenous led research with environmental and ethical lens in view e.g., funding from the private energy sector is problematic and often incompatible with Indigenous values;
 - Recognize Indigenous methodologies, such as centering community as positive and fundamental contributions when it comes to assessing research, tenure, and hiring;
 - Remove the need for Indigenous students to defend and educate the academic community about the validity of Indigenous knowledge and Indigeneity;
 - Support a convocation of Indigenous scholars;
 - Indigenous research methodologies often take time and involve relationship building and locating one's position in the community. There are protocols and processes involved in building trust. The Academy and SSHRC have their own time frames which may be different, and therefore some flexibility is important;
 - Writing and research poses challenges because there are areas of research that are political, sacred, and complex to navigate. Indigenous students require support to process these challenges;
 - Codify Indigenous research paradigms;
 - Increase competency of language to fully support Indigenous research and scholarship;
 - Validate Indigenous knowledge and worldview. We have a 10, 20, 30 thousand year old encyclopaedia rooted in Creation and Indigenous knowledge. There needs to be recognition of the value and presence of Indigenous epistemologies and worldviews rooted in Indigenous knowledge and all teachings, i.e., two row wampum;
 - Have an understanding that a rich and deep cultural history exists and the ways that colonialism has impacted Indigenous Peoples; and
 - The academy values knowledge from individuals with the title "Dr."; however, within Indigenous contexts, there is also value in the role of Elders and traditional knowledge based on the time and expertise they have gained through learning and carrying Indigenous knowledge.
2. Increase Indigenous faculty not only within Indigenous studies programs, but across all disciplines, thereby infusing Indigenous knowledge in all areas
 - Develop hiring policies to ensure Indigenous faculty are hired;
 - Hire graduate students when they graduate;
 - There is a need for Indigenous faculty in all departments and disciplines across the university;
 - The academy and CAGS have the potential power to change institutional structure, and develop policy to hire Aboriginal Professors to teach.

- How can we bring resident Indigenous scholars into the academy? Use programs like the program at Harvard where they bring in Indigenous scholars and they receive a recognition;
 - Indigenous faculty are over worked and over used by Indigenous and non-Indigenous students. Faculty are needed to increase resource capacity, and to be available to support Indigenous grad students requiring Indigenous supervisors; and
 - More stress needs to be placed on the role of graduate studies in supporting Indigenous students during their studies, i.e.: the unique funding issues and other issues facing Indigenous students require flexibility and understanding. Don't leave supporting Indigenous student to Aboriginal support centres (who often work mainly with undergraduate students).
3. Create space for Indigenous students that provides visibility, academic and peer support, and safe space for cultural practices such as feasts and ceremonies
- Generate awareness within graduate studies concerning "Aboriginal centres" as students may find making connections physically, mentally, emotionally, and spiritually at the beginning of programs;
 - Recognize the diversity of Indigenous students and offer support throughout students' research and help in exploring career paths;
 - Secure safe, supported, sustainable environments for Indigenous graduate students;
 - Often Indigenous students are 1st generation university students and require specific support in navigating the system;
 - Establish and fund an Indigenous association of graduate schools;
 - Make research grants and scholarships more accessible for Indigenous students;
 - Provide networking opportunities between Indigenous graduate students;
 - Provide mentorship programs and supports for proposals, funding, project management, particularly for first generation students who have not had experienced mentors to guide their steps through;
 - Provide support systems that responds to the diversity of Indigenous students (status, urban, non-treaty, non-reserve, Métis, Inuit, etc.) ;
 - Establish graduate programs for Indigenous students so they do not need to leave school;
 - Offer specific career paths for Indigenous students;
 - Partner graduate students with community knowledge holders to match researching and research skills with knowledge holders;
 - There is a constant pressure for graduate students to assimilate rather than grow as Indigenous people;
 - Provide clear systems on how to access funding, unverified, based on self-identification and biased;
 - The ways in which things are being "incentivized" is problematic, there are better ways of creating pathways to post-doctoral studies;
 - How are universities going to attract Indigenous undergraduate students?
 - Universities are the only places where some urban Indigenous students learn about their culture. More such classes are needed on campuses. Provide support to teach them about their culture; and
 - An openness and willingness to understand is important (it was noted that currently there is a shift occurring in which younger faculty are beginning to replace older faculty).

ADDITIONAL PROACTIVE SOLUTIONS FOR CHANGE

The groups recommended the following solutions that work towards ensuring Indigenous representation, visibility, and support mechanisms. A major theme was to support capacity for the delivery of inter-disciplinary Indigenous subject matter within the academy.

1. Educate and build awareness on Indigenous course subject matter
 - Any course having to do with an Indigenous knowledge should run through an advisory council with expertise on Indigenous knowledge;
 - Provide Indigenous supports and resources for mainstream instructors;
 - Engage Indigenous authored content and resources as often as possible;
 - Racism and institutional racism within the academy must be addressed;

- Support non-Indigenous faculty to spend time in Indigenous institutions and learning about Indigenous communities, contexts and struggles; and
- Indigenous researchers have to translate Indigenous knowledge, worldviews, experiences, histories, stories into what the academy can understand and often academic supervisors or Grad studies do not have the capacity.

Additional points made:

- Unclear what role SSHRC has in determining in research priorities;
- How will SSHRC protect the Indigenous priorities in research? SSHRC is state-funded, if Aboriginal research is incentivized it can be co-opted and censored;
- The Indigenous student centre is often not eligible for certain programs, leading to barriers;
- Self-identification challenges around verification, including bias and incentivising;
- Devolution of rights is often attached to the research agenda, sometimes leading to a pathway of censorship in terms of SSHRC seeking to disrupt mainstream concerns around censorship of Indigenous knowledge and research; and
- Stop trying to measure us. Self-ID (and SSHRCs ideas around this process) equals erasure. Stop measuring us for the sake of eliminating difference is assimilation. Do more to create access in authentic ways, e.g., make SSHRC more accessible, but don't do this by way of systemic processes involving tracking, erasure, etc. We are not a research project, and you do not have our consent.

DEAN'S DISCUSSION

The Deans of the universities also took the opportunity to hold their own discussion group, which focused primarily on question #3: How may the Academy and CAGS assist Indigenous Graduate students in their academic pursuit to contribute to the emerging body of Indigenous scholarly knowledge? Below are the key priority areas and solutions they discussed.

KEY PRIORITY AREAS:

1. Increase communication about Aboriginal issues across campus
 - Deans hold a leadership role and influence within the academy to raise and echo issues; and
 - There is a need for increased Aboriginal faculty.
2. Build support and infrastructure for Indigenous grounded research
 - There is an opportunity for collaboration of a joint graduate diploma and Pre-doctoral program (WLU/BU/McU) ;
 - Increase pre-doctoral programs grounded in Indigenous knowledge;
 - Develop targeted funding and compendium of Aboriginal research and teaching;
 - Secure appropriate, stable, and targeted funding that increases direct access for Indigenous research projects; and
 - Branching professional development.

APPENDIX 1. 'IMAGINING CANADA'S RESEARCH FUTURE'

Canadian Association of Graduate Schools (CAGS) and Social Science and Humanities Research Council (SSHRC)
Indigenous Research Roundtable, co-hosted by Brock University, McMaster University, Wilfrid Laurier University

Background: 'Setting the Context'

A. Historical Perspective and Indigenous Peoples' unique & inherent rights.

The United Nations have affirmed through the Declaration on the Rights of Indigenous Peoples that "indigenous peoples are equal to all other peoples, while recognizing the right of all peoples to be different, to consider themselves different, and to be respected as such,". Further, that all peoples contribute to the diversity and richness of civilizations and cultures, which constitute the common heritage of humankind.

The UN has also acknowledged that "indigenous peoples have suffered from historic injustices as a result of, inter alia, their colonization and dispossession of their lands, territories and resources, thus preventing them from exercising, in particular, their right to development in accordance with their own needs and interests".

Canada's historic relationship with Indigenous Peoples borne too out of European Settler's colonizing interests and assimilative policies, continues to evolve as First Nations, Inuit and Métis Peoples strive to protect their unique and inherent rights which "derive from their political, economic and social structures and from their cultures, spiritual traditions, histories and philosophies, especially their rights to their lands, territories and resources". These rights have been affirmed in various Nation-to-Nation treaties, agreements and other constructive arrangements with the Federal Government.

B. Research related issues

As noted in Chapter 9 of the Tri-Council Policy Statement-2¹ (TCPS-2) research involving Indigenous peoples in Canada has been defined and conducted primarily by non-Indigenous researchers. This has been problematic on many levels and Indigenous peoples have strived to reclaim research processes and methodologies for themselves. Positive change has been made in this regard. Indigenous researchers and policy makers have advanced the 'decolonizing research' objective that advocates for, used and further develops and Indigenous paradigm, is connected directly to Indigenous knowledge and community needs².

For example; the movement to establish First Nations OCAP (ownership, control, access and possession) principles. OCAP means that First Nations control data collection processes in their communities; "The right of First Nations communities to own, control, access, and possess information about their peoples is fundamentally tied to self-determination and to the preservation and development of their culture. OCAP™ allows a community to make decisions regarding why, how and by whom information is collected, used or shared."³

The mainstream community has also made positive changes. For example, SSHRC recognizes Indigenous research as a priority area with acknowledgement of the complexity of the contemporary Indigenous experience. They pledge their support of social science and humanities research undertaken by and with Aboriginal Peoples as a key way to

¹ <http://www.pre.ethics.gc.ca/eng/policy-politique/initiatives/tcps2-eptc2/chapter9-chapitre9/>

² Adapted from SSHRC's 'Opportunities in Aboriginal Research:Results of SSHRC's Dialogue on Research and Aboriginal Peoples' 2002.

³ <http://fnigc.ca/ocap.html>

invest in this future⁴ their support of social science and humanities research undertaken by and with Aboriginal Peoples as a key way to invest in this future⁵.

Yet, barriers and challenges remain. A few examples include: An important factor towards addressing existing health and social inequalities and enhancing and promoting the wellbeing of Indigenous people in Canada is the need for disaggregated data. As the National Collaborating Centre for Aboriginal Health notes; the United Nations Permanent Forum on Indigenous Issues has repeatedly called for the collection of disaggregated data that describes the distinct experiences of Indigenous peoples. Yet, examples of significant information gaps exist today. For example; Canada does not have a national child welfare data collection system. This is problematic for an accurate understanding of the Indigenous context as data regarding Indigenous children is only available at the provincial level. The provinces do not collect data in a uniform way, thus it is challenging to make regional cross comparisons⁶.

A second important issue is that mainstream research knowledge synthesis, translation, and exchange tend not to include Indigenous understandings of health and well-being and thus, are not necessarily able to enhance the health and well-being of First Nations, Inuit and Métis people. Issues of culture from the transfer, dissemination, and integration of knowledge into practice is often separated rather than integrated⁷.

Another important factor is the need for the mainstream research community to recognize and affirm Indigenous knowledge systems and ways of knowing (IK) as a valuable and imperative knowledge system that is crucial to Indigenous research for/by Indigenous peoples. The lack of this recognition is situated within a frame of epistemic racism which positions the knowledge of one radicalized group as superior to another and includes a judgement of which knowledge is valuable or even considered to be knowledge⁸. It is suggested that an improved interface is required between Aboriginal communities, researchers and policy makers⁹.

Similarly, Indigenous peoples continue to affirm their “right to the lands, territories and resources that they have traditionally owned, occupied or otherwise used or acquired.”¹⁰ Research interests may be closely related to achieving legal recognition and protection to these rights within a framework of inquiry that respects their “customs, traditions and land tenure systems”.

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⁴ For more information about SSHRC's Aboriginal-specific support: http://www.sshrc-crsh.gc.ca/funding-financement/programmes-programmes/priority_areas-domaines_prioritaires/aboriginal_research-recherche_autochtone-eng.aspx

⁵ For more information about SSHRC's Aboriginal-specific support: http://www.sshrc-crsh.gc.ca/funding-financement/programmes-programmes/priority_areas-domaines_prioritaires/aboriginal_research-recherche_autochtone-eng.aspx

⁶ See NCCAH report for further information on need for disaggregated data: http://www.nccah-ccnsa.ca/docs/fact%20sheets/child%20and%20youth/NCCAH_fs_disaggregated_EN.pdf

⁷ Estey et al., 2006 in: Ellison, C. Indigenous Knowledge and Knowledge Synthesis, Translation and Exchange: http://www.nccah-ccnsa.ca/Publications/Lists/Publications/Attachments/127/2354_NCCAH_KTSE_report_web.pdf

⁸ Smylie and Allan in First Peoples: Second Class Treatment. The Role of Racism in the health and well-being of Indigenous Peoples in Canada. <http://www.wellesleyinstitute.com/wp-content/uploads/2015/02/Report-First-Peoples-Second-Class-Treatment-Feb-2015.pdf>

⁹ Estey, Reading, and Kmetc (2006) in Ellison, C. Indigenous Knowledge and Knowledge Synthesis, Translation and Exchange: http://www.nccah-ccnsa.ca/Publications/Lists/Publications/Attachments/127/2354_NCCAH_KTSE_report_web.pdf

¹⁰ UN Declaration on the Rights of Indigenous Peoples: Article 26

¹¹ Smylie and Allan in First Peoples: Second Class Treatment. The Role of Racism in the health and well-being of Indigenous Peoples in Canada. <http://www.wellesleyinstitute.com/wp-content/uploads/2015/02/Report-First-Peoples-Second-Class-Treatment-Feb-2015.pdf>

¹² Estey, Reading, and Kmetc (2006) in Ellison, C. Indigenous Knowledge and Knowledge Synthesis, Translation and Exchange: http://www.nccah-ccnsa.ca/Publications/Lists/Publications/Attachments/127/2354_NCCAH_KTSE_report_web.pdf

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c) SSHRC’s Project Goal:

Through its Imagining Canada’s Future initiative, launched in 2011 and with a focus on six future challenge areas, SSHRC seeks to advance the contributions of the social sciences and humanities towards meeting Canada’s future, long-term societal challenges and opportunities.

SSHRC’s position is that Canada’s success in the 21st century will depend on research preparedness. We need to think ahead, and collectively imagine all possible futures, so that we can anticipate and be prepared to address emerging societal and knowledge needs, and to guide the best choices going forward.

This is the inspiration for SSHRC’s initiative as they set out to identify future challenge areas for Canada in an evolving global context that are likely to emerge over the next five, 10 and 20 years. These are issues to which the social sciences and humanities research community could contribute its knowledge, talent and expertise.

Following a comprehensive, two-year, national and international consultation, the following cross-cutting components emerged as being essential for Canada and Canadians in an evolving global context: sustainable, resilient communities; creativity, innovation and prosperity; values, cultures, inclusion and diversity; and governance and institutions.

2. Discussion Questions

The following questions are proposed as a spring-board for discussion at the Roundtable. Participants may also want to consider the question/sub-question put forward by SSHRC as noted in Appendix 1.

Questions:

1. What are the structural and/or systemic changes required to address the serious inequities which negatively impact the emotional, physical, mental, social and spiritual well-being of Indigenous Peoples in Canada?
2. (a) What are the existing barriers or challenges that Indigenous communities face when engaging in research?
(b) Are you aware of the resiliencies articulated by First Nations, Inuit and Métis peoples and if so, can they be considered as ‘leading practices’?
3. How may the Academy and CAGS assist Indigenous Graduate students in their academic pursuit to contribute to the emerging body of Indigenous scholarly knowledge?

¹³ UN Declaration on the Rights of Indigenous Peoples: Article 26

APPENDIX 2. SSHRC QUESTIONS

SSHRC has identified six future challenge areas through the [Imagining Canada's Future](#) initiative. Possible sub-questions under each challenge area may include, but are not limited to, the ideas listed.

- What new ways of learning, particularly in higher education, will Canadians need in order to thrive in an evolving society and labour market?
- What effects will the quest for energy and natural resources have on our society and our position on the world stage?
- How are the experiences and aspirations of Aboriginal Peoples in Canada essential to building a successful shared future?
- What might the implications of global peak population be for Canada?
- How can emerging technologies be leveraged to benefit Canadians?
- What knowledge will Canada need in order to thrive in an interconnected, evolving global landscape?

The third question: “How are the experiences and aspirations of Aboriginal Peoples in Canada essential to building a successful shared future?” has been proposed as the focus for this dialogue.

SSHRC has made various, proactive investments in Aboriginal research over the years, stressing an approach by, for and with First Nations, Métis and Inuit peoples. This knowledge can be more effectively mobilized to help Canadians understand the current historical, cultural, social and economic situation in which we find ourselves, and to inform the creation of a vibrant, shared future.

Sub-questions:

- What are the implications of historical and modern treaties?
- What barriers exist to increased consciousness about traditional and contemporary Indigenous values, cultures, leadership, and knowledge systems?
- How can we build enhanced capacity by, with and for Aboriginal communities to engage in and benefit from research?
- What role could digital technologies and creative arts play in teaching and preserving diverse First Nations, Métis and Inuit heritage, memory and identity?
- How might the richness of endangered languages and cultures of First Nations, Métis and Inuit peoples contribute to global human heritage?
- What is needed to bridge the growing young Aboriginal population’s aspirations and potential to evolving knowledge and labour market needs?”

APPENDIX 3. RELEVANT ARTICLES FROM THE UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES

(see http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)

Article 14

1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.
2. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.
3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

Article 15

1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.
2. States shall take effective measures, in consultation and cooperation with the Indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society.

Article 18

1. Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision-making institutions.

Article 19

1. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them.

Article 20

1. Indigenous peoples have the right to maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.
2. Indigenous peoples deprived of their means of subsistence and development are entitled to just and fair redress.

Article 21

1. Indigenous peoples have the right, without discrimination, to the improvement of their economic and social conditions, including, inter alia, in the areas of education, employment, vocational training and retraining, housing, sanitation, health and social security.
2. States shall take effective measures and, where appropriate, special measures to ensure continuing improvement of their economic and social conditions. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities.

Article 23

1. Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programs affecting them and, as far as possible, to administer such programs through their own institutions.

Article 24

1. Indigenous peoples have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals. Indigenous individuals also have the right to access, without any discrimination, to all social and health services.
2. Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of this right.

Article 26

1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.
2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.
3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned.

Article 31

1. Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.