



PATHWAY

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

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

FINAL REPORT
JANUARY 2022



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EXECUTIVE SUMMARY

Introduction by Santa Ono

I am pleased to present the final report of The President’s Task Force on Anti-Racism and Inclusive Excellence. As I have often noted, UBC is not immune to racism and injustice, and we need to make it crystal clear that racism and bias have no place in our community and that we have zero tolerance for it.

Under the leadership of Drs. Handel Wright (UBC Vancouver) and Shirley Chau (UBC Okanagan), the Task Force— comprised of 34 students, faculty and staff from both campuses — has come up with more than 50 recommendations to address racism and bring about inclusive excellence at UBC.

I would like to thank the members of the Task Force for their courage, their energy, their compassion and for their hard work in producing this report. I believe that every member of the UBC community will benefit by studying its insights and recommendations.

As the report notes, “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.”

Santa J. Ono

President and Vice-Chancellor
The University of British Columbia

Acknowledgements

The President's Task Force on Anti-Racism and Inclusive Excellence (ARIE TF) acknowledges the University of British Columbia's presence of its Vancouver campuses on the traditional, ancestral and unceded territories of the xwmə0-kwəy'əm (Musqueam), Skwxwú7mesh Úxwumixw (Squamish) and səliwataʔ (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.

Finally, 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.

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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

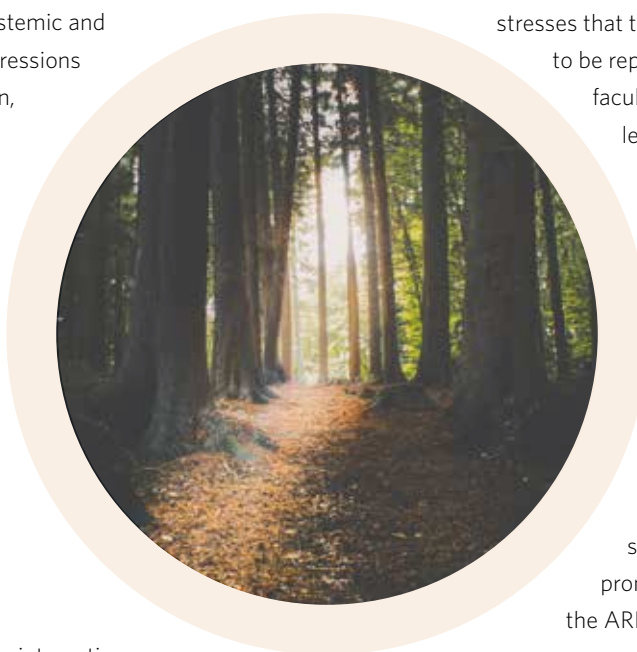
the problem of antisemitism. Drawing on President Ono's Listening Session with the Muslim Students' Association, the ARIE TF is recommending that UBC address Islamophobia across campuses by establishing appropriate and adequate spaces on both campuses for Muslims to pray; and that UBC enact a comprehensive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

An aerial photograph of a dense, lush green forest, likely a coniferous forest, covering a hillside. The trees are tightly packed, creating a rich, textured green canopy. The lighting is natural, highlighting the varying shades of green and the intricate patterns of the branches and needles.

“

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

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Background

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

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

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

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

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

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

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

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

Timing and scope

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

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

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

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

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

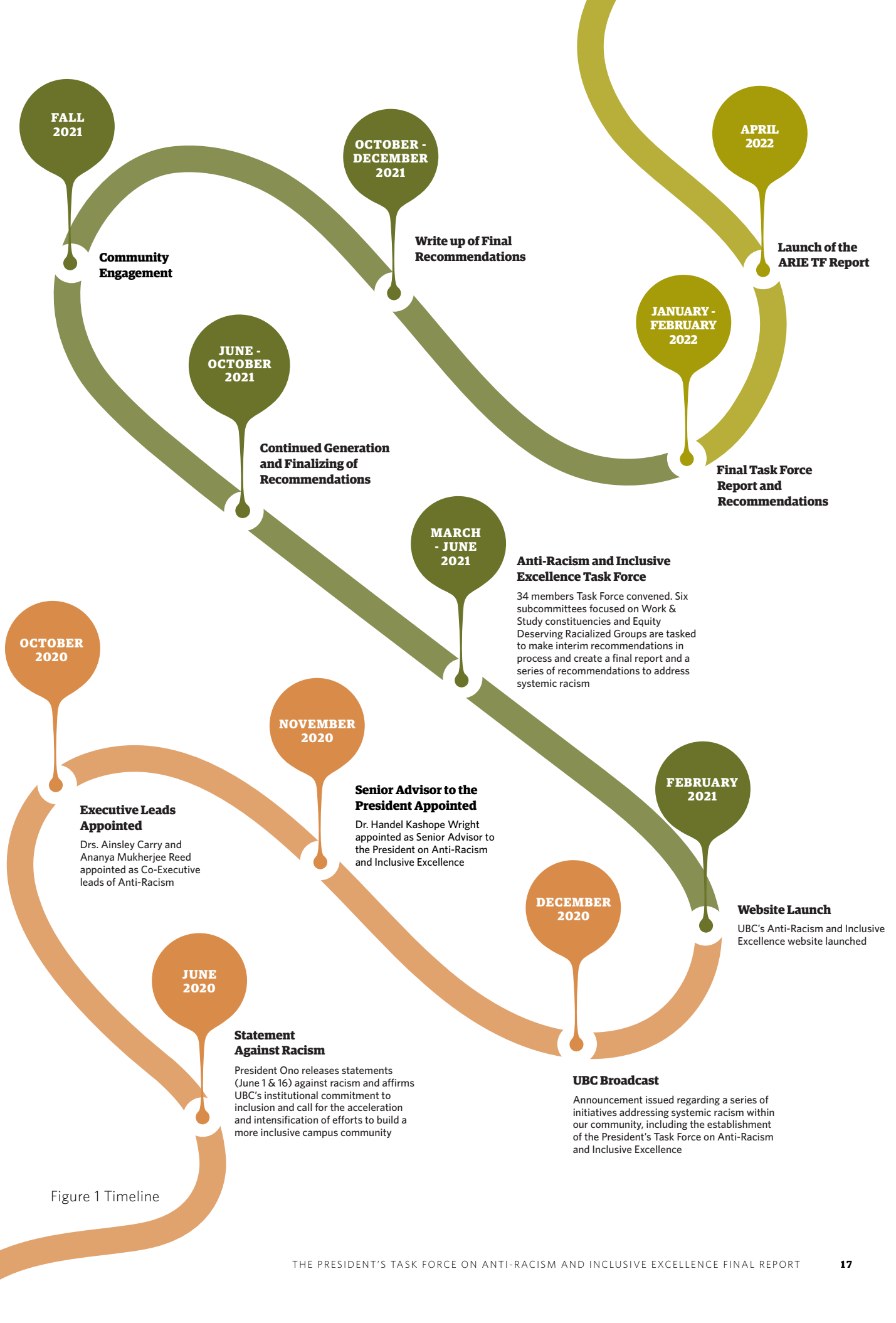


Figure 1 Timeline

Organization

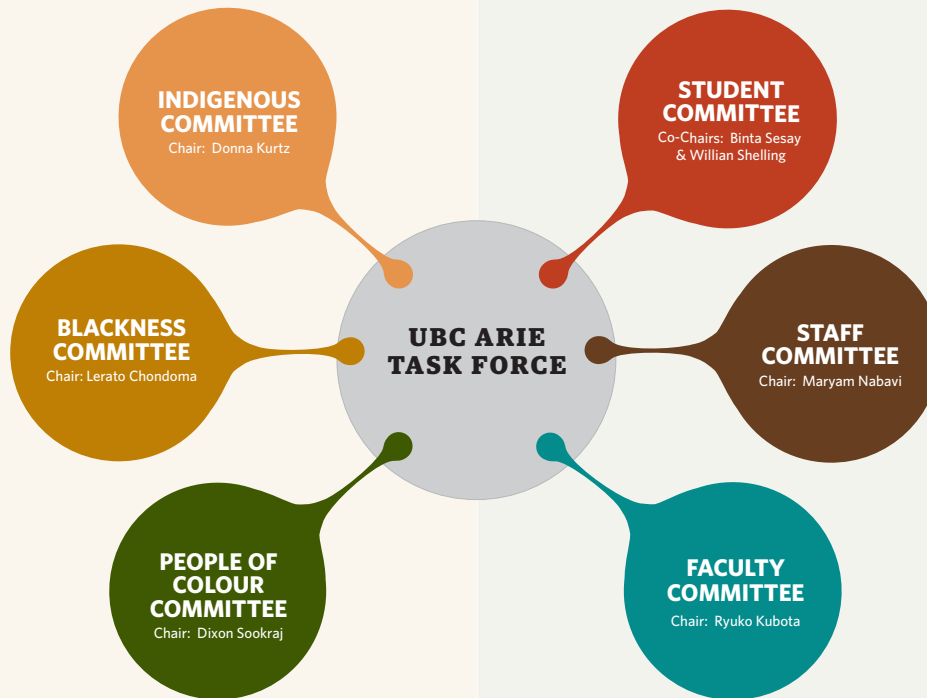
A Coordinating Committee was responsible for the design of the ARIE TF and adjudication of the membership. This Committee included Handel Kashope Wright (Senior Advisor to the President on Anti-Racism and Inclusive Excellence), Ananya Mukherjee-Reed (UBC Okanagan Provost and Co-Executive Lead on Anti-Racism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

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

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

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

EQUITY DESERVING RACIALIZED GROUPS



WORK AND STUDY CONSTITUENCIES

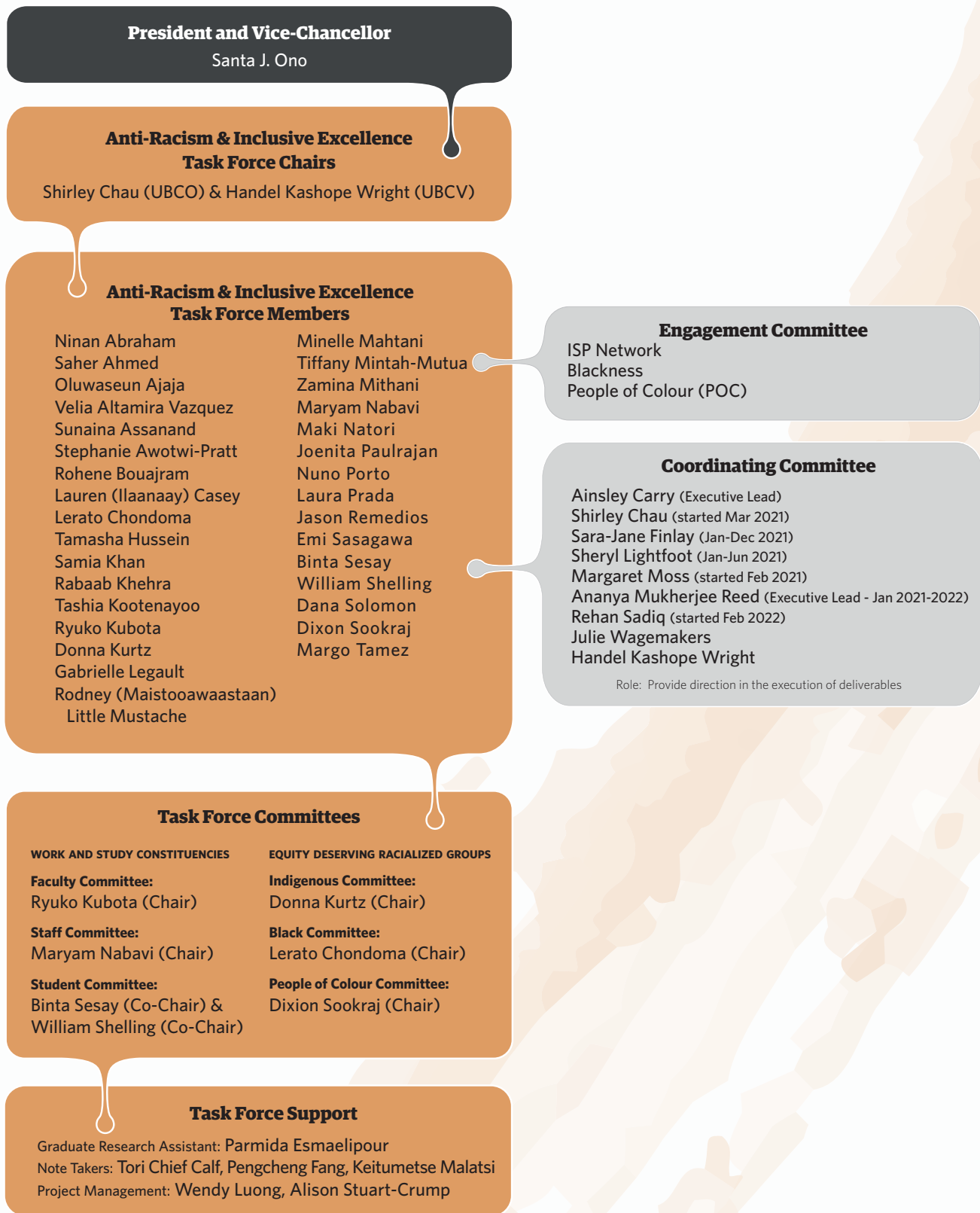
The ARIE TF included students, faculty members and support staff from the two UBC campuses, as well as a support team of four individuals. One of the primary activities of the support team was documenting the ARIE TF meetings.

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

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

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

Figure 2: Governance Structure



Distinctive and innovative characteristics of the Task Force

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

1. Anti-racism and inclusive excellence.

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

2. Comprehensive anti-racism and specific ethnoracial groups.

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

3. A task force of task forces.

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



Figure 3
Implementation and Accountability

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

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

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

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

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

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

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

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

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

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

The ways in which certain issues affect IBPOC across areas of work and study (students, faculty, staff) as well as difference within broad ethnoracial categories (e.g., gender issues and a feminist approach within People of Colour recommendations or Two-Spiritness 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, Tsleil-Waututh, Squamish and Coast Salish peoples, and the Syilx Okanagan Nation (Okanagan). At the inaugural meeting with the entire ARIE TF membership, Elder Larry Grant from the Musqueam Nation and Elder Wilfred Barnes from the Syilx Okanagan Nation opened the meeting with prayers to help the ARIE TF to do the work in a good way.

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

Orientation and the experiential

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

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

Personal, professional and ethnoracial identity experience

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

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

The impact on members' well-being

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

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

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

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

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

Recommendations

EXECUTIVE SUMMARY

List of recommendations

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

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

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

UBC context

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

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

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

Example 1:

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

Example 2:

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

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

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

Set 1 April 28, 2021:

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

Set 2 May 21, 2021:

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

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

Set 3 July 21, 2021:

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

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

Set 4 August 21, 2021:

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

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

Set 5 October 20, 2021:

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

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

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

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

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

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

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

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

1. Key recommendations from the Indigenous Committee include:

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

2. Key recommendations from the Blackness Committee include:

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

3. Key recommendations from the POC Committee include:

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

4. Key recommendations from the Staff Committee include:

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

5. Key recommendations from the Students Committee include:

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

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

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

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

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



INDIGENOUS

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

Indigenous Committee Report

Prepared by Gabrielle Legault,
Donna Kurtz, and Margo Tamez

EQUITY DESERVING
RACIALIZED GROUPS

Indigenous Committee Report

Prepared by Gabrielle Legault, Donna Kurtz, and Margo Tamez

Dr. Donna Kurtz, Chair

Dr. Gabrielle Legault

Dr. Margo Tamez

Lauren (Ilaanaay) Casey

Maistoo'awaastaan (Rodney K. Little Mustache)

Tashia Kootenayoor

EQUITY DESERVING
RACIALIZED GROUPS

Photo credit (previous page): kenmo, iStock

Introduction

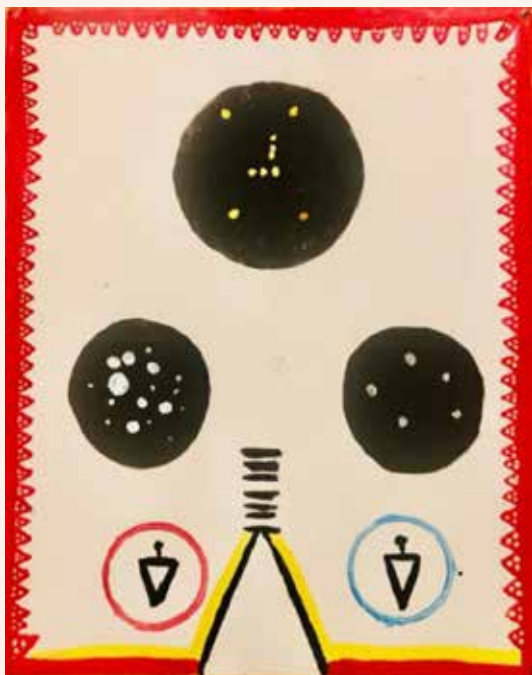
Participating on the Indigenous Committee (IC) of the ARIE Task Force was a meaningful learning experience for all of our members. Our task was to address racism through the lens of Indigenous peoples' personal accounts and perspectives of anti-Indigenous racism as a system and structure at UBC.

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

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

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

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



Credit: Maistoo'a waastan "Crow Flag" Rodney Little Mustache

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

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

The imagery depicts the following:

Yellow: entrance to home

Pink: mother welcoming children home.

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

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

The right circle: Libra to show justice.

The last circle is of the father.

The boy fry with triangles and little curves all in red represent bloody mountain and hills with 3 dots in each CHILD that was found at that time today estimate: 7,000+

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

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

Committee composition and process

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

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

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

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

Gatherings/ meetings

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

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

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

Challenges that affected our committee

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

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

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

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

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

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

Recommendations

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

The Indigenous Committee's eight recommendations:

#7 Hiring, recruitment and retention of faculty

#27 Decolonizing and Indigenizing research

#28 Faculty Indigenous liaisons

#29 Centre Indigenous anti-racism

#30 Protecting Indigenous Peoples' representations

#52 The Power of One

#53: Maistoo'awaastan

#54 Student inclusivity and access support

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

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

UBC White/Eurocentric bias in hiring and retention:

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

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

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

Lack of research support for Indigenous researchers:

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

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

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

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



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

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

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

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

Promoting lateral violence through competition and preferential treatment:

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

Lack of respect for Indigenous research, knowledge and methodologies:

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

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

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

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

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

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

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

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

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

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

Indigenous students:

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

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

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

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

Inconsistent and problematic admission processes for Indigenous Students:

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

Graduate students:

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

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

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

“

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

”

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

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

Complaints:

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

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

Denialism:

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

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

Misrepresentation:

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

Appropriation:

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

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

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

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

Anticipated outcomes

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

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

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

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



BLACKNESSES

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

Blackness Committee Report

Prepared by Committee Chair
- Lerato Chondoma

EQUITY DESERVING
RACIALIZED GROUPS

Blackness Committee Report

Prepared by Committee Chair
Lerato Chondoma

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EQUITY DESERVING
RACIALIZED GROUPS



BLACKNESS COMMITTEE REPORT

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

“The beauty of anti-racism is that you don’t have to pretend to be free of racism to be anti-racist.

Anti-racism is the commitment to fight racism wherever you find it, including in yourself. And it’s the only way forward.”

- Ijeoma Oluo

As a Committee, we start this summary report as we started every meeting that we held as a committee of the Anti-Racism and Inclusive Excellence Task Force: acknowledging with gratitude and full hearts that we gather and do this work on the traditional, ancestral and unceded territories of the hə́nq̓amiṇə́rṇ-speaking Musqueam people and the Syilx (Okanagan) peoples. We recognize and acknowledge our positionality and privilege as uninvited guests on these territories, trying to understand what it means to embark on the work of addressing anti-Black racism while located on stolen lands.

We stand in solidarity with Indigenous colleagues and friends to dismantle systems of oppression and anti-Indigenous racism as we undertake the work of eradicating anti-Black racism and oppression in its many forms on our UBC campuses. Ka teboho, ka kokobetso le hlomphe (“In gratitude, in humility and with respect” in the Southern Sesotho language).

Photo credit (previous page): Katerina Kupeeva, iStock

Introduction

Anti-racism initiatives aimed at tackling race-related disparities in institutions are not a new phenomenon. Anti-racism work is not new to UBC or to universities across Canada.

However, recent movements like Black Lives Matter and protests in the wake of the death of George Floyd sparked several student demonstrations across Canada and North America, demanding action on institutional anti-Black racism. The death of George Floyd brought into focus how little has actually been achieved. Along with the Black Lives Matter movement, the continued over policing of Black bodies over the last few years (and even at our own institution), has brought anti-Black racism back into the spotlight with renewed urgency and focus.

Against this backdrop of a global racial reckoning, the first-of-its-kind Black Canadian National Survey was conducted in Canada between March and May 2021 (please take a moment to let that sink in—the first-of-its-kind!) The survey included responses from over 5,000 racialized and non-racialized respondents from across Canada providing commentary on issues that included criminal justice, employment, education, health care and the COVID-19 pandemic. This is the first time that experiences of Black Canadians have been considered against those of other Canadians and that data specific to Blackness in Canada has been collected.

“The only reason why I get out of bed in the morning is because I know that there are people, at some point in the future, who we have to show up for. Plain and simple. Whether that’s through policy or progress, marches or merriment, or justice or joy, that’s why we’re here. We do it for those who will be here soon, and we’re making space for them.” - Student member of the Blackness Committee

According to the Black Canadian National Survey (Foster et al., 2021):

- More than one in five Black Canadians say that they have been unfairly stopped by the police. In Atlantic Canada and British Columbia, 41 per cent of Atlantic Canadian Black men and 44 per cent of Black men in BC say that they have been unfairly stopped by police— while the national average is 22 per cent.
- Almost all Black Canadians surveyed (96 per cent) say that racism is a problem on the job, with 78 per cent believing that it is a severe problem. Respondents indicate that they feel that they have been purposely passed over because of the colour of their skin.

While according to crowdsourcing data collected by Statistics Canada in August 2020:

- 84 per cent of Black people stated that they had experienced discrimination related to race or skin colour even though half of Canadians believe discrimination against Black people is “no longer a problem.”
- Black youth are less likely than other youth to attain a post-secondary qualification.
- For most socioeconomic variables associated with more positive educational outcomes, Black youth are at a disadvantage compared with other youth.

The emerging themes from the Black Canadian National Survey and crowdsourcing data collected by Statistics Canada exist at UBC as a microcosm of national Black experiences on a localized scale. Black students, faculty and staff at UBC grapple with experiences of hyper surveillance, daily microaggressions, the psychological and physiological trauma of anti-Blackness and tokenism, as well as the real biases and systemic barriers in hiring and career progression within the university. The Blackness Committee brought together a collective of lived and professional experiences of students, faculty and staff leaders intent on centring Black experiences and developing a set of recommendations that would truly

effect change on the lives of Black colleagues and friends at UBC. It is noted that the recommendations developed by the Blackness Committee were informed by Listening Sessions conducted by President Ono with the Black community at UBC (Black undergraduate and graduate students, staff, faculty and the UBC Black Caucus). This work is considerably informed by the conversations and dialogues that emerged from those Listening Sessions.

Principles for working together

The Blackness Committee was made up of nine students, staff and faculty leaders from both the Okanagan and Vancouver campuses with vast knowledge and experience navigating institutional policy, processes and systems; all in roles supporting a diverse array of student, staff and faculty initiatives. The Committee met once a week from March to early June 2021, meeting 18 times as a full Committee with additional subgroup meetings during April and May. All committee meetings were supported by a Black fourth-year undergraduate student.

During the first meeting, committee members spent some time articulating intentions for this work and affirmations over the Committee, setting expectations for committee members, thinking through how committee members would like to relate to each other and how each member would like to show up for the work. Together we agreed to develop some guiding community agreements to ground and anchor our work, and our relationality to each other.

We committed to:

- Engage with active respect: respecting each other and each other's different experiences
- Hold space for humour, engagement and fun
- Acknowledge hierarchies of oppression and commit to not reproduce these hierarchies and to use this space to generate ideas as equals
- Recognize that we come to this space and work as activists and advocates
- Recognize and respect the power dynamics related to our positionality and commit to meaningful discussions about how we come to compromise

Process

“The Committee is predicated on challenging the assumptions of equal opportunity and fairness when it comes to band-aiding issues of racism at any institutional level. What makes this work worthwhile is our work to challenge the root cause of systemic biases, assumptions and intolerance. As such, re-centring marginalized voices in this work causes us to treat the problem of racism at the institutional level and not the symptoms we often tend to treat.”

– Student member of the Blackness Committee

The Committee agreed on a process that would use problem-solving methodologies adept to working through complex, adaptive or system-wide problems. Each week a different committee member (based on their familiarity and interest with a specific problem set) would lead a Committee process of: 1) problem identification; 2) generating solutions; and 3) identifying considerations for implementation and evaluation. The resulting discussions and analyses were triggering and raw as committee members recounted deeply personal experiences of anti-Blackness, of navigating daily microaggressions, and of anti-Black racism and the ensuing trauma. Yet this weekly gathering space became a space of safety, a space of community, a space where we brought forward our ancestors' teachings of how to gather as Black kin. Centring Blackness and love for ourselves, celebrating one another, centring joy and laughter, manifesting resilience and respect. Through this work, as members of the Blackness Committee, we were able to care for each other and hold each other up—to imagine the future we wanted to live in, one that does not diminish or degrade us.

The final set of recommendations generated by the Blackness Committee reflect, amplify and address key issues raised by the Black community at UBC in Listening Sessions with President Ono. The recommendations also seek to delineate Black experiences with racism as nuanced and separate from those of an IBPOC or racialized collective. A total of 10 recommendations were generated by the Blackness Committee, grouped under the following themes:

- A. Belonging, health and wellness
- B. Enabling infrastructure for anti-Black racism
- C. Centring Blackness in the academy
- D. Anti-Black racism in professional degree programs

“Participating in this process of advocating for a more equitable community at UBC requires personal sacrifices. Sacrifices that are often steeped in the recollection of traumatic experiences that usually leads to more trauma—all in the hope that never again will there be a future occurrence.”

- Student member of the Blackness Committee



Recommendations

What follows is a discussion of the themes and interrelated recommendations and strategies.

A. Belonging, health and wellness

Members of the Blackness Committee—together with Black students, faculty and staff—at UBC have shared many stories about the need for safe spaces on campus, about how they don't feel safe at UBC and are made to feel like "outsiders" or that "they don't belong." These feelings of isolation and alienation, combined with references of being surveilled, othered and viewed with suspicion, underpinned the urgency of this work for committee members. The three recommendations that make up the theme of Belonging, Health and Wellness focus on creating spaces, services and supports that help Black students, faculty and staff to live and thrive at UBC. **Recommendations 3, 11 and 15** and their interrelated strategies reaffirm the need for designated spaces, support and services on both campuses tailored to Black students, staff and faculty including a Black Resource Centre on the Okanagan campus and a Black Collegia on the Vancouver campus. There is a need for increased understanding that safety and belonging of the Black community at UBC calls for a shift in dialogue about race and racism. **Recommendation 3** calls for UBC to: 1) develop and adopt a comprehensive definition for racism and racist microaggressions; 2) create more opportunities/programming for racialized and non-racialized students, staff and faculty to have difficult conversations about race; and 3) to make classroom spaces safer for Black students and faculty alike.

Recommendation 11 addresses Black student mental health and wellness, reminding us that Black students are more vulnerable to mental health issues on campus. As Black students prioritize their mental health and wellness, they ask for services to feel welcoming, to make them feel recognized and heard. Students are asking for integrative, culturally responsive mental health and wellness services that serve a diverse student body in race (Blackness) and other intersectional markers of identity. They are asking for counsellors who look and experience life as they do

in their Black bodies, understanding the psychological and physiological endless trauma of overt racism and microaggressions. The recommendation focuses on specific and tangible actions to: 1) increase Black representation in health and wellness service delivery; 2) provide appropriate education and training of current service providers; 3) provide appropriate resources to support lack of understanding about race and racism; and 4) develop resources and supports for cases involving Black students, especially those of extreme crisis.

Recommendation 15 speaks to the disproportional workload put upon Black staff and faculty as well as the lack of supports that they encounter within the university. Black staff and faculty share stories of being tokenized, often being seen as the face of EDI within their respective units and expected to do the majority of the EDI work (usually without recognition and often without compensation). This recommendation acknowledges the toll of code-switching to make non-Black/White colleagues more comfortable with Blackness, the burden of being the first and the only in underrepresented academic fields, and the resilience to survive an institution that does not associate competence, qualification and excellence with Blackness. This recommendation saw several committee members share stories about toxic workplaces and the need for UBC to be a place where they can be their full selves and do their best work. The key strategies outlined in **recommendation 15** speak to: 1) developing guidelines, financial resources and recognition mechanisms to recognize the workloads and labour of Black faculty and staff; 2) collecting race-based data for measures of unconscious bias and toxic workspaces (e.g. high (Black) staff turnover, unequal career progression and unequal pay equity); 3) establishing peer-to-peer mentorship for Black students, staff and faculty; 4) developing accountability mechanisms such as an anti-racism office and a zero-tolerance policy; 5) building the capacity of White/non-Black community at UBC; and 6) providing integrated resources for intentionally recruiting Black staff.

Our message to Black Students, Staff, Faculty and Executive leadership at UBC:

***You are seen! You belong! You are beautiful!
You are building a legacy!***

B. Enabling infrastructure for anti-Black racism

“What is it that we are trying to do? In the words of Spanish writer Miguel de Cervantes, voiced by his character Don Quixote in reply to his friend and squire, ‘To change the world, my dear Sancho, is not madness or utopia. To change the world is a matter of justice.’

-Faculty member of the Blackness Committee

During Committee discussions and Listening Sessions with President Ono it was clear that as the list and visibility of Black racist encounters continues to grow at UBC, Black students, faculty and staff are asking for transformative action that leads to a paradigm shift that centres race and racism. The emerging theme is one that describes necessary, enabling infrastructure for anti-Black racism at UBC.

UBC is a locus of individual, institutional and systemic racism, in dire need of sustained and comprehensive anti-racism measures. How then does UBC build a truly anti-racist and inclusive university? As an institution we must truly introspect and ask ourselves how to shift from short-term symbolic placating statements to systematic actionable approaches that dismantle racism in our institution. It is clear from personal accounts from recent surveys, Listening Sessions and Committee discussions that there are broken relationships between IBPOC and the university. It is further clear that EDI efforts at the university have largely been ineffective at combatting systemic racism. Continuing to utilize the generalized discourse and approach of equity, diversity and inclusion is simply inadequate and inappropriate for mending these broken relationships.

Along with broken relationships between the IBPOC and the university, it is equally evident that processes that deal with complaints and harassment continue to fail Black people. Existing reporting mechanisms, either deliberately

or inadvertently, are structured to better accommodate other forms of marginalization and discrimination such as disability, sexual orientation, religion, age, background and gender because they are seemingly easier to prove. Race-based discrimination has become more nuanced. Race-based complaints often involve ongoing conduct rather than specific incidents and reporting mechanisms disproportionately screen out large numbers of instances of race-based discrimination, denying victims the opportunity to have their claims investigated, only adding to increased vulnerability and isolation. Processes that deal with complaints and harassment continue to fail Black people.

Recommendations 31 and 10 propose steps to build a distinct approach to addressing race and racism by developing enabling infrastructure for anti-Black racism and defining anti-racism guidelines and practices. By establishing an Anti-Racism and Inclusive Excellence Office with a presence on both campuses, UBC would commit to undertake anti-racism work in a comprehensive and sustained manner that will (re)build trust with IBPOC students, faculty and staff and contribute to making UBC an institution characterized by inclusive excellence. The activities of the proposed Anti-Racism and Inclusive Excellence Office are amplified and bolstered by a system of accountability for Black race-based complaints. Specifically, **Recommendation 10** advances a new process for Black race-based complaints that meets the threshold for human rights race-based complaints in terms of the BC Human Rights Code. Specific recommendation strategies include: 1) the development of a new definition for racism at UBC; 2) new and nuanced processes for screening and investigations; 3) the creation of a reporting platform for race-based complaints; 4) education positions; and 5) the use of anti-racism informed interventions that include conflict engagement dialogues.

The final recommendation relating to enabling infrastructure for anti-Black racism is the need to transform recruitment and retention of Black staff and faculty at UBC. **Recommendation 14** outlines ways to remove inherent biases from institutional recruitment strategies and hiring practices, ensuring that we not only focus on anti-racist recruitment but also on inclusive and equitable retention. The lack of representation of Black faculty in various fields such as leadership and administration, informatics, medicine and community health, STEM, business and art history implies that job postings are not attracting Black candidates and that those that do apply are not short-listed or hired. One of the strategies outlined as

part of **Recommendation 14** is the development of a special program of preferential or limited hiring for Black faculty and staff at UBC under section 42(3) of the BC Human Rights Code. Understandably, such an approach will require consultation with faculty and staff associations, and unions accompanied by an education and awareness campaign about the need for such a policy to support UBC's anti-Black racism efforts. Consideration of preferential and limited hiring is timely, specifically because of serious underrepresentation of Black individuals at UBC, and the glaring lack of Black representation in roles that require special expertise and lived experience of Black individuals combined with relevant professional experience.

The recommendation identifies some key strategies and actions that UBC can take as an institution to increase recruitment and retention of Black staff and faculty, including increasing: 1) Black representation in hiring processes and overhauling hiring practices and the development of job descriptions; 2) mentorship and leadership development of Black staff and faculty already working at UBC; and 3) transformative learning opportunities for leadership and human resources professionals.

Our message to Black Students, Staff, Faculty and Executive Leadership at UBC:

You are resilient! You are valued! Your presence on campus matters!

C. Centring Blackness in the Academy

According to Statistics Canada, over the last 25 years, Black communities in Canada have more than doubled in size to more than 1.2 million people or approximately 3.5 per cent of the national population. Although British Columbia's population is growing at a slower pace than neighbouring provinces, population growth rates in BC are still comparable to those across the rest of Canada. One out of every 30 Canadians is Black, yet all the experiences, stories and diversity of Black communities in Canada are aggregated into the category of "visible minority" regardless of the gross inequities that many Black people face.

During Listening Sessions with President Ono, the Black community at UBC places a responsibility on the institution to create a Black space for research and scholarship on the West Coast, a space where Black people can see themselves reflected in the curriculum—the type of academic and intellectual space where Black people see themselves in graduate students, post-docs and professors, and where Black history, Black ways of knowing and culturally relevant pedagogy are centred and celebrated. **Recommendations 11 and 12** dare to imagine an anti-racist UBC that recognizes, acknowledges and encourages Black excellence. The key ask is for the development of interdisciplinary Black Studies programs that includes the expansion of an African Studies program to offer an interactive and dynamic set of programs that engage academics from a range of disciplines, including education studies, health studies, history, law and literature amongst others. Although Black Studies programming is not entirely reserved for Black academics, one of the primary desired outcomes is to develop a critical mass of Black faculty, creating pathways into academia for emerging and new Black scholars.

Additionally, **Recommendation 12** calls for the development of a Blackness Strategic Plan at UBC as a way to signal to the BC Black community that UBC recognizes that we exist and that UBC acknowledges the inequities and discrimination faced by Black members of the UBC community. Moreover, there is such acute underrepresentation in the institution that a Blackness Strategic Plan is urgently needed. The Blackness Strategic Plan could also create pathways for local Black community members to participate in decision-making and the design of a supportive, reciprocal and community definition of Blackness at UBC for present and future generations to come.

Our message to Black Students, Staff, Faculty and Executive leadership at UBC:

***Your history matters! Be unapologetically Black!
Your existence matters!***

D. Anti-Black racism in professional degree programs

The final recommendation relates to addressing anti-Black racism and systemic discrimination in professional degree programs such as law and medicine. **Recommendation 31** is the result of tireless advocacy and anti-Black racism efforts of the Black Physicians of British Columbia (BPBC). It is noted that discrimination is an internationally recognized determinant of health. Racial disparities and socioeconomic status are also directly related to health status. In order to provide truly culturally competent care, UBC's curriculum and medical training must prepare its learners to be competent in identifying and dismantling structural inequality and racial biases to better serve their communities. The BPBC believes there is a unique opportunity to catalyze transformative reform at the UBC Faculty of Medicine to address institutional racism by taking concrete steps towards addressing the BPBC recommendations outlined below. The BPBC is calling on the leaders of the UBC Faculty of Medicine, Undergraduate and Post Graduate Medical Education Office, to reform their protocols in response to the international cry for justice illuminated by the Black Lives Matter movement. **Recommendation 31** is necessary to address anti-Black racism and systemic racism in the Faculty of Medicine, while supporting Black medical students as well as Black residents and fellows. Specific strategies and actions include: 1) collection of race-based data; 2) establishment of a Black student application program; 3) mentorship of Black students; 4) review of curriculum; 5) creation of an office with anti-Black and anti-racist expertise; 6) development of anti-racism resources and education tools; and 7) increasing Black representation.

Recommendation 4 outlines a proposal for a holistic program from the UBC Black Law Students' Association (BLSA), Allard School of Law. The recommendation provides comprehensive steps to create and reinforce pathways into law for Black students to counter historic anti-Black racism at the university and at the Allard School of Law. The BLSA proposes that the Law School and UBC institutionalize the initiatives outlined in the recommendation, including

sustainable investment, administrative support and independent oversight required to ensure that the recruitment, support and research initiatives regarding Black students at Allard that were started in 2020 continue next year and in the years after. The outlined activities and initiatives will benefit from being institutionalized, expanded and run as a comprehensive strategy. The recommendation proposes that the Law School and UBC institutionalize the initiatives outlined and leaves considerable flexibility to the Law School and UBC to shape the initiatives (and their budgets). The activities included in the strategies of the recommendation are essential for the recruitment, increased representation and successful completion of degrees of Black students in the Allard School of Law.

Our message to Black Students, Staff, Faculty and Executive leadership at UBC:

You are creative! You are innovative! You are brilliant!

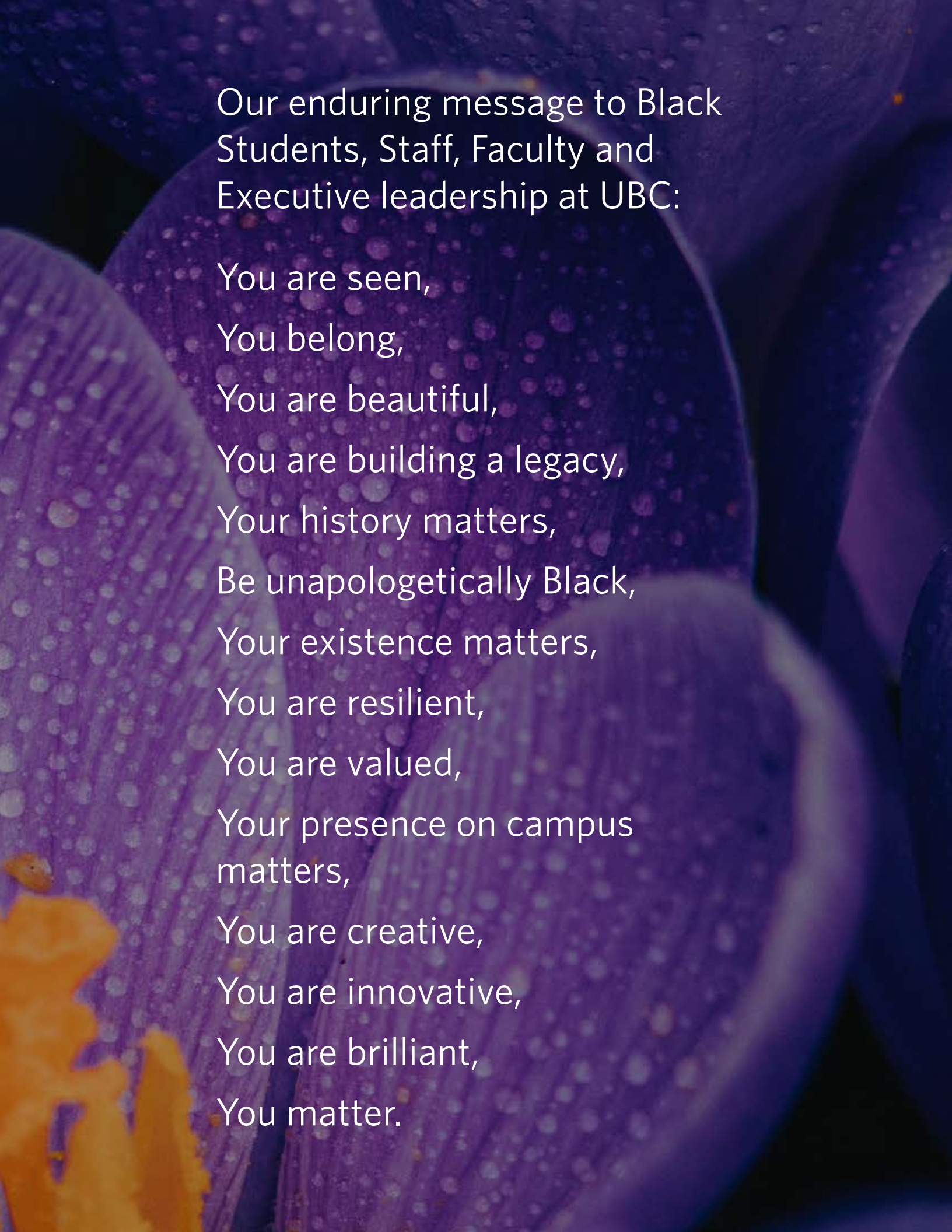
A Luta Continua

“Having served on task forces before, it was a true honour to be able to share the space with students, staff and faculty who understand the systemic and at time insidious nature of how racism is experienced personally and institutionally. The desire for change was evident across conversations and even more importantly, weaved into the recommendations for an anti-racist and inclusive institution. My hope for anyone reading this report is to ask themselves: How can I contribute to the necessary change reflected in the recommendations? We need everyone to move this forward at all levels and in all corners of the Vancouver and Okanagan campus.”

- Staff member of the Blackness Committee

As members of the Blackness Committee and as Black students, faculty and staff at UBC, our social justice, racial equity and anti-racism work continues. The work to build an anti-racist UBC must be ongoing, as a collective we must not rest until we create an inclusive, equitable and just society for those who come behind us. Addressing anti-Blackness is a collective responsibility and it starts by acknowledging and believing the racial realities faced by Black students, faculty and staff at UBC, and by naming racial hierarchies and systemic racism in university policies, practices and systems that continue to exclude and keep Black people on the margins of the institution.

Photo credit (next page): Cody Fitzgerald, Unsplash

A close-up photograph of purple hydrangea flowers with water droplets on their petals. The background is dark, making the purple and white of the flowers stand out. The text is overlaid on the image in a white, sans-serif font.

Our enduring message to Black
Students, Staff, Faculty and
Executive leadership at UBC:

You are seen,

You belong,

You are beautiful,

You are building a legacy,

Your history matters,

Be unapologetically Black,

Your existence matters,

You are resilient,

You are valued,

Your presence on campus
matters,

You are creative,

You are innovative,

You are brilliant,

You matter.




PEOPLE OF COLOUR

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

**People of Colour
Committee Report**

Prepared by Chair Dixon Sookraj

EQUITY DESERVING
RACIALIZED GROUPS



People of Colour (POC) Committee Report

Prepared by Chair Dixon Sookraj

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Maryam Nabavi	

EQUITY DESERVING
RACIALIZED GROUPS

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Introduction

Aims

The People of Colour (POC) Committee of the Anti-Racist and Inclusive Excellence (ARIE) Task Force sought to identify racism, exclusion and related issues specific to POC at UBC and develop appropriate recommendations to address them.

Membership

The Committee consisted of 17 members. Six members, including one from the Okanagan campus, were faculty. Seven, including two from the Okanagan Campus, held staff positions. The remaining committee seats were occupied by students, with one from the Okanagan Campus. We were fortunate to have committee members with lived experiences as POC within UBC and institutional and other forms of knowledge highly relevant to the work of the committee. Members held diverse positions at UBC. The student members were in doctoral, master's and baccalaureate degree programs, and faculty members held positions of Associate Dean, Professor and Associate Professor. The staff members served in diverse academic and non-academic programs and services, including EDI, communications, international student services, academic integrity and workplace learning. Committee deliberations and recommendations were informed by the members' extensive direct experiences, education and institutional knowledge. Many, including faculty and student-facing staff, were also well positioned to observe the experiences of other POC within UBC. Moreover, members also drew on other information such as the President's Listening Sessions, EDI initiatives undertaken within their Faculties and units, and their knowledge of anti-racism initiatives undertaken within other institutions.

Committee process

The committee relied on an inclusive, participatory approach to decision-making. Even when issues identified were specific to individual subgroups (i.e., students, faculty or staff), all members had opportunities to participate and contribute to the deliberations and recommendations. We held nine weekly meetings via Zoom between March and May 2021.

The first two meetings focused on identifying issues affecting POC. Each subgroup (students, faculty and staff) had designated time to present issues and concerns specific to the group. The chair organized meeting notes into themes, each accompanied by contextual information and preliminary recommendations. The document produced was housed on a shared drive with assistance from staff in the President's Office. Subsequent meetings focused on the elaboration of the issues identified, contexts and recommendations. Each of these meetings focused on one or two core issues. Breakout groups served to engage the members more fully in some discussions. Paid POC students took the meeting notes used to update the document. Individual members also added questions, comments, suggestions and refinements to the shared document throughout the process. Given the limited time, some issues received more discussions than others. However, all participants were able to add their ideas to the shared document.

We sought to produce recommendations that are inclusive of the voices of all committee members, as well as points previously raised in the President's Listening Sessions with equity-seeking groups. Meeting attendance was a challenge, especially for the students. Weekly meeting days were adjusted to accommodate students, but, unfortunately, none was suitable for all student members. The shared document helped to keep them informed and facilitate their engagement in developing the recommendations. As mentioned above, we initially created space for each subgroup (students, faculty and staff) to articulate issues it faced, unencumbered by perceived power differentials among students, faculty and staff. The Chair also reminded members that the recommendations produced would represent the Committee as a whole, emphasizing the importance of including all voices and ensuring that we were all in agreement with the issues and recommendations put forward. In addition, the Committee used a messaging service to facilitate team communication beyond the formal meetings. Messaging helped keep members engaged; it also fostered relationship-building among committee members.

Committee members identified several discrimination issues experienced by POC at UBC; however, we narrowed our focus to the six critical areas summarized below. For each, we provide detailed descriptions along with contextual information and recommendations for action. Due to a tight timeline and insufficient knowledge among members in a few areas, the Committee did not produce recommendations to

address some identified issues, including racism in campus policing; racism experienced by POC in post-doctoral positions, including international post-docs; and the absence of commitment to anti-racism, human rights and social justice in UBC's core values.

Summary of Key Themes and Recommendations

THEME #1: Sustained anti-racist training and education

The Committee identified several areas in which POC experience exclusion and racism. POC students indicated that their voices are frequently silenced in the classroom, and their grades suffer when they present diverse perspectives in assignments. They routinely face discrimination, including microaggressions, in classrooms and other university spaces, and their concerns are frequently invalidated. A sense of safety is lacking, both in and out of the classroom. Graduate students, including international teaching assistants and research assistants, bear the additional burden of exploitation through their work arrangements. Likewise, discrimination is an ongoing concern for POC faculty and staff. It permeates most aspects of their work lives, including hiring, tenure and promotion, workload assignments, and treatment in complaint processes.

Many of these problems could be identified, legitimated and ameliorated if UBC had comprehensive anti-racism education programs in place.

The POC Committee therefore recommends comprehensive, ongoing anti-racist and inclusive excellence training and education for all members of the UBC community, including senior administrators, recognizing that these initiatives would be necessary but not sufficient to address systemic racism. It acknowledges the extensive EDI training and education provided throughout the institution, but notes several limitations, including inadequacy, lack of consistency, ineffectiveness and, in particular, lack of emphasis on and indeed questionable relevance to addressing issues of race and racism.

The POC Committee provides several suggestions to facilitate implementation of the recommendations, including ideas for delivery strategies and core contents. It emphasizes that education should be meaningful to participants: it should provide them with specific knowledge and skills to recognize discrimination and take appropriate action. It recommends that POC receive additional information about their rights and available resources and supports to take necessary actions. In addition, the Committee recommends that the university create safe spaces for POC to establish community and support each other along with learning communities for all members of the larger UBC community to pursue their own learning needs concerning racism. See details in Task Force Recommendation #1.

THEME #2: Improvements in the system for handling complaints involving POC

The POC Committee asserts that the UBC system for reporting and handling complaints is fundamentally flawed. Regardless of whether POC file complaints or are on the receiving end of complaints filed against them, the system disadvantages POC, perpetuating the racial injustice they experience. Complaints of racism are regularly dismissed or diminished to the status of interpersonal conflicts. When addressed, the complaint process is often lengthy, and POC complainants endure demonization; they are treated as the perpetrators during and after the process. It is not uncommon for POC's accounts of events to be treated as less trustworthy than those of their White counterparts, and they experience retaliation. They do not experience the complaints process as safe, whether processed through Human Resources or within individual units across the campuses.

The Committee identified several problems with UBC's system for handling complaints involving POC. There is a notable absence of anti-racist lenses among people responsible for managing complaints at all levels, including Human Resources. UBC does not have any office or unit dedicated explicitly to addressing race-based discrimination, and there is no human rights office. The roles and responsibilities of the Investigations Office and the Equity & Inclusion Office and the relationship between these units remain ambiguous. The Committee expressed concerns about the limited capacity of these units to handle the growing numbers of human rights complaints. It noted

that UBC's 2014 Statement on Respectful Environments document is often used to silence and discipline POC. In addition, the university's emphasis on protecting confidentiality in the complaints process usually occurs at the expense of transparency and accountability.

The POC Committee recommends significant reforms to the complaint system and processes. It provided several recommendations, and the first five apply to the Investigation Office and the Equity & Inclusion Office. First, racialized and independent investigators competent in critical race analysis would investigate all race-related complaints at UBC (See #2.1.1 in TF Recommendation #33). Second, the number of human rights advisors with expertise in handling race-based complaints would increase (see #2.1.2). Third, coordination between the Investigation Office's staff and the human rights advisors (within the Equity & Inclusion Office) would be improved to better address complaints concerning POC (see #2.1.3). Fourth, the reporting structure would be changed so that the Investigations Office staff and human rights advisors report to the same supervisors (see #2.1.4). Fifth, POC involved in the complaint process would have access to advocates (see #2.1.5).

Three recommendations focused on Human Resources departments or units. First, POC, regardless of whether they are complainants, respondents or witnesses in the complaints process, would have access to

advocates and to affinity-based, culturally appropriate counsellors and related support services throughout the process (see #2.2.1). Second, all units handling complaints involving POC, including faculty associations, unions or unit heads, would engage human rights advisors and investigators with critical race knowledge and expertise in addressing race and racism-related issues to help resolve the issues at hand (see # 2.2.2). Finally, alternative conflict resolution approaches, including restorative justice, would be included in the repertoire of strategies to address POC conflicts (see #2.2.3).

The POC Committee provided four recommendations for addressing informal complaints. Safe, accessible spaces would be provided to the parties involved, and skilled facilitators would facilitate using an anti-racist lens. (see #2.3.1). UBC would widely publicize the availability of advocates for POC (see #2.3.2). Those responsible for addressing complaints would encourage any POC involved to use the informal service, when appropriate, and inform the POC of the availability of advocates (see #2.3.3). Finally, those responsible would consult with the appropriate human rights advisors (see #2.3.4).

The remaining Committee recommendations focus on UBC's policies and procedures. The university would commission an external review of its complaint systems (see #2.4.1) and update its policy, SC7, to reflect these changes (see #2.4.1) See details in Task Force Recommendation #33.



THEME # 3: Improving IBPOC women's employment experiences and outcomes across UBC

While UBC has equity policies that are supposed to benefit several equity-seeking groups, the POC Committee asserts that White women have benefitted the most and most constantly from these policies at the expense of other groups, including especially POC women. These policies have neglected to consider intersectionality in their assessments and their provisions for redressing the inequities. For instance, UBC's hiring and promotion policies privilege White women and men, regardless of ethnicity,

especially for senior professional and leadership positions. Racialized women are excluded from middle and upper management positions. These disadvantages augment the experiences of discrimination and exclusion noted in the other recommendations of the Committee. The Committee presents several recommendations for creating a more inclusive environment for POC women.

First, the university would apply transparency and accountability measures to all critical activities, including recruitment, hiring and promotion (see the first bullet in Task Force Recommendation #34). Second, UBC would establish explicit targets for hiring IBPOC women, increasing their representation in leadership roles, along with explicit promotion and retention strategies (see the second and fourth bullets).

Third, evidence of commitment to both EDI and anti-racism would become a standard requirement in hiring, performance evaluations, and promotion and tenure. In addition, those who excel in taking actions against racism would be recognized (see the third bullet). Fourth, UBC would develop a sponsorship model that supports the advancement of POC women and eliminates issues of the “glass escalator,” through which less qualified White candidates are favoured for promotion over qualified POC candidates (see the fourth bullet).

Finally, the university would establish and fund a leadership incubator for IBPOC women in faculty and staff positions. The incubator would facilitate sponsorship relationships to help IBPOC women advance their careers at the university (see the fifth bullet); it would provide professional development

opportunities and create spaces for POC women to connect, network, co-learn and offer each other mutual support. Ultimately, the incubator would help ensure that IBPOC women advance at the same rate as other groups (White women, White men, IBPOC men) and receive equitable salaries and benefits (see the sixth bullet). See details in Task Force Recommendation #34.

THEME #4: Anti-racist and inclusive communications

Despite UBC’s efforts to be more inclusive, the absence of clear expertise at the intersection of anti-racism and communications, coupled with the lack of anti-racism training, leaves communications professionals at the university in the uncomfortable position of having to do this difficult work without the right tools, often under the pressure of tight deadlines.

The university lacks a centralized communications office, and existing communications units are decentralized and siloed. Anti-racism lenses are seldom used to inform the content planning and production stages of communication, in part because of the low representation of POC communicators.

The results are campaigns and responses that lack a strong, unified voice and do not effectively demonstrate allyship with equity-deserving groups. Attention is constantly shifting from one IBPOC

group to another depending on whose issues are most salient at any moment, rather than an understanding of the full scope of racism. In doing so, UBC perpetuates a hierarchy of oppression, whereby one group’s oppression appears as more deserving than another’s.

The POC Committee’s recommendations aim to support a coordinated, cohesive narrative concerning anti-racism and inclusive excellence. First, the university would create a full-time, permanent position for an anti-racism communications lead/specialist who would be housed within the President’s Office. This individual would serve as a resource for UBC units working on communications deliverables, campaigns and projects relating to anti-racism and inclusive excellence (see all bullets). Second, an ARIE crisis communications group consisting of faculty, staff and students with proven expertise and/or lived experience would be established. The group would meet and deliberate in moments of crisis to ensure institutional communications are aligned. Third, the university would hire, promote and empower IBPOC communications staff for leadership and executive roles across units. Fourth, all communications staff would undergo Critical Race Theory/anti-racism training and education. Fifth, the traditional communications model (which is often top-down, linear and unidirectional) would be replaced by one that is collaborative and dynamic. Finally, communications staff would work closely with the executive leaders of their units, whose portfolios cover EDI and anti-racism, to support, monitor, inform and review all communications before they are released. Suggestions for implementation follow the recommendations. See details in Task Force Recommendation #35.

THEME #5: Anti-racist recruitment and retention policies for UBC undergraduate and graduate students

IBPOC students face several barriers to their education. Many live in poverty and are disproportionately affected by the high cost of their education and student debt. They often experience discrimination, compounded by inadequate culturally appropriate supports and other resources to help them succeed. University spaces are dominated by White culture, leaving them feeling excluded and unwelcomed. Anti-racist and Critical Race Theory lenses do not adequately inform the university's retention initiatives. Moreover, the university does not have a comprehensive system to track the progress of racialized students.

The POC Committee presents several recommendations spanning critical points in the POC student's trajectory, including recruitment and marketing, application and admission, financial support, orientation and onboarding, co-curricula experiences, retention and alumni engagement. A few highlights follow:

- All relevant policies and procedures would be reviewed and updated using anti-racist and inclusive excellence lenses.
- Student-facing staff, faculty and administrators, including readers of admissions profiles, advisors and graduate student supervisors, would obtain and maintain anti-racist, anti-oppressive and intercultural fluencies.
- The numbers of POC staff and administrators in these positions would also increase.
- The amount of financial support, including need-based scholarships, would be increased. These supports would specifically target POC students, complementing those already in place for Black and Indigenous students.

The Committee recommends several additional initiatives to promote the equity, inclusion and retention of POC students. They include the following: changes to student orientation to help students acquire a sense of belonging; increased access to co-curricular and extra-curricular activities (such as research, co-ops and international exchanges);

and specialized academic support, including tutoring and mentorship opportunities within their respective disciplines. Finally, the Committee recommends implementing a tracking system to collect POC student data throughout their trajectory, from admission to post-graduation. The latter would aid in keeping POC alumni engaged and provide them with viable opportunities to update their knowledge and skills, including developing tools and anti-racism strategies that they can implement in their respective workplaces and communities. See details in Task Force Recommendation #36.

ISSUE #6: Meaningful and effective corrections to workload inequity

Relative to their White counterparts, POC faculty report shouldering heavy workloads, especially in their teaching assignments, which puts them at a disadvantage in pursuing their academic careers. This disadvantage is amplified by having less access to graduate supervisees and teaching assistants, and exclusion from critical faculty decisions. POC faculty are also more likely to be assigned new courses and teach larger classes than their White counterparts. Their White colleagues are supported and promoted through privileges, such as reduced teaching loads, protected research time, course buy-outs and special arrangements in employment contracts.

The adverse consequences for POC faculty include lower eligibility for merit and performance salary adjustment to reduced chances for obtaining tenure and promotion.

These workload inequities have resulted in unhealthy work environments characterized by conflicts and marginalization. POC faculty have limited recourse within UBC. As noted in Task Force Recommendation #33 above, they are disadvantaged in complaints processes. These experiences of discrimination and exclusion should not be surprising, given that UBC does not have a system to ensure transparency and accountability in academic administrators' decisions and actions. Issues, including discrimination in workload assignment and exclusion from faculty decisions, are readily concealed within the existing structure. See Task Force Recommendation #37 for details.

The Committee recommends improving UBC's workload equity standards and guidelines, with the changes informed by anti-racist and inclusive excellence lenses (see #1 in Task Force Recommendation #37). Equity policies and practices should not be restricted to gender equity, which benefits primarily White women, often at the expense of POC women. These policies and standards must incorporate explicit provisions for transparency and accountability in workload assignments and performance assessments (see #2 and #3). We acknowledge that other ARIE Task Force committees have complementary recommendations detailing specific actions UBC could take to resolve these workload inequities. See details in Task Force Recommendation #37.

Moving Forward

The POC Committee members await the implementation of the recommendations with a mixture of anticipation and ambivalence.

On the one hand, we fervently believe that these recommendations will move UBC a long way towards correcting systemic injustices and achieving inclusive excellence.

On the other, we appreciate the many potential hurdles to implementation. The requisite changes could potentially threaten the long-established, White-dominated power structure and create other challenges associated with human resources, infrastructural changes, time and cost. However, embarking on this journey is a worthy endeavour. Ending systemic racism and creating an environment of inclusive excellence would signify a monumental shift in the culture and climate of UBC. If successful, it will place UBC in the enviable position of a global leader in addressing these troubling issues that permeate much of society. The journey may be long and arduous, but the benefits would far outweigh the costs and inconveniences associated with change. UBC would be better prepared for the future since it would unleash the underutilized knowledge, wisdom and abilities of IBPOC. IBPOC with underdeveloped capacities would grow and thrive, contributing further to the university's mission, both locally and globally. Moreover, these changes would increase UBC's ability to attract the best IBPOC students, faculty, staff and administrators. In the long run, UBC would have increased capacity for innovation to address global issues such as climate change, conflicts, poverty, education and health.

As Committee Chair, I wish to thank the Committee members. I am thoroughly impressed with the dedication and professionalism they exhibited. I am sure the process would have been mentally, physically and emotionally daunting, having to recount experiences of racism. But I commend the members for demonstrating a sincere commitment to the greater good, one in which UBC is genuinely inclusive and thrives in inculcating excellence among all members. I also wish to convey our heartfelt gratitude to Wendy Luong and Alison Stuart-Crump for their enthusiasm and support throughout the process.



“

The People of Colour (POC) Committee of the Anti-Racist and Inclusive Excellence (ARIE) Task Force sought to identify racism, exclusion and related issues specific to POC at UBC and develop appropriate recommendations to address them.

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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

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

Zaminam 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

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.



STAFF

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

Staff Committee Report

Prepared by Maryam Nabavi,
Committee Chair

WORK AND STUDY
CONSTITUENCIES

Staff Committee Report

Prepared by Maryam Nabavi, Committee Chair

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Rohene Bouajram (UBC Vancouver)

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Dr. Maryam Nabavi (UBC Vancouver)

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Laura Prada (UBC Okanagan)

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EQUITY DESERVING
RACIALIZED GROUPS

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Introduction

Composition and principles

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

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

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

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

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

The process

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

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

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

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

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

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

Theme 1: Infrastructures to support anti- racism

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

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

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

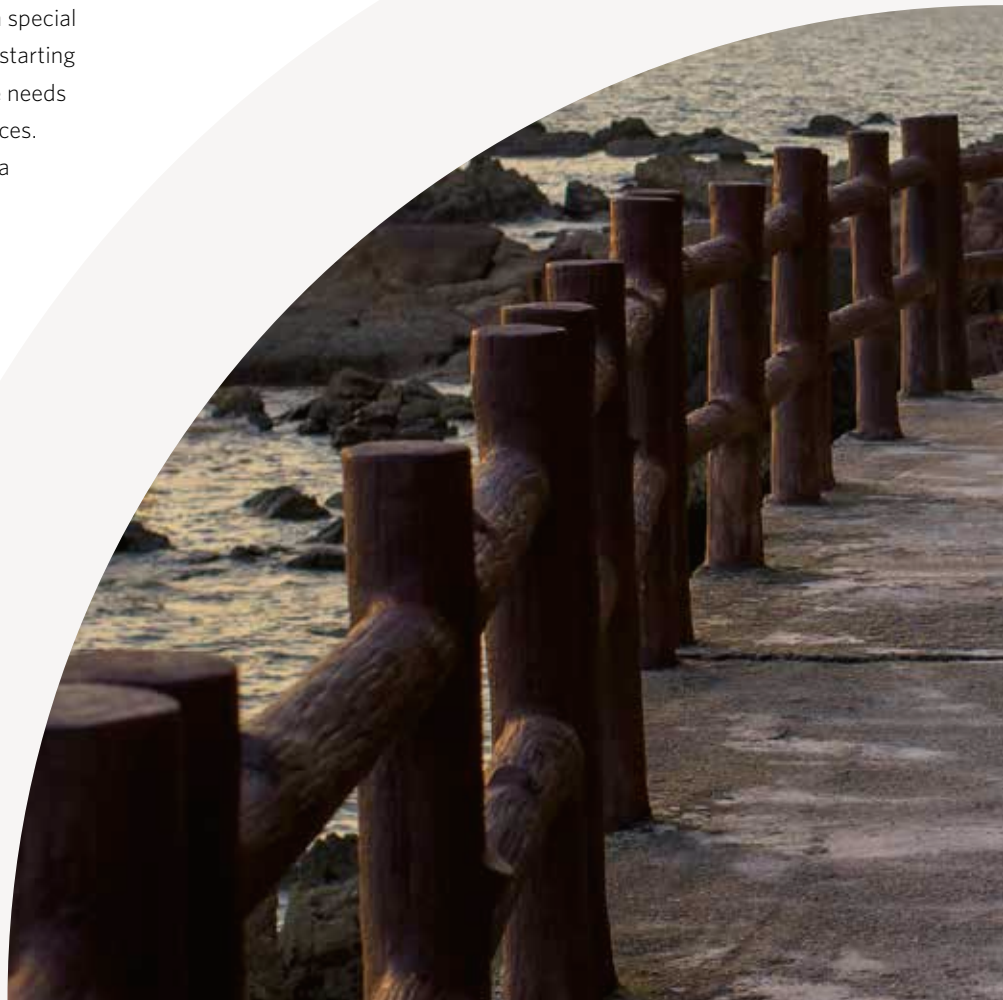
Theme 2: Accountability mechanisms

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

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

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

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



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

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

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

Theme 3: Supporting IBPOC talent

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

The Committee identified six strategies and 24 tactical interventions for building



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

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

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

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

Theme 4: Culture change

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

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

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

Implementation

STAFF COMMITTEE REPORT

Hopes for Implementation

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

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

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



FACULTY

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

Faculty Committee Report
Prepared by Chair Ryuko Kubota

WORK AND STUDY
CONSTITUENCIES

Faculty Committee Report

Prepared by Chair Dr. Ryuko Kubota

Dr. Ninan Abraham (UBC Vancouver)

Dr. Sunaina Assanand (UBC Vancouver)

Dr. Samia Khan (UBC Vancouver)

Dr. Ryuko Kubota (UBC Vancouver)

Dr. Donna Kurtz (UBC Okanagan)

Dr. Gabrielle Legault (UBC Okanagan)

Dr. Minelle Mahtani (UBC Vancouver)

Dr. Nuno Porto (UBC Vancouver)

Dr. Dixon Sookraj (UBC Okanagan)

Dr. Margo Tamez (UBC Okanagan)

EQUITY DESERVING
RACIALIZED GROUPS

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Introduction

The ARIE Task Force Faculty Committee consisted of nine faculty members, including the chair, representing UBC Vancouver and UBC Okanagan. The committee identified nine themes, which are further consolidated into the following seven larger categories of themes:

- A. Increase representative diversity of IBPOC faculty: Recruitment, hiring and retention**
- B. Strengthen leadership for anti-racism and inclusive excellence**
- C. Educate all faculty members and leaders about anti-racism**
- D. Support career progress: Research, funding, wage equity and award opportunities**
- E. Establish the UBC Anti-Racism Living Library**
- F. Enhance data collection and governance**
- G. Make complaint policy and procedure protective and transparent**

In this summary, the Faculty Committee’s recommendations are organized into these seven larger categories.

COMMITTEE COMPOSITION AND PROCESS

The Faculty Committee was chaired by Ryuko Kubota (Professor in the Faculty of Education at UBC Vancouver) and included the following members:

Dr. Ninan Abraham (Professor, Faculty of Science at UBC Vancouver)

Dr. Sunaina Assanand (Professor of Teaching, Faculty of Arts at UBC Vancouver)

Dr. Samia Khan (Associate Professor, Faculty of Education at UBC Vancouver)

Dr. Donna Kurtz (Associate Professor, Faculty of Health and Social Development at UBC Okanagan)

Dr. Gabrielle Legault (Assistant Professor, Faculty of Arts and Social Sciences at UBC Okanagan)

Dr. Minelle Mahtani (Associate Professor, Faculty of Arts at UBC Vancouver)

Dr. Dixon Sookraj (Associate Professor, Faculty of Health and Social Development at UBC Okanagan)

Dr. Margo Tamez (Associate Professor, Faculty of Arts and Social Sciences at UBC Okanagan)

These members represent both UBC campuses, a range of faculty ranks, and are Indigenous and People of Colour. The Committee members have had diverse roles and experiences as teachers, researchers, mentors and mentees, and as university, faculty and department leaders. During Committee meetings, members shared their experiences and observations of how racism operates interpersonally and institutionally, and explored how racial equity could be achieved. The recommendations draw extensively on members’ experiences and observations.

The Faculty Committee met weekly for approximately 1.5 hours from March 18, 2021, to June 25, 2021, via Zoom. The total number of meetings was 15. The meeting minutes were kept by Tori Chief Calf and posted on the encrypted and secured document storage space at UBC.

During the first four meetings, members shared issues, experiences and concerns to generate themes for recommendations. One of the significant issues identified during this stage was making race-based complaints at UBC. In order to gain expert information on this topic, the Committee invited Roshni Narain, Director of Human Rights in the Equity & Inclusion Office, to learn from her professional insight. After idea generation and information gathering, the chair began categorizing the issues raised into several themes and created a rough draft for each theme. Subsequent Committee meetings were devoted to making concrete recommendations.

Summary of Key Issues

The Faculty Committee submitted recommendations organized by a total of nine themes (Note: the numbers do not correspond to the numbers in the full Faculty Committee recommendation report).

Recommendation 1:

Increase recruitment and hiring of IBPOC faculty members

Recommendation 2:

Retain IBPOC faculty members

Recommendation 3:

Enhance anti-racism and inclusive excellence in leadership

Recommendation 4:

Increase educational opportunities on anti-racism for all faculty members and administrators

Recommendation 5:

Remove barriers to IBPOC faculty members' career progress and enhance their access to research, funding, wage equity and award opportunities

Recommendation 6:

Racial justice commitment for change

Recommendation 7:

Establish the UBC Anti-Racism Living Library—an ecosystem of anti-racism resources

Recommendation 8:

Enhance data collection and governance for faculty, staff, post-doc fellows and graduate/undergraduate students

Recommendation 9:

Make complaint policy and procedures protective and transparent for IBPOC faculty members

In addition to these, the following theme was discussed and submitted to the Co-Chairs of the Task Force but was not included in the above list: Establishing an Anti-Racism and Inclusive Excellence Office. Since this theme was discussed by other committees within the Task Force and it was relevant

to many constituencies, it was incorporated into the Task Force Recommendation #31: Anti-Racism and Inclusive Excellence Office at UBC.

It is also important to mention that the themes listed above are interconnected to each other. For instance, in order to retain faculty members through tenure/promotion (see **Recommendation 2** above), UBC must have strong leadership that supports anti-racism (see **Recommendation 3** above). UBC should educate not only leaders but also all faculty members so that they embrace anti-racism and decolonization (see **Recommendation 4** above) in recommending tenure/promotion. UBC should also ensure IBPOC faculty members' access to research, funding and other career-enhancing opportunities (see **Recommendation 5** above). In addition, the institutional success of IBPOC faculty retention should be constantly monitored and assessed through collecting, analyzing and sharing data (see **Recommendation 8** above).

In what follows, the seven larger themes are discussed.

A. Increase representative diversity of IBPOC faculty: Recruitment, hiring and retention

The first two themes—“**Recommendation 1:** Increase recruitment and hiring of IBPOC faculty members” and “**Recommendation 2:** Retain IBPOC faculty members”—specifically focus on faculty recruitment, hiring and retention. The Faculty Committee recommends that all Faculties employ an anti-racist and decolonial lens in every stage of personnel decisions for faculty members in order to ultimately increase the representative diversity of IBPOC faculty.

The Faculty Committee recognizes that UBC has recently been promoting equity, diversity and inclusion through various channels, such as the Inclusion Action Plan, the Indigenous Strategic Plan and the Dimensions Charter. While some Faculties are making strides in increasing the racial diversity of new hires, UBC as a whole is not doing enough hiring or retaining of IBPOC, especially Indigenous and Black, faculty members.

There are many obstacles in recruiting and hiring IBPOC faculty, which can be categorized into the following problems: 1) absence of anti-racist and decolonial policies and procedures that ensure IBPOC recruitment, hiring and tenure/promotion; 2) Eurocentric and North-American-centric standards for academic activities that devalue knowledge and practice rooted in global South, Indigenous and other alternative perspectives; 3) lack of support for IBPOC scholars to feel that UBC is an attractive place to begin/continue to work in; and 4) lack of disaggregated demographic data to identify gaps, needs and accomplishments.

In order to overcome these shortcomings, we recommend that UBC:

- **Develop university-wide hiring guidelines rooted in anti-racism and decolonization and seamlessly implement across Faculties.** This includes measures such as attracting diverse candidates and ensuring anti-racist procedures for the search (e.g., ensuring racial diversity of the search committee, having an external member with expertise check the process, raising search committee members' awareness of structural and individual biases, obtaining demographic information from applicants, ensuring procedural fairness during interviews and ensuring diversity in the shortlist of candidates).
- **Strengthen recruitment of IBPOC candidates.** Job candidates should be given ample information about what it is like to be IBPOC at UBC and in local communities. They should also be able to connect with

faculty members of their affinity group. A welcoming culture should be fostered.

- **Revise the existing metrics in the SAC Guide for tenure/promotion.** The existing metrics for research, teaching and service disadvantage IBPOC faculty members who engage with community-based and alternative forms/foci of scholarships that are not aligned with traditional White dominant knowledge structures. Criteria for tenure and promotion should be consistent with anti-racist and decolonial perspectives in order to retain IBPOC faculty members who advance diverse ways of knowing and expressing.
- **Make merit awards and PSA equitable for IBPOC faculty members.** As will be addressed later, a monetary reward that is fair and equitable and unit and institutional recognition are important incentives for retaining IBPOC faculty members.
- **Establish empowering ways of mentoring, sponsoring and networking for IBPOC faculty.** Continuous peer support is an essential component for the success of IBPOC members. Coordinated efforts should be made by leaders in each Faculty to provide the best support possible, including careful pairing of mentors/mentees, honouring IBPOC's self determination to identify mentors, sponsoring IBPOC faculty and strengthening networking among IBPOC members.

- **Collect and utilize disaggregated demographic data for faculty recruitment, hiring and tenure/promotion.** As mentioned later, data gathering, sharing and use is instrumental for ensuring representative diversity of IBPOC members. Only with data will we know to what extent our goals are met or not met.

B. Strengthen leadership for anti-racism and inclusive excellence

The third theme, "**Recommendation 3:** Enhance anti-racism and inclusive excellence in leadership," is essential for enacting anti-racist and decolonial work. Leaders here include, but not limited to, the President, Provosts, Vice-Presidents, Deans, Associate Deans, Department Heads, Director Program Chairs/Coordinators, Research Chairs, Named Chairs, Committee Chairs and members of the Senate and the Board of Governors. Of these leaders, Deans exert significant impact on the advancement of anti-racism and decolonization. Their publicly declared and reiterated expression of commitment to anti-racism would facilitate moving anti-racism forward. Therefore, the Faculty Committee submitted a separate recommendation, "**Recommendation 6:** Racial justice commitment for change," whereby Deans, on behalf of Faculties, are invited to voluntarily make a public pledge to the "Acknowledgements of the Racial Justice Commitments" and

make their commitment to Faculty-level actions with a stated plan. Accountability for a positive program for action and enacting this plan is upheld with the use of an award system. The commitment was partly inspired by Canada's Dimensions charter and the UK's Race Equality Charter.

The Faculty Committee identified the following major issues regarding leadership: 1) underrepresentation of IBPOC leaders in general, especially at higher levels in the institutional hierarchy; 2) insufficient expertise in anti-racism and decolonization among leaders; 3) lack of accountability expected for the leaders to advance anti-racism and decolonization; and 4) absence of a Faculty-level leader who coordinates faculty recruitment, hiring, retention and other activities with an anti-racist lens.

These limitations are addressed in the following recommendations:

- **Hire/appoint and retain a greater number of IBPOC senior administrators.** Currently the number of IBPOC leaders, such as senior executives, Deans, Associate Deans and Chairs/Directors, is disproportionately small. Furthermore, retention makes this problem of underrepresentation even more acute as some IBPOC leaders are forced to leave their roles due to racism that they experience. Racial and gender diversity of the leadership reflects how UBC is committed to anti-racism, Equity & Inclusion. A greater number of IBPOC senior administrators should

be hired/appointed and retained. A set of guidelines for faculty recruitment/hiring mentioned above can apply to the external and internal searches for senior administrators. For retention, we recommend that UBC provide IBPOC leaders with resources, training opportunities, fair assessment procedures for reappointment, well-being supports, access to conflict resolution experts and facilitators, and networking for support.

- **Hire, appoint and reappoint administrators and leaders with knowledge, lived experience and a track record of anti-racism and decolonization.** All administrators and leaders—IBPOC or White—must demonstrate anti-racist expertise in their leadership. This requirement is ensured by anti-racist policies and procedures for hiring and appointing them. Thus, UBC should revise AP5 and AP9 to ensure racial diversity of dean search committees and appointments of Heads and Directors; have an external member with anti-racist expertise in the search committee; implement transparent procedures for selecting Associate Deans; and require a track record of anti-racist and decolonial achievement for reappointments.
- **Hold all current senior administrators and leaders accountable for their enactment of anti-racism and decolonization.** Consistent to the previous recommendation, an anti-racist lens should be routinely deployed

in Dean Council meetings and pan-UBC Associate Dean meetings. In addition, we recommend that each Dean submit an action plan to advance anti-racism and decolonization and report achievements annually. This system ensures involvement of various constituencies within the entire Faculty. The outcomes of activities should be assessed at each campus and rewarded if they are outstanding.

- **Invite Deans to make a pledge to a set of "Acknowledgements of the Racial Justice Commitment."** In conjunction to the above regarding the action plan, Deans are invited to make a pledge to a set of "Acknowledgements of the Racial Justice Commitment," make plans for anti-racist initiatives, implement them and show evidence of their impact every three years in the form of application for recognition. A committee should be established at the university level to assess applications and determine rewards.
- **Create a position of the Associate Dean of Anti-Racism, Inclusion, Equity and Decolonization (ARIED) in each Faculty.** In order to ensure implementation of the guidelines for faculty recruitment, hiring, retention and other duties related to anti-racism and decolonization, each Faculty should appoint an Associate Dean (50% or more position) with expertise in anti-racism and decolonization.

- **Increase the number of IBPOC members on the Senate and the Board of Governors.** Although the members are elected, IBPOC nominations should be slated and encouraged in the calls for nominations.

C. Educate all faculty members and leaders about anti-racism

“Recommendation 4: Increase educational opportunities on anti-racism for all faculty members and administrators” aims to require all faculty and leaders to raise anti-racist awareness so that they can enact anti-racism in teaching, research, service, personnel decisions, administering programs, developing initiatives and so on. It is important to recognize that this should be done through multiple channels in a sustained manner, since anti-racism and decolonization is a lifelong commitment of unlearning, relearning and enacting through critical reflection.

To fulfil this goal, we make the following recommendations:

- **Institute mandatory education and implement it on a regular basis.** The format can be online and/or face to face. The audience is expected to demonstrate their understanding of topics such as the nature and impact of racism, colonialism, anti-racism, decolonization and intersectionality.
- **Support anti-racist leaders and incentivize faculty members in professional development.** Leaders of anti-racism in each Faculty or department should be supported to initiate and implement activities in a bottom-up manner. Substantial participation in these activities should be counted toward tenure/promotion, which serves as an incentive.
- **Strengthen education for all leaders.** As mentioned in the previous theme, anti-racism can be effectively implemented by strong leadership. UBC should strengthen education programs offered by the Equity & Inclusion Office, Human Resources and other offices for current leaders who may not be sufficiently equipped with knowledge and skills in anti-racism and decolonization.
- **Establish a better coordination of educational opportunities on each campus.** Increased coordination of opportunities mentioned above facilitates anti-racist efforts.

Photo credit (following page): Pure Julia, Unsplash



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The Faculty Committee recognizes that UBC has recently been promoting equity, diversity and inclusion through various channels, such as the Inclusion Action Plan, the Indigenous Strategic Plan and the Dimensions Charter.

While some Faculties are making strides in increasing the racial diversity of new hires, UBC as a whole is not doing enough hiring or retaining of IBPOC, especially Indigenous and Black, faculty members.

”

D. Support career progress: Research, funding, wage equity and award opportunities

The next theme, “**Recommendation 5:** Remove barriers to IBPOC faculty members’ career progress and enhance their access to research, funding, wage equity and award opportunities,” is closely related to the previous theme A. Many IBPOC faculty members—pre-tenured or tenured—face institutional barriers to progress in their careers. These barriers include: inequitable distribution of student supervision; under recognition of non-mainstream research topics; White colleagues’ exploitation and tokenization of IBPOC colleagues in collaborative research; racial biases in nominations and adjudications of funding and awards; and limited access to leadership roles, all of which also negatively impacts wage equity. Indigenous faculty members experience greater barriers, which need to be removed.

The following recommendations are made in order to correct these problems:

- **Create more internal funding opportunities.** IBPOC team research grants, for instance, can be created in order to ensure ownership of research and benefit career progress.
- **Increase access to and equitable distribution of graduate student supervision.** This can be achieved by admitting a greater number of underrepresented IBPOC graduate students and encouraging IBPOC faculty members to co-supervise these and other students via better coordination.
- **Increase IBPOC representations for nomination and selection for awards, titled chairs and other recognitions.** This can be achieved by establishing guidelines and making announcements that include an anti-racist and decolonial lens, and by increasing IBPOC representation on adjudication committees.
- **Collect and analyze disaggregated data on applicants/recipients of grants/awards.** If the data present inequalities, each Dean must exercise interventions and report outcomes.
- **Investigate and correct university-wide wage gaps.** UBC should investigate where salary gaps exist, standardize merit/PSA models of dissemination and remove biases within merit determination committees and Department Head’s discretions of PSA.

E. Establish the UBC Anti-Racism Living Library

“**Recommendation 7:** Establish the UBC Anti-Racism Living Library—an ecosystem of anti-racism resources” addresses the lack of a centralized system to consolidate and keep updating online resources on anti-racism and decolonization within UBC websites. It aims to centralize, coordinate, supplement and provide an accessible pathway into the ecosystem of resources. This recommendation is made in support of the initiative of the same title and content proposed to UBC leadership by the Senior Advisor to the President on Anti-Racism and Inclusive Excellence.



We recommend:

- **Create a UBC Anti-Racism Living Library.** The Living Library identifies existing UBC and community resources, including the Anti-Racism Primer located on the UBC Anti-Racism and Inclusive Excellence website; the UBC Library Subject Guide; the resources included on the Equity & Inclusion Office website; the Centre for Culture, Identity and Education Anti-Racism Resources page; and a UBC Press Book Series on Integrative Anti-Racism. To keep the library dynamic, annual events should be hosted to encourage submissions of work, panels and presentations. Faculty members' participation should be recognized as scholarship for tenure/promotion and as merit.

F. Enhance data collection and governance

The next theme, "**Recommendation 8:** Enhance data collection and governance for faculty, staff, post-doc fellows and graduate/undergraduate students" addresses the important principles for data collection, analysis and dissemination, including collection of data at gateway points (e.g., student enrolment, faculty/staff recruitment/hiring/retention, faculty/

staff complaints) as well as the validation, protection and accessibility of data.

Based on these principles, we recommend:

- **Standardize survey questions to obtain disaggregated demographic data, with special considerations for Indigenous people, and examine benchmark standards.** A working group should be established to examine these issues. For data including Indigenous people, it is necessary to adhere to the principle of Ownership, Control, Access and Possession.
- **Ensure the highest response rate.** This can be done by leveraging a central system for hiring, student admissions and personnel management with "opt-out" survey design. Data consistency and coherence should be monitored.
- **Have an IBPOC member oversee data collection at all gateway points.** IBPOC with decision-making authority must be placed in Enrolment Services, Graduate and Postdoctoral Studies, professional school admissions, Human Resources and Dean's offices.
- **Racial diversity should be examined in demographic data analysis and should be visualized and made publicly available.** The VP Academic, VP Students, VP Human Resources and VP Research should be tasked with the management of the databases and hold accountability for them.
- **Conduct a needs assessment of what reporting requirements are useful.** Data governance groups (UBC Dimensions Pilot Steering Committee and the Institutional Planning and Initiatives through the Equity & Inclusion Office) should be tasked to do this assessment.
 - **Make data accessible to responsible users.** Users—such as the Associate Dean of Anti-Racism, Inclusion, Equity and Decolonization; the Associate Dean of Human Resources; and the Associate Dean of Students—must have access to data to advance racial equity.



- **Undertake an assessment of IBPOC faculty/staff/students to monitor recruitment, hiring/admission and retention.** These data determine points of loss. They need to be reported and used for improvement.

G: Make complaint policy and procedure protective and transparent

Finally, “**Recommendation 9:** Make complaint policy and procedure protective and transparent for IBPOC faculty members” proposes to overcome the limitations of the current policies and procedures for race-related complaints, which lack transparency, accountability and protection. IBPOC faculty members who wish to make complaints often do not know how to begin the process due to unclear information. Even if a complaint is made, the IBPOC complainant has to carry a disproportionate burden to prove that racial discrimination occurred, further adding to the psychological harm and trauma. The investigation process, which involves the Investigations Office, is fraught with conflicts of interest, disadvantaging the IBPOC victim. All in all, the current complaint policy works to maintain the colonial order and fails to recognize the significance of protecting the human rights of IBPOC members.

We recommend:

- **Make complaint policies and procedures protective and transparent by establishing policies that are more protective of racialized faculty.** To protect human rights issues for all IBPOC faculty members, a team of experts should create transparent policies in collaboration with the Office of Indigenous Strategic Initiatives.
- **Assign investigators that are external to UBC.** The investigators should be racialized individuals, be at arm’s-length and outside of UBC to avoid conflicts of interest, and have expertise in anti-racism.
- **Make the complaint procedure transparent for faculty members and leaders.** All members, including faculty, Department Heads, Deans, Associate Deans of ARIED and staff should know the procedure, including initial consultation, making a complaint and investigation.
- **Offer protective measures of restorative justice for the complainant.** The protective measures include advocacy, resources on legal issues and counselling services during the complaint process.
- **Establish a campus-wide hotline for providing initial advice and tracking complaints to identify problematic patterns.** A team of experts should liaise with campus leaders to inform the revision of existing policies (e.g., Policy SC7) and the creation of new policies.

Moving forward

“Anti-racist work is like a muscle. You have to actively work on it to grow that muscle to advance yourself as well as your organization.”¹

Our recommendations are not considered to be a fixed final set of initiatives. There were many other issues that the Faculty Committee considered important but were not developed into full recommendations. They included investigating racial inequity for IBPOC precarious instructors, creating a mechanism to effectively mobilize anti-racist leaders on each campus and exploring possibilities for cluster hiring to advance anti-racism and decolonization.

¹ [The quote is slightly modified from the original at Matsuzaki 2021.](#)


RECOMMENDATIONS



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

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

FINAL REPORT
JANUARY 2022



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

54 Steps on the Pathway to an Anti-Racist and
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FINAL REPORT
JANUARY 2022

Recommendations: Fifty-Four Steps on the Pathway to an Anti- Racist and Inclusively Excellent UBC

Final Report January 2022

The recommendations of the ARIE TF are presented here in full. They are organized and appear to reflect the six committees and equity-deserving ethnoracial groups, namely the Indigenous Committee, Blackness Committee and People of Colour Committee (as in the acronym IBPOC) and the work and study constituencies, namely the Staff Committee, Students Committee and Faculty Committee.

Indigenous Committee Recommendations

INDIGENOUS COMMITTEE REPORT

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

We acknowledge that the UBC campuses are located on the traditional, ancestral and unceded territories of the x^wməθk^wəyəm, Skwxwú7mesh, səilwətał and Syilx peoples.

Issue

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

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

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

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

Outline

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

Context

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

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

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

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

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

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

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

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

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



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

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

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

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

Promise and challenges

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

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

The above-mentioned processes and mechanisms are important ways UBC constructs frameworks with Indigenous peoples, especially those who are territorial collective rights holders. However, UBC has not addressed the Indigenous rights of diverse Indigenous peoples who work and study at UBC such as those who relocate to take up employment at UBC, those confronted by barriers and challenged when they need to protect against anti-Indigenous racism, and those who attempt to exercise rights to make complaints and grievances in the hostile campus climate. UBC’s current frameworks/mechanisms developed by leadership with and alongside the x^wməθk^wəyəm, Skwxwú7mesh, səliłwəta4 and Syilx peoples provide vital paths for advancing Indigenous rights of collective Indigenous peoples. UBC fundamentally lacks frameworks/mechanisms for the highly qualified Indigenous peoples hired to move, relocate and become employees of

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

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

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

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

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

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

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

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

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

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

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

Recommendations

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

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

Implementation

Job ad:

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

Application review and interview process

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

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

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

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

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



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

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

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

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

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

Issue

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

Context

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

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

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

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

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

Indigenous Strategic Plan Goal: Moving research forward:

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

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

Indigenous Strategic Plan Goal: Providing tools for success:

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

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

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

Discussion of issues:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Recommendations

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

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

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

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

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

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

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

Implementation

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

Recommendation #28: Faculty Indigenous liaisons

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

Context

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

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

Learning and Teaching

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

Service

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

Issue

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

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

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

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

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

Recommendation

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

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

Role of this position:

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

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

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

Category 1 - General Admission

(average 10-18 students)

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

Category 2 - Supportive Admissions

(average 3-8 students)

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

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

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

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

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

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

Implementation

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

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

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

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

Background

UBC commitment to the UBC graduate and postdoctoral community:

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

(Graduate and Postdoctoral Studies, n.d.)

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

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

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

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

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

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

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

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

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

Issue

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

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

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

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

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

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

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

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

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

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

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

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

Recommendations

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

Implementation

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

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

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

5. Student applications for admissions and review processes:

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

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

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

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

Original message located here:

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

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

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

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

As starting points, we commit to the following:

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

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

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

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

Graduate and postdoctoral education culture and practices:

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

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

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

The background of the image is a soft-focus photograph of dried, golden-brown grasses or seed heads. The lighting is warm and natural, creating a serene and textured appearance. The quote is overlaid in white text on the left side of the image.

“

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

”

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

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

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

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

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

Issue

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

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

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

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

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

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

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

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

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

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

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

White settler place-making and Indigenous destruction narratives linger

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

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

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

Concerns:

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

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

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

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

What does this look like?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

What do the Indigenous Strategic Plan and the UNDRIP Say?

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

History, the present and genocide across British Columbia

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

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

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

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

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

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

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

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

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

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

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

For example:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The UNDRIP and protection from appropriation, commodification and backlash

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Recommendations

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

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

Preamble (by Maistoo'a waastan "Crow Flag" Rodney Little Mustache)

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

On May 27, 2020, the voices of Indigenous CHILDREN² and their Ancestors, silenced forever by a dominant, paternalistic and genocidal colonial system, woke up a Nation. It was a time in history when the nation and world were shown a harsh TRUTH about the treatment of Indigenous people in Canada. The work of the Indigenous Committee coincided with the news of the recovering of CHILDREN at the former Kamloops Indian Residential School, and as the work progressed, so did more news of similar burials of CHILDREN at other former Residential Schools. Since that date, "more than 1300 suspected graves have been found (Gilmour, 2021, para. 3) and increasing, as ongoing investigations continue across Canada. There have also been hundreds of sites of former religious and state-run boarding schools, convents, day schools, mission schools, sanatoriums and settlement camps that met the criteria of a Residential School. "The Forgotten Métis," a curated online exhibit through The Legacy of Hope Foundation (<https://legacyofhope.ca/forgotten-metis/>), reports of the poor treatment Métis children experienced and rights they were denied. We wonder, how many CHILDREN who did not

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

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

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

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

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

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

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

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

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

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

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

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

Issue

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

Preamble

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

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

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

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

In Canada³, 5% of the population are Indigenous, 16% reside in BC, yet less than only 4.2% of students at UBC are Indigenous (Government of Canada, 2020).

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

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

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

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

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

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

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

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

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

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

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

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

Whereas: The recent July 2021 news headlines of:

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

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

Recommendations:

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

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

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

Oki Niisokow

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

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

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

(Vine Deloria, 1972)

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

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

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

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

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

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

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

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

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

(Simpson, 2021)

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

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

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

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

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

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

(Amanpour, 2008)

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

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

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

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

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

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

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

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

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

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

Recommendations:

WE ARE ALL ONE:

1. COMMUNITY HEALING AND TOGETHERNESS

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

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

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

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

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

INDIGENOUS SUMMIT 2022

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

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

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

With the goal of Traditional Healing and Ceremony

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

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

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

2SLGBTIA+ And the UNIVERSITY of BRITISH COLUMBIA EDUCATIONAL

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

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

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

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

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

Recommendations:

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

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

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

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

As Truth Speakers (activists)

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

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

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

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

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

MURDERED MISSING INDIGENOUS WOMEN AND GIRLS

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

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

I started thinking of the words...

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

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

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

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

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

Two Spirits and Elder Advisory Committee

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

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

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

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

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

Unca

Kitaitamatsin or Until We Meet Again or ALL MY RELATIONS

Maistoo'awaastaan (Crow Flag)

aka: Rodney Little Mustache

Piikani, Niitsitapi

Aawowkkii, HIV+

Single, Loveable and Ready for Tomorrow

Recommendation #54: Student inclusivity and access support

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

Issue

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

Context

Article 14 of UNDRIP states:

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

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

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

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

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

Description of issue

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

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

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

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

Recommendations

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

Implementation

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

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

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

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

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



Blackness Committee Recommendations

BLACKNESS COMMITTEE REPORT

Recommendation #3: Foster belonging for Black students, staff and faculty at UBC

Issue: Black students, staff and faculty do not feel a sense of belonging at UBC

Context: Black students, staff and faculty at UBC have shared many stories about the need for safe spaces on campus, about how they don't feel safe at UBC and are made to feel like "outsiders" or that "they don't belong."

Black students, staff and faculty are very aware of the colour of their skin while on campus and specifically, referenced being surveilled, othered and viewed with suspicion. The Black community at UBC shares stories about the gaslighting in classrooms, work places and services. Examples include:

- professors and students using the N-word in jokes in the classroom and in course materials;
- Black staff being mistaken for students or custodial staff and, being interrogated by security (even if they're heading to their own offices); and
- Black staff who are newcomers experiencing a disconnect between campus culture and what UBC represents: racism and discrimination on campus.

All of this happens at a university that does not have a designated space, support and/or services tailored to Black students, staff and faculty to live and thrive at UBC. Spaces on campus do not normalize the gathering of Black people and there is a sense that Black people are not allowed to occupy public spaces.

Black students, staff and faculty expressed that UBC needs to be intentional in their anti-Black racism commitments including increasing representation of Black graduate students, post-docs and professors

and staff. There is a clear ask for the development of multidisciplinary and interdisciplinary Black studies at UBC that includes an expansion of the existing African Studies program. This would result in the creation of a Black space on the West Coast with representation of Black students, staff and faculty, a space where Black people are recognized as excellent scholars.

Recommendation #3.1 Physical space recommendations

1. Establishment of a Black Resource Centre at UBC Vancouver and Okanagan
2. Establishment of a Black Collegia at UBC Vancouver
3. Establishment of a Black Studies Program that can be part of a broader Black Resource Centre and the expansion the African Studies minor program
 - a. Including the establishment of Research Chairs for Black faculty: Tier 1 and Tier 2 Canada Research Chairs on Blackness, university chairs in Blackness (that rotate across disciplines)
 - b. Academic recognition of Black bodies of knowledge, ways of knowing and pedagogy
 - c. Pathways for Black graduate students and PhDs from UBC to be hired as junior faculty

Recommendation #3.2 Support and services recommendations

1. Black representation in roles around the university that require special expertise and lived experience of Black individuals combined with relevant professional experience (some examples include academic advisors for Black students including students of African descent, black counsellors)
2. Treat Black staff hires as priority hires and provide wraparound services to Black staff relocating to Vancouver for UBC jobs (including supports for housing, prioritization for childcare, orientation to Canada as a new immigrant and culture and environment education)

3. Develop a prerequisite online training program for students taking courses taught by Black faculty that incorporates the latest bias-free approaches and create safe classroom spaces to foster dialogue
4. Similar online training programs can be developed for staff and administrative teams, faculties, departments and units who have recruited new Black staff and faculty

Recommendation #3.3 Safe spaces recommendations

1. Incorporate unconscious bias training and bystander training about race as part of new student, staff and faculty orientation
2. Create opportunities/programming for racialized and non-racialized students, staff and faculty to have difficult conversations about race during orientations
3. Develop programming and workshops at the start of every year for returning students, staff and faculty to facilitate ongoing dialogue about race and racism. Continue to offer programming and workshops during the year
4. Develop and adopt a comprehensive definition for racism and racist microaggressions

Suggested Implementation pathways and evaluation

Resources Required

Employ Black staff and faculty with expertise and lived experience in anti-black racism, anti-oppression work and Critical Race Theory to train and continue facilitating periodic training on issues pertaining to anti-black racism and inclusion at both UBC Vancouver and UBC Okanagan.

Identification of responsible peoples/units

- Executive Co-Leads on Anti-Racism at UBC, Dr. Ainsley Carry, Vice-President Students, and Dr. Ananya Mukherjee Reed, Provost and Vice-President Academic, UBC Okanagan
- Senior Advisor to the President on Anti-Racism and Inclusive Excellence, Handel Wright
- Representatives of the Black Caucus at UBC

Suggested timelines

- Immediately for Black Studies Program and Black Collegia
- Upon completion and adoption of the recommendations of the Task Force for the Black Resource Centre

Identification of responsible peoples/units

Applying the lens of racial remediation to ensure that proposed safe spaces do not end up acting as technologies of exclusion for Blacks. Safe spaces (i.e., a Black resource centre, proposed Black Collegia and other incidental spaces) ought to primarily be a learning and facilitation centre that teaches and normalizes the distinctiveness of Black people, rather than just a space to be with and build community with other Blacks at UBC. Black support on site in the space, with students given direct support given the circumstance or solution.

Recommendation #4: Implement the proposal of a holistic program from UBC Black Law Students' Association, Allard School of Law

Issue: Need for support to meet commitments from the Allard School of Law and UBC re a comprehensive strategy for Black students

Context: The Black Law Students' Association (BLSA) submitted a proposal to President Ono, who in turn shared the proposal to the Anti-Racism and Inclusive Excellence Task Force for consideration.

With this proposal, the BLSA aims to encourage comprehensive steps to create and reinforce pathways into law for Black students to counter historic anti-Black racism at the university and at the Allard School of Law. Sustainable investment, administrative support and independent oversight are required to ensure the recruitment, support and research initiatives regarding Blacks at Allard that were started in 2020 continue next year and in the years after. Specifically, the BLSA argues that these initiatives will benefit from being institutionalized, expanded and run as a comprehensive strategy. The BLSA desires to have the Law School and UBC institutionalize the initiatives outlined in their proposal and have presented a budget for their ideal Holistic Program, leaving considerable flexibility to the Law School and UBC to shape the initiatives (and their budgets). It is the BLSA's hope that moving forward, part of the institutional support will provide administrative resources to develop, implement and sustain the Holistic Program, including its budgeting.

At the time of submitting the proposal there were no financial commitments from Allard nor from UBC. The BLSA notes some recent commitments and results from other institutions where the universities, Law Faculties and Black law students worked together to solicit funds and launch programs. They are confident that the same, if not better, results can be achieved at Allard and at UBC.

After review and consideration of the proposal, the Task Force strongly supports the proposal submitted by the UBC BLSA and consider the activities included in the proposal to be essential for the recruitment, increased representation and successful completion of degrees of Black students in the Allard School of Law. We therefore make the following recommendations:

Recommendation #4.1

The funds for the proposal be raised by the Allard School of Law and UBC's Development and Alumni Engagement Office with strategic firm partnerships as outlined in the UBC BLSA proposal with a keen interest in considering the sustainability and growth of increased Black student representation in Law.

Recommendation #4.2

The proposed Program Coordinator staff position be a permanent, full-time position that is core to the operating budget at Allard and not a term position that is dependent on fundraising to sustain the position.

Suggested Implementation Pathways and Evaluation

Resources Required

Employ proposed Program Coordinator to support and coordinate activities for fundraising by Allard School of Law and UBC's Development and Alumni Engagement Office.

Identification of responsible peoples/units

- Dean of Allard School of Law
- VP Alumni and Development Engagement
- Assistant Dean, External Relations, Allard School of Law
- Representatives of the BLSA

Suggested timelines

Immediately

Identified Risks

- Sustainability of fundraising efforts
- Complete reform of admissions process towards holistic admissions and attentiveness to Black applicants in order to support recruitment and retention
- Need for faculty hiring and anti-racism training to ensure representation and success of Black students

Recommendation #10: Establish an effective process for receiving and handling Black race-based complaints

Issue: There is no distinct reporting process and accountability for race-based complaints.

Context: Recent events at UBC demonstrate the need for a distinct approach to addressing race and racism by developing anti-racism guidelines and practices. In recent times, race-based discrimination has become more nuanced, taking the form of tokenism, microaggressions, otherness, invisibility and deliberate exclusion from shared spaces, be those physical, psychological, emotional, intellectual or otherwise. As race-based complaints increasingly fall under the subset of "invisible discrimination," articulating them has become more complex especially as these types of complaints often involve ongoing conduct rather than specific incidents. Consequently, existing reporting mechanisms, either deliberately or inadvertently, are structured to better accommodate other forms of marginalization and discrimination such as disability, sexual orientation, religion, age, background, gender because they are seemingly easier to prove. Qualitative and quantitative data shows that decision makers, either consciously or unconsciously, demand a higher burden of proof for race-based discriminations. This usually means that these reporting mechanisms disproportionately screen out large numbers of instances of race-based discrimination, thereby denying victims the opportunity to have their claims investigated. This denial is harmful and leaves victims feeling exposed, vulnerable and isolated.

Personal accounts from recent surveys, Listening Sessions and Committee discussions at the Task Force tell of broken relationships between the Black community and the university. The fact that processes that deal with complaints and harassment continue to fail Black people.

Recommendation: Current human rights process

As a process already exists for race-based complaints that meet the threshold for a human rights complaint or a formal investigation, we recommend that when a complainant files such a complaint with the Human Rights team, the complaint should proceed through the existing reporting mechanism. To ensure the robustness of the process, we recommend that:

1. UBC employ human rights advisors with lived experience and expertise with anti-racism, in addition to the existing human rights advisors.
2. Specifically, UBC should hire an Anti-Racism Human Rights Advisor who could be a part of or act in a supportive position to the newly proposed Anti-racism and Inclusive. Excellence Office at UBC. The Anti-Racism

Human Rights Advisor would also be part of the team undertaking a comprehensive and continuous anti-racism work at UBC.

3. The comprehensive and continuous anti-racism work at UBC must be adequately funded and resourced.
4. The scope of work for the proposed Anti-Racism Human Rights Advisor should be on anti-racism and not incidental overflows from the current Human Rights team.

Recommendation: Proposed human rights process

1. However, if the Human Rights team is unable to proceed with the complaint because it falls under the subset of “invisible discrimination,” then we recommend that the complaint be sent to the Anti-Racism Human Rights Advisor, who would:
 - a. Meet with the complainant to further discuss the complaint
 - b. Provide or direct the complainant to emotional and psychological resources available
 - c. Document the complaint under headings to be developed in conjunction with the Anti-Racism and Inclusive Excellence Team
 - d. Reveal the substance of the complaint (while ensuring the anonymity of the complainant and perpetrator)
 - e. Communicate with relevant departments on campus to organize training, professional developments, temporary reassignment of complaint, etc.
 - f. Document the prevalence of reoccurring conduct complained of and department from which such reports emanate

- g. Identify bad actors who within departments are repeatedly reported
- h. Liaise with Human Resources on strategic steps to take to protect complainant
- i. Engage with the Investigations Office to investigate claims
- j. Ensure that the Complainant is fully engaged in the process by relying on a trauma-informed approach.

Recommendation: Definition for racism

1. UBC to develop and adopt a definition for racism, racial microaggressions, tokenism, otherness, invisibility and deliberate exclusion from shared spaces, be it physical, psychological, emotional, intellectual, or otherwise.

Recommendation #7.2 Screening

Screening

1. Screening is a necessary step, but such screening should consider the fact that further investigation may reveal evidence that would support a complaint that on its own seems weak. UBC must provide additional resources to support this form of early investigation of race-based complaints
2. It may be helpful to adopt a practice against screening out complaints of race discrimination before an investigation. This is because race-based complaints involve subtle discrimination that may not be apparent without further investigation
3. Consideration of the record of the respondent concerning race

discrimination (or discrimination in general)

4. Providing supports for complainants to draft and document race-based complaints

Recommendation: Investigations

Investigations

1. Investigation capacity in an Anti-racism office that includes specific anti-Black racism and not what is currently in the system

Recommendation: Reporting platform for race-based complaints

2. Develop a platform that allows people to articulate and share their experiences of racism, race-based complaints and microaggressions
 - a. Develop an incident reporting system that permits the expansion of individual complaints into systemic complaints where there is a pattern if there have been similar complaints before
3. This addresses institutional memory
 - a. Place where information is well-documented
 - b. Options to send and share draft incident reports with the human rights advisors, Equity & Inclusion Office, Human Resource team, etc.
 - c. Also addresses incidents that do not meet existing thresholds
 - d. Captures people concerns outside of the context of formal complaints

Recommendation: Education

1. Educational efforts to reach racialized groups who experience discrimination
2. Create education strategist positions to move between racialized groups, unions and professional associations who have first-hand information and/or lived experience of race-based discrimination
3. Dialogues/conversations race and anti-black racism geared toward an anti-racist UBC

- Senior Advisor to the President on Anti-Racism and Inclusive Excellence, Handel Wright
- Senior Advisor to the Provost on Racialized Faculty, Minelle Mahtani
- AVP Equity & Inclusion, Sara-Jane Finlay
- Director - Human Rights

Recommendation: Anti-racism informed interventions and conflict engagement

1. In assessing a complaint, it may be helpful to consider carefully what proactive steps could be taken and tailor investigative techniques to the particular challenges of race-based complaints
2. Create platforms and opportunities for understanding the point of view of another, unconscious bias, stereotypes, racialization
3. Space for dialogue, transformative learning, education
4. Addressing gaps in the current system for “reconciliation” or finding a path back to working together in situations where there is racial tension, microaggressions, etc.
5. Participatory, grassroots led design and process (bottom-up, not top-down)
6. Trauma-informed process



Suggested Implementation pathways and evaluation

Resources Required

- President
- Executive Co-Leads on Anti-Racism at UBC, Dr. Ainsley Carry, Vice-President Students, and Dr. Ananya Mukherjee Reed, Provost and Vice-President Academic, UBC Okanagan
- Senior Advisor to the President on Indigenous Affairs, Sheryl Lightfoot

Identification of Responsible Peoples/Units

- President

Suggested Timelines

- Immediately
- Start framing and developing office as work of the Task Force starts to wrap up

Identified Risks

- Continued mis-trust of investigation process and human rights complaints process

- Disenfranchised, disengaged and distrustful Black community at UBC
- Lack of willingness to overhaul existing offices and processes at UBC (e.g., human rights in Equity & Inclusion Office and Investigations Office)
- Clearly defining scope of existing offices in relation to race-based complaints and working cooperatively to design a new process

Recommendation #11: Improve Black student mental health and wellness

Issue: Black students aren't getting the mental health care and wellness services that they need.

Context: Black students are more vulnerable and privy to mental health issues on campus. Often Black students experience racism and discrimination and are thus ill-equipped to deal with or have support systems on campus. Black students are expected to manoeuvre institutional spaces when stereotyping and discrimination can shape and affect their opportunities and experiences on campus and in the classroom. Black students require health and wellness support specific to anti-racism initiatives to improve academic performance and overall health and well-being.

Black students often feel excluded and ignored in White spaces and institutions. The Black student body at UBC speaks of the need for mental health and wellness services to feel welcoming, making them feel recognized and heard. Counsellors, academic advisors and residence advisors all play a critical role in supporting Black students to navigate race-based stress and mental health issues. Yet Black students at UBC describe an institution that does not offer options of Black mental health and wellness service providers

and speak of a lack of space for Black students. International students feel they are looked down upon by counsellors if English is their second language, thereby creating barriers and levels of mis-trust between Black students and existing counselling services.

Black students at UBC are clear in their ask for integrative, culturally responsive mental health and wellness services that serve a diverse student body in race (Blackness) and other intersectional markers of identity. They are asking for counsellors who look and experience life as they do in their Black bodies, understanding the psychological and physiological toll of endlessly addressing overt racism and microaggressions. Black students further express a need for a review of current provisions to service providers on campus and the need to provide better options for access, coverage and subsidy of mental health and wellness services.

Recommendation: Black representation in health and wellness service delivery

1. Hire Black counsellors and staff in mental health and wellness programs at UBC (specifically in counselling services, student health services and counselling in residence) with lived experience, knowledge and intersectionality knowledge to support a diverse Black student base
2. UBC to prioritize Black service providers in delivery of mental health and wellness services including prioritization in procurement practices. This should include a review of how Black students access mental health services and how payments are subsidized in relation to Black service providers
3. Prioritize having Black student representation in the peer support and wellness navigator
4. Recognize, reinforce and build understanding of alternative ways of knowing and being to support healing, health and resilience for Black students
5. Diversify look and brand of health and wellness at UBC to include different bodies, shapes and activities of health and wellness.
6. Student Blog section – create different avenues or ways for Black students to share about mental health experiences and coping tools/mechanisms (music, YouTube videos, multimedia)

Recommendation: Appropriate education and training of current service providers

1. Create a tab on landing page of the UBC Mental Health and Wellness website “For Black Students” connecting Black students to Black counsellors in the local area (UBC Vancouver and UBC Okanagan)
2. Utilize student orientation and programs like Jump Start as a time to inform and educate Black students about resources for Black mental health and wellness including counselling services
3. Create opportunities for peer-learning from Black students with lived experience including Black student representatives trained in health and wellness, titled e.g., the Student Committee on Health and Wellness.
4. Ensure that wellness workshops support Black students and the broader Black community at UBC with increased representation of wellness workshop presenters that are Black or have lived experience as a racial minority versed in anti-racism approaches to mental health. This includes an intersectional lens and or knowledge in developing wellness workshops and in representation of presenters
5. Deliberately create space for Black-centred and Black-led conversations about mental health and well-being. This includes designing sustainable initiatives to support Black-centred and Black-led conversations
6. Providers for student health services should include Black doctors, nurse practitioners and nurses
7. Increased representation of Black students and staff in referral process from front desk to counsellor

Recommendation: Appropriate resources to support lack of understanding about race and racism

1. Closer proximity of Black counselling services to incidents in the classroom: the Black Resource Centre can be a physical location for counsellors
2. Educational resources for faculty to build anti-racist classrooms, mandatory anti-racism training for non-racialized faculty
3. Increase frequency of mental health and wellness workshops to once every month
4. Framing a supportive model of care that is Black-student-centred and empowers Black students by prioritizing their rights, needs and wishes when accessing mental health and wellness services at UBC especially in cases of extreme crisis
5. With the intention to increase representation and safety of Black students, provide anti-black racism training and stigma training for non-racialized students and staff providing mental health and wellness services

Recommendation: Resources and supports in cases in extreme crisis

1. Set-up early alert that “activates” Black or racialized advocates to provide support and advocacy for Black students when accessing mental health services especially in cases of extreme crisis

2. Help-a-friend Health and Wellness module should include education and training about race and racism led and designed by Black experts/ Black counsellors

Suggested implementation pathways and evaluation

Resources Required

- Partnerships with Black-led community organizations in Vancouver and the Okanagan such as Vancouver Black Therapy and Advocacy Foundation
- Two positions that relate to supporting Black Mental Health at UBC

Identification of Responsible Peoples/ Units

- VP Students and AVP Okanagan
- Chief Health Safety Officer
- Student Health and Well-being
- Director Counselling Services (UBC Vancouver and UBC Okanagan)
- UBC procurement related to vendors

Suggested Timelines

- Immediately

Identified Risks

- Intentional consideration will not be given to ratio of provider to student
- AMS and GSS have to sign-off and may not be alignment of mandate, priorities and vision
- Sustainable plan and resources to retain Black mental health professionals

- Culturally inappropriate mental health and wellness services for Black students result in lower retention rates and lower degree completion

Recommendation #12: Establish Black Studies and elevate Blackness in the academy

Issue: Need for a comprehensive Black Studies Centre that is inclusive of Black Studies and African Studies Programs.

Context: Black students, staff and faculty have clearly articulated that UBC has a responsibility to create such a Black space for research and scholarship on the West Coast, a space where Black people can see themselves reflected in the curriculum. The type of academic and intellectual space where Black people see themselves in graduate students, post-docs and professors, where Black history, Black ways of knowing and culturally relevant pedagogy are centred and celebrated.

The key ask is for development of interdisciplinary Black Studies Programs that includes the expansion of an African Studies Program. This is envisioned as an interactive and dynamic set of programs that engage academics from a range of disciplines, including education studies, health studies, history, law and literature amongst others. Although the Black Studies programming is not entirely reserved for Black academics, one of the primary desired outcomes is to develop a critical mass of Black faculty, creating pathways into academia for several emerging and new Black scholars.

Additionally, having access to Black Studies programs allows students of different races and ethnicities to come together and work through their feelings of anger and disillusionment in the wake of so many assaults on Black bodies and Black

people in Canada. The type of interdisciplinary programming envisioned in Black Studies starts to build the foundations of true understanding and real systemic change.

Recommendation: Black Studies Centre

1. Development of a Black Studies Centre made up of interdisciplinary and multidisciplinary Black Studies Programs that focus on Black research and Black scholarship
 - a. This set of programs will cover a local, national and global Blackness and incorporates the unique characteristics of UBC, namely West Coast Blackness, British Columbia Blackness and Black Pacific studies
2. Cultivate research that centres Black ways of knowing and culturally relevant pedagogy
3. Acknowledgement and academic recognition of Black ideas and Black history
4. Establishment of undergraduate and graduate degrees in Black Studies, including a Black Studies major on both campuses, a journal for Black Studies and a funded student association
5. Support the well-being and success of Black academic staff

Recommendation: Expand and enhance African Studies Program

1. Develop a pragmatic vision for an African Studies Program, either as a department, a centre or a cluster, endowed with its own institutional location, administrative staff and an annual budget
2. Create a Working Group to develop a plan for the expansion of the current African Studies Program and to build research capacity, including tenure-track faculty positions for existing and new faculty hires
3. Consolidate existing critical mass at UBC in articulation and pursuance of the recent motion by Senator Austin Uzama approved in the March 17, 2021, Senate meeting, for the hiring of Black academics, and the establishment of awards for Black international students (fully covering tuition and accommodation) in addition to the existing awards for Black Canadian students

4. Develop a research group dedicated to African scholarship that connects UBC with African higher education institutions to foster diverse and interdisciplinary exchange programs centring African scholarships

Recommendation: Recruitment and retention of Black scholars

1. Establish research Chairs for Black faculty: Tier 1 and Tier 2 Canada Research Chairs on Blackness, Black Life and Black experience (historical and contemporary contexts) and where applicable, Canada Foundation for Innovation programs; University Chairs in Blackness (that rotates across disciplines)
2. Overall strategy for cluster hires especially in fields where Blackness is seriously underrepresented such as fields of leadership and administration, informatics, medicine and community health, STEM, business and art history
3. Increase the complement of Black tenured and tenure track faculty
4. Provision of wraparound services for Black new hires such as child care, housing, and culture and environment education
5. Create pathways for graduating students and PhDs from UBC to be hired as junior faculty

Recommendation: Support for Black students and students of African and Caribbean descent

1. Ensure that all Black enrolled students are treated on an equal basis regardless of geographical origin
2. Develop agreements with the responsible offices of Citizenship and Immigration Canada so that international Black students may renew permits, visas on campus, without any impact in their academic, personal or professional lives. This would also allow UBC to have a better understanding of its internal diversity and develop a proactive management of international student's situations
3. Remove barriers that for international Black students to access for UBC jobs and dedicate a number of specific UBC students' jobs for Black students
4. Increase dedicated funding for the creation of scholarships for Black students and opportunities for student aid (graduate and post-doc level)

Recommendation: Support for secondary school students to access university

1. Continued resources to fund mentorship efforts towards Black students at high school and undergraduate levels so that students can be introduced to UBC through tours, workshops and virtual as well as in-person events through programs like Beyond Tomorrow
2. Create pathways and ladder programs that attract Black students graduating from high school entering the university

Recommendation: UBC Black Alumni Association

1. Provide support and resources (fixed annual budget) for the development of a UBC Black Alumni Association

Recommendation: Blackness in the academy

1. Create an Advisory Group on Blackness at UBC with a mandate to guide the development of the Blackness Strategic Plan and to advise leadership on key areas affecting Black students, staff and faculty including community outreach and support. Membership will include Black faculty, students and staff as well as members of the Black Caucus, Black Alumni and Black communities of Vancouver and the Okanagan
2. Creation of a website and/or portal for Blackness and promotion of Black and/or African-promoted events
3. Development of awards for Black students, staff or faculty featuring recognition for their achievements at UBC
4. Create more pathways which allow for the publishing of Black scholarship at all levels of the university [undergraduate, graduate and faculty]

Suggested Implementation Pathways and Evaluation

Resources Required

- Continued resourcing and support for working group led by Senior Advisor to the President on Anti-racism and Inclusive Excellence

- Funding and resources through a variety of sources, including private donations, the private sector, government and not-for-profit organizations

Identification of Responsible Peoples/Units

- President

Suggested Timelines

- Immediately
- Start framing and developing office as work of the Task Force starts to wrap up

Identified Risks

- Trying to support the longevity of these recommendations without a cohesive Blackness Strategic Plan
- Ensuring that there is adequate Black representation and consultation in discussions at Provost, Human Resources and Equity & Inclusion levels to ensure accountability and transparency

Recommendation #13: Develop a comprehensive Blackness Strategic Plan

Issue: Need to develop a comprehensive Blackness Strategic Plan.

Context: According to Statistics Canada, over the last 25 years, Black communities in Canada have more than doubled in size to more than 1.2 million people or approximately 3.5% of the national population. Although British Columbia's population is growing at a slower pace than neighbouring provinces, population growth rates in BC are still comparable to those across the rest of Canada. One out of every 30 Canadians is Black, yet all the experiences, stories and diversity of Black communities in Canada are aggregated into the category of "visible minority" regardless of the gross inequities that many Black people face.

According to crowdsourcing data collected by Statistics Canada in August 2020:

- 84% of Black people stated that they had experienced discrimination related to race or skin colour even though half of Canadians believe discrimination against Black people is "no longer a problem."
- In 2018, police in Canada reported 283 criminal incidents motivated by hatred against the Black population. Said reported incidents account for approximately 36% of all hate crimes targeting race or ethnicity and 16% of all hate crimes in 2018. The Black population was the second-most commonly targeted group overall for 2018, behind the Jewish population.
- 46% of Black participants had low confidence in the court system, compared with 22% of white participants. In 2019, nearly one in five Black Canadians (18%) reported having not very much or no confidence in the police—more than double the proportion among non-visible minorities (8%).
- Black youth were less likely than other youth to attain a post-secondary qualification.
- For most socioeconomic variables associated with more positive educational outcomes, Black youth were at a disadvantage compared with other youth.

Some Black Canadians can trace back their roots in Canada for at least eight generations, yet living this reality of erasure must leave Black people in Canada and BC feeling out of place, like their existence and experiences do not matter. Developing a comprehensive Blackness Strategic Plan at UBC signals to the BC Black community that UBC recognizes that we exist and that UBC acknowledges the inequities and discrimination that we face. It would say that UBC is a place that welcomes, celebrates and allows for Blackness. Understandably, the fast-tracked pace and

short-term engagement of the Task Force has not provided enough time to address all issues to do with Blackness. Moreover, there is such acute underrepresentation in the institution that a Blackness Strategic Plan is urgently needed.

Develop Blackness Strategic Plan at UBC - Recommendation: Blackness Strategic Plan

The development of a comprehensive Blackness Strategic Plan is a culmination of all the Blackness Committee recommendations, as well as additional guidance about external engagement with Black alumni, Black communities in Metro Vancouver and the Okanagan.

We propose the following recommendations (which are a reiteration of proposed recommendations in this report) as a starting point and anchor of UBC's commitment to anti-Black racism, the UBC Black community and the Black communities of the West Coast.

Transform Recruitment and Retention of Black Staff and Faculty at UBC

Recommendation: Human resources and hiring process recommendations

1. Have Black representation on every hiring committee that recruits for Black students, staff and faculty that understands lived experience of Black applicants
2. Leadership development of Black hiring managers currently employed at UBC to train, support and equip them to support this goal of Black representation on hiring committees
3. That job postings are clear about what is actually "required" and what is "preferred." This will increase the number of Black applicants who are less likely to apply if they do not meet all the criteria
4. Use of clear and inclusive language using the named designated group (e.g., Black)
5. Develop a preferential and limited hiring policy in accordance with Section 42 of the BC Human Rights Code

that prioritizes Black candidates for roles at the university that require special expertise and lived experience of Black individuals combined with relevant professional experience

6. Collect proper disaggregated data on the lived experience of people in the UBC community in general and IBPOC members of the UBC community in particular. This would constitute a way of knowing how well UBC is doing (i.e., measure progress and identify areas in need of improvement and growth)
7. Collect race-based representation data that includes ratio of Black staff/faculty to students to measure impact of representation on student experience
8. Develop a dedicated HR anti-racism advisory committee as an accountability measure (could be part of a new Anti-Racism and Inclusive Excellence Office at UBC)
 - This advisory would advise into HR processes including the development of job postings, composition of hiring committees, training and resources needed to support Black hires, devising attractive and competitive salary benefits for Black hires
 - Specific positions for Black students, staff and faculty on the HR anti-racism advisory committee

Recommendation: Mentorship and leadership development recommendations

1. Black staff and Black faculty should be connected to a peer-mentorship program that supports pathways into leadership positions
2. One-on-one leadership coaching from Black or racialized coaches
3. Resources earmarked for professional development programming and investment in moving Black staff and faculty into identified leadership positions
4. For Black staff: custom-tailored program similar to Academic Leadership Development Program that is more robust than Managing@UBC and addresses specific pathways of leadership.
5. Leadership development for Black staff currently employed at UBC, supporting people in the system to move towards a direction of their choosing
6. Cohort-based learning opportunities with other racialized staff in a staff incubator that runs over a two- to three-year period and that allows for Black staff to participate in an engaged leadership program that includes professional development, leadership courses, fostering professional practice-specific networks of Black staff across multiple institutions

7. Matching Black staff to be sponsored by senior leadership mentors. Leadership mentors can work with Black staff to co-develop plans that position Black staff to identify a pathway to leadership positions and to progress careers
8. For Faculty:
 - a. Develop a coalition of Black faculty and resource it appropriately
 - b. Create peer-to-peer or co-mentoring programs across different disciplines, departments and faculties to support the recruitment of new Black hires
 - c. Create funding for a bi-annual conference/ gathering/fireside chat. etc. of Black faculty members
9. Develop an overall strategy for cluster hires, especially in fields where Blackness is seriously underrepresented, such as fields of leadership and administration, informatics, medicine and community health, STEM, business, art history

Recommendation: Human resources

1. Black staff and faculty should meet with UBC Human Resources to share experiences and generate solutions together
2. Annual publishing of staff and faculty (including the position they hold) who identify as Black

Recommendation: Governance bodies at UBC

1. Facilitate Black representation on the Board of Governors
2. On the Board of Governors, create sub-committees on anti-racism with specific positions for Black students, staff and faculty

Recommendation: Transformative learning measures

1. Work with Faculty of Education [curriculum and pedagogy] and Institute for Gender, Race and Social Justice to develop training/ programming around Critical Race Theory and transformative learning. This learning should be university-wide and not exist solely in the classroom setting

Sense of belonging for Black students, staff and faculty at UBC

Recommendation: Physical Space Recommendations

1. Establishment of a Black Resource Centre at UBC Vancouver and Okanagan
2. Establishment of a Black Collegia at UBC Vancouver
3. Development of a Black Studies Centre made up of interdisciplinary and multidisciplinary Black Studies Programs that focus on Black research and Black scholarship
 - a. This set of programs will cover local, national and global Blackness and incorporate the unique characteristics of UBC, namely West Coast Blackness, British Columbia Blackness and Black Pacific studies
 - b. Include the establishment of research Chairs for Black faculty: Tier 1 and Tier 2 Canada Research Chairs on Blackness, university Chairs in Blackness (that rotates across disciplines)
 - c. Cultivate research that centres Black ways of knowing and culturally relevant pedagogy
 - d. Acknowledgement and academic recognition of Black ideas and Black history
 - e. Create pathways for Black graduate students and PhD.s from UBC to be hired as junior faculty

Recommendation: Support and services recommendations

1. Black representation in roles around the university that require particular expertise and lived experience of Black individuals combined with relevant professional experience (some examples include academic advisors for Black students including students of African descent, black counsellors)
2. Treat Black staff hires as priority hires and provide wraparound services to Black staff relocating to Vancouver for UBC jobs (including supports for housing, prioritization for child care, orientation to Canada as a new immigrant, and culture and environment education)
3. Develop a prerequisite online training program for students taking courses taught by Black faculty that incorporates the latest bias-free approaches and create safe classroom spaces to foster dialogue
4. Similar online training programs can be developed for staff and administrative teams, faculties, departments and units that have recruited new Black staff and faculty

Recommendation: Safe spaces recommendations

1. Incorporate anti-racism training, unconscious bias training and bystander training about race as part of new student, staff and faculty orientation

2. Create opportunities/programming for racialized and non-racialized students, staff and faculty to have difficult conversations about race during orientations
3. Develop programming and workshops at the start of every year for returning students, staff and faculty to facilitate ongoing dialogue about race and racism. Continue to offer programming and seminars during the year
4. UBC to develop and adopt a comprehensive definition for racism and racist microaggressions

Improve Black student mental health and wellness

Recommendation: Black representation in health and wellness service delivery

1. Hire Black counsellors and staff in mental health and wellness programs at UBC (specifically in counselling services, student health services and counselling in residence) with lived experience, knowledge and intersectionality knowledge to support a diverse Black student base.
2. UBC to prioritize Black service providers in delivering mental health and wellness services, including prioritization in procurement practices. This should include a review of how Black students access mental health services and how payments are subsidized in relation to Black service providers.
3. Prioritize having Black student representation in the peer support and wellness navigator.
4. Recognize, reinforce and build alternative ways of knowing and supporting healing, health and resilience for Black students.

5. Diversify the look and brand of health and wellness at UBC to include different bodies, shapes and health and wellness activities.
6. Student Blog section – create different avenues or ways for Black students to share mental health experiences and coping tools/mechanisms (music, YouTube videos, multimedia).

Recommendation: Appropriate education and training of current service providers

1. Create a tab on the landing page of the UBC Mental Health and Wellness website "For Black Students," connecting Black students to Black counsellors in the local area (UBC Vancouver and UBC Okanagan).
2. Use student orientation and programs like JumpStart to inform and educate Black students about resources for Black mental health and wellness, including counselling services.
3. Create opportunities for peer-learning from Black students with lived experience, including Black student representatives trained in health and wellness.
4. Ensuring that wellness workshops support Black students and the broader Black community at UBC with increased representation of wellness workshop presenters that are Black or have lived experience as a racial minority versed in anti-racism approaches to mental health. This includes an intersectional lens and or knowledge in developing wellness workshops and in the representation of presenters.
5. Deliberately create space for Black-centred and Black-led conversations about mental health and well-being. This includes designing sustainable initiatives to support Black-centred and Black-led conversations.

6. Providers for student health services should include Black doctors, nurse practitioners and nurses
7. Increase the representation of Black students and staff in referral process, from front desk to counsellor

Recommendation: Appropriate resources to support lack of understanding about race and racism

1. Closer proximity of Black counselling services to incidents in the classroom - the Black Resource Centre can be a physical location for counsellors
2. Educational resources for faculty to build anti-racist classrooms and mandatory anti-racism training for non-racialized faculty
3. Increase frequency of mental health and wellness workshops to once every month
4. Frame a supportive model of care that is Black-student-centred and empowers Black students by prioritizing their rights, needs and wishes when accessing mental health and wellness services at UBC, especially in cases of extreme crisis
5. With the intention to increase representation and safety of Black students, provide anti-black racism training and stigma training for non-racialized students and staff providing mental health and wellness services

Recommendation: Resources and supports in cases in extreme crisis

1. Set-up early alert that "activates" Black / racialized advocates to provide support and advocacy for Black students when accessing mental health services, especially in cases of extreme crisis
2. Help-a-friend Health and Wellness module should include education and training about race and racism led and designed by Black experts/ Black counsellors

Black race-based complaints

Recommendation: Current human rights process

As a process already exists for race-based complaints that meet the threshold for a human rights complaint or a formal investigation, we recommend that when a complainant files such a complaint with the Human Rights team, the complaint should proceed through the existing reporting mechanism. To ensure the robustness of the process, we recommend that:

1. UBC employ Human rights advisors with lived experience and expertise with anti-racism, in addition to the existing human rights advisors
2. Specifically, UBC should hire an Anti-Racism Human Rights Advisor who could be a part of or act in a supportive position to the newly proposed Anti-racism and Inclusive Excellence Office at UBC. The Anti-Racism Human Rights Advisor would also be part of the team undertaking a comprehensive and continuous anti-racism work at UBC
3. The comprehensive and continuous anti-racism work at UBC must be adequately funded and resourced
4. The scope of work for the proposed Anti-Racism Human Rights Advisor should be on anti-racism and not incidental overflows from the current Human Rights team.

Recommendation: Proposed human rights process

However, if the Human Rights Team is unable to proceed with the complaint because it falls under the subset of "invisible discrimination," then we recommend that the complaint be sent to the Anti-Racism Human Rights Advisor, who would:

1. Meet with the Complainant to further discuss the complaint
2. Provide or direct Complainant to emotional and psychological resources available
3. Document the complaint under headings to be developed in conjunction with the Anti-Racism and Inclusive Excellence Team
4. Reveal the substance of the complaint (while ensuring the anonymity of the Complainant and Perpetrator)
5. Communicate with relevant departments on campus to organize training, professional developments, temporary reassignment of complaint, etc.

6. Document the prevalence of reoccurring conduct complained of and department from which such reports emanate
7. Identify bad actors who within departments are repeatedly reported
8. Liaise with HR on strategic steps to take to protect Complainant
9. Engage with the Investigations Office to investigate claims
10. Ensure that the Complainant is fully engaged in the process by relying on a trauma-informed approach.

Recommendation: Definition for racism

1. UBC to develop and adopt a definition for racism, racial microaggressions, tokenism, otherness, invisibility and deliberate exclusion from shared spaces, be it physical, psychological, emotional, intellectual, or otherwise.

Recommendation: Screening

Screening

1. Screening is a necessary step, but such screening should consider the fact that further investigation may reveal evidence that would support a complaint that on its own seems weak. UBC must provide additional resources to support this form of early investigation of race-based complaints
2. It may be helpful to adopt a practice against screening out complaints of race discrimination before an investigation. This is because race-based complaints involve subtle discrimination that may not be apparent without further investigation
3. Consider the record of the respondent concerning race discrimination (or discrimination in general)
4. Provide supports for complainants to draft and document race-based complaints

Recommendation: Investigations

Investigations

1. The proposed Anti-Racism and Inclusive Excellence Office should have its investigation capacity, with specific expertise in the invisible discriminations that Blacks are disproportionately subjected to at UBC

Recommendation: Reporting platform for race-based complaints

1. Develop a platform that allows people to articulate and share their experiences of racism / race-based complaints / microaggressions
 - a. Develop an incident reporting system permits the expansion of individual complaints into systemic complaints where there is a pattern if there have been similar complaints before.
2. This addresses institutional memory
 - a. Place where information is well-documented
 - b. Options to send and share draft incident reports with the human rights Advisors, Equity & Inclusion Office, Human Resource Team, etc.
 - c. Also addresses incidents that do not meet existing thresholds
 - d. Captures people concerns outside of the context of formal complaints

Recommendation: Education

1. Educational efforts to reach racialized groups who experience discrimination.
2. Create Education Strategist positions to move between racialized groups, unions and professional associations who have first-hand information and/or lived experience of race-based discrimination.
 - a. Dialogues/conversations race and anti-black racism geared toward an anti-racist UBC.

Recommendation: Anti-racism informed interventions and conflict engagement

1. In assessing a complaint, it may be helpful to consider carefully what proactive steps could be taken and tailor investigative techniques to the particular challenges of race-based complaints
2. Create platforms and opportunities for understanding the point of view of another, unconscious bias, stereotypes, racialization
3. Space for dialogue, transformative learning, education
4. Addressing gaps in the current system for 'reconciliation' or finding a path back to working together in situations where there is racial tension, microaggressions, etc.



5. Participatory, grassroots-led design and process (bottom-up, not top-down)
6. Trauma-informed process

Workload and lack of support for Black staff and faculty

Recommendation: Recognition of workloads and labour of Black staff and faculty

1. Develop a set of guidelines for unit heads, Deans, VP's and executives to manage the safety of as well as compensate, acknowledge and reward Black staff and faculty for time spent on anti-racism and equity, diversity and inclusion activities in lieu of current workloads (including speaking engagements, serving on committees – most often diversity, curriculum and recruitment committees, evaluating policies or procedures)
2. Develop appropriate financial resources and recognition mechanisms such as awards to recognize contributions made by Black staff and faculty
3. Re-articulate the definition of research excellence to include recognition of anti-racism and equity, diversity and inclusion activities resulting in financial compensation and career progression for Black faculty

Recommendation: Race-based data

1. Collect race-based data for measures of unconscious bias and toxic workspaces such as high (Black) staff turnover, unequal career progression and unequal pay equity and reported out at a university level to inform decision-making and recruitment
2. Cluster hire Black faculty and staff as part of new recruitment initiatives with demonstrated commitment and pathways to senior leadership positions

Recommendation: Peer-to-peer mentorship for Black students, staff and faculty

1. Evaluate all existing UBC programming, policies and procedures from an anti-racism lens.

2. Create opportunities for Black people in similar job functions to work together (students, staff and faculty), allowing Black individuals to support each other, share experiences and problem-solve together. Examples can include:

For students: peer-to-peer or co-mentoring programs between Black graduate students across different disciplines providing support for tutoring, and dissertation writing

For Staff: Develop a working group to hold regular meeting with Black staff on campus and hold regular meetings to bond, share challenges, provide suggestions and problem solve function-specific challenges together

For Faculty: Develop a coalition of Black faculty and resource it appropriately. Create peer-to-peer or co-mentoring programs across different disciplines, departments and faculties to support the recruitment of new Black hires

Recommendation: Accountability mechanisms

1. Establish the anti-racism office to provide an avenue for addressing race-based discrimination and microaggressions in units (especially if supervisors are not addressing this with emphasis on change)
2. A zero-tolerance policy needs to be applied across all policies, procedures and activities at the institutional, departmental and individual level at UBC when it comes to racism, incidents of racism or unwillingness to expand knowledge and action related to anti-racism work.

Recommendation: Building capacity of White / non-Black community at UBC

1. Create a clear articulated educational pathway to build capacity for non-Black staff and faculty that is rooted in anti-racism education (not training) along three lines: 1) creating opportunities for authentic engagement to raise self-awareness of where people are really at; 2) create opportunities for active experimentation (and opportunities to test, pilot and fail safely); and 3) longevity and ongoing network of individuals who can serve as mentors, active bystanders and accountability partners (e.g., a community of practice that allows people to bring up examples and experiences of things that have come up (ethically and morally) in their work and to work through them)

2. Develop transformative learning, in-person programs to educate unit heads, Deans, VPs and executives on the origins and modern manifestations of structural and systemic racism
3. Develop a senate approved anti-racism education certificate that stands outside of the EDI-lens for all administrators, staff and faculty and other education programs and courses on anti-racism
4. Build into hiring practices and performance evaluation matrix an assessment of anti-racism learning and application. This also places responsibility on managers and leaders to assess team members (individual and whole team) so that feedback and capacity-focused initiatives can support development.
5. Develop guidelines for overrepresented groups to equally serve on EDI committees preventing the lack of service by non-Black colleagues from becoming a burden for Black staff and faculty

Recommendation: Integrated resources

Ensure support services at UBC (e.g., Counselling, health centre, career support services, human resources, etc.) intentionally recruit Black staff with lived experience and professional credentials to provide services to Black students, staff and faculty.

Black Studies and Blackness in the Academy

Recommendation: Black Studies Centre

1. Development of a Black Studies Centre made up of interdisciplinary and multi-disciplinary Black Studies Programs that focus on Black research and Black scholarship
 - a. This set of programs will cover local, national and global Blackness and incorporates the unique characteristics of UBC, namely West Coast Blackness, British Columbia Blackness and Black Pacific studies.
2. Cultivate research that centres Black ways of knowing and culturally relevant pedagogy
3. Acknowledgement and academic recognition of Black ideas and Black history
4. Establishment of undergraduate and graduate degrees in Black Studies, including a Black Studies major on both campuses, a journal for Black Studies and a funded student association

5. Support the well-being and success of Black academic staff

Recommendation: Expand and enhance African Studies Program

1. Develop a pragmatic vision for African Studies Program, either as a department, a centre or a cluster, endowed with its institutional location, administrative staff and an annual budget
2. Create a Working Group to develop a plan for the expansion of the current African Studies Program and to build research capacity, including tenure-track (permanent?) faculty positions for existing and new faculty hires
3. Consolidate existing critical mass at UBC in articulation and pursuance of the recent motion by Senator Austin Uzama approved on March 17, 2021, Senate Meeting, for the hiring of Black academics and the establishment of awards for Black International Students (fully covering tuition and accommodation) in addition to the existing awards for Black Canadian students.
4. Develop a research group dedicated to African Scholarship, which connects UBC with African Higher Education institutions to foster diverse and interdisciplinary exchange programs centred on African scholarships.

Recommendation: Recruitment and retention of Black scholars

1. Establishing research Chairs for Black faculty- Tier 1 and Tier 2 Canada Research Chairs on Blackness, Black Life and Black experience (historical and contemporary contexts) and where applicable Canada Foundation for Innovation (CFI) Programs; University Chairs in Blackness (that rotates across disciplines)
2. Develop an overall strategy for cluster hires, especially in fields where Blackness is seriously underrepresented, such as fields of Leadership and Administration, Informatics, Medicine and Community Health, STEM, Business, Art History
3. Increase the complement of Black tenured and tenure track faculty
4. Provision of wrap-around services for Black new hires such as childcare, housing and, culture and environment education
5. Create pathways for graduating students and Ph.D.'s from UBC to be hired as junior faculty

Recommendation: Support for Black students and students of African and Caribbean descent

1. Ensure that all Black enrolled students are treated on an equal basis regardless of geographical origin
2. Develop agreements with the responsible offices of Citizenship and Immigration Canada so that international Black students may renew permits, visas on campus without any impact on their academic, personal, or professional lives. This would also allow UBC to understand its internal diversity better and develop proactive management of international students' situations.
3. Remove barriers that for international Black students to access for UBC jobs and dedicate a number of specific UBC students' jobs for Black students
4. Increase dedicated funding for the creation of scholarships for Black students and opportunities for student aid (graduate and post-doc level)

Recommendation: Support for secondary school students to access university

1. Continued resources to fund mentorship efforts towards Black students at high school and undergraduate levels so that students can be introduced to UBC through tours, workshops and virtual and in-person events through Programs like Beyond Tomorrow.
2. Create pathways, ladder programs that attract Black students graduating from high school to gain admission into UBC.

Recommendation: UBC Black Alumni Association

Provide support and resources (fixed annual budget) for the development of a UBC Black Alumni Association

Recommendation: Blackness in the Academy

1. Create an Advisory Group on Blackness at UBC with a mandate to guide the development of the Blackness Strategic Plan and advise leadership on critical areas affecting Black students, staff and faculty, including community outreach and support. Membership will include Black faculty, students and staff as well as members of the Black Caucus, Black Alumni and Black communities of Vancouver and the Okanagan
2. Creation of a website and/or portal for Blackness and promotion of Black and/or African promoted events
3. Development of awards for Black students, staff or faculty featuring recognition for their achievements at UBC

Black Initiatives at UBC

Recommendation: Funding

Provide ongoing and permanent funding (independent of the Equity & Inclusion Office) to initiatives that support the Black community at UBC (e.g., Black Caucus, Black student groups and future Black-led groups and initiatives).

Suggested Implementation Pathways and Evaluation

Resources Required

- Development of a working group lead by the Senior Advisor to the President on Anti-Racism and Inclusive Excellence supported by a Black staff lead
- Financial resources to adequately compensate Black community participants external to UBC
- Approval in principle of the recommendations included in this foundation of a Blackness Strategic Plan

Identification of Responsible Peoples/Units

- President
- Provost and Vice-President
- VP - Human Resources,
- VP - Students
- VP - Academics
- UBC Black Caucus or other Black initiatives on campus
- International Student Development Office
- All faculties, including SGPS

Suggested Timelines

- Immediately
- Start framing and developing office as work of the Task Force starts to wrap up

Identified Risks

- Current Task Force recommendations on Blackness will be delayed or put on hold pending the completion of a Blackness Strategic Plan

- UBC stops working towards eliminating anti-Black racism and improving the lives of Black students, staff and faculty until a Blackness Strategic Plan is completed
- Different parts of the university adopt and ad hoc approach to implementing parts of these recommendations without considering the context of a broader, comprehensive Blackness Strategic Plan

Recommendation #14: Transform recruitment and retention of Black staff and faculty at UBC

Issue:

“As Black staff at UBC Vancouver, I have Black students seek me out to share their story about something they experienced on campus, asking if I thought the experience was discriminatory or if they were overreacting. I have Black students seek me out for mentorship, glad for someone who they know has some shared experiences to offer. Someone to say ‘I see you and you are not alone.’ Imagine a campus where every Black student is able to say: I had the privilege of being taught and mentored by someone who looks like me. That is the vision.”

- Staff member on Blackness Committee

Context

Recruitment

Our students need to see themselves reflected in their faculty and staff at all levels of the institution and this means taking active steps to increase Black representation among staff and faculty on our campuses. Black students, staff and faculty speak of the need for audit and review to remove bias in recruitment and interviewing processes. When we look critically at our recruitment strategies and hiring practices, we observe that job postings at UBC do not attract Black candidates. Further, anecdotally it seems that the Black candidates who do apply are not proportionally successful in the hiring process. There is little to no representation of Black faculty in various fields such as leadership and administration, informatics, medicine and community health, STEM, business and art history and this implies that job postings are not attracting Black candidates and that those that do apply are not short-listed or hired.

UBC needs to be intentional in its anti-Black racism commitments and there has to be an intentional hiring increase of Black staff and faculty. Under section 42(3) of the BC Human Rights Code, an employer may be approved for a special program of preferential or limited hiring if it “has as its objective the amelioration of conditions of disadvantaged individuals or groups”.

If UBC wants to be intentional in its recruitment of Black staff and faculty, section 42 provides a pathway to develop guidelines for preferential and limited hiring. Understandably, such an approach will require consultation with faculty and staff associations, and unions accompanied by an education and awareness campaign about the need for such a policy to support UBC’s anti-Black racism efforts. Although such an explicit policy does not yet exist at UBC, recent extensive consultations with Black students, staff and faculty call for the overhaul of recruitment and retention practices. Consideration of preferential and limited hiring is timely, specifically because: 1) there is serious underrepresentation of Black individuals at UBC; and 2) there is a glaring lack of Black representation in roles around the university that require special expertise and lived experience of Black individuals combined with relevant professional experience.

Retention

It isn't enough to hire more Black staff and faculty: we also have to create an environment where Black staff and faculty are able to thrive. Bringing diverse bodies to campus without examining existing attitudes, perceptions and interactions with diversity—and without examining the institution's legacy of inclusion and exclusion—can lead to poor and sometimes harmful consequences. Examining retention rates of Black staff and faculty, we observe that Black staff in particular do not have long tenures at UBC. Challengingly, we don't have meaningful disaggregated data to illustrate this retention issue. Black staff and faculty have repeatedly stressed the need for mentorship programs, succession planning and creation of pathways to success and leadership for Black individuals at UBC.

The recommendations below identify actions that UBC can take as an institution to increase recruitment and retention of Black staff and faculty at UBC.

Recommendation: HR and hiring process recommendations

1. Have Black representation on every hiring committee that recruits for Black students, staff and faculty and that understands lived experience of Black applicants
2. Support the leadership development of Black hiring managers currently employed at UBC to train, support and equip them to support this goal of Black representation on hiring committees
3. Ensure job postings are clear about what is actually "required" and what is "preferred." This will increase the number of Black applicants, as Black applicants are less likely to apply if they do not meet all the criteria
4. Use clear and inclusive language using the named designated group (e.g., Black)
5. Develop a preferential and limited hiring policy in accordance with Section 42 of the BC Human Rights Code that prioritizes Black candidates for roles around the university that require special expertise and lived experience of Black individuals combined with relevant professional experience
6. Collect proper disaggregated data on the lived experience of people in the UBC community in general and IBPOC members of the UBC community in particular. This would constitute a way of knowing how well UBC is doing (i.e., measure progress and identify areas in need of improvement and growth)
7. Collect race-based representation data that includes ratio of Black staff/faculty to students to measure impact of representation on student experience
8. Develop a dedicated HR anti-racism advisory committee as an accountability measure (could be part of a new Anti-Racism and Inclusive Excellence Office at UBC)
 - This advisory would advise into HR processes including the development of job postings, composition of hiring committees, training and resources needed to support Black hires, devising attractive and competitive salary benefits for Black hires
 - Specific positions for Black students, staff and faculty on the HR anti-racism advisory committee

Recommendation: Mentorship and leadership development recommendations

1. Black staff and Black faculty should be connected to a peer-mentorship program that supports pathways into leadership positions
2. One-on-one leadership coaching from Black or racialized coaches
3. Resources earmarked for professional development programming and investment in moving Black staff and faculty into identified leadership positions
4. **For Black staff:** custom-tailored program similar to Academic Leadership Development Program that is more robust than Managing@UBC and addresses specific pathways of leadership.
5. Leadership development for Black staff currently employed at UBC, supporting people in the system to move towards a direction of their choosing
6. Cohort-based learning opportunities with other racialized staff in a staff incubator that runs over a two- to three-year period and that allows for Black staff to participate in an engaged leadership program that includes professional development, leadership courses, fostering professional practice-specific networks of Black staff across multiple institutions
7. Matching Black staff to be sponsored by senior leadership mentors. Leadership mentors can work with Black staff to co-develop plans that position Black staff to identify a pathway to leadership positions and to progress careers

8. For Faculty:

- a. Develop a coalition of Black faculty and resource it appropriately
 - b. Create peer-to-peer or co-mentoring programs across different disciplines, departments and faculties to support the recruitment of new Black hires
 - c. Create funding for a bi-annual conference/gathering/fireside chat. etc. of Black faculty members
9. Develop an overall strategy for cluster hires, especially in fields where Blackness is seriously underrepresented, such as fields of leadership and administration, informatics, medicine and community health, STEM, business, art history

Recommendation: Human resources

1. Black staff and faculty should meet with UBC Human Resources to share experiences and generate solutions together.
2. Annual publishing of staff and faculty (including the position they hold) who identify as Black

Recommendation: Governance bodies at UBC

1. Facilitate Black representation on the Board of Governors
2. Create sub-committees on anti-racism with specific positions for Black students, staff and faculty

Recommendation: Transformative learning measures

Work with the Faculty of Education (e.g. Department of Educational Studies and Department of Curriculum and Pedagogy) and the Institute for Gender, Race and Social Justice to develop training/programming around Critical Race Theory and transformative learning. This learning should be university-wide and not exist solely in the classroom setting.

Suggested Implementation pathways and evaluation

Resources Required

- Backing and support from VP Human Resources and AVP Equity and Diversity before meeting with unions
- Ability to meet with HR and respective unions to start discussions about how proposed recommendations are necessary for Black staff and faculty and how they might impact collective agreement

Identification of Responsible Peoples/Units

- VP Human Resources, Maria Buchholz
- AVP Equity & Inclusion, Sara-Jane Finlay
- CUPE 116, 2278, 2950
- BCGEU Childcare, Okanagan
- AAPS
- IUOE 115

Suggested Timelines

- Next six months and ongoing

Identified Risks

- Reluctance by Human Resources and CUPE, BCGEU, AAPS and Faculty Association, IUOE to cooperate and adapt current practices
- Inmovable amendments to collective agreements

Recommendation #15: Addressing workload and lack of support for Black staff and faculty

Issue: "As a Black faculty member, while I find it a privilege to support student success at UBC, I find that I am typically the only Black person or one of few racialized individuals in my department/unit. Taking on what feels

like a heavy weight of representation of cultures, races and ethnicities, I am not supported in my unit. Whether I am speaking up in meetings about how a process will not be beneficial to Black students, staff or faculty, or addressing a microaggression of a colleague or worse, a supervisor. Whether I am going above and beyond the duties of my job or supporting another Black colleague in need who cannot find kind of compassionate help needed anywhere else on campus. I am exhausted of this pressure cooker of a workload and would like to see the systems that support the success of all students, staff and faculty truly reflect the right tools and resources needed to drive this success. If not, I run the risk of burning out like many Black faculty who have become before me. I don't want that."

- Faculty member of the Blackness Committee

Context

UBC's student population is diverse; however, the population of faculty and staff who support and teach students is grossly underrepresented and not a reflection of this diversity.

Simply put, proportionate representation matters as the few Black staff and faculty in the university are often called to do multiple things and take on disproportionate burdens to address EDI and institutional racism. Black faculty, staff and students share stories of being tokenized when entering "equity, diversity and inclusion" spaces. They are often seen as the face of EDI within their respective units and are expected to do the majority of the EDI work based on the Blackness of their skin (usually without recognition and often without compensation). However, Black students, staff and faculty share that they are expected to do this work and yet present

palatable versions of their "lived experiences" of Blackness to cater to non-Black/White audiences.

Black staff or faculty share of being the only or the first Black staff or faculty in their unit. This role becomes exhausting as underneath all the tokenism, is always the underlying pressure to overperform in order to get "a seat at the table" and get recognition for their work. Black faculty and staff refer to the burden of the "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.

Black faculty describe being challenged by students more than their White/non-Black counterparts, surviving in an institution that does not associate competence, qualification and excellence with blackness. Furthermore, Black faculty are not extended informal and unseen systems of support to the extent as their non-Black/White counterparts.

Additionally, Black staff and faculty are often the point people for students to connect with, even if they are in different faculties and programs. Black students describe the level of comfort and understanding that they feel when seeking support from Black staff and faculty to navigate spaces that do not centre them. Although necessary, this informal mentorship creates undue burden, invisible workloads and unintended consequences of accountability for Black faculty and staff—leading to burnout that many White/non-Black faculty and staff do not experience.

Recommendation: Recognition of workloads and labour of Black staff and faculty

1. Develop a set of guidelines for unit heads, deans, Vice Presidents and executives to manage safety of as well as compensate, acknowledge and reward Black staff and faculty for time spent on anti-racism and "equity, diversity and inclusion" activities in lieu of current workloads (including speaking engagements, serving on committees—most often on diversity, curriculum and recruitment committees, evaluating policies or procedures)
2. Develop appropriate financial resources and recognition mechanisms such as awards to recognize contributions made by Black staff and faculty
3. Re-articulate the definition of research excellence to include recognition of anti-racism and "equity, diversity and inclusion" activities resulting in financial compensation and career progression for Black faculty

Recommendation: Race-based data

1. Collect race-based data for measures of unconscious bias and toxic workspaces such as high (Black) staff turnover, unequal career progression and unequal pay equity and reported out at a university-level to inform decision-making and recruitment
2. Cluster hire Black faculty in staff as part of new recruitment initiatives with demonstrated commitment and pathways to senior leadership positions

Recommendation: Peer-to-peer mentorship for Black students, staff and faculty

1. Evaluate all existing policies and procedures from an anti-racism lens
2. Create opportunities for Black people in similar job functions to work together (students, staff and faculty) allowing Black individuals to support each other, share experiences and problem-solve together. Examples can include:
 - a. **For students:** peer-to-peer or co-mentoring programs between Black graduate students across different disciplines providing support for tutoring and dissertation writing
 - b. **For staff:** Develop a working group to hold regular meeting with Black staff on campus and hold regular meetings to bond, share challenges, provide suggestions and problem solve function specific challenges together
 - c. **For faculty:** Develop a coalition of Black faculty and resource it appropriately. Create peer-to-peer or co-mentoring programs across different disciplines, departments and faculties to support the recruitment of new Black hires

Recommendation: Accountability mechanisms

1. Establish the Anti-Racism and Inclusive Excellence Office to provide an avenue for addressing race-based discrimination and microaggressions in units (especially if supervisors are not addressing this with emphasis on change)
2. Apply a zero-tolerance policy across all policies, procedures and activities at the institutional, departmental and individual level at UBC when it comes to racism, incidents of racism or unwillingness to expand knowledge and action related to anti-racism work

Recommendation: Building capacity of White/non-Black community at UBC

1. Create a clear articulated educational pathway to build capacity for non-Black staff and faculty that is rooted in anti-racism education (not training) along three lines: 1) creating opportunities for authentic engagement to raise self-awareness of where people are really at; 2) create opportunities for active experimentation (and opportunities to test, pilot and fail safely); and 3) longevity and ongoing network of individuals who can serve as mentors, active bystanders and accountability partners (e.g., a community of practice that allows people to bring up examples and experiences of things that have come up (ethically and morally) in their work and to work through them)
2. Develop transformative learning, in-person programs to educate unit heads, deans, Vice Presidents and executives on the origins and modern manifestations of structural and systemic racism
3. Develop a Senate-approved anti-racism education certificate that stands outside of the EDI-lens for all administrators, staff and faculty and other education programs and courses on anti-racism
4. Build into hiring practices and performance evaluation matrixes an assessment of anti-racism learning and application. This also places responsibility on managers and leaders to assess team members (individual and whole team) so that feedback and capacity-focused initiatives can support development
5. Develop guidelines for overrepresented groups to equally serve on EDI committees preventing the lack of service by non-Black colleagues becoming a burden for Black staff and faculty

Recommendation: Integrated resources

1. Ensure support services at UBC (e.g., counselling, health centre, career support services, human resources, etc.) intentionally recruit for Black staff with lived experience and professional credentials to provide services to Black students, staff and faculty

Suggested implementation pathways and evaluation

Resources Required

- Support of Human Resources for audit of human resources and workplace policies and procedures

Identification of Responsible Peoples/Units

- Provost
- VP Research and Innovation
- VP Human Resources
- VP Students,
- AVP Equity & Inclusion

Suggested Timelines

- Next six months and ongoing

Identified Risks

- Reluctance from departmental/unit heads to want to change

Recommendation #22: Addressing anti-Black racism and systemic discrimination in UBC Medicine

Context

The Black Physicians of British Columbia made a presentation and shared a proposal with President Ono and in turn shared the proposal with the Anti-Racism and Inclusive Excellence Task Force for consideration. The Task Force pens this recommendation as full support of the proposal from the Black Physicians of British Columbia.

The Black Physicians of BC (BPBC) is an organization committed to supporting Black physicians and trainees in British Columbia, as well as advocating for systemic change to combat anti-Black racism at UBC Medicine. The proposal outlines a desire by the BPBC to work with the Faculty of Medicine in providing recommendations to improve the quality of education and care Black individuals receive in this province.

It is noted that discrimination is an internationally recognized determinant of health. Racial disparities and socioeconomic status are also directly related to health status. The BPBC contend that in order to provide truly culturally competent care, UBC's curriculum and medical training must prepare its learners to be competent in identifying and dismantling structural inequality and racial biases to better serve their communities.

Anti-black racism has been pervasive throughout our society and our medical institutions are not exempt from it. The BPBC believes there is a unique opportunity to catalyze transformative reform at UBC Faculty of Medicine to address institutional racism by taking concrete steps towards addressing the BPBC recommendations outlined below. The BPBC are calling on the leaders of the UBC Faculty of Medicine, undergraduate and PGME offices, to reform their protocols in response to the international cry for justice illuminated by the Black Lives Matter movement.

After review and consideration of the proposal, the Task Force supports the proposal submitted by the BPBC and considers the recommendations included in the proposal to be necessary to address anti-Black racism and systemic racism in the Faculty of Medicine at UBC, while supporting Black medical students as well as Black residents and fellows. The Task Force notes that the BPBC indicates that this list of recommendations is not exhaustive and will continue to benefit from the input of stakeholders from a wide range of experiences.

Recommendation 22.1 Collection of race-based data

Collect race-based data in medical school admissions and residency matching and annually share this information publicly

Recommendation 22.2 Establish Black Student Application Program

Establish a Black Student Application Program along with the creation of a Black Canadian Admissions Committee with Black physicians, trainees and community members involved in MD interviews and the admission process

Recommendation 22.3 Mentorship of Black students

Dedicate resources to fund mentorship efforts towards Black students at high school and

undergraduate levels so that students can be introduced to the medical profession through tours, workshops and virtual as well as in-person events at the medical school

Recommendation 22.4 Review of curriculum

Review the medical school curriculum to ensure racial consciousness and incorporation of the impacts of racism on health, with input from Black community members, Black medical professionals and experts in Critical Race Theory and anti-racism. All participants involved should be appropriately compensated for their work

Recommendation 22.5 Create an Equity & Inclusion Office with anti-Black and anti-racist expertise

1. Create a well-funded office of Equity & Inclusion where there is a dedicated expert in anti-Blackness and anti-racist work to provide support for Black medical students at the undergraduate level, and for Black residents and fellows at the PGME level
2. Include Black physicians and trainees as active stakeholders in the Faculty's equity initiatives.

Recommendation 22.6 Resources, education

1. Dedicate resources to provide debriefing, mental health resources and anti-racist expert support to Black staff physicians as they continue to face institutionalized racism
2. Mandate anti-racist workshop(s) that explicitly addresses anti-Black racism for all clinical and academic supervisors, admissions committees, Office of Student Affairs and incoming residents and fellows to create a safe environment in the classrooms and on the wards

Recommendation 22.7 Black representation

Increase the representation of the Black instructors and clinical supervisors through equitable recruitment and promotion with commitment to diversifying the Dean's Executive Team

Suggested implementation pathways and evaluation

Resources Required

- Dedicated funding and resources to implement recommendations
- Recruitment of Black instructors and clinical supervisors and other essential Black staff including dedicated expert in anti-Blackness and anti-racist work
- Collaboration with emerging recommendation for an Anti-Racism and Inclusive Excellence Office

Identification of responsible peoples/units

- Dr. Dermot Kelleher: Dean, Faculty of Medicine and Vice-President Health
- Dr. Ravi Sidhu: Associate Dean, Postgraduate Medical Education
- Dr. Cheryl Holmes: Associate Dean, Undergraduate Medical Education
- Dr. Roger Wong: Executive, Vice Dean, Education
- Dr. Maria Hubinette: Assistant Dean, Equity, Diversity and Inclusion

POC Committee Recommendations

PEOPLE OF COLOUR COMMITTEE REPORT

Recommendation #1: Implement and sustain anti-racism training and education

Issue

There is a need for fully-funded, ongoing anti-racist training and education of all member of the UBC community.

Context

People of Colour (POC) experience race-based discrimination throughout UBC. POC students have identified several issues. For instance, they feel silenced when they express views that differ from those of their classmates and instructors; their grades are adversely affected when they use perspectives, such as anti-racist, in conducting a critical analysis of issues. When POC students raise concerns with professors, the onus is placed on them to educate others about issues affecting POC. Yet, their experiences are frequently invalidated. They face constant microaggression, which is often hard to prove.

A sense of safety is lacking in the classrooms and workspaces. Racist actions occurring in spaces within the margins (e.g., clubs, athletics, the Nest, AMS and places beyond UBC's jurisdiction) do not get addressed. IBPOC graduate students, including IBPOC international students, frequently experience exploitation and even lateral violence by faculty members. Supervisors expect them to do more work in contributing to research projects and writing than their White counterparts and to provide a lot of free labour. International students report that Canadian faculty and students hold negative assumptions about their competencies, based on preconceived notions about their countries of origin. They carry the burden of explaining historical and contemporary issues and problems in their home countries and frequently experience dismissive reactions to their concerns. Those who serve as TAs also experience discrimination, even from students, but with little or no recourse. Postdoctoral fellows, many of whom are IBPOC and international, are not represented in discussions around racism and UBC's anti-racism initiatives. While their needs may differ, the extent to which they are subject to discrimination and exploitation remains unclear.

POC faculty and staff also experience ongoing discrimination, as reflected in workload distribution, recognition of their contributions, promotion and tenure, treatment in the complaint process, and aggressive behaviour by staff and students towards POC.

UBC provides extensive equity, diversity and inclusion (EDI) training or education throughout the institution (e.g., Faculties, programs, departments, student societies and the Centre for Student Enrollment). However, the overall effectiveness of these initiatives is questionable. The delivery of EDI training remains fragmented and inconsistent. There is no way of knowing whether the training participants embrace the materials and apply their learning to their interactions with Indigenous, Black and People of Colour (IBPOC) or their decisions affecting the lives of IBPOC. Learners often see these experiences as abstract and irrelevant. Finally, the depth and adequacy of specifically anti-racism coverage in these EDI initiatives remain a mystery.

In sum, disparities exist between IBPOC and White community members. The deplorable treatment of IBPOC may not be apparent to our leaders, who hold overwhelmingly Eurocentric worldviews. However, they cannot continue in a university aspiring to achieve inclusive excellence. We recognize anti-racist training and education as necessary but not sufficient requirements for addressing systemic racism in the Institution

Recommendation

1. We recommend ongoing education/professional development for all faculty members and staff to improve their understanding of racism's nuances and its impact on IBPOC

and increase their knowledge and skills to prevent and combat racial discrimination. The training should also address issues of internalized oppression and its manifestation.

2. We also recommend training for IBPOC regarding their rights (e.g., under human rights laws, labour standards, etc.), available recourse when they experience discrimination and other resources and supports available to them. The training should also address issues of internalized oppression and its manifestation.

UBC could also provide space and resources for POC to establish communities, which will serve as safe spaces for members to get together, discuss issues and ideas, and provide mutual support.

The ultimate goal of this training/education will be to help create a cultural shift at UBC; it should produce behavioural changes and aspire to change the "hearts" of participants; that is, their attitudes, values and beliefs as needed to achieve inclusive excellence. The training should be meaningful to participants, addressing real situations they are likely to encounter in performing their respective roles. It should incorporate opportunities for self-reflection, helping participants understand their assumptions, biases and strategies for curbing microaggression and exclusionary actions. We identified several options for delivering the training:

1. A mandatory course on human rights and social justice for all students.
2. A comprehensive anti-racism training/education program across campuses, with a mandated core component for all faculty, staff, students and administrators. The addition of a decentralized component enabling each faculty, department, or program to provide

additional training/education tailored to meet their needs.

3. An anti-racism certificate, which students could take while completing their degrees. When added to their degrees, it will increase their marketability and prepare them to be better citizens. This certificate program should also be available to staff and faculty.

The training program's structure could be modularized, and some modules could cover the mandatory component for students, faculty and staff.

To complement the training/education, UBC could help establish learning communities across the institution. These communities would enable different groups to pursue their own anti-racism learning needs.

Finally, training for senior administrative members is needed to ensure that they are aware of racism and address racism in an inclusive, holistic manner. Anti-racism actions need to be ongoing rather than reacting to salient issues at the moment. They should not be based on the thinking that one group's oppression is more deserving of attention than another's.

Implementation

Establish a fully funded Anti-Racism and Inclusive Excellence Office (also see recommendations for issue # 3 below). Human rights and anti-racism experts (rather than UBC's Human Resources or the Equity & Inclusion Office) must deliver the training, and the outcomes and impacts ought to be measured. POC members interested could be supported in developing their capacity to co-facilitate and provide coordinated anti-racist training/education across the two campuses.

Considerations in developing and delivering the training/education:

- The training should consider that people are at different stages in their learning journeys (e.g., their knowledge of the racism POC experience, self-knowledge, personal values, biases and assumptions, and abilities to engage in anti-racist action). Thus, pre-training assessments would be essential to facilitate curriculum development.
- Training should be provided in safe spaces so that participants can talk about their mistakes and tell their stories authentically without feeling judged or having fears of repercussions.
- The trainers should use abstract terms (academic jargon) sparingly to avoid alienating participants. Moreover, the training should not centre Whiteness.
- Confusion surrounding the use of terms, such as IBPOC, could also be addressed in orientation sessions and anti-racism training.
- UBC should provide incentives for active participation in anti-racist training and education initiatives since few White colleagues see this as necessary. As stated below, additional mechanisms, including the need for a separate Anti-Racism and Inclusive Excellence Office, would help ensure accountability.

Strategies for reinforcing the learning may include adaptations used in the Vice-President Students' initiative concerning sexual consent. Signage across campus serves as constant reminders and helps community members reflect and check their understanding of sexual consent. Ongoing conversations within programs, departments, schools and faculties, coupled with ongoing learning events, could be encouraged.

Recommendation #33: Improvements in the system for handling complaints involving POC

Issue/Problem

Failure of the existing system to adequately address complaints by (and against) POC.

Context

The UBC system for reporting and managing complaints is severely flawed, leaving POC vulnerable. POC frequently contend with being treated as less trustworthy and their accounts of events less credible than their White counterparts. POCs' concerns are regularly dismissed. When POC experience victimization, they are frequently treated as perpetrators, while the real perpetrators can evade responsibility for their actions. When their complaints are not rejected, the complaint process can be painstakingly lengthy. POC reported waiting for several months without any communication about the status of their complaints often to reach untenable outcomes. The UBC complaint process lacks a layered and nuanced understanding, one informed by anti-racist and human rights lenses.

POC at both campuses of UBC fear retaliation and efforts to discredit and demonize them when they express dissatisfaction, question the process, file legitimate complaints or react to malicious complaints filed against them. Some faculties have Equity & Inclusion programs, but POC do not always feel safe taking their complaints to these offices or to the Equity & Inclusion Office. These programs are experienced as only performative unless the people holding the EDI positions understand racism and have the requisite knowledge, skills, commitment, authority, power and resources to take appropriate action. Furthermore, unless trust and safety issues are addressed, these EDI offices represent mere tokenism to POC.

For many POC, UBC Human Resources has been a dismal disappointment, only exacerbating their oppression rather than providing redress. They experience Human Resources policies and practices as serving to contain complaints of racism and the individuals involved in perpetrating racist and related behaviours, speech and practices rather than protect POC; they protect the institution's interests and

management, rather than the POC complainant. Human Resources staff's preparedness to understand and address racism and incorporate human rights is grossly inadequate. As with other units within UBC, POC complainants are often the one who gets investigated and treated as perpetrators, and their accounts of incidents are less likely to be believed than those of White people. Their complaints are frequently dismissed. When others file malicious, racist complaints against them, they have no recourse, including no protection from retaliation, including social stigma, alienation and negative impacts on their respective workload assignments. While the confidentiality protections afforded in the complaint process are essential, they also undermine transparency, enabling some people to perpetrate violence without consequence. Moreover, the investigation process often requires POC complainants to remain distant from other complainants. This requirement may prevent collusion and complainants' "ganging up" on a specific individual. However, POC experience the process as alienating; it does not account for the collective harm that often takes place and the short- and long-term harmful impacts on POC in their careers, undermining their future career trajectories (e.g., tenure and promotion, leadership positions) and overall performance.

POC have identified additional issues with the complaint process. The first is an abuse of UBC's Respectful Environment document, which has

effectively served as an instrument to silence POC from stepping forward with their complaints. This document is frequently used to justify disciplining



POC instead of using more humane alternative methods for handling disputes with POC. The second is the absence of safe and accessible appeal processes. The fear of retaliation extends to POC decisions regarding appeals. Sara Ahmed (2021) provides additional details of the experiences of POC with the complaint process. As stated above, there is also a lack of accountability and clarity about response timelines, complaints often remain without resolution for months, and in some cases, for years.

POC view the units involved in the current complaints process as performative, maintaining the status quo and undermining their causes, and causing them harm, often under the

pretext of allyship. They do not believe their respective associations/unions, the Investigations Office, the Equity & Inclusion Office and UBC Human Resources are much better equipped at handling issues of harassment and racism. These concerns suggest that UBC needs to review and reform the complaint system and processes to effectively protect POC's rights better and support their inclusion and racial justice within the institution. The legal requirement for procedural justice or fairness must be applied.

Investigations and human rights complaints systems

As stated above, the existing structures and processes to handle complaints are in dire need of reform. Anyone searching the UBC website for assistance could readily identify many barriers. We present some salient problems associated with the Investigations Office and Equity & Inclusion Office complaints system:

- a. The Investigations Office's website states that anyone can file complaints of sexual misconduct or discrimination, regardless of how small, with the Investigations Office (<https://io.ubc.ca/>). The Investigations Office seems to focus its efforts on matters of sexual misconduct and refers to the Equity &

Inclusion Office for issues related to discrimination. However, Policy SC7 Discrimination policy states that “the Director of Investigations is responsible for investigating formal complaints of Discrimination that are filed under the Procedures.” The Investigations Office website provides no information about the Investigations Office’s handling of formal complaints of discrimination. For instance, there is no information about the criteria used to determine whether a discrimination complaint warrants a formal investigation. Moreover, the site provides no information about what the Investigations Office does with matters deemed not serious enough to warrant an investigation.

- b. The Investigations Office website refers discrimination complaints to the Equity & Inclusion Office. One can decipher from the information provided that the Equity & Inclusion Office is the first place to initiate or discuss human rights complaints. However, once you click to Investigations Office website button ‘learn how to initiate a discrimination complaint’ to visit the Equity & Inclusion Office website, one is directed to “Conflict Engagement Advising” (<https://equity.ubc.ca/how-we-can-help/conflict-engagement-advising/>) resources rather than a Discrimination Complaints site. Nowhere on the Equity & Inclusion Office website specifically addresses the discrimination complaint process per se. Furthermore, the Investigations Office website deceptively presents the Investigations Office and Equity & Inclusion Office as one. In reality, the relationship between these two “units” in addressing human rights complaints remains a concern. There is a lack of

transparency on each unit’s role and the process itself. As it stands, we are concerned that POC who file complaints or are subject to complaints against them do not receive fair and equitable treatment, especially in the absence of strong integration of these units. Moreover, the construction of complaints of racism as “conflicts” is troubling and demonstrates the lack of understanding of race, racism and the impacts of racism on people’s lives. This conceptualization of complaints of racism experienced by POC as conflicts of a cultural nature or simply conflict between individuals frames complaints of racism as between individuals; it neglects and trivializes the power dynamics at play, those that make “conflict engagement” or “facilitated mediation” or “facilitated conversations” unacceptable interventions and solutions. Individual behaviours that perpetuate racism and the impacts from racist acts, speech and behaviours, must be handled and corrected at the level of the individual and as systemic racism.

- c. There is no Human Rights Office at UBC. According to [Policy SC7 Discrimination](#), the Equity & Inclusion Office is responsible for discrimination complaints and seems to have a team of [human rights advisors](#) who provide informal human rights advising. On the Equity & Inclusion Office Human Rights Advising website (<https://equity.ubc.ca/how-we-can-help/human-rights-advising/>), the information is not comprehensive and implies that they assist with filing a formal complaint without providing further details or making reference to Investigations Office. Anyone wishing to file a race-based discrimination complaint would not know where to file their complaint. The lack

of clarity about the respective roles of the Investigations Office and Equity & Inclusion Office in handling human rights complaints remains.

- d. The number of human rights complaints filed has risen dramatically of late, raising serious concerns about the capacity of the Investigations Office and Equity & Inclusion Office to manage and elevate these complaints. We believe the Human Rights team within the Equity & Inclusion Office is inadequately staffed, especially with IBPOC and other advisors who have the requisite competence to handle race-related complaints. We are also concerned that the human rights advisors do not have sufficient autonomy to carry out their duties without the undue influence of their administrators, who represent the administration’s interest. Finally, we contend that these human rights teams lack mechanisms to ensure transparency and accountability, especially in handling race-related discrimination complaints.

Recommendations

UBC needs humane, non-discriminatory policies and procedures to resolve complaints involving POC, whether they present as victims or witnesses or respondents in complaints. The complaints of POC and malicious complaints against them must receive serious consideration. POC who complain must not be treated as suspects. Protection from retaliation should be guaranteed and reinforced with accountability measures. Likewise, POC should expect fair treatment and that anti-racist lenses inform the assessments of complaints. POC using

this complaints mechanism should also be treated with due respect by being informed of the status of their complaints and provided with clear information about what to expect.

Recommendation 33.1 (on Policies and Procedures)

33.1.1 Recommendation

To commission an external review of the complaint policies and procedures, using guidelines informed by anti-racist lenses and human rights legislation. We also recommend that any reform to the complaint system incorporate alternative dispute resolution models, such as restorative justice.

33.1.2 Recommendation

The reporting structure to address human rights complaints to be moved outside of the Equity & Inclusion Office and UBC Human Resources. For example, pending the results of the external review, human rights complaints (formal and informal) to be dealt with by either the Investigations Office or the new Anti-Racism and Inclusive Excellence Office (ARIEO).

33.1.3 Recommendation

To update Policy SC7 (Discrimination Policy) to reflect the above changes and include clear timelines for processing complaints and informing parties involved in the complaints' status.

33.1.4 Recommendation

Promote and communicate to all UBC community members the relevant policies, resources available and units responsible

for dealing with human rights complaints and communicate the availability of anti-racist human rights advocates.

33.1.5 Recommendation

Whenever POC face acts of racism or concerns or complainants involving POC, the POC are to have access to advocates from the proposed new Anti-Racism and Inclusive Excellence Office (ARIEO) and to affinity-based, culturally appropriate counsellors and related support services, described below.

33.1.6

Establish and manage an online tracking system for complaints around racism, allowing for anonymous and confidential reporting (like the UBC Faculty of Medicine mistreatment reporting system (<https://mistreatmenthelp.med.ubc.ca>)). The new ARIEO could provide oversight to it.

Recommendations 33.2

33.2.1 Recommendation

UBC to hire and retain racialized and independent investigators competent in critical race analysis to investigate all race-related complaints at UBC. These investigators will work closely with human rights advisors on both campuses.

33.2.2 Recommendation

The number of human rights advisors, specifically those with expertise in addressing discrimination based on race, to be increased to meet the growing demand. In addition, all Equity & Inclusion Office and Investigations Office engage external human rights advocates in addressing issues concerning POC.

33.2.3 Recommendation

The coordination between Investigations Office and the Equity & Inclusion Office to be improved to better address human rights complaints concerning POC.

Recommendation 33.3 (on Human Resources)

In addition to the changes recommended above, we recommend changes in handling complaints processed through UBC Human Resources when complaints involve POC.

33.3.1 Recommendation

The POC (be it complaint or respondent or witness) to have access to advocates from the ARIEO and to affinity-based, culturally appropriate counsellors and related support services throughout the process.

33.3.2 Recommendation

The parties involved (including faculty and staff associations or unions) to engage human rights advisors and investigators with the critical race knowledge and skills to help resolve the issues at hand.

Recommendation 33.4 (on informal complaints outside Human Resources)

Alternative conflict resolution approaches, including restorative justice, shuttle mediation (when appropriate and desired by both parties), to be considered and adopted as appropriate.

We recognize that many concerns and complaints involving POC are either not addressed or addressed informally beyond the Investigations Office, Equity & Inclusion Office, and Human Resources

confines. They may emerge in classrooms, faculty and staff units, or spaces within the margins, such as clubs and athletic activities, across campuses.

33.4.1 Recommendation

UBC to establish and publicize a safe and accessible system to process informal complaints involving POC (e.g., cases of misunderstanding and miscommunication that do not rise to the level of formal complaints). Participants should feel safe to raise their concerns and express their different perspectives. Skillful facilitators who use anti-racist, anti-oppressive frames would lead the conflict resolution process. The proposed ARIEO could serve as an alternative mechanism for addressing informal complaints.

Recommendation #34: Improving IBPOC women's employment experiences and outcomes across UBC

Issue/Problem

POC are underrepresented at the institution, as existing hiring and promotion processes favour White faculty and staff, often at the expense of POC. EDI policies aimed at diversifying the university often lack a racial lens and an understanding of how intersectionality determines who benefits and does not from implementing these measures. In particular, POC women are disproportionately affected by this oversight.

Context

Recent policies aimed at achieving wage parity at UBC have focused primarily on reducing the gender gap without addressing how race has contributed to disparities in income. These policies have mainly benefitted White women

while leaving behind their POC counterparts. This failure to consider intersectionality means hiring and promotion policies at UBC continue to reinforce systems of power and oppression while ignoring the value and contribution that POC women make to the institution.

A recurring sentiment among POC is that they must be overqualified to be considered for positions. Members of this sub-committee have reported that even those employed typically do not enjoy equitable care and support to succeed and develop their capacities. Many do not experience the work environments as safe. They are constantly on guard, and their activities receive constant scrutiny mainly to identify their flaws.

The exclusion of racialized women is reflected in their conspicuous absence in leadership, especially in positions of upper management. The 2019 UBC Employment Equity Report provides evidence of this underrepresentation. At the Vancouver Campus, women hold almost half (49%) of the senior management positions, but only two percent are racialized women. Likewise, women occupy 50.4% of the middle and other managers positions, but only 13.4% are racialized. The reality is that racialized women are underrepresented among women in most of the 15 occupational categories identified in the EEC. These findings are particularly striking, given that more than a quarter (27%) of the EEC respondents were racialized women. The limited data for the Okanagan campus point to an even more pronounced underrepresentation of racialized women.

These findings show that UBC's hiring and promotion policies privilege White women and men (regardless of ethnicity), especially for senior professional and leadership positions. While POC appreciate the White women who have demonstrated courage and genuine allyship in standing with us in our struggles with racism, we recognize that achieving parity with White women would constitute a remarkable milestone on the journey to inclusive excellence. To continue to ignore intersectionality is to consent to uphold racist policies that benefit some at the expense of others.

If UBC chooses to match the proportion of racialized women in senior leadership/professional roles to their representation in its workforce, it would have to increase the number of racialized women at this level substantially.

Recommendation

The university should:

- Apply transparency and accountability measures to all critical activities performed in relevant areas, including recruitment, hiring, promotion, workload assignment and disciplining to the full extent possible.
- Generate explicit hiring targets and processes and retention strategies for POC women at all levels of leadership in our institution.
- Make evidence of commitment to EDI, specifically anti-racism, a standard requirement in hiring, performance evaluations and promotion and tenure. Staff and faculty who complete anti-racist training and/or education beyond any mandatory requirement should be recognized. Those who excel in combating racism should receive a special acknowledgment.
- Increase the representation of racialized women in leadership roles to a level proportionate to racialized women in all other roles by:
 - › Adopting hiring and promotion policies that prioritize the hiring of POC women and the promotion of existing faculty and staff who hold entry-level and junior positions;
 - › Developing a sponsorship model (drawing on existing efforts) that supports the advancement of POC women and eliminates issues of the “glass escalator,” through which less qualified White candidates are favoured for promotion over qualified POC candidates.
- Provide POC women within faculty and staff with appropriate encouragement, practical supports and requisite personal and professional development opportunities to succeed and contribute fully to the university’s success.
- Establish and fund a Leadership Incubator for women who identify as IBPOC staff/faculty. This Incubator would support several of the above recommendations. It should:
 - › provide mechanisms for creating sponsorship relationships with IBPOC women seeking to advance their careers within UBC, helping them create pipelines to leadership. IBPOC sponsors and their

allies could use their positions to help advance the careers of those sponsored;

- › provide necessary professional development opportunities, integrating IBPOC perspectives (e.g., handling microaggressions, negotiation skills, human rights, etc.);
- › create space for POC women to connect, network, brainstorm, co-learn and share ideas;
- › provide links/liaison with the proposed ARIEO; and
- › Help ensure that IBPOC women advance at the same rate as other groups (White women, White men, IBPOC men) and receive equitable salaries and benefits.

Directions or suggestions for implementation

To increase the number of POC faculty and staff, UBC should use a preferential hiring strategy. This approach was identified in the President’s listening session. It has support in human rights and employment equity laws, and it is already a consideration in the context of Indigenous and Black faculty hires at UBC and at other universities (e.g., the University of Victoria <https://www.uvic.ca/equity/employment-equity/preferential/index.php>). We propose that these recommendations be implemented through the President’s Office.

Recommendation #35: Anti-racist and inclusive communications

Issue

Despite UBC’s efforts to be more inclusive, the absence of clear expertise at the intersection of anti-racism and communications, coupled with the lack of available anti-racism training leaves communications professionals in the uncomfortable position of having to do this difficult work without the right tools, often under the pressure of tight

deadlines. The results are campaigns and responses that lack a strong unified voice, and that do not effectively demonstrate allyship with equity-deserving groups.

Context

Increasingly, communications professionals find themselves in the very difficult position of having to respond to issues of racism and discrimination without the appropriate guidance and expertise to do that job well. The current structure of communications as decentralized and siloed throughout the institution coupled with the reality that these professionals are undersupported in their efforts to navigate anti-racist and inclusive communications creates significant barriers to success. At present, there is no available training on anti-racism and inclusive communications in house-at UBC. Moreover, there isn't a clear role or office at UBC to consult on these issues. As such, despite best intentions campaigns and responses throughout the institution continue to lack coordination and a cohesive narrative.

The low representation of IBPOC communicators in positions of leadership is also troubling, as it often results in the absence of IBPOC voices in conversations about how to approach anti-racist and inclusive communications. Members of the POC Committee have expressed concern over an approach that is primarily issue-driven, and, especially as it concerns IBPOC faculty, staff and students, characteristically reactive. Recent world events, such as global protests against anti-Black racism and the rise in anti-Asian racism during

the pandemic, indicate that attention is constantly shifting from one IBPOC group to another depending on whose issues are most salient at any moment, rather than an understanding of the full scope of racism. As a result, anti-Black, anti-Indigenous and anti-POC racism receive different attention at different times. As one Committee member put it, "We wait for people to bleed before we do something." In doing so, UBC perpetuates a hierarchy of oppression, whereby one group's oppression appears as more deserving than another's. This approach results in disjointed and reactive responses, in addition to feeding into sentiments of alienation among racialized groups.

Another concern is the disproportionate focus placed on the final product (e.g., story, statement, media release, etc.), leaving out the communications process. An anti-racism lens is seldom considered in the content planning and production stages, which results in reputational building narratives that continue to exploit and exclude IBPOC voices. Overrepresentation of IBPOC students, staff and faculty in communications can be as troubling as underrepresentation. Branding campaigns aim at being inclusive and showing an anti-racist institution by featuring IBPOC individuals in stories, profiles and promotional content, without a reassessment of our approach to communications, are merely performative. Communications cannot be only brand-driven; they must also be community-driven. We must engage members of racialized groups in our production of content. We must ask ourselves who is shaping the narrative and to what end if we intend to move towards a communications model that is indeed anti-racist and inclusive.

Recommendations

First, we recommend creating a full-time, permanent position for an Anti-Racism Communications Lead/Specialist who would be positioned within the President's Office. The person who holds this position would:

- Work closely with Brand and Marketing, Media Relations and Internal Communications, as well as Faculty communicators to ensure alignment of key communications regarding anti-racism and inclusive excellence across the institution;
- Collaborate with the Provost's and VPs' offices to ensure a unified voice and a cohesive narrative around UBC's key priorities and strategic plans;
- Consult with and work with existing and emerging units and senior advisors/leaders on anti-racism and inclusive excellence issues (e.g., Indigenous Research Support Initiative);
- Serve as a resource for UBC units working on communications deliverables, campaigns and projects relating to anti-racism and inclusive excellence;
- Work with experts at the intersection of Critical Race Theory, journalism and communications who are already at the university to leverage and enhance best practices and guidelines for everyone involved in communications, including staff, faculty and administrators;
- Revise existing EDI statements in student applications and staff/faculty hiring systems;

- Develop an enduring framework for approaching anti-racism and inclusive excellence communications, one that emphasizes the process as well as the outcome; and
- Support the creation of an ARIE Crisis Communications Group.

Second, following from this last bullet point, we recommend the creation of an ARIE Crisis Communications Group. This group should comprise a constellation of faculty, staff, students and allies with proven expertise, lived experience and strong media presence. It would meet and deliberate in moments of crisis to ensure institutional communications are aligned. It could also help build platforms of trust within the institution, ensuring better representation on the needs, interests and perspectives of IBPOC; it could work to reposition and share stories that illuminate the lives of IBPOC communities at UBC during moments of crisis and beyond.

Third, we recommend hiring, promoting and empowering IBPOC communications staff across units for leadership and executive roles. Particular attention should be paid to communications working groups, ensuring that they actively include the voices of IBPOC communicators. Mentoring opportunities for IBPOC staff in communications should be identified or developed to ensure that those individuals are encouraged to pursue higher-level management/admin opportunities.

Fourth, we recommend that all communications staff undergo Critical Race Theory/anti-racism training and education. Communicators representing UBC, even in talks and roundtables,

need to know how to be clear, speak about the topic and stay aligned. This training should be part of the onboarding/orientation for recruits and stipulated with time frames for those already employed.

Fifth, we recommend a move away from the traditional communications model (which is often top-down, linear and unidirectional) to one that is collaborative and dynamic. Communicators would co-create (together with IBPOC collaborators) the process, outcome and measures of effectiveness. The process should focus on uplifting and amplifying IBPOC voices as well as recognizing IBPOC scholars' work and accomplishments, not only their experience as IBPOC in the academy. UBC already possesses expertise that could serve as a resource to train communicators, but also act as a conduit, providing opportunities for relationship building within the Institution and with the larger community.

Finally, we recommend that communications staff work closely with the executive leaders of their units whose portfolios cover EDI and anti-racism, to support, monitor, inform and review all communications before they are released. Communications efforts should:

- Include information from a wide variety of voices to show the rich diversity of IBPOC members at UBC;
- Expose and accurately portray intersectionality;
- Focus on humanizing all individuals in our community and stay away from negative stereotypes and racism of all forms.

Where units do not have executive leaders, whose portfolio cover EDI

and anti-racism, communicators should connect with the anti-racism communications lead/specialist.

Directions or suggestions for implementation

1. Anti-racism communications lead/specialist position

The creation of this position should be immediate, and anyone holding this position should have a high level of autonomy and a strong voice. For this reason, the position should be held within the President's Office. The specialist should work closely with the Office for Anti-racism and Inclusive Excellence, the Provost's Office, the communicators at Brand and Marketing, and those at Media Relations and Internal Communications. The creation of this role should be the first step in a long-term commitment to building an anti-racist and inclusive communications team.

2. Crisis Communications Group

Appointments should be made and revisited on an annual basis. Group membership must include racialized students, staff and faculty, who represent IBPOC voices.

3. As for the hiring and promotion of IBPOC communications staff

Career development for existing staff should be prioritized. UBC units should first consider qualified current IBPOC communicators in entry-level and junior leadership positions before considering external hires. Additional funding should be made available to IBPOC staff for professional development opportunities.

4. Anti-racism training

Critical Race Theory and related training (or education) must be completed by:

- All current communications staff within three months following the implementation of this recommendation. Supervisors should allow sufficient employee time for completing the training.
- All new communications staff within the first three months of their appointment. Supervisors should allow sufficient employee time for completing the training.

In addition, annual refresher courses should be provided.

Recommendation #36: Anti-racist recruitment and retention policies for UBC undergraduate and graduate students

Context

IBPOC students face unique barriers to post-secondary education, as racialized bodies navigating traditionally White spaces. Across the university, recruitment is often broken down by citizenship, with efforts focusing on domestic and international prospects, but little attention paid to race-based equity & inclusion, particularly in domestic student populations.

Conversations within this Task Force, including views expressed by students, staff and faculty, have revealed that many prospective domestic and international students (specifically IBPOC students) are left feeling as though a UBC education is an unattainable goal. In particular, domestic prospects from underserved communities feel as though: 1) they do not fit the “image” or what a UBC student looks and behaves like; 2) they are not qualified enough; and 3) they would not be able to afford UBC fees. These statements

come from the lived experiences of IBPOC students at UBC. The University Experience Surveys collect limited race-based data (e.g., self-identifying), but they give us some indication of students’ sense of belonging and mental wellness. For instance, local and international IBPOC students are highly likely to experience racial discrimination. However, the data collected and the reports produced are grossly inadequate, especially in revealing outcomes by race-based categories of students. The university needs to collect more comprehensive race-based data and produce reports that would facilitate better tracking of IBPOC student progress and assessments of the results of our recommendations.

Retention efforts also fail to integrate anti-racist lenses and attend to the unique needs of IBPOC students. Once IBPOC students are admitted into UBC, many report experiencing loneliness and lack of support. Lack of awareness of the different support systems in place exacerbates these sentiments. University spaces (both inside and outside classrooms) are dominated by White culture, leaving them feeling excluded and unwelcomed. IBPOC international students feel the added pressure to assimilate into dominant ways of being, knowing and studying.

In addition to these challenges, IBPOC students are disproportionately affected by poverty and student debt. Many cannot afford the tuition and student fees and the cost of living in Vancouver and Kelowna. They have to live further away from campus, juggle full-time work while going to school, and, in some cases, take a leave of absence or, worse, drop out. With tuition fees substantially higher for international students, UBC education is primarily reserved for the financially privileged and those sponsored by their governments and other funding bodies. We recognize UBC’s attempt to support outstanding international students who cannot afford to pay for their education, but this support benefits only a handful of students.

At present, student recruitment and retention efforts fall short of inspiring IBPOC prospects and students to choose and stay at UBC. Without anti-racist policies, not only do we actively harm prospective and active IBPOC students, we also risk creating a monolithic culture around critical thinking and depriving students of a variety of perspectives and discussions that occur when individuals with different life experiences work and study together.

Recommendation

Recruitment and marketing

- Create and implement a UBC Strategic Enrollment Management (SEM) plan informed by an anti-racist framework to successfully attract, support and retain IBPOC students.
- Provide ongoing anti-racism and inclusive language education that centres race for:
 - › Associate and Assistant Deans who make relevant decisions at the Faculty-level;
 - › Managers, directors within recruitment units, as well as those who hold recruitment management/director roles at faculties or program levels (e.g., Extended Learning);
 - › Staff who perform recruitment marketing and communications roles; and
 - › Everyone involved in student-facing recruitment roles across UBC.
- Collect, analyze and make publicly available race-based data on IBPOC representation in prospects/applicants/admits/accepted. The data could also inform anti-racist policies.
- Conduct community outreach targeting domestic IBPOC students and international IBPOC students from White-centric markets.
- Develop anti-racist communications strategies to support recruitment efforts. Clear and inclusive language should be emphasized.

- Ensuring the upper leadership and staff of recruitment and marketing units reflect the racial diversity of the greater community.

Application and admissions

- Review UBC's admission requirements through an anti-racist and inclusive lens to ensure they align with an anti-racist SEM plan and framework. This work could be done in collaboration with the ARIEO (referenced in other Taskforce recommendations).
- Review all admission requirements to remove those that negatively affect IBPOC students. IBPOC applicants would benefit from application fee waivers, continued removal of standardized test requirements (such as the TOEFL, SAT and ACT) and removal of the leadership criteria.
 - › Review personal profile questions and personal statement requirements and remove or reword questions and requirements that negatively affect IBPOC applicants or discourage them from applying. For instance, providing examples of leadership experience that are Euro-centric can be barrier for applicants who have had few opportunities that fit those parameters. Moreover, giving examples of volunteer experiences is helpful, but in the absence of an inclusive definition of volunteerism, their volunteer experiences may differ from those of North American applicants and, thus, not considered.

- › Recognizing that while UBC currently trains their personal profile readers to limit biases, we should ensure equitable IBPOC representation in the group of personal profile readers assigned to each application.
- › Review the personal profile reader training to ensure that it includes an anti-racist and inclusive excellence lens.
- Ensure transparency around how personal profiles and personal statements are used and weighted with respect to admission to allow for equitable opportunity of applicants in equity-deserving groups. We recognize that decisions regarding admission standards and personal profiles sit with individual Faculties, and that the weight of the personal profile can vary by Faculty/department/program. Therefore, we must ensure transparency and clarity around the admissions evaluation criteria and process for each program. Items pertaining to POC applicants should be explicit, so that these applicants can make informed decisions about where and how to dedicate more time in their application packages.
- Strengthen UBC's connection and communication with marginalized communities, and provide appropriate information and resources surrounding the application process, including:
 - › Information about the diversity of the student population and how UBC supports equity-deserving students would be helpful.

- Provide application supports for IBPOC prospects (e.g., mentorship through the application and admissions pipeline, one-on-one consultation with program administrators, etc.).

Financial support

- Create needs-based POC scholarships (domestic and international) for students at the undergraduate and graduate levels.
 - › Acknowledge that POC coming from non-White-dominated countries may not view themselves as POC.
 - › POC from countries where White people are the mainstream/ dominant group (e.g., Canada, US, UK) are often disadvantaged. With awards available for Indigenous and Black students (in development) from these countries, POC students coming from these countries are currently left out.
- Revise application processes and eligibility requirements for awards and remove or reform the processes/requirements that explicitly or implicitly exclude IBPOC students, both domestic and international.
- Review and remove any additional barriers to funding for IBPOC students, both domestic and international, including the lack of race-based data to inform funding decisions.
- Ensure equitable representation of IBPOC adjudicators in award, scholarship and fellowship committees.

Orientation and onboarding

Ensure orientation programs are anti-racist by:

- Encouraging/welcoming more IBPOC students to sign up for leadership positions to help strengthen incoming IBPOC students' sense of belonging, seeing other students with whom they can relate in positions of prominence.
- Reviewing orientation programming through an anti-racist lens
- Clearly stating UBC's anti-racism statement/community agreement as part of orientation messaging and communications.
- Providing information on resources for reporting incidents of discrimination and violence, as per Recommendation AREA #2 above.
- Creating and implementing mandated training around anti-racism and equity & inclusion.
- Ensuring the leadership of the units managing and designing the orientation programs reflects the racial diversity of the greater community.

Co-curricular experiences

Ensure the equitable access to co-curricular activities such as experiential learning experiences (Co-op, Work Learn, Exchange, international experiences, research, academic competitions, etc.).

- For experiential learning opportunities that provide professional experiences such as co-op, work learn and community engagement, ensure IBPOC students are equally participating in these programs at numbers reflective of the greater community.
- Strengthen support for safe work-placements, co-op, residencies, practicums and apprenticeships, ensuring that they are free from racism.
- Provide anti-racist education for those working with our students (e.g., employers, organizations, secondees, faculty advisors).
- Ensure the In Service Global Engagement strategy is implemented with anti-racism and inclusive excellence principles. Furthermore, while internationalization at home is crucial to benefit the larger population, it is also important to ensure equitable access of IBPOC students in exchange programs and other global experiences by,
 - › Increasing IBPOC student's participation in exchange programs and other global experiences (i.e., Go Global, Global Seminars, Research Abroad)
 - › Providing comprehensive awards for IBPOC to remove financial barriers that prevent them from taking part in such experiences.

Retention

- Require all staff in student advising departments to complete anti-racism and intercultural education and maintain competency in these areas (e.g., through courses, education programs and annual updates).

- Require graduate faculty, in particular graduate supervisors, to obtain and maintain anti-racist, anti-oppressive and intercultural fluencies (e.g., through annual updates, courses and programs). The education should emphasize the following:
 - › culturally informed and responsive pedagogy
 - › issues relating to power, privilege and identity and the impact of Whiteness on intergroup relations
 - › knowledge and skills to recognize and address systemic harm and violence, as well as subtle forms of racism occurring in the workplace.
 - › capacity building to recognize and address issues of internalized oppression and lateral violence
- Ensure IBPOC students develop and maintain a sense of belonging by:
 - › Creating affinity spaces where they can make connections and engage in student-driven activities
 - › Making available easily accessible prayer spaces that support multiple faiths
 - › Celebrate the achievements and contributions of IBPOC students by promoting their research and work and other contributions and uplifting their voices
 - › Delivering professional and career development sessions specific to the needs and interests of IBPOC students
 - › Ensuring that student-led organizations, such as student clubs, athletics, unions and student government bodies operate in ways that are inclusive of IBPOC students and are held accountable for race-based incidents
 - › Creating additional anti-racist support systems for UBC students that build a sense of belonging in the IBPOC communities. These include having support groups for IBPOC students, modelled after the Sexual Assault Support Centre support groups
- Providing comprehensive supports for IBPOC students who are parents, in particular single parents
 - › Prioritizing spots at UBC day care centres
 - › Prioritizing housing on campus
 - › Providing financial awards to support their academic endeavours while parenting
- Hire and promote IBPOC staff and faculty who possess an anti-racism and inclusive excellence lens and lived experience to advising and leadership positions. The number of IBPOC staff and faculty should, at minimum, be reflective of the greater community. Advising/support in areas of
 - › Graduate advisors
 - › Undergraduate academic advisors
 - › Wellness support/advisors
 - › Accessibility advisors
 - › Counsellors
 - › Enrolment services advisors
 - › Etc.
- Provide specialized core academic support and tutoring to IBPOC students inside their respective disciplines, considering the differential retention outcomes related to grades.
 - › Areas of support could include academic writing and language assistance, connections to peers and diversifying the curricula.

Alumni engagement

- Develop mechanisms for tracking IBPOC graduates to learn about their experiences at UBC and to aid in keeping IBPOC graduates engaged.
 - › Conduct annual exit surveys of IBPOC graduates of all undergraduate and graduate students
 - › Conduct follow-up surveys of IBPOC who exited UBC without graduating
 - › Conduct surveys of IBPOC alumni every five years following their graduation

These surveys should target their experiences while on campus to enhance the above-suggested initiatives and also offer specific support for IBPOC graduates who are considering coming back to further their education at UBC. This survey should collect race-based data.

- Launch a mentorship program for IBPOC graduates who are considering further education or seeking to advance their careers. The program would pair recent graduates with UBC-affiliated IBPOC faculty, staff and established alumni.

- Provide UBC's alumni with viable opportunities to update their knowledge and skills in developing awareness tools and anti-racism strategies that can be implemented in their respective workplaces and communities. Initiatives to be undertaken could include workshops, webinars and certificate programs. They would benefit UBC's alumni in terms of their professional development, but could benefit the larger community. The latter is a critical responsibility of public universities.

Directions for implementation

- Development and implementation of an anti-racist SEM plan across both campuses.
 - › Development, approval and roll-out for April 2022 onwards.
- Immediate implementation of mandatory, ongoing, annual, anti-racism and inclusive language education for Deans, Associate and Assistant Deans as well as for recruitment, advising, faculty (graduate supervisors), enrolment services, communications, student support/ advising and marketing units.
- Immediate implementation of race-based data collection and reporting for undergraduate and graduate students, starting at the prospective student level for all programs.
- IBPOC representation at the senior level of administrative units as well as at the Associate and Assistant Dean levels that will reflect the diversity in our community that extends beyond the makeup of the student body.
- IBPOC representation in student support providers/ programs that will reflect the diversity in our community as above.
- Measures of success of an Anti-Racist SEM plan would be substantial increases in IBPOC students who apply, are admitted, yielded and graduate from UBC.
- Another measure of success would be the increased level of engagement of IBPOC alumni with UBC.

Recommendation #37: Meaningful and effective corrections to workload inequity

Issue

Current guidelines and practices for workload equity systemically disadvantage IBPOC faculty members and staff at both UBC campuses. These workload inequities have resulted in unhealthy workplace environments, conflicts and other adverse outcomes.

Context

Relative to their White counterparts, IBPOC commonly carry heavy workloads, especially heavily weighted in teaching assignments, which puts them at a disadvantage in pursuing their scholarly activities. This disadvantage is frequently amplified by having less access to graduate supervisees, less access to teaching assistants and exclusion from critical faculty decisions.

White colleagues are supported and promoted through many pathways, which exacerbate workload inequities and other adverse outcomes for IBPOC. In addition to having reduced teaching responsibilities, they are more likely to have protected research time. The mechanisms used to protect their research time include course buyouts, special arrangements in their employment contracts and other "special" arrangements. These advantages are not typically extended to IBPOC faculty members, regardless of similarities in their productivity levels. They enable White colleagues to advance their research and publications and subsequently obtain more research funding. More research funding begets more unfair advantages and further legitimizes the exploitation of IBPOC faculty members. For instance, the higher research productivity of their privileged White counterparts is used to further justify IBPOC faculty members' reduced opportunities to engage in research and continuation of their higher teaching loads.

There are many examples of unfair workloads in our teaching responsibilities. IBPOC are more likely to be assigned to develop and teach new courses than their White counterparts. They are more likely to be assigned to teach more courses and have larger classes than their White colleagues. White colleagues assigned to large classes are more likely to have their large classes split into sections, each treated as a separate course, thus substantially reducing the total number of students and course preparations. When their larger classes are not split, White colleagues are more likely to have the support of TAs.

The university does not have a system to ensure transparency and accountability in academic administrators' decisions and actions. Consequently, issues affecting IBPOC members, including discrimination in workload assignment and exclusion from faculty decisions, are readily suppressed.

The short- and long-term impacts of workload inequities are numerous. For instance, in preventing IBPOC faculty members from fulfilling their research agendas, they lose income due to decreased eligibility to receive merit. Even the PSA allocations disproportionality benefit White faculty members, regardless of any income disparity. Their chances of success in the tenure and promotion processes are also diminished.

Recommendations

1. That UBC establish clear and transparent workload equity standards and guidelines. Their scope must extend beyond gender equity. Under the Federal Employment Equity Act (s.c. 1995, c.44), designated groups include Indigenous peoples, persons with disabilities and members of visible minorities (POC). Thus, UBC's equity standards and guidelines must also incorporate POC. These standards and guidelines must contain explicit provisions for ensuring transparency, accountability, and corrections to inequities that alienate, suppress and stigmatize POC faculty members.
2. That UBC develop and implement mechanisms for accountability and transparency in workload assignments. For POC, disparities in workload assignments are a critical representation of inequity. We recommend policies and guidelines that require heads/chairs/directors and deans (where applicable) to demonstrate full engagement with faculty in determining workloads. Best practices require that the full course schedule be produced and shared with all faculty members and that faculty members have opportunities to work collegially to develop these course schedules and resolve scheduling conflicts.
3. That UBC revise its standards and processes for Merit and PSA allocations to ensure that they are equitable and transparent. The rationale for allocating PSAs is particularly mysterious.
4. That UBC conducts an audit of the standards and processes used to inform workload assignments and allocations of Merits and PSAs. Given that workload inequities contribute to inequities in Merit and PSA allocations, we recommend that the audit cover both areas. For UBC Okanagan, the audit should cover all 16 years of its existence. It should assess patterns that need correcting and biases in the processes. The results obtained should inform the revision of existing policies and processes.

Directions or suggestions for implementation

The American Council on Education has provided some detailed approaches to improving workload equity.

Students Committee Recommendations

STUDENTS COMMITTEE REPORT

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

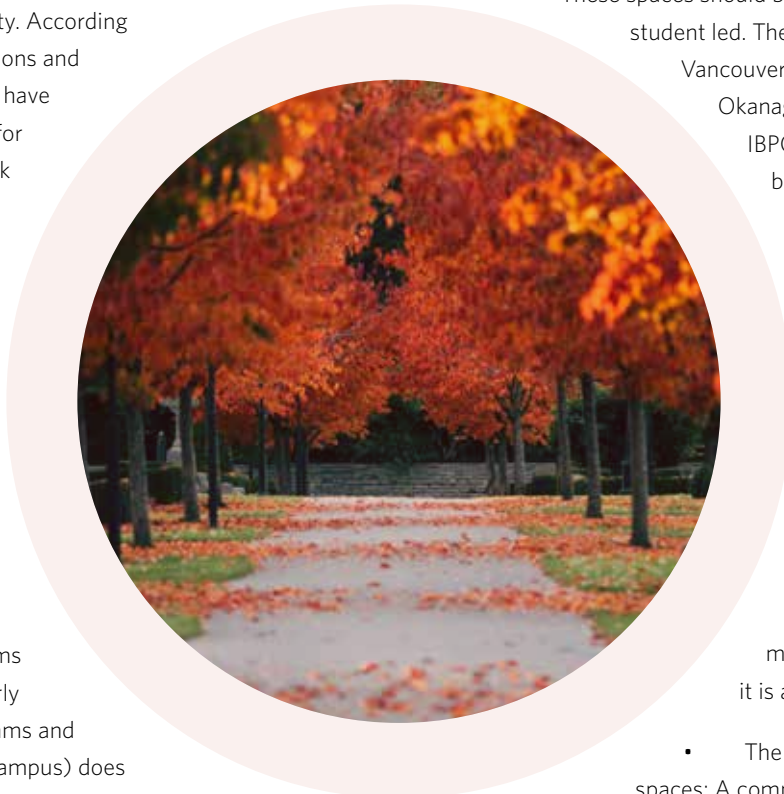
Blacks and students of colour do not feel that they have safe spaces on campus to gather. This is a space that is urgently needed. There is a space on both campuses dedicated to Indigenous peoples on both campuses. At UBC Okanagan there is dedicated space for Indigenous students called Indigenous Programs 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.

Staff Committee Recommendations

STAFF COMMITTEE REPORT

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

Issue/problem:

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

Context:

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

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

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

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

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

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

- The Indigenous Strategic Plan, under Goal 6, Action 25, sets out to "Develop Indigenous recruitment, retention and advancement policies, which strategically increase numbers."

Recommendations:

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

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

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

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

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

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

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

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

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

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

5. Create pathways to career progression through the following:

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

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

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

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

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

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

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

Implementation:

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

Evaluation:

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

Additional considerations:

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

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

Issue

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

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

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

Context

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

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

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

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

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

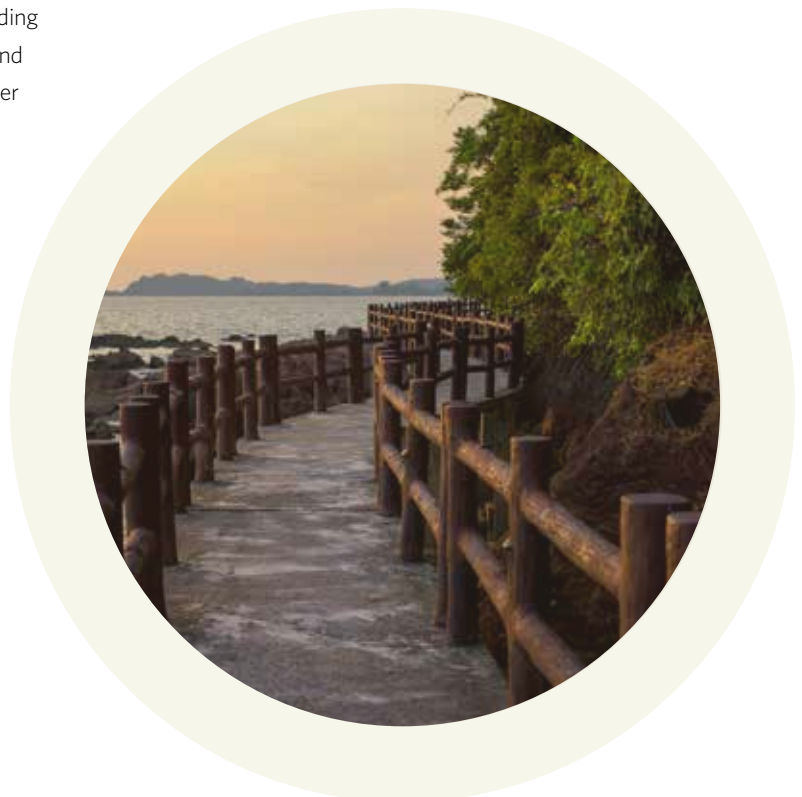
Existing university-wide affinity spaces (albeit only at UBC Vancouver) include:

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

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

Recommendation

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



Implementation

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

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

Issue/problem:

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

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

Context:

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

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

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

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

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

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

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

Recommendations:

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

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

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

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

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

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

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

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

Implementation

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

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

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

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

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

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



Recommendation #9: Increase expertise and capacity to adequately address human rights issues with respect to discrimination based on race, colour, ethnicity and place of origin at UBC

Issue

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

Context

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

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

Recommendation

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

Policy development

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

Human rights infrastructure

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

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

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

Expand expertise in Investigations Office

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

Implementation

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

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

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

Issue

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

Context

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

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

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

Recommendation

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

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

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

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

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

Implementation

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

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

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

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

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

Issue

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

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

Context

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

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

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

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

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

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

Recommendation

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

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

Implementation

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

Evaluation

Certificate completion rates

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

Additional considerations

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

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

Issue

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

Context

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

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

Recommendation

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

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

Implementation

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

Faculty Committee Recommendations

FACULTY COMMITTEE REPORT

Recommendation #2: Increasing recruitment and retention of IBPOC faculty

Issue:

Despite UBC's commitment to equity, diversity, inclusion and decolonization, IBPOC groups are underrepresented among faculty on both campuses. UBC should rectify this lack of representation by hiring a larger number of IBPOC faculty members, including and especially Black and Indigenous faculty who remain particularly underrepresented. To facilitate this, hiring guidelines must be revised, standardized and implemented at both university and faculty levels. In addition, we must provide incentives for IBPOC candidates to choose and stay as faculty at UBC.

Context:

UBC's Strategic Plan (2018-2028) reiterates its commitment to equity, diversity and inclusion. The 2020 Inclusion Action Plan further operationalizes inclusion and advocates for increased representation of faculty members from historically underserved, marginalized, or excluded backgrounds. UBC's Indigenous Strategic Plan, adopted in 2020, affirms Indigenous human rights and guides UBC's commitment to reconciliation. Both the Inclusion Action Plan and Indigenous Strategic Plan stress the need for increased recruitment, retention and advancement of IBPOC faculty members.

The dire need for increased IBPOC hires was reiterated by Black and Indigenous members of the UBC community during President Ono's Listening Sessions held during 2020. The active recruitment, retention and advancement of IBPOC faculty is crucial to the promotion of anti-racism and decolonization. Rigorous hiring practices are a key component for achieving our goal. All members involved in the hiring process, including administrative leaders, search committee chairs and members, voting faculty members, staff and job candidates, must understand the significance of these values and put their understanding into practice for institutional transformation.

In advancing this effort, the example of UBC Faculty of Science is instructive since it has pioneered the development of guidelines for recruiting and hiring scholars of underrepresented groups. Their implementation has led to positive outcomes (halving the frequency of shortlists that have no IBPOC candidates and raising landing rates of IBPOC from 24% to 36% of recruits). Key elements of their guidelines are embedded in our recommendation for “Implementation” below. The implementation of these guidelines in the Faculty of Science is supported by the demographic data collected from job applicants and existing faculty members. Data serves as a tool to gauge equitable hiring of IBPOC members and the success of hiring outcomes.

Recommendation:

- A. Develop and implement a set of university-wide faculty hiring guidelines rooted in anti-racism and decolonization.
- In order to increase the number of IBPOC faculty hires, concerted effort must be made throughout the campus. This effort should be made in an efficient, coordinated and result-oriented manner. UBC should develop basic guidelines for faculty hiring that ensure its commitment to anti-racism, decolonization and inclusive excellence. The criteria should include all applicants’ commitment to and experience in EDI, anti-racism and decolonization. The basic guidelines can be developed based on the existing guidelines used by the Faculty of Science (see below for the details).

- B. Promote the alignment of faculty hiring guidelines in each Faculty with the above university-wide guidelines.

From 2021 forward, UBC Faculties will devote more than 50% of new hires exclusively to IBPOC candidates.

Require an external faculty member (or a member from the proposed Anti-Racism and Inclusive Excellence Office (ARIEO)) to attend and provide advice at meetings of hiring committees.

The external faculty member or member of the proposed ARIEO should have a strong background in an anti-racism and/or decolonization lens or job profile, similar to external members already serving on committees in some faculty hires at UBC. When exercised by faculty members, the role should be recognized as service. A Faculty may create a faculty-wide committee for this purpose.

- C. Support recruitment of IBPOC candidates.
- i. Provide incentives to attract IBPOC candidates, in the form of resources and information about UBC and surrounding communities, opportunities to connect with faculty member(s) from the affinity group, efforts at the departmental level to foster a welcoming culture.
 - ii. In order to attract underrepresented IBPOC job candidates to UBC, short promotional videos on UBC and surrounding communities that are relevant to their racial/ethnic groups and other affinity groups should be created.

A shortlisted job candidate from an underrepresented IBPOC background should also be offered opportunities to connect with faculty members who belong to their affinity group.

- D. Design and implement an annual reporting system and collection of disaggregated demographic data of applicants to allow monitoring of the process and outcome of implemented hiring guidelines.

The process of recruitment and hiring stipulated by the guidelines should be reported by the search committee chair to the administrator in charge of human resources and EDI in each Faculty. In addition, the Faculty should collect, analyze and store data on all applicants and faculty members and use the data for setting goals for new hires.

Implementation:

- A. This is developed by the Provost Office and the proposed ARIEO. Best practices to adopt are:
- i. Attract diverse applicants by effective advertising, with flexibility on extending the deadline
 - ii. Ensure diversity of the search committee members (addition of external members should be normalized)
 - iii. Raise awareness of both structural and individual bias among search committee chair, members and human resources through training
 - iv. Obtain relevant information from job applicants regarding their self-identified equity-deserving demographics as well as diversity statement

- v. Real-time disclosure of candidate pool demographics to allow search committees to ensure that applicants from underrepresented groups are fairly represented in the shortlist
 - vi. Ensure procedural fairness during the interview, including oversight of shortlist diversity in “the second look” by Associate Deans with requirements to provide justification when a shortlist diverges from applicant pool diversity.
- B. Faculties develop a recruitment plan for hiring as well as retention and promotion and submit to the Provost Office and the proposed ARIEO
 - C. This is conducted at each Faculty, led by the Associate Dean in charge of Anti-Racism, Inclusion, Equity and Decolonization (ARIED). Any Faculty without such a position should establish one.
 - D. Associate Dean of EDI, working with Department Heads, identifies the external member on hiring committees.
 - E. The Provost Office and the ARIEO coordinates the creation of short promotional videos and identify a pool of IBPOC volunteer faculty members to meet with underrepresented job candidates
 - F. Each Faculty collects data from applicants and faculty members and contributes this to the ARIEO.

Recommendation #16: Enhance anti-racism and inclusive excellence in leadership

Issue

Currently, UBC has only a few IBPOC senior administrators across Faculties and in central administration. This underrepresentation is caused by many problems, including a lack of transparency and consistency of the policy and process for selecting them, and racism experienced by IBPOC leaders which forces them to leave their leadership roles. Furthermore, the current policy and practice do not ensure that all senior administrators and leaders enact anti-racism and inclusive excellence. It is necessary to transform the hiring practices and provide administrators and leaders with education. More robust

recruitment, hiring and retention of IBPOC faculty should also be coordinated by Associate Deans with expertise⁴ in anti-racism.

Context

In order to enact anti-racism, decolonization and inclusive excellence, effective leadership is essential. Institutional effectiveness is reflected in the degree to which IBPOC are represented in leadership positions, including Provost, Vice-Presidents, Deans, Associate Deans, Department Heads, Directors, Research Chairs, Named Chairs, Program Coordinators and members on the Senate and the Board of Governors. However, current administrators and leaders at UBC Vancouver, for example, are predominantly White. Only 15% of the senior executives, 13% of the Deans, 29% of Associate Deans, 17% of the Chairs and Directors (excluding pharmacy, nursing, dentistry, medicine and law schools) are visible minorities with no Indigenous administrators and leaders as of March–August 2019 (Fuji Johnson & Howsam, 2020). The numbers should be larger in comparison to the percentage of IBPOC faculty members, which is approximately 23%—a percentage significantly lower than that of IBPOC students in 2019. (See https://equity3.sites.olt.ubc.ca/files/2020/06/Employment-Equity-Report-2019-BOG-2020-04-06-v3_new-datatables.pdf)

A larger number of IBPOC should take these leadership positions to mirror UBC’s population, diversify perspectives and advance anti-racism and inclusive excellence on our campuses. When IBPOC members, especially women, assume leadership positions, however, they often experience unrelenting racism and sexism, forcing them to leave their leadership roles. IBPOC leaders should be given

⁴ In this recommendation, we define “expertise” as possessing lived experiences of racism or leadership experiences in anti-racism, together with at least basic understanding of what anti-racism entails.

sustained effective supports in order to successfully fulfill their duty particularly given the lack of Faculty Association representation for senior administrators.

In order to advance anti-racism at the leadership level, all administrators and leaders must have commitment to, knowledge of and active engagement in anti-racism. UBC need to hire new administrators who are already equipped with these qualities. The hiring policy and practice must be attuned to anti-racist and decolonial principles, including ensuring the representation of IBPOC members on the selection committee and careful processes for selecting candidates who demonstrate expertise in anti-racism and decolonization. Such knowledge and expertise should also be required for the appointment and reappointment of other leaders, especially Associate Deans, whose (re)appointment criteria and processes are often obscured. An anti-racist and decolonial lens should be employed in establishing consistent and transparent procedures for (re)appointing Associate Deans and other leaders.

All current senior administrators and leaders must be held accountable for their engagement in anti-racism and decolonization in an ongoing manner. All of the discussions on their administrative planning, decision-making and assessment should be founded on anti-racist and decolonial consciousness and principles. Input and feedback from experts are essential in this discussion

process. These leaders' accountability should be demonstrated by their periodical self-evaluation on anti-racist achievements and areas for improvement



regarding all activities within each Faculty, department and program. To incentivize the leaders, exemplary achievement should be rewarded.

Associate Deans play an important role in carrying out many administrative tasks. One of the tasks is to make sure that each department conducts faculty recruiting, hiring and retention through an anti-racist and decolonial lens. This should be carried out by Associate Deans with expertise in anti-racism, decolonization and inclusive excellence. While some Faculties (e.g., Arts, Education, Forestry, Science at UBC Vancouver) allocate this specific task with a focus on EDI to the portfolio of

Associate Dean with differing degrees of success, other Faculties do not explicitly focus on EDI or anti-racism and decolonization as part of their administrative duties. The position of Associate Dean of Anti-Racism, Inclusion, Equity and Decolonization (ARIED) should be created in all Faculties and a faculty member who has expertise in anti-racism and decolonization should be assigned to the position.

Elected leaders, including the members of the Senate and the Board of Governors, should be represented by a greater number of IBPOC members. Increasing IBPOC nominations can be facilitated by intentionally including a focus in the call for nominations.

Recommendation

Enhance anti-racism and inclusive excellence in leadership

- A. Hire/Appoint a greater number of IBPOC senior administrators (Provost, Vice-President, Dean) and other leaders (Associate Dean, Department Head, Director, Program Chair/Coordinators, Research Chairs, Named Chairs, Committee Chairs, members of the Senate member and the Board of Governors)
 - › Obtain, keep and monitor disaggregated data of the administrators and leaders
- B. Retain IBPOC senior administrators and leaders.

- › Provide IBPOC administrators and leaders with resources, support and training opportunities to facilitate their performance as leaders, and to informally and formally counter racism that they may encounter in their leadership role
 - › Institute formal and regular performance and reappointment reviews for all administrators and leaders (i.e., IBPOC and White) with fair and transparent documentation of strengths and areas for improvement. Have staff with Human Resources and anti-racism expertise lead these reviews
 - › Create a network of IBPOC administrators and leaders (past and present) who can serve as mentors and pair them with emerging leaders
- C. Hire, appoint and reappoint administrators and leaders with knowledge and a track record of anti-racism and decolonization.
- › For senior administrator searches, involve a member external to the search committee (e.g., Human Resources, Faculty Association, ARIEO) who has expertise in anti-racism and procedural fairness as well as authority
 - › Revise AP5 (Deans/Principals Appointment Policy) to ensure not only gender balance of search committee members but also racial balance.
 - › Revise AP9 (Academic Heads Policy) to ensure that racial diversity is integrated in the process and outcome of appointments of Heads.
- D. Hold all current senior administrators and leaders accountable for their enactment of anti-racism and decolonization
- › Develop and implement a consistent and transparent procedure for selecting and reappointing Associate Deans and other leaders which ensures a higher standard of anti-racist and decolonial professionalism and procedural fairness
 - › For reappointments of all leaders, require the candidates to demonstrate their achievement in anti-racism and decolonization
 - › Ensure the routine inclusion of an anti-racist lens on agenda items and require the attendance of an anti-racist expert (e.g., Associate Dean of ARIED; Human Rights Advisor) at all Dean Council meetings and all pan-UBC Associate Dean meetings
 - › Require each Dean to submit an action plan and report annually. The report should include self-evaluation of anti-racist efforts and achievements, including data, activities engaged by the Faculty's leadership (e.g., Associate Deans, Assistant Deans, Heads and Directors, Program Coordinators) and their Faculty's departments and programs, to the Provost Office and the ARIEO, which will rank the Faculties and reward the highest ranked one. The report should include feedback from IBPOC faculty, staff and students, and it should be made public.
- E. In all Faculties, create a 50% position of Associate Dean of Anti-Racism, Inclusion, Equity and Decolonization (ARIED) in each Faculty, appoint a tenured faculty member with knowledge of anti-racism and decolonization to this position, and have them be integral in faculty recruitment, hiring and retention as well as other duties related to anti-racism and decolonization.
- F. Increase the number of IBPOC members on the Senate and the Board of Governors
- In order to hire or appoint a greater number of IBPOC administrators and leaders, strategies need to be developed. They include: 1) offer information sessions for IBPOC faculty members to provide knowledge on what leadership roles are available, what experiences are expected, and what support is available; and 2) make available the information on leadership development opportunities offered by programs outside of the university. Disaggregated data of the administrators and leaders must be obtained and kept in order to monitor achievement.
- Retention of IBPOC senior administrators and leaders is affected by multiple factors. Awareness and commitment to anti-racism, decolonization and inclusive excellence of all members in the leadership role, as well as faculty and staff, can build strong support for IBPOC leaders. IBPOC administrators and leaders should be provided with funds for training opportunities at external institutions, if necessary. Annual and/or reappointment reviews of IBPOC administrators and leaders should be conducted by involving an expert with Human Resources and anti-racism skills.

In hiring or reappointing administrators, their track record of anti-racism and decolonization should be used as a major requirement. The search and appointment process should also reflect anti-racist and decolonial practice.

All administrators should exercise anti-racist and decolonial decision-making. They must be held accountable for their actions. For developing and demonstrating accountability, it is essential to involve IBPOC leaders, faculty, staff and students.

In order to increase the number of IBPOC faculty hires, Faculty-level coordination plays a significant role. Every Faculty should assign this task to the Associate Dean of ARIED, who co-lead faculty recruitment and hiring with Associate Dean of Human Resources or equivalent.

Although the members on the Senate and the Board of Governors are elected, the procedure of election can encourage IBPOC nominations by including the language of anti-racism and inclusive excellence in the calls for nominations.

Implementation

- A. For external and internal searches of senior administrators, the same principles for faculty hiring guidelines should be followed:
- Attract diverse applicants
 - Ensure diversity of the search committee members
 - Challenge how systemic and individual racism operates among the search committee chair, members and Human Resources
 - Ensure that all search committee members have received required anti-racist education (see Recommendation #5) and require additional education for all search committee members
 - Obtain relevant information from applicants regarding their self-identified demographics as well as diversity statement
 - Real-time disclosure of candidate pool demographics to allow search committees to ensure that applicants from underrepresented groups are fairly represented in the shortlist
 - Ensure procedural fairness during the interview and selection process.

For internal searches and appointments, the procedure should also ensure diversity of applicants and search committee members as well as procedural fairness during the interviews and the decision-making process. Where applicable, Associate Dean of ARIED and staff with Human Resources and anti-racism expertise monitors the process and ensures accountability.

- B. The professional development opportunities and funds should be provided by Human Resources in collaboration with the ARIEO. The network of IBPOC leaders should be created by Human Resources in collaboration with the ARIEO.
- C. The process should be implemented by the President and the Provost in collaboration with the ARIEO. The revision of AP5 and AP9 should be approved by the Board of Governors.
- D. For selecting and reappointing Associate Deans and other leaders (e.g., Department Heads, Program Chairs/ Coordinators), the Dean and the Associate Dean of ARIED make the process transparent and accountable by developing, implementing and monitoring policies with anti-racist and decolonial lens. For the annual report required for each Faculty, guidelines and criteria will be developed by the ARIEO.
- E. Dean of each Faculty in collaboration with the ARIEO creates a position and appoints a qualified member.
- F. The offices responsible for the election of the members of the Senate and the Board of Governors will highlight the importance of racial diversity and inclusive excellence in the call for nominations. Revise the Terms of Reference for the election of the Senate and the Board of Governors to include designated seats for IBPOC members

Recommendation #17: Increase educational opportunities on anti-racism for all faculty members and administrators

Issue

Currently, faculty members and administrators are provided with limited opportunities for education and professional development. The relative lack of learning opportunities perpetuates racial harm and discrimination at the interpersonal level as well as systemic racism at the institutional level. Opportunities for anti-racist and decolonial education must be offered for all members through multiple pathways.

Context

Faculty training on Indigenous issues and history is listed as Action 34 of Indigenous Strategic Plan. Professional development on EDI for faculty is also an action item for the goal of “capacity building” in Inclusion Action Plan. All senior administrators and leaders as well as faculty members must understand and commit to the values and principles of anti-racism and decolonization and enact this commitment (see Recommendation 8). They should receive education on anti-racism, decolonization and anti-oppression of all forms in order to gain knowledge of what resources exist and to develop their competence necessary for engaging in anti-racism.

Clearly, further education and professional development should be required for all faculty members as well as all administrators. Such opportunities would help them understand adverse effects of racism and colonialism and invite them to actively explore anti-racist and decolonial equity (i.e., decolonizing, confronting and dismantling racist structures; identifying the resources which only benefit the dominant group due to inequitable access and distribution; assuring access to justice; developing pedagogical consciousness and skills to enact anti-racism and decolonization).

Education and professional development on anti-racism and decolonization must be done through multiple channels in a sustained manner. This is because engagement in anti-racism and decolonization is a lifelong commitment of unlearning, relearning and enacting through

critical reflection. Thus, while a single workshop or training session would be useful to introduce key issues to those with little prior knowledge, such an approach alone will not eradicate racism. In addition to mandatory basic awareness-raising training and ongoing professional development, more full-scale education must be organized and provided for all members including administrators, leaders and faculty members. To encourage participation, incentives such as informal socializing, in-house publishing, certification or presentation opportunities should be created.

According to the website, “Anti-Racism and Inclusive Excellence at UBC,” a number of actions for training and education are in progress or forthcoming (<https://antiracism.ubc.ca/working-towards-change/#Goal5>). There are professional development opportunities offered by Human Resources (e.g., the Academic Leadership Development Program; one-on-one coaching) and the Equity & Inclusion Office, but these activities are offered in isolation and are not well coordinated. We recommend that these actions be extended further to enhance coordinated opportunity for anti-racist and decolonial professional development.

Recommendation

Increase educational opportunities on anti-racism for all faculty members

- A. Provide all faculty members and administrators mandatory online and/or face-to-face education and professional development on anti-racism and decolonization including an update or refresher on a regular basis.
- B. Support anti-racist faculty leaders in each Faculty or Department in their ongoing engagement of other colleagues in anti-racist and decolonization education activities
- C. Incentivize faculty members’ participation in anti-racist and decolonial education activities

- D. Strengthen education programs for all senior administrators so that they engage in anti-racism, decolonization and anti-oppression of all forms with knowledge and resources
- E. Establish better coordination of anti-racism education opportunities that are offered by various units on each campus

Mandatory education and professional development via face-to-face or online should aim to develop basic understanding of the nature and impact of racism, colonialism, anti-racism, decolonization and intersectionality and require all administrators and faculty members to take it every year. Details of delivery will be determined based on the best practices in the literature (e.g., see below in implementation). Annual opportunity is recommended.

Bottom-up activities aimed at education and professional development should be encouraged on an ongoing basis. Faculty members who are interested in engaging their colleagues in anti-racism and decolonization should receive support and recognition. These activities can be round-table discussions, anti-racist caucusing, group projects, book club, movie club, workshops and more. Support such as hiring graduate students for assisting with these activities should be provided. In addition, each Faculty and/or Department should develop creative synergy among anti-racist leaders to collaboratively and strategically work on antiracist activities (e.g., cluster hires).

In order to incentivize faculty participation in education, create opportunities such as in-house publishing for the Anti-Racism Living Library or public presentations at campus events (see Recommendation #9) to showcase their anti-racist engagement and reflection through multimodal expressions (e.g., storytelling, poems, visual art, performing art, scholarly paper) and count them toward scholarship for tenure/promotion.

Education of all current administrators is essential for advancing anti-racism and decolonization. The education and professional

development opportunities should include and expand upon those provided by Human Resources (e.g., Academic Leadership Development Program, one-on-one Coaching), Equity & Inclusion Office, and other offices with anti-racist lens with additional resources allocated. They must demonstrate their understanding and commitment and be held accountable (see Recommendation #4). Reappointment decisions should take their genuine engagement into account.

Various education and professional development opportunities offered by the Equity & Inclusion Office, Human Resources and other offices must be coordinated by ARIEO in order to establish coherence and efficiency.

Implementation

- A. The activity should be coordinated by ARIEO (see Recommendation #3) and Associate Dean of ARIED (see Recommendation #4). An external trainer can be brought in or faculty and staff members with specific expertise can be recruited across each campus and assigned to the task as their workload.

The content of the education and professional development should address the effects of racism as observed at three levels which influence each other: 1) individual/interpersonal level—issues such as explicit bias, implicit bias, macroaggressions and individual accountability; 2) institutional and systemic level—problems such as underrepresentation of IBPOC faculty members and leaders and associated policies/practices (e.g., hiring); and 3) epistemological level—negative effects of the dominance of White Anglophone Eurocentric views, which devalues Indigenous and non-Western ways of knowing and expressing. Participants are expected to understand how racism is not only about individual insult or disgrace, but rather it also affects all educational activities and structures of the institution. All participants may be complicit with the underrepresentation of IBPOC students, faculty, staff and leaders as well as the White Eurocentric curriculum and instruction. They all must make efforts to transform the status quo. In addition, intersectionality of race and other identity categories (e.g., gender, sexuality, language, religion, disability) should be critically addressed in pursuing transformation.

- B. Associate Dean of ARIED in each Faculty (see Recommendation #4) coordinates the initiative. Bottom-up professional development activities led by faculty members, staff and/or students in various forms should be encouraged and supported. The ARIEO in collaboration with Associate Dean of ARIED collects information on these efforts across campuses and share it in each Faculty or campus.
- C. Associate Dean of ARIED in collaboration with the ARIEO create incentives and implement.
- D. ARIEO will coordinate the efforts.
- E. ARIEO will coordinate the efforts.

Recommendation #18: Remove barriers to IBPOC faculty members' career progression and enhance their access to research, funding, wage equity and awards opportunities

Issue

Many IBPOC faculty members face barriers to progress in their careers, especially to the rank of professor. These barriers include a lack of access to opportunities that would enable their career advancement through research, funding and awards. The problem has multiple causes, including under recognition of their research agenda, underrepresentation of IBPOC graduate students to collaborate with, explicit and implicit bias, racist exclusion and so on. Greater intentional support should be provided. Furthermore, IBPOC faculty who undertake anti-racism through decolonial, intersectional and interdisciplinary research programs experience unique and distinct challenges at all levels of accessing research, funding and awards opportunities.

Context

Many IBPOC faculty do not achieve the rank of full professor or named positions. There are a number of barriers. IBPOC members, for example, lack research and funding opportunities due to a number of related factors: there are only a few graduate students or colleagues who want to pursue shared research agenda especially for Indigenous faculty; assignment of graduate student supervision is inequitably distributed; our research topics are often focused on marginalized populations or contexts and thus underrecognized; many of us are excluded from White faculty research interest groups that tend to clique; the exploitation and tokenization of IBPOC colleagues by White faculty who win grants to satisfy EDI grant requirements, precluding access to these funds by IBPOC scholars; explicit and implicit bias negatively influence nominations and adjudications for funding and merit-based opportunities; possible bias

against IBPOC faculty members for receiving course releases to pursue funded research or other projects; and many of us lack access to effective mentors, sponsors and collaborators. IBPOC faculty members also do not achieve parity in terms of leadership roles. These limitations lead to fewer research outputs or under recognition of the significance of our research, lack of leadership opportunities made available and insufficient track records on merit, all of which jeopardize tenure/promotion and reduce possibilities for receiving research awards. The problem is particularly serious for Indigenous scholars who have joined UBC from outside of the local Indigenous communities. It is also necessary to investigate how these challenges are linked to the wage gap for IBPOC faculty members.

The Inclusive Action Plan addresses the need for applying EDI principles to funding programs and award nominations (i.e., 4.0 Goal, C. Funding Applications and Award Nominations). The “principles” should go further to specifically include an anti-racist and decolonial lens.

Recommendation

Remove barriers to IBPOC faculty members' career progression and enhance their access to research, funding, wage equity and awards opportunities

- A. Investigate barriers in the existing promotion processes as detrimental for IBPOC faculty's pathways to be promoted to the rank of professor. Remove barriers and provide facilitatory mechanisms to achieve promotion in a timely manner.
- B. Create internal funding opportunities for IBPOC groups, including team research grants specifically for IBPOC researchers
- C. Increase access to graduate student supervision
- D. Ensure that a greater number of IBPOC faculty members are nominated and selected for awards, titled chairs and other recognitions.

- E. Increase IBPOC representations of adjudication committees for awards and grants, and enhance the committee members' understanding of anti-racist and decolonial equity.
- F. Collect and analyze disaggregated data on grants/awards applicants and grants/awards recipients, use the data to correct inequities if present and report how the inequity is corrected in the Dean's annual report (Recommendation #4)
- G. Investigate campus-wide wage gap. Standardize Merit/PSA models of dissemination, remove bias within merit determination committees and narrow the extent of Heads' discretionary leeway in the assignment of PSA.
- H. Conduct a review of each Dean annually and at the end of their term to evaluate the actions that they have taken to mentor and uplift IBPOC faculty to promotion and leadership positions.

Barriers to IBPOC faculty members' career advancement, especially promotion to the rank of full professor, should be fully investigated and removed.

Creating team research grants specifically for IBPOC researchers will ensure their ownership of research that benefit from their own scholarship.

Greater access to graduate student supervision will be facilitated by increasing the number of underrepresented IBPOC graduate students especially for Indigenous faculty members as well as those who conduct research on marginalized IBPOC populations. It can also be made possible by identifying and storing information of the expertise of IBPOC faculty members within each Faculty so that they can be encouraged to co-supervise graduate

students. Assignments of all graduate students with IBPOC faculty should be monitored for parity and mechanisms should be established to ensure that IBPOC research faculty are assigned to graduate students regularly.

Award nominees and recipients should represent diverse racial groups by establishing and implementing a guideline.

Adjudication committees for grants and awards must be represented by racially diverse members who understand the principles of anti-racist and decolonial equity. Adjudication should be done through an anti-racist and decolonial lens. Announcements for internal and external award nominations should include language of anti-racism and decolonization to direct nominating members' attention to the importance of equity in nomination.

Data are needed in order to assess the level of racial equity among grant and award recipients. For any inequities, each Faculty must exercise interventions and report the outcomes.

Wage inequity should be investigated and corrected both at the university and Faculty levels.

Each Dean should be reviewed on an annual basis and at the end of their terms in terms of 1) how effectively they have created opportunities for IBPOC faculty members for career progression (e.g., being promoted to full professor, taking leadership positions) through mentorship, leadership training and other activities; 2) what concrete achievements have been attained; and 3) how the decisions for faculty course releases were made and whether the decisions were made in a fair and transparent manner.

Implementation

- A. President's Office and the Office of Provost and Vice-President Academic at each campus will be in charge of commissioning a full investigation with IBPOC faculty members on their promotion processes that have been a barrier to timely career progression to full professor and other named leadership positions. They will develop plans for removing barriers and implement them.
- B. The President's Office and the Office of Provost and Vice-President Academic at each campus will be in charge.
- C. Graduate and Postdoctoral Studies at UBC Vancouver and College of Graduate Studies at UBC Okanagan should lead the effort to recruit and admit IBPOC graduate students with a priority given to underrepresented groups. The Associate Dean of ARIED in each Faculty collects information about IBPOC faculty members' areas of expertise, their interest in supervising graduate students in general, and make the information available for colleagues to encourage co-supervision. This information should be posted online in a visible way in order to attract IBPOC applicants for graduate programs. Assignments for graduate student supervision should be done in an equitable manner. In addition, increasing funding for IBPOC faculty members will facilitate access to graduate student supervision.
- D. The ARIEO will develop a general set of guidelines for race-equitable award nominations. The guidelines will be implemented within each Faculty, Department and across the university.
- E. The ARIEO will develop a general guideline to ensure IBPOC representations in adjudication committees and to guide equitable

decision making. The guideline will be implemented within each Faculty, Department and across campus.

- F. Data will be collected by each Faculty and included in the Dean's annual report (Recommendation #4)
- G. Provost Office at each campus will commission an econometric analyses of IBPOC versus White faculty salaries to examine possible wage gaps stemming from tenure and promotion delays and distribution of merit and PSA. Merit committee oversight should include Faculty Association and Human Resources staff who have anti-racism expertise who will observe and advise the merit determination meetings.
- H. Each Dean submits self-evaluation to the Provost Office at each campus for a review.

Recommendation #19: Racial justice commitment for change

Issue

A truly inclusive university environment requires an anti-racist lens on its work and a commitment to act. A Racial Justice Commitment is being recommended to help to provide a foundation through which UBC can identify, and alter, the institutional and cultural barriers that prevent IBPOC from full participation and engagement in higher education. Without identifying these commitments at the outset, we lack criteria to make and monitor change and foster anti-racism in the system. Furthermore, a Faculty plan can describe the mobilization of faculty resources to creatively engage in anti-racism and provide scope for change to dismantle racism.

Context

The primary goal of the Racial Justice Commitment is to foster systemic change for IBPOC faculty, staff and students. This recommendation provides statements that inform and underpin a pledge for anti-racist work. Without pledging to do so, we fail to provide common ground for anti-racist efforts. By providing a Pledge, we can also build coalition with justice movements, support collective action on eliminating oppression and racism and leverage existing campus resources in this direction.



Canada has already adopted a charter, "[Dimensions](#)." Dimensions is intended to support equity in higher education and was endorsed by UBC in 2019. Both the Canadian and UBC Dimensions model are based on UK's Athena Swan and, to a limited extent, the UK Race Equality Charter; however, in Canada's Dimensions, the terms race and racism are not used. Moreover, the term racialized is mentioned only twice, while the term Indigenous is mentioned thrice (reflecting the consultation process with Indigenous people). Furthermore, Dimensions is limited to research activities—neglecting meaningful inclusion efforts for education leaders, non-research staff and students. We, as the Faculty Committee of the President's Task Force on Anti-Racism and Inclusive Excellence, recommend that Dimensions be strengthened by supporting this anti-racist recommendation herein.

We recommend amplifying efforts to eliminate racism by introducing several anti-racist statements in a race-specific commitment. This recommendation is different from a code of conduct, conceptual framework, or a value statement in that the focus is on institutional and Faculty-level engagement rather than on individual behaviours or values alone. This level of engagement is critical because it connects UBC with a broader dialogue and movement to enact change and, at the same time, mobilize Faculties in this engagement. Our work on anti-racism should be framed within a justice movement that fosters an equitable society. This society involves racialized members who can and should achieve their full potential, without barriers related to race.

In terms of recommendations, we believe that an anti-racist pledge by Faculties will further robust engagement on racial equity throughout UBC. Secondly, a commitment to racial justice prioritizes Faculty-level engagement and the mobilization of the faculty's intellectual and cultural resources, catalyzing a positive program to eliminate racism and achieve racial equity. The recommendation is thus dual-fold, to: a) make a pledge and acknowledgements and b) commit to Faculty-level action with a plan. Outcomes of these plans may lead to further recognition across the university. Finally, this recommendation is distinguishable in its voluntary ethos, faculty-level mobilization and positive program for engagement in racial justice.

Recommendation

The Pledge and Acknowledgements underpin the recommendations of the Faculty Committee of the President's Task Force on Anti-Racism and Inclusive Excellence. They are partly inspired by Canada's Dimensions and the UK Race Equality Charter.

Guiding Pledge and Acknowledgements of the Racial Justice Commitment

We propose that Deans, on behalf of the Faculty, make a pledge to dismantle racism and officially sign this pledge. A public statement of this pledge should be made available as well. The pledge will be voluntary, reflecting the positive encouragement approach of this recommendation. Catalyzing systemic change requires Deans and other majority-group decision makers within faculties to adopt anti-racism to effect real uptake. The voluntary nature of this recommendation creates the conditions for faculty to participate in their own path of development on racial justice. It permits Deans and decision makers to stand for dismantling of racism within their own institutional context and provides the foundation to create an anti-racist ethos among all of the faculty's constituencies. Voluntarily taking the pledge and situating the plan within the faculties deepens responsibility for and ownership of the results of anti-racist initiatives within faculties where racism happens. It also inspires solidarity among faculties across the campus for race equity efforts at UBC.

The Racial Justice Commitment is underpinned by guiding ideas. These ideas or acknowledgements on the state of society may be further adapted for a UBC context, that is, to reflect the principled treatment of racialized and Indigenous peoples. Faculties may develop related avenues to guide them in their work and to arrive at metrics. These Faculty plans are recommended and follow the pledge and acknowledgements.

Pledge: Dean's pledge to dismantle racism. The Dean can be accompanied by senior leaders and decision makers in the faculty. Local Nations, the President, Deputy Vice-Chancellor and other senior UBC administrators can be invited to the signing and may also take the pledge. The pledge is voluntary. In making this pledge, Deans, on behalf of their faculties, also acknowledge the following:

Acknowledgement 1. Racism is a feature of Canadian society. Systemic racism and interpersonal racism are products of colonial and other power discrepancies that are ongoing. Racism is also a feature of higher education and UBC's dealings with other sectors and partners. UBC, and this Faculty, are committed to eradicating racism in all its forms and dealings.

Acknowledgement 2. Eurocentrism and the reinforcement of European languages, knowledge systems and cultures as superior has dominated UBC, to the detriment of IBPOC within and beyond the university. Racism is demonstrated through the forced assimilative education practices that sought to destroy Indigenous ways of living and knowing. Diversity must be reflected in higher education. Inclusion of knowledges produced by IBPOC people in Canada and around the world and greater representation of IBPOC among UBC faculty, staff and students is essential to reflect this diversity. Learning and research environments must be transformed and the current system restructured in order to decolonize and indigenize UBC.

Acknowledgement 3. IBPOC members of UBC have yet to fully and equally attain their potential. All members of the academy, irrespective of minoritized

racial identities, must be able to function to the best of their potential to contribute to the overall success of the university. Higher education affords opportunities that must be made equitably available to all of its members. A focus on individual change or deficits of systemically marginalized members is inadequate to address the deep-seated changes required by the institution. UBC Faculties will engage creatively in efforts to dismantle racism.

Acknowledgement 4. IBPOC members of the academy are a heterogeneous group who have varied experiences. This complexity, informed by power differentials, must be factored into analyzing data and developing actions. Furthermore, all individuals possess multiple identities, and attending to intersection of those different identities is crucial. To draw from Kim Crenshaw: we must recognize that an intersectional approach to understanding the lives of IBPOC means seeing intersectionality as not additive, but reconstitutive and in turn must be integrated into staff and faculty reviews. The culture of UBC must reflect a deep commitment to engaging with complex forms of diversity amongst IBPOC.

Acknowledgement 5: Efforts in anti-racist thinking and practices are required for everyone. Unless all members, regardless of their racial background, raise awareness, take action and reflect on the effects of their actions, we cannot eliminate racism. UBC, and this Faculty, are committed to eliminating racism.

Faculty Plans for Change. A Racial Justice Commitment, once taken, dedicates Faculties to instigating systemic change and assessing their institutional culture and impact on

stopping racism. We recommend that Faculties engage creatively to develop initiatives to tackle racism. Faculties must submit evidence of the impact of their initiatives after three years and upon assessment, receive possible recognition. Their application may be recognized university-wide.

Implementation:

- A. The Pledge and Acknowledgements. The Racial Justice Commitment should be adopted by interested Deans, senior leaders and faculty organizations who pledge to work to stop racism and acknowledge racism within our institution and the faculty. A Faculty Action for Racial Justice committee is developed with the involvement of the Dean, directors, unit leaders, staff and students to foster action and continuity. Within three years, Deans and faculty, directors, staff and student members work to show evidence of the impact of their initiatives within their Faculties. Faculties can work with other units to stop racism. Taking the pledge is voluntary and involves an official signing with the Dean and possibly the Provost, senior leaders and other invited members.
- B. Faculty Plans. Member Faculties, departments and units would be required to develop initiatives and innovative solutions for actions on stopping racism. Creative initiatives from faculty, directors and staff, in partnership with students would be sought as well as noting the impacts of these initiatives. A public statement of their proposed action plan would be available on faculty websites that regularly updates anti-racist actions. These actions may also be included on a university wide page.

- C. Accountability and Recognition. Once a Faculty has signed the Racial Justice Commitment, they will need to support initiatives, track change and submit an application for a recognition within three years. The application would be assessed by a Racial Justice Assessment and Awards (RJAA) committee, comprised of the Provost, IBPOC, senior executives, faculty representatives, data experts and invited historically underrepresented community members.
- D. The nature of the rewards will be determined by the RJAA and will be a meaningful recognition and signified by a logo. It is appreciated that the rewards may be tangible and intangible. The awards are made public and may indicate to faculty, staff and students that their Faculty is engaging with this initiative and is becoming a safe place. Progress from plans will be shared annually. These efforts will strengthen UBC with respect to the federal Dimensions initiative. Successful applicants must also publish their submission. Annual plans and metrics that are already submitted to the University can relate the Faculty's level of progress on their award application.
- E. It is recommended that a special Racial Justice Commitment (RJC) taskforce at the Presidential level be established to further develop the criteria for the awards and the mechanism to implement and support Faculty actions.

Recommendation #20: Establishment of the UBC Anti-Racism Living Library, an ecosystem of anti- racism resources

Issue

The ARIE Task Force is in support of a proposal for the establishment of a UBC anti-racism living library—an ecosystem of anti-racism resources.

There are currently assorted anti-racism resources at various UBC websites, some of which are in need of improvement. The recommendation is for a network of anti-racism resources of various kinds, aimed at various audiences and located at various nodes of the institution. The network would not function as a repository, rather, as a dynamic, updatable collection of resources, incorporating recent and seminal works and non-traditional media (i.e., podcasts, webinars, etc.). The living library will constitute an important element of the overall effort to spread and normalize anti-racism academic and activist work on both campuses at UBC, including contributing to the education of the UBC community.

Context

Anti-racism, especially in the context of higher education, requires reflecting on how existing educational practices and resources conform or contribute to racist systems and structures. Education is often the first step to interrupting the institutional structures and systems that perpetuate racism. Though there are many existing anti-racism resources dispersed across UBC websites, the majority of these resources are either in progress of being developed, or in need of updates. Further, the decentralized nature of these resources is itself an impediment to successful anti-racist research, teaching and learning.

Other universities have collections of resources, such as these:

<https://www.queensu.ca/hreo/resources-racism-canada>

<https://uwaterloo.ca/human-rights-equity-inclusion/anti-racism>

<https://www.mcgill.ca/equity/resources/anti-racism-resources/anti-racism>

<https://onereach.library.utoronto.ca/anti-black-racism-reading-list>

<https://www.uoguelph.ca/diversity-human-rights/educational-resources-training/anti-racism-anti-oppression-resources>

Our recommendation envisions going beyond reading lists in a more comprehensive and coordinated ecosystem of resources. The resources can be used to enhance anti-racism education for undergraduate and graduate students.

Recommendation

The proposed Anti-Racism Living Library would centralize, coordinate, supplement and provide an accessible pathway into the ecosystem of resources, not replace the existing bodies of work. Through this approach we can sustainably manage the information on the Anti-Racism Living Library while allowing units and groups with specific mandates and areas of expertise to continue their good work.

There is a need for a comprehensive, interconnected, living library of anti-racism resources for UBC students and staff, as well as academia and the general public. This need was presented at the UBC Anti-Racism and Inclusive Excellence Leadership Team. Outside the context of the university, the curation, consolidation and centralization of anti-racism resources are essential to facilitate the understanding and exploration of anti-racism theory and practice.

Implementation

- A. A working group should be convened under the ARIEO (see recommendation 25) to create an inventory of existing UBC and community resources, map the user journey between resources, build out the page on antiracism.ubc.ca, and determine the maintenance of the Living Library as a sustained and dynamic resource.
- B. The Living Library will identify existing UBC and community resources, including but not limited to: the Anti-Racism Primer located on the UBC Anti-Racism and Inclusive Excellence Website; the UBC Library Subject Guide; the Equity & Inclusion Office website; the Centre for Culture, Identity and Education Anti-Racism Resources page; and a UBC Press Book Series on Integrative Anti-Racism.
 1. The UBC Anti-Racism website will provide a signpost for where various elements of the Living Library are located. The UBC Anti-Racism website will also post

a primer on Anti-Racism. A core element to achieving greater traction on anti-racism efforts within the UBC community is building a shared understanding of the many nuanced aspects of anti-racism. A primer on the subject serves as a way to level-set our community understanding so that we may move forward against racism together. The primary audience of these resources will be the UBC community and the public. The Anti-Racism Primer content will be managed by the team supporting anti-racism communications and editorial oversight. Linked resources are to be managed by their respective owners.

2. The UBC Library Subject Guide will include a guide to books, journals, academic resources and foundational academic materials. These resources will be community and public-facing.
3. The Equity & Inclusion Office's web resources, which feature action-oriented guides, should be regularly updated and included in the Living Library. The primary audience of these resources is UBC students and researchers.
4. The UBC Anti-Racism and Inclusive Excellence Office (ARIEO) will be responsible for coordinating the Living Library. In addition, the ARIEO will include traditional academic resources (books, journals, essays) and innovative media resources (podcasts, webinars, etc.) to the Living Library. These resources will include highlights of current research, expert-focused events and video content, as well as a list of experts and research areas. The primary audience of these resources is researchers and subject matter experts. Initially, the Centre for Culture, Identity and Education can play this role until the ARIEO is established.
5. A UBC Press Book Series. This Book Series will address academic, theoretical and practice development and innovation in anti-racism and related discourses. This will involve the establishment of editors and an international advisory board. The primary audience of these series will be UBC researchers and national/international academics.
6. To ensure that the Living Library stays dynamic and vibrant, host an annual event, inviting submissions of work, panels and presentations, and acknowledging the work contained in the Living Library. The work presented should be recognized) as scholarship for tenure/promotion and merit.

The Living Library (and/or those responsible for maintaining it) should include a mechanism to receive feedback, suggestions and critiques.

Recommendation #21: Data collection and governance for faculty, staff, PDF/Graduate and undergraduate students

Issue

A realistic assessment of the state of equity/inequity at UBC for IBPOC faculty, staff and students/trainees requires robust, disaggregated metrics—we do not know whether one's identity governs who applies, who gets in, who gets awards and recognition and who remains to complete their time at UBC. We cannot remove barriers when we are ignorant of the scope of the problem. Yet identity is a deeply personal, private matter that the institution cannot demand disclosure. The principles to navigate this are outlined here.

Context

We know of the racial diversity gap in faculty recruitment and leadership from external metrics (see The equity myth (Henry et al., 2017), Whiteness, power and the politics of demographics in the governance of the Canadian academy (Johnson & Howsam, 2020) and by internal assessments in the UBC Faculty of Science (<https://www.youtube.com/watch?v=B7tSzzBj2ml>). It took an external society to reveal that the largest cohort of Black physicians at UBC occurred in the 1960s. Our Equity & Inclusion Office has documented [Staff leadership diversity gaps that affect women of colour disproportionately](#).

Data collected by UBC currently lacks a public reporting structure. PAIR only releases information with special authorization by the AVP Equity & Inclusion. UBC uses Tableau to manage datasets from various sources, primarily of gender, although an IBPOC database exists. Select users have access on request, although few are aware of or know where to access these dashboards. Although

[Ryerson University has a highly visible and accessible equity dashboard](#), the system it runs on, Google Data Studio, is NOT real time and in fact, they wish to move to Tableau which has this advantage, one UBC is not leveraging currently.

Rationale

- **Disaggregated analysis:** Past demographic surveys collected visible minority status, without disaggregation into ethnicity/ancestry groups. This prevents assessing specific challenges faced by some racial minority groups and not others. This approach has also been shown to underestimate the true pool of visible minorities owing to variable uptake (data from Faculty of Science).
- **Special considerations on Indigenous people's data:** Plans for Indigenous community engagement and data management must be consistent with Indigenous needs.
- **Benchmarks:** Whether IBPOC are underrepresented or not also requires we have an accepted benchmark to use as a reference point. This can vary by one's role at UBC – faculty and staff employment is governed by the Employment Equity Act and BC Human Rights Act, Canada Research Chairs are benchmarked against a “labour market pool”, but students have no clear mandated benchmark, one that requires deliberation and consensus for consistency.
- **Privacy:** The collection of demographic information for equity purposes has to straddle a fine line between complying with the above Acts and the Freedom of Information and Protection of Privacy Act (FIPPA).
- **Accessible and visible:** Data collection is not an end goal, but a means to an end. Data collected and analyzed needs to be disseminated to be useful. Collecting data but embargoing it so that it is invisible or inaccessible also violates FIPPA principles of collecting private data for institutional needs.

Recommendations

The following recommendations should be based on the core principles for demographic data collection across UBC:

1. Data are collected at respective gateway points with full disclosure at time of collection on its purpose and security. These would include but not limited to:

- a. Enrolment services (Undergraduate admissions, graduation)
 - b. Faculty of Graduate and Post-Doctoral Studies (Graduate admissions, graduation, Post-Doctoral appointments)
 - c. Professional school admissions (Law, Medicine, Engineering admissions and graduation)
 - d. Human Resources (Staff recruitment and retention)
 - e. Dean's offices (Faculty recruitment, awards, progression through ranks and retention)
 - f. Representation in leadership (Senior appointments, Deans, Heads and Directors)
 - g. Equity & Inclusion Office and Faculty Relations (Staff and Faculty complaints)
2. Data are validated
 - a. Data analysts are essential to handle this volume of data including ensuring curation and consistency
 3. Data are protected
 - a. Adherence to privacy requires data are collected and secured on authorized, central servers at respective levels with regulated access.
 4. Data are accessible
 - a. Demographic information needs to be accessible to authorized users.
 - b. Aggregate, anonymized data may be shared with units or users that require such information to conduct mandated practices for UBC.
 - c. In cases where individual identities are needed (assessment of shortlist/ committee makeup/ leadership diversity/ targeted student awards), requests for electronic authorization for such use may be built into surveys with full disclosure of such potential use. Alternatively, publicly available, first-hand information or self-disclosures may be used for such needs.

Recommendation 21.1:

Establish standardization of survey questions to obtain disaggregated ethnicity/ancestry demographic data. Work with Data Governance Council, PAIR and Indigenous Strategic Plan EAC with input/oversight from knowledgeable IBPOC with survey metrics experience to align with Statistics Canada and leading federal agencies. There are currently no Tri-Council agencies using disaggregated race analytics, but the Canadian Institute of Health Information has laid out guidelines for "race" metrics (2020).

Recommendation 21.2: Strike a working group to examine benchmark standards for specific roles, fields and equity-deserving groups. For students and Staff, are local, regional, provincial or national representation of given equity-deserving groups the standard to be held to? For Faculty and Graduate students, is it the international pool of candidates of given equity-deserving groups, or the closest approximation of available candidates? This latter benchmark maybe inherently biased since a discriminatory field may have lower representation precisely since it is a hostile environment.

Recommendation 21.3:

Data that includes Indigenous peoples must adhere to OCAP principles of Ownership, Control, Access and Possession (see First Nations Information Governance Centre (n.d.)).

Recommendation 21.4:

Surveys should be designed with an opt out framework tied to submission processes to secure the highest response rates.

Recommendation 21.5:

Place oversight by knowledgeable IBPOC with survey metrics experience to ensure data collection efforts at all gateway points (Enrolment services, Faculty of Graduate and Post-Doctoral Studies, Professional school admissions, Human Resources and Dean's offices) are undertaking serious efforts on demographic data collection. If knowledgeable IBPOC cannot be found, recruit or train data analysts with working knowledge of racial minority demographics. A shortage of data analysts with the appropriate skill set will be a potential bottleneck to using such volumes of data.

Recommendation 21.6:

Incentivize management of databases (PAIR, HR, G+PS) to get beyond the static, hidden Tableau databases UBC uses, to examine intersectional demographics including racial diversity. UBC needs to invest in the plug-ins that allow intersectional Tableau data on faculty, staff and students to be visualized and publicly available. Progress on this should be part of annual reviews and failure to make public progress should have accountability via consequences. Metrics of progress can include an annual, publicly available report, access and data transparency, including multi-year progress graphs.

Recommendation 21.7:

Data governance groups (UBC Dimensions Pilot Steering Committee and Institutional Planning and Initiatives (Equity & Inclusion Office) should do a needs assessment of what reporting requirements the university, Faculties and units need to enable these systems to produce outputs that are useful.

Recommendation 21.8:

Data collected (including financial need for awards to underrepresented group students) MUST be accessible to responsible users (e.g., AD EDI and AD HR in Dean's offices; Graduate advisors in units; AD Academic or Students for Undergraduate students). Faculty and Staff hiring processes also require real time information (before and after close dates) to allow search committees to undertake active recruitment in the event an ongoing search has atypical applicant diversity. End of season data retrieval should be enabled for data analysts to assess potential gaps or exclusionary processes.

Recommendation 21.9:

Assessment of IBPOC candidate progress at each step of a process (faculty/staff/professional school applicant, graduate student/undergraduate student recruitment and retention) must be undertaken to determine points of loss and reported. Data continuity must be assured for long term integrity of trends analyses.

- a. Data on faculty and staff from the previous HRMS system needs to be preserved or linked to Workday, where it currently is at risk of complete loss (compared to a recommendation from the Staff Committee of ARIE)
- b. Transfer of student information to alumni databases should be ensured.

Implementation

1. (& 2.) VP Students and VP Research together with AVP Equity & Inclusion convene a Data Standards working group to standardize survey questions to obtain disaggregated ethnicity/ancestry demographic data and to evaluate and establish benchmark standards for faculty, staff and students. The working group should be comprised of Data Governance Council, PAIR, Indigenous Strategic Plan EAC and knowledgeable IBPOC with survey metrics experience to align with Statistics Canada and leading federal agencies (CIHI, Tri-Council agencies). A demographics standardization summit should be held with thought leaders from University of Calgary (Dr. Malinda Smith), X University (Dr. Denise Green), McMaster University (Dr. Arig al-Shaibah) and others (Dr. Ezekiel Dixon-Roman).
3. Engage and work in partnership with Indigenous Strategic Plan EAC to establish OCAP-compliant guidelines for collection of demographic data on Indigenous faculty, staff and students which should be incorporated by the Data Standards working group.
4. Leverage central systems for hiring, admissions and personnel management (Workday for Faculty and Staff; [Education Planner BC \(EPBC\)](#) system for Undergraduate Admissions; eVision and SISC systems for Graduate Admissions) with opt out demographic questionnaires tied to the process of application for maximal response while protecting the right to non-disclosure. Onboarding of successful recruits should be tied to completion of the UBC Employment census survey or have their admission files transferred to their student records (see [Ryerson University's Diversity self-ID](#)). Data analysts will need to monitor the process and ensure consistency and coherence in the databases.
5. The absence of racial demographic collection arises from the absence of people with lived experience in decision making positions and gatekeeping by those who have such authority. IBPOC with decision making authority must be placed in Enrolment services, Graduate

and Postdoctoral Studies, professional school admissions, Human Resources and Dean's offices. This group should be nucleated as an umbrella Data Practices Committee that meets several times a year to exchange best practices and reports to the VP Students and VP Research.

6. VP Academic, VP Students, VP Human Resources and VP Research to be tasked with management of databases (PAIR, HR, G+PS) such that data on faculty, staff and students are visualized and publicly available. Progress on this will be part of annual reviews and failure to make public progress will have accountability.
7. Data governance groups (UBC Dimensions Pilot Steering Committee and Institutional Planning and Initiatives (Equity & Inclusion Office) will conduct a needs assessment of reporting needs to inform #5 above.
8. VP Academic, VP Students, VP Human Resources and VP Research will have responsibility to ensure compliance of various units that regulate data access.
9. VP Academic, VP Students, VP Research and Deans will have responsibility to report on points of loss and on data retention.

Recommendation #32: Retain IBPOC faculty members

Issue

Currently, faculty "retention," seen in successful tenure/promotion, favors the advancement of White men and White women in a traditional scholarship and hierarchical leadership model. It is inherently a racist, discriminatory and colonial gatekeeping process for IBPOC. This destructive process often forces IBPOC faculty members to resort to consultation and to seek mentorship and support outside of UBC. There is ample evidence from the President's Listening Sessions that IBPOC faculty members face significant challenges in tenure/promotion. A lack of disaggregated demographic data of faculty retention also makes it difficult to assess and respond to the actual need.

Context

President Ono's Listening Sessions revealed that IBPOC faculty are given heavier teaching loads, unhelpful advice on tenure/promotion, and unfair assessment in tenure/promotion decisions. For example, Indigenous women faculty members of multiply-marginalized and negatively racialized identity carry heavy workload for Indigenous program building,

IBPOC and White student advising, life coaching and institutional navigation, which far exceeds the expectations, tasks and responsibilities of non-Indigenous White peers. A lack of fair criteria and process has also been noted. Combined with inequalities caused by implicit bias, White Eurocentric English-/French-only assessment criteria marginalize different ways of producing, interpreting and distributing scholarly knowledge that are founded on Indigenous methodologies, non-Western non-White epistemological traditions and perspectives from the Global South.

Furthermore, many IBPOC members devote a significant amount of time on providing community engagement informed by their community-based scholarly expertise, organizing anti-racist and decolonial activities on campus, and developing new international initiatives. Such workload should be equitably recognized as legitimate contributions to knowledge production, knowledge mobilization and institutional development.

In teaching, IBPOC faculty members often face inequity due to implicit bias. They are often assigned to large-size classes, deprived of the opportunities to teach graduate courses, supervise graduate students and unfairly evaluated by students. In addition, IBPOC faculty members, especially women, typically engage in disproportionate amount of support and mentorship to especially IBPOC Canadian and international students. Under the current climate of promoting "decolonization," Indigenous faculty are inherently expected to be the front-line of decolonizing the classroom (regardless of their areas of expertise) and to do so without increase of salary, supports or other forms of recognition of the decolonial labour.

Unfair evaluation of IBPOC faculty members' contribution to research, teaching and service is largely caused by the tenure/promotion criteria that are constructed based on White Eurocentric standards and have been shown

to preferentially privilege them. Such criteria fail to recognize Indigenous and racialized members' unique professional interest, innovation and contribution. The criteria for assessing research, teaching and service should be more attuned to the anti-racist and decolonial lens.

Retention of IBPOC faculty members should also be facilitated by institutional support for their personal and professional development and long-term career progression, including developing leadership skills. In this regard, effective mentorship is essential. It should be provided by tenured members who understand or have willingness to become more aware of how colonial oppression, various forms of racism, and other intersecting marginalized identities affect the lives of IBPOC members. Mentorship is a collaborative process for advocacy, in which trusting and supportive human relationships are fostered. In reality, however, the climate of hostility and fear at UBC significantly affects mentoring among IBPOC faculty members, dissuading IBPOC peer-to-peer mentoring and/or driving it, isolating IBPOC faculty members in silos and undermining their human potential and career aspirations.

This climate requires an additional system of "sponsorship," which honours IBPOC members' self-determination to self-identify mentors and mentorship structures and paradigms. Sponsors proactively use their networks to connect their protegeses to high profile assignments, meetings, people and leadership and promotion opportunities. Sponsors champion the visibility and work of their protegeses at all levels.

Retention of IBPOC faculty members is also facilitated by support networking

among these members. While mentorship and sponsorship are more focused on ensuring success in tenure/promotion, support networking creates a safe space for IBPOC members to socialize informally, share experience, and obtain peer support. Many IBPOC members feel isolated and seek space for mutual communication, sharing and care. Underrepresented groups, especially Indigenous and Black members, benefit from peer support provided from their own affinity group for maintaining well-being.

Recommendation:

- A. Retain IBPOC faculty members
Revise the existing metrics in the SAC Guide for research, teaching and service through a lens of anti-racism and decolonization (e.g., recognize community-based and other alternative forms of scholarship; remove SCET evaluations as discriminatory; remove criteria of leadership for promotion to full professor; review all criteria for promotion) and implement them for tenure/promotion.
- B. Make merit awards and PSA equitable for IBPOC faculty members
- C. Protect and allocate an amount of the retention fund for IBPOC individuals to be made available every year to IBPOC faculty
- D. Provide effective and sustained mentorship and sponsorship for all IBPOC pre-tenured faculty members; create a pathway to request mentorship and sponsorship within and at other institutions (see also Recommendation #6)
- E. Establish a system that enhances connections and networking among IBPOC faculty members

- F. Collect disaggregated demographic data of faculty retention and use it for improvement

The metrics for research, teaching and service, which is currently based on the traditional White Eurocentric standards of excellence, must be transformed into new anti-racist and decolonial criteria that affirm, respect and value significant intellectual diversity and complexity of Indigenous ways of knowing and non-Western epistemologies; legitimate IBPOC faculty members' production of knowledge outside the normative White Western frameworks, beliefs, cultures, theories and methods; and equitably count the intensive service workload that IBPOC provide for local and global communities. The unique contributions of IBPOC faculty members must be equitably recognized for tenure/promotion through a decolonizing rubric which should be upheld for all faculty through a critical anti-racism and decolonization framework going forward.

The large amount of workload that IBPOC faculty members carry and the significant contribution that they make in teaching, research and service should be made visible and rewarded fairly and equitably through merit awards and PSA.

In order to provide IBPOC pre-tenured faculty members with effective, sustained mentorship and sponsorship, careful coordination is needed. We recommend that the proposed Associate Dean of Anti-Racism, Inclusion, Equity and Decolonization (ARIED) in each Faculty (see Recommendation #4) as well as each Department Head, in collaboration with the proposed Anti-Racism and Inclusive Excellence Office, coordinate the recruitment of mentors and sponsors, the pairing of mentors/sponsors

and mentees with significant consultation with and alongside each IBPOC faculty member through different stages of IBPOC faculty career trajectories. In doing so, intersectionality of multiple identities will be carefully taken into consideration. The Associate Dean of ARIED and the proposed Anti-Racism and Inclusive Excellence Office will monitor the effectiveness of mentorship.

A system that enhances connections and networking among and between IBPOC faculty members, and synergize agentic and fluid networking movement between the two campuses, should be supported, established, resourced, within Faculty and university. At the Faculty level, the proposed Associate Dean of ARIE carries the responsibility, whereas at the university level, the Equity & Inclusion Office in collaboration with the proposed Anti-Racism and Inclusive Excellence Office coordinates the effort. Activities can include formal and informal events, lecture series, lunches, theme-based group meetings, theme-based recognition awards—and an annual award ceremony which enacts decolonizing of hierarchical awards, and where everyone is valued and recognized for their specific contributions and trajectories, one which specifically addresses the IBPOC faculty self-determined recognition of IBPOC faculty research, teaching, service, community engagement, university service, thematically and so on.

Implementation:

- A. Provost Office and the proposed Anti-Racism and Inclusive Excellence Office (ARIEO) will be in charge.
- B. The ARIEO work closely with Deans and Department Heads to implement equitable decision making and monitor the outcomes
- C. The Provost's Office and Deans will be in charge of co-sponsoring applications for the retention fund and its distribution.
- D. Associate Dean of ARIED in each Faculty and Department Heads, in collaboration with the ARIEO will coordinate mentorship and sponsorship.
- E. The ARIEO and Associate Dean of ARIED in each Faculty will coordinate to establish networking groups across each Faculty and each campus.
- F. The ARIEO will collect data.

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ARIE Intersectional Recommendations

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

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

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

Issue

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

Racism and ableism

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

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

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

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

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

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

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

Inclusive excellence and integrative anti-racism

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

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

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

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

EDI, anti-racism and anti-ableism

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

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

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

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

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

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

Context

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

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

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

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

Precedent

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

Recommendation

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

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

Implementation

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

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

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

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

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

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

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

Issue

Anti-Racism and Inclusive Excellence Office at UBC – ARIEO

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

Background

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

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

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

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

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

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

Framing statement

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

of equity, diversity and inclusion is simply inadequate and inappropriate for mending these broken relationships.

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

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

measures and approaches to developing social justice, representation and equity university-wide.

Recommendation

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

Vision:

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

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

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

Objectives of the ARIEO:

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

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

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

Oversight: Direct reporting line to the UBC President

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

Implementation: Urgent Development

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

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

Issues:

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

Contexts:

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

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

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

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

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

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

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

Recommendations:

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

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

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

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

Implementation:

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

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

Issue

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

Context

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

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

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

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

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

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

INTERSECTIONAL, ANTI-RACIST 2SLGBTQ+ AT UBC

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

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

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

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

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

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

Recommendations

The university should:

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

Implementation

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

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

Issue

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

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

Context

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

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

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

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

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

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

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

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

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

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

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

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

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

Employment Equity data

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

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

Data provided by PAIR, Nov 2021

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

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

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

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

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

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

Objectives

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

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

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

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

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

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

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

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

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

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

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

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

Recommendations

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

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

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

1. Review of current student services, including student recruitment, to ensure that Asian students have access to appropriate support and are supported in a culturally appropriate manner, noting that “Asian” is a very large group and that there are many cultures, ethnic and linguistic groups within the “Asian” category. Develop training sessions with recruitment staff on how to handle race-based questions from parents where some questions on tensions related to race are reminiscent of the “too Asian” controversy (Oboki Pearson, 2021) in Canada 10 years ago.
2. Provide the UBC community with education to raise awareness that people of diverse ethnicities, cultures and nationalities make up the category “Asian” in order to dismantle the homogenization of people of Asian descent. In addition to these areas of diversity, learning around how cis-normativity, heteronormativity, histories of war and empire, sexual/gender identities and expression, religion, colourism, caste and income inequalities structure Asians’ relationships with each other. For Asians themselves, UBC should enhance opportunities to learn from each other among diverse groups of Asian members at each campus. Diverse groups include Asian Canadians, international students and faculty, and different ethnicity groups. Examples of opportunities could be guest talks, symposia, film screening and discussion, group presentations and so forth. These opportunities will encourage mutual understanding among different Asian groups, and raise their awareness of multiple forms of racism. These events are to be open to all members on each campus. To incentivize, a coordinator (e.g., an entity proposed by Belle Cheung, 2021) can invite student groups or individuals to share their experiences or knowledge.
3. Create an online space that consolidates resources and information on anti-racism for Asian Canadian and international members at UBC Vancouver and UBC Okanagan which are easily accessible and identifiable (e.g., as part of the tasks for the proposed Office of Anti-Racism and Inclusive Excellence as well as the proposed Anti-Racism Living Library). “Welcome to Indigenous foundations (First Nations and Indigenous Studies, UBC, n.d.) and the First People’s Guide for Newcomers (Wilson & Henderson, 2014) are good examples of such spaces and resources.
4. Continue to hold events that amplify education opportunities at the national, local and institutional levels, and promote the diverse voices of Asian Canadians such as the National Forum on Anti-Asian Racism (NFAAR) recently held in June 2021 at UBC.
5. The ARIE Task Force endorses the recent announcement of the Centre for Asian Canadian Research Engagement (ACRE) and will look forward to the transformative work it will do to address structural racism affecting Asian Canadians locally, provincially, nationally and internationally.
6. Expand the coalition building, especially at UBC’s Okanagan campus, to educate the UBC community of the presence of diverse Asian people at UBC and in Canada as well as the realities of anti-Asian racism.
7. Regularly and explicitly address anti-Asian racism as an aspect of the work of the proposed Office of Anti-Racism and Inclusive Excellence.
8. Explicitly include issues of anti-Asian racism in education programs for students, staff, faculty and leaders, which are repeatedly proposed by the various committees of the ARIE Task Force.
9. Task the Office of Anti-Racism and Inclusive Excellence to investigate sexualized racism and racialized sexism toward Asians at UBC in order to address the intersectional manifestation of oppressions that Asians experience (other racialized groups also experience this). It is also important to do this work taking into consideration how socioeconomic status and “caste,” sexual identity, disability status and other visible and invisible factors intersect, underlie and manifest with racialized sexism and sexualized racism.
10. Promote equity-deserving Asian faculty members and staff to higher positions with opportunities for leadership and professional growth with commensurate increases in salary; promotions and searches to fill vacancies if such positions should occur within house (internal). For faculty members and staff, intentional programs to mentor and sponsorship should be developed and implemented to support the process to senior leadership positions.
11. To ensure efforts to stop anti-Asian racism at UBC are sustained for the long term, funding allocations are required for initiatives such as the Office of Anti-Racism and Inclusive Excellence, ACRE and other similar initiatives to support disparate Asian

faculty, staff and students who struggle under the weight of anti-Asian racism (e.g., misogyny, orientalism, colourism, ableism, caste, etc.) in their respective contexts through research, service and education at both campuses of UBC.

Implementation (matched with above list of recommendations)

1. The UBC Office of Anti-Racism and Inclusive Excellence works with the Equity & Inclusion Office at each campus to hire a coordinator to coordinate activities, gather information on various events that take place, and disseminate information on campus.
2. The Office of Anti-Racism and Inclusive Excellence and the Anti-Racist Living Library work on this.
3. The Office of Anti-Racism and Inclusive Excellence works with stakeholders such as ACRE.
4. The Centre for Asian Canadian Research Engagement, the Office of Anti-Racism and the Equity & Inclusion Office make sure that these events will take place.
5. The President's ARIE TF (completed).
6. The President's Office, the Provost of UBC Okanagan and other senior administration with the mandate to do this work as part of UBC's anti-racist, inclusive, equity strategy.
7. The Office of Anti-Racism and Inclusive Excellence implements this (6).
8. The Provosts of both campuses, AVP students, Faculties, CTL at both campuses, Office of Anti-Racism and Inclusive Excellence, Deans, VPRI, Student Associations and relevant community groups/agencies.
9. The Office of Anti-Racism and Inclusive Excellence works with Provosts at UBC Okanagan and UBC Vancouver, AVP Students, Office of Anti-Racism and Inclusive Excellence, SVPRO, Counselling services/Student Services, Student Union, Pride Centre and Human Resources.
10. The Office of Anti-Racism and Inclusive Excellence, President's Office and AVP Human Resources.
11. The President's Office.

Recommendation #50: Respond to the crisis of Islamophobia: Addressing Muslim representation at the intersection of religious intolerance, xenophobia, racism and sexism

Issue:

In early June 2021, a violent and targeted anti-Muslim attack on the Afzaal family in London, Ontario left four members of the same family dead and a nine-year-old son fighting for his life in hospital. It was a visible and public hate crime that reverberated across all of Canada, refocussing national conversations and discourse about Islamophobia and on the growing list of anti-Muslim hate crimes and attacks on Islamic places of worship.

The refocus of the national conversation on anti-Muslim hate and Islamophobia in Canada during a time of racial and social reckoning in the world, has surfaced the nuances, intersections and combined oppressions of Islamophobia with racism and gender. While there is no universal definition of Islamophobia it is broadly understood to be an irrational fear of Islam and a hatred or extreme dislike of Muslims. A November 2020 Briefing Paper prepared for the Special Rapporteur on freedom of religion or belief and to the 46th Session of the Human Rights Council provides the following working definition for Islamophobia and recommends that it be adopted by the United Nations "Islamophobia is a fear, prejudice and hatred of Muslims or non-Muslim individuals that leads to provocation, hostility and intolerance by means of threatening, harassment, abuse, incitement and

intimidation of Muslims and non-Muslims, both in the online and offline world. Motivated by institutional, ideological, political and religious hostility that transcends into structural and cultural racism which targets the symbols and markers of a being a Muslim” (see Awan and Zempi, 2020).

Islamophobia can manifest in a number of ways. At a localized level it takes the form of hate crimes targeted at the individual and/or communities through threats, intimidation, verbal abuse and acts of targeted violence and murder as with the Afzaal family. Islamophobia can also take the form of terrorism in the form of attacks on Islamic places of worship, Islamic schools and Muslim-run businesses. At national and international levels, Islamophobia manifests in the way political leaders describe Islam as terroristic, as a threat to the “democratic way of life” and as uncivilised, perpetuating Islamophobia through policy decisions that span from the ban of certain forms of religious attire to wide-reaching restrictions and bans on travel from Muslim countries perceived as threatening.

However, a growing number of Muslims are highlighting the limitations of the term Islamophobia. Stemming from the 1996 Commission on British Muslims and Islamophobia established by race equality think tank the Runnymede Trust in Britain, there is recent and increasing use of the term anti-Muslim hate. As with Islamophobia, there is no universal definition of anti-Muslim hate, but some Muslims (Malik, 2019) argue that the current definition of Islamophobia is too broad and can easily be used to silence necessary debate about the Islamic religion and Islamist extremism. Some argue that the broad definition

of Islamophobia disconnects from additional hostilities related to race, immigrant status as well as political and economic conflicts. Further, that the current definition does not account for intra-Muslim racism, acts of hatred, intimidation and violence directed against Muslims by other Muslims (see Malik 2019 and Sayyid & Vakil 2010).

For the purposes of this recommendation both Islamophobia and anti-Muslim hate will be referenced in articulating the experiences of Muslim students, staff and faculty at UBC.

It is noted that part of the discourse and understanding of Islamophobia includes naming and unpacking the many stereotypes, intersections and nuances of Islamophobia. What follows is not an exhaustive discussion but serves as a starting point to frame the conversation.

- **Islamophobia is gendered and linked to gender oppression:** Islamophobia is rooted in gender stereotypes; Muslim men are violent patriarchs and Muslim women are subjugated victims in need of saving.
- **Islamophobia intersects with other systems of racism:** Racialized and minority Muslims experience intersectional racism and colourism both outside of and within Muslim communities.
- **Islamophobia is structural and societal:** Islamophobia is both political and systemic and, oversimplified and socialized through popular culture and the media.
- **Islamophobia is not limited to Muslims:** It includes Sikhs who wear turbans, non-Arab Muslims and others people from countries

perceived to be Muslim countries.

- **Islamophobia is the myth of the Muslim terrorist:** Every Muslim is a terrorist and Islam is a religion of violence that supports terrorism.
- **Islamophobia is xenophobic:** Islamophobia embraces both fear and hatred in an aggressive and predatory way. Muslims are not from here, they are not one of us and their religion and customs are inferior, barbaric and archaic.
- **Islamophobia ‘others’ Muslims:** Muslims are not everyday people like us and do not share common values with other major faiths.

Through various engagements and conversations with students, staff and faculty within the Muslim community at UBC many of these nuances and intersections surfaced. On the intersections of race and xenophobia, one student shared that the “intersections of race, Muslim identity and immigration are important and nuanced, but seldom discussed” (Basil, 2020). Questions about representation, stereotyping, intersectional racism and colourism, xenophobia and sexism within and outside of the Muslim community are just some of the complex issues faced by Muslim students, staff and at UBC. These issues should form part of the broader narrative about Anti-racism and inclusive excellence at UBC.

Context

"Walking the street with my hijab, this is what my struggle is and I do it with pride," Aziz says. She says her identity is rooted in her hijab and she's tired of trying to blend in to feel safe. "How much more do I need to assimilate? I speak English, I speak French. I was born and raised here. This is my identity," she says.

She says it's a lie to say she'll continue to walk feeling safe. But, she will walk anyway. "We're used to seeing people like us be murdered," she says.

"It's unbearable.... It's debilitating to think if I leave today, will I come home? (Premji, 2021).

So many Muslims in Canada are grappling with similar sentiments in the wake of the Afzaal family attack, watching as the terror attack suspect appears in court and collectively holding their breath as the Government of Canada commits to implement recommendations from the National Summit on Islamophobia. The attack and murder of the Afzaal family is illustrative of the complex and ugly face of Islamophobia—the dehumanizing of a Canadian family out for a walk, the xenophobic identification of a Brown Muslim family dressed in Islamic attire, the racial and religious terrorism.

According to the most recent data from Statistics Canada there are slightly over 1 million individuals who identify as Muslim in Canada, representing 3.2% of the nation's total population with

approximately 73,200 Muslims living in Vancouver.⁵ Immigration trends indicate that the Muslim community in Canada is fast-growing, those reporting Muslim, Hindu, Sikh and Buddhist made up 2.9% of immigrants who came to Canada prior to 1971. However, they accounted for 33.0% of immigrants who arrived between 2001 and 2011.⁶

Additional data on Black Muslims in Canada is compiled in a 2019 report by Dr. Fatimah Jackson-Best, working with the **Tessellate Institute** and in partnership with the **Black Muslim Initiative**, titled "Black Muslims in Canada: A Systematic Review of Published and Unpublished Literature." According to the report, Black Muslims make up 9% of the total national Muslim population and experience a unique form of intersectional racism described as Anti-Black Islamophobia. The study notes that 94% of the research about Black Muslims pertains to first- and second-generation Somalis in Canada and that more research is needed about non-Sunni Black Muslims, such as members of the Twelver Shia, Ismaili and Ahmadiyya traditions.

Muslims, Intersectionality and Discrimination at UBC

It goes without saying that all the identified issues that exist in the broader global and Canadian Muslim society, are prevalent in the Muslim community at UBC. Students, staff

and faculty continue to have concerns about discrimination, stereotyping and the ability to be candid and open about religious, social and political issues because of their identities as Muslims. As part of an ongoing commitment to tackle Islamophobia at UBC and to build better pathways of understanding, the institution needs to normalize the contemporary presence of Muslims and address the lack of representation of Muslims and Islam in spaces within the university and the limiting of representation to stereotypes. Reference to the deep and rich Islamic scholarship about many of these discussed issues can inform the institution about how to engage with the complexity of Muslim identity, the historical and contemporary presence of Muslims and Islam in Canada and BC and how to move towards cultural integration and better advance religious accommodations.

There is still a growing body of literature emerging about intersections of discrimination within and outside the Muslim community as it relates to racism, colourism and sexism. These are issues prevalent in engagement with the Muslim community at UBC with specific reference to anti-Black Islamophobia. As this is an area that is broadly underrepresented in current scholarship, the next section outlines and shares some of experiences at these intersections from racialized Muslim students and staff at UBC in relation to these topics.

To be Black in Canada is not easy. To be Black and Muslim is even harder.⁷

⁵ National Household Survey, "Immigration and Ethnocultural Diversity in Canada, 2011" 18 August 2021, Infrastructure Development, Build Operations, and Campus and Community Planning

⁶ Ibid

⁷ Ibid

Black and Brown Muslims experience the combined effects of anti-Black racism, colourism and Islamophobia. For example, Black Muslims are more likely to suffer multiple, negative effects of surveillance and overpolicing by police and national security agencies. Black and Brown female Muslims experience the many and compounded effects of gendered anti-Black racism, colourism and Islamophobia. Racialized Muslim students and staff at UBC share experiences of being exposed to racism and ignorance when wearing hijab, burka or niqab and being perceived as victims of an oppressive, patriarchal religious system as opposed to individuals with agency and control to choose how to practice their faith as well as how they present themselves in society. This leads to increased scrutiny under the umbrella of gender violence prevention and increased surveillance of the bodies of Muslim women. This, in addition to the daily microaggressions, stereotypes and surveillance they already face as Black and Brown women.

Additionally, Black Muslim students and staff at UBC share experiences and stories about being exposed to blatant anti-Black Islamophobia, often being confronted with not looking like “a real Muslim,” not feeling welcome in culture-specific mosques in the greater Vancouver area, experiencing colourism in the Muslim community and feeling exclusion as well as erasure in non-Black Muslim spaces and non-Muslim spaces alike.

The impacts and implications on students, staff and faculty within the Muslim community at UBC at the intersections of these multiple identities and in relation to racialized intra-Muslim hate, result in feelings of being othered as foreigners or immigrants (even for those born in Canada), not quite belonging,

always having to justify, debunk and explain religious practices while other members of the UBC community and even the broader Canadian society do not have to. All while navigating compounding oppressions related to race, gender and sexuality.

UBC does not currently collect race-based and religious affinity data and it is submitted that collection of such data is necessary to hold meaningful and impactful conversations about Islamophobia, how it intersects with other identities and experiences of oppression, and how to foster an inclusive, anti-racist UBC grounded in education and awareness.

During designated Listening Sessions with President Ono, the Muslim community at UBC provided concrete steps that the institution can take towards building belonging and outline different ways to decrease or better yet eradicate the marginalization and exclusion of Muslim students, staff and faculty. This set of recommendations directly reflects the long-awaited needs and wants articulated by Muslim students, staff and faculty at UBC. They also give guidance on how the institution can provide more support for known issues relating to Islamophobia and emerging issues at the intersections of race, gender and Islamophobia.

These recommendations also build upon and support the good, continued work of the Equity & Inclusion Office toward the following outcomes:

1. A case study to determine how UBC students may be directly or indirectly impacted by broader social, geo-political and religious contexts outside of the university. This can include, for example, political contexts that impact their

ability to travel to and from their country; limitations in timing of and extension of study permits and its ripple effects on housing and funding. It can also include, as seen in other Canadian post-secondary institutions, a potential risk of being targeted by governmental institutions such as the Canadian Security Intelligence Service (CSIS), as well as forms of surveillance and monitoring.

2. Expanding, implementing and realising Policy J-136: Academic Accommodation for all Students’ Religious Observances and for the Cultural Observances of First Nations, Métis, and Inuit Students as it relates to accommodations for Muslim students at UBC.
3. Provision of designated and permanent prayer spaces in UBC buildings for Muslim students, staff and faculty.

Recommendation: Sense of belonging and physical space

1. Allocation of needs-driven (culturally appropriate, safe and clean), permanent spaces for Muslim prayer and worship at UBC (designed with separate space for men and women, and ablution stations)
2. Creating a more welcoming and inclusive community for Muslim students, staff and faculty through the following activities:
 - a. Enhancement of how Muslim resources are communicated at UBC by creating a centralized resources page or portal for Muslims to orient themselves on campus. It is recommended that the development of such a resource page be developed and informed by Muslim stakeholders at UBC

- b. Supporting the development of a Muslim community at UBC by having an Imam (in-residence or formally affiliated) with UBC. It is recommended that the Imam is formally compensated for time and expertise and actively involved in some level of decision-making and/or consulting capacity on issues facing the Muslim community
 - c. Increase formal connection with the BC Muslim Association and Islamic Society of British Columbia amongst other Muslim community spaces across BC, as well as city associations/societies.
 - d. Working towards a physical space for Islamic studies at UBC
3. Increasing the number of food outlets and vendors at UBC who offer halal food and ensuring that catering at public UBC events includes halal or kosher options

2. Integration of Islamic Observations with the UBC Calendar
 - a. Addressing concerns around Policy J-136 and how the policy is being implemented; e.g., Exam schedules in April (until 2024) overlap with the holy Month of Ramadan; professors still require students to provide recommendations from faith leaders
 - b. Ensuring an orientation, education and awareness campaign with university administrators and faculties about Islamic Observations and the type of accommodations that Islamic Observations may require e.g., observing Ramadan, observing Salah times (prayer times)
3. Conduct an audit and evaluation of current UBC policies and procedures from an intersectional racism lens for Muslim students, staff and faculty
4. Developing a “Who is the face of Islam at UBC?” awareness campaign that includes multiple faces of Islam at UBC. This campaign is designed to combat intersectional racism and colourism, and to provide education and literacy about the following illustrative topics (list is not exhaustive):
 - a. History of Islam
 - b. History of Black Muslims in Canada and the history of Black Muslims from Africa and other parts of the world
 - c. Colourism in Muslim communities
 - d. Myths and Facts: Common misconceptions about Muslims
 - e. Women in hijab and niqab
 - f. Islamic feminism and women’s rights in Islam
 - g. Gender stereotypes and misogyny
 - h. Diversity of Muslim expressions and belongings
 - i. Islam in Africa

Recommendation: Policy, policy implementation and accommodations

1. Expanding, implementing and specifying accommodations for Muslim students, staff and faculty through a new policy on accommodations (since the repeal of Policy 65, there is an absence of formal guidelines/policies for accommodations), which augments the student academic accommodations contained in Policy J-136

Recommendation: Awareness and education

1. Regular consultation and needs assessment with Muslim stakeholders on campus and having them involved in strategic planning, particularly in matters such as health and well-being, residences, guest speakers for conferences
2. Increased communications between the Muslim community and the university with a key point person for communications identified especially when there is an event that is disparaging against Islam
3. Education for managers and heads of units for building a culture of inclusion for Muslim employees (including identifying designated prayer spaces, no meetings during prayer periods, time-off and flexible work arrangements as needed)

Recommendation: Collection of race-based and religious affinity data

1. Development of an annual, intersectional survey with Muslim stakeholders at UBC to better understand experiences, needs, challenges, barriers and pervasiveness of intersectional racism experienced by Black and racialized Muslim students, staff and faculty at UBC

Suggested implementation pathways and evaluation

Resources required

- Backing and support from President, Provost staff, AVP Equity & Diversity and VP Human Resources
- Ability to meet with Human Resources, Infrastructure Development, Build Operations, and Campus and Community Planning to start discussions about how proposed recommendations are necessary for Muslim students, staff and faculty

Identification of responsible peoples/units

- Executive Co-Leads on Anti-Racism at UBC, Dr. Ainsley Carry, Vice-President Students, and Dr. Ananya Mukherjee Reed, Provost and Vice-President Academic, UBC Okanagan
- Senior Advisor to the President on Anti-Racism and Inclusive Excellence, Handel Wright
- AVP Equity & Inclusion, Sara-Jane Finlay
- VP Human Resources, Maria Buchholz
- Senior leaders in Infrastructure Development, Build Operations, and Campus and Community Planning, Campus Security and the broader Safety and Risk Services portfolio
- Deans and senior faculty administrators

Suggested timelines

- Immediately for allocation of Muslim Prayer Spaces
- Next six months and ongoing for other recommendations as part of implementation of recommendations of Anti-Racism and Inclusive Excellence Task Force

Identified Risks

- Further disenfranchisement of the Muslim community if concrete steps about allocation of appropriate prayer spaces are not undertaken

Recommendation #51: Need for greater representation of the Latina/o/x community at UBC

Issue

People with Latin American roots lack representation at UBC. Racialized Latina/o/x in particular are virtually absent both in number and in the discourse on race and racism at UBC. When there is Latin American presence, it is very noticeable that there is an unspoken privileging of White Latina/o/x in actual presence and positions at our institution. There is a need, therefore, to improve the representation of people with Latin American roots in general at UBC and specifically a dire need to improve representation of racialized Latina/o/x people. Fuller representation of Latina/o/x people (across faculty, staff and students) will need to take into account intersectionality. In short, there is a strong need to use an intersectional lens to improve Latina/o/x representation in general and the representation of visibly racialized Latina/o/x people especially at the University of British Columbia.

Context

Ethnicity and race in Latin America: Becoming Latin, Latina/o, Latine, Latinx, Latin American

There are many terms employed to refer to the Latin American diaspora in Canada such as Hispanic, Latin, Latina/o, Latinx, Latine, with Latina/Latino being the most common. Each term in this list is accepted and used by some and considered problematic by others within the Latin American diaspora. Primary objections include the fact that some originated and are widely used in the United States rather than the Canadian context, while others are either not gender inclusive or not inclusive of racial difference. The terms Latine and Latinx are meant to be gender inclusive.

Latinx is opposed sometimes as academic or linguistic imperialism – difficult to pronounce in Spanish and grammatically incongruous, and mostly used in US and Canada. Latine is also a gender inclusive term and easier to pronounce by Spanish speakers. Neither Latine nor Latinx are common yet within a majority of the Latin American communities in Canada.

Furthermore, Hispanic excludes non-Spanish-speaking people. The terms Latin American, Latina/o, Latinidad are preferred by some but are terms rooted in colonialism, since they explicitly reference former ‘Latin’ (e.g., Spanish, Portuguese, French) colonies. ‘Latinidad’ has been particularly criticized as it excludes African diaspora spaces (Flores, 2021). Frequently, the Latin American diaspora is not “identified” in surveys, especially when respondents are only given one choice. This is because individuals might identify more strongly with either their ancestral country of origin (e.g., Mexican, Brazilian) or their race (e.g., Indigenous, Black, White). However imperfect, for the purpose of this recommendation, the term Latina/o/x will be used to refer to the Latin American diaspora in Canada, as it combines the most commonly used term and the most used gender inclusive term.

Adding to the complexity of ethnic and racial identification in the Latina/o/x community is the belief within the community itself that racism is not prevalent. Racial identities in Latin America have been shaped by nation-building narratives of mestizaje that compel people to privilege Whiteness

(European/Spanish ancestry), assimilate and thereby forget their racialized identities – in particular Indigenous and Black identities. Mestizaje enables the formation of a racial hierarchy that privileges those with White ancestry and light-coloured skin (Cahuas, 2020).

The Latina/o/x Community in Western Canada

Most of the Latina/o/x community arrived in Canada as refugees from the 70s to the 90s, although post 2001, migration trends indicate that immigrants have fallen mostly into the “economic” category (Ginieniewicz & McKenzie, 2014; Armony, 2014).

The Latina/o/x community in Canada are economically, politically and educationally marginalized. In Vancouver, the Latina/o/x population was overrepresented within Metro Vancouver’s homeless population. Latina/o/x communities in Canada tend to have low educational attainment and, of special relevance, low university attendance (Childs, Finnie & Muller, 2012). Of the Latina/o/x population in Toronto, only 10% finish university and the majority of Latina/o/x people who pursue post-secondary education matriculate with the intention of obtaining a college degree (Bernhard, 2010; Robson et al., 2019).

Research on the Latina/o/x community in Western Canada is lacking. The majority of published research is focused on Eastern cities like Toronto

and Montreal, even though Metro Vancouver has the third-largest population of Latina/o/x people in Canada (and growing).

ISSUE OF LATINA/O/X REPRESENTATION AT UBC

Latina/o/x at UBC

Understanding barriers faced by the Latina/o/x community and their needs at UBC requires understanding of their current state. However, this is hindered by the lack of disaggregated (especially race based) data at UBC (and Western Canada) as described next.

Students

In 2020, Latina/o/x international students made up 5% of international students. There were approximately 931 international students from Latin America; the top two countries are Brazil (264) and Mexico (261), followed by Peru, Colombia and Chile. Since UBC does not collect race-based data for domestic students there are no official numbers on how many domestic Latina/o/x students there are. However, for the first time in 2019, the Undergraduate Experience Survey (UES) 2019 collected Ethnicity Data, around 4% students identified as Latin, Central or South American, of those, 3% were domestic students⁸. Since students were given the possibility of selecting multiple options, the data also showed that of these respondents, 7% of Latin American students at UBC Vancouver identified as White, as did 10% at UBC

⁸ Both UBC Vancouver and UBC Okanagan report similar percentages of Latin American students.

Okanagan. Reflecting on the history of mestizaje, it is relevant that only data was available for those identifying as White and no data was available on visibly racialized Latina/o/x people (e.g., they may be hesitant to identify their race or unaware).

Considering the low university attendance rate of Latina/o/x students, it is imperative to support Latina/o/x students and ensure they see themselves represented among the Faculty and Staff, especially in leadership positions. Furthermore, Latina/o/x students need culturally sustaining mentoring and community spaces to support their academic journey and beyond.

“It was particularly nice to see many graduate Latin student representation in the team and see what is possible. In my original department, there is not much Latin representation. Sometimes research feels a bit exclusive and like we need to adapt/assimilate to a standard to fit. It was nice to see what is possible to do and realize that you can stay true to yourself.”⁹

Faculty

Since UBC does not collect race-based data, there are no official numbers on Latina/o/x Faculty. In the Vancouver COVID-19 Faculty Survey, 21% of survey respondents identified as racialized, of those Latin, South or Central American constituted 1% (15). In lieu of official data, an obvious place to look at the

state of Latin American representation at UBC is the undergraduate interdisciplinary Latin American Studies (LAS) program in the Faculty of Arts. LAS involves faculty from across fifteen departments, however, the majority of its faculty members are hires of the Department of French, Hispanic and Italian Studies (FHIS).

The LAS program consists of 38 affiliated faculty members. Of these, there were 17 women, nine racialized faculty members and five racialized women. Current FHIS tenured or tenure-track numbers are 26 faculty members, of which there are 16 women, four racialized faculty members and only one racialized woman. As the numbers illustrate, there is a lack of Latina/o/x representation within the Faculty - visibly racialized women are especially underrepresented. This overall lack of structural representation and racial diversity of Latin American content (people and programming) perpetuates issues of Whiteness within the field and communities.

As mentioned in the People of Colour Committee of this Task Force, there is a lack of trust in the current systems when it comes to reporting racist incidents, and this problem is prevalent in the Latina/o/x community, who feel their very low numbers mean they do not matter as an (albeit complex) ethnoracial category that does or should have a voice at UBC.

Collecting race data would provide an accurate reflection of what the Latina/o/x Faculty looks like across Faculties and disciplines at UBC.

Staff

There is no race-based data available for staff, thus the number of Latina/o/x staff is unknown.

Latina/o/x Community

Unlike other racialized groups that have official community representation (i.e., Black Caucus and the Asian Canadian Community Engagement Initiative (ACCE), Latina/o/x have not yet organized into a group.

At UBC Okanagan, there is a student association: Latin American Student Association (LASA); an informal and unnamed group of faculty and staff meets biweekly to share a meal on campus and members of the community's Colombian, Peruvian and Mexican Dance Groups have performed at UBC Okanagan.

At UBC Vancouver, the students AMS Clubs are organized mostly by country of origin, there are Brazilian, Mexican, Ecuadorian, Colombian and Peruvian Student Associations; and a Latin Dance Club. Some of these student associations often partner to offer programming as 'Latin' or 'Latino' events. There is no record of initiatives for UBC Vancouver faculty and staff.

Latina/o/x people value family and the ability to speak Spanish/Portuguese and the current lack of spaces or groups inhibits community building and heritage language preservation.

While Spanish and Portuguese are the two predominant languages in Latin America, it is important to recognize the

⁹ Quote from a Latina/o/x undergraduate during a Summer 2020 Work Learn site visit.

linguistic diversity of Indigenous People from Latin America. People Indigenous to Latin America should be afforded spaces and supports for their cultures and languages. One bright spot that bears mentioning is UBC's Mayan Mayan in Exile Garden at UBC Vancouver.

RECOMMENDATIONS

1. Hire visibly racialized Latina/o/x (both Canadian-Latin American and from Latin America) in tenure track faculty positions. In particular, prioritize the hiring of visibly racialized Latina women and Latinx people.
2. Support the development of Indigenous and Afro-descendant Latin content in the curriculum of various relevant disciplines.
3. Support the development of an affinity group for Latina/o/x Faculty, Staff and Students to build community and support each other (at both campuses)
4. Collect data on Latina/o/x at UBC across all sectors (students, faculty and staff) and ensure inclusion of disaggregated data (i.e., Indigenous, Afro-descendants, Asian, women, 2SLGBTQ+, etc.)
5. Establish financial supports and awards for low-income Latina/o/x students both at the undergraduate and graduate level. In particular, provide grants for graduate students to research the Latina/o/x community experience in British Columbia and Western Canada.
6. Hire and retain Latina/o/x Faculty and Staff and support their mentorship and promotion to leadership positions. In particular, prioritize the promotion of visibly racialized Latina/o/x.
7. Ensure that UBC EDI programming includes awareness of race issues particular to the Latin American Diaspora (e.g., race and mestizaje, the history of the Latina/o/x term), with specific focus on the Latina/o/x diaspora in Canada
8. Provide educational and community building support to Latina/o/x Students, Faculty and Staff to explore issues of race, mestizaje and the history of colonization, with emphasis on these issues in the Canadian context.



RECOMMENDATIONS

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Appendix A:

APPENDIX A:

Community Agreement

Anti-Racism and Inclusive Excellence Task Force

Community Agreement

This Community Agreement is a guideline for interactions among members of the Task Force: it is meant to be briefly reviewed at every meeting and if necessary, amended to address the evolving needs of the group.

- We recognize the diverse needs of UBC Okanagan and UBC Vancouver;
- We acknowledge the personal experiences of faculty/staff/students, who all have an equal voice with theory, while treating personal experience with care;
- We assume we are all coming with the best intentions, with the outcome of giving back to our communities;
- We recognize and acknowledge power dynamics, including knowing when to step forward/step back;
- We centre the voices of communities that have been marginalized;
- We uphold privacy and exercise consent with sharing information: we take the learning outside while keeping the stories inside;
- We strive to make a safe space for all and take care of each other through check-ins;
- We are willing to call each other in on privilege and we are willing to receive feedback when we're called in on our privilege.
- We honour ourselves and our bodies by giving ourselves what we need during meetings, like through stretching, taking breaks and taking time.
- We create multiple ways of participating so everyone can feel good about contributing, in terms of creating visibility for all amidst existing power dynamics.

Appendix B:

APPENDIX B:

Glossary of Terms

The Anti-Racism and Inclusive Excellence Task Force has adopted a number of key terms and working definitions from the Canadian Race Relations Foundation's Glossary of Terms, the Government of British Columbia's Addressing Racism Working Glossary, Racial Equity Tools' Glossary and the UBC Equity & Inclusion Office's Equity & Inclusion Glossary of Terms, as well as other academic sources noted below.

2SLGBTQIA+: Two-Spirit, Lesbian, Gay, Bisexual, Trans, Queer (or Questioning), Intersex, Asexual. The placement of Two-Spirit (2S) first is to recognize that Indigenous people are the first peoples of this land and their understanding of gender and sexuality precedes colonization. The '+' is for all the new and growing ways we become aware of sexual orientations and gender diversity.

Source: UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

Ableism (conscious and unconscious): For the purposes of this report the following is a working definition of ableism: a system that places value on people's bodies and minds based on societally constructed ideas of normalcy, intelligence, excellence and productivity. These constructed ideas are deeply rooted in anti-Blackness, eugenics, colonialism and capitalism. This form of systemic oppression leads to people and society determining who is valuable and worthy based on a person's appearance and/or their ability to satisfactorily [re]produce, excel and behave. Institutionalized ableism results in unequal treatment of persons with disabilities often through intentional and/or unintentional institutional barriers.

Source: Definition created by T "TL" Lewis, (Personal communication in conversation with disabled Black and other negatively racialized folk, especially Dustin Gibson, as cited by Dr. Jennifer Gagnon, January 2020)

Accessibility: The degree to which a product, service or environment is accessible by as many people as possible and that they are able to gain the related benefits. Universal design in relation to accessibility ensures that an environment can be understood, accessed and used to the greatest extent possible by all people.

Source: Adapted from Harvard Human Resources, Glossary of diversity, inclusion and belonging (DIB) terms

Accommodation: A change in the environment or in the way things are customarily done that enables an individual with a disability to have equal opportunity, access and participation.

Source: Harvard Human Resources, Glossary of diversity, inclusion and belonging (DIB) terms

Ally (see also Performative allyship): A member of a different group who works to recognize their privilege (based on race, gender, sexuality, class, etc.) and works in solidarity to end a form of discrimination for a particular oppressed individual or designated group.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms

Anti-Asian racism: In Canada, anti-Asian racism refers to the historical and ongoing discrimination, negative stereotyping and injustice experienced by peoples of Asian descent, based on others' assumptions about their ethnicity and nationality. For the purposes of this report the term Anti-Asian racism includes the need to address systemic policies and practices that disadvantage people of Asian heritage in their access to resources and support in the course of learning as students, and their career trajectories and leadership opportunities as staff and faculty 315

at UBC. While the definition of Asian often refers to people from an Asian country of origin and is often used as a broad category in the Canadian Census, for the purposes of this report, anti-Asian racism refers to the social discourse that identifies East Asians and Southeast Asians as the "face" of anti-Asian racism.

Source: Government of Canada (2020), Building a foundation for change: Canada's anti-racism strategy 2019-2022 and Anti-Racism and Inclusive Excellence Task Force, Recommendation 49: Acknowledging and addressing anti-Asian racism at UBC

Anti-Black racism: Policies and practices rooted in Canadian institutions such as education, health care and justice that mirror and reinforce beliefs, attitudes, prejudice, stereotyping and/or discrimination towards people of African descent and rooted in their unique history and experience of enslavement. Anti-Black racism is manifested in the legacy of the current social, economic and political marginalization of African Canadians in society such as the lack of opportunities, lower socioeconomic status, higher unemployment, significant poverty rates and overrepresentation in the criminal justice system.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms and Government of Canada (2020), Building a foundation for change: Canada's anti-racism strategy 2019-2022

Anti-Blackness: A theoretical framework that illustrates society's inability to recognize Black humanity, rooted in the belief that Black people are less than, defective and void of value. Anti-Blackness is a construct that systematically marginalizes Black people and their issues and is held in place by anti-Black policies, institutions and ideologies.

Source: Adapted from the Council for Democratizing Education, Glossary

Anti-colonialism: Examines systemic power structures that create and maintain racism and oppress the human rights of peoples oppressed by colonialism, and implements corresponding mechanisms to counteract colonialism. The historic racism of colonialism and the modern day equivalent of colonialism are continuously examined with the goal of social justice for peoples oppressed by colonialism.

Source: Government of British Columbia, Addressing racism working glossary

Anti-Indigenous racism: The unique nature of stereotyping, bias and prejudice about Indigenous peoples in Canada that is rooted in the history of settler colonialism. It is the ongoing race-based discrimination, negative stereotyping and injustice experienced by Indigenous peoples in Canada that perpetuates power imbalances, systemic discrimination and inequitable outcomes stemming from colonial policies and practices.

Source: Government of British Columbia, Addressing racism working glossary

Anti-Muslim hate (see also Islamophobia): Broadly understood to be an irrational fear of Islam and a hatred or extreme dislike of Muslims.

Source: Anti-Racism and Inclusive Excellence Task Force, Recommendation 49: Acknowledging and addressing anti-Asian racism at UBC

Anti-oppression: Strategies, theories and actions that challenge social and historical inequalities/injustices that have become part of our systems and institutions and allow certain groups to dominate over others.

Source: Canadian Race Relations Foundation, Glossary of terms

Anti-racism: An active and consistent process of eliminating the individual, institutional and systemic racism of specific racial groups in political, economic and social life.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms and the Racial Equity Tools Glossary

Anti-racism approach within an anti-oppression framework (related to integrative anti-racism): An approach to addressing oppression in its multiple forms, including addressing racism through anti-racism. Ideally, the result is a form of anti-racism that centres race and racism, considering them not in isolation but rather in the complex ways they intersect with and are exacerbated or alleviated by other sociocultural identifiers and the discrimination based on them.

Source: Adapted from notes by Handel K. Wright

Anti-racism education: Anti-racism education is an action-oriented strategy embedded within policies and practices of institutional structures to address the issues of racism and social oppression.

Source: Adapted from Sefa Dei (1995) and Canadian Race Relations Foundation, Glossary of terms

Anti-racist: An anti-racist is someone who is supporting an anti-racist policy through their actions or expressing anti-racist ideas. This includes the expression of ideas that racial groups are equals and do not need developing, and supporting policies that reduce racial inequity.

Source: Kendi (2019)

Antisemitism: Antisemitism is a certain perception of Jews, which may be expressed as hatred or blame. Rhetorical and

physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.

Source: Canadian Race Relations Foundation, Glossary of terms

Belonging: Belonging refers to how connected one feels to one's community and/or communities. Belonging is achieved when individuals are treated as foundational to an organization and have the ability to hold an institution accountable for advancing anti-racism, equity, diversity and inclusion.

Bias (see also Unconscious (conscious)/Implicit bias): A subjective opinion, preference, prejudice or inclination, often formed without reasonable justification and based explicitly or implicitly on a stereotype, which influences the ability of an individual or group to evaluate a particular situation objectively or accurately.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms and Government of British Columbia, Addressing racism working glossary

BIPOC (see also IBPOC): An acronym that stands for Black, Indigenous and People of Colour. While People of Colour or POC is often used as well, this more recent term was developed to counter anti-Black racism, colonialism and the marginalization of Indigenous Peoples.

Source: Adapted from Racial Equity Tools, Glossary

Black Lives Matter/BLM: Originally a political movement to address systemic and state violence against African-Americans, Black Lives Matter is both the sprawling social movement that has dominated headlines and a decentralized civil rights organization with more than 30 chapters across the United States and five chapters across Canada. Its stated mission is to end White supremacy and state-sanctioned violence and to liberate Black people and communities.

#BlackLivesMatter was founded in 2013 by Alicia Garza, Patrisse Cullors and Opal Tometi, creating a Black-centred political will and movement building project in response to the acquittal of Trayvon Martin's murderer. It has since become an international rallying cry against anti-Blackness and White supremacy.

Source: BlackLivesMatter.com, BlackLivesMatter.ca and

adapted from the Racial Equity Tools Glossary

Black tax: The additional resources, time, emotional labour and intellectual energy that Black people have to expend just to occupy and exist in White spaces.

Source: Anti-Racism and Inclusive Excellence Task Force, Recommendation 15: Workload and lack of support for Black staff and faculty

Code switch (codeswitch): Involves adjusting one's style of speech, appearance, behaviour and expression in ways that will optimize the comfort of others in exchange for fair treatment, quality service and employment opportunities. The act of code-switching often centres around members of target groups code-switching to minimize the impact of bias from the dominant group. This is most often used in adjusting language and behaviour to assimilate with the majority culture or participate in an ethnic subgroup or subculture.

Source: Harvard Human Resources, Glossary of diversity, inclusion and belonging (DIB) terms

Colonialism (See also Settler Colonialism): The policy or practice of acquiring full or partial political control over a new place or country, occupying it with settlers, and exploiting it economically. In the late 15th century, the British and French explored, fought over and colonized places within North America that constitute present day Canada. Settler colonialism—such as in the case of Canada—is the unique process where the colonizing population does not leave the territory, asserts ongoing sovereignty to the land, actively seeks to assimilate the Indigenous populations and extinguish their cultures, traditions and ties to the land.

Source: Canadian Race Relations Foundation, Glossary of terms and Government of Canada (2020), Building a foundation for change: Canada's anti-racism strategy 2019-2022

Colourism: A prejudice or discrimination against individuals with a darker skin colour/tone/shade, typically among people of the same ethnic or racial group; a form of oppression that is expressed through the differential treatment of individuals and groups based on skin colour. Typically, favouritism is demonstrated toward those of lighter complexions while those of darker complexions experience rejection and mistreatment. White supremacy is upheld by colourism.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms

Cultural appropriation: Inappropriate adoption or theft of cultural elements—including customs, practices, ideas, symbols, art, language, etc.—often without understanding, acknowledgement or respect for its value in the original culture. Cultural appropriation results from the assumption of a dominant (i.e., White) culture's right to take other cultural elements.

Source: Adapted from Racial Equity Tools, Glossary

Cultural humility: Cultural humility is a process of self-reflection to understand personal and systemic biases and to develop and maintain respectful processes and relationships based on mutual trust. It is a basic knowledge of the diversity, worldviews, spiritual and cultural values of different peoples, and the historical and contemporary issues that influence them. The concept of cultural humility was developed in the health care field and adapted for social workers and therapists and to increase the quality of interactions with clients and community members.

Source: Adapted from UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

Cultural safety: A culturally safe environment is physically, socially, emotionally and spiritually safe. There is recognition of, and respect for, the cultural identities of others, without challenge or denial of an individual's identity, who they are or what they need. Culturally unsafe environments diminish, demean or disempower the cultural identity and well-being of an individual.

Source: Government of British Columbia, Addressing racism working glossary

Decolonization: May be defined as the active resistance against colonial powers, and a shifting of power towards political, economic, educational, cultural, psychic independence and power that originate from a colonized nation's own Indigenous culture. This process occurs politically and also applies to personal and societal psychic, cultural, political, agricultural and educational deconstruction of colonial oppression. In the Canadian context, decolonization is viewed through Indigenous frameworks and centres Indigenous land, Indigenous sovereignty and Indigenous ways of thinking.

Source: Adapted from Racial Equity Tools, Glossary

Disability: Drawing on UBC’s Policy LR7: Accommodation for Students with Disabilities a person with disability is someone who:

- Has a significant and persistent mobility, sensory, learning or other physical or mental health impairment, which may be permanent or temporary;
- Experiences functional restrictions or limitations of their ability to perform the range of life’s activities; and/or
- May experience attitudinal and/or environmental barriers that hamper their full and self-directed participation in life.

Source: UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

Disaggregated data: Disaggregated data is data that provides demographic sub-categories of information, such as ethnic group, gender, occupation or educational status. This type of data is typically provided by individuals through surveys that ask for self-identification. Data collected is then usually anonymized or de-identified (by removing personal information such as name or date of birth) and used in statistical analysis. Disaggregated data can often reveal inequalities and relationships between categories.

Source: Right to Education, Glossary

Discrimination: Through action or inaction, the denial of equal treatment and the opportunities of a particular social group to access goods, resources and services such as education, health care, employment and facilities. Discrimination can occur at the individual, organizational or societal level. In BC, discrimination is prohibited on the basis of “race, colour, ancestry, place of origin, religion, family status, marital status, physical disability, mental disability, sex, age, sexual orientation, political belief or conviction of a criminal or summary conviction offence unrelated to their employment.”

Source: Adapted from Government of British Columbia, Addressing racism working glossary

Diversity: Differences in the lived experiences and perspectives of people that may include race, ethnicity, colour, ancestry, place of origin, political belief, religion, marital status, family status, physical disability, mental disability, sex, gender identity or expression, sexual orientation, age, class

and/or socioeconomic situations. For an institution to value diversity, it has to embrace the differences that exist in groups and eliminate interpersonal and institutional biases based on these differences.

Source: Adapted from UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

Equity: Equity refers to achieving parity in policy, process and outcomes for historically and/or currently underrepresented and/or marginalized people and groups while accounting for diversity. Equity describes the extent to which individuals in an organization feel safe, valued and able to express themselves authentically in the workplace. It considers power, access, opportunities, treatment, impacts and outcomes, in three main areas:

- **Representational equity:** the proportional participation at all levels of an institution;
- **Resource equity:** the distribution of resources in order to close equity gaps; and
- **Equity-mindedness:** the demonstration of an awareness of, and willingness to, address equity issues.

In the university context, equity requires the creation of opportunities for historically, persistently or systemically marginalized populations of students, faculty and staff to have equal access to education, programs and growth opportunities that are capable of closing achievement gaps. This requires recognizing that not everyone is starting from the same place or history, and that deliberate measures to remove barriers to opportunities may be needed to ensure fair processes and outcomes.

Source: Adapted from UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

Equity-denied group: The federal Employment Equity Act introduced the term equity-seeking groups to refer the four designated groups facing discrimination (women, Aboriginal peoples, persons with disabilities and members of visible minorities). The term equity-denied groups is an alternative to that term, which more explicitly recognizes the refusal to include certain groups (not strictly limited to the four designated by the federal government). Since equity benefits all people, everyone should be seeking equity, although only some have been denied equity.

Source: City of Vancouver, Equity framework

Equity-deserving groups / Equity-seeking groups:

Equity-deserving groups are communities that experience significant collective barriers in participating in society. This could include attitudinal, historic, social and environmental barriers based on age, ethnicity, disability, economic status, gender, nationality, race, sexual orientation and transgender status, etc. Equity-seeking groups are those that identify barriers to equal access, opportunities and resources due to disadvantage and discrimination and actively seek social justice and reparation.

Source: Adapted from UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

Epistemic racism: Refers to the positioning of the knowledge of one racialized group as superior to another, including a judgment of not only which knowledge is considered valuable, but is considered to be knowledge.

Source: Government of British Columbia, Addressing racism working glossary

Ethnicity: A social construct that refers to groups of people who share cultural traits that they characterize as different from those of other groups. An ethnic group is often understood as sharing a common origin, language, ancestry, spirituality, history, values, traditions and culture. People of the same race can be of different ethnicities.

Source: Adapted from Government of British Columbia, Addressing racism working glossary

Ethnic group: Refers to a group of people having a common heritage or ancestry, or a shared historical past, often with identifiable physical, cultural, linguistic and/or religious characteristics.

Source: Canadian Race Relations Foundation, Glossary of terms

Ethnoracial: An individual's awareness and experience of being a member of a racial and ethnic group; the racial and ethnic categories that an individual chooses to describe themselves based on such factors as biological heritage, physical appearance, cultural affiliation, early socialization and personal experience.

Source: Racial Equity Tools, Glossary

Eurocentric: Presupposes the supremacy of Western civilization, specifically Europe and Europeans, in world culture. Eurocentrism centres history according to European and Western perceptions and experiences.

Source: Canadian Race Relations Foundation, Glossary of terms

Gender binary: The idea that there are only two genders (girl/woman and boy/man), and that a person must identify with one classification or the other.

Gender equity: When gender and gender identity no longer determine one's life outcomes. In terms of the workplace, that means recruitment, hiring, retention, advancement, salary, overall well-being and more; when everyone has what they need to thrive professionally and are free of gender-based harassment, bias and discrimination. As a process, we apply gender equity when those most impacted by structural gender inequities (e.g., women, transgender and gender-diverse individuals and the intersection of marginalized identities), are meaningfully involved in the creation and implementation of the institutional policies and practices that impact their lives.

Source: Adapted from Race Forward, Key concepts and terms

Gender expression is how a person presents their gender. This can include behaviour and appearance, including dress, hair, makeup, body language and voice. This can also include their name and pronoun, such as he, she or they. How a person presents their gender may not necessarily reflect their gender identity.

Source: BC Human Rights Code

Gender identity: A person's internal sense of themselves as being a man/male, woman/female, both or neither. It includes people who identify as transgender. Gender identity may be the same as or different from the sex a person is assigned at birth.

Source: Adapted from BC Human Rights Code

Genocide: The United Nations defines genocide as any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group: killing members of the group; causing serious bodily or mental harm to members of the group; deliberately inflicting on the

group conditions of life calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; and forcibly transferring children of the group to another group.

Source: Canadian Race Relations Foundation, Glossary of terms

Human rights approach: A process through which priority is given to the most marginalized and vulnerable people in society facing the biggest barriers to realizing their human rights. In Canada, human rights are protected by federal, provincial and territorial laws. The Canadian *Human Rights Act* and provincial/territorial human rights codes protect individuals from discrimination and harassment in employment, accommodation and the provision of services. The Canadian Charter of Rights and Freedoms protects every Canadian's right to be treated equally under the law. The Charter guarantees fundamental freedoms such as freedom of conscience and religion; freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication; freedom of peaceful assembly; and freedom of association.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms

IBPOC (see also BIPOC): An acronym that stands for Indigenous, Black and People of Colour. In Canada, IBPOC may be used (rather than BIPOC, an acronym originating in the US around 2010) in efforts to recognize "First Peoples first" because of the unique history and context of colonization, displacement and cultural genocide enacted upon Indigenous Peoples in Canada and the ongoing national conversation about reconciliation.

Source: Adapted from UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

Immigrant: One who moves from their native country to another with the intention of settling permanently for the purpose of forging a better life or for better opportunities. This may be for a variety of personal, political, religious, social or economic reasons.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms

Inclusive excellence: Inclusive excellence is a systems-wide approach to equity, diversity and inclusion. Inclusive

excellence states that true excellence in an institution is unattainable without inclusion—and in fact, diversity and inclusion are fundamental to excellence. It moves away from historical approaches to diversity that focused on numbers and representation. Instead, inclusive excellence helps us think about the institution as a vibrant community that can create excellence by embedding diversity throughout the institution. The inclusive excellence model is grounded in work from the American Association of Colleges & Universities, and Universities Canada adopted inclusive excellence principles in 2017. Inclusive excellence appears as a key strategy in Shaping UBC's Next Century: Strategic Plan 2018-2028.

Source: Adapted from UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

Inclusion: An active, intentional and continuous process to address inequities in power and privilege, and build a respectful and diverse community that ensures welcoming spaces, processes, activities and opportunities of historically and currently excluded individuals and/or groups (e.g., Black, Indigenous, People of Colour, women, transgender and gender non-binary individuals, and the intersection of structurally marginalized identities).

Source: Adapted from UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

Indigenous/Indigenous peoples: First used in the 1970s, when Aboriginal peoples worldwide were fighting for representation at the UN, this term is now frequently used by academics and in international contexts (e.g., the United Nations Declaration of the Rights of Indigenous Peoples). Indigenous is understood to mean the communities, peoples and nations that have a historical continuity with pre-invasion, pre-settler or pre-colonial societies that developed on their territories, as distinct from the other societies now prevailing on those territories (or parts of them). In Canada, Indigenous peoples include those who may identify as First Nations (status and non-status), Métis and/or Inuit.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms and Government of British Columbia, Addressing racism working glossary

Indigenize (also Indigenization): Bring (something) under the control, dominance or influence of the people native to an area.

Source: Oxford English Dictionary

Institutional racism: Institutional racism exists in organizations or institutions where the established rules, policies and regulations are both informed by, and inform, the norms, values and principles of institutions. These in turn, systematically produce differential treatment of, or discriminatory practices towards, various groups based on race. It is enacted by individuals within organizations, who because of their socialization, training and allegiance to the organization abide by and enforce these rules, policies and regulations. It essentially maintains a system of social control that favours the dominant groups in society (status quo). This is one of the three levels that make up systemic racism.

Source: Canadian Race Relations Foundation, Glossary of terms

Integrative anti-racism: A working knowledge of the intersections of race, class, gender and sexual oppressions in the anti-racism discourse is helpful for the struggle for educational equity, social justice and change. Integrative anti-racism conceptualizes race relations in society as interactions between raced, classed and gendered subjects.

Source: Sefa Dei (1995)

Intergenerational trauma: Historic and contemporary trauma that has compounded over time and been passed from one generation to the next. The negative cumulative effects can impact individuals, families, communities and entire populations, resulting in a legacy of physical, psychological and economic disparities that persist across generations. For Indigenous peoples, the historical trauma includes trauma created as a result of the imposition of assimilative policies and laws aimed at attempted cultural genocide and continues to be built upon by contemporary forms of colonialism and discrimination.

Source: Adapted from Government of British Columbia, Addressing racism working glossary

Interpersonal racism: Also known as relationship racism, refers to specific acts of racism that occur between people, and may include discriminatory treatment, acts of violence and microaggressions.

Source: Government of British Columbia, Addressing racism working glossary

Intersectionality: The interconnected nature of social categorizations such as ethnicity, race, creed, gender, socioeconomic position, etc. (cultural, institutional and social), and the way they are embedded within existing systems and regarded as creating overlapping and interdependent systems of discrimination or disadvantage.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms

Intersectional equity: Asserts that Black, Indigenous and People of Colour (BIPOC) are often disadvantaged by multiple and interconnected sources of oppression that compound historical patterns of exclusion. This philosophy implies that the complexity of inequity extends beyond Critical Race Theory and gender equality. Social identities, such as race, gender identity, sexual orientation, class, marital status, religion, ability, age, citizenship and other characteristics interconnect in dynamic ways.

Source: Crenshaw (1989)

Islamophobia (see also Anti-Muslim hate): One working definition for Islamophobia recommended for adoption by the United Nations is a fear, prejudice and hatred of Muslims or non-Muslim individuals that leads to provocation, hostility and intolerance by means of threatening, harassment, abuse, incitement and intimidation of Muslims and non-Muslims, both in the online and offline world. It is motivated by institutional, ideological, political and religious hostility that transcends into structural and cultural racism which targets the symbols and markers of a being a Muslim.

Source: Awan & Zempi, 2020.

Latina/o (see also- Latinx): As a noun, an individual with Latin American heritage. As an adjective, relating to Latin American culture or heritage or individuals of Latin American culture or heritage. Note: There is not universal agreement on the use of these terms.

Latinx: A gender-neutral term for people of Latin American descent. The Spanish language, like many languages, is gendered, using the feminine and masculine binary (Latina/Latino) and relying on the masculine as the default. Latinx is more inclusive of those who identify as trans, queer or non-binary.

Note: There is not universal agreement on the use of these term.

Source: Adapted from Merriam-Webster Dictionary

Lateral violence: Displaced violence directed against one's peers rather than adversaries. This construct is one way of explaining minority-on-minority violence in developed nations. It is a cycle of abuse and its roots lie in factors such as colonization, oppression, intergenerational trauma and the ongoing experiences of racism and discrimination.

Source: Canadian Race Relations Foundation, Glossary of terms

LGBTQIA+ (see also 2SLGBTQIA+): Acronym for lesbian, gay, bisexual, transgender, queer, intersex, asexual and gender-diverse, and/or those who identify on the spectrum of sexuality and/or gender identity. Sometimes written as LGBT, LGBTQ, LGBTQ2, which is inclusive of two-spirit.

Lived experience: Experience and knowledge of or pertaining to a particular demographic group acquired by firsthand experience as a member in that group, and not through representations or ideas communicated by others.

Source: Adapted from UBC Equity & Inclusion Office, Equity inclusion glossary of terms and Oxford English Dictionary

Marginalization: A social process by which individuals or groups are (intentionally or unintentionally) distanced from access to power and resources and constructed as insignificant, peripheral or less valuable/privileged to a community or "mainstream" society. This term describes a social process, so as not to imply a lack of agency. Marginalized groups or people are those excluded from mainstream social, economic, cultural or political life. Examples of marginalized groups include, but are by no means limited to, groups excluded due to race, religion, political or cultural group, age, gender or financial status. To what extent such populations are marginalized, however, is context specific and reliant on the cultural organization of the social site in question.

Source: UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

Microaggression: The everyday verbal, nonverbal and environmental slights, snubs or insults, whether intentional

or unintentional, that communicate hostile, derogatory or negative messages to target persons based solely upon their marginalized group membership.

Source: Adapted from Racial Equity Tools, Glossary

Misgender (see also Pronouns): To refer to a person by a pronoun or other gendered term (e.g., Ms./Mr.) that incorrectly indicates that person's gender identity.

Misogyny: Hatred of women, often manifested in sexual discrimination, denigration or violence against and sexual objectification of women.

Model minority: A term created by sociologist William Peterson to describe the Japanese community, whom he saw as being able to overcome oppression because of their cultural values. A model minority is perceived as "better" than other structurally marginalized racial and ethnic groups, as if its members have overcome adversities, do not face racism and don't need anti-racist support. The model minority myth can be understood as a tool that White supremacy uses to pit People of Colour against each other in order to protect its status.

Source: Adapted from Racial Equity Tools, Glossary

Oppression: Refers to discrimination that occurs and is supported through the power of public systems or services, such as health care systems, educational systems, legal systems and/or other public systems or services; it is discrimination backed up by systemic power. Denying people access to culturally safe care is a form of oppression.

Source: Government of British Columbia, Addressing racism working glossary

(Hetero)Patriarchy: The norms, values, beliefs, structures and systems that grant power, privilege and superiority to masculinity and cisgender men, and thereby marginalize and subordinate women.

Source: Adapted Canadian Race Relations Foundation, Glossary of terms

Performative allyship: Activism that is done to increase one's social and reputational capital rather than because of one's belief in a cause.

POC/People of Colour: A term that applies to non-White racial or ethnic groups; generally used by racialized peoples as

an alternative to the term “visible minority.” The word is not used to refer to Aboriginal peoples, as they are considered distinct societies under the Canadian Constitution. When including Indigenous peoples, it is correct to say “People of Colour and Aboriginal/Indigenous peoples.”

Source: Canadian Race Relations Foundation, Glossary of terms

Prejudice: A state of mind; a negative set of attitudes held, consciously or unconsciously, toward a socially defined group and toward any person perceived to be a member of the group. Like bias, prejudice is a belief and based on a stereotype.

Source: Adapted from Government of British Columbia, Addressing racism working glossary

Privilege: Unearned social power accorded by the formal and informal institutions of society to ALL members of a dominant group (e.g., White privilege, male privilege, etc.). Privilege is usually invisible to those who have it because we’re taught not to see it, but nevertheless people who have privilege at an advantage over those who do not.

Source: Racial Equity Tools, Glossary

Pronouns (also see Misgender): Words to refer to a person after initially using their name. Gendered pronouns include “she,” “he,” “her,” “him,” “hers,” “his,” “herself” and “himself.” People may also use gender-neutral pronouns such as “they,” “them” and “their(s).” Or, they may be “ze” (rather than “she” or “he”) or “hir” (rather than “her(s)” and “him/his”).

Queer: An umbrella term describing people who think of their sexual orientation or gender identity as outside of societal norms. Some people view the term queer as more fluid and inclusive. Although queer was historically used as a slur, it has been reclaimed by many as a term of empowerment. Nonetheless, some still find the term offensive.

Source: Adapted from the Fenway Institute

Race: Refers to a group of people who share the same physical characteristics such as skin tone, hair texture and facial features. Modern scholarship views racial categories as socially constructed; that is, race is not intrinsic to human beings but rather an identity created, often by socially dominant groups, to establish meaning in a social context.

This often involves the subjugation of groups defined as racially inferior. Such racial identities reflect the cultural attitudes of imperial powers dominant during the age of European colonial expansion. This view rejects the notion that race is biologically defined.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms and Government of British Columbia, Addressing racism working glossary

Race-based data: Data that is collected so that analysis based on race is possible or data that is analyzed based on race.

Source: Ontario Human Rights Commission

Racial discrimination: According to the International Convention on the Elimination of All Forms of Racial Discrimination (to which Canada is a signatory), racial discrimination is “any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin, which nullifies or impairs the recognition, enjoyment or exercise of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.”

Source: Canadian Race Relations Foundation, Glossary of terms

Racial equity: Racial equity is the condition that would be achieved if one’s racial identity no longer predicted, in a statistical sense, how one fares. When we use the term, we are thinking about racial equity as one part of racial justice, and thus we also include work to address root causes of inequities, not just their manifestation. This includes elimination of policies, practices, attitudes and cultural messages that reinforce differential outcomes by race or that fail to eliminate them.

Source: Racial Equity Tools, Glossary

Racial inequity: Racial inequity is when two or more racial groups are not standing on approximately equal footing, such as the percentages of each ethnic group in terms of dropout rates, single family home ownership, access to health care, etc.

Source: Kendi (2019)

Racial profiling: Any action undertaken for reasons of safety, security or public protection that relies on

assumptions about race, colour, ethnicity, ancestry, religion or place of origin rather than on reasonable suspicion to single out an individual for greater scrutiny or differential treatment. Profiling can occur because of a combination of the above factors, and age and/or gender can influence the experience of profiling. In contrast to criminal profiling, racial profiling is based on stereotypical assumptions because of one's race, colour, ethnicity, rather than relying on actual behaviour or on information about suspected activity by someone who meets the description of a specific individual.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms

Racialization: Racialization is the very complex and contradictory process through which groups come to be designated as being of a particular "race" and on that basis subjected to differential and/or unequal treatment. Put simply, "racialization [is] the process of manufacturing and utilizing the notion of race in any capacity" (Dalal, 2002, p. 27). While White people are also racialized, this process is often rendered invisible or normative to those designated as White. As a result, White people may not see themselves as part of a race but still maintain the authority to name and racialize "others."

Source: Racial Equity Tools, Glossary

Racism: Racism is a system of power and oppression that believes that one group is inherently superior to others performed through any individual action or institutional practice that treats people differently because of their colour or ethnicity. This distinction is often used to justify discrimination. There are three types of racism: institutional, systemic and individual. It results in the inequitable distribution of opportunity, benefit or resources across ethnic/racial groups.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms Government of British Columbia, Addressing racism working glossary

Racist: Refers to an individual, institution or organization whose beliefs and/or actions imply (intentionally or unintentionally) that certain races have distinctive negative or inferior characteristics. Also refers to racial discrimination inherent in the policies, practices and procedures of institutions, corporations and organizations which, though applied to everyone equally and may seem fair, result in

exclusion or act as barriers to the advancement of marginalized groups.

Source: Canadian Race Relations Foundation, Glossary of terms

Settler colonialism: Within the context of race relations, the term refers to the non-Indigenous population of a country. Settler colonialism functions through the replacement of Indigenous populations with an invasive settler society that, over time, develops a distinctive identity and sovereignty. In Canada and in other countries, the ascendancy of settler culture has resulted in the demotion and displacement of Indigenous communities, resulting in benefits that are unearned.

Source: Canadian Race Relations Foundation, Glossary of terms

Sexism: Prejudice or discrimination based on sex, usually though not necessarily against women; behaviours, conditions or attitudes that foster stereotypes of social roles based on sex. Sexism may be conscious or unconscious, and may be embedded in institutions, systems or the broader culture of a society.

Source: Canadian Race Relations Foundation, Glossary of terms

Stereotype: A preconceived generalization of a group of people. Refers to an exaggerated belief, image or distorted truth about a person or group; a generalization that allows for little or no individual differences or social variation.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms and Government of British Columbia, Addressing racism working glossary

Systemic racism (see also Institutional racism): This is an interlocking and reciprocal relationship between the individual, institutional and structural levels that functions as a system of racism. Systemic racism is enacted through routine and societal systems, structures and institutions such as requirements, policies, legislation and practices that perpetuate and maintain avoidable and unfair inequalities across ethnic or racial groups. These various levels of racism operate together in a lockstep model and function together as whole system. These levels are:

- Individual (within interactions between people)
- Institutional (within institutions and systems of power)
- Structural or societal (among institutional and across society)

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms and Government of British Columbia, Addressing racism working glossary

Tokenism: The practice of making a superficial effort to be inclusive, fair and equitable to members of a minority group, especially by recruiting people from underrepresented groups in order to give the appearance of racial or gender equality within a workplace or educational context.

Source: Adapted from the Oxford English Dictionary

Truthing: the act of stating truths on subject matter considered difficult and/or dangerous knowledge in contexts of hyper policing, surveilling, and micro-managing of racialized bodies. Truthing emerges from critically informed, situated, embodied and grounded knowing that unpacks and/or illuminates complex systems and structural patterns of a problem or issue; while simultaneously addressing power relations and injustices which actively interrogates the discomfort, denial, disavowal, erasure, and censure that accompanies truthing the subject-matter. Truthing aims to bring about meaningful listening respect, transformation, and change in aggressive (overt and covert) power dynamics between oppressors and oppressed peoples. Truthing centres the knowledge of persons and/or groups whose histories, world-views, experiences, memories, modes of analysis, and reflexive insights are systemically excluded, downplayed, diminished, and/or actively resisted by dominant group members whose historical consciousness, reasoning, rationales, and worlding activities actively (conscious/subconsciously) reproduce systemic power hierarchies. Often, truthing is situated in multi-dimensional auto-narrative modalities, (including diverse linguistic traditions, arts and performance, healing processes, support circles/collectives, testimonials, Commissions, Listening Sessions and Task Forces) and result in the unsettling and interrogation of hegemonic belief systems and orders.

Source: Adapted from (Tamez, 2021)

Two-Spirit/2S: An umbrella term that encompasses a number of understandings of gender and sexuality among many Indigenous people. Refers to a person who identifies as having both a masculine and a feminine spirit, and is used by some Indigenous people to describe their sexual, gender and/or spiritual identity. As an umbrella term it may encompass same-sex attraction and a wide variety of gender variance, including people who might be described in Western culture as gay, lesbian, bisexual, transsexual, transgender, gender queer, cross-dressers or who have multiple gender identities.

Two-spirit can also include relationships that could be considered poly.

Source: Adapted from Re: Searching for LGBTQ2S+ Health

UN Declaration on the Rights of Indigenous Peoples:

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) is an international instrument adopted by the United Nations on September 13, 2007, to enshrine (according to Article 43) the rights that “constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world.” The UNDRIP protects collective rights that may not be addressed in other human rights charters that emphasize individual rights, and it also safeguards the individual rights of Indigenous people.

Source: UBC Indigenous Foundations

Unmarked burial site (graves): Physical sites of former Residential Schools and where survivors or communities have indicated burial sites.

Source: UBC Indian Residential School History and Dialogue Centre

Wage equity (see also Equity): The absence of wage differences that are predicted by race, sex and gender or other dimensions of identity.

White privilege: The inherent advantages possessed by a White individual on the basis of their race in a society characterized by racial inequality and injustice. This concept does not imply that a White individual has not worked for their accomplishments, but rather that they have not faced barriers encountered by others.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms

White supremacy: A historically based, institutionally perpetuated system of exploitation and oppression of continents, nations and peoples of colour by White peoples and nations of the European continent; for the purpose of maintaining and defending a system of wealth, power and privilege.

Source: Adapted from Race Forward, Key concepts and terms

Xenophobia: Fear and hatred of strangers or foreigners or of anything that is strange or foreign.

Source: Canadian Race Relations Foundation, Glossary of terms