STUDENTS

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

Students Committee Report

Report by Co-Chairs Binta Sesay and Will Shelling

WORK AND STUDY CONSTITUENCIES

Acknowledgements

The President's Task Force on Anti-Racism and Inclusive Excellence (ARIE TF) acknowledges the University of British Columbia's presence of its Vancouver campuses on the traditional, ancestral and unceded territories of the xwmə0-kwəy'əm (Musqueam), Sḵwx̱wú7mesh Úxwumixw (Squamish) and səl̓ilwətaʔɬ (Tsleil-Waututh) peoples, and the Okanagan campus situated on the unceded territory of the Syilx Okanagan Nation.

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

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

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

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

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

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

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

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

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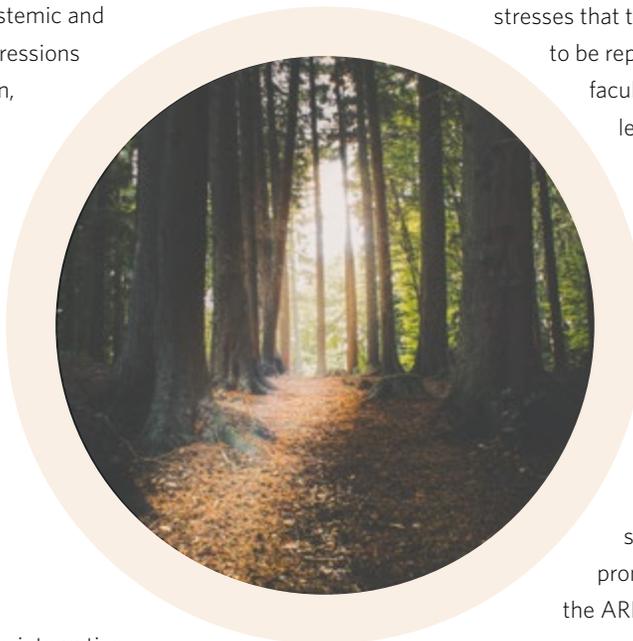
pedagogy (e.g., African cosmologies, Indigenous approaches to research, Chinese medicine, culturally appropriate pedagogy, etc.) ought to be recognized, valued, incorporated and promoted at UBC. Indeed, there were calls to both decolonize and Indigenize the curriculum at UBC.

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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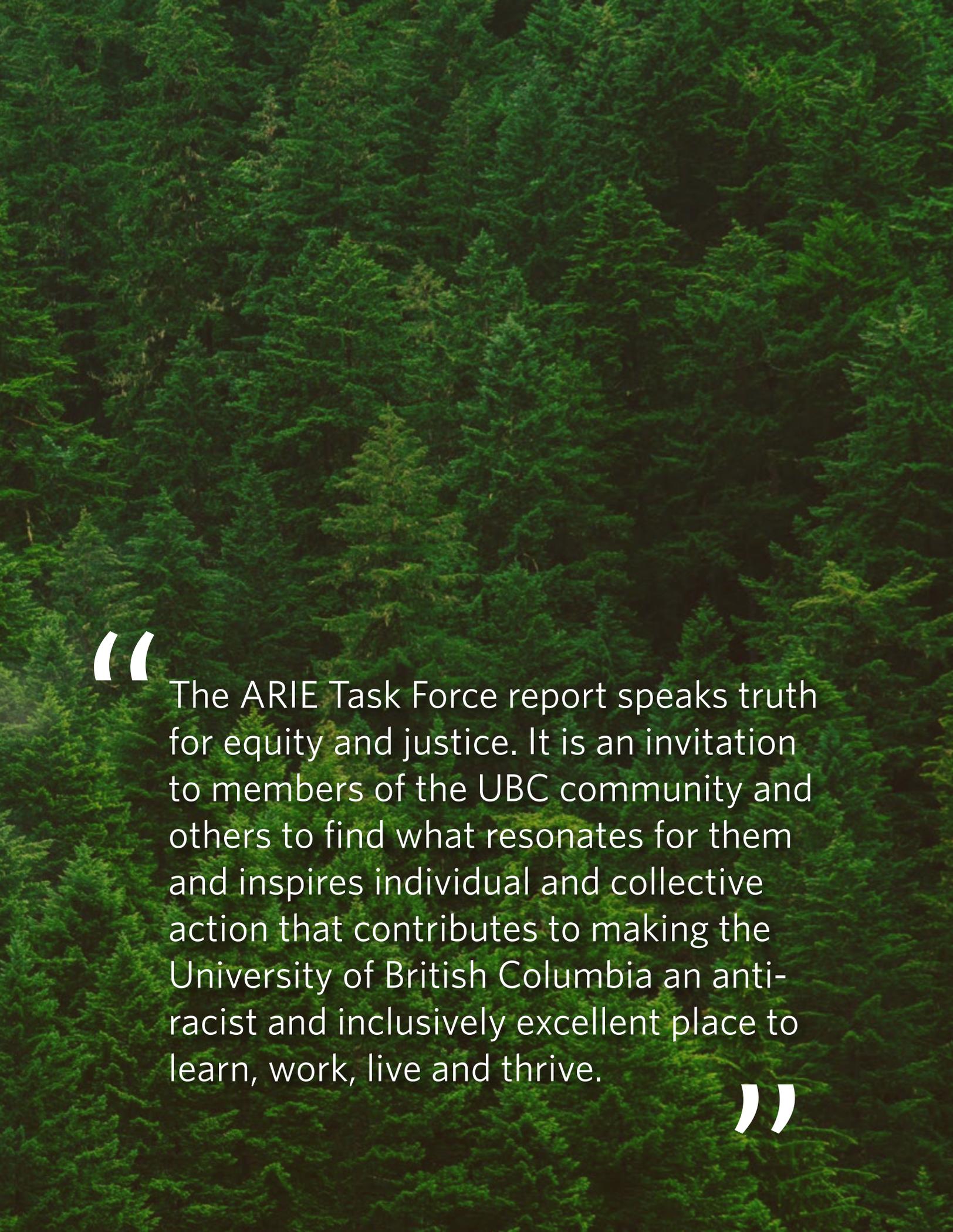
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Background

Project Overview

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.

FALL 2021

Community Engagement

OCTOBER - DECEMBER 2021

Write up of Final Recommendations

APRIL 2022

Launch of the ARIE TF Report

JUNE - OCTOBER 2021

Continued Generation and Finalizing of Recommendations

JANUARY - FEBRUARY 2022

Final Task Force Report and Recommendations

MARCH - JUNE 2021

Anti-Racism and Inclusive Excellence Task Force

34 members Task Force convened. Six subcommittees focused on Work & Study constituencies and Equity Deserving Racialized Groups are tasked to make interim recommendations in process and create a final report and a series of recommendations to address systemic racism

OCTOBER 2020

Executive Leads Appointed

Drs. Ainsley Carry and Ananya Mukherjee Reed appointed as Co-Executive leads of Anti-Racism

NOVEMBER 2020

Senior Advisor to the President Appointed

Dr. Handel Kashope Wright appointed as Senior Advisor to the President on Anti-Racism and Inclusive Excellence

FEBRUARY 2021

DECEMBER 2020

Website Launch

UBC's Anti-Racism and Inclusive Excellence website launched

JUNE 2020

Statement Against Racism

President Ono releases statements (June 1 & 16) against racism and affirms UBC's institutional commitment to inclusion and call for the acceleration and intensification of efforts to build a more inclusive campus community

UBC Broadcast

Announcement issued regarding a series of initiatives addressing systemic racism within our community, including the establishment of the President's Task Force on Anti-Racism and Inclusive Excellence
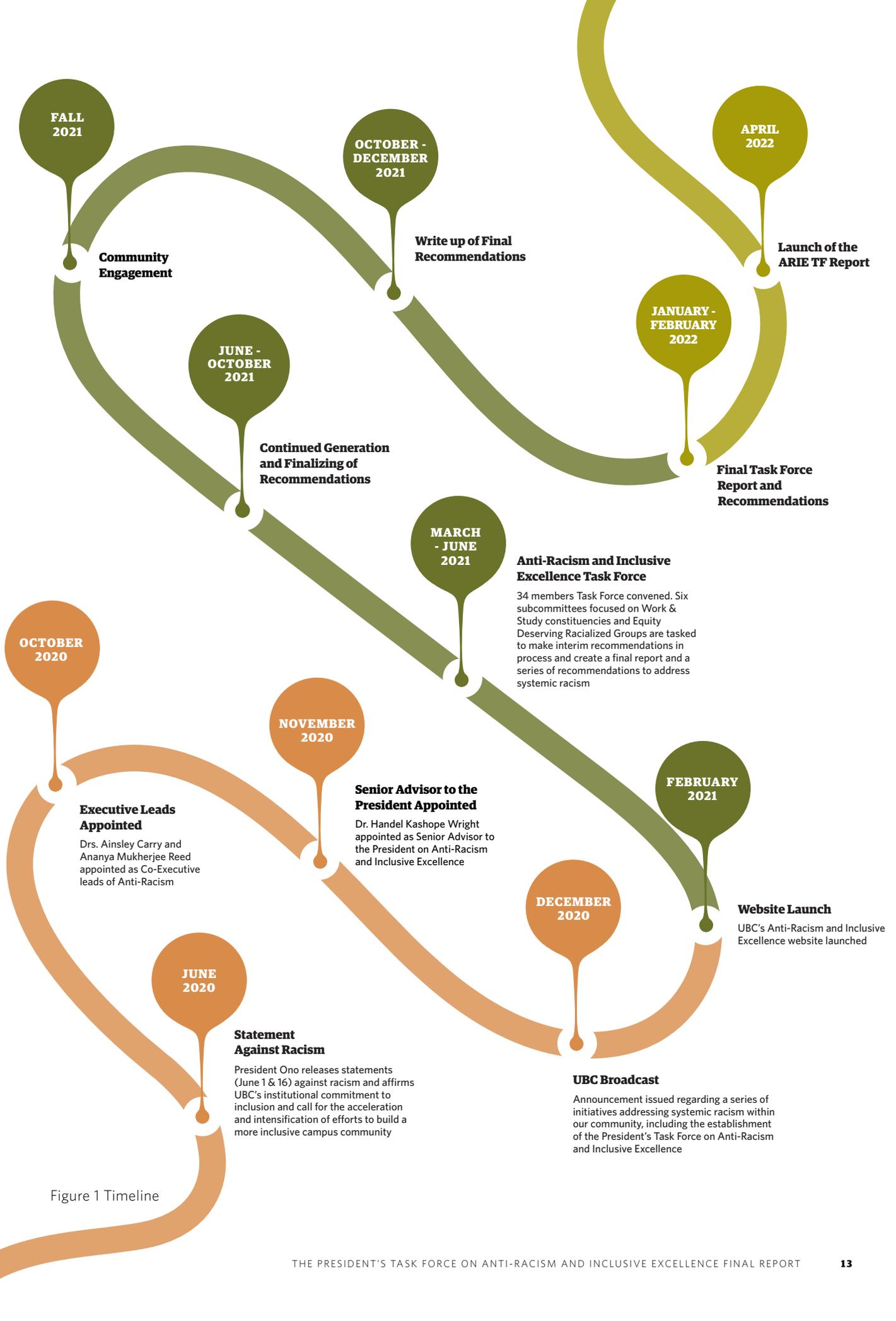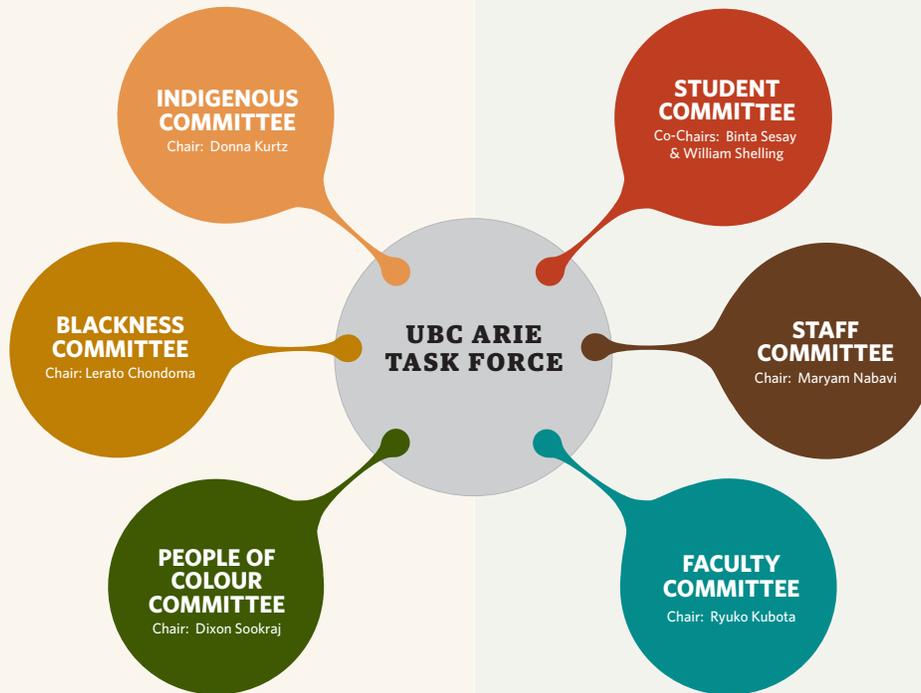
Figure 1 Timeline

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

INDIGENOUS COMMITTEE
Chair: Donna Kurtz

BLACKNESS COMMITTEE
Chair: Lerato Chondoma

PEOPLE OF COLOUR COMMITTEE
Chair: Dixon Sookraj

UBC ARIE TASK FORCE

STUDENT COMMITTEE
Co-Chairs: Binta Sesay & William Shelling

STAFF COMMITTEE
Chair: Maryam Nabavi

FACULTY COMMITTEE
Chair: Ryuko Kubota
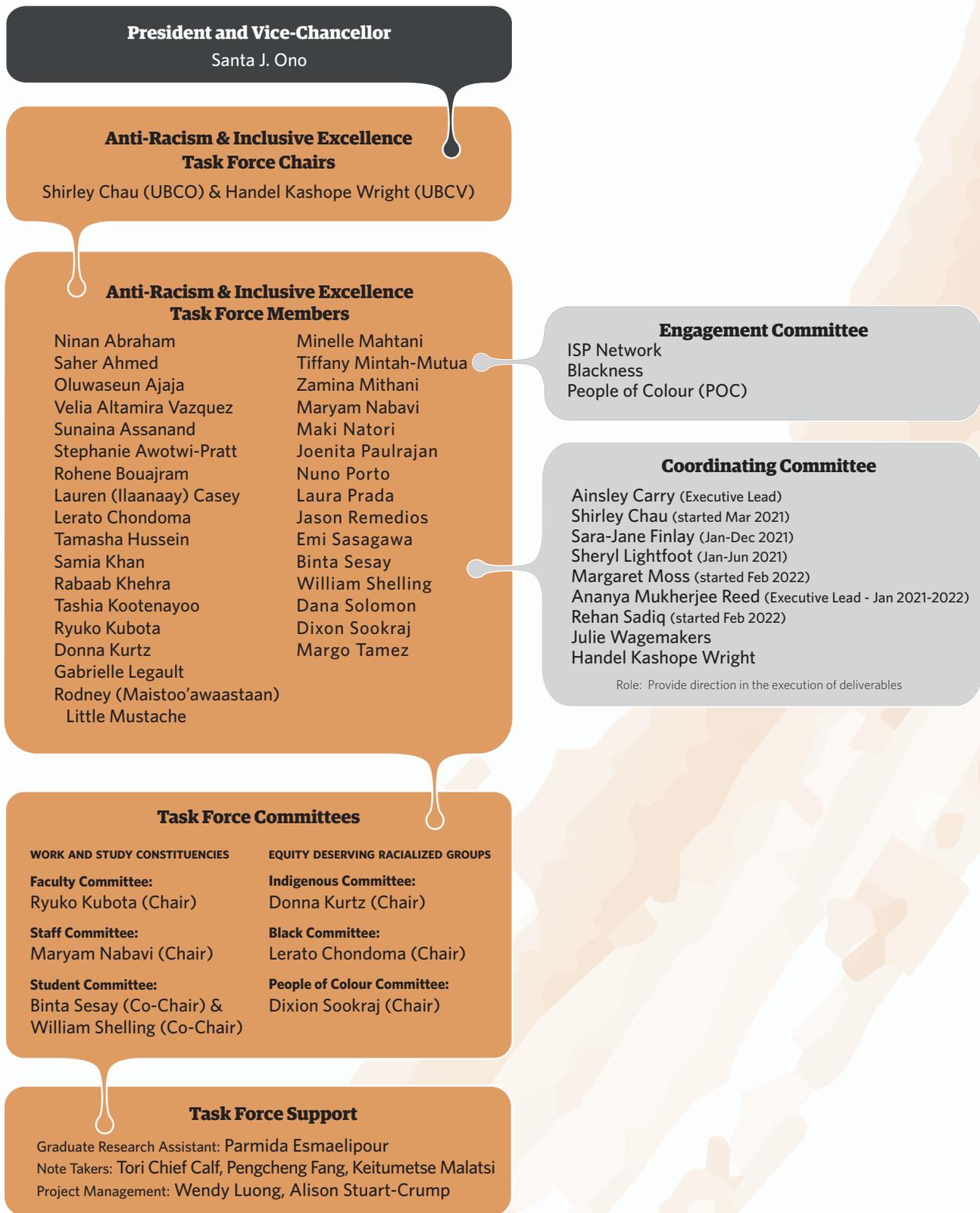
WORK AND STUDY CONSTITUENCIES

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

President and Vice-Chancellor
Santa J. Ono

Anti-Racism & Inclusive Excellence Task Force Chairs
Shirley Chau (UBCO) & Handel Kashope Wright (UBCV)

Anti-Racism & Inclusive Excellence Task Force Members

Ninan Abraham
Saher Ahmed
Oluwaseun Ajaja
Velia Altamira Vazquez
Sunaina Assanand
Stephanie Awotwi-Pratt
Rohene Bouajram
Lauren (Ilaanaay) Casey
Lerato Chondoma
Tamasha Hussein
Samia Khan
Rabaab Khehra
Tashia Kootenayoo
Ryuko Kubota
Donna Kurtz
Gabrielle Legault
Rodney (Maistoo'awaastaan)
   Little Mustache

Minelle Mahtani
Tiffany Mintah-Mutua
Zamina Mithani
Maryam Nabavi
Maki Natori
Joenita Paulrajan
Nuno Porto
Laura Prada
Jason Remedios
Emi Sasagawa
Binta Sesay
William Shelling
Dana Solomon
Dixon Sookraj
Margo Tamez

Engagement Committee
ISP Network
Blackness
People of Colour (POC)

Coordinating Committee
Ainsley Carry (Executive Lead)
Shirley Chau (started Mar 2021)
Sara-Jane Finlay (Jan-Dec 2021)
Sheryl Lightfoot (Jan-Jun 2021)
Margaret Moss (started Feb 2022)
Ananya Mukherjee Reed (Executive Lead - Jan 2021-2022)
Rehan Sadiq (started Feb 2022)
Julie Wagemakers
Handel Kashope Wright

Role: Provide direction in the execution of deliverables

Task Force Committees

WORK AND STUDY CONSTITUENCIES

Faculty Committee:
Ryuko Kubota (Chair)

Staff Committee:
Maryam Nabavi (Chair)

Student Committee:
Binta Sesay (Co-Chair) &
William Shelling (Co-Chair)

EQUITY DESERVING RACIALIZED GROUPS

Indigenous Committee:
Donna Kurtz (Chair)

Black Committee:
Lerato Chondoma (Chair)

People of Colour Committee:
Dixion Sookraj (Chair)

Task Force Support

Graduate Research Assistant: Parmida Esmaelipour
Note Takers: Tori Chief Calf, Pengcheng Fang, Keitumetse Malatsi
Project Management: Wendy Luong, Alison Stuart-Crump

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.

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

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

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

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

Set 4 August 21, 2021:

38. **ARIE Intersectional Recommendation:**
    Recognize linguistic difference as intersecting with anti-racism

39. **Students Recommendation:**
    Improving and refining the learning experience of IBPOC students

40. **Students Recommendation:**
    Training concerning anti-racism and retention of teaching faculty

41. **Students Recommendation:**
    Creating and curating diverse spaces on both campuses

42. **Students Recommendation:**
    Improving COVID-19 pandemic support and response

43. **Students Recommendation:**
    Increase peer-learning and academic support for IBPOC students

44. **Students Recommendation:**
    Reduce long waiting times and increase counsellors and medical professionals

45. **Students Recommendation:**
    Increase diversity within existing mental health support systems to reduce negative impact on IBPOC, queer and students with disabilities

46. **Students Recommendation:**
    Address the lack of diversity in academia at UBC

47. **Students Recommendation:**
    Address the lack of diversity in prospective students at UBC

48. **ARIE Intersectional Recommendation:**
    2SLGBTQ+ Representation and the importance of race and intersectionality

49. **ARIE Intersectional Recommendation:**
    Acknowledging and addressing anti-Asian racism at UBC

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

51. **ARIE Intersectional Recommendation:**
    Increase representation of the Latina/o/x community at UBC

Set 5 October 20, 2021:

52. **Indigenous Recommendation:**
    The power of one: UBC to make the fundamental paradigm shift to address racism and inclusion of Indigenous Peoples

53. **Indigenous Recommendation:**
    Maistoo'awaastaan: 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.

Students Committee Report

Report by Co-Chairs Binta Sesay and Will Shelling

The ARIE TF Students Committee consists of graduate and undergraduate students from UBC Vancouver and UBC Okanagan, as well as some staff whose work is student focused. The members of the Students Committee are:

Olúwáṣeun Àjájá: graduate student (Vancouver)

Stephanie Awotwi-Pratt – graduate student (Okanagan)

Rohene Bouajram: staff (Vancouver)

Tamasha Hussein: undergraduate student (Vancouver)

Rabaab Khehra: undergraduate student (Vancouver)

Tashia Kootenayoo: undergraduate student (Okanagan)

Maistoo'awaastaan (Rodney Little Mustache): undergraduate student (Vancouver)

Keitu Malatsi: undergraduate (Vancouver); notetaker

Zamina Mithani: graduate student (Vancouver)

Jason Remedios: graduate student (Okanagan)

Binta Sesay: undergraduate student (Okanagan); co-chair

Will Shelling: graduate student (Vancouver); co-chair

EQUITY DESERVING
RACIALIZED GROUPS

Photo credit (previous page): Oscar Nord, Unsplash

STUDENTS
COMMITTEE REPORT

This word cloud was generated by the data analysis program NVivo 12 and represents frequently occurring words in the Students Committee's Summary. The larger the font the more often that word appears in the summary, an indication of its relative importance.

Introduction

The members of the Students Committee joined the Task Force and this specific Committee because they all saw major gaps in different aspects of UBC in multiple areas of the lives of domestic and international students.

In addition to this, all members brought their own unique lived experiences to the table, thereby creating a better understanding of what students need and further highlighting the fact that because there is such a diverse group of students at UBC, there is also a diverse group of needs. It's important to note that while members of the Students Committee brought their lived experiences to this Committee, this does not mean that their work fully encompasses the student experience at both campuses.

During all Students Committee meeting discussions, each member came with a different perspective to the issues identified. These different experiences were important in the process of finding solutions in order to write the recommendations. The different experiences frame how they experience UBC and thus identify the issues that need to be addressed and the gaps that they feel need to be filled in order to address problems students face and improve students' experiences at UBC going forward.

Committee composition and process

Some sectors that were identified that play a big role in students' experience at UBC are international, domestic, race, sexuality, religion and ability/disability. Using an intersectional framework as created by Kimberlé Crenshaw, this Committee sought to recognize overlapping systems of oppression when discussing the student experience at both campuses (1991). Therefore, all these were taken into account when discussing how these populations are affected, why they are affected and the roots of all the problems in the institution.

In addition to prioritizing the members' range of experiences at UBC, another priority in the discussion and creation of the recommendation document was the understanding of institutional context. This is because all the members of the Students Committee were involved with the institution at different levels (work, research, volunteer) and therefore brought a different lens to the process of implementation that would have to come with these recommendations. It also meant having knowledge of the different resources that are already available at UBC, which made it a lot easier to know where the gaps are, how they need to be filled and who to go to. The combination of the priorities stated above made it easier for the Students Committee to begin the process of identifying foundational issues at UBC and coming up with sustainable recommendations.

The initial ARIE TF Students Committee meeting took place in early March with committee members introducing themselves, getting to know each other more, stating the reason why they are doing this work and discussing how they would like to move forward when working in this Committee. Over the course of this work, the Students Committee met for several hours each week over the course of 12 weeks. The first three meetings were dedicated to finding a process that worked for all the members in which they could be the most productive and the most organized in discussing issues and finding solutions.

The Students Committee created sub-committees to identify foundational issues of the institution and write up recommendations. The initial groups were problems and solutions. In discussing the problems there was a general consensus to first identify the problem, identify why the problem exists in the first place and further ask the question "why" until we got to the root of the issue. This helped the Committee avoid generating short-term recommendations and instead come up with sustainable recommendations. When discussing these foundational issues, the members of the Students Committee also made sure to focus on how the issues impact different groups of students differently, and what different solutions these groups needed for the same issue.

The recommendation document format followed a template that was provided to all committee chairs.

The recommendations were grouped into four themes:

1. **Academia**
2. **Campus life (sources and support)**
3. **Mental health**
4. **Prospective students**

For each recommendation theme, members returned to the documentation of the Committee's problem statements in order to re-identify issues to populate the template. There was further discussion about the possibility of formulating more questions and considerations for each theme and using a non-linear and non-colonial approach to the committee discussions. In the recommendation documents for each theme, all members agreed to add a section dedicated to a paragraph around the urgency of each recommendation. In addition to this, members of the Students Committee considered more holistic ways of presenting the recommendations; and therefore, no recommendation was removed as all of them matter, plus they all found ways to give the recommendations life.

The Students Committee had two meetings per theme and agreed on one long meeting a week. Each theme consisted of collaborative work in sub-committees and committing to time away from meetings to work on assigned themes and then bringing it back to the wider Committee for discussion, revision and finalization.

The sub-committees were composed of the following members:

1. **Mental health (Stephanie, Zamina)**
2. **Campus life (Tashia, Jason)**
3. **Academics (Rabaab, Velia, Oluwaseun)**
4. **Prospective students (Rodney, Rohene)**

The Co-chairs oversaw all these sub-committees, collected data, edited recommendations and turned them into multiple official Students Committee recommendation documents for submission. The Students Committee did not have any difficulties in working together as expectations were already set in the initial meetings and therefore the rest of the work and the dynamic of the group was very easy moving on.

The Co-Chairs made it a priority to reiterate that each and every one of the members did not have to feel as though it was a rigid space. The space was created to be safe and not too formal in order to make all members comfortable. By the end of the Task Force work, all members of the Students Committee created bonds and friendships and learned so much from each other.

Overarching themes

Several key areas were identified that encompassed various aspects of student life on both campuses. These were grouped around specific "problem" areas to which students from various constituencies, lived experiences and backgrounds spoke to the unified nature of these issues and how they disproportionately affect some groups more than others, and in some geographic contexts more than others. Through round-table discussion and confirmation with students from constituency groups, each sub-committee was able to determine recommendations in order to alleviate or ameliorate these topics. Some problem areas highlighted some old and recurring issues within the institutional structure, whereas others highlighted more recent issues that have been revealed as a result of external factors (such as COVID-19 pandemic support).

The following problem areas were identified as of interest and requiring immediate attention to students. These are outlined as recommendations 26 to 34 in the wider ARIE TF set of recommendations.

- **Improving and refining the learning experience of IBPOC students (Recommendation #26)**
  › Tremendous emotional labour and mental health strain is required for IBPOC students to participate within the institution, often linked to the routine failures of the institution, administration, staff and faculty to adapt to working with and teaching diverse individuals.

- **Training concerning anti-racism and retention of teaching faculty (Recommendation #27)**
  › Teaching faculty are often unable to navigate conversations concerning race or intersectionality when it comes to supporting or teaching IBPOC students, and this lack of cultural competency results in increased emotional labour and mental health strain

for students of colour. This was reinforced by examples within the Committee of teaching faculty requiring to be "taught" by students why specific phrasing or word use in the classroom is damaging for them.

- **Creating and curating diverse spaces on both campuses (Recommendation #28)**

  › As it stands on both campuses, aside from small prayer spaces or affinity spaces, there are no spaces dedicated to IBPOC communities to provide support and resources for students, faculty and staff. Physical space is important to the well-being of students, and if there is not a safe physical space to share their trauma and experiences, religious minorities and students of colour will feel alienated from campus.

- **Improving COVID-19 pandemic support and response (Recommendation #29)**

  › It has been verified, researched and reported on by many academic sources that COVID-19 and the pandemic disproportionately impacts the physical and mental health of IBPOC communities. With a mind toward intersectionality, students who are IBPOC will be disproportionately affected by a lack of accommodations, inequity in care and a failure of supports for students who are likely to be living in multi-generational housing, have service jobs or be unable to afford the economic privilege of living close to or on campus.

- **Lack of peer learning and academic support for IBPOC students (Recommendation #30)**

  › Advocacy systems and structures designed to support communities of care for IBPOC students are scarce on both campuses. This results in a decreased resilience in the mental health of IBPOC students and various failures of the mental health wellness systems to support students, such as through the failure to acknowledge things such as microaggressions or culturally unsafe spaces.

- **Long wait times and a lack of IBPOC counsellors or medical professionals (Recommendation #31)**

  › It is common at both campuses to experience long wait times at Student Health Services or Counselling Services; however, the impact of these long wait times is often compounded for IBPOC students, given the issues of racial violence or cultural insecurity that they face. Existing counsellors and medical professionals are unable to accurately provide and support IBPOC students in dealing with the nuances of racial and physical violence or combatting medical racism.

- **Lack of diversity in academia at UBC (Recommendation #32)**

  › Academia as a whole is a system of oppression that is bound by Western and Eurocentric viewpoints, and this includes all facets of it. Issues such as the disproportionate reliance on these viewpoints results in the pushing out and invalidation of ethnically and geographically diverse viewpoints from international students, but also from Indigenous ways of knowing.

- **Lack of diversity in prospective students at UBC (Recommendation #33)**

  › Seeing yourself in an institution before participating is often a way of validating your experience or desire to participate, and due to the historical violence against IBPOC individuals at both campuses, along with financial barriers faced by these groups, and the initial barrier that is the first year, determines whether or not racialized students will succeed.

Moving forward

It is the goal of the Anti-Racism and Inclusive Excellence Task Force to utilize the consultation, expertise and care of the entire Task Force to create a more just, diverse and inclusive UBC. However, for students, this takes on a renewed sense of urgency. As students make up a vast portion of the UBC community, they have routinely been faced with hesitance, disbelief and consistent revival and reliving of traumatic situations in regards to racism.

IBPOC students have been routinely tokenized and had their labour invalidated due to institutional inefficiencies and inertia, and we believe that through the work of the ARIE Task Force, along with institution-wide plans such as the Inclusion Action Plan and Indigenous Strategic Plan, some movement can be made to better support and protect IBPOC students at both campuses.

We view these recommendations as time sensitive to correct historical, persistent and systemic issues throughout the university that affect IBPOC students, but we also recognize that actions must be prioritized. We understand that institutions move slowly, but with stated commitments from the President's Office and staff members, we believe that we can achieve these commitments in two phases. The first, as highlighted in the recommendations document, will require immediate changes, with others requiring institutional change and the redesign of physical spaces to give more support to students. Despite the need to do this work with care, it's undoubtedly important to reassure IBPOC students of their institution's commitment to these goals, along with building a space for future students to feel supported.

Students Committee Recommendations

Recommendation #39: Improving and refining the learning experience of IBPOC students

Preface: There have been various consultations with students at UBC about their welfare over the years. Most recently the President has conducted Listening Sessions with various groups that have included racialized students. Unfortunately, such consultations have not yielded nearly enough in the way of meaningful change for racialized students. The result is that students do not have much faith in the university and its process of changemaking. Students are constantly being asked to share their experiences and perspectives, many of them quite traumatic, in order to help the university identify issues of concern, and in the course of doing so, they relive their trauma and lose trust in the university. This experience of losing trust in the university is compounded when racialized students have yet to see initiatives to amend and correct shortcomings that they have identified repeatedly, at multiple levels. As such, we view these recommendations as time sensitive to correct historical, persistent and systemic issues throughout the University that detrimentally affect Black, Indigenous and students of colour.

Context

The learning experience for students who are Indigenous, Black or People of Colour (IBPOC) is fraught with hostility towards them that requires tremendous emotional labour for students to get through their days in classes and completion of their programs.

Drawing on summaries from the listening session data, the Students Committee discussed various issues at both UBC campuses in regards to the learning experience uniquely affecting IBPOC students. Similarly, problems identified included issues with a lack of faculty who are able to teach topics of interest to IBPOC students, such as Indigenous languages, Black studies and histories as well as Critical Race Theory. Problems highlighted in separate conversations also revolved around issues concerning punitive action faced by IBPOC students, such as the use of remote invigilation software, or academic misconduct proceedings, which often significantly derail students' academic progress.

Recommendations

- Teaching faculty must be exposed to different means of educational creation and citation, specifically through the curation of grants and funding for the changing of curricula.

  › Example: The School of Public Policy and Global Affairs (SPPGA) already has a dedicated fund concerning Race, Equity, Diversity, and Inclusion curricula and this is a model that could be adapted in order to give teaching faculty the ability to make changes that are intentionally anti-oppressive in content and delivery of their curricula.

- Another potential option includes adapting the existing Teaching and Learning Enhancement Fund (TLEF) or Equity Enhancement Fund (EEF) sources so that they are able to prioritize specific changes that fund and support anti-racism and inclusive excellence foci.

- We strongly recommend the removal of Proctorio and all other remote invigilation software from both campuses of UBC.

  › This has already been debated by the UBC Vancouver and UBC Okanagan Senates, but we want to prioritize this because of the clear problems of discrimination they pose for racialized students.

- Prioritizing the rethinking and modification of academic misconduct punishments.

  › We have reason to believe that these are inherently punitive for students, and believe that a model can be drafted that seeks to prioritize restorative justice rather than punitive justice.

  › A member of the Students Committee noted that conversations with a faculty member who sits on academic misconduct hearings find that they are inherently flawed and subject to professor discretion, which can be inherently subject to unconscious bias.

  › We believe that a change from punitive to restorative justice approach will be inherently more transparent and supportive of seeking to educate, correct and mediate harm, rather than simply to punish.

Implementation

We believe that with significant support from the Board of Governors and the Senates, these recommendations can be achieved in phases, with additional funding provided to create different pools to support the curation and creation of grants specifically to revise syllabi and support curricula change. We believe the latter can be changed in the short term. However, we acknowledge that the larger ask surrounding academic misconduct, requires a more intensive and careful approach, likely over two years.

Recommendation #40: Training concerning anti-racism and retention of teaching faculty

Context

Teaching faculty are often unable to navigate conversations concerning emotional labour, race, or discussing identity when it comes to supporting and/or teaching IBPOC students.

The ARIE Task Force discussed issues around academia, however, in the Students Committee, the conversation gravitated towards issues concerning the inability for teaching faculty to adequately support and teach IBPOC students. Issues concerning the colonial nature of the institution were discussed, specifically concerning the "Western" style of knowledge creation. Problems identified included that faculty members have a great deal of autonomy within the classroom, but tend to lack cultural competency when discussing topics with nuance and care. This is reinforced by examples provided within the Committee concerning use of racial slurs as "teaching moments" whereas these would be considered unacceptable in the broader society. This routinely resulted in students "having to teach faculty" on why specific words are not to be used or nuances that can be taken on. Another notable problem statement concerned the lack of representation within teaching faculty at all levels of the university. Another example is that of teaching faculty and staff not appreciating or utilizing content warnings that would be useful in protecting marginalized students from potential trauma.

Recommendations

Potential solutions to this highlight the need to specifically:

- Hire and train all teaching faculty so that they are better able to support and teach diverse perspectives within the classroom.

  › As we identify that not every professor has critical competencies when it comes to discussing race, we seek dedicated yearly training on anti-oppression topics in order to meaningfully support students in the classroom.

  › This would benefit students by mitigating the risk of harm to IBPOC students to ensure that they are better able to navigate these conversations and feel safe within classes.

  › Furthermore, we see this training not as mandatory but necessary to faculty orientations. We also see a need for this training to provide a trauma informed approach to discussing topics of race, gender and colonialism.

- A key assessment of individuals within program departments and critically measuring their commitment to anti-oppression, with a focus on topics such as justice, equity, diversity, and inclusion, and anti-racism.

  › We see this as an assessment to critically engage with existing structures such as promotion and the tenure track to acknowledge how they can remain accountable concerning their research and whether or not it serves anti-oppression within the institution.

# Recommendation #41: Creating and curating diverse spaces on both campuses

Context

Blacks and students of colour do not feel that they have safe spaces on campus to gather. This is a space that is urgently needed. There is a space on both campuses dedicated to Indigenous peoples on both campuses. At UBC Okanagan there is dedicated space for Indigenous students called Indigenous Programs and Services (APS), but as the only dedicated space it has over the years been a site for Black and other POC students to be, but the physical space is relatively small. One thing both spaces on both campuses have in common is that they are not as equipped with the resources needed to fully support the Indigenous populations at UBC Okanagan and UBC Vancouver. Black students are often seen at the front of the International Programs and Services space (UBC Okanagan) or at the global lounge (UBC Vancouver), Asian students tend to be elsewhere.

There is no space dedicated to IBPOC communities on both campuses to provide support and resources for students, staff and faculty. There is an urgent need for the university to create at least two critically needed spaces to meet the needs below.

1. Students in IBPOC communities do not have a safe space to share their trauma and experiences.

2. Students in different religious groups do not have specific spaces to pray and smudge.

On the UBC Vancouver campus and UBC Okanagan campus, there is a lack of safe spaces to share our experiences and build community-intentional UBC initiatives to create safety and community. According to data from Listening Sessions and discussions, Black students have expressed the urgent need for the space dedicated to Black students and/or a space as the centre for all Black needs and matters at UBC Vancouver and UBC Okanagan. Students of colour have also expressed for space where they are able to share their experiences of trauma and other relevant experiences. In addition to this, the Indigenous Programs and Services centre (formerly called the Aboriginal Programs and Services at the Okanagan campus) does not have enough support (resources) to thrive to its full potential.

Muslim students do not have a specific and appropriate space to pray. The only prayer space available (in the Okanagan) is the one in the UNC that serves as a prayer space for all religious groups. This has led to Muslim students having to use lecture halls to pray which sometimes conflict with lecture times. Meanwhile, UBC Vancouver does have a space for prayer in Brock Hall, but that space is small, in an older building, with little opportunity to build community. Creating a space that is open to all sects, with the freedom to keep various items of prayer without fear of removal, is important with oversight by the university to uphold a space that is well-maintained and inviting to all.
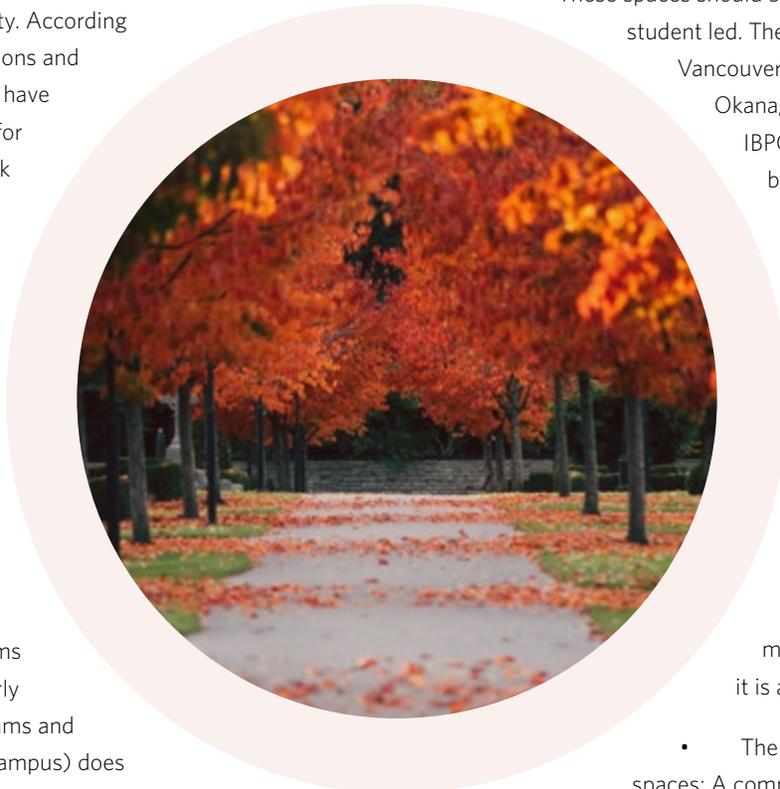
Recommendations

- There should be three spaces on each campus catered towards IBPOC communities. These would be Indigenous and Black and POC resource centres; spaces run by professionals with employment opportunities for students, as well as advocacy for these communities. These spaces should be student centred and student led. The global lounge space in UBC Vancouver and global collegia in UBC Okanagan do not do enough for IBPOC communities, mainly because they are small and often overlooked.

  - Locations: The spaces should be located in central locations that provide a wider outreach for students to access and to consider how accessibility can be extended for students who may not be on the main campus. *This is mainly for UBC Vancouver as it is a bigger campus.*

  - The process of creating these spaces: A community approach that includes internal and external persons, groups, etc. to ensure a holistic approach in support for the centres. This includes:

    › Consultation of individuals (students, staff and faculty) that are a part of these communities throughout the whole process.

    › Staff and students working in these spaces should be a part of these communities.

    › Information gathered around these spaces should be done in an ethical form with compensation of all the labour that goes into it (especially students).

- Multiple prayer/spiritual spaces that cater to specific religions should be available in multiple locations at UBC Okanagan and UBC Vancouver.

  › These prayer/spiritual spaces must come with educational components for others (religious articles onsite, provided

by the school to meet individual/community needs). This is for the prevention of lateral violence.

› These prayer/spiritual spaces should provide materials to students and community members using the space.

Implementation

We believe that some of these measures can be completed in phases, specifically that phase one can be completed almost immediately, and that the second phase of focusing on different prayer spaces will take more time concerning the building of spaces, so this might take at least 12 to 20 months for completion.

Recommendation #42: Improving COVID-19 pandemic support and response

Issue

COVID-19 has disproportionately impacted the physical and mental health of racialized communities and migrants. The correlates between racism and COVID-19 are well-supported by health data, and the mental health impacts of COVID-19 on equity-seeking groups will continue to unfold in years to come.

As the ARIE Task Force Students Committee, we are concerned by the lack of transparency on the supports and accommodations available for students, given global and local inequities in disease burden, morbidity/mortality, economic impacts and vaccine inequity that will be exacerbated and highlighted on campus. The authors of these recommendations do not have the breadth of lived experience that international or local students entering or returning to UBC during a pandemic might have. Therefore, we ask for transparent, clear and collaborative decision-making processes in tandem with students from diverse backgrounds (race, geography, location, degree) in order to ensure that pandemic- and health-related decisions are made with students instead of for students.

Context

Through discussions with the Committee, various issues were identified concerning student health and well-being on campus, but identified specifically through a failure to have trauma informed support for IBPOC students. Anti-racism and an intersectional lens is critically essential for the service of a well-funded advocacy site in order to equitably support students with various needs. The COVID-19 pandemic and the shocks associated have affected students in disproportionate means and despite our desire to attend post-secondary, an unintended casualty of this pandemic has been our well-being. Students on the Committee highlighted issues for planning the scarcity and impacts that COVID-19 has had on our student population. We fully acknowledge that IBPOC students are more likely to live in multi-generational housing, have service jobs, or cannot afford the economic privilege of living on or close to campus. All of these things place IBPOC students at higher risk, and it is something we're deeply concerned about as we return to campus in the fall of 2021.

Recommendation

The Students Committee recognizes the intrinsic need for intersectional and trauma informed mental health support.

• We call for a stronger focus on psychiatry and psychological resources designed to support IBPOC students on campus. This involves investments into mental health and telehealth as the COVID-19 pandemic continues.

• We also call for flexible accommodations for students in academic projects and seeking to design curricula that are thoughtful and seeks to engage learners and prevent burnout.

• We call for remitting existing inequities for the "COVID cohort" of learners between 2019 and 2021, who did not receive the same educational experience as other cohorts that have and will graduate from the university.

• We call for increased support for graduates and existing students in terms of academic networking events, alumni benefits and future in-person activities in order to alleviate the situation when the public health situation improves.

Implementation

We believe strongly that the return to campus plan should not prioritize specific folks over others, and rather should be introduced in an equitable manner so as to prioritize those most vulnerable to infection. Similarly, this could be featured in flexible accommodations for students in academic projects, and recognizing that student burnout is often amplified during difficult times such as the previous year (2020). Another important factor that should be taken into account is that due to the high international student population at UBC, not all facets of this pandemic are experienced equally, and we are still due to potentially hear about the struggles of other nations as they recover from the COVID-19 Pandemic. Clear expectations are necessary for students to be able to have fair access to spaces and accommodations should they be necessary. We often see mental health solutions as palliative; however, we should be taking a proactive and preventative approach instead to the implementation of support.

Recommendation #43: Increase peer-learning and academic support for IBPOC students

Context

There is a lack of peer support systems and advocacy put in place to build communities of care for IBPOC students. This has left students having to seek alternative ways of dealing with their mental health or are forced to see counselling professionals with limited skill and understanding of the nuances of lived experiences of a Black, Indigenous, or person of colour. This has resulted in multiple cases of foregone care because of IBPOC students' experiences of being traumatized. This has resulted in IBPOC students in need of help neglecting their mental health due to repeated experiences of poor fit between mental health service providers with the needs of IBPOC students, and the culmination of racial microaggressions, "chilly spaces" and culturally unsafe environments to receive mental health services at both campuses of UBC.

An additional factor contributing to students' hardships in their coping with mental health concerns is the lack of support from professors as well as academic systems put in place by the school. Some of these include school breaks which result in the doubling of course loads for students, thereby increasing need to prove mental incapacity in the form of a paper to get professors to grant extensions.

Recommendations

• Create opportunities for peer-learning from Black and marginalized students with lived mental health and disability experience:

› An example is having a student representative, similar to the role an ombudsperson might have, who is trained in health and wellness and needs to be on campus and advocate on behalf of the peer/ student.

› Create student-led initiatives about health and wellness funded and supported by UBC that address IBPOC student health and wellness and support on and off-campus at UBC.

› Create a peer program within the Access and Disability Office for folks who have similar disabilities, both visible and invisible (e.g., learning disabilities, autism spectrum disorder, epilepsy, etc.) in order to build community support, resources and educational networks.

• A one-week reading break in the fall semester (Winter One) is helpful to reduce stress and implemented across other campuses nationally

• Encourage mental-health sensitive syllabi within individual courses

› This might look like specific mental health accommodations for exams, flexible methods of assessments (options of a project vs. exam, when appropriate), or various forms of accessing the lecture and content (recordings, notes, open-access texts, etc.)

• Review current academic exemption practices to include trauma-informed approaches

› This might look like academic accommodations that allow for a W and or extension for mental health reasons and mental health advocates involved in this process.

› Asking students to "prove" certain disabilities might involve re-traumatizing them in that experience. Access supports can be reasonable, fair, but also not re-traumatizing or require additional financial burden. This can be done through liaising with an assigned counsellor or member from the access and diversity office.

› There needs to be a support pathway for students to access exam forgiveness and or exam accommodations implemented that do not need to be proven.

Implementation

In terms of implementation, there are strong measures that currently exist to model and support students in this way. Similar to the standards created for syllabi by the Senates of both campuses, we see a strong ability to move toward starting a conversation at that level and mandating a top-down approach in this way. Similarly, a fall reading break is on the way, negotiated by student advocates in a way that alleviates the stresses of exam time and provides faculty the ability to know about these breaks well in advance so that they can also look after themselves and to take time off. We believe that a mandate has existed prior to building and prioritizing students in this advocacy, as seen with the delay of the start of the Winter Two term in 2021. This looks like creating similar models of peer support as well, through spaces such as collegia, or adapting the models pioneered by the UBC Black Student Union, African Caribbean Student Club or Africa Awareness Initiative.

Recommendation #44: Reduce long waiting times and increase counsellors and medical professionals

Context

We are concerned about the long wait times and lack of professionals available for student counselling, and even fewer medical professionals available for students to access both across the Okanagan and Vancouver campuses for their mental health concerns. Another layer of this issue is the lack of Black, Indigenous and People of Colour (that also intersect with queerness, religion, disabilities etc.) holding these positions. This is harmful for students as the people they are seeking help from do not understand potential trauma attached to their identities as well as understanding how different issues (mental or/and physical) might look for

and on different people depending on which community they are a part of. IBPOC students have had to extensively search for counsellors or medical professionals that look like them in order to get wholesome experiences. This has further led to them having to wait for long times because there are such few IBPOC individuals that are in these positions.

Recommendations

- Hiring more IBPOC counsellors and support staff at UBC Health and Wellness on campus.

- Increase accessibility and availability of psychiatrists through on-campus support.
  › Waiting-times and a lack of transparency on what is covered by health insurance may lead to students being lost to follow up.

- Increased coverage of therapy and mental health services through student health insurance.

- Recognizing the mental health benefit that AMS Sexual Assault Support Centre has to support students and that similar facilities are funded to support students affected by sexual assault.
  › The role of advocates and Peer Support Network volunteers is an example of the third parties that help students access adequate mental health support.

- Focus resources on more psychiatry and psychology resources supporting IBPOC. This involves ensuring the mental health/telehealth accommodates specific anti-racist and trauma-informed care approaches.

Implementation

In making these changes, the expectation of the Students Committee is that these hires and changes will be done in a holistic way. We expect the school to consult experts in this field before making these changes. To add to this, we expect these hires and changes to not only be a one-time thing but for the school to make these changes with the full intention to gradually turn medical and counselling spaces into environments where every single student (especially IBPOC) and seek help from someone they look like and/or have similar identities to. To the Students Committee, this is what inclusive excellence looks like. It is also important to note that this is something that IBPOC students have been asking for

from the top-down for a very long time. We see this occurring in phases, specifically with changes in hiring occurring within three to six months, then longer-term change occurring over a two-year period.

Recommendation #45: Increase diversity within existing mental health support systems to reduce negative impact on IBPOC, queer and students with disabilities

Context

We acknowledge that UBC has taken steps to mitigate and mediate harm in regards to a lack of existing mental health support with telehealth and e-health mental health support options, as well as a plan for an integrated student health and well-being approach. Furthermore, we acknowledge that the Province of British Columbia, in consultation with student unions, have created options such as Here2Talk, in order to bridge the gap between practitioners and students in need. However, we often see that there is a need to increase the physical presence and funding of folks with lived experience of marginalization, so that students are willing to speak about their issues and concerns. Currently, there's a wide lack of adequate support and accommodation for alternative ways of palliative and preventative care when it comes to the support of marginalized students on campus.

Conversely, we see student mental health and wellness as critically tied to financial health as we realize that students are often limited by their finances in terms of the care that they can seek. Too often we see that students fail to access
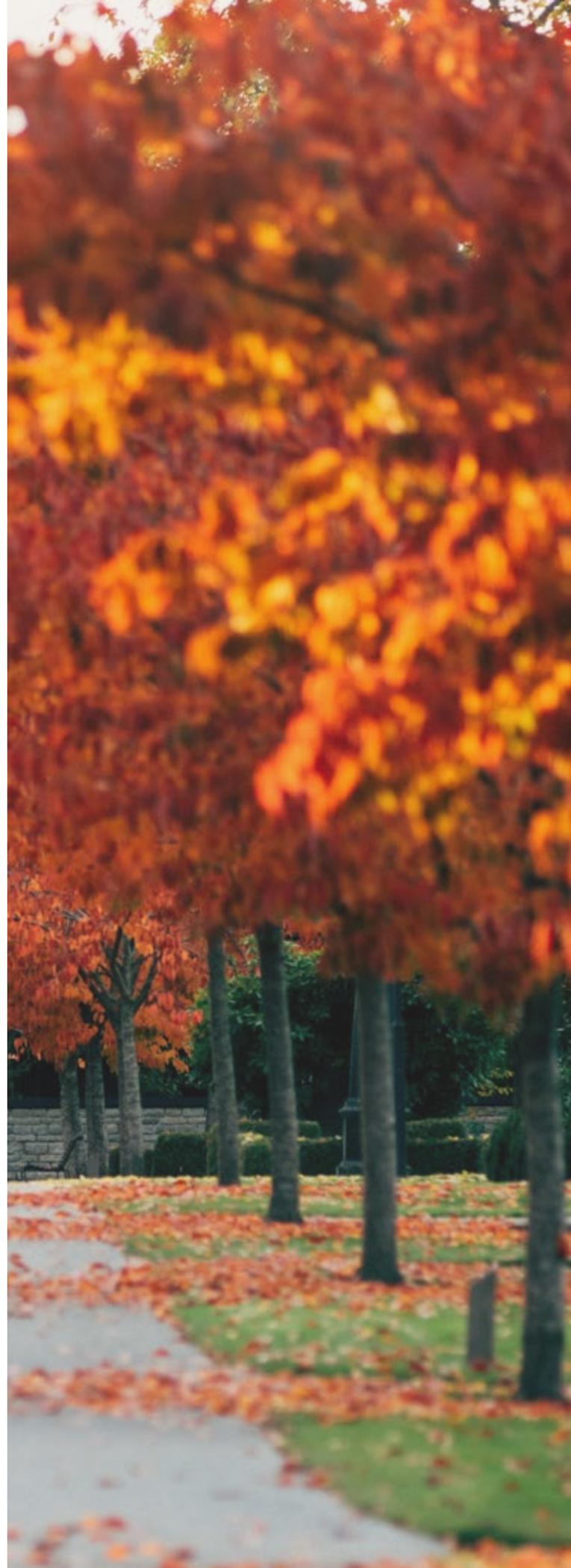
care because of visibility and cost, and these are two things that we seek to remediate. Student mental health requires a holistic approach to discussing, especially when dealing with prevention, which is often inadequate and results in palliative care later.

Recommendations

As mental health is both preventative and palliative, we've divided up our recommendations between these two groups.

Prevention

- Academic systems that have fair and just accommodations for diverse abilities

  › This includes a lower-threshold for an academic exemption due to mental health reasons, especially for exam accommodations.

- An integrated health and wellness plan that accommodates for the cultural humility required for psychiatric and psychological care that is trauma-informed.

- Supports for IBPOC, queer and disabled students, as determined by those students themselves.

Palliation

- A diversity of mental health support resources and professionals, to cater to diverse needs and comforts.

  › This is including but not limited to: licensed psychologists, psychiatrists, student-affiliated organizations (e.g., Peer Support Network (UBC Okanagan), Sexual Assault Support Centre (UBC Vancouver and UBC Okanagan), a proposed peer-support group from the Office of Access and Diversity, see recommendation A.1.c), peer-support networks, faith-based counselling and Indigenous-focused support networks.

  › Trauma-informed and anti-racism training for all the aforementioned supports should be mandatory.

Implementation

The implementation of this must come from the restructuring and rethinking of mental health staff and what they look like and if they can reflect the students that they seek to assist. Mental health care at UBC involves both prevention and palliation of mental health concerns among students. Prevention includes addressing the academic, financial, environmental and structural systems that perpetuate stress, anxiety, trauma and existing mental health issues within the student body. Palliation includes the response to these mental health concerns, which should incorporate a diversity of resources, peer-support networks for disabled, racialized and queer folk, and a reduction of law-enforcement on campus. As such, this is a funding ask that we see immediate change occurring within three months, with larger adaptations within two years. We want areas of the university that are critical to student mental health to be properly resourced and funded such that the relevant staff are supported through proper retention and support mechanisms.

Recommendation #46: Increase diversity in academia at UBC

Problem statement

The academia and academics in academia at UBC are restricted to western and Eurocentric lenses. This includes what is taught, how it is taught and who it is taught by.

Context

Presently, the disproportionate reliance on western and Eurocentric lenses at the detriment of others invalidates the experiences of international students from Africa, South America and Asia. It also undermines the legitimacy of academia of Indigenous background and research conducted by Indigenous people within Canada. The experience is the same among Black and Brown Canadian academics and students. The emotional, intellectual and physical impact of the relegation and discarding of the nuanced perspective of IBPOC students is enormous.

Admittedly, the contributions of western and European scholars and research are far-reaching. However, it is not all-encompassing. UBC must deliberately expand the scope and broaden the knowledge base of its students to include non-western and Eurocentric perspectives. Doing so would ensure that current and prospective students at UBC receive a well-rounded education, including having their nuanced lived experiences translate into powerful tools of enlightenment.

Sadly, education is one way through which White supremacy is taught, strengthened and continuously perpetuated. Nipping it in the bud would require changing how knowledge is transmitted within both formal and informal settings. Accepting and incorporating non-western and Eurocentric lenses to the academia and academics at UBC would facilitate new, or in the least expand, narratives that support the re-imagining of communities, learning and educations beyond the strictures of Whiteness to one that is genuinely inclusive and diversified.

Recommendations

8.1: Diversifying syllabi

- Syllabi should be expanded/re-edited to include views beyond Eurocentric and Western ones.

- Integrating non-Western views into syllabi to include knowledge from all regions (i.e., "developing" countries) and not limited to western English-speaking countries.

- In and outside the classrooms, faculty should recognize, remain conscious of, and respect the lived experiences of students.

- Faculty should exercise care when ranking and accepting ideas and contributions in class. Knowledge is multifaceted, and popular views, irrespective of how entrenched they might be in Eurocentric or western philosophies, are not always correct. The willingness to accept other perspectives, particularly those that challenge dominant western ideologies, is integral to knowledge and education and should be encouraged.

- For courses on matters related to the lived experiences of IBPOC students, IBPOC students' feedback must be integrated into syllabi.

- Syllabi should be viewed as a living document that could and should be altered to give force to and fully accommodate the nuanced lived experiences of all students, particularly IBPOC students

- End-of-term course evaluations include a question to assess students' perceived equity, diversity and inclusion learning and faculty commitment and openness.
For example: Did this class challenge your previous knowledge/perspective? How do you apply this to the real world?

8.2: Increase IBPOC faculty members

- IBPOC students need to see themselves represented to feel welcomed at UBC. We need more IBPOC faculty, especially those who also identify as 2SLGBTQ+ and are disabled.

- Hire IBPOC faculty members who obtained degrees from around the world and not just in the UK, US, Australia and Canada. The nuanced lived experiences that we have discussed will continue to remain a fleeting notion until members of academia who have lived them can participate in challenging the erroneous entrenched and misconceived perceptions.

- IBPOC students should be included in the hiring process for faculty (both on hiring committees and in terms of providing feedback on candidates). Students must be compensated for their time sitting on hiring committees.

8.3: Student-directed seminars

- Student-directed seminars offer an avenue for all students to develop a course on a topic not currently offered at UBC Vancouver and UBC Okanagan. For IBPOC students, it is a way to develop inclusive coursework that values their lived experiences and engages them rather than discarding it as presently obtainable. More so, it is also an avenue to uplift IBPOC students into leadership positions while allowing the academic to become less hierarchical and more diversified by IBPOC voices.

- Remove or reduce tuition fees/compensate student coordinator(s) who co-develop and tutor the student-directed seminar syllabi.

- Expand student-directed seminars to UBC Okanagan students.

8.3: Anti-racist education for international students

- Racialized international students from developing countries need more support to integrate into UBC and Western cultures effectively. There is a disconnect between language and identity. Depending on their background, international students may not identify themselves as IBPOC upon arrival. For example, what does "Black" or "Indigenous" or "Person of Colour" mean? How should an Indigenous person from India identify when they do

not fit in the Canadian Indigenous definition or a White Latina/o/x who does not identify as a Person of Colour. IBPOC international students are often unaware of the issues faced by IBPOC students. They need guidance and support to understand and navigate the identities imposed on them.

8.4: Global Citizenship and International Services for Students

- In its In-Service Plan, UBC states the need to leverage the knowledge and experiences of our diverse student body, which includes over 17,000 international students from more than 160 countries. Viewed through this lens, diversity in our student body is important to ensure diversity of worldviews and the ability of UBC to deliver on global citizenship more effectively. For this, UBC needs to provide a safe and respectful environment for all IBPOC students with particular attention to the diverse needs of its international student body.

- The COVID-19 pandemic affected students' employment opportunities. International students residing outside of Canada were deemed ineligible to work from abroad and unable to apply to experiential learning opportunities, such as co-ops, work learning, etc. UBC must provide more support and resources to ensure more international students can access paid experiential learning opportunities.

8.5: Academic sanctions

- Presently, UBC relies on a colonial lens in imposing sanctions for perceived and actual academic misconduct. To be clear, we do not support or encourage any form of academic misconduct. However, based on the anecdotal evidence we are aware of (since UBC does not collect disaggregated data on this issue), we know that IBPOC students, particularly international students of colour, are disproportionately sanctioned for alleged and actual misconduct. These disproportionate sanctions stem from the continued aftermath of the erroneous notion that IBPOC and international students of colour are intellectually inferior to their White counterparts. As such, their alleged and actual academic misconducts are deliberate acts that should be punished.

- In contrast, White students who violate the same academic conduct are often excused, with many receiving mere verbal warnings. Usually, the board

making this decision is made up of White members. Their composition questions the lens that they rely on in reaching their decisions on whom to sanction and whom to warn.

- Diversify the Academic Misconduct Committee.

- Embark on continuous training and retraining of what amounts to academic misconduct, rather than the one-off training provided at orientation.

- Expand the sanctions options available to include enrolling in an academic misconduct seminar, rewriting the paper/exam, etc.

- Be conversant of the emotional, physical and mental toll or rationale that informed said misconduct.

- Adopt more transformative/restorative sanctions rather than simply punitive ones.

Implementation

Research

- To create international narratives and allow for diversified perspectives and pathways to learning, faculty must exert deliberate effort to re-imagine education and learning by adopting an inclusive and diversified lens. They must learn to navigate personal biases and look beyond their comfort zones to find sources beyond what is currently considered scholarly.

- There must be some sort of accountability for Faculty to do this work in a meaningful way—a need to find a way of implementing this and, further, ensuring that Faculty engage with this request meaningfully.

- Removing fees for student-directed seminar allows for more students who are co-developing the curricula and who have financial barriers to apply for this program and gain credit. Lead: Centre for Student Involvement and Careers.

- More awards, scholarships and bursaries for international students and domestic students (especially those in financial need)

- Anti-colonial and decolonial perspective must also be introduced into the classroom and academia at UBC

Persons Responsible:

- President
- Provost
- Vice-President Academic
- Vice-President Students
- AVP Equity & Inclusion
- All Deans
- Associate Deans
- AMS
- SUO

Suggested Timelines: Immediately

Recommendation #47: Address the lack of diversity in prospective students at UBC

Problem statement #1:

Indigenous, Black and Students of Colour don't often see UBC or higher education as part of their future given historical and generational violence at the hands of White supremacy.

Problem statement #2:

There are significant financial barriers for IBPOC students to seek higher education and even when they are able to secure funding through scholarships, loans, savings, or belief from family members, the university is not currently set up to support their needs ranging from mental health, financial, or academic needs.

Problem statement #3:

The first-year experience of IBPOC students is crucial in determining if a student will persist into the second year and many do not, not at the hands of the students, but at the hands of the resources and support that are not available at UBC to support their success.

Context

Choosing to go to university is arguably the most exciting milestone for any student, that is if you see yourself as a university-bound student in the first place. With differing levels of diversity at UBC Okanagan and UBC Vancouver, prospective applicants often have to make the decision to accept UBC's offer with a hope that they will find a sense of community on campus, be able to succeed and accomplish their goals during their studies and leave with something that they are proud of. However, from the moment they arrive on campus, most IBPOC students feel isolated – they are asked if they belong here, subjected to daily experiences of microaggressions, and told that they are now adults (which is true) and must seek help on their own. With the latter, help-seeking is a learned behaviour and connected to finding places and people who will treat you with respect, dignity and understanding. For prospective students, whether it is combing through UBC's website, seeing the Deans speak in front of them as a welcome to their Faculty or the content delivered in their orientation programming, some but not all of these relate to their experience of being seen, heard or celebrated at UBC.

As a result, the quest for fitting in or survival dictates the first year and much of their degree at UBC. While this sounds somber, prospective IBPOC students are not given the tools to set them up for success to succeed at UBC.

Recommendations

- Offer free tuition to the children of survivors of the Residential School system as a means of moving toward reconciliation.

- Include different Indigenous, Black and students of colour on all websites especially on major sites that prospective students are on not to tokenize, but to ensure that it accurately depicts the IBPOC population on both UBC campuses. Also, look at how IBPOC photographers can be potentially hired to photograph these students.

- Increase the recruitment and representation of IPBOC students at UBC by:

  › Refocusing on underrepresented areas, regions and secondary institutions to supplement recruitment

  › Increase needs-based scholarships to supplement existing programs targeted at low to middle-income students

- Developing a special university program that results in obtaining a degree for children in care, Indigenous, Black and students of colour and Two-Spirited who have had limited or no prior education.

- Review UBC's current application, systems and evaluation for eligibility for admission to be more inclusive of lived experiences so that it can allow more students to attend university.

  › If no assessment is provided, then education on how to be anti-racist needs to be required of all students at all levels of the university especially students in leadership positions.

- Create an ambassador program specifically for Black, Indigenous, and students of colour that is staffed by IPBOC. This needs to be created so that prospective students can ask what it is like to study at UBC and what is available specifically for their needs. The individuals running these programs need to not only be IBPOC but also trauma-informed and trained to run it with an anti-racist lens. This can be mutually beneficial as the prospective students are able to have an early touchpoint and the questions asked can inform the university on the responsive programming and support needed.

- Include a course on the history of Indigenous People in orientation or part of first-year experience education that is mandatory for all students.

Implementation

When it comes to the implementation of these specific recommendations, we believe that several can be completed immediately to about 12 months, such as the ones that seek to create a structure of support and safety for IBPOC students and those who face daily triggers on campus. Others might take a bit longer, such as a year to 18 months, such as those concerning spaces and structures of resource centres and collegia catered specifically to IBPOC students or creating hiring committees specifically for IBPOC hires at all levels.

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.

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