

FONDATION  
PIERRE ELLIOTT  
TRUDEAU  
FOUNDATION



FUTURE  
FORUMS  
DU FUTUR



# Report on the **Future Forums** 2018-2019



FONDATION  
PIERRE ELLIOTT  
TRUDEAU  
FOUNDATION



#FutureForums #ForumsduFutur

# Contents

<b>President’s Message</b> .....	<b>1</b>
<b>Executive Summary</b> .....	<b>2</b>
<b>1.1 Introduction</b> .....	<b>6</b>
<b>1.2 Defining Inclusive Excellence and Engaged Leadership</b> .....	<b>9</b>
<b>1.3 Objectives of the Report</b> .....	<b>12</b>
<b>1.4 Framing of the <i>Future Forums</i>’ consultations</b> .....	<b>14</b>
<b>1.5 The Three Main Lessons of the <i>Future Forums</i></b> .....	<b>18</b>
<b>1.6 Conclusion: The Research of Excellence</b> .....	<b>44</b>
<b>1.7 Acknowledgments</b> .....	<b>47</b>
<b>1.8 About the Pierre Elliott Trudeau Foundation</b> .....	<b>50</b>



# President's Message

## September 2019

Today, it is essential that the fruit of our research be shared with as many people as possible. Research articles can no longer remain on library shelves and accumulate dust. Excellence in research can only be attained if certain best practices are put forward by the researchers themselves and the institutions that train them. As we have learned from the *Future Forums*, great research must not only serve a purpose, but it must also respond to new realities—whether intellectual, social, cultural, technological, environmental or economic—in communities across Canada and around the world. To target these needs, researchers need to take the time to connect and build relationships with community members, listen and observe as an anthropologist would, and above all, involve the community in the research process. Great researchers are also expected to exhibit certain human qualities such as active listening, humility, self-awareness, courage and inclusiveness. It is their emotional intelligence and lived experiences that give meaning and depth to their research. Great research also recognizes and values different knowledge sources such as oral traditions, hands-on knowledge and

experiential learning approaches because it understands that in order to solve real-world problems, it is important to resort to other ways of thinking and doing. Cross-sector cooperation is another important aspect of research in the Social Sciences and Humanities because it allows the enhancement of its scale, scope and impact. Finally, great research also seeks to incorporate creative elements such as artwork in the sharing of its findings because it supports the belief that finding innovative and original ways of producing research is beneficial to the production of knowledge and its democratization. More importantly, great research in 2019 expands our understanding of who we are, who we have been and who we aspire to be. These are all lessons that we can take away from this *Future Forums* listening and learning experience that will inspire the future direction of the Foundation and the development of its next Strategic Plan which aims to better serve its community of Scholars, Fellows, and Mentors, and the broader community.



**Pascale Fournier**  
President and Chief  
Executive Officer

# Executive Summary





“If people feel they are being listened to, valued and feel a sense of belonging, this is how we achieve social cohesion, or rather excellence that is inclusive.”

### **Future Forums, Moncton**

In 2018, the Pierre Elliott Trudeau Foundation embarked on a pan-Canadian listening and learning tour, the *Future Forums*, that engaged hundreds of Canadians on the themes of Inclusive Excellence and Engaged Leadership. These consultative workshops were designed to engage the Foundation community and traditional academic partners as well as NGOs, corporations, and governments. The Foundation’s efforts to reach out to communities and participants beyond its traditional footprint were successful. A significant majority of participants were from outside the Foundation’s community, which was a first in the history of the Foundation’s events aimed at public interaction. The *Future Forums* aimed specifically to seek the participation of a diverse range of Canadians, as outlined in greater detail in this report.

At first glance, the concept of “Inclusive Excellence” may seem like a paradox for some. The definition of Excellence itself implies exclusiveness, a point raised by participants repeatedly throughout

the *Future Forums*. In other words, if someone is excellent, then another person may not be, which, within an academic context, has generally been measured in the form of high grades, publication, and awards and grants. That narrow set of criteria is changing, led by certain universities and organizations in higher education that have helped define Inclusive Excellence. Traditionally, there has been an inherent dismissal of different knowledge systems, which has stymied the evolution of some forms of excellence in the Canadian context. By extension, this has hindered Canada from sharing its unique position and important steps towards inclusion with other jurisdictions around the world. Canada’s approach to diversity and inclusion serves as a strong advantage. In our evolving landscape, there is greater recognition that being inclusive does not come at the expense of excellence, but rather recognizes, encourages, and raises up different forms of excellence.

At the same time, the *Future Forums* sought Canadians’ perspectives on

the notion of Engaged Leadership, an idea that was recommended for exploration by members of the Foundation community. While leadership is often considered a hallmark from the worlds of politics or business, in truth, we are surrounded by leaders who work day in and day out in our communities, in our universities, and in other institutions. Engaged Leaders may fit within traditional hierarchies, but are set apart by qualities such as strong social intelligence, collaborative spirit, openness to change, and commitment to including a multiplicity of voices in order to arrive at a potentially new and different destination.

Within the context of the *Future Forums*, participants were divided into small working groups, generally of four to five people, and were asked to reflect on the following questions:

### What is Inclusive Excellence?

How has Canadian society excluded some forms of knowledge from the mainstream?

How do social inequalities influence the production and use of knowledge?

How can the production of knowledge be used to foster Inclusive Excellence?

### What is an Engaged Leader?

What does Engaged Leadership mean to you?

How can leaders ensure more and different individual voices stand out and are heard?

In what ways can leaders successfully foster positive, collective change?

This set of questions invited discussion regarding the impact of leadership practices and allowed the Foundation to gather ideas on how it can better engage with Canadians, and learn about best practices and gather insights to help create a toolbox for Scholars to become Engaged Leaders.

Importantly, art and creativity played a significant role, guiding conversations and offering in many cases a tangible and visible demonstration of the ideas discussed. Each breakout group's remarks were recorded for transcription and analysis, which then served as a central piece for the creation of this public consultation's report.

As outlined throughout this report, the Foundation learned much through the process of the *Future Forums*. In particular, three key findings stand out, which were divided further into subsections:

## 1 Diversity, Inclusion and Reconciliation;

Increasing the Foundation's Exposure to a Diversity of People and Ideas



Recognizing and Valuing Different Forms of Knowledge as a Key to achieving Inclusive Excellence

Better Representation of Disadvantaged Segments of the Population within the Foundation's Scholarship Program

## 2 Investing in Community Leaders

The Qualities a Leader should Exhibit: Active Listening, Humility, Service, Self-Awareness, Courage, Inclusiveness and Emotional intelligence

Leadership Is a Collaborative Effort

Investing in Research that has a Measurable and Positive Impact for Communities

## 3 Innovation, Art, and Sharing Knowledge Differently

Democratization of Knowledge: Greater Access to Knowledge for All

Support for a More Participatory Approach to Research

Artwork as a Safe Place for Difficult Conversations

Not only is the Foundation committed to enshrining Inclusive Excellence and Engaged Leadership in its own practices, but to promoting these two progressive concepts that embrace Canada's diversity to the benefit of research in the Social Sciences and

Humanities. Through the renewal of its programs, the Foundation is evolving as a granting agency that does much more than award scholarships, but serves as a gateway for researchers to become leaders with meaningful impact in their institutions and communities.

The findings outlined in this report demonstrate how the Foundation, its peer organizations, and Canadians more generally may recognize the benefits of diversity and inclusion through ideas that were presented in the form of words and art during the *Future Forums* experience. From Coast to Coast to Coast, there is a desire for more voices to be included in the national conversation, within academic circles and beyond. The Foundation remains steadfast in its commitment to support the research of Scholars and their leadership skills, recognizing that leaders today, in any field, are better empowered to have meaningful impact if they are both inclusive and engaged. With this in mind, the findings of the *Future Forums* set the stage for the next generation of Scholars to achieve new heights by lifting up different perspectives and forms of knowledge to the benefit of all Canadians and the world.

# 1.1 Introduction



“If we’re going to be truly inclusive leaders, we need to be hearing from the people who are not already talking to us. We need to hear from the people who are at the margins.”

This quote by an active Pierre Elliott Trudeau Scholar reported at the *Future Forums* in Edmonton in September 2018 was particularly astute. Not only does it identify the vital need for the Foundation to prioritize diversity and inclusion within its community—which was a recurrent theme of the many conversations held between September 2018 and March 2019—it also speaks to the core reason the Foundation decided to conduct a listening and learning tour in the first place.

In September 2018, the Pierre Elliott Trudeau Foundation officially embarked on one of the most ambitious projects in its 16-year history. The *Future Forums* were a seven-month tour which visited every Canadian province and territory. Its goal was to engage with active and alumni members of the Foundation community, and representatives from a range of external communities and industries to discuss how best to prioritize and enshrine diversity and inclusion within the Foundation’s practices. The *Future Forums* travelled

to 20 Canadian communities, with a total of 23 workshops, and attracting 450 participants. Insights and ideas we heard at every one of these sessions are reflected throughout this report. Eighty per cent of the people who shared their valuable time with us were non-community members who came from a variety of different sectors: 44% were from academia, 27% from NGOs, 17% from the public or quasi-public sectors and 10% from the private sector. The *Future Forums* also included many participants from communities not traditionally involved in the activities of the Foundation and members of the public whose voices are not always present during such discussions, including: First Nations, Inuit and Métis, persons with disabilities, members of racialized communities, and grassroots movements and organizations. It is of note that 56% of the consultations’ participants were women, 41% were men and the remaining 3% either had a different gender identification or preferred not to answer. During these consultations, participants generously devoted a portion of their day to discussing the two main themes of the *Future Forums* —Inclusive Excellence and Engaged Leadership. By taking on the role of active listeners, members of the Foundation team gathered ideas on how the Foundation may better engage with Canadians and apply best practices that will contribute to developing a toolbox to help train Scholars how



to become Engaged Leaders in their institutions and communities.

The Foundation now wishes to share the reflections, comments and suggestions it has received in the last few months in this, the *Future Forums* Report, which identifies broader concepts that will guide the development of its new strategic plan. This document explains the origins behind the concepts of Inclusive Excellence and Engaged Leadership, specifies the objectives of the *Future Forums* Report, outlines the approach and methods used throughout the *Future Forums*, and shares three larger lessons learned throughout.

As the report demonstrates, academic excellence in 2019—whether it be learning, research, community engagement or governance—goes well beyond quantitative metrics such as standardized testing or grade point average (GPA). Qualitative aspects—Scholars’ personal qualities and overall contributions—must be given greater consideration. Most importantly, producing and sharing research that is impactful and meaningful to communities in Canada and abroad should be the main priority of higher education and is, in the end, what truly defines excellence.





## 1.2 **Defining Inclusive Excellence and Engaged Leadership**

Although these notions might be familiar in some academic circles, it is important to underscore that the general public is, for the most part, unaware of their existence or the fact that they are shaping policy within many organizations and institutions in the academic and corporate sectors. This section outlines the origins of these concepts and the way they are defined within the context of the Foundation.

The notion of Inclusive Excellence was coined in 2005 by the Association of American Colleges & Universities (AAC&U) in response to the then recent Supreme Court decisions on affirmative action calling for colleges and universities to connect educational quality and efforts to achieve greater inclusion more fundamentally and comprehensively than ever before.<sup>1</sup> The AAC&U defines Inclusive Excellence using four primary elements:

- 1 a focus on student intellectual and social development;**
- 2 a purposeful development and utilization of organizational resources to enhance student learning;**

**3 attention to the cultural differences learners bring to the educational experience and that enhances it;**

**4 a welcoming community that engages all of its diversity in the service of students and organizational learning.<sup>2</sup>**

Universities Canada also makes explicit use of Inclusive Excellence as a driving force for institutional change, with its public commitment to Seven Inclusive Excellence *Principles*<sup>3</sup> in 2017. These principles, which complement the Association's principles on Indigenous education and international initiatives such as the United Nations' HeForShe campaign recognize the vital importance of a diversity of identity and thought in building an innovative, prosperous and inclusive Canada.<sup>4</sup> Moreover, Canada's three research funding agencies—Canadian Institutes of Health Research (CIHR), the Natural Sciences and Engineering Research Council (NSERC) and the Social Sciences and Humanities Research Council (SSHRC)—also embrace Inclusive Excellence as a model for their strategic plans, which seek to enhance equitable and inclusive access to research support.<sup>5</sup>

<sup>1</sup> Williams, A., Damon, Joseph B. Berger, and Shederick A. McClendon. 2005. *Toward a Model of Inclusive and Change in Postsecondary Institutions*. [https://www.aacu.org/sites/default/files/files/mei/williams\\_et\\_al.pdf](https://www.aacu.org/sites/default/files/files/mei/williams_et_al.pdf)

<sup>2</sup> *Ibid*

<sup>3</sup> Universities Canada, *Inclusive Excellence Principles*. 2017. <https://www.univcan.ca/media-room/media-releases/universities-canada-principles-equity-diversity-inclusion/>

<sup>4</sup> *Ibid*

<sup>5</sup> [http://www.sshrc-crsh.gc.ca/about-au\\_sujet/president/2019/edi-eng.aspx](http://www.sshrc-crsh.gc.ca/about-au_sujet/president/2019/edi-eng.aspx)



The notion of Engaged Leadership emerged from the private sector and more recently has been applied to a wider variety of industries and sectors. In 2014, an independent research study led by AON Hewitt, a human capital and management consulting service, found that organizations that achieved top quartile engagement levels and better financial results than their peers all shared something in common: *Engaged Leaders*.<sup>6</sup> Engaged Leaders, as the study states, distinguish themselves by a certain set of characteristics: an early formative experience, a tendency to share a set of beliefs about leading (i.e., responsibility to serve their followers) and a tendency to exhibit certain behaviours that help to engage others (i.e., they energize others, they keep people focused on purpose and vision with contagious positivity).<sup>7</sup> Leadership as a vision has also become the focus of different training programs across Canada. For example, the Banff Center for Arts and Creativity offers a leadership-intensive program, which consists of a 4–5 day experience in which participants meet with global thought leaders, practitioners and educators and learn to develop new

ways of thinking and doing in order to build purposeful initiatives and institutions.<sup>8</sup> In Montreal, the Jeanne Sauvé Foundation developed a similar program, the Public Leadership Program, inviting young leaders from Canada and around the world between the ages of 25 and 30 to live and work together and find solutions, through the development of positive impact projects, to globally significant challenges.<sup>9</sup> More recently, in the fall of 2016, Concordia University created its Public Scholars Program for PhD students, designed to bridge the gap between academics and the general public and, more specifically, to encourage scholars to share their passion and emergent research with the wider community.<sup>10</sup>

In this context of renewed commitment by Canadian universities and other peer organizations, the Pierre Elliott Trudeau Foundation encouraged and facilitated conversations around the themes of Inclusive Excellence and Engaged Leadership during the *Future Forums*. Not only are these findings a core contribution to the development of a new strategic plan, but they will also guide the Foundation as it becomes an incubator of new ways of thinking and doing.

<sup>6</sup> Oehlen, Ken, Lorraine Stomski, and Magdalena Kustra-Olszewska. 2014. *What Makes Someone an Engaging Leader*. Harvard Business Review. <https://hbr.org/2014/11/what-makes-someone-an-engaging-leader>

<sup>7</sup> *Ibid*

<sup>8</sup> <https://www.banffcentre.ca/leadership-intensives>

<sup>9</sup> <https://jeannesauve.org/pillars/public-leadership-program/>

<sup>10</sup> <https://www.concordia.ca/sgs/public-scholars/about-the-program.html>



## 1.3 Objectives of the Report

**The report's objectives are twofold:**

The Foundation wishes to share its findings with the participants of the *Future Forums*, its community members and members of the public. Sharing this knowledge and giving back to those who so generously volunteered to share their professional and personal experiences is consistent with the philosophy of the Pierre Elliott Trudeau Foundation of making knowledge more accessible.

This report will inspire and guide the framing of the Foundation's new strategic plan, which aims to better equip its Scholars to have a meaningful impact in their institutions and communities. The Foundation's renewed programming will be designed to allow Scholars to build leadership qualities as well as prepare them for life beyond their studies whether it be in academia, the private sector or elsewhere.





## 1.4 Framing of the *Future Forums'* consultations



### **Methods: Organization and conduct of the *Future Forums***

The *Future Forums* visited every province and territory in Canada and engaged a total of 450 participants, relying on its network of alumni and active community members as well as external partners to send targeted invitations to community leaders from a range of sectors. Our effort to reach beyond the Foundation's traditional community has been successful, with 80% of participants (364) being non-community members who dedicated a half day to discussing and sharing ideas around Inclusive Excellence and Engaged Leadership.

The *Future Forums* also engaged a diverse range of Canadians in these discussions: 11% of attendees self-identified as part of a visible minority, 9% self-identified as First Nations, Inuit or Métis, 5% as LGBTQ2+, 4% as recent immigrants, and 3% as persons with a disability. Proportions for each of these categories may be higher given that 30% of attendees preferred not to answer our registration survey question regarding minority group identity. A total of 26% of participants indicated, for their part, not being part of one of the five minority group categories included in the survey.

The use of artistic creation was at the centre of the *Future Forums* workshops throughout, not only as a facilitation tool but during

the conversations themselves. Incorporating art into the *Future Forums* originated with the community advisory committee, notably the Foundation Mentors. At the outset, arts and crafts were to be introduced only as an ice-breaking activity. However, artistic creation at each discussion table flourished into a significant role guiding the conversation and offering a tangible demonstration of the broad ideas being talked about during the workshops.

In practice, *Future Forums*' participants were divided into small working groups, generally of between four and six people. They were asked to structure their discussion around the themes of Inclusive Excellence and Engaged Leadership, as outlined below. Participants were provided with basic arts and crafts materials and asked to illustrate their ideas either as individuals or in a group. In practice, these creative processes and their results (including collages, drawings, and word clusters) became a central part of the group discussions as well as the reporting that concluded the sessions.

These conversations were centered around the following questions, which were included in a booklet provided to all participants:

### What is Inclusive Excellence?

How has Canadian society excluded some forms of knowledge from the mainstream?

How do social inequalities influence the production and use of knowledge?

How can the production of knowledge be used to foster Inclusive Excellence?

### What is an Engaged Leader?

What does Engaged Leadership mean to you?

How can leaders ensure more and different individual voices stand out and are heard?

In what ways can leaders successfully foster positive, collective change?

The Foundation's President and CEO, Pascale Fournier, facilitated each of the *Future Forums* workshops, generally accompanied by two members of the Foundation staff who handled logistics, gathered photos and video, prepared and published material on the Foundation's website and social media channels, and assisted in animating the discussion among participants. During each event, Dr. Fournier invited each table to designate a rapporteur to share the conclusions of their group's discussion with the rest of the room. From community to community and group to group, oral reports

ranged from explanations of artistic creations to fulsome accounts of conclusions drawn from discussion guidelines on Inclusive Excellence and Engaged Leadership. These summary presentations were recorded and transcribed for analysis by the Foundation.

### Methods: analyzing the data

Statistical analysis of participants' profiles, by categories of identification (using registration data collected via the Eventbrite website, which was used as the registration tool for all events)

Quantitative content analysis: identification of the most common words and phrases used by participants in relation to the themes of Inclusive Excellence and Engaged Leadership.

Qualitative content analysis: analysis of the salient themes that emerge from the transcribed recordings of the consultations, the notes in participants' booklets and their artistic creations.

We have identified the most significant answers of participants to the questions asked about Inclusive Excellence and Engaged Leadership.

The qualitative content analysis was also guided by the following questions:



Can we see commonalities in thinking about Inclusive Excellence and Engaged Leadership? Differences?

Can we classify information by lexical field? By domain or according to the affiliations of those who wear them?

How do the data allow us to reflect or adjust the mission and vision of the Foundation? Do they give us concrete directions for the future?



# 1.5 **The Three Main Lessons of the Future Forums**



The Foundation learned much through the process of the *Future Forums*. In particular, three key findings stand out:

- 1 the importance of ensuring that practices supporting diversity, inclusion and reconciliation are central to the Foundation's practices;**
- 2 the value of investing in leaders who are committed and engaged with their communities and institutions;**
- 3 the importance of knowledge-sharing and the use of art as a means of expression toward learning and innovation.**

Each of these lessons will be divided further into sub-sections. Illustrative quotations and pictures of the artwork created by participants during the workshops will be used throughout this section of the document to showcase our findings and make the report easier to read and more accessible to all.

## **1 Diversity, Inclusion and Reconciliation within the Foundation's Practices**

We believe the issues of diversity and inclusion are important to Canada. The *Future Forums* provided us with great insights into diversity and inclusion; the value of connecting with groups heard less often in national conversations; operating definitions of excellence and diverse ways of knowing. As outlined below,

our analysis of the *Future Forums'* discussions led to three actions that may help address the issues of inclusion, diversity and reconciliation:

### **Increasing the Foundation's Exposure to a Diversity of People and Ideas**

Researchers in the Social Sciences and Humanities need a comprehensive understanding of the social context of their research, as well as exposure to and engagement with a diversity of people and viewpoints. As one participant at one of the sessions in Whitehorse put it:

“One of the biggest challenges we face as human beings is that we tend to bring similar, like-minded people into contact. Segregation is frightening because it increases the likelihood of us continuing to stay within our own group.”

A similar observation was made by a participant of the *Future Forums* in Charlottetown, who remarked such an approach ought to begin by listening and inviting those whose voices are not often heard: “*We need to look around the table and see who's there and what voices are missing from the discussions and need to be represented because inclusion is more of an active exercise.*” These

parallel statements resonate with the Foundation which recognizes actions are required to ensure greater inclusion and diversity within its community.

Remarks from participants across the country echoed the notion that we have a duty to hear those who are on the margins of society. At the same time, that repeated message underscores the Foundation needs to ensure Scholars and researchers are listening attentively to the communities that are the subject of their research because their experiences and voices are what make them mobilizers of knowledge. As one participant in Fredericton pointed out: *“Real impactful knowledge mobilization comes from the involvement of people impacted by research. They are the ones who are really the best knowledge mobilizers. Are we listening to each other, or are we all just listening to our own news source and to the news we want to hear? If we want to be shaken out of that complacency, we need to hear from victims of homelessness, victims of domestic violence, from young people, from Indigenous people, etc.”*

Similarly, a participant in St. John’s was of the opinion that: *“Whether we’re talking about social issues or politics, we need to make sure that we honour people’s lived experiences and really hear their*

*voices. Sometimes we don’t know that we’re excluding people or that there are barriers to people’s participation because we do not have a true understanding.”* Yet another participant, in Moncton, NB said:

**“if people feel they are being listened to, valued and feel a sense of belonging, this is how we achieve social cohesion, or rather excellence that is inclusive.”**

The *Future Forums* heard a multitude of participants insist that academic researchers need to spend more time building relationships with communities, specifying that better listening, observing and being open to reorienting research based on those observations are required. As one participant in Vancouver remarked: *“Excellence comes from not always knowing the right answer. Academics often don’t know the right answer because they’re in the process of investigating. It’s never black and white. Things are complex.”*

The Foundation believes that a key part of understanding the social context behind high-level academic research involves listening to those who espouse differing opinions. By engaging with a diversity of viewpoints, one participant in Vancouver observed that we end up



contributing to the enrichment of the debate, learn to be comfortable with the uncomfortable and that this ultimately leads to better research: *“It is vital [for us] to engage in constructive dialogue with people who have different opinions and being able to change our minds if necessary.”* Meanwhile, the same idea was shared in Vancouver, with one participant stating: *“It is important to have a dialogue with the ideas that we don’t like to hear. Because if we don’t, then they’re going to be heard through other platforms.”* In Regina, one participant expressed that:

“Uncomfortable moments are a sign that we are ready to accept failure as a part of the process in order to attain the goals we really want.”

**Recognizing and Valuing Different Forms of Knowledge as a Key to Achieving Inclusive Excellence**

Excellence is a word which can both inspire and intimidate. In the words of an Edmonton participant: *“Excellence implies exclusion: if someone is excellent, then somebody perhaps is not excellent. And so much of our discourse on university campuses is around what excellence is.”*

Discussions throughout the *Future Forums* explored this notion at length. Some felt the reason excellence feels

inaccessible to so many is because those we consider to have success and merit are usually people who are already favoured within the system. As one participant in Toronto stated:

“Excellence or fitness was defined by those who were already deemed excellent or fit.”

Participants expressed they felt this situation has been aggravated by the fact that *“society has privileged certain languages over others, certain sources of knowledge over others and certain stories over others,”* a point specifically raised in Victoria. Therefore, they stated, we need to be more critical of the structures that formulate knowledge and their philosophical origins.

An approach already established or being discussed in certain institutions defines Inclusive Excellence as not simply being about including more voices in the conversation or more people in the definition of excellence for the sake of it. Rather, it may require a shift in what excellence means altogether. Multiple participants at the *Future Forums* observed that excellence has not, historically, been inclusive, meaning it is necessary to redefine the parameters of excellence itself. For instance, one participant in Kingston noted:

“Diversity is not just about visible differences. It is about different ways of thinking.”

Likewise, as one participant in Toronto explained, “*Excellence is real-world problem solving.*” This perspective was also shared by a participant in Quebec City, who stated: “*Excellence is more than good grades. It also means commitment to community.*” We need to “*redefine the term ‘intellectual’ to consider people from all walks of life who have knowledge of some form,*” expressed a participant in Edmonton.

To achieve this, we need to start valuing other types of knowledge sources such as “*oral tradition, traditional knowledge, knowledge from the land, hands-on skills, experiential learning and artistic representation,*” as was suggested in Winnipeg. Participants systematically voiced the need for greater inclusion of Indigenous Peoples and recognition of Indigenous cultures and knowledge as key in the context of reconciliation between First Nations and other Canadians. This idea is apparent in the many comments reported at the *Future Forums*:

“In Canada, Indigenous knowledge systems are systematically not included. Canada has a responsibility to consider the knowledge that comes from those originally on this land. This would represent a form of democratization of knowledge.”

---

## Victoria

“We don’t value the knowledge that was necessary for our people to survive for 500 years by building their own boats, by building their own houses, by learning how to fish, learning how to navigate by the stars, learning how to grow their own vegetables and taking care of their livestock. That is a knowledge that is informal and necessary to our own survival, but it’s never been given the place that we place in formal religion.”

---

**in St. John’s**



“I think it’s really important that when we refer to an expert, to know that there are also experts within our Elders. Expertise isn’t always about academic achievement. Experts can be people who are good with children, with the land, hunting, art, music... They may not have the academics, but they have the equivalent because they have talent in a particular field. It’s the same with women’s artwork, which society considers a craft. Why can’t it be a piece of art? Because it’s the same energy, the same spirit that goes into creating all those things.”

## Yellowknife

The common theme that emerges from these remarks is that by recognizing Indigenous knowledge as a fundamental and a valued element of Canadian culture and society, we may contribute to reconciliation between Indigenous people and all

Canadians. An important learning for the Foundation, as an institution, is that the next generation of leaders that it fosters should listen, respect and contribute to this historical process.



*“Reconciliation is a lot of the window. There’s been some light shed, we can see what happened in that hundred-year period, we can start to understand, but we’re not able to fully communicate through that window yet. Each of you need to understand you can all be windows, don’t wait to be one of the 94 calls for action, be the window. The elder, for reconciliation, he wants to build the door. He would say, ‘let’s put all the windows together and actually make a door so we can come back and forth, we can move things forward.’”*

**Future Forums in Calgary**

In Nunavut, another crucial element of Indigenous knowledge systems was expressed, particularly in relation to the North: *“more Canadians need to understand the North’s history,”* said one participant. There are no universities in Nunavut or the Northwest Territories. Yukon University is poised to become the first university in the territories in Spring 2020. Recognizing that post-secondary training is essential to the economic, intellectual and social fabric of the region, the Government of Nunavut has encouraged Nunavut Arctic College to work closely with major Canadian institutions to deliver specialized training.

This approach now appears to be changing and there have been attempts to redefine the nature of a university which could better serve Nunavut’s population. One way of doing this would be, for example, to develop an academic curriculum that recognizes and values Inuit Knowledge. In fact, a participant at the Iqaluit consultation made the following statement on the importance of recognizing different forms of knowledge: *“We are constantly telling our children that [one] kind of knowledge is more valuable than [another] kind of knowledge. Because when you have this kind of knowledge you have the best paying jobs. If you have that kind of knowledge, you’re stuck at this level. We need to level the playing*

*field a little bit to say if we really value Inuit knowledge and experience, then let’s start to see it in our programs, in the opportunities that we provide our young people. We never get the opportunity to learn from our own people, our own area, and that’s what our kids need in order to develop a sense of identity, to realize that my knowledge and what I can do is just as valuable as somebody who can write a thesis.”*

The *Future Forums* heard that rather than looking at whether the knowledge of some people meets others’ definition of knowledge, we should focus on nurturing individuals’ strengths and capacities rather than focusing on their shortcomings. As another participant in Iqaluit pointed out, in the North this can be done by *“testing a person’s skills and ability based on whether they can build an igloo that can help survive overnight. That has to be the example of assessing their skill level, their knowledge. And that doesn’t necessarily come by writing a paper.”*

*“Inuit knowledge comes through a hands-on approach, practice, trial and error and skill development. That’s how you develop high levels of mastery.”*

### **Better Representation of Disadvantaged Segments of the Population Within the Foundation's Scholarship Program**

Participants in many parts of the country voiced the need for more inclusive practices towards historically disadvantaged segments of the populations, in particular Indigenous Peoples, visible minorities and people living with disabilities. Looking at its own application process for Scholarships, the Foundation has historically rewarded people with impressive writing skills and strong academic credentials. In the current landscape, these standards of excellence alone can prove to be an insurmountable obstacle for some who may otherwise represent excellence in different ways. As one participant in Vancouver suggested, *"We need to reshape our standards of excellence so that our structures of power and excellence change in response to the new bodies that we invite to these spaces. Not so that those bodies have to change their shape in order to fit our standards of excellence."* By relying on these conventional standards of excellence, the argument states that we are in fact preventing other people from engaging in important conversations and *"that becomes a real problem not only for the greater public, but also for the professions and organizations because they become enclosed and lose the opportunity to step out of their terrain,"* said a participant in Winnipeg.

*"We need to start seeing people who are different as an asset as opposed to seeing them as a liability,"* proposed a participant at the Halifax consultation. *"Then, these people will feel a sense of inclusion and be part of the community."*

How can we ensure a better representation of disadvantaged segments of the population within the Foundation's Scholarship program? Many participants were of the opinion that reframing the application process by using different evaluation criteria is essential, as they believe changing the criteria to be a significant step to attracting different kinds of applications and appointing a wider range of Scholars. A participant in Edmonton summarizes this very point: *"There might be different ways in which to frame the application itself, to evoke different types of experience, different types of stories. People could tell their story and not worry so much about upholding this sense of 'I am so successful and here's how excellent I am,' but creating more space for a narrative of a journey. Excellence is not an endgame, it's an ongoing process."* In other words, what we heard was a need to be mindful to include people who have different backgrounds, especially those who may have contributed to their community. The following comments also support this line of thought:

“There are a lot of groups that I deal with that would not go near the term ‘Scholar’ and would not put in an application but who have an absolutely amazing contribution that they can bring to the growth of the social and economic pattern of Canada. What does that mean for a community activist who has no formal education past Grade 6 or 8, but is an absolute change leader and change maker? What does that do? What’s their sense of purpose?”

---

### **St. John’s**

“Academia starts with exclusions. It excludes a lot of Africans to get into academia to then be considered for recruitment in communities like the Pierre Elliott Trudeau Foundation. What would be interesting is looking into non-academic

settings, communities or NGO’s or people who have not been privileged enough to get into academics in the first place.”

---

### **Vancouver**

“A couple of years ago, I got a little pile of money to hire somebody to work with us around addressing sexual exploitation in our province. Had I done a traditional job, I would have been looking for someone with two years’ experience and this type of degree. There was a woman that we worked with and she had ten years of lived experience of being trafficked in this province. She had no formal education, no work history, but she was an absolute expert. Had we continued to use those same standardized ways of counting and collecting and valuing, she would

never have gotten the job. She's an incredible leader. She's making huge changes in our province. But it was because we had made a very conscious decision to say that lived experience is incredibly valuable and incredibly important."

### St. John's

Like the Foundation, other academically oriented institutions have realized the absolute necessity to adopt a proactive approach towards Indigenous Peoples. This is reflected in the many programs that invite First Nations, Inuit and Métis to apply for funding, sometimes through specially designed programs and parallel processes. Responding to the relatively low number of Indigenous members in the Foundation community (a fact confirmed by a demographic survey), the Foundation has, for the first time, communicated to universities its interest in diverse candidates, including First Nations, Inuit and Métis. The Foundation also publicly invited these groups to apply to the Fellowship and Mentorship programs.

These efforts led to an increase in the number of Indigenous candidates. However, as many participants of

the *Future Forums* pointed out, a problem remains. When Indigenous Scholars return to their communities years after the completion of their studies, they may experience difficulty reconnecting with their culture, identity and language. For example, one participant in Iqaluit said: *"For somebody from Nunavut to participate in a PhD or things like that, they have to leave their home community. Why can't we help them to grow something there instead? If we're looking at emerging leaders, we want individuals who can feel confident in both societies. So, let's not pull them out. There are ways we can accommodate that and if there's an organization such as yours that is willing to make those accommodations, that would be very inspiring for young people growing up."* In the same vein, another participant added: *"As soon as I moved to Toronto to go to school for a year, it was the biggest culture shock and it felt like the loneliest period of my life, because I had no other Inuit, no other Nunavummiut around me. If the school system is understanding of a support base that is needed, like some type of contact with the Native community in that area, some type of way to get in contact back home regularly, that would be amazing. I ended up having a lot of friends dropping out of school to come back because they couldn't handle feeling so lonely even though they had made a lot of friends there."*



Where the Foundation is concerned, the overarching point put forward is that despite efforts to proactively encourage more Indigenous Scholars to come forward, we must continue to seek ways to keep students connected to their home communities and cultures.

Participants also raised the point that there needs to be greater representation of people with disabilities within the Foundation, as reflected in the following statement during the *Future Forums* in Toronto: *“Inclusion and diversity require accommodation and making things more accessible. This in turn requires resources and different kinds of facilitation. I don’t see people in the Foundation who have disabilities, and I don’t see a disability project being funded. It raises questions about Inclusive Excellence. What forms of knowledge are included in making determinations about excellence? What communities get to define those standards of excellence and what are those measures?”* In other words, there is still a lot of work that needs to be done with respect to the representation of disadvantaged segments of the population within the Foundation’s programs. But as one participant in Montreal correctly pointed out:

“Sometimes the process itself is more important than the outcome. If we continue to actively work towards improving the process, we may eventually get to our desired destination.”

## **2 Investing in Leaders who are Committed and Engaged with their Communities**

Among the numerous aspects of Engaged Leadership consistently discussed by participants of the *Future Forums*, the following three elements stood out:

**The Qualities of an Engaged Leader are Active Listening, Humility, Service, Self-Awareness, Courage, Inclusiveness and Emotional intelligence.**

It isn’t hard to see that historically leadership was bestowed and celebrated largely based on title or degree. One participant in Calgary asserted that as long as that model is upheld, *“we are going to leave people out.”*

*“We have to take a leap of faith together in order to learn new ways of doing things,”* a Halifax participant stated. In Edmonton it

was suggested that the *“The Pierre Elliott Trudeau Foundation play a role in being something different than the other granting agencies and the other ways in which people are rewarded in this country, in saying we want a different type of leader, a different type of Scholar and it is our commitment to find ways.”* For instance, the Foundation can promote a notion of leadership as a set of values we all share rather than focusing on culturally defined aspects of leadership.

During the analysis of the *Future Forums*, the Foundation identified some core values Canadians believe an Engaged Leader must possess. Among them are active listening, humility, service, self-awareness, courage, inclusiveness and emotional intelligence. On active listening, one participant in Edmonton said, *“Leadership, if it’s truly engaged, is a lot more about listening than it is about speaking or telling.”* Meanwhile, a participant in Vancouver expressed that *“the most important thing I’ve learned is humility in leadership. One can’t engage in a community without this trait.”*

Leadership was also described as acting in the service to others. One participant in Regina said that *“We are here to serve those we work with. That’s our role.”* In Victoria, another explained that: *“Leadership is not an elevation to power, but rather a submission to the duty and the*

*responsibilities we all have.”* Self-awareness was noted as another important trait of leadership today, as demonstrated by a participant in Winnipeg: *“An important Indigenous lesson I’ve been taught is always being aware of yourself. If I want to be a leader, I have to be aware of how I walk in this world. I have to be aware of how much space in the room I’m taking up. I have to be aware of how much airtime I’m taking up. Without self-awareness, you could just take up all the space and prevent others from participating, folks who are probably very different from you.”*

Participants also underscored courage or, more specifically, the ability to take risks as an important attribute of a leader. *“Engaged leadership is a leader that values the process but also recognizes when the process is not working and is willing to work with others to review that process,”* said a participant in Charlottetown. In Val d’Or, QC, one participant offered the opinion that a leader is *“someone who detects unfair situations and injustices. Think of Nelson Mandela, Martin Luther King or even Edith Cloutier.”* Another attendee, in Regina, said, *“leadership is often times about fighting the status quo. The leader who cannot passionately advocate for a mission will never attract and retain followers.”* In other words, Engaged Leadership is about being brave enough to talk about the things that may create a level of discomfort. As one participant in Vancouver

expressed it: *“It involves the courage of going against the grain. It involves the courage of doing things that might get you in trouble.”* Being a true leader, added another attendee in Vancouver, is about *“knowing that you are not going to please everyone.”*

**“You have to decide where your values lie and where you’re going to draw a line.”**

*“It’s also about being able to step back and figure out where the barriers are and how to overcome them in a way that you’re not forcing other people to change but rather changing the situation to improve access for other people.”*

Inclusiveness is another crucial aspect of leadership. As one participant in Quebec City noted:

**“Leadership is the ability to bring together people who would otherwise likely remain separate.”**

One insight shared in Victoria offered that engaged leaders *“are willing to do the work of ensuring diverse voices are heard and not just paying tribute to them but also doing the work of bringing people together even when it’s hard.”* Leaders have

the ability to connect with people of different experiences and work with people who understand their opinion and others who may not. *“A leader needs to be enthusiastic, needs to be kind, needs to be able to nurture and support folks around him and challenge individuals to be able to stretch their wings and grow,”* said a participant in Charlottetown.

Meanwhile, in Whitehorse, the *Future Forums* heard that inclusive leadership is *“recognizing the strengths and vulnerabilities of individuals and building people up. It creates synergies and it’s visionary. It creates understanding of the different ways of learning, the ways of being, and the differences within cultures, within individuals, within Canada. It creates awareness. And all of that is built on the values of listening, learning, being instead of doing.”*

Importantly, it was widely held that a successful leader in the 21st century must display emotional intelligence. Being positive is one aspect of emotional intelligence. A participant in Calgary gave the analogy of Martin Luther King to reinforce this point: *“What if Martin Luther King had said, ‘I have a nightmare!’ Instead he said, ‘I have a dream’ and people rallied around that. And yet, so much of our social discourse is negative; it’s about what people are against rather than what people are for.”*

Leadership is about generosity, said one participant in Winnipeg: *“Generosity is an important facet of Inclusive Excellence. In order to lead. In order to teach. In order to excel in something, one has to be generous and the act of generosity only works if it’s reciprocal. Otherwise, you couldn’t define it as generosity.”*

Leadership is also about being reliable, accountable and a good facilitator, voiced an attendee in Iqaluit. *“Respect, empathy and resilience are key aspects of leadership,”* said another in Whitehorse.

Among the notions consistently expressed during the *Future Forums* was that people should not fear or be intimidated by the notion of leadership. As a concept, “leadership” may be viewed as daunting or undesirable by individuals who have a negative association with the term due perhaps to bad experiences or because they witnessed poor leadership, such as authority masquerading as leadership. Engaged Leadership can take form, be effective, and deliver positive results at the community level, within the halls of academia, or on an international stage.

In the words of a participant in Ottawa, an Engaged Leader is someone who is *“willing to question their beliefs, express humility, be open to change and empathy, be*

*committed to raising other people in their organization and have strong social intelligence.”*

### **Leadership Is a Collaborative Effort**

*“Individuals were taught to strive towards the top and this is how we’re conditioned. If we teach ourselves to be a little more flexible, we may not end up striving to the top in the traditional setting, but we may instead form a valuable shape like a hexagon. One of nature’s most efficient shapes. It appears naturally in honeycombs; they form bubbles together. If we make ourselves flexible and stronger like that, we can form a collective.”*



A metaphor shared in Charlottetown offers a visual representation that leadership requires strong individual parts, but a collaborative effort creates even stronger leaders. A participant in Halifax noted there is an African proverb that offers a similar sense: *“if you want to go fast,*



*go alone, but if you want to go far, go together.”* Another participant in Halifax offered an example of this principle at work in nature, pointing to the patterns of migratory birds: *“Often when you look at birds, the biggest one will lead and protect in strong winds. Sometimes when you’re a leader you need to be out in front, taking the gale to support those who are coming behind but it’s also knowing when it’s your turn to rest to get others out in front.”*

To demonstrate the importance of collaboration in leadership, this observation was given in Winnipeg: *“Someone who is an ineffective leader would have this map and they would be reading it and telling people where to go. They would say, ‘We need to go over that mountain and climb it.’ Whereas a good leader would put the map on the wall for everyone to see and say, ‘okay, this is where we are. This is where we want to get to. What you do think? Which way should we go? How do we start?’ An engaged leader is one that asks people what they think, develops a plan with others through focus groups or surveys depending on how people best give their thoughts.”*

Leadership represents the ability to draw different people together to achieve a common goal. One participant in Edmonton described leadership as the act *“of bringing people from the margins into the center for conversation and not*

*about people building one person up to the very top.”* There was broad agreement throughout the *Future Forums* that simply holding a title or degree does not necessarily qualify someone to be a leader. What matters most are *“the relationships that you are creating with the people you encounter”* and making sure that *“people’s voices at the table are being heard,”* according to a participant in Winnipeg.

Finally, we heard time and again the notion that leadership is about supporting others. Several participants highlighted the need for more space to encourage people to find ways of displaying leadership in their own lives and in their own ways. *“People need to ask themselves three questions: What do I care about? What difference can I make and what skills do I have to make a difference? When all those things come together, that is where the real power comes,”* suggested one participant in Calgary.

### **Investing in Research that has a Measurable and Positive Impact for Communities**

When talking about academic research, several *Future Forums* participants raised the image of so-called “helicopter researchers” to highlight an example of a leadership shortcoming in research practices. The example was specifically tied to research that is being led in Indigenous communities. As the

term suggests, helicopter research refers to when “academics literally or figuratively fly into Indigenous communities, administer surveys, and leave-never to be heard from again by the community.”<sup>11</sup> A participant in Iqaluit described their interpretation and the problems it triggers: *“They just never come back. They come here, research our land, our people, but then they just don’t come back. Then they get their doctorate diploma and they become labelled ‘experts’ and teach. You’re just perpetuating a problematic knowledge set because some of that work implements policies, which then influences programs.”*

To prevent this from happening in the future, several participants said it is imperative that researchers’ practices and methods change and evolve. For instance, instead of simply visiting a community and rushing into the production of an article, researchers need to spend more time listening to communities, learning the proper protocols and more importantly, building relationships.

As one participant in Kingston pointed out: *“Somebody who is more involved in their community, more involved in their university and has that emotional intelligence to interact with their peers, might end up being*

*the better researcher, the better contributor into your problem set.”* A participant in Halifax took this notion of community involvement one step further. Research does not have to be performed by someone from the community, but they must develop roots in a community in order for their research to be properly rooted there: *“I want somebody to have a great relationship with my community before we start doing research. I want you to understand who we are and where we come from.”*

Continuing on the theme of Engaged Leadership, a participant in Montreal suggested researchers make an informal contract with the communities, committing for the longer-term: *“Maybe we can go back to a specific community and make a five-year commitment where we go and build relationships and continue to go back and maintain those relationships.”* The benefit of having researchers that are more attentive to community needs was also explained by a participant in Fredericton: *“When people feel listened to, when they feel valued, and when they feel connected, they have a sense of belonging. If we all worked on that—every organization, every school, every company—imagine the impact that it could have.”*

<sup>11</sup> Pontes Ferreira, Maria and Gendron, Fidji. “Community-based participatory research with traditional and Indigenous communities of the Americas: Historical context and future directions”. <https://lib-journal.uncg.edu/index.php/ijcp/article/viewFile/254/119>

*Future Forums* participants argued it is essential that field research bring a benefit to the community. Namely, it has to serve a greater purpose and offer demonstrable impact. While there is little support for traditional helicopter research, there are differing views on how best to perform community-based research. One participant in Halifax espoused the community-first approach, noting: *“When it comes to research, it has to be done by the community for the community. It has to be owned by us, it has to be something that we need, not somebody sitting in a tower that says, ‘I think I’m going to research this today.’ If you can’t answer my question about what the benefit of your research might be to my community, you’re not coming in.”* In the same vein, another participant in Halifax said, *“What I don’t want is somebody building on the backs of my community unless there is true benefit to my community.”* In other words, when approaching a new community, researchers need to adopt a community-based approach and say, *“what would you like me to ask you? rather than just go in with pre-set questions,”* as was suggested by a participant in Vancouver. The key is producing research that will contribute to *“building strength and resilience in communities,”* said a participant in Whitehorse. According to a participant in Vancouver, we also need to encourage the development of research that focuses on

pressing issues such as: *“Indigenous knowledge and perspectives, climate change, erosion of liberal democracy, the people’s approach, risk taking as a principle.”*

### **3 Knowledge-Sharing and the Use of Art as a Means for Learning and Innovation**

The *Future Forums* enlightened us on views regarding the accessibility of knowledge, support for a more participatory approach to research, and the value of using artistic creation as a means to share knowledge, ideas, present critiques, suggestions and articulate a vision. Below are three solutions that we have identified.

#### **Democratization of Knowledge: Broader Access to Knowledge and Knowledge-Sharing**

Participants suggested that knowledge produced by universities should be made accessible to a wider audience and go beyond the halls of academia. However, there are many technical and symbolic barriers preventing people from gaining access to knowledge in Canada, including access to knowledge produced by members of the Pierre Elliott Trudeau Foundation community. Some of these barriers are technological, a significant point in a country with a pronounced digital divide and unequal access to the Internet. As a participant in Iqaluit pointed out: *“There are real barriers to entry. Sometimes just technical*

*barriers, things that are web-based, pertaining to the application process for doctoral Scholarships. It assumes that there's going to be the Internet or fast Internet, which is not true in all locales, or that people are going to have the technological know-how to make it through that hoop. It would be nice if Canada broadened its understanding of Canada before looking around the world."*

It was suggested the Foundation seek possible options to support Scholarship candidates who, for various reasons – notably economic – find themselves up against institutional or cultural barriers. A participant in Montreal provided this example: *"It is extremely discouraged in Eastern culture to speak highly of yourself and to try to tell people how great you are. During the interview process, when candidates are asked for instance, 'What are you bringing to the table? What makes you special?' these kinds of questions are tricky to respond to especially if you come from a culture where talking about yourself is frowned upon."* It was also pointed out by a *Future Forums* participant in Edmonton that, perhaps unintentional, the places where we sometimes choose to exchange knowledge, such as conferences in big hotels in larger cities, can dissuade the participation of some: *"For instance, the Summer Institute often occurs at nice hotels in fairly large cities. Sometimes,*

*often, the costs to get to those cities are fronted by the participants. All of a sudden, we've reached a place where people who don't necessarily have the same amount of capital may be inadvertently excluded by the Foundation for specific events. What are the possibilities of potentially having these events at smaller locations instead of having them in large cities like Vancouver or Toronto? What about a place like Fort McMurray? Having different discussions and thereby hopefully opening it up to people who aren't necessarily coming from the Academy."* Another attendee in Edmonton pointed directly to academic spaces as places that can make certain audiences uncomfortable and for representing a form of elitism: *"In the academic world, we're sort of playing a game. We're speaking to particular set of audiences in a particular way. The rules of the game are not always clear to people who haven't been immersed in them, trained in them. Exposing what those rules are, talking about them is one way to perhaps broaden the sense of excellence. We need to recognize that academic spaces are places where some people are always uncomfortable because they don't feel that they belong there and that the space itself is created in a way that is not inclusive of their knowledge and background, their way of knowing."* In the same vein, a participant in Vancouver said, *"Higher*



*education was a way to challenge elitism. It was kind of like a ticket to the middle class. But over time, it's really become its own kind of form of elite and so now we have this kind of new status quo of an industrial structure of education where a lot of the power rests. And this structure of education is really hard to access based on a number of things like racial and gender biases or also socio-economic marginalization."*

### **Support for a More Participatory Approach to Research**

*"A leaf could be excellent, but it would not be enough to keep the whole thing alive. It is the presence of all the leaves that make the tree alive. Especially through networking, pooling (like communication between the root systems of a tree). The deeper the roots, the more the tree rises. There is a whole part that we do not see and that we do not suspect."* This quote offered by a participant in Val d'Or, QC illustratively describes a vision of academic research applying interdisciplinary co-operation.

One conclusion to be drawn is that by encouraging and supporting more interdisciplinary research and collaboration between granting institutions, including the Pierre Elliott Trudeau Foundation and peer organizations, the scope and the scale of the impact of research in the Social Sciences and Humanities will grow in new directions. Cross-pollination and interdisciplinarity are crucial to addressing complex,

multi-faceted global challenges, as expressed by a participant in St. John's: *"The big problems of this world won't be just solved by Social Sciences and Humanities. You have to sit down with different people who have different expertise and so on. You need multiple perspectives and bringing disciplines together is one way of achieving that."*



In some smaller centres across Canada, this participatory approach is already sometimes the norm. As a participant in Fredericton explained, participation happens naturally in a less populous province such as New Brunswick: *"The circles are small enough that you can talk to people who have power and influence in different sectors of society, because you meet them on a regular basis. That's both a challenge and an opportunity. The challenge is that there is a smaller pool of people*

to draw upon. The opportunity is that people can—and do—get to know one another and get involved in ways that may not happen in larger centres.” Elsewhere in New Brunswick, a participant at the *Future Forums* in Moncton described a model used in Indigenous communities that further demonstrated the benefits of multiple perspectives on a singular issue. “Two-eyed seeing” is a concept that allows for variety of perspectives, which is meant to improve the quality of research results and the quality of decisions being made because leaders are working with a more global and inclusive view.

This vision of a more participatory approach was also shared by a participant in St. John’s, who said: *“If we had solid leadership that grew out of a participatory democracy, that perhaps we would be in a better situation than we are right now. Consultations like the Future Forums need people from various sectors.”* Program innovations that reflect this viewpoint can help equip Scholars to consider and confront a wider range of perspectives as they strive to produce impactful research in communities and institutions.

### | Art as a Tool for Idea-sharing



Participants made prolific use of art and creativity during the *Future Forums* and emphasized its usefulness as a way of broadening horizons, expressing ideas and knowledge, articulating a vision and fostering innovation. The idea to incorporate art into the *Future Forums* was proposed by Mentors in the Foundation’s Scientific Committee whose mandate was to help design and develop the *Future Forums* process. Participants expressed the benefits of art as an innovative approach including in Whitehorse: *“Displaying art pieces in the public space can support a narrative of inclusion.”* Another participant in Whitehorse said: *“What I’m looking for now is the place where we have useful conversations. Political parties used to be that kind of place. Arts is a place where we can create what I call a big tent and where we can have our arms open and welcome all people into it. It’s in the artistic world that we would see what I call a safe place for difficult conversations.”*

On the opposite side of the country, in St. John's, a participant noted: "Art shows you a different way of looking at things. Art is great for mental health, it's great for the community, it attracts the intellectuals to a community because they are looking for a community that has the heart. And art gives you heart." Echoing these comments, research by members of the Foundation community also supports the fact that creativity and art have a direct and positive impact on diversity and innovation in the private sector and workplace<sup>12</sup>

The artistic pieces created during the *Future Forums* served as powerful contributions to the conversation as participants sought to illustrate the concepts of Inclusive Excellence and Engaged Leadership. The pieces themselves were collected and displayed at the Foundation's offices where they were also photographed and in some cases put on display. A selection of those artistic creations by *Future Forums* participants is included in this report.

Participants in a number of sessions designed the following creations in response to the question "What does Inclusive Excellence mean to you?"

### **Artwork in Halifax, Nova Scotia:** Inclusive Excellence as a quilt



"A quilt is a way of looking at inclusiveness. There are pieces that are woven together of different voices and tradition. In Canada, there are holes, and those holes have to be filled by the lived experiences and expressions of all communities. They get stitched together and they don't all look alike, they're different colours and different sizes, but what they create is a certain beauty. In certain aboriginal communities, there are fabrics woven together with imperfections to remind everyone that there's work to be done. There are imperfections in our quilt because there's work that needs to be continually done."

**Future Forums, Halifax**

<sup>12</sup> Bessma Momani and Jillian Stirk. *Diversity Dividend: Canada's Global Advantage. Special Report. Canada: The Pierre Elliott Trudeau Foundation and the Centre for International Governance Innovation, 2017.*

**Artwork in Yellowknife, Northwest Territories:** Inclusive Excellence as a circle



*“For the art piece, we tore apart the annual report. We started with the concept of the circle, because it’s so representative of having this holistic approach. It has no beginning and no end; it has multiple directions; it can be interpreted in so many different ways. We just thought that it was a good way to represent the diversity of people. We also included the languages of Northwest Territories, from Dene all the way to English to French. This represents all of the cultures of the Northwest Territories. They all come together to form one territory and the circle doesn’t just go around, it’s also spiralling and changing all the time. In the end, everybody is learning from everybody else and it is important to keep the individual differences strong as we move ahead and as we work together more and more.”*

**Future Forums, Yellowknife**

**Artwork in Yellowknife, Northwest Territories:** Inclusive Excellence as flowers

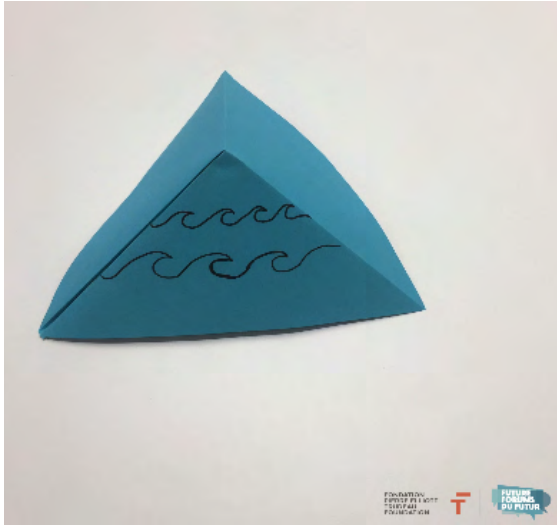


*“If you look really closely there are imperfections, but if you look out, there is also a beautiful picture there and each individual, person or small group of people contribute to that broader picture. There are individuals with imperfections but as a group they come together to make a whole that is very powerful. Like the flowers, each bead is supported by the whole. When one bead falls out, it will affect that whole. It’s really important for me to see inclusion, respect and support in communities, because we cannot do this alone and it’s not about one person, it’s about how we all work together to create something.”*

**Future Forums, Yellowknife**



**Artwork in St. John's, Newfoundland:**  
Inclusive Excellence as a tide

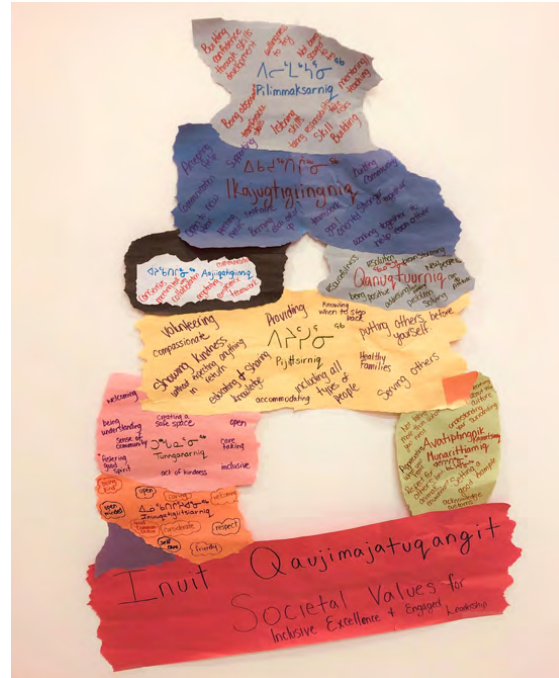


*“A rising tide lifts all boats but only if you have a boat. In order to address Engaged Leadership, you need to help other people; you need to be inclusive in enabling people to be engaged leaders. Engaged leaders enable other leaders to rise from previously excluded people.”*

**Future Forums, St. John's**

*Future Forums* participants created the following artistic pieces to represent Engaged Leadership:

**Artwork in Iqaluit, Nunavut:** Engaged Leadership as an Inuksuk



*“Inuksuk is a universal symbol for Nunavut and it's a shape that everyone is used to. Sometimes you notice it's been vandalized but a new one will be brought. That same analogy can be applied in leadership: where at one period a leader is seen a certain way, but it's changed over time depending on what type of leader people want. Just because this inuksuk is shaped the way it is, doesn't mean each societal value is going to be the same in this area, it all depends on the leader.”*

**Future Forums, Iqaluit**

**Artwork in Charlottetown, Prince Edward Island:** Engaged Leadership as a campfire



*“We built a very elaborate fire. Logs and everything. I have a number of memories of that magic space that’s created around a campfire. It’s the ability for people to choose their own level of engagement and decide at what point it’s safe and appropriate for them to step in and where they need to step out. And even though there might not necessarily be someone who’s really taking leadership and ownership of that process, they’re all leaders who are presenting throughout that experience. Whether it’s someone showing up with a one-sided marshmallow stick or that sings a song or plays the guitar, whatever it is. There is a kind of connection that happens in that circle and people can create spaces to share stories around fires in that kind of low-hanging light.”*

**Future Forums, Charlottetown**

**Artwork in Fredericton, New Brunswick:** Inclusive Leadership as airplanes and upside-down houses



*“What you see here are various airplanes with different words on them: vision, hope, courage, intersectionality, diversity, self-advocacy, essentially different aspects of what inclusive leadership is. The engager it says on this side. We need to ensure that professors and people who are thought as leaders are doing their work in a truly collaborative and engaged way. The reason the houses are upside-down is that sometimes you have to flip the institution or upend the authority in order for the institution to play a new role.”*

**Future Forums, Fredericton**

**Artwork in Victoria, British Columbia:**

Engaged Leadership as binoculars, an ear and a heart



*“We have long-range binoculars that we can use to see far in the future, and that we can use to see things that are really tiny, like communities that maybe don’t get a lot of representation. We have really big ears because we think it’s important to listen and more importantly, to listen well. What is crucial about being a good leader is being able to hear what other people have to say. There is also a rope and we use this rope to pass down to younger generations and to help them climb up the path to leadership. Last but not least, leaders have to have a big heart. The heart for us represents respect. We have to listen respectfully. We have to have humility. We need to be able to listen in a way that makes people feel good and hear their ideas in a way that makes them feel validated. The heart also stands for courage. A lot of members in our*

*group have lived through experiences where they had to find the courage to stand up against social norms. They had to find it within themselves to put their activism and leadership above other things in their lives that were important to them. The heart also stands for acceptance. One thing that all leaders do really well is they find people who need to be led and they accept them into their arms and help them up. They follow somebody that they want to follow.”*

**Future Forums, Victoria**

As demonstrated during the *Future Forums*, art is a language of its own and creative forces can be channeled to facilitate conversation. Art required that participants appeal to their emotional side as well as their rational side.

In part due to the significant role art and creativity have played in the *Future Forums’* discussions, the Foundation intends to incorporate this innovative approach as a central element in its leadership training model, more specifically, building creativity into the requirement for Scholars’ in the third year of the program. As such, through creative project Scholars will be encouraged to use art and other forms of creativity to produce and present their emergent research with the goal of sharing knowledge in innovative ways with the Foundation community and the public at large. Scholars will be guided and supported by

Mentors. By encouraging Scholars to engage with art and creativity, not only will the Foundation be training them to think about their research in innovative ways, we are also contributing to the development of leaders who are more thoughtful, resilient and engaged.





# 1.6 Conclusion: The Research of Excellence



Over the past year, during the *Future Forums* listening and learning tour, the Pierre Elliott Trudeau Foundation visited every Canadian province and territory to meet with active and alumni members of our community—Scholars, Fellows and Mentors—and with people drawn from a range of sectors, who had not previously been involved in the life of the Foundation, including NGOs, academics, representatives of community organizations, the private sector, and others. These targeted workshops focused on two central themes: Inclusive Excellence and Engaged Leadership. Not only did the *Future Forums* allow us to collect ideas and opinions as to how the Foundation’s mission may be tailored to better reflect Canada today, and in the future, but they also provided fresh opportunities to develop new partnerships.

As the Foundation seeks to foster meaningful impact as we move further into the 21<sup>st</sup> century, it is critical we place a modern strategic plan in motion which confronts the issues and challenges facing Canada and the global community while representing an accurate reflection of Canadian society. Before we could hope to achieve that goal, a serious introspection of the Foundation’s practices was needed. The *Future Forums* represented a rich opportunity to consult our own community and the broader public

in an effort to take stock of the Foundation’s 16-year history, to recall and to celebrate our successes, and to gather new ideas and insights that will help guide the way forward.

If we hope to develop the next generation of cutting-edge doctoral researchers into leaders in their communities and institutions, we must place value on lived experiences in all forms. In other words, to achieve true diversity we must be proactive and innovative in the choices we make.

Input from the *Future Forums* is already improving the way the Foundation makes decisions. When building committees, including our selection committee, our Alumni Executive, and our Board of Directors and Members of Foundation, deliberate and structured considerations are given toward diversity factors such as gender, region, ethnicity, language, and other factors, adding depth and richness to discussions and governance. By continuing to implement these best practices, we will truly help our members—Scholars, Fellows and Mentors—become more engaged and inclusive themselves.

As a small Foundation, we enjoy the benefit of being able to move faster when addressing pressing issues – something which can take longer for larger organizations. We should seize

this opportunity to advance our goals, which include enshrining diversity and inclusion within the Foundation's practices. After all, the decisions we make in this regard have a direct impact on universities and a variety of sectors. The Foundation stands poised to help lead a conversation that endorses, supports, and celebrates diversity, in recognizing that excellence comes through and is thanks to many forms of knowledge and experience. The *Future Forums* Report is one part of the Foundation's contribution toward this goal. Not only is it a reflection on the context in which the academic community finds itself in 2019 but also a window into the modern makeup of Canada that offers a glimpse of where the country

is and must venture going forward. Ultimately, this report serves as an inspirational guide for the Foundation which seeks to modernize its mission through the lens of Inclusive Excellence and Engaged Leadership. Our hope is that this account of the many workshops held in communities across the country be a first step toward concrete actions in all spheres of our society. We hope you find this report a compelling and informative sketch of the many conversations we had with hundreds of Canadians, which provided insights and ideas that will be central to the work of the Foundation in the years ahead.



## 1.7 Acknowledgments





The Pierre Elliott Trudeau Foundation would like to thank each of the participants who gave some of their precious time to share some of their knowledge and personal experiences with us. Without those voices and enthusiasm for this project, the *Future Forums*, and the valuable conclusions we are drawing from this report, could never have become a reality. The Foundation would also like to thank all its partners for generously co-hosting

the *Future Forums* sessions and for helping us bring together participants on the themes of Inclusive Excellence and Engaged Leadership, whether drawing from research, personal experience, or from their own line of work. Finally, we would like to thank our valued sponsors, whose values align with ours, for generously giving their support to all of the activities of the *Future Forums* and for making this exercise possible.

**GOLD**



**SILVER**



**BRONZE**



**PARTNERS**



FONDATION  
PIERRE ELLIOTT  
TRUDEAU  
FOUNDATION



The Pierre Elliott Trudeau Foundation is an independent and non-partisan charity established in 2001 as a living memorial to the former prime minister. In 2002, with the support of the House of Commons, the Government of Canada endowed the Foundation with the Advanced Research in the Humanities and Human Sciences Fund. The Foundation also benefits from private donations. By granting doctoral Scholarships, awarding Fellowships, appointing Mentors, and holding public events, the Foundation encourages critical reflection and action in four areas important to Canadians: human rights and dignity, responsible citizenship, Canada and the world, and people and their natural environment.

[www.trudeaufoundation.ca](http://www.trudeaufoundation.ca)







FONDATION  
PIERRE ELLIOTT  
TRUDEAU  
FOUNDATION



[www.trudeaufoundation.ca](http://www.trudeaufoundation.ca)



#FutureForums #ForumsduFutur