

Best Approaches for Anti-Racism Education:

A Literature Review

Submitted to:

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I. Introduction

Background to the Report

In April 2018, the University of Victoria's Equity and Human Rights Office (EQHR) sought a short-term anti-racism research assistant to develop a research agenda and complete a literature review of "best practices in anti-racism education strategies developed in universities in Canada and elsewhere." The EQHR hired me for this position. I am a PhD student with UVic's Faculty of Law and my doctoral project involves critical race feminism. I commenced my anti-racism research for the EQHR in May 2018. This Report sets out my conclusions based on a literature review of contemporary sources concerning anti-racism in higher education institutions (HEIs).

In collaboration with Moussa Magassa, the Human Rights Education Advisor, three interrelated research questions were formulated:

1. What are the best approaches to pursue anti-racism education in HEIs? (What is working now? How is this working to teach anti-racism and why?)
2. What is the framework behind, or theoretical support for, the best approaches to anti-racism education?
3. How do HEIs effectively communicate the availability of anti-racism educational support to the wider HEI community? (What are successful marketing strategies to generate interest in anti-racism among students, administration, and professors? How do you get people to show up to anti-racism workshops? How do you convince participants that anti-racism matters to post-secondary education?)

The first question is about educational content and strategies; the second question probes the scholarly support for various approaches to anti-racism education; and the third question concerns methods for content delivery. The third question arises out of the particular challenges faced by equity officers or anti-racism practitioners who work within the university administrative structure. During my time with the EQHR, I came to appreciate that the content of anti-racism education and training is influenced heavily by the format of content delivery. For instance, an equity officer may be expected to teach anti-racism with only a single 30-minute training session. I assume that the content covered in a one-time training session would differ from a semester-length class on racism or 'race' in which a professor may have 3-hours a week for several months to engage learners in anti-racism materials. This Report summarizes my review of contemporary literature on anti-racism education to answer these three questions.

What is anti-racism education?

In this Report, anti-racism education refers to an action-oriented strategy for institutional systemic change to address the issues of racism and social oppression (Dei 1995, 14). Anti-racism moves beyond a narrow

preoccupation with individual prejudices and discriminatory actions to the examination of the ways in which racist ideas and individual actions are entrenched and supported (consciously or unconsciously) in institutional structures. Anti-racist advocates and scholars pursue changes to education curriculums, as well as promoting institutional reforms and transformations (Srivastava 1996, 297).

The concept of 'race' remains important to anti-racism discourse. Anti-racism recognizes that 'race' has had real, lasting social effects despite the lack of a scientific basis for human differentiation based on 'race' (Dei 1995, 14). Anti-racism education looks at power relations and their historically constituted relations of domination and subordination. Anti-racist education includes an educational commitment that is qualitatively distinct from "non-racist" education, which lacks the proactive element of a desire for equitable change outside of a Eurocentric worldview (Dei 1996, 135-6; Gillborn 2006, 15). Often educators deal with difference by trying to keep it from being a point of conflict; they often do this by trying to *ignore* difference (Dei 1996, 9). In contrast to such "non-racist" education, anti-racist educational practices call on educators and administrators to challenge that "submissive silence" in the face of racial, gendered and class inequities (Dei 1996, 123; Yancy and Davidson 2014). Anti-racist education is also about how schools deal with white privilege and power-sharing (Dei 1996, 9). Therefore, it involves challenges to the status quo (Dei 1996, 122).

Anti-racism education often seeks to:

1. Recognize the social effects of "race" despite the concept's lack of scientific basis
2. Engage with the social effects of "race" by acknowledging the intersections of all forms of social oppression
3. Problematize white power and privilege and the rationality for this dominance in society
4. Make visible that curriculums and educational texts often deracialize ideas and histories
5. Problematize the fact that society marginalizes and delegitimizes voices and experiences of subordinated groups in the education system
6. Educate holistically by addressing the scope of human experience that includes ecological, social and spiritual aspects (not only "intellectual")
7. Validate diverse identities, recognizing that "identity" or the development of selfhood is connected to education
8. Pursue inclusive schooling, advancing mutual respect, collective work and collective responsibility. Diversity is never approached as "the problem"
9. Point out the historic role of education in producing and reproducing racial, gendered, sex-based and class-based inequalities in society (Dei 1996, 27-34)

Accepting that a consideration of 'race' is necessary to anti-racism education does not mean we should ignore other oppressions. Integrative or intersectional anti-racism aims to understand how social differences of 'race', class, gender, sexuality and sexual orientation, and ability are mediated in peoples' historical and everyday lives (Dei 1995).

A note on Best Practices

At the outset, my research mandate was to ascertain the best practices of anti-racism work on campuses. As this project moved forward, I decided to adopt the language of “best approaches” rather than “best practices”. I found that there is a rich body of existing research advancing anti-racism at HEIs that does not use the concept of a best practice. This body of literature includes critical, experientially based and well-theorized scholarly works about how to tackle racism.

In this Report, a best approach includes recommendations by university employees who work in equity and human rights offices, university instructors who teach about matters related to ‘race’ and racism, and academics who publish works about anti-racism or critical race studies. **Part III** of this Report includes a list summarizing anti-racism education best approaches within the headings: Campus Climate; Supporting and Empowering Students; Key Institutional Commitments; Effective Leadership and Accountability; Equity Officers and Educational Workshops; Communication and Outreach (Equity Services); and Anti-Racism and Whiteness (in the Classroom).

Another reason I moved away from the label best practice is because this term can mean different things and has a diverse application across various industries. Generally, I understand that a best practice is the most effective way to carry out a technique in comparison to other alternatives.¹ It follows that an organization must first carry out a practice or technique and evaluate its success or failure before that activity can be held out as a best practice. It appears that few Canadian universities have implemented recommended measures to combat racism.² Where anti-racism measures are pursued, they are not connected to performance evaluations of university administrators and staff (see e.g. Dua 2017; Kim 2018; Tator and Henry 2010). The lack of both implementation and evaluation of anti-racism measures means it is quite challenging to identify anti-racism educational “best practices” at HEIs.

Research Gaps

This research project focuses on answering the questions set out above. It has a narrow scope. Implied in the research questions is an acceptance of the EQHR Office’s educational mandate. Accordingly, I have omitted many recommendations for combatting racism and white supremacy that are prominent within anti-racism scholarship. This Report does not summarize in detail: the extensive literature about the need for structural change, and a transformation of organizational cultures and curriculums at universities; critiques of neoliberal and liberal frameworks embraced by North American universities; calls for increased representation of racialized faculty and staff and how representation is intertwined with anti-racism education; work on why and how anti-racism actions should be intersectional; and the works of scholars calling for the decolonization of universities, including by taking Indigenous knowledge seriously.

Anti-racist educational change struggles to thrive in decentralized, loosely coupled and change-resistant

¹ See e.g. online: https://en.wikipedia.org/wiki/Best_practice. See also Wendy Brown, *Undoing the Demos* (Brooklyn, NY: Zone Books, 2015), 135-141 on benchmarking and best practices.

² See for example the recommendations in various university reports: UBC 2013, E(Race)r Report 2017, Queen’s 2017a. See also Henry and Tator 2010.

institutions. Structural elements that impede anti-racism include: decentralization,³ a lack of institutional access for equity officers, and connections between the equity office and the human resources office; and cultures of “unsayability” and deniability of white privilege and supremacy (Tate and Bagguley 2017, 293). Anti-racist scholars call for improvements to the recruitment, hiring, and retention of racialized faculty and HEI personnel. This would include correcting the current pay deficit in which visible minorities are paid less than white instructors.⁴

Note also that calls for intersectional and decolonial anti-racism are tied to the success of anti-racist change. By learning about the multiplicity of social experiences, educators and activists can connect the struggles against different racisms and oppressions to advance solidarity (Dei 1996, 131-136). Recent research indicates that the willingness to take up anti-racism by individuals who benefit from current power structures that are premised on racial inequities was tied to their ability to relate their own experiences of extreme marginalization to social justice causes (Majzler 2016; 2018).

This Report does not discuss the presence of online anti-racism educational tools. At least one HEI has created a publicly accessible anti-racism education website with various workshop activities for download (University of Calgary⁵). I did not locate any testimonials concerning the use of these online tools. I would recommend contacting the University of Calgary to learn more about their anti-racism resources.

II. Research Method

In the summer of 2018, I reviewed contemporary literature on anti-racism education to investigate three related areas: (1) educational programming and content, (2) theoretical support for approaches to anti-racism, and (3) the effective models for advertising anti-racism education.

The purpose for this literature review was to provide a launching point for the EQHR to engage in discussion with university constituents and/or equity officers at other HEIs about the practical aspects of anti-racism education.

A. Research Questions

Three research questions guided my review of the literature and my interview questions with interviewees. These questions were:

1. What are the best approaches to pursue anti-racism education in HEIs?
2. What is the framework behind, or theoretical support for, the best approaches to anti-racism education?

³ UVic’s equity services are decentralized; they are situated or siloed in the EQHR, and Arts, Law and Social Sciences faculties: Dua 2017a, 191.

⁴ See Henry and Tator 2009 for analysis of census data and conclusions that the pay deficit persists even when visible minorities outperform White professors. See also James 2009 explaining why racial representation is connected to anti-racism. See further Chang and Davis 2010 for the problem of student racial bias in teaching evaluations and the use of evaluations in promotions and hiring decisions.

⁵ University of Calgary, Calgary Anti-Racism Education, online: <https://www.ucalgary.ca/cared/>.

3. How do HEIs effectively communicate the availability of anti-racism educational support to the wider HEI community?

B. Literature Review

I reviewed the works of prominent scholars dedicated to anti-racist educational research including *Anti-Racism Education* (1996) by George Sefa Dei; “Critical Race Theory and Education: Racism and anti-racism in educational theory and praxis” (2006) by David Gillborn; and *Racism in the Canadian University* (2009) by Frances Henry and Carol Tator. I approached these texts as foundational to my research on implementing anti-racism in the university context. For this Report, these authors guide me in my substantive understanding of anti-racism education and its theoretical foundations.

I relied exclusively on the UVic Libraries collections. I performed searches using Summon 2.0,⁶ and adopted an intentional preference for peer-reviewed journal articles or chapters within edited book collections. I relied on the ancestry approach (Adserias 2017, 321) of reviewing the citations in papers that were particularly relevant and then reviewing those cited works. Additionally, due to the potential for a significant difference between anti-racist educators who rely on the workshop format to teach university employees (e.g. equity officers) compared to those who operate in a classroom structure and teach students (e.g. university professors), this Report includes non-peer reviewed materials. I obtained many of these materials from the EQHR. I also reviewed online articles from relevant websites (e.g. facultyfocus.com and diverseeducation.com), slides and presentation materials prepared by workshop facilitators, reports commissioned by universities, and conference presentations from the Critical Ethnic Studies Association (CESA) 2018 annual conference.

Keeping in mind the target timeline for this research (6 weeks, part-time employment) I focused on articles and books that included practical and specific feedback about what HEIs should do in relation to anti-racism.⁸ Gillborn explains that there is a lack of central doctrine and organizational coherence to the field of anti-racism education (2009). Generally, I would say the reviewed materials fit within the following research streams:

- Research on how equity and diversity offices at HEIs actually work, or investigating the nature of the diversity or anti-harassment workshop;
- Instructors writing about their varied teaching experiences trying to engage students on issues of racial equality, ‘race’, racism, whiteness or history;
- Research about structural issues, leadership strategies, and entrenched cultures or patterns of

⁶ University of Victoria Libraries, What is Summon 2.0, online: www.uvic.ca/library/research/tips/whatissummon/index.php.

⁸ As noted above, early on in my research I stepped away from the concept of a “best practice”. Notwithstanding this choice, I note that the search phrase “anti-racist education best practices” yielded broad results within scholarly electronic databases that did not necessary overlap with how to implement anti-racism within institutional environments.

resistance within universities;

- Reports authored by university administrative units and committees or third parties issuing recommendations to a university (at its invitation) for anti-racism change at that particular institution based on recent experiences and based on consultation with stakeholders;
- Workshop materials such as PowerPoint slides, presentation notes/papers, sample exercises, etc. that share effective content for conducting anti-racism or diversity training workshops.

Between May and August 2018, I reviewed approximately 45 peer-reviewed papers, 7 reports published by, or in affiliation with Canadian universities, and approximately 10 workshop-style educational presentations. Additionally, I was grateful for the opportunity to attend 42 conference presentations over a 3-day period.

C. Next Stage

Gathering data and reviewing existing literature is important, however, a recent report from Queen's University observes that gathering data, by itself, does not advance anti-racist education measures at HEIs (2017a, 5)⁹. I feel my literature review encompasses a wide range of relevant and contemporary sources; however, I have not reviewed everything. That said, this Report should serve to assist the EQHR to move forward with advancing anti-racist change. Notably, my literature review indicates that the EQHR cannot initiate change by itself. To succeed the EQHR will need to gather support from the community at UVic, including support from senior administrators.

I have identified two next steps to advance an anti-racism education agenda:

- Consultation with UVic community members and stakeholders such as student groups, instructors and professors, unions and university employees with an interest in anti-racism (What changes do they want to see? What ideas do they have about how to get there? What questions do they have?)
- Informal interviews with equity officers at Canadian universities currently pursuing anti-racism education (during this project the following suitable contacts were identified: UBC, Wilfred Laurier, Queen's, Calgary, Toronto and Guelph).

Perhaps one of the most efficient ways of encouraging participants to openly share their knowledge and expertise about anti-racism education with the EQHR would be to adopt a transparent approach throughout (I note that various university equity offices struggle to build trust and communicate effectively with university constituents: UBC 2013). For example, the EQHR can ask participants how they would like to see consultation structured or about their expectations for the use of their information.

⁹ Instead, report writing and data gathering can merely duplicate previous work at the expense of channeling time and resources to anti-racism educational practices: Queen's 2017, 5.

III. Literature Review: Findings on Anti-Racism Education

The first section, **A. Campus Climate**, describes my general findings on ways to assess the health of your university climate. I start at this high-level of engagement because studies indicate that the everyday racism happening on university campuses is invisible to many (Tator and Henry 2010; Dua 2017a; Marom 2018). The campus climate ‘test’ is an effective way to make racism visible. In the second section, **B. Supporting and Empowering Students**, I describe several measures that researchers have proposed to support students achieve success in higher education. I focus on students early on in this report because it is important not to lose sight of the empowering and transformational role anti-racist change can have on people’s lives. In the third section, **C. Key Institutional Commitments**, I list the institution-wide commitments to anti-racism that anti-racist scholars and practitioners have determined are foundational. This includes the need for senior administrators to acknowledge the existence of racism.

The fourth section, **D. Effective Leadership and Accountability**, emphasizes the frequent call by anti-racist educators for greater leadership and accountability by senior level university leaders. In the fifth section, **E. Equity Officers and Educational Workshops**, I have set out various findings by researchers about what makes workshops successful, support for implementing mandatory anti-racist training, as well as the barriers faced by equity officers in carrying out anti-racist education. Here I note the recommendations by researchers that anti-racist training must do a better job at engaging participants in the issues associated with white supremacy, while also observing that equity officers across Canada typically report that it is socially unacceptable to discuss whiteness. In the next section, **F. Anti-Racism and Whiteness (in the Classroom)**, I summarize the various strategies to engage with the topic of whiteness (and white privilege, deniability regimes, guilt and supremacy). In contrast to the general experience of equity officers (as articulated by the few studies interviewing them on this topic), university professors have reported various levels of authentic and critical engagement with whiteness by their students in a classroom setting. The final section, **G. Communication and Outreach (Equity Services)**, describes how universities get people to come to optional training and to avail themselves of the educational services provided by equity officers.

A. Campus Climate

Leaders at the university, such as the heads of administrative units or senior administrators and educators must be willing to acknowledge that systemic racism exists (Sefa Dei 1995; Dua 2009; Drolet 2009; Williams 2013; Adserias 2017; Henry and Tator 2003; E(Race)r Report 2017; UBC 2007; UBC 2009). The primary reasons that anti-racism measures are unsuccessful at universities is a lack of prioritization and neglect (Tator and Henry 2010; Dua 2009; Queen’s Report 2017). Experience teaches that a relatively small number of concerned community members, anti-racist scholars and activists alone cannot transform the university (Xasan 2017; Young 2017, 100). As discussed in more detail under **C. Key Institutional Commitments** on p. 16, anti-racist transformation of the university requires genuine investment in and an unafraid embrace of anti-racism by administrators and educators.

List of Best Approaches	
Campus Climate	Support in the Literature
Apply the evaluative criteria developed by the University of California to monitor if you have a healthy campus climate. Assign responsibility to a senior administrator to regularly assess and report on the campus climate	UBC 2009, 26-27: see report discussion section for specifics.
Apply Dei’s three grounds of inquiry to existing Anti-Racism measures, if any, at your university	Dei 2014.
Engage in transparent problem-solving and honest conversations about systemic racism. Do not “hush-up” problems about racism that are raised by equity officers, faculty or students	E(Race)r Report (Laurier) 2017, 26-27. Henry & Tator 2009, 49-51. Yao 2018. Dei 1996. Black-Branch 1996, 45.
Share with all university members and the public a timeline of the history of racism, anti-racism and anti-oppression on campus. Your websites should also specify which academic programs and centers are dedicated to researching anti-racism.	Queen’s Report 2017, 24-25.
<i>*See also Effective Leadership and Accountability, p. 18; and Key Institutional Commitments, p. 16</i>	

Discussion: Campus Climate

The University of California (UC) system has identified criteria to apply to your university to determine if your institution has a healthy diversity climate. According to the Study Group on Campus Climate:¹⁰

Campus climate is a measure—real or perceived—of the campus environment as it relates to

¹⁰ UC, Office of the President, Study Group on University Diversity—Campus Climate Report, Accessed online August 2018: https://www.ucop.edu/student-affairs/_files/07-campus_report.pdf

interpersonal, academic, and professional interactions. In a healthy climate, individuals and groups generally feel welcomed, respected, and valued by the university.

Emphasizing the importance of creating space for dialogue and differing perspectives, UC adds, “Not all aspects of a healthy climate necessarily feel positive—indeed, uncomfortable or challenging situations can lead to increased awareness, understanding, and appreciation”. As a practical and reflective tool, this framework is a useful way to begin summarizing my literature review of anti-racism education. UC proposes subjecting your campus to the following four indicators:

1. Students, faculty, staff and administrators of all backgrounds are included;
2. The curriculum reflects the historical and contemporary experiences of people of color and other under-represented groups;
3. There is a lack of significant intergroup conflict or tension on campus;
4. Faculty and administration are open and responsive to the concerns of people of color or other marginalized groups (UBC 2009, 26)

Canadian studies strongly indicate that most universities would not fare well if subjected to the UC’s healthy campus climate ‘test’. For instance, racialized faculty, students and staff report that most faculties and administrations are *not* open to hearing their concerns. “Equity-seekers” commonly describe being vilified by university personnel for pointing out systemic discrimination (Henry and Tator 2009). Henry and Tator recommend that university administrators try to listen to the institutional critiques that are made, rather than reframe complaints as personal attacks on university personnel (2009, 49-51).

Dei has also prescribed a list of various grounds of inquiry, which can be applied in schools to evaluate the success and failure of anti-racism initiatives (2014, 246):

1. Do students have both equal opportunity and equality of conditions? Do all have opportunity to achieve excellence and access to higher education? Do students feel welcome at school?
2. Who is represented, how and why in educational spaces? Who is teaching? How is our curriculum diversified to tell multiple stories? Is education relevant from where we draw our students? Are we making honest and sufficient attempts to provide educational outreach to communities?
3. Do we consider the body of the knowledge producer and the context in which the knowledge is produced?¹¹ Do we question how Europe succeeds in inserting itself onto the African, Asian and Aboriginal realities?

The Queen’s Report recommended that the university publicize its own timeline of racism and anti-racism (2017, 24-25). Examples include the expulsion of black medical students and anti-Semitic incidents that happened on campus. The anti-racism literature often recommends that universities must acknowledge the existence of systemic racism beyond sharing high-level commits to diversity on their websites (E.g. see Dua 2017a; Kim 2018). In Dei’s anti-racist theoretical framework, he calls on educators to stop deracializing ideas and history, and instead make visible how the efforts of racialized groups and anti-racist activists are routinely marginalized (1996, 26-67).

¹¹ Note that this question is about acknowledging Indigenous knowledge.

B. Supporting and Empowering Students

Anti-racism education aims to help create a just society through social, political and personal commitments (Dei 1995, 15). I have organized this section of the report to prioritize the student experience at post-secondary school. I begin by citing the study by Camille Hernandez-Ramdwar (2009), in which she interviewed Caribbean university students and graduate students. Her study reminds us that anti-racist educational change can foster transformative experiences for students. Anti-racist change can facilitate equal opportunities for education, work, and life chances for members of the university community.

List of Best Approaches	
Supporting and Empowering Students	Support in the Literature
Taking courses related to students' own ethno-racial background can lead to students having a meaningful university experience that includes learning, transformation, friendships and business connections for the future.	Hernandez-Ramdwar 2009, 108-109. Lee 2014, 66: recounting the ability of empowered racialized students to resist oppression in the classroom. Dei 1995, 21-23: describing how often teachers "disengage" African Canadian students. Henry and Tator 2009, 43: study finds universities fail to offer diversified curriculums. James 2009, 130.
Universities should diversify their curriculums and aim to ensure that curriculum development is not "culturally fundamentalist". Cultural fundamentalism is a distorted representation of teaching areas (e.g. history) that denies or erases the positive historical contributions of racialized people to the world. The university should allocate funding for the cost of curriculum diversification.	Xasan 2017. UBC 2009, 14: University of Sydney assists faculty in integrating diversity into their courses. Queen's 2017, 56: \$20,000/year to launch two new courses, a graduate course in critical race theory and a concrete oriented course on the history of Black Canada.
Support diversity-related student activities such as clubs, groups or events that actively promote equal access, cultural awareness, etc. Support should include the provision of meeting spaces, resources for activities, and facilitating online access to information for students who are looking for such activities.	UBC 2009, 12: citing Universities of Washington Tacoma, Sydney, and Melbourne. Queen's University (2017), 35-36.
Create an annual anti-racism student fund to issue funds for students pursuing anti-racist programming and initiatives. The selection committee's procedures must be transparent.	Queen's 2017, 35: annual fund of \$25,000 recommended. UBC 2009, 30-31: Melbourne offers \$300 per event that celebrates diversity.
All Orientation Week student leaders must take mandatory diversity training (including graduate student or professional student leaders). An anonymous post-Orientation survey should include a question for participants about whether they had	Queen's 2017, 42. UBC 2009, 12. Xasan 2017: most university students arriving from public Canadian schools will have a distorted education

experiences of racial or ethnically motivated harassment during Orientation and informing students of relevant student clubs, university resources, grievance procedures and other pertinent information	premised on colonial and racial narratives. E(Race)r Report 2017, 30: new students often promote events that perpetuate troubling racial stereotypes and a racist campus culture.
Respond to micro-aggressions. There are many existing models that faculty can rely on to intervene when students or university personnel partake in micro-aggressive behavior and comments.	Garcia 2018: rely on micro-affirmations (validate experiences of racial injustice). Pérez Huber 2018: racial microaffirmations are grounded in racial realism. Marom 2018: micro-aggressions functioned to pressure Indigenous professional students to acculturate and assimilate. Souza 2018: deploy the “ACTION” framework. Ishiyama 2006: ethical witnessing and social action (cited in Ministry of Citizens’ Services report 2010).
The Student Code of Conduct should include prohibitions against direct and intentional racism and explain that racism includes apparently neutral practices that have adverse effects on equity seeking groups and are connected to the perpetuation of systemic discrimination. Associated materials with the Code should have a FAQ that provides examples of situations that would be contrary to the code.	Queen’s 2017, 21. Law (2017), 334.
The university should support mentoring programs for racialized students. These programs should take a proactive approach to building relationships and promoting dialogue among communities. The existence of cross-cultural advisors under a counselling model does not obviate the need for mentoring.	Queen’s University 2017, 30: describing Harvard College’s Peer Educator Program. Cunanan 2018: alumni mentoring can be successful where the alumni are specifically interested in anti-racism. Law 2017, 337: mentoring from senior academics. Adseries 2017: Note, however, the frequent use of mentoring programs to insulate HEIs from larger scale anti-racist changes.
<i>*See also Key Institutional Commitments, p. 16-17 and Anti-Racism and Whiteness (in the Classroom), p. 24-25.</i>	

Discussion: Supporting and Empowering Students

Curriculum reform

As noted in **I. Introduction**, the need for a less Eurocentric curriculum is not addressed in depth in this report. For a discussion of whiteness in relation to anti-racism education see pp. 24 of this Report. Note that the University of Sydney has advanced ways to support its faculty to integrate non-Eurocentric worldviews into their existing curriculum materials. The project is called Embedding Diversity: Towards Culturally Inclusive Pedagogy (cited in UBC, 2009, 14). Note also Pérez Huber’s research on microaffirmations calls for increased library materials and course offerings that reflect the diverse

ethnoracial and cultural backgrounds of racialized students (2018, 3).

Mentoring and Student Activities

UBC's equity office recommended that the school support diversity-related student activities such as clubs that promote equality (2009, 12). On this point, UVic's current requirement that a student club needs 10 initial members before it can receive the benefits associated with club status may inadvertently serve as a barrier to students seeking to form groups that are anti-racist or diversity related.

Cunanan's description of alumni-led mentoring reflects an authentic commitment to anti-racist education (2018 "Against Diversity: Student Demands for a Different Kind of University"). The theoretical model popularized by Dei proposes that we should aim to build networks, solidarities and alliances between anti-racist educators, community workers and social activists (Dei, 1995; See also Srivastava, 1996). Cunanan explained that racialized students may experience a university's diversity agenda as assimilationist and therefore exclusionary. Undergraduate students who have something to say about racism are likely to struggle with navigating the university bureaucracy to have their voices heard. This will be especially so where universities intentionally or unintentionally have maintained no institutional memory of prior racist incidents or past student efforts of organizing for change. Alumni of colour who have experience navigating the university can be strong mentors by sharing their knowledge and empowering students to be heard.

Orientation Week Survey

Queen's has implemented annual orientation surveys to "gauge climate/experience in relation to bias/discrimination" (2017, 113). In 2016, 10% of students surveyed reported feeling somewhat, very or extremely uncomfortable based on race/ethnicity. In written comments, students identified the dominant white culture as the source of their discomfort (40). Queen's survey findings align with the observations of anti-racism practitioners in the E(Race)r Report (Laurier) who stated that new students often promoted student events that perpetuated troubling racial stereotypes and fostered a racist campus culture (2017, 30).

The use of a survey is one way to improve accountability for anti-racism.¹² It may be that the departments or individuals organizing orientation trainings are not aware of the prevalence of racism or they may not know how to respond to specific instances involving individuals. Perhaps survey results will encourage those involved in orientation to seek out adequate anti-racism training (offered on a voluntary basis) by the EQHR. For a discussion on the effectiveness of mandatory anti-racism workshops see **G. Outreach, Workshop Recruitment, and Communication**. Additionally, because existing anti-racism research is critical of an overly individualized or pathologizing approach to students' experiences of racism, I would add to Queen's University's recommendation the importance of informing students of anti-racism resources and organizations on campus (e.g. Young 2017; Tator and Henry 2010; and Dei 1996). It is

¹² Note: extensive data pertaining to the University of Victoria has been gathered through surveys, to inquire about the permitted uses of this data contact Moussa Magassa.

important not to focus *only* on the availability of counselling services when informing students of relevant anti-racism resources on campus.

Orientation Week Training

UBC and Queen's have recommended anti-racist training for students in leadership roles during orientation week. Studies of university equity officers conclude that most equity officers lack sufficient time, staffing, resources and institutional access to carry out their anti-racist or diversity mandates (Henry and Tator 2010, 387; Tate and Bagguley 2017; Dua 2009; Dua 2017). Therefore, the nature and duration of O-Week anti-racist training should be determined in consultation with a university's equity officers.

Micro-Aggressions

In 1970, Pierce provided the following definition of racial microaggressions, "subtle, stunning, often automatic, and non-verbal exchanges which are put downs" (from Sue et al. 2007, 273). Sue explains:

Racial microaggressions are brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of color. Perpetrators of microaggressions are often unaware that they engage in such communications when they interact with racial/ethnic minorities. (Sue et al. 2007, 271).

In Marom's study of microaggressions towards Indigenous graduate and professional students she found that the microaggressions exhibited by non-Indigenous professors were directly tied to inequitable evaluations (2018).

Some examples of common microaggressions within academic settings include:

- Continuing to mispronounce the names of individuals after they have corrected you
- When instructors call on and validate men and ignore women students during class discussions.
- Expressing racially charged political opinions in class assuming that the targets of those opinions do not exist in class.
- Denying the experiences of students and colleagues by imposing Eurocentric calls for a single, objective truth
- Ignoring student-to-student microaggressions
- Making assumptions about students and their backgrounds ¹⁴

There are many recommended approaches to intervene or interrupt microaggressions. Lozon et. al. note in their PowerPoint presentation that college campuses with more diversity generally have lower levels of microaggressions, but that increases to representation are only a first step (2012).¹⁵ Souza writes that

¹⁴ Intercultural Centre, St. Mary's [undated]: <https://www.stmarys-ca.edu/> (accessed online August 2018).

¹⁵ UA Student Affairs: <https://studylib.net/doc/5264587/microaggression---student-affairs> (accessed online August 2018).

instructors may feel frozen or defensive but it is important not to ignore the racist conduct that has just occurred. Methods for intervention include asking the speaker to elaborate and then paraphrasing what they have said. The intervener should describe the impact of the statement and clearly state their preferences for the aggressor going forward (Souza 2018). An instructor should establish ground rules and expectations for respectful discussion in the classroom. Solórzano and Pérez Huber promote the use of racial microaffirmations, which are subtle nods, smiles, embraces, and use of language consciously engaged in by people of colour to acknowledge and affirm each other's value, integrity, and shared humanity (Pérez Huber, 2018; Garcia, 2018). Marom says we should expose the racism hidden within accepted expectations of 'professionalism' in schools. One way to do this is to deploy counter-stories to identify and respond to the forces of assimilation. She suggests that professors need to learn how whiteness is impacting everyday conditions, practices, knowledge and outcomes for racialized students (Marom 2018, 17).

C. Key Institutional Commitments

List of Best Approaches	
Key Institutional Commitments	Support in the Literature
Acknowledge systemic racism exists.	E(Race)r Report 2017, 27, 41 (150 delegates from 19 Canadian Universities). Drolet 2009. Dua 2009, 192. Sefa Dei 1995, 14.
Review your institutional guiding documents to unpack language commonly used (“committed to diversity”) and reach common understandings about meanings across university units. Do this work to advance serious efforts at implementing benchmarks and deadlines for equity and diversity goals.	E(Race)r Report 2017, 20. Kim 2018. Carr 2008.
Equity officers should be systematically included in policy-making and decision-making at high levels of the university to advance and embed anti-racism and diversity goals in all institutional initiatives	Queen’s 2017. Tator & Henry 2010. Tate & Bagguley 2017.
Diversity, equity, and anti-racism training for senior administrators, deans, department heads, directors and employees is a prerequisite for anti-racist organizational change at the university.	Bernard and Hamilton-Hinch, 2006: mandatory training successfully implemented. Dua, 2009: mandatory implementation successful regarding staff and “VPs”; faculty generated too much hostility and instructors backed off. Bilimoria, Joy, and Liang, 2008: gender equity initiatives succeed at nineteen American HEIs. Queen’s 2017, 53, 66. E(RACE)r Report, 2017. UBC, 2009, 29: Toronto academic administrators subject to mandatory anti-racist training. UBC, 2007, 18: new hires should undergo anti-racist training to promote inclusive workplaces.
Remember and repeat the purpose and core content of anti-racism understandings. Goals that become ungrounded rhetoric will not succeed.	Gillborn 2006.
Genuine Investment in and unafraid embrace of anti-racism by educators.	Young 2017. Xasan 2017. Queen’s 2017.
Lack of prioritization and neglect are primary reasons anti-racism measures are not successful at universities	Dua 2009: equity is a performance measure for all VPs at one HEI. Dua 2017b, 206-207.

<p>A university should acknowledge its own structural and systemic challenges to achieve anti-racist or diversity goals. For e.g. decentralization and multiple independent units with their own processes and understandings of equity will be a hindrance to advancing diversity goals</p>	<p>Dua 2017a, 191: decentralized equity services and contract positions, part time staffing, and project-based budgetary approval are “subtle resistances” faced by equity offices in achieving equity measures.</p> <p>UBC, 2007, 16.</p>
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Discussion: Institutional Commitments

The primary reasons that anti-racism measures are unsuccessful at universities is a lack of prioritization and neglect (Tator and Henry 2010; Dua 2009; Queen’s Report 2017). Most universities in Canada have made formal commitments to diversity, however, these commitments are typically broadly worded and vague. The anti-racist literature indicates that non-specific commitments to diversity, equity, equality and anti-racism leave universities unaccountable for meeting those commitments (Carr 2008).

In a study of Canadian high schools, interviewed teachers and students stated that effective responses to both racism and sexism required the schools to make it known to all that the school would support complaints against racist and sexist behaviours (Black-Branch 1996, 45). This finding appears to align with what scholars and practitioners argue universities should do (e.g. E(Race)r Report 2017). For example, anti-racist practitioners working within the university have observed that cultures of impunity associated with academic freedom and tenure empower senior faculty to ignore anti-racist education (Dua 2017b, Law 2017).

**See also Equity Officers and Educational Workshops p. 20-23 for a discussion on mandatory anti-racist training; and see Truth and Reconciliation Commission Calls to Action 24, 28, 62 and 86.*

D. Effective Leadership and Accountability

List of Best Practices	
Effective Leadership and Accountability	Support in the Literature
Senior-level administrators at the university must demonstrate leadership and a commitment to anti-racism and organizational change	Williams, 2013, 176. Adserias et al 2017, 324: a variety of leadership styles can be leveraged for change UBC, 2007, 8: "...all studies and research" show "the most important requirement...is executive leadership and support." Henry and Tator, 2003, 155. UBC, 2009, 6. E(Race)r, Report, 2017, 20. Queen's 2017, 10. Dua 2017b, 219.
Implementing anti-racist change requires that university units be accountable. Equity goals should be set and consequences must be attached for those university units that fail to meet their goals	Queen's 2017. Dua, 2009. Tator & Henry, 2010: administrators generally face zero consequences for failing to meet a university's equity or diversity goals.
Offices with the mandate to oversee anti-racism must be sufficiently resourced <i>and</i> systematically included in university policy-level decisions	Tator & Henry 2010. Queen's 2017.
University administrators should engage in transparent problem-solving and making space for honest dialogue about systemic racism, and not "hush-up" problems raised by equity officers, faculty, and students.	E(Race)r Report 2017, 26-27. Tator & Henry 2010. Yao 2018.
*See also <i>Key Institutional Commitments</i> p. 16; <i>Supporting and Empowering Students</i> p. 11; and <i>Campus Climate</i> p. 9.	

Discussion: Effective Leadership and Accountability

Leadership

Various taskforce reports from 1992 to 2010 pointed to the need for greater leadership to promote inclusive and equitable educational and work environments at universities (Henry and Tator, 2010). These taskforces called for mission statements and policies that placed anti-racism principles at the forefront including a commitment to the elimination of racial discrimination and enshrining a strong commitment to diversity and equity. These goals should be shared by "Senior Administration, including Principals, Vice Principals and Deans" and enacted through a "comprehensive plan and specific benchmarks" (2010, 385).

In Dua's study of 49 Canadian universities, she found *only one* equity officer who did not report facing resistance from senior administrators to implementing the mandate of the equity office (Dua 2009, 192). Her comprehensive study of Canadian universities demonstrates the need for greater leadership to support anti-racist educators within the university. This study noted three concrete practices followed by a university president to support that university's equity office. First, when an incident of hate occurs on campus the president is *required* to communicate with the entire university – this is to establish that inclusivity is an administrative *responsibility*; second, staff and supervisors are required to undertake equity training which includes dealing with race-related concerns; and third, *equity is a performance measure for all vice-presidents*. Dua notes that in this way senior administrators are made accountable for implementing anti-racism (Dua 2009, 192-193). When asked how to make anti-discrimination and human rights policies more effective, university personnel responded that greater shows of responsibility from supervisors, to reinforce the boundaries of acceptable behavior with consequences for violations, would improve the situation (Dua 2017b, 219).

In the U.K. self-regulation of the academy has failed to locate the de-racialization and de-colonization of universities as a foundational intellectual project (Law 2017, 341). Therefore, leadership from outside the academy is needed, including strong political and institutional leadership (Law 2017, 338). In the US, ten studies indicate that leadership is critical to the success of advancing racial and ethnic diversity goals at HEIs (Adserias et al. 2017, 328). Senior administrators who rely on a 'co-optative change strategy' are associated with failed diversity agendas. This style is managerial in nature, rational-bureaucratic and plans for low-level change. This type of leader works to avert threats to stability and is likely to embrace multiculturalism and role model programs for minority students. These are "buffer changes" that insulate existing campus cultures from anti-racist transformation (Adserias et al. 2017). Managerial administrative structures are intended to protect the university from costly and embarrassing litigation and from reputational damage (Dua 2017b, 205).

In contrast, transformational leadership styles adopt strategies aimed toward engendering deeper cultural change. These leaders face steep challenges due to the organizational complexity of universities. For those who have succeeded, changes did not meet expectations (Adserias et al. 2017, 317). Those who wish to be transformational leaders should outline a shared vision of the university's future and facilitate needed structures and processes for university members to engage in learning.

Leaders who have achieved some success in introducing anti-racism measures adopt a "full range" style (319). They rely on transactional approaches (exchanging valued things – economic, political, psychological benefits – between leaders and followers, controlling budgetary processes, allocating resources, assessing faculty and administrative appointments) and transformational approaches (serving as teachers and moral guides, interpreting and manipulating organizational cultural symbols, leading by example, providing inspirational motivation, intellectual stimulation and individualized consideration) (318-319).

E. Equity Officers and Educational Workshops

List of Best Practices	
Equity Officers and Educational Workshops	Support in the literature
Educational workshops, despite their limited reach within the university community are viewed by equity officers and some university administrators as effective in shifting culture.	Dua 2017b. Srivastava 1996, 307: some scholars and practitioners have argued white people must do antiracist training among themselves. See also Watt 2017 and Spade 2012.
Anti-racism educational training should be mandatory for senior administrators, deans, department heads, supervisors, directors and employees.	Bernard and Hamilton-Hinch 2006. Dua 2009: mandatory implementation successful regarding staff and VPs Bilimoria et al. 2008: gender equity initiatives succeed at 19 U.S. HEIs. UBC, 2009, 29: Toronto academic administrators subject to mandatory anti-racist training. UBC, 2007, 18: new hires should undergo anti-racist training to promote inclusive workplaces. Queen's 2017, 53, 66: mandatory training for senior administrators.
Anti-racism workshops often provoke resentment when offered to faculty members. However, workshops offered at faculty orientations to <u>new</u> faculty have a higher likelihood of success.	Dua 2017b. UBC, 2009, 29. UBC, 2007, 18.
To lead successful workshops diversity trainers must: - Keep up with literature, current issues, and events; - Be flexible and skillful in order to adapt to the needs of the client group - Engage in critical self-reflection and be self-aware; - Have an awareness of the power they have, both as trainers and in society; - Understand the culture of the organization; - Explore how we know (rather than what we know) - Not treat racialized participants as the only authentic knowers of racism	Bernard and Hamilton-Hinch 2006. Srivastava 1996, 306, 300. Kobayashi 2009, 71: workshops that are only about cross-cultural exchanges fail to challenge racism. It is an error to believe that if we just understood each other we would get along. Workshops must include anti-racism training to deal with racism.
A variety of pedagogical strategies have been used to make workshops successful, these include: - Conversations of where people are coming from - Case studies and reviewing the law - Artistic forms of discussion	Dua 2017b.
Role playing is <u>not</u> effective in teaching white participants about racism.	Srivastava 1996, 301-302. B.C. Ministry of Social Development 2011, 20: anti-racism practitioners often use role playing (government report fails to note the context in which practitioners

	determine role playing is appropriate)
Critical education or intervention can be effective in influencing self-identified white men to ascribe to social justice values.	Majzler 2016: life experiences of radical marginality combined with critical education are what lead self-identified white men to anti-racism.
An effective way to teach about white privilege is to use Peggy McIntosh's essay and checklist.	Jafri 2012
The use of personal narrative and autobiographical reflections can be an effective tool to encourage participants to learn about whiteness.	<p>Flintoff et al. 2015: consider these questions to structure the personal narrative exercise (researchers spent 22 hours on this exercise):</p> <ul style="list-style-type: none"> - How do you define yourself racially? - When and how did you become aware of race and/or racism? - What are your experiences of working with racialized students (in school and university settings)? - (What are your experiences of teaching about 'race' and racism?) <p>Watson 2014, 45: self-exploration exercise and climate case studies for teacher trainees includes these prompts:</p> <ul style="list-style-type: none"> - Who does your school serve? What is your evidence? Look at the art on the walls, the names of professors. - What are the most obvious manifestations of culture you observe in your school?
Workshop facilitators should go beyond the experience of individual white subjects to focus on whiteness, which includes culture, structures, mechanisms, and social relations of whiteness.	<p>Dua 2017b, 223.</p> <p>Tate and Bagguley 2017, 295.</p>
Workshops that are about sharing and learning leadership tools, skills and strategies for promoting and supporting anti-racist action can do a better job of building successful political alliances and coalitions	Srivastava 1996, 307: noting however that sometimes an "affinity group" structure, in which participants share experiences and discuss change is better than a "common objective" structure.
<i>*See also Anti-Racism and Whiteness (in the Classroom) for more about engaging critically with whiteness, p. 24.</i>	

Discussion: Equity Officers and Workshops

Equity Offices

Tator and Henry (2010) concluded that the lack of real sanctions or power to pursue consequences for failures to meet diversity goals means equity offices are unable to change university culture, structures and systems. Equity offices experience under staffing, part-time staffing, project-based budgets, under funding, and reliance on contract positions which inhibit advancing anti-racism agendas (Dua 2017a, 199). Consequently, Tate and Bagguley recommend increasing "unfettered" institutional access to the university for equity officers to implement anti-racism agendas.

Anti-Racism Training¹⁶

Several studies note the benefits of anti-racist training (Dua 2009; Dua 2017b; Sue 2013; Srivastava 1996). Many educators throughout Canada have called for mandatory anti-racist training. Moreover, the Truth and Reconciliation Commission has called on Canadian universities to be accountable and to carry out anti-racism training as well as the integration of Indigenous knowledge into curriculums and to educate post-secondary students about the history and legacy of residential schools. The TRC called on all post-secondary educators to be accountable for these changes, and expressly singled out law schools, medical and nursing schools, and journalism programs (Calls to Action #24, 28, 62, and 86).

A study of 49 Canadian universities indicates that faculty and administrators are the most challenging constituencies to reach through anti-racism training (Dua (2009), 173). Based on experience, interviewed equity officers reported that mandatory workshops would create backlash or fear mongering from resistant university constituencies (Dua 2009, 174; Dua 2017b, 208). Such backlash is sign of an un-healthy campus climate (UBC 2009, 26-27).

Strong backlash from powerful constituencies (faculty and administrators) is not a reason to give up. Backlash and discomfort can give way to eventual attitudinal change (Yancy and Davidson 2014; Lee 2014). Researchers at the University of New Hampshire, although studying students, found that despite the backlash connected to mandatory sexual misconduct training, increasing the number of times students come into contact with such education increases its impact on influencing pro-social behavior (New Hampshire, 2015). Sue explains that discussing racism creates a threatening environment for participants, and most people prefer to avoid the topic in interracial settings (Sue 2013, 664). There is a risk that clashes in worldviews associated with 'race' will lead to hardening of biased racial views (664). However, Sue goes on to explain:

... many have observed that cross-racial interactions and dialogues are a necessity to increase racial literacy, expand the ability to critically analyze racial ideologies, and dispel stereotypes and misinformation about other groups ... On an emotive level, participants in successful racial dialogues report less intimidation and fear of differences, an increased compassion for others, a broadening of their horizons, appreciation of people of all colors and cultures, and a greater sense of connectedness with all groups. (Sue 2013, 664 [citations removed])

Given the potential for transformative anti-racist change, Sue concludes that, it is unfortunate that talking about racism "is often silenced, ignored, diluted, and/or discussed in very superficial ways for fear of offending others or creating potentially explosive situations." Indeed, a study on US gender equity initiatives concluded that the training of senior employees and administrators about diversity is a prerequisite for successful organizational change (Dua 2017b, 208).

The University of Toronto has identified as an objective the need to "inform, educate and sensitize the

¹⁶ This report does not discuss best approaches on how to train anti-racism educators. For a list of "leading practices" concerning the training of anti-racism practitioners outside of the HEI context see: B.C. Knowledge and Information Services, Ministry of Citizens' Services, *Anti-Racism & Diversity Trainers: Core Competencies and Leading Training Practices: A Literature and Scoping Review* (June 9, 2010), p 22.

University community about the University’s Employment Equity Policy”. As part of this objective, all newly appointed academic administrators receive in their annual orientation a presentation on employment equity (UBC 2009, 29). At UBC, at least one union expressed support for required anti-racism training (UBC 2007). Reaching out to organizations connected to the university, such as unions, aligns with a model of anti-racism education that endorses building relationships and prioritizing solidarity amongst progressive university constituents.

UBC has also identified that the non-mandatory nature of equity trainings together with the fact that competencies in equity and diversity are not linked to employee performance or merit assessment criteria means that people lack motivation to attend diversity related activities or events that might in fact be relevant to their job duties and particular administrative unit (UBC 2013, 10).

Workshop Content

For a discussion of critical engagements with whiteness refer to the next section, **F. Anti-Racism and Whiteness (in the Classroom)**. For a discussion of methods for intervening or interrupting racial microaggressions see **Supporting and Empowering Students** pp. 14-15 above. Note that racialized staff and faculty are also subject to subtle forms of everyday racism; therefore, workshops designed to teach about microaggressions need not be focused only on the student experience (Garcia 2018; Sue 2007). Microaggressions range from the relatively innocuous (complimenting racialized individuals on their ability to speak English) to the severe (second-guessing the quality of someone’s work or their authority).

Most training materials seem to follow a structural analysis approach to diversity or anti-racism training. Structural analysis typically includes four stages: (1) locating the self, (2) naming the issue, (3) analyzing the issue, and (4) developing strategies for change (Ministry of Citizens’ Services 2010, 32-33). A literature review of training materials commissioned by the B.C. government describes step 1 and 4 as follows:

Locating the Self – Most manuals begin by answering the question, “Why are we here? Why is this training necessary?” While some training materials emphasize developing the personal self-reflexivity necessary to help trainees navigate the challenging emotional, social and political grounds of racism ..., others take opportunities to locate the meaning and purpose of training firmly within the context of the field in which the trainees will use their new skills. ...

Developing Strategies for Change – Manuals and training materials based on a community-action approach place special emphasis on helping trainees formulate concrete strategies for addressing racist behaviour and attitudes in day-to-day life. Other manuals help trainees ... develop strategies for fostering diversity and inclusion in the workplace ... and ... ways to combat racism in workplaces and communities, others offer only open-ended questions trainers can ask participants in order to generate ideas for change.

At UBC, consultations undertaken by a third party with university constituents determined that workshop participants would like to see the equity office’s training programs “move beyond case scenarios and vignettes” (UBC 2013, 10).

F. Anti-Racism and Whiteness (In the Classroom)

This subsection, Anti-Racism and Whiteness (In the Classroom), emerged out of the recommendation in anti-racism scholarship that educators engage with critical whiteness studies (see e.g. Flintoff et al.). In researching *how* educators engage with people about whiteness, I realized that the secondary sources I was relying on all connected in some way to the classroom context. The informative articles were those in which instructors shared their methods and experiences of teaching students about whiteness, including how they variously dealt with backlash or resistance from particular students (see e.g. Yancy 2014). There are fundamental structural differences between the classroom and the typical workshop or educational seminar offered by a university equity office. Moreover, Dua’s studies (2009, 2017a, and 2017b) interviewing equity officers determined that it is exceedingly challenging for equity officers to provide anti-racism trainings on university campuses that deal with whiteness or white privilege. She writes at page 237:

Whiteness makes it difficult not only to remedy incidents of racism but also to change the culture of the academy so that such incidents do not occur. Perhaps the most significant aspect of Whiteness is the power of White subjects to resist anti-racism efforts. (See also Henry et al. 2017, 303).

After discussing my findings on whiteness and anti-racism education with my supervisors at the EQHR, we determined that scholarship about whiteness and the classroom should be analytically separate from the Report section on equity office workshop trainings.

List of Best Approaches	
Anti-Racism and Whiteness (In the Classroom)	Support in the literature
The use of documentary and art films is an effective pedagogical tool for discussing racism and the social construction of ‘race’.	Women in Law Journal 2009: <i>The Sterilization of Leilani Muir</i> (North West Center, National Film Board, Canada Johnson 1996, 347: <i>Who Killed Vincent Chin?</i>
White educators must reflect on and examine their own experiences and privileges if they are to effectively teach students about racism in a manner that does not focus exclusively on the ‘racialized Other’.	Flintoff et al. 2015. Hermes 2018.
Students should be taught to locate themselves within our societal structures of racism and colonialism, rather than looking at these things as relegated to history or to the abstract. Discomfort with racial injustice is part of the learning process. Scholars have identified various ways to respond to students seeking to return to ‘innocence’ or who are paralyzed by guilt.	Kobayashi 2009. Yancy 2014. Lee 2014. Spade 2012.
Challenge white students’ presumptions of their entitlement to the classroom as “their” space. “Safe spaces” cannot be promised by professors. These spaces must be created every day in every relationship by all participants in the classroom. A “dialogic space” is a place for respectful learning and listening. It is non-	Lee 2014, 73. Glass 2014, 58-59. Spade 2012, 194.

punitive. Mistakes and misunderstandings are likely to occur.	
Deal with awkward silences by using theory to address the silence directly.	Glass 2014, 58-59.
Conduct classes within the natural environment, outside of the institutional setting of the university classroom, as a way to emphasize the relationality between people and between species and the natural environment. Engage students in discussions about colonialism and Indigenous knowledges removed from the artificial, abstract and enclosed spaces of the classroom.	D’Auria-Rousseau 2018: proposing community gardening as decolonizing, anti-racist pedagogy.

Discussion: Anti-Racism and Whiteness (In the Classroom)

Critical Examinations of Whiteness

Critical whiteness studies has seen significant expansion over the last two decades. This critical field examines the nature of “whiteness” by deconstructing the taken-for-granted myths and assumptions that circulate about what it means to be, *and not to be*, a “white” person (Gillborn 2007, 25). Henry et al. explain, “The category ‘white’ is socially constructed, and operates in relation to ‘whiteness,’ which refers to a set of assumptions, beliefs, and practices that place the interests and perspectives of white people at the center of what is considered normal and everyday” (Henry et al. 2017, 303). Whiteness is not simply an individual’s identity that is lived, learned, contested and struggled over, but it is embedded in the institutional structure of the university, thereby benefitting those with related social and cultural capital (James 2009). Whiteness is about intellectual inheritances of Europeaness and related Christian beliefs and practices that are evident in everyday dismissals of other cultures and forms of intellectual engagement (James 2009, 136). Eurocentric frameworks, standards, and content are often not only given more resources and curriculum space, but also more dominance and status (Tator and Henry 2010, 379).

This field of research does not attack white people, rather, “it is an assault on the socially constructed and constantly reinforced power of white identifications and interests” (Gillborn 2007, 25). Gillborn observes that white people are capable of taking on a real and active role in deconstructing whiteness, but that this is relatively rare. He also observes that people who do not racially identify as white may nevertheless “actively reinforce and defend whiteness” (ibid).

When examinations of whiteness are located within the tradition of critical race theory (CRT), participants should aim to understand how the systemic oppression of Indigenous and racialized people in North America is connected to ideas about the free market economy and other conservative institutions that maintain white privilege (Henry et al. 2017, 303). CRT scholars argue that “universal” assumptions provide a foundation for white privilege and power (ibid). Therefore, it is important to unpack myths, misconceptions and “common-sense” beliefs that uphold racial injustice (Tator and Henry 2010, 374). Often, this means drawing students’ attention to the ahistorical and decontextualized lessons about ‘science’, law and politics they received prior to their arrival at university. For example, many students will

ascribe to the myth of color-blindness – people purport to ignore racial difference but in fact perpetuate the systemic denial of racial subordination thereby enabling subordination to continue (Henry et al. 2017, 303-304).

White privilege is typically unconsciously acquired and exercised (Henry et al. 2017). It is a transnational privilege that comes from the enduring legacies of European imperial and colonial expansion. Flintoff et al., self-identified white professors in the U.K., explain that one privilege of whiteness is the ability to avoid confronting race. These authors adopt the theorizing of Levine-Rasky (2002), which advances that the best way to critically engage with whiteness as a white person is the process of “working through” the tensions connected with personal examination. Flintoff et al. argue that white educators must interrogate their memories to learn how subjectivities are formed, and to learn not to conflate whiteness with white people.

Resistance

Discussing white supremacy or critical whiteness studies is a challenge for most equity officers who report experiencing backlash or resistance from members of the university community or the derailment of otherwise productive workshops (Henry et al. 2017; Dua 2017b). Notwithstanding the experiences of equity officers or educators (see Yancy et al, 2014), there appears to be uniform consensus in the anti-racism education literature that whiteness is a central concept that must be taught as part of anti-racism education. White educators also report that it is exhausting to engage white students in a critical examination of race and they cannot move white students beyond the common responses of guilt, fear or hostility (Flintoff et al. 2015).

Denial and deflection

In the previous section on anti-racism training and workshops, I noted Kobayashi’s critique of the ‘cross-cultural’ exchange workshop model (p. 20). Kobayashi argues that progressive universities often fail to implement anti-racism training, instead offering cultural competency trainings (2009, 71). She explains that this is an example of “whiteness as deflection”. Deflection at the institutional level is rooted in progressive leaders’ desires to respond to prejudice. However, deflection occurs because progressives have failed to genuinely engage with the nature racism and white supremacy (Kobayashi 2009, 71). They mistakenly believe that racism can be solved if we can just get to know each other better. Kobayashi’s critique is closely tied to other scholars’ explanations of “white deniability regimes” (Yancy et al. 2014; Tate and Bagguley 2017, 293).

Partly individuals may deny the existence of everyday racism based on a notion that harmful intent counts more than unintended impact. Institutional power holders often display anger and betrayal when someone mentions racism; this is an example of failing to accept that racism is about impact not intent (Tator and Henry 2010). Indeed, Watt’s study found that white students responded more favourably to white instructors teaching about individual prejudice over racialized teachers discussing historic racial injustice or theory (Watt 2017, 410-412). Watt found that white students repeatedly expressed boredom and resisted engaging in critical and courageous conversations on race (2017, 411). If required to learn

about racism, the white students in the study preferred lessons that dealt with hate crimes and other examples of intentional and extreme incidents of racism.

Working through awkward silences

Engaging students in conversations about 'race' typically involves awkward silences and many "no comment"s. Some scholars view these silences as a way to maintain the status quo of white privileges (e.g. Sue 2013; Lee 2014, 66). One must first talk about racism and whiteness before partaking in anti-racist change. Lee proposes waiting out awkward silences and theorizing such silences by explaining how refusals to talk about racism protect various white entitlements. Glass proposes pushing through silences by acknowledging and confronting them. Glass asks her students to analyze what lies beneath such silences (2014, 58-59).

How to get there

Given the invisibility of whiteness as a social location to many white students, how are educators to question power and privilege that is tied racial inequities? Dei writes that the entry point for members of dominant social groups is to interrogate whiteness itself (1996, 28). Dei proposes that anti-racism educators can examine:

- How is whiteness delineated and read in the schools and in wider society?
- Why is white culture so dominant that some students are led to think that whites are the majority in the world?
- Why are the norms, values, ideas, perspectives and traditions of one social group adopted as the standard by most Canadian institutions? (Dei 1996, 28-29)

To make visible the previously unseen whiteness of school spaces, Watson proposes the use of self-reflective activities and autobiographies that include reflections about 'race' (2014, 43). For the reflective assignment, Watson suggests the following questions given over a two-part assignment (2014, 45):

...Who does your university serve? What is your evidence? ...Look at the art on the walls, the names of professors, accessibility, etc. Record this data and be prepared to discuss...

We follow up this activity with a "climate case study" ...

1. What are the most obvious manifestations of culture that you observe when you first walk into the school? (Name of school, language(s) of signs, ...people in the office, bulletin boards...
2. How do you think you would feel entering the school if you were a parent? A child of color? Of a poor family? ...[if you had] special needs?

Flintoff et al. propose structured self-reflection to engage with whiteness over the period of 20 hours or more (2015). I note, however, that there are limits to what can be achieved through self-reflection. Often white students avoid pursuing a critical consciousness about 'race' through a shared belief that they can look inwards and peel back various levels of internalized racism and false beliefs until they discover a non-racist, innocent self, residing inside (Lee 2014, 75; Yancy 2014).

Several scholars have shared their experiences of dealing with students experiencing “white guilt.” Some scholars understand the experience of white guilt to be a defensive response to learning about racism that functions as a barrier to intellectual and emotional growth and avoids the risks associated with acquiring new knowledge of the world (Yancy 2014, 5). Other scholars explain that students become overwhelmed, ashamed and horrified by racism and “about being white” (Watson 2014; Kobayashi 2009). Kobayashi says there are three things students should know about “white guilt” (2009, 72):

1. Expressing anguish over racism is a white privilege. It is a privilege to be able to openly express one’s emotions and to be confident that one is in a cultural context where one’s feelings will be understood and cared for.
2. Guilt is paralyzing. Guilt is not a substitute for activism.
3. White guilt can become patronizing if you come to pity racialized people. Pity blocks sincere and meaningful human relationships and commitment to anti-racism

Additionally, Lee finds that often white students quickly move past their feelings of discomfort and “race to innocence” (2014, 71). For this reason, educators should approach the concept of allyship critically. Lee describes that students may ascribe to myths and fantasies of being white allies out of a yearning for positivity and hope, but that this position blocks them from critical engagement with discrimination, poverty and violence (ibid). Moreover, their self-identified position as ‘the ally’ with only a superficial learning of racism and colonialism stops short of tackling racism.

G. Communication and Outreach (Equity Services)

List of Best Approaches	
Communication and Outreach (Equity Services)	Support in the literature
An effective recruitment method for voluntary anti-racism training is for the university president to send staff a personal memo stressing the relevance and benefits of the training for individuals and for the campus and community in general.	Bernard and Hamilton-Hinch 2006, 136.
There is likely to be an increase in attendance at non-mandatory trainings if anti-racism competencies are tied to employee performance and merit criteria.	UBC 2013, 10: people would be more motivated to learn about anti-racism if there was greater accountability for anti-racist competencies.
The university's website should outline academic programs and centres dedicated to researching anti-racism, critical race studies or ethnic studies	Queen's 2017 Report, 25.
Effective communication is key. Often electronic announcements are not effective. To communicate a message of priority and accountability concerning diversity and equity, these kinds of initiatives should be announced and memorialized in faculty annual reports.	UBC 2013, 11.
<i>*See also Effective Leadership and Accountability, p. 18 and Equity Officers and Educational Workshops, p. 20</i>	

Discussion: Outreach, Workshop Recruitment, and Communication

A 2006 study of Dalhousie's diversity training initiatives reports that the university managed to recruit 150 employees to complete 1.5 day training sessions in diversity (including workshops on the history of racial discrimination in Nova Scotia) using personalized memoranda. Bernard and Hamilton-Hinch describe the memo as "an encouraging personal memo from the president, stressing how relevant and beneficial this training is for all staff and the university in general, clearly highlighting the institutional support for the training initiative" (2006, 136). The researchers' description of the memo aligns with the transformative leadership style discussed above (Adsarias et al. 2017). Note, however, that some departmental supervisors at Dalhousie during the study period mandated their staff to attend the training.

A study of law students from several schools determined that students are more likely to select a course with a social justice focus (such as critical race theory, feminist legal theory, Indigenous law, poverty law, etc.) if they believe the course holds relevance to 'today's world' (Bakht et al. 2007). The study also found that women, Indigenous students, and lower income or middle income students were more likely to voluntarily take such classes. The literature indicates there is a need for anti-racist training in law schools. American studies indicate that even those students who enter school intending to pursue social justice, after going through the legal education process, graduate and "counsel the least socially progressive elements of our society" (Scheingold and Sarat 2004, 54). As stated earlier the Truth and Reconciliation Commission called on all educators to engage with anti-racism, however, law schools were called on specifically to implement mandatory "training in intercultural competency, conflict resolution, human rights, and antiracism" (TRC Call to Action #28).

IV. Conclusion

Anti-racism education is an action-oriented strategy to challenge racism and intersecting social oppressions. Within the university context, scholars, activists and equity officers seek to challenge racial, gendered and class inequities to transform the university into an inclusive space in which diverse identities and worldviews are validated. In this Report, I have tried to summarize the best approaches to implementing anti-racist education within the university. In doing so, I have also noted the institutional barriers raised consistently in the literature on anti-racist education. The consensus among anti-racist scholars and practitioners is that universities in Canada must do a better job of being accountable for actually *doing* anti-racism. In this Report, I have set out concrete and practical measures for effective leadership, foundational institutional commitments, and extending the reach of existing equity services, among other approaches to advance anti-racism education. I am hopeful that the best approaches shared in this Report can supplement the EQHR's existing anti-racism expertise and serve as a useful reference tool to the EQHR as you move to the next stage of your anti-racism educational goals.

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