



# STAFF

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

**Staff Committee Report**

Prepared by Maryam Nabavi,  
Committee Chair

WORK AND STUDY  
CONSTITUENCIES

# 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 xwmə0-kwəy'əm (Musqueam), Skwxwú7mesh Úxwumixw (Squamish) and səlilwətaʔɬ (Tsleil-Waututh) peoples, and the Okanagan campus situated on the unceded territory of the Syilx Okanagan Nation.

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

# Table of Contents

EXECUTIVE SUMMARY . . . . .	5
PROJECT OVERVIEW . . . . .	11
BACKGROUND . . . . .	11
TIMING AND SCOPE . . . . .	12
Organization . . . . .	14
Distinctive and innovative characteristics of the Task Force . . . . .	17
METHODOLOGY AND PROCESS . . . . .	19
Materials . . . . .	19
Meetings . . . . .	19
LIST OF RECOMMENDATIONS . . . . .	24
Set 1 April 28, 2021: . . . . .	25
Set 2 May 21, 2021: . . . . .	25
Set 3 July 21, 2021: . . . . .	26
Set 4 August 21, 2021: . . . . .	27
Set 5 October 20, 2021: . . . . .	27
SIX COMMITTEE REPORTS ON RACISM AT UBC AND THEIR ANTI-RACISM RECOMMENDATIONS . . . . .	28
STAFF COMMITTEE RECOMMENDATIONS . . . . .	38
RECOMMENDATION #5: CREATE PATHWAYS FOR IBPOC SUCCESS WITHIN THE TALENT PIPELINE: RECRUITMENT, HIRING, PERFORMANCE, SUCCESSION PLANNING, RETENTION . . . . .	38
RECOMMENDATION #6: ENHANCE SENSE OF BELONGING FOR IBPOC THROUGH EXPANDED COMMUNITY-BUILDING AND NETWORKING OPPORTUNITIES AT UBC VANCOUVER AND UBC OKANAGAN . . . . .	41
RECOMMENDATION #8: DEVELOP AND ESTABLISH MECHANISMS OF ACCOUNTABILITY THROUGH RACE-BASED DATA AND REPORTING . . . . .	43
RECOMMENDATION #9: 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. . . . .	46
RECOMMENDATION #23: EXPANDING STAFF RIGHTS AND OWNERSHIP OF INFORMATION, INNOVATION, INTELLECTUAL PROPERTY AND DATA . . . . .	47
RECOMMENDATION #24: DEVELOPING ORGANIZATIONAL ANTI-RACISM PRACTICE-CENTRED EDUCATION FOR LEADERSHIP . . . . .	48
RECOMMENDATION #25: ESTABLISH A CULTURE OF ANTI-RACISM AND INCLUSIVITY ON BOTH UBC CAMPUSES . . . . .	50
APPENDIX A: COMMUNITY AGREEMENT . . . . .	52
APPENDIX B: GLOSSARY OF TERMS . . . . .	53

# 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

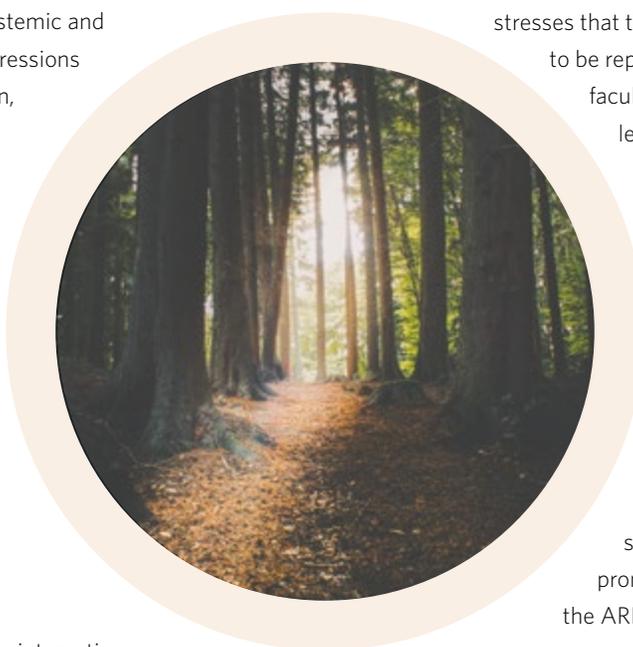
the problem of antisemitism. Drawing on President Ono's Listening Session with the Muslim Students' Association, the ARIE TF is recommending that UBC address Islamophobia across campuses by establishing appropriate and adequate spaces on both campuses for Muslims to pray; and that UBC enact a comprehensive 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.

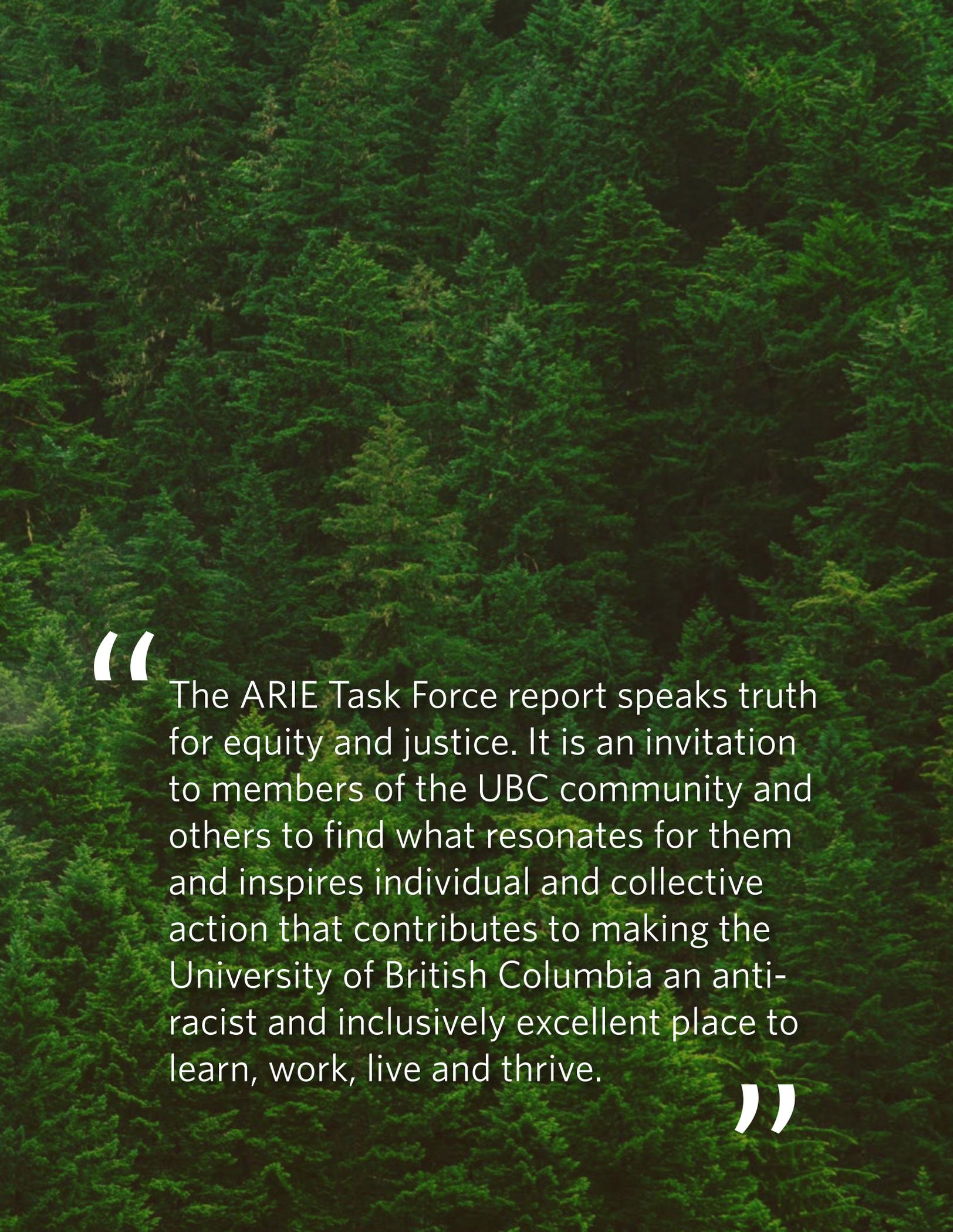
All too often task forces that address racism end up focusing on faculty and students, with staff getting short shrift. The ARIE TF stresses that UBC should give staff recommendations well-deserved attention. The Staff Committee's recommendations stressed that UBC needs to create pathways for IBPOC staff 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.



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## 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.

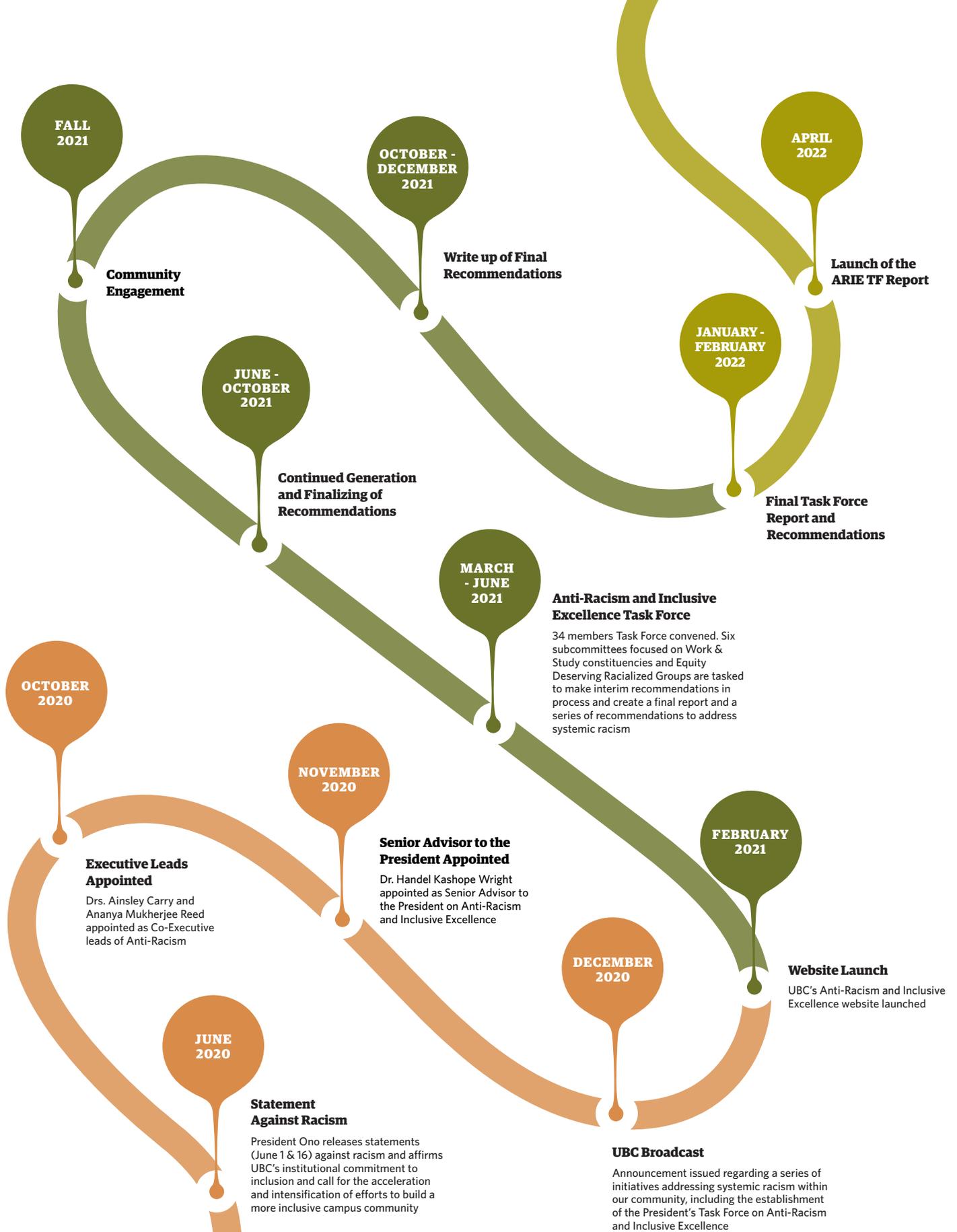


Figure 1 Timeline

## Organization

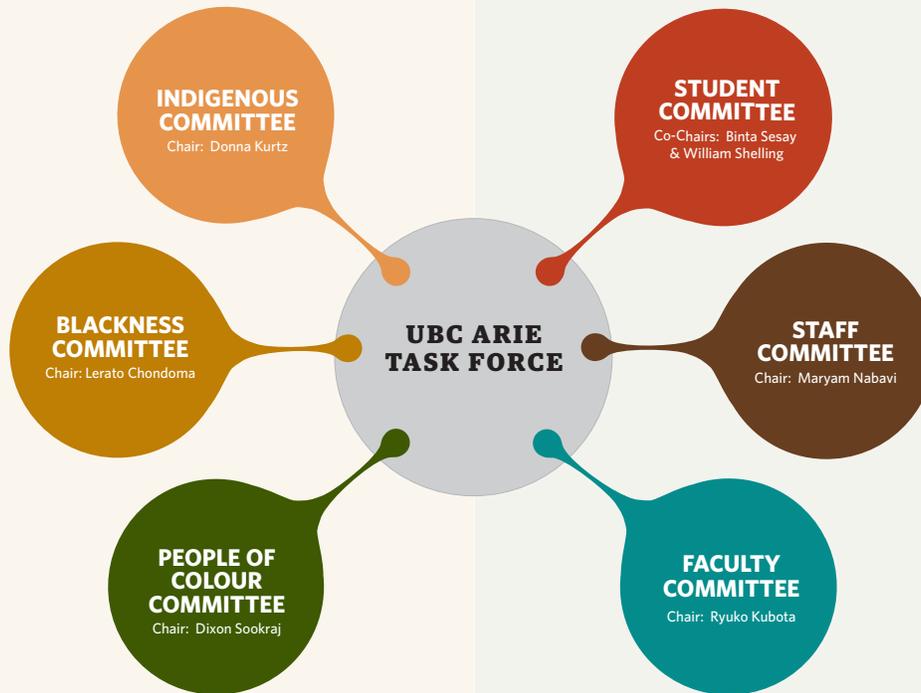
A Coordinating Committee was responsible for the design of the ARIE TF and adjudication of the membership. This Committee included Handel Kashope Wright (Senior Advisor to the President on Anti-Racism and Inclusive Excellence), Ananya Mukherjee-Reed (UBC Okanagan Provost and Co-Executive Lead on Anti-Racism 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

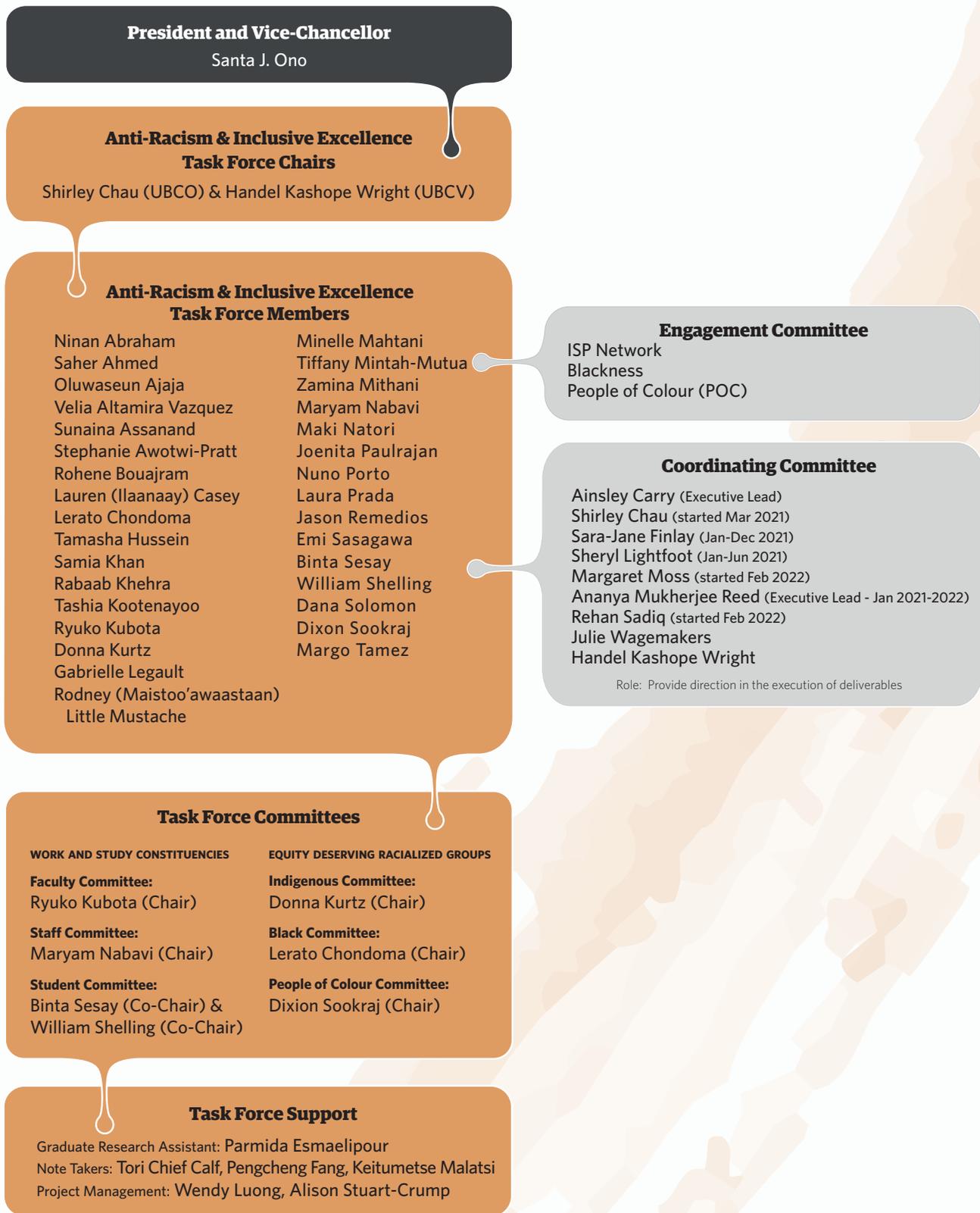
The ARIE TF included students, faculty members and support staff from the two UBC campuses, as well as a support team of four individuals. One of the primary activities of the support team was documenting the ARIE TF meetings.

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 exclusive 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.***

### **Staff Committee Report**

Prepared by Maryam Nabavi, Committee Chair

Saher Ahmed (UBC Okanagan)

Rohene Bouajram (UBC Vancouver)

Lauren (Ilaanaay) Casey (UBC Vancouver)

Lerato Chondoma (UBC Vancouver)

Tiffany Mintah-Mutua (UBC Vancouver)

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EQUITY DESERVING  
RACIALIZED GROUPS

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# Introduction

## Composition and principles

The ARIE Staff Committee was composed of 11 members (nine staff from the Vancouver campus and two staff from the Okanagan campus). Members were situated in both administrative and academic units and held diverse roles in support of students, faculty and staff.

The work of the Committee drew extensively on members' institutional knowledge, sociocultural identity, experiences and perspectives on race and racism at UBC. Institutional knowledge in the areas of governance, research, policy, programming, education and culture change augmented members' lived experiences of race and racisms.

A number of themes were identified as present and consequential to our deliberations and these served as both backdrop and guideposts to our discussions. Principally, the Committee emphasized throughout that: 1) recommendations need to enable radical progress on the push against colonial systems of harm; 2) anti-racism is related to but should not be conflated with diversity, Equity & Inclusion approaches and politics; and 3) there are voices not present at the table that need to be considered in both the construction and content of recommendations. This backdrop and guiding themes contributed considerably to helping the Committee proceed beyond strongly held, sometimes competing and contradictory views, to the generation of a substantial number of recommendations.

These themes served as the backbone for our process and outcomes while punctuating tensions, which included working as advocates within the system while endeavouring to change the system; imagining radical transformative change within the limits of what is institutionally realistic; providing evidence-informed recommendations while navigating tight timelines, indicating strong suggestions for implementation without clarity on and full assurance that recommendations would be implemented. Members came to the table situated at different points on the tension line, which required careful considerations in both process and the final set of recommendations.

Despite all members having knowledge and/or experience of the history of institutional failures to adequately address race and racism and the tensions within the work, there was utmost commitment to use this unprecedented opportunity to contribute to bettering the experiences of and outcomes for IBPOC staff at UBC.

## The process

Between March and May 2021, the Committee worked together closely to identify issues and problems and generate ideas and recommendations through multiple pathways. These included weekly Committee meetings over the course of 10 weeks that served as a space to engage across diverse experiences, contexts and priorities. These meetings allowed members to share their lived experiences and begin to name the gaps that reinforced racism within the system. Additional meetings were held to brainstorm ideas that emerged in the Committee meetings; members with particular interest in the issue and capacity to attend joined the additional meetings. At the point of fully developing each recommendation, members self-selected into pairings or small groups and met for deeper engagement around the topics before bringing it back to the larger group. Approximately 45 hours of meetings were held during the 10-week engagement.

As a starting point, members identified priority issues facing staff, which, if addressed, would move UBC toward being an anti-racist and inclusive institution. This text-based brainstorming exercise over the course of several weeks was the starting point for identifying pathways toward better experiences and outcomes for staff; its intent was to move us beyond the vision for change and to get us thinking about the levers toward institutional change. This exercise also had the benefit of allowing us to articulate issues that were at the centre of our own experiences.

This process yielded a number of priorities that were subsequently revised and honed down to a few key priorities that could be translated into recommendations. This iterative and developmental method created a vessel for identifying the ways in which the heart of many of the issues named are situated within similar pain points for staff.

Members engaged in robust exchange of ideas and experiences, research and dissent, which resulted in, notwithstanding the messy and emotionally laborious and charged process, a set of recommendations that succinctly reflect the priorities identified early in the Committee process and that address key issues identified in the President's Listening Sessions and commitments outlined across various institutional plans and priorities.

In addition to the final recommendations that were formally put forward by the Committee, Recommendation #26: Support for establishment of a UBC Task Force on Disability (one fully inclusive of Indigenous, Black and People of Colour) was borne out of discussions in the Staff Committee. Given that the issues within that particular recommendation cross-cut all six sub-committees, it is not included in the summary below of key issues facing staff.

The final set of recommendations fall within four overarching themes: infrastructures to support anti-racism; accountability mechanisms; supporting IBPOC talent; and culture change.

## **Theme 1: Infrastructures to support anti- racism**

Many of the recommendations generated by the Staff Committee require that we build institutional capacity, engagement, expertise and advocacy across existing infrastructures. In order to do this effectively, the Staff Committee's considerations for an Anti-Racism and Inclusive Excellence Office at UBC (see Recommendation #31) include a mandate to advance advocacy and accountability, research, data collection and analysis, partnerships and advising, and community connections on both campuses. Many of these considerations are directly linked with the final set of recommendations, summarized below.

The Committee discussed, at length, the lack of mechanisms on both campuses to formally respond to racism and race-based complaints. Members of the UBC community in general, and racialized members in particular, lack institutional trust and express fears that encounters with racism cannot be disclosed without reprisal or violations of privacy and confidentiality. There is a widespread sentiment that existing resources and mechanisms do not protect the interest of complainants, and instead protect the interests of the university. The Committee recommended three pathways to support the infrastructure and capacity of human rights at UBC. The first is a new policy and set of guidelines on anti-racism that will serve as the mechanism for engaging with race-based complaints. Second, implement human rights services that are outside the purview of the Department of Human Resources, unions and professional associations and that protect complainants and provide a fair grievance procedure for race-based complaints by or against IBPOC staff, faculty and students. This structure includes expanding expertise on both campuses through a cluster

hire that supports the Human Rights portfolio. Third, we recommend the creation of a permanent full-time position of investigator with critical race expertise in the Investigations Office. This role will work closely with the Human Rights Office (see Recommendation #9 for details).

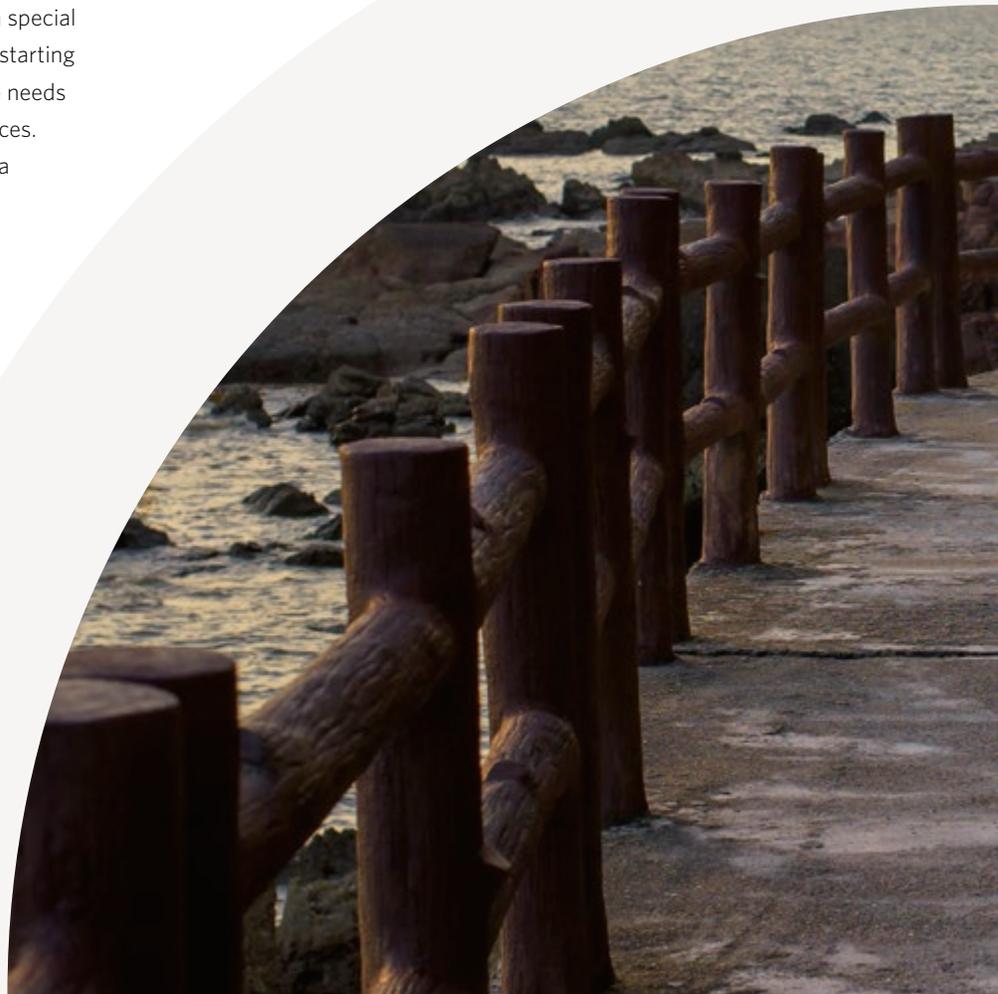
## **Theme 2: Accountability mechanisms**

The lack of accountability mechanisms for facilitating equity for IBPOC are present across various sites and because of the heart of the issue, the lack of adequate race-based data, they are not being addressed. The Committee identified three key issues at the nexus of accountability for IBPOC staff.

First, there is a lack of race-based data on the continuity of employment and pay equity that can facilitate institutional knowledge of the relationship between race and equity. The issue is both that existing software does not track work progressions, attempts made to progress in job categories, promotions and changes in salary, and that access to existing data that can be interpreted by content experts is only afforded on a case-by-case basis and with special approval. The Committee recommends that as a starting point toward institutional-level anti-racism, there needs to be better understanding of egregious experiences. As such, a systemic approach to institutional data collection, analysis, interpretation and reporting needs to be developed, and a data set for collecting, interpreting and reporting on intersectional and disaggregated race data for staff needs to be built into the Workday infrastructure and linked with historical records. Additionally, specific recommendations for how best to facilitate access to data for units that are working

on issues of equity and employment, namely the Equity & Inclusion Office, were highlighted in the recommendation (see Recommendation #8 for details).

The second recommendation is in response to the well-documented issue that IBPOC staff are less likely to report incidents of racism, bullying and harassment outside of a formal complaint process for fear of reprisal, which subsequently results in long-term victimization, attrition or dire circumstances that lead to formal complaint processes. It is documented that while over a quarter of all human rights complaints in a one-year period were related to enumerated grounds of race, colour, ancestry and/or place of origin, we can surmise that there are more individuals who do not report incidences of racism for fear of retaliation, not wanting to engage in a lengthy investigative process, general mistrust of the system and/or not wanting to make accusations of racism for potentially ambiguous motivations behind inappropriate behaviour. This leads to the lack of documented incidents. The Committee recommended mechanisms that support anonymous reporting of such incidents to facilitate a critical and



intersectional analysis of insidious inequities within the system (see Recommendation #8 for details).

Third, there are longstanding concerns over the appropriation and ownership of knowledge, innovation and intellectual property created by IBPOC staff members. IBPOC staff create and produce knowledge and intellectual property that is generated from unique life experiences and identities. IBPOC voices, stories and contributions at UBC provide the much-needed representation of diverse life experiences, histories and cultural ways of being and knowing. There are instances of extraction and exploitation of IBPOC staff's work, perpetuating colonial harm. Closely connected to this issue is

the historical misuse of data when it comes to research about marginalized communities. IBPOC communities are studied at length, reflecting the need for careful and accountable reciprocity in research with and about this community; they are rarely credited and/or recognized for the work they produce and as a result are further marginalized by academic institutions, not only in having their data, information and identities controlled by those institutions, but also by having that data interpreted and misinterpreted in ways that can be harmful. The Committee's recommendations aimed at addressing these problems included infrastructures of support—including ethics training for managers and supervisors of IBPOC staff, legal supports and advocacy, and a review of the university's ownership guidelines for staff (see recommendation #23 for details).

## Theme 3: Supporting IBPOC talent

It was unanimous within the Staff Committee that IBPOC talent is negatively impacted at various points within the talent pipeline at UBC, as the climate of hiring and retention by and large supports White culture. In cases where IBPOC talent are given opportunities for advancement, they are often competing with one another, creating unfair conditions and tokenization resulting in IBPOC talent leaving the university. While the Inclusion Action Plan, which at the time of writing is entering its second year of Board approval, has a number of action items that are committed to advancing recruitment and retention for equity-deserving faculty and staff, including IBPOC, the rate of progress is slow and IBPOC talent continue to leave the university at a disproportionate rate. This, along with the documented gap of IBPOC women in leadership roles compared to that of other staff roles at UBC, the widespread focus on this problem in the President's Listening Sessions, summary of anti-racism priorities submitted by Faculties and vice-president portfolios and goals within the Indigenous Strategic Plan, placed this as one of the central issues facing IBPOC staff.

The Committee identified six strategies and 24 tactical interventions for building



an infrastructure that supports IBPOC talent. These strategies include procedural and accountability mechanisms prior to launching a search; recruitment; anti-racism education for search committees; making selection and hiring more accessible; career progression opportunities especially for IBPOC women; and actively engaging in practices that centre retention of IBPOC staff (see Recommendation #5 for details).

It cannot be understated that conversations about IBPOC talent circled back to institutional bottlenecks that, once addressed through a dedicated Centre for Anti-Racism (see Recommendation #31) would support IBPOC talent to apply to work at UBC, to be hired, to advance into leadership roles, to be recognized in meaningful ways and be afforded leadership development opportunities so that they choose to stay at UBC.

One of the bottlenecks identified by the Committee is that senior leaders, who are disproportionately White, lack the tools, knowledge and skills to facilitate systemic change and notice and address racism as it surfaces. Many of the White and the limited number of IBPOC leaders do not have an adequate awareness of their own identity, power and privilege as they try to step into meaningful forms of allyship. Effectively, many fail to model anti-racist practices and behaviours and continue to centre the paradigm of Whiteness and their own interests in their work. The Staff Committee discussed the merits of “deep-dive” learning for senior leadership in place of one-off training sessions that are widely critiqued as ineffective. To this end, the committee

recommended the development of a Senate-approved UBC Certificate in Anti-Racism for senior professional and leadership roles and in its design to customize based on roles, where individuals are situated in their learning journey, and accessibility as informed by an anti-racism fluencies framework (see Recommendation #24 for details).

## Theme 4: Culture change

In envisioning the possibilities of an anti-racist institution, the Committee concluded that beyond systems and processes, new narratives, images and communities should be embedded in the everyday life and culture of the institution. Beyond piecemeal programming efforts, which already exist, the Staff Committee recommends the creation of devoted initiatives, programs and processes designed to promote a culture of anti-racism and inclusivity on both UBC campuses, with the goal of weaving anti-racism into daily campus life. The range of strategies toward culture change include: funding ongoing arts-based programming; community-university collaborations; art project installations that centre marginalized artists; a leadership program to create anti-racism productions; and expertise to support academic and administrative units on anti-racism interventions (see Recommendation #25 for details).

The Committee also highlighted that beyond increased representational diversity, efforts to increase a sense of

belonging through community-building and networking opportunities would offset the many ways that policies, processes and procedures negate the IBPOC experience and result in loss of trust and sense of belonging, lack of psychological safety and voluntary exits from the university. Spaces of belonging, particularly on the Okanagan campus, where IBPOC can connect over nuanced histories, experiences and contexts can facilitate capacity for a culture that lends itself to inclusive excellence. While there are a number of existing university-wide affinity communities—such as IBPOC Connections: Staff and Faculty; the UBC Black Caucus; and the Asian Canadian Community Engagement Initiative—the faculty and staff carrying this work are often doing so off the side of their desks, which does not always enable meaningful interventions that are meeting individuals in nuanced, culturally appropriate, time-sensitive ways. The Committee recommended the need for dedicated, proactive and ongoing supports for creating opportunities toward a greater sense of belonging for the IBPOC community on both campuses (see Recommendation #6 for details). There are a number of additional considerations for improving IBPOC belonging, not formally included in the recommendations, but equally relevant, such as appropriate prayer spaces, Black-only spaces and better responses for mobilizing communities around traumatic world events.

# Implementation

STAFF COMMITTEE REPORT

## Hopes for Implementation

As already noted, the ambiguity of whether and how these systems-focused recommendations would actually be implemented was a consistent tension in the process of developing the scope of each recommendation. For some Committee members, it was a moment to be “radical” in approach, and that was the auspices under which the brainstorming sessions were held and the recommendations made bold. For other Committee members, working in the pits of institutional change, there was skepticism of how realistic it would be to make recommendations that, effectively, are antithetical to the nature of hundreds of years of colonial legacies and the inclusion of bodies permitted to the university in only recent decades.

***As one member said early in the process:  
This is our time, we will not have it again.***

***We can only ask and it's on them  
to decide.***

# Staff Committee Recommendations

## STAFF COMMITTEE REPORT

### **Recommendation #5: Create pathways for IBPOC success within the talent pipeline: recruitment, hiring, performance, succession planning, retention**

#### Issue/problem:

Indigenous, Black and People of Colour (IBPOC) talent are negatively impacted at every point of the talent pipeline at UBC, as the climate of recruitment, hiring and retention supports White culture. As such, there is a need to forge pathways for IBPOC success at each stage of this process.

#### Context:

Despite institutional efforts to advance equity, diversity and inclusion (EDI) in service of enhancing the talent pipeline for IBPOC, it continues to move at an unimpressive pace. The negative impacts of upholding White culture in the workplace are felt across a number of contexts:

- **Recruitment and hiring:** Language and framing in job descriptions that fail to centre IBPOC, platforms on which positions are posted; hiring committee composition and training; the interview process, including interview questions; evaluation criteria of candidates;
- **Promotion:** Systemic racism continues to disproportionately affect the promotion of IBPOC staff (especially women), who face additional barriers to rising to positions of leadership within the institution. Lack of meaningful professional development opportunities, sponsorship and mentorship opportunities and; performance evaluation criteria fail to meet IBPOC staff's ways of being, knowing and working;
- **Retention:** For staff, career advancement does not follow the same clear trajectory as it does for faculty and opportunities for professional growth, recognition and sponsorship are central conditions for advancement. The broader climate of racism for staff, as highlighted in the above, result in leaving university at a higher rate than White staff.

In addition, IBPOC women staff are particularly impacted by systemic barriers in trying to advance their careers. At UBC Vancouver, 13% of senior professionals or leaders self-identify as racialized women. This is 14% lower than their representation in all other staff roles, where racialized women make up 27% of Employment Equity Survey respondents. Indigenous women at UBC Vancouver proportionally hold 0.8% fewer senior professional or leader roles than all other staff roles; this gap is striking considering that Indigenous women make up only 1.1% of senior professionals or leader roles.

At UBC Okanagan, there is a 1% gap between racialized women in senior professional or leadership roles than that of all other staff roles held by racialized women. While this gap suggests that of the total numbers of racialized women, there is good representation in senior professional or leadership roles, it remains that they are underrepresented in leadership tables, where white women and men, hold respectively, 46% and 50% of the senior professional and leadership roles. Indigenous women hold 4.8% of the staff population, however, they are not represented in any leadership roles.

Existing efforts have focused broadly on compositional diversity rather than the full pipeline for enhancing IBPOC talent. The topic of IBPOC talent has been present across the following:

- [Recruitment, retention and success](#) of faculty, staff and leaders from systemically marginalized communities is included in the UBC's [Inclusion Action Plan](#). However, the document lacks a robust anti-racist lens.
- A [concept proposal](#) on creating pathways to leadership for IBPOC staff through an institution-wide sponsorship program that is tied to accountability, infrastructural supports, incentives and resources has been developed under the Equity & Inclusion Office.
- In the President's Listening Sessions, where the need to center the experiences of Black staff and the institution's commitments to Black excellence as a mechanism for retaining talent were raised.
- The summary of anti-racism priorities submitted by Faculties and VP portfolios highlight the need for: hiring processes that better incorporate EDI skills and competencies into job descriptions and providing training for how to assess these as part of the hiring process; anti-bias training for hiring committees; consideration of diversity statements.
- The Indigenous Strategic Plan, under Goal 6, Action 25, sets out to "Develop Indigenous recruitment, retention and advancement policies, which strategically increase numbers."

## Recommendations:

The following strategies and tactics can position IBPOC staff success across the talent pipeline:

### 1. Establishing procedural and accountability mechanisms prior to launching a search, including:

- a. Internal audit in order to assess the staff composition (using an intersectional lens). This includes: elimination of intentionally "under-hiring" IBPOC staff with job descriptions designed to push individuals into lower-paying employment categories, while actual job responsibilities reflect a higher level of work;
- b. Compositional diversity of search committee across job categories (including students, where appropriate and identities);
- c. Standardized assessment frameworks for anti-racism skills and competencies (across all staff hires and developed according to job classification);
- d. Mandatory training for each search committee using the assessment framework as a marker, for engaging with equitable hiring;
- e. Implicit bias training that engages with the ways in which bias and racism are intertwined (e.g., if candidate does not shake hands or does not make eye contact, it may be cultural context);
- f. Assign member of search committee as an equity monitor to identify biases and identify and lead discussion about inequities (there should be more than one IBPOC on a search committee);
- g. Accountability of search committees in following through and intentionally centring equity in their processes. Development of mechanisms for evaluation of this item are necessary;
- h. For every search, consideration to be given of the ways in which the role would be best suited to a particular identity group; positions explicitly restricted to certain identity groups are possible with permission;
- i. Checklist of the tactical interventions outlined to be met and signed off by equity monitor.

**2. Reviewing existing advertising and recruitment practices to eliminate/minimize opportunities for racism/bias/marginalization through the following strategies:**

- a. All job descriptions to include commitment to anti-racism statement from the university;
- b. Job descriptions to include only skills and competencies of position; many job descriptions have additional requirements and IBPOC are less likely to apply if they do not meet all requirements);
- c. Job descriptions that attract diverse candidates, including running job descriptions through decoding software for race, gender, ability and other identity categories; framing of skills and competencies that centre lived experiences where appropriate;
- d. Jobs are advertised beyond traditional job boards, including affinity spaces through UBC, activist and advocacy spaces, unions and professional associations.

**3. Ensure anti-racist lens in screening and shortlisting processes by:**

- a. Training search committees to read applications across diverse experiences and contexts. This requires re-defining assessment of qualifications to be more inclusive of a broader range of contexts (e.g., many of the great CV items require people to volunteer or pay for additional certifications or do things that really only people in positions of privilege are able to do; interruptions in employment and/or short employment periods should not be a factor in screening as those holding intersectional identities are particularly likely to have this be the case);

- b. Shortlisting candidates in two phases: first all eligible UBC employees are considered before considering external candidates;
- c. Establishing compulsory re-drafting/re-posting measures for job descriptions when there is a failure to achieve a diverse candidate pool (across identities). The diversity of the candidate is informed by skills, competencies and experiences that are assessed through an integrative anti-racism lens rather than asking for self-disclosure.

**4. Making interview, selection and hiring processes more accessible and equitable by:**

- a. Streamlining interview process whereby candidates are asked in advance of interviews of their needs and to signal that accommodations can be made. This includes, for example, changing the interview format to be respectful of neurodiversity needs.
- b. Equity monitor trained to identify bias, discrimination, racism in the search process (e.g., candidates are assessed against the criteria for the position, not in the style that candidate responds in (see implicit bias above);
- c. Salary that is commensurable with industry standards at par with White men in comparable positions and relocation costs are provided regardless of the job family/classification.

**5. Create pathways to career progression through the following:**

- a. Performance evaluation reviews that take a developmental rather than punitive approach (i.e., opportunities for professional development, career navigation, coaching and job shadowing opportunities in service of career advancement opportunities).

Managers are accountable for ensuring these goals are met (and 360-degree assessments of managers in this area conducted annually).

- b. Develop a leadership program for IBPOC staff that builds pathways for leadership development, including:
  - i. Creating a sponsorship program whereby sponsors (senior professionals or leaders designation) are identified and matched with IBPOC qualified staff. Sponsors leverage their own power to influence the advancement of participants' careers;
  - ii. Creating spaces for peer groups to connect, learn and exchange ideas;
  - iii. Making additional funding available to IBPOC staff for professional development opportunities in service of career advancement goals;
  - iv. Offering IBPOC-centred and relevant career navigation supports, grounded in coaching and individually catered.

**6. Actively engaging in practices that centre retention of IBPOC staff as its goal, such as:**

- a. Recognition of the emotional tax that IBPOC staff bear through recognition that moves beyond individual recognitions/awards to recognizing groups, initiatives and processes. Formal recognition of IBPOC signals commitments to decolonization and anti-racism. This includes recognition that is/centres: continuous rather than a static and/or one-time acknowledgement; a two-way process: that there is an institutional commitment to advance/amplify the areas

that are being recognized; celebratory rather than focusing on the adversities that IBPOC have overcome; the ways in which IBPOC identities show up in excellence;

- b. “Stay interviews” and opportunities for leadership and advancement that are equitable and reflective of the candidate pool;
- c. Standardized intake form for all new staff to identify contexts and needs that may require accommodations (i.e., caregivers of school-aged children cannot attend 8:00 am meetings; Muslims who pray during work hours need to be provided time and space for prayer); issues of racism/discrimination outside of the university are to be dealt with sensitivity when managing staff (see recommendation 10).

## Implementation:

The Anti-Racism and Inclusive Excellence Office (see recommendation #1) would be responsible for implementing this recommendation, in collaboration with Human Resources and the Equity & Inclusion Office.

### Evaluation:

Success of these efforts would result in more IBPOC candidates applying to work at; being hired; being advanced into leadership roles; being recognized; being engaged in leadership development programs; and choosing to stay at UBC.

### Additional considerations:

- The leadership program outlined under Recommendation 5b is not connected to Human Resources or any staff groups (CUPE, AAPS, etc.).

# Recommendation #6: Enhance sense of belonging for IBPOC through expanded community-building and networking opportunities at UBC Vancouver and UBC Okanagan

## Issue

IBPOC staff at both the Vancouver and Okanagan campuses experience a lack of belonging at UBC (WES, 2019). Until recently, there has been a dearth of meaningful opportunities to convene with other IBPOC colleagues, particularly at the Okanagan campus where IBPOC have had minimal community-building opportunities. For IBPOC communities, the nuanced histories, experiences and contexts call for spaces of belonging, community building, networking and sharing of experiences so that they can thrive at UBC.

For example, for IBPOC, spiritual, cultural and religious needs are minimally accommodated by the university, demonstrating a disconnect between a commitment to representational diversity and processes/procedures and spaces that enhance the experiences and outcomes of the diverse population. Effectively, this creates feelings of isolation and alienation for traditionally marginalized and underrepresented ethnoracial groups and the lack of accommodations signal a form of institutional racism.

Policies/processes/procedures that negate the IBPOC experience result in gaslighting of IBPOC experience, loss of trust and sense of belonging, lack of psychological safety and voluntary exits from the university—all of which make safe spaces for IBPOC necessary.

## Context

Listening Sessions with the President amplified the ways in which IBPOC do not feel safe at UBC and that they do not have support systems; this is particularly the case on the Okanagan campus.

As discussed in *Implementing inclusion: A Consultation on Organizational Change to Support UBC's commitments to Equity and Diversity* (Iyer & Nakata, 2013), racialized staff at UBC experience a lack of safe spaces that can be mitigated through the creation of support networks. This is particularly amplified at the UBC Okanagan campus, where there is less representational diversity.

As part of the development of the Inclusion Action Plan (IAP), racialized staff expressed greater need for community spaces and need to engage with race-based issues, which have surfaced at UBC and more broadly across North America. This culminated in the IAP Action 1D (Inclusive Spaces and Initiatives) and Action 2H (to develop inclusive infrastructures with respect to religious, spiritual and cultural practices). These concerns were particularly prominent for UBC Okanagan.

Goal 8 of the Indigenous Strategic Plan (ISP) draws attention to a holistic model of systemic support for providing culturally supporting services for the Indigenous community, including Indigenous-only spaces to facilitate relationships, community-building and trauma-responses.

In 2019, IBPOC Connections: Staff and Faculty was formed on the Vancouver campus as an effort toward creating community building and to plant the seeds for networks of change. IBPOC Connections has enabled smaller community-building opportunities to emerge through providing consultation and seed-funding, as well as supporting partnerships with other IBPOC-centred groups. While the mandate and focus are not exclusive to racism, existing networks have a strong emphasis on experiences of exclusion and institutional betrayal. Providing safe spaces and opportunities for community building serve as an important first step toward building psychological safety, which can then facilitate space for surfacing issues of racism and any ensuing actions.

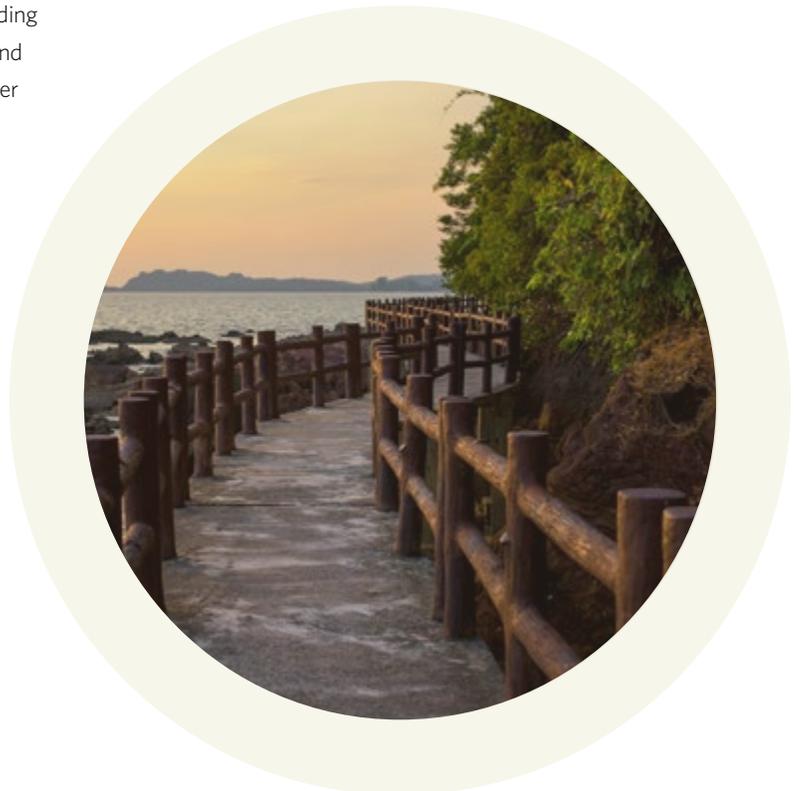
Existing university-wide affinity spaces (albeit only at UBC Vancouver) include:

- IBPOC Connections: Staff and Faculty
- The Black Caucus
- Asian Canadian Community Engagement

These networks are meaningful interventions that are meeting individuals in nuanced, culturally appropriate, time-sensitive ways. At the same time, facilitating opportunities around these convening spaces and initiatives are done off the side of our desks (both faculty and staff). There is a need for dedicated, proactive and ongoing support for creating opportunities toward a greater sense of belonging for the IBPOC community on both campuses.

## Recommendation

On both the UBC Vancouver and UBC Okanagan campuses, there is a need for more sustained funding and resources to facilitate opportunities for community connections across professional associations and unions, social identity groups, and job classifications/ranks. There should also be ongoing support for existing and new community-building opportunities to enhance programming, coordination across groups and any efforts in service of IBPOC experiences and outcomes. The existing infrastructure of IBPOC Connections: Staff and Faculty can pivot its focus as well as its reach to UBC Okanagan in the context of university-wide commitments to anti-racism in order to facilitate the development of this recommendation.



## Implementation

1. Two full-time project managers (one for each campus) to coordinate community-building and networking opportunities.
2. The university will provide funding to support and coordinate community-building opportunities for the IBPOC community.
3. The university should provide staff with paid time off to participate in professional associations and unions. This would encourage participation in community building and networking opportunities during working hours.
4. UBC President's Anti-Racist and Inclusive Excellence Task Force

## Recommendation #8: Develop and establish mechanisms of accountability through race-based data and reporting

### Issue/problem:

There is a lack of data to point to issues that have racist underpinnings. These include three separate but overlapping issues:

- The lack of race-based data on the continuity of employment and pay equity.
- There is a dearth of race-based data to facilitate institutional knowledge of the relationship between race and equity for staff.
- The lack of documentation of issues related to bullying, harassment and racism outside of a complaint process, lead to long-term victimization, employee attrition and, in dire circumstances, victims resorting to moving forward with a process of human rights resolution and/or formal investigations.

## Context:

On the issue of the lack of data on the continuity of employment and pay equity:

- Human Resources systems do not track work progressions (i.e., when a staff member is promoted, a new record is created without a link to the older record(s) that would show the pertinent data such as time between promotions, changes in role, changes in salary).
- Existing data prior to November 1, 2020, is also held in both the previous HRMS system and the new Workday system. The downloads of the data are conducted by the Office of Planning and Institutional Research (PAIR). Connections between the previous and the new systems are being discussed, but it is essential that the historical records prior to November 1, 2021, that track staff promotions, pay increases and exits remain accessible.
- Importantly, content experts (Planning and Institutional Initiatives - Equity & Inclusion Office) with ability to analyze and report with adequate attention to the impact of race (e.g., intersectional and/or disaggregated reporting) have minimal access to data. PAIR only responds to direct requests for particular data once the AVP of Equity & Inclusion approves the request.

This issue has been noted in the President's Listening Session - topic 11.14 - Alignment and coordination of ongoing efforts by informing appointments to relevant Action Planning Teams, and providing resource and technical capacity support to remedy institutional data gaps and improve data management processes. Additionally, the Dimensions Pilot - Conduct an institutional self-assessment - coordinate a scan of available EDI-related data in collaboration with numerous university offices. Lastly, Inclusion Action Plan Goal 5B. - Institutional Data - ensure that Workday collects institutional data with appropriate privacy safeguards to enable regular systematic analyses of access, engagement, promotion, success, attrition, etc. for students, staff and faculty.

### On the **documentation of issues related to bullying, harassment and racism:**

- Between July 2019 and June 2020, the Human Rights Office received 547 complaints; 152 of which were related to the enumerated grounds of race, colour, ancestry and/or place of origin. We can surmise that

there are more individuals who do not report incidence of racism for fear of retaliation, not wanting to engage in a lengthy investigative process, general mistrust of the system and/or not wanting to make accusations of racism for potentially ambiguous motivations behind inappropriate behaviour. This leads to the lack of documented incidents.

- People from multiple marginalized groups or those with intersectional identities also need to be able to report discrimination/racism/bias without having to prove racist/biased motivations on behalf of the transgressors.

## Recommendations:

On the issue of the **lack of data on the continuity of employment and pay equity**, UBC's commitments to employment equity, demonstrated through the Canada Research Chair EDI Action Plan, Dimensions, and ongoing commitments to employment equity require that we be able to ask critical questions about UBC's diversity, in all its complexity—about the experiences of faculty, staff and students across histories, identities and the extent to which they experience inclusions/exclusions, racism and have access to opportunities.

We need to understand for whom experiences are most egregious, particularly with respect to experiences of racism. To this end, we recommend:

- A systematic approach to institutional data collection, analysis, interpretation and reporting through building a dataset for collecting, interpreting and reporting on intersectional and disaggregated race data for staff, built

into the Workday infrastructure and linked to historical data records (cleaned) in the data warehouse for trend analysis; and

- Creation of accessible, relevant and informed data reporting to better support individuals and units with access to intersectional, disaggregated data through a staff position that is jointly appointed between the proposed Anti-Racism and Inclusive Excellence Office (see recommendation #1) and PAIR/OPAIR.

On the **documentation of issues related to bullying, harassment and racism**, an understanding of the patterns and trends of IBPOC staff experiences enables critical analysis of inequities in how individuals experience and navigate the institution. We believe that increased reporting of even “minor” incidents would enable identifying trends, as well as isolating “hot spots” of racist and inappropriate behaviour, allowing us to more effectively target other interventions. This information will further add to the culture change that is needed towards an anti-racist UBC. To this end, we recommend:

- The development of an online platform that will collect incidents anonymously, unless the person who is reporting chooses to disclose and that can be used as a resource for reporting and categorizing data that can help inform policies and guidelines based on evidence (lived experiences). The tool should make it possible to identify departments/buildings where incidents occur; and
- Tracking, monitoring and evaluating high-intensity issues, patterns and highly reported units and/or

individuals. A synthesis of this data to be made public. This information would serve to inform strategies and actions including, but not limited to, culture change/education and external audits.

## Implementation

The UBC President's Office and the Centre for Anti-Racism (see recommendation 1) will be responsible for the implementation of this recommendation.

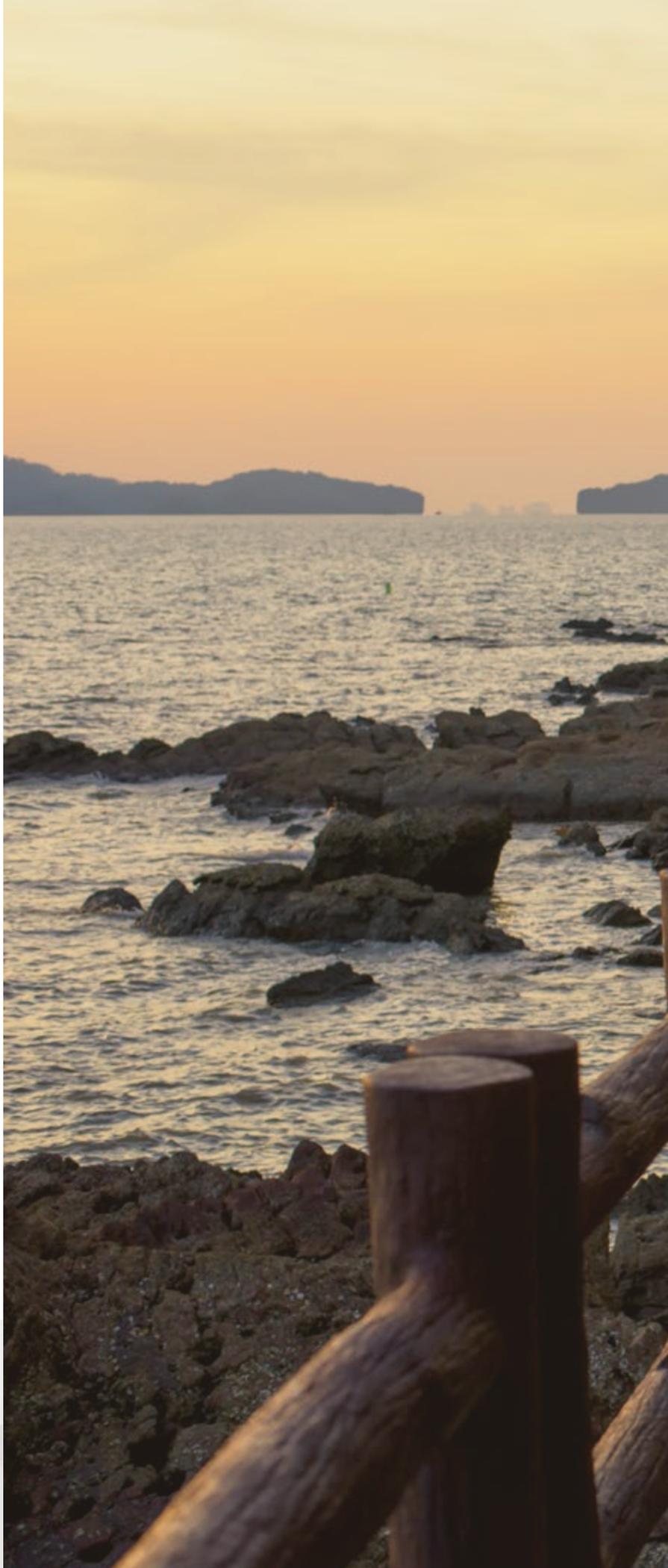
We request that the examination of alternative pathways of reporting should begin by August 2021. All recommendations should be met by August 2022.

For the sub-recommendation on the **lack of data on the continuity of employment and pay equity**:

- Evaluation will entail:
  - › Data reporting on race that informs institutional processes, policies and procedures related to the IBPOC talent career progression at UBC; and
  - › Units change practices, processes, culture to address data gaps.
- Other considerations include alignment with Faculty data collection practices in job progression, which are understandably a simpler dataset, given that faculty job progression is relatively linear.

For the sub-recommendation on the **documentation of issues related to bullying, harassment and racism:**

- Evaluation will entail:
  - › Uptake in reporting of incidents of racism; and
  - › Initiatives resulting from data reported incidents (e.g., set of guidelines, policies, etc. led or commissioned by the President's Office, the Senates, Board of Governors).
- Other considerations include:
  - › Findings from current UBC research examining alternative mechanisms of reporting to inform considerations for design of platform, including feedback to users on how to engage with formal reporting/recourse procedures and guidance for where to access support on campus;
  - › Platform to be managed ideally by the proposed Anti-Racism and Inclusive Excellence Office (see recommendation 1); in its absence, the existing human rights portfolio within the Equity & Inclusion Office can manage this platform in light of increased capacity (see recommendation 2)
  - › Communications campaign to inform the UBC community of the tool and how data will be used, reported and disseminated; and
  - › An annual report of the findings of trends, issues as they intersect race from both about recommendations submitted as an item for information and discussion to Senates and Board of Governors at the beginning of each academic year.



# **Recommendation #9: 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**

## **Issue**

There is a lack of adequate mechanisms on both campuses to respond to racism and race-based complaints. Members of the UBC community in general and racialized members in particular, lack institutional trust and express fears that encounters with racism cannot be disclosed without reprisal or violations of privacy and confidentiality. Those who have participated in a formal complaint process with the Investigations Office have had negative experiences and results attributed partly to the fact that the categories the Office employs do not appear designed to address race and racism issues adequately, let alone engaging through a critical race analysis. They also believe there are biases in these offices. There is a widespread sentiment that existing resources and mechanisms do not protect the interest of complainants, rather the university. UBC does not have the mechanisms and offices that are to handle these issues don't have the capacity or focus or even the categories to properly handle race and racism issues.

## **Context**

The lack of institutional capacity to engage in and address race-based issues has been raised in Listening Sessions (11.10), as has the need for a race-based complaint process that ensures the safety of the complainants (12.4). The Listening Sessions also highlighted a commitment to cluster hires (10.5) and funding to create staff positions to implement recommendations (11.9).

Finally, this recommendation aligns with the Indigenous Strategy Plan's Goal 8 (Action 43), to expand upon UBC's discrimination and harassment policies to clarify and uphold zero tolerance for racism at UBC.

## **Recommendation**

The following recommendations can support infrastructure and capacity of human rights.

## **Policy development**

A new policy and guidelines on anti-racism that will serve as the mechanism for engaging with race-based complaints. This policy moves beyond Policy SC7 to address issues of integrative anti-racism and institutional-level accountabilities as articulated from the recommendations of the Task Force. It would be within the parameters of this policy, the contexts for audits and external review processes related to race-based complaints.

## **Human rights infrastructure**

Structurally, human rights services that are outside the purview of UBC Human Resources, unions and professional associations and which protects complainants and provides a fair grievance procedure (due process) for race-based complaints by or against IBPOC staff, faculty and students. This structure includes considerations and/or protections for career development for the complainant and guards against retaliation.

As an institutional-level response to promoting and protecting human rights, interventions need to move beyond term-limited appointments (i.e., not classified as permanent). We recommend expanding expertise on both campuses through a cluster hire that supports the human rights portfolio. Staffing will include:

- Permanent, full-time human rights advisors on each campus with expertise in handling complaints on grounds of race, colour, ethnicity, place of origin and their intersections with other enumerated human rights identified in the BC Human Rights Code.
- Permanent, full-time auditor with expertise in human rights and particularly race to perform complaint-driven audits (cultural and systems focus) (see links to recommendation #3).
- Permanent, full-time educator/strategist to build institutional capacity around race-based issues that takes into account alternative mechanisms for advancing justice.

## Expand expertise in Investigations Office

We recommend the creation of a permanent full-time position of investigator with critical race-analysis expertise in the Investigations Office. This role will work closely with the Human Rights Office, specifically the auditor.

## Implementation

1. For recommendation 2.1: The development of a new policy and guidelines on anti-racism to be carried out by the Office of the President.
2. For recommendation 2.2: Expansion of human rights expertise and infrastructure to be carried out by Director, Human Rights, Equity & Inclusion Office.
3. For recommendation 2.3: Expanding expertise in Investigations Office to be carried out by VP Human Resources and VP Students (with assistance from human rights portfolio, where existing critical race analysis vis-a-vis human rights resides).
4. The complaints' processes, all other processes and guidelines supporting the infrastructure of human rights should be framed within a transformative justice approach.
5. All members of the UBC community should be able to have an understanding of the complaint process, how they can access services, and that the process is fair, clear and transparent.
6. For the purposes of evaluation and monitoring, the Investigations Office to submit annual reports to the President and the university community. These reports

should contain statistics on the amounts and types of complaints filed, the outcomes or dispositions along with recommendations for improving the system.

# Recommendation #23: Expanding staff rights and ownership of information, innovation, intellectual property and data

## Issue

There are longstanding concerns over the appropriation and ownership of knowledge, innovation and intellectual property created by IBPOC staff members.

## Context

IBPOC staff create and produce knowledge and intellectual property that is generated from their unique life experiences and identities. Their voices, stories and contributions on our campuses provide the much-needed representation of diverse life experiences, histories and cultural ways of being and knowing. There are instances of extraction and exploitation of their work due to their employment at UBC and this continues to perpetuate colonial harm and has ethical ramifications. An anti-racist academic institution must work to amplify and elevate the stories and voices of these staff members instead of appropriating and co-opting their voices and experiences to build the institution's intellectual capital. UBC's commitment to doing anti-racist work must extend to revisiting intellectual property and ownership rights of IBPOC staff who produce and create knowledge for the university and members of its community. Protecting these rights of IBPOC staff members should be a priority.

In addition to staff intellectual property ownership rights, there is an historical misuse of data when it comes to research about marginalized communities. IBPOC communities are studied at length by academics and universities, reflecting the need for careful and accountable reciprocity in research on IBPOC people and communities. Moreover, IBPOC are rarely credited and/or recognized for the work they produce. As a result, these communities have been historically further marginalized by academic institutions, not only in having their data/information/identities controlled by those institutions, but also by having that data interpreted and misinterpreted in ways that are harmful to the communities in question.

This principle of academic institutions owning data and intellectual property extends throughout university practice, including with research partners, staff, contractors, consultants and collaborators. Intellectual property rights and ownership of data between universities and racialized communities remains an emerging area when institutions need to think of equitable and inclusive ways to acknowledge and recognize contributions by racialized contributors.

## Recommendation

Provide resources to support IBPOC staff members with retaining their intellectual property rights and licensing the work they created.

Provide training for managers and supervisors about ethical considerations involving uniquely created work by IBPOC staff members.

Provide legal support and advocacy to support IBPOC staff as they navigate these issues to retain their rights and ensure ability to license their work.

Review and revise “ownership” guidelines for staff and contractors/consultants (including but not limited to the Purchase Order (P.O) Terms and Conditions, Part 13) for intellectual property.

Place emphasis on reciprocity in research ethics board evaluations of proposed studies involving IBPOC individuals.

## Implementation

A team consisting of appropriate legal experts working with university and community stakeholders, including but not limited to Indigenous, Black, and People of Colour, as well as student, staff and faculty representation should be established to review and revise ownership guidelines.

Develop annual training modules for managers and supervisors of staff producing intellectual property to ensure they build capacity to recognize ethical issues involving the building of intellectual capital and benefiting from the work of IBPOC staff members.

Develop resources that are readily available to staff to better understand their specific ownership rights and to aid them with licensing the knowledge or content they have created.

Address the injustices and harm, perpetuated as a result of appropriation of knowledges, by revisiting employee contracts and restoring ownership rights.

## Recommendation #24: Developing organizational anti-racism practice-centred education for leadership

### Issue

IBPOC staff navigate hostility, microaggressions and unconscious biases as members of the UBC community. A systemic change is necessary to ensure the well-being and safety of IBPOC employees. White staff disproportionately hold a higher percentage of senior professional or leadership roles to all other staff roles (UBC Employment Equity Census, 2019). White leaders lack the tools, knowledge and skills to facilitate systemic change, notice and address racism as it surfaces, and the ways in which it impacts IBPOC staff in

complex ways. In addition, many, both White and the limited IBPOC leaders, do not have an adequate sense of awareness of their own identity, power and privilege as they try to step into meaningful forms of allyship. Effectively, many fail to model anti-racist practices and behaviours and continue to centre the paradigm of Whiteness and their own interests in their work. This poses a problem for the work we need to do on anti-racism at UBC.

## Context

UBC is primarily an institution with leadership that is predominantly occupied by White people by design and choice. To be an anti-racist institution, there is a need for a deeper dive into educational programming that focus on creating the conditions for systemic change beyond what currently exists. The objectives of anti-racist education are to confront institutional racism within the structures of the UBC system (Tator & Henry, 1999, p. 145). Anti-racist education has to be firmly rooted in the notion of race and racial discrimination as systemic and embedded within the policies and practices of institutional structures. It is premised on the idea that unless students understand the nature and characteristics of these discriminatory barriers, the prevailing distribution of resources and rewards will remain intact—both within the school and outside (Fleras and Leonard-Elliott 1992, p. 195)

One-off training sessions, short workshops and modules that focus on individual awareness and behaviour change (including topics like anti-

bias training) are limited in scope and effectiveness. While they may address certain immediate issues, they do not have the potential to create and sustain pathways for systemic change within our organizational context. (e.g., an anti-bias training might lead to the hiring of an IBPOC member but the hostile environments that this new member has to work in does not change).

While the above kind of training modules are deemed “more popular,” this formulaic approach to anti-racism education needs to be replaced with a more robust and meaningful commitment to anti-racism. It is also imperative that training in anti-racist practices for organizational change should not be delivered in a tokenized way.

UBC leadership has the power to make decisions with huge impact, as well as set the tone and expectations in the workplace. The leadership at UBC is held predominantly by White people with concentrated power at this level meaning, they are far from the lived experiences that make this work real and complex. In this highly colonized institution, hierarchies create power dynamics that leave IBPOC members, particularly as they are not in leadership roles, without a voice.

Lastly, UBC leaders are pulled in many different directions towards many priorities and strategies. The work of anti-racism cannot be seen as an option or a “nice to have,” but as a requirement. Training for UBC leaders that is created by a diverse group of IBPOC members with lived experience and expertise accurately assessed, valued and compensated by UBC, is a must.

## Recommendation

1. The development of a Senate-approved UBC Certificate in Anti-Racism for Senior Professional and Leadership roles (i.e., managing directors, senior directors, executive directors, directors administrative assistant deans.) Five per cent of the 11,000+ staff at UBC hold senior professional or leader roles. See: M&P Job Family Descriptions) delivered and assessed by experts and IBPOC on both campuses. This would be developed through a collaborative multi-unit partnership and staffed by anti-racism experts.
  - a. No one model of learning “fits all”. Practical components and self-reflection are combined with theory to provide participants opportunities to apply the learning to their context given their role at the university including:
    - › Understanding the effect of race and culture on personal and professional attitudes and behaviour
    - › Investigate the historical roots and modern expressions of racism, racial prejudice and discrimination in Canada and within the university
    - › How to deal with racial tensions and conflicts
    - › Reflection on human resources and informal workplace policies and practices. Ensuring that these are consistent with anti-racism goals and that they provide managers, directors, leadership with the knowledge and skills to implement anti-racism programs

- › Integrates transformative experiential learning to increase self and other awareness to decentre Whiteness.
  - b. Different formats, duration and timelines are offered to provide ease of access for all
  - c. Includes pre- and post-tools for reflection and records
  - d. Includes required components and optional electives and take a scaffolding approach to continue furthering the learning and growth of participants over a number of years.
  - e. Ongoing and year-round offerings with flexible learning options.
  - f. Synthesis of practical application at the end of the program
2. Anti-racism fluencies and framework to be developed in consultation with IBPOC educators and experts to evaluate and improve UBC staff and faculty learning experiences and outcomes

## Implementation

The development of the program would be through existing infrastructural supports that can facilitate design/development of certificate programming on both campuses (Winter 2022) and funded by the Office of the President.

## Evaluation

Certificate completion rates

- Participants receive 360 feedback from their staff
- Change in leadership's perspectives and behaviours as observed through their work, supported initiatives and implemented changes in their portfolio
- Decreased incidents of racist and discriminatory behaviours
- Evaluation and feedback of final synthesis by a group of IBPOC evaluators

## Additional considerations

- Refresher courses/modules can be made available for subsequent years
- Opportunities to plug into communities of practice to further the learning after the Certificate is completed
- An "alumni" base where there is an opportunity to share the learning and stay connected

# Recommendation #25: Establish a culture of anti-racism and inclusivity on both UBC campuses

## Issue

Culture change, centred around an intersectional anti-racist approach, is necessary on both UBC campuses. Strategic, coordinated actions are required to undermine and subvert inherited ideas and perceptions that perpetuate systemic racism. Anti-racist approaches must become embedded in UBC's everyday life and culture; to make anti-racism an expected, normal, daily part of campus life (instead of relying solely on didactic approaches to anti-racism, which run the risk of becoming oversaturated). The current culture does not address the misconception that inclusivity and excellence are mutually exclusive. Dominant approaches to knowledge and scholarship exclude key dimensions of transformative thinking.

## Context

This recommendation is consistent with and builds upon two of the goals outlined in the [Indigenous Strategic Plan \(ISP\)](#): Goal 4: Indigenizing our curriculum, which proposes including Indigenous ways of knowing, culture, histories, experiences and worldviews in curriculum delivered across Faculties, programs and campuses, and Goal 5: Enriching our spaces, which advocates for enriching the UBC campus landscape with a stronger Indigenous presence. This recommendation also overlaps with concurrent recommendations produced by the Task Force regarding training and education, as well as those focused on the creation of devoted community spaces.

There are units on both campuses engaging in anti-racism culture change strategies through teaching, learning, campus and community engagement, and visual and performing arts with whom collaboration and coordination are well-suited. These include, for example, the Department of Theatre and Film, Department of Visual Arts, Indigenous Studies, Critical Studies in Sexuality, the Faculty of Creative and Critical Studies, the Faculty of Management, Conflict Theatre and the Museum of Anthropology and the Belkin Gallery, amongst others.

## Recommendation

We recommend the creation of devoted initiatives, programs and processes designed to promote a culture of anti-racism and inclusivity on both UBC campuses, with the goal of weaving anti-racism into daily campus life. Interventions to include:

1. Establish and fund an ongoing arts-based program and intervention to mobilize anti-racism and inclusive excellence principles, knowledge and approaches. Work in collaboration with departments on campus (including but not limited to: Theatre and Film; Creative Writing; Fine Arts) as well as off-campus community partners.
2. Engage with multiple groups on and off campus to identify and implement culture change campaigns and strategies. These may include, but will not be limited to: affinity groups, Jump Start (for incoming students), Collegia, the Residence Life team, student clubs, Varsity teams and orientations and onboarding campaigns.
3. New art projects/installations on both campuses should prioritise and credit/acknowledge work by artists from marginalized communities.
4. Support new and existing leadership development programs (Managing@UBC, ALDP, Community Leadership Program) to develop anti-racism productions relevant to the content/contexts of the program to deepen learning and engagement.
5. Establish an interdisciplinary team of experts to collaborate with all departments, centres and institutes on campus to create customized interventions to integrate anti-racism and inclusive excellence principles into their teaching, learning and community life and to develop ways in which every department can contribute to building UBC's culture of inclusion. This can also be accomplished by building capacity within existing committees and units to support and integrate these interventions. Both approaches can be used based on context-specific requirements.

## Implementation

1. The proposed Anti-Racism and Inclusive Excellence Office, in collaboration with other relevant university departments, can be responsible for initiating a culture change and providing expertise to support other initiatives, but every university department, centre, office and institute will be responsible for adopting and implementing decolonized, transformative approaches to scholarship, teaching and practice.
  - a. Arts-based and creative expertise from across the campus should be prioritized and utilized in this process.
2. Highlight achievements of racialized and marginalized individuals/communities to counter the prevailing belief that inclusivity is mutually exclusive with excellence.
3. Decolonize approaches to knowledge and scholarship and emphasize transformative thinking using holistic processes integrating both – independently and complementary – decolonial and anti-racist work beyond institutional structures (classes, policies, workshops) and into all aspects of campus life, through social interactions, storytelling, truth telling, conversations or engagement with art.
  - a. Such methods have proven their efficacy and evidence suggest they may induce more lasting shifts in attitudes than cognitive approaches.
4. Accountability mechanisms should be woven into job descriptions and performance reviews to ensure implementation (see also recommendations #6 and #7).
5. Specific, sustained funding should be available to departments/groups/units to support events, activities and initiatives, including for the hiring of faculty/staff with anti-racist expertise, engaging artists and contractors from racialized and marginalized communities, and so forth.

# 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