

"They think you are exaggerating":

**A report on
Campus Racial Climate
at**

King's and Brescia

November 2021

**King's and Brescia Joint Presidents'
Anti-Racism Working Group**

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Reading this report

King’s and Brescia representatives on the King’s and Brescia Joint Principals’ Working Group (henceforth KB-ARWG) worked on this project together. We made a conscious decision to present a single report rather than separate ones for each institution. The discussion and recommendations apply equally to King’s and Brescia. Therefore, the only section separated is the one presenting Findings.

Readers interested primarily in survey findings at Brescia can skip the Findings at King’s section and read from Findings at Brescia to the end; readers interested mainly in survey findings at King’s can skip the Findings at Brescia section and start reading again from the Discussion section to the end. Comparison between these two sets of findings may also be illuminating.

ACKNOWLEDGING THE LAND, CENTERING THE PEOPLE

Brescia University College and King's University College are located on the traditional lands of the Anishinaabek, Haudenosaunee, Lūnaapéewak, and Chonnonton Nations. As members of institutions affiliated to the Catholic Church, and benefiting from Ministry funding, we are called upon to acknowledge the *truth* of the church's and government's centuries of involvement in the family separation, violence, resource appropriation, genocide, and ethnocide unleashed upon Indigenous Peoples. The members of the King's and Brescia Anti-Racism Working Group (KB-ARWG) urge our institutions to go beyond routinized land acknowledgements. We ask them to take some responsibility for the process of *healing and reconciliation*, by committing to the following actions:

- implementing those [Calls to Action](#) made by the Truth and Reconciliation Commission of Canada (2015) that resonate with each of our educational projects;
- implementing aspects of the [Indigenous Strategic Plan](#) (2016)
- making King's and Brescia hospitable to Indigenous students and faculty, including by providing dedicated space and by building institutional supports;
- exploring ways of Indigenizing curriculum and pedagogy across disciplines, respectfully consulting where possible with Indigenous advisors and Elders (and compensating them);
- building relationships with the Indigenous communities in and around London, with urban Indigenous individuals and organizations, with scholars and administrators at Indigenous Initiatives at Western; accepting and acknowledging Indigenous leadership;
- attending to the testimony of survivors and honouring the children torn from their families;
- respecting and learning from Indigenous relationship with, and guardianship of, the earth.

Critical Race theorists describe the enduring effects of historical injustices on Black people in America, and the equally lasting economic, social, legal, and cultural benefits that accrued to white Americans from centuries of anti-Black racism.¹ In Canada too, Black history is a painful chronicle of enslavement, segregation, forced relocation, denial of opportunity, and ongoing violence and criminalization.² In a similar vein, Indigenous survivors and scholars have borne witness to both the intergenerational trauma suffered by their communities, and the persistence

¹ **Racism:** Defined by Harper (2012) as “[i]ndividual actions (both intentional and unconscious) that engender marginalization and inflict varying degrees of harm on minoritized persons; structures that determine and ... remanufacture racial inequality; and institutional norms that sustain white privilege and permit the ongoing subordination of minoritized persons” (p.10). While most people understand racism in the first sense (as expressed through individual actions), this document uses the term both with respect to ideas and actions and with respect to systems that privilege white people over racialized people.

Anti-Black Racism: Defined by Black Health Alliance as policies and practices rooted in Canadian institutions, including education, that reflect and reinforce prejudice, discrimination, and violence towards people of Black-African descent.

² **Segregation:** In this context, keeping races socially and physically separated.

of anti-Indigenous racism in contemporary society and its institutions.³ Both groups note that those who were beneficiaries of injustice owe it to those who were dispossessed, dehumanized, enslaved, and excluded, to actively make amends (Delgado, 1995; Coté-Meek and Moeke-Pickering, 2020).

Ongoing anti-racist thought and action that challenges the centrality of settler colonialism and white supremacy, and counters anti-Black and anti-Indigenous racism, along with Islamophobia, anti-Semitism, and racism against other people of colour, is one kind of healing and reparation that we who are in academia *can* and *must* take responsibility for.⁴

“[Racism] is an everyday experience. When you tell people of it they think you are exaggerating or lying. They don't want to believe that it was racism/hate/discrimination ...”

--Survey respondent

³ **Intergenerational trauma:** Also *transgenerational trauma*, a psychological term which captures the ways in which trauma can be transferred between generations.

Anti-Indigenous Racism: The ongoing race-based discrimination, negative stereotyping, and injustice directed towards Indigenous Peoples within Canada.

⁴ **Anti-racism:** Active challenging and dismantling of racism, rather than neutrality or non-racism.

Settler colonialism: Political control over other sovereign nations, involving appropriating land, occupying it with settlers, and exploiting it economically.

White supremacy: The belief that white people constitute a superior race and should therefore dominate society, typically to the exclusion or detriment of other racial and ethnic groups. According to Saad (2020), white supremacy also describes how systems and institutions are structured to uphold this white dominance.

FOREWORD

Ample evidence of systemic and societal racism in Canada may be found in surveys conducted by governmental, non-governmental, and university-based research organizations; in news and media reports; in the testimonies and writings of Indigenous survivors, Elders, scholars, and authors; and in the scholarly, autobiographical, and fictional writings of Black, Asian, Muslim, Latinx, and other racialized Canadians.⁵ In our local context, even as the London City Council elected its first female Black councillor (Arielle Kayabaga), hate crimes began to be reported on a more regular basis.⁶ Muslim children living in London reported experiencing implicit and explicit forms of Islamophobia on a regular basis (Elkasssem et al., 2018). In June 2021, xenophobia and Islamophobia culminated in the vehicular murder, in London, of four members of a Muslim Canadian family, by a white man.⁷

Description and analysis of how societal racism translates into exclusions, biases, and everyday struggles for racialized students, faculty, and staff may be found in the burgeoning domain of anti-racist scholarship on academic institutions in Canada.⁸ Campus racial climate assessments—exercises in empirically investigating and (invariably) confirming institutional racism, and offering recommendations to combat it—have been circulating within the North American academic context since at least the 1970s. Campus audits have been conducted by many Canadian post-secondary institutions, with a recent focus on anti—Black racism (for instance, Ryerson, [2020](#); Laurier, [2019](#), University of Toronto, [2021](#)). Examples of work in this genre also emerged in our immediate context in the last year: [Western’s Anti-Racism Working Group report](#) (2020); the King’s University College Student Council’s survey and advocacy paper titled *Anti-Racism and Anti-Oppression Strategy Development* (Dennis, 2020), and the report on King’s Student Affairs titled *Examining How to Enhance Service Provision to the King’s BIPOC Community* (Csiernik, Elkasssem, & Cavell, 2021).

⁵ For instance, [a recent survey](#) reports that 78% of Black Canadians feel that racism is a serious problem in Canada (“Blackness in Canada” Report, 2021).

⁶ For instance, “Alleged hate crimes jumped by nearly 50 per cent last year [2020] in London and have more than doubled in the last four years, according to a report presented at a police board meeting this month” (Carruthers, June 2021).

⁷ [Lupton & Dubinski, \(June 2021\)](#).

⁸ The most significant of these is *The Equity Myth* (Henry et al., 2017). There is also rich recent literature available about the American university context which looks back at America’s much longer history of anti-racist assessments and actions, evaluating what worked and what was less successful, and why. Canadians, who are beginning these researches and dialogues relatively recently, would do well to be attentive to this literature. Our References for this document present a number of useful examples.

Most importantly, Black, Indigenous, and people of colour (BIPOC) at Canadian universities—students, faculty, and staff—have been speaking out about racism, at considerable cost to themselves, for many years.⁹

Despite this accumulation of evidence confirming that universities are but a microcosm of the racially-stratified society in which they operate, wistful ivory-towerism feeds a hope that they will remain protected spaces—spaces even of *resistance* to their ambient culture. Academic skepticism as well as a desire for more knowledge of how racism has affected a particular institution lead to calls for institution-specific data.

The King’s-Brescia Anti-Racism Working Group (KB-ARWG) was created in response to one such call, put out by the King’s and Brescia Principals and other stakeholders in these two Catholic colleges affiliated to Western University. This report is intended as a step towards creating blueprints for positive change.

Universities pride themselves on critical thinking. This is a critical report, because critical consciousness cannot be conjured into being by sugar-coating the truth. Critique, too, is a sign of hope, rather than of cynicism. We *hope* that in the specific domains of King’s and Brescia, this report will challenge the entrenched image of both the normative student and the normative professor as white, middle-class, non-disabled, Christian, heterosexual, and cisgender. We *hope* to encourage everyone to consider the idea that students who are Black, Indigenous, Asian, Latinx, Muslim, Hindu, Jewish, or from other equity-seeking backgrounds not only have a right to be educated, but also a right to be educated through curricula and pedagogies that engage dialogically with knowledge systems outside the white, Eurocentric cultural universe, by instructors who look like them and share their worlds.

“Doing whole bunch surveys ain’t change a single thing.”
—Survey respondent

Campus racial climate audits can be helpful consciousness-raising exercises. But we are also far too aware that action is not guaranteed to follow from them. After all, far more important and publicly visible enquiries into race relations have resulted in shockingly meagre progress.¹⁰ The slowness of institutions to commit to action may be explained partly by the Critical Race

⁹ ‘BIPOC’ is a contested acronym; some feel it conflates divergent interests too facilely. But it has also emerged as a marker of solidarity among racialized groups, and is worth using for this reason.

¹⁰ CBC’s July 2021 audit of the implementation of the 94 Calls to Action outlined by The Truth and Reconciliation Commission of Canada (2015) notes that 20 have not started, 37 are at the proposal stage, 20 are in progress, and 14 have been completed ([Beyond 94](#)). As we write this, Canadians are confronting

concept of interest convergence (Bell, 1995).¹¹ Until white interests clearly *converge* with those of Black, Indigenous, and other racialized people in the university context, concerted action is likely to be dependent on either a wish to preserve institutional reputation or on the goodwill and ethical compulsions of individuals: fragile grounds for transformative, rather than performative, change. Bearing all this in mind, the members of this working group embarked on this project with some pessimism of the intellect, but considerable optimism of the will.¹²

The timeline for this report has reflected both the hugely increased workload and disruptions each of us faced, owing to the global Covid-19 pandemic, and the complexity of seeking multi-location Ethics approval. We do hope, however, that the timeline for implementation of the recommendations will be shorter: many of the suggestions can be translated into action right away, whereas others will need a budget and more planning. Above all, we hope that the outcome of this work will not be a decision to strike another committee.

One extraordinary outcome of the grassroots activism of this past year (by the Black Lives Matter activists, by Indigenous activists) that has led the way for anti-racism is that racialized people have stood solidly together, rejecting both lateral violence and the divisive influence of white narratives about them. While we must indeed centre Black and Indigenous oppression, this solidarity is precious. It was displayed when Black, Indigenous, and other racialized people swelled the numbers of those who kept vigil outside the London Muslim Mosque for the Afzaal family in June 2021; it was displayed as 75 Canadian Imams memorialized stolen Indigenous children during Friday prayer in July 2021.¹³

It was displayed in huge measure by the members of the KB-ARWG—Indigenous, Black, Latina, Asian, Muslim, Hindu, Christian—working together in hope and solidarity despite widely divergent experiences of racialization. We acknowledge the brilliant ideas, labour, friendship, skepticism, wisdom, resilience, anger, compassion, and laughter of these wonderful colleagues and fellow travellers. What an *amazing* group.

the truth of the genocidal actions of the government and the church(es) in Canada, not because the evidence did not exist, but because it was ignored, and little action was taken following survivors' accounts of both historic and recent criminal abuse of Indigenous people and their children in their homes, in Indian Hospitals, and in residential schools. See [Sterritt & Dickson \(2021\)](#) for reporting on the discovery of unmarked graves on the Tk'emlúps te Secwépemc residential school site.

¹¹ **Interest convergence:** stipulates that Black people achieve civil rights victories only when white and Black interests converge

¹² Romain Rolland's celebrated phrase, quoted by Antonio Gramsci in *Prison Diaries* and other writings.

¹³ See [Beaumont \(2021\)](#).

EXECUTIVE SUMMARY

Context

The King's and Brescia Joint Principals' Anti-Racism Working Group (KB-ARWG) was established in September 2020 to facilitate a better understanding of the racial climate at King's University College and Brescia University College. This understanding was intended to reflect the perspectives of Indigenous, Black, and other racialized community members, and members belonging to ethnic and religious minorities. We were invited to collect and analyze data in order to make recommendations aimed at rendering the King's and Brescia campuses safer, more respectful, and more equitable environments in which to study, research, work, and live.

Data collection and framework for analysis

Work on the KB-ARWG's report was divided into two parts. Part 1 of the project, the **Campus Racial Climate Assessment Survey**, gathered data and undertook a quantitative analysis to address the following questions about King's and Brescia:

- what kinds of racism have campus community members experienced/witnessed?
- what are the perceptions of campus racial climate among community members?
- what ideas for concrete anti-racist actions have traction with the campus communities?

Part 1 resulted in the current report.

Part 2 of the project, **KB-ARWG Interviews**, will take its cue from Critical Race theorists and Indigenous scholars, privileging and amplifying the narratives shared by Black, Indigenous, racialized, and minoritized students and employees. Findings from the one-on-one interviews will extend and add qualitative depth to the recommendations. This part of the project will be completed and submitted in 2022.

Findings

Yes, racism is an issue: The majority of survey respondents perceived racism as an issue at King's and Brescia. At King's, faculty and students were most aware of racism as an issue, and senior administrators and professional officers were the least convinced that it is so. At Brescia, administrators and staff were slightly more aware of racism as an issue than faculty and students. Many of the most eloquent and heartfelt responses to the open-ended questions--responses that testified to racism--were from students at both institutions.

Lack of diversity: The higher in the campus power structures we go, the less racial diversity there is. While there is greater diversity among students, in the wake of successful internationalization, there is much less diversity among staff, professional officers, and faculty. The majority of faculty either disagree that diversity is valued in recruitment, hiring, and retention of instructors, or feel they do not know if it is important to their institution. At King's, 40% of student respondents report they are **not** taught by faculty of colour, while at Brescia, 73% of students state that they are **not** taught by faculty of colour. Senior leadership, as is typical across Canadian institutions, is almost exclusively white.

"I've only had one black professor in my entire four years here."

–Survey respondent (student)

Expressions of racism: Participants experienced or witnessed various manifestations of racism perpetrated by members of the community, on campus or virtually. Acts of covert racism such as jokes, slurs, microaggressions, intellectual put-downs, and so on, were more frequently witnessed or experienced than instances of overt racism such as physical assault or unwarranted interventions by campus police.¹⁴ Most participants encountered racial hostility occasionally rather than frequently, but the overwhelming majority of those who reported frequent occurrences of racism were racialized.

Lack of inclusivity: A specific systemic expression of racism is that curricula and pedagogies in many disciplines are somewhat monocultural, white-centred, and white-affirming; non-white cultures and knowledge systems are treated as inferior or are excluded from the frame.¹⁵ Black, Indigenous, and racialized persons, communities, histories, and concerns are underrepresented or misrepresented in many disciplines. Across the occupational groups surveyed (students, staff, faculty, and administrators), a significant percentage of racialized members report feeling excluded or dissatisfied with their institutional environment.

Denial of racism: While the majority of respondents agreed that racism is an issue at King's and Brescia, around a fifth of the respondents were unsure if this is so. Roughly another fifth felt that it is not an issue, and that racial grievance has no basis. Lack of awareness of racism often means that "[t]hose who name the problem [i.e., racialized people] can be seen as being the problem" (Smith, 2021).

Reporting and discussion of racism: Fewer than a third of the participants in each role (students, faculty, staff, administrators) felt there were safe institutional channels to report racism and seek

¹⁴ **Microaggressions:** Verbal or behavioral indignities, whether intentional or unintentional, that express implicit derogatory or negative ideas and insults toward people with marginalized identities.

¹⁵ **Pedagogy:** The method and practice of teaching, especially as an academic subject/theoretical concept.
Monocultural: Ethnocentric, privileging a single culture. In Canada, this tends to be a culture of whiteness.

redress. A significant percentage of the participants were unsure if such channels existed, with students feeling the least secure at King's, and staff reporting the greatest uncertainty at Brescia. Lack of discussion of racism also means that some of the positive actions and changes respondents knew of were not shared widely.

The costs of racism: The very real trauma, exclusion, anger, alienation, and isolation experienced by Black, Indigenous, and racialized community members at King's and Brescia is most poignantly revealed in the responses to the survey's open-ended questions, some of which are excerpted throughout this document. The psychological costs of racism are well documented (e.g., Canel-Çınarbaş & Yohani, 2019; Arbona & Jiminez, 2014).

Support for anti-racist actions: The majority of community members at both institutions support anti-racist actions such as awareness-raising about racism, curricular change to reflect the history and achievements of people of colour, and hiring for diversity.

"I go to school every day wondering what I will go through that day and how many more times will I need to defend myself."

--Survey respondent

Recommendations in brief

1. Acknowledge the prevalence of individual and institutional racism, and create channels for reporting and discussing racism for both students and employees.
2. Build a bold, durable, functional, and effective equity framework, with anti-racism as a core element.
3. Fully involve senior administrators in anti-racism as a project.
4. Build anti-racism into recruitment, hiring, retention, and promotion of faculty.
5. Audit curricula and pedagogies; create inclusive curricula and use culturally-sustaining pedagogies.
6. Decolonize the curriculum, and launch an intentional and focused Indigenization program under the leadership of Indigenous scholars, Elders, and organizations.¹⁶
7. Educate and sensitize faculty, administrators, and staff in every unit that serves students and employees.
8. Audit and modify budgets, documents, policies, and practices to reflect awareness of implicit bias and to remedy exclusions.

¹⁶ **Indigenization:** In this context, valuing and amplifying Indigenous knowledge systems, methods, values, and land-based learning in our institutions. Western's [Indigenous Strategic Plan](#) is a key reference point for such action.

KB-ARWG REPORT

KB-ARWG Context and Mandate

In 2020-21, in the context of the emergence of white nationalism during Donald Trump's presidency, the global Covid-19 pandemic, the murder of American citizen George Floyd by a police officer, and the subsequent organized resistance by the Black Lives Matter (BLM) movement, the issue of anti-Black racism took on a global visibility and urgency that had not been experienced in some decades. Canada's recent moment of "racial reckoning" emerged from BLM-led protests against racially-motivated killings, Indigenous grassroots activism seeking decolonization and justice for Missing and Murdered Indigenous Women and Girls, and a growing interest in the Truth and Reconciliation Commission of Canada's *Calls to Action* (2015).¹⁷

During this period, in response to calls for positive change within university campuses, many Canadian universities created task forces and launched campus racial climate assessments. Western's Anti-Racism Working Group (ARWG) was convened in response to a series of racist online attacks directed at a Black Western student who had challenged anti-Black racism on campus. Its report, which included 24 recommendations, was released in June 2020, leading to a number of new equity, diversity, inclusion, and decolonization (EDID) initiatives at Western.

King's and Brescia were part of the information-gathering process that led to Western's ARWG report, but that report was more directly concerned with Western as a large entity than with the affiliates. A campus survey conducted by the King's University College Student Council resulted in an Advocacy Paper whose recommendations were shared with the King's administration in late spring 2020 (Dennis, 2020). Sometime afterwards, in an uncanny echo of what had happened at Western, an Afro-Latina student at King's challenged the use of a racial slur during a lecture and was pilloried on social media for expressing dissatisfaction with the institution's response.

All these developments suggested that further enquiry into the racial climate at King's and Brescia was needed. The King's and Brescia Joint Principals' Anti-Racism Working Group (KB-ARWG), formed in September 2020, focused its attention on **five** themes:

1. **gathering** of lived experiences of racism from students, staff, and faculty
2. **identifying opportunities** in King's and Brescia's policies, programs and practices to address racism;
3. **reviewing and collecting information** on existing efforts to counter racism;
4. **reflection** of our unique cultures as Catholic universities committed to social justice;

¹⁷ Decolonization: Now recognized as a long term process involving the bureaucratic, cultural, linguistic and psychological divesting of colonial power, leading to a restoration of Indigenous world views, cultures and traditional ways, and a replacement of Western interpretations of history with Indigenous perspectives on history (Indigenous Corporate Training Inc).

5. **recommending initiatives** to enact systemic change against racism at King's and Brescia.

What's being done

Nearly 150 King's and Brescia staff and professional officers attended a workshop on anti-racism organized by KB-ARWG and offered by Dr. Nicole Kaniki.

KB-ARWG CAMPUS RACIAL CLIMATE ASSESSMENT SURVEY

1. Research Questions and Theoretical Frameworks

In order to fulfil the mandates of the KB-ARWG, we undertook to read and report on relevant literature, including campus climate surveys, and also survey and interview campus community members at King's and Brescia. The overarching research questions were as follows: (a) what experiences and perceptions of implicit and explicit racism have students, staff, faculty, and community stakeholders at King's and Brescia experienced or witnessed? (b) Do these institutions have adequate structures for redressal of racial injuries, and for discussing and addressing institutional racism? (c) What recommendations can be made to strengthen existing structures and to build new ones to address racism?

The project used mixed methods and proceeded in two parts. Part 1, which this report covers, is a survey that gathers primarily quantitative information on themes (a) to (c) above. Part 2, currently under way, involves in-depth interviews to add qualitative depth to the data about the perspectives on, and lived experiences of, race and racism on the two campuses.¹⁸ Analysis and discussion are framed by Critical Race Theory, Indigenous scholarship, among other anti-oppressive theoretical frameworks, and by scholarly literature on academic racial climate. The results presented in this report regarding the racial climate on the King's and Brescia campuses inform recommendations to the two institutions on anti-racism initiatives and actions.

2. Definitions and a caveat

Theoretical or technical terms used in this report are defined as they come up, both through footnotes, to provide quick access, and in a glossary (see *Appendix 1: Glossary of Terms*).

Participants responded generously and candidly to open-ended questions that were part of the survey. We have quoted some of these responses, which reveal the emotional costs of racism more powerfully than quantitative data ever can. Since we felt that identifying the home institution, in addition to other contextual identifiers, could jeopardize the anonymity of the participants, we have suppressed the name of the institution when quoting exemplar statements.

3. Brief literature review

Racism and anti-racism have been significant themes in the last few years, which have seen the publication of analyses and critiques of racism intended for general readers (Kendi, 2020; Saad, 2020), as well as personal accounts discussing the everyday, intimate, affective, public, and

¹⁸ **Race:** A social construct about groups of people that are assumed to have common biology.

societal experiences of being Black, Indigenous, and racialized (Martis, 2020; Oluo, 2018; Elliott, 2019; Cole, 2020). Prior campus climate surveys from the US and Canada (Grant et. al, 2017; Western’s ARWG Report, 2020; Universities Canada EDI Survey, 2019) and scholarly studies of racialization in the academy (Henry et al., 2016) were helpful in informing a comparative overview of approaches to information gathering, and in highlighting recurrent patterns of racism and responses to it.¹⁹ Literature that consolidated the findings of such surveys and identified these patterns (Harper & Hurtado, 2007; Harper, 2012) and recent reviews of the effectiveness of such assessments in launching sustained action (*Chronicle of Higher Education*, 2021) informed our discussion and recommendations. Key texts in Critical Race Theory (Bell, 1995; Crenshaw, 1995; Delgado, 1995; Delgado & Stefancic, 2017) that present Black perspectives on racism to academic readers, and important scholarly interventions by Indigenous scholar-activists (Battiste & Bouvier, 2013; Coté-Meek & Moeke-Pickering, ed., 2020) fed into the discussion of the survey findings.²⁰

4. Methodology

A. Study Design

A mixed methods study was chosen as the design for this research to enable an in-depth exploration of perceptions of and solutions to racial climate on our campuses. The quantitative aspect of the study, involving a self-report questionnaire that was available to respondents through Western’s Qualtrics for a 20-day period, from March 2, 2021 to March 22, 2021, included three parts. The first part elicited responses on experiences or witnessing of racism on campus; the second part sought responses to potential actions to combat racism; and the third part gathered demographic information and sought information about perceptions of racial climate. The survey included open-ended questions. The survey questions were developed and reviewed by a multidisciplinary team of researchers with diverse sociocultural backgrounds and experiences.

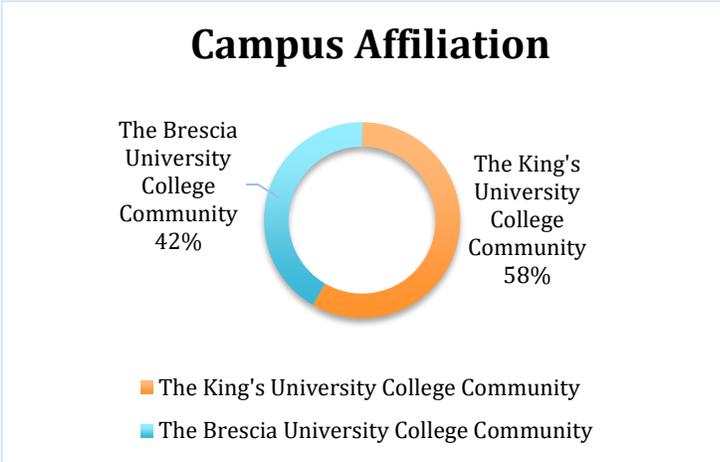
Ethics approval to conduct this study was obtained from both the King’s Research Ethics Review Committee and the Brescia Research Ethics Board. Participation was voluntary and study participants were informed about their freedom to opt out of the study at any point of time. All participants provided informed consent to participate in the study prior to completing the survey.

¹⁹ **Racialization:** A political and cultural process of ascribing ethnic or racial identities to a relationship, social practice, or group that did not identify itself as such.

²⁰ **Critical Race Theory:** A body of legal scholarship and an academic movement; scholars and activists in the United States critically examine U.S. law as it intersects with issues of race in the U.S and challenge mainstream liberal approaches to racial justice.

In Part 2 of the study, participant interviews with racialized campus community members are planned and will add qualitative depth to our recommendations. The plan is to synthesize the information obtained from the two modalities. This report presents the results and analysis of the survey.

B. Sample



Overall, the survey was completed by 401 participants from both King’s and Brescia Campuses. 188 participants were from King’s, 134 were from Brescia, and 79 preferred not to identify their home campus.

Fig. 1 Campus affiliation of respondents who identified their home campus

The sociodemographic composition/distribution of the survey respondents reflected considerable diversity. 257 of the total respondents identified as female, 49 as male, 3 as nonbinary, and 17 preferred not to say. 35 respondents identified as Black (African, Afro-American, Afro-Canadian, Caribbean, Afro-Latinx), 13 as North American or Central/South American Indigenous, 36 as East and South-East Asian (Chinese, Korean, Japanese, Vietnamese, Cambodian origin), 12 as Latinx (Latin, Central, and South American), 18 as Middle Eastern/West Asian (Afghani, Iraqi, Israeli, Iranian, Lebanese, Palestinian, Saudi Arabian, and Syrian origin), 26 as South Asian (Indian, Pakistani, Bangladeshi, Sri Lankan origin), 148 as of White/European origin, 20 as bi- or multi-racial, and 14 did not choose any of the options, preferring to identify, in some cases, by the name of their Nation (e.g., “Mohawk”), or as “white-passing,” or as “Canadian.”

C. Variables

Different sections of the survey were analyzed using different variables, with the primary variables being occupational roles on campus and racialization. In other words, we were interested in understanding how participants’ reports of experiencing or witnessing racism, their perceptions of campus climate, and their responses to ideas for addressing racism were inflected by their roles as students, staff, faculty, and administrators, and by their identities as either racialized or white individuals.

D. Data Analysis

The quantitative data analysis was performed using IBM SPSS V22 software. We first conducted univariate analysis, specifically using frequency distributions, to describe the distribution of the different variables. This analysis was complemented with a bivariate analysis to understand the relationship/interactions between the different categorical variables. Results from these analyses are shown/discussed below.

Across the King's and Brescia campuses, 54% of the respondents, including both racialized participants and white participants, agreed that **racism is an issue** at these institutions. 22% were unsure, and 24% disagreed that racism is an issue.

What's being done

- *At Brescia, funding has been provided to HR specifically for EDI initiatives (\$10,000).*
- *The King's University College Student Council (KUCSC) created a BIPOC Support Group, and has updated student leader training to enhance sensitivity to racism.*

Findings on the Racial Climate at King's University College

Who were the participants from King's?

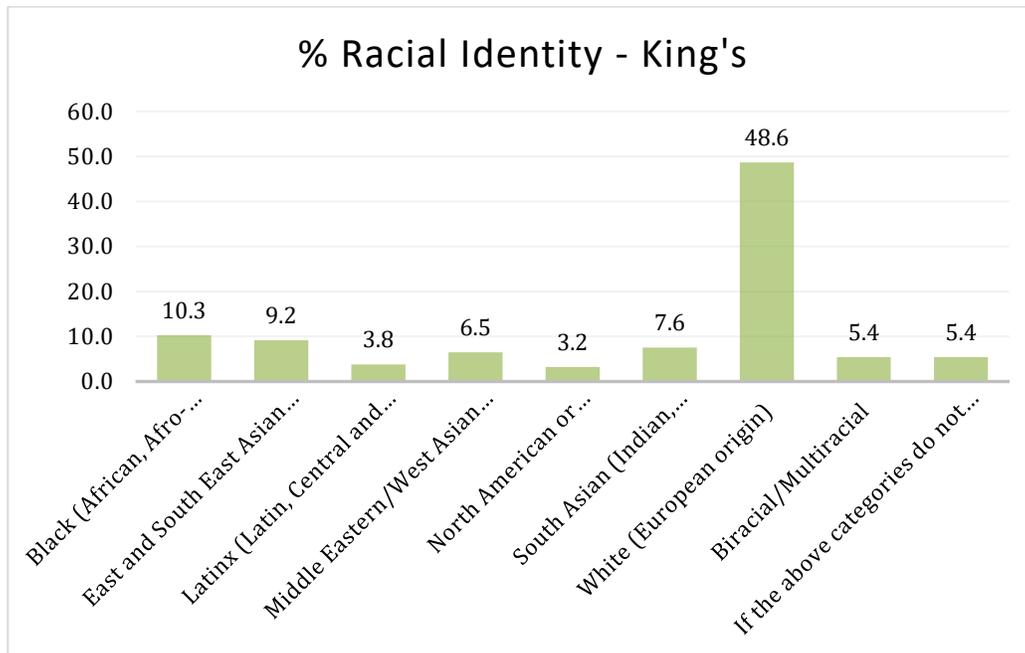


Fig. 2: % Racial Identity, King's Respondents

Of the King's participants, 51.4% identified as racialized or none of the choices provided; out of that group, 10.3 % identified as Black (African, Afro-American, Afro-Canadian, Caribbean, Afro-Latinx), 3.2 % identified as North American or Central/South American Indigenous, 9.2 % identified as East and South East Asian (Chinese, Korean, Japanese, Vietnamese, Cambodian etc.), 3.8 % identified as Latinx (Latin, Central, and South American), 6.5 % identified as Middle Eastern/West Asian (Afghani, Iraqi, Israeli, Iranian, Lebanese, Palestinian, Saudi Arabian, and Syrian origin), 7.6 % identified as South Asian (Indian, Pakistani, Bangladeshi, Sri Lankan origin). 48.6 % of the participants identified as White (European origin), 5.4 % identified as biracial/multiracial, and 5.4 % did not identify with the provided "race" categories.

We do not have a way of telling how representative this participant cross-section is, since the college does not collect race-based demographics from students or employees.

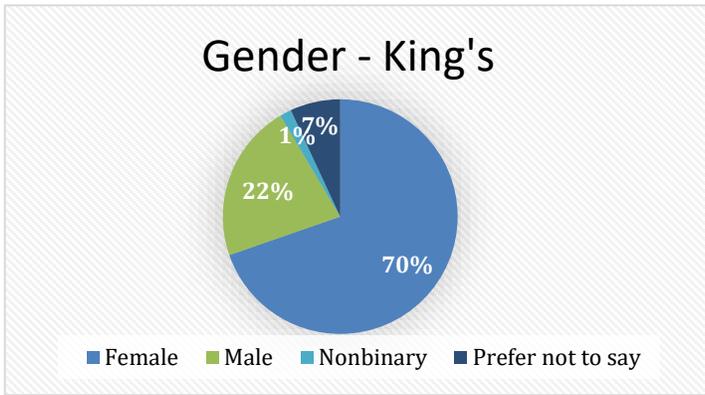
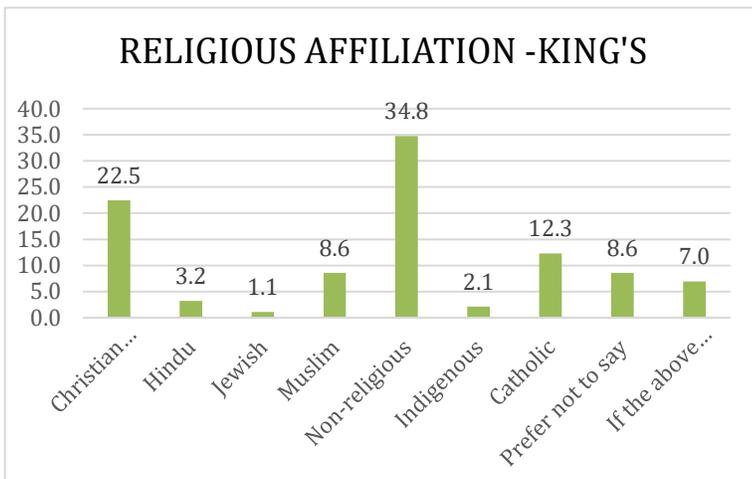


Fig. 3: Gender Identity, King's Respondents

70% of King's participants identified as female, 22% identified as male, 1% identified as nonbinary, and 7% preferred not to disclose their gender. In terms of sexual orientation, 72.9% of participants identified as heterosexual; 2.7% as asexual,

6.4% as bisexual, 1.6% as gay (male), 1.6% as lesbian, 2.7% as pansexual, and 2.7% as queer. 8.5% of respondents preferred not to disclose their sexual orientation, and 1.1% did not have a selection choice.



In terms of religious affiliation, 22.5% identified as Christian (Protestant or other denominations), 12.3% as Catholic, 2.1% as Indigenous, 3.2% as Hindu, 1.1% as Jewish, 8.6% as Muslim, 34.8% as non-religious, with the remaining 15.6% not identifying with the choices provided, or preferring not to say.

Fig. 4: Religious Identity, King's Respondents

Respondents

"Society is not respectful to, welcoming or a safe place for BIPOC individuals. King's reflects that very dysfunction of society."

--Survey respondent, King's

With regard to linguistic affiliation, 77.1% used English as their native language, 1.6% used a variant of English (e.g., Black Vernacular English), 1.1% spoke an Indigenous language, 14.4%

spoke a language other than the official languages of Canada, and 5.9% did not select any of the available choices.

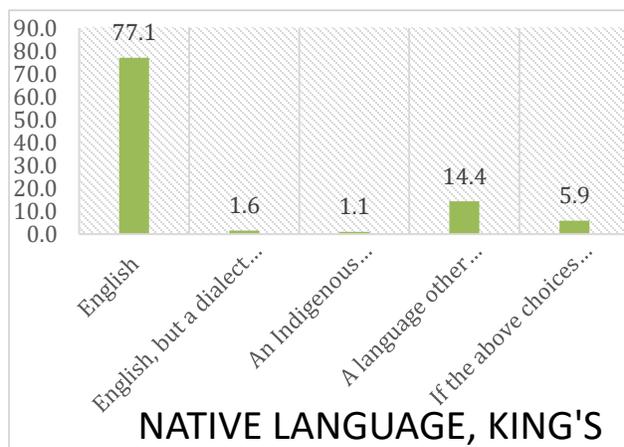
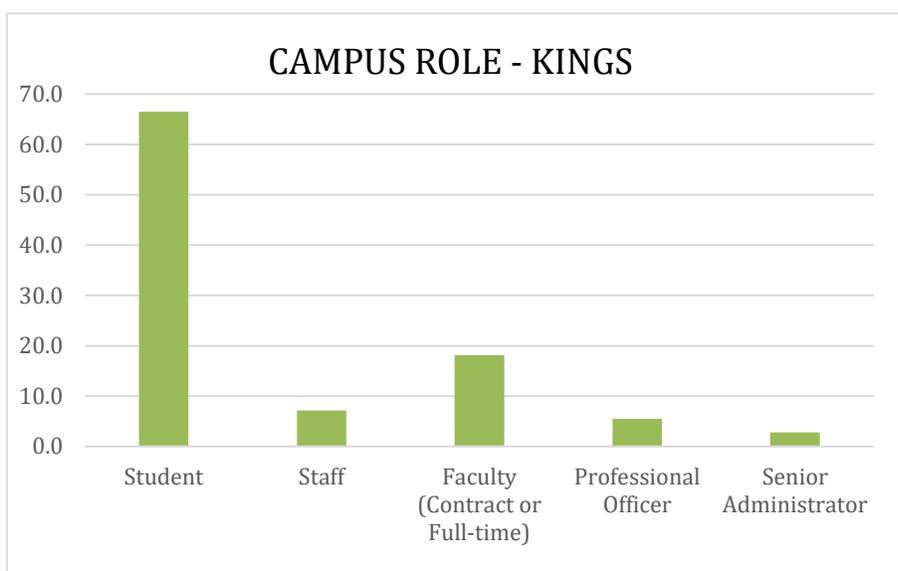


Fig. 5: Linguistic affiliation, King's respondents



66.5% of the King's respondents were students; 7.1% were staff, 18.1% were faculty, 5.5% were professional officers, and 2.7% identified as being senior administrators.²¹ The number of senior administrators was <5.

Fig. 6: Role on campus King's respondents

In these demographics-based responses, intersectional identities emerge (e.g., a respondent who is Black, female, non-Christian, and a first-generation immigrant; a respondent who is a Muslim female student). Correlating these intersectional identities with responses to the questions about experiences of racism suggests that participants with intersectional identities experience greater disadvantages than others in specific situations.

²¹ King's has four identified employee groups, represented by distinct associations: faculty, professional officers, staff, and senior administrators.

Detailed Findings at King’s

Overall, the majority of survey respondents perceive racism as an issue at King’s. About a fifth of respondents are unsure if it is an issue.

Role at the college	% who say racism is an issue	% unsure	% who say racism is not an issue
Student	55	21	24
Faculty	56	21	23
Staff	52	19	29
Administrator	45	24	31

Table 1: King’s respondents’ response to “Is racism an issue at King’s?”

Because the number of senior administrators was small, we collapsed “Professional Officers” (who perform administrative functions at King’s) with “Senior Administrators” under the category “Administrator.” Interestingly, the respondents least convinced that racism is an issue at King’s are senior administrators and professional officers.

Participants report experiencing or witnessing various expressions of racism.

Members of the King’s community experience and/or witness various manifestations of racism perpetrated by members of the community, on campus or virtually. Acts of covert racism such as microaggressions, jokes, racial slurs, intellectual put-downs, and so on, are more frequently witnessed or experienced by respondents than instances of overt racism such as physical assault. For instance, only 16% of racialized participants reported experiencing/witnessing unwarranted interventions by campus police, and 8% of white participants reported witnessing such interventions. Interventions by campus police were experienced/witnessed by 7% of racialized respondents and 4% of white respondents.

Type of racism experienced or witnessed	% of total respondents reporting	% of respondents reporting who were racialized	% of respondents reporting who were white
Microaggressions, slurs, jokes	49	48	48
Put-downs based on food, clothing, appearance, culture	40	49	47
Intellectual put-downs	37	57	37
Discriminatory treatment	22	56	42
Verbal assaults on social media	23	47	47

Lack of representation in academic materials	55	50	47
Report of racism not taken seriously	24	56	37
Selective intervention by campus police	11	7	4

Table 2: King’s respondents’ response to questions on expressions of racism experienced or witnessed

Racialized respondents and white respondents reported some kinds of racist behaviour, such as microaggressions, to the same extent. Looking at the percentages *within* each category (racialized/white), 52% of the racialized survey participants and 49% of the white participants reported experiencing or witnessing racist microaggressions including name-calling and racial slurs. Again, 44% of racialized participants and 40% of white participants reported that they had experienced/witnessed putdowns due to appearance, clothing, food, and other markers of culture. This data suggests that white participants were often observant about, and sensitive to, racially hurtful behaviour around them, especially when the type of behaviour was rendered *recognizably racist* by social consensus. It also suggests that perception or denial of racism is more related to the racial ideology that has been consciously or unconsciously adopted by the respondent than to the respondent’s race alone (see Jopek, 2021).

In other cases, a significantly larger percentage of racialized than of white participants reported experiencing or witnessing a form of racism. These instances of racism were more subtle, more systemic, more in the realm of intellectual or epistemic exchange than of interpersonal relations, and required more interpretation. For instance, lack of representation in academic materials, textbooks, author lists, research sites, etc. was reported by 53% of white participants, but by 60% of racialized participants (42% of Black respondents, 86% of Latinx respondents, 67% of Middle Eastern/Western Asian respondents, 33% of Indigenous respondents, 79% of South Asian respondents, and 80% of biracial respondents). While only 29% of non-racialized participants reported witnessing race-based intellectual putdowns, 47% of racialized participants reported that they had experienced or witnessed this form of racism.

Most participants encountered racist behaviour occasionally rather than frequently, but the majority of those who reported frequent or even daily occurrences were racialized.

The majority of participants were unsure if, or disagreed that, there were safe channels for reporting racism at King’s.

Role at the college	% who agree there are safe reporting channels	% unsure	% who disagree there are safe reporting channels
Student	31	58	11
Faculty	33	50	16
Staff	34	30	30
Professional officer	0	50	50
Senior Administrator	100	0	0

Table 3: King’s respondents’ response to question: “Are there safe channels to report racism?”

Around a third of the participants in the roles of student, faculty and staff feel there are safe channels to report racism and seek redress at King’s. A significant percentage of the participants are unsure, with students displaying the greatest uncertainty. While professional officers at King’s report either uncertainty or disagreement that there are safe reporting processes, senior administrators who responded to this question feel such processes exist.

What’s being done
The King’s’ Principal, Dr. David Malloy, has publicly articulated his commitment to implementing anti-racist change: “The respect for the dignity of the individual is a cornerstone of every secular or religious moral standard. There is no excuse for racism, there is no moral, ethical, or value-based justification other than cowardly behaviour and simplistic either/or thinking.”

Nearly half of racialized students perceive selected campus services as culturally sensitive, supportive of diversity, and inclusive. Some students disagree.

Unit, service, or activity	% of racialized students who agree it is inclusive	% of racialized students unsure	% of racialized students who disagree it is inclusive
Recruitment efforts	42	39	19
Academic counselling	48	42	10
International Office	51	45	4
Student Council	46	39	15
Food Services	42	25	33
Residence services	38	56	6

Student Health Services	40	50	10
Athletics office	34	60	6

Table 4: Racialized King’s respondents’ perceptions of selected campus services

This is a sampler rather than an exhaustive list of campus services. At King’s, the largest percentage of racialized students perceived the International Office and Academic Counselling as inclusive. The largest percentage of racialized students disagreed that Food Services was inclusive. The high percentage of “unsure” responses in many cases likely results from the fact that not all services are used by all students. Student Health Services and Athletics facilities are accessed by King’s students through Western.

Around a fifth of King’s faculty disagree that hiring and retention practices enhance diversity, but most report positive relationships with students.

Practice or experience	% of faculty who agree	% of faculty who are unsure	% of faculty who disagree
Hiring to enhance faculty diversity	33	49	19
Efforts to ensure retention of diverse faculty	32	45	24
Respectful treatment by students	74	17	9
Respectful treatment by colleagues	67	21	12
Senior administration creates policy to address systemic racism	53	25	21

Table 5: King’s faculty respondents on diversity initiatives and campus relationships

At King’s, 33% of faculty agree that the college makes efforts to ensure diverse hiring, and actively recruits faculty of colour; 49% are unsure; and 19 % disagree. 32% of faculty respondents agree that the college provides adequate programs, supports, mentorship, and resources to promote the success and retention of faculty of colour; 45% are unsure if such supports exist; and 24% disagree. 67% agree that colleagues are respectful. Touching on their relationship with students, 74% of faculty agree that students treat them respectfully and race/ethnicity does not affect teaching evaluations or work mandates, while 17% are unsure. Of the 9% who disagree, the overwhelming majority are racialized. Interestingly, from the student perspective, 46% of student respondents agree they are taught by faculty of colour; 14% are unsure, and 40% disagree, suggesting that in some departments or disciplines, racialized instructors are few and far between.

What's being done

King's has recently hired new faculty of colour in multiple disciplines.

More than a third of King's staff disagree that diversity and inclusivity are promoted through HR and administrative initiatives.

Practice or experience	% of staff who agree	% of staff who are unsure	% of staff who disagree
Hiring to enhance diversity	42	29	29
No glass ceiling, possibility of promotion	38	23	38
Colleagues are respectful	54	15	31
HR promotes antiracism	43	22	35
Senior administration addresses systemic racism	39	15	46
Able to express my cultural identity	55	9	36

Table 6: King's staff respondents on diversity initiatives and responses to racism

The majority of King's respondents across all roles and racial groups support anti-racism actions including curricular changes, awareness raising, and budgetary commitments.

Antiracism action	% support	% unsure	% reject
Hire more faculty and staff of colour, use affirmative action	62	21	17
Make it easier to report racism	78	17	5
Raise awareness of racial biases in teaching, HR practices, policies	88	7	5
Mandatory antiracism training for employees	79	9	12
Mandatory antiracism course for students	62	16	22
More courses on history and achievements of people of colour	75	18	7
Courses critiquing racism and colonialism in each discipline	69	19	12
Scholarships for BIPOC students	63	22	15
Intl student work study funding on par with Canadian work study funding	57	29	15

Table 7: King's respondents on support for anti-racism actions

There is strong support for measures that seek to educate (e.g., bias awareness training and audits of policies and practices; courses that critique racism and colonialism, and present the history and achievements of racialized people). Antiracism “training” for staff, faculty, and administrators is enthusiastically supported, even when it is called “mandatory.” This contradicts the widely-held idea that such training creates resistance: in fact, it suggests that many community members want to be instructed in cross-cultural interactions, at the very least so that they “don’t make mistakes.” Where budgetary commitments are needed for antiracist action (e.g., work-study funding for international students), there is more hesitation. With items like affirmative action-enhanced hiring or special scholarships for BIPOC students, racialized and white respondents, interestingly, are more or less in agreement with each other, reflecting a consensual Canadian distaste for measures that are widely used to offset racial discrimination in America.

Findings on the Racial Climate at Brescia University College

Who were the participants from Brescia?

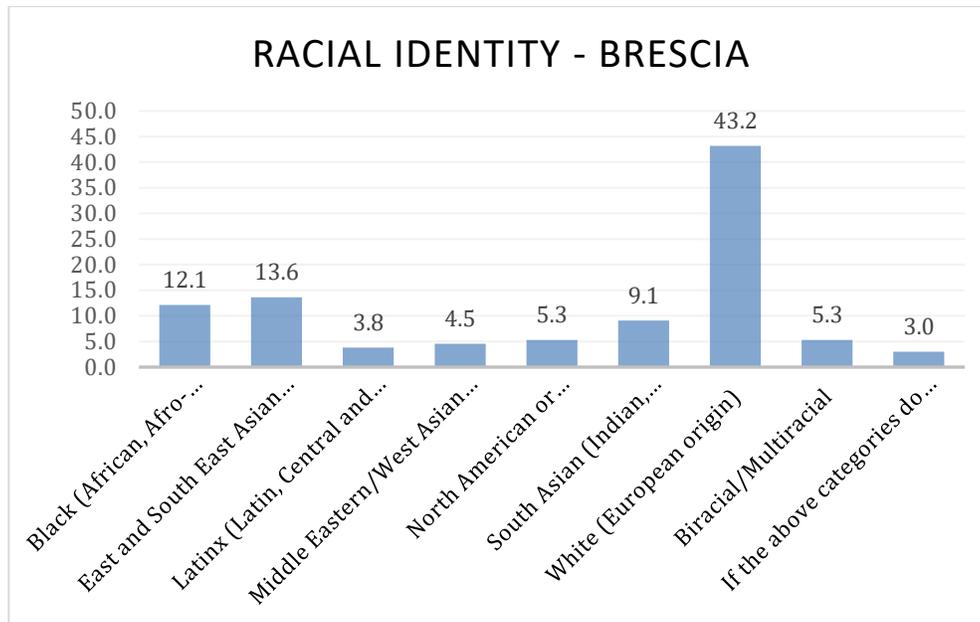


Fig. 7: Racial Identity, Brescia Respondents

Of the Brescia participants, 12.1% identified as Black (African, Afro-American, Afro-Canadian, Caribbean, Afro-Latinx), 13.6% identified as East and South East Asian (Chinese, Korean, Japanese, Vietnamese, Cambodian, etc), 3.8% identified as Latinx (Latin, Central, and South American), 4.5% identified as Middle Eastern/ West Asian (Afghani, Iraqi, Israeli, Iranian, Lebanese, Palestinian, Saudi Arabian, and Syrian origin), 5.3% identified as North American or Central/South American Indigenous, and 9.1% identified as South Asian (Indian, Pakistani, Bangladeshi, Sri Lankan origin). 43.2% identified as White (European origin), 5.3% identified as Biracial/multiracial, and 3.0% identified as none of the above.

93% of respondents identified as female (Brescia is a women's university college), 5% identified as male, and 2% preferred not to say. The number of female participants in the survey overall also reflects Brescia's largely-female demographic.

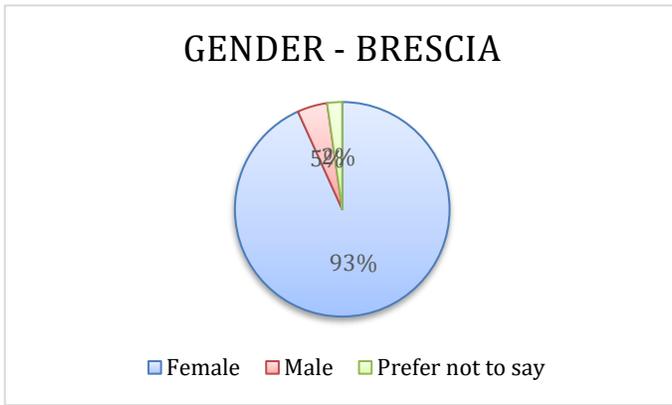
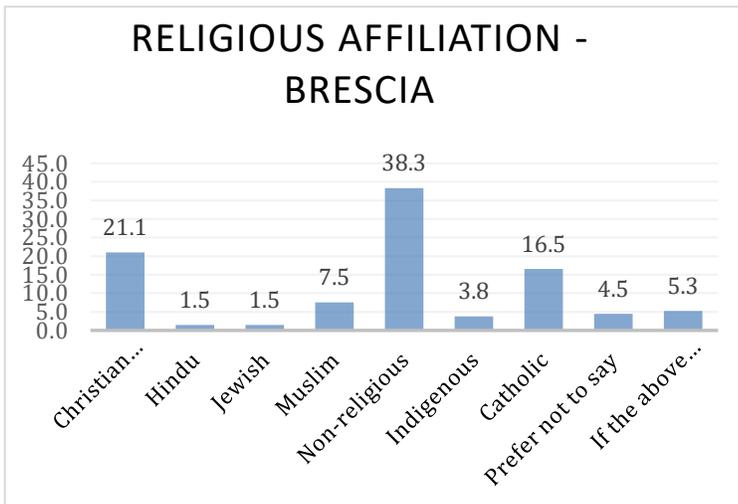


Fig. 8: Gender Identity, Brescia Respondents

3.0% of the participants identified as asexual, 6.8% identified as Bisexual, 77.4% identified as heterosexual/straight, 2.3% identified as lesbian, 1.5% identified as pansexual, 3.0% identified as queer, 5.3% preferred not to say, and 0.8% did not have a selection choice.



In terms of religious affiliation, 21.1% identified as Christian, 1.5% identified as Hindu, 1.5% identified as Jewish, 7.5% identified as Muslim, 38.3% identified as non-religious, 3.8% identified as Indigenous, 16.5% identified as Catholic, 4.5% have preferred not to say, 5.3% did not select any of the choices listed.

Fig. 9: Religious Identity, Brescia Respondents

In terms of linguistic affiliation, 72.2% identified English as their native language, 1.5% identified French as their native language, 0.8% identified English as a dialect (Black vernacular English), 1.5% identified as speaking an Indigenous language, 13.5% speak a language other than the official language of Canada, 10.5% identified as not speaking any of the languages above.

In terms of their role on campus, 76.7% of respondents at Brescia were students, 8.3% were faculty, 13.5% were staff, and 1.5% were administrators.

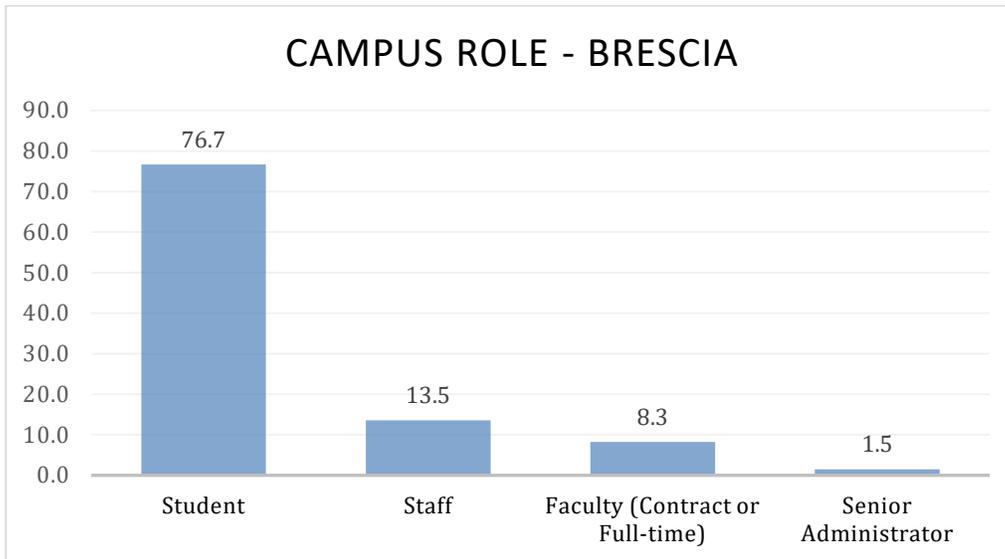


Fig. 11: Role on campus, Brescia respondents

What's being done

Brescia's new Agents of Change division has launched EDI initiatives. One of its projects is the creation of safe spaces for racialized students to discuss topics that affect them.

Detailed Findings at Brescia

Overall, the majority of survey respondents perceive racism as an issue at Brescia. Around a fifth of Brescia respondents say they are unsure if racism is an issue.

Role at the college	% who say racism is an issue	% unsure	% who say racism is not an issue
Student	48	38	15
Faculty	58	21	21
Staff	65	25	10
Administrators	86	14	0

Table 8: Brescia respondents' response to "Is racism an issue at Brescia?"

Administrators ($N = <5$) and staff are most aware of racism as an issue, and faculty and students are less aware that it is so.

Participants report experiencing or witnessing various expressions of racism at Brescia.

At Brescia, racist microaggressions such as intellectual put-downs, or put-downs based on appearance, clothing, food, accent, etc. were much more frequently witnessed or experienced by respondents than instances of overt racism such as physical assault, or selective interventions by campus police. For instance, only 8% of the total respondents reported experiencing or witnessing selective intervention by campus police, but the proportion of racialized respondents among them was high (80%).

Type of racism experienced or witnessed	% of total respondents reporting	% of respondents reporting who were racialized	% of respondents reporting who were white
Microaggressions, slurs, jokes	46	59	37
Put-downs based on food, clothing, appearance, culture	35	65	33
Intellectual put-downs	35	65	13
Discriminatory treatment	20	73	23
Verbal assaults on social media	28	53	45
Lack of representation in academic materials	63	60	39
Report of racism not taken seriously	17	55	41
Selective intervention by campus	8	80	20

Table 9: Brescia respondents’ response to questions on expressions of racism experienced or witnessed

There were significant differences between the percentage of racialized respondents and the percentage of white respondents who reported almost every kind of racist behaviour. For instance, out of the total respondents who reported experiencing or witnessing microaggressions, 59% were racialized and 37% were white. Looking at the percentages *within* each category (racialized/white), 52% of the racialized survey participants and 39% of the white participants reported experiencing or witnessing racist microaggressions including name-calling and racial slurs. Again, 42% of racialized participants reported that they had experienced or witnessed putdowns due to appearance, clothing, food, and other markers of culture, but only 26% of white participants did so. This data suggests that while a few white participants were observant about, and sensitive to, racially hurtful behaviour around them, some of the participants did not notice,

even when the type of behaviour was *recognizably racist* by social consensus. It also suggests that perception or denial of racism is more related to the racial ideology that has been consciously or unconsciously adopted by the respondent than to the respondent’s race alone (see Jopek, 2021).

“As someone from a privileged group, I often miss instances of racism, so my experiences are probably not at all representative of what is actually occurring.”
--Survey respondent

White participants were also less aware than racialized participants of epistemic exclusions and white-centric curricula. Only 56% of white respondents reported that they had experienced or witnessed racism related to a lack of representation in academic materials, whereas over 70% of racialized persons (88% of Black respondents, 100% of Latinx respondents, 67% of Middle Eastern/Western Asian respondents, 71% of Indigenous respondents, 75% of South Asian respondents, and 71% of Biracial respondents) reported these exclusions.

Most participants encountered racist behaviour occasionally rather than frequently, but the majority of those who reported frequent or even daily occurrences were racialized.

What’s being done

Brescia’s Interim Principal, Cheryl Jensen, has articulated her commitment to implementing anti-racist change.

The majority of participants were unsure if, or disagreed that, there were safe channels for reporting racism at Brescia.

Role at the college	% who agree there are safe reporting channels	% unsure	% who disagree there are safe reporting channels
Student	27	54	19
Faculty	25	50	25
Staff	5	65	30
Senior Administrator	100	0	0

Table 10: Brescia respondents’ response to question: “Are there safe channels to report racism?”

Under 30% of the participants in each role (students, faculty, staff, administrators) felt there were safe channels at Brescia to report racism and seek redress. A significant percentage of the participants were unsure, with staff feeling the least secure and displaying the greatest uncertainty about safe reporting of racism. The number of senior administrators responding to this question was <5.

Between a third and half of racialized students perceive selected campus services as culturally sensitive, supportive of diversity, and inclusive. Some students disagree.

Unit, service, or activity	% of racialized students who agree it is inclusive	% of racialized students unsure	% of racialized students who disagree it is inclusive
Recruitment efforts	43	46	11
Academic counselling	13	59	28
International Office	53	47	0
Student Council	41	42	17
Food Services	67	20	13
Residence services	24	65	11
Student Health Services	22	56	22
Athletics office	26	59	15

Table 11: Racialized Brescia respondents’ perceptions of selected campus services

This set of services is a sampler, rather than an exhaustive list. Of the selected services, Food Services and the International Office were perceived by racialized students as highly inclusive services at Brescia. The percentage of “unsure” responses in many cases likely results from the fact that not all services are used by all students. Student Health Services and Athletics facilities are accessed by Brescia students through Western.

40% of Brescia faculty disagree that hiring and retention practices enhance diversity, but most report positive relationships with students.

Practice or experience	% of faculty who agree	% of faculty who are unsure	% of faculty who disagree
Hiring to enhance faculty diversity	32	28	40
Efforts to ensure retention of diverse faculty	13	58	29
Respectful treatment by students	67	22	11
Respectful treatment by colleagues	56	32	12

Senior administration creates policy to address systemic racism	53	25	21

Table 12: Brescia faculty respondents on diversity initiatives and campus relationships

At Brescia, 32% of faculty agree that the college makes efforts to ensure diverse hiring, and actively recruits faculty of colour; 28% are unsure; and 40% disagree. 32% of faculty respondents agree that the college provides adequate programs, supports, mentorship, and resources to promote the success and retention of faculty of colour; 58% are unsure if such supports exist; and 29% disagree that such supports exist. 33% of faculty agree that senior administration creates policy to address racism; 42% are unsure; and 25% disagree.

Touching on their relationship with students, 67% of faculty agree that students treat them respectfully and that race/ethnicity does not affect teaching evaluations or work mandates, while 22% are unsure. 53% agree that colleagues are respectful. Interestingly, from the student perspective, 18% of student respondents agree they are taught by faculty of colour; 9% are unsure; and 73% disagree, suggesting that there is an urgent need to focus on diversity when hiring faculty.

Brescia staff disagree that diversity and inclusivity are promoted through HR and administrative initiatives, or are unsure if this is so. They agree that colleagues are respectful.

Practice or experience	% of staff who agree	% of staff who are unsure	% of staff who disagree
Hiring to enhance diversity	10	45	45
No glass ceiling, possibility of promotion	10	20	70
Colleagues are respectful	75	20	5
HR promotes antiracism	20	25	55
Senior administration addresses systemic racism	30	35	37
Able to express my cultural identity	60	10	30

Table 13: Brescia staff respondents on diversity initiatives and responses to racism.

Brescia staff perceive promotion as unlikely for BIPOC staff; 70% believe there is a glass ceiling.

The majority of Brescia respondents across all roles and racial groups support anti-racism actions including curricular changes, awareness raising, and budgetary commitments.

Antiracism action	% support	% unsure	% reject
Hire more faculty and staff of colour, use affirmative action	79	18	3
Make it easier to report racism	87	12	1
Raise awareness of racial biases in teaching, HR practices, policies	96	2	2
Mandatory antiracism training for employees	94	2	4
Mandatory antiracism course for students	69	16	15
More courses on history and achievements of people of colour	80	17	3
Courses critiquing racism and colonialism in each discipline	81	16	3
Scholarships for BIPOC students	65	25	10
Intl student work study funding on par with Canadian work study funding	66	27	7

Table 14: Brescia respondents on support for anti-racism actions

There is strong support for measures that seek to educate (e.g., bias awareness training and audits of policies and practices; courses that critique racism and colonialism, and present the history and achievements of racialized people). Antiracism “training” for staff, faculty, and administrators is enthusiastically supported, even when it is termed “mandatory.” This contradicts the widely-held idea that such training creates resistance: in fact, it suggests that many community members may want to be instructed in cross-cultural communication, at the very least allowing them “not to make mistakes.” Where positive discrimination is linked to budgetary commitments, and in areas where there may be competition between students (e.g., work-study funding for international students on par with funding for Canadian students), there is more hesitancy and less support. The overall higher level of support for actions that will affect teaching and faculty-related policies, and the lower level of support for policies that will result in stiffer competition among students also reflects the fact that the largest number of respondents were students. Interestingly, with items like affirmative action-enhanced hiring or special scholarships for BIPOC students, racialized and white respondents, are more or less in agreement with each other, suggesting that there is a shared Canadian distaste, across social groups, for measures that are widely used to offset racial discrimination in America.

Discussion of Findings at King's and Brescia

Racism is an issue at King's and Brescia

Racism is endemic to Canadian society: it is a deep-rooted systemic problem within and beyond academia. Canadian exceptionalism—the frequent assertion that “we are better off than the United States”—has insulated many of us against a full recognition that racism thrives in our midst.

The majority of the KB-ARWG survey respondents agreed that racism is an issue at King's and Brescia. Our findings corroborate the Western's ARWG's report's conclusion that racism is to be found in all settings frequented by university community members, from the private sphere to various campus spaces including the classroom. It is worth noting that while Western's report singled out undergraduate students as the most impacted, respondents from all occupational groups at King's and Brescia testified to experiencing or witnessing racism on campus. The percentage of students who agreed that racism was an issue was higher than the response rates identified in Western's report (39%) and in the KUCSC Advocacy Paper (45%) (Dennis, 2020).

“I have ... experienced racist and prejudice comments towards Muslims and Arabs during lectures and discussions as well. It is tiring to feel nervous every lecture for a “controversial” comment or topic about Islam, and for me to feel the need to be the spokesperson and defend my religion and race.”

--Survey respondent

Expressed covertly more often than overtly, racism is normalized, and operates both at the *systemic* level (available for objective analysis) and at the *individual* level (requiring an understanding of the subjective lived experience of racialized people).

Lack of diversity

“There is a need for diversity in staff and professors, majority of the professors are Caucasian and have biases of their own experiences.”

--Survey respondent

One way of examining race on our campuses is to ask: who inhabits this world most comfortably, whom does it reflect? The higher in the campus power structures we go, the less diversity there is. The majority of faculty either disagree that diversity is valued in recruitment, hiring, and retention of instructors, or feel they do not know if it is important to the institutions. While there

is greater diversity among students, in the wake of successful internationalization and Canada's changing demographics, racial diversity among staff, professional officers, and faculty may not reflect either that of the student population, or the proportion of racialized employees potentially available in each pool in the Ontario population. At King's, 40% of students report they are not taught by faculty of colour. At Brescia, 73% of students state that they are not taught by faculty of colour. Senior leadership, as is common across Canadian institutions, is almost exclusively white (see Universities Canada, 2019).

Thus, within King's and Brescia, as at other institutions across Canada, race-based advantages and disadvantages are reproduced *systemically* and *materially* through

- administrative and professional structures (e.g., departmental structures, faculty hiring and tenure processes that keep reproducing whiteness, college governance structure, Board membership, etc.). These structures rely on meritocratic understandings of who is "qualified" and who is not, and gatekeeping practices determine whose work is recognized, and whose is not. It is rarely acknowledged that definitions of merit, qualification, success, progress, and so on, far from being "pure and objective," are already manipulated and inflected by whiteness. This allows such practices as hiring for "fit," privileging candidates from current employees' circle of personal acquaintance, references to BIPOC candidates' accents, the hypervaluing of elite institutions where candidates qualified, or the selective damaging use of RateMyProfs evaluations of BIPOC candidates to continue unremarked, and unmarked as *racist*, behind the institutional façade of equal opportunity.
- educational practices that reflect the dominant group. The Eurocentric, settler-colonial perspectives baked into the curricula of many disciplines simply exclude and often misrepresent Indigenous, Black, and other marginalized peoples and ways of knowing. Some disciplines still bear clear traces of the assumption that BIPOC cultures are inferior; many treat them as objects of study rather than as creators of valid knowledge. Hierarchical classroom pedagogies that discourage foundational critique and seemingly race-neutral (i.e., "colour-blind") classroom management allow BIPOC students, numerically in the minority, to be attacked by members of the majority group.
- planning, policies, and budgetary priorities. Strategic plans, academic plans, and research plans laud but fail to provide for the redressal of racial inequalities and inequities; recruitment policies support hiring from an internal pool of largely white employees; the near-complete absence of a functional equity framework at both institutions impedes the open discussion of racism and public awareness of anti-racist goals.

"I have witnessed incidences of racism on campus ... where faculty and students are treated differently, in subtle and often barely perceptible ways. I am well read on the topic of racism and systemic oppressions and I feel that because of this I am better able to notice these events. I hope that the interpretation of this survey will consider the fact that many people who are not aware of systemic racism will not have witnessed these incidences -- not because they are not happening, but because they are not able to see them -- as many people who perform microaggressions are likely unaware that they are doing so."

—Survey respondent

Lack of inclusivity

Curricula and pedagogies at King's and Brescia tend to be monocultural, white-centred, and white-affirming. Non-white cultures and knowledge systems are implicitly treated as inferior or are excluded from the frame. Black, Indigenous, and racialized respondents feel they are underrepresented or misrepresented in the disciplines they study. 79% of survey respondents at King's and 80% of survey respondents at Brescia support more courses on history and achievements of people of colour; 69% of survey respondents at King's and 81% of survey respondents at Brescia are in favour of courses critiquing racism and colonialism in each discipline.

What's being done

The King's Political Science Student Association (KPSSA), King's University College Student Council (KUCSC) and the Black Student Association (BSA) teamed up for a night of discussion and education relating to being BIPOC in Canada.

Human beings extend their selves and identities into the world around them. Disability justice activists point out how spaces and their physical arrangements are built on the assumption that their users will be non-disabled. Likewise, our institutions are set up to reflect and affirm white bodies, knowledges, methods, aesthetics, culture, leisure, and values. Racialization sets the value of each student, faculty, or staff member primarily in relation to a white, middle-class,

cisgender,²² heterosexual, able-bodied,²³ and Christian “norm.” Crenshaw (1995) described such cultural norms as “submerged,” but not the less powerful for being unspoken. As Dyson (2003) observed, “The genius of unarticulated, invisible whiteness is that it was able to impose its particularist perspective as normative” (p. 40). This unconscious, pervasive white-centrism means that many racialized students and employees feel profound discomfort—an overpowering sense of *not belonging*--in our institutional environments.

What’s being done

Instructors in many disciplines at King’s and Brescia include units on race in their syllabi, and are working to include more content, including anti-racism statements, reflecting and celebrating non-white concerns and identities.

Expressions of racism

At the *individual* level, however much we like to think race is “socially constructed,” it is very *real* to racialized people.²⁴ 48% of all respondents across the two campuses reported that they had experienced or witnessed microaggressions; 37% of all respondents had experienced or witnessed intellectual put-downs. Such “everyday” racism is experienced through the individual’s body and through the individual’s mind. The unspoken but powerful white norm operates in everyday exchanges and experiences. It operates through innocuous remarks on the racialized person’s speech patterns or the difficulty of pronouncing their names, through assumptions made on the basis of head-coverings or hair, through the casual use of racial slurs as if they were not hurtful, through a belief in the wholesomeness of the changes wrought upon the land and its original inhabitants by settler-colonialism (e.g., “Discuss the benefits and disadvantages of residential schools”), through water-cooler conversations about the “difficult behaviour” of racialized students or colleagues, through punitive application of “academic dishonesty” policies, through exclusion from group assignments or from friendly academic mentorship, through lack of insight

²² **Cisgender:** denoting or relating to a person whose sense of personal identity and gender corresponds with their birth sex.

²³ **Able-bodied:** Not disabled; a controversial, value-laden descriptor, retained here to denote normative thinking.

²³ Writing a phenomenology of everyday racism, Alcoff (1999) notes: “Objectivist approaches that define race by invoking meta-narratives of historical experience, cultural traditions, or processes of colonization and that take a third-person perspective can be inattentive to the micro-interactions in which racialization operates, is reproduced and sometimes resignified” (p. 17).

into the conditions under which Indigenous students attempt to complete their degrees, through complaints about “reverse racism” when racialized people challenge the norm, through accusations that racialized persons “exaggerate” racism, and so on.

“I have seen a lot of international and/or minority students struggle to find groups for group projects, and have heard white students complain about being assigned a group member who doesn't speak English. I have heard other staff members complain about some groups of international students being 'high needs' groups and annoying to deal with.”

–Survey respondent

These othering gestures, sometimes subtle and sometimes blatant, can be described as microaggressions. The respondents in this study experienced many of them. The responses to the open-ended questions, in particular, tell poignantly of experiences with cultural stereotyping (Black and Muslim students and staff were particularly vulnerable to this), peer-on-peer everyday racism (a detail corroborated by Western’s ARWG report), discriminatory treatment, lack of representation or biased representation in syllabi and other academic materials, linguicism (racism based on language, and a deficit model of bi- or multilingual students and faculty), a hostile and unwelcoming atmosphere that has a silencing effect, lack of diversity among staff, faculty, and administrators, and need for greater antiracism awareness among faculty and senior administration.

“Representation matters. Black students would be able to feel more comfortable if there were more spaces for them.... [the affiliates should] promote the clubs on main campus like African student associations (ASA) Black student Associations (BSA) Caribbean student association (CSO).”

--Survey respondent

Such “subjective” responses are often disbelieved or mocked as excessive (“snowflakes”) by those who have no lived experience of racism. In contrast, Critical Race Theorists begin by acknowledging and trusting the experiential knowledge, the expertise, and the stories, of racialized people (Delgado-Bernal, 2002).

What's being done

The King's University College Faculty Association (KUCFA) held an anti-racism workshop and discussion for King's faculty.

Denial of racism

While the majority of respondents to the survey agreed that racism is an issue at King's and Brescia, around a fifth of the respondents were unsure if it is an issue. Roughly another fifth felt that it is not an issue. In response to the open-ended questions, some participants criticized the survey questions for not highlighting the "cup half full," asserted that white people (especially white men) were the real victims of racism, complained that diversity hiring was ruining education, and suggested that the survey results were going to be manipulated rather than analyzed. At King's, professional officers and senior administrators were less aware of racism than students and faculty, suggesting a need for more discussion and awareness-raising with this professional group, which works closely with students and determines policy. At Brescia, results suggest that faculty would benefit from more discussion and awareness of the less obvious dimensions of racism.

A liberal or neoliberal world-view supports race-evasiveness (a preferred term for what was called "colour-blindness").²⁵ It allows many of us to believe that we live in a post-racial society; that the playing field has been levelled; that academia is a meritocracy; and that if some people fail to thrive, it is because of flaws in character or deficiency in skills, rather than because of systemic discrimination. Instead of an intersectional analysis that sees race as a social factor that dovetails with other forms of disadvantage (class, gender, or disability, for instance) attention is drawn to class *instead of* race, or sexism *instead of* layered oppression that could include both sexism and racism.

"In discussion about hidden biases and personal experiences I've had other students dismiss that experience and downplay it or explain why it is wrong. Instructor made no attempt to intervene or expose the attitudes."

–Student respondent

²⁵ **Race evasive or "colour-blind"**: A colour-blind society, in sociology, is one which racial classification does not affect a person's socially created opportunities. Race-evasive approaches (a preferred term today) do not accept that differential legal or social treatment based on race or colour persist today.

Institutional policies and practices will not change until racism is acknowledged. What Crenshaw calls “equal opportunity mythology” (1995, p. 116) leads to the levelling of oppressions, “respectability politics” that values civility over protest (as witness the current outrage over toppled statues), and re-centering of whiteness and white norms.

The costs of racism

“The racism is consistent but more than blatant acts of racism, it's the micro aggressions, discriminatory side comments, and individuals claiming to not be anti racist / ally but not wanting to put in the work on what it means to be anti racist and learn from BIPOC. It has impacted my mental health and also how I view our institutions.”

--Survey respondent

There can be no doubt that differential access to supports during the 2020 pandemic and racial injustices that have been perpetrated during this time have exacerbated experiences of racial trauma endured by individuals and communities of colour.²⁶ Sue, Capodilupo and Holder (2008) have stated that there is “little doubt about the short- and long-term detrimental consequences of chronic and perpetual microaggressive messages” on their racialized targets. Solorzano, Ceja, and Yosso (2000), researching microaggressions against Black students in the American post-secondary classroom, note that students’ academic performance is affected by the negative stereotypes they know are circulating about them: “stereotype threat can affect the high-stakes game of college academic achievement in particular” (p. 62). Such stereotypes, seldom openly expressed, but often implicit in pedagogy (e.g., differential surveillance of students during exams; assumptions about who is likely to plagiarize; assumptions about the quality of argument made on the basis of linguistic skill levels) structure perception of racialized students and employees.

Black, Indigenous and racialized community members not only deal with the de-validating, confusing, stressful cumulative impacts of everyday racism; they must also deal with the background hum of white-centrism and settler colonialism in academic culture, which places them in a position of cultural or intellectual inferiority.

²⁶ **Racial trauma** occurs when people are violated through implicit and explicit forms of discrimination based on their racialized status (race, ethnicity, religion, culture etc.) resulting in a traumatic reaction (Carter, 2007).

Discomfort in classrooms and public spaces saturated with Eurocentrism, memories of past racial trauma, the urge to defend oneself, one's religion, or one's culture, and feelings of vulnerability or alienation are magnified for those with intersecting marginal identities. A student who is racialized and also identifies as lesbian, or an instructor who is Black and also has a disability will endure more experiences of invisibility, bias, and microaggressions on an everyday basis. For example, in Canada, Muslim students must navigate both implicit and explicit forms of Islamophobia that work to essentialize their identities across intersections of race, gender, class and sexuality (Habib, 2019; Stonebanks & Sensoy, 2011).

"I feel uncomfortable. I feel as though if I were to wear a religious piece of clothing or dress with modesty then I'll be treated differently the same way I've seen others, who dress with modesty, be treated rudely."

--Survey respondent

The Advocacy Paper passed by KUCSC (Dennis, 2020, pp. 2-3) documented the toll of racism as follows: "48.84% of [student] respondents said racism affects their schoolwork; 55.81% said racism affects their mental health; 27.91% said racism affects their employment; 34.88% said racism affects their relationship(s)." Though students tend to be the group with least power on campuses, racialized faculty can experience routine challenges to their authority in ways that sap their confidence and make them feel like interlopers in the institutional space.

"I have read racist comments on my teaching evaluations which has greatly impacted my well being. It is time to stop using the evaluations.... They are worthless, but can inflict great damage on women and racialized people."

--Survey respondent, faculty

Ignorance and lack of guidance on how to approach race in the academic setting also has an impact on employees and students who fear committing hurtful errors, or react defensively to being "called in" or "called out" about racist behaviour. Retaining racist norms and white-centrism as the cultural substrate of academic life can poison the atmosphere for all of us at King's and Brescia.

“As one of the very few non-white staff, I felt like I had to work twice as hard to get recognized for my merits and even that was not good enough because I have been passed over for a permanent position so many times, thereby making me feel continually marginalized.”

--Survey respondent

The solutions to negative, cumulative psychological impacts of microaggressions and cultural alienation have often been to provide more counselling to affected students, or to have dedicated supports. Harper (2012) documents how, in the American context, “[e]ven in studies that examined stressors for minoritized persons on college and university campuses, the overwhelming majority of recommendations pertained to helping these persons cope instead of addressing racist institutional practices that engender stress:” (p. 18). It is hardly surprising that when counselling interventions *are* offered, practice modalities do not take up a critical race and/or anti-colonial lens in direct practice (Elkassam & Murray-Lichtman, 2021).²⁷ While amelioration of effects is certainly an important response, the ultimate response should be removal of the cause of stress: racist institutional practices. This is the more profound and more challenging work on both the self and the ambient culture that needs to be undertaken by each of us at King’s and Brescia.

Reporting, acknowledging and discussing racism

“I can't speak up or it'll get worse.”

—Survey respondent

As the Western ARWG Report (2020) notes, “participants’ ... descriptions of their experiences on campus ... require a mechanism to bear witness to, or formally acknowledge and address the *anger, frustration, confusion, disappointment* and *sadness* that those participants described feeling due to their experiences of racism in our campus community.” Some of us who have been at King’s and Brescia for a while have tried to raise concerns about racism in the past, but the context was not ready for this conversation. It is only in the last year that the discussion about racism has broken into the open.

²⁷ Elkassam and Murray-Lichtman (2021) propose a racial trauma-informed approach when working with racialized people who are experiencing negative psychological impacts of white supremacy, racism, and coloniality.

One immediate consequence of sweeping race under the carpet, or treating it as a matter of interest only to racialized individuals, is that there are no channels to report painful experiences resulting from racism, or to request redress for discrimination, bias, misrepresentation, toxic language, or harmful behaviour. It is worth noting the significant proportion of respondents on both campuses who reported that they *did not know* if there were channels for reporting (whereas some senior administrators were overwhelmingly sure there were such channels). This level of uncertainty suggests that if channels exist, the campus community needs to be made more aware of them, and communication around racism needs to improve drastically.

I have had students disclose incidents of racial stereotyping, racial slurs by esteemed professors. [Authorities to whom this was reported] used standardized/canned responses, that were not informed by a knowledge of racism/discrimination.... Every single instance of racism that I have brought forward has been poorly handled at this institution because "good White people" do not actually believe they are part of the problem.

---Survey respondent

At King's and Brescia, all forms of "harassment" of students and employees are seemingly covered by the provisions of the Discrimination and Harassment Policy or by adaptations of Western's Student Code of Conduct. That neither of these documents addresses race at all is a classic symptom of institutional race-evasiveness. In the absence of formal guidelines, reporting requirements, and oversight, fair judgements on racist incidents have depended entirely on the goodwill and empathy of (largely white) administrators. Cases were "amicably resolved" behind closed doors, there were rarely any consequences for even openly racist acts, the institution's reputation was maintained, and each racialized complainant was left feeling that they had "overreacted," and were alone in their hurt, anger, and dissatisfaction.

As a consequence of Black Lives Matter, Land Back, and Idle No More grassroots activism, of intense public debate over Canada's resurfacing colonial history of genocide against Indigenous Peoples, of the massive re-emergence of white nationalism and extremism in the US, of more local factors such as the recent campus climate audits across Canadian universities, and the courage of Black and racialized students at many universities, the cat of racism is out of the bag. This is the "moment we are in": a moment to centre the work and amplify the voices of scholars and activists who are working in the community and in academia to analyze and dismantle systemic racism. The new openness about racism should lead to the steady consolidation of anti-racist action; the momentum gathered in the last year should be channelled into purposeful action with benchmarks and timelines to track progress.

Taking action: Why should we care about racism?

Academic culture in Canada has reflected the founders of the universities: largely settler-colonial, white-centric, race-evasive academics of European descent. While race is seen as an academic niche or an object of study, and included in a tokenizing way (the one Black author on an English syllabus, the one chapter in a Sociology textbook on Indigenous incarceration rates) in the curriculum, *racism* on the one hand and *whiteness* on the other are fields of study that are left severely alone.

Frankenberg (1993) notes: “In contemporary social settings, whiteness has been identified as a core set of racial interests often obscured by seemingly race-neutral words, actions, or policies” (pp. 196–205). Constructed at moments in college history when committees and decision-makers were overwhelmingly white, curricula, pedagogies, documents, policies, and practices at King’s and Brescia represent the intellectual and financial interests, the life-worlds, and the methods of white community members, do not readily allow for the variations in experience, culture, and understanding of racialized community members, and yet appear race-neutral. Bonilla-Silva (2013), among others, notes that the liberal humanism that underpins Western academic culture never included non-white peoples in the category of “human.” Even though liberal rhetoric has been used to garner more rights for racialized people, the use of abstract liberal ideas such as “equal opportunity” and “individual choice” (which obscure real economic and social disparities), the “naturalization” of racial disadvantage (e.g., “Black people are good at sport, and don’t like studies”), the minimizing of the effects of racism (“we’re all equal now, we’re post-racial”) come in the way of acknowledgement and effort to dismantle racism (see Bonilla-Silva, 2013). White culture is the element we all swim in. By means of sophisticated and seamless structures, the advantages attached to whiteness accrue to white individuals regardless of whether they want them or not, and regardless of whether they acknowledge them or not.

But so what? Why should we care, just because some individuals are not sufficiently assimilated, or some obscure epistemologies are ignored? Whose responsibility is it to change all this, and why should those who are comfortable in this structure take on this responsibility?

There are no legal or professional compulsions for undertaking anti-racist action (and again, it must be emphasized that *anti-racism* is action-oriented and proactive, not neutral). There are no mandated reasons for putting funding behind it. But there are a number of reasons why all community members should avoid seeing anti-racism as a minority responsibility, and become deeply involved. Reparation for historical wrongs (especially with regard to Indigenous Peoples and Black Canadians), far from being “not our business,” is in fact very much the business of those who have profited, and continue to profit (as every settler does) from genocide, seizure of territory, forced labour, enslavement of people, and centuries of discriminatory treatment.

Though contemporary racism prefers to enact historical amnesia, denying the effects of historical colonialism and racism (maintaining white silence and causing white-lash), the academic mission of our two institutions and the ethical claims upon which this mission rests should prevent us from complacently disowning the sins of our fathers (and mothers). Though our recommendations are listed below, change cannot be effected by pragmatic and practical considerations alone. *At base, then, any shift in culture has to be ethically and philosophically driven.* The pragmatic positive consequences of this will include the emergence of excellence through diversity, improvements in mental health and study/work environments, an improved image for the institution, and future advantages with regard to recruitment of both students and employees.

The strong support for some of anti-racist actions mentioned in the survey suggests that many of them are viable in our current context. For instance, 91% of all respondents across the two campuses agreed that teaching and administration at King's and Brescia, including classroom approaches and HR policies, should reflect awareness of racial biases and racism. Less popular, but still well-supported suggestions included the incorporation of critiques of racism and colonialism in every discipline (74% of all respondents agreed). Even the novel suggestion that King's and Brescia faculty should understand how global Englishes are developing across the world, and stop penalizing the use of non-standard English in academic writing, was acceptable to 57% of all respondents. In brief, our institutions are ready for anti-racism.

The grounding of anti-racism in attitudinal change is in keeping with the interpretation of the ethical directives that shape King's and Brescia's Strategic Plans. The current King's Strategic Plan invokes John Paul II's *Ex Corde Ecclesiae*:

Seeking sincerely to be a place of community and global engagement, we acknowledge in a special way the need to undertake initiatives to promote social justice; to redress historical injustices that have resulted in marginalization and discrimination; to improve access to higher education for historically disadvantaged individuals and communities; to speak "uncomfortable truths" (*Ex Corde Ecclesiae*) about the nature and origins of the problems of our time; and to promote the ethical use and equitable sharing of the world's resources. ("Our Values," [King's Strategic Plan](#))

Brescia's most recent Strategic Plan (a new one is in the works) highlights the Ursuline values of Wisdom, Justice and Compassion:

By living the Ursuline tradition, Brescia is committed to keeping the Ursuline tradition alive for students, faculty and staff. Ursuline values are captured in our vision, our mission and the Brescia Competencies. They will continue to be embedded into academic, community and leadership activities. As our centennial year approaches, we will remember why Brescia was founded, and honour the wisdom, justice and compassion of its founders.

("Inspiring the next century of women leaders," [Brescia Strategic Plan](#)).

Arguably the weightiest reason why action on our recommendations, as well as independent work to dismantle racism, are particularly imperative for King's and Brescia is that these two institutions are Catholic colleges. Our Catholic identity makes it all the more urgent that we both acknowledge complicity in past genocidal harm perpetrated in Canada and participate in the process of healing and reconciliation, with Indigenous Peoples and with other people who have been rendered marginal by their race. One of the jewels in the Catholic tradition, despite its dysfunctions, is the compendium called "Catholic Social Teaching" (CST). It is a body of teaching from various Catholic teaching authorities that contains some of the clearest and most insightful principles for achieving social justice and peace in the world today. Catholic Social Teaching, already embedded in the commitment to social justice enshrined in our academic missions, helps us articulate an approach to anti-racism through the following seven principles:

1. Upholding the Life and Dignity of the Human Person
2. Valorization of Family, Community, and Social Participation
3. The Protection of Human Rights and the Fulfillment of Human Responsibilities
4. The Option for the Poor and Vulnerable
5. The Upholding of the Dignity of Labour and Rights of Workers
6. The Building of Solidarity with the Whole Human Family regardless of national, racial, ethnic, economic, and ideological differences
7. The Care for Creation

The last teaching leads into the final urgent reason why we should undertake a serious and transformative critique of how our institutions sustain capitalism and its attendant values and phenomena: individualism, consumerism, neoliberal free markets, competitiveness, and neocolonialism. Conforming uncritically to this cluster of values and ways of being and knowing has led us to see Creation as nothing more than a resource to be ruthlessly exploited, regardless of the costs to human beings, to all other life on this planet, and to the planet itself. The results, in the form of pandemics and a pressing climate emergency, are all around us, clear to all but the most resolutely oblivious. We need to turn humbly to cultures that have been wiser in their relationship with the earth in order to learn how to do less harm.

The recommendations offered by the KB-ARWG seek to articulate ways of concretely realizing the principles of Catholic Social Teaching in our King's and Brescia settings.

Recommendations

1. Create channels for reporting and discussing racism, including acknowledgement by the colleges of the prevalence of racism on our campuses. Build a culture of antiracism.

Reporting racism: King's and Brescia should

- include explicit description of what counts as racial discrimination and harassment in the colleges' Discrimination and Harassment Policies and the Student Code of Conduct; explain how racial exclusion, bias, or hostility may be expressed in language, imagery, or a range of actions from microaggressions to assault
- avoid minimizing or dismissing racial grievances, whether resolution is attempted through restorative and amicable means or through punitive actions
- ensure that Black, Indigenous, and racialized persons are well-represented among the colleges' Discrimination and Harassment advisors for employees
- provide students with channels to request redress for racism; ensure that Black, Indigenous, and racialized persons are well-represented within these channels
- ensure that channels for reporting racism are well-publicized, fully accessible, and confidential, and protect complainants from retaliation
 - Western, among other institutions, has developed an anonymized reporting tool.
- understand the difficulty of “proving” racism, given that the standard of proof—often dictated by the race-evasiveness of white students or colleagues—is very high.

“A lot of what I interpret as racism may be seen as indifference.”

—Survey respondent

Discussing racism: King's and Brescia need to

- ensure that race is normalized as a topic of discussion, and not treat it as taboo
- go beyond complaint-driven approaches to anti-racism, and encourage each individual to sincerely educate themselves
- create a context and opportunities for discussing race and racism openly yet respectfully: bring in experts and speakers, create positive projects (e.g., removal of unspoken biases in a policy; consultative overhauling of a syllabus; a One Book project; King's Hour, Agents of Change safe spaces programming at Brescia)
- combat ignorance about racism by engaging the campus community—students, all employees including senior administrators, and Board members—in anti-bias discussions and “training.”

- But remember: racism cannot be addressed with a single orientation or training session, and respectful ongoing dialogue and consultation with BIPOC people should be normalized.
- It is easier to focus on individual behaviour than on systemic racism. The KB-ARWG survey suggests that there is even an eagerness among faculty and staff to set *training* in motion, partly because they hope to avoid “making mistakes.” Training often addresses issues of acceptable terminology and language or acceptable public stances; it may secure the mask of politeness and public civility on the face of academics, without altering the exclusionary policies, curricula, pedagogies, and practices just behind it, built on the bone-structure of white supremacist and colonialist beliefs.
- continue to create opportunities for interfaith dialogue, but with an awareness that members of some faiths still feel unsafe or tokenized on campus.

What's being done

Students are working on projects related to race within their academic disciplines at King's. An outstanding example is Kasia Jopek's Psychology Honors Thesis, cited in this report, supervised by Dr. Lynne Jackson, titled: The BIPOC Student Experience of Inclusivity on King's University College Campus (Jopek, 2021).

2. Build a bold, durable, functional, and effective equity, diversity, inclusion, and decolonization framework, with anti-racism as one of its core elements.

King's and Brescia should

- establish an equity, diversity, and inclusion (EDI) office with funding, adequate resources, and staffing
- hire a full-time equity officer who is invited to the senior administration table
 - This is a key recommendation in the KUCSC Advocacy Paper (see Dennis, 2020). However, it is worth remembering that a) Equity Officers are often charged with effecting change but are not given the power or the supports to enforce change; and b) that institutions assume hiring an employee in this role has solved EDI issues when this should be seen as only the very beginnings of a solution. Ahmed (2012, p. 23) notes that diversity officers are “given the goal of making diversity a goal” (i.e., action is always in the future, never in the present).
- define a clear, core mandate specifically for anti-racism within and beyond EDI

- Equity initiatives in academia have historically focused on gender (resulting in improved representation and pay equity for white women) without addressing race or the intersections of gender and race.
- include both students and employees in the equity mandate
 - Equity offices typically leave student concerns to Student Affairs or Deans.
- create ongoing anti-racism and Indigenization task forces, recognized as college committees, to serve as consultants and critical collaborators in the work of building racial equity
 - EDI frameworks tend to nest within universalist, race-evasive, legalistic human rights discourses, which often naturalize whiteness (Dua & Bhanji, 2017), and often themselves fail to reflect racial diversity and decolonizing values.
- establish clear goals, realistic timelines, and defined processes for accountability
 - A caveat: demographic changes may not result in a shift in culture if the approach seeks to assimilate diverse people into a (white) monocultural world.
- collect race-based and intersectional data about students and employees to check on and benchmark progress
- audit and overhaul policies, documents, and practices so that they do not function as frustrating counterpoints to equity efforts
- centre antiracism, along with intersectional justice for minoritized groups, as a fundamental responsibility, rather than a choice
- foster an understanding of how everyday racism or racist microaggressions affect racialized people.

What's being done

Lisette Ochoa was appointed Special Advisor to the Brescia Principal on Diversity and Inclusion. She joins Brescia Equity Committee meetings along with Tim D'Souza to discuss anti-racism within EDI. She will invite the committee to begin conversations with the KB-ARWG this fall for further dialogue to discuss recommendations.

At King's, the newly formed Equity Committee is going to partner with KB-ARWG to ensure anti-racist dimensions within EDI initiatives.

3. Fully involve senior administrators in anti-racism as a project.

“Leadership matters. If senior administration takes up the call, institutional change can occur. It cannot be the responsibility of EDI alone.” (Sheila Cote-Meek, webinar at Western, March 2021)

Senior administration at King's and Brescia should

- acknowledge the lack of diversity in senior leadership at universities
 - “A lack of diversity in senior leadership, especially of racialized people” is singled out as a key finding by the first-ever university equity audit conducted by Universities Canada (Universities Canada, 2019, p. 5).
- become more aware of their unintentional role (as successful, largely white leaders) in preserving systems that consolidate white control of institutional agendas
- commit fully to self-education and to the education of their colleagues and Board members
- use their power to fuel anti-racism and facilitate real rather than tokenistic shifts in power
- commit to anti-racism as an ethically important project, rather than as a performative means of maintaining institutional reputation
- encourage the Board to use EDID progress, and anti-racism initiatives as one of the metrics by which senior administrators are assessed
- undertake targeted hiring of racialized individuals into senior administrative positions.

“Racialized people are significantly underrepresented in senior leadership positions at Canadian universities and are not advancing through the leadership pipeline. While racialized people account for 22% of the general population, 40% of the student body (both undergraduate and graduate), 31% of doctoral holders and 21% of full-time faculty, they comprise only 8% of senior leaders at Canadian universities in the sample.” (Universities Canada, 2019, p. 10)

What’s being done

In the first practical effort of its kind at King’s, Indigenization and anti-racism are among the key frames for academic planning; they were proposed by the King’s VP Academic, Dr. Gillian Balfour, and have been accepted by the Educational Policy Committee (Chairs of Departments and senior administrators).

Brescia faculty will be attending a workshop in early Fall on decolonizing curriculum and hopes to strengthen partnerships with Office of Indigenous Initiatives at Western.

4. Build anti-racism into recruitment, hiring, retention, and promotion of faculty.

Understanding diversity as excellence, King’s and Brescia should

- prioritize hiring of faculty, staff, and administrators from historically excluded groups
- consider cluster hiring of faculty to ensure that new BIPOC hires are not isolated

- use evidence-based and detailed employment equity guidelines endorsed by official academic entities such as the [Canada Research Chairs](#)
- build diverse search and hiring committees for all roles
- train hiring committee members to recognize unconscious or implicit bias, and the well-documented preference for likeness and familiarity (i.e., whiteness) over the unfamiliar
- create interview questions and clear evaluation criteria for interviews, including criteria that value lived experience of diversity and contributions to building diversity
- use a bias interrupter (a person whose role it is to point out when bias is being displayed) during the hiring process
- establish a process for reporting on the interview process, so that there is transparency and evaluation of the outcomes
- ensure that HR personnel actively support an anti-racist hiring process and avoid committing microaggressions when responding to enquiries
- incorporate universal design principles into materials used in the hiring process
- arrange BIPOC-to-BIPOC mentorship to ensure retention (see mentorship models such as those at University of Toronto)
- build a culture that sees diversity as excellence, and discourage deficit-based perceptions of people of colour, their research fields, their qualifying institutions, their self-presentation, and their publications
- recognize non-traditional research outcomes when evaluating faculty for promotion
- reward anti-racism initiatives when considering faculty for promotion
- ensure that Faculty Associations, including CUPE, are educated in supporting their BIPOC members, and are aware of systemic racism as a potential factor in grievances
- proactively put antiracism into Human Resources practices and hiring policies, acknowledging that power and social networks have been historically white
 - Guidelines meant to safeguard minorities, rigidly interpreted, can become major barriers. During the last year, KB-ARWG members discovered that there were invariably a number of reasons why not even small changes could be made to existing HR policies and language—not even in such a simple matter as a race-positive modification in the wording of diversity statements in job ads.

5. Create inclusive curricula and use culturally sustaining pedagogies.

King's and Brescia departmental leaders and faculty should

- understand and acknowledge the ways in which their disciplines foreclose on non-western epistemic frameworks
- acknowledge especially the colonial violence that dismantled and discarded Indigenous ways of knowing, relating, and being, and intentionally decolonize their syllabi
- commit to auditing their curricula, course by course, with a view to making them more inclusive—make this the focus of departmental meetings

- audit their experiential learning programs for subliminal racism and white supremacy, inviting BIPOC critique
- examine “elite” programs that provide special recognition (e.g., “King’s Scholar”) for Eurocentric bias and western triumphalism, and provide alternative paths for racialized students to achieve such recognition
- seek ways of troubling their knowledge frameworks through thoughtful, reflective inclusion of Black, Indigenous, and multicultural perspectives, rather than tokenistic (“add-and-stir”) solutions
- incorporate content on the achievements, creativity, and history of Black, Indigenous, and racialized people where appropriate in every course:
- embed anti-racism in course and program learning outcomes

“I have... experienced racist and prejudice comments towards Muslims and Arabs during lectures and discussions as well. It is tiring to feel nervous every lecture for a “controversial” comment or topic about Islam, and for me to feel the need to be the spokesperson and defend my religion and race.”

--Survey respondent

- create and offer a common Year 1 course in race and Indigeneity in Canada
- develop skills in navigating the “pedagogy of discomfort,” empowering Black, Indigenous, and racialized students to speak up in class against racist classroom interventions and microaggressions, and developing ways of supporting them without focusing primarily on how white students may receive such truths or challenges
- foster, in their classrooms and online teaching spaces, an awareness of societal racism rather than obliviousness to it, and the need for the conscious, ongoing, difficult work of attitudinal change; use an anti-racist lens in examining issues of race, rather than the supposedly “neutral” lens of race-evasiveness
- actively convey to Black, Indigenous, and racialized students that they are not only welcome to talk, but their ideas are valued, their interventions valid; bell hooks (1994) would identify this, along with the above practices affirming racialized Others, as “critical pedagogy,” and Ladson-Billings (1998) would call this “culturally sustaining pedagogy”

“The curriculum of some elite courses reinforce colonial, Eurocentric ways of thinking... I feel extremely alienated, hurt, and frustrated when taking these courses.”

--Survey respondent

- normalize discussing the connection between identity, curriculum, and pedagogy that is often “self-evident” to white instructors and students but complicated to racialized instructors and students
- respond to reports or incidents of racism, including complaints against their own practices or class materials, promptly, fairly, and supportively
- understand and acknowledge how certain commonly used pedagogic practices (e.g., group assignments) can impact students of colour, and educate students in navigating those practices without committing racial harm
- create programming especially on, but not limited to, days of commemoration (e.g., January 29th - a day of Remembrance and Action against Islamophobia, February—Black History Month, September 30, Orange Shirt Day, and June 21, National Indigenous Peoples’ Day), to highlight the achievements and struggles of racialized minorities (see Carter, July 19, 2021)
- bring in speakers and experts on Indigenous, Black, Islamic, Jewish epistemology, history, culture, and arts to ensure a more broad-based knowledge system
- treat bi- and multilingual students as bringing enrichment to courses, and jettison linguisticism and the deficit model of students who use English as an academic language

What’s being done

The Write Place, the writing centre at King’s, has developed and expanded its anti-oppressive frameworks. Anti-racism is a core element of its pedagogy. Along with Huron’s Writing Services, The Write Place hosted the ninth Annual Independent Conference of the Canadian Writing Centres Association in May 2021, on the theme of Transformative Inclusivity in Writing Centres; BIPOC participants attended in large numbers because registration fees were waived.

- use critical pedagogies that encourage the questioning of disciplinary norms, which are frequently monocultural, and ensure that pedagogic methods (such as group discussion) do not exclude students of colour
- undertake and foster research on issues related to race and racism
- take up racial inclusivity as one of the criteria for self-evaluation or departmental evaluation and reward new and effective initiatives.

“Coming from an Asian background [we] were treated differently based on our accents and the other two girls did not include us in any of the discussions about the assignment. It was very embarrassing and made me feel as if I don't belong in this country. We were judged based on our language and neglected on the preconceived notion of not being intelligent enough to participate in an assignment.. One of those two girls did not even interact with us throughout the presentation preparation. It not only affected my grades, but I was also mentally put aback.”

--Survey respondent, student

6. Decolonize curricula and pedagogies, and launch an intentional and focused Indigenization program.

“When I first started school one of my classes included content that was racist and aggressive toward indigenous people. I left the class in tears.... The prof first tried to defend his actions and gaslight me like as if I don't know what my true feelings are, and like I don't know what racism is. That experience in itself was traumatic.”

--Survey respondent

As Catholic institutions, King's and Brescia should

- accept their part of the church's collective responsibility for genocidal wrongs inflicted upon Indigenous Peoples.
- consult the Calls to Action of the Truth and Reconciliation Commission of Canada (2015) when creating course content and learning outcomes, striving to meet at least the educational calls
- move beyond routine land acknowledgements, and instead actively seek to understand and centre Indigenous values, with regard to the land and with regard to “all our relations”; value the land, find spaces for land-based learning
- accept and work to implement the recommendations of Western's [Indigenous Strategic Plan](#) (2016), including building an inclusive campus for Indigenous students and enhancing their experience of academic life; increasing the representation of Indigenous faculty and staff; supporting excellence in Indigenous scholarship, research, teaching and learning
- undertake targeted hiring of Indigenous faculty and staff
- expand the idea of what counts as academic content (e.g. literature, oral histories and stories)

- build partnerships with Indigenous communities, Knowledge Keepers (link to the centralized structure at Western for matching with Knowledge Keepers), and scholars, but also
- proactively educate ourselves from available materials and resources, instead of relying *only* on Indigenous colleagues to educate us
- compensate Indigenous advisors and Elders adequately (contact Western’s Office of Indigenous Initiatives) when their advice is sought
- respect protocols, not expect Indigenous people to fit in with white cultural norms
- recognize the historical impact of cultural disruption and human loss, bring this learning into the classroom
- create dedicated space for Indigenous students and faculty
- acknowledge Indigenous relationships with land by adding signage that gives the original names of the river and local landmarks in Indigenous language/s
- revive and expand the Elder-in-Residence program
- work with the curriculum specialist at Western’s Office of Indigenous Initiatives
- partner with Western’s Head and Heart program
- train faculty, administrators, and staff to understand Indigenous cultural values and life-worlds, and ways of supporting Indigenous students and colleagues

“I currently have a professor who has zero understanding for the fact that I live on reserve and that our available resources for things like internet for example, is different than what is available to students who live off-reserve.”

--Survey respondent

- undertake targeted recruitment of Indigenous students, and provide financial, intellectual, and psychological support to promote retention of Indigenous students
- foster research projects and partnerships with Indigenous leadership and control.

What’s being done

Plans are being made for an Indigenous Initiatives Coordinator to be hired and shared between King’s and Brescia. Brescia has dedicated scholarship funds through new partnership with INDSPIRE for Indigenous students. Brescia has also become an educational partner with Southern First Nations Secretariat.

A caveat about Indigenization efforts, in the words of MacDonald (2016): “Proponents of indigenization say it is important for the work to be led by indigenous people, supported by non-indigenous allies, with everyone sharing and learning from the exchange. Building general awareness among everyone in the university community, and providing plenty of in-service training and pedagogical supports for educators (who may be nervous about committing a cultural faux pas) is key.” (para. 18)

7. Educate and sensitize faculty, administrators, and staff in every unit that serves students and employees

- sensitize each college unit to issues that affect racialized students, international students (a group that overlaps with, but is not identical to, racialized students) and Indigenous students
- foster genuine collegial allyship²⁸ rather than fear-based compliance
- actively recruit Indigenous, Black, and racialized students, including international students, for the diversity they bring, not just the dollars
- provide culturally safe and sustaining access to services, where racialized students will encounter staff who understand the student’s background
- actively recruit and work with BIPOC staff, faculty, and students who have already developed and implemented good ideas. The wheel need not be reinvented each time.
- support student-led initiatives to promote mental health and community among BIPOC students
- validate initiatives to promote mental health among, and offer supports to, BIPOC employees
- promote and publicize Western’s student groups and clubs for racialized students (e.g., the African Students’ Association or ASA)
- ensure that Staff and Professional Officer Associations, are educated in supporting their BIPOC members, and are aware of systemic racism as a potential factor in grievances
- actively develop leadership potential among BIPOC staff and professional officers.

What is being done

Brescia is currently looking to partner with community faith groups to offer healing circles, currently more specific to Muslim students. This is in partnership with various staff divisions at Brescia.

²⁸ **Ally:** Someone who speaks up against injustices when they are not the subject affected (Defined by author Tiffany Jana and Michael Baran)

8. Audit and modify budgets, documents, policies, and practices.

King's and Brescia should

- set aside an annual budget for anti-racism efforts, so that they do not depend on the voluntary contributions of a small minority of community members
- address the high and rising rate of international tuition, through discussion with Western
- create new scholarships to increase retention of BIPOC students, and apply them as a meaningful way of addressing racial disadvantage rather than race-evasively
- audit college documents (e.g., collective agreements), policies (e.g., the Discrimination and Harassment Policy, the Equity Policy, and all other policies, including policies that directly affect students such as absence policies), practices (e.g., recruitment, hiring, tenure, performance evaluations), so that they do not function as frustrating counterpoints to equity efforts
 - *Ex Corde Ecclesiae (Apostolic Constitution Of The Supreme Pontiff John Paul II On Catholic Universities)*, cited by our websites as the definitive founding text for present-day Catholic universities, endorses such an approach: “A Catholic University must become more attentive to the cultures of the world of today, and to the various cultural traditions existing within the Church in a way that will promote a continuous and profitable dialogue between the Gospel and modern society” (John Paul II, 1991).
- enrich our core inspirational literature through the incorporation of key sources from Catholic Social Teaching and from other faiths and cultures
- include Black, Indigenous, and racialized members in key college committees, including in collective bargaining committees, for ongoing consultation on anti-racism, and incorporation of anti-racist action in each of the colleges’ initiatives
- ensure training in Indigenous research protocols and anti-racism for members of the research ethics committees
- ensure equal opportunity to all extracurricular activities for BIPOC (e.g. experiential learning, outbound exchange) taking into account cultural differences
- work with non-white, non-Catholic employees to ensure their needs are met for a safe and equitable campus (e.g. prayer breaks, etc.)
- **make antiracism a priority in the academic planning process, in strategic planning and visioning of the future, and in research plans.**

“It feels as if there's no one to go to who will take this topic [of racism] seriously, though it's possible I just haven't found them yet. I'm not even angry anymore, I'm just deeply heartbroken.”

--Survey respondent

CONCLUSION

Activists and committees say they want “action”; and administrators, genuinely well-meaning, want to be able to show they have “taken action.” We need to ask the question: why, despite four decades of campus climate assessments, has there been no forward momentum in anti-racist action? Universities are caught up in a conflict between quick, pragmatic, immediately satisfying solutions, on the one hand, and, on the other, deeper, more enduring empowerment of equity-deserving²⁹ groups that is likely to result from ongoing analysis, reflection, discussion, critique, and education. For instance, addressing racist microaggressions by setting up a functional reporting system is an important solution; but doing this without striking at the roots of a white supremacist belief system of which those microaggressions are the tertiary outgrowths will simply result in those antagonisms being expressed in less obvious ways.

However much it may contribute to awareness-raising, *the release of another report is not itself anti-racist action*. Activists warn us, correctly, that taskforces and reports can often be a deferral of action and a distraction from action. Ahmed (2012, p. 101) notes that “[t]he very orientation toward writing documents can block action insofar as the document gets taken up as evidence that we have “done it.” King’s and Brescia can now say “We have our own report,” but what would it take for this to mean anything to racialized people? Senior leadership, the Boards of Directors, Human Resources, instructors, student leaders, community members, and all other stakeholders need to say: “We have our own immediate measures and long-term plans to support anti-racism; here is the budget for them; here are some short-term and long-term timelines. Here are our acknowledgements of past failure (including the frequent failure to act upon knowledge delivered by reports, and ongoing failure to trust the accounts of racialized people) and present commitments.”

If there is no collective will to accept an actual sharing of power, things will go back to “normal” very quickly. The recommendations we have offered will be like a splash of topical antiseptic on a surface wound after infection has set in: what is needed instead is an effective way of healing the whole body.

²⁹ Equity-deserving (equity-seeking groups): Those that identify barriers to equal access, opportunities and resources due to disadvantage and discrimination and actively seek social justice and reparation.

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Appendix 1: Glossary of terms

Able-bodied: Not disabled; a controversial, value laden term, retained here to denote normative thinking.

Ally: Someone who speaks up against injustices when they are not the subject affected

Anti-Black Racism: Defined by Black Health Alliance as policies and practices rooted in Canadian institutions, including education, that reflect and reinforce prejudice, discrimination, and violence towards people of Black-African descent.

Anti-Indigenous Racism: The ongoing race-based discrimination, negative stereotyping, and injustice directed towards Indigenous Peoples within Canada.

Anti-racism: active challenging of racism, rather than neutrality or non-racism.

Bias: Favor toward or prejudice against one thing, person, or group

BIPOC: Black, Indigenous, and People of Colour. This is a contested acronym; some feel it conflates divergent interests too facilely. But it has also emerged as a marker of solidarity among racialized groups, and is worth using for this reason.

Cisgender: denoting or relating to a person whose sense of personal identity and gender corresponds with their birth sex.

Colonialism: The policy or practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically.

Colourblind: See “race-evasive” below.

Critical Race Theory: A body of legal scholarship and an academic movement; scholars and activists in the United States critically examine U.S. law as it intersects with issues of race in the U.S and challenge mainstream liberal approaches to racial justice.

Decolonization: Now recognized as a long-term process involving the bureaucratic, cultural, linguistic and psychological divesting of colonial power, leading to a restoration of Indigenous world views, cultures and traditional ways, and a replacement of Western interpretations of history with Indigenous perspectives on history (Indigenous Corporate Training Inc).

Implicit : Something that is understood, but not described clearly or directly,

Inclusion: When people feel valued, respected, and part of a group

Indigenization: In this context, valuing and amplifying knowledge systems, methods, values, and land-based learning in our institutions, under the leadership of Indigenous scholars and Elders.

Indigenization: The action or process of bringing something under the control, dominance, or influence of the people native to an area

Interest convergence: Stipulates that Black people achieve civil rights victories only when white and Black interests converge

Intergenerational trauma: Also *transgenerational trauma*, a psychological term which captures the ways in which trauma can be transferred between generations.

Intersectionality: coined by Kimberle Crenshaw as a lens through which it is possible to understand how being positioned at the intersection of multiple disadvantaged identities (e.,

being a woman and also Black) can create very specific disadvantages that are not apparent to those with any one of the identities

Marginalized Identities: Any identity dimension that causes large parts of society to treat a person as “less than” or like a second class citizen, unequal to others.

Microaggressions: A term used for brief verbal or behavioral indignities, whether intentional or unintentional, that express implicit derogatory or negative ideas and insults toward people with marginalized identities.

Monocultural: ethnocentric, privileging a single culture

Oppression: Exerting power over others in an unjust way to maintain status

Pedagogy: The method and practice of teaching, ways in which knowledge is transferred

Privilege: Any advantage that an individual or group has that eases (or does not hinder) their success, advancement or path in life.

Race evasive or “colour-blind”: A colour-blind society, in sociology, is one which racial classification does not affect a person’s socially created opportunities. Race-evasive approaches (a preferred term today) do not accept that differential legal or social treatment based on race or colour persist today.

Race: A social construct about groups of people that are assumed to have common biology

Racialization: A political and cultural process of ascribing ethnic or racial identities to a relationship, social practice, or group that did not identify itself as such.

Racial trauma: Racial trauma occurs when people are violated through implicit and explicit forms of discrimination based on their racialized status (race, ethnicity, religion, culture etc.) resulting in a traumatic reaction (Carter, 2007).

Racism: Defined by Harper (2012) as “[i]ndividual Actions (both intentional and unconscious) that engender marginalization and inflict varying degrees of harm on minoritized persons; structures that determine and ... remanufacture racial inequality; and institutional norms that sustain white privilege and permit the ongoing subordination of minoritized persons” (p.10). Racism also intersects with discrimination based on creed (with Indigenous people, Muslims and Jewish people often being targeted), place of origin (new immigrants are disadvantaged), or ethnicity. Disadvantage may be compounded when the targets of racism are women, or when they are minoritized in terms of class, sexual orientation, gender identity or expression. In an academic context, powerlessness is most concentrated in students, and power is most concentrated in the hands of senior administrators.

Segregation: In this context, keeping races socially and physically separated

Settler colonialism: Political control over other sovereign nations, involving appropriating land, occupying it with settlers, and exploiting it economically.

Tokenism: The policy or practice of making only a symbolic or performative effort

Unconscious Bias: An unknown, automatic preference for, or against, a person, a group of people, or an entire demographic group. It can influence the way you think and behave.

White Fragility: Defined by Robin Diangelo as “responses that work to reinstate white equilibrium as they repel the challenge , return racial comfort, and maintain the dominance within the racial

hierarchy. White fragility is triggered by discomfort and anxiety and is born of superiority and entitlement.

White supremacy: The belief that white people constitute a superior race and should therefore dominate society, typically to the exclusion or detriment of other racial and ethnic groups. According to Saad (2020), white supremacy also describes how systems and institutions are structured to uphold this white dominance.

White Supremacy: The belief that white people constitute a superior race and should therefore dominate society, typically to the exclusion or detriment of other racial and ethnic groups.

Appendix 2: KB ARWG Members

Brescia

Lisette Ochoa (Brescia Co-Lead)

Yvonne Asare-Bediako

Tim D'Souza

Paula Bravo

Melissa Yak

Matthew Nguyen

Maria Quiñones

Marley Fisher

King's

Vidya Natarajan (King's Co-Lead)

Roshaydia Morgan

Debora Kamba

Nikki Sasso Mitchell

Julius-Kei Kato

Zainab Al Jaiishi

Amna Wasty

Siham Elkassem

Zeeta Lazore-Cayuga

Appendix 3: KB-ARWG Campus Racial Climate Survey Questionnaire

King's/Brescia Joint Principals' Anti-Racism Working Group (KB-ARWG)

King's and Brescia Campus Racial Climate Assessment Part 1: Survey

Before you begin this survey, please read the [Letter of Information here](#).

Part 1 of Survey: Experiences of Racial Bias or Discrimination on Campus

Please use the following scale for these questions about your experience /awareness of racism:

- A. No, never
- B. Yes, once or twice during my time at King's/Brescia
- C. Not sure
- D. Yes, many times during my time at King's/Brescia
- E. Yes, on an everyday basis

I have experienced or witnessed racism, perpetrated by students, faculty, professional employees, or administrators from my institution, either on campus or off it. I have been targeted, or have seen another person targeted, on the basis of race, religious identity, or ethnicity in the following ways:

1. Name-calling or racial slurs or insults or microaggressions (including jokes, intrusive questions, etc.) or more than one of these
2. Put downs or mockery based on appearance or clothing, or mannerisms, cultural preferences, food choices; treating of a particular culture or belief as a commodity or joke (e.g., Halloween costumes, graffiti, parodies, etc.)
3. Intellectual put-downs, or condescension, or exclusion from discussions on the basis of accent, oral or written language use
4. Physical assault or threat of assault
5. Unwarranted intervention by campus police or security
6. Exclusion from social events, campus groups and activities
7. Anonymous verbal assaults on social media or by email/phone
8. Lack of representation in academic materials, textbooks, author lists, research sites, etc.
9. Discriminatory grading of assignments, hiring, disciplinary action, or promotion

10. Report of racism or request for help/advice not being taken seriously

Please provide additional comments, if any, on racism you have experienced or witnessed at King's/Brescia, and how it has impacted you or others.

Additional comments:

Part 2: Actions Challenging Racism

Please use the following scale for questions describing antiracist actions:

- A. Strongly agree
 - B. Agree
 - C. Neither agree nor disagree
 - D. Disagree
 - E. Strongly disagree
1. King's/Brescia should hire more faculty and staff of colour, using an affirmative action approach if needed.
 2. King's/Brescia should make it easier for students, faculty and staff to report racism on campus.
 5. Teaching and administration at King's/Brescia, including classroom approaches and HR policies, should reflect awareness of racial biases and racism.
 6. All faculty, staff, and administrators should complete mandatory training on analysis and skills needed for avoiding and dismantling racism.
 7. All students should complete at least one mandatory course that discusses race and provides the skills needed for dismantling racism.
 8. King's/Brescia programs should offer more courses that highlight the history, achievements, writing, and research of people of colour.
 9. King's/Brescia programs should offer more courses that examine or critique racism and colonialism in every discipline.
 7. King's/Brescia should offer scholarships specifically for students of colour.
 8. King's/Brescia funding for international student employment should be on par with funding for Canadian student employment.
 9. King's faculty should understand how global Englishes are developing across the world, and stop penalizing the use of non-standard English in academic writing.

Part 3: Perceptions of Campus Climate with regard to Race and Systemic/Institutional Racism

We emphasize that race is a social construct rather than an essence or a biological 'fact.' That is, human beings have created racial categories and hierarchies though there is no scientific evidence that race exists. Questions about racial or ethnic identity, however, can help us understand survey responses in relation to lived experiences.

Please pick the choice that identifies you.

1. I identify as

- A. Black (African, Afro-American, Afro-Canadian, Caribbean, Afro-Latinx, etc. origin)
- B. East and South East Asian (Chinese, Korean, Japanese, Vietnamese, Cambodian, etc. origin.)
- C. Latinx (Latin, Central and South American)
- D. Middle Eastern/West Asian (Afghani, Iraqi, Israeli, Iranian, Lebanese, Palestinian, Saudi Arabian, Syrian, etc origin)
- E. North American or Central/South American Indigenous
- F. South Asian (Indian, Pakistani, Bangladeshi, Sri Lankan, etc. origin)
- G. White (European origin)
- H. Biracial/Multiracial
- I. _____ (Please use the box if the above choices do not describe you)
- J.

2. I identify as

- A. Female
- B. Male
- C. Nonbinary
- D. Prefer not to answer
- E. _____ (Please use the box if the above choices do not describe you)

3. I identify as

- A. Asexual
- B. Bisexual
- C. Heterosexual/Straight
- D. Homosexual/Gay (male)
- E. Lesbian
- F. Pansexual
- G. Queer

- H. Two-Spirit
- I. Prefer not to say
- J. _____ (Please use the box if the above choices do not describe you)

4. I identify as
- A. Christian (Protestant/Other Denominations)
 - B. Hindu
 - C. Jewish
 - D. Muslim
 - E. Non-religious
 - F. Indigenous
 - G. Catholic

5. _____ (Please use the box if the above choices do not describe you) I identify as
- A. First generation immigrant
 - B. International Student
 - C. Second generation immigrant
 - D. Canadian
 - E. Indigenous
 - F. _____ (Please use the box if the above choices do not describe you)

6. My native language is
- A. English
 - B. French
 - C. English, but a dialect (e.g., Black Vernacular English)
 - D. An Indigenous language
 - E. A language other than one of the official languages of Canada
 - F. _____ (Please use the box if the above choices do not describe you)
 - G.

7. I am a member of

A. The King's University College community

B. The Brescia University College community

Please use the following scale for all the remaining questions.

- A. Strongly agree
- B. Agree
- C. Neither agree nor disagree
- D. Disagree
- E. Strongly disagree

8. In relation to King's University College/Brescia University College, my role is:

- A. Student
- B. Staff
- C. Part-Time faculty
- D. Full-time faculty
- E. Professional Officer
- F. Senior Administrator

Based on the choice in question 8 above, the following fields will pop up.

STUDENT

1. King's/Brescia makes an effort to recruit Black students, Indigenous students, and students of colour.
2. King's/Brescia offers programs and syllabi that include topics, texts, authors, and resources that center the cultural, political, and intellectual experiences, identities, and interests of Black students, Indigenous students, and students of colour.
3. King's/Brescia offers programs and syllabi that include topics, texts, authors, and resources that critically examine racism.
4. I am taught by faculty of colour at King's/Brescia.
5. My faculty are sensitive to barriers faced by students of colour.
6. The Academic Counselling office conducts its business with sensitivity to cultural and racial differences between students.
7. The college is genuinely committed to welcoming international students as valuable contributors to the academic environment.
8. The Student Health Services and personal counsellors provide services that are culturally/racially sensitive.
9. Food Services provide food that takes the cultural diversity of students, staff and faculty into account.
10. Student Council is actively involved in eliminating racism and sincerely support students of colour.
11. Residence staff proactively promote the inclusion of students from diverse racial backgrounds, and resolve harassment or conflict based on race in a fair and culturally sensitive manner.

12. The International Office at King's/Brescia supports international students inclusively and with cultural sensitivity.
13. The Athletics program at King's/Brescia supports athletes of colour inclusively and with cultural sensitivity.
14. If I were to experience or witness racial jokes, insults, harassment, or discrimination at King's/Brescia, I would feel comfortable challenging or reporting it.
15. If I were to report racial harassment or discrimination, I am sure that King's/Brescia administrators will respond to it appropriately.
16. King's/Brescia offers resources (e.g., an Equity Office) for safely and confidentially reporting racism and pursuing racial justice or redressal.
17. Racism is not at all an issue at King's/Brescia.

18. In seeking student employment through Work Study, IWE, research assistantships, teaching assistantships or other types of employment, King's/Brescia treats me fairly and on par with other applicants.
19. In seeking mentorship and leadership opportunities, I am treated equitably and fairly at King's/Brescia, and have a good chance of being selected.

Faculty (Contract and Full time)

1. Students at King's/Brescia treat me respectfully and my race/ethnicity does not affect my teaching evaluations or my work mandate.
2. My colleagues are supportive of students and faculty of colour, and sensitive to barriers faced by them.
3. King's/Brescia makes efforts to ensure diverse hiring, and actively recruits faculty of colour.
4. King's/Brescia provides adequate programs, supports, mentorship, and resources to promote the success and retention of faculty of colour.
5. King's/Brescia offers resources (e.g., an Equity Office) for safely and confidentially reporting racism and pursuing racial justice or redressal.
6. King's/Brescia's senior administrators show awareness of systemic racism and the need to combat it while developing policies.
7. King's/Brescia's Human Resources office mandates and/or organizes events, workshops, training, or other activities that have a bearing on understanding and combatting systemic and institutional racism.
8. King's/Brescia's Communications office ensures adequate representation of diverse voices and points of view.
9. Campus Ministry welcomes interfaith dialogue and diverse points of view.
10. King's/Brescia's mental health supports show awareness of mental health struggles associated with race and racism.
11. In the college's committees, social events, and public occasions, I see genuinely diverse participation rather than tokenization of racialized people.

12. I do not feel that racialized members of the King's /Brescia community need to minimize aspects of their racial/ethnic background such as language, accent, clothing, and ways of interacting in order to be able to "fit in" to the wider academic and social culture.
13. King's/Brescia has people of colour in senior administrative positions and in departmental Chairships; there is no glass ceiling for racialized employees.
14. I would feel comfortable openly challenging racist statements or jokes made by others at King's/Brescia.
15. If I were to witness racial harassment or discrimination at King's/Brescia, I would feel comfortable reporting it.
16. If I were to report racial harassment or discrimination, I am sure that King's/Brescia administrators will respond to it appropriately.
17. Racism is not an issue at King's/Brescia.

Professional Officer/ Administrator

1. Students at King's/Brescia treat me respectfully and my race/ethnicity does not affect my interactions with them.
2. My colleagues are supportive of students and colleagues of colour, and sensitive to barriers faced by them.
3. King's/Brescia makes efforts to ensure diverse hiring, and actively recruits professional officers and senior administrators of colour.
4. King's/Brescia provides adequate programs, supports, mentorship, and resources to promote the success and retention of professional officer/senior administrators of colour.
5. King's/Brescia offers resources (e.g., an Equity Office) for safely and confidentially reporting racism and pursuing racial justice or redressal.
6. King's/Brescia's senior administrators show awareness of systemic racism, and the need to combat it while developing policies.
7. King's/Brescia's Human Resources office mandates and/or organizes events, workshops, training, or other activities that have a bearing on understanding and combatting systemic and institutional racism.

8. King's/Brescia's Communications office ensures adequate representation of diverse voices and points of view.
9. Campus Ministry welcomes interfaith dialogue and diverse points of view.
10. King's/Brescia's mental health supports for professional officers/senior administrators show awareness of mental health struggles associated with race and racism.
11. In the college's committees, social events, and public occasions, I see genuinely diverse participation rather than tokenization of racialized people.
12. I do not feel that racialized members of the King's /Brescia community need to minimize aspects of their racial/ethnic background such as language, accent, clothing, and ways of interacting in order to be able to "fit" into the wider academic and social culture.
13. King's/Brescia has people of colour in senior administrative positions, and anyone can be promoted to senior professional officer/senior administrator roles; there is no glass ceiling for racialized employees.
14. I would feel comfortable openly challenging racist statements or jokes made by others at King's/Brescia.
15. If I were to witness racial harassment or discrimination at King's/Brescia, I would feel comfortable reporting it.
16. If I were to report racial harassment or discrimination, I am sure that King's/Brescia administrators will respond to it appropriately.
17. Racism is an issue at King's/Brescia.

Staff

1. Students at King's/Brescia treat me respectfully and my race/ethnicity does not affect my work mandate.
2. My colleagues are supportive of students and faculty of colour, and sensitive to barriers faced by them.
3. King's/Brescia makes efforts to ensure diverse hiring, and actively recruits staff of colour.
4. King's/Brescia provides adequate programs, supports, mentorship, and resources to promote the success and retention of staff members of colour.

5. King's/Brescia offers resources (e.g., an Equity Office) for safely and confidentially reporting racism and pursuing racial justice or redressal.
6. King's/Brescia's administrators and Unit heads show awareness of systemic racism and the need to combat it while developing policies.
7. King's/Brescia's Human Resources office mandates and/or organizes events, workshops, training, or other activities that have a bearing on understanding and combatting systemic and institutional racism.
8. King's/Brescia's Communications office ensures adequate representation of diverse voices and points of view.
9. Campus Ministry welcomes interfaith dialogue and diverse points of view.
10. King's/Brescia's mental health supports for staff show awareness of mental health struggles associated with race and racism.
11. In the college's committees, social events, and public occasions, I see genuinely diverse participation rather than tokenization of racialized people.
12. I do not feel that racialized staff in the King's /Brescia community need to minimize aspects of their racial/ethnic background such as language, accent, clothing, and ways of interacting in order to be able to "fit" into the wider social culture.
13. King's/Brescia has people of colour in administrative positions and management positions; there is no glass ceiling for racialized employees.
14. I would feel comfortable openly challenging racist statements or jokes made by others at King's/Brescia.
15. If I were to witness racial harassment or discrimination at King's/Brescia, I would feel comfortable reporting it.
16. If I were to report racial harassment or discrimination, I am sure that King's/Brescia administrators will respond to it appropriately.
17. Racism is not an issue at King's/Brescia.

Please provide any additional comments you have regarding the racial climate on our campus.