

māmowī āsohtētān **"Let's Cross This Together"**

University of Saskatchewan 3rd Annual Internal Truth and Reconciliation Forum

2020 Report



UNIVERSITY OF SASKATCHEWAN

Vice-Provost

Indigenous Engagement

OFFICE OF THE PROVOST AND VICE-PRESIDENT ACADEMIC
EXECUTIVELEADERSHIP.USASK.CA

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ACKNOWLEDGEMENTS

Thank you to the Elders, Survivors, and everyone who participated by listening, learning, and sharing their time, experiences, and thoughts so freely to help make this event a memorable one.

ELDERS

Louise Halfe, Norman Fleury

KEYNOTES

Kathleen Mahoney, Phil Fontaine,
Honourable Russell Mirasty, Willie Ermine

FORUM WITNESSES

Brian Kachur
Eugene Arcand
Marilyn Poitras
Regan Ratt Misponas

PERFORMERS

Chante Speidel, Dean Smith Band, Kate Boyer,
Kurt Natomagan, Monica Bear, Reanne
Chamakese, Rollin Baldhead, Shayleen Gervais,
Tawnie Kotyk, Walking Buffalo Drum Group

PLANNING COMMITTEE

Candice Pete, Curtis Sanderson, Darla Isaak,
Debbie Venne, Elizabeth Duret, Jacqueline
Ottmann, Marcy Hildebrand, Matthew Dunn,
Meika Taylor, Shannon Cossette, Stephanie
Mulhall, Stryker Calvez

EMCEES

Andre Bear, Autumn LaRose-Smith

SPEAKERS

Chris Scribe, Jacqueline Ottmann, Peter Stoicheff,
Randy Morin, Sheila Pocha, Tony Vannelli

COLLEGE WITNESSES

Alana Bitsuie, Carlyn Seguin,
Danielle Bitz, Erica Schindel,
Genevieve Clark, Leah Ferguson,
Maureen Reed, Richard Schwier

WELLNESS SUPPORTS

Elder Linda Sanderson, Lisa Greig

VOLUNTEERS

Costanza Mora, Daisy Ko, Danette Stang,
Devin Leigh Kyle, Jenn Fedun, Jennifer Martin,
Kassidy Guy, Md Saiful Alam, Paromita
Sengupta, Patrusia Rudy, Rachel Cey,
Rebecca Li, Shannon Durand

Photos and videos are available at:
<https://indigenous.usask.ca/about/internal-forum.php>



BRIEF HISTORY AND CONTEXT OF THE FORUM

Beginning in 2017, the University started an annual reconciliation themed internal forum, aimed at engaging its faculty, staff, and students to come together to listen, learn, and engage with local and national reconciliation initiatives to help inform and engage indigenization and reconciliation among our campus community. This year's reconciliation forum took place on Treaty 6 Territory and the homeland of the Métis on Friday, February 28, 2020, from 8:30-4:30 pm. Over 250 participants attended the event at Marquis Hall.

This year the format the planning committee chose was to enlist four keynote speakers who would introduce four themes of the forum: educational policy and racism, Indigenous wellness, reconciliACTION, and ethical space. The speakers who carried these themes were Lieutenant Governor Russell Mirasty, former National Chief of the Assembly of First Nations Phil Fontaine, human rights lawyer Kathleen Mahoney, and Cree Professor Willie Ermine. After each keynote speech, dedicated time was given for roundtable conversations to unpack and strategize ways to share personal experiences in the university and contribute to individual and collective healing and learning.

The day started and ended with prayers by Elder Louise Halfe, and Elder Norman Fleury provided prayers during lunch. Indigenous students Andre Bear and Autumn LaRose-Smith were the MC's, who gracefully facilitated the day's flow of events, and commented thoughtfully on the learnings through their own stories, teachings, and humour.

Witnesses were a pivotal part of the day with two notions of witnesses selected to engage with each of the groups and the speakers throughout the day. The planning committee invited four forum witnesses and also asked colleges and schools to designate an attending witness from their college that moved throughout the Conversation Circles, listening and noting important and insightful points and reflections. The forum concluded with a closing ceremony that had forum witnesses Eugene Arcand, Regan Ratt-Misponas, Marilyn Poitras, and Brian Kachur reflect on the themes of the day. A prayer and round dance song concluded the event.



INDIGENOUS PRACTICES AND PROTOCOLS

Indigenous protocols and cultural practices are central to all the reconciliation forums, demonstrating both respect and honour for the traditions that guide Indigenous ways of knowing. The planning committee gave special attention to ensuring that Indigenous protocols were appropriately engaged in the fostering of relationships and engagements. This was to ensure that the people felt respected, engaged, and safe in this space for talking and working together. A brochure was handed out to all participants that explained the nature of protocols and appropriate use of them. In so doing, they were ensuring that each person could engage thoughtfully in the space with Indigenous ways of learning and knowing engaged.

Diverse Groupings in Conversation Circles:

In each conversation circle, attention was put to engage a diversity of people, including faculty, staff, students and community members and to ensure that multiple voices and perspectives were heard within the conversation circles. The notetaker would capture summaries and anecdotes related to the themes and recommendations building toward constructive actionable items for reporting.

Talking Circles:

Talking Circles are frequently employed for discussions, especially those involving personal experiences and shared learning. The format of the circles was important. They operated from the principle of a talking circle where everyone is equal within the circle. Establishing group norms or protocols on how to behave and relate during their time together was circulated in the brochure on the table.



Witnesses:

Witnessing an event is another Indigenous custom that builds from the need to remember and offer testimony to what one has heard. In keeping with traditions of the previous forum, four forum witnesses were offered tobacco to ask for their shared accounts at the end of the day of their thoughts, feelings, and summaries of what they believed to be the core concepts, teachings, and insights from the day's activities.

Physical Space:

Place is an important part of one's learning and is largely connected to one's identities. It is embedded in land and nature and as such is important to acknowledge. As part of honouring place and directions in the physical space of the room, the room was structured in tables shaped into two concentric rings which symbolized both tipi rings and Métis flowers. Witnesses and note keepers were asked to follow a clockwise direction in the room following the pattern of movement as they went from table to table to listen and engage with the participants.

Gifting:

Gifting is a natural and essential part of reciprocal relationships in Indigenous societies. Gifts were offered to the speakers and opportunities were made for the attendees of the forum to engage creatively in the gifting process, using materials that were placed on a table from which each person could select string and beads that had been smudged earlier that day. The intent of the beads was to listen to keynote speakers and put a positive intention into a piece of art/gift that symbolizes the learning journey of the day. As they created a section of beads for each of the four speakers, they might create a bracelet that they could keep or gift to someone else. Keynote speakers were also given tobacco before the event and gifted a star blanket after their speech in keeping with Indigenous protocols of reciprocity and respect.



College Witnesses

To encourage feedback to the forum after the event, the planning committee sent out invitations to all colleges and schools to send a representative from their unit to serve as a witness who would observe during the day, and provide written feedback to both their colleges/schools as well as with the planning committee. Here are a few excerpts from the written pieces that were supplied to the planning committee that describe the day's event, climate, the camaraderie, and engagement.

"I witnessed many important things today. I saw people celebrating their identities. I saw people being courageous and working through the messiness. I saw people listening, really listening. I saw people being respectful and paying respect."

Genevieve Clark, College of Pharmacy and Nutrition

"Every speaker, every witness, and every respondent exuded humility and respect. There was no hubris or derision, nor was there resentment or suspicion. Rather, there was an openness and a tangible spirit of celebration throughout the day."

Rick Schwier, College of Education

"It was not just the content and information communicated by speakers and presenters that resulted in truth, reconciliation, and learning; engagement through the Forum also nurtured opportunities for reflection and growth."

Leah Ferguson, College of Kinesiology

"Frankly, I thought all the speakers were outstanding. It was kind of funny because I would listen to one and say, wow! And then the next one, and I'd say another wow. If I were asked to pick a favourite, I'd say it was impossible. Each of the speakers told a different, yet very compelling story. I learned a lot from each."

Maureen Reed, School of Environment and Sustainability

"The passion and insight of the speakers is motivation for all who witnessed them to also speak with *tāpwēwin* – truth, precision, accuracy.

As we deepen and strengthen our relationships with each other, we must maintain our commitment to truth and reconciliation, as with the original obligations and duties of the treaty agreements."

Alana Bitsuie, College of Engineering

"*māmowi āsohtētān* was the third Internal Truth and Reconciliation forum that I have attended. At each event I have greatly appreciated the different perspectives of the speakers, facilitators, and participants. It seems fitting to me that each year the format has changed, as though the forum itself—like the process on which it is focused—is, at least in part, about looking for a good way to have the necessary conversations."

Danielle Bitz, University Library

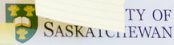


EDUCATIONAL POLICY and RACISM

What do you know about this Forum theme?

What policies and programs could be created or built upon at the University of Saskatchewan to challenge racism and oppression?

Indigenous.usask.ca



Integrate Anti-racism into curriculum

Change the way we teach → sharing stories can be powerful to change and deepen learning

More courses that focus on anti-racism anti-oppression



INDIGENOUS WELLNESS

What do you know about this Forum theme?

What policies and programs could be created or built upon at the University of Saskatchewan to support Indigenous wellness?

Indigenous.usask.ca



Integrate Indigenous wellness into curriculum



ReconciliACTION

What do you know about this Forum theme?

What policies and programs could be created or built upon at the University of Saskatchewan to answer the TRC Calls to Action?

Indigenous.usask.ca



More days, "walking the talk" about Truth Reconciliation

Answer Reconciliation

Answer Reconciliation

Answer Reconciliation



ETHICAL SPACE

What do you know about this Forum theme?

What policies and programs could be created or built upon at the University of Saskatchewan to create ethical space?

Indigenous.usask.ca



ETHICAL SPACE

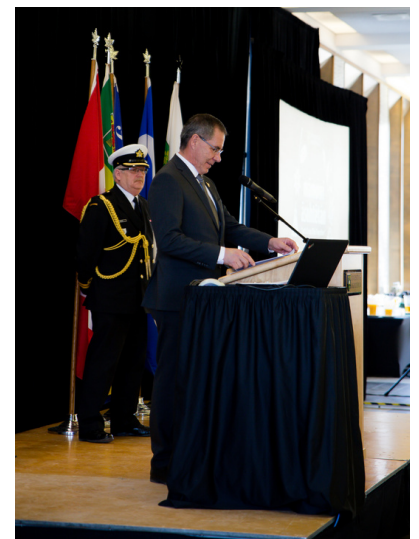
...to create a space where everyone can feel safe and respected

More days, "walking the talk" about Truth Reconciliation

Theme: Educational Policy and Racism

The first keynote of the day was the Lieutenant-Governor Russell Mirasty. Introduced as the first appointed Cree Lieutenant-Governor in the province of Saskatchewan, the Honourable Mirasty gave greetings on behalf of the Queen and largely spoke of his life journey through living with his family, going to school, multiple careers and later to his appointment as Lieutenant Governor. The major theme that participants took away from the Lieutenant-Governor Mirasty's presentation was the notion of belonging. He noted the difficulty and importance of reconciling the different paradigms of knowledges that he was engaging within his policing career and later his being a representative of the Queen. His notion of reconciling all the different parts of oneself while wearing many hats was also reinforced within the recommendations within the conversation circle data with recommendations around ensuring connection to one's culture and language, being grounded in where one comes from, and the importance of family and community within the university.

The second recommendation from the keynote was the need for a safe space for Indigenous students in the university. Many participants reflected on the Honourable Mirasty's leaving for the university as a young man and this was paralleled in the data with recommendations around ensuring safe space and relevant Indigenization to ensure that Indigenous students feel they belong in the university. The conversation circle included more stories and discussion on the notion of safety and ensuring that Indigenous students feel welcomed and respected in this institution. They offered personal anecdotes and examples used on how this is an area that needs further work at the university.



The data from this conversation circle were the most divided in relation to the theme or the stories of the keynote. This was the only time in which this disconnect happened where people either spoke of the presenter or strongly spoke of the theme. The recommendations within the theme of educational policy and racism are noted below:

- Racism was relayed as a huge factor to activating meaningful Indigenization and authentic reconciliation in the university. Stories, examples, and moments of racism in the university were relayed throughout the three questions. Participants noted that there needs to be change in policies, consequences for actions, onboarding information and training for new staff, and professional development on racism in the university and ways to help heal the wounds that racism has caused and continue to cause.
- System-wide policies were deemed significant to how faculty, staff and students interact and relate in the university and was noted that they are also barriers to students, faculty, and staff on true Indigenization and reconciliation efforts. Many stories in specific spaces were relayed in which systematic policies hurt the relationship and success of students and employees at the university.
- Anti-discrimination and anti-oppressive policies and practices were recommended as needing to be implemented with stronger statements, policies, and action.
- Eurocentric education and history within curriculum were seen as perpetuating the problems at the university and the need for curriculum revitalization in pre-existing courses and new course creation in all colleges was recommended to ensure more truth telling as the Truth and Reconciliation Commission had urged. It was noted that it is easy to talk about reconciliation but the university community needed to hear the truth more within curriculum and among its administration and leadership.



THEME: INDIGENOUS WELLNESS

The second theme of the Reconciliation forum was centered around Indigenous wellness. Former Assembly of First Nations National Chief Phil Fontaine, an Anishinabe man from the Sagkeeng First Nation in Manitoba served several leadership roles from the chief of his First Nation to the National Chief of the Assembly of First Nations from 1997-2000. His keynote at the Reconciliation Forum centered around his personal story of being an Indian Residential School student and survivor, and the abuse inflicted at his time at Residential School. His story involved layers of healing and forgiveness. As a national leader, he was the first to share publicly the sexual abuses and trauma that happened to him during Residential School. In finding his voice to speak on these abuses, he was a significant leader in bringing about the Residential School class action lawsuit that culminated in his sharing a video of his attending with others the Vatican's apology to Residential School Survivors.

The transcripts from the note takers and conversation circles revealed a shortened time frame of conversation around this theme and fewer answering of the specific questions with more participants' time spent relating Indigenous Wellness directly to Phil Fontaine's story. The two recommendations from this data were the need for Indigenous focused resources to facilitate Indigenous wellness and the importance of working from a trauma informed space. These comments were interrelated to the idea of safety in the preceding theme.

From listening to Dr. Fontaine's stories and listening to their colleagues around the circle, participants noted there are fewer resources for Indigenous wellness and healing within the university and within university systems. Although there are some supports available to students and to faculty at one level, participants noted that there is very little Indigenous focused or Indigenous led supports available. This presents a need for accessing supports dealing with complex and unique situations for Indigenous students and staff that weave Indigenous content and appropriate cultural foundations in and throughout resources at the university. The recommendations were made for more support of Indigenous language speakers in colleges, culturally appropriate resources, and Indigenous administrators to better facilitate Indigenous bilingual students and staff and faculty.

Another recommendation that emerged was the need for healing and trauma informed practices within the university as a strategy for improving Indigenous wellness. Dr. Fontaine's story of healing and resilience helped some participants to reflect on the healing that is needed in the university setting and the imperative of having space for people to find their own healing. Space was used as both a figurative and literal notion of having more healing spaces on campus to smudge and utilize Elders as well as safe space for healing.

Elders and Knowledge Keepers were also seen to be often parachuted into the university. The need for resident Elders and Knowledge Keepers who are dedicated and available to help engage in healing within the university was identified. There was a strong recommendation for the authentic utilization of Elders and ceremony in the university and regularly engaged multi-level conversations as a way to ensure Indigenous wellness at the university.



THEME: RECONCILI-ACTION

The third theme of the day was ReconciliACTION that was directed to actions that are needed to ensure Indigenization and reconciliation can happen within the university. Lawyer and human rights activist Kathleen Mahoney was the keynote speaker attached to this theme. As a non-Indigenous lawyer tasked to work on the Indian Residential School class action lawsuit, she presented another perspective on how to interpret the law using a trans-systemic approach that values and weaves Indigenous legal traditions into the Canadian legal system to center the class action law suit.

Professor Mahoney's presentation created an animated discussion on the need for change within the legal system in Canada. Within the conversation notes, participants repeated the need for change in the legal system as a step towards reconciliation from a multitude of personal and community level examples of systemic racism. The need to challenge current laws and policies was seen as critical to making reconciliation possible in our lifetime.

Although participants relayed the issues and barriers that are present within the legal systems for Indigenous peoples, there were also discussions on the university having a role in this change through curriculum. One view was the incorporation of the Truth and Reconciliation Commission Calls to Action to be embedded in curriculum to ensure that students are leaving the university with a strong understanding of where change needs to happen and can go with that into the workforce. To further that point, education and awareness of the history and legacy of residential schools and assimilative policies with faculty, staff, and leadership was seen as imperative to move towards reconciliation within the university.



THEME: ETHICAL SPACE

The last keynote of the day was a presentation by Willie Ermine who shared his concept of Ethical Space as a convergence of diverse worldviews where reconciliation might begin.

In bringing groups together to share visions and aspirations of the future, Professor Ermine discussed the need to ensure we speak to the strengths and beauty of Indigenous peoples and communities as too often we use deficit narratives about Indigenous peoples as a way to address the systemic deprivations that have occurred over time. This deficit lens was discussed in the conversation circles with many participants offering personal accounts and issues that arose through communication and conversations that place Indigenous peoples as victims and in need of being helped without considering how that internally affects Indigenous students in our university.

As an extension of the deficit language, anti-oppressive framework and Indigenous knowledge systems were recommended, as safe space is needed for ethical space to thrive. The need for anti-oppressive education and skills-based training came out as central to the creation of an ethical space as people need to come into this space understanding their unconscious bias and cultural positionality that can interfere with the notions of ethical spaces and places in the university.



FORUM SURVEY

This year's planning committee prioritized data from participants to inform both the logistics and outcomes of the event. A pre and post survey was given to each participant to explore their attitudes and motivations around reconciliation within the USask community, and to see if the content within the event matched with the intended outcomes of the event. 169 participants answered a pre-survey, and 43 of those 169 participants answered both the pre and post survey. This allowed the measurement of five intended outcomes related to growth and change from the event.

Intended Outcomes

1. Work together across Indigenous and non-Indigenous cultures to inspire deeper relationships and mutual understanding.
2. Increase awareness and knowledge of First Nation and Métis protocols for community engagement.
3. Create opportunities to share experiences, positive and negative, contributing to individual and collective healing and learning.
4. Identify university policies, procedures, and practices that present as barriers to reconciliation and decolonization.
5. Empower participants with resources and tools, enabling them to take action on reconciliation and Indigenization in their own lives.

Who answered the Survey?

As the pre-survey was attached as part of the prerequisite registration for attending the event, demographic data can interpret the demographics of the participants at the event. The majority of respondents who attended the event were between the ages of 35- 54 years (56%). The majority of respondents identified as non-Indigenous (64%) with 17% identifying as First Nations and 8% identifying as Métis.

POST SURVEY RESULTS

Outcome-based questions appeared in both the pre and post survey. In the post survey, additional questions focused around the event's logistics and opinions, attitudes and motivations around reconciliation both in general terms and within the university. Below are some of the answers to the survey questions.

Event Logistics

- 86%** of survey respondents were satisfied (55%) or very satisfied (31%) with the communication before the event.
- 90%** of survey respondents noted that they were satisfied (55%) or very satisfied (35%) with the organization of the event.
- 86%** of survey respondents were satisfied (52%) or very satisfied (34%) with the hospitality of the event.

Attitudes and Motivations

- 100%** of post survey respondents believed that reconciliation was important
- 89%** of post survey respondents noted that they agree (39%) or strongly agree (50%) that reconciliation was possible between Indigenous and non-Indigenous Peoples
- 20%** of post survey respondents believed that the University does not represent groups equally with the majority of answers (50%) neither agreeing or disagreeing to that statement.
- 34%** of post survey respondents disagreed (30%) or strongly disagreed (4%) in the statement that the University benefits all groups equitably

Outcomes of the Event

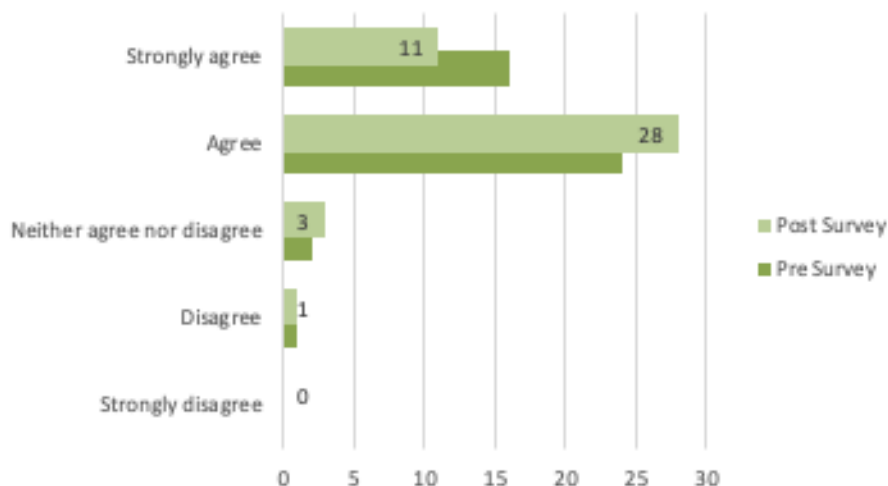
To begin exploring the impact of the event, the planning committee measured five intended outcomes for the event. Through the pre and post survey, participants were asked their agreeance on a series of statements. From the data two outcomes of the intended five were present and changed from the pre survey to the post survey. It is important to note that there was a decline in participants in the post survey, so the data represented below is a smaller data size which may affect the results.

Intended Outcome 1: Work together across Indigenous and non-Indigenous cultures to inspire deeper relationships and mutual understanding

The pre-survey had a very high rate of agreement with this outcome with no large change in the pre-survey to the post survey data. From this data, the event itself did not meet or change this intended outcome, but from the conversation circle data and witnesses, it was a rationale offered as to why participants attended this event.

Please indicate your agreement with the following statements:

"I have worked together across Indigenous and non-Indigenous cultures to build deeper relationships and mutual understanding."

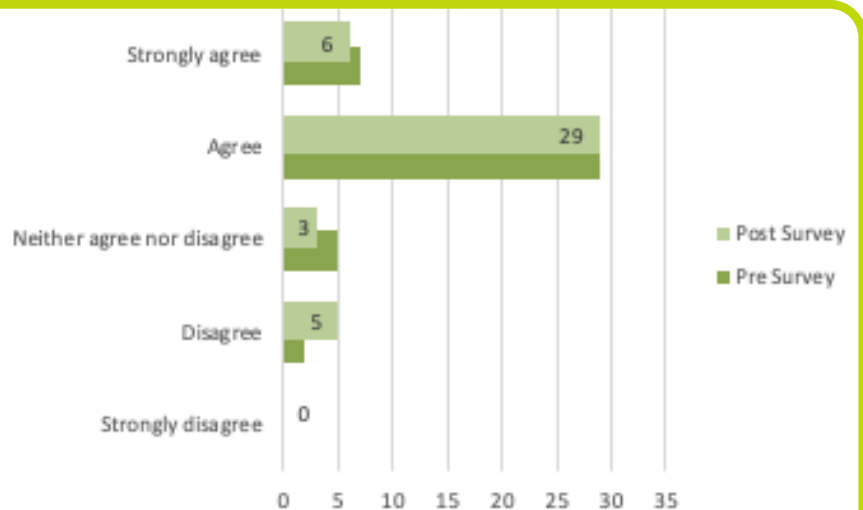


Intended Outcome 2: Increase awareness and knowledge of First Nation and Métis protocols for community engagement

The data did illustrate a high rate of agreement in the pre-survey but no noteworthy change in the post survey data. The social and cultural use of protocols in the event may not have been significantly noticed and thus not reflected in the survey outcome. The conversation data did speak extensively about community and the brochure did address protocols, so the question may have been too broad to receive the answers it was intended.

Please indicate your agreement with the following statements:

"I have an awareness and knowledge of First Nations and Métis protocols for community engagement."

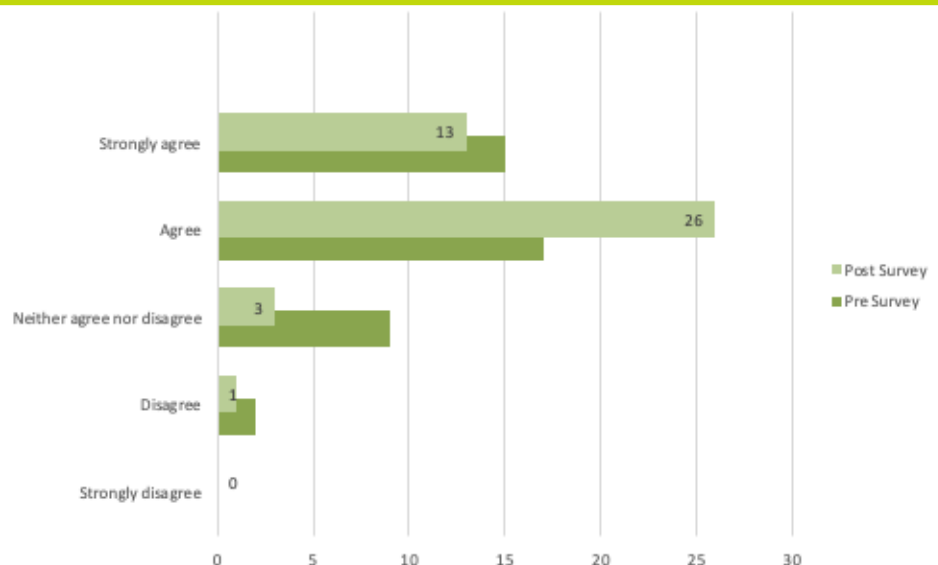


Intended Outcome 3: Create opportunities to share experiences, positive and negative, contributing to individual and collective healing and learning

This outcome demonstrated some positive change in the data with participants noting more agreement and less neutrality after the event. The conversation data also reaffirmed this outcome with a strong level of sharing of personal stories and experiences in the data.

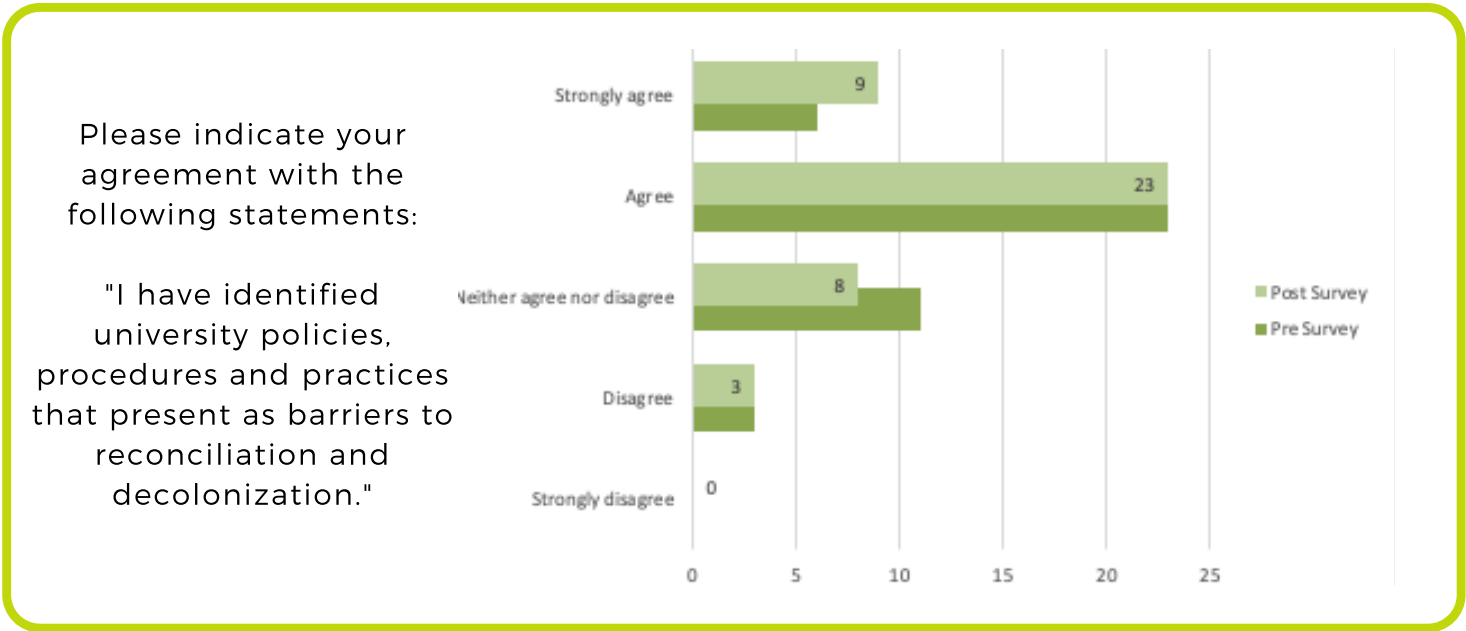
Please indicate your agreement with the following statements:

"I have heard and shared experiences contributing to individual and collective healing and learning."



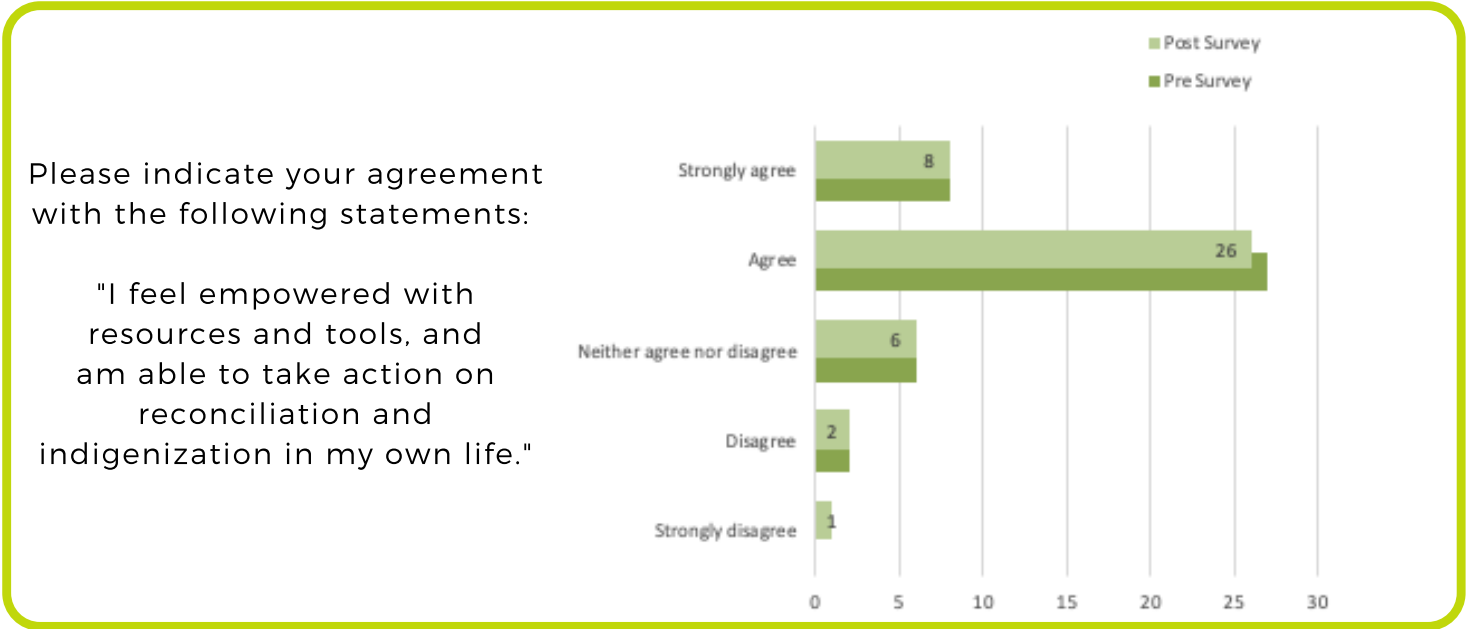
Intended Outcome 4: Identify university policies, procedures, and practices that present as barriers to reconciliation and decolonization

This was seen as a significant theme within the conversation circle data and was present in all four themes of the day. There were more participants that strongly agreed and less that were neutral after the event.



Intended Outcome 5: Empower participants with resources and tools, enabling them to take action on reconciliation and Indigenization in their own lives

The pre-survey had a very high rate of agreement within this outcome and no noteworthy change in the pre-survey to the post survey data. From this data, the event itself did not effectively meet this intended outcome. The knowledge of existing resources may have been present before the event and it is unknown if attending the event raised awareness of additional resources and tools.





māmowī āsohtētān
(maah-mah-wih aah-soh-day-daan)
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Indigenous.usask.ca
UNIVERSITY OF SASKATCHEWAN



2012.

Reconciliation

CANADIAN GOVERNMENTS AND THE UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLE

43. We call upon federal, provincial, territorial, and municipal governments to fully adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
44. We call upon the Government of Canada to develop a national action plan, strategies, and other concrete measures to achieve the goals of the *United Nations Declaration on the Rights of Indigenous Peoples*.

ROYAL PROCLAMATION AND COVENANT OF RECONCILIATION

We call upon the Government of Canada, on behalf of
to develop with Aboriginal people
to be issued by

Recommendations for Future Event

Overall many participants of this reconciliation forum perceived it to be an important event within the university and it did meet two of its intended outcomes. College engaged witnesses supplied their testimonials of the interactions, their learning, and the personal reactions of the emotions that took place. Participants viewed the event as necessary and valuable to their learning and an event that was needed in the university that should occur again in the future. The recommendations that flowed from the conversational data among participants, and the post event survey results provide some important takeaways for the next event.

Looking Forward: Looking ahead to the fourth annual event, suggested ideas put forward would be to recap Indigenization and reconciliation initiatives within the university from the beginning of this event to the fourth event. This could be a great way to see what progress has been made within the university community on understanding Indigenous histories, situations and contexts affecting students and faculty and staff. This could be tasked of participants before the event to come prepared to speak of growth that has happened within the four years.

Agenda: One of the themes from the survey was that the agenda was too compact and did not leave much time for engagement with the issues of each theme. Recognizing it is important to hear from multiple diverse perspectives, some felt that the event could have fewer speeches from administration and give more time for engagement with the issues at a deeper level.

Keynotes and Themes: Although the keynotes and conversation circle format were desirable to many, as they could unpack what the keynote was saying and give some thought to the theme, there was some dialogue on there being too many themes and keynotes for one day. It was advised that one theme or keynote speaker in the morning and one in the afternoon would be a better alternative. There was also some difficulty in connecting the theme to the keynote in general terms. It would have been advisable to give a description of why the themes were chosen and the intent for them at the beginning of the day and perhaps offer these to the speaker specifically chosen to reflect on in their narratives.

There was also a weighted difference between engagement with the themes depending on the time allocation devoted to the theme, what part of the day it was in, or on the intensity of the narratives of the speakers. More data arose from the discussions on educational policy in the university and systemic racism than on all other themes. This would suggest a need in the next year to lean heavily into these topics, as student, faculty and staff personal experiences on these issues seemed to pull out a lot of conversation. The least engaged theme was the ethical space theme, but that might be as it was the last keynote and people were tired and some had drifted away to attend to their remaining work.

Timing: Another concern raised was the timeframe. With heavy emotional issues being unpacked throughout the day, there may be a need to unpack these moments more deeply and with fewer themes. It became a very long and heavy day that could be done over two days or end on time or earlier as many people felt very fatigued with an 8:30am to 4:30pm timeline.

Groupings: Although people enjoyed building a relationship with their table, there were a few participants who wished there was more engagement with the rest of the group by changing up tables or having tables specifically designated to college specific concerns to let people engage with more people in the group. There was also a strong persistent sentiment that there were different levels of knowledge among the participants at a table. Some participants felt that if people seated with them were in the same level of knowledge and understanding of the issues, this would have led to different and more complex conversations that could not happen with people new to reconciliation.

Breaks: With the conversation circles being right before the breaks and lunch, it was felt by some participants that the conversation circles overtook the breaks so there was not enough time to socialize with other people or take a needed break. This can be addressed by being more mindful of telling people the importance of breaks and being more intentional in ensuring people take breaks.

Outcomes: The survey data demonstrated that 3 out of 5 of the perceived outcomes were not met. A suggestion for next year's event would be to connect the outcomes to both the speakers and the themes present throughout the day so that participants could more fully understand the intent of the forum and reflect more effectively on their own takeaways.



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