



# INDIGENOUS

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

**Indigenous Committee Report**

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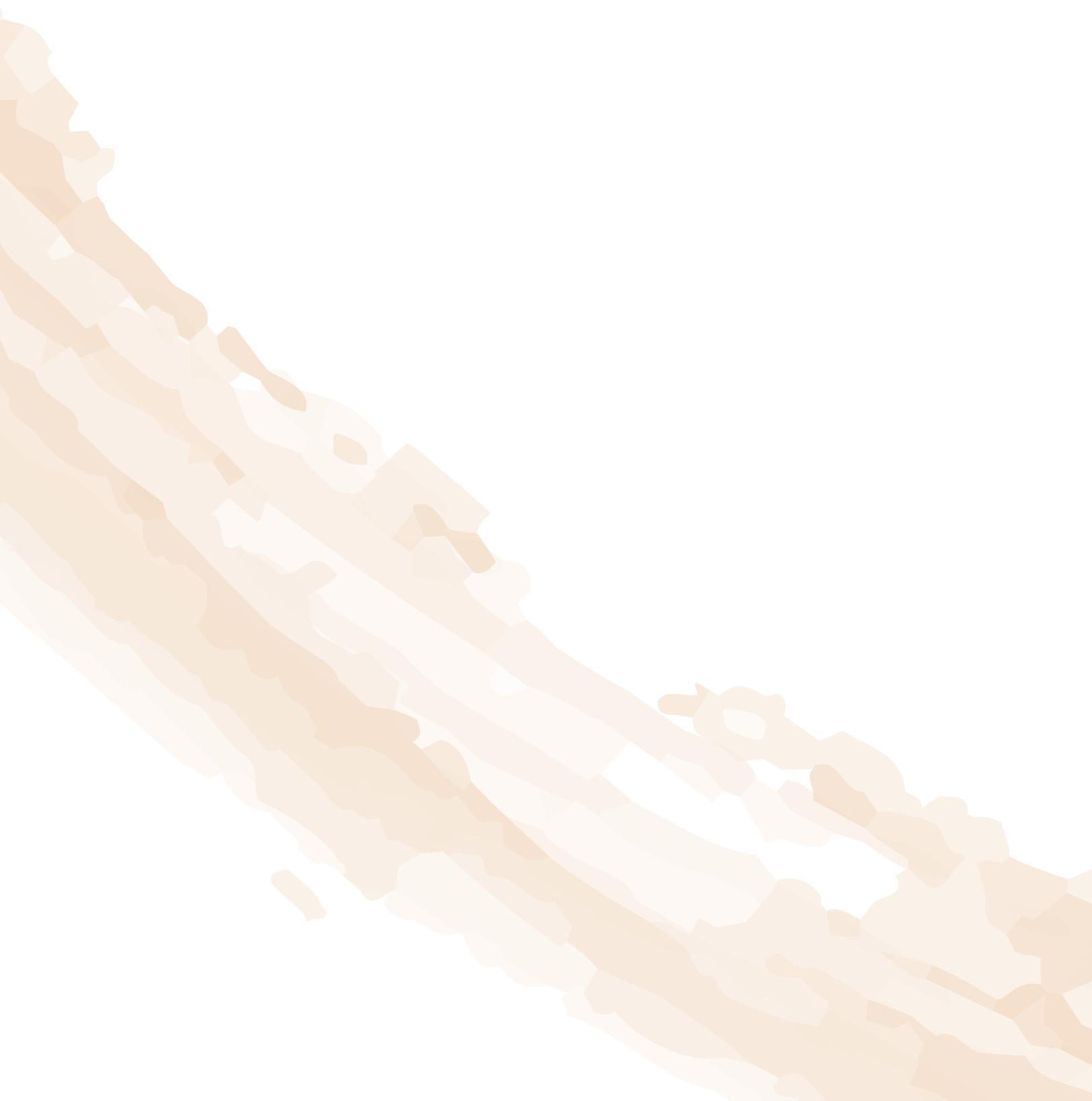
While all members of the ARIE Task Force worked hard throughout the entire process, including under the disruptive and anxiety-inducing circumstance of the global COVID-19 pandemic, there are a few members whose contributions stand out for being truly extraordinary and are worthy of special thanks. They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

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

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



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# 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.

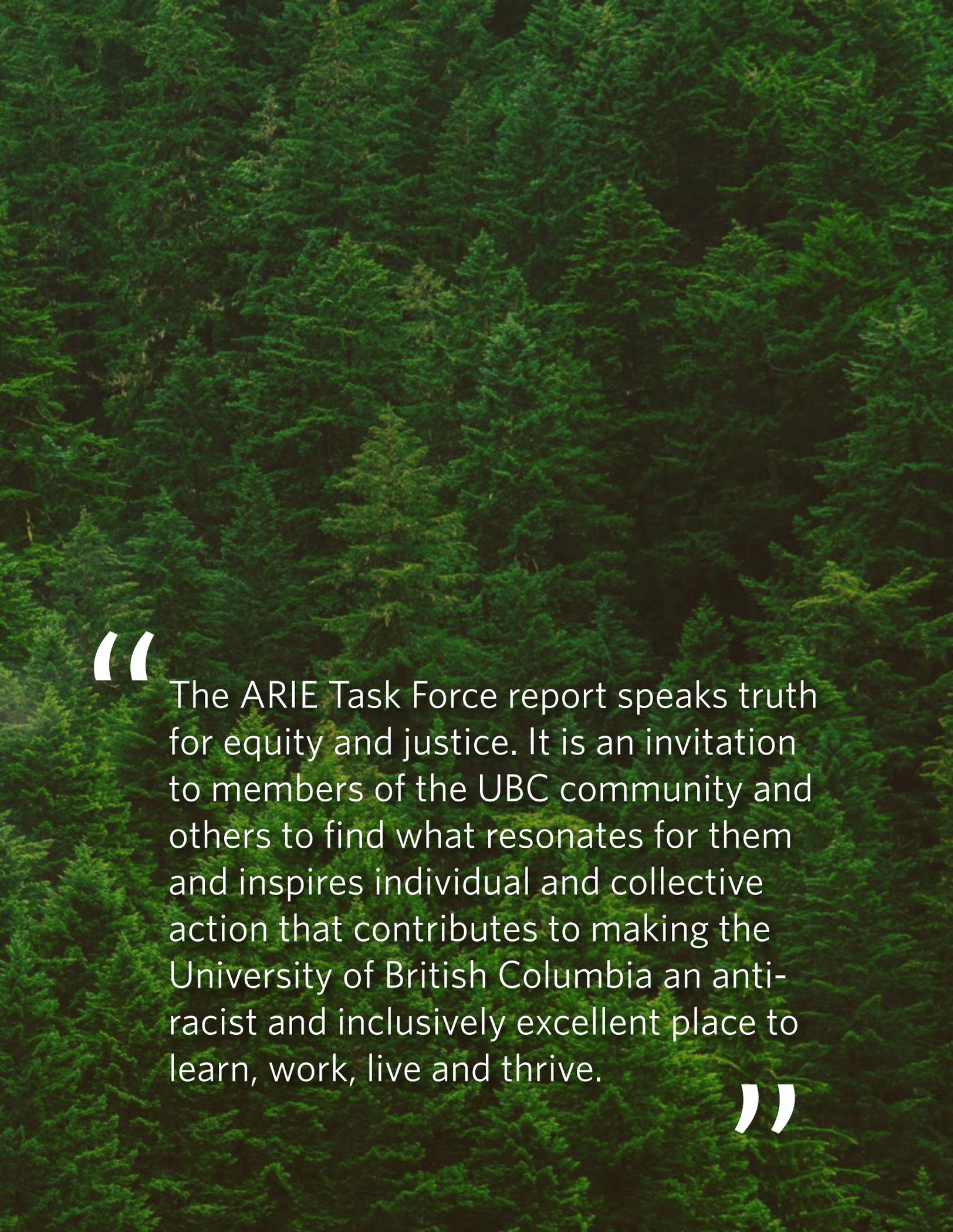
All too often task forces that address racism end up focusing on faculty and students, with staff getting short shrift. The ARIE TF stresses that UBC should give staff recommendations well-deserved attention. The Staff Committee's recommendations stressed that UBC needs to create pathways for IBPOC staff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

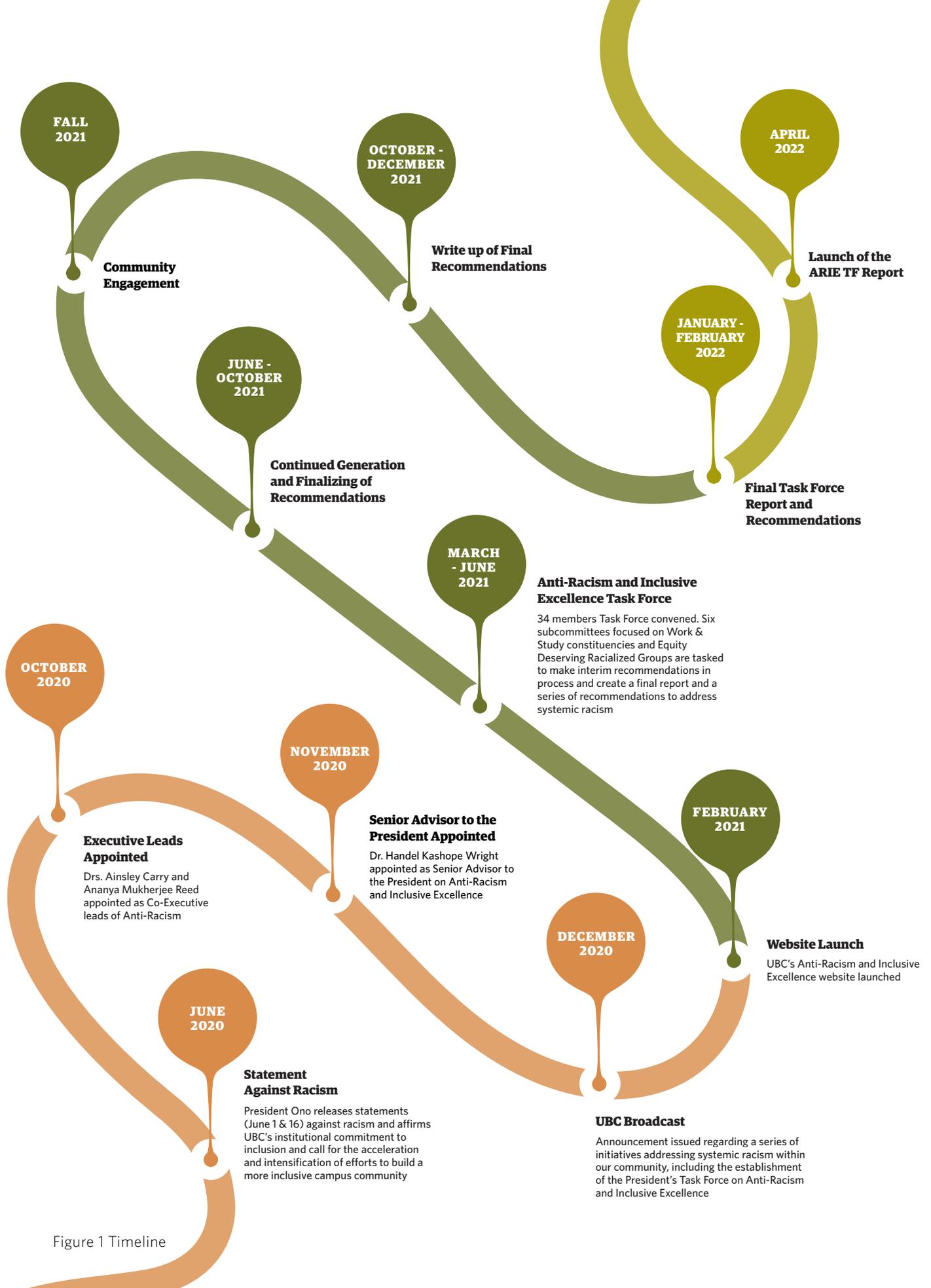


Figure 1 Timeline

## Organization

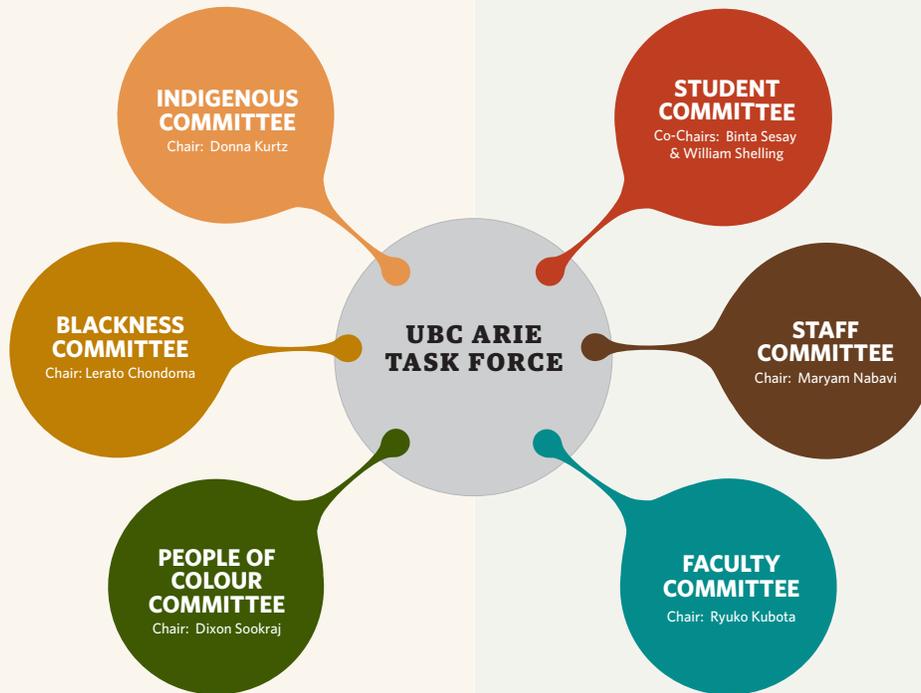
A Coordinating Committee was responsible for the design of the ARIE TF and adjudication of the membership. This Committee included Handel Kashope Wright (Senior Advisor to the President on Anti-Racism and Inclusive Excellence), Ananya Mukherjee-Reed (UBC Okanagan Provost and Co-Executive Lead on Anti-Racism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

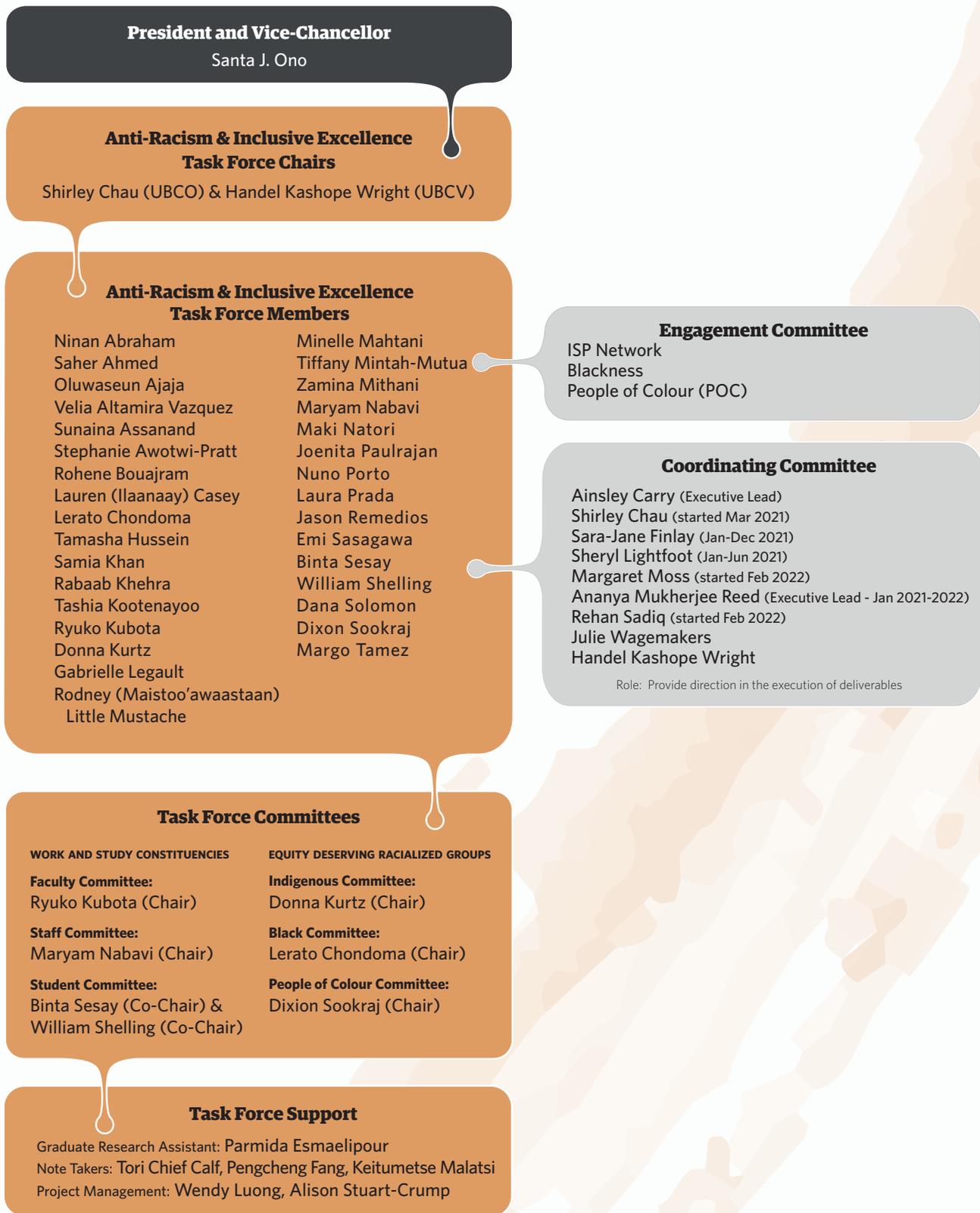
The ARIE TF included students, faculty members and support staff from the two UBC campuses, as well as a support team of four individuals. One of the primary activities of the support team was documenting the ARIE TF meetings.

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

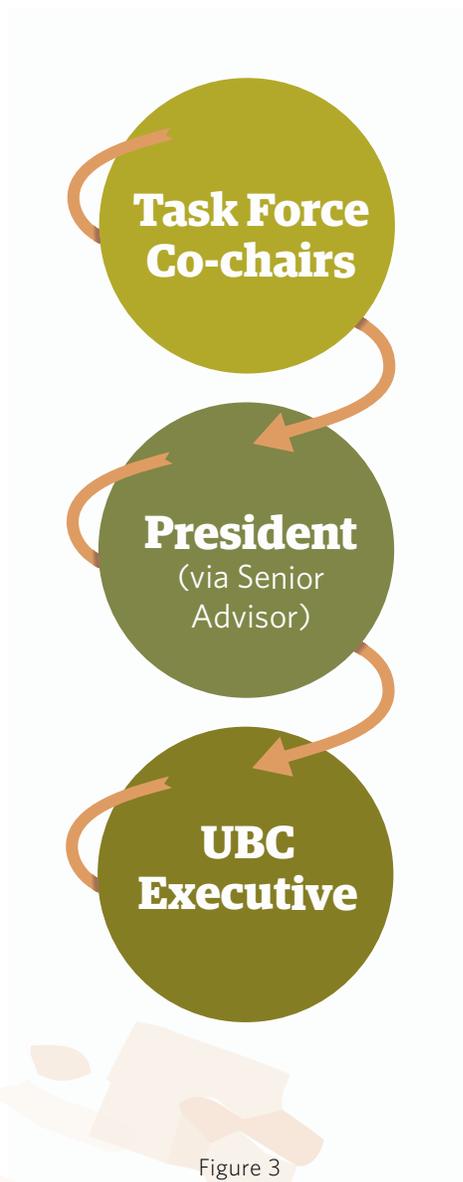


Figure 3  
Implementation and Accountability

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

## 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
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

## Set 4 August 21, 2021:

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
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
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.***

### **Indigenous Committee Report**

Prepared by Gabrielle Legault, Donna Kurtz, and Margo Tamez

Dr. Donna Kurtz, Chair

Dr. Gabrielle Legault

Dr. Margo Tamez

Lauren (Ilaanaay) Casey

Maistoo'awaastaan (Rodney K. Little Mustache)

Tashia Kootenayoo

EQUITY DESERVING  
RACIALIZED GROUPS

Photo credit (previous page): kenmo, iStock



# Introduction

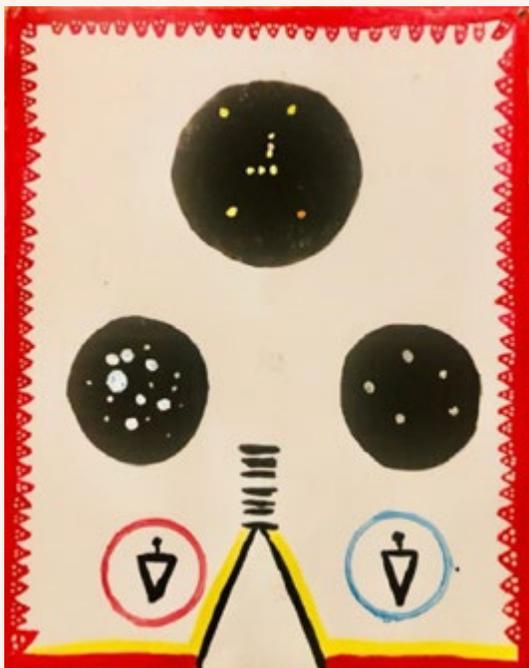
Participating on the Indigenous Committee (IC) of the ARIE Task Force was a meaningful learning experience for all of our members. Our task was to address racism through the lens of Indigenous peoples' personal accounts and perspectives of anti-Indigenous racism as a system and structure at UBC.

As Indigenous peoples, we have a responsibility to examine difficult truths unflinchingly. With the many stressors each of us experienced due to the COVID-19 pandemic, ongoing violence directed at Indigenous peoples and the long-term effects of institutional racism, the work we engaged in the ARIE Task Force was high pressure, challenging and always purposeful. As the meetings progressed, the news of the identification of burial sites of Indigenous children at the former Kamloops Indian Residential School entered the nation's dialogue, and the Committee drew from teachings on healing handed down from generation to generation. A healing process encompassing Minds, Hearts, Bodies and Spirits engaged in Traditional Indigenous approaches was used to work through past and present realities. This created a path for transparency and truth telling for those in power to learn from—and to take into consideration when it comes to—Indigenous peoples' issues.

The work of the Indigenous Committee does not represent all Indigenous Peoples at UBC. It was based on individuals' voluntary, anonymized, personal experiences, histories and stories shared on both campuses in Witnessing and Listening Sessions. Following the directives, our Committee of three faculty and two student members listened to accurately represented, described, diverse and complex issues that Indigenous students, faculty and staff experience as UBC community members. Through consensus, we affirm all Indigenous experiences at UBC are relevant and meaningful to this process. We anticipate that these perspectives will enlarge the narrative circle in the near future. We conducted this work emphasizing Indigenous circle work, respectful

listening and relational methodologies to provide a culturally safe space within our meetings. This started with acknowledging who we are as Indigenous people, where we come from, where we are and giving thanks to the Peoples whose traditional, ancestral and unceded territories we live in, namely the x̣ṃṃəθḳẉəỵəṃ, Skwxwú7mesh, səłilwətaʔ and Syilx Okanagan Nation. At the core of our Committee's work was the intent to engage in a good way and to complete Indigenous-focused recommendations guided by the Seven Sacred Teachings of Love, Respect, Courage, Honesty, Wisdom, Humility and Truth. We shared what we have witnessed, endured and acted on, and what was held in silence, in climates of fear, persecution and retaliation. To the stigmatized, the ignored and the threatened, your stories of pain, struggle and resistance was reflected in anonymized data. We heard you, and we thank you! Committed to this responsibility, we recognize our work must honour our ancestors, living relations, non-relatives and future generations. We humbly acknowledge there are gaps in representation and our recommendations are not without imperfections. Any errors found are ours.

We offer our gratitude and acknowledgement to our ARIE Task Force committee members. We raise our hands for their hard work, dedication, insights and kindness. We offer our gratitude to the President's executive staff. We offer our thanks to and for the ARIE Task Force Co-Chairs for their tireless work to lead, listen and learn while supporting the entire Task Force. We are also thankful to and support President Santa Ono. His courageous vision, dedication and commitment to listen, learn and lead UBC to address racism at UBC as it concerns Indigenous staff, faculty and students is unprecedented at the executive level. Each and every person who committed to this process inspired us. We aimed our work to be complementary to the work of all ARIE Task Force committees. We recognize the significance of this platform to advocate for social justice through an anti-racism lens to guide meaningful systemic and structural changes and to positively affect Indigenous Peoples' quality of life and safety at UBC. This we know—Indigenous Peoples have a vital, crucial role in anti-racism work in all institutions, including UBC.



**Credit:** Maistoo'awaastaan "Crow Flag" Rodney Little Mustache

**Dedication:** The painting is a dedication to the CHILDREN, survivors and their Descendants, each of whom has looked at the inhuman eyes of Racism and Exclusion then and now.

**Description:** The painting is of a traditional home of many plains nations a tee pee.

**The imagery depicts the following:**

**Yellow and Triangle:** Yellow represents east and triangle represents door which always faces the sunrise.

**Pink:** mother welcoming children home.

**Left circle:** the Pleiades or the Niitsitapi story of the seven Orphans (large white dots) and their family the four legged keeping watch over them (small white dots)

**Top centre circle:** Orion my favourite to watch over them.

**The right circle:** Libra to show justice.

**The last circle** is of the father.

**The border with triangles down two sides and half circle at the one end, each with a dot** represents the spirit of a CHILD, set against a bloody landscape.

**Inspiration:** The inspiration came from many years attending pow-wows on Piikani, Niitsitapi.

The pictographs used were inspired by my great grandfather Historian, Humanitarian, Traditionalist, Ceremonialist, Truth Teller, Respected Elder and Hereditary Chief Stamksisapo (Bull Plume)

## Committee composition and process

The Indigenous Committee was formed in mid-April 2021, approximately a month later than all other ARIE Task Force committees. Challenges in recruiting Indigenous Students, Faculty and Staff across both campuses and the orientation time for the Indigenous Committee members, once recruited, were key factors.

These challenges were not coincidental and are indicative of the overtasked and over-tapped nature of Indigenous staff, faculty and students at UBC. Indigenous stories illuminated that Indigenous students, faculty and staff have a common experience of being over-solicited for institutional projects/processes without consideration of their value and weight (for example, advisory committees, research studies, student supervision, Ethics Boards, EDI work, Strategic Plans, and Truth and Reconciliation initiatives dedicated to institutional Indigenous and decolonization). More often than not, many are not invited to be an Indigenous person at decision-making tables. This pattern has manufactured a hierarchy between Indigenous peoples and activates skepticism as to whether their diverse perspectives are desired and will be taken into consideration by the few invited Indigenous representatives who may or may not know, understand or prioritize all Indigenous peoples' perspectives across both campuses. Although the Indigenous Committee was the smallest of

all ARIE-TF committees, we brought diverse identities, histories, knowledge and experiences as current or former UBC undergraduate and graduate students, and as faculty and staff.

Recognizing the composition of the Committee was over-representative of Indigenous students and faculty at UBC Okanagan campus, our Committee worked carefully to ensure we included Indigenous peoples' experiences at both campuses in all recommendations, as described in the Witnessing and Listening Sessions. It should be noted that members of local (host) First Nations were not members of the ARIE Task Force Indigenous Committee. We strongly emphasized the importance of UBC's responsibilities to the x̱m̱əθḵw̱əy̱əm, Skwxwú7mesh, sə́lilwətaʔl and Syilx Okanagan Nation, and we acknowledged our responsibilities as Indigenous visitors to the territories where we work and live, including the local protocols and recognition of Indigenous rights. Each recommendation we submitted to the ARIE Task Force acknowledged the traditional, ancestral and unceded territories of the x̱m̱əθḵw̱əy̱əm, Skwxwú7mesh, sə́lilwətaʔl and Syilx Okanagan Nation.

## Gatherings/ meetings

The Indigenous Committee represented diverse intersecting perspectives, experiences and identities. We met intensively from April to July, one

to three times per week. We used sharing circles for effective listening and comprehension, and Indigenous decision-making processes to ensure everyone felt safe to speak and be heard, and to maintain confidentiality. Each meeting began and closed in a Traditional way with a prayer to ground ourselves within the intent of this important work, to be open to listen and to acknowledge each member's contributions. Listening to and reading many testimonies involved arriving and sitting in circle respectfully, and committing to make space and time for knowledge, activated memory, emotions, triggers and difficult conversations. The list of submitted and future recommendations emerged organically as we were able to identify needs and to prioritize and agree on pertinent challenges within UBC requiring significant change and actions. We had 18 formal Indigenous Committee meetings (averaging two to three hours in length), with several informal working group meetings in between. We ensured all members had ample time to provide feedback on all recommendations and to view all edits. The process involved seeking solutions through an in-depth review of the UBC Strategic Priorities, the Indigenous Strategic Plan, the Building Inclusive UBC: An Inclusion Action Plan, UBC's plans for aligning the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) into its systems, and numerous relevant agreements, such as memorandums of understanding, memorandums of agreement, governance processes and

protocols. As a Committee, through collaborative revisions, we worked to retain the voice, ideas, intellectual roots and arguments of the committee member who initiated and wrote each recommendation. Our aim was to uplift, not erase, silence or alter, individual experiences and perspectives. The Indigenous Committee had a productive and meaningful way of being together, which we attribute to our introductory process of co-developing a safe circle for deep listening, and by getting to know one another and the perspectives we brought to our work at a more profound level. The important act of participating on the Task Force with the primary goal of knowing, naming, understanding, articulating and problematizing racism, we knew our work would be challenging. Racism is a historical pillar of the structural foundations of settler colonial power and institutional building on stolen lands. The reality of institutional, systemic and structural racism informed Indigenous Committee members at each stage of constructing, editing and completing our recommendations.

## Challenges that affected our committee

The Indigenous Committee experienced challenges as a result of the COVID-19 pandemic, climate disasters and the locating of unmarked graves at Tk'emlúps; the global ramifications of these events affected each member. Indigenous Committee members experienced major disruptions to work, personal life and community involvement. Catastrophic wildfires forced a lengthy evacuation and long-term displacement of one of our committee members. Most substantially, the recovery of unmarked burials at Indian Residential Schools across Turtle Island touched each committee member in unique and felt ways. We all work with and for many Nations, and we needed to support Elders and community members as much as we could during this time period. Being that land is critical in Indigenous holistic epistemology and pedagogy, we were reminded that mental, physical, emotional and spiritual interconnectedness to knowledge, natural environment, healing, seasonal calendars, ceremony and inter-generations strengthened our solidarity. We grieve the loss of ancestors, family, places of belonging, home, medicines, traditional foods, animals, plants and sacred places. As many (possibly all) of the committee members are descendants of residential and boarding school survivors, the news of 215 children found buried in

unmarked graves on the grounds of the Residential School in Tk'emlúps was especially difficult for our Committee. The psychological and emotional effects that this news had, and the continued exposure to the effects that Indigenous genocide has on Indigenous peoples, cannot be understated. Due to the above-described events and continual challenges, our Committee had to take some pauses in order to attend to personal, family and community needs.

Through our sharing circles, our Committee reviewed personal experiences of anti-Indigenous racism at the intersection of multiple oppressions, expressed in multiple forms and arenas in which these incidents took place. We also discussed what we found in our review of UBC documents. We discussed the stories shared about the time, energy and emotional toll of advocating and navigating the university for relational care circles (Indigenous students, faculty, staff, Elders and Indigenous community members).

***We grieved a common thread expressed by Indigenous peoples across both campuses—the force of institutional, systemic and structural racism—in which complainants often felt forced to let go and to give up on an important issue, concern or right, due to a lack of decolonial pathways and processes specific to anti-Indigenous racism, and lack of skilled and***

***adequate support that would allow for a formal procedural resolution, remedy, redress and justice at UBC.***

Maintaining confidentiality and anonymity, the Indigenous Committee chair supported our reviews and analysis of data from the Listening Sessions and Witnessing Sessions. This ensured the inclusion of multiple voices, unique campus contexts and commonalities across campuses.

## Recommendations

With the above in mind, we are thankful for our capacity to submit eight completed recommendations. Given the ARIE TF time frame and limited resources, all our recommendations foreground issues that require immediate attention, yet are certainly not exhaustive of the many challenges Indigenous Peoples experienced and continue to face as students, faculty and staff at UBC Okanagan and UBC Vancouver. We intended to submit several other relevant, although uncompleted, recommendations that covered racism, racial discrimination, misogyny, hate, and aggressive marginalization at the intersections of class, identity, nation, gender, sexual orientation, ability, migration, borders, language, geography and nationality. May our Committee's recommendations mark the beginning of changes at UBC and not the end of this important work.

### The Indigenous Committee's eight recommendations:

**#7 Hiring, recruitment and retention of faculty**

**#27 Decolonizing and Indigenizing research**

**#28 Faculty Indigenous liaisons**

**#29 Centre Indigenous anti-racism**

**#30 Protecting Indigenous Peoples' representations**

**#52 The Power of One**

**#53: Maistoo'awaastan**

**#54 Student inclusivity and access support**

In the following, we highlight the recommendations (# and title) and the background issues that gave rise to each. This includes contexts in which racism and discrimination manifest, leading to consequences and impacts that result in institutional, systemic and structural violence, oppression, injustices, piercing harms, penetrating wounds and scars experienced by Indigenous members of the UBC community.

## #7: Hiring: Anti-Indigenous racism, recruitment, resources and support, and retention of indigenous faculty

### UBC White/Eurocentric bias in hiring and retention:

UBC hiring practices demonstrate a privileged Eurocentric, ableist, heteronormative and patriarchal influence in all stages of Indigenous hiring and retention. The Eurocentric bias in the practice of Indigenous recruitment at UBC works against hiring and retaining highly qualified, diverse Indigenous personnel situated across customary and traditional homelands in (current day) Canada and the Americas. Hiring Indigenous faculty and staff is conducted through a model in which White Canadians exercise regnant degrees of control and domination over the hiring and retention processes, including the development of candidate interview questions, ranking rubrics, interpretation and relevance of candidate responses, “worth” of a candidate’s conducted research, assessments of recommendation letters, publications, knowledge translation, service, teaching pedagogy and “fit” and “capacity” to conduct research and to make meaningful contributions to “local” communities. For example, high impact journal publication may not be meaningful to Indigenous scholars, students, community members, decision makers and leaders. The weighted perspectives of diverse Indigenous scholars, with specialization in the interdisciplinary field of Indigenous Studies, may or may not be consulted in Indigenous hiring processes. They may or may not serve on hiring committees (as they are highly over solicited for service in consultative roles). Their roles in hiring may or may not be as decision makers, but rather only to “advise” respective department heads and deans on hires. Indigenous peoples stressed that consultation and advisement are not representative, and do not represent consent, as hiring is decided predominantly by heads and deans. Ultimately, paternalism and non-accountability disadvantage Indigenous peoples’ right to uncoerced and informed consent, decision-making and meaningful participation in hiring outcomes. Attempts to developing Indigenous decision-making that reflects diverse Indigenous perspectives is ultimately overshadowed by governance enacted over Indigenous peoples and decided

by a few administrators, through most processes. Active assimilation exists; Indigenous peoples are forced to conform and be “groomed” in order to “fit” with a department “culture” that extends the colonial doctrines of conquest. For example, when Indigenous faculty critique and/or disagree with hiring processes and outcomes, this often meets with silencing, shunning, suppression and at times bullying and threats of disciplinary action. These normalized power dynamics demonstrate that UBC’s institutionalized Eurocentric dynamics in hiring is a major concern. UBC must address Indigenous peoples have the right to participate effectively in decision-making in all matters affecting them as addressed extensively in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

## # 27: Decolonizing and Indigenizing research: Relationships between Indigenous and non-Indigenous faculty, students, staff and communities

### Lack of research support for Indigenous researchers:

UNDRIP, Article 31 stresses Indigenous peoples have rights to enact Indigenous knowledge and its development. This applies to individual Indigenous knowledge researchers/ developers in numerous contexts, including institutional contexts. Faculty, staff and students at UBC cite many challenges related to Indigenous research. For our purposes, Indigenous researchers include Indigenous student trainees, Indigenous faculty and Indigenous community partners within the host territory and beyond, and in certain relevant cases, Indigenous staff. Indigenous researchers include graduate students transitioning to employment as research student/ trainees to academic appointments. In previous faculty surveys, Indigenous researchers identified a lack of research support, including a lack of equitable time to prepare grants, meaningful and sustained mentorship grant writing, relevant tools, equipment, materials, diverse funding streams, relevant funding specific to humanities and fine arts, and physical space to conduct research. We commend and welcome the development of the Indigenous Research Support Initiative (IRSI) at UBC Vancouver as a necessary first step to support

Indigenous and non-Indigenous researchers, including the affected Indigenous peoples engaged through research collaborations. And we support the hiring of Indigenous research liaisons in the Office of Research Services at UBC Okanagan. Yet, we query the short and long-term adequacy of “consultation” models, given the disturbing experiences shared on racism and injustices within UBC’s day-to-day operations that go unaddressed without an Indigenous-focused complaint mechanism addressing harms and effective remedies.

Despite these efforts, there is still little to no interfacing between campuses respective to research support for Indigenous researchers in early and mid-career stages, and limited support for Indigenous researchers working with Indigenous peoples in national, transnational and international Indigenous communities. UBC must align financial, material and technical resourcing support for Indigenous researchers in critical engagement with Indigenous knowledge and its development from the many respective territories, including urban, industrial, bordered and international locations. The objectives of the UBC Indigenous Strategic Plan to address the UNDRIP could support this more instrumentally. Indigenous tenure-track faculty do not feel equipped with the necessary resources, knowledge and supports needed to become tenured and promoted at different ranks. Indigenous faculty stated that their work to listen, witness, share, advise, monitor, vet and educate on institutional decolonization

is misconstrued as intangible “service.” Inconsistent merit reviews reflect this misinterpretation. Indigenous knowledge development about the campus community is deemed to be taking time from their research, but not “real” research, rather, its racialized and ghettoized, as reflected in normalized expectations at hire of a racialized “community-based connections” work-load without a structured system of support for maintaining



and achieving them. Devalued, rather than (in)formative to knowledge in community engagement, Eurocentric knowledge standards often override individual Indigenous researchers’ academic freedom to govern and define their research development practices as knowledge, and maintain community connections through the exhaustive work-loads through the tenure process. Indigenous researchers’ aims, communities, and objectives are

subordinated, made invisible in the calculation of ‘worth’ and ‘value’, and not intrinsically resourced to meet the recruitment objective of community-based and engaged research.

In comparison to other universities, UBC expresses good intent, yet is falling behind in development of a cohesive network/support system of Indigenous researchers. According to multiple Indigenous faculty and students, there is a noticeable lack of ongoing, organized, and committed coordination between Indigenous all researchers across campuses. Siloing has resulted in missed opportunities for meaningful, Indigenous community-building, mentorship, exchanges, knowledge mobilization, community support and constructing access to UBC staff specifically trained to work with Indigenous researchers in pursuit of Tri-Council and other external and international grants. Many grants are increasingly focused on supporting interdisciplinary Indigenous research teams and networks. Instrumental in developing such Indigenous academic networks, Indigenous initiatives at UBC have historically lacked consistent dedicated funding and support for Indigenous researchers who lack appropriate infrastructure in their programs, departments and faculty to sustain their foci, growth and stability. Current UBC-funded institutes, centres and eminence research clusters have minimal representation of Indigenous research conducted by Indigenous scholars, especially Indigenous community led/responsive work and those with

theoretical and methodological frames utilizing/constructing anti-racism, decolonial and critical settler colonialism analysis. Research support services, as well as the Behavioural Research Ethics Board and Clinical Research Ethics Board, lack knowledge, training and adequate supports for critical Indigenous research and the diversity of approaches and practices by Indigenous experts. Much of this results from a lack of diverse Indigenous voices present on ethics review boards across both UBC campuses.

## Promoting lateral violence through competition and preferential treatment:

There has also been a lack of transparency in terms of how internal research funding is made available to Indigenous researchers, which, combined with competitive internal funding approaches, has only exacerbated climates of lateral violence within and across units. This perpetuates the colonial logic imposed on Indigenous peoples throughout Canada in an attempt to “divide and conquer.” Many Indigenous students and faculty stated they feel there is a lack of inclusivity of research pertaining to global and/or displaced and/or urban industrial (borders, prisons, diaspora, migration) places, ensuring that many Indigenous peoples’ perspectives and research approaches stay invisible at UBC. This is surprising given the diversity of Indigenous students that attend UBC at both campuses. A key concern expressed is Indigenous researchers’ self-determination on knowledge, creativity, originality and research modes, and efforts to resist being subsumed under assimilative, market-driven or state agendas and frames (for example “Aboriginal,” “health” and “reconciliation”).

## Lack of respect for Indigenous research, knowledge and methodologies:

Students and faculty insist that UBC’s responses to the UNDRIP, the Truth and Reconciliation Commission (TRC) and the Indigenous Strategic Plan can still do more work to increase focus on systemic and structural barriers to Indigenous peoples within UBC, and advocating for recognition and inclusion of diverse Indigenous ways of knowing within the academy. UBC’s approaches to these instruments do not go far enough to create accountability to benefit UBC Indigenous researchers facing serious barriers in the UBC Eurocentric climate actively resisting actual actions beyond acknowledgement statements, and focuses on what Indigenous researchers consider relevant “data” and contributions to policy, practice and the literature. Indigenous knowledge self-determination in health, science, law, art and humanities are areas of specialized knowledge. The barriers within UBC mirror external barriers (i.e., conferences, high impact journals and citations for Indigenous researchers working in Indigenous-focused fields).

***This tension puts Indigenous researchers at risk for not, or rarely, receiving merit; maintaining structural and systemic barriers in tenure and promotion; low marks on papers; not passing a course; being framed as a “discipline problem”; and not receiving merit or advancement compared to peers working securely within normative, prescribed modes.***

Concerns were also expressed about non-Indigenous researchers crossing into Indigenous research without adequate background knowledge, credentials, education, publication records in specialized Indigenous research, a record of practice and lived experience in Indigenous spaces, putting well-established university-community relations at risk and expanding colonial entitlement to all spaces.

Graduate and undergraduate student researchers expressed concerns regarding the lack of socio-historical knowledge and basic methodological training of non-Indigenous researchers who demonstrate a lack of cultural understanding and experience, and are underprepared for rigorous and critical research with Indigenous peoples. Indigenous pedagogy, ways of knowing and doing are often misunderstood, misinterpreted, downplayed, dismissed and/or unsupported by Indigenous graduate students’ supervisors and committee members. In classroom environments, Indigenous worldviews are diminished, often portrayed overtly or passively as inferior “myths” in comparison to Eurocentric models of knowledge origin stories. Many raised that there is no existing mechanism to advance individual Indigenous peoples’ complaints and grievances against those perpetuating racism, stereotypes, sexism, misogyny and discrimination in UBC contexts. There was consensus that UBC—as a system—enables a climate of systemic abuses by refusing to acknowledge the multiple, daily, on-going, individual and group acts of anti-Indigenous racism within.

In “Recommendation 27: Decolonizing and Indigenous research: Relationships between Indigenous and Non-Indigenous faculty, students, staff and

communities” and “Recommendation 29: Centre Indigenous anti-racism praxis to recruit, protect, support and retain Indigenous graduate students,” the Indigenous Committee determined how tokenization—a long-term, systemic, negative consequence of colonialism on Indigenous peoples—has numerous negative consequences for Indigenous students, faculty and staff at UBC. We heard that Indigenous students, faculty and staff are frequently inundated with requests to be added onto research grant applications that are often fully developed with no value-centering opportunity to make meaningful changes, while their teaching assignments and loads show little understanding or interest in supporting and ensuring their career goals in their specialized disciplines and areas are met by programs and departments. A pattern of shorting Indigenous faculty on opportunities to develop permanent, not “elective”, courses in their respective expertise/disciplines within UBC “core degree programs” negatively affects linking research to teaching. Low opportunities to teach graduate courses linked to research is a major concern; this stunts Indigenous faculty at mid-career rank or worse—a persistent pattern. The “Indigenous person” quota approach to “reconciliation” research funding streams works to tokenize and not include Indigenous researchers in the writing of grants. There is little involvement in collaboration projects following the receipt of funding, except to screen Indigenous racism, coordinate land acknowledgements, introduce Elders, vet emails, review university “Indigenous acknowledgement” messaging and generally to “make things right in the community.” Many express “tick box” fatigue to satisfy the UBC climate’s demands on Indigenous scholars to “demonstrate”

Indigenous community engagement on racist terms. Indigenous faculty feel tokenized by the institution and their peers, repeatedly used as a conduit for others to access Indigenous frames, community partners and/or Indigenous-themed funding dollars through them. Indigenous graduate student researchers expressed being tokenized and used to “decolonize” or to “Indigenize” their supervisor’s research program; pressured to deal with forms of race-based exploitation in uneven, imbalanced power relationships constructed by the supervisor; and dismayed by these acts of performative allyship. Indigenous undergraduate student researchers are often positioned as “experts” on all topics related to Indigenous Peoples, and are made uncomfortable in unsafe classrooms and in mentor-mentee power relations.

***Indigenous witnessing stories affirm that Indigenous race subordination is codified and enforced by both law and custom in Canada, and the lack of Indigenous equal protection mechanisms is a disturbing factor at UBC that undermines Indigenous students, faculty and staff inclusion, success and true equality.***

UBC’s systems are constructed to perpetuate ignorance and apathy toward the historically specific and normalized systems that obscure how essentialist thinking about Indigenous peoples produces racial injustice for diverse individual Indigenous students, faculty and staff. Tokenization undermines support for policies and mechanisms that would benefit Indigenous peoples. We learned that a common experience is an ominous sense of “being left

behind” in research endeavours and aspirations. This harrowing theme is illuminated in “Recommendation 27: Decolonizing and Indigenizing research: Relationships between Indigenous and non-Indigenous faculty, students, staff and communities,” in “Recommendation 28: Faculty Indigenous liaisons,” in “Recommendation 29: Centre Indigenous anti-racism praxis to recruit, protect, support and retain Indigenous graduate students” and in “Recommendation 54: Student inclusivity and access support.”

## Indigenous students:

Indigenous undergraduate students indicate an interest in research-intensive experiences, but disproportionately lack access to these activities, even though Indigenous researchers are searching for Indigenous students. There is less support and access to graduate studies programs, not more, in spite of UBC’s Indigenous strategic planning and efforts to guide faculty, departments, schools and administrators of the process they are expected to engage in a serious manner. Indigenous students expressed there are little to no dedicated supports, resources, workspaces and/or networks to connect to each other, to local Indigenous communities, to Indigenous mentors and to potential graduate supervisors. Many expressed that the system’s common reaction is to address complaints and grievances by individual Indigenous researchers in a reductive, piecemeal and band-aid approach. This is reflective of how structural anti-Indigenous racism and the systemic lack of equal protection operates within UBC. Individuals meet resistance (stalling, diversion, distraction, dead-ends) when they call out the systemic and structural lack of coherent and cohesive strategic understanding, planning, coordination

and implementation to address these specificities in a logical, transparent and comprehensive manner. This points to a larger ideological system and structure at work.

Indigenous students expressed a lack of a strong sense of connection to UBC or to the campus communities. These experiences worsen within student's respective Faculties, as Indigenous students do not feel a sense of community and do not feel supported to succeed within their Faculty. Outside of dedicated Indigenous student supports (including UBC Vancouver's First Nations Longhouse and UBC Okanagan's Indigenous Programs and Services), Indigenous students conveyed they lack culturally relevant and culturally safe support to navigate all aspects of university life. Students suggested that all campus services, including those serving Indigenous students, still require more training on racism, sexism, classism, homophobia, transphobia, ableism, discrimination and more robust mechanisms to protect individuals against harm, abuses and disturbing aggressions within the UBC system itself. Remedies must centre Indigenous peoples' collective and individual rights to protection and repair. Indigenous students provided examples of why they feel UBC lacks meaningful acts of care toward their well-being. Many Indigenous students do not feel comfortable reaching out for support when they need it. These issues compound, leading to Indigenous students experiencing compounded challenges and stressors. This often includes mental and emotional distress and negative impacts on their academic performance. Students stated many faculty and administrators show low perception of the complex situations Indigenous students are facing,

and often respond with disinterest, disbelief and judgement. Students face disconnection from home communities and lack advocacy within their Faculties. Existing faculty and staff lack knowledge and resources to appropriately advocate and refer Indigenous students. Certain Faculties at UBC have little to no actual contact with Indigenous students throughout their UBC careers. Yet, students stated that when they are supported (as opposed to exploited and tokenized) within their Faculty (as opposed to those solely supported by centralized Indigenous student services) they are better represented within their programs, experience less attrition and achieve higher success across areas.

### Inconsistent and problematic admission processes for Indigenous Students:

UBC Admissions (across general entry, professional and health programs, with the exception of the Faculty of Medicine and UBC Okanagan's School of Nursing) lacks knowledge to review Indigenous student applications in a way that considers the systemic barriers Indigenous peoples have faced, including, but not limited to the impacts of intergenerational trauma of the Residential School system. Given the location of both campuses on unceded Indigenous territories, Indigenous student enrolment is relatively low.

### Graduate students:

Intersecting with the above, "Recommendation 29: Centre Indigenous anti-racism praxis to recruit, protect, support and retain Indigenous graduate students" speaks to a hostile and unsafe climate. Indigenous students face many barriers in entering

and successfully completing their UBC graduate program. They often face a colonial system embedded with unwritten rules (a "hidden curriculum"), and unclear processes and policies that reinforce Eurocentric understandings of what is considered to be valuable knowledge and "academic contributions." Indigenous graduate students regularly face anti-Indigenous macroaggressions and microaggressions from fellow graduate students, faculty and staff who lack cultural competency, safety and literacy through an Indigenous anti-racism lens. Students who need to work multiple jobs to survive while in school are perceived and often treated by supervisors and administrative program staff as "lazy" or "not committed." For the many Indigenous students who come back to graduate school after having children, UBC graduate school is not family-friendly. Parental leaves, bereavement leaves and family caregiving responsibilities are considered to be "unfortunate delays" and disruptive to completion. Supervisors often are ill-educated about UBC emergency leave policies and extensions for emergencies, asserting unnecessary stressors on Indigenous students. There are little to no family-friendly spaces on both UBC campuses (i.e., change-tables in washrooms, quiet spaces for breastfeeding, etc.).

In general, there is a sense of a lack of meaningful acts of compassion extended to Indigenous graduate students who are facing substantial stresses, many of which result from though not limited to intergenerational trauma inflicted by Indian Residential Schools, ongoing colonial violence and everyday ignorance. Student-supervisor relationships can be toxic and unsafe for Indigenous graduate students.

“

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Indigenous graduate students conduct more service and have a higher workload than their non-Indigenous counterparts, typically on a volunteer basis, in exchange for “a line on their CV.” Similar to other IBPOC folks, Indigenous graduate student teaching assistants report low teaching evaluations due to the implicit bias of predominantly White students. There is not a consistent source of support for incoming and current Indigenous graduate students at UBC. Compared to other universities where attractive funding, mentorship and other supports are offered, UBC falls behind in recruiting, supporting and retaining Indigenous graduate students.

In response to the issues stated above, our Committee developed “Recommendation 30: Protecting Indigenous Peoples’ representations by enacting systems-wide anti-genocide anti-racism practices and Indigenous rights implementation at UBC.” The silencing of the voices of Indigenous students, faculty and staff experiencing and attempting to resist and survive the diverse and regular microaggressions, lateral violence, gaslighting and the threat of disciplinary actions suppressing Indigenous complaints is a common theme.

### Complaints:

Indigenous students, faculty and staff have reported numerous and persistent incidents of being silenced by peers/leadership/instructors, and provided examples of bullying, racism, being used as “free labour,” being the “tick” for the Indigenous inclusion/consultation box, being harmed by pedagogies that promote or incite racial discrimination directed at them, and being ignored and silenced as a norm when seeking accountability within UBC research offices including Indigenous research units, Indigenous spaces, Indigenous Programs and Services and the First Nations House of Learning. Indigenous students express lack of appropriate and culturally safe avenues and pathways to make grievances or to seek redress when facing unsafe classroom situations. In response to these issues, our Committee developed “Recommendation

27: Decolonizing and Indigenizing research: Relationships between Indigenous and non-Indigenous faculty, students, staff and communities,” “Recommendation 29: Centre Indigenous anti-Racism Praxis to recruit, protect, support and retain Indigenous graduate students” and “Recommendation 30: Protecting Indigenous Peoples’ representations by enacting systems-wide anti-genocide anti-racism practices and indigenous rights implementation at UBC.”

### Denialism:

Anti-Indigenous racism is a value system that is deeply embedded in a society and culture that all at once supports, allows and inherently denies discrimination against Indigenous peoples, especially while the institution is championing Indigenous issues, making strides or at the very least attempting to meaningfully acknowledge and recognize that anti-Indigenous racism exists. One of UBC’s greatest barriers to change within is wide-spread denialism and the constructed belief system that racism is non-existent and/or negligible, in contradiction to systemic and structural racism experienced by Indigenous peoples being well documented. Although some attempts have been made, UBC leadership has failed as a collective body to demonstrate moving beyond embedded denialism. We heard that UBC has an internal culture of performative “reconciliation” and “acknowledgement” allyship that in reality is highly resistant to addressing or making structural change addressing institutional harms against Indigenous peoples and appropriate remedies. There is a noted lack of policies, mechanisms or constructive dialogues regarding the rights of Indigenous peoples who work and study at UBC. Confronting the role of performative acts as methods of resisting, containing and pacifying Indigenous students, faculty and staff making complaints will require that UBC address this failure and activate solutions focused on Indigenous complaints mechanisms. It requires engaging Indigenous rights pertaining to individuals as addressed in the UNDRIP; recognizing blatant, unspoken, invisible and ignored problems;

resourcing in-depth, relevant analysis; making visible the taken-for-granted privileges practised within UBC; and structuring accountability within UBC to Indigenous students, faculty and staff. This requires regarding each individual's unique circumstances, subjectivity and precariousness in a system where normalizing colonization and assimilation persists, and where the suppression of Indigenous people's actual experiences and truths in the shadow of performative reconciliation is widely accepted. For UBC to be responsive to the Anti-Racism and Inclusive Excellence Recommendations, the TRC, UBC's Indigenous Strategic Plan, Aspire 2040, and the Memorandum of Understanding between UBC Okanagan and the Okanagan Nation Alliance, serious changes are necessary. This must include the recognition of the Indigenous rights of Indigenous students, faculty and staff. Settler colonialism must be addressed in order to challenge, review and rectify these social norms operating at UBC that pacify, manage and control many Indigenous peoples' lived experiences and voices. As one person stated: "This will mean looking with clear eyes at the many ways the current system is geared to constrain and to confront us when we challenge the absolute logics of erasure and violent domination of Indigenous peoples within UBC's community."

## Misrepresentation:

Indigenous misrepresentation often dominates the ways UBC community members and systems participate in and perpetuate settler colonial thought and attitudes toward Indigenous peoples and property (intellectual, cultural, innovation, economic, social, legal and existential).

## Appropriation:

Historically, like many universities, UBC has built a system of privilege, wealth and power imbalances for political and economic gain through its participatory and beneficiary roles in the wide-scale exploitation of Indigenous individuals, groups and communities. Members of UBC's communities have a long history of taking, re-narrating, re-presenting and using Indigenous peoples and Indigenous peoples' original ideas, knowledge and intellectual property as their own, purportedly in the name of scientific progress, innovation and discovery. In reality, the power-economic differences between UBC and Indigenous peoples is key to navigate and understand how Indigenous peoples perceive the serious mistakes and harms that many UBC community members enact on a daily basis, perpetuating significant errors of the colonial past, bringing their misrepresentations and ignorance

of Indigenous peoples, in often bold ways, and increasing damages in the relationship between Indigenous peoples and UBC. The normalized and historical colonial relationship between UBC communities and Indigenous peoples in the past, and UBC community members and Indigenous peoples in the present, has a direct connection to historical settler pre-emptions of diverse forms of Indigenous place, identity and existence. Today, this normalized appropriation, expropriation and distortion of Indigeneity is a pattern seen by Indigenous peoples and critically educated persons across multiple spheres, portfolios, units, programs and spaces in between at UBC. This extends to recruitment and development brochure/poster/ pamphlet photos, the broader UBC website, media quotations, classroom curriculum and research conducted on sovereign Indigenous territories (local-national-global). The vital role of Indigenous testimonies has been crucial to the historical and continuing process of Indigenous decolonization from settler colonialism and its destructive impacts. Indigenous Committee member Maistoo'awaastan "Crow Flag" Rodney Little Mustache, addresses the self-determination of the Indigenous person's bodily sovereignty in "Recommendation 52: The Power of One: UBC to make the fundamental paradigm shift to address racism and inclusion of Indigenous Peoples" and "Recommendation 53: Maistoo'awaastan: AAWOWKKII @ University of British Columbia." Reviewed and fully supported by the Committee, they offer important insights on the rights, the will and the courage of individual Indigenous students, faculty and staff who have been and are continuing to address anti-Indigenous racism as a nefarious force against our Spirits. In personal voice, they demand that we confront a climate without mechanisms for redressing individual Indigenous complaints and grievances.

## Lack of action on the National Inquiry into Missing and Murdered Indigenous Women and Girls and the TRC Calls to Action:

Given the legacy of Indian Residential Schools in Canada and the commitments made by UBC to address the TRC calls to action, there is a lack of immediacy regarding substantial action to recognize and address the genocide of Indigenous children and violence against Indigenous women, as well as a lack of unity across all areas of UBC regarding how this legacy will be addressed.

## Anticipated outcomes

Our Committee is cautiously hopeful yet concerned about UBC's ability to effectively implement these Indigenous-specific recommendations. The potential impact they could have within and beyond UBC, once implemented, would make a critical shift towards a safer place for Indigenous students, faculty and staff to learn and work, and would also make UBC a more attractive place for Indigenous students, faculty and staff to enjoy improved collegial and respectful relationships among non-Indigenous individuals and groups.

Once constructed and implemented, the goal of being together, learning from and acknowledging each others' gifts, challenges and opportunities as human beings with a common vision of anti-racism and unity may be realized. Implementing these recommendations will provide a much-needed sense of belonging and safety for Indigenous peoples, adequate support to ensure their success (and by extension furthering the success of the institution) and the necessary structure to ensure Indigenous voices are included and heard, and acted on at all levels of the institution. Such outcomes are instrumental to the continued decolonization and Indigenization of UBC. We are committed to necessary current and future work to ensure our recommendations, like the actions outlined in the Indigenous Strategic Plan, will be enacted at all levels of the UBC community, and not merely in isolated offices or solely by some Indigenous individuals.

Anti-racism actions are everyone's responsibility. Ongoing free, prior and informed consent with Indigenous members of UBC's community and local First Nations is essential for effective implementation and improvement of the existing recommendations. We consider the recommendations we have submitted as imperfect and incomplete; they are mere beginnings of what we hope to be an iterative process of implementation, and will be inclusive of the various intersecting perspectives that diverse Indigenous students, faculty and staff represent. We put forward these recommendations from the Indigenous Committee with a strong sense of responsibility, ownership and honour, and we value the importance of these recommendations. They address lived experiences at UBC in Vancouver and Kelowna, and are a navigational map for future generations of students, faculty and staff.

We hope the Indigenous Committee and the broader Task Force's efforts spark much needed change in communities, in honour of past, present and future Indigenous students, faculty and staff, at UBC Vancouver and UBC Okanagan.

# Indigenous Committee Recommendations

INDIGENOUS COMMITTEE REPORT

## **Recommendation #7: Hiring: Anti- Indigenous racism, recruitment, resources and support, and retention of Indigenous faculty**

We acknowledge that the UBC campuses are located on the traditional, ancestral and unceded territories of the x<sup>w</sup>məθk<sup>w</sup>əyəm, Skwxwú7mesh, səilwətał and Syilx peoples.

### **Issue**

Hiring Indigenous faculty, horizontally and vertically throughout all areas, spaces and places of UBC will require university leaders to rethink widespread practices at both campuses. Presently, hiring Indigenous faculty and staff is conducted through a model in which White people exercise significant measures of control and domination over the hiring outcome, ultimately disadvantaging Indigenous peoples' exercise of self-determination, uncoerced and informed consent, meaningful decision-making and self-governance through all processes.

Hiring outcomes at UBC are overly mediated by western Canadian institutional bias against Indigenous peoples of the region, xenophobia against negatively racialized Indigenous peoples in the Americas beyond Canada, and considerable misunderstanding about Indigenous peoples with different and discrete immemorial histories, laws of Creation stories, laws of the land, laws of Indigenous peoples, laws of the matriarchs and the shared knowledge between Indigenous peoples beyond settler colonial borders. Borders and border thinking impede Indigenous peoples' shared sciences, governance, economics, justice, history, foods, medicines, sacred sites and immemorial relationships coded in our languages and ways of knowing.

University leaders must shift their understanding and knowledge to think beyond the learned and conditioned othering of Indigenous peoples, often limited to the Canadian nation state's racist imaginary of "Indians."

Cognitive borders instill limits and constraints on hiring highly skilled and trained Indigenous peoples from diverse places and communities who define ourselves on our own terms, and often in ways which refuse the submissive, passive, malleable and conforming. However, the UBC climate that we encounter at the outset of the hiring process is often in contrast with UBC's branding and marketing strategies that attracted us in the first instance. This contrast is jarring, disorienting, alienating, harming and must be dismantled completely.

## Outline

- A. Context**
- B. Promise and challenges**
- C. Recommendations**
- D. Implementation**

## Context

Globally and hemispherically, Indigenous peoples are focused on self-determination through vigorous anti-racism, Indigenous rights and Indigenous human rights processes, practices and advocacies in our communities being amplified across the hemisphere and world. When hiring experts in anti-Indigenous racism, university leaders must be mindful that Indigenous peoples are rethinking and confronting the fracturing of us by colonization. UBC leadership must look introspectively, take responsibility and open hearts and minds to hiring Indigenous experts who bring experience beyond the settler colonial border thinking that is currently imposed upon prospective hires from the onset.

UBC leaders must query the anti-Americas racism (Mexico, Central America, South America) expressed through bias, bigotry, prejudice and discriminatory attitudes against hiring Indigenous peoples of the Americas beyond Canada and the United States and often rationalized by White heads and leaders as a "fit" issue/concern.

Anti-Indigenous racism is structured and normalized in western Canadian subconscious bias about Indigenous peoples in Mexico and beyond. In Canada, most Indigenous "hires" from Mexico and from nations further south occupy menial agricultural labour employment. In BC, the majority of non-Canadian Indigenous hires are from Mexico. These Indigenous employees harvest a good quantity of Canadians' fruit and vegetables, annually. Most Indigenous hires from south of Canada's borders are rarely seen and not heard through labour practices that keep them well hidden from middle-class Canadians and the tourist recreational industry. Racism, and Canadian economic relationships to Indigenous peoples' lands throughout the Americas, plays a significant role in anti-Indigenous racism, colonization and migration. This lens must also be applied to anti-Indigenous racism across Canada and BC. UBC is lagging behind in the recruitment of outstanding Indigenous faculty from Canada and the Americas, and this is a serious barrier to advancing UBC's commitments to the its strategic plan and goals.

Commitments to unlearn UBC's anti-Indigenous Americas mind-set is also at the heart of settler colonial racism in Canada and impedes the recruitment of highly qualified Indigenous faculty and staff from across Indigenous communities in Canada. Unlearning

anti-Indigenous Americas racism will be key to UBC's application of the UN Declaration on the Rights of Indigenous Peoples and truly becoming a world class institution.

Further, UBC hiring practices maintain privileged Eurocentric, ableist, heteronormative and patriarchal influence in all stages of Indigenous hiring. The Anglophone-centric bias in the practice of Indigenous hires at UBC not only biases against hiring highly qualified Indigenous peoples from across Canada and the Americas—and the Indigenous Americas represented within Canada—it is depriving and undermining the UBC community from inclusive excellence by enabling a false consciousness of Indigenous peoples from Canada as separate from Indigenous peoples across borders. This border-centric, cognitive racial bias maintains colonial hierarchy as a major structure and system in UBC Indigenous hiring. In turn, this severely impairs opportunities to advance the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), the Truth and Reconciliation Commission (TRC) and Indigenous self-determination. Fundamentally, it impedes, damages and/or irreparably impairs Indigenous peoples' maintenance of crucial connections to intrinsic relationships with ancestral place and ties to families, relatives, culture, sacred sites, food and medicine systems currently divided by settler borders.

Hiring must include deep unlearning of racist beliefs and ideas about the Indigenous Americas generally and specifically. In order for UBC to undertake serious transformation and to forge a path toward meaningful implementation of anti-Indigenous racism—for all UBC Indigenous

students, staff and faculty—there must be a next-level learning regarding Indigenous peoples more expansive relational paradigms, such as the Eagle and the Condor paradigm—in order to situate UBC’s anti-racism and Indigenous rights objectives and goals within Indigenous anti-racism guidance and practices. The Eagle and the Condor method is an underlying and core relational philosophy that has guided the Indigenous Americas for millennia. UBC’s role in undoing the colonial damage and harm done to Indigenous peoples’ inter-relational governance paradigms is key. Too often, colonial institutions hold intentions to be “peace builders,” but in reality, maintain the structures and divisions between Indigenous peoples. UBC’s hiring practices and its intentions to reduce harms and to build a just system through anti-Indigenous racism must address what, where and when UBC is actually recreating a colonial pyramid system where the colonizer reproduces hierarchies, and where Indigenous peoples are forced to compete amongst each other for recognition, rights and resources. In hiring, like in all other major responsibilities, UBC must work alongside and commit to unlearning the behaviours of domination, manipulation, coercion and preferential treatment toward the few, while ignoring the whole. That is, the colonial pyramid predominates in all decision-making outcomes. To break away from this pattern, UBC must uphold respect, empathy, compassion, responsibility and generosity—following the Eagle and the Condor philosophy—as a core principle of working with, alongside and for Indigenous students,

staff and faculty in this journey toward transforming UBC’s current hiring systems. In its application, UBC could be the first university in the Americas to elevate and amplify a more just, inclusive and truly excellent approach to respecting human-to-sentient beings-to-human sustainability and responsibility systems across the Americas.



Hiring Indigenous educators and leaders through an inclusively excellent Indigenous Americas valuing frame that decentres colonial hegemony imposed through settler border worlding, will empower and inspire UBC’s community to grow and learn crucial 21-century solutions to climate disaster and conflict, through relationality, respect, lasting peace, and healing and justice to advance the decolonization of knowledge, economies, law and governance and recovery of Indigenous-to-Indigenous exchanges, beyond borders.

To activate decolonizing excellence, Indigenous anti-racist perspectives must be embedded within and demonstrated in education, research, university service, community-engaged collaboration and partnerships with respect and accountability to the Truth and Reconciliation Commission Calls to Action, the UBC Indigenous Strategic Plan and the UBC Okanagan Declaration on Truth and Reconciliation. Furthermore, it must remove institutional barriers to all UBC Indigenous students, faculty and staff by dismantling colonial structures impeding transparency and accountability. Leadership, enacted through consistent and regular commitment to the tracking and reporting of hiring practices of Indigenous faculty and staff across all areas, is necessary.

The dismantling of colonial structures and barriers would be facilitated by overhauling the internal complaint process through rigorous transparency, dedication, responsibility and accountability that support and report quality assurance of short-, medium- and long-term Indigenous recruitment processes and results involving a sustainability audit plan. Current hiring processes in which Indigenous students, faculty and staff are subordinated in final decisions, and used as “advisers only” with no accountability to Indigenous stakeholders, must stop. Hiring processes must resist normative Equity, Diversity and Inclusion (EDI) frameworks for hiring “success” when these do not result in Indigenous anti-racism goals. Knowing the difference

will be key to the sustainability and well-being of Indigenous faculty, programs and staff. Indigenous faculty and staff from diverse backgrounds must be involved and engaged in all steps in developing guidelines for decolonizing EDI—not the reverse—which is the current structure that maintains dominantly White executives holding ultimate power and decision-making over Indigenous hires. This hierarchy enables and encourages microaggressions and lateral violence as a regnant hiring model, reimposing the colonial “fort” and “colony” system in which different Indigenous personnel are pitted against each other’s interests vying for resources, power and position. This decision-making structure reinforces Whiteness and White supremacy over Indigenous decision-making. Leaders must work to increase uniquely tailored training of each Indigenous hire to: increase not only representation but voice and robust decision-making by Indigenous hires in governance; implement team-building, leadership development and securing dedicated funding for expanding each Indigenous hire’s optimum vision of their unique trajectories.

## Promise and challenges

The UBC Indigenous Strategic Plan (2020) focuses on three key themes: research, learning and teaching and service. The commitment in Indigenous and settler reconciliation includes implementing Indigenous laws, Indigenous rights and Indigenous human rights through the goals and actions of the Indigenous Strategic Plan as well as the UBC Okanagan Declaration on Truth and Reconciliation. The Indigenous Strategic Plan sets out

eight goals and 43 actions to advance a vision of becoming a leading university in the implementation of Indigenous peoples’ rights globally. This is UBC’s work to tailor its strategic goals and planning to the UNDRIP. The UNDRIP upholds Indigenous peoples’ (collective and individual) inherent right to self-determination. The UBC Okanagan Declaration on Truth and Reconciliation Commitments established five areas for UBC and the Okanagan Nation to collaborate in meaningful and tangible actions to advance mutually fulfilling goals and objectives. Ongoing commitment by UBC to developing a vigorous policy framework for advancing—not limiting—Indigenous peoples’ right to self-determination needs to be structured into all hiring processes and practices.

The above-mentioned processes and mechanisms are important ways UBC constructs frameworks with Indigenous peoples, especially those who are territorial collective rights holders. However, UBC has not addressed the Indigenous rights of diverse Indigenous peoples who work and study at UBC such as those who relocate to take up employment at UBC, those confronted by barriers and challenged when they need to protect against anti-Indigenous racism, and those who attempt to exercise rights to make complaints and grievances in the hostile campus climate. UBC’s current frameworks/mechanisms developed by leadership with and alongside the x<sup>w</sup>məθk<sup>w</sup>əyəm, Skwxwú7mesh, səilwəta4 and Syilx peoples provide vital paths for advancing Indigenous rights of collective Indigenous peoples. UBC fundamentally lacks frameworks/mechanisms for the highly qualified Indigenous peoples hired to move, relocate and become employees of

UBC systems, and instrumentally lacks mechanisms to protect and restore them in a racist and discriminatory climate. When they enact resistance to racism, they experience marginalization, de-stabilization, and challenges to remain at UBC. UBC’s current uses of the UNDRIP stops short, in terms of the institution’s responsibilities to address and advance the rights of Indigenous individuals against racism, oppression, violence and discrimination experienced in UBC’s context.

The 2020-21 UBC President’s Listening Sessions demonstrated that the experiences of Indigenous students, faculty and staff who move and relocate to UBC are leaving their respective communities as part of a longer process of settler colonial dispossession, removals, displacement, and forced, economic relocations. Anti-Indigenous racism and oppression are perennial push factors and determinants affecting Indigenous hires in all places and territories. For Indigenous recruits, displacement and relocation are forces of ongoing colonization and an ongoing transgenerational process. Relocation to UBC’s racist climate has serious, persistent effects, most notably on Indigenous women faculty and staff hires. Knowledge, awareness and actions to recruit highly qualified Indigenous women faculty and staff must engage the gender-based dimensions of colonial forces underpinning relocating to UBC’s Eurocentric climate, and make direct connections to Indigenous women’s job-related health issues, retention, access to justice, and perceptions of UBC as an employer.

UBC Indigenous women faculty and staff who relocate as employees of the university face, are confronted

and challenged by a climate that normalizes settler colonial, racist, misogyny with negative, long-term health and career effects. This climate includes anti-Indigenous hostility, aggression, discrimination, hyper-masculinity, sexual harassment, ableism, microaggressions, lateral violence, aggressive work-loads and extreme isolation for those who vocally enact self-protection and resistance, file complaints and attempt to submit grievances. They are heavily surveilled and marginalized by departmental and university governance, decision-making, leadership structure and development opportunities.

Comparatively, there are still few Indigenous students, faculty and staff across campuses—in spite of over a decade of building the Indigenous Strategic Plan, UBC Okanagan Declaration and the Inclusion Action Plan. Indigenous UBC faculty and staff employees who relocate to UBC often experience isolation on the job as a racialized form of job insecurity. They take extreme risks in participating in visible actions and labour of anti-racism in UBC's climate, due to lack of job protection tied to lack of a robust complaint and grievance procedure that recognizes Indigenous peoples' individual rights to protection against racism and discrimination. The lack of university processes extended to individual Indigenous hires whose Indigenous rights are being ignored, and who are left without protection measures, take on insurmountable health and career risks in an environment rigged for their health decline. Historically and by design, this has been the intent of settler colonial institutions.

Indigenous anti-racism and anti-oppression work at UBC, emphasizing unity and the inclusion of local, national and international Indigenous peoples' experiences, perspective, knowledge, expertise and contributions to UBC's community, must be factored into methods to stop anti-Indigenous racism at the intersection of anti-Indigenous sexism, misogyny, ableism, homophobia, transphobia, heteropatriarchy and lateral violence at UBC.

Understanding the embedded, silenced and invisible contexts of UBC Indigenous faculty and staff requires creating and sustaining processes and mechanisms to address the diverse experiences, analysis and resistances that have been and are currently suppressed and erased. It will be impossible to address reconciliation in a meaningful way when UBC lacks sufficient understanding and commitment to advancing the UNDRIP for Indigenous employees and future recruits in a toxic and dangerous climate that contradicts the core intent of the UNDRIP. As an employer, UBC has not established a mechanism demonstrating a tangible understanding of its responsibility and obligation to uphold the UNDRIP for individual Indigenous staff and faculty, or a duty to engage human rights pertinent to creating and safeguarding a safe, welcoming, healthy and inclusive work environment for Indigenous employees. Indigenous hires are vulnerable to the grey area of systemic harms currently unaddressed.

The Indigenous Committee's recommendations offer solutions and accountability of actions taken—what, why, who, how—to make necessary changes and dismantle the current system that has created an entire class of the Indigenous underclass within UBC faculty and staff employees.

A highly qualified Indigenous expert needs to be hired to address diverse Indigeneity. Must take into account Indigeneity as envisioned by x<sup>w</sup>məθk<sup>w</sup>əyəm, Skwxwú7mesh, səliłwətał and Syilx peoples Elders, leaders and educators, that includes a critical anti-Indigenous racism framework. UBC's hiring of an Indigenous expert must also be qualified to critically examine the experiences of:

- Diverse Indigenous peoples who are not x<sup>w</sup>məθk<sup>w</sup>əyəm, Skwxwú7mesh, səliłwətał and Syilx peoples, at the critical intersection of:
- Indigenous peoples relocated to work at UBC, away from their traditional, customary territory/place(s), and/or places of historical displacement, kinship, Nation, community, Tribe, Band, pueblo, language community, food systems, spiritual traditions and places and sense of belonging.

Diverse Indigeneity must include a critical understanding and engagement with borders of all forms—international, internal to the colonial nation-state, cultural, linguistic, gendered, sexual and abled. Diverse Indigeneity also means epistemological and pedagogical differences, traditions and approaches to decolonization that diversely critique White assimilative effects on Indigenous experiences. The hired expert(s) will need to understand and grapple with the Indigenous immigration, emigration and migration experiences on hemispheric and global levels, with real world impacts related to relocation experiences at UBC directly related to Whiteness, assimilative processes, and health of Indigenous employees.

# Recommendations

1. Deconstruct the multiple registers and scales of racism in the processes and practices of hiring of Indigenous faculty and staff at UBC. Recognize underlying contexts that pre-exist in UBC campuses:
  - › Most hiring practices result in expanding Whiteness and multiculturalism as performative multicultural allyship. While the university has been engaged in decolonization, inclusion, diversity and human rights processes, racism and discrimination against Indigenous peoples in everyday practices is normalized and embedded.
  - › Normalcy has encoded that not hiring Indigenous peoples for most positions (even ones for which Indigenous expertise is sought) is “just the way things are”.
  - › In this context, hires include practices of recruitment and retention: work-life balance; health and wellness; fair and equitable recognition and awards/rewards; personal/professional development; and progression and scale-up of position.
  - › In most hiring scenarios, Indigenous faculty and staff who relocate to UBC as employees are treated as marginal actors, tokenized, de-prioritized for engagement, kept away from “insider” Indigenous decision-making and governance, micromanaged by department heads, overloaded with service and treated microaggressively when bringing different perspectives to dialogues and decisions that differ from what White folk are comfortable hearing.
2. Full review of past terminations of Indigenous faculty where racism and/or discrimination were cited as a reason to understand and act for necessary change.
3. Data collection and transparency building between departments, programs, schools. This would expose the significant gap between Indigenous faculty and non-Indigenous faculty, often consisting of members from the statistically dominant group that make up faculty, students and staff: hiring and course loads, salary, program service requirements, start-up funds for research, training and resources for getting acclimated to a competitive environment and to build relationships with community, to understand complexity, diversity. This is the same for Indigenous students, graduates and post-doctoral fellows, to hire Indigenous students, staff and faculty in equitable numbers of hires, wages, salary, scholarships, bursaries, and awards and recognition.
4. Selections Committee member disclosure statement: Non-disclosure and its uses by hiring committee Chairs, Deans and Provosts can intentionally or unintentionally silence dissenting voices, perspectives and documentation by Indigenous Committee members who called out the above discrepancies and were silenced.
5. Hiring Indigenous personnel will require new mechanisms, different organization and coordination, decolonizing frames and different approaches in order to ensure inclusivity of UBC Indigenous faculty and staff who understand multiple margins, and who understand the experiences of negatively racialized Indigenous personnel.
6. Indigenous-developed training of Deans, Directors, managers, coordinators and selections or hiring committee members for student, faculty and staff hires.
  - Assembling the hiring committee through strategic decision-making through effective participation by Indigenous representation across identities, faculties, units, in all:
    - › Vetting requirements
    - › Training
    - › Commitments
7. Inclusion, access to information, transparency and effective participation by Indigenous faculty across all areas with an interest in Indigenous hires at the level of the Board of Governors, President, VPs, Deans, Associate Deans, department heads, program committees and committees. Works to productively engage and considers how acknowledged and non-acknowledged conflict of interests of committee members are potentially outweighing the university’s duties and obligations to Indigenous equity, Indigenous anti-racism and Indigenous anti-oppression.
8. UBC must engage and measure the situation of minoritized Indigenous faculty, in particular, Indigenous women, Two-Spirit, trans and GLBTQIA faculty experiencing marginalization, exclusion, lateral violence and bullying within and across hiring processes, and whose situations not imagined, envisioned, seen or articulated within the Indigenous Strategic Plan, the Inclusion Action Plan, or the UBC Okanagan-DTRC 2020, as a collective group with Indigenous rights, Indigenous UNDRIP rights, Indigenous human rights, and Indigenous employee rights protected under federal and provincial laws.

9. Increase hires of Indigenous peoples in fields of expertise at all levels, vertical and horizontal.
10. Remove all barriers to Indigenous peoples' access to being hired at all levels and all places and spaces in the institution, vertical and horizontal.
11. Examine and address Whiteness, multiculturalism, reducing, constraining and actions that minimize actual, real Indigenous justice, and that reproduce systemic racism, White-influenced power dynamics, cultural biases and anti-Indigenous misogyny in hiring practice and outcomes.
12. Address the barriers to increased hiring and retention of Indigenous peoples from entry level and mid-career to senior hires.
13. Address barriers to opportunities for Indigenous employees to network across and within departments, across campuses and to have free and open access to leadership and address the serious barriers and consequence-centred culture which currently exists.
14. Act to extend outreach networks currently used by staffing managers to include xʷməθkʷəy̓əm, Skwxwú7mesh, səlilwəta4 and Syilx peoples—as well as Indigenous peoples from other nations.
15. Strengthen recruitment processes and approaches by collaborating and partnering with external Indigenous institutions, organizations and entities that specifically train on decolonizing hiring to reduce barriers to internal Indigenous employees in lateral or upward mobility.
16. Address the barriers to current and future Indigenous employees' upward mobility.
17. Partner with Indigenous staff and faculty from underrepresented groups to develop targeted opportunities to expand career opportunities that are informed by the worldviews and experiences of multiply-marginalized Indigenous employees with few opportunities to address the Indigenous Strategic Plan in their UBC trajectories.
18. Establish and resource interdepartmental Indigenous staff and faculty employee networks as a mechanism to increase engagement, inclusion and success for underrepresented Indigenous hires who encounter severe and hard barriers to participation within and across the university's governance.
19. Decolonize "onboarding"; decolonize Indigenous onboarding, a euphemism for the disrespectful, insensitive, aggressive and hostile assimilative processes that occur at UBC Okanagan for Indigenous hires.
20. Support mid-career, Indigenous employee opportunity initiatives to prepare Indigenous peoples at mid-career to prepare for Indigenous-led and Indigenous-defined leadership training to transform the university.
  - › Retrain faculty, heads, deans and staff involved in hiring Indigenous talent in anti-racism frameworks integral to maintaining oppression dynamics.
  - › Retraining decision makers must involve addressing the TRC Call to Action #57.
  - › Decolonize departmental readiness to welcome and support Indigenous employees at each career transition by resourcing Indigenous employees to determine what this needs to be at each transition. The current process is hostile, assimilative and dehumanizing.
  - › Identify retraining programs offered by numerous external Indigenous institutes and organizations that focus on training White executives and management staff.
  - › Act to change employee perceptions about transparency regarding the persistent racist myth that Indigenous peoples are a "poor fit."
21. Undertake processes within UBC Okanagan to radically reframe what building an Indigenous-framed inclusive and barrier-free staffing process to hire Indigenous candidates would look like.
22. Expand UBC Okanagan's consciousness about Indigenous presence, stories, place and diversity beyond the current conceptual models.
23. Carefully examine how the institution will support Indigenous hires prior to the search and map this out carefully with all committee members and responsible entities so that these become measurable components of the whole hiring process.
24. Examine biases within the hiring process that may impinge upon Indigenous peoples' rights protected under the UNDRIP to identity, to self-identify and to gauge the committee members' biases with regard to racist trends to surveil and police Indigenous peoples' identities through the lenses of settler colonial recognition regimes.
25. Develop an Indigenous recruitment toolbox that examines anti-Indigenous bias and ignorance within hiring practices, and will affirmatively advance Indigenous justice across myriad and diverse contexts and identities to balance the need between Indigenous hires of local, national and international Indigenous nations.

# Implementation

## Job ad:

1. Co-authoring the job ad; see it through the rocky road of widespread, normalized inequitable and non-inclusive practices to clear articulation of the objective—an Indigenous hire through a rigorous anti-Indigenous racism and anti-Indigenous oppression process.
2. Act to ensure there are clear directives from university leadership that expanding Whiteness in strategic hires will not be tolerated. Establish evaluation tools, rubrics and training to develop a critical consciousness regarding enacting and embodying unwavering commitment to anti-Indigenous racism. Act in respectful observance of the significant work of Dr. Malinda Smith (in Henry et al., 2017) highlighting and amplifying Dr. Smith's findings on the key elements to understanding the connections between the significant expansion of Whiteness in academic faculty and leadership in the last 15 years, the pattern of its occurrence across 10 major institutions in Canada, and the utilization of EDI by White women which made this phenomenon possible in R-1 universities, including UBC.
3. Co-authoring the rubric for ranking: retrain committee prior to the ranking ensuring that everyone understands that the objective is not to re-normalize normative university ranking processes (where the devolution of hiring through a critical lens often falls apart).

## Application review and interview process

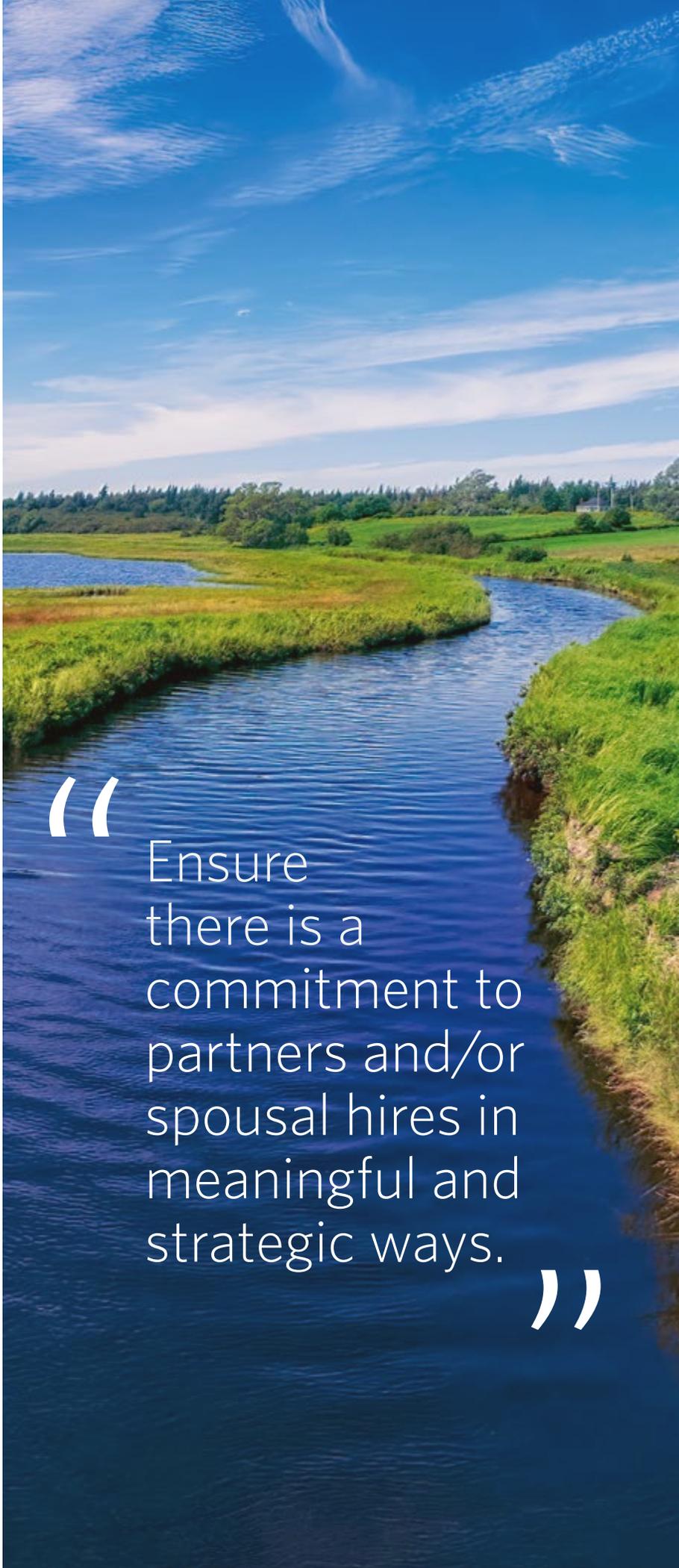
1. Vetting short-listed candidates: firmly re-orient the entire committee prior to the vetting and make committee adjustments to ensure there is collective will to engage in respectful and dynamic discussion and consensus building.
2. Refereeing the ranking with Human Rights candidate: critical reflecting on what the ranking says about the voices and desires of the Indigenous Committee members and the university culture. Are Indigenous needs being made expansive?
3. Ensure the decisions of the Indigenous members of the hiring committee are prioritized at all stages of the hiring process. Implement measures that provide for pause and reflect steps in order to call into question the hiring decisions made by the Head and Dean that directly contradict the Indigenous members' decisions on hires. Examine the Committee chair's letter justifying the hire when it contradicts the perspectives of Indigenous committee members. Create a transparent process to ensure the chair and dean do not micromanage and carry

out the will of the Indigenous committee members as diverse and different peoples, not a monolithic group.

4. Require the Deans to develop their personal knowledge and education about Indigenous rights, Indigenous employee' rights and Indigenous human rights. This includes:
  - › Accountability to the Indigenous Implementation Toolkit:
    - Indigenous Strategic Plan Self-Assessment
    - Facilitator's Guide and Workshop Slides
    - Performance Measurement Framework
  - › Require performance measures to Deans and Associate Deans relative to the Indigenous Strategic Plan expectations to address barriers and responsibility to the hiring, as well as the sustainability and retention of Indigenous faculty and comprehensive needs in Indigenous anti-racism and inclusive excellence.
  - › Require Deans and Associate Deans have ongoing education and evaluation in Indigenous anti-racism and anti-oppression justice relative to UBC's Indigenous Strategic Plan.
  - › Require Deans and Associate Deans to be trained in Indigenous anti-racism conflict resolution relative to Indigenous hiring processes where there is disagreement, conflict and when consensus on a hire is not achieved.
5. When there is conflict, disagreement and dispute regarding an Indigenous hire, require the utilization of Indigenous restorative methods to advance Indigenous Peoples' rights to participation, transparency, the right to know, equitable justice, the rights of underrepresented Indigenous faculty, free, prior and informed consent, and the responsibility to create space for the dignity of each Indigenous employee involved in such cases.
6. Ensure there is a commitment to competitive salaries with all major global competitors. Ensure the salary is at par with the highest salary for White peers in comparable positions.
7. Ensure there is a commitment to partners and/or spousal hires in meaningful and strategic ways.
8. When there is a failed search or the possibility of a failed search, the Head or Dean or other person involved in leading the search process is required to acknowledge the

search failed. At this point, there is a duty and requirement for the leader of the search process to document their reflections on the factors involved in the failed search, and the plan to address the failure(s) in a timely manner to prepare for the next new search. The Head and Dean must address the UNDRIP and the rights of Indigenous peoples to effective decision-making and accountability.

9. Employ an exit survey co-developed (with Human Resources and Indigenous people to ensure Indigenous relevance and contexts) as a measure of accountability for anti-racism policy effectiveness for all Indigenous hires. Exit survey to be constructed with goals to identify and address anti-Indigenous racism with regard to Nation, Tribe, Band, Community, Pueblo, language, identity expression, borders, salary and benefits offer, start-up package, spousal hires, sense of cultural safety and protection in terms of professionalism and mistreatment, disrespect and abuse experienced. Analyze the data and create a dissemination plan for results. Data to be used for decision-making processes and to contribute to the evaluation of anti-racism implementation policies and to measure performances of faculty, staff, heads, deans and leadership. To be used to identify and meaningfully address all anti-Indigenous racism and sentiment experienced. (See Association of Faculties of Medicine of Canada, 2020).
10. Develop coordinated and inclusive processes and policies to identify the gaps and steps to be undertaken and resources allocated to Indigenous faculty and staff in leadership development with equitable compensation for engaging these processes. (See Association of Faculties of Medicine of Canada, 2020.)



“ Ensure there is a commitment to partners and/or spousal hires in meaningful and strategic ways. ”

# Recommendation #27: Decolonizing and Indigenizing research: Relationships between Indigenous and non-Indigenous faculty, students, staff and communities

We acknowledge UBC Vancouver and UBC Okanagan campuses are located on the traditional, ancestral and unceded territories of the x̱məθkʷəy̱əm Skwxwú7mesh, səliłwətał and Syilx Okanagan Nation.

**“From the vantage point of the colonized, [...] the term ‘research’ is inextricably linked to European imperialism and colonialism.”**

Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples*

## Issue

Indigenous faculty, staff and students at UBC cite many challenges related to Indigenous research, including a lack of equitably distributed research support, the lack of a cohesive network of Indigenous researchers (across both campuses), the continued tokenization of Indigenous peoples in attempt to “consult,” “engage Indigenous communities,” and “indigenize” and/or “decolonize” research programs/projects, as well as a consistent lack of institutional anti-racist practices pertaining to Indigenous protocols, guidelines regarding ethical research conduct and the protection of Indigenous intellectual property.

## Context

First Nations, Métis and Inuit have a constitutionally recognized status that is unique and have contributed in important ways to UBC’s goals to advance Indigenous peoples’ human rights through deeper engagement, respect and responsibility to non-violence and continued focus on Indigenous truth. As well, not all Indigenous researchers identify as First Nation, Métis and Inuit and many may not hold “recognized status,” nor Canadian citizenship. Further, Indigenous peoples as rights holders in Canada are diverse; some may physically reside outside Canada by virtue of the imposition of the Canada-US border, and yet, retain legal rights based on Indigenous connections to place, language, heritage and belonging in present-day Canada (*Her Majesty the Queen v. Richard Lee Desautel*). UBC must recognize that Indigenous peoples with ties to lands currently occupied by Canada define their identity, not Canada. Indigenous peoples define identity in accordance with Indigenous peoples’ laws and customs, which are protected in UNDRIP Articles 3, 4, 5, 6, 8 and 9. Many Indigenous peoples’ identities in Canada do not necessarily fit into the categories designed through colonial, racist, misogynistic, homophobic, ableist and patriarchal processes of colonization. Additionally, UBC has a relationship with and responsibility to diverse Indigenous peoples who relocate to conduct research, teach and provide service to the university. Their rights are protected under the UNDRIP. Indigenous communities—local, national and globally—are the foundation of Indigenous research and UBC must prioritize systematic change to develop and implement more complex understanding and thought on Indigenous peoples as the drivers, leaders, innovators and accelerators of Indigenous research led by communities, that will continue shifting power relations and leading decolonization into the future.

Indigenous peoples’ inherent collective and individual rights to self-determination include ownership and governance of Indigenous data. The collection and use of Indigenous identity data merit distinct considerations, including community engagement and, typically, data governance agreements. Research suggests that organizations collecting race-based data should implement not only data standards but also measures to mitigate the risk of harm. These measures include facilitating informed consent; ensuring privacy, security and confidentiality; training staff to collect data; and committing to transparency and accountability for its use. Community engagement is also necessary to inform

collection, analysis and reporting (Canadian Institute for Health Information, 2020).

Universities across Canada are seeing a trend in Indigenous faculty resignations, citing the continuation of systemic and interpersonal racism and the devaluing of research from Indigenous perspectives. UBC is unfortunately no different than these institutions, but now has the opportunity to address these issues before they worsen. This is an opportunity to demonstrate UBC's investment in the value and development of Indigenous knowledges and become a leading university in Indigenous-led research and innovation.

Through the extensive Indigenous Strategic Plan consultation process, issues related to Indigenous research were explored, highlighting the many challenges Indigenous researchers face at UBC. Goal 3 of the Indigenous Strategic Plan is to "Support research initiatives that are reciprocal, community-led, legitimize Indigenous ways of knowing and promote Indigenous peoples' self-determination."

## Indigenous Strategic Plan Goal: Moving research forward:

- Support research initiatives that are reciprocal, community-led, legitimize Indigenous ways of knowing and promote Indigenous peoples' self-determination. Create dedicated strategic programming to catalyze research that is co-developed with and led by Indigenous communities locally, nationally and globally. Hiring Indigenous researchers whose research is rooted internationally must be resourced and prioritized in meaningful ways in order to ensure all Indigenous researchers are treated with respect and dignity regardless of identity and nationality.
- Action 11: Establish Research Chair positions for faculty who demonstrate excellence in the application of Indigenous ways of knowing in research and advance the implementation of Indigenous peoples' human rights locally, nationally and around the world.
- Action 12: Support research opportunities for students to become global leaders in the advancement of Indigenous knowledge systems in health, governance, education, law, business, the sciences, the arts and Indigenous languages.

- Action 13: Co-develop research protocols and community-specific ethical research guidelines with interested community partners to ensure students and Faculties are approaching research opportunities with communities in a respectful and formalized manner. This includes the imperative of free, prior and informed consent and protocols on the ownership, control, access and possession of Indigenous data.
- Action 14: Provide Indigenous people who are engaged in research with equitable and timely compensation that recognizes the significant value of their participation to the research process and outcomes.

## Indigenous Strategic Plan Goal: Providing tools for success:

- Action 31: Develop a research information repository and communication portal that assists students, faculty, staff, communities and researchers at large to access resources, information, publications and reports about Indigenous issues and knowledge.
- Continue to partner with Indigenous communities locally, nationally and globally to develop accredited post-secondary Indigenous knowledge programs that can be delivered in communities and on campus.

The recommendations below are made in light of existing actions described in the Indigenous Strategic Plan, and meant to be complementary to these ongoing efforts, and are necessary to further decolonize research at UBC, address systemic anti-Indigenous racism, and recognize the value of research from Indigenous perspectives and privileging research Indigenous Knowledges. Nothing about us without us.

According to the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans (Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada and Social Sciences and Humanities Research Council 2018), "research involving Indigenous peoples in Canada has been defined and carried out primarily by non-Indigenous researchers. The approaches used have not generally reflected Indigenous worldviews, and the research has not necessarily benefited Indigenous peoples or communities. As a result, Indigenous peoples continue to regard research, particularly research originating outside their communities, with a certain apprehension or mistrust."

## Discussion of issues:

In previous faculty surveys, Indigenous researchers cited a lack of research support, including tools, equipment, materials, funds and space to conduct research. There has also been a lack of transparency in terms of how internal research funding is made available to Indigenous research, which, combined with competitive internal funding approaches, has only exacerbated lateral violence. This perpetuates the colonial logics imposed on Indigenous peoples throughout Canada in an attempt to “divide and conquer.” Many Indigenous researchers at UBC feel there is a lack of inclusivity of research pertaining to global, and/or displaced, and/or urban, and/or bordered Indigenous peoples. This is surprising given the diversity of Indigenous students that attend UBC at both campuses.

Indigenous staff, students and faculty are inundated with requests to be added onto research grant applications that are often fully developed and offer no opportunity to make meaningful changes. The “Indigenous person” is tokenized and not included in writing the grant, and has little involvement following receipt of funding, except to screen Indigenous racism, vet emails, messaging, “make things right in the community” and serve as a tick box to “demonstrate” Indigenous community engagement.

Indigenous students, faculty and staff have reported numerous and persistent incidents, and provided examples of bullying, racism, being used as “free labour,” ignored and silenced as a norm within UBC research offices including Indigenous research units, spaces, Indigenous Programs and Services and the House of Learning.

UBC’s response to the UNDRIP, TRC and Indigenous Strategic Plan can increase focus on advocating for inclusion of Indigenous ways of knowing within the academy and acknowledging what is considered as “data” and contribution to policy, practice and the literature. Research can be decolonizing when grounded in stories (truths), self-determination and respecting of multiple perspectives.

We applaud the development of the Indigenous Research Support Initiative at UBC Vancouver as a vital step to support those researchers who are engaging in research with Indigenous communities in a consultation-like fashion (as well as the hiring of an Indigenous Research Liaison in the Office of Research Services at UBC Okanagan). However, there has been little to no interfacing between campuses and limited, inequitable support for all Indigenous researchers. In comparison to other universities, UBC may envision good intent; however, it is falling far behind in the development of a cohesive network/support system of Indigenous researchers, and lacking ongoing organized, committed coordination between Indigenous researchers across campuses. This type of siloing has resulted in significant missed opportunities for meaningful, Indigenous community responsive tri-council and other grants that are increasingly focused on supporting interdisciplinary Indigenous research teams and networks. Instrumental in developing such Indigenous academic networks, Indigenous initiatives at UBC have historically lacked consistent dedicated funding and support (for example SAGE [Supporting Aboriginal Graduate Enhancement], UBC Okanagan’s former Indigenous summer institute and current Indigenous Arts

Intensive), despite being recognized locally and internationally as exceptional programs for supporting Indigenous scholars/artists.

Indigenous knowledge and way of self-determination, health, law, art, humanities are areas of specialized knowledge and there are fewer conferences, high impact journals and therefore fewer citations for scholars working in Indigenous-focused fields. As a result, Indigenous research is being undervalued, putting Indigenous scholars at risk for receiving tenure and promotion and points for merit, compared to their peers who have large research teams, Research Chair positions, staff, centres and institutes. Furthermore, faculty surveys demonstrated that Indigenous tenure-track faculty, more than any other faculty, do not feel equipped with the necessary knowledge and supports needed to become tenured and promoted. Many faculty expressed their work on institutional reconciliation as taking time from their research, and that it is made invisible and not recognized and that they are tokenized by the institution and their colleagues to access community partners and/or funding dollars. Similarly, Indigenous graduate students/undergraduate students feel they are being used to Indigenize/decolonize their supervisor’s research (see recommendation regarding graduate student recruitment, protection, support and retention).

Indigenous researchers express concerns that non-Indigenous researchers are crossing into Indigenous research without adequate knowledge (historical and contemporary contexts; respectful relationship building; protocols; guidelines on ethical conduct research processes, protection of

intellectual knowledge, OCAP®, UNDRIP, TCPS2 and Chapter 9 Research Involving the First Nations, Inuit and Métis Peoples of Canada) and lived experience in Indigenous spaces, putting previously well-established university-community relations at risk and reflecting a broader colonial entitlement to all spaces. Not only do non-Indigenous researchers lack awareness of Indigenous histories and concerns, but research support services lack knowledge, training and adequate supports for Indigenous research. In particular, the current behavioural and clinical research ethics review process remains problematic as Indigenous researchers look on as projects with Indigenous peoples are approved that lack ethical accountability including basic knowledge of intellectual property protection mechanisms such as OCAP, while their own community-research is delayed due to ethic boards' lack of knowledge of Indigenous engagement processes and realities, significantly delaying Indigenous researchers' productivity. Much of this results from a lack of access to diverse Indigenous expert voices on the ethics review boards across both UBC campuses.

Graduate students and undergraduates (especially outside of Indigenous Studies) lack historical knowledge and basic methodological training and are under-prepared for research with Indigenous peoples. Meanwhile, Indigenous undergraduate students indicate an interest in research-intensive experiences, but disproportionately lack access to these activities. Without access to research-intensive experiences, Indigenous undergraduate students are less likely to access graduate studies programs. Clearly, Indigenous research crosses over many spheres within the university,

including community engagement and relationships, curriculum development, as well as bridge-making between community knowledge and undergraduate and graduate education.

Initiatives have proposed actions for reconciliation, including Health Canada (2019), Setting New Directions, Strategic Plan 2019-2022, by strengthening Indigenous research capacity for: 1) building relationships with FNIM peoples; 2) supporting research priorities of Indigenous Peoples; 3) creating greater funding accessibility to granting agency programs; and 4) championing Indigenous leadership, self-determination and capacity building in research.

Current UBC-funded institutes, centres and eminence research clusters have lower representation of Indigenous research conducted by Indigenous scholars, especially Indigenous community led/responsive work, than non-Indigenous scholars. The Centre for Excellence in Indigenous Health is UBC Vancouver specific and strongly mandated for medicine.

Current examples of Western Canadian university commitments and dedication to reconciliation and response to UNDRIP and the TRC include:

- University of Victoria: The Centre for Indigenous Research and Community-Led Engagement (CIRCLE) is a research centre dedicated to promoting and engaging in research with Indigenous Peoples to improve their well-being. Mandate: CIRCLE provides resources and support for faculty, students and communities to undertake Indigenous research

and related activities, respectful of local Indigenous knowledge systems and worldviews, culturally safe and appropriate research relationships and meaningful collaborations at local, regional, national and international levels.

- University of Alberta Office of the Provost/Vice-Provost Indigenous Initiatives include: develop and implement ethical policies and procedures to guide research engagement with Indigenous communities; build and nurture positive relationships with Indigenous communities and foster a supportive environment for Indigenous faculty, staff and students.

Anti-racism implementation addressing equity issues, Indigeneity, anti-Indigenous racism, representation, and inclusive excellence are needed for tangible reconciliation. This can be accelerated by addressing action items in the UBC Strategic Plan, Indigenous Strategic Plan, department and Faculty strategic plans, and EDI Inclusion Action Plans that is coordinated with Indigenous-focused complaint mechanisms addressing structural and systemic anti-Indigenous racism and barriers.

# Recommendations

The following recommendations are critical for ensuring ethical conduct of research by, with and for Indigenous peoples and communities, including Indigenous researchers and combatting anti-Indigenous racism against Indigenous researchers, trainees and staff:

1. Recognize research from Indigenous perspectives including non-traditional, creative and community-based and generated forms of knowledges through increased internal awards, grants, research chairs, career advancement in the tenure and promotion process, merit evaluation and other forms of recognition.
2. Develop a UBC Okanagan Indigenous Research Hub/Centre/Institute that will:
  - a. Coordinate with the Indigenous Research Support Initiative, Office of Indigenous Strategic Initiatives, proposed Anti-Racism and Inclusive Excellence Office, the new human rights hires, the existing ORS Indigenous Community Liaison, the new Indigenous Graduate Student Advisor and Indigenous scholars well known and supported by Indigenous communities and community researchers and those working towards Indigenization in Teaching and Learning spaces (CTL).
  - b. Review with students, faculty and staff, processes, procedures, staff and faculty conduct with the First Nations House of Learning and Indigenous Programs and Services (formerly called Aboriginal Programs and Services) for how to increase access, improve relationships and increase cultural safety for Elders, Knowledge Keepers, faculty, staff and students from all Nations.
  - c. Strive to build solidarity among Indigenous scholars at UBC by facilitating the development of an inter-campus network of Indigenous scholars by hosting events, conferences, visiting Indigenous scholars, artists/writers-in-residence and an annual interdisciplinary summer program focused on research from an Indigenous perspective. Host an annual celebration conference/gathering to celebrate Indigenous student research and expand networks across campuses, with Indigenous community members/partners organizations working with local Nations.
  - d. Increase student access to research experiences and research mentorship. Students and trainees contact the UBC Okanagan Indigenous Research Hub/Centre to provide information about research interests network and social media to connect with Indigenous

researchers; and to explore student identified research topics and funding opportunities

- e. Liaise with local, national and international Indigenous networks and organizations with the aim of increasing recognition of Indigenous scholarship at UBC and connecting Indigenous researchers (including graduate and undergraduate students) with local, national and international opportunities and Indigenous researchers.
  - f. Review cases of Indigenous faculty who are denied tenured and refused promotion. (See Recommendation #1: Indigenous Hires)
  - g. Share through knowledge exchange, by providing supports such as an Indigenous Knowledge Translation (KT) expert for Indigenous knowledge translation including copy-editing, grant writing, developing community reports, infographic and presentation design, videography, photography, etc.
  - h. Provide culturally safe and accessible meeting/gathering spaces for researchers, community members and research participants, including ceremonial spaces with adequate ventilation for smudging, healing, feasting activities, sound proofing for singing and drumming, etc. Support UBC Communications in sharing and promoting Indigenous scholarship at UBC in a way that is not tokenistic, and done in a manner that includes appropriate language, protocols and permissions.
  - i. Host the Indigenous Research Review Circle to be formed (see below).
3. Building on UNDRIP, the TRC commitments, Tri-Council ethical conduct and protocols of Indigenous research, and UBC's commitment to anti-racism in research, develop an Indigenous Research Review Circle that will:
    - a. Review Indigenous research proposals and clinical and behavioural ethics applications by/with/for Indigenous peoples ensuring protection of Indigenous peoples and communities from harmful research including respect of their collective rights to have sovereignty over, protection, ownership/stewardship, control and management of their own knowledge, data, stories and to determine if, how, when, and with whom intellectual property is shared.

- b. Honour Indigenous-led processes, including circle members being mostly Indigenous researchers with knowledge of/and experience conducting research with Indigenous peoples and one non-Indigenous scholar appointed by the circle collectively, and Indigenous graduate students/trainees.
  - c. Consult specialists, develop a network for advisory support and referral as needed in regards to UBC's responsibilities regarding law, human rights and especially Indigenous rights and work closely with other Indigenous research support units including UBC Okanagan's Indigenous Community Liaison (Recommendation # 3) and UBC Vancouver's Indigenous Research Support Initiative.
  - d. Formalize a review process that is productive, supportive and includes mentorship to build capacity regarding Indigenous community engagement, ethical research processes and research methodologies, directing applicants to important resources to support a meaningful and ethically sound research process, while also teaching Indigenous graduate students about ethical research processes.
4. Increase non-competitive funding calls specific for Indigenous research teams as seed funds to support interdisciplinary research collaborations.
  5. Reduce workload for new Indigenous faculty to support successful tenure, including recognition for community engagement, start-up funds, and committee work relevant and in line with area of expertise.
  6. Indigenize research-focused curriculum within undergraduate and graduate programs.
  7. Raise awareness and develop knowledge/understanding of Indigenous research in UBC's research support units.
  8. Fund institutes, centres, eminence research clusters, specifically for Indigenous initiatives and community-based partnerships and reconciliation for students and faculty.

Chancellor, Senior Advisor on Indigenous Affairs and the Senior Advisor on Anti-Racism and Inclusive Excellence, and Indigenous researchers will work together to find intersections and collaborative opportunities to develop a new hub/centre.

2. Develop the Indigenous Research Ethics Board through the VP Research and Innovation portfolio.
3. Fund and support culturally safe research-intensive experiences for Indigenous undergraduate students in all programs/departments/fields of study (Indigenous Studies, health science, humanities) in partnership and funding provided to the Hub and from Department Heads:
  - a. Review: the Undergraduate Research Award (URA) (formerly Barber School, be available to Indigenous students across UBC) program through an Indigenous lens to identify why Indigenous students rarely apply for URAs and Indigenous faculty rarely supervise URAs. UBC Okanagan Indigenous Programs and Services support for undergraduate research mentorship program to develop a comprehensive 'mapping' of how to improve according to anti-racist, equitable, audit/accountability processes across all degree programs including professional degree programs.
  - b. Expand and consistently fund Indigenous student mentorship program to go beyond a single term to include full-time research in the summer months, as well as annual renewal, as it is both a support for scholars, a teaching/mentorship mechanism, and a pathway for students to research/graduate studies. Research mentees require some prerequisite knowledge/cultural competency training regarding Indigenous approaches to research.
4. Elders, Knowledge Keepers, Healers, Elder research advisors and consultants involved in research agreements, protocols, advisory committees, etc. require appropriate and respectful acknowledgement, not defined by a staff position M & P hourly wage, and should not be limited to a maximum amount of gifting or honoraria per year (e.g. \$500). Local Nation protocols for gifting and compensation should be respected. VPRI, Provost, Indigenous Advisors to the President, Associate Provost Academic Programs, Teaching and Learning must apply the Indigenous Strategic Plan toolkit to examine gaps in research support for Indigenous community partners.
5. SPARC, UBC Vancouver Vice-President, Research and Innovation and UBC Okanagan Office of the Vice-Principal of Research must apply the Indigenous Strategic Plan toolkit to examine gaps in research support for Indigenous scholars and Indigenous research.

## Implementation

1. The Indigenous Research Support Initiative, Office of Indigenous Strategic Initiatives, Provost and VPRI Office, Indigenous research internal awards, research awards, grants, research chairs, career advancement in the tenure and promotion process, merit evaluation and other forms of recognition, Associate Deans of Research, Office of Vice-President Research and Innovation and research office, research awards, Canada Research Chairs, UBC Okanagan, UBC Vancouver, Senior Advisors to the President on Indigenous Affairs, President and Vice-

# Recommendation #28: Faculty Indigenous liaisons

We acknowledge UBC Vancouver and UBC Okanagan campuses are located on the traditional, ancestral and unceded territories of the x̱məθḵəy̱əm Skwxwú7mesh, səliłwatał and Syilx Okanagan Nations.

## Context

The siloing of Indigenous peoples (including services to support them) has been historically built on a model that believes Indigenous peoples to be deficient, disruptive to western colonial ways of knowing and doing, and incapable of their own decision-making. Note that this same perspective was the impetus for racist policies that endure in Canada, including the Indian Residential School system that removed children from their families and culture.

The UBC Strategic Plan includes a commitment to expanding opportunities for Indigenous people and widening opportunities for all students to learn about Indigenous issues and perspectives. UBC Okanagan aims to increase engagement with Indigenous communities in mutually supportive and productive relationships. A wide range of strategic actions can be found in the TRC, in Turpel-Lafond's In Plain Sight, in the UBC Strategic Plan and in the UBC Indigenous Strategic Plan. The [UBC Indigenous Strategic Plan \(2020\)](#) focuses on three key themes: research, learning, and teaching and service. The commitment in Indigenous and settler reconciliation includes implementing Indigenous laws, Indigenous human rights, through the goals and actions of the Indigenous Strategic Plan as well as the UBC Okanagan Declaration on Truth and Reconciliation. The Indigenous Strategic Plan sets out eight goals and 43 actions to advance a vision of becoming a leading university in the implementation of Indigenous peoples' rights globally. UBC's response to UNDRIP claims UBC will play a leading role in UNDRIP implementation as a part of the institutional academic mission.

## Learning and Teaching

The Indigenous Strategic Plan articulates the structures, systems and policies that promote a safe and inclusive learning environment for Indigenous students and support them to achieve success, however they choose to define it. The plan also relates these to many aspects of programs and curriculum that support and promote Indigenous worldviews, knowledge systems, languages, culture, systems of law and governance, and the importance of expertise of the instructors that develop and deliver curriculum throughout UBC.

## Service

Faculty Indigenous liaisons can best support Indigenous anti-racism systems and processes for prospective Indigenous students, current Indigenous students, Indigenous faculty and staff as well as initiatives that promote meaningful engagement with our Indigenous community partners locally, nationally and internationally.

## Issue

Outside of dedicated Indigenous Student supports (including UBC Vancouver's First Nations Longhouse and UBC Okanagan's Indigenous Programs and Services), Indigenous students lack culturally relevant and culturally safe support to navigate all aspects of university, especially issues of racism and discrimination. The 2019 undergraduate experience survey conducted at both campuses indicates that over half of Indigenous students do not feel a strong sense of connection to UBC, or feel like they are a part of the campus communities. These numbers worsen within student's respective Faculties, as Indigenous students do not feel a sense of community and do not feel supported to succeed within their Faculty.

Indigenous students do not feel UBC cares about their well-being and moreover, within a dominant settler colonial climate, Indigenous students do not feel comfortable reaching out for support when they need it most. These issues compound, leading to Indigenous students experiencing additional challenges and stressors including mental and emotional distress, and negative impacts on their academic performance.

Students face disconnection from home communities, lack advocacy within their Faculties, and existing faculty and staff lack knowledge and resources to appropriately advocate and refer Indigenous students. Indigenous students have little to no presence in certain Faculties at UBC, but there is clear evidence that those who are supported within their Faculty (as opposed to those solely supported by centralized Indigenous student services) are better represented within their programs and experience success across a multitude of areas.

UBC Admissions (across general entry, professional and health programs, with the exception of the Faculty of Medicine and UBC Okanagan’s Nursing Program) lack culturally relevant and appropriate knowledge to review applications for admissions from potential Indigenous students that takes into consideration systemic barriers that Indigenous peoples have faced due to systemic/historical/contemporary anti-Indigenous racism including, but not limited to the impacts of intergenerational trauma of the Residential School system.

The implementation of this recommendation in units across both campuses will contribute to breaking the silos that exist at UBC that continue to harm Indigenous students, staff and faculty. The implementation of this recommendation is crucial to the success of Indigenous students in particular and for the system-wide transformation, decolonization and Indigenousization of UBC as an institution.”

## Recommendation

There are existing models at both UBC campuses that have successfully increased Indigenous student enrolment, and our recommendation encourages that these successful models be adapted and expanded across all Faculties on both campuses. The current UBC Okanagan School of Nursing model is an example that provides constellations of support for Indigenous students in particular, but also support existing staff and faculty efforts towards decolonization, Indigenousization and fostering culturally safe classrooms.

1. We recommend that the following existing position at UBC Okanagan’s School of Nursing be expanded to exist within each Faculty (or possibly more than one liaison position, depending on the ratio of Indigenous Students applying to and within the program).

Role of this position:

- A. Facilitate Indigenous student recruitment, retention and success within the department or Faculty.
- B. Provide culturally relevant and culturally safe support to Indigenous students (academic, personal) to navigate university, racism, issues with peers, teachers and staff, to foster healthy non-isolating transition to university easier for students and enhance experiences students at UBC Okanagan, contribute to the well-being of individuals and support the success of students.
- C. Work with UBC Admissions to review applications from Indigenous individuals holistically to consider supportive pathways for recruitment, retention and success as a member of the Indigenous admissions representative from

their specific department or faculty. This committee facilitates processes that support admission offers to as many Indigenous students as possible, not according to number of seats set aside for Indigenous students, all according to UBC Indigenous admission policy and department-level criteria or benchmarks that increase the opportunity for Indigenous student admission. This would significantly increase the number of Indigenous students at all levels studying and being successful at UBC.

For example, the UBC Okanagan School of Nursing Leadership and Indigenous Liaison and Indigenous Programs and Services work together in the **Supportive Admissions Program** Review Process in which representatives from the School of Nursing (Associate Dean, Year 1 Lead, Indigenous Programs and Services, and Registrar’s Office) meet to discuss each Indigenous student application to the BSN program. Applications are reviewed each year and placed in **three categories for admission**:

### Category 1 - General Admission

(average 10-18 students)

- Meet UBC Aboriginal entrance requirements (67%) and School of Nursing entrance requirements (over 80%)
- Offered tutoring/mentoring on admission and periodically

### Category 2 - Supportive Admissions

(average 3-8 students)

- Meet UBC Aboriginal entrance requirements (67%) but not School of Nursing GPA
- GPA 70-75%
- Biology, Math and English 12 marks are reviewed and benchmark set

- Personal profile reviewed
- Offered a letter of acceptance with suggestions:
  - › Reduced course load (i.e., English course in Spring/ Summer at the end of year 1)
  - › Attend mentoring/tutoring sessions up to 12 hours/week
  - › Contact Indigenous Liaison for regular and ongoing support

**Category 3 - Aboriginal Access Program** (average 3-4 students)

- Do not meet pre-requisites - admit to Aboriginal Access Program
- Guaranteed a seat in the UBC Okanagan BSN program the next academic year if they meet 65% average

The success of the program has significantly increased enrolment and graduation rates of Indigenous BSN students. On average 10-14% of BSN admission are Indigenous students.

- D. Work closely with Indigenous Programs and Services to support Indigenous students through regular face-to-face meetings, assisting students in navigating the university environment and providing support for challenges (academically, culturally, experiences of racism and exclusion, sense of belonging, problem solving, etc.) and celebrating successes as a student and in everyday life.
- E. Link students with Indigenous Programs and Services and tutoring and mentorship supports, activities, lunches, Elder in Residence and other programs.
- F. Link Indigenous students with current Indigenous students, community members, organizations, agencies, local bands and other UBC departments and programs that align with the student area of study and service.
- G. The Indigenous Liaison faculty member works closely with Faculty or department to ensure students are well supported, and ongoing communication with students to support needs and challenges academically and personally throughout the semester, and following up with students to support achieving success.
- H. Work with host Nation, and local and visiting Elders and Knowledge Keepers for practice placements, guest speaker invitations, community engagement, and mentorship and support of Knowledge Keepers new to UBC.

## Implementation

1. Hire or appoint an Indigenous faculty member for each Faculty, department or unit, depending on the size to have at least one course release for the position of Indigenous Liaison and additional remuneration in recognition of the increase in workload and expertise required for this role.
2. The requirement for this role within each Faculty should incentivize Deans to hire additional Indigenous candidates with expertise in supporting and advocating for Indigenous students, so this role is shared among faculty members over time.
3. Provide ongoing training and professional development for Indigenous Liaisons. For example, cultural safety, learning from Elders in Residence, etc.
4. Develop a Terms of Reference for this position, so that the scope of the position is well understood and enacted similarly within each Faculty.
5. Develop a referral network for Indigenous Liaisons to connect students to appropriate resources to support their success.
6. Support annual gatherings for Indigenous Liaisons to connect to one another, identify patterns of systemic racism at UBC, share experiences, stories and resources, and develop and share successful solutions for challenges, issues and problems.

# Recommendation #29: Centre Indigenous anti- racism praxis to recruit, protect, support and retain Indigenous graduate students

We acknowledge UBC Vancouver and UBC Okanagan campuses are located on the traditional, ancestral and unceded territories of the x̱məθkʷəy̱əm Skwxwú7mesh, səliłwətał and Syilx Okanagan Nations.

“Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.” Article 8,1 United Nations Declaration on the Rights of Indigenous Peoples.

## Background

### UBC commitment to the UBC graduate and postdoctoral community:

We wholeheartedly affirm President Ono’s messages on addressing the systemic racism at UBC that impacts Black and other racialized and Indigenous community members, and dedicate ourselves to the institutional commitment to inclusion and to the acceleration and intensification of efforts to build a more just and generous campus community.

(Graduate and Postdoctoral Studies, n.d.)

<https://www.grad.ubc.ca/about-us/initiatives-plans-reports/anti-racism-message>

This recommendation is about shifting the foundations and moving from institutional anti-racism “messages” to a foundational re-structuring through an Indigenous anti-genocide and anti-racism lens (see Appendix 1 to the Indigenous Committee’s Recommendations). Rather than dedicate ourselves to anti-racism diversity work in

a settler colonial institution, we **seek definitive, clarified specificities** regarding the institutional commitment to anti-racist Indigenous inclusion and to the acceleration and intensification of efforts to build a more just and generous campus community **regarding Indigenous peoples’ rights**. At the same time, we affirm Indigenous peoples have substantive reasons to be leery of “inclusion” frameworks as this White liberal legal concept has been used to continue the project of assimilating Indigenous peoples and to disregard Indigenous self-determination, sovereignty, identity and decision-making over all matters affecting Indigenous peoples, lands, waters, inventions and intellectual property. Likewise, Indigenous peoples are skeptical of “inclusion” in a colonial post-secondary system that has a historical and documented record of using Eurocentric legal concepts and euphemisms to continue the theft of land, knowledge and violations against Indigenous peoples’ rights that are distinct and different than those of Canadians.

Anti-Indigenous racism pervades Indigenous graduate studies—one of the most important and powerful structures of the university mission. Anti-Indigenous racism is reported as a major stressor commonly experienced by Indigenous graduate students as a mental, physical, emotional, spiritual health issue. One of UBC’s major challenges regarding Indigenous graduate education has been and continues to be the university leadership’s inability to systemically name, address and to deter genocidal structures. It normatively imposes these structures across the university—both vertically and horizontally—and it neglects to examine the relationship between European religious-cultural beliefs, norms, knowledge constructs and knowledge biases and:

1. the violent and genocidal legacy of settler colonialism with regard to Canada’s assimilation policy goals toward Indigenous peoples;
2. the historical role of UBC and the benefits derived by UBC’s community in the de jure and de facto force of the Christian European knowledge framework on Indigenous undergraduate and graduate students over time;
3. wherein this type of post-secondary education has been an ongoing means of assimilation and integration policies well into and beyond 1996 as a norm of Canadian institutional attitudes toward Indigenous peoples including Indigenous students (the official closure of the last Indian Residential School in Canada);
4. UBC, like the majority of Research One institutions, fails to document the institution’s myriad and numerous failures

to recruit, retain and to ensure culturally safe processes for Indigenous undergraduate and graduate students;

5. UBC, must name, link and bring forward the full weight of its current role in the ongoing failures to interrogate its role in systemic and structural pressures and demands put upon Indigenous students to assimilate across faculties;
6. must reflect and act on its duties to identify and to prevent further genocide against Indigenous students through taking more seriously the grave and mass impact that Euro-Canadian and Christian ways of knowing, being, doing, making, ruling and judgement had and continue to cost Indigenous peoples;
7. whereas Indigenous graduate students across UBC's campuses have confronted the imposed, aggressive and harmful UBC systems' continuing demands on Indigenous peoples to "adjust", "adapt", to be perpetually be "resilient" and to "just deal with" assimilation, that have severe consequences for many Indigenous undergraduate and graduate students;
8. whereas the UBC President's Anti-Racism and Inclusive Excellence Task Force needs major re-structuring and re-organizational frameworks to dismantle all genocide systems currently and continuing to operate in overt and in covert ways within UBC Indigenous graduate students' lived experiences;
9. whereas UBC must be held to account for the extremely passive, apathetic and minimizing attitude toward genocide against Indigenous post-secondary students, as an extension of UBC's, BC's and Canada's genocidal legacy;
10. whereas UBC must educate and hold accountable community members who continue to deny, oversimplify, rationalize, justify, evade, or stand by while Indigenous undergraduate and graduate students experience myriad challenges, barriers in obtaining their degrees, are normatively protected by UBC's overall logics of systems operations, without critical interrogation or accountability as to the danger and fallacy of this behaviour and belief system;
11. whereas Indigenous undergraduate and graduate students to this day experience high levels of trauma, damage, in isolation, disorientation, lack of respect and lack of dignity within UBC's myriad systems innately protective of its root historical foundations in heteropatriarchal, White Canadian frameworks of educational control, power and domination over Indigenous knowledge, rights and sovereignty.

UBC undergraduate and graduate studies may develop certain strategies using EDI with varying and unpredictable results, and

may attempt to utilize the human rights grievance approaches, but these are more ink on paper without robust, anti-racist, Indigenous student-led strategies which is culturally legally, socially, economically, politically and structurally aligned with Indigenous rights and the situation of genocide against Indigenous peoples in Canada. The university's traditional approach to this issue has been focused on resiliency and adaptation to "bullet-proof" Indigenous students against systemic anti-Indigenous racism, and to support the creation of secure "culturally safe" islands where Indigenous students may receive support, resources, networking opportunities and a sense of community (see Saunders 2009). However, none of these approaches put anti-Indigenous racism to the centre of analysis. As a result, the patterns of systemic enabling of microaggressions, harassment, lateral violence, gender-based aggression and multiple structural barriers that Indigenous graduate students experience are masked and made unknowable in the larger university discussions on Indigenous decolonization and indigenizing the academy. Anti-Indigenous racism is a major public health issue and this recommendation prioritizes flipping the frame, putting the issue of anti-Indigenous racism in the centre as a major barrier to recruitment, protection, support and retention of Indigenous graduate students. None of the university mechanisms provide clear, precise, articulations on the many and complex forms of anti-Indigenous racism which is a concern. This speaks to the systemic and structural challenges that condition an intractable racial order. UBC's institutional and systemic culture—as a place and arrangement, impacts Indigenous graduate students and the implications and consequences are serious.

## Issue

Due to systemic racism, many Indigenous students will be the first in their families to ever attend university, let alone graduate studies. There are many barriers for Indigenous students in entering and successfully completing their graduate program. Indigenous students often face a colonial system embedded with unwritten rules, unclear processes and policies that reinforce Eurocentric understandings of what is considered to be valuable knowledge and academic contributions. Indigenous graduate students regularly face anti-Indigenous macroaggressions and microaggressions from fellow graduate students, staff and faculty who lack cultural competency through an Indigenous anti-racism lens. While some are becoming aware that they lack cultural competency, and seek to address this, it is also the way this is presented that needs to resist obfuscating racism through

willful uses of terms such as ignorance and bullying, which ignores the legacy of White supremacy as a dominant organizing framework.

Many university community members refuse to acknowledge or unlearn bias and prejudice against Indigenous peoples. The majority are ignorant to the historical processes of institutional, systemic and structural racism, and do not consider that a majority of Indigenous peoples do not come to the university urban context where resources and knowing how to access them are normalized. Too often they refuse to accept, to see, to hear or to know that anti-Indigenous racism is the cause underscoring why many Indigenous graduate students experience social barriers to meet the same expectations of White graduate students who were able to access these tools and resources over their whole lives. All too often, anti-Indigenous subjective bias by professors, supervisors, staff and peers is a maze that Indigenous graduate students are required to become “bullet-proofed” against. For example, students who need to work multiple jobs to survive while in school are perceived as “lazy” or “not committed.” For the many Indigenous students who come back to graduate school after having children, graduate school is not family-friendly. Parental leaves, bereavement leaves and family caregiving responsibilities are considered to be “unfortunate delays” and disruptive to completion. There are little to no family-friendly spaces on both UBC campuses (i.e., change-tables in washrooms, quiet spaces for breastfeeding, etc.). In general, there is a sense of a lack of compassion extended to Indigenous graduate students who are facing substantial stresses, many of which result from intergenerational trauma inflicted by Indian Residential Schools and ongoing colonial violence.

Many students feel tokenized and used to decolonize or Indigenize their supervisor’s research program, and pressured to deal with this form of race-based exploitation in an uneven, imbalanced power relationships constructed by the supervisor as an act of performative allyship. Indigenous pedagogy, ways of knowing and doing are misunderstood, dismissed and/or unsupported by Indigenous students’ supervisors and committee members. Graduate students are regularly conditioned into White and Indigenous, male and female power imbalances in supervisory committees when they must “bullet-proof” themselves to witnessing Indigenous faculty committee members regularly overloaded with responsibilities to be experts on critical decolonial and critical Indigenous theory, methods and methodology. Student-supervisor relationships can be toxic and unsafe for Indigenous graduate students. Indigenous graduate students conduct more service and have a higher workload than their non-Indigenous counterparts, typically on a volunteer basis, in exchange for “a line on their CV.” Similar to other IBPOC folks, Indigenous graduate student TAs report the same low teaching evaluations due to the implicit bias of predominantly White students. There is an emerging trend of students to self-identify as Indigenous, who but may not be Indigenous, but this issue remains relatively unexplored by the university and has caused lateral violence among students.

At UBC, Indigenous students have little to no dedicated supports, resources, workspaces and/or networks to connect to each other, local Indigenous communities, Indigenous mentors and potential graduate supervisors. The systemic and structural lack of coherent and cohesive strategic understanding, planning, coordination

and implementation to address these comprehensively as the critical signs of a larger ideology at work, and not reductively addressed in piece-meal or band-aid approaches, is reflective of how systemic and structural anti-Indigenous racism works. Acknowledgement, knowledge and honouring of ááwowaákii or Two-Spirit issues, issues that are not addressed in society both on and off campus. According to the Missing and Murdered Indigenous Women and Girls (MMIWG) final report, ááwowaákii, women and girls must be at tables where decisions are made on their behalf, including within student and faculty councils and support systems. Policy-related laws, special reports completed by UBC alumni and university reports need to include their voices and spirits within each.

Supports of safe environments for students require evidence of significant praxis employing theoretical, empirical and critical Indigenous anti-racism praxis at the critical intersection of Indigenous women, Two-Spirit, trans, Indigi-queer, GLBTQIA, anti-colonial histories, specific Indigenous knowledge systems and Indigenous legal systems, gender-based violence, borders and migration, immigration, parenthood and motherhood and Indigenous peoples’ recent, ongoing and historical struggles in settler educational settings.

While Indigenous Programs and Services (UBC Okanagan) and the First Nations House of Learning (UBC Vancouver) offer programs and services for undergraduate students, there is minimal support for graduate students through SAGE (Supporting Aboriginal Graduate Enhancement), which has not been resourced or coordinated at UBC Okanagan for several years, and has been only taken up at varying points in

UBC Okanagan's history in a tokenized way, and vulnerable to the whims of new administrators and lack of a dedicated plan connected comprehensively to an overall plan to confront and address anti-Indigenous racism. There is not a consistent source of support for incoming and current Indigenous graduate students at UBC. Compared to other universities where attractive funding, mentorship and other supports are offered, UBC falls behind in recruiting, supporting and retaining Indigenous graduate students.

UBC funding for Indigenous graduate students should be equally accessible for all UBC Indigenous students on both campuses. For example, the Bridge funding: The Faculty of Graduate and Postdoctoral Studies will match funds provided by graduate programs (to a maximum of \$8,000 per student and to a maximum of \$50,000 for the program in total) to support master's Indigenous students registered at the UBC Vancouver campus for the 2021/22 academic year (i.e., from September 1, 2021, to August 31, 2022).

Indigenous graduate students have described experiences where they were actively discouraged to apply for staff or faculty positions at UBC. However, as UBC aims to recruit more Indigenous faculty, it is essential that UBC graduate students are provided with a pathway to employment, as many Indigenous scholars are committed to the communities with whom they have worked with for extended periods, whether in their home territories or not. The emphasis on having students move from university to university throughout graduate programs, from MA to PhD for example, (based on the colonial logics of the institution) is problematic and inconsistent with Indigenous research

methodologies that emphasize long-term research relationships. For the purpose of recruiting Indigenous graduate students, to ensure they complete their programs, and to support potential transitions into faculty or staff positions, it is essential that Indigenous graduate students have an experience at UBC where they feel connected within the university community, valued as a community member, and a sense of belonging within all university environments.

## Recommendations

1. University leaders work purposefully with Indigenous graduate students to address systemic anti-Indigenous racism as a threat to Indigenous graduate student recruitment, protection, support and retention.
2. UBC must hold students, faculty and staff accountable to the Indigenous Strategic Plan guidelines and training tools to reduce anti-Indigenous racism impinging on Indigenous rights to cultural safety and anti-Indigenous racism education, training and accountability.
3. University leaders must take responsibility for institutional, systemic and structural anti-Indigenous racism as a major threat to a core area of its mission—graduate studies and Indigenous research.
4. Remove institutional, systemic and structural barriers to Indigenous graduate student success by dedicating resources to support Indigenous graduate students at UBC.
5. Take action to develop permanent positions focused on an Indigenous mentor support network that includes Indigenous undergraduate and graduate students as well as Indigenous faculty and staff. Ensure these strategic positions are filled by those with critical engagement in Indigenous anti-racism praxis.
6. Protect potential and current Indigenous graduate students from marginalization and exploitation.
7. Create spaces that are culturally safe spaces and environments which are spiritually, socially and emotionally safe, as well as physically safe for people; where there is no assault, challenge or denial of their identity, of who they are and what they need. Culture is defined the individual and includes, but is not restricted to, age or generation; gender; sexual orientation; occupation and socioeconomic status; ethnic origin or migrant experience; religious or spiritual beliefs; and/or ability (Nursing Council of New Zealand, 2011). This includes spaces for Indigenous graduate students to study, gather, meet with Elders, peers and for Indigenous faculty to do research. A space for cooking, with nonbinary washrooms, access to technology, support/mental wellness, family spaces and are breastfeeding friendly.
8. Protect Indigenous students from being tokenized at all levels of the university communications (see Recommendation #3).
9. Engage College of Graduate Studies on issues that marginalize current and prospective Indigenous graduate students.
10. Shift the culture regarding the unwritten practice of faculty hires from non-UBC Indigenous graduate student alumni by creating pathways to employment at UBC for Indigenous graduate students.
11. Develop a viable group and network for and with Indigenous graduate students.

## Implementation

1. Create a dedicated position/office on each campus dedicated solely to potential and current Indigenous graduate students, whose responsibilities include, but are not limited to:

- a. Coordinating between campus to develop a cross-institution Indigenous graduate student network, including coordinating events for students to connect with Indigenous faculty.
  - b. Investigating past Indigenous graduate student experiences including those who have not completed, to have a better understanding of systemic barriers for Indigenous graduate students.
  - c. Advocate for current Indigenous graduate students.
  - d. Advocate for and support Indigenous students considering graduate school including providing dedicated support regarding the graduate program application process, external and internal funding guidance, connecting students to potential graduate supervisors who have demonstrated cultural-competency and anti-racism training/understanding.
  - e. Follow up with current Indigenous graduate student supervisors to ensure they have cultural safety, cultural competency, anti-racism training and/or sufficient expertise and/or lived experience.
  - f. Connect potential and current Indigenous graduate students to other resources such as counselling services, human rights office, the Equity & Inclusion Office, SVPRO, the Indigenous Research Support Initiative and UBC Okanagan's Indigenous Community Liaison.
  - g. Provide other career-focused training including dedicated support with writing graduate program applications, CV and faculty/staff application support, interviewing skills, as well as professional development opportunities within/outside of the university (i.e., project management course) to increase student employability.
2. Through Student Affairs, Graduate and Post-Doctoral VP and Student Affairs develop on campus, an Indigenous-centred child care for children of Indigenous students. This needs to be developed and designed aligning with Indigenous matriarchal systems of care, by, with, and alongside Indigenous parents, mothers and kinship systems that honour Indigenous child well-being and care, by Indigenous experts, and governed by, with and alongside Indigenous mothers, parents and relevant Indigenous kinship care providers, founded upon Indigenous people's rights, values, beliefs and principles. (See Indigenous Strategic Indigenous Plan, Actions 1, 2, 19, 20, 36, 37; See UNDRIP, Articles 1, 7, 8, 11, 12, 13, 14, 18, 22). The UNDRIP will guide UBC's actions in regards to Indigenous rights to establish Indigenous-centred child care on UBC campuses. Article 13 of the UNDRIP states "Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons." Article 14.1 states, "Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning." Article 18 states, "Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision-making institutions." In establishing an Indigenous-centred child care place on UBC's present and future campuses, Article 22.1 states, "Particular attention shall be paid to the rights and special needs of Indigenous elders, women, youth, children and persons with disabilities in the implementation of the Declaration." Further, Article 22.2 states, "to ensure that indigenous women and children enjoy the full protection and guarantees against all forms of violence and discrimination."
  3. University campus-based child care for Indigenous children of Indigenous graduate students intricately intersects Indigenous student research excellence and success. Thus, this is a high priority for UBC Indigenous anti-racism work interlocking Indigenous anti-genocide education. Indigenous graduate students must not be forced to accept anything less than an Indigenous-centred child well-being and care space to ensure the protection and safety of all Indigenous children on the x̣ṃəθḳẉəỵəm Skwxwú7mesh, səliwətał and Syilx Okanagan Nation lands UBC occupies. Urgent priority must be activated for UBC to expand infrastructure and structural innovation/change/restructuring of current use of spaces, until a new infrastructure, with Indigenous community involvement be created, designed and subsidized for Indigenous graduate students.
  4. Graduate Studies: Truth and Action before Reconciliation
    - a. A major system that governs considerable governance, power and control over Indigenous graduate student lives is the UBC Graduate School (Vancouver) and the College of Graduate Studies (Okanagan). An internal audit/review of COGS (UBC Okanagan) from an Indigenous student lens is necessary to better understand "the said" and "unsaid" and make policies and processes transparent for those unfamiliar with the university system. Indigenous students scarcely have the energy or capacity to combat cognitive imperialism, systemic racism and discrimination, and are challenged to process the structural dynamics at play throughout their studies, yet significant numbers have a power analysis. As do those who graduated in the last decade. Current and former UBC Indigenous graduate students should be invited and remunerated to participate in a review of these units to inform UBC's path toward the Indigenous Strategic Plan, Actions 2, 10, 13, 14, 19, 20, 21, 31, 32, 33, 34, 35, 36,

37). Where the Indigenous Strategic Plan does not (at this time) offer specificity on Indigenous race-based, Indigenous gender-based, anti-Indigenous Two Spirit, queer, and trans folk, and Indigenous disability-based complaints, grievances, violations and harms experienced in the current graduate governance frameworks, UBC must activate the UNDRIP Article 7.1, “Indigenous individuals have the rights to life, physical and mental integrity, liberty and security of person.” And, Article 8.2.d: “Any form of forced assimilation or integration.”

5. Student applications for admissions and review processes:

- a. Audit UBC Graduate School and the College of Graduate Studies for its role in normalizing and requiring Indigenous students to assimilate, integrate and to be dominated into accepting the force of Whiteness and Eurocentricity in all systems and systemic thinking.
- b. Hire a communication assistant who answers phone calls and emails in a timely and respectful manner.
- c. Develop Indigenous-specific Admissions Committee membership, consisting of members of the following: Registrar’s Office, Indigenous Programs and Services, Admissions and Awards, Enrolment Services, department/faculty member and several Indigenous faculty members from across the campus. The goal of this committee is to admit and provide organized and available consistent and easily accessible support for students that are admitted.
- d. During the review of applications, include non-traditional student evaluation (i.e., less emphasis on transcripts and the personal profile and more on community-based work, service and proposed research). For instance, UBC Faculty of Medicine Indigenous applicants submit a Statement of Positionality reviewed by Indigenous students, faculty and Elders, and this could be reviewed and adapted for all Indigenous student applications) with the intent to admit as many as possible into UBC Vancouver and UBC Okanagan programs. The Statement of Positionality would also deter and expose non-Indigenous students who self-identify as Indigenous students.
- e. Office of the Dean, G+PS 2019-24 G+PS Strategic Plan: Education and Development – develop an accountability plan to ensure formal educational programming, anti-Indigenous racism, bias, equity and cultural responsiveness. Include Indigenous Strategic Plan toolkit completion.
- f. Change language and develop tools/pathways that are anti-racist to address the first goal in the 2019-24 G+PS Strategic Plan: “Admission of the most promising graduate students and postdoctoral fellows,

with diversity represented in all its dimensions.” How is “promising” measured, what is “diversity in all its dimensions”? See Appendix 1 to the Indigenous Committee’s Recommendations for how a more inclusive G+PS Anti-racism message from an Indigenous lens.

- g. Offer new and substantial funding to support undergraduate and graduate students. The current limitations of one-year graduate funding does not show UBC commitments. Indigenous researchers require funding to support graduate admissions, and funding from departments are limited and highly competitive. Given the commitment and priority in response to the TRC, Indigenous Strategic Plan, UBC Strategic Plan, UNDRIP and In Plain Sight, as many Indigenous students as possible should be funded. Consider creative non-traditional co-op funding.
- h. Reserve seats/spots and provide dedicated funding support for all Indigenous students. This cannot be competitive (as it currently stands), as this only adds to lateral violence between/among Indigenous graduate students.
- i. Demonstrate equity across both campuses for Indigenous student scholarships.
- j. Include non-traditional thesis format requirements for students engaging in Indigenous ways of knowing, doing and being, including oral thesis and those written in Indigenous languages (similar to the exception for French).

## Appendix 1: Rewriting the G+PS Anti-racism message from an Indigenous lens

Original message located here:

<https://www.grad.ubc.ca/about-us/initiatives-plans-reports/anti-racism-message>

As we reflect on the meaning of the G+PS Anti-racism messages for members of the UBC graduate and postdoctoral community, and for higher education more broadly, a critical perspective is required to better situate and embrace language that would include an Indigenous perspective:

- What would it look like to collectively renew and enhance our commitment to principles and sustained actions toward Indigenous and decolonizing equity, diversity and inclusion in the UBC community?

- How might graduate and postdoctoral research and education more fully promote understanding, respect and empathy among all people and communities, while simultaneously addressing past and present injustice, entitlement, oppression, and privilege?
- How might we engage Black, racialized and Indigenous students, postdocs, faculty and staff, and at the same time not over rely on their time and energy to elicit change? How might we all listen, learn, unlearn, act, speak up, and feel protected in doing so, in order to shift away from the colonial foundations of UBC's history as a beneficiary of genocidal violence enacted against Indigenous peoples, toward restructuring the entire system through a critical Indigenous anti-racism, anti-genocide and anti-violence lens?

As starting points, we commit to the following:

**Education and development:** Within the Office of the Dean, G+PS, we commit to ongoing education on the subject of racism, and to holding ourselves and our colleagues accountable as we challenge, learn and unlearn behaviours and practices. As part of these efforts, we will participate in formal educational programming to raise awareness and understanding of these issues; to help ensure that all our interactions with students, postdocs, faculty, university staff and each other are inclusive and free from bias and stereotyping; and to help ensure that our decisions and actions are consistently equitable and culturally responsive.

**Admissions:** The first goal in the **2019-24 G+PS Strategic Plan** is 'Admission of the most promising graduate students and postdoctoral fellows, with diversity represented in all its dimensions'. Within this broad goal is a commitment to engage the graduate community in reflection and improvement on (our decentralized) admissions processes, which includes a revisitation of 'how we define and assess promise', how we can better target recruitment efforts, and how we can increase both consistency and equity in all graduate program administration. We commit to accelerate these actions, and in particular to include in all these activities a thoughtful and holistically equitable focus on issues of race and ethnicity.

**Black, racialized and Indigenous student and postdoctoral voices:** We commit to foregrounding and highlighting Black, racialized and Indigenous student and postdoctoral voices by creating spaces where they can share their thoughts, experience, work and research. This might take the form

of blogs or profiles on our website, venues for the display of creative work, as well as in-person events, such as fora and workshops. We also commit to actively listening to our Black, racialized and Indigenous students, postdocs and faculty through ongoing engagement and dialogue in the form of focus groups and informal conversations around race and inclusion, building on existing initiatives, such as the expansion of SAGE (a Faculty of Education Indigenous graduate student support and community program).

**Graduate and postdoctoral education culture and practices:**

The third area of our strategic plan reflects our mandate to 'support and promote excellence in graduate programs and faculty.' As part of these efforts, we re-commit to promoting and supporting actions and attitudes related to equity, diversity and inclusion in all graduate and postdoctoral educational environments and processes. Over the coming year, we will consult extensively to better understand where the greatest needs are, and which practices are best shared and promoted.

**Graduate scholarship:** As outlined in our **strategic priorities pages**, we reassert our commitment to promoting capacious forms and pathways of scholarly work and education, which seek and engage diverse ways of knowing, perspectives and partners, and which may be oriented to action as well as to understanding. This holistic view of scholarship inherently considers the challenging issues of access, privilege and voice across many disciplines, and as such is crucial to a more just and life-affirming world to which they are, will and must be key contributors. Please let us know if you think there is more that Graduate and Postdoctoral Studies can do, and/or whether you would like to be involved in these efforts. We want to hear from you at [graduate.communications@ubc.ca](mailto:graduate.communications@ubc.ca).

Photo credit (next page): Joey Cheung, Adobe Stock

The background of the image is a soft-focus photograph of dried, golden-brown grasses or seed heads. The lighting is warm and natural, creating a textured and organic feel. The quote is centered over this background.

“

For the purpose of recruiting Indigenous graduate students, to ensure they complete their programs, and to support potential transitions into faculty or staff positions, it is essential that Indigenous graduate students have an experience at UBC where they feel connected within the university community, valued as a community member, and a sense of belonging within all university environments.

”

# Recommendation #30: Protecting Indigenous Peoples' representations by enacting systems- wide anti-genocide anti-racism practices and Indigenous rights implementation at UBC

“the truth about our failings as an educational institution in the past serves as a continuous reminder of why the work ahead must be prioritized throughout the University.” UBC Indigenous Strategic Plan, (page 8)

We acknowledge UBC Vancouver and UBC Okanagan campuses are located on the traditional, ancestral and unceded territories of the xʷməθkʷəy̓əm Skwxwú7mesh, səliłwatał and Syilx Okanagan Nations.

“In the Canadian case, land, resources, and people were seized by force to accrue capital and construct a society of settler colonial patriarchal domination specifically.”

S. Rotz, [“They took our beads, it was a fair trade, get over it’: Settler colonial logics, racial hierarchies and material dominance in Canadian agriculture.”](#) *Geoforum* 82 (2017) 159.

## Issue

Through perpetuating the settler narratives and tropes of erasure, absence, faint traces, distorted caricature, homogenization, or commodification-leaning messaging, Indigenous misrepresentation often dominates the ways UBC community members and systems participate in and perpetuate settler colonial thought and attitudes toward Indigenous peoples and property (intellectual, cultural, innovation, economic, social, legal and existential).

In a significant way, colonial seizures—taking—Indigenous property (land, identity, culture, personhood, language, ideas, inventions, innovations, sciences, philosophy, art, religion) and Indigenous lives—without consequences—has been a continuous process to uphold and reinforce a White, male patriarchal, heteronormative, ableist, legal, capitalist economic system. Taking and misrepresenting Indigenous peoples and Indigenous proprietary domains has been germane to settler colonialism as expressed in Canada, BC and UBC.

Historically, settler processes of taking, and then re-narrating, and re-presenting Indigenous peoples, places, knowledge and methods, and using, exploiting and convincing Indigenous peoples to lend their historical millennial histories and cosmologies (physics, metaphysics, astronomy, observations and systems of knowing) to settler institutions and enterprises, in ways that lend credence and credibility to settlers, has a long history at UBC. Like many universities, UBC has built a system of privilege, wealth and power imbalances through its participatory and beneficiary roles in the wide-scale exploitation of Indigenous individuals, groups and communities for political and economic gain.

This recommendation offers a framework to establish the principles for a new direction UBC must take to address multiple and comprehensive ways that UBC systems, media, communication and acquisitions adversely impacts the rights of Indigenous peoples. It will clarify how UBC must engage in countering the spread of disinformation about Indigenous peoples attributed to White settler colonialism and its normalizing of violence against Indigenous peoples, and how these are taken for granted in settler institutions.

As a crucial step and process of long-term decolonization, anti-genocide and anti-racism change work, UBC must undertake a commitment to unpacking this systemic and

structural issue. UBC must take actions to significant demonstrations of understanding, recognition and responsibility for long-term commitments to anti-racism, anti-discrimination, Indigenous self-determination, Indigenous rights and the activation of change throughout its systems.

Misrepresentation, appropriation and commodification is a complex area of anti-racism studies, policy-making and implementation work in all institutions. To initiate this process of deeper learning and actions needed, this recommendation illuminates some of these, and suggests initial and long-term steps to be taken. Some of these forms arise as/pertain to daily acts that weaponize anti-Indigenous racism and instill dehumanization of Indigenous peoples as normalcy. This recommendation initiates a difficult though necessary journey in making deeper connections between misrepresentation and genocide.

**Examples of the ways this is embedded** in seemingly “innocent” (that is, settler claims to innocence) practices in settler institutions and organizations:

- Protection of knowledge, photos, etc.
- Media and communication;
- Decolonization versus anti-racism
- Stories important to Indigenous peoples
- Indigenous bodies (sexuality, gender, tribal identity, racialization, inter-racial identity, disability, trauma, body size, skin colour, hair texture, melanation, voice, language, economic status, housing, transportation, clothing, movement, sound, technology, etc.)
- Knowledge
- Using Indigenous peoples’ images on reports/brochures without consent and mostly as un-named brown bodies that “look Indigenous” according to White settler “Aboriginal” criteria.
- Tokenism as an issue of the Whiteness gaze spatialized everywhere affecting everyone’s gaze
- Photographic images treated as commodities and property of UBC
- Misappropriation
- Exploitation
- Social media - tokenism
- And much, much more

## Acknowledging the link between normalized taking, using and claiming, and the cultural, social, mental and human physical destruction of Indigenous peoples in British Columbia and Canada

Members of university communities have a long history of taking, re-narrating, re-presenting and using Indigenous peoples and Indigenous peoples’ original ideas, knowledge and intellectual property as their own, purportedly in the name of scientific progress, innovation and discovery. In reality, the power-economic differences between UBC and Indigenous peoples is key to navigate and understand how Indigenous peoples perceive the serious mistakes and harms that many UBC community members enact on a daily basis, perpetuating significant errors of the colonial past, bringing their misrepresentations and ignorance of Indigenous peoples, in often bold ways, and increasing damages in the relationship between Indigenous peoples and UBC. The normalized and historical colonial relationship between UBC communities and Indigenous peoples in the past, and UBC community members and Indigenous peoples in the present, has a direct connection to historical settler pre-emptions of diverse forms of Indigenous “property.”

## White settler place-making and Indigenous destruction narratives linger

This recommendation informs UBC leadership on ways to conceptualize and interrogate how discourses about race often fail to examine the ties between racism and White settler memory of place-making, which is often erased in UBC-wide discussions on racism. Yet UBC’s ties to historical economic and social dimensions of violence against Indigenous peoples (physical, social, economic, legal, material, political) is fundamentally about the notion that it is okay to take, exploit, use and distort (edit) messaging for the “betterment”, “progress” and “environment” of UBC. These interactions are fraught with racial tension, conflict and at times, specific types of racial violence. Complaints documented by students, staff and faculty are dispersed

across many units and portfolios, but apparently, nobody (in positions of power and “in charge”) has been aggregating this crucial data about racial interactions that caused damage, often irreparably so. Nonetheless, testimonies and witnessing prove otherwise. Indigenous peoples are actively addressing this issue across many spheres beyond the university as Indigenous peoples understand all too well the ties between the past and the ongoing present where the settler society takes no responsibility and proceeds in denialism.

This pervasive settler place-making climate, on both campuses, must be confronted on the many levels of how a chronic displacement of Indigeneity, because, the truth of the matter is that despite the politics and well-intentioned processes of reconciliation, and the discourse on anti-racism relations in Canada, settler denialism and ongoing patterns of denialism as increasing signs of violence is a crucial stage of genocide. Representation matters.

## Concerns:

**At UBC, for decades, Indigenous peoples have been working for change and addressing harmful representation (as a set of racist beliefs, views and behaviours) as an interlocking safety, health, human rights, climate and relationship issue at UBC.** From outside and within UBC, Indigenous peoples are actively confronting the daily ordeals of the reminders that the genocide impulses of settler representation and its too frequent conditions for representation to be:

- On UBC’s western legal terms for commodity objects, trademarks, property and intellectual property;
- Unconditional and ongoing use of Indigenous representational material as the institution’s “right”; as the faculty member’s “right”; as user’s “right” under Canadian laws of use;
- Unconditional and ongoing use of Indigenous people’s original ideas communicated in spoken words, blogs, social media platforms, notes, syllabi, draft documents, grey literature, audiovisual interviews, oral presentations, oral traditions shared, traditional literature (stories, teachings, “Indigegogy”); e-mail responses and e-mail conducted consultations for peers, supervisors and executives; oral history; ....
- Enacted in resistance and refusal to recognize and to conduct responsible and professional duty of care and ethics to implement Indigenous peoples’ instructions for appropriate Indigenous citational methods; and, avoid the “one size fits all” low/insufficient accountability approach.
- Conducted without Free, Prior and Informed Consent: en masse lack of the training, usage and implementation across all units;
- Campus-wide insistence on uncritical and non-reflective prioritization of the status quo, i.e. glorifying, European, Eurocentric representations, beliefs, mytho-histories, hagiographies and linear narratives of UBC as an innovator because it is a representation of “strength” vis-a-vis toxic masculinity, rape culture, genocide,

conquest, domination, exclusion, hierarchy, privilege and cognitive imperialism re-representing the binary between White privilege and elitism and Indigenous struggle and subjugation across the university.

The above aligns with the settler colonization vis-a-vis normalized pre-emption (theft) and seizure of Indigenous peoples’ fundamental rights and freedoms as free and independent peoples.

## What does this look like?

Due to the above being normalized, and the acts of taking are deeply normed and embedded within western social, ethical and legal systems, in other words, deemed acceptable and not unordinary, it is difficult to redress these infractions against Indigenous peoples’ rights because the western system itself offers no justice and accountability mechanism. The intended audience falls back on/draws on its normative social, ethics, procedural and laws which ratcheted up colonial taking. Colonial governance systems (e.g. Robert’s Rules of Order), and other related processes are further barriers to inclusive excellence, justice and accountability, for these reinforce the overarching culture of taking Indigenous peoples’ images, knowledge, ideas, concepts, scientific inquiry and even Indigenous suffering and pain, as not criminal, though perhaps awkward (at best).

Indigenous testimonies offer insights into the prevalent climate of taking that is campus-wide, from classroom to boardroom to social media; physical and virtual. These actions taken up by executives, university administrators,

faculty and staff, often thought to be one-off, innocent and correctable in a moment, rather than understood as the product of centuries of en masse social conditioning and deeply held unconscious and conscious bias, attitudes and thought to be common ways of being. The turn by decision makers at all ranks to explain the immersive climate as just individual, one-time “mistakes,” works to veil the underlying settler social enterprise of commerce and economic development centring Eurocentrism.

And, at a high scale, the process of taking/appropriating research dollars for settler scholar investigations tagged “Indigenous” and “reconciliation” under a period of the shift of these logics to “collaborate” Indigenous peoples in relation to the TRC and genocide investigations thereafter, rarely have taken into account what Indigenous peoples actually think about the term “collaboration” when it is preceded by “research;” as Linda Tuhiwai Smith has argued, is a “dirty word” to Indigenous peoples.

Ongoing forms of taking liberties without robust and engaged pre-engagement prior to all approaches (research, teaching, curriculum development, marketing, advertising, invention, innovations, communication and agreements with third parties) to Indigenous peoples’ property and tangible and intangible heritage (comprehensive) must involve in-depth and supervised preparations (i.e., getting formally educated in legitimate Indigenous-led and Indigenous-developed education, not merely attending a workshop or two, and not reduced to a discussion, conversation, or other informal exchanges not formally articulated) reveals the continuing ideological influences and presumptions.

The relatedness of the high-level competitive economic and social environment connected to career advancement as “gains” positions settler scholars in power dynamics in which actively participating individuals and groups demonstrate a climate of those quite willing to take part in ignoring decades of Indigenous peoples’ constructive protection-focused advocacy, and to profit from the systemic ignorance that abounds in the UBC culture.

To date, these avoidances of taking seriously UBC’s recent policy shifts toward the UNDRIP is lost on the majority, who continue to carry out presumptive positions that Indigenous peoples’ have a lesser, inferior legal standing. These problematic attitudes are sedimented, and make it difficult to instill a culture of deep reflexivity, involvement in the

verification of appropriate credentials for all who undertake ambitious projects which occur on Indigenous peoples’ unceded lands. While many opportunities abound for non-Indigenous peoples to be funded through tax-payers’ dollars allotted for reconciliation, Indigenous peoples’ reconciliation processes—not settlers’—are often the ones still situated at the margins of the UBC climate created by multiple individuals within a system which enables profiting from TRC currency.

Benefits abound in a climate of non criticality, where many non-Indigenous peoples continue to self-construct themselves as anti-racism workers, when in truth, many are far from that and derive extra benefits and rewards from and through the Whiteness system that is eager to confer heroism upon them for picking up “new” skills that are often shallow virtual signalling. This is the usual standard that qualifies and enables an inauthentic behaviour system of rewards. **This is the system in which Indigenous students, faculty and staff have been vocal that there is another truth—and that the leadership have been listening to the wrong self-qualifying stories—and negating the truthing of Indigenous peoples.**

Taking in this scenario implicates the university’s challenges in conducting due diligence vetting of those approved to be grant recipients, and to determine whether individuals and groups have the minimum level of requisite degrees, diplomas, certificates from accredited programs to undertake actions which position Indigenous peoples, knowledge, ideas and concepts. Such credentials require labour, effort, investment and sophisticated literacy development underpinned by extended training and learning.

In all, there are multiple interlocking ways that these power configurations actually make less space for Indigenous researchers and students conducting research with Indigenous communities. The power system in place works to the benefit of those who are making, reviewing, judging and deciding the criteria for receiving “Indigenous” marked resources. The Eurocentricity in the framing, thought, conceptualization and methodology increases barriers for Indigenous peoples involved in active protection of Indigenous knowledge, perspectives, ideas, inventions and innovations. Unexamined, Eurocentricity, as a structure and system, challenges the advancement of actual Indigenous paradigms to be researched, developed, disseminated, translated, mobilized or understood through a critical and rigorous Indigenous anti-racism rubric.

These behaviours—and the defense of them as protectable under settler constitutional laws and settler institutional policy as “freedoms”—demonstrate the interweaving between taking benefits derived from Indigenous peoples and making profits from sustaining the overall Eurocentric representations of dominance as intellectual and economic strength. This all relies heavily upon only tokenized, scattered decolonial Indigenous representations within prescribed areas and silos. This White power formation continues to enable the perpetuation of dangerous misrepresentation behaviours impeding on Indigenous-driven, made, enacted representations of knowledge, values, histories, beliefs and co-existence. And, importantly, this domination pattern obfuscates who, what, and where Indigenous peoples’ representations of Indigenous knowledge, systems, concepts and meaning really is.

Settler employees opt out when told by the employer executive representatives to change their behaviours. The prevalence of ongoing patterns persists wherein Indigenous people and Indigenous visual culture, thought, knowledge, science, arts, philosophies, laws and histories are minimized, or altogether suppressed, or blatantly distorted by UBC community members—without consequences. This works to perpetuate the settler state’s capitalist determinist agenda to undermine Indigenous decolonization, revitalization and economic development embedded in Indigenous ways of knowing, being, doing and futures.

Today, this normalized appropriation, expropriation and distortion of Indigeneity is a pattern seen by Indigenous peoples and critically

educated persons across multiple spheres, portfolios, units, programs and spaces in between at UBC with regard to recruitment and development brochure/poster/pamphlet photos, the broader UBC website, media quotations, classroom curriculum, research conducted on sovereign Indigenous territories (local-national-global), and the patterns of accompanying denial of responsibility and accountability by UBC community members interacting with Indigenous peoples, knowledge, ideas and innovations in racially biased (privileging a White, Eurocentrism and imperialist lenses) ways, are exacerbating UBC’s legacy of being a major institutional actor in theft and the creation of the settler estate assuming regnant privileges to continue to assume paternalistic and capitalist logics will dominate western institutional systems.

Indigenous folk in the UBC community are forced to navigate the minefield of settler ignorance, arrogance and rigidities against re-conceptualizing the university through a decolonial approach to deconstructing Eurocentrism. No matter where one goes and arrives on UBC campuses, they are saturated in settler conceptual and cognitive erasure of Indigeneity. The instances where Indigenous representation is positioned on campus is often so enmeshed in UBC’s history of ignoring Indigenous peoples, that they often feel like buoyed afterthoughts and complicated gestures in an ocean of Eurocentrism. So often for Indigenous peoples, the mental, emotional and physical labour required to raise awareness, to teach, to counter-narrate and to openly demand change regarding the many ways Indigenous representations are hyper othered is a burden and weight that impedes one’s ability to have a sense of belonging.

For others, the burden that this system shoves off on Indigenous peoples is too heavy a load and is inhumane. The intensity of the concentration of Eurocentric physical, historical and conceptual representations of domination is too much for some to withstand day in and day out. Whether the colonizer society admits it or not, to Indigenous peoples, the university’s representation of its active historical and ongoing colonization of Indigeneity is “written” everywhere. It is inescapable.

In every red-brick ivy-covered building are en masse representations of race science, racialization, and acculturation toward denial and racial difference.

How the university tells its story of domination mutes the oppressed, and re-scripts Indigenous counter-narratives—truthing genocide—as disciplinary issues, as a threat, as a security risk and as violation against the “respectful environment” of the university.

Practices of protecting those who actively participate in muzzling Indigenous vocal resistance is part of the taking environment that normalized the settler story of “progressive” post-secondary education—with .007 of Indigenous advocacy voices promoted to leadership positions with actual decision-making power.

Today, masses of Indigenous peoples are truthing a story of horrific taking. A collective voice actively challenges systemic and structural Eurocentrism’s refusal to stop making our faces, bodies, actions, ideas, innovations and culture the object of ongoing branding and marketing; research about Indigenous issues with very few Indigenous peoples who are practiced at saying ‘NO’ to ongoing predatory practices packaged in platitudes

and flattery and low on ethics; engagement, and honouring Indigenous peoples' actual struggle and deep engagement of genocide that goes hand-in-glove with appropriation.

In the last few weeks, we have collectively witnessed the ultimate taking, the scale that the dominance of the appropriation culture requires as its ultimate act of racial hatred, domination, removal and which made significant space for the rise of White power: the en masse murder of Indigenous children.

Darrel McLeod (Cree author, Treaty 8) estimates that for each 1,000 Indigenous children found in clandestine mass graves, and multiple unmarked graves, that this amounts to 16,000 Indigenous peoples who would have been their offspring. "If we compound that over five generations — the last 100 years — and one expert's latest estimate of 25,000 missing children — the number is daunting. That simple math adds up to genocide."

When we re-examine standard settler suppositions on numbers based on historical "low enrolments" and "low percentages" of Indigenous students and professors in the academy in comparison to White students and academics, there is a need to radically rethink the logics of settler colonial numeracy that obfuscates violent removal of Indigenous peoples as competitors in the economy and market. Through the lens of recent reveals of Indigenous mass graves and unmarked grave sites, murdering thousands Indigenous children was a method of genocidaires to make ample space for White children and their offspring to occupy space, to expand Whiteness and White bodies as the benchmark for "success" in all areas.

Anti-racism complaints made by Indigenous peoples against Whiteness and about anti-Indigenous racism at the level of physical representations can and does take many forms in UBC culture. This omni-presence has demanded much of Indigenous peoples who must exercise critical thought and vocalize needs in order to disrupt White domination and all related inappropriate assumptions that many UBC community members carry about the situation of Indigenous peoples in the university.

Without UBC's active and comprehensive engagement in this colonization process ongoing, this forces Indigenous peoples to become more vulnerable to being framed as "aggressive," "inappropriate," "violent," "out of order," etc. Making complaints, and demanding comprehensive action

and accountability to stop disrespectful representation and to disrupt UBC community-wide ignorance regarding the protocols, processes, histories and philosophies has been informing the overt and covert formulations of appropriations. The above culture and climate undergird the Indigenous communities' frustration and concerns with, for example, UBC's media and communication systems, faculty and staff who still engage in **misrepresentation, appropriation, expropriation** and commodification; with UBC faculty who commit problematic, insulting, misinformed and destructive acts when using or referring to Indigenous content in the classroom.

## What do the Indigenous Strategic Plan and the UNDRIP Say?

The UNDRIP offers a legal framework and important articulations of the rights of Indigenous peoples under international law and directs states, organizations and institutions on their responsibilities in carrying out partnerships, contracts, and other constructive mechanisms with Indigenous peoples. The Indigenous Strategic Plan addresses the needs and aspirations of current Indigenous partners, students, faculty and staff, who contributed significant labour-intensive efforts to convey centuries of Indigenous peoples' resistances to settler colonial theft, taking, occupying, overtaking and profiting off their domination of Indigenous peoples' proprietary domains. These are both crucial to addressing the topic of this recommendation. Further to these, Indigenous peoples' no trespass laws and governance systems are core resources on unlearning western imperial and colonial doctrine of taking and erasure of the fact.

## History, the present and genocide across British Columbia

The historical construction of Indigenous peoples as exploitable and violable in the unceded x̱m̱əθḵw̱əy̱əm Skwxwú7mesh, səliiwətaɬ and Syilx, across Turtle Island, Abya Yala and globally by UBC community members has been addressed by numerous Indigenous and critical race scholars.

In the long shadow of BC and Canadian settler genocide against Indigenous peoples now being revealed by physical evidence, the unlearning process must be thoroughly grounded in decisive en masse transformational education, policy and accountability measures which work in cooperation with diverse Indigenous laws and governance systems in our present time.

Leaning into UBC's commitments to the Indigenous Strategic Plan and UNDRIP, an Indigenous legal structure is needed at a more comprehensive level in working collectively with Indigenous leaders across the province and country to make changes across all current systems impeding on Indigenous peoples' rights.

Working closely with and resourcing more intentionally, Indigenous faculty members and students who are situated uniquely to participate in decision-making and change-work are needed to change the White power sedimentation that has been constraining conditions for Indigenous peoples at UBC to activate and sustain meaningful change, and free from domination at all levels.

To begin to address this in a serious and meaningful way, the following section points to areas in which the Indigenous Strategic Plan and the UNDRIP support and protect Indigenous peoples' rights to protection with regard to colonial, disrespectful, demeaning and irresponsible representations. This section will also address the areas where UBC needs to work much harder to identify support systems—with urgency and immediacy—to protect all Indigenous peoples as members of the wide UBC community in Indigenous peoples' individual and collective processes to challenge, confront, protest and change the very systems that impede on the full exercise of Indigenous-driven representation, innovation and success without infringement on Indigenous peoples' rights.

As Indigenous peoples are made more vulnerable to settler colonial backlash when advancing Indigenous rights as an ongoing process in a contemporary university, the university must better address deep structural and systemic changes that Indigenous peoples will call upon UBC to take on that contrast and challenge the normalized way of doing things. In order to meet the urgent needs to protect Indigenous students, staff and faculty to provide Indigenous protection needed to thrive, UBC leadership will need to take much deeper steps in the commitment to make urgent changes

as a direct result of settler colonial genocide thought and behavioural processes involving different levels of denialism, numbing, ignorance and ultimately the compulsive disordered need of settlers to control Indigenous peoples' happiness and well-being at all registers.

## The Indigenous Strategic Plan and protection from appropriation, commodification and backlash

The Indigenous Strategic Plan is conceptualized and enacted with the intent to protect and safeguard Indigenous peoples' intrinsic and inherent rights in a relational, respectful research context where protecting Indigenous peoples, lands, knowledge, culture, identity, intellectual property and governance (among other factors) are core priorities. The Indigenous Strategic Plan does not articulate the framework of "protection" and/or to "protect" Indigenous peoples (i.e., faculty, staff, students) who are in, of and/or directly affected and taking up processes of resisting harm (i.e., activating complaints and grievances) experienced in and by the UBC systemic and structural racism and discrimination. The Indigenous Strategic Plan does not utilize "misrepresentation," "appropriation" and/or "commodification" to describe the many conflicts Indigenous peoples articulated in Listening Sessions.

The Indigenous Strategic Plan does articulate a framework emphasizing UBC's strategy moving forward will involve a comprehensive process that strengthens the connections between "history" (12 mentions), "action" (56 mentions), "reconciliation" (52 mentions), "rights" (42 mentions), "research" (30 mentions) "truth" (21 mentions), "learning" (17 mentions), "relationships" (14 mentions) and UBC "members" (12 mentions).

Within the Indigenous Strategic Plan, the following quotes guide the UBC community on actions to be enacted to educate and to organize UBC community members' learning and onboarding to do significant change and justice work pertinent to strengthening the accountability layer that the Indigenous Strategic Plan needs in order to support UBC's overall individual and collective confrontation of deeply seeded anti-Indigenous racism at UBC, in British Columbia, in Canada and across Turtle Island.

For example:

“it is now well documented that the ultimate objective of the Residential School system was to destroy the cultural, political and social institutions of Indigenous peoples” (ISP, page 8).

“As acknowledged by President Ono in 2018, universities bear part of the responsibility for this history, not only for having trained many of the policy makers and administrators who operated the Residential School system, and doing so little to address the exclusion from higher education that the schools so effectively created, but also for tacitly accepting the silence surrounding it.” (ISP, page 8).

“In modern times, the continuing failure to address this history has meant that the previous ways of thinking—or of not thinking—about the Residential School system have remained largely intact. By failing to confront a heinous history, we have become complicit in its perpetuation. This is not a result that we, as a university, can accept any longer.” (ISP, page 8).

“For many Indigenous students, faculty and staff, colonialism is a daily reality at UBC. One need not look far to recognize the value that has been placed on Eurocentric approaches to teaching and research to understand why so many do not see themselves reflected in the classroom and workplace.” (ISP, page 8).

“When Indigenous worldviews, as expressed in their legal traditions, governance institutions, economies and social structures, are excluded from life on campus, we deprive both Indigenous and non-Indigenous community members of broader understandings of what it can mean to be a scholar,

an inventor, an advocate, a healer and an entrepreneur, among other areas of expertise.” (ISP, page 8)

“a core objective of this Plan will be to create broader responsibility, at all levels of the university community, to advance Indigenous peoples’ rights and alleviate the onus these champions have been carrying for some time.” (ISP, page 10).

## Confronting “underlying issues at the centre of the University’s structure”

The Indigenous Strategic Plan states that all accumulated initiatives prior to the plan have been “limited in scope and, taken together, have not yet provided a sufficient model for advancing reconciliation.” (10)

**Addressing this pattern of insufficiency within UBC systems and structures, the IC posits that reconciliation cannot be advanced without stating directly that the culture and legacy of anti-Indigenous racism and anti-Indigenous genocide are intertwined and deeply interwoven in Indigenous student, faculty, and staff experiences.**

The Indigenous Strategic Plan suggests, that the implementation of the plan has been challenged in connection with “the work the university needs to undertake to lay an enduring foundation for the future relationship with Indigenous peoples on our campuses and beyond.” And, “A new model of planning is needed, which lays a longer-term foundation and re-calibrates our relationship with Indigenous students, faculty, staff and partners in a systemic way.”

**The IC posits that UBC must face and interrogate internal barriers within UBC through taking up the Indigenous rights of Indigenous students, faculty, staff and community partners.**

The Indigenous Strategic Plan insists “Our collective goal must be to move beyond the implementation of program specific initiatives to lay a foundation for long-term relationships that actively advance the human rights of Indigenous peoples on campus, in British Columbia, in Canada and across the world.”

**Beyond implementation to confronting anti-Indigenous racism and genocide, and demanding and structuring transparency and accountability for lasting change**

We are now beyond the crossroads. These historical acts are now revealed and evidenced as intrinsically linked to the physical destruction of Indigenous children and adults, and to mass genocides. Claims to innocence are unacceptable. Part of the dilemma is that the Indigenous Strategic Plan alludes to is the fact that there is a lack of a permanent unit, portfolio, Faculty and administrative structure that comprehensively engages and addresses anti-Indigenous racism, race-based complaints, hate and genocide within the very institution that holds difficult knowledge and history of enabling and perpetuating the destruction of Indigenous language, culture, laws, philosophies, lands, economies, governance of Indigenous peoples.

**Summary:** The Indigenous Strategic Plan provides a road map for advancing concerns raised in 2,500 engagements and 15,000 responses at UBC. It outlines eight goals and 43 actions. The University has made important

initiatives with Indigenous partners in forging a strength-based path toward truth and reconciliation. However, by 2021, the climate and tone of Indigenous peoples' relationships with government, larger organizations, systems and major institutions took a major turn toward distrust. This raised many questions as to UBC's commitments to diverse Indigenous students, faculty, staff and vital, emerging community-based partners combating and confronting anti-Indigenous racism on the lands (remote, rural, urban...) in ways that the university has marginalized. Indigenous discontent within the university and accompanying demands for change pressured its institutional leadership to make efforts, take actions and to reduce rhetoric. Indigenous students and faculty critiqued UBC's demonstrated preference for engaging traditional forms of Indigenous representations that align more closely with a historical legacy and narrative of White domination, power and heroism. Many questioned if UBC has the will to lead the next level of institutional and organizational change, shift and structural transformation that will support Indigenous students and faculty visions for change. The Indigenous Strategic Plan roadmap document does not, at present, and perhaps cannot, offer specificity on the diverse, unique trajectories that Indigenous students, faculty and staff are vocalizing to create a more just and robust accountability process, institutional resourcing, remedy mechanisms, and stabilization toward a vigorous anti-Indigenous racism accountability system.

## The UNDRIP and protection from appropriation, commodification and backlash

The UNDRIP uses and emphasizes the need for "protection" and to "protect" Indigenous peoples and Indigenous rights as crucial to dismantling the interlocking role that colonialism has played in the destruction of Indigenous peoples' proprietary domains and existence for centuries. The main audience for whom it is intended are states and their related systems, institutions and organizations. In 46 articles, the UNDRIP addresses and guides states toward understanding the rights of Indigenous peoples and organizing these rights

The entirety of the UNDRIP is a response to centuries of colonialism and destruction to collective Indigenous

existence. The UNDRIP emerged from centuries of Indigenous anti-colonial self-determined protection and resistance movements against colonization's brutality and subjugation organized to facilitate massive theft of Indigenous lands and resources, and attempts to destroy Indigenous cultures, religious practices, knowledge systems, memories, communitarian systems and languages. This system structures violence against Indigenous peoples, ultimately condoning genocide and femicide, and the suppression of these by the state and church.

Seen through Indigenous peoples' lenses, the UNDRIP offers a legal baseline for combatting Eurocentricity, White supremacy, settler colonialism and White nationalist domination across all institutions, organizations, systems and structures. It is used to articulate and to combat anti-Indigenous racism against Indigenous peoples throughout the world. It is an important tool for the university to support the transition from "implementation" modes of anti-racism work to activating actions to establish decolonial systems and structures and to identify those which require new analytical lenses to bring about deep structural and systemic transformation.

In its annex, the UNDRIP states the United Nations has a "role" to promote and protect the rights of Indigenous peoples, and that the existence of the UNDRIP and its endorsement and recognition by UN member states are critical for protecting the rights of Indigenous peoples. The UNDRIP recognizes that Indigenous peoples are "entitled without discrimination" to "all human rights recognized in international law" and "possess collective rights which are indispensable for their existence, well-being and integral development as peoples [...]."

Numerous UNDRIP articles provide frames to support UBC in unlearning ignorance and learning a paradigm that supports intensive decolonization of students, staff, faculty and leadership.

**Article 13.1** and **13.2** affirm Indigenous peoples' rights that Indigenous "histories, languages, oral traditions, philosophies, writing systems and literatures", naming traditions of human beings, places and concepts are protected. It ensures that Indigenous peoples "can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means."

**Article 15.1** affirms “Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.” And, 15.2 states Indigenous peoples’ must be protected and that systems must “combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society.”

**Article 16** provides measures for all state-funded institutions and organizations to ensure that Indigenous individuals and peoples are duly reflected in and have access to representation of their diversity “to ensuring full freedom of expression.”

**Article 17** is relevant to Indigenous youth who are students and their representation in all University media because it is inherent to decolonizing colonial media and communication “to protect Indigenous children from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child’s education, or to be harmful to the child’s health or physical, mental, spiritual, moral or social development, taking into account their special vulnerability and the importance of education for their empowerment.”

**Article 18** states “Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own Indigenous decision-making institutions.”

**Article 19** affirms all Indigenous peoples have the right to good faith consultation, cooperation and the full processes of free, prior and informed consent in any administrative processes that affect them.

**Article 22** affirms that “the rights and special needs of Indigenous elders, women, youth, children and persons with disabilities” must be recognized in the institution’s implementation of the UNDRIP. Institutions and organizations must “ensure that Indigenous women and children enjoy the full protection and guarantees against all forms of violence and discrimination.”

With regard to representation and development, **Article 23** affirms, “Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development.”

Where UBC and its representatives are confused about the strength of Indigenous peoples’ continuing relationship with traditional and customary territories currently occupied by urban and metropolitan, suburban, and rural occupants, **Article 25** affirms Indigenous peoples’ ongoing authority. “Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard.”

**Article 26.1-3** is completely clear on the weight of Indigenous peoples’ proprietary domain with regard to place and that this right cannot be deprived in any aspect of Indigenous peoples lives:

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

With regard to the university enterprise involving innovation, invention, ideas, technologies, knowledge and development that affects and/or involves Indigenous peoples, proprietary domains, knowledge, personhood, privacy and development, Article 31 affirms, and in the process of its implementation of the UNDRIP, the university has the responsibility to protect the exercise of these rights:

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

# Recommendations

1. Institutionally resource Indigenous faculty, students and staff to develop Indigenous trajectories of respectful representation aligned with their intended pursuits of knowledge, learning, growth and development without interference from the dominant colonial structure and those who uphold these.
2. Resource a permanent unit, portfolio, administration, staff, faculty and student centre to address Indigenous representation, misappropriation, and exploitation that will be a leadership resource and guide to establish a framework and strategy to dismantle structural and systemic representational violence.
3. Cease activities and decision-making that may in any way take anything from Indigenous peoples that Indigenous peoples have not explicitly provided and given through free, prior and informed consent, and through ongoing consent procedures.
4. Cease enabling and allowing UBC community treating Indigenous peoples' bodies, images, identities and existence as property and commodities to enhance UBC's image, brand, development, identity and learning.
5. Develop approaches, methods, a structure and a system that comprehensively decolonizes the normalizing thinking and behaviours that conditions underlying biases and assumptions that non-Indigenous peoples have legal "rights" to own, control, use, take, to benefit from, or in any way profit (monetarily, socially, intellectually, or physically) from Indigenous proprietary systems, innovations, ideas, inventions and ways.
6. Develop and create a Handbook for comprehensive unlearning and retraining of all UBC Board of Governors, employees and students, vendors, contractors, funders, financial investors and all groups and organizations who benefit from interfacing with UBC.
7. Articulate an Indigenous anti-racism and anti-genocide frame in the Handbook as a crucial method to mobilize UBC from the Indigenous Strategic Plan "implementation plan" to the Indigenous Strategic Plan "action and accountability process."
8. The Handbook will address and provide guidance to the hands-on UBC action and accountability process (Indigenous Free, Prior and Informed Consent, ongoing consent, Indigenous ethics and cultural ethics training, including inappropriate use of unceded lands, resources, ideas, concepts and knowledge).
9. Will guide the community about performance measurements and hold the community to the goals of the TRC 94 Calls to Action, the UNDRIP legal framework and the UBC Indigenous Strategic Plan and hold violators responsible to the change work commitment. The firm commitment to disrupt genocide patterns intrinsically linked to anti-Indigenous historical and contemporary bias, tokenization and racism toward Indigenous students, staff and faculty must be interwoven in all University policies and procedures.
10. The Handbook will guide UBC's community in ongoing training commitment for all UBC community members. Deepened unlearning processes acquired in settler systems must be interlocking.
11. Will address and engage deep marginalization of Indigenous Two-Spirit individuals, community and peoples' experiences with colonial appropriation and misrepresentation, and take measurable actions to resource the Indigenous Two-Spirit community to form leadership initiatives that engage and liaise with the community to strengthen and revitalize efforts of Two-Spirit knowledge and protection actions across UBC.
12. Will prioritize leadership resourcing, development and uplift within the UBC community to work in solidarity with Indigenous students, staff and faculty with expertise and track records in engaging and addressing colonial representation, misappropriation, distortion, erasure and destructive ideological narratives of Indigenous dehumanization that have long been common place practices connected to mass Indigenous genocide in the BC settler society.

# Recommendation #52: The Power of One: UBC to make the fundamental paradigm shift to address racism and inclusion of Indigenous Peoples

**Preamble (by Maistoo'awaastaan "Crow Flag" Rodney Little Mustache)**

**"Find freedom in the context you inherit" (from "Goodbye Snauq," West Coast Line, 2008) - Lee Maracle (Stó:lō)**

On May 27, 2020, the voices of Indigenous CHILDREN<sup>2</sup> and their Ancestors, silenced forever by a dominant, paternalistic and genocidal colonial system, woke up a Nation. It was a time in history when the nation and world were shown a harsh TRUTH about the treatment of Indigenous people in Canada. The work of the Indigenous Committee coincided with the news of the recovering of CHILDREN at the former Kamloops Indian Residential School, and as the work progressed, so did more news of similar burials of CHILDREN at other former Residential Schools. Since that date, "more than 1300 suspected graves have been found (Gilmour, 2021, para. 3) and increasing, as ongoing investigations continue across Canada. There have also been hundreds of sites of former religious and state-run boarding schools, convents, day schools, mission schools, sanatoriums and settlement camps that met the criteria of a Residential School. "The Forgotten Métis," a curated online exhibit through The Legacy of Hope Foundation (<https://legacyofhope.ca/forgotten-metis/>), reports of the poor treatment Métis children experienced and rights they were denied. We wonder, how many CHILDREN who did not

fit in the government's vision of a strong new country are waiting to be found at these sites? Boarding Schools were classified as de facto Métis Residential Schools, yet, this has not entered the public consciousness and ethos in current news of the CHILDREN.

Racism and exclusion are embedded from an authoritative political system and has been inherited. Those with decision and policy-making abilities must address this when drafting and creating enrollment inclusion policies. Hundreds of boarding and day schools are listed as Indian Residential Schools as recognized by the Indian Residential Schools Settlement Agreement. These institutions were researched by Aboriginal Affairs and Northern Development Canada and assessed against the test in Article 12 of the Settlement Agreement for determining whether the institutions should be considered an Indian Residential School:

"In order for an institution to be added to the settlement, Article 12 of the Settlement Agreement requires that the institution satisfies both parts of the following two-part test:

(i) The child must have been placed in a residence away from the family

(i) The child must have been placed in a residence away from the family home by or under the authority of Canada for the purpose of education; and

(ii) Canada must have been jointly or solely responsible for the operation of the residence and care of the children resident there (e.g., the institution was federally owned; Canada stood as a parent to the child; Canada was at least partially responsible for the administration of the institution; Canada inspected or had a right to inspect the institution; Canada stipulated the institution as an Indian Residential School)." (Indian Residential Schools Settlement Agreement, Article 11, 2012, 62. <https://residentialschoolsettlement.ca/IRS%20Settlement%20Agreement-%20ENGLISH.pdf>)

Since then, as more buried CHILDREN are being found and recovered, the nation has since turned away from their truth. The work that came from the Indigenous Committee has come from the Minds, Hearts, Bodies and Spirits of

<sup>2</sup> The words written in capitals are intentional to convey: CHILDREN to honour to the Indigenous children being recovered. TRUTH to accentuate that the words in the Indigenous Committee documents are the TRUTH, honouring the Seven Sacred Teachings. POSITIVE, to honour combined teachings in which positive understanding and change comes from positive ways of being and knowing.

courageous students, staff and faculty of the University of British Columbia. The inhumane TRUTH that Canada is dealing with, brought up many emotions for the members of the Committee, yet their voices were made stronger by it. The voices of the CHILDREN and Ancestors had their lives and voices cut short, yet by voices of the Committee these became words that will bring change, not just to the university, but beyond the university system walls, barriers and obstacles. May the Indigenous Committee's efforts dismantle these, so we do not spend our lives encased in institutional walls. May our bodies, like yours, transcend beyond.

The responsibility to uphold the positive energy that comes from accomplishment, belonging, acceptance, pride and unity, is shared with others around them, and so on. Also, like a Grand Entry of a Traditional Pow Wow, all members of the Task Force have cultural backgrounds which are unique and their diversity of experiences and knowledge gives strength to the Indigenous members. Yet, all share one thing in common... POSITIVE, grounded, specific and comprehensive knowledge and ideas that determined to bring change to the University and to the world beyond.

The CHILDREN and Ancestors were not given a chance to speak up as a direct consequence of Racism, Discrimination, Exclusion and apathy, yet their Spirits are an immense part of the work of the Indigenous Committee and have shaped and grounded the collective commitment to justice. The following report and

recommendations are the result of the strength of a collective group of voices who inherited the hardships of the past, both on and off campus.

## Issue

The University of British Columbia should take substantial steps to address racism and promote the inclusion and representation of Indigenous peoples. In this context it is critical to be aware of and understand why 1) children of Residential School survivors should be exempted from tuition fees at all levels at UBC; 2) UBC's leadership should strongly condemn the present federal government's case against Indigenous children in care; and 3) UBC should initiate an in-depth system-wide research program on government policies that have resulted in the genocide of Indigenous peoples in this occupied land and use the findings to make a strong case for the establishment by provincial and national governments of policies for redress and healing.

## Preamble

We live in a world where class and rank carry considerable learning opportunities and outstanding good education. The University of British Columbia is a first class institution of higher education in the world, meaning that it also has influence to make change. Can UBC make a substantial contribution to Canada in making the fundamental paradigm shift needed to address racism and inclusion of Indigenous Peoples?

**Whereas:** The UNCEDED lands of the Musqueam, and the UNCEDED lands of the Syilx Okanagan Nation whose people for centuries have called the land they inhabit their own. Lands that have given life, which in turn have given beauty, which turned in strength and courage, then has transformed into healthy vibrant lives, all combining to give each member of both traditional territories peace, dignity, respect and above all else Love for self, others and the land.

**Whereas:** The University of British Columbia - Vancouver which in 1908 had its campus established on the Musqueam UNCEDED lands and the University of British Columbia Okanagan campus on Syilx UNCEDED lands in 2004.

**Whereas:** The University of British Columbia Vancouver and Okanagan reported in 2020/2021, a combined enrollment of 70,024 of domestic and international students. Of these, 2,024 identified as Indigenous undergraduate and graduate students: 6.2% at UBC Okanagan and 2.3% at UBC Vancouver, averaging 4.25%, (UBC Annual Enrollment Report 2020/2021. [www.academic.ubc.ca](http://www.academic.ubc.ca)). Over the last five years, the annual average rate of Indigenous student enrolment average was 4.6% at UBC Vancouver and 8.2% at UBC Okanagan 8.2%.

In Canada<sup>3</sup>, 5% of the population are Indigenous, 16% reside in BC, yet less than only 4.2% of students at UBC are Indigenous (Government of Canada, 2020).

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<sup>3</sup> Canada is not capitalized in this document as a form of resistance in response to how Indigenous Peoples on these lands have been treated and continue to be treated with disrespect particularly in light of the recent findings of thousands of unmarked graves of Indigenous Children at Residential Schools.

**Whereas:** The University of British Columbia Indigenous Strategic Plan (2018) commits to recruitment and support of Indigenous faculty, students and staff, however results of progress have not been clearly reported. According to Universities Canada (2019), the inclusion of Indigenous people is significantly less in all categories: Senior leaders: racialized (8.3%), Indigenous (2.9%); full-time faculty: racialized (20.9%), Indigenous (1.3%); doctorate holders: racialized (30.5%), Indigenous (0.9%); graduate students: racialized (40.1%), Indigenous (3.3%); undergraduate students: racialized (40%), Indigenous (3.0%); general population: racialized (22.3%) and Indigenous (4.9%).

These statistics are sad and disappointing in numbers considering that both universities are situated on UNCEDED lands and fail to respectfully represent national or provincial averages of Indigenous peoples.

**Whereas:** It is well-known that living allowance payments to Indigenous students have not increased in the last 40 years in the amount of \$1100 per month across Canada (Assembly of First Nations (2021). A portrait of First Nations and Education. [www.afn.ca](http://www.afn.ca))

**Whereas:** The University of British Columbia Vancouver and Okanagan campuses both have as policy when it comes to First Nations, Inuit and Métis admissions, to consider history, cultural knowledge, work experience, educational goals and other achievements in determining admissibility

**Whereas:** Both university campuses take into account the history of First Nations, Inuit and Métis applicants who have been personally affected and effected through institutional systems from justice to child welfare and many others in between

**Whereas:** The government of Canada, or both liberal and conservative governments for the past thirty years have funded and called for three significant commissions or inquiries.

1. In 1996, the Royal Commission on Aboriginal Peoples Final Report was mandated to investigate and propose solutions to the challenges affecting the relationship between Aboriginal peoples (First Nations, Inuit, Métis Nation), the Canadian government and Canadian society as a whole.
2. In June 2015, the Truth and Reconciliation Commission's Final Report released its findings with the mandate to inform all Canadians about what happened in Indian Residential Schools.
3. On June 3, 2019, the report of the Murdered Missing Indigenous Women and Girls (MMIWG) Reclaiming Power and Place was released, which looked into and report on the systemic causes of all forms of violence against Indigenous women and girls, including sexual violence. The MMIWG's final report also included a significant amount of cited works and recommendations for the 2SLGBTQIA+ community.

**Whereas:** The findings of each of the previous reports provide ample evidence that systemic racism (cite Royal Commission), cultural genocide (cite TRC) and GENOCIDE are part of the history of the unceded lands called "Canada". It exposed institutions that are based on lies, cover-ups,

denial, hatred, disrespect, exclusion, abuse, indifference, misunderstanding, dominance, ignorance, racism and 2SLGBTQIA+Phobia, from two political parties, with support from churches and businesses, whose main purpose was/is to have the 'Indian Child within killed'. This is not HUMAN.

1. Starting immediately, University of British Columbia Vancouver and Okanagan campuses should commit to and pursue actions beyond the Truth and Reconciliation Calls for Action and work with UBC Indigenous Affairs and related Indigenous units for transformational social change through critical, creative and interpretative approaches led and guided by Indigenous peoples.

**Whereas:** The University of British Columbia is in a position to take the lead in recommending change and to start a paradigm shift that is greatly needed within this country.

**Whereas:** The recent July 2021 news headlines of:

1. The finding of 5,296 Indigenous CHILDREN'S unmarked graves across multiple Indian Residential Schools in Canada will grow as each Residential School is searched.
2. The ongoing DENIAL of politicians, some tenured professors, news commentators and journalists refuting of the word GENOCIDE be used when speaking about Indigenous CHILDREN'S remains here in Canada (see Hopper 2021).
3. The recent resignation of Mumilaaq Qaqqaq as a Member of Parliament in the House of Commons exposes ongoing perpetuation of systemic racism that is alive and well in the governing institutions of this occupied nation.

**Whereas:** The multiple, interlocking systems (political, education, health, justice, economic, legal and constitutional rights, land claims and rights, human rights, self-government, self-determination, equality, in society have significant impact on every aspect in the lives of Indigenous Peoples before birth and after death through dominant and racist decision makers and frontline service providers within these systems. The consistent covering up, silencing, dismissal of truths (evidence, proof), told by Indigenous people for hundreds of years cannot be addressed, acknowledged, recognized or reconciled until actions and outcomes of systemic anti-Indigenous racism are evident in organizational and investigation reports. This requires a national response to public outcry for justice (see TRC Final Report, see death of Joyce Echaquan, see In Plain Sight Report by Dr. Mary Turpel-Lafond, etc.). These reports conclude that individuals driving these systems contribute through their actions and inactions to the harmful unjust inhumane treatment that affect Indigenous Peoples across the life course. Therefore, exclusion and gatekeeping at the level of admissions of people trained and educated to work in the systems that run society, who then become decision makers in these systems, must meet rigorous standards decided by Indigenous Peoples to prevent people with unsuitable ideologies and behaviours carrying out those ideologies, such as racist ideologies and practices from being involved in key systems that provide services to people. Measures to correct these harmful practices must be implemented to reduce and eventually eradicate harmful practices with opportunities for individual and systems to transform their practices that are helpful to and supportive of Indigenous Peoples' well-being.

## Recommendations:

As noted in this recommendation, for UBC to make a fundamental paradigm shift to address racism and inclusion of Indigenous Peoples is complex, vast and urgent. Harm that has been done across centuries will take time across a multitude of departments, levels of government, Senate, etc. for a shift to occur. Three urgent actions that can start now with engagement of Indigenous leaders and community members within and beyond UBC are:

1. Starting immediately, the University of British Columbia Vancouver and Okanagan campuses in honour of the CHILDREN and YOUNG ADULTS of Residential School survivors should be exempted from paying tuition fees across all levels of post-secondary education (e.g., bachelor's degree, master's degrees and doctoral and post-doctoral degrees).
2. The leadership of both the University of British Columbia Vancouver and Okanagan campuses should release a statement STRONGLY CONDEMNING the present federal government's case against Indigenous children in care, avowing to ensure each student, faculty and staff member receives education and training about colonialism and actions beyond reconciliation.
3. University of British Columbia should host discussions to begin an in-depth and ongoing research program of study, regarding the government policies that facilitate the GENOCIDE of Indigenous Peoples in this occupied country, and to use the findings with full engagement with Indigenous Peoples for evidence-informed policies for redress and healing.

# Recommendation #53: Maistoo'awaastaan: AAWOWKKII @ University of British Columbia

**Okii Niisokow**

***My Piikani, Niisitapi name is Maistoo'awaastaan, it was given to me in the summer of 1985 by Piikani, Historian, Knowledge Keeper, Environmentalist, Traditionalist and Ceremonialist, Leader, Piikani Language Preservationist and Respected Elder my Grandfather Nick Smith. It is the name of my Great-Great Grandfather Historian, Respected Elder and Chief Crow Flag. I come from a long line of respected Elders, Chiefs, Medicine Women, Leaders, stretching back long before the appearance of the people from across the water.***

***I am the son of the late Knowledge Keeper, Historian, Politician, Educator, Leader and Environmentalist Stamksisapo (Bull Plume) and his wife of 43 years Li naak sii pii taa kii (Little Owl Woman), who has worked with Alberta Provincial Child Protection for 17 years, was First Nations Foster Care Designate and Band Designate 17 years and is now First Nations Health Consortium (3rd year). She is presently on the Peigan Board of Education, serving 13 out of 15 as Chairperson, and who possesses two Social Work Degrees from Mount Royal University (Calgary) and University of Calgary, Survivor, Elder, Mother, Grandmother and Great Grandmother. My mother is the reason I am here today, and the reason I have had a change of heart in the last 24 hours.***

***"The future of mankind lies waiting for those who will come to understand their lives and take up their responsibilities to all living things"***

**(Vine Deloria, 1972)**

When I was asked to put forward recommendations, at first was weary as I was in the midst of struggling to complete my summer term after a heart wrenching few months, but as I thought and prayed last night about this contribution to President Ono's Task Force, I feel that my Ancestors and parents are proud of who I am today, as I am able to use the 7 Sacred Teachings of courage, humility, wisdom, respect, honesty, truth and love in what I am putting forward.

I am 53 this year, I am a proud Aawowkkii, I am also HIV+ (29.5 yrs), my life before the University of British Columbia, has been one of the most amazing roller coaster rides that I have ever been on. Without getting in to too much detail, I will just say that a few years ago I was in St. Paul's, I was suffering from HepC and Meningitis infections, it hurt so bad I wanted to go be with my father and the ancestors, but then life changes and after being homeless for a year, living in the Downtown Eastside being exposed to Aawowkkii-Phobia, Racism, Exclusion, addictions, HIV and HepC intolerance, hatred for being me. Bad as it was, I am so very thankful to Apistokoe for opening my eyes to a world that I thought I knew about, because of the 7 teachings I never really was scared, lonely yes but never scared, as I knew this was part of an education that many cannot endure.

There is a reason I mention all of this, as you will see me for me, not as the student who struggled term after term, but as a person one step to being the Real Person I am destined to be. My first year at UBC was not as an undergrad but as a student of the HUM101 program, it was here that I met two gifted Spirits Dr. Margot Leigh Butler and Mr. Paul Woodhouse, both are an asset to the words Education, Acceptance, Commitment and Honour.

The Sunday before my first day, I took a walk-up Grouse Mountain (not the Grind). It was the day I started my HepC Harvoni Treatment, a treatment in which I could feel a change in my body, I felt both alive and scared. I was excited and did not want to look back at the years of traumas, heartbreaks, teasings, the beatings all the negative, I would end up taking the words of encouragement, happiness and love from my family and close friends as a guiding light. Little did I know I would need those words and love would comfort me many nights living with self-doubt.

***'A univ. degree will open up doors or experiences for you, but the listening aspect of dialogues, along with creative conversations one will have with others from different perspectives will influence your own identity.'***

***(Elder Martel, personal communication, April 24, 2021)***

My first year at UBC, actually the first day of orientation 2 weeks before lectures began, surprised me when I was the only First Nations student, beautiful at the ripe old age of 46, being asked a question that would haunt me and make me feel unwelcomed, a question that made me feel extremely unwanted. You would too if you were constantly asked the same question "do you belong here?" The first person to ask me was my bunkmate from South Korea, he looked at me that night, and up on his return in the morning he asked me "Ahh are you supposed to be here?" I laughed and said "holy hell yeah", he then walked out again. I hardly saw him during the week living on the 'REZ' that is what the AMS called the residences, for a First Nations Rez is short for Reserve a good word for some a sad word for others. On the final day he showed up, it was then I took it upon myself to educate him on acceptance and being human. I asked him what he was studying, he said "International Relations", I responded "you're going to fail that course, if you walk into a room and judge a person right away by the way she or he looks, I believe when you walk into a room you smile and hug your fellow attendees to show family and respect for each other" after our little talk he was thankful that I made him think.

During the orientation I would have about 2 or 3 badge wearing staff members who would take one look at me and judge me on my clothing, I am not one for dress clothes, my years of celebrating life can make one look older, my long hair which is considered strength. People could not see the Mind, Heart, Body and Spirit that was willing to take this journey in life. The Beauty of life, education, knowledge many times would be at times overshadowed by ignorance and misunderstanding. One employee asked where I got my name tag, asking if I had found it, and as the food was for new students... I am a new student enrolled in "Gender, Race, Sexuality and Social Justice." As she walked away, she kept looking back, but while talking to me she had her hand on a whistle nervously the whole time, while trying to be nice. This would be the type of reaction I would receive during my first year. But during one lecture I was the target of the most disrespectful action one can do to another - having people ignore you, and not add your thoughts to the assignment and having to talk to their backs. These actions were addressed but not as harshly as I thought they would be, I failed that course because I felt inhuman.

***"So often we are erased from the conversation I want to make sure they never forget us again"***

***(Simpson, 2021)***

My 2nd year was the year I started to speak up as the questions stopped and I would be surrounding myself with people whom I felt genuinely safe with, Nadine, Tracey, Scottford, Debra, Kim all would be at the Long House luncheons every Tuesday. It was on one afternoon when I was stunned again to hear the word which gives people today the same kind of discomfort when they hear the word Genocide, to me the word was savage, a word so insulting to my ancestors, grandparents, parents' family and me and to our proud and respectful history. It would be a word that would appear every year, used by people whom I thought were there to educate and nourish not insult and remind them of a horrendous history. I spoke how I was feeling to Nadine, she then told me maybe that is why you are here to try and get them to stop using that word. Maybe I am.

In my third year I started learning about my past, and speaking up more, and put the leadership skills I had acquired for 20 years before the test I decided to run for president of the Alma Mater Society, no one except for the Ombudsperson at the time knew about the racism and wall of ignorance that I had to put up with. I was threatened to be tossed out of the race, I had to endure accusations, I had to put up with a one-sided election policy, I had to face youth who would believe that what they were doing was right. An option was given to me to launch a human rights case against the leadership of a well-known top university.

I admit I was brash and am passionate in my beliefs, but again the beliefs came from 7 teachings, and it was those 7 teachings I based my campaign on. It was this year I met students who are as beautiful as the world they deserve to live in Michelle, Luke, Henry, Jordan, Jake, Dylan, Adina, Anne and Mitchell, gifted and talented students who were 'real' and if given the chance could make a difference in not only their lives but their communities and perhaps their country. Their support, acceptance and kindness of me made my 3rd

and 4th year bearable. The kind of acceptance and non-judgemental attitude. They also possessed the one true leadership quality that is non-existent in some leaders ... respect.

The following 4 years, yes it has been a while but worth it, I started to feel comfortable with being accepted for being me. It was then I started to feel power and strength in my voice and I was feeling more confident. I would be working off campus off and on with an HIV/AIDS Indigenous organization, homeless, and the Health equity collective. It was at the collective I brought up the same issue that I had been continuously preaching at UBC that the collective should follow the traditions and protocols of the people in this territory. If ignored they would be what the government is doing to them. Oppressing them. Words that would be echoed and reinforced with the release on June 3rd, 2019 of the Murdered and Missing Indigenous Women and Girls Final report. This day was filled with so much emotion, other than family and friends, I have never felt so acknowledged, seen, accepted, honoured, protected and loved. A happiness that was mixed with sadness for all the Women, Girls and members of the 2SLGBTQIA+ community who were harmed or had gone missing.

***“We know how it begins...we know what happens when evil goes unchecked—genocide, the world’s most heinous crime... We promised to stop it, but it did happen--again [in Bosnia, 1992].... again [in Rwanda, 1994] ....and again [in Darfur, 2003]. Each time there were a few who stood up to bear witness, a few who tried to stop the killings. But time after time they were shunned ignored or told it was somebody else’s problem. Each time they screamed bloody murder the world turned away.”***

***(Amanpour, 2008)***

The day ignited me as it was the day I heard the word GENOCIDE, openly in front of the

sitting prime minister. It was then I started my own extensive research on GENOCIDE, imagine being a part of race of people who were made from the first day to feel that they were not human. Whose lands were taken, languages denied, traditions and celebrations outlawed, looks and teasing because of your gender, your children denied human rights, having to put up with giggling, living with “systemic causes of all forms of violence... against Indigenous women and girls in Canada (National Inquiry into Missing and Murdered Indigenous Women and Girls [MMIWG], 2019, p. 57). But the most horrendous being your children taken away from you and taken to a far off church run as a federally funded school to learn words, prayers, celebrations that are foreign to you, not learning them would be cause for abuse in whatever form the school chose, this is just the actions before and during, the after result is in itself inhuman. As I watched and listened to the Commissioners speak, I lit sage, sweetgrass and traditional tobacco to comfort me and wipe away the tears, and then I heard these words...

***“The significant, persistent, and deliberate pattern of systemic racial and gendered human rights and Indigenous rights violations and abuses - perpetuated historically and maintained today by the Canadian state, designed to displace Indigenous Peoples from their land, social structures, and governance and to eradicate their existence as Nations, communities, families, and individuals - is the cause of the disappearances, murders, and violence experienced by Indigenous women, girls, and 2SLGBTQIA people, and is genocide.”***

***(National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019, p. 64)***

With a new fire lit I started, what I had hoped would be my last year, 2019, with a new attitude, but like all good things in life, it ends. With the onset of COVID a new challenge had emerged, not just for me but for the whole world it brought out the best and worst in each one of us. On one night I was assisting two Elders I have known for a long time, I decided to walk home (March) from Granville to Commercial, as soon as I turned the corner on Granville Street my heart jumped as I saw many youths on the street. It was a different city, stores with boards on the windows and almost every store had someone sleeping in front of it. I had some food the Elders gave me, and I had some money in the bank, I gave what I could. On the way home I thought about what else I could do, then it came to me. I called up on my close friends/brothers and asked if they would want to help make dinners for the youths on the streets. They all said yes, all but one of our little group/family was on income assistance. I had sent out a piece I authored for the UBC Talon and asked for donations, not one person stepped up to fund or volunteer. It was also sent to politicians in the area, the only responses I received that wished us luck. What they did not know is that we were all, except for 2, HIV+

and we were risking our lives every Sunday so that the homeless could be fed. It was not just the homeless we fed but whoever we ran into on the street. We called our little group "Brothers and Sisters for others". I share this story with you for one reason as it would be a calling for me as I found myself getting angrier as I saw the government go unpunished and not being held accountable for Genocide. To this day those responsible are not being called before a judge.

About the time I was doing this project I was taking a course about contemporary issues. I had a professor who just came from the US. As the weeks progressed, I would be receiving calls from home and hearing my mommy cry as she would be informing me of a loss on our nation. It is heart wrenching hearing the one who loves you and gave birth to you feeling sad. I tried to make the most of it. So, juggling this with sadness back home and getting food ready and doing my studies I was getting tired. What was even more frustrating is that the professor I had for contemporary issues had no knowledge of Indigenous issues here. As the only First Nations in the lectures I took it upon myself to educate the prof and the students, I gave them hard truths that they should have known already.

As the appearance of more people on the street and life returning to the minds, hearts, bodies and spirits was starting and I was starting another political science course where the issue of authoritative leaders was the topic. I brought up the Residential Schools, and when I brought up the governments part the professor brushed me off, as well as when I brought up the word 'unceded' some students took offense to that word. I kept to my words and spoke of the intergenerational trauma that we as a race were living with. As the lecture ended, I took a seat in front of the tv and put the news on. Not even 13 minutes after lecture, the findings at Kamloops Residential School were announced.

For years before entering UBC I was employed at a First Nations HIV/AIDS NGO, many conferences I attended had a workshop about the schools. Then in my first couple of years I volunteered with the Truth and Reconciliation Commission. And there were courses where the schools were the subject of lectures and how they were run. So with all of this knowledge and the horrors that were inflicted on helpless CHILDREN, I suffered and I was deeply affected, but I am thankful to family and friends like Anne, Dan, Kate, Glenn and Zach who assisted in my well-being. With all the people mentioned and the CHILDREN who may have had the cure for HIV/AIDS (based on traditional knowledge of healing practices), or a leader who could have united this country once and for all and forgo all the left and right political rhetoric. The Piikani, Niitsitapi had 4 schools and as I write this, they are being searched and the findings will be released at the end of August. This has been on my mind since Kamloops.

The last 24 hours have been a time for me to reflect on what I wanted to say and recommend, so it with the CHILDREN who did not make it home, for the people in my life and yours who lift you when you are down, to the Elders on Musqueam and Piikani and other Indigenous communities who are there for the community, and for all the YOUTH who belong at UBC and other universities but are not given that chance these recommendations are for them...

## Recommendations:

### WE ARE ALL ONE:

#### 1. COMMUNITY HEALING AND TOGETHERNESS

"When asked what the spiritual aspect of the Gathering of Nations is, it is a simple act of gathering of First Nations people from Turtle Island to invoke the spiritual energy of the land by singing and dancing. These dances are prayers for all humanity and the earth these dancers give themselves in a peripheral manner with all their spiritual regalia including the eagle Feathers and Plumes, the highest flying bird who takes his message to the creator these songs are the whispers of the ancestors past lending healing to all the energy that comes from the singers and dancers is a prayer for all it extends just beyond Albuquerque a sonic force of goodness spreading to all directions throughout the gathering of nations this is far more than a simple powwow this is a movement that all who benefit from."

(Gathering of Nations, 2019) <https://youtu.be/mGATHB2D2T0>

The world has changed, the original peoples of the land are grieving, the world lives in fear of disease and conflict, the land is alive and preparing for change. AMS Administration Joanne Pickford asked if there was a ceremony where the whole university can be a part of.

A GRAND ENTRY is what I suggested. Students and all who attend would be encouraged to dress in their traditional regalia and join in the Grand Entry.

Recommendation: UBC takes the lead in the healing process by organizing a Grand Entry and cultural festival for the very first day of classes. A ceremony that will honour the Land, the Musqueam, Original Peoples of Turtle Island and all other youth of nations that attend the University of British Columbia, the same type of ceremony will be held at UBC Okanagan. To be held on the First day of classes, before all other events for new students in January 2022. Healing and unity start with a good song and a Grand Entry where all nations come together as one.

## INDIGENOUS SUMMIT 2022

2. With the ongoing recovery of the Bodies of CHILDREN in unmarked graves across these unceded lands.

With UBC having Staff, Faculty, Undergrads, Graduates and Emeriti from many of the Nations on Turtle Island.

Living in the days of COVID many were not able to go home for the required reconnection.

With the goal of Traditional Healing and Ceremony

With the goal of Information sharing and working on a future for Indigenous peoples.

With the goal of physically interacting with others who are like 'you/me'

**Recommendation:** The University of British Columbia Vancouver in partnership with the University of British Columbia Okanagan and with community support from the Syilx and Musqueam nations, both UBC Vancouver and UBC Okanagan support and sponsor a Real Time event linking both campuses in an event called 'Summit 2022.'

## 2SLGBTQIA+ and the UNIVERSITY OF BRITISH COLUMBIA EDUCATIONAL

3. *"The medicine wheel represents men on one side and women on the other," she says, referring to a core concept of spirituality in many native tribes, often represented in stone structures and jewelry. "But there's a space in between that is for the two spirits. We join the men and women and complete the circle. That is our place in life. That is the Creator's purpose for us." (Moore, 2016)*

As a Aawokkii from Piikani, I discovered more acceptance of my Beauty here on unceded lands.

With the onset of HIV/AIDS I and others felt it safer to leave a conservative Alberta, where the government was more than happy to help us get out here where there were actual Indigenous focused services and a large two spirit community - finding safety was top priority.

Being part of a group in society that has/is been the target of racism, exclusion, abuses, Genocide, and the most evil of all that still exists from the moment the first wooden cross was planted on unceded lands ... SHAME, has made me prouder and stronger.

There are still those who are not OUT, for reasons which are their own, but it those who are out who seem to be fighting for a voice or to matter alone.

### **Recommendations:**

- a. A University Two Spirit Mentorship where older Two Spirits and Elders form a committee to create a program that offers safety, openness, respect and love.
  - b. Two Spirit apply to host a Two Spirit Gathering
4. The close to non-existent Two Spirit perspectives in Gender, Race, Sexuality and Social Justice program, had me many times offering the missing perspective. Anthropology is not where the life and ways of Two Spirits should be, Anthropology is the science of yesterday and Two Spirits were here, are here and will be here.

**Recommendation:** Courses specifically addressing/focused on Two spirits developed in partnership with Two spirits

5. As an individual who lives on Disability income, living instead from a two week paying cycle to a four to five week pay cycle can take its toll.

As Two Spirits I believe we are not only born with the gifts we possess, but we are also born with the strength to stand up, speak up and assist or in some cases take the lead in protecting Mother Earth.

As Truth Speakers (activists)

**Recommendations:** UBC take the lead on adding the monetary fuel in the Two Spirit Journey by offering and setting up a Foundation that is specifically for Scholarships for Two spirits Truth Speakers were available but extremely hard to find.

6. There are Two Spirits both Male and Female who are extremely connected to the world around them and have made a life for themselves and others more enjoyable.

There are some Two Spirits who have had to face the evilness of greed, as foster parents abused them sexually, physically but only made the Two Spirit stronger and more mature.

Some Two Spirits who are able to stand alone are intelligent in ways academics cannot imagine, yet they are not receiving a University education, as they lack the educational background and their gifts are not recognized.

**Recommendations:** Educational program created for Indigenous Two Spirits where their gifts and talents are nurtured by professionals that will follow their lead, thereby educating each other.

## MURDERED MISSING INDIGENOUS WOMEN AND GIRLS

7. Like I mentioned earlier how moved and ignited my Spirit was when the MMIWG Final Report was released

I started thinking after the telecast how to honour family and friends taken away before their time.

I started thinking of the words...

***"We Need to change; do we really need a national inquiry for that? NO But with this inquiry we will be able to say to those academics and lawyers***

***to the people who don't think that there is no GENOCIDE we have 1,200 pages to prove it"***

***Audette, M. [@michele\_audet@MMIWG]. (2019, June 5). Did we really need a National Inquiry for that? No. [Tweet]. Twitter. [https://twitter.com/NWAC\\_CA/status/1136286717546323968](https://twitter.com/NWAC_CA/status/1136286717546323968)***

**Recommendations:** That the University of British Columbia take a Giant leap forward and do something that no other University has done before:

Two Spirit representation at All Governing B.O.G., Senate and AMS

Two Spirits and Elder Advisory Committee

Well, there you go I started typing at 8:30am on Thursday August 19th, and after praying at sunrise asking for the clear mind, heart, and spirit and realizing I wanted to do this recommendation in a traditional way by telling a story of my time at UBC, of which I left out a lot of incidents. But I have, as an individual and am learning, to carry forward in life and to have a healthy and productive future, one must leave the hurt in the past, and only take the good. But also take time if you want to cry and mourn loss, and there will be loss, but with the people in this recommendation I have mentioned, I will be alright.

I also have got to acknowledge a few more people, during my 7.5 years at UBC who made life 'Real' by teaching me life lessons on respect and honesty - Dan, Annie, Shane and Zach, for keeping me real, focused, fed, accepted, and respected.

***"As individuals, we need to decolonize ourselves by learning the true history of Canada. ..Each of us needs to stand up and become a strong ally. We must confront and speak out against racism, sexism, ignorance, homophobia, and transphobia, wherever and whenever we witness it, and teach or encourage others to do the same, in our workplace, in social settings, and everywhere else. Create time and space for relationships based on respect as human beings, supporting and embracing differences with kindness, love, and respect."***

**(National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019)**

So what do you say? Can UBC be the most Proactive Research University in the World, only one way to find out. And remember if you don't like it change it back to the way it was, but we cannot stop change.

Unca

Kitaitamatsin or Until We Meet Again or ALL MY RELATIONS

Maistoo'awaastaan (Crow Flag)

aka: Rodney Little Mustache

Piikani, Niitsitapi

Aawowkkii, HIV+

Single, Loveable and Ready for Tomorrow

## Recommendation #54: Student inclusivity and access support

We acknowledge UBC Vancouver and UBC Okanagan campuses are located on the traditional, ancestral and unceded territories of the xʷməθkʷəy̓əm, Skwxwú7mesh and Syilx Okanagan Nations.

### Issue

Indigenous students face substantial barriers, inequities and unsafe environments due to anti-Indigenous racism, reducing the possibilities of academic success.

### Context

Article 14 of UNDRIP states:

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

Indigenous and non-Indigenous students alike may complete their entire program at UBC without ever having to learn anything about Indigenous Peoples. Similarly, instructors can be hired, teach on the topic of, and

facilitate discussions regarding Indigenous peoples without having any basic information about Indigenous peoples, and their unique histories, lived experiences and perspectives.

Resulting from the lack of representation of Indigenous voices, culture and perspectives in formal and informal learning spaces, such as but not limited to classroom space, academic structures (policies, procedures) and administrative supports, the culture in the university environment across campuses is filtered through Whiteness. The approaches to issues of anti-Indigenous racism are informed by an institutional understanding the issues of anti-Indigenous racism signify a failure to 'Indigenize' academia. Whereas the work of Indigenization has created necessary developments in resources, the lack of implementing a decolonial approach has implications that result in the further alienation of Indigenous students.

To contextualize, it is primarily settlers who control and dictate the resources available to Indigenous students. The solutions to address concerns are established from a 'White' perspective which assumes a pan-Indigenous approach that creates harm. The failure to understand the distinct and unique cultural differences of First Nations, Metis and Inuit students from local and visiting nations inherently leads to an ill-informed support structure. If the support being offered is framed in White proximity first- does it actually aim to help Indigenous students and/or can it truly be helpful?

### Description of issue

Access to post-secondary is often out of reach for Indigenous students, who more than any other population within Canada, are most likely to be the first in their families to attend post-secondary education. Fortunately, programs such as the Aboriginal Access program provide supports for Indigenous

students, yet many challenges remain such as problems with accessing affordable, safe and accessible housing, child care, transportation and food security, as well as a lack of transparent processes for those unfamiliar with post-secondary institutions. The lack of representation of Indigenous students in certain programs speaks to the inability of the program's culture to foster the safe spaces and supports necessary for academic success.

Within the classroom, Indigenous students commonly experience discomfort and anxiety, as ill-equipped instructors discuss sensitive topics related to Indigenous peoples with little to no established parameter and non-Indigenous students make offensive/racist statements without correction and/or intervention. Too often, Indigenous students (especially those who are visibly Indigenous) are positioned as "experts" on Indigenous issues and singled-out to educate those around them, and feel responsible for addressing their peers and/or the instructor regarding misrepresentation and stereotyping. For many Indigenous students, it is not uncommon to experience Indigenous topics to be solely described within the classroom setting using a pan-Indian deficit-model, whereby there is little general and/or historical information provided to students and Indigenous peoples will be discussed as a homogenous group and as passive victims and lacking agency. Too often, non-Indigenous students will discuss Indigenous issues in class in relation to their own experiences and emotions, rather than engaging in critical and in-depth discussions about these issues. Furthermore, Indigenous students witness discussion of Indigenous worldviews to be diminished as mythological and inferior to Eurocentric perspectives. Much of the above issues result from a lack of general information regarding Indigenous peoples including their histories, lived experiences and perspectives.

For students who experience culturally-unsafe classrooms such as disrespect for Indigenous peoples including the complexity of their diverse lived experiences and worldviews, there are minimal avenues for grievances to be made.

## Recommendations

1. Reduce access barriers for Indigenous students.
2. Increase seats for Indigenous Students (admit as many as possible) See Recommendation #7: Hire faculty Indigenous liaisons, supportive admissions.
3. Increase supports for Indigenous students across both campuses (not only in centralized offices).
4. Increase opportunities for students to access Indigenous language and community-based education.
5. Increase Indigenous representation.
6. Increase basic knowledge of Indigenous Peoples, their histories, lived experiences and perspectives across all parts of UBC.
7. Develop an appropriate process for students to make grievances and complaints.

## Implementation

1. A. Increase Indigenous student housing:- more options, family housing, housing subsidies, child care, rental assistance program.  
B. Free tuition for Residential School survivors.
2. C. Scholarships/bursaries for Indigenous students in/exiting foster care aligned with the premise of Jordan's Principle.
3. A. Hire additional supports for Indigenous students including, but not limited to Elders and Traditional Teacher Advisors, Indigenous counsellors, additional learning strategists. These positions should also be connected to Indigenous Liaisons (see Recommendation #7).  
B. Provide support for transitioning students who have taken leaves to re-engage with their studies.  
C. Support Indigenous students with time management and other life skills.
4. A. Allow students to access to diverse Indigenous language courses at other universities for all students, as a transferable credit for programs similar to existing language credits (i.e., French).  
B. Recognize in-community learning for co-ops and language requirements.

5. A. Allocate spaces for Indigenous voices, by including Indigenous representation on governing bodies.
  - a. Clear understanding of processes for these seats/representative spaces to adopt an Indigenous leadership nomination style versus colonial.
  - b. Create culturally safe and relevant spaces/environments that provide opportunity and support for free expression.
  - c. Include dedicated spaces for Two-Spirit peoples.
  - d. Create a process for dialogue between administration and students.

B. Increase Indigenous faculty and instructors: More hires for representation, mentorship, student support, with lived experience.
6. A. Mandate education: Anti-Indigenous racism, unconscious bias, social justice, White fragility, privilege, empathy, gaslighting, Indigenous content:
  - a. Requirement for all programs at UBC for graduation (see UBC Okanagan Bachelor of Arts for example)
  - b. Across campus (i.e., RCMP, facilities management, housing, etc.).
  - c. All levels/offices within UBC to apply Indigenous Strategic Plan Toolkit within a certain time frame (i.e., Student Services, Admissions, CTL/UBC Okanagan/V, Health and Wellness)
7. Develop Indigenous restorative justice framework and supports in appropriate offices for students to be able to make grievances, have recourse and be able to address unsafe classroom experiences including other UBC students, staff or faculty who have multiple and recurring offences.
8. Conduct a review regarding why Indigenous students are underrepresented in certain programs.
9. Assault
  - a. Develop better messaging regarding SVPRO support for sexual harassment/assault.
  - b. SVPRO and the Equity & Inclusion Office should joint presentation on sexual misconduct and anti-discrimination.
  - c. The Equity & Inclusion Office to include actions that can be taken under the human rights code, law and policy without an individual being named in an investigation.
10. Complaints and harassment:
  - a. Develop clear outline of incident reporting process on the Equity & Inclusion Office website and in student handbook for reporting and process of racial profiling (by faculty, staff and other students), racially targeted assaults.
    - b. Victims need to be informed of what happens with their complaints of racism, sexual harassment/assault.
    - c. Victims need to have access to clear information to effectively navigate complaints process towards concrete resolution that is timely, not dragged out for months and years.
    - d. Race-based complaints: need a means to address race-based complaints and hiring of human rights investigators - no wrong door policy should be enacted.
    - e. Qualitative change needed for anonymous reporting.
    - f. Need of a third-party reporting system instead of current policy in which the AVP Equity & Inclusion Office determines whether the complaints move forward.

## Applying the UNDRIP to Indigenous complaints about anti-Indigenous racism at UBC (Dr. Margo Tamez)

The Indigenous Committee developed significant insights from the many stories shared in the Indigenous Witnessing and Listening Sessions: 1) UBC lacks an instrumental path to address barriers confronting Indigenous students, faculty, and staff navigating a harmful and toxic environment of anti-Indigenous racism and discrimination; and 2) what Indigenous students, faculty, and staff require to address this major challenge is a mechanism and protection system that upholds their inherent Indigenous rights. The UNDRIP can play a productive and constructive role to address historical, ongoing and emerging patterns of racism and discrimination against Indigenous students, faculty and staff. The Indigenous Committee considered the many references to

bodily, mental, emotional and spiritual harms experienced by Indigenous faculty, staff and student participants. The Indigenous Committee envisions a new, different space of Indigenous truth and justice at UBC, in the absence of specific remedy and redress mechanisms to address harms. Those enacting complaints and grievances are responded to as an existential threat to the institution's organization at all structural levels. The UNDRIP affirms that rights to protection and justice apply to Indigenous individuals as well as collectives. The Indigenous Committee identified a disturbing theme of suppression of Indigenous voices. UBC has not yet addressed the UNDRIP's full intent to protect Indigenous individuals on both campuses confronting injustices when attempting to speak, be heard and to request relevant remedies. The UNDRIP can instrumentally aid Indigenous faculty, staff and students, in partnership with UBC, to establish constructive mechanisms in decolonization, anti-racism, anti-discrimination, and anti-genocide. The Indigenous Committee urges UBC to utilize the UNDRIP to construct and institute mechanisms and procedures for the protection for and to individual Indigenous students, faculty and staff access to justice, repair, and remedy. The UNDRIP provides a framework for addressing institutional, systemic, structural: silencing or blocking (suppression) Indigenous peoples seeking relief from harm; bullying and harassment; hate acts; preventing, manipulating or exploiting Indigenous peoples in decision-making in matters affecting them; and institutional denial of suppression of Indigenous peoples in the institution (See, UNDRIP Article 7 (decision-making; and barriers to making formal complaints and demands for redress); See also, UNDRIP, Articles 8, 11, 14 (discrimination in education), 15 (states/institutions must eliminate discrimination), 22 (ensure that Indigenous women and children enjoy the full protection and guarantees against all forms of violence and discrimination), 24 (right to health); and numerous others are effective for pro-actively and committedly addressing institutional systems of racism, discrimination and oppression). The Indigenous Committee urges UBC to construct such mechanisms through Free Prior and Informed Consent (not "consultation"/non-accountability) and meaningful participation in all matters affecting Indigenous students, faculty, and staff on both campuses.



# 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