



# PATHWAY

## **The President's Task Force on Anti-Racism and Inclusive Excellence Final Report**

54 Steps on the Pathway to  
an Anti-Racist and Inclusively  
Excellent UBC

**Executive Summary**

FINAL REPORT  
JANUARY 2022

# Acknowledgements

The President's Task Force on Anti-Racism and Inclusive Excellence (ARIE TF) acknowledges the University of British Columbia's presence of its Vancouver campuses on the traditional, ancestral and unceded territories of the xwməŋ-kwəy'əm (Musqueam), Skwxwú7mesh Úxwumixw (Squamish) and səliwətaʔ (Tsleil-Waututh) peoples, and the Okanagan campus situated on the unceded territory of the Syilx Okanagan Nation.

The Task Force wishes to acknowledge President Santa Ono's substantial contribution in the form of the numerous intensive Listening and Witnessing sessions he conducted with various equity-denied groups, including Indigenous, Black, and People of Colour (IBPOC) and religious constituents, and his requests for immediate, short- and long-term anti-racism plans from all of UBC's Faculties, all of which proved invaluable to the work of the Task Force.

The ARIE TF wishes to extend special thanks to Roshni Narain, Director, Human Rights at the Equity & Inclusion Office who made herself available on several occasions to provide information and guidance to the Task Force for its understanding of and work on human rights and its place in anti-racism and equity, diversity and inclusion work. Another UBC non-task force member we want to thank is Sonia Medel, who contributed substantially to one of the ARIE TF recommendations. Finally, we wish to thank Nadia Mallay, a former UBC graduate student and current postdoctoral fellow in engineering and computer science at the University of Victoria for providing detailed feedback and perspective as a Black alumna that informed ARIE TF work.

Several committees and associations, both within and outside UBC, contributed their perspectives on topics addressed by the Task Force or on the implementation of Task Force recommendations. The ARIE TF therefore wishes to thank the UBC Black Law Students' Association, the Black Physicians of British Columbia, the UBC Black Caucus, the Indigenous Strategic Plan Implementation Committee (ISPIAC), IBPOC Connections and the UBC Equity & Inclusion Office.



While all members of the ARIE Task Force worked hard throughout the entire process, including under the disruptive and anxiety-inducing circumstance of the global COVID-19 pandemic, there are a few members whose contributions stand out for being truly extraordinary and are worthy of special thanks. They include Dr. Margo Tamez, who contributed significant time on her sabbatical leave to serve on the ARIE Task Force; the entire Indigenous Committee for continuing their work in the face of the heat dome, wildfires, flooding and the recovery of unmarked graves in Kamloops; Dr. Maryam Nabavi, Dr. Ryuko Kubota, Lerato Chondoma, Maki Natori, Maistoo'awaastaan (Rodney K. Little Mustache), Dr. Dixon Sookraj, Velia Altamira Vazquez, Dr. Dana Solomon and Emi Sasagawa, all of whom individually (or in duos) conceptualized and wrote additional recommendations, in some cases after the official end of the Task Force's work. Rodney Little Mustache also contributed artwork, while Lerato Chondoma also produced the Glossary of Terms. Finally, in alphabetical order: Dr. Ninan Abraham, Velia Altamira Vazquez, Dr. Samia Khan, Maki Natori, Laura Prada, Dr. Joenita Paulrajan, Dr. Dixon Sookraj, and Dr. Margo Tamez all undertook close (re)reading and copy editing of the Final Report.

Dr. David Este, Professor Emeritus and former Associate Dean, Faculty of Social Work at the University of Calgary, served as co-author of this final report, together with the Task Force Co-Chairs. His deep knowledge of the issues, previous experience on task force work, his "fresh eyes" and outsider perspective made for excellent contributions to this final report.

The support team made invaluable contributions to the Task Force. Undergraduate students Tori Chief Calf, Pengcheng Fang and Keitumetse Malatsi served as note takers to the various committees and provided excellent exit summaries of their own work and the work of the committees to the Task Force Co-Chairs. Parmida Esmaeilpour served as graduate assistant to the Task Force, and was instrumental in collating and copy editing the recommendations from the various committees. Wendy Luong, Project Manager, President's Office, and Alison Stuart-Crump, Senior Projects Manager, Office of the Vice-President Academic, were project managers who scheduled meetings for the Task Force and its constituent committees, coordinated communication between the Co-Chairs, Committee Chairs and Task Force membership, developed diagrams that mapped Task Force process and progress, and generally kept the Co-Chairs on task throughout the process.

We finally want to thank John C. Lo (骆杰俊), Senior Director, Brand and Marketing, UBC, for his leadership and support in the production of the report. As well, we are very grateful to and appreciative of Peter Arkell and Brooke Jewell at Castlemain Group for their diligence, creative response, and hard work in the graphic design of the ARIE TF final report. They were outstanding in interpreting our ideas in the most creative and expressive ways that reflected the optimism of the deeply moving work of the ARIE TF and its recommendations.

**Shirley Chau & Handel K. Wright**  
**ARIE Task Force Co-Chairs**

# Executive Summary

After the global social uprisings in the summer of 2020 spurred on by the killing of George Floyd and led by the Black Lives Matter movement, colleges and universities in the United States and Canada were being called to account for the blatant racial inequities that continued to exist both inside and outside the classroom.

This context provided the primary impetus for President Santa Ono's directive to establish the University of British Columbia's (UBC) Anti-Racism and Inclusion Excellence Task Force (ARIE TF). In addition to racism against Black people, racism against other groups was occurring globally and locally, both before and during the timeline of the ARIE TF. For example, there has been a renewed surge of anti-Asian racism fuelled by the COVID-19 pandemic (with over 1,000 racist attacks against Asians reported from March 2020 to March 2021 in Canada), the killing of nearly an entire Muslim family in London, Ontario, on June 6, 2021, and renewed intergenerational trauma for Indigenous peoples brought about by the recovery of unmarked graves in various locations in Canada, starting with the 215 unmarked graves on the grounds of the previous Kamloops Indian Residential School in May 2021.

Many institutions of higher learning have traditionally established task forces to address racism against a specific ethnoracial group in response to a pressing (and presumably, passing) issue. As the name of this Task Force indicates, President Ono, in consideration of racism as both urgent and perennial, and directed against Indigenous, Black and Asian populations, opted instead to have the Anti-Racism and Inclusion Excellence Task Force address racism in very broad terms and in a manner that simultaneously responded to the immediacy of anti-Black racism and to the perennial problem of racism against Indigenous and racialized groups and individuals generally. Task Force members were chosen to cross ethnoracial representation with work and study categories so that the ARIE TF could best examine ways to address racism against Indigenous, Black and People of Colour (IBPOC) students, faculty and staff. The racist and anti-racist incidents and developments make clear the need to address racism in general and, in particular, racism against Black, Indigenous and Asian groups and individuals. The fact that the Task Force undertook its work within the context of evolving racist and anti-racist incidents and developments made its work a vital and living document that engages with past and ongoing issues. The mandate of the ARIE TF, therefore, was to develop recommendations for addressing institutional and other forms of racism against IBPOC students, faculty and staff and to promote inclusive excellence at both campuses of the University of British Columbia.

The ARIE TF was co-chaired by Dr. Handel Kashope Wright, a Professor in the Faculty of Education at the Vancouver campus, and Dr. Shirley Chau, an Associate Professor in the School of Social Work at the Okanagan campus. From over 100 nominations, 34 students, faculty and staff from both campuses were appointed to the ARIE TF. A team of undergraduate students, a designated graduate assistant and two senior project management staff supported the Task Force.

The ARIE TF was organized into six constituent committees, namely the Indigenous Committee, Blackness Committee, People of Colour Committee, Faculty Committee, Staff Committee and Students Committee, each of which had a mandate to operate relatively independently. The formation and operation of the UBC ARIE TF included a number of innovative attributes that made it distinct from most other Canadian university task forces. These distinctive characteristics included:

- inclusive excellence as the expressed goal of its anti-racism work;
- addressing both comprehensive anti-racism and anti-racism related to specific ethnoracial and other equity-denied groups;
- the creation of six committees that were given the mandate to produce recommendations designed to address racism against both ethnoracial and institutional constituencies; and

- the submission of recommendations at various interim intervals for consideration by the President and executive anti-racism leads rather than presenting recommendations solely in a final report;
- each report having a separate summary and full set of recommendations related to a particular ethnoracial group or work/study constituency at UBC.

Through its work, the ARIE TF produced 54 recommendations, which were summarized in six individual but interrelated Committee Reports. Collectively, the ARIE TF recommendations underscore the reality that the University of British Columbia, like any other Canadian institution of higher learning, has a deep-seated problem of institutionalized, systemic and other forms of racism that cut across its various units on both campuses, and affects Indigenous and racialized students, faculty and staff.

Much of the content of the ARIE TF work drew on and addressed the ethnoracial identity, personal and professional experience, institutional knowledge and perspectives of the Task Force members. ARIE TF work was also undertaken in its entirety under the anxiety-inducing and disruptive circumstance of the global COVID-19 pandemic. As such, the work was deeply affective and took a considerable emotional toll on members, which included anger and pain at the recollection of discrimination directed against them

and others, anxiety about the contextual conditions under which the work was being undertaken, and potential for repercussions from colleagues and superiors for participating on the ARIE TF, despair and resignation that the recommendations might not be implemented, and soaring hope of engendering meaningful, progressive and lasting change at UBC.

***Some readers might be upset or triggered by descriptions and accounts of various forms of racism and related forms of oppression in this report.***

The more than 50 recommendations represent a comprehensive yet multifaceted approach to addressing racism and promoting inclusive excellence at UBC. The recommendations can be read in two interrelated ways. First, the ARIE TF report can be read holistically, with the 54 recommendations from the six committees and additional intersectional recommendations constituting one comprehensive set of recommendations to UBC. Second, the ARIE TF report can be read as six distinct yet interrelated task force reports—with each report having a separate summary and full set of recommendations related to a particular ethnoracial group or work/study constituency at UBC—and the intersectional recommendations constituting a seventh, integrative set.

There were several comprehensive recommendations that cut across most or all committees and categories.

These included recommendations made by various committees to increase the presence (especially in terms of numbers) and improve the working and study lives (i.e., in terms of recruitment, retention and career prospects and advancement) of Indigenous, Black and People of Colour at UBC. The recommendations identify UBC as predominantly White and therefore stress the importance of recruitment and retention of IBPOC in general and especially in leadership positions at UBC, including executive-level positions. Several committees also made recommendations to facilitate the undertaking, promotion and normalization of anti-racism, including anti-racist education to address racism in the classroom and other spaces, and to address racism in its various forms from systemic and institutional to individual microaggressions for all constituents of the institution, including the executive and other administrators, students, faculty and staff. The ARIE TF also strongly recommends establishing an Anti-Racism and Inclusive Excellence Office (ARIEO) that would bring together local, national and international theoretical and intellectual work on anti-racism and related discourses with local institutional anti-racism education and activism.

The Task Force's work was based on integrative anti-racism, which addresses race and racism at their intersection with other forms of sociocultural identity and forms of discrimination based on gender, sexuality, ability, religion, etc. Intersectionality, therefore, proved important in the ARIE TF work. For example, in terms of the intersection of race and gender, recommendations highlighted the discrimination that IBPOC women face (the sometimes individual and sometimes inextricably linked combination of racism and sexism) and the need to improve the working lives of IBPOC women at UBC in terms of employment opportunities, experiences and career advancement. There are ways in which religion intersects with race and racism, and ARIE TF considered two religious groups in particular, Muslims and the problem of Islamophobia, and Jews and

the problem of antisemitism. Drawing on President Ono's Listening Session with the Muslim Students' Association, the ARIE TF is recommending that UBC address Islamophobia across campuses by establishing appropriate and adequate spaces on both campuses for Muslims to pray; and that UBC enact a comprehensive approach to addressing Islamophobia. Recognizing the scourge of antisemitism, the ARIE TF is strongly recommending that UBC consult with academic and other experts on antisemitism to develop a comprehensive approach to addressing antisemitism at the university. Disability issues are addressed in a recommendation encouraging UBC to establish a task force to address disability. Importantly, the disability recommendation

stresses that the Task Force on disability needs to be representative of IBPOC students, faculty and staff, both in terms of leadership and issues addressed.

This ensures that the disability task force does not reproduce White disability advocacy approaches critiqued for perpetuating tokenism, assimilation, racism and discrimination against IBPOC disabled persons with distinct practices confronting ableism at the intersection of settler colonialism. Gender and sexuality issues are also featured prominently in interrelated ways in the ARIE TF recommendations, including

a recommendation that addresses the ways

in which 2SLGBTQ+ issues need to take IBPOC identities and racism into account in gender and sexuality representation at UBC. Finally, there is a recommendation on anti-Asian racism that not only acknowledges that "Asian" is a very broad category that includes several ethnicities, but also acknowledges that addressing anti-Asian racism means taking into account the intersectionality of race, gender, class and caste systems.

Issues of ontology, epistemology and axiology are also reflected in the recommendations. There are strong recommendations that non-dominant (i.e., non-Eurocentric, othered) notions of what constitutes reality, ways of knowing and organization of knowledge and approaches to



pedagogy (e.g., African cosmologies, Indigenous approaches to research, Chinese medicine, culturally appropriate pedagogy, etc.) ought to be recognized, valued, incorporated and promoted at UBC. Indeed, there were calls to both decolonize and Indigenize the curriculum at UBC.

The above comprehensive recommendations—as well as recommendations related to specific ethnoracial groups and work and study constituents—point only to examples of the issues covered in the work of the ARIE TF. It is not feasible that anti-racism work could cover all equity-denied groups and indeed there are some groups that are notably often neglected in such work. The ARIE TF identifies Latina/o/x as one such ethnoracial group in the Canadian context (in contrast with the US context). For this reason, a specific recommendation was developed on the need to notice and amplify the presence of and issues faced by the Latina/o/x community at UBC. The ARIE TF also developed a recommendation to address the ways in which language and accents intersect with race, racism and national origin.

Each of the six committees made recommendations that were specific to them as a constituency at UBC. The Indigenous Committee made recommendations on the need for recruitment, hiring and support for career advancement and retention of Indigenous faculty. They also addressed the relationship between Indigenous and non-Indigenous students, faculty and staff and stressed the need to decolonize and Indigenize research at

UBC. Another theme addressed was the distinctiveness of Two-Spirited members of the UBC community (including in relation to representation within Indigeneity and minoritized gender and sexuality communities). One of the many important elements of their work is the application and integration of the United Nation's Declaration on the Rights of Indigenous Peoples (UNDRIP). In their recommendations to activate words into actions and mechanisms for changes, the Indigenous Committee guides UBC on ways to apply the UNDRIP to Indigenous peoples' complaints about racism and discrimination at UBC on both campuses.

Recommendations from the Blackness Committee stressed issues of belonging and inclusivity. Taking as a premise the extremely low representation of Blackness at UBC, including and especially in terms of actual numbers of students, faculty, staff and leaders, they pointed to the acute problem of alienation and stressed the need to foster a sense of belonging for all Blacks at UBC, on both campuses. Their recommendations highlight the need for the recruitment and retention of Black students, faculty and staff; for designated Black space on both campuses; and for the acute need to establish comprehensive Black Studies at UBC.

The People of Colour Committee involved a wide set of identity categories and made recommendations that addressed racism against and the need for improvement of the work and study lives of People of Colour in general at UBC. Their recommendations included the need for sustained anti-racism

training and education for everyone at UBC, the need to develop a more robust and comprehensive system for handling complaints of racism, and the need for meaningful and effective corrections to workload inequality between Indigenous and racialized faculty and staff on the one hand and their White counterparts on the other.

The ARIE TF did not take up representation of the White community at UBC (even though "White is a colour too"), in part because very few Task Force members identify as White and more importantly because the focus of the Task Force was to address racism against Indigenous and racialized people at UBC.

***Rather, Whiteness is addressed as a principal aspect of the problem of racism and is an obstacle to achieving inclusive excellence in ethnoracial terms.***

UBC, just as most Canadian institutions of higher learning, is a product of colonialism; it is built on a foundation of assumed White privilege, even White supremacy, and is still inherently, predominantly White. But UBC is also lucky to have a good number of White students, faculty, staff and administrators who readily recognize how problematic Whiteness is and who are active anti-racists. These White allies recognize that the colonial frame dehumanizes not only the colonized but also the colonizer, that it is not enough to not be racist, that to not actively address racism is to be complicit in perpetuating racism, and that equity is a laudable goal. The ARIE TF therefore



acknowledges White anti-racists as integral and crucial to anti-racism work, to addressing racism in all its forms, to decolonizing and Indigenizing UBC, and to contributing to making our institution inclusively excellent.

All too often task forces that address racism end up focusing on faculty and students, with staff getting short shrift. The ARIE TF stresses that UBC should give staff recommendations well-deserved attention. The Staff Committee's recommendations stressed that UBC needs to create pathways for IBPOC staff success within the talent pipeline through recruitment, hiring, succession planning and the retention of staff who are Indigenous, Black and People of Colour. The Staff Committee also pointed to the problem of alienation and the need for expanded community-building and networking opportunities for IBPOC staff on both campuses.

The Students Committee addressed not only issues pertaining directly to students but also issues that had strong real and potential effects on students' lives and learning. For example, in consideration of the forms of racism faced by IBPOC students from both other students and from instructors, the Committee make strong recommendations for anti-racism education for teaching faculty and instructors. The Committee also recommends diversifying the faculty body by recruiting and retaining more IBPOC faculty, and it points to the need for a more diversified student body and the related need to attract more Indigenous and racialized students to UBC. IBPOC students feel alienated and the Students Committee calls for the establishment of spaces designated for racialized students on both campuses. They also point to the need for recognition of the often unpaid and even unacknowledged forms of work performed by students, including peer tutoring, coaching and mentoring. They also identify health issues and indicate there is a lack of mental health and medical professionals well-trained and experienced in engaging with IBPOC students with the skills and knowledge to assess and recognize how racism and other forms of discrimination may underlie students' presentation of wellness

issues, and the adequate, appropriate and meaningful treatment to support IBPOC students to become whole. These, along with meaningful representation of care providers of various ethnoracial identities with experience in providing culturally responsive care, are the starting points of what IBPOC students seeking health and wellness supports need at UBC.

Finally, the Faculty Committee stressed issues of representation of IBPOC faculty. They made recommendations for the recruitment and, especially, the retention of IBPOC faculty. They underscored the need to remove barriers to IBPOC faculty members' career progression and to enhance their access to funding, wage equity and research and other awards. The Faculty Committee also noted the need for anti-racism education for all, including UBC leadership. They strongly endorse the founding of an Anti-Racism and Inclusive Excellence Office that would integrate anti-racism theory and practice at the institutional, local, national and international levels.

The ARIE Task Force recommendations are courageous and profound statements based on reflections of lived experiences and witnessing of those experiences from the various social locations of Indigenous, Black and People of Colour in the UBC community. As such, the ARIE Task Force has set a precedent for analyzing voices that are engaged with the bold truths told, shared and understood. With each reading, these words turn into narratives giving thoughtful, practical guidance for how to address racism and its harmful effects at UBC. The ARIE Task Force report speaks truth for equity and justice. It is an invitation to members of the UBC community and others to find what resonates for them and inspires individual and collective action that contributes to making the University of British Columbia an anti-racist and inclusively excellent place to learn, work, live and thrive.







“

The ARIE Task Force report speaks truth for equity and justice. It is an invitation to members of the UBC community and others to find what resonates for them and inspires individual and collective action that contributes to making the University of British Columbia an anti-racist and inclusively excellent place to learn, work, live and thrive.

”



# Project Overview

## Background

The University of British Columbia (UBC) President's Task Force on Anti-Racism and Inclusive Excellence ("ARIE TF") emerged in the context of heightened anti-Black racism and violence in communities across North America in 2020.

In early 2020, several incidents of police brutality attracted international attention, notably the police killing of Breonna Taylor in Louisville on March 13. However, the killing of George Floyd by Derek Chauvin, a Minneapolis police officer, on May 25 served as the major catalyst for the emergence of the anti-Black racism movement in both the United States and Canada. Floyd's murder launched discussions focused on systemic racism and policing of Black communities, and numerous protests against anti-Black racism were held in both countries.

A central player in this movement were the various chapters of Black Lives Matter. Throughout the demonstrations, Black Lives Matter as an organization stressed the need to fight police and state violence, and anti-Black racism. As time progressed, this movement became more inclusive and began to address other forms of racism such as anti-Indigenous and anti-Asian racism, forms of racism that have been manifested in both explicit and implicit ways at UBC.

The COVID-19 pandemic exacerbated xenophobia and engendered heightened anti-Asian racism, further elevating the urgency of the Task Force's work. Ongoing anti-Black, anti-People of Colour and anti-Asian racism focused attention on deeply rooted racism in Canada and around the world and served as a timely reminder that UBC itself is not immune to racism and inequity. Then, in the summer of 2020, the shocking and tragic deaths of Indigenous peoples and racialized peoples during wellness checks at their homes involving police officers compounded the concerns that these incidents were becoming predictably lethal. Soon after, allegations of anti-Indigenous racism in BC's health care system led to the commissioning of an investigation into these allegations, resulting in a report (Turpel-Lafond, 2020) that confirmed and mapped the depth of anti-Indigenous racism. In addition, anti-Black and anti-Indigenous racism, as reflected in police interactions with these groups, was strikingly high in Canada, although it did not hold attention in the same way as high-profile examples from the US. As Inayat Singh described in a July 2020 CBC news article: "It has already been a particularly deadly year in terms of people killed in encounters with police in Canada—and Black and Indigenous people continue to be over-represented among the fatalities." These disturbing individual incidents and persistent trends of racism are not only national but also relevant to the lives and well-being of Indigenous, Black and People of Colour (IBPOC)

at UBC. As a public university, UBC has an obligation to uphold Canadian values and, in particular, the values embodied by the Canadian Charter of Rights and Freedoms. This is particularly so because UBC, as has been the case for Canada as a whole, has drawn on its historically diverse population “as uniquely charitable, cosmopolitan and forward-thinking” (Caxaj et al., 2018).

In fulfilment of its commitment to substantive equity, UBC likewise has an obligation “to consider normalized and overt racism as key determinants of students’ progress and well-being, ... to foster understanding across ethno-cultural differences in their student body, and to support both the success and well-being of racialized students” (Caxaj et al., 2018). This requires moving beyond existing paradigms of tolerance and equality towards an agenda of anti-racism, inclusive excellence and true equity.

The predominance of the Equity, Diversity and Inclusion (EDI) framework has engendered many positive developments at UBC over the last decade, yet it has equally been criticized (including from within the ARIE TF) for working against the establishment and implementation of anti-racist and decolonized institutional practices (Tamtik & Guenter, 2019). It has also been criticized for working within extremely limiting and ineffective frameworks of equality, multiculturalism, and tolerance concepts that have in fact contributed to and resulted in the expansion and

normalizing of structural and systemic barriers to IBPOC students, faculty and staff. Although EDI undisputedly has its place within the conversation on race and justice matters, there is a need for a sharp distinction between matters of diversity and inclusion on the one hand and anti-racism and decoloniality on the other. In essence, the problem that exists is between tolerance-based forms of diversity and inclusion on one hand, and critical social-justice-based anti-racism and decoloniality. The former perspective stresses equality-based discourse practice while the latter is focused on true equity and critical inclusive excellence. As the UBC Anti-Racism and Inclusive Excellence Task Force, we hold strongly that anti-racism is for everyone and should be normalized and established ubiquitously at UBC.

## Timing and scope

This section describes the timeline of developments before the Task Force was formed to provide a context for the Task Force’s work.

In statements made on June 15 and 16, 2020, President Ono committed to dismantling the tools of oppression, White supremacy and systemic bias on UBC campuses. These statements

reaffirmed UBC’s institutional commitment to inclusion and called for an acceleration and intensification of efforts to build a more equitable and inclusive campus community.

Since July 2020, the President has held a total of 22 Listening Sessions and Witnessing Sessions with various equity-denied community groups (Indigenous, Black, People of Colour, Muslim, etc.) across both campuses. These sessions provided the President with critical information related to various forms of overt and subtle racism, inequities and the general hostile environment experienced by IBPOC students, faculty and staff at both UBC campuses.

Under the direction of President Ono, the deans and executives have provided important documentation focused on the ongoing and planned anti-racist and inclusive excellence measures and strategies for their Faculties and portfolios. In December 2020, a UBC Broadcast was issued regarding a series of initiatives addressing systemic racism within UBC. A major piece of the broadcast was the upcoming establishment of the President’s Task Force on Anti-Racism and Inclusive Excellence. The ARIE TF began its work in March 2021.



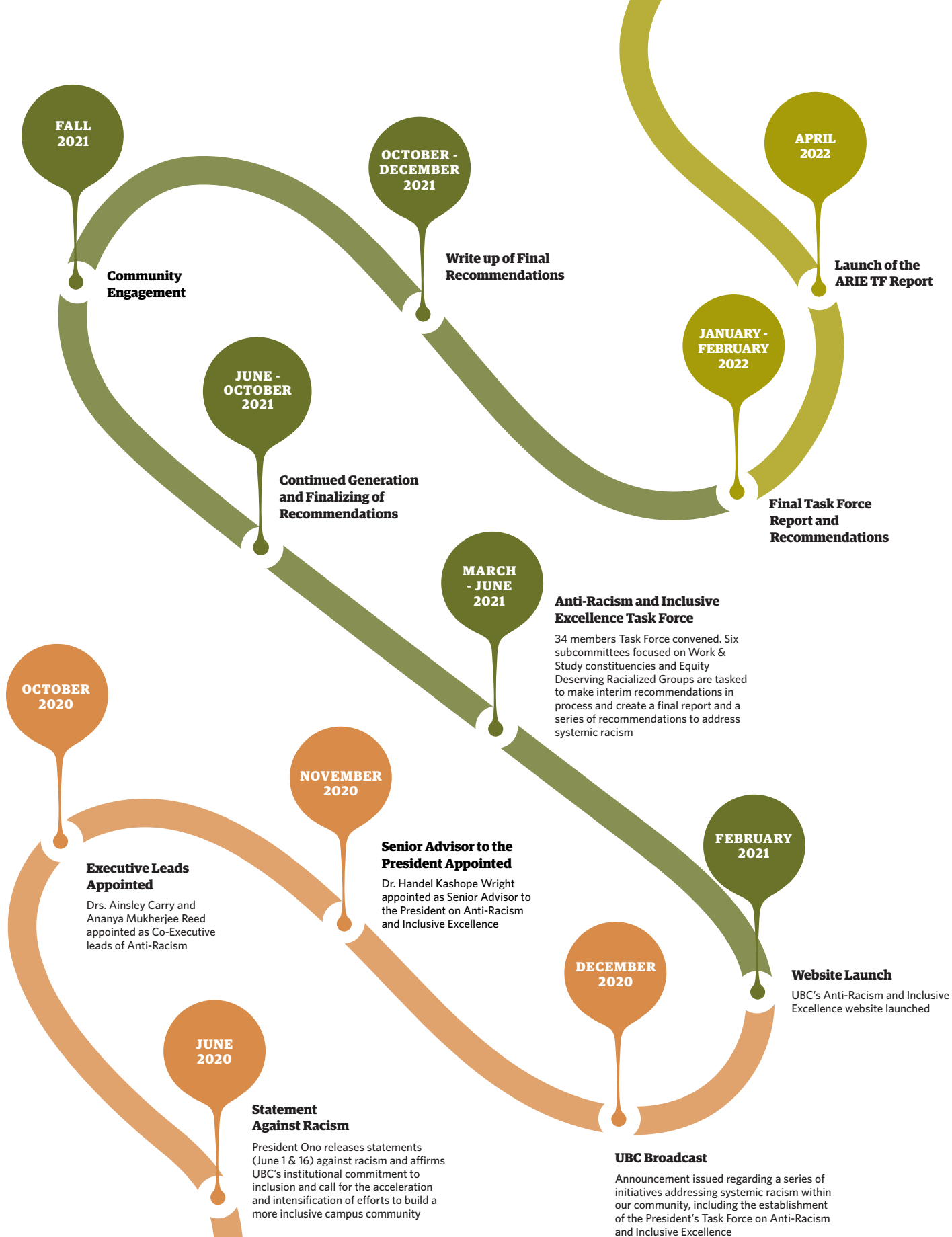


Figure 1 Timeline

## Organization

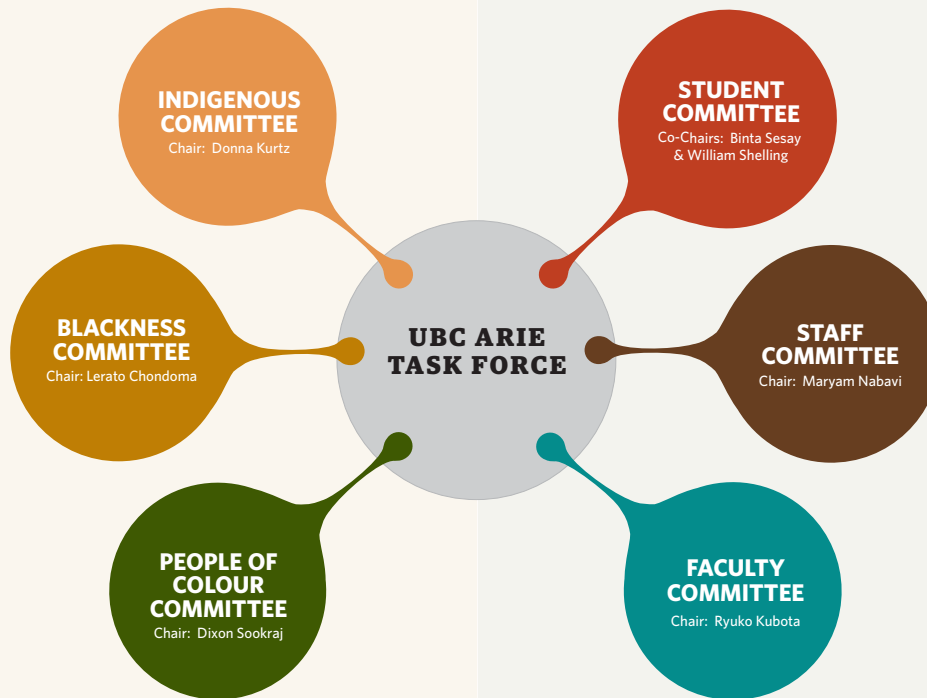
A Coordinating Committee was responsible for the design of the ARIE TF and adjudication of the membership. This Committee included Handel Kashope Wright (Senior Advisor to the President on Anti-Racism and Inclusive Excellence), Ananya Mukherjee-Reed (UBC Okanagan Provost and Co-Executive Lead on Anti-Racism and Inclusive Excellence), Ainsley Carry (Vice-President, Students and Co-Executive Lead on Anti-Racism and Inclusive Excellence), Sheryl Lightfoot (Senior Advisor to the President on Indigenous Affairs) and Sara-Jane Finlay (Associate Vice-President, Equity & Inclusion).

There was considerable interest in serving on the ARIE TF, and from 112 nominations (27 from UBC Okanagan and 85 from UBC Vancouver), 34 members were eventually selected. The Coordinating Committee appointed Drs. Handel Wright (UBC Vancouver) and Shirley Chau (UBC Okanagan) as Co-Chairs. The work of the Task Force was supported by the Office of the President and the co-executive leads for anti-racism.

The ARIE TF is co-chaired by Dr. Handel Kashope Wright, who is the inaugural Senior Advisor to the President on Anti-Racism and Inclusive Excellence, and a professor in the Department of Educational Studies in the Faculty of Education. He is also Director of the Centre for Culture, Identity and Education. His work focuses on continental and diasporic African cultural studies, critical multiculturalism, anti-racist education, qualitative research and cultural studies and education. Dr. Wright's current research examines post-multiculturalism, youth identity and belonging in the Canadian context.

The second Co-Chair is Dr. Shirley Chau, who is an Associate Professor in the School of Social Work in the Faculty of Health and Social Development at UBC Okanagan. She is currently Co-Chair of the Race, Ethnic and Cultural Issues Caucus, as well as a member of the Board of Directors of the Canadian Association for Social Work Education (CASWE-ACFTS). An experienced practitioner and teacher of social work practice methods that centre anti-racist and antioppressive praxis, her research interests in social work include racialized populations, social and economically disadvantaged populations, and interprofessional health service programming and delivery to racialized individuals and groups.

## EQUITY DESERVING RACIALIZED GROUPS



## WORK AND STUDY CONSTITUENCIES

The ARIE TF included students, faculty members and support staff from the two UBC campuses, as well as a support team of four individuals. One of the primary activities of the support team was documenting the ARIE TF meetings.

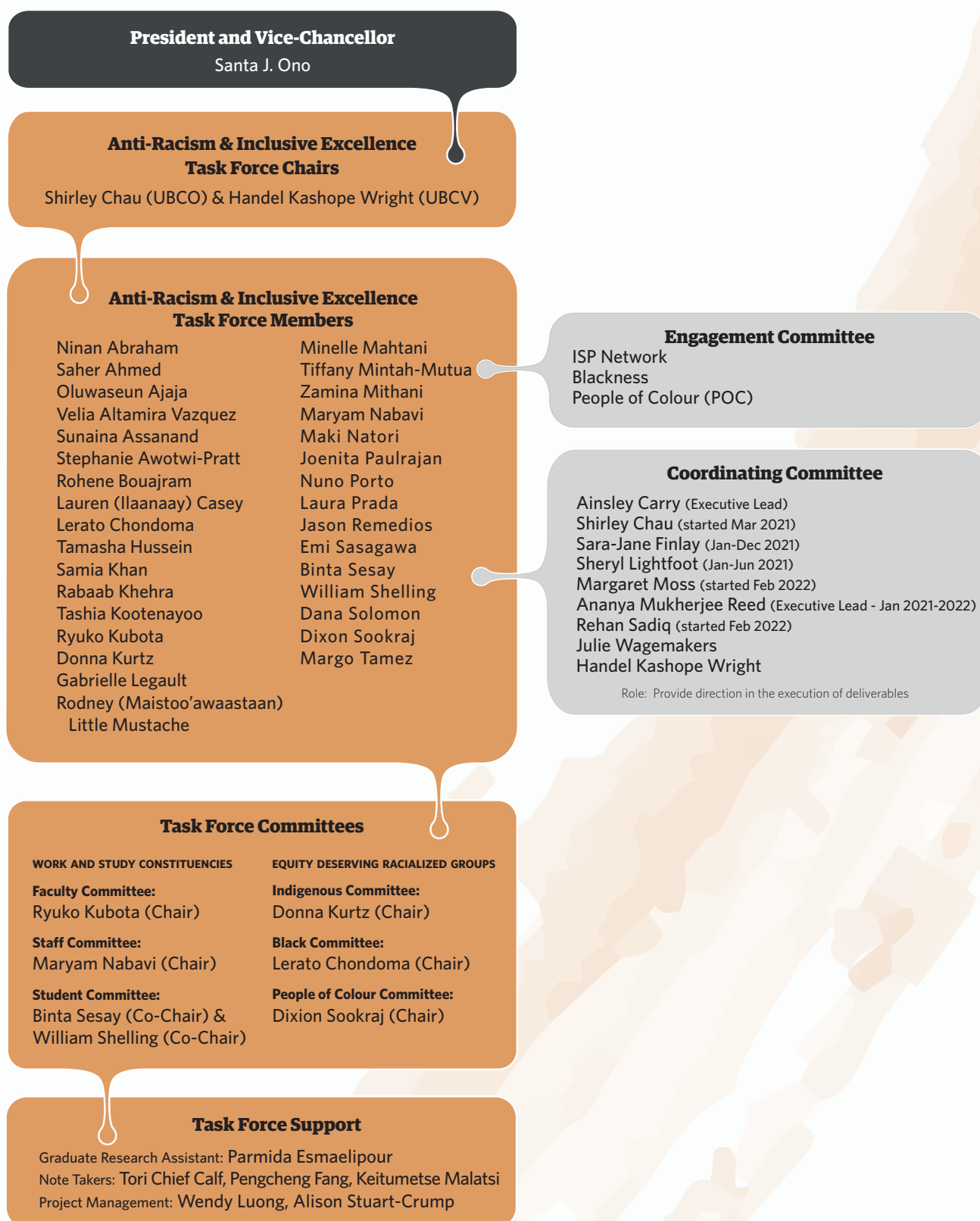
The work of the ARIE TF was conducted through the creation of six committees representing work and study constituencies and equity-deserving racialized groups. The rationale for these six committees is that students, faculty and staff have distinct experiences related to the policies and contexts that shape their interactions with UBC. For example, the Students Committee's contributions to the ARIE TF reflect their perceptions and experience of access to systems and resources unique to students at UBC, whereas the Staff Committee and Faculty Committee contributions to the ARIE

TF reflect the experiences of employment and interactions with UBC that are bound by different union contracts that dictate the work conditions of members in these committees at both campuses. Similarly, the race-based committees offered insights into racialized people's experiences that intersect with other identity categories, but most notably how their status as racially marginalized members inform lived experiences at UBC. These six committees were tasked with working relatively independently to identify issues of racism and develop recommendations to ameliorate racism related to their specific constituencies.

Figure 2 presents the overall organization of the ARIE TF, which includes the Office of the President, Dr. Santa Ono.



Figure 2: Governance Structure



## Distinctive and innovative characteristics of the Task Force

During the past two years, several universities in Canada have established anti-racism task forces, most to address the recent surge in anti-Black racism and subsequent call for anti-racism measures across various sectors, including institutions of higher learning. Typically, these task forces are the creation of each institution's senior administrative team who provide the task force with the mandate to establish an anti-racism action plan for the entire university. Once the task force receives this mandate, it is given an extended period to conduct its work and produce a final report that contains a series of recommendations. The UBC ARIE TF, however, was conceptualized and has operated in a somewhat different manner. Listed below are some of the distinctive and innovative characteristics of the UBC ARIE TF.

### 1. Anti-racism and inclusive excellence.

The ARIE TF considered not just anti-racism, but anti-racism and inclusive excellence. What this means is that the ARIE TF went beyond the traditional remit of addressing a pressing problem to take on the larger and more comprehensive and long-term goal of explicitly attempting to make the institution more inclusively excellent.

### 2. Comprehensive anti-racism and specific ethnoracial groups.

The UBC ARIE TF has not limited its scope to addressing racism against a specific ethnoracial group (e.g., anti-Black racism) nor to considering anti-racism as an end in itself. Rather it has taken on an approach that is simultaneously comprehensive and multifaceted in scope and yet specific in terms of the ethnoracial groups addressed. In other words, the ARIE TF has undertaken the task of anti-racism work related to IBPOC in general and specific ethnoracial groups in particular and has linked anti-racism overtly to the goal of inclusive excellence.

### 3. A task force of task forces.

This is not a traditional task force report whereby the work is conducted as a whole and then the findings are divided up into sections or themes. Rather each of the six constituent committees (each of which worked



Figure 3  
Implementation and Accountability

Figure 3 illustrates the lines of accountability of the ARIE TF. Recommendations flow from the ARIE TF to the UBC President as well as the UBC Executive Team.

somewhat independently) generated a comprehensive set of recommendations and wrote up a discussion and summary report of their work. In that sense, each committee could be said to constitute a task force in and of itself, and taken together, the recommendations and summary report for each committee could be considered a task force report. It is therefore possible to read the full work of a particular constituency (e.g., staff) to learn about its membership, unique approach to its work, the set of recommendations produced, and a discussion and summary report of their work. Thus, collectively, the ARIE TF final report is actually a collection of six ARIE TF reports. Moreover, beyond that, the final report puts all of these together to create a document that is quite comprehensive while also particularly specific.

#### **4. Six committees and the specificity of anti-racism.**

Rather than addressing racism against one or even more than one ethnoracial group only, the ARIE TF work took on the various work and study groups (students, faculty, staff) as well as comprehensive racial groupings (Indigenous, Black, People of Colour) with the understanding that racism manifests itself in varying ways across these various equity-denied groups.

#### **5. Interim recommendations and process of submitting task force recommendations.**

The ARIE TF did not operate in the traditional manner of putting forward all recommendations at the end of its process in the form of a final report. Rather, the Task Force's 54 recommendations were produced and shared with the President

and two executive anti-racism leads between June and October 2021. All the recommendations are included in this final report.

#### **6. Work undertaken in a compressed timeline while emphasizing rigour and thoroughness.**

Instead of the traditional one year or longer that a comprehensive task force would normally take, most of the work of the ARIE TF took place over four months (March to June), with the committee chairs, ARIE TF chairs and some members continuing work on finalizing recommendations and writing the final report up to December 2021. It was possible to undertake the bulk of the work of the committees and the general Task Force work within this compressed time frame because unlike regular task forces that conduct investigations and collect evidence, the ARIE TF already had a substantial amount of information and documents relevant to its work and could also draw directly from members' experience and perspectives.

#### **7. Intersectionality was taken strongly into account in ARIE TF work.**

The ways in which certain issues affect IBPOC across areas of work and study (students, faculty, staff) as well as difference within broad ethnoracial categories (e.g., gender issues and a feminist approach within People of Colour recommendations or Two-Spiritedness as a specific identity within Indigenous work and experience) were often reflected in the conception and details of recommendations. More explicitly, some recommendations addressed issues that intersected with race (e.g., religion and ethnicity in the recommendations on Islamophobia or disability and how it intersects with race as a recommendation).

#### **8. The purposeful inclusion of minority within minority.**

Most task forces, including the ARIE TF, address specific categories that are perennial and the most visible targets of racism (e.g., Indigenous and Black), but this Task Force has gone further and addressed racism against People of Colour or racialized people, in general. Within this last category, it made sense to focus on anti-Asian racism since Asians are a majority-minority in BC and especially because of the recent pandemic-related rise in anti-Asian racism. While all of this makes for very comprehensive and specific focus—and hence thorough ways of addressing racism—it also draws attention to the fact that in the end not every group is represented. While it is not possible to represent and thoroughly address every racialized group, the ARIE TF consciously selected and produced a recommendation related to the presence and forms of racism and discrimination leveled against Latina/o/x as a minority within the category of visible minority that tends to be erased in anti-racism work in the Canadian context, including university anti-racism work.

#### **9. Community input and rigour.**

The ARIE TF work includes input from three principal equity-denied ethnoracial groups, namely Indigenous (through the Indigenous Strategic Plan Executive Advisory Committee), Black (through the Black Caucus) and People of Colour (through IBPOC Connections). This ensures input from beyond the ARIE TF membership and adds layers of further community involvement as well as rigour to the Task Force's work.



# Methodology and process

The ARIE TF methodology covered the design and process of meetings, the format and sections of recommendations, the relationships between committees and the overall ARIE TF, and the generation and submission of recommendations. It should be noted that in addition to the general notes in this section, the committee summaries include notes on the methodology undertaken by each of the ARIE TF committees.

## Materials

One of the factors that made the ARIE TF unique is that it did not involve the usual lengthy investigations to uncover and identify issues to address, but rather had issues already outlined in the documents that it drew upon. There was already considerable documentation of the background to and specific issues around diversity, Equity & Inclusion at UBC that informed ARIE TF work.

All of the Chairs/Co-Chairs were provided confidential access to the following resources:

- Reports
  - › The Inclusion Action Plan (IAP)
  - › The Indigenous Strategic Plan (ISP)
- Planning documents
- The Deans and Executive short- and long-term plans for EDI and anti-racism
- Listening Sessions and Witnessing Sessions conducted with the UBC President during 2020-2021 with students, faculty and staff at both campuses. (The ARIE TF Committee Chairs were given access to and could work in committee with high-level summaries of these sessions.)
- UBC Strategic Plan

## Meetings

ARIE TF meetings were the principal site through which recommendations were generated and finalized. Meetings with the President were held to submit and discuss recommendations, and these recommendations were then subsequently shared with the ARIE executive leads.

There were several types of meetings through which Task Force work was conducted and interim recommendations generated and submitted. First, the entire ARIE TF met for an hour-and-a-half every two weeks, for a total of nine meetings from March to June 2021. Full Task Force meetings were chaired by the ARIE TF Co-Chairs on an alternating basis and were scheduled and supported (e.g., through note-taking and writing minutes) by the two project managers attached to the ARIE TF from the Office of the President and the Office of the Provost and Vice-President Academic. Second, each of the six constituent committees met at least once a week, for a total of 16 meetings from March to June. Some committees met more than once a week and the Indigenous Committee continued to meet until late summer. Committee meetings were scheduled by the project managers, chaired by Committee Chairs and supported by the three undergraduate student note takers. Third, the ARIE TF Co-Chairs and committee chairs met periodically, a total of nine times, from March to October 2021 to update one another on the progress of each committee and the Task Force as a whole, and to further discuss specific recommendations (e.g., those that overlapped significantly or might potentially not be considered representative of the Task Force theme and mandate or perspectives of the general Task Force membership). Fourth, the two ARIE TF Co-Chairs met regularly (often several times a week, in the evening) to update one another on the Task Force's progress and to review and make suggestions for revising and fine-tuning the interim recommendations. Fifth, the two Co-Chairs met regularly with the ARIE TF graduate assistant to discuss revisions to and fine-tuning of recommendations and to collate recommendations in sets to be submitted to President and executive leads. Sixth, the ARIE TF Co-Chairs participated in three forms of planning meetings—anti-racism initiative meetings (monthly); anti-racism communications meetings (monthly) and coordinating committee meetings (as needed)

—for a total of 20 meetings from March to October 2021. Finally, the Senior Advisor to the President on Anti-Racism and Inclusive Excellence (and Co-Chair of the ARIE TF) met with the President five times between April and November 2021 to present, discuss and strongly endorse sets of interim recommendations as they were generated, and after each meeting the interim recommendations were submitted to the executive leads for consideration for implementation.

The description above gives some indication of the intensity of the ARIE TF work. Further, since all members of the ARIE TF were members of two committees (one work/study and the other ethnoracial identity), this schedule meant that each regular member participated in a minimum of 25 meetings in the regular period of ARIE TF deliberations between March and June 2021 (not counting the fact that committees sometimes met more often than weekly, that additional meetings in smaller groups within committees were often required and that the Indigenous Committee continued to meet beyond June).

## Format of recommendations

ARIE TF recommendations were written up using the following guidelines:

1. Open with a concise statement of the issue or problem and recommendation being put forward to address it.

2. Provide a context for the issue or problem (e.g., national and especially institutional).
3. Provide a discussion of the issue or problem (experiential specificity and institutional and unit knowledge welcome).
4. Put forward a specific recommendation to address the issue or problem (if necessary, this could be more than one recommendation and could be several sub-recommendations).
5. Where possible and relevant, include relevance to existing inclusive excellence work such as the Inclusion Action Plan (IAP), Indigenous Strategic Plan (ISP), general EDI initiatives from units or groups, etc.
6. If possible, include ARIE TF recommendations about implementation (i.e., when, over what period and who should undertake implementation).
7. Recommendations should be about four pages in length.

These guidelines were developed to reflect the overall characteristics of ARIE TF work and to provide for a more consistent format for recommendations in the final report.

The issues addressed were often based on personal and professional experience, and therefore needed space for articulation. On the other hand, there was also a need to identify issues and state recommendations very concisely so that readers could clearly understand what each recommendation, whatever its overall length, would cover. Also, while ARIE TF members were aware

that the role of the Task Force was to produce recommendations and that executive leads would coordinate implementing the recommendations, members felt very strongly that, wherever possible, write-ups should end with the Task Force pointers as to how, when, over what time period and by whom or what unit each recommendation could be undertaken.

In keeping with the autonomy of the committees, while these guidelines were taken into account, there was a recognition that individual committees might wish to (and indeed did) write up recommendations of varying length, content, style and format.

## Rigour of recommendation development

Recommendations were developed within committees in a variety of ways. In most committees, issues were raised and discussed in the full committee and then one or more members were assigned to develop a full recommendation of each of the issues to be submitted to and discussed by the full committee. Other committees had members generate issues individually or in small groups and bring them to committee for discussion. Some committees ranked recommendations by consensus of importance for write up. Some committees wrote up recommendations collectively while others assigned recommendations to be written by individuals or small groups. All committees had

recommendations brought to the full committee for approval or further discussion and amendments and fine-tuning before submission to the ARIE TF Co-Chairs. The ARIE TF graduate assistant was responsible for collecting recommendations from various committees in one centralized document, doing an initial highlight of issues the ARIE TF Co-Chairs might want to address in review, and proofreading the final versions of the recommendations. The two Co-Chairs read each of the recommendations closely and either approved or made recommendations for major or minor changes, and then returned the recommendations to Committee Chairs for further discussion and finalization by the committee (and in a few cases, referred the recommendation to meetings of Co-Chairs and Committee Chairs for further discussion). Some recommendations for changes were accepted and others were not depending on the collective position and perspective of the committee. In some cases, committees agreed to consolidate recommendations about an issue into one recommendation (rather than two from two different committees), while in others committees preferred to keep individual committee articulations of the issue and the recommendations to address it.

## Relationship between committees and the larger Task Force

In keeping with the unique model of the ARIE TF being in fact both singular and comprehensive on the one hand, and a collection of six individual task forces on the other, the committees had considerable autonomy, even as they contributed their recommendations to the whole. Each committee independently designed their process of work, determined the number and schedule of meetings, identified issues to address, developed a method of deliberation, and developed and wrote up their recommendations. The full ARIE TF operated with the strong recognition and acknowledgement that each committee was composed of members best suited to address the issues within their purview (i.e., that members personified the requisite expertise, identity and work/study and lived experience), and committees were encouraged to work independently and autonomously. In that sense, members of one committee did not scrutinize the work generated by other committees. In the instances where there were overlaps of issues and hence recommendations, some items were

made to stand in recommendations from more than one committee (as a form of reiteration/emphasis), and in other cases, items were later blended into a single recommendation from one or another committee. All of this does not mean the committees were in the dark about other committees' work. Since each ARIE TF member was a member of two committees, there was general cross-committee knowledge, and this knowledge informed committee work. Furthermore, the committee chairs had the opportunity to discuss some specific recommendations with one another and share those deliberations with their committees.

## Process of meetings and deliberations

Members of the ARIE TF maintained that it was important to comment on how their work on the Task Force impacted them as individuals. Hence, this section of report addresses the following: 1) process of meetings; 2) orientation and the experiential; 3) the experiential – personal/professional; and 4) the impact of being a member of the ARIE TF on their health and well-being.

## Process of meetings

All meetings of the ARIE TF began with a land acknowledgement of the traditional, ancestral and unceded territories of the Musqueam, Squamish, Tsleil-Waututh, and Coast Salish peoples, and the Syilx Okanagan Nation (Okanagan). At the inaugural meeting with the entire ARIE TF membership, Elder Larry Grant from the Musqueam Nation and Elder Wilfred Barnes from the Syilx Okanagan Nation opened the meeting with prayers to help the ARIE TF to do the work in a good way.

The ARIE TF Co-Chairs alternated chairing Task Force meetings. Several orientation meetings with the entire ARIE TF membership were held to explain the process of working together in committees, across committees and as the whole Task Force. All seven chairs of the six committees (the Students Committee had two co-chairs, one undergraduate and one graduate) were given the first orientation to familiarize them with their role, duties and the resources they could access to guide their respective committees in developing recommendations.



## Orientation and the experiential

The ARIE Task Force Co-Chairs held an orientation meeting with all Task Force members to welcome everyone and to set the table for the work ahead by orienting everyone to a Community Agreement (rather than a more typical Terms of Reference; see Appendix A for details). This was followed by a brief presentation of the structure of the ARIE TF via the six committees and their purpose/focus within the broader ARIE TF. To set the stage for the work ahead, Task Force members were told that this Task Force was not on a fact-finding mission as the facts had already been collected through the resources provided from the President's Office and as was approved by the ARIE TF's Coordinating Committee. The purpose of the ARIE TF was to have members with lived experience of working, studying and being at both UBC campuses bring forward their collective experiences and perspectives to develop recommendations through dialogue and by consulting the resources put forward through the committee chairs. The ARIE TF was also informed about the types of resources available to them through their committee chairs, who were tasked to consult the materials and forward them to their respective committees for discussion to inform their development of the recommendations. The ARIE TF members were also informed of the limits of their work due to the limited time frame for completing the work and due to the emotional nature of thinking about and discussing experiences of discrimination at UBC from their individual social location, and as a sub-collective of the larger collective. The members of the ARIE TF committees were not there to represent

others but to represent themselves as individuals of the UBC community with shared, collective experience that could inform the storytelling of race, racism, intersectional discrimination and oppression experienced at UBC. The purpose of sharing experiences, words, ideas, storytelling and humour from the individual to the collective was to build community for the work ahead.

## Personal, professional and ethnoracial identity experience

Even more important than the material as a source for identifying and elaborating issues and developing recommendations was experience. The primary source of issues and recommendations was the combination of institutional knowledge and professional experience as well as the personal, intersectional ethnoracial knowledge and experience of race and racism at UBC and beyond. For example, student members had first-hand knowledge of the experiences and perspectives of UBC students at the graduate and undergraduate levels and on the two campuses, and they drew on their own experiences and knowledge of student lives—and their own and other students' perspectives—in identifying issues and coming up with recommendations. The Indigenous Committee members had lived experience and direct personal and professional knowledge about what it means to be Indigenous at UBC and in the community; they drew on that knowledge and theirs and other Indigenous students, faculty and staff

perspectives to identify issues and make recommendations. It should be noted that discussions at both ARIE TF meetings and, especially, committee meetings, drew heavily on the experiential, with some discussions including emotionally wrenching testimony about incidents of racism, chilling classroom and hostile work atmospheres, personal and professional marginalization and erasure. Sometimes discussions got heated as different views were put forward. At other times, stories begat similar stories and such intersections made for individual-to-individual empathy and for overall ARIE TF solidarity. There was despondence that the institution would never change substantially and that ARIE TF work was merely busy work for IBPOC; on the other hand, there was fervent hope that UBC could and would change substantially and address race and racism issues and that ARIE TF work would be a substantial contribution to that change. In short, ARIE TF work was intensive hard work and heart work.

## The impact on members' well-being

The ARIE TF framework for doing the work also involved prioritizing the well-being of Task Force members to the greatest extent possible through a trauma-aware and trauma-informed approach. The Co-Chairs acknowledged at the outset that doing this work would involve emotional labour, even when the members volunteered to take on this work. The chairs of the committees were also informed of the supports available for individuals to do their work, including emotional supports and access to services to

process experiences that were emotionally triggering for them. During the course of the work produced by the members of ARIE TF there were events that were local, national and international that affected everyone differently, in addition to the emotional experiences that individuals went through and in the collective processing of incidents that occurred in the course of working and studying at UBC. Many of these events that had happened in the “past” continued to affect the present; these incidents had a psychological and emotional toll on members who courageously shared and discussed them in respective committees and across the ARIE TF. Sharing circles within committees created challenging, rewarding and comforting spaces for sharing common experiences that were validated and acknowledged by others. Members felt heard and seen. Many members built new relationships with others during the time of their work in the ARIE TF or experienced solidarity on common issues that appear in the recommendations. There were critical events during the time of the ARIE TF that accentuated the importance and significance of the Task Force’s work, including the multiple murders referred to as the “spa murders” in Georgia, Atlanta, on March 16, 2021, just as the Task Force was beginning its work. Throughout May 2021, a coroner’s inquiry into the death of Joyce Echaquan took place in Montreal and made news as testimonies emerged surrounding the circumstances of her death. On May 27, 2021, the ARIE TF and many people and institutions across this country learned of the first of many recoveries of unmarked graves on the grounds of Indian Residential Schools. The first report was of the 215 unmarked graves of Indigenous children found at the former Kamloops Indian Residential School in Tk’emlúps te Secwépemc First Nation (CBC, May 27, 2021). Shortly after, reports of recovery of unmarked graves across various provinces followed—with more reports continuing to this day. On June 6, 2021, the news of the murder of a Muslim family of five by a truck deliberately driven to run them down

by a White male in London, Ontario, added to the sorrow that members on the Task Force felt as the communities of Indigenous, Black and racialized people took in the various news over the months of our work together. On June 25, 2021, the trial of Derek Chauvin for the murder and death of George Floyd in 2020 resulted in the finding that Chauvin was guilty and sentenced to prison for 22.5 years.

In between these and other events are the daily lived experiences of the ARIE TF members who experience racism, intersectional discrimination and acts of hate on the grounds and virtual spaces of UBC. It is no wonder that the process of developing recommendations was heavy work for all of the committee members: the emotional labour to be seen as “okay” as students, faculty and staff at UBC takes work. It is also the reason why the recommendations are as full and in-depth as possible because they emerge from the lived experience of the ARIE TF members who have institutional memory and institutional knowledge of how and where systems both work well and do not work in addressing issues of racism, White supremacy and exclusion at UBC. These recommendations contain heart, grit and truth to help others recognize racism in its various forms, understand how racism manifests at all levels, and define the interventions needed to make appropriate, corrective change at both UBC campuses.

The chairs began working with their respective committees by holding meetings to discuss ways of being and to set the ground rules for doing the work together as the members of the respective committees saw fit, including their ways of communicating, ways of being and ways of supporting each other.

# Recommendations

## EXECUTIVE SUMMARY

### List of recommendations

The following section contains the entire set of recommendations put forward to date by the constituent committees of the UBC President's Task Force on Anti-Racism and Inclusive Excellence.

The following recommendations were submitted to President Santa Ono in five sets by Handel Wright, the Senior Advisor to the President and Co-Chair of ARIE TF: Set 1, submitted on April 28, containing five recommendations; Set 2, submitted on May 21, containing 10 recommendations; Set 3, submitted on July 21, containing 22 recommendations; Set 4, submitted on August 21, containing 14 recommendations; and Set 5, submitted on October 20, containing three recommendations.

The recommendations were discussed with the President and subsequently forwarded to the two executive leads and then to the Anti-Racism and Inclusive Excellence Task Force Coordinating Committee.

### UBC context

The University of British Columbia is one of Canada's leading post-secondary institutions. Collectively, between its Vancouver and Okanagan campuses, the university welcomes 68,498 students from Canada and abroad. UBC is a multicultural, multiracial and multilinguistic institution that prides itself on academic excellence, innovative research and service commitments both to Vancouver, the Okanagan and to other parts of the province. From a research perspective, UBC possesses a stellar reputation for both the magnitude and the quality of its research endeavours.

However, similar to several post-secondary institutions in Canada, UBC has not been immune to the scourge of racism. This is one factor that led to the creation of the ARIE TF.

Listed below are two examples of blatant racism that have occurred at UBC, showing how Black bodies are not only assumed to be bodies that do not belong on campus but are thought to be potentially criminal:

**Example 1:**

***Graduate student Savoy Williams was denied entry to his department building by UBC security personnel who did not believe he was a student, even when he produced his student ID and a letter from his supervisor granting him access to her office, and even following the intervention of a member of the cleaning staff who assured the UBC security officer that she knew Williams and could vouch he was a student. Williams maintained that this incident was not isolated, that he had been racially profiled by campus security on several occasions and that racism marred his time at UBC. As he remarked, "Since arriving at UBC, I have faced continued racism. I am scared for my safety and well-being. I need the perpetrators to be held accountable at all levels. I have had enough — this isn't the first time this has happened at UBC."***

**Example 2:**

***Another incident at UBC in 2019 garnered national attention. Shelby McPhee, a Black Bahamian and recent master's graduate student from Acadia University in Nova Scotia maintained that while attending the annual Congress for the Federation for the Humanities and Social Sciences he was singled out of a crowd, photographed, asked to produce identification and accused of stealing a computer by two White conference attendees. For these two White academics (who were delegates themselves from another university) McPhee as a young Black man did not fit their profile of someone who belonged at an academic conference and as the only Black person in the crowd, apparently did fit the profile of someone who would steal a computer.***

As evidenced through the six committee report summaries and the 50-plus recommendations, racism at UBC expresses itself in a variety of ways. It can be quite explicit and dramatic (as in the two examples above) or it can be quite subtle and difficult to identify (except in its effects). Either way, ARIE TF members hold, racism is pervasive. Whether in its blatant form or its more pervasively subtle forms, it is important to stress that racism negatively impacts the health and well-being of those who are recipients of such oppressive behaviour.

In the following section, the work and subsequent recommendations of each of the six committees is provided. It is important to note that collectively, the reports capture the magnitude and depth of racism that exists at UBC. As well, each of the committee reports describes how racism is manifested and impacts its specific constituents.

## Set 1 April 28, 2021:

1. **POC Recommendation:**  
Implement and sustain anti-racism training and education
2. **Faculty Recommendation:**  
Increase recruitment and retention of IBPOC faculty
3. **Blackness Recommendation:**  
Foster belonging for Black students, staff and faculty at UBC
4. **Blackness Recommendation:**  
Implement the proposal of a holistic program from UBC Black Law Students' Association, Allard School of Law
5. **Staff Recommendation:**  
Create pathways for IBPOC success within the talent pipeline: Recruitment, hiring, performance, succession planning, retention

## Set 2 May 21, 2021:

6. **Staff Recommendation:**  
Enhance sense of belonging for IBPOC through expanded community-building and networking opportunities at UBC Vancouver and UBC Okanagan
7. **Indigenous Recommendation:**  
Hiring: Anti-Indigenous racism, recruitment, resources and support, and retention of Indigenous faculty



8. **Staff Recommendation:**  
Develop and establish mechanisms of accountability through race-based data and reporting
9. **Staff Recommendation:**  
Increase expertise and capacity to adequately address human rights issues with respect to discrimination based on race, colour, ethnicity and place of origin at UBC
10. **Blackness Recommendation:**  
Establish an effective process for receiving and handling Black race-based complaints
11. **Blackness Recommendation:**  
Improve Black student mental health and wellness
12. **Blackness Recommendation:**  
Establish Black studies and elevate Blackness in the academy
13. **Blackness Recommendation:**  
Develop a comprehensive Blackness Strategic Plan
14. **Blackness Recommendation:**  
Transform recruitment and retention of Black staff and faculty at UBC
15. **Blackness Recommendation:**  
Addressing workload and lack of support for Black staff and faculty
22. **Blackness Recommendation:**  
Addressing anti-Black racism and systemic discrimination in UBC Medicine
23. **Staff Recommendation:**  
Expanding staff rights and ownership of information, innovation, intellectual property and data
24. **Staff Recommendation:**  
Developing organizational anti-racism practice-centred education for leadership
25. **Staff Recommendation:**  
Establish a culture of anti-racism and inclusivity on both UBC campuses
26. **ARIE Intersectional Recommendation:**  
Support for establishment of a UBC Task Force on Disability (one fully inclusive of Indigenous, Black and People of Colour)
27. **Indigenous Recommendation:**  
Decolonizing and Indigenizing research: Relationships between Indigenous and non-Indigenous faculty, students, staff and communities
28. **Indigenous Recommendation:**  
Faculty Indigenous liaisons
29. **Indigenous Recommendation:**  
Centre Indigenous anti-racism praxis to recruit, protect, support and retain Indigenous graduate students

## Set 3 July 21, 2021:

16. **Faculty Recommendation:**  
Enhance anti-racism and inclusive excellence in leadership
17. **Faculty Recommendation:**  
Increase educational opportunities on anti-racism for all faculty members and administrators
18. **Faculty Recommendation:**  
Remove barriers to IBPOC faculty members' career progression and enhance their access to research, funding, wage equity and awards opportunities
19. **Faculty Recommendation:**  
Racial justice commitment for change
20. **Faculty Recommendation:**  
Establishment of the UBC Anti-Racism Living Library, an ecosystem of anti-racism resources
21. **Faculty Recommendation:**  
Data collection and governance for faculty, staff, PDF/graduate and undergraduate students
30. **Indigenous Recommendation:**  
Protecting Indigenous Peoples' representations by enacting systems-wide anti-genocide anti-racism practices and Indigenous rights implementation at UBC
31. **ARIE Intersectional Recommendation:**  
Anti-Racism and Inclusive Excellence Office at UBC – (ARIEO)
32. **Faculty Recommendation:**  
Retain IBPOC faculty members
33. **POC Recommendation:**  
Improvements in the system for handling complaints involving IBPOC
34. **POC Recommendation:**  
Improving IBPOC women's employment experiences and outcomes across UBC
35. **POC Recommendation:**  
Anti-racist and inclusive communication

36. **POC Recommendation:**  
Anti-racist recruitment and retention policies for UBC undergraduate and graduate students
37. **POC Recommendation:**  
Meaningful and effective corrections to workload inequity

## Set 4 August 21, 2021:

38. **ARIE Intersectional Recommendation:**  
Recognize linguistic difference as intersecting with anti-racism
39. **Students Recommendation:**  
Improving and refining the learning experience of IBPOC students
40. **Students Recommendation:**  
Training concerning anti-racism and retention of teaching faculty
41. **Students Recommendation:**  
Creating and curating diverse spaces on both campuses
42. **Students Recommendation:**  
Improving COVID-19 pandemic support and response
43. **Students Recommendation:**  
Increase peer-learning and academic support for IBPOC students
44. **Students Recommendation:**  
Reduce long waiting times and increase counsellors and medical professionals
45. **Students Recommendation:**  
Increase diversity within existing mental health support systems to reduce negative impact on IBPOC, queer and students with disabilities
46. **Students Recommendation:**  
Address the lack of diversity in academia at UBC
47. **Students Recommendation:**  
Address the lack of diversity in prospective students at UBC
48. **ARIE Intersectional Recommendation:**  
2SLGBTQ+ Representation and the importance of race and intersectionality

49. **ARIE Intersectional Recommendation:**  
Acknowledging and addressing anti-Asian racism at UBC
50. **ARIE Intersectional Recommendation:**  
Respond to the crisis of Islamophobia: Addressing Muslim representation at the intersection of religious intolerance, xenophobia, racism and sexism
51. **ARIE Intersectional Recommendation:**  
Increase representation of the Latina/o/x community at UBC

## Set 5 October 20, 2021:

52. **Indigenous Recommendation:**  
The power of one: UBC to make the fundamental paradigm shift to address racism and inclusion of Indigenous Peoples
53. **Indigenous Recommendation:**  
Maistoo'awaastan: AAWOWKKII @ University of British Columbia
54. **Indigenous Recommendation:**  
Student inclusivity and access support

**Note to the reader:** Each committee section's recommendations have the numbers assigned to according to the order in which they were submitted described above by sets and by dates. Therefore, the numbers assigned to the recommendations within each committee do not appear in chronological order, rather they reference this list above.

# Six Committee Reports on Racism at UBC and Their Anti-Racism Recommendations

The efforts of the six constituent ARIE TF committees—namely the Indigenous Committee, Blackness Committee, People of Colour Committee, Staff Committee, Students Committee and Faculty Committee—resulted in the completion of six individual reports that capture most of the ARIE TF recommendations.

These reports constitute the heart of the ARIE TF deliberations. As the summary reports were being developed by the individual committees, they were reviewed by the Task Force Co-Chairs who provided constructive feedback to each committee. As the specific recommendations were being developed, they were passed on to the two Co-Chairs for their assessment.

Each individual report details the composition of the respective committee and how they organized themselves to tackle their mandate. As well, each report describes their process, including the creation and presentation of their recommendations. Collectively, these recommendations, a total of 54, are designed to address race—and the racism that prevails—at UBC. The total number of recommendations is a solid indication of the depth and magnitude of racism that exists on both the Vancouver and Okanagan campuses. As well, the recommendations clearly reveal the magnitude of the work that is required to address racism and promote inclusive excellence at the institution.

In relation to the individual reports, they provide concrete and tangible recommendations directly related to the mandate and constituency associated with each committee. Hence, these individual summaries represent an assessment of the actions required to address anti-racism in each specific area.

Below are some of the most pressing recommendations put forth by the committees:

**1. Key recommendations from the Indigenous Committee include:**

- a. Hiring: Anti-Indigenous racism, recruitment, resources and support, and retention of Indigenous faculty
- b. Decolonizing Indigenizing research: Relationships between Indigenous and non-Indigenous faculty, students, staff and communities
- c. The Power of ONE: UBC to make the fundamental paradigm shift to address racism

**2. Key recommendations from the Blackness Committee include:**

- a. The need to foster a sense of belonging for Black students, staff and faculty at UBC
- b. Development of Black race-based complaint system
- c. Recruitment and retention of Black staff and faculty. Two recommendations of note presented by the Committee include the following: 1) proposal of a holistic program from UBC Black law students; and 2) the need to address anti-Black racism and systemic discrimination at the Faculty of Medicine.

**3. Key recommendations from the POC Committee include:**

- a. The need for sustained anti-racism training and education
- b. Developing a system for handling complaints
- c. Meaningful and effective corrections to deal with workload inequity

**4. Key recommendations from the Staff Committee include:**

- a. Create pathways for IBPOC success within the talent pipeline, recruitment, hiring, performance, succession planning and retention
- b. Enhance a sense of belonging for IBPOC through expanded community-building and networking opportunities at UBC Vancouver and UBC Okanagan
- c. Developing organizational anti-racism practice centred education for leadership

**5. Key recommendations from the Students Committee include:**

- a. Training concerning anti-racism and the retention of faculty
- b. Creating and curating diverse spaces on both campuses
- c. Lack of diversity in academia at UBC

**6. Finally, the following recommendations are representative of the action plan put forth by the Faculty Committee:**

- a. Retain IBPOC faculty members
- b. Remove barriers to IBPOC faculty members' career progression and enhance their access to research, funding, wage equity and awards
- c. Enhance anti-racism and inclusive excellence in leadership

***In reviewing the recommendations, a number of themes prevail. First, there is a need for anti-racist education for all individuals at UBC, including senior administration. Second, there is the need to both recruit and retain IBPOC faculty members and staff. Another consistent theme centred on developing a system for handling complaints involving IBPOC faculty members, staff and students. Yet another theme is the need to establish and routinize anti-racism as academic, intellectual and activist work at UBC, including through an office and a living library.***

***The well-being and sense of belonging of IBPOC members of the community featured prominently in the recommendations. Finally, action is required to address workload inequities experienced by IBPOC faculty members and staff.***



# ARIE Intersectional Recommendations

In addition to recommendations developed by the six committees, some recommendations were generated that either particularly represented intersectionality (in keeping with the integrative anti-racism approach of the ARIE TF) or were illustrative of the opposite ends of the spectrum around ethnoracial identity representation in anti-racism work at UBC. In terms of intersectionality, the ARIE produced recommendations on disability (and its intersection with race and racism) and the need for an office of anti-racism that would bring together theory and practice work on anti-racism, address racism across various ethnoracial groups and contribute to institutionalizing and normalizing anti-racism at UBC.

In terms of representation, the ARIE produced recommendations on anti-Asian racism, which became particularly high profile both before and during the term of Task Force work. It also produced recommendations around Latina/o/x as an example of an ethnoracial category too often ignored in anti-racism work, including at UBC.

# Recommendation #26: Support for establishment of a UBC Task Force on Disability (one fully inclusive of Indigenous, Black and People of Colour)

## Issue

People with disabilities/Disabled people at UBC and elsewhere face significant obstacles to inclusion, ranging from inaccessible buildings, unwillingness to provide reasonable accommodations, discrimination and bias, employment inequities, daily microaggressions and overt abuse. For people with intersecting identities (those who are both racialized and have disabilities, Indigenous and disabled, disabled women, or disabled trans or Two-spirit individuals, and those with disabilities and low socioeconomic status, for example), these concerns are compounded and options for support are even further limited. The Disability Affinity Group at UBC has been working both independently and in collaboration with members of the ARIE Task Force to advocate for and support the establishment of a Disability Task Force.

## Racism and ableism

One working definition of ableism reads “a system that places value on people’s bodies and minds based on societally constructed ideas of normalcy, intelligence, excellence and productivity. These constructed ideas are deeply rooted in anti-Blackness, eugenics, colonialism and capitalism. This form of systemic oppression leads to people and society determining who is valuable and worthy based on a person’s appearance and/or their ability to satisfactorily [re]produce, excel, and ‘behave.’ You do not have to be disabled to experience ableism” (Definition created by Talila “TL” Lewis,

in conversation with Disabled Black and other negatively racialized folk, especially Dustin Gibson, as cited by Dr. Jennifer Gagnon).

***Racism and ableism are often thought of as parallel systems of oppression that work separately to perpetuate social hierarchy. Not only does this way of looking at the world ignore the experiences of People of Colour with disabilities, but it fails to examine how race is pathologized in order to create racism. As a result society treats People of Colour in specific ways to create barriers, and these poor conditions create disability. The concept of disability has been used to justify discrimination against other groups by attributing disability to them (Kres-Nash, 2004).***

Disability studies and its associated literature frequently ignores the intersections between disability and race (Bell, 2006). This is not a model that the disability community at UBC intends to emulate or support. Unfortunately, as dangerous as it is for a White disabled person to “come out” and challenge ableism, it is even more so for people with disabilities who are Indigenous, Black or People of Colour; those living at the intersections of racism and ableism. The Disability Affinity Group at UBC already includes a diverse membership from multiple racialized groups, but to make a disability task force effective, it is essential to create a safe space for those at the intersections of racism and ableism to be an integral part of fighting ableism and its intersections with racism at UBC. There is a great deal of work that needs to happen to make that possible, and it is work that is already underway, with this proposal from the ARIE Task Force supporting the establishment of a disability task force being one component of it.

Racism and ableism are intertwined in a way that goes beyond intersectional identities. Ableism is frequently used to justify racism. Medical literature frequently identifies race as a “risk factor” for any number of conditions, when in many cases (if not most or all) it is racism that exacerbates risk. Black athletes with Traumatic Brain Injuries (TBI) are treated differently to their White colleagues, due solely to racism within the medical assessment protocols for cognitive impairment after TBI. IBPOC individuals and communities are subjected to ableist narratives that perpetuate, justify and legitimize racism. A disability task force at UBC that is fully

inclusive of people with disabilities who also identify as IBPOC can determine the extent to which ableist-racism is part of UBC life and work with an inclusive, supportive task force to develop strategies to combat it.

One in five Canadians identify as having one or more disabilities. That number increases to [1 in 3](#) for Indigenous populations. Women are more likely to have a disability, and the likelihood of developing a disability increases with age. “Half of non-employed visible minorities with disabilities [...] had potential for employment in an inclusive labour market, that is, one without discrimination” ([Statistics Canada](#)). Ableism and racism work together to oppress people who are racialized, those with disabilities and those at the intersections.

## Inclusive excellence and integrative anti-racism

Inclusive excellence is built on the demonstrated, proven principle that including marginalized voices increases excellence. Greater diversity of experience and knowledge contribute to dramatic improvements in innovation, efficiency and excellence by every measure and including marginalized voices at every level of leadership is essential to that process.

The Anti-Racism and Inclusive Excellence Task Force was established to centre race and racism as a primary mandate – this is necessary and long overdue. Integrative anti-racism also includes space to support the fight against other bigotries and systems of oppression. “...the movement from racist

to anti-racist is always ongoing—it requires understanding and snubbing racism based on biology, ethnicity, body, culture, behaviour, colour, space and class. And beyond that, it means standing ready to fight at racism’s intersections with other bigotries” (Kendi, 2019, p. 10). Integrative anti-racism views “all systems of oppression [as] interlocked and a study of one system, necessarily entails a study of class exploitation, sexism, ableism, and heterosexism” ([UofT Centre for Integrative Anti-Racism Studies](#)).

The Task Force’s mandate creates an opportunity to support the efforts in progress at UBC to challenge ableism and support disabled people, and to do so in a way that centres an urgent need for the voices of IBPOC with disabilities to be included and heard in efforts to eliminate ableism and ableist-racism.

## EDI, anti-racism and anti-ableism

Just as EDI has, traditionally, not included anti-racism, so too does it not include the opposition to ableism. EDI work regarding disabilities has often focused on “accommodations,” but rarely on the ableist underpinnings of university systems or, in fact, the ableism embedded in the “accommodations” process itself. The need for accommodations itself only exists because accessibility and disabled bodies and minds have not been centred, and accommodations are then needed on an ad hoc basis. This ignores the systemic ways that ableism is embedded within existing structures and institutions that marginalize or render invisible the needs and experiences of disabled people. The challenge to ableist narratives is part of

integrative anti-racism work within an anti-oppression framework, and goes beyond the traditional boundaries of EDI.

There is presently no accommodations policy for employees at UBC. There are no centralized guidelines or administrative support for accommodations, and the budget and expertise required to support accommodations is usually dependent on the expertise and budget of individual departments – in most cases, nonexistent. If developing such a process would resolve all issues facing those with disabilities, that would be something that could fall under the mandate of EDI work. Unfortunately, the accommodations policy, or lack thereof, is only a fraction of the obstacles people with disabilities face at UBC.

Ableism is built into the structure of academia, from its architecture to its ideology. Even work that does fall within the mandate of EDI, like improving diversity among the faculty and staff, is hampered by stigma. People with disabilities at UBC face such significant stigma that they are unwilling to identify as disabled even on EDI employment equity surveys, despite assurances of confidentiality. Many do not seek out accommodations they urgently need because identifying as having a disability leads to repercussions, including but not limited to, loss of employment, opportunities, seniority and benefits. Even those few resources aimed at supporting accommodations for those with disabilities are entrenched with ableist narratives, including those that presuppose that a person with a disability cannot effectively do their job. These justified fears are further amplified by those already facing racism, with systemic racism, ableism

and colonialism working together to create trauma and barriers to inclusion and success.

Ableism is part of every aspect of university life, from inaccessible buildings through to judgemental, condescending daily prejudice from colleagues and supervisors. Those facing cognitive or psychological disabilities are even further marginalized. Combatting ableism and racism goes beyond EDI work, and requires systemic interventions to challenge oppressive foundational biases. Anti-racism and the struggle against ableism require transformative, ongoing changes at the individual, department and systemic levels. These are integrated systems of oppression; they do not exist in parallel. They are intertwined and intersectional ideologies and work together to oppress those deemed “less than.”

## Context

In UBC’s recent push for increased equity, diversity and inclusion, the university has established several task forces focused on specific identity groups, including the group whose work resulted in the Indigenous Strategic Plan, the Two-Spirit, Trans and Gender Diversity task force, and the Anti-Racism and Inclusive Excellence Task Force. These represent some of the key equity deserving groups, with the notable exception of people with disabilities. There is no strategic plan or policy that was created specifically by and for people with disabilities. This omission is particularly noteworthy given that disabled people are the largest minority group in Canada and that disability is the most frequently cited grounds of discrimination in human rights complaints.

UBC’s own published [Employment Equity Report](#) from 2019 identifies that people with disabilities comprise only 3.7% of the UBC Vancouver employees and 4.2% at UBC Okanagan. That is significantly below the 22% of the Canadian population who identify as having a disability and is even significantly lower than the UBC-identified number of people with disabilities in the provincial work force (11%, although people with disabilities are severely underrepresented in the workforce, due to systemic discrimination, making this number a poor benchmark).

That said, UBC has recognized the inequities faced by people with disabilities and has undertaken some approaches to addressing them, including efforts from Human Resources to engage in equitable hiring practices and implementing the Workplace Accessibility Fund to support hiring people with disabilities. In addition, after a court order and mandate required greater equity in Canada Research Chair hires, there is a pilot program within the Canada Research Chair program to begin to manage stigma and risk facing those with disabilities. While these first steps are an indication that UBC recognizes and would like to address the systemic problems faced by people with disabilities, their limits only support the need for a broader institutional level response. In addition, while these first steps are promising, disabled voices are often not included or centred in these initiatives. In response, the Disability Affinity Group, in collaboration with the Anti-Racism and Inclusive Excellence Task Force, are advocating for a disability task force that will centre the needs and voices of disabled people to support UBC in developing and implementing the necessary systemic changes.

This would contribute to furthering all of the 12 Priority Inclusion Action Plan Actions.

## Precedent

The creation of a task force focused on achieving equity for faculty, staff and students with disabilities would position UBC as a Canadian leader in anti-ableism work. There are a few related task forces at universities in the United States, many with a limited scope (focused on students, accessibility, learning resources, etc.). [The University of Minnesota](#) established a task force on disability accommodations in the learning environment in 2020. Also in 2020, [Case Western Reserve University](#) in Cleveland Ohio established a student-led task force focused on individuals with disabilities, alongside similar groups focused on race, gender, mental health, LGBTQ+ topics and sexual misconduct. The [University of Tennessee](#) established a task force to enhance accessibility and inclusivity for people with disabilities in 2014. The [Yale College Council](#) established a task force on Disability Resources in 2016. If an equivalent exists in Canada, it has not been well publicised and could not be located via an online search.

## Recommendation

The ARIE Task Force recommends that UBC establish a task force on anti-ableism and disability, with immediate effect, in a similar model to ARIE and the Gender Diversity Task Forces, to address ableism and inequities faced by people with disabilities on UBC campuses. The disability task force would centre the needs of the extremely diverse population of people with disabilities,



including those with intersectional identities that compound inequities. Such a task force would be led by a diverse set of people with disabilities and those with relevant expertise.

## Implementation

The terms of reference for the anti-ableism and disability task force are currently being developed. They include a specific mandate to conceptualise ableism within an intersectional anti-oppression framework, including centring the intersections of ableism with racism and gender and sexual diversity. The terms of reference are being developed with the conscious understanding that this has not always been the way that disability work has been conducted in the past and the express intention to centre intersectionality and solidarity throughout the work of the anti-ableism and disability task force. The task force will provide strategic direction to create sustainable and ongoing changes to support people with disabilities and challenge ableist and oppressive structures at UBC.

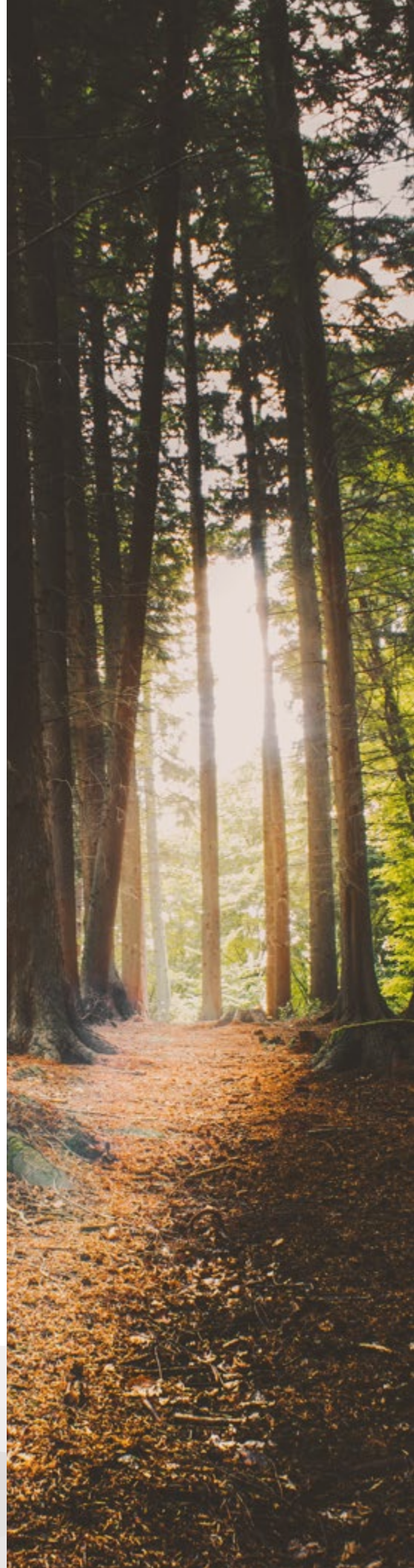
A diverse group of representatives from the Disability Affinity Group will work with Sara-Jane Finlay to establish the leadership team for the anti-ableism and disability task force. The leadership team will include people with disabilities in general, with a specific mandate to include people with disabilities who also identify as IBPOC, recognizing that racialized disabled people have different perspectives and analyses of disabilities, which are essential to include.

The leadership team will establish protocols to protect and support members of the task force, including mechanisms to ensure confidentiality for

members who do not wish to identify as having disabilities. With these in place, a call for invitations to join the task force will be shared with every member of the UBC community (students, faculty and staff), including students and those employed in precarious positions such as part-time or grant-funded positions and sessional instructors. People with diverse identities, including those with disabilities and racialized individuals, are overrepresented in precarious employment positions. Prioritizing the inclusion of those from these employment situations will enable this task force to centre the realities of the majority of people with intersectional identities. Inclusion in the task force will prioritize lived experience expertise and intersectional diversity. Membership will also include representatives from both UBC Vancouver and UBC Okanagan.

The mandate and work of the task force will be broad and will include interim recommendations to respond to urgent immediate needs (such as the remote work and accommodations policies associated with the return to campus initiatives currently underway), as well as develop proposals and strategies for systemic changes in support of efforts to challenge and oppose ableism. This task force will, where appropriate, align with the goals and strategies of the Indigenous Strategic Plan, the Inclusion Action Plan and the recommendations from the Anti-Racism and Inclusive Excellence and Trans, Two-Spirit and Gender Diversity task forces.

The proposed disability task force would require funding to provide fair compensation for the time and contributions of those working on it, while protecting the privacy of members who do not want to publicly disclose their disabilities.



# Recommendation #31: Anti-Racism and Inclusive Excellence Office at UBC – (ARIEO)

## Issue

### Anti-Racism and Inclusive Excellence Office at UBC – ARIEO

There is a strong need to establish an Anti-Racism and Inclusive Excellence Office (ARIEO) with a presence on both campuses at UBC to conduct work on and routinize anti-racism and inclusive excellence at and through UBC. The present recommendation reflects and incorporates elements from several versions and visions of such an office that were proposed by different individuals and committees of the UBC President's Task Force on Anti-Racism and Inclusive Excellence.

## Background

Initiatives aimed at tackling race-related disparities in institutions, including universities, are not a new phenomenon. However, recent high profile and cumulative forms of individual and systemic racism, including police brutality against Indigenous and Black people, and acts of individual and collective anti-Asian racism have made both racism and anti-racist movements like Black Lives Matter much more prominent in Canada and other contexts. According to the [Deadly Force Database](#) (compiled and maintained by CBC researchers), Black and Indigenous people in Canada are disproportionately represented amongst reported deaths resulting from interactions with the police compared to the overall population. Out of the 54 race-related fatalities in the 2.5-year period from 2018 to mid-2020, 19 cases (35%) resulted in the deaths of Indigenous people and four cases (7%) in the deaths of Black people. Indigenous people only make up 4.21 per cent of the population and Black people 2.92 per cent of the population (see Singh, 2020).

At our very institution, the list of racist encounters continues to grow. Below is a brief and non-exhaustive account of the most recent incidents.

- In the summer of 2019, at the annual Congress of the Humanities and Social Sciences (held at UBC Vancouver), a Black Congress participant who had recently graduated with a master's degree from a Canadian university and was a presenter at the conference was racially profiled, harassed and wrongfully accused of stealing a computer.
- In 2020, a Black UBC master of arts student was racially profiled by campus security on the Vancouver campus and denied entry into a UBC building and accused of impersonating a student even after producing both his UBC identity and a letter from his supervisor.
- In the same month at UBC Okanagan, an RCMP officer dragged a female Asian student down the hallway of her building by her hair during a wellness check by Kelowna RCMP.
- Most recently, a student of Korean heritage was attacked in University Village in Vancouver where the attacker used a racial slur before attacking the student.

These are only incidents related to students and only ones that were publicly reported in the news media. Many other incidents including racism against faculty and staff on both campuses are not accounted for here nor necessarily known. The high-profile events mentioned here, combined with many and frequent everyday forms of racism are indications that far from being an Ivory Tower, UBC is a locus of individual, institutional and systemic racism, in dire need of sustained and comprehensive anti-racism measures. How then does UBC build a truly anti-racist and inclusive university?

Several Canadian universities have made efforts over the years to tackle racism on their campuses. Many have made anti-racism statements; some have articulated anti-racism commitments spanning institutional and unit level diversity plans. Others have even developed research centres for the study of race and racism and created resource pages for anti-racism education. A February 2021 article highlights the many task forces that have been organized by Canadian universities over multiple decades—each generating reports and sets of recommendations (Deckard, Akram & Ku, 2021). The recommendations from the various institutions are strikingly similar and overlap, calling for familiar themes

regarding: 1) recruitment and retention; 2) collection and use of race-based data; and 3) mentorship programs for IBPOC students, staff and faculty. Yet, Canadian institutions are still identifying the same need for action. Furthermore, they are still using the same methodologies with the same mandates to develop more reports and more sets of recommendations that have not yielded comprehensive change. We must then ask ourselves the following questions. First, what will it take to truly effect transformation within organizational culture at UBC? Second, how do we shift from short-term symbolic placating statements to systematic actionable approaches that dismantle racism in our institution?

## Framing statement

It is evident that the dominant diversity and inclusion discourse is not enough to address systemic racism at universities as institutions. Conversations with IBPOC students, staff and faculty across multiple institutions indicate that equity and diversity offices often tend to address the symptoms rather than the causes of systemic racism and institutional inequity. Engagement with racialized communities at UBC indicate that equity, diversity and inclusion (EDI) efforts at the university have largely been ineffective at combating systemic racism. Personal accounts from recent surveys, Listening Sessions and committee discussions at the President's Anti-Racism and Inclusive Excellence Task Force tell of broken relationships between IBPOC and the university. At a time when we need to centre race and racism, continuing to utilize the generalized discourse and approach of equity, diversity and inclusion is simply inadequate and inappropriate for mending these broken relationships.

One emerging theme from the ARIE Task Force is that the activities of Equity & Inclusion Office at UBC and the Inclusion Action Plan, have their place but are both too overextended and not particularly focused on nor resourced to effectively address the comprehensive problem of individual and systemic racism let alone render anti-racism work ubiquitous and routinized at UBC. There is therefore a need for a stand-alone office of anti-racism and inclusive excellence that will serve the UBC community on both campuses.

UBC needs to act in a bold and ground-breaking manner to focus on and address the many manifestations of the perennial problem of racism and to undertake anti-racism work in such a comprehensive, sustained and diverse manner as to render it routinized at our institution. It is only such bold and sustained work that will (re)build trust with IBPOC students, staff and faculty and contribute to making UBC an institution characterized by inclusive excellence. An exciting model and precedent for how UBC might approach its anti-racism work can be found in the [Anti-Racism and Cultural Diversity Office at the University of Toronto](#) (ARCDO). The University of Toronto model is a distinct office (beyond its Equity & Inclusion Office) that reflects the need to specifically support anti-racism separately from other equity & inclusion efforts and do so in a comprehensive and sustained manner. However, the ARCDO and UofT still take up anti-racism, equity & inclusion and human rights as closely aligned measures and approaches to developing social justice, representation and equity university-wide.

## Recommendation

### Create a bi-campus Anti-Racism and Inclusive Excellence Office (ARIEO)

## Vision:

Discrimination has many faces: it could be based on race, ancestry, place of origin, colour, gender, sexuality, citizenship, creed (faith), etc. and indeed complex combinations of these forms of oppression. The UBC Equity & Inclusion Office will continue to address these issues individually and collectively. What the UBC Anti-Racism and Inclusive Excellence Office will bring to the work is a focus on race, racism and anti-racism, undertaken with an integrative anti-racism approach.

ARIEO will focus primarily on academic and intellectual knowledge production aspects of anti-racism and will therefore independently and in collaboration with units such as the Centre for Culture, Identity and Education; the Institute for Gender, Race, Sexuality and Social Justice, and the Peter Wall Institute for Advanced Studies, host talks, symposia, conferences and publications at the local, national and international levels.

Secondarily, the ARIEO will collaborate with the Equity & Inclusion Office in designing UBC education workshops and symposia and provision of advice and guidance to units on anti-racism and inclusive excellence.

## Objectives of the ARIEO:

- Strategic initiatives include:
  - › Implementation of recommendations from Anti-Racism and Inclusive Excellence Task Force
  - › Support of strategic anti-racism initiatives at institutional, faculty and unit levels
- Conduct work and collaborate on theorization and research on race, racism and anti-racism and related discourses locally, nationally and internationally
- Conduct work and collaborate on dissemination of work on race, racism and anti-racism and related discourses locally, nationally and internationally.
- Collaborate (with the Equity & Inclusion Office, etc.) on anti-racism and inclusive excellence education
- Contribute to rendering anti-racism and inclusive excellence as a normalized and integral part of UBC academic and work culture.

**Core team:** (this team recognizes the need for senior leadership roles from and on both UBC Vancouver and UBC Okanagan campuses)

1. Director
2. Deputy Director: Academic
3. Deputy Director: Administrative
- 4a. Associate Director: Engagement, Partnerships and Implementation (UBC Okanagan)
- 4b. Associate Director: Engagement, Partnerships and Implementation (UBC Vancouver)
10. Education and Training Strategist
11. Events and Media Coordinator
12. Project Manager (UBC Okanagan)
13. Project Manager (UBC Vancouver)
14. Admin and financial support
15. Graduate Assistants (GRAs and GAAs)

## Oversight: Direct reporting line to the UBC President

- Office mandate and work supported by Executive Co-Leads on Anti-Racism at UBC.
- Office work guided by a working advisory board that includes the President and Executive Co-Leads on Anti-Racism and representatives from IBPOC communities and anti-racism experts at and beyond UBC.

### Implementation: Urgent Development

It is urgent that UBC establish the ARIEO expeditiously. In fact, a skeleton team or at least individual (i.e., potential Director, Deputy Director Academic and, most important, Deputy Director Administrative) needs to be in place immediately to support immediate anti-racism and inclusive excellence work (e.g., early implementation aspects of the ARIE Task Force recommendations), even as the Office is being developed.



# **Recommendation #38: Recognize linguistic difference as intersecting with anti-racism**

## **Issues:**

IBPOC faculty, staff and students have diverse linguistic and linguacultural backgrounds. IBPOC members who do not speak standardized forms of English or French, which are signified by Whiteness, are more likely to be discriminated against than those who do. Nonetheless, UBC's discourse of anti-racism rarely includes language as one of the intersectional identities. Linguistic and communicative differences that are frequently evident among those who use English or French as an additional language (e.g., international faculty and students) are negatively perceived in their written expressions as well. The normative expectations regulating language use leads to an assimilationist approach to teaching and assessment, undermining linguistic and communicative diversity, equity & inclusion for IBPOC members.

## **Contexts:**

One of the key concepts of anti-racism is intersectionality, which characterizes the multiple and complex ways in which racialized people experience racism due to their attributes, such as gender, class, sexuality, religion and disability. While these intersectional attributes are typically mentioned when anti-racism is discussed, language is often left out. However, negative evaluations of linguistic difference, as seen in accent discrimination, are closely tied to racialization. For instance, a certain accent often evokes an image of a particular racialized group. Conversely, a certain racialized image triggers an assumption that the person speaks with a certain accent. These kinds of stereotyping lead to raciolinguistic discrimination. This is why, for instance, Asian Canadians who speak standardized Canadian English tend to make an effort so that they are not confused with Asian immigrants

who speak English with an accent. This can negatively affect classroom interactions between these two groups of students. Intersectionality of race and language needs to be more explicitly addressed and integrated into UBC's anti-racist effort.

Racialized members who use English or French as an additional language or Indigenous members who may use indigenized varieties of English or French are likely to become targets of raciolinguistic discrimination. For instance, IBPOC faculty members who speak with an accent face students' resistance, disrespectful behaviours, or negative course evaluations. Even if IBPOC members are native speakers of English, they may be discriminated against because they use a variety of English that is different from the White accent (e.g., Jamaican English, Indian English). This raciolinguistic discrimination rejects the reality that everyone speaks with an accent and instead positions White speakers of standardized English or French as the most legitimate users of the language. IBPOC international students who are not from anglophone or francophone background are likely to experience alienation in English or French learning environments as well as great pressure to not only culturally but also linguistically and communicatively fit in. In addition, these students tend to be penalized for using different ways of expressing their ideas in their writing.

This normative expectation of language and communication is observed in two ways: English-only policies and excessive emphasis on "correct" grammar and pronunciation. English-only policies can be found in some academic programs for international students, for example. Implementing English-only policies without critical reflection reproduces the belief that English is the superior language for global communication compared to their own or other languages. It also sends the message that learning, teaching and research only happens in English at UBC, which is certainly not the case. Furthermore, the rigid focus on linguistic accuracy undermines the legitimacy of diverse ways of expression. These monolingual and normative approaches imposed particularly on IBPOC members contradict UBC's commitment to inclusive excellence. Obviously, many IBPOC international students make financial investments to develop their academic and linguistic skills at UBC, expecting that they will learn to use a mainstream variety of English. We need to respond to their needs and aspirations. However, teaching language and communication uncritically through

monolingual policies and normative expectations mirrors the ideology of linguistic assimilation imposed on Indigenous children in Residential Schools.

While racial discrimination has become less tolerated and White supremacy is increasingly seen as problematic, linguistic discrimination as well as the supremacy of English and standardized language are often overlooked or taken lightly. When IBPOC members who use non-standardized variety of English or French face discrimination, the cause is likely to be a combination of race and language in addition to other identity categories.

Linguistic stereotyping, as well as unduly expecting IBPOC to conform to the White communicative norm, constitute raciolinguistic inequality. This should be problematized not only with the two official languages of Canada; other languages taught at UBC tend to carry the same problem (e.g., Japanese users are constructed as ethnic Japanese only), excluding and disadvantaging other IBPOC instructors who do not fit the raciolinguistic stereotypes. The raciolinguistic biases should be addressed in all language programs. It is absolutely necessary to focus on linguistic differences in the framework of anti-racism.

## Recommendations:

- A. Include language as an intersecting identity in texts and discourse on anti-racism at UBC.
- B. Engage instructors and students with critical dialogues on raciolinguistic norms and expectations and promote greater raciolinguistic diversity in teaching and learning.
- C. Create resources on raciolinguistic diversity, discrimination and counter-pedagogy.

Race and language are intertwined. English and French, for example, are stereotypically considered to be owned by White people. In today's globalized societies, such simplistic thinking no longer holds. Mistreatments of IBPOC users of English or French, especially those who use it as an additional language, may be caused by not only race, gender, sexuality, but also language. Just as gender, sexuality, religion and disability are named as intersectional identities, language should be included in institutional discourse. UBC should recognize that linguistic discrimination associated with racism—raciolinguistic discrimination—is a form of injustice.

Just like White supremacy is deeply ingrained at UBC and wider society, supremacy of standardized English or French, which are closely linked to Whiteness, pervades academic activities. IBPOC instructors and students are compelled to teach and learn to use the “correct” form of language and communication, suppress diverse ways of expressing and maintain the White norm. In addition, uncritical monolingual expectations can lead to devaluing heritage languages and multilingual communication. Similarly, raciolinguistic ideology negatively influences teaching and learning other languages. Instructors and students in all disciplines should critically examine the consequences of the current monolingual and normative approach to language use in teaching and learning and explore how they can embrace inclusive excellence in language and communication.

Issues of raciolinguistic diversity, stereotypes, inequalities and discrimination are relatively unfamiliar among students, staff, faculty and administrators. Resources, such as a compilation of websites, articles, and books as well as a glossary for concepts would help UBC communicate the importance of including language as an intersectional category in anti-racism work.

## Implementation:

- A. Leaders and stakeholders of anti-racism should customarily add language as an intersecting category in announcements, speeches, discussions and other institutional discourses.
- B. Relevant departments as well as Institutes and Centres, such as the Language Sciences Institute and the Centre for Teaching, Learning, and Technology (UBC Vancouver) and the Centre for Teaching and Learning (UBC Okanagan), should organize events and initiatives to begin critical dialogues on raciolinguistic norms and expectations and invite participants and leaders to develop action plans.
- C. The resources can be compiled by the above-mentioned Institutes or Centres and can be housed in the UBC Anti-Racism Living Library.

# Recommendation #48: 2SLGBTQ+ representation and the importance of race and intersectionality

## Issue

Intersectionality, racism and 2SLGBTQ+ communities: preventing siloing of effort and initiatives. UBC is making efforts to address the complexities of gender identity (including promotion of inclusivity beyond binary male/female); issues of sexual orientation (including addressing homophobia and heteronormativity) but doing so mostly separately and even more problematically, without taking up how these issues intersect with Indigeneity and racialization. Similarly, work on race and racism needs to take into account how identities also include gender and sexuality. There is a need, therefore, for UBC to address the intersection of race, gender and sexuality, including in the representation of 2SLGBTQ+.

## Context

The issue raised above is not peculiar to UBC of course but rather the situation at UBC is a microcosm of the general problem of queer representation in society. In July 2016, Black Lives Matter (BLM) staged a sit-in during Toronto's Pride march to call attention to Black (and hence doubly marginalized) people's experiences at the event (Battersby, 2016). The BLM demands included "an increased inclusion of People of Colour within the organizing committee of Pride, the banning of police officers in uniforms during the march, and the acknowledgement of the overarching racism within LGBTQ+ communities in Canada." (Labelle, 2019).

The BLM Toronto protest was an extension of the mostly neglected contributions of Indigenous and other racialized activists and intellectuals contributions to the Queer Movement in Canada. Marsha P. Johnson, Sylvia Rivera, Bayard Rustin, Audre Lorde, Richard Fung, Albert McLeod-

-these are some of the many Indigenous, Black and People of Colour who have made significant contributions to the 2SLGBTQ+ movement. And yet, these contributions have been historically overlooked or down played. By and large, queer identity and representation has always been normatively represented by and as Whiteness. The queer activist was and is still presumed to be a White person and the community they represent is still presumed White and the discourse they construct is hegemonically White. There is a clear need for more acknowledgement of the presence and contributions of Indigenous and racialized queer folks in the movement and for social justice efforts to include and benefit them.

Intersectionality would be a powerful tool and approach to address the dual problem of overrepresentation of Whiteness and double marginalization of Two-Spirit and racialized queer people at UBC. Intersectionality is a term coined by Kimberlé W. Crenshaw in the late 1980s, which proposes that vectors of oppression and privilege—sexual orientation, gender, class, race, age, ability, etc.—intersect in such a way so as to foster discrimination. It follows that identity categories that intersect at points of oppression interact and heighten inequalities, furthering marginalization.

White privilege and heteronormativity are reinforced through social norms, media representations, daily interactions, etc.

As a result of White dominance in 2SLGBTQ+ movement and marginalization of queerness in Indigenous and racialized movements, many queer racialized folks report feeling invisible, or at best tokenized in both queer and racialized spaces.

### INTERSECTIONAL, ANTI-RACIST 2SLGBTQ+ AT UBC

At UBC, efforts to address racism and discrimination towards 2SLGBTQ+ have been tackled separately.

The Inclusion Action Plan, led by the Equity & Inclusion Office, sets five key goals for enhancing UBC's commitment to equity, diversity and inclusion, but it does not address the ways in which sexual orientation, gender identity and race interact to further oppress equity-deserving individuals and groups who hold more than one marginalized identity.

While the Indigenous Strategic Plan represents an important step towards the advancement of Indigenous peoples' human rights, there is still a need for including and highlighting

Two-Spirit folk in this work. The plan contains only one mention of Indigenous 2SLGBTQQIA\* in the context of its implementation (under Action 9).

Additionally, even though UBC has strong record of queer representation in leadership positions, those in positions of power are by and large White. These are a few examples of the need to jointly assess the current work on anti-racism and the need to take queer folks and representation, as this recommendation tries to do.

To avoid further marginalizing racialized 2SLGBTQ+ folks, the university must reassess its approach, with an emphasis on intersectionality (and positionality) as a means of articulating and addressing inequities.

## Recommendations

### The university should:

1. Develop a comprehensive framework that recognizes the role of intersectionality and positionality when tackling issues relating to discrimination and hate.
2. Advocate for the visible inclusion of 2SLGBTQ+ in equity-deserving (especially Indigenous and racialized) groups and organizations within UBC.
3. Advocate for the visible inclusion of Indigenous and racialized membership and leadership in the organization of 2SLGBTQ+ representation groups and organizations within UBC.
4. Create more and better opportunities for racialized 2SLGBTQ+ folks at the institution by adopting hiring and promotion practices that recognize and value intersectionality (including gender and sexuality categories as their intersections with race). This includes advocating the hiring, mentoring and career advancement of Two-Spirit and racialized 2SLGBTQ+ folks at UBC.
5. Establish a system for collection of disaggregated data that identifies administration, faculty and staff by sexual orientation and gender identity, beyond the straight/gay, male/female binaries. It is expected that disaggregated data will be collected on a voluntary basis and through self-identification.
6. Identify and address the racism involved in allowing often unnamed or at least unacknowledged Whiteness to stand in as representation of queerness.
7. Establish a healthy campus climate for racialized 2SLGBTQ+ folks by establishing safe spaces of connection (physical or otherwise) across both campuses.
8. Ensure that any existing and future task forces, working groups and committees discussing inequities at UBC must adopt an intersectional lens, thereby examining issues through vectors of oppression and privilege, including racism. Without this, any effort will be siloed and have limited effectiveness.

## Implementation

Consult with and refer to ongoing efforts at the Equity & Inclusion Office and through the Trans, Two-Spirit, Gender Diversity Taskforce.

## Recommendation #49: Acknowledging and addressing anti-Asian racism at UBC

### Issue

Anti-Asian racism is a persistent problem that has recently intensified in misplaced blaming of the COVID-19 pandemic locally, nationally and globally. Anti-Asian racism is not a new issue in Canada or at UBC. In fact, it is an ongoing reality for members of Asian heritage in the UBC community. Institutional racism towards Asians must be acknowledged and made visible as this issue has been masked by the “model minority” myth and other tactics of exclusion and erasure simultaneously to establish intergroup competition to distract from the real issue of White supremacy, systemic bias and discriminatory practices that prevent representation of Asians and members of other racially marginalized groups in meaningful leadership positions at both campuses at UBC. Asians are an integral part of UBC as a place of learning, employment and belonging, and there is an urgent need to address anti-Asian racism in all its forms in order for Asians to be full members of the UBC community. This includes the need to address systemic policies and practices that disadvantage people of Asian heritage in their access to resources and support in the course of learning as students, and their career trajectories and leadership opportunities



as staff and faculty. Asians and other racially marginalized groups need to be involved in efforts to redress racism against them as this work should not be relegated to those who do not have daily lived experience as racially marginalized people. Appropriate redress should not result in addressing White guilt/saviour in place of real, tangible and felt change for the betterment of racially marginalized groups. Such changes require that racialized scholars who have been doing this work in their teaching, professional practice, scholarship and research must be recognized as specialists and experts in doing this work and be meaningfully included (not “consulted”) at decision making tables. These experts are uniquely positioned to create social and intellectual space for deeper examination of structural racism, power and social hierarchies in a globalized world and their operation within UBC, including hetero-normative-patriarchal systems such as caste and other forms of oppression and epistemic violence (see Associated Press, 2021).

## Context

The COVID-19 pandemic in 2020 revealed the depths of anti-Asian racism in many parts of the world. The City of Vancouver had the highest number of violent anti-Asian racist incidents that targeted Asian people in public spaces with a notable number of the incidents involving the victimization of Asian women. **While the definition of Asian often refers to people from an Asian country of origin and often used as a broad category in the Canadian Census, the current recommendation to address anti-Asian racism refers to the social discourse that identifies East Asians and Southeast Asians as the “face” of anti-Asian racism.** The recent statistics of anti-Asian

racist incidents during the COVID-19 pandemic collected since early 2020 in Canadian cities and elsewhere confirm this representation to be true. However, while this recommendation begins with addressing anti-Asian racism that has targeted East and Southeast Asians, this issue is not unrelated to the normalized, persistent discrimination against all people of Asian-heritage generally and at UBC in particular. Therefore, this recommendation covers anti-Asian racism that reflects the concerns of the exponential increase in victimization and hate incidents related to the pandemic, and then turns to the link that this is only one form of many acts of prejudice and systemic discrimination towards Asians at UBC that includes all racialized people of Asian heritage.

While some past acts of anti-Asian racism have been addressed and reconciled, such as the honorary degrees granted in 2012 to 76 Japanese Canadian UBC students who were prevented from completing their studies at UBC after they were forcibly removed in 1942 (Amos, n.d.), there are others that have not been addressed. The MacLean’s “Too Asian” controversy in 2010 that provoked a nation-wide response from Asian Canadians (e.g., Luk, 2010) and a strong campaign to curb anti-Asian racist discourse as normal conversation revealed how far Canada has yet to go to address racism against people of Asian heritage, people who have made significant contributions to the building of Canada. These contributions include addressing anti-racism, building across racialized communities and with Indigenous peoples towards a more just and fair society. In 2020, the COVID-19 global pandemic further revealed the thin veneer of inclusion and acceptance of Asian people all over the world with

Vancouver, BC, notably having one of the highest reported cases of anti-Asian racism (Pearson, 2021). Across the board, Asian women of all ages were the targets of racial violence in public spaces and tellingly, most of these incidents occurred without anyone coming to their aid. On March 17, 2021, in Atlanta, Georgia, a 21-year-old White man shot and killed eight people at a spa in cold blood presumably because he wanted to stop his sex addiction. Six of the eight people killed were Asian women employees at the spa. One of the police officers stated on national television that the shooter was just having a “bad day” as the reason for killing eight people. The thread that ties these events together (and there are many more), is the treatment of Asians as invisible when incidents of harm, such as acts of anti-Asian racism, barely garner attention let alone a reaction in the media and in institutions and communities where Asians live, learn and work.

**The silence, banality and tacit tolerance of violence exacted on Asian people also occurs at UBC, where Asian students, staff and faculty are subjected to an environment of hostility and indifference.** Diverse forms and experiences of anti-Asian racism, including direct and indirect violence, are complicated and exacerbated through intersecting points of gender, sexual identity, ability, age and other sociocultural factors.

Acts of anti-Asian racism occur toward faculty members, staff, students and leaders who identify as Asian through their ancestry, language and visible appearance as racialized people at both campuses of UBC. Asian members of the UBC community experience racism in various, sometimes contradictory,

forms. For example, many Asian people have the “model minority” designation imposed on them, an impossible blanket characterization that means they are “held up” as an undifferentiated racial group that is particularly successful in the context of and by the measure of a White supremacist, colonial society. However, those same Asians are also targeted as too many and too prominent, and yet that same “success” is weaponized against them to deny them access to opportunities available to members of the dominant group.

In addition, Asian people are held back through racism against them because they are frequently considered unsuitable and undeserving of positions of prominence at UBC. For example, some Asian people have been overlooked or not considered for roles or positions with greater authority at UBC due to perceptions that they “look too young” to have sufficient professional experience to be considered for senior positions. Another example is where Asian women faculty and staff are often not considered as the “right kind of Asian” appropriate for roles of increasing responsibility, leadership and other opportunities often readily offered or previously offered to their White counterparts. There are many permutations of how Asian scholars and professionals are blocked from upward mobility at UBC. The impact of these forms of discrimination includes low morale and alienation, missed professional development opportunities, experiences of a hostile and stressful workplace that takes advantage of their abilities to do their work well, the systemic holding back of Asian people at UBC from higher pay in their jobs, and denied opportunities to advance in their career and contribute as mentors and leaders.

The following pages show infographics of the recent Employment Equity data released in 2021 from UBC that shows the gaps in management positions for racialized groups for faculty and related academic staff and Staff at the Vancouver and Okanagan campuses. The category of “Asian” in the table is based on the categories that the Planning and Institutional Research Office (PAIR) provided, which in turn are based on what the Canadian Census uses. It includes Chinese, Filipino, Japanese, Korean, South Asian, South East Asian and West Asian, which covers a vast number of ethnic groups and countries of origin. It should be noted that some of these labels denote specific ethnicities or countries of origin (i.e., Arab), while others (i.e., South Asian, South East Asian and West Asian) refer to geographic regions. The categories reflect a Eurocentric classification system and the aggregated categories are problematic. The perception,

misclassification of Asian people has an impact on racialized students, staff and faculty. Racialized groups at UBC therefore need greater say over the terms of reference for future data collection and analysis.

The data from PAIR shows there are disparities in the representation of racialized people in position categories. Representation matters and it does so by creating safe and inclusive spaces for work, study and professional development. The absence of fair and equitable representation can foster chilly and hostile work environments that cultivate a culture where existing complaints processes have been ineffective in addressing systemic oppressive practices and behaviours resulting in harms to Asian people at UBC, forcing many not to succeed in their jobs. Some examples of the impacts of anti-Asian racism at UBC are: 1) Asian faculty members being denied tenure; 2) Asian faculty members, staff or students leaving UBC for another institution or leaving academia altogether; and 3) Asian staff members facing retaliation, being dismissed or constructively pushed out from their position because they dared to identify and insist on addressing and stopping the racist harassment they experience in their job. These are only some examples of the many permutations in how Asian staff, faculty members and students have been subjected to anti-Asian racism at both campuses of UBC.

The exoticization, sexualization and eroticizing of Asian women who are students, staff and faculty is another form of racism, namely sexualized racism, a form of discrimination which makes for a deeply hostile educational and work environment for them at UBC. It is dehumanizing, decreasing a person’s value both in terms of their value as a community member and the value of their contributions. Sexualized racism and racialized sexism towards Asians, especially Asian women, at UBC often intersect with other identities such as, sexual identities and expressions, and/or disability status. These intersecting identities are an indication of the fact that racism in general, and for our purposes here, racism against Asians in particular, does not operate in isolation but often in complex combinations with other forms of discrimination.

Students of Asian heritage experience anti-Asian racism in their learning environments through their interactions with instructors and other students who hold anti-Asian perspectives. While it is often assumed that acts of racism must be explicitly expressed in writing or speech to “count,” the truth is that anti-Asian racism is often expressed in non-

# Employment Equity data

UBCO CAMPUS	Employee Rank	Arab	Asian	Black	Indigenous	Latin American	White
	Executives and Other Academic Leaders	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
	Tenure Stream (Professional ranks and Educational Leadership)	sup.	15.5%	sup.	4.1%	2.4%	78.0%
	Term, Part-time and Other Faculty Appointment	0.0%	0.0%	0.0%	sup.	0.0%	100.0%
	Emeriti & Other Faculty and Staff Positions	0.0%	0.0%	sup.	0.0%	0.0%	100.0%
	Staff						
	Senior or Professional Leader	0.0%	0.0%	0.0%	sup.	0.0%	100.0%
	All other roles*	sup.	2.1%	1.1%	5.6%	2.6%	88.7%
TOTAL		0.6%	9.2%	0.8%	4.7%	2.4%	83.4%

UBCV CAMPUS	Employee Rank	Arab	Asian	Black	Indigenous	Latin American	White
	Executives and Other Academic Leaders	0.0%	sup.	0.0%	0.0%	0.0%	84.1%
	Tenure Stream (Professional ranks and Educational Leadership)	0.7%	18.2%	0.8%	1.6%	3.1%	74.4%
	Term, Part-time and Other Faculty Appointment	1.2%	25.5%	sup.	2.0%	2.8%	65.2%
	Emeriti & Other Faculty and Staff Positions	sup.	25.9%	sup.	sup.	sup.	66.7%
	Staff						
	Senior or Professional Leader	sup.	27.7%	1.4%	sup.	2.5%	69.3%
	All other roles*	0.7%	45.5%	1.4%	1.6%	3.4%	49.8%
TOTAL		0.7%	37.9%	1.2%	1.5%	3.2%	56.7%

Data provided by PAIR, Nov 2021

Asian (Canadian Census definition): Chinese, Filipino, Japanese, Korean, South Asian, South Asian, South East Asian, West Asian sup.: percentages based on numbers between 0-5 were suppressed

Overall Totals (by campus) provided above match the totals in the Employment Equity report, page 66 (Table (Table 14)). [https://bog3.sites.olt.ubc.ca/files/2021/04/4\\_2021.04\\_Employment-Equity-Report-2020.pdf](https://bog3.sites.olt.ubc.ca/files/2021/04/4_2021.04_Employment-Equity-Report-2020.pdf)

\*All other roles include: Mid-Level Professionals, Junior Professionals, Staff-Academic support and other staff (see tab employee Rank and description) Totals do not add to 100 due to suppressed data, and those with multiple racial/ethnic identifies checked off more than one.

verbal ways as well as through gestures intended to send a message of rejection or stigma. When evidence of anti-Asian racism exists, this discrimination is often treated as “spurious” or illegitimate and inauthentic. Too often, when victims enter existing university processes meant to address race-based discrimination, their reports are explained away, or classified as difficult interpersonal workplace dynamic. The outcome of these processes are vigorous denials that race-based discrimination has occurred and the dismissal of the complaint and the complainant’s lived experience of harms. These processes also set up the complainant as more vulnerable for inappropriate teaching assignments, promotions, merit, etc. as well as animosity, harassment, disciplinary retaliations and other actions that further acts of violence in the workplace for staff and faculty complainants.

The accounts presented here on anti-Asian racism, its complexity and especially the effects it has on people of Asian heritage at UBC is widely and painfully known within the Asian community at UBC but is necessarily anecdotal. Certainly, there have been cases of racism targeting Asian faculty and staff who are here and those who have left UBC. However, it is uncertain whether the number of such cases has been kept. **Due to the lack of access to race-based data, there seems to be no quantitative means of measuring racism in general and anti-Asian racism in particular.** The same is true of Asian student experiences in the classroom—well known, often experienced, but not officially collected as data. We can see how this type of data has revealed race-based realities in other sectors such as in health care (Guilfoyle et al.,

2008). At an extreme, this situation of a dearth of data can be used to buttress the assumption that anti-Asian racism is a very minor or even non-existent problem at both campuses of UBC. As indicated above, anti-Asian racism is complex and intersectional in its forms and debilitating and demoralizing in its effects. There are many interlocking issues that need to be addressed at both campuses of UBC as there are some shared experiences across both campuses, while there are other issues that are unique to each campus.

## Objectives

The following are some of the key objectives that need to be included in UBC’s anti-racism work to address anti-Asian racism:

**1. Educate:** To address the lack of knowledge about what constitutes anti-Asian racism. Opportunities to learn about the history of Asians in Canada and anti-Asian racism in the Canadian context are fundamental to help people and communities develop a foundation for awareness and understanding. There are many components to understanding anti-Asian racism, the first being how Asians are constructed in binary ways that created the categories of “Asian” and “non-Asian” in the context of White supremacy and colonialism. In addition, the impact of settler colonialism in Canada is important to recognizing and understanding how diverse Asian communities view each other, and how these affect Asian communities at UBC. Such education opportunities should explicitly include issues of anti-Asian racism in education programs for students, staff and faculty, that address White supremacy, classism, including hetero-normative-patriarchal systems such as caste

and other forms of social, political and economic discrimination and how they contribute to intersections of oppression in Canada.

**2. Support:** First-generation university learners of Asian heritage need more support to navigate the university education system, including access and availability of resources such as mentors of IBPOC status who are available to mentor students. Also important are support services that provide academic counselling, psychological counselling and other forms of support that include disability and multi-intersectional needs unique to individuals. Asian people tend to be overlooked when designing services for “everyone” that are often inaccessible because who is offering services may not be culturally responsive and trained with the sensitivity to ask the right questions to appropriately assess and understand the needs. A real life and urgent example is when it comes to students’ access to “home” food, it is not always possible across the campuses. Access to culturally appropriate food is important for emotional and social thriving of both domestic and international students along with staff and faculty at UBC’s two campuses.

**3. Support and intervene:** Being mistaken as being of a different Asian ethnicity or nationality from one’s own or being mistaken for another person because they are also Asian, at the workplace is an offensive experience for some and a traumatizing experience for others because it conveys the lack of recognition and respect of specific identity by those who make this mistake. For the Asian person who experiences this repeatedly, it is a demoralizing experience to not be properly seen in their own right.

Related to the problem of not being seen is when they are seen through a biased lens when coupled with issues



of career advancement, employment related capabilities and leadership. This is because Asians generally experience that they are not taken seriously because of their “younger appearance” and are perceived to lack life and professional experience based on these stereotyped perceptions and judgements. Often, the message received is that the Asian individual does not belong at UBC or are not as valued or competent compared to their White counterparts at UBC. These systemic and biased assumptions have resulted in judgements by supervisors and others in the position to decide on career advancement, which in turn impacts Asian staff and faculty members’ access to opportunities to progress to senior positions/leadership. Data collected by the Equity & Inclusion Office in 2019 through the Employment Equity Census reveal that although racialized men are in positions of leadership at UBC, there is a substantial gap when racialized women are taken into account. According to the Equity & Inclusion Office:

***At UBC Vancouver, 13% of senior professionals/leaders self-identified as racialized women. This is 14% lower than their representation in all other staff roles, where racialized women make up 27% of EEC respondents. If UBC wanted the proportion of racialized women in senior leadership/ professional roles to match their representation in all other staff roles, an additional 64 racialized women would need to be hired at this level. ...There was no gap seen for white women, or for men regardless of race/ethnicity.***

***At UBC Okanagan there were gaps between the proportional representation in senior professional/leadership roles and all other roles for all categories (Indigenous men/ women, racialized men/women, white women) other than white men.”***

**Given the fact that a significant number of Asian students are studying at UBC and living in our communities that we as a university serve, the lack of Indigenous, Black and People of Colour leadership, especially Asian women leaders, is unacceptable.** While there is awareness of the importance of anti-racism and diversity, time and time again we see systemic biases and racism shaping the composition of short lists for leadership positions (e.g., directors, deans, associate deans, senior administrators). Presently, there remains considerable tokenism and not well-thought-out decisions.

**4. Identify and change:** UBC is a colonial institution with an established White supremacy system that prefers leaders of colour who are assumed and expected to align and support White supremacist perspectives and power hierarchies. This is tokenism, a normalized practice of racism. **UBC as an institution and as a system must decolonize its own perspectives, attitudes and ways of doing and being as a public institution.** The data presented above provides evidence of the need for change beginning with recognizing the significance of the racial disparities where career advancement and opportunities for leadership are concerned at UBC. UBC must be an anti-racist institution that will listen with care to complaints of racism, interrupt systems of active racism in its

operations and commit to making changes in policies that uphold and perpetuate racist acts, behaviours and systems that continue to ignore the lived experience of members who have been discriminated against and continue to experience racism and intersectional racism at both campuses. Intervention and corrective measures must be employed where appropriate to eradicate racist practices that promote and reinforce the reproduction of Whiteness in hiring, tenure and promotion processes, career advancements, student awards and recognition competitions and so forth.

## Recommendations

As recently announced at the National Forum on Anti-Asian Racism hosted by UBC in June 2021, there will be a new Centre of Asian Canadian Research and Engagement (ACRE) established at UBC Vancouver campus in the near future. This centre complements and builds on the successful work of the Asian Canadian and Asian Migration Studies program (ACAM) also at UBC Vancouver campus. ACRE will be instrumental as the leader at UBC to address anti-Asian racism institutionally, locally, provincially, nationally and internationally. ACRE and other ongoing projects that centre Asian-Canadian studies, including the Initiative for Student Teaching and Research in Chinese Canadian Studies (INSTRCC) at UBC can work together to address the structural issues that create barriers to coordination on anti-Asian racism efforts between the two campuses of UBC. The President’s Anti-Racism and Inclusive Excellence Task Force fully endorses ACRE and looks forward to collaborating with ACRE on policy and practice for change to reduce anti-Asian racism and address the impacts of anti-

Asian racism on individuals, groups and communities at both UBC Vancouver and UBC Okanagan campuses.

As it is early in the development of ACRE and the potential for an Office of Anti-Racism and Inclusive Excellence, the ARIE TF seeks to establish a collaborative relationship to implement the following recommendations knowing that there may be more opportunities for other recommendations to be implemented once ACRE and the Office of Anti-Racism and Inclusive Excellence are firmly established.

1. Review of current student services, including student recruitment, to ensure that Asian students have access to appropriate support and are supported in a culturally appropriate manner, noting that “Asian” is a very large group and that there are many cultures, ethnic and linguistic groups within the “Asian” category. Develop training sessions with recruitment staff on how to handle race-based questions from parents where some questions on tensions related to race are reminiscent of the “too Asian” controversy (Oboki Pearson, 2021) in Canada 10 years ago.
2. Provide the UBC community with education to raise awareness that people of diverse ethnicities, cultures and nationalities make up the category “Asian” in order to dismantle the homogenization of people of Asian descent. In addition to these areas of diversity, learning around how cis-normativity, heteronormativity, histories of war and empire, sexual/gender identities and expression, religion, colourism, caste and income inequalities structure Asians’ relationships with each other. For Asians themselves, UBC should enhance opportunities to learn from each other among diverse groups of Asian members at each campus. Diverse groups include Asian Canadians, international students and faculty, and different ethnicity groups. Examples of opportunities could be guest talks, symposia, film screening and discussion, group presentations and so forth. These opportunities will encourage mutual understanding among different Asian groups, and raise their awareness of multiple forms of racism. These events are to be open to all members on each campus. To incentivize, a coordinator (e.g., an entity proposed by Belle Cheung, 2021) can invite student groups or individuals to share their experiences or knowledge.
3. Create an online space that consolidates resources and information on anti-racism for Asian Canadian and international members at UBC Vancouver and UBC Okanagan which are easily accessible and identifiable (e.g., as part of the tasks for the proposed Office of Anti-Racism and Inclusive Excellence as well as the proposed Anti-Racism Living Library). “Welcome to Indigenous foundations (First Nations and Indigenous Studies, UBC, n.d.) and the First People’s Guide for Newcomers (Wilson & Henderson, 2014) are good examples of such spaces and resources.
4. Continue to hold events that amplify education opportunities at the national, local and institutional levels, and promote the diverse voices of Asian Canadians such as the National Forum on Anti-Asian Racism (NFAAR) recently held in June 2021 at UBC.
5. The ARIE Task Force endorses the recent announcement of the Centre for Asian Canadian Research Engagement (ACRE) and will look forward to the transformative work it will do to address structural racism affecting Asian Canadians locally, provincially, nationally and internationally.
6. Expand the coalition building, especially at UBC’s Okanagan campus, to educate the UBC community of the presence of diverse Asian people at UBC and in Canada as well as the realities of anti-Asian racism.
7. Regularly and explicitly address anti-Asian racism as an aspect of the work of the proposed Office of Anti-Racism and Inclusive Excellence.
8. Explicitly include issues of anti-Asian racism in education programs for students, staff, faculty and leaders, which are repeatedly proposed by the various committees of the ARIE Task Force.
9. Task the Office of Anti-Racism and Inclusive Excellence to investigate sexualized racism and racialized sexism toward Asians at UBC in order to address the intersectional manifestation of oppressions that Asians experience (other racialized groups also experience this). It is also important to do this work taking into consideration how socioeconomic status and “caste,” sexual identity, disability status and other visible and invisible factors intersect, underlie and manifest with racialized sexism and sexualized racism.
10. Promote equity-deserving Asian faculty members and staff to higher positions with opportunities for leadership and professional growth with commensurate increases in salary; promotions and searches to fill vacancies if such positions should occur within house (internal). For faculty members and staff, intentional programs to mentor and sponsorship should be developed and implemented to support the process to senior leadership positions.
11. To ensure efforts to stop anti-Asian racism at UBC are sustained for the long term, funding allocations are required for initiatives such as the Office of Anti-Racism and Inclusive Excellence, ACRE and other similar initiatives to support disparate Asian

faculty, staff and students who struggle under the weight of anti-Asian racism (e.g., misogyny, orientalism, colourism, ableism, caste, etc.) in their respective contexts through research, service and education at both campuses of UBC.

## Implementation (matched with above list of recommendations)

1. The UBC Office of Anti-Racism and Inclusive Excellence works with the Equity & Inclusion Office at each campus to hire a coordinator to coordinate activities, gather information on various events that take place, and disseminate information on campus.
2. The Office of Anti-Racism and Inclusive Excellence and the Anti-Racist Living Library work on this.
3. The Office of Anti-Racism and Inclusive Excellence works with stakeholders such as ACRE.
4. The Centre for Asian Canadian Research Engagement, the Office of Anti-Racism and the Equity & Inclusion Office make sure that these events will take place.
5. The President's ARIE TF (completed).
6. The President's Office, the Provost of UBC Okanagan and other senior administration with the mandate to do this work as part of UBC's anti-racist, inclusive, equity strategy.
7. The Office of Anti-Racism and Inclusive Excellence implements this (6).
8. The Provosts of both campuses, AVP students, Faculties, CTL at both campuses, Office of Anti-Racism and Inclusive Excellence, Deans, VPRI, Student Associations and relevant community groups/agencies.
9. The Office of Anti-Racism and Inclusive Excellence works with Provosts at UBC Okanagan and UBC Vancouver, AVP Students, Office of Anti-Racism and Inclusive Excellence, SVPRO, Counselling services/Student Services, Student Union, Pride Centre and Human Resources.
10. The Office of Anti-Racism and Inclusive Excellence, President's Office and AVP Human Resources.
11. The President's Office.

# Recommendation #50: Respond to the crisis of Islamophobia: Addressing Muslim representation at the intersection of religious intolerance, xenophobia, racism and sexism

## Issue:

In early June 2021, a violent and targeted anti-Muslim attack on the Afzaal family in London, Ontario left four members of the same family dead and a nine-year-old son fighting for his life in hospital. It was a visible and public hate crime that reverberated across all of Canada, refocussing national conversations and discourse about Islamophobia and on the growing list of anti-Muslim hate crimes and attacks on Islamic places of worship.

The refocus of the national conversation on anti-Muslim hate and Islamophobia in Canada during a time of racial and social reckoning in the world, has surfaced the nuances, intersections and combined oppressions of Islamophobia with racism and gender. While there is no universal definition of Islamophobia it is broadly understood to be an irrational fear of Islam and a hatred or extreme dislike of Muslims. A November 2020 Briefing Paper prepared for the Special Rapporteur on freedom of religion or belief and to the 46th Session of the Human Rights Council provides the following working definition for Islamophobia and recommends that it be adopted by the United Nations "Islamophobia is a fear, prejudice and hatred of Muslims or non-Muslim individuals that leads to provocation, hostility and intolerance by means of threatening, harassment, abuse, incitement and

intimidation of Muslims and non-Muslims, both in the online and offline world. Motivated by institutional, ideological, political and religious hostility that transcends into structural and cultural racism which targets the symbols and markers of a being a Muslim” (see Awan and Zempi, 2020).

Islamophobia can manifest in a number of ways. At a localized level it takes the form of hate crimes targeted at the individual and/or communities through threats, intimidation, verbal abuse and acts of targeted violence and murder as with the Afzaal family. Islamophobia can also take the form of terrorism in the form of attacks on Islamic places of worship, Islamic schools and Muslim-run businesses. At national and international levels, Islamophobia manifests in the way political leaders describe Islam as terroristic, as a threat to the “democratic way of life” and as uncivilised, perpetuating Islamophobia through policy decisions that span from the ban of certain forms of religious attire to wide-reaching restrictions and bans on travel from Muslim countries perceived as threatening.

However, a growing number of Muslims are highlighting the limitations of the term Islamophobia. Stemming from the 1996 Commission on British Muslims and Islamophobia established by race equality think tank the Runnymede Trust in Britain, there is recent and increasing use of the term anti-Muslim hate. As with Islamophobia, there is no universal definition of anti-Muslim hate, but some Muslims (Malik, 2019) argue that the current definition of Islamophobia is too broad and can easily be used to silence necessary debate about the Islamic religion and Islamist extremism. Some argue that the broad definition

of Islamophobia disconnects from additional hostilities related to race, immigrant status as well as political and economic conflicts. Further, that the current definition does not account for intra-Muslim racism, acts of hatred, intimidation and violence directed against Muslims by other Muslims (see Malik 2019 and Sayyid & Vakil 2010).

For the purposes of this recommendation both Islamophobia and anti-Muslim hate will be referenced in articulating the experiences of Muslim students, staff and faculty at UBC.

It is noted that part of the discourse and understanding of Islamophobia includes naming and unpacking the many stereotypes, intersections and nuances of Islamophobia. What follows is not an exhaustive discussion but serves as a starting point to frame the conversation.

- **Islamophobia is gendered and linked to gender oppression:** Islamophobia is rooted in gender stereotypes; Muslim men are violent patriarchs and Muslim women are subjugated victims in need of saving.
- **Islamophobia intersects with other systems of racism:** Racialized and minority Muslims experience intersectional racism and colourism both outside of and within Muslim communities.
- **Islamophobia is structural and societal:** Islamophobia is both political and systemic and, oversimplified and socialized through popular culture and the media.
- **Islamophobia is not limited to Muslims:** It includes Sikhs who wear turbans, non-Arab Muslims and others people from countries

perceived to be Muslim countries.

- **Islamophobia is the myth of the Muslim terrorist:** Every Muslim is a terrorist and Islam is a religion of violence that supports terrorism.
- **Islamophobia is xenophobic:** Islamophobia embraces both fear and hatred in an aggressive and predatory way. Muslims are not from here, they are not one of us and their religion and customs are inferior, barbaric and archaic.
- **Islamophobia ‘others’ Muslims:** Muslims are not everyday people like us and do not share common values with other major faiths.

Through various engagements and conversations with students, staff and faculty within the Muslim community at UBC many of these nuances and intersections surfaced. On the intersections of race and xenophobia, one student shared that the “intersections of race, Muslim identity and immigration are important and nuanced, but seldom discussed” (Basil, 2020). Questions about representation, stereotyping, intersectional racism and colourism, xenophobia and sexism within and outside of the Muslim community are just some of the complex issues faced by Muslim students, staff and at UBC. These issues should form part of the broader narrative about Anti-racism and inclusive excellence at UBC.



## Context

"Walking the street with my hijab, this is what my struggle is and I do it with pride," Aziz says. She says her identity is rooted in her hijab and she's tired of trying to blend in to feel safe. "How much more do I need to assimilate? I speak English, I speak French. I was born and raised here. This is my identity," she says.

She says it's a lie to say she'll continue to walk feeling safe. But, she will walk anyway. "We're used to seeing people like us be murdered," she says.

"It's unbearable.... It's debilitating to think if I leave today, will I come home? (Premji, 2021).

So many Muslims in Canada are grappling with similar sentiments in the wake of the Afzaal family attack, watching as the terror attack suspect appears in court and collectively holding their breath as the Government of Canada commits to implement recommendations from the National Summit on Islamophobia. The attack and murder of the Afzaal family is illustrative of the complex and ugly face of Islamophobia—the dehumanizing of a Canadian family out for a walk, the xenophobic identification of a Brown Muslim family dressed in Islamic attire, the racial and religious terrorism.

According to the most recent data from Statistics Canada there are slightly over 1 million individuals who identify as Muslim in Canada, representing 3.2% of the nation's total population with

approximately 73,200 Muslims living in Vancouver.<sup>5</sup> Immigration trends indicate that the Muslim community in Canada is fast-growing, those reporting Muslim, Hindu, Sikh and Buddhist made up 2.9% of immigrants who came to Canada prior to 1971. However, they accounted for 33.0% of immigrants who arrived between 2001 and 2011.<sup>6</sup>

Additional data on Black Muslims in Canada is compiled in a 2019 report by Dr. Fatimah Jackson-Best, working with the **Tessellate Institute** and in partnership with the **Black Muslim Initiative**, titled "Black Muslims in Canada: A Systematic Review of Published and Unpublished Literature." According to the report, Black Muslims make up 9% of the total national Muslim population and experience a unique form of intersectional racism described as Anti-Black Islamophobia. The study notes that 94% of the research about Black Muslims pertains to first- and second-generation Somalis in Canada and that more research is needed about non-Sunni Black Muslims, such as members of the Twelver Shia, Ismaili and Ahmadiyya traditions.

## Muslims, Intersectionality and Discrimination at UBC

It goes without saying that all the identified issues that exist in the broader global and Canadian Muslim society, are prevalent in the Muslim community at UBC. Students, staff

and faculty continue to have concerns about discrimination, stereotyping and the ability to be candid and open about religious, social and political issues because of their identities as Muslims. As part of an ongoing commitment to tackle Islamophobia at UBC and to build better pathways of understanding, the institution needs to normalize the contemporary presence of Muslims and address the lack of representation of Muslims and Islam in spaces within the university and the limiting of representation to stereotypes. Reference to the deep and rich Islamic scholarship about many of these discussed issues can inform the institution about how to engage with the complexity of Muslim identity, the historical and contemporary presence of Muslims and Islam in Canada and BC and how to move towards cultural integration and better advance religious accommodations.

There is still a growing body of literature emerging about intersections of discrimination within and outside the Muslim community as it relates to racism, colourism and sexism. These are issues prevalent in engagement with the Muslim community at UBC with specific reference to anti-Black Islamophobia. As this is an area that is broadly underrepresented in current scholarship, the next section outlines and shares some of experiences at these intersections from racialized Muslim students and staff at UBC in relation to these topics.

***To be Black in Canada is not easy. To be Black and Muslim is even harder.*<sup>7</sup>**

<sup>5</sup> National Household Survey, "Immigration and Ethnocultural Diversity in Canada, 2011" 18 August 2021, Infrastructure Development, Build Operations, and Campus and Community Planning

<sup>6</sup> Ibid

<sup>7</sup> Ibid

Black and Brown Muslims experience the combined effects of anti-Black racism, colourism and Islamophobia. For example, Black Muslims are more likely to suffer multiple, negative effects of surveillance and overpolicing by police and national security agencies. Black and Brown female Muslims experience the many and compounded effects of gendered anti-Black racism, colourism and Islamophobia. Racialized Muslim students and staff at UBC share experiences of being exposed to racism and ignorance when wearing hijab, burka or niqab and being perceived as victims of an oppressive, patriarchal religious system as opposed to individuals with agency and control to choose how to practice their faith as well as how they present themselves in society. This leads to increased scrutiny under the umbrella of gender violence prevention and increased surveillance of the bodies of Muslim women. This, in addition to the daily microaggressions, stereotypes and surveillance they already face as Black and Brown women.

Additionally, Black Muslim students and staff at UBC share experiences and stories about being exposed to blatant anti-Black Islamophobia, often being confronted with not looking like “a real Muslim,” not feeling welcome in culture-specific mosques in the greater Vancouver area, experiencing colourism in the Muslim community and feeling exclusion as well as erasure in non-Black Muslim spaces and non-Muslim spaces alike.

The impacts and implications on students, staff and faculty within the Muslim community at UBC at the intersections of these multiple identities and in relation to racialized intra-Muslim hate, result in feelings of being othered as foreigners or immigrants (even for those born in Canada), not quite belonging,

always having to justify, debunk and explain religious practices while other members of the UBC community and even the broader Canadian society do not have to. All while navigating compounding oppressions related to race, gender and sexuality.

UBC does not currently collect race-based and religious affinity data and it is submitted that collection of such data is necessary to hold meaningful and impactful conversations about Islamophobia, how it intersects with other identities and experiences of oppression, and how to foster an inclusive, anti-racist UBC grounded in education and awareness.

During designated Listening Sessions with President Ono, the Muslim community at UBC provided concrete steps that the institution can take towards building belonging and outline different ways to decrease or better yet eradicate the marginalization and exclusion of Muslim students, staff and faculty. This set of recommendations directly reflects the long-awaited needs and wants articulated by Muslim students, staff and faculty at UBC. They also give guidance on how the institution can provide more support for known issues relating to Islamophobia and emerging issues at the intersections of race, gender and Islamophobia.

These recommendations also build upon and support the good, continued work of the Equity & Inclusion Office toward the following outcomes:

1. A case study to determine how UBC students may be directly or indirectly impacted by broader social, geo-political and religious contexts outside of the university. This can include, for example, political contexts that impact their

ability to travel to and from their country; limitations in timing of and extension of study permits and its ripple effects on housing and funding. It can also include, as seen in other Canadian post-secondary institutions, a potential risk of being targeted by governmental institutions such as the Canadian Security Intelligence Service (CSIS), as well as forms of surveillance and monitoring.

2. Expanding, implementing and realising Policy J-136: Academic Accommodation for all Students’ Religious Observances and for the Cultural Observances of First Nations, Métis, and Inuit Students as it relates to accommodations for Muslim students at UBC.
3. Provision of designated and permanent prayer spaces in UBC buildings for Muslim students, staff and faculty.

## Recommendation: Sense of belonging and physical space

1. Allocation of needs-driven (culturally appropriate, safe and clean), permanent spaces for Muslim prayer and worship at UBC (designed with separate space for men and women, and ablution stations)
2. Creating a more welcoming and inclusive community for Muslim students, staff and faculty through the following activities:
  - a. Enhancement of how Muslim resources are communicated at UBC by creating a centralized resources page or portal for Muslims to orient themselves on campus. It is recommended that the development of such a resource page be developed and informed by Muslim stakeholders at UBC

- b. Supporting the development of a Muslim community at UBC by having an Imam (in-residence or formally affiliated) with UBC. It is recommended that the Imam is formally compensated for time and expertise and actively involved in some level of decision-making and/or consulting capacity on issues facing the Muslim community
  - c. Increase formal connection with the BC Muslim Association and Islamic Society of British Columbia amongst other Muslim community spaces across BC, as well as city associations/societies.
  - d. Working towards a physical space for Islamic studies at UBC
3. Increasing the number of food outlets and vendors at UBC who offer halal food and ensuring that catering at public UBC events includes halal or kosher options
2. Integration of Islamic Observations with the UBC Calendar
    - a. Addressing concerns around Policy J-136 and how the policy is being implemented; e.g., Exam schedules in April (until 2024) overlap with the holy Month of Ramadan; professors still require students to provide recommendations from faith leaders
    - b. Ensuring an orientation, education and awareness campaign with university administrators and faculties about Islamic Observations and the type of accommodations that Islamic Observations may require e.g., observing Ramadan, observing Salah times (prayer times)
  3. Conduct an audit and evaluation of current UBC policies and procedures from an intersectional racism lens for Muslim students, staff and faculty
4. Developing a “Who is the face of Islam at UBC?” awareness campaign that includes multiple faces of Islam at UBC. This campaign is designed to combat intersectional racism and colourism, and to provide education and literacy about the following illustrative topics (list is not exhaustive):
    - a. History of Islam
    - b. History of Black Muslims in Canada and the history of Black Muslims from Africa and other parts of the world
    - c. Colourism in Muslim communities
    - d. Myths and Facts: Common misconceptions about Muslims
    - e. Women in hijab and niqab
    - f. Islamic feminism and women's rights in Islam
    - g. Gender stereotypes and misogyny
    - h. Diversity of Muslim expressions and belongings
    - i. Islam in Africa

## Recommendation: Policy, policy implementation and accommodations

1. Expanding, implementing and specifying accommodations for Muslim students, staff and faculty through a new policy on accommodations (since the repeal of Policy 65, there is an absence of formal guidelines/policies for accommodations), which augments the student academic accommodations contained in Policy J-136

## Recommendation: Awareness and education

1. Regular consultation and needs assessment with Muslim stakeholders on campus and having them involved in strategic planning, particularly in matters such as health and well-being, residences, guest speakers for conferences
2. Increased communications between the Muslim community and the university with a key point person for communications identified especially when there is an event that is disparaging against Islam
3. Education for managers and heads of units for building a culture of inclusion for Muslim employees (including identifying designated prayer spaces, no meetings during prayer periods, time-off and flexible work arrangements as needed)

## Recommendation: Collection of race-based and religious affinity data

1. Development of an annual, intersectional survey with Muslim stakeholders at UBC to better understand experiences, needs, challenges, barriers and pervasiveness of intersectional racism experienced by Black and racialized Muslim students, staff and faculty at UBC

## Suggested implementation pathways and evaluation

### Resources required

- Backing and support from President, Provost staff, AVP Equity & Diversity and VP Human Resources
- Ability to meet with Human Resources, Infrastructure Development, Build Operations, and Campus and Community Planning to start discussions about how proposed recommendations are necessary for Muslim students, staff and faculty

### Identification of responsible peoples/units

- Executive Co-Leads on Anti-Racism at UBC, Dr. Ainsley Carry, Vice-President Students, and Dr. Ananya Mukherjee Reed, Provost and Vice-President Academic, UBC Okanagan
- Senior Advisor to the President on Anti-Racism and Inclusive Excellence, Handel Wright
- AVP Equity & Inclusion, Sara-Jane Finlay
- VP Human Resources, Maria Buchholz
- Senior leaders in Infrastructure Development, Build Operations, and Campus and Community Planning, Campus Security and the broader Safety and Risk Services portfolio
- Deans and senior faculty administrators

### Suggested timelines

- Immediately for allocation of Muslim Prayer Spaces
- Next six months and ongoing for other recommendations as part of implementation of recommendations of Anti-Racism and Inclusive Excellence Task Force

### Identified Risks

- Further disenfranchisement of the Muslim community if concrete steps about allocation of appropriate prayer spaces are not undertaken

## Recommendation #51: Need for greater representation of the Latina/o/x community at UBC

### Issue

People with Latin American roots lack representation at UBC. Racialized Latina/o/x in particular are virtually absent both in number and in the discourse on race and racism at UBC. When there is Latin American presence, it is very noticeable that there is an unspoken privileging of White Latina/o/x in actual presence and positions at our institution. There is a need, therefore, to improve the representation of people with Latin American roots in general at UBC and specifically a dire need to improve representation of racialized Latina/o/x people. Fuller representation of Latina/o/x people (across faculty, staff and students) will need to take into account intersectionality. In short, there is a strong need to use an intersectional lens to improve Latina/o/x representation in general and the representation of visibly racialized Latina/o/x people especially at the University of British Columbia.

### Context

#### **Ethnicity and race in Latin America: Becoming Latin, Latina/o, Latine, Latinx, Latin American**

There are many terms employed to refer to the Latin American diaspora in Canada such as Hispanic, Latin, Latina/o, Latinx, Latine, with Latina/Latino being the most common. Each term in this list is accepted and used by some and considered problematic by others within the Latin American diaspora. Primary objections include the fact that some originated and are widely used in the United States rather than the Canadian context, while others are either not gender inclusive or not inclusive of racial difference. The terms Latine and Latinx are meant to be gender inclusive.



Latinx is opposed sometimes as academic or linguistic imperialism – difficult to pronounce in Spanish and grammatically incongruous, and mostly used in US and Canada. Latine is also a gender inclusive term and easier to pronounce by Spanish speakers. Neither Latine nor Latinx are common yet within a majority of the Latin American communities in Canada.

Furthermore, Hispanic excludes non-Spanish-speaking people. The terms Latin American, Latina/o, Latinidad are preferred by some but are terms rooted in colonialism, since they explicitly reference former ‘Latin’ (e.g., Spanish, Portuguese, French) colonies. ‘Latinidad’ has been particularly criticized as it excludes African diaspora spaces (Flores, 2021). Frequently, the Latin American diaspora is not “identified” in surveys, especially when respondents are only given one choice. This is because individuals might identify more strongly with either their ancestral country of origin (e.g., Mexican, Brazilian) or their race (e.g., Indigenous, Black, White). However imperfect, for the purpose of this recommendation, the term Latina/o/x will be used to refer to the Latin American diaspora in Canada, as it combines the most commonly used term and the most used gender inclusive term.

Adding to the complexity of ethnic and racial identification in the Latina/o/x community is the belief within the community itself that racism is not prevalent. Racial identities in Latin America have been shaped by nation-

building narratives of mestizaje that compel people to privilege Whiteness (European/Spanish ancestry), assimilate and thereby forget their racialized identities – in particular Indigenous and Black identities. Mestizaje enables the formation of a racial hierarchy that privileges those with White ancestry and light-coloured skin (Cahuas, 2020).

## The Latina/o/x Community in Western Canada

Most of the Latina/o/x community arrived in Canada as refugees from the 70s to the 90s, although post 2001, migration trends indicate that immigrants have fallen mostly into the “economic” category (Ginieniewicz & McKenzie, 2014; Armony, 2014).

The Latina/o/x community in Canada are economically, politically and educationally marginalized. In Vancouver, the Latina/o/x population was overrepresented within Metro Vancouver’s homeless population. Latina/o/x communities in Canada tend to have low educational attainment and, of special relevance, low university attendance (Childs, Finnie & Muller, 2012). Of the Latina/o/x population in Toronto, only 10% finish university and the majority of Latina/o/x people who pursue post-secondary education matriculate with the intention of obtaining a college degree (Bernhard, 2010; Robson et al., 2019).

Research on the Latina/o/x community in Western Canada is lacking. The majority of published research is focused on Eastern cities like Toronto and Montreal, even though Metro Vancouver has the third-largest population of Latina/o/x people in Canada (and growing).

## ISSUE OF LATINA/O/X REPRESENTATION AT UBC

### Latina/o/x at UBC

Understanding barriers faced by the Latina/o/x community and their needs at UBC requires understanding of their current state. However, this is hindered by the lack of disaggregated (especially race based) data at UBC (and Western Canada) as described next.

### Students

In 2020, Latina/o/x international students made up 5% of international students. There were approximately 931 international students from Latin America; the top two countries are Brazil (264) and Mexico (261), followed by Peru, Colombia and Chile. Since UBC does not collect race-based data for domestic students there are no official numbers on how many domestic Latina/o/x students there are. However, for the first time in 2019, the Undergraduate Experience Survey (UES) 2019 collected Ethnicity Data, around 4% students identified as Latin, Central

---

<sup>8</sup> Both UBC Vancouver and UBC Okanagan report similar percentages of Latin American students.

or South American, of those, 3% were domestic students<sup>8</sup>. Since students were given the possibility of selecting multiple options, the data also showed that of these respondents, 7% of Latin American students at UBC Vancouver identified as White, as did 10% at UBC Okanagan. Reflecting on the history of mestizaje, it is relevant that only data was available for those identifying as White and no data was available on visibly racialized Latina/o/x people (e.g., they may be hesitant to identify their race or unaware).

Considering the low university attendance rate of Latina/o/x students, it is imperative to support Latina/o/x students and ensure they see themselves represented among the Faculty and Staff, especially in leadership positions. Furthermore, Latina/o/x students need culturally sustaining mentoring and community spaces to support their academic journey and beyond.

***"It was particularly nice to see many graduate Latin student representation in the team and see what is possible. In my original department, there is not much Latin representation. Sometimes research feels a bit exclusive and like we need to adapt/assimilate to a standard to fit. It was nice to see what is possible to do and realize that you can stay true to yourself."***<sup>9</sup>

## Faculty

Since UBC does not collect race-based data, there are no official numbers on Latina/o/x Faculty. In the Vancouver COVID-19 Faculty Survey, 21% of survey respondents identified as racialized, of those Latin, South or Central American constituted 1% (15). In lieu of official data, an obvious place to look at the state of Latin American representation at UBC is the undergraduate interdisciplinary Latin American Studies (LAS) program in the Faculty of Arts. LAS involves faculty from across fifteen departments, however, the majority of its faculty members are hires of the Department of French, Hispanic and Italian Studies (FHIS).

The LAS program consists of 38 affiliated faculty members. Of these, there were 17 women, nine racialized faculty members and five racialized women. Current FHIS tenured or tenure-track numbers are 26 faculty members, of which there are 16 women, four racialized faculty members and only one racialized woman. As the numbers illustrate, there is a lack of Latina/o/x representation within the Faculty – visibly racialized women are especially underrepresented. This overall lack of structural representation and racial diversity of Latin American content (people and programming) perpetuates issues of Whiteness within the field and communities.

As mentioned in the People of Colour Committee of this Task Force, there is a lack of trust in the current systems

when it comes to reporting racist incidents, and this problem is prevalent in the Latina/o/x community, who feel their very low numbers mean they do not matter as an (albeit complex) ethnoracial category that does or should have a voice at UBC.

Collecting race data would provide an accurate reflection of what the Latina/o/x Faculty looks like across Faculties and disciplines at UBC.

## Staff

There is no race-based data available for staff, thus the number of Latina/o/x staff is unknown.

## Latina/o/x Community

Unlike other racialized groups that have official community representation (i.e., Black Caucus and the Asian Canadian Community Engagement Initiative (ACCE), Latina/o/x have not yet organized into a group.

At UBC Okanagan, there is a student association: Latin American Student Association (LASA); an informal and unnamed group of faculty and staff meets biweekly to share a meal on campus and members of the community's Colombian, Peruvian and Mexican Dance Groups have performed at UBC Okanagan.

At UBC Vancouver, the students AMS Clubs are organized mostly by country of origin, there are Brazilian, Mexican, Ecuadorian, Colombian and Peruvian Student Associations; and a Latin Dance

<sup>9</sup> Quote from a Latina/o/x undergraduate during a Summer 2020 Work Learn site visit.

Club. Some of these student associations often partner to offer programming as 'Latin' or 'Latino' events. There is no record of initiatives for UBC Vancouver faculty and staff.

Latina/o/x people value family and the ability to speak Spanish/Portuguese and the current lack of spaces or groups inhibits community building and heritage language preservation.

While Spanish and Portuguese are the two predominant languages in Latin America, it is important to recognize the linguistic diversity of Indigenous People from Latin America. People Indigenous to Latin America should be afforded spaces and supports for their cultures and languages. One bright spot that bears mentioning is UBC's Mayan Mayan in Exile Garden at UBC Vancouver.

## RECOMMENDATIONS

1. Hire visibly racialized Latina/o/x (both Canadian-Latin American and from Latin America) in tenure track faculty positions. In particular, prioritize the hiring of visibly racialized Latina women and Latinx people.
2. Support the development of Indigenous and Afro-descendant Latin content in the curriculum of various relevant disciplines.
3. Support the development of an affinity group for Latina/o/x Faculty, Staff and Students to build community and support each other (at both campuses)
4. Collect data on Latina/o/x at UBC across all sectors (students, faculty and staff) and ensure inclusion of disaggregated data (i.e., Indigenous, Afro-descendants, Asian, women, 2SLGBTQ+, etc.)
5. Establish financial supports and awards for low-income Latina/o/x students both at the undergraduate and graduate level. In particular, provide grants for graduate students to research the Latina/o/x community experience in British Columbia and Western Canada.
6. Hire and retain Latina/o/x Faculty and Staff and support their mentorship and promotion to leadership positions. In particular, prioritize the promotion of visibly racialized Latina/o/x.
7. Ensure that UBC EDI programming includes awareness of race issues particular to the Latin American Diaspora (e.g., race and mestizaje, the history of the Latina/o/x term), with specific focus on the Latina/o/x diaspora in Canada
8. Provide educational and community building support to Latina/o/x Students, Faculty and Staff to explore issues of race, mestizaje and the history of colonization, with emphasis on these issues in the Canadian context.

# Appendix A:

## APPENDIX A:

# Community Agreement

## Anti-Racism and Inclusive Excellence Task Force

### *Community Agreement*

***This Community Agreement is a guideline for interactions among members of the Task Force: it is meant to be briefly reviewed at every meeting and if necessary, amended to address the evolving needs of the group.***

- We recognize the diverse needs of UBC Okanagan and UBC Vancouver;
- We acknowledge the personal experiences of faculty/staff/students, who all have an equal voice with theory, while treating personal experience with care;
- We assume we are all coming with the best intentions, with the outcome of giving back to our communities;
- We recognize and acknowledge power dynamics, including knowing when to step forward/step back;
- We centre the voices of communities that have been marginalized;
- We uphold privacy and exercise consent with sharing information: we take the learning outside while keeping the stories inside;
- We strive to make a safe space for all and take care of each other through check-ins;
- We are willing to call each other in on privilege and we are willing to receive feedback when we're called in on our privilege.
- We honour ourselves and our bodies by giving ourselves what we need during meetings, like through stretching, taking breaks and taking time.
- We create multiple ways of participating so everyone can feel good about contributing, in terms of creating visibility for all amidst existing power dynamics.



# Appendix B:

## APPENDIX B:

# Glossary of Terms

The Anti-Racism and Inclusive Excellence Task Force has adopted a number of key terms and working definitions from the Canadian Race Relations Foundation's Glossary of Terms, the Government of British Columbia's Addressing Racism Working Glossary, Racial Equity Tools' Glossary and the UBC Equity & Inclusion Office's Equity & Inclusion Glossary of Terms, as well as other academic sources noted below.

**2SLGBTQIA+:** Two-Spirit, Lesbian, Gay, Bisexual, Trans, Queer (or Questioning), Intersex, Asexual. The placement of Two-Spirit (2S) first is to recognize that Indigenous people are the first peoples of this land and their understanding of gender and sexuality precedes colonization. The '+' is for all the new and growing ways we become aware of sexual orientations and gender diversity.

Source: UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

**Ableism (conscious and unconscious):** For the purposes of this report the following is a working definition of ableism: a system that places value on people's bodies and minds based on societally constructed ideas of normalcy, intelligence, excellence and productivity. These constructed ideas are deeply rooted in anti-Blackness, eugenics, colonialism and capitalism. This form of systemic oppression leads to people and society determining who is valuable and worthy based on a person's appearance and/or their ability to satisfactorily [re]produce, excel and behave. Institutionalized ableism results in unequal treatment of persons with disabilities often through intentional and/or unintentional institutional barriers.

Source: Definition created by T "TL" Lewis, (Personal communication in conversation with disabled Black and other negatively racialized folk, especially Dustin Gibson, as cited by Dr. Jennifer Gagnon, January 2020)

**Accessibility:** The degree to which a product, service or environment is accessible by as many people as possible and that they are able to gain the related benefits. Universal design in relation to accessibility ensures that an environment can be understood, accessed and used to the greatest extent possible by all people.

Source: Adapted from Harvard Human Resources, Glossary of diversity, inclusion and belonging (DIB) terms

**Accommodation:** A change in the environment or in the way things are customarily done that enables an individual with a disability to have equal opportunity, access and participation.

Source: Harvard Human Resources, Glossary of diversity, inclusion and belonging (DIB) terms

**Ally (see also Performative allyship):** A member of a different group who works to recognize their privilege (based on race, gender, sexuality, class, etc.) and works in solidarity to end a form of discrimination for a particular oppressed individual or designated group.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms

**Anti-Asian racism:** In Canada, anti-Asian racism refers to the historical and ongoing discrimination, negative stereotyping and injustice experienced by peoples of Asian descent, based on others' assumptions about their ethnicity and nationality. For the purposes of this report the term Anti-Asian racism includes the need to address systemic policies and practices that disadvantage people of Asian heritage in their access to resources and support in the course of learning as students, and their career trajectories and leadership opportunities as staff and faculty 315 at UBC. While the definition of Asian often refers to people from an Asian country of origin and is often used as a broad category in the Canadian Census, for the purposes of this report, anti-Asian racism refers to the social discourse that identifies East Asians and Southeast Asians as the "face" of anti-Asian racism.

Source: Government of Canada (2020), Building a foundation for change: Canada's anti-racism strategy 2019-2022 and Anti-Racism and Inclusive Excellence Task Force, Recommendation 49: Acknowledging and addressing anti-Asian racism at UBC

**Anti-Black racism:** Policies and practices rooted in Canadian institutions such as education, health care and justice that mirror and reinforce beliefs, attitudes, prejudice, stereotyping and/or discrimination towards people of African descent and rooted in their unique history and experience of enslavement. Anti-Black racism is manifested in the legacy of the current social, economic and political marginalization of African Canadians in society such as the lack of opportunities, lower socioeconomic status, higher unemployment, significant poverty rates and overrepresentation in the criminal justice system.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms and Government of Canada (2020), Building a foundation for change: Canada's anti-racism strategy 2019-2022

**Anti-Blackness:** A theoretical framework that illustrates society's inability to recognize Black humanity, rooted in the belief that Black people are less than, defective and void of value. Anti-Blackness is a construct that systematically marginalizes Black people and their issues and is held in place by anti-Black policies, institutions and ideologies.

Source: Adapted from the Council for Democratizing Education, Glossary

**Anti-colonialism:** Examines systemic power structures that create and maintain racism and oppress the human rights of peoples oppressed by colonialism, and implements corresponding mechanisms to counteract colonialism. The historic racism of colonialism and the modern day equivalent of colonialism are continuously examined with the goal of social justice for peoples oppressed by colonialism.

Source: Government of British Columbia, Addressing racism working glossary

**Anti-Indigenous racism:** The unique nature of stereotyping, bias and prejudice about Indigenous peoples in Canada that is rooted in the history of settler colonialism. It is the ongoing race-based discrimination, negative stereotyping and injustice experienced by Indigenous peoples in Canada that perpetuates power imbalances, systemic discrimination and inequitable outcomes stemming from colonial policies and practices.

Source: Government of British Columbia, Addressing racism working glossary

**Anti-Muslim hate (see also Islamophobia):** Broadly understood to be an irrational fear of Islam and a hatred or extreme dislike of Muslims.

Source: Anti-Racism and Inclusive Excellence Task Force, Recommendation 49: Acknowledging and addressing anti-Asian racism at UBC

**Anti-oppression:** Strategies, theories and actions that challenge social and historical inequalities/injustices that have become part of our systems and institutions and allow certain groups to dominate over others.

Source: Canadian Race Relations Foundation, Glossary of terms

**Anti-racism:** An active and consistent process of eliminating the individual, institutional and systemic racism of specific racial groups in political, economic and social life.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms and the Racial Equity Tools Glossary

**Anti-racism approach within an anti-oppression framework (related to integrative anti-racism):** An approach to addressing oppression in its multiple forms, including addressing racism through anti-racism. Ideally, the result is a form of anti-racism that centres race and racism, considering them not in isolation but rather in the complex ways they intersect with and are exacerbated or alleviated by other sociocultural identifiers and the discrimination based on them.

Source: Adapted from notes by Handel K. Wright

**Anti-racism education:** Anti-racism education is an action-oriented strategy embedded within policies and practices of institutional structures to address the issues of racism and social oppression.

Source: Adapted from Sefa Dei (1995) and Canadian Race Relations Foundation, Glossary of terms

**Anti-racist:** An anti-racist is someone who is supporting an anti-racist policy through their actions or expressing anti-racist ideas. This includes the expression of ideas that racial groups are equals and do not need developing, and supporting policies that reduce racial inequity.

Source: Kendi (2019)

**Antisemitism:** Antisemitism is a certain perception of Jews, which may be expressed as hatred or blame. Rhetorical and

physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.

Source: Canadian Race Relations Foundation, Glossary of terms

**Belonging:** Belonging refers to how connected one feels to one's community and/or communities. Belonging is achieved when individuals are treated as foundational to an organization and have the ability to hold an institution accountable for advancing anti-racism, equity, diversity and inclusion.

**Bias (see also Unconscious (conscious)/Implicit bias):** A subjective opinion, preference, prejudice or inclination, often formed without reasonable justification and based explicitly or implicitly on a stereotype, which influences the ability of an individual or group to evaluate a particular situation objectively or accurately.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms and Government of British Columbia, Addressing racism working glossary

**BIPOC (see also IBPOC):** An acronym that stands for Black, Indigenous and People of Colour. While People of Colour or POC is often used as well, this more recent term was developed to counter anti-Black racism, colonialism and the marginalization of Indigenous Peoples.

Source: Adapted from Racial Equity Tools, Glossary

**Black Lives Matter/BLM:** Originally a political movement to address systemic and state violence against African-Americans, Black Lives Matter is both the sprawling social movement that has dominated headlines and a decentralized civil rights organization with more than 30 chapters across the United States and five chapters across Canada. Its stated mission is to end White supremacy and state-sanctioned violence and to liberate Black people and communities.

#BlackLivesMatter was founded in 2013 by Alicia Garza, Patrisse Cullors and Opal Tometi, creating a Black-centred political will and movement building project in response to the acquittal of Trayvon Martin's murderer. It has since become an international rallying cry against anti-Blackness and White supremacy.

Source: BlackLivesMatter.com, BlackLivesMatter.ca and

adapted from the Racial Equity Tools Glossary

**Black tax:** The additional resources, time, emotional labour and intellectual energy that Black people have to expend just to occupy and exist in White spaces.

Source: Anti-Racism and Inclusive Excellence Task Force, Recommendation 15: Workload and lack of support for Black staff and faculty

**Code switch (codeswitch):** Involves adjusting one's style of speech, appearance, behaviour and expression in ways that will optimize the comfort of others in exchange for fair treatment, quality service and employment opportunities. The act of code-switching often centres around members of target groups code-switching to minimize the impact of bias from the dominant group. This is most often used in adjusting language and behaviour to assimilate with the majority culture or participate in an ethnic subgroup or subculture.

Source: Harvard Human Resources, Glossary of diversity, inclusion and belonging (DIB) terms

**Colonialism (See also Settler Colonialism):** The policy or practice of acquiring full or partial political control over a new place or country, occupying it with settlers, and exploiting it economically. In the late 15th century, the British and French explored, fought over and colonized places within North America that constitute present day Canada. Settler colonialism—such as in the case of Canada—is the unique process where the colonizing population does not leave the territory, asserts ongoing sovereignty to the land, actively seeks to assimilate the Indigenous populations and extinguish their cultures, traditions and ties to the land.

Source: Canadian Race Relations Foundation, Glossary of terms and Government of Canada (2020), Building a foundation for change: Canada's anti-racism strategy 2019-2022

**Colourism:** A prejudice or discrimination against individuals with a darker skin colour/tone/shade, typically among people of the same ethnic or racial group; a form of oppression that is expressed through the differential treatment of individuals and groups based on skin colour. Typically, favouritism is demonstrated toward those of lighter complexions while those of darker complexions experience rejection and mistreatment. White supremacy is upheld by colourism.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms

**Cultural appropriation:** Inappropriate adoption or theft of cultural elements—including customs, practices, ideas, symbols, art, language, etc.—often without understanding, acknowledgement or respect for its value in the original culture. Cultural appropriation results from the assumption of a dominant (i.e., White) culture's right to take other cultural elements.

Source: Adapted from Racial Equity Tools, Glossary

**Cultural humility:** Cultural humility is a process of self-reflection to understand personal and systemic biases and to develop and maintain respectful processes and relationships based on mutual trust. It is a basic knowledge of the diversity, worldviews, spiritual and cultural values of different peoples, and the historical and contemporary issues that influence them. The concept of cultural humility was developed in the health care field and adapted for social workers and therapists and to increase the quality of interactions with clients and community members.

Source: Adapted from UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

**Cultural safety:** A culturally safe environment is physically, socially, emotionally and spiritually safe. There is recognition of, and respect for, the cultural identities of others, without challenge or denial of an individual's identity, who they are or what they need. Culturally unsafe environments diminish, demean or disempower the cultural identity and well-being of an individual.

Source: Government of British Columbia, Addressing racism working glossary

**Decolonization:** May be defined as the active resistance against colonial powers, and a shifting of power towards political, economic, educational, cultural, psychic independence and power that originate from a colonized nation's own Indigenous culture. This process occurs politically and also applies to personal and societal psychic, cultural, political, agricultural and educational deconstruction of colonial oppression. In the Canadian context, decolonization is viewed through Indigenous frameworks and centres Indigenous land, Indigenous sovereignty and Indigenous ways of thinking.



Source: Adapted from Racial Equity Tools, Glossary

**Disability:** Drawing on UBC's Policy LR7: Accommodation for Students with Disabilities a person with disability is someone who:

- Has a significant and persistent mobility, sensory, learning or other physical or mental health impairment, which may be permanent or temporary;
- Experiences functional restrictions or limitations of their ability to perform the range of life's activities; and/or
- May experience attitudinal and/or environmental barriers that hamper their full and self-directed participation in life.

Source: UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

**Disaggregated data:** Disaggregated data is data that provides demographic sub-categories of information, such as ethnic group, gender, occupation or educational status. This type of data is typically provided by individuals through surveys that ask for self-identification. Data collected is then usually anonymized or de-identified (by removing personal information such as name or date of birth) and used in statistical analysis. Disaggregated data can often reveal inequalities and relationships between categories.

Source: Right to Education, Glossary

**Discrimination:** Through action or inaction, the denial of equal treatment and the opportunities of a particular social group to access goods, resources and services such as education, health care, employment and facilities. Discrimination can occur at the individual, organizational or societal level. In BC, discrimination is prohibited on the basis of "race, colour, ancestry, place of origin, religion, family status, marital status, physical disability, mental disability, sex, age, sexual orientation, political belief or conviction of a criminal or summary conviction offence unrelated to their employment."

Source: Adapted from Government of British Columbia, Addressing racism working glossary

**Diversity:** Differences in the lived experiences and perspectives of people that may include race, ethnicity, colour, ancestry, place of origin, political belief, religion, marital status, family status, physical disability, mental disability, sex, gender identity or expression, sexual orientation, age, class

and/or socioeconomic situations. For an institution to value diversity, it has to embrace the differences that exist in groups and eliminate interpersonal and institutional biases based on these differences.

Source: Adapted from UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

**Equity:** Equity refers to achieving parity in policy, process and outcomes for historically and/or currently underrepresented and/or marginalized people and groups while accounting for diversity. Equity describes the extent to which individuals in an organization feel safe, valued and able to express themselves authentically in the workplace. It considers power, access, opportunities, treatment, impacts and outcomes, in three main areas:

- **Representational equity:** the proportional participation at all levels of an institution;
- **Resource equity:** the distribution of resources in order to close equity gaps; and
- **Equity-mindedness:** the demonstration of an awareness of, and willingness to, address equity issues.

In the university context, equity requires the creation of opportunities for historically, persistently or systemically marginalized populations of students, faculty and staff to have equal access to education, programs and growth opportunities that are capable of closing achievement gaps. This requires recognizing that not everyone is starting from the same place or history, and that deliberate measures to remove barriers to opportunities may be needed to ensure fair processes and outcomes.

Source: Adapted from UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

**Equity-denied group:** The federal Employment Equity Act introduced the term equity-seeking groups to refer the four designated groups facing discrimination (women, Aboriginal peoples, persons with disabilities and members of visible minorities). The term equity-denied groups is an alternative to that term, which more explicitly recognizes the refusal to include certain groups (not strictly limited to the four designated by the federal government). Since equity benefits all people, everyone should be seeking equity, although only some have been denied equity.

Source: City of Vancouver, Equity framework

**Equity-deserving groups / Equity-seeking groups:**

Equity-deserving groups are communities that experience significant collective barriers in participating in society. This could include attitudinal, historic, social and environmental barriers based on age, ethnicity, disability, economic status, gender, nationality, race, sexual orientation and transgender status, etc. Equity-seeking groups are those that identify barriers to equal access, opportunities and resources due to disadvantage and discrimination and actively seek social justice and reparation.

Source: Adapted from UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

**Epistemic racism:** Refers to the positioning of the knowledge of one racialized group as superior to another, including a judgment of not only which knowledge is considered valuable, but is considered to be knowledge.

Source: Government of British Columbia, Addressing racism working glossary

**Ethnicity:** A social construct that refers to groups of people who share cultural traits that they characterize as different from those of other groups. An ethnic group is often understood as sharing a common origin, language, ancestry, spirituality, history, values, traditions and culture. People of the same race can be of different ethnicities.

Source: Adapted from Government of British Columbia, Addressing racism working glossary

**Ethnic group:** Refers to a group of people having a common heritage or ancestry, or a shared historical past, often with identifiable physical, cultural, linguistic and/or religious characteristics.

Source: Canadian Race Relations Foundation, Glossary of terms

**Ethnoracial:** An individual's awareness and experience of being a member of a racial and ethnic group; the racial and ethnic categories that an individual chooses to describe themselves based on such factors as biological heritage, physical appearance, cultural affiliation, early socialization and personal experience.

Source: Racial Equity Tools, Glossary

**Eurocentric:** Presupposes the supremacy of Western civilization, specifically Europe and Europeans, in world culture. Eurocentrism centres history according to European and Western perceptions and experiences.

Source: Canadian Race Relations Foundation, Glossary of terms

**Gender binary:** The idea that there are only two genders (girl/woman and boy/man), and that a person must identify with one classification or the other.

**Gender equity:** When gender and gender identity no longer determine one's life outcomes. In terms of the workplace, that means recruitment, hiring, retention, advancement, salary, overall well-being and more; when everyone has what they need to thrive professionally and are free of gender-based harassment, bias and discrimination. As a process, we apply gender equity when those most impacted by structural gender inequities (e.g., women, transgender and gender-diverse individuals and the intersection of marginalized identities), are meaningfully involved in the creation and implementation of the institutional policies and practices that impact their lives.

Source: Adapted from Race Forward, Key concepts and terms

**Gender expression** is how a person presents their gender. This can include behaviour and appearance, including dress, hair, makeup, body language and voice. This can also include their name and pronoun, such as he, she or they. How a person presents their gender may not necessarily reflect their gender identity.

Source: BC Human Rights Code

**Gender identity:** A person's internal sense of themselves as being a man/male, woman/female, both or neither. It includes people who identify as transgender. Gender identity may be the same as or different from the sex a person is assigned at birth.

Source: Adapted from BC Human Rights Code

**Genocide:** The United Nations defines genocide as any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group: killing members of the group; causing serious bodily or mental harm to members of the group; deliberately inflicting on the

group conditions of life calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; and forcibly transferring children of the group to another group.

Source: Canadian Race Relations Foundation, Glossary of terms

**Human rights approach:** A process through which priority is given to the most marginalized and vulnerable people in society facing the biggest barriers to realizing their human rights. In Canada, human rights are protected by federal, provincial and territorial laws. The Canadian *Human Rights Act* and provincial/territorial human rights codes protect individuals from discrimination and harassment in employment, accommodation and the provision of services. The Canadian Charter of Rights and Freedoms protects every Canadian's right to be treated equally under the law. The Charter guarantees fundamental freedoms such as freedom of conscience and religion; freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication; freedom of peaceful assembly; and freedom of association.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms

**IBPOC (see also BIPOC):** An acronym that stands for Indigenous, Black and People of Colour. In Canada, IBPOC may be used (rather than BIPOC, an acronym originating in the US around 2010) in efforts to recognize "First Peoples first" because of the unique history and context of colonization, displacement and cultural genocide enacted upon Indigenous Peoples in Canada and the ongoing national conversation about reconciliation.

Source: Adapted from UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

**Immigrant:** One who moves from their native country to another with the intention of settling permanently for the purpose of forging a better life or for better opportunities. This may be for a variety of personal, political, religious, social or economic reasons.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms

**Inclusive excellence:** Inclusive excellence is a systems-wide approach to equity, diversity and inclusion. Inclusive

excellence states that true excellence in an institution is unattainable without inclusion—and in fact, diversity and inclusion are fundamental to excellence. It moves away from historical approaches to diversity that focused on numbers and representation. Instead, inclusive excellence helps us think about the institution as a vibrant community that can create excellence by embedding diversity throughout the institution. The inclusive excellence model is grounded in work from the American Association of Colleges & Universities, and Universities Canada adopted inclusive excellence principles in 2017. Inclusive excellence appears as a key strategy in Shaping UBC's Next Century: Strategic Plan 2018-2028.

Source: Adapted from UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

**Inclusion:** An active, intentional and continuous process to address inequities in power and privilege, and build a respectful and diverse community that ensures welcoming spaces, processes, activities and opportunities of historically and currently excluded individuals and/or groups (e.g., Black, Indigenous, People of Colour, women, transgender and gender non-binary individuals, and the intersection of structurally marginalized identities).

Source: Adapted from UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

**Indigenous/Indigenous peoples:** First used in the 1970s, when Aboriginal peoples worldwide were fighting for representation at the UN, this term is now frequently used by academics and in international contexts (e.g., the United Nations Declaration of the Rights of Indigenous Peoples). Indigenous is understood to mean the communities, peoples and nations that have a historical continuity with pre-invasion, pre-settler or pre-colonial societies that developed on their territories, as distinct from the other societies now prevailing on those territories (or parts of them). In Canada, Indigenous peoples include those who may identify as First Nations (status and non-status), Métis and/or Inuit.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms and Government of British Columbia, Addressing racism working glossary

**Indigenize (also Indigenization):** Bring (something) under the control, dominance or influence of the people native to an area.

Source: Oxford English Dictionary

**Institutional racism:** Institutional racism exists in organizations or institutions where the established rules, policies and regulations are both informed by, and inform, the norms, values and principles of institutions. These in turn, systematically produce differential treatment of, or discriminatory practices towards, various groups based on race. It is enacted by individuals within organizations, who because of their socialization, training and allegiance to the organization abide by and enforce these rules, policies and regulations. It essentially maintains a system of social control that favours the dominant groups in society (status quo). This is one of the three levels that make up systemic racism.

Source: Canadian Race Relations Foundation, Glossary of terms

**Integrative anti-racism:** A working knowledge of the intersections of race, class, gender and sexual oppressions in the anti-racism discourse is helpful for the struggle for educational equity, social justice and change. Integrative anti-racism conceptualizes race relations in society as interactions between raced, classed and gendered subjects.

Source: Sefa Dei (1995)

**Intergenerational trauma:** Historic and contemporary trauma that has compounded over time and been passed from one generation to the next. The negative cumulative effects can impact individuals, families, communities and entire populations, resulting in a legacy of physical, psychological and economic disparities that persist across generations. For Indigenous peoples, the historical trauma includes trauma created as a result of the imposition of assimilative policies and laws aimed at attempted cultural genocide and continues to be built upon by contemporary forms of colonialism and discrimination.

Source: Adapted from Government of British Columbia, Addressing racism working glossary

**Interpersonal racism:** Also known as relationship racism, refers to specific acts of racism that occur between people, and may include discriminatory treatment, acts of violence and microaggressions.

Source: Government of British Columbia, Addressing racism working glossary

**Intersectionality:** The interconnected nature of social categorizations such as ethnicity, race, creed, gender, socioeconomic position, etc. (cultural, institutional and social), and the way they are embedded within existing systems and regarded as creating overlapping and interdependent systems of discrimination or disadvantage.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms

**Intersectional equity:** Asserts that Black, Indigenous and People of Colour (BIPOC) are often disadvantaged by multiple and interconnected sources of oppression that compound historical patterns of exclusion. This philosophy implies that the complexity of inequity extends beyond Critical Race Theory and gender equality. Social identities, such as race, gender identity, sexual orientation, class, marital status, religion, ability, age, citizenship and other characteristics interconnect in dynamic ways.

Source: Crenshaw (1989)

**Islamophobia (see also Anti-Muslim hate):** One working definition for Islamophobia recommended for adoption by the United Nations is a fear, prejudice and hatred of Muslims or non-Muslim individuals that leads to provocation, hostility and intolerance by means of threatening, harassment, abuse, incitement and intimidation of Muslims and non-Muslims, both in the online and offline world. It is motivated by institutional, ideological, political and religious hostility that transcends into structural and cultural racism which targets the symbols and markers of a being a Muslim.

Source: Awan & Zempi, 2020.

**Latina/o (see also- Latinx):** As a noun, an individual with Latin American heritage. As an adjective, relating to Latin American culture or heritage or individuals of Latin American culture or heritage. Note: There is not universal agreement on the use of these terms.

**Latinx:** A gender-neutral term for people of Latin American descent. The Spanish language, like many languages, is gendered, using the feminine and masculine binary (Latina/Latino) and relying on the masculine as the default. Latinx is more inclusive of those who identify as trans, queer or non-binary.

Note: There is not universal agreement on the use of these term.

Source: Adapted from Merriam-Webster Dictionary

**Lateral violence:** Displaced violence directed against one's peers rather than adversaries. This construct is one way of explaining minority-on-minority violence in developed nations. It is a cycle of abuse and its roots lie in factors such as colonization, oppression, intergenerational trauma and the ongoing experiences of racism and discrimination.

Source: Canadian Race Relations Foundation, Glossary of terms

**LGBTQIA+ (see also 2SLGBTQIA+):** Acronym for lesbian, gay, bisexual, transgender, queer, intersex, asexual and gender-diverse, and/or those who identify on the spectrum of sexuality and/or gender identity. Sometimes written as LGBT, LGBTQ, LGBTQ2, which is inclusive of two-spirit.

**Lived experience:** Experience and knowledge of or pertaining to a particular demographic group acquired by firsthand experience as a member in that group, and not through representations or ideas communicated by others.

Source: Adapted from UBC Equity & Inclusion Office, Equity inclusion glossary of terms and Oxford English Dictionary

**Marginalization:** A social process by which individuals or groups are (intentionally or unintentionally) distanced from access to power and resources and constructed as insignificant, peripheral or less valuable/privileged to a community or "mainstream" society. This term describes a social process, so as not to imply a lack of agency. Marginalized groups or people are those excluded from mainstream social, economic, cultural or political life. Examples of marginalized groups include, but are by no means limited to, groups excluded due to race, religion, political or cultural group, age, gender or financial status. To what extent such populations are marginalized, however, is context specific and reliant on the cultural organization of the social site in question.

Source: UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

**Microaggression:** The everyday verbal, nonverbal and environmental slights, snubs or insults, whether intentional

or unintentional, that communicate hostile, derogatory or negative messages to target persons based solely upon their marginalized group membership.

Source: Adapted from Racial Equity Tools, Glossary

**Misgender (see also Pronouns):** To refer to a person by a pronoun or other gendered term (e.g., Ms./Mr.) that incorrectly indicates that person's gender identity.

**Misogyny:** Hatred of women, often manifested in sexual discrimination, denigration or violence against and sexual objectification of women.

**Model minority:** A term created by sociologist William Peterson to describe the Japanese community, whom he saw as being able to overcome oppression because of their cultural values. A model minority is perceived as "better" than other structurally marginalized racial and ethnic groups, as if its members have overcome adversities, do not face racism and don't need anti-racist support. The model minority myth can be understood as a tool that White supremacy uses to pit People of Colour against each other in order to protect its status.

Source: Adapted from Racial Equity Tools, Glossary

**Oppression:** Refers to discrimination that occurs and is supported through the power of public systems or services, such as health care systems, educational systems, legal systems and/or other public systems or services; it is discrimination backed up by systemic power. Denying people access to culturally safe care is a form of oppression.

Source: Government of British Columbia, Addressing racism working glossary

**(Hetero)Patriarchy:** The norms, values, beliefs, structures and systems that grant power, privilege and superiority to masculinity and cisgender men, and thereby marginalize and subordinate women.

Source: Adapted Canadian Race Relations Foundation, Glossary of terms

**Performative allyship:** Activism that is done to increase one's social and reputational capital rather than because of one's belief in a cause.

**POC/People of Colour:** A term that applies to non-White racial or ethnic groups; generally used by racialized peoples as



an alternative to the term “visible minority.” The word is not used to refer to Aboriginal peoples, as they are considered distinct societies under the Canadian Constitution. When including Indigenous peoples, it is correct to say “People of Colour and Aboriginal/Indigenous peoples.”

Source: Canadian Race Relations Foundation, Glossary of terms

**Prejudice:** A state of mind; a negative set of attitudes held, consciously or unconsciously, toward a socially defined group and toward any person perceived to be a member of the group. Like bias, prejudice is a belief and based on a stereotype.

Source: Adapted from Government of British Columbia, Addressing racism working glossary

**Privilege:** Unearned social power accorded by the formal and informal institutions of society to ALL members of a dominant group (e.g., White privilege, male privilege, etc.). Privilege is usually invisible to those who have it because we’re taught not to see it, but nevertheless people who have privilege at an advantage over those who do not.

Source: Racial Equity Tools, Glossary

**Pronouns (also see Misgender):** Words to refer to a person after initially using their name. Gendered pronouns include “she,” “he,” “her,” “him,” “hers,” “his,” “herself” and “himself.” People may also use gender-neutral pronouns such as “they,” “them” and “their(s).” Or, they may be “ze” (rather than “she” or “he”) or “hir” (rather than “her(s)” and “him/his”).

**Queer:** An umbrella term describing people who think of their sexual orientation or gender identity as outside of societal norms. Some people view the term queer as more fluid and inclusive. Although queer was historically used as a slur, it has been reclaimed by many as a term of empowerment. Nonetheless, some still find the term offensive.

Source: Adapted from the Fenway Institute

**Race:** Refers to a group of people who share the same physical characteristics such as skin tone, hair texture and facial features. Modern scholarship views racial categories as socially constructed; that is, race is not intrinsic to human beings but rather an identity created, often by socially dominant groups, to establish meaning in a social context.

This often involves the subjugation of groups defined as racially inferior. Such racial identities reflect the cultural attitudes of imperial powers dominant during the age of European colonial expansion. This view rejects the notion that race is biologically defined.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms and Government of British Columbia, Addressing racism working glossary

**Race-based data:** Data that is collected so that analysis based on race is possible or data that is analyzed based on race.

Source: Ontario Human Rights Commission

**Racial discrimination:** According to the International Convention on the Elimination of All Forms of Racial Discrimination (to which Canada is a signatory), racial discrimination is “any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin, which nullifies or impairs the recognition, enjoyment or exercise of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.”

Source: Canadian Race Relations Foundation, Glossary of terms

**Racial equity:** Racial equity is the condition that would be achieved if one’s racial identity no longer predicted, in a statistical sense, how one fares. When we use the term, we are thinking about racial equity as one part of racial justice, and thus we also include work to address root causes of inequities, not just their manifestation. This includes elimination of policies, practices, attitudes and cultural messages that reinforce differential outcomes by race or that fail to eliminate them.

Source: Racial Equity Tools, Glossary

**Racial inequity:** Racial inequity is when two or more racial groups are not standing on approximately equal footing, such as the percentages of each ethnic group in terms of dropout rates, single family home ownership, access to health care, etc.

Source: Kendi (2019)

**Racial profiling:** Any action undertaken for reasons of safety, security or public protection that relies on

assumptions about race, colour, ethnicity, ancestry, religion or place of origin rather than on reasonable suspicion to single out an individual for greater scrutiny or differential treatment. Profiling can occur because of a combination of the above factors, and age and/or gender can influence the experience of profiling. In contrast to criminal profiling, racial profiling is based on stereotypical assumptions because of one's race, colour, ethnicity, rather than relying on actual behaviour or on information about suspected activity by someone who meets the description of a specific individual.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms

**Racialization:** Racialization is the very complex and contradictory process through which groups come to be designated as being of a particular “race” and on that basis subjected to differential and/or unequal treatment. Put simply, “racialization [is] the process of manufacturing and utilizing the notion of race in any capacity” (Dalal, 2002, p. 27). While White people are also racialized, this process is often rendered invisible or normative to those designated as White. As a result, White people may not see themselves as part of a race but still maintain the authority to name and racialize “others.”

Source: Racial Equity Tools, Glossary

**Racism:** Racism is a system of power and oppression that believes that one group is inherently superior to others performed through any individual action or institutional practice that treats people differently because of their colour or ethnicity. This distinction is often used to justify discrimination. There are three types of racism: institutional, systemic and individual. It results in the inequitable distribution of opportunity, benefit or resources across ethnic/racial groups.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms Government of British Columbia, Addressing racism working glossary

**Racist:** Refers to an individual, institution or organization whose beliefs and/or actions imply (intentionally or unintentionally) that certain races have distinctive negative or inferior characteristics. Also refers to racial discrimination inherent in the policies, practices and procedures of institutions, corporations and organizations which, though applied to everyone equally and may seem fair, result in

exclusion or act as barriers to the advancement of marginalized groups.

Source: Canadian Race Relations Foundation, Glossary of terms

**Settler colonialism:** Within the context of race relations, the term refers to the non-Indigenous population of a country. Settler colonialism functions through the replacement of Indigenous populations with an invasive settler society that, over time, develops a distinctive identity and sovereignty. In Canada and in other countries, the ascendancy of settler culture has resulted in the demotion and displacement of Indigenous communities, resulting in benefits that are unearned.

Source: Canadian Race Relations Foundation, Glossary of terms

**Sexism:** Prejudice or discrimination based on sex, usually though not necessarily against women; behaviours, conditions or attitudes that foster stereotypes of social roles based on sex. Sexism may be conscious or unconscious, and may be embedded in institutions, systems or the broader culture of a society.

Source: Canadian Race Relations Foundation, Glossary of terms

**Stereotype:** A preconceived generalization of a group of people. Refers to an exaggerated belief, image or distorted truth about a person or group; a generalization that allows for little or no individual differences or social variation.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms and Government of British Columbia, Addressing racism working glossary

**Systemic racism (see also Institutional racism):** This is an interlocking and reciprocal relationship between the individual, institutional and structural levels that functions as a system of racism. Systemic racism is enacted through routine and societal systems, structures and institutions such as requirements, policies, legislation and practices that perpetuate and maintain avoidable and unfair inequalities across ethnic or racial groups. These various levels of racism operate together in a lockstep model and function together as whole system. These levels are:

- Individual (within interactions between people)
- Institutional (within institutions and systems of power)
- Structural or societal (among institutional and across society)

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms and Government of British Columbia, Addressing racism working glossary

**Tokenism:** The practice of making a superficial effort to be inclusive, fair and equitable to members of a minority group, especially by recruiting people from underrepresented groups in order to give the appearance of racial or gender equality within a workplace or educational context.

Source: Adapted from the Oxford English Dictionary

**Truthing:** the act of stating truths on subject matter considered difficult and/or dangerous knowledge in contexts of hyper policing, surveilling, and micro-managing of racialized bodies. Truthing emerges from critically informed, situated, embodied and grounded knowing that unpacks and/or illuminates complex systems and structural patterns of a problem or issue; while simultaneously addressing power relations and injustices which actively interrogates the discomfort, denial, disavowal, erasure, and censure that accompanies truthing the subject-matter. Truthing aims to bring about meaningful listening respect, transformation, and change in aggressive (overt and covert) power dynamics between oppressors and oppressed peoples. Truthing centres the knowledge of persons and/or groups whose histories, world-views, experiences, memories, modes of analysis, and reflexive insights are systemically excluded, downplayed, diminished, and/or actively resisted by dominant group members whose historical consciousness, reasoning, rationales, and worlding activities actively (conscious/subconsciously) reproduce systemic power hierarchies. Often, truthing is situated in multi-dimensional auto-narrative modalities, (including diverse linguistic traditions, arts and performance, healing processes, support circles/collectives, testimonials, Commissions, Listening Sessions and Task Forces) and result in the unsettling and interrogation of hegemonic belief systems and orders.

Source: Adapted from (Tamez, 2021)

**Two-Spirit/2S:** An umbrella term that encompasses a number of understandings of gender and sexuality among many Indigenous people. Refers to a person who identifies as having both a masculine and a feminine spirit, and is used by some Indigenous people to describe their sexual, gender and/or spiritual identity. As an umbrella term it may encompass same-sex attraction and a wide variety of gender variance, including people who might be described in Western culture as gay, lesbian, bisexual, transsexual, transgender, gender queer, cross-dressers or who have multiple gender identities.

Two-spirit can also include relationships that could be considered poly.

Source: Adapted from Re: Searching for LGBTQ2S+ Health

### **UN Declaration on the Rights of Indigenous Peoples:**

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) is an international instrument adopted by the United Nations on September 13, 2007, to enshrine (according to Article 43) the rights that “constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world.” The UNDRIP protects collective rights that may not be addressed in other human rights charters that emphasize individual rights, and it also safeguards the individual rights of Indigenous people.

Source: UBC Indigenous Foundations

**Unmarked burial site (graves):** Physical sites of former Residential Schools and where survivors or communities have indicated burial sites.

Source: UBC Indian Residential School History and Dialogue Centre

**Wage equity (see also Equity):** The absence of wage differences that are predicted by race, sex and gender or other dimensions of identity.

**White privilege:** The inherent advantages possessed by a White individual on the basis of their race in a society characterized by racial inequality and injustice. This concept does not imply that a White individual has not worked for their accomplishments, but rather that they have not faced barriers encountered by others.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms

**White supremacy:** A historically based, institutionally perpetuated system of exploitation and oppression of continents, nations and peoples of colour by White peoples and nations of the European continent; for the purpose of maintaining and defending a system of wealth, power and privilege.

Source: Adapted from Race Forward, Key concepts and terms

**Xenophobia:** Fear and hatred of strangers or foreigners or of anything that is strange or foreign.

Source: Canadian Race Relations Foundation, Glossary of terms