

ACKNOWLEDGEMENTS

The Anti-Racism Working Group wishes to acknowledge that Western University is located on the traditional lands of the Anishinaabek, Haudenosaunee, Lūnaapéewak, and Attawandaron peoples, on lands connected with the London Township and Sombra Treaties of 1796 and the Dish with One Spoon Covenant Wampum. With this, we respect the longstanding relationships that Indigenous Nations have to this land, as they are the original caretakers. We acknowledge historical and ongoing structures of injustice that Indigenous Peoples endure in Canada, and we accept responsibility as a public institution to contribute toward revealing and correcting miseducation as well as renewing respectful relationships with Indigenous communities through our teaching, research and community service.

We also acknowledge that these same lands include a history of exploiting enslaved African peoples whose labour was used for the profit of others, who were bought and sold as property, and who engaged in widespread resistance and protests to reclaim their freedom, dignity and humanity. Black Canadians, whose ancestors fled US slavery and the racial persecution of Jim Crow laws, as well as African and Caribbean descendant peoples, are still considered 'outsiders' despite their extensive and important contributions to Canadian society. Anti-Black racism continues to inform the country's institutions, laws, and policies, evident in, for example, immigration and deportation laws that reinforce a deep sense of un-belonging among African, Caribbean and Black Canadians. The legacies of anti-Black racism are evident today in various types of institutional exclusion and discrimination of the type that Western seeks to remedy.

Jewish challenges in Canada are less grounded in dispossession and direct exploitation and more marked by exclusion in a variety of spheres, coupled with Jewish efforts to overcome barriers to inclusion. We acknowledge the Canadian Jewish community's experiences of exclusion from the land through denial of asylum claims with a "none is too many" policy, segregation practices in public spaces, limits to property ownership and use, and implementation of "Jewish quotas" by university campuses. All these obstacles have not prevented the Canadian Jewish community from participating in diverse and manifold Canadian endeavours to bring growth and prosperity, nor from making significant and important contributions to virtually every area of Canadian life.

And we acknowledge that throughout Canadian history, immigrants from many ethnocultural groups have been victimized by various forms of racism, including legalized discrimination, lower pay, harsh working conditions, disenfranchisement and internment. *"Excluding unwanted immigrants is literally foundational to Canadian identity,"* writes Michael Fraiman,* *"while blatant xenophobia, through the decades, has been codified in law and policy at the expense of the Irish in 1847, the Chinese in 1885, the Sikhs in 1914, the Jews in 1939, the Japanese in the 1940s and the Haitians in 1973."* Today, members of Muslim and Asian communities and other racialized people are among those most commonly subjected to prejudicial and exclusionary behaviour.

Regardless of their race, ethnic background, ancestry or religion, we recognize and value the right of all Western students, faculty and staff to pursue their studies, scholarship and work in a safe, respectful, inclusive and welcoming environment.

* [The long history of 'go back to where you came from' in Canada](#), *Macleans*, August 2, 2019

TABLE OF CONTENTS

I.	Foreword	pg. 4
II.	Background	pg. 5
III.	Our Mandate	pg. 5
IV.	Inputs: Listening To Our Colleagues	
	1. Open Listening Sessions	pg. 6
	2. Closed Listening Sessions	pg. 6
	3. Written Submissions	pg. 7
	4. Online Campus Climate Survey	pg. 7
	5. Canadian Postsecondary Education Sector Survey	pg. 9
V.	Themes: What We Heard, What We Learned	pg. 10
VI.	Charting Our Path Forward	pg. 16
VII.	The Way Forward: Our Recommendations	pg. 19
VIII.	Appendices	pg. 23
	A. Anti-Racism Working Group Members	
	B. Terms of Reference	
	C. Terminology	
	D. Online Campus Climate Survey Report	
	E. Canadian Postsecondary Education Sector Survey	

FOREWORD

As members of Western University's Anti-Racism Working Group, we have worked hard to bear witness to the lived experiences of racism on our campus as told to us through the stories of our fellow students, staff and faculty colleagues.

For the past four months, we have heard from hundreds of community members about the insidious, often violent, nature of racism at Western and its devastating impact on their mental and physical health, and on their sense of well-being and belonging.

Our report attempts to honour their stories, amplify their voices, and join their call for action.

The stories we heard and the data we gathered affirmed for us that there are systemic problems embedded within the University's colonial history, traditions, structures, practices and policies that normalize "whiteness," that "other" racialized groups, and that perpetuate racism.

Contrary to the principles of a meritocracy, we heard stories that point to an institutional culture that privileges certain groups over others.

We wonder about the stories we did not hear—but know are out there—because some people are too fearful to speak up.

And we worry for our colleagues who shared stories about the racism they have encountered at Western but revealed they did not seek redress or support because they are uncertain where to turn and lack faith that any meaningful consequences will come to pass.

Despite the emotional labour of listening to these stories, we have approached our work with cautious optimism and a determination to inspire real change at Western.

We heard many positive and hopeful comments about this initiative. We echo those who commended President Alan Shepard for his leadership in starting this important and overdue conversation, and for taking great care to constitute the membership of our group to reflect the diversity of the campus community.

In that spirit, we submit this report on behalf of all Western students, faculty and staff who shared their stories—with the emphasis that it be accepted as the first step in a longer journey that must continue.



*"We want to see action.
What will actually happen?"*

Listening session participant

BACKGROUND

In October 2019, a Black Western student was subjected to a series of racist online attacks when she posted comments on social media voicing concerns about her experience of anti-Black racism on campus.

These incidents prompted a meeting between President Alan Shepard and members of several ethnocultural student organizations who shared their experiences and views about racism on campus and in the broader community. At the same time, Ethnocultural Support Services, the African Students' Association, the Black Students' Association, the Caribbean Students' Organization, the University Students' Council, and the Society of Graduate Students [released a joint statement](#). Student leaders of these same groups later met to discuss culture and

"...there is still much work to be done to raise awareness and catalyze critical conversations about systemic and institutional racism at Western."

Joint statement issued by student leaders

system problems at Western, describing their meeting as "...our first step in a long journey of reflection and action that will include educational programming, university advocacy, and the formation of appropriate working groups and institutional reviews."

In response, President Shepard consulted widely with student, faculty and staff groups for advice on

constituting a working group to look at the issue. Membership of the Anti-Racism Working Group (ARWG) was established to reflect as broadly and inclusively as possible the ethnocultural diversity of Western's campus community. Three co-leads were appointed—representing students, staff and faculty—to oversee the group's work which began in January.

ARWG's primary task was to submit a draft report of its findings and recommendations to the President by the first week of April 2020. With the unexpected impact of the COVID-19 pandemic on university operations, the report deadline was later extended to May 19, 2020.

OUR MANDATE

As outlined in the Terms of Reference, ARWG's mandate focused on four primary activities:

- **listening** to student, staff and faculty perspectives on racism in all its forms (e.g., anti-Black, anti-Indigenous, anti-Semitic, Islamophobic, etc.);
- **collecting information** on other universities' efforts to counter racism;
- **identifying opportunities** in existing policies, programs and practices to address racism;
- **recommending initiatives** that aim to enact systemic change against racism at Western.

See Appendices A and B for ARWG's Membership and Terms of Reference.

INPUTS: LISTENING TO OUR COLLEAGUES

ARWG held its first meeting on January 13, 2020, and used the balance of the month to plan its activities. Throughout February and March, ARWG focused on gathering information that would provide the basis of its findings and recommendations back to President Shepard.

Key inputs eventually included: 1) notes from open and closed listening sessions with campus community members and ethnocultural student groups; 2) confidential written submissions received from community members; 3) data collected in an anonymous online survey, and; 4) a survey of anti-racism policies and initiatives at other Canadian universities.

Open Listening Sessions

ARWG hosted four “open” listening sessions between February 5 and 19 to offer all campus community members the opportunity to share their observations and experiences with racism on campus along with their ideas for making Western a safer, more respectful, more inclusive place to be. Invitations were distributed to all faculty, staff and students in a broadcast email from President Shepard and promoted on social media, a dedicated [ARWG website](#), and in [Western News](#).

“The impact of microaggressions accumulates over time. You reach the point where you have to pick your battles as a matter of self-preservation.”

Listening session participant

Each session was facilitated in small-group roundtables by ARWG members. Anonymized notes were recorded and later posted on a secure OWL site maintained strictly for review by ARWG members. Counsellors were present at each session to provide emotional support. In total, the open sessions attracted 33 participants, including 8 undergraduate students, 7 graduate students, 11 faculty, and 7 staff members. Participants came from a wide mix of ethnocultural backgrounds but were predominantly women by a ratio of approximately 3:1.

Closed Listening Sessions

ARWG also hosted six “closed” listening sessions in March at the request of the following ethnocultural groups:

- 1) March 5 — African Students’ Association, Black Students’ Association and Caribbean Students’ Organization (one combined session, 11 participants)
- 2) March 5 — Sharing Circle hosted by the Indigenous Student Centre (10 participants)
- 3) March 12 — Ethnocultural Support Services (19 participants)
- 4) March 12 — Muslim Students Association (8 participants)
- 5) March 12 — Western Hillel (6 participants)
- 6) March 13 — African graduate students (7 participants)

The closed listening sessions were hosted in a format similar to the open sessions, with ARWG members facilitating small-group roundtables and recording anonymized notes that were later posted on a secure OWL site maintained strictly for review by ARWG members. In total, the closed sessions attracted 61 participants, plus eight written submissions that were received and reviewed exclusively by the facilitators following the Indigenous sharing circle. Participants in all the closed sessions were overwhelmingly undergraduate and graduate students. Gender of the participants was not consistently recorded for these sessions.

Written Submissions

In addition to the invitation to participate in the open listening sessions, ARWG also invited campus community members to make confidential written submissions. This offered an alternative channel for sharing observations and experiences with racism on campus, as well as

“It is difficult to accuse another person of a racist act. Many discriminatory acts are subtle, some are not intended and others are simply done out of inter-generational lack of awareness. Yet still some are carefully implemented.”

Written submission

ideas for making Western a safer, more respectful, more inclusive place to be. In total, 26 written submissions were received by ARWG, all of which were anonymized to protect the confidentiality of the writer before being posted on a secure OWL site maintained strictly for review by ARWG members. As noted previously, another eight written submissions were received by the facilitators following the sharing circle hosted by the Indigenous Student Centre March 5.

Of the 26 submissions made directly to ARWG, one writer self-identified as “alumni,” one as a librarian-archivist, eight as faculty, three as staff, and seven as students. Six writers did not self-identify as being associated with a particular campus constituency.

Online Campus Climate Survey

Drawing on the expertise of Erin Huner (Director of Research, Assessment & Planning, Student Experience) and her colleagues Kate Schieman and Sara Wills, ARWG developed an online “campus climate” survey that was open to the campus community between March 5 and 19. The survey invited all students, faculty and staff members to provide feedback anonymously regarding their experiences with and their observations of racism on campus.

The survey generated 243 responses and a rich data set that was analyzed by the Office of Research, Assessment & Planning using quantitative, qualitative and natural language processing methodologies. A comprehensive 29-page report summarizing the survey results and analyses was provided to ARWG on April 21, 2020.

While several themes identified in the online survey are also shared and referenced here in our main report, readers are encouraged to see the full text of the survey report in Appendix D.

The campus climate survey major findings revealed the following:

1. Undergraduate students (38.8%) had the highest response rate of those experiencing racism, followed by faculty members (23.8%). Staff members (34.6%) had the highest response rate of observed racism on campus, followed by undergraduates (30.9%).
2. **Racism is a gendered and intersectional issue.** When exploring intersectionality and controlling for gender, multiple statistically significant relationships were found. Women of one or more race are statistically more likely to experience racism than not ($p < .01$). Statistically, women who identify with one or more race are also more likely to *experience* racism than *observe* racism. Comparatively, women who identify as not being in a racialized group are statistically more likely to observe racism than experience it. Men who identify with one or more race are statistically more likely to experience racism than observe racism ($p=0.001$). However, men who don't identify as being in a racialized group showed no statistical significance to be more or less likely to experience or observe racism ($p=0.09$). Thus, experiences of racism, within this dataset, are gendered.

3. **The location or geography of the experience of racism matters.**

Respondents who indicated they experienced racism, most commonly indicated it occurred at multiple locations [54.9%]. Examining experiences of racism at discrete location categories—public spaces [12.7%], private spaces [11.3%], departmental meeting [11.3%] and classroom setting [9.9%]—responses were fairly equal across all settings.

These findings highlight that those experiencing racism are often experiencing racism across multiple locations and that racism isn't more or less likely to happen in one specific location within our campus community.

"I've witnessed white instructors who have witnessed and recognized when a microaggression happens or an inappropriate comment is made and they were viscerally uncomfortable. But they don't know what to do or how to respond, so they end up ignoring it or failing to call it out. People need training in this area."

Listening session participant

4. **Racism is being perpetrated by peers.** As responses were more closely examined by a distinct role, both undergraduates and faculty members present a similar trend in that their experiences of racism are peer-to-peer. For instance, 29.6% of undergraduates

indicated they experienced racism via another undergraduate student and 26.3% of faculty indicated they experienced racism from another faculty member.

5. **Addressing racism will take two parallel approaches: bearing witness and learning to practice equity.** First, participants' stories and descriptions of their experiences on campus — in particular for those participants who had experienced personal racism — 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. Second, participant descriptions seem to point to the fact that the institution needs to create an educational approach to teaching about Equity, Diversity and Inclusion (EDI) on campus, as a *shared practice*, and not simply as a concept.

ARWG wishes to acknowledge Erin Huner, Kate Schieman and Sara Wills for their enormous effort and important contribution. We are immensely grateful for their expertise and support.

See Appendix D for the full text of the Online Campus Climate Survey Report.

Canadian Postsecondary Education Sector Survey

ARWG group member Larissa Bartlett (Director, Equity & Human Rights Services) undertook an external survey of anti-racism and Equity, Diversity & Inclusion (EDI) related offices,

“There are no consequences for being racist and no spaces to go to report it. Why is sexual harassment legit and racism is not?”

Listening session participant

policies and initiatives at U15 and other Canadian universities. The survey was assembled largely from information available on universities' websites and other sources, such as information provided by President's Office staff at other U15 universities, and the report published by *Universities Canada* in October 2019 on its national survey of [Equity, diversity and inclusion at Canadian Universities](#).

The ARWG sector survey highlighted that there is a wide range of EDI and anti-racism initiatives underway at Canadian universities and that Western is far from being on the vanguard of anti-racism activity when compared to several of its peer institutions.

The *Universities Canada* report, in particular — which drew on survey data collected from 88 schools (it should be noted that Western was *not* a participant in this survey) from February 20 to June 30, 2019 — highlighted the following key observations:

1. Additional resources (financial, human, material) would help accelerate [EDI] progress at universities.
2. Measures need to be explored to increase the number of under-represented people in senior university leadership positions.
3. More needs to be done to improve institutional governance, cultures, plans and policies to advance EDI.
4. There is a clear need for better EDI data collection and analysis.
5. Furthering opportunities to share lessons learned and promising practices would benefit member institutions.

See Appendix E for the full text of the Canadian Postsecondary Sector Survey

THEMES: WHAT WE HEARD, WHAT WE LEARNED

This section of the report outlines major themes that ARWG members identified through their own personal analyses of the collected inputs noted in the previous section of this report, including themes described in the *Online Campus Climate Survey Report* (see Appendix D).

While the thematic headings that follow are not entirely comprehensive of all that was voiced or submitted in writing during our consultations, they do highlight where the observations and conclusions reached by individual ARWG members converge and represent a strong degree of consensus among the group as a whole.

The first five themes are noteworthy because they highlight our recognition that the perceptions, lived experiences, and impacts of racism are different for different people as well as for different groups of people.

“Professors and TAs were often uncomfortable or too comfortable talking about issues of race. When I say, “too comfortable,” what I mean is that people feel they have some sort of free pass to make race-related comments or jokes because they study/research these topics or consider themselves to be “woke.”

Written submission

ARWG also recognizes that the use of generic terms (e.g., “minority” or “visible minorities,” among others) can sometimes trivialize the unique concerns of individuals and specific ethnocultural groups with regard to their understanding of racism.

ARWG acknowledges these important facts, and this report attempts to honour and amplify the collective voice of the students, staff and faculty members who shared their stories with us.

Anti-Black Racism

ARWG's efforts over the past four months have validated, indisputably, that the racist incidents at Western in October 2019 which precipitated the creation of the Anti-Racism Working Group are not isolated or singular in nature. Rather, they are part of a deeply entrenched anti-Black legacy that remains pervasive—evident to those who live it, but hidden from, willfully ignored, or denied by those who don't.

As Western moves to address all forms of racism on our campus, we believe it is important to keep a focus on anti-Black racism. This is not meant to convey a hierarchy of oppressions – all

“Black alumni from Western who are now in their 40s and 50s recall navigating Professor Rushton’s presence on campus in their 20s. Within our living memory, then, Western promoted and protected a man whose research was widely regarded at the time as racist and white supremacist.”

Written submission

marginalized groups of people are subject to racism and other forms of discrimination. It is rather meant to point out that academic institutions are far too comfortable taking a “diversity approach to racism,” thereby avoiding a sustained analysis of the politics and practices of anti-Black racism.

The entrenched disregard for and criminalization of Black lives in society normalizes the use of demeaning words and behaviours against Black populations. It is the pervasive disregard for Black peoples that enabled Western psychology professor

Philippe Rushton to propagate epistemic racial violence under the guise of ‘scientific research’ in the late 1980s and 1990s. Professor Rushton’s research—and Western’s defence of it in order to uphold the principle of ‘academic freedom’—revealed a profound devaluation of Black lives that continues today.

Anti-Indigenous Racism

ARWG learned that Indigenous students face forms of peer-to-peer and professor-to-student racism related to colonial assumptions and misperceptions about Indigenous peoples and ways of knowing. Their educational experiences are further compounded by intersectional forces including chronic under-representation of Indigenous peoples among the faculty and staff who support their learning, and a systemic under-representation of Indigenous perspectives in curriculum content.

Indigenous staff and faculty reported feeling their labour as being undervalued and exploited, due in part to high and sometimes intolerable workloads connected to the increased demands of reconciliation along with the chronic shortage of Indigenous colleagues on campus. Some feel a sense of animosity from other marginalized and non-marginalized groups on campus because Indigenous initiatives are thought to receive more attention in the context of the Truth & Reconciliation Commission. This misperception is seen as a lack of understanding of the unique rights of Indigenous peoples and their struggle within the academy.

Indigenous faculty members also reported a lack of support when doing Indigenous research, especially community-based research, which is sometimes perceived by others as “lesser than” other types of more so-called rigorous and positivistic research. The standards for evaluating research quality and research impact create barriers to some Indigenous scholars’ success.

Anti-Semitism

ARWG heard Jewish students report on occasions when professors or guest speakers called them out in class strictly on the basis of their ethnic identity or minimized the impact of the Holocaust by equating or comparing the actions and views of contemporary politicians (e.g., Donald Trump, Stephen Harper) to Adolf Hitler.

There are ongoing instances of swastikas being drawn in bathrooms throughout campus.

Other reports highlighted how the Jewish practice of keeping Shabbat was mocked in class, and instances when students were denied or struggled to receive academic accommodation (e.g., rescheduling an exam) in order to observe religious holidays. Concerns were also voiced about a lack of kashrut/kosher food options and the absence of Jewish prayer space on campus.

Islamophobia

ARWG observed that female Muslim students, in particular, are commonly subjected to sexism, harassment and racial microaggressions on campus. Examples included one student overhearing disrespectful comments (e.g., “My parents would kill me if I brought home a Muslim girl,” and “Muslim girls are the freakiest”); another failed to be accommodated with a safe/respectful place in which to pray while roommates enjoyed permission to consume alcohol; a professor calling the student’s hijab a “tea towel”; and a visual arts student being reprimanded by her professor for refusing to paint a nude model out of respect for her religious beliefs.

“I don’t think she understood the difference between free speech and hate speech. I don’t expect anyone to agree with my religion, but to not attack it.”

Written submission

The Muslim Students' Association reported having conducted a needs assessment for first-year Muslim students which suggests that 50% do not feel comfortable living in residence.

And with an estimated 2,000 Muslim students on campus, yet only one prayer room that accommodates 35 people, some reported having no choice but to pray in closets and stairwells which is demeaning. Meanwhile, by way of comparison, the University of Waterloo is reported to have five prayer rooms and the University of Ottawa three prayer rooms.

Xenophobia

In addition to listening to the experiences of the four groups noted above, ARWG also heard stories and concerns voiced by members of other racialized groups on campus. Examples included international students from Asian countries who felt stigmatized by hurtful comments related to the coronavirus and racial microaggressions associated with wearing hygienic masks and for coughing in a public space. Students from Middle Eastern countries shared stories about being subjected to racist remarks by their peers and professors in relation to prejudicial stereotypes and political or religious ideologies associated with particular regions of the world.

Fear, Ignorance & Racial Microaggression

While it's evident that different people and different groups experience and are impacted by racism in different ways, ARWG observed that all forms of racism typically involve elements of fear, ignorance and racial microaggression.

"Microaggressions are rampant and are hard to avoid. People are not explicitly racist in class. For example, I received a comic of the Chinese flag with the coronavirus instead of the stars."

Listening session participant

Insidious, racially motivated gestures or 'put-downs' that deliberately or inadvertently demean others happen every day at Western. One example among countless others: in course evaluations for instructors, some students complain about different 'accents,' or otherwise make inappropriate, personalized comments unrelated to constructive feedback for the course and pedagogical improvement. Too many people

(including faculty, students and staff) are seemingly comfortable, or appear oblivious to asking inappropriate questions or making offensive remarks about others' ethnicity or religion.

Students (and precariously employed faculty and staff) are often afraid to speak out about racism—whether experienced or observed, explicit or implied—for fear of what they may lose, and for fear of being typecast. The power imbalance between students and professors is a significant barrier to publicly calling out racial microaggressions, especially when they occur in

the classroom. And faculty members often do not feel empowered or comfortable to speak up when they are subjected to racism from peers or students, even professors who may have the security and protection of tenure.

According to the findings of the online campus climate survey, the most common feelings described by those impacted by racism include anger, frustration, confusion, disappointment and sadness. Research has shown that these individuals often carry greater levels of stress and emotional labour as a result of experienced racial microaggressions and mistreatment that goes unchecked due to an absence of meaningful policies that establish clear accountability and just processes with consequences for those who perpetrate racist acts.

Education, Training & Cultural Competency

ARWG heard time and again that more education and training are needed to raise awareness for all members of the campus community—students, faculty and staff—about what racism is and the many subtle forms racial microaggressions take.

“Mandatory training” was frequently mentioned, as well as the need for a coordinated approach to education tailored to meet the specific needs of different campus groups, including administrative and academic leaders, student leaders, faculty members, librarians and archivists, residence and other student-facing staff members, academic counsellors, new employees, TAs, RAs, Orientation leaders/Sophs, incoming students, etc.

While it is recognized that many groups across campus are conducting and receiving some training already, its implementation is inconsistent in its efficacy. There is a strong consensus that more needs to be done to coordinate impactful programming on a more systematic, campus-wide basis.

Equity, Diversity & Inclusion (EDI)

Repeatedly, ARWG heard that racialized students are generally not being taught by professors who look like them. Neither do students see diversity among residence staff, academic counsellors, health service providers, and student leadership roles such as Sophs. What they want to see is themselves represented at the front of the class and in the student service roles that support them, in order to feel less isolation and more connection to their community.

“There are not enough minority faces in places of power or at the front of the classrooms. Students need to see their faces reflected in their leadership.”

Listening session participant

Many questions were asked about how hiring committees make their decisions, whether they must have representation of race and gender, and whether members are trained with regard to bias and other issues related to EDI.

Data, Transparency & Representation

ARWG appreciated the stories we heard from campus community members. They were powerful in their ability to create empathy and understanding. The *qualitative* data we gathered through our work are rich and informative. And we are grateful to the individuals who found the time and courage to share their personal and often painful experiences. They also offered helpful ideas and recommendations.

However, if we do not know, *quantitatively*, what representation looks like at Western, then we will not know the scale of the problem Western faces as an institution. For example, the fact that we are unable to tell what the percentages of marginalized groups are at our institution is a pressing problem that needs to be addressed for real progress to be made.

More ethical and sensitive approaches to gathering, reporting and responding to robust and publicly accessible demographic data on Western's student, faculty and staff populations would provide important insights on the narrative told through the individual stories we heard. Western's student body, which is perceived to be more or less representative of the Canadian population, does not reflect Western's professoriate, which is perceived to be highly under representative of the Canadian population. It is noteworthy that one of Canada's most prestigious federal grant programs, the Canada Research Chairs Program, has adopted demographic representation as a key requirement for receiving funding support.

Policies, Processes & Resources

ARWG heard there is a lack of clarity about university policies and complaint processes with regard to racism. Students, faculty and staff say they don't know where to turn for assistance when they experience or witness acts of racism. Some recalled attempts to seek help through official channels as futile—disappointed by the outcome, and in some instances suffering additional negative ripple effects after the initial incident. The psychological harm of such incidents can be significant.

"We are unlikely to come forward, especially if the discrimination is happening in our own department. If an incident of racism is reported, it is often dismissed using the excuse that the victim is too sensitive, or that we don't want to get anyone into trouble."

Listening session participant

Some students, staff and faculty reported being unfamiliar with or unclear about the mandate of the Office of Equity & Human Rights Services (EHRS). EHRS and other equity-related offices and partners (e.g., Indigenous Student Services, Student Experience, Office of the Ombudsperson, etc.) would be better positioned to help through coordination among and between all equity-related offices, proper resourcing and staffing levels, and equipped with appropriate policies and tools.

Hope, Commitment & Leadership

ARWG heard many positive comments about the importance and promise of this initiative. We also heard many compliments for President Shepard's leadership in getting it started. Long-term faculty and staff members could not recall a similar initiative ever being undertaken at Western in the past.

However, while many community members voiced hope and cautious optimism about the potential outcomes of ARWG's work, others confided to being skeptical about whether the initiative would ultimately lead to any tangible results or lasting impact.

The corollary of this commentary is that work to address systemic racism at Western is overdue. Looking ahead, anti-racism work must become an institutional priority—one demonstrated through appropriate support and resources from the Board of Governors, Senate, and senior university administration—and it must be pursued on a continuous and consistent basis.

CHARTING OUR PATH FORWARD

ARWG heard many thoughtful suggestions for addressing the systemic realities of racism at Western, and ideas for making our campus community a safer, more respectful, more inclusive place to be.

"This initiative can't just wind up as flowery language that gets compiled into a report that nobody reads and sits on a shelf. It needs to turn into real action."

Listening session participant

Some suggestions were practical with potential for implementation in the shorter term. Other ideas were more complex and aspirational that would require a more sustained, longer term effort and a significant commitment of resources.

In framing our recommendations, ARWG considered what we heard during our listening sessions, what we read in the written submissions we received, what we

see happening at other Canadian universities, and what we learned through the *Online Campus Climate Survey*.

In particular, we looked closely at the analyses of responses to Questions 26 and 27 (Appendix D, pgs. 22-23) to identify the key concerns that need to be addressed, and how our colleagues believed are the best ways to move forward.

In Question 26, participants were asked to "...think about our current campus community, and please identify and describe your top 3 concerns about racism at Western."

The following nine themes emerged:

1. Western promotes diversity and inclusion but does not act upon it; promotes the idea of EDI, but does not do the structural work to implement EDI
2. Lack of opportunities for racialized people in faculty, staff and leadership positions; no obvious supports in place for visible minority staff/faculty to pursue leadership on campus
3. Limited EDI/sensitivity/cultural competency training for students, staff and faculty; no mandated training for staff/faculty/students; we need consistent community-level training
4. Passive racism, racial microaggressions and perpetuation of stereotypes are normalized on campus; training needs to be created that identifies and describes all of the ways in which racism works from subtle forms to overt forms
5. Fear of reporting acts of racism because it feels as though the university will not respond effectively; fear and mistrust of any type of consistent and clear reporting mechanisms
6. Not feeling safe on campus
7. Limited accountability for those who commit acts of racism
8. Feeling of exclusion and lack of belonging due to race
9. Lack of diversity and inclusion at Western ruining the institution's reputation; community level problem requires a community-level solution

"The first few years I worked at Western I loved my job. But now things are not good. The schedule is used as a way of punishing the Asian staff as they are often scheduled to do the most difficult jobs. I feel small and afraid to talk."

Listening session participant

Responses to Question 26 made it clear that accountability on the part of the institution is critical, and it needs to be streamlined through a clear and consistent approach to EDI policy and racism-prevention work.

In Question 27, participants were asked to "...think about our current campus community, and please *identify and describe 3 ways you would respond to racism at Western.*"

The following seven themes emerged:

1. Clarify policies on response to acts of racism and accountability for those who violate the policy; clear and consistent training and reporting mechanisms need to be built
2. Provide information on appropriate supports and services available to students who experienced acts of racism; supports and services needed for students and staff/faculty who have experienced racism especially when it is peer to peer
3. Raise awareness through social media campaigns and communication
4. Infuse EDI into university policies; EDI lens needed in policy development
5. Recruit and retain racialized people into faculty and leadership positions/ EDI recruitment; need to expand credentialing; need to expand where and how we advertise for recruitment
6. Cultural sensitivity/anti-oppression/EDI training for students, TAs, staff and faculty; mandatory and consistent EDI training for everyone in the campus community
7. Early interventions and education that address inappropriate comments made by community members

"We might attract more students if we broadened our areas of teaching to include parts of the world less often taught by people who look like us – and that will require more than an antiracism working group. It requires a commitment to racial justice and equity, and it requires resources."

Written submission

Responses to Question 27 mirror many of the top concerns described in Question 26—a desire for a clear and consistent response from the institution when racism occurs on campus, supported by a well-recognized and accessible EDI policy and racism prevention framework.

THE WAY FORWARD: OUR RECOMMENDATIONS

Institutional Policy Response & Action

- a) Create an anti-racism strategic action plan that formalizes an institutional commitment to making Western a safer, more respectful, more inclusive place to live, work and study.
- b) Examine existing policies, processes and structures for responding to complaints of racism, and improve or overhaul them. Improve the communication and dissemination of existing and newly developed policy/procedure information.
- c) Establish accountability measures (which may include those based on restorative justice principles) to address incidents of racism.

Policy, Structures & Leadership

- a) Establish an Anti-Racism Task Force to ensure that the work now begun by ARWG continues and supports the implementation of the recommendations outlined in this report. Recognizing the impetus for the creation of ARWG, one arm of the Task Force should focus on Anti-Black Racism. The Task Force should be closely aligned with Indigenous Initiatives to strengthen efforts in decolonizing curriculum, policies and practices.
- b) Create a senior administrative role/office (e.g., Vice-President, Associate Vice-President, Special Advisor, etc.) that will ensure work continues in the medium to long term. Responsibility will include scanning best practices at Western and other post-secondary institutions, then engaging the campus community to develop a comprehensive EDI strategy focused on embedding EDI principles into hiring and curriculum across campus. Reporting to the president, this role will work proactively with senior leadership across campus, and in coordination with the EHRS office and other EDI-related offices and partners, and be resourced for sustained strategy development and implementation.
- c) Increase and enhance the supports available on-campus to help community members impacted by racism (e.g., through Equity & Human Rights Services by appointing an anti-racism advisor).

Institutional Communications

- a) Acknowledge and apologize for the harm caused by the scientific racism propagated under the guise of psychological research conducted by Philippe Rushton at The University of Western Ontario in the 1980s and 1990s.
- b) Make a public commitment to structural change and action that redresses harm and inequities (including the harms done by Philippe Rushton) and moves Western forward to becoming a safer, more respectful, more inclusive place to be.
- c) Create a “zero tolerance” promotional campaign that raises the profile of anti-racism on campus to a similar level accorded concerns with sexual violence, anti-smoking, etc.
- d) Enhance communication and outreach programs that aim to increase access for racialized students and encourage them to consider study at Western. Provide appropriate pathways that will facilitate their admission and support their success once enrolled (e.g., use reliable data to target specific marginalized groups that need support).
- e) Clarify reporting avenues, processes and expected outcomes for complaints of racial discrimination. Develop a strategy to communicate clear pathways for how individuals can obtain help and/or report incidents. Provide the funding necessary for these anti-racism initiatives to be effective.

Data Collection, Analysis & Reporting

- a) Expand institutional data collection, reporting and use of demographic/benchmarking data on faculty, staff and students, and make this information public. Use the data to strategically support the recruitment and retention of more racialized students, faculty and staff.
- b) Introduce a culturally safe, ethical and transparent data collection system to allow the University to track and respond to trends related to EDI.

Hiring & Supports

- a) Review and improve workforce planning processes to encourage and incentivize the hiring, recruitment and retention of more racialized people into staff and faculty positions in accordance with EDI principles and practices (i.e., continue with EDI CRC, Postdocs and cluster hires). Work with Human Resources and employee groups/unions to establish goals and remove barriers where they exist.

- b) Create more safe spaces that promote diversity, counter racism, and drive constructive change at the local/unit level. This might include dedicating actual physical space, increasing diverse representation in our communications, creating affinity groups, mentorship programs, networks, counselling groups, anti-racism caucuses and/or communities of practice, etc. Queen's Alfie Pierce Student Centre for Racial Equity and Social Justice and Guelph's C.J. Munford Centre offer potential models, where students have a safe space to educate themselves through public programming, workshops, discussions and can also get help in navigating and understanding support systems available if an incident occurs. This initiative should also include the creation or expansion of cultural and religious spaces for international students, staff and faculty.

Curriculum, Education, Training & Programming

- a) Hire more support services to help faculty integrate anti-racist content and pedagogies into their teaching (e.g., expand support for the Centre for Teaching & Learning which can provide expertise in this area).
- b) Increase the number of courses and programs focused on the study of and scholarship by racialized groups (e.g., Black studies, Indigenous studies, Jewish studies, Islamic studies, etc.). Greater emphasis should be placed on hiring academics who study race-related subject areas and are able to provide more opportunities for students to study race and decolonization.
- c) Create interactive/experiential training for all faculty, staff and students. This should be mandated across campus and implemented by experts. Content should be tailored for each role, with a consistent focus on teaching anti-racism and decolonization, anti-discrimination, anti-bullying, cultural competency, equity, diversity and inclusion. Current anti-oppression training offered should be expanded to include topics related to understanding power/privilege, intersectionality, racial microaggressions, how to have difficult conversations, how to intervene and respond to incidents of racism. Training should be mandatory for new students during OWeek and new-hire orientations. Training should continue as mandatory refreshers for staff/faculty and be tied to Performance Review. For students, it should be scaffolded/required for acceptance into leadership roles, varsity sport, learning abroad/exchange, etc.
- d) Embed equity and inclusion in the development and execution of special student-facing events and programming, such as OWeek, Homecoming, etc.

Scholarship

- a) Ensure that racialized students are better informed about financial support (i.e., scholarships and bursaries), exchange programs as well as other types of opportunities on campus (e.g., disseminating information through ethnocultural student associations).
- b) Introduce specific bursaries and scholarships for racialized students to make it more accessible for them to attend Western and to help ensure they do not experience financial hardship while they are attending.
- c) Create research initiatives that advance anti-racism, equity and inclusion and intersectional analysis in research across disciplines (i.e., provide seed research funding, conference funding, etc.).
- d) Create an annual Anti-Racism & Social Justice Award to recognize students who distinguish themselves academically or otherwise in areas of social justice, anti-racism and community leadership.

APPENDIX A: ARWG GROUP MEMBERS

CO-LEADS:

Lisa Highgate, *Assoc. Director, Conduct and Conflict Resolution, Housing & Ancillary Services*

Jina Kum, *President, Society of Graduate Students (PhD Candidate, Pathology & Laboratory Medicine)*

Erica Lawson, *Undergraduate Chair & Assoc. Professor, Dept. of Women's Studies & Feminist Research*

MEMBERS:

Wesam AbdElhamid Mohamed, *Graduate Student, Civil & Environmental Engineering*

Razan Abdellatif Mohamed, *President, Black Students' Association (undergraduate student)*

Vanessa Ambtman-Smith, *(Nehiyaw-Métis), PhD Candidate, Geography*

Larissa Bartlett, *Director, Equity & Human Rights Services*

Henri Boyi, *Professor, Department of French Studies*

Candace Brunette-Debassige, *(Mushkego Cree) Acting Vice-Provost & Associate Vice-President
(Indigenous Initiatives)*

Chava Bychutsky, *Vice-President, Education, Western Hillel (undergraduate student)*

Adriana Dimova, *Academic Coordinator*

Bertha Garcia, *Professor, Schulich School of Medicine & Dentistry*

Nicole Kaniki, *Staff Representative for Professional & Managerial Association (PMA)*

Cecilia Liu, *University Students' Council (undergraduate student)*

Michael Milde, *Dean, Faculty of Arts and Humanities*

Chizoba Oriuwa, *President, African Students' Association (undergraduate student)*

Grant Saepharn, *International Learning Coordinator, Western International*

Cheryl Senay, *Chief Steward, CUPE Local 2692*

Mohammad Sharifi, *Racial Equity & Inclusivity Commissioner, Society of Graduate Students
(PhD Candidate, English & Writing Studies)*

Raine Williams, *President, Caribbean Students' Organization*

APPENDIX B: ARWG TERMS OF REFERENCE

Background: In October 2019, a series of racist online attacks were directed at a Black Western student when she posted comments on social media to voice concerns about her experience of anti-Black racism on campus, including her witness of the use of racist language in the classroom.

These incidents prompted a meeting between President Alan Shepard and members of several ethnocultural student organizations who shared their experiences and views about racism on campus and in the broader community. At the same time, Ethnocultural Support Services, the African Students Association, the Black Students' Association, the Caribbean Students' Organization, the University Students' Council, and the Society of Graduate Students [released a joint statement in solidarity](#). In response, President Shepard consulted with student, faculty and staff groups to get their feedback in constituting a working group that would begin looking at the issue starting in January 2020.

Purpose: The President's Anti-Racism Working Group has been established to better understand Western's campus climate—particularly from the perspective of ethnocultural and racialized groups—and to make recommendations that aim to make Western a safer, more respectful and more equitable environment in which to study, research, work and live.

Specifically, the group will focus its attention on **four** activities:

1. **listening** to student, staff and faculty perspectives on racism in all its forms (e.g., anti-Black, anti-Indigenous, anti-Semitic, Islamophobic, etc.);
2. **identifying opportunities** in Western's policies, programs and practices to address racism;
3. **collecting information** on other universities' efforts to counter racism;
4. **recommending initiatives** that aim to enact systemic change against racism at Western.

Methodology: The working group will host a series of "listening sessions" and invite written comments to gather information about the lived experiences and views of students, staff and faculty concerning racism. The group's work will be informed by Western's existing policies, programs and practices, as well as policies, programs and practices that may be collected as helpful examples from other universities.

Working group co-leaders: Three community members, representing students, faculty and staff, have been appointed to lead the working group. These co-leaders will guide and facilitate the working group members as well as their engagement with the campus community – particularly during listening sessions where personal stories and sensitive information will be shared.

Working group members: Members of the working group include representation from a broad range of Western constituent groups. Leaders of these groups were invited to nominate

individuals with the goal of ensuring the membership was reflective of the diversity that is a strength of our university. The working group will also draw on the knowledge of campus experts with a depth of experience working in the areas of diversity, racial inclusion, racial equity and human rights.

The working group will establish and maintain principles that will guide their work. These principles will be shared with the broader community.

The working group may, at its own discretion, choose to consult with campus or community members on matters relating to its Purpose.

Quorum: Quorum for meetings with the working group will be 50% +1.

Meeting Arrangements: Working group members will be expected to attend a series of meetings as well as participate in focus groups, as often as necessary to meet the Purpose.

Any information gathered during meetings or focus groups will be considered confidential. No identifying information about individuals who provide information about their experiences will be shared without the express written consent of the individual(s). This includes information of a personal nature shared by working group members.

Reporting: The working group will report directly to the President.

Resources: President's Office staff will support the working group - assisting to arrange meetings, create agendas, take meeting notes, facilitate answering questions from the community, and perform other work that is required to keep the group on task and moving forward.

A website will support the working group's activities and serve to keep the campus community informed on its activities.

Deliverables: The working group will be expected to deliver a summary report of its findings to the President by April. The report will be shared with the Western community.

Review: The working group may propose changes or additions to these Terms of Reference for the President's consideration.

APPENDIX C: TERMINOLOGY

Anti-Black Racism: "... prejudice, attitudes, beliefs, stereotyping or discrimination directed at people of African descent, rooted in their unique history and experience of enslavement and colonization. Anti-Black racism is deeply embedded in Canadian institutions, policies and practices, to the point that it becomes a part of our systems. Anti-Black racism is micro (as seen in day-to-day interactions) and it is structural (as seen in laws and policies that govern this country)." (*Toronto For All, Confronting Anti-Black Racism Initiative: Algonquin College, Feb. 2019.*)

Anti-Indigenous Racism is the ongoing race-based discrimination, negative stereotyping, and injustice experienced by Indigenous within Canada. It includes ideas and practices that establish, maintain and perpetuate power imbalances, systemic barriers, and inequalities outcomes that stem from the legacy of colonial policies and practices in Canada.

<https://www.ontario.ca/document/data-standards-identification-and-monitoring-systemic-racism/glossary>

Anti-Semitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of anti-Semitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities." (*International Holocaust Remembrance Alliance's (IHRA)*)

Colonization: The construction of race began with European colonization of other continents (*Reading, 2013*). Colonization is defined, and the function described in Oxford Dictionaries (n.d.) as "the action or process of settling among and establishing control over the indigenous people of an area" (n.p.). There are two racial groups involved in the colonization of Canada: White Europeans who believed themselves to be superior and the Indigenous Peoples who were believed by the White Europeans to be *inferior* (*Ontario Human Rights Commission, 2005; Reading, 2013; Truth and Reconciliation Commission of Canada, 2015*).

The term colonization is not well understood in Canada due to our incomplete and inaccurate public education and warrants more than a simple definition here. This omission is one that the Truth and Reconciliation Commission of Canada has recommended be rectified. Métis scholar Dr. LaRocque (2006) states, Colonization can be defined as some form of invasion, dispossession and subjugation of a people. The invasion need not be military; it can begin—or continue—as a geographical intrusion in the form of agricultural, urban or industrial encroachments. The result of such incursion is the dispossession of vast amounts of lands from the original inhabitants. This is often legalized after the fact. Historically, First Nation peoples (defined as Status Indians by the Indian Act) lost some 98% of their original lands through various legal means such as treaties and the Indian Act. Métis Nation peoples lost some 83% of their Red River lots through the Scrip program. The long-term result of such massive dispossession is institutionalized inequality. The colonizer/colonized relationship is by nature an unequal one that benefits the colonizer at the expense of the colonized. (n.p.)" (*Harding, 2018, p.24-25*).

Individual Racism can include face-to-face or covert actions toward a person that intentionally express prejudice, hate, or bias based on race. <https://www.aspeninstitute.org/blog-posts/structural-racism-definition/>

Intersectionality (Intersectional Identities) is a framework for conceptualizing a person, group of people, or social problem as affected by a number of discriminations and disadvantages. It considers people's overlapping identities and experiences in order to understand the complexity of prejudices they face. (First coined by Kimberlee Crenshaw)

Islamophobia can be described as stereotypes, bias or acts of hostility towards individual Muslims or followers of Islam in general. In addition to individual acts of intolerance and racial profiling, Islamophobia leads to viewing Muslims as a greater security threat on an institutional, systemic and societal level. <http://www.ohrc.on.ca/en/human-rights-and-rental-housing-ontario-background-paper/appendix-glossary-terms>

Racial discrimination, race, racialized groups, and racism: Any distinction, conduct or action, whether intentional or not, but based on a person's race, which has the effect of imposing burdens on an individual or group, not imposed upon others or which withholds or limits access to benefits available to other members of society. Race need only be a factor for racial discrimination to have occurred.

Race is a prohibited ground of discrimination in the Ontario Human Rights Code (the "Code"). The Commission has explained "race" as socially constructed differences among people based on characteristics such as accent or manner of speech, name, clothing, diet, beliefs and practices, leisure preferences, places of origin and so forth. The process of social construction of race is called racialization: "the process by which societies construct races as real, different and unequal in ways that matter to economic, political and social life."

Recognizing that race is a social construct, the Commission describes people as "**racialized person**" or "**racialized group**" instead of the more outdated and inaccurate terms "racial minority", "visible minority", "person of colour", or "non-White."

Racial microaggression can be sub-divided into three categories: 1) *Micro-assaults*: conscious and intentional actions or slurs, such as using racial epithets or displaying swastikas; 2) *Micro-insults*: verbal and non-verbal communications that subtly convey insensitivity and demean a person's racial heritage or identify; 3) *Micro-invalidations*: communications that subtly exclude, negate or nullify the thoughts, feelings or experiential reality of a racialized person. (Derald Wing Sue 2007)

Racism is a wider phenomenon than racial discrimination. While the Code seeks to combat racism through public education and the advancement of human rights, not every manifestation of racism can be dealt with through the current human rights complaint

mechanism and process. Nevertheless, racism plays a major role in fostering racial discrimination.

Racism is an ideology that either directly or indirectly asserts that one group is inherently superior to others. It can be openly displayed in racial jokes and slurs or hate crimes, but it can be more deeply rooted in attitudes, values and stereotypical beliefs. In some cases, these are unconsciously held and have become deeply embedded in systems and institutions that have evolved over time. Racism operates at a number of levels, in particular, individual, systemic and societal. <http://www.ohrc.on.ca/en/racial-discrimination-race-and-racism-fact-sheet>

Structural Racism: A system in which public policies, institutional practices, cultural representations and other norms work in various, often reinforcing ways to perpetuate racial group inequity. It identifies dimensions of our history and culture that have allowed privileges associated with 'whiteness' and advantages associated with 'color' to endure and adapt over time. Structural racism is not something that a few people or institutions choose to practice. Instead it has been a feature of the social, economic and political systems in which we all exist. <https://www.aspeninstitute.org/blog-posts/structural-racism-definition/>

Xenophobia: "...attitudes, prejudices and behavior that reject, exclude and often vilify persons, based on the perception that they are outsiders or foreigners to the community, society or national identity." International Organization for Migration (IOM) and Office of the United Nations High Commissioner for Human Rights (OHCHR) (2001, 2). Oksana Yakushko (2009, 44) notes that the term has historically been used to refer to a fear of outsiders but more recently has been "linked with ethnocentrism, which is characterized by the attitude that one's own group or culture is superior to others." (*World Refugee Council Research Paper No. 5 — September 2018 Xenophobia toward Refugees and Other Forced Migrants by Sarah Deardorff Miller*)

Appendix D

Anti-Racism Working Group: Campus Climate Survey Report



Anti-Racism Working Group: Campus Climate Survey Report

Lead Author: **Erin Huner**, Director of Research, Assessment & Planning, Office of the Associate Vice-President, Western Student Experience

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Table of Contents

Executive Summary:	4
Context:	5
Methodology:	6
Data Analysis:	6
Quantitative Analysis:	6
Grounded Theory Thematic Analysis:	6
Natural Language Processing:	6
Section 1: Demographics of Participants	7
Participation by ethnocultural/racial group:	9
Indigenous Identity:	10
Participation by branching of survey:	10
Quantitative Analysis:	11
Status at Western:	11
Intersectionality – based on identity:	12
Frequency of conversations:	12
Location of Racism:	13
Perpetrators of Racism:	13
Help Seeking:	13
Analysis of responses from participants who Experienced Racism –	14
Gender:	14
Intersectionality:	14
Role at the University:	14
Analysis of responses from participants who Observed Racism –	15
Gender:	15
Intersectionality:	16
Role at the University:	17
Exploring Statistical Relationships associated with Experiences of Racism	17
Understanding intersectionality and experiences of racism:	17
Relations to Frequency of Conversations:	18
Location and Perpetrator:	18

Qualitative Analysis:	19
Analysis of branch 1: “Yes, Personal experience of racism”	19
Analysis of branch 2: “Yes, observed experience of racism”	19
Analysis of branch 3: No experience of racism	21
Analysis of Help Seeking Behaviour:	21
Analysis of concerns about, and institutional response to, racism at Western:	22
Analysis of descriptions of the qualities of a safe and inclusive campus community:	23
Natural Language Processing Analysis:	25
General Information about the qualitative dataset:	25
Fifty most used nouns and verbs (12 questions):	26
NLP Analysis by experience (five words on experience), by identified role:	27
1.0 Experience of Personal Racism: 5 words:	27
2.0 Experience of Observed Racism: 5 words:	28
Words and their connections to the stories we tell:	29

Executive Summary:

The major findings of this report are:

- 1) Undergraduate students (38.8%) had the highest response rate of those experiencing racism, followed by Faculty Members (23.8%). Staff members (34.6%) had the highest response rate of observed racism on campus, followed by undergraduates (30.9%).
- 2) At Western racism is a gendered and intersectional issue.
When exploring intersectionality and controlling for gender, multiple statistically significant relationships were found. Women of one or more race are statistically more likely to experience racism than not ($p < .01$). Statistically, Women that identify with one or more race are also more likely to *experience* racism than *observe* racism. Comparatively, Women that identify as not a visible minority are statistically more likely to observe racism than experience it. Men that identify with one or more race are statistically more likely to experience racism than observe racism ($p=0.001$). However, Men not of a visible minority showed no statistical significance to be more or less likely to experience or observe racism ($p=0.09$). Thus, experiences of racism, within this dataset, are gendered.
- 3) At Western the location or the geography of the experience of racism matters.
Respondents who indicated they experienced racism, most commonly indicated it occurred at multiple locations (54.9%). Examining experiences of racism at discrete location categories (public spaces [12.7%], private spaces [11.3%], departmental meeting [11.3%] and classroom setting [9.9%]) responses were fairly equal across all settings. These finding highlights, that those experiencing racism are often experiencing racism across multiple locations and that the racism isn't more or less likely to happen in one specific location within our campus community.
- 4) Racism is being perpetrated by peers.
As we more closely examined the responses by distinct role, both undergraduate students and faculty members present a similar trend in that their experiences of racism are peer-to-peer. For instance, 29.6% of undergraduates indicated they experienced racism via another undergraduate student and 26.3% of faculty indicated they experienced racism from another faculty member.
- 5) Healing will take two parallel approaches: bearing witness and learning to *practice* equity. First, participants' stories and descriptions of their experiences on campus, in particular for those participants who had experienced personal racism, requires a mechanism for the institution to bear witness to, or formally acknowledge, the *anger, frustration, confusion, disappointment* and *sadness* that those participants described feeling due to their experiences of racism in our campus community. Second, participant descriptions seem to be pointing to the fact that the institution needs to create an educational approach to teaching about Equity, Diversity and Inclusion (EDI) on campus, as a *shared practice*, and not simply as a concept.

Context:

In October 2019, a series of racist online attacks were directed at a Black Western student when she posted comments on social media to voice concerns about her experience of anti-Black racism on campus, including her witness of the use of racist language in the classroom.

These incidents prompted a meeting between President Alan Shepard and members of several ethnocultural student organizations who shared their experiences and views about racism on campus and in the broader community. At the same time, Ethnocultural Support Services, the African Students Association, the Black Students' Association, the Caribbean Students' Organization, the University Students' Council, and the Society of Graduate Students released a joint statement in solidarity. In response, President Shepard consulted with student, faculty and staff groups to get their feedback in constituting a working group that would begin looking at the issue starting in January 2020.

Recognizing that the October 19 incidents were not isolated events but rather examples of a larger problem, the President's Anti-Racism Working Group (ARWG) has been established to better understand Western's campus climate—particularly from the perspective of ethnocultural and racialized groups—and to make recommendations that aim to make Western a safer, more respectful and more equitable environment in which to study, research, work and live.

The ARWG used multiple formats to engage in the process of listening to members of Western's campus community. This report concerns the data collected through an online campus climate survey that was made available to the Western community from March 5-19, 2020. The data collected through the online campus climate survey was analysed by the Office of Research, Assessment & Planning, Western Student Experience. These data and analysis were discussed with the Anti-Racism working group on April 6, 2020, and through that collaborative discussion, the structure for this report was created.

Methodology:

Data Analysis:

A mixed-methods approach to data analysis was employed to analyze the data obtained from the online survey that was part of the data gathering lead by the AWRG. The following three methods were employed to create a comprehensive analysis of the online survey data.

Quantitative Analysis:

Using SPSS, we first coded, then analyzed the relationships between the variables present in the survey data. A paired t-test and chi-square was run to ensure statistical significance or no significance between variables.

Grounded Theory Thematic Analysis:

We did not want to begin our process of making sense of the data with a preconceived idea of what thematic categories might exist in the data. Thus, we utilized grounded theory because this method of analysis moves from data to theory, rather than from theory to data, offering us a method to begin to analyze and understand the themes held within this qualitative dataset. To code the qualitative data in the online survey, we drew on work from Aronson and Charmaz (constant comparative models and grounded theory) in order to thematically code the interview data allowing our team to draw out recurrent themes that began to tell a coherent story about the dataset in its entirety. Two separate members of the research team coded the data independently of one another. Once the coding was complete, they compared and triangulated their emergent themes in order to establish some rigour to the analysis of the data.

Natural Language Processing:

NLP is a computational approach to textual analysis (Jurafsky & Martin, 2009) that is “theoretically motivated [by a wide] range of computational techniques for analyzing and representing naturally occurring texts at one or more levels of linguistic analysis for the purpose of achieving human-like language processing for a range of tasks or applications” (Crowston et al. 2012).

NLP works very effectively to help make-sense of large datasets because the researcher is able to understand the content of the dataset from the ground-up. That is, NLP allows the researcher to build out and map the ways in which patterns of concepts within the data start to develop meaning within the datasets, from the data-up. We are able to understand the data through different data units (words/morphemes; bigrams; trigrams etc.) which allows researchers to empirically test the theories that have emerged from thematic analysis, and coding of the data through our grounded theory approach.

Section 1: Demographics of Participants

Total Number of Responses: 243

Average time to complete survey: 55 minutes

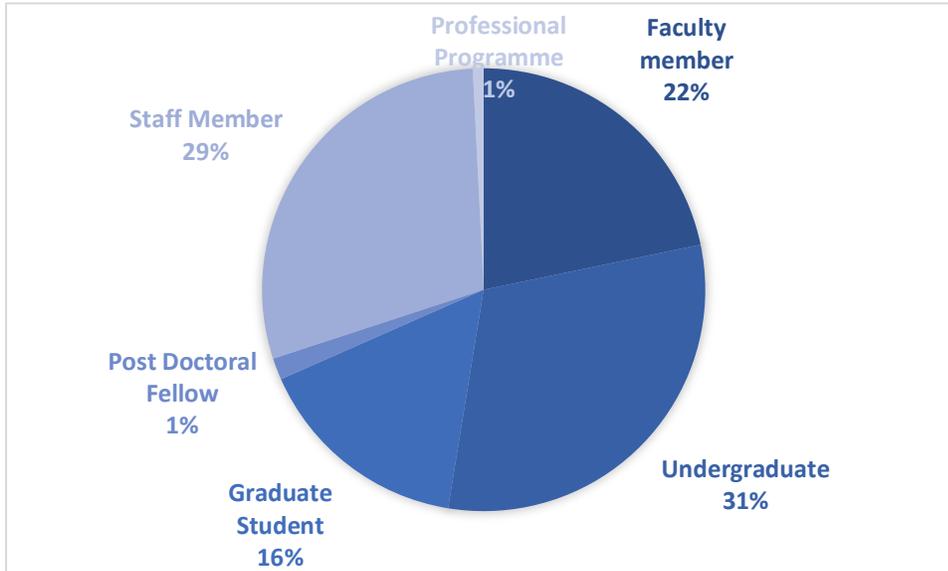


Figure 1 PARTICIPATION BY ROLE TYPE

If we look at participants by role (Figure 1), we see that undergraduate students make up the largest role type, followed by staff members, faculty members, and graduate students. If we co-combine role type between students and faculty/staff, we see that 51% of participants are faculty/staff and 49% of participants are students. Thus, the survey participants parse into almost equal participation percentages when we look at their broad roles within our university community.

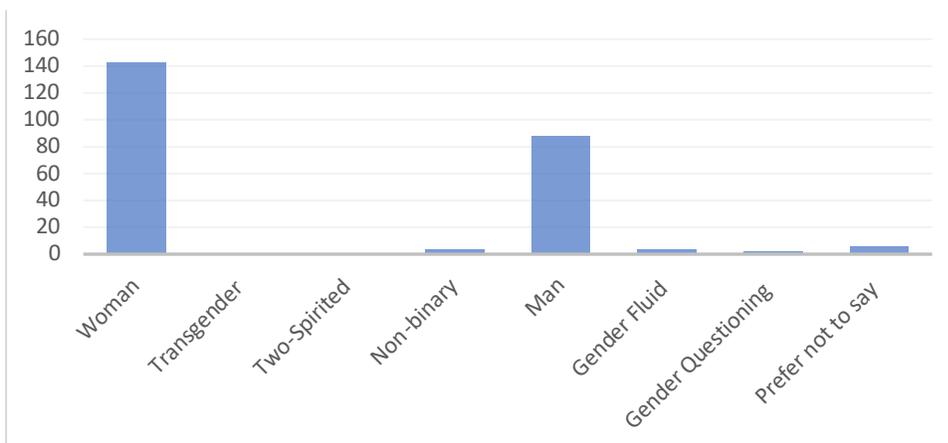


Figure 2 PARTICIPATION BY GENDER

It should be noted that for purposes of anonymity, the office of Research, Assessment and Planning WSE, does not report on categories with less than 15 participants. Therefore, the discussion below will only identify with number, where there were more than 15 participants in a given category. Where there were less than 15 participants, <15 will be the attributed number. In this way we are still able to give voice to these participants, without risking de-anonymizing them.

If we look at participants by gender (Figure 2), we see that participants who identify as Women (143) made up the largest group of participants, followed by participants who identify as Men (88). Participants who identified as non-binary (<15); Gender Fluid (<15); Prefer not to say (<15). When we parse these two major participant groups by role type, we find that for undergraduate students, the majority of participants identified as Women (59%) with (35%) identifying as Men. For graduate students, (30%) identified as Men, with (65%) identifying as Women. For staff members, (62%) identify as Women, with (22%) identifying as Men. For faculty members, (40%) identify as Women, and (65%) identify as Men.

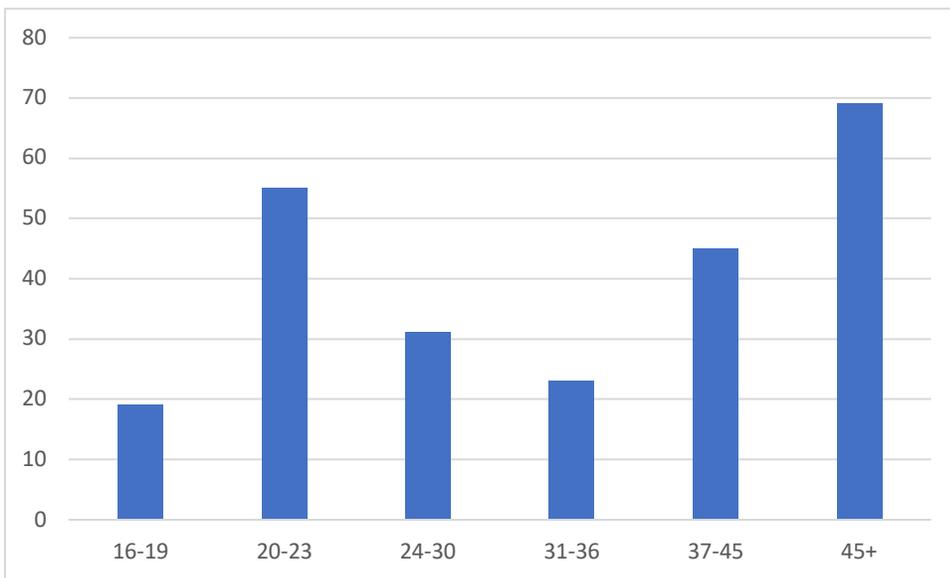


Figure 3 PARTICIPATION BY AGE

When we look at the age ranges of participants (Figure 3), we see the majority age is 45+, followed by 20-23.

Participation by ethnocultural/racial group:

Within the survey,

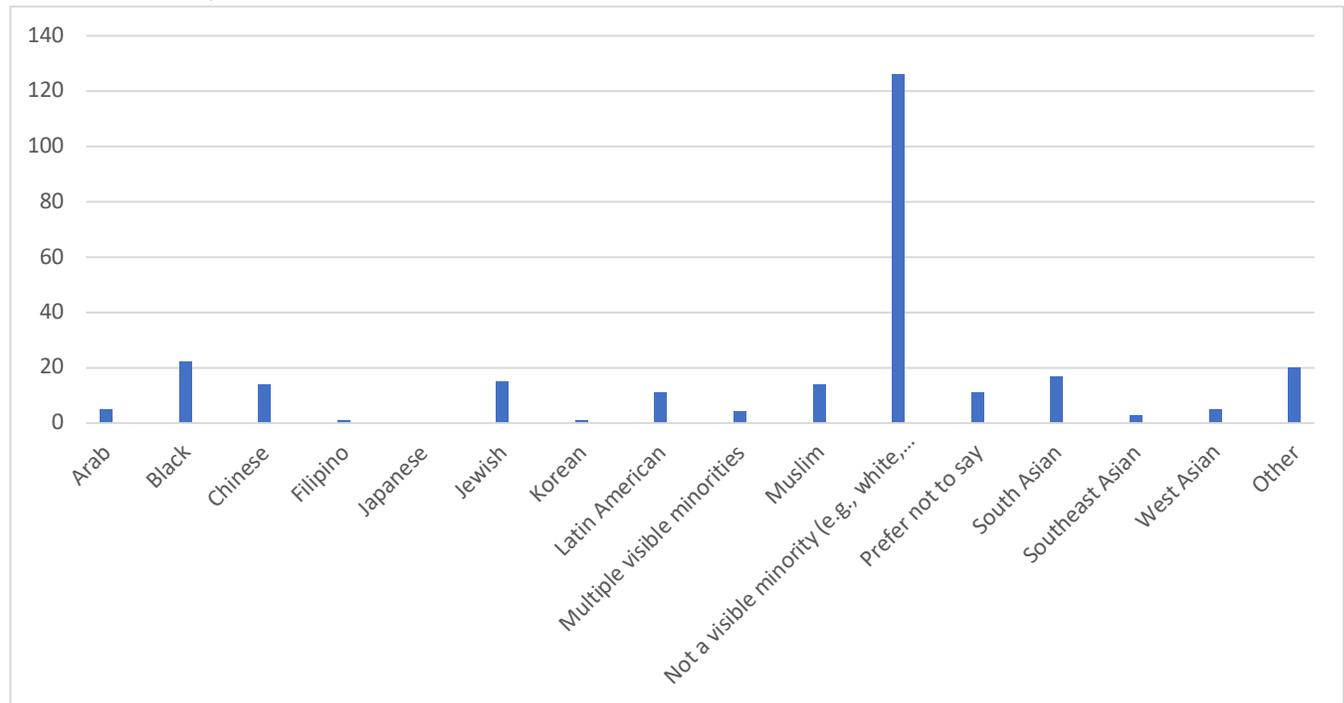


Figure 4 PARTICIPATION BY ETHNOCULTURAL/ RACIAL GROUP

question 4 asked participants to “tell us which group, from the list that follows, you most closely identify with? Choose as many descriptors as you would like, or use the open text box to fill in your preferred way to describe your identity. These descriptors are informed by the Canadian Federal Government Census Standards, and we recognize this list is not exhaustive.”

It should be noted that for purposes of anonymity, the office of Research, Assessment and Planning WSE, does not report on categories with less than 15 participants. Therefore, the discussion below will only identify with number, where there were more than 15 participants in a given category. Where there were less than 15 participants, <15 will be the attributed number. In this way we are still able to give voice to these participants, without risking de-anonymizing them.

When we look at the ethnocultural/ racial group of participants (Figure 4), the group with the most responses was *not a visible minority* with (126) responses; followed by *Black* (22), *South Asian* (17); *Jewish* (15), and other, which was a place for participants to input their own identity descriptor (20). Arab, Chinese, Filipino, Korean, Latin American, Muslim, Prefer Not to Say, Southeast Asian and West Asian, all received responses, but with <15 responses in the defined group. Japanese is the only variable that received no responses. If we combine all groups other than not a visible minority together, the total number of responses is (143).

The total number of responses across all groups was 269, which is higher than the total number of survey participants. The reason of this discrepancy is because participants were able to choose as many

identifications, and combinations of identifications that they felt described their identity. (28) participants (50% identifying as Men, and 50% identifying as Women) choose 2 or more identities to combine to represent themselves within this survey.

Indigenous Identity:

Participants were asked in question 5, if they identified as being Indigenous. 15 participants chose to self-identity as being Indigenous. The Indigenous self-identity question was broken into 5 variables. There were >15 responses per variable in the Indigenous identity question, and therefore each variable cannot be reported on, but we can report that participants chose to identify by indicating *Alternate Indigenous Identity* >15; *Metis* >15; *First Nation* >15 (modal response); and *Native American* >15. 93% of participants who identified as being Indigenous also chose an identity group branched from question 4, resulting in a specific Indigenous self-identity. The majority of this participant group, being comprised of 2 or more identities, identified as Women (60%).

Participation by branching of survey:

The campus climate survey was constructed using a branching design. Question 6 asked participants: “Thinking about your time at Western, can you please indicate if you have experienced racism while at Western?” Participants had three branch choices:

- Yes, they had experienced personal racism
- Yes, they had observed racism
- No

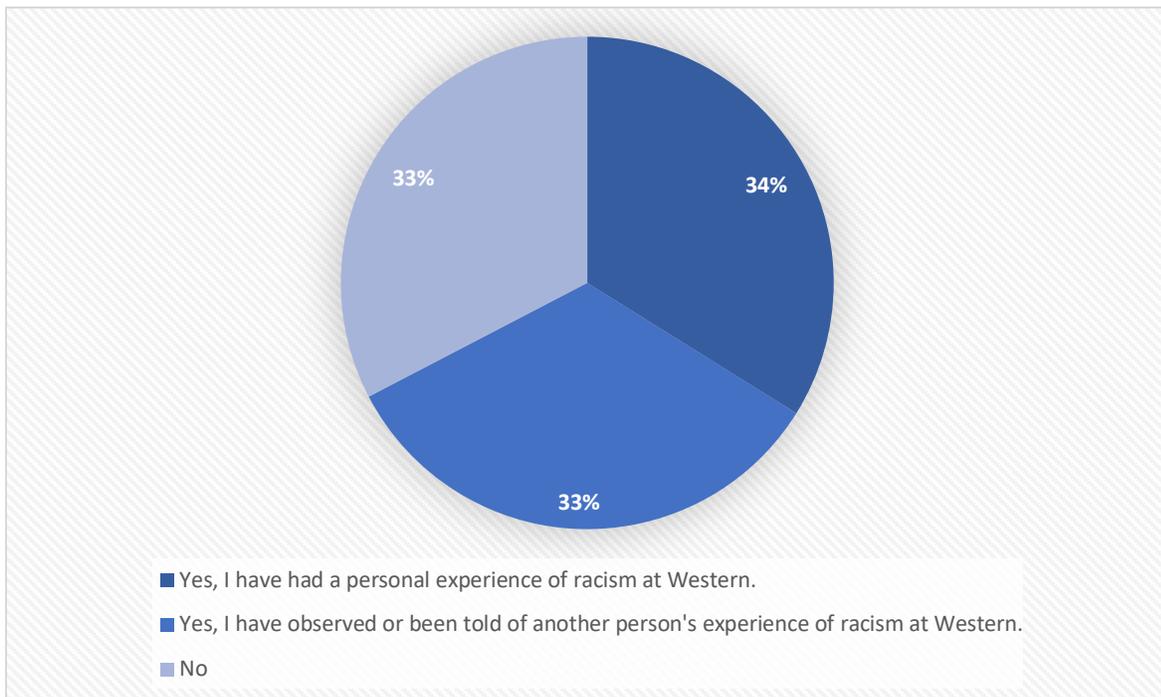


Figure 5 PARTICIPATION BY BRANCHING OF SURVEY

If we look at the results of question 6 (Figure 5), we see that 2/3 of respondents have experienced racism by either personally experiencing racism, or observing racism, with 1/3 of participants indicating that they had not experienced or observed racism. When we examined the gender and identity intersections for each branch of the survey we found the following results:

- *Yes, personal experience of racism:* 41% of participants identified as Men, with 58% of participants identifying as Women. When we further analysed these groups, we found that 38% of participants that identified as Men, also identified with one or more identity group from question 4 and or 5. Only 3% of participants who identified as Men, also identified themselves as a non-visible minority. 51% of participants who identified as Women, also identified themselves with one or more identity from question 4 and or 5. 9% of participants who identified as Women also identified that they were not a visible minority.
- *Yes, observed experience of racism:* 31% of participants identified as Men, with 69% of participants identifying as Women. With further analysis, we were able to establish that 17% of participants who identified as Men, also identified themselves with one or more identity from question 4 and or 5. 14% of participants who identified as Men, identified themselves as not a visible minority. 23% of participants who identified as Women, also identified their identity with one or more groups from question 4 and or 5. 45% of participants who identified themselves as Women also identified that they were not a visible minority.
- *No experience of racism:* 43% of participants identified as Men, with 57% of participants identifying as Women. With further analysis we were able to establish that 27% of participants who identified as Men, also identified as not a visible minority, with 13% of participants who identified as Men, identifying themselves with one or more groups from question 4 and or 5. 36% of participants who identifies as Women also indicated that they identified as not a visible minority, with 21% of participants who identified as Women, identifying themselves with one or more groups from question 4 and or 5.

Quantitative Analysis:

Because of the robust nature of the dataset, and the number of datapoints available through this dataset, we were able to do a very comprehensive quantitative analysis. Below you will find this analysis broken down by topic area that our team felt was important in order to understand and analyse the relationships between the variables in this dataset.

Status at Western:

Undergraduate students (38.8%) had the highest response rate of those experiencing racism, followed by faculty members (23.8%). Staff members (34.6%) had the highest response rate of observed racism on campus, followed by undergraduates (30.9%).

Based on role at Western, some interesting trends emerged between these groups in relation to experiences of racism. First, the highest response rate and the majority of undergraduate students (n=31) indicated experiencing racism (38.8% of total experienced responses, n=80). The second highest response rate was represented by staff observing racism and never experiencing racism (both n=28).

This group showed the opposite trend in response rate when compared to all other roles, with a low percentage indicating they had experienced racism (10% of total experienced racism) and much greater response rate of observed racism and no experience of racism. The third highest response rate by group was

faculty members (n=52). Their distribution of responses across experienced, observed and never/no are equal. 36.5% of faculty members indicated they have experienced racism, 26.9% have observed racism and 36.5% indicated 'no'. It should be noted that graduate students (n=33) showed an almost identical downwards trend as undergraduates in experiences of racism, with 45.5% indicating they have experienced racism, 30.3% observing racism and 24.2% indicating "no". No comments can be made about professional program students or post-doctoral fellows as their response rate is too low (>15).

These trends highlight an interesting dissimilarity in experiences based on an individual's role at Western. Similar trends are visible with broader groups, such as "students" versus "employees", where students have identified a greater number of lived experiences of racism. This highlights the need for a better understanding of the power dynamics within Western's structure, as well as how one's role at the university and who you interact with daily could impact your experiences of racism.

When controlling only for singular unique locations, two interesting trends emerged within two separate roles. Graduate students indicated that they observe racism equally in private, public and classroom settings (30% per setting). Faculty members indicate that 44.4% of observed racism occurs in a departmental meeting. This supports our finding that faculty indicate most commonly they observe racism as peer-to-peer, from another faculty member. This group accounts for 72.7% of the total responses indicating a departmental meeting was the location of the experienced or observed racism.

Intersectionality – based on identity:

This section of our analysis explores experiences of racism in relation to how a respondent identifies their race or ethnocultural group through their response to questions 4 and 5 in the survey, along with their gender identification. 58.8% of respondents who indicated they *experienced racism* identified as one visible minority available to choose from in question 5, and 17.5% identified as two or more visible minorities. 66.7% of respondents indicated that they have *observed racism* identified as not a visible minority. Similarly, 66.3% of respondents who *have not experienced or observed racism* identified as not a visible minority. Only 23.8% of respondents indicating they identify as one or more visible minorities indicated *they have not experienced or observed racism*. Of the 101 respondents who identified with more than one visible minority, 81.2% have *experienced or observed racism*. Of the 119 respondents who identified as not a visible minority, 45.4% have *observed* and 44.5% *have not experienced or observed racism*.

Frequency of conversations:

In terms of frequency of conversations, 37.7% respondents who indicated they have experienced racism have '*very frequent*' conversations about racism. However, within that group, 37.5% indicate they '*infrequently*' have conversations about racism. Respondents who indicated they have observed racism had a greater range in responses regarding their frequency of conversations around racism. Most indicated they '*moderately*' have conversations about racism (30.8%). 41.0% '*very frequently*' or

'frequently' have conversations about racism and 28.2% indicated they 'infrequently' or 'never' have conversations about racism.

Location of Racism:

Respondents who indicated they experienced racism, most commonly indicated it occurred at multiple locations (54.9%). Examining experiences of racism at discrete location categories (public spaces [12.7%], private spaces [11.3%], departmental meetings [11.3%] and classroom settings [9.9%]) responses were fairly equal across all settings. These findings highlight that those experiencing racism are often experiencing racism across multiple locations and that the racism isn't more or less likely to happen in one specific location within our campus community.

Unlike respondents who experienced racism, respondents that indicated that they observed acts of racism, identified that the racism was most commonly observed in multiple locations (38.4%) as well as in public spaces (37.0%).

Perpetrators of Racism:

Respondents who indicated they have experienced racism indicated that no specific group committed the act of racism, but that most commonly multiple groups have committed acts of racism against them (57.8%). When exploring the discrete categories, undergraduate students (13.2%) and faculty members (13.2%) were the two groups with the highest response of experiences of racism. Of the 13.2% who identified the racism was experienced from an undergraduate, 80% of that racism was peer-to-peer. Those experiencing racism from a faculty member could not be specifically defined by any role at Western.

Respondents who indicated they had observed racism only indicated that it had been from multiple groups (100%).

Both groups of respondents who indicated that they experienced (39.5%) or observed (53.4%) racism most commonly indicated that it was from one perpetrator. 60.5% of those who experienced racism indicated it was 2 or more perpetrators and 18.4% indicated it was more than 4 perpetrators. Only 11% of observed racism was indicated to have come from more than 4 perpetrators.

Help Seeking:

An interesting trend emerged with respect to help seeking. Across those who indicated they experienced or observed racism, whether or not they sought help was fairly similar. 58.4% who experienced racism '*did not seek help*' and 41.6% '*did seek help*' through a variety of the channels. The difference between those who did and did not seek help is only 10 respondents. An almost identical but inverse trend occurred in those who observed racism, with more respondents indicating they '*did not seek help*' (46.25%) versus '*did seek help*' (53.75%). However, the difference between the two groups is only 14 responses.

Analysis of responses from participants who *Experienced Racism* –

In this section of our analysis we sought to understand if experiences of racism differ based on gender, intersectionality and role at the university:

Gender:

Men and Women most commonly indicated that their perpetrator was multiple people and couldn't be defined by one specific role at the university. Men (37.9%) and Women (45.23%) indicated most commonly that they experienced racism from one perpetrator. Additionally, Men and Women have a clustering of responses indicating two (Men: 24.1%; Women: 26.2%) and 3 perpetrators (Men: 10.3%; Women: 21.4%). Regardless of gender, few respondents (18.4%) indicated more than 4 perpetrators. More than half of Men and Women indicated that their experiences of racism occurred at multiple locations (i.e., greater than one location indicated). Specifically, both Men and Women most commonly indicated two spaces. None of the four specific categories (private, public, departmental meeting or classroom setting) was indicated as the most common location for racism to occur. The number of responses differed only by one or two participants between each location. Those who experienced racism most commonly *'did not seek help'*. Women most commonly indicated they *'did not seek help'* (30.4%) with 23.9% seeking help from a friend. Men also most commonly *'did not seek help'* (57.7%) with the other 42.3% of Men seeking help from a variety of other supports.

Intersectionality:

The following section will explore the data as it relates to respondents who identified as one or more visible minorities.

This group indicated that they most commonly experienced racism from multiple groups (55.9%). Undergraduate students and faculty members were the two distinct groups most commonly identified as the perpetrators. Experiencing racism in multiple locations was most commonly identified (44.4%). More specifically, two (25.9%) and three places (25.9%) were indicated as the most common number of places an individual experienced racism. When place was examined as distinct categories, public, private and classroom spaces had equal response rates (13%) as the most common location individuals experienced racism. Most commonly this group did not seek help (42.1%) and 22.8% sought help from a friend. An interesting trend emerged in this group, as they represent 87.5% of the total respondents who indicated they sought help from university support staff after experiencing racism.

Role at the University:

Regardless of their indicated role at the university, respondents most commonly indicated they experienced racism from multiple perpetrators and at multiple locations.

As we more closely examined the responses by distinct role, both undergraduate students and faculty members present a similar trend in that their experiences of racism are peer-to-peer. For instance, 29.6% of undergraduates indicated they experienced racism via another undergraduate student and 26.3% of faculty indicated they experienced racism from another faculty member.

All roles at Western, except for faculty members, most commonly indicated that their experience of racism came from one perpetrator. However, faculty members most commonly indicated that the majority of their experiences of racism had come from two perpetrators.

Another similar trend only seen within the undergraduate students and faculty members is in the distribution of the number of perpetrators. All other roles (graduate, post-doctoral, professional program, staff and multiple roles) had more than 50% of their respondents indicating one perpetrator committed the act of racism towards them. Undergraduates indicated that the majority of their racist experiences had been committed by more than one perpetrator, with 55.5% indicating 2 to 5 perpetrators. Similarly, 52.6% of faculty members indicated 2 to 5 perpetrators.

Lastly, regardless of their role at the university, respondents who had experienced racism indicated most commonly that it occurred at multiple locations. An interesting difference emerges when the location of the experiences of racism is examined only as distinct categories (i.e. the most common location aside from multiple locations). Undergraduates indicated most commonly that 40% of their experiences of racism occurred in a private setting. While most commonly, 33.3% of faculty members indicated their experiences of racism occurred in a departmental meeting. No other roles at Western showed similar trends within the distinct categories of locations that racism was experienced in.

When exploring the number of locations racism was experienced graduate students, staff, faculty or multiple roles show a similar trend in that their experiences occurred at multiple locations. However, undergraduate students show a spike in responses (40%) of experiencing racism at 3 locations (i.e. either a public, private, classroom or departmental meeting). Of those who indicated they have experienced racism across all 4 spaces, faculty members represent 100% of that group.

In terms of seeking help, a similar trend was visible across all roles at western, with respondents most commonly indicating they did not seek help. 29.3% of students (undergraduates and graduates) sought help from a friend. Faculty members were more likely to seek help from a colleague (21.0%) than a friend (10.5%).

Analysis of responses from participants who *Observed Racism* –

Understanding experiences as they differ based on gender, intersectionality and role at the university:

Gender:

Women most commonly indicated that the perpetrator of the observed racism was multiple people and couldn't be defined by one specific role at the university. Similarly, Men who observed racism identified that the perpetrator couldn't be defined by one specific role at the university, yet 63.3% indicated the observed racism was committed by one perpetrator.

Women indicated a greater range in the number of perpetrators than Men. No Men indicated observing racism perpetrated by more than 4 individuals. However, 15.2% of Women indicated observing 4 or more perpetrators.

Similar findings in the location of observed racism presented themselves for both Men and Women. Most commonly, Men and Women indicated multiple locations and public spaces to be the most common location of observed racism. The findings are almost identical, with Women indicating multiple spaces 38.3% and public spaces 36.2%. 42.8% of Men indicated multiple spaces and 38.1% in public spaces. Although both Men and Women indicated less frequently that they observed racism in private spaces and departmental meetings, the findings were consistent between the two groups. However, there was a large discrepancy between genders indicating a classroom setting; 17.0% of Women indicating observing racism there while >1% of Men did. We can conclude that racism is visible across multiple locations, bystanders to racism are often observing these acts in public space.

The majority of Men (56.5%) and Women (51.9%) did not seek help after their observation(s) of racism. Seeking help from a friend was common in both Men (21.7%) and Women (19.2%). 19.2% of Women sought help from university employees collectively (i.e., university support staff, colleague, faculty). Less than 1% of Men indicating seeking help from any one of the following: work supervisor (>1%), university support staff (0%), a colleague (>1%) or a faculty member (0%).

50% of Women indicated they are often having conversations (*'very frequently'* and *'frequently'*) about racism than Men (17.4%). Majority (47.8%) of Men indicated having conversations about racism moderately. One fourth of Women indicated infrequently or never having conversations about racism, and 34.7% of Men indicated the same.

Intersectionality:

The following section will explore the data as it relates to respondents who identified as one or more visible minorities.

This group indicated that they most commonly observed one perpetrator committing the act of racism (63.2%). No distinct perpetrator was identified to have committed the act of observed racism. 42.2% of respondents indicated their observation(s) of racism have occurred at multiple locations. When place was examined as distinct categories, public and classroom spaces had equal response rates (26.3%) as the most common specific location respondents observed racism.

The majority of individuals indicated they did not seek help (60%) after observing racism and 35% sought help from a friend. This finding reveals a concerning reality that less than 5% of individuals who identified with one or more identity sought help from any other support(s) from individuals involved with the university or the on-campus resources available. This is an important finding, considering that individuals who experienced racism and identified with one or more identity were the majority of respondents who sought help from individuals within the university or formal resources. There was a very clear divergence within this group in relation to their indicated frequency of conversations about racism. *'Very frequently'* and *'infrequently'* were both indicated by 35% of the group. Therefore, those of a visible minority who witness racism are not more or less likely to discuss racism.

Role at the University:

Regardless of their indicated role at the university, respondents only indicated they observed racism from multiple perpetrators and at multiple locations.

As we more closely examine the responses by distinct role, no respondent specifically observed one role commit the act of racism.

All roles at the university, except for staff, indicated that they observed racism most often in one location. The responses from staff were almost split exactly in indicating one location (48%) and more than one location (52%). Staff members indicated that 48.1% of observed racism occurred in a public space. Although it wasn't the majority, 30% of undergraduate students also specifically indicated a public space to be the location of their observed racism.

Not seeking help was the majority response across all role at Western, except for Staff members (46.4%). Undergraduate students' response rate to seeking help from a friend(s) was a close second in source of help (5.8%). 28.8% of staff and 21.4% of faculty indicated some form of Western employee to be their source of help (work supervisor, university support staff, colleague or faculty member).

Undergraduate students, graduate students and faculty members showed a consistent range in their responses regarding their frequency of conversations. Staff members most commonly indicated they moderately discuss racism (42.8%). Faculty members were the only group who had a majority indicate they have '*very frequent*' conversations about racism (30.7%). Undergraduates had the highest '*infrequent*' conversations response rate based on role at the university (34.8%).

Exploring Statistical Relationships associated with Experiences of Racism

Understanding intersectionality and experiences of racism:

This analysis aimed to examine the relationship between race and identified experiences of racism. The relationship between race and experiences of racism was significant ($p < .01$). Individuals who identify with one or more race are more likely than non-visible minorities to *experience* racism. When examining observations of racism and those who identify as not a visible minority, there is a significant relationship between the two. Non-visible minorities are more likely than visible minorities to observe racism ($p < .01$). When exploring intersectionality and controlling for gender, multiple statistically significant relationships were found. Women of one or more race are statistically more likely to experience racism than not ($p < .01$). Statistically, Women that identify with one or more race are also more likely to *experience* racism than *observe* racism. Comparatively, Women that identify as not a visible minority are statistically more likely to observe racism than experience it. Respondents identifying as Men showed similar trends. Men of one or more race are statistically more likely to experience racism than not ($p < .01$). Men that identify with one or more race are statistically more likely to experience racism than observe racism ($p=0.001$). However, Men not of a visible minority showed no statistical significance to be likely to experience or observe racism ($p=0.09$). Thus, experiences of racism, within this dataset, are gendered, with Women, who identify as one or more visible minority being statistically more likely to experience racism than any other group within the dataset.

Relations to Frequency of Conversations:

No statistical relationship was found between experiences of racism and frequency of conversation. Specifically, the analysis found no correlation between respondents that had experienced (n=77) or observed racism (n=78) to those who had not and the frequency of conversations about racism. Similarly, there was no statistically significant difference in the frequency of conversations when comparing respondents that indicated they observed racism to those who had experienced (p=0.12). Therefore, a person's lived experiences have no statistical correlation to their frequency of conversations about racism.

When controlling for gender, no statistically significant relationships emerged. Therefore, a person's lived experiences have no statistical correlation to their frequency of conversations about racism even with consideration for their gender, within this dataset. Lastly, we explored the relationship between frequency of conversations and role at the university (i.e., employee of Western versus student at Western) while controlling for race. There was no statistical relationship between frequency of conversation and role and furthermore, no statistical relationship when controlling for visible minorities. Regardless of statistical significance, a few important trends emerged during further exploration of the frequency of conversations and the differences. Respondents who have experienced racism showed a greater polarization in their frequency of conversations about racism than respondents who have observed racism. 42.9% of respondents who have experienced racism indicated they have '*very frequent*' to '*frequent*' conversations, compared to 32% of respondents who have observed racism. Similarly, 40.3% of respondents who have experienced racism indicated having '*less frequent*' or '*never*' having conversations compared to only 28.2% of respondents who have observed racism. Unlike respondents who have experienced racism, the collective majority (30.8%) of respondents who have observed racism indicated '*moderate*' conversations about racism. Only 16.9% of respondents who had experienced racism indicated '*moderate*' conversations. Therefore, we can understand that the frequency of conversations is independent of lived experience, whether personally experienced or observed racism, an individual's likelihood of having conversations about racism does not correlate their experiences of racism.

Location and Perpetrator:

Overall, there was a significant relationship between the number of locations a respondent indicated that racism occurred (experienced or observed) and the number of perpetrators (p=0.001). When examining this relationship based on experienced or observed racism, there was a significant relationship between the number of locations and the number of perpetrators for those who had experienced racism (p=0.001).

When controlling for gender and intersectionality, we found a significant relationship between number of locations and perpetrators but only for Men who identified with one or more race and experienced racism (p=0.002). There was no significant relation for Women of the same group (p=0.173). Controlling for role at the university, there was no significant relation between number of location and number of perpetrators in those who have experienced racism

Qualitative Analysis:

Analysis of branch 1: “Yes, Personal experience of racism”

Participants were asked to: *please describe your personal experience of racism? Understanding that racism can take many forms, please provide as much information as you feel necessary to describe your lived experience.* The following 10 emergent themes were found within the dataset using a grounded theory approach (in no specific order).

1. Experiencing racial or derogatory slurs
2. Perpetuation of negative racial, ethnocultural or religious stereotypes
3. Credentialing from non-North American institutions not taken seriously; having to justify professional qualification and expertise
4. Perception that peers bear witness to, but fail to address racism as it is happening
5. Experiencing micro-aggressions
6. The use of the ‘*n-word*’
7. Offending white faculty or colleagues when expressing professional opinions
8. Being mocked for having an accent
9. Being asked to participate on campus committees or grants as the multicultural representative, but not because of skills or expertise
10. Racism through religious persecution and assumptions: primarily described as anti-islamophobia

Participants were then asked to: *Please tell us 5 words that describe you felt after this personal experience of racism.* The top words in order of frequency were:

- Angry
- Frustrated
- Confused
- Disappointed
- Sad
- Humiliated/Embarrassed
- Attached
- Inferior/Worthless
- Isolated/Not belonging/Excluded

Analysis of branch 2: “Yes, observed experience of racism”

Participants were asked to: *please describe your observed experience of racism? Understanding that racism can take many forms, please provide as much information as you feel necessary to describe your lived experience.* The following 9 emergent themes were found within the dataset using a grounded theory approach (in no specific order):

1. Microaggressions
2. Perpetuation of negative stereotypes about some one’s race, religion or ethnicity
3. Visible minority students receiving lower grades than their non-visible minority peers
4. Professors not knowing how to address racist comments or behaviours in class
5. The use of the ‘*n-word*’

6. Social or professional isolation and exclusion
7. Racial slurs, jokes or behaviours said as part of jokes amongst friend or social groups
8. Xenophobia during the COVID-19 outbreak
9. Seeing racialized graffiti or drawings on campus

Participants were then asked to: *Please tell us 5 words that describe how you felt after this observed experience of racism.* The top words in order of frequency were:

- Shocked
- Sad
- Ashamed
- Uncomfortable
- Disappointed
- Angry
- Frustrated
- Confused
- Surprised

Personal Experience of Racism	Observed Experience of Racism
Angry	Shocked
Frustrated	Sad
Confused	Ashamed
Disappointed	Uncomfortable
Sad	Disappointed
Humiliated/Embarrassed	Angry
Attached	Frustrated
Inferior/Worthless	Confused
Isolated/Not belonging/Excluded	Surprised

Figure 6 COMPARISON OF TOP WORDS

If we analyse the top words between personal experiences of racism, and observed experiences of racism (Figure 6), we see that 5 of 9 words are common between these two groups. The position of these words is different across these two groups, which most likely indicates the ways in which personal racism and observed racism are experienced differently, and have different types of consequences for the individual in each of these types of racist experiences. This finding might be important when the University considers what types of preventative interventions are required on our campus. That is, we might consider as a community what type of interventions are needed to redress and bear witness to individuals who have experienced racism, and what types of interventions are required for observers of racism based on the ways in which participants have described the way in which they felt after their experience of racism within our campus community.

Analysis of branch 3: No experience of racism

Participants were asked the following question: *You indicated that you have not experienced racism at Western. Can you please tell us what features of our campus community have contributed to not experiencing racism at Western? Can you please tell us what features of our campus community have contributed to not experiencing racism?* The following 6 emergent themes were found within the dataset (in no specific order):

1. Awareness that privilege plays a role in why the participant perceives there is no racism
2. Based on personal experience of being part of the Western community there is no racism
3. Belief that Western is welcoming
4. Representation of diverse/multicultural students, staff and faculty; Promotional material/news stories are inclusive
5. Western is an inclusive community where people are open and accepting of others
6. Racism is not tolerated at Western

Analysis of Help Seeking Behaviour:

Questions 22-25 of the survey asked questions about help seeking behavior after an individual had either personally experienced racism or had observed racism within our campus community.

Questions 22 and 23 focused on asking about experiences of participants who had sought support after experiencing racism, either personally or observed. The following 4 emergent themes were found within the dataset using a grounded theory approach (in no specific order):

1. Thought the incident was too insignificant to be deemed relevant or worthy of reporting
2. Told to ignore the comments and move on; Avoidance behaviours from supervisors
3. Western is not a safe place to share an experience of racism; Not a community understanding of racism and its multiple forms
4. Not a central office or resource to access when experiencing acts of racism/decentralized and not a community priority

When participants were asked to describe the 5 words that best describe their experience of seeking help or support at Western the following 6 words emerged as the top words in order of frequency:

- Frustrated
- Helpless/Useless
- Supportive
- Better
- Scared
- Nervous

Questions 24 and 25 were focused on better understanding why participants did not seek help or support after experiencing racism within our campus community. The following 10 emergent themes were found in the dataset using a grounded theory approach (in no specific order):

1. Worry over being victimized on campus and receiving social judgement; Worry not trusting of systems
2. Concern over losing their job
3. Moved past it on their own or didn't require support
4. Unsure who to trust or where to go on campus for support
5. Assume changes will not be made even if they seek support and share their story
6. No clear system in place; Will my report change anything? High level of risk involved in reporting
7. Not clear how to report as an ally or a person who observed racism.
8. Feel as though racism is not a priority of the institution/ Not a centralized process; Not a priority; Not a clear set of community guidelines.
9. Difficult to prove their experience
10. No guidelines or policies in place

If we look at the responses across questions 22-25, regardless of whether a participant sought support or chose not to seek support, there are common themes that emerge around perceived safety of reporting incidents of racism and uncertainty about whether or not there is a central or formal policy regarding racist behavior on campus.

Analysis of concerns about, and institutional response to, racism at Western:

In question 26, participants were asked to: *Think about our current campus community, and please identify and describe your top 3 concerns about racism at Western.* From our grounded theory coding of the data, the following 9 themes emerged.

1. Western promotes diversity and inclusion but does not act upon it; Promotes the idea of EDI, but does not do the structural work to implement EDI
2. Lack of opportunities for visible minorities in faculty, staff and leadership positions; No obvious supports in place for VM staff/faculty to pursue leadership on campus.
3. Limited EDI/sensitivity/cultural competency training for students, staff and faculty; No mandated training for staff/faculty/students; We need community level consistent training
4. Passive racism, microaggressions and perpetuation of stereotypes are normalized on campus; Training needs to be created that identifies and describes all the ways in which racism works from subtle forms to overt forms.
5. Fear of reporting acts of racism because it feels as though the university will not respond effectively; Fear and mistrust of any type of consistent and clear reporting mechanisms
6. Not feeling safe on campus
7. Limited accountability for those who commit acts of racism - educational sanctions? How do we learn through this process?
8. Feeling of exclusion and lack of belonging due to race
9. Lack of diversity and inclusion at Western ruining the institution's reputation; Community level problem requires a community level solution.

What is clear from these emergent themes, is that for the survey participants, accountability on the part of the institution is critical. As well, this accountability needs to be stream-lined through a clear and consistent approach to EDI policy and EDI prevention work.

In question 27, participants were asked to: *think about our current campus community, and please identify and describe 3 ways you would respond to racism at Western.* From our grounded theory analysis, the following 7 themes emerged across the dataset:

1. Clear policies on response to acts of racism and accountability for those who violate the policy; Clear and consistent training and reporting mechanisms need to be built.
2. Provide information on appropriate supports and services available to students who experienced acts of racism; Supports and services needed for students and staff/faculty who have experienced racism especially when it is peer to peer
3. Raise awareness through social media campaigns and communication
4. Infuse EDI into university policies; EDI lens needed
5. Recruit and retain diverse people in faculty and leadership positions/ EDI recruitment; need to expand credentialing; need to expand where and how we advertise for recruitment.
6. Cultural sensitivity/anti-oppression/EDI training for students, TAs, staff and faculty; Mandatory and consistent EDI training for everyone in the campus community
7. Address inappropriate comments made by community members

The emergent themes in question 27 mirror many of the top concerns that participants described in question 26. That is, again in question 27 participants want a clear and consistent response by the institution when racism occurs on campus, and that this response needs to occur in parallel with the creation of well recognized and accessible EDI policy and EDI prevention work.

Analysis of descriptions of the qualities of a safe and inclusive campus community:

In the final question of the survey panel, we framed a question as future thinking. In question 28, participants were asked to: *think about the future, and please tell us what a safe and inclusive campus community feels like. What attributes does this community have? How do people behave in this community?* 10 themes emerged from our qualitative analysis of the data for this question: 1.

Feel safe reporting acts of racism and receive assurance the concerns will be addressed appropriately

2. A campus that promotes learning and growth.
3. Clear accountability and appropriate outcomes for actions; Accountable and relational anti-oppressive practice for all community members.
4. Educating all members of the campus community on cultural sensitivity/anti-oppression/EDI
5. Increase representation on campus across students, staff, faculty and leadership; Create supports to allow for structural change on campus
6. Promoting cultural events and ensuring they are visible within the campus community; Free exchange and celebration of cultures on campus without fear
7. Creating specific support programs and offices for marginalized people
8. A zero-tolerance policy for racism on campus
9. Do something, see something approach and training.
10. Emphasis on the importance of engaging in difficult, deep and empathetic dialogue about challenging topics / Brave conversations. Open conversations to allow for growth and healing.

As we discussed the emergent themes from question 28, against questions 27 and 26, as well as the findings from the data related to participant's experiences of personal or observed racism, we saw 2

broader themes emerge. First, we believe the participant's stories and descriptions of their experiences on campus, in particular for those participants who had experienced personal racism, requires a mechanism for the institution to bear witness to, or formally acknowledge, the *anger, frustration, confusion, disappointment* and *sadness* that those participants described feeling due to their experiences of racism in our campus community. Second, the descriptions in questions 27 and 28, when read against the descriptions of racist incidents, seems to be pointing to the fact that the institution needs to create an educational approach to teaching about EDI on campus, as a *practice*, and not a concept. That is, what types of prevention work can we create and systematically make available to our community that teaches about Equity as a lived practice in one's daily life, rather than a static and abstracted concept? The descriptive data and emergent themes in question 28 seem to be indicating that a meaningful institutional response would be made up of two parallel features: first, the acknowledgement of the racism that has occurred and is occurring within our campus community, and second, an approach to EDI prevention and education that focuses on ensuring that equity is understood as a practice.

A place to begin conversations about what the creation of EDI prevention and education interventions look like, that support the *practice* of equity, rather than the concept of equity, might begin by utilizing an appreciative inquiry model. The literature supports that engaging community in consultation based upon consensus-based values, rather than specific goals, policies or outcomes, results in lowered conflict, and increased collaboration within community engagement (Dervin (1998), Zhang & Soergel (2014), Coghlan et al. (2003), O'Sullivan & O'Sullivan (1998), Casteldon et al. (2012), Ball & Jaynst (2008). The literature also supports, that if the end goal of consultation is the creation of policy or process frameworks, starting with consensus-based values results in more collaborative, respectful and relevant conversations amongst community members (Casteldon et al. (2012b), Kirkness & Barnhardt (1991), Ermine (2007), Harding (1993, 2004) Minkler & Wallerstein (2008). The respect and trust built from utilizing Appreciative Inquiry, Participatory Action Research and Community Based Participatory Research methods ultimately leads to more robust policy, strategic planning, and organizational frameworks that are more resonant with community members, as the core values that underscore the creation of the policy, strategic plan, and organizational framework resonates with the larger group, both individually, and collectively.

Appreciative Inquiry works in the imagined space of possibility- and in so doing, allows conversations about difficult and painful topics to be transformational and generative, rather than divisive and disenfranchising, because "*Appreciative Inquiry accepts these realities for what they are- areas in need of conversations and transformation....but Appreciative Inquiry intentionally shifts the focus of the inquiry and intervention to those realities that are sources of vitality* (Banga, 1998)." Appreciative Inquiry will only be useful as a tool if there are parallel responses provided to the community that acknowledge the racism that has existed and persists within our campus community.

At its best, Appreciative Inquiry is a process of inquiry that asks people to imagine themselves and their organization in its best state- asking "*what gives "life" to a living system when it is most alive, most effective, most constructively capable in economic, social, political and ecological terms*" (Cooperrider & Whitney, (2005), Cooperrider, (2017). In Appreciative Inquiry, the usual task of "*problem solving*," which is most often: linear, static and backward facing, motivated by negation, criticism, and spiraling diagnosis- shifts to empowerment. This shift occurs through the generative power of future thinking. The power of future thinking stems from the imagined space- which is constructed utilizing collective and individual dreams, discovery and design.

Appreciative Inquiry intentionally and systematically designs engagement sessions that focus on the behaviors and values we want to practice in our lives, and is "*grounded in participants' actual lived experience: they walk away with a sense of commitment, confidence and affirmation that they have*

been successful”; seeing one’s self not only in the imagined space of possibility, but as actively building this space of possibility is incredibly empowering (Coghlan et.al, 2003). Participants also learn, through the process of engagement with their peers how to “*make future moments of success,*” based on a shared set of values and behaviours that support these values.

Natural Language Processing Analysis:

Our team utilizes Natural Language Processing (NLP) analysis as a means of triangulating the findings we uncovered in our grounded theory qualitative analysis. In this way, we are able to add an extra layer of rigour to our qualitative analysis.

General Information about the qualitative dataset:

Total number of words (8 open-ended questions+ 4 (enter 5 words questions)): 46007

Total number of words (just 8 open-ended questions): 44606

Total number of unique words (12 questions): 4297

The findings of the general quality of the dataset tells us important information about the dataset: there is a great difference between the total number of words (44606) and the number of unique words (4297). The total number of words contains all words, whereas the unique word count only tells us single substantiations of words, not their frequency. Our team has begun to establish across a number of studies that when there is a big discrepancy between total number of words and unique words, as there is in this dataset, we can be confident that participants are talking about the same topics because they are using a small group of words and repeating them. This finding substantiates that the emergent themes we were able to find through our qualitative analysis were probable, in that the participants were using similar words across the dataset.

Fifty most used nouns and verbs (12 questions):

Below is a list of the 50 most frequently used words in the dataset. This analysis is useful to give us a sense of what participants are talking about. Here we see congruence with the emergent themes across our qualitative analysis.

('student', 447),	('professor', 104),	('anti', 68),
('people', 370),	('need', 97),	('help', 67),
('racism', 361),	('minority', 90),	('individual', 64),
('western', 217),	('group', 88),	('many', 64),
('faculty', 206),	('make', 85),	('say', 63),
('campus', 180),	('race', 80),	('place', 63),
('racist', 177),	('think', 79),	('word', 63),
('white', 167),	('support', 78),	('class', 61),
('would', 157),	('time', 76),	('comment', 60),
('feel', 141),	('work', 76),	('friend', 60),
('one', 135),	('even', 73),	('told', 60),
('community', 134),	('know', 73),	('year', 59),
('staff', 131),	('diversity', 72),	('department', 55),
('like', 123),	('way', 72),	('colleague', 55),
('member', 120),	('safe', 71),	('culture', 55),
('experience', 119),	('issue', 69),	('conversation', 55)]
('university', 106),	('person', 68),	

NLP Analysis by experience (five words on experience), by identified role:

We wanted to conduct a deeper analysis of the 5 words participants were asked to describe both their experiences of personal and observed racism. We saw a distinct difference in our qualitative analysis about the ranking of 5 common words that were used to describe both observed and personally experienced racism. We wanted to see if that difference emerged when we parsed participants by role and gender. We have uncovered that there is even greater distinction when we parse by role and gender. Below, our findings demonstrate that not a single category of role+gender had the same expression of frequency or position of text.

The findings below support our conclusion that responses to, and EDI prevention education must be nuanced in order to address the very different ways in which our university community members experience racism, and observe racism, and that experiences of racism on our campus are mediated by intersection.

1.0 Experience of Personal Racism: 5 words:

1.1 Experienced; (woman undergraduate)

[('frustrated', 5), ('sad', 4), ('disappointed', 4), ('angry', 3), ('hurt', 3), ('unimpressed', 2), ('scared', 2), ('attacked', 2), ('alone', 2), ('upset', 2), ('annoyed', 2), ('defeated', 1), ('anymore', 1), ('five', 1), ('numb', 1), ('shitty', 1), ('never', 1), ('traumatized', 1), ('bad', 1), ('shamed', 1), ('helpless', 1), ('like', 1), ('indifferent', 1), ('wor d', 1), ('exhausted', 1)]

1.2 Experienced; (man undergraduate)

[('disappointed', 3), ('sad', 2), ('angry', 2), ('unappreciated', 2), ('bad', 1), ('excluded', 1), ('offended', 1), ('dismissed', 1), ('animus', 1), ('live', 1), ('somewhat', 1), ('outraged', 1), ('fine', 1), ('cultural', 1), ('powerless', 1), ('marxism', 1), ('ashamed', 1), ('happy', 1), ('initially', 1), ('ignorance', 1), ('unrecognized', 1), ('indifferent', 1), ('racist', 1), ('undignified', 1), ('intersectionality', 1)]

1.3 Experienced; (woman faculty)

[('demoralized', 2), ('disrespected', 2), ('humiliated', 2), ('certainly', 1), ('racist', 1), ('demeaned', 1), ('superfluous', 1), ('minimized', 1), ('disgusted', 1), ('terrible', 1), ('dismissed', 1), ('ignorant', 1), ('thought', 1), ('lived', 1), ('furious', 1), ('determined', 1), ('rebel', 1), ('know', 1), ('patronized', 1), ('feel', 1), ('belittled', 1), ('word', 1), ('amused', 1), ('devalued', 1), ('angry', 1)]

1.4 Experienced; (man faculty)

[('humiliated', 3), ('isolated', 2), ('helpless', 2), ('fear', 2), ('angry', 2), ('disappointed', 2), ('place', 2), ('happens', 1), ('culture', 1), ('future', 1), ('forward', 1), ('isolation', 1), ('opportunity', 1), ('disgust', 1), ('bigotry', 1), ('discriminated', 1), ('complain', 1), ('looking', 1), ('dehumanizing', 1), ('every', 1), ('non', 1), ('etc', 1), ('note', 1), ('human', 1), ('stressed', 1)]

1.5 Experienced; (woman student)

[('sad', 7), ('angry', 6), ('disappointed', 6), ('frustrated', 5), ('hurt', 3), ('confused', 3), ('unimpressed', 2), ('scared', 2), ('helpless', 2), ('attacked', 2), ('traumatized', 2), ('upset', 2), ('worthless', 2), ('alone', 2),

('annoyed', 2), ('vulnerable', 2), ('discouraged', 2), ('defeated', 1), ('anymore', 1), ('exhausted', 1), ('five', 1), ('excluded', 1), ('numb', 1), ('welcomed', 1), ('shitty', 1)]

1.6 Experienced; (man student)

[('disappointed', 3), ('angry', 2), ('sad', 2), ('depressed', 2), ('unappreciated', 2), ('bad', 1), ('excluded', 1), ('racist', 1), ('joke', 1), ('ignored', 1), ('somewhat', 1), ('cultural', 1), ('raged', 1), ('living', 1), ('initially', 1), ('ignore', 1), ('office', 1), ('undignified', 1), ('intersectionality', 1), ('attacked', 1), ('stopped', 1), ('least', 1), ('guy', 1), ('even', 1), ('informed', 1)]

1.7 Experienced; (woman employee)

[('angry', 5), ('humiliated', 3), ('disrespected', 2), ('sad', 2), ('demoralized', 2), ('frustrated', 2), ('enraged', 2), ('certainly', 1), ('racist', 1), ('demeaned', 1), ('defeated', 1), ('embarrassed', 1), ('dismissed', 1), ('thought', 1), ('cried', 1), ('furious', 1), ('uncomfortable', 1), ('determined', 1), ('rebel', 1), ('helpless', 1), ('minority', 1), ('resentful', 1), ('word', 1), ('amused', 1), ('exhausted', 1)]

1.8 Experienced; (man employee)

[('humiliated', 3), ('isolated', 2), ('helpless', 2), ('fear', 2), ('angry', 2), ('disappointed', 2), ('place', 2), ('happens', 1), ('culture', 1), ('future', 1), ('forward', 1), ('isolation', 1), ('opportunity', 1), ('disgust', 1), ('bigotry', 1), ('discriminated', 1), ('complain', 1), ('looking', 1), ('dehumanizing', 1), ('every', 1), ('non', 1), ('etc.', 1), ('note', 1), ('human', 1), ('stressed', 1)]

2.0 Experience of Observed Racism: 5 words:

2.1 Observed; (woman undergraduate)

[('confused', 4), ('sad', 4), ('disappointed', 4), ('angry', 3), ('furious', 2), ('uncomfortable', 2), ('shocked', 2), ('empathetic', 2), ('isolated', 2), ('annoyed', 2), ('worried', 1), ('afraid', 1), ('particularly', 1), ('throughout', 1), ('conflicted', 1), ('surprised', 1), ('guess', 1), ('disregarded', 1), ('fix', 1), ('like', 1), ('life', 1), ('stern', 1), ('disgusted', 1), ('anxious', 1), ('humiliated', 1)]

2.2 Observed; (man undergraduate)

[('disgusted', 3), ('angry', 2), ('ashamed', 2), ('shocked', 2), ('sad', 1), ('disappointed', 1), ('scared', 1), ('loyal', 1), ('horrified', 1), ('offended', 1), ('confused', 1), ('appalled', 1), ('powerless', 1), ('violent', 1), ('saddened', 1)]

2.3 Observed; (woman faculty)

[('upset', 1), ('sad', 1), ('angry', 1), ('disgusted', 1), ('handled', 1), ('effectively', 1), ('challenged', 1), ('change', 1), ('situation', 1), ('contribute', 1), ('devastated', 1), ('wondered', 1), ('desired', 1), ('could', 1), ('angry', 1), ('experience', 1), ('emptied', 1), ('frustrated', 1), ('heartsick', 1), ('alarmed', 1), ('concerned', 1), ('empathetic', 1)]

2.4 Observed; (man faculty)

[('disappointment', 2), ('annoyance', 1), ('bad', 1), ('guilt', 1), ('disabled', 1), ('sad', 1), ('curbed', 1), ('embar rased', 1), ('discouraged', 1), ('anger', 1), ('surprise', 1), ('really', 1)]

2.5 Observed; (woman student)

[('sad', 6), ('angry', 5), ('disappointed', 5), ('uncomfortable', 4), ('confused', 4), ('anxious', 3), ('isolated', 2), ('surprised', 2), ('furious', 2), ('shocked', 2), ('empathetic', 2), ('upset', 2), ('disgusted', 2), ('powerless', 2), ('annoyed', 2), ('anger', 2), ('worried', 1), ('afraid', 1), ('particularly', 1), ('conflicted', 1), ('guess', 1), ('disgust', 1), ('disregarded', 1), ('sadness', 1), ('fix', 1)]

2.6 Observed; (man student)

[('disgusted', 4), ('angry', 3), ('shocked', 3), ('ashamed', 2), ('sad', 1), ('disappointed', 1), ('scared', 1), ('loyal', 1), ('fed', 1), ('confused', 1), ('appalled', 1), ('horrified', 1), ('offended', 1), ('powerless', 1), ('violent', 1), ('s addened', 1), ('jaded', 1)]

2.7 Observed; (woman employee)

[('angry', 8), ('frustrated', 7), ('disappointed', 5), ('sad', 4), ('shocked', 3), ('concerned', 3), ('disgusted', 3), ('appalled', 2), ('uncomfortable', 2), ('depressed', 2), ('saddened', 2), ('upset', 2), ('astounded', 2), ('powerles s', 2), ('defeated', 1), ('fearful', 1), ('opportunity', 1), ('embarrassed', 1), ('effectively', 1), ('concern', 1), ('su rprised', 1), ('experience', 1), ('situation', 1), ('dismayed', 1), ('ill', 1)]

2.8 Observed; (man employee)

[('angry', 5), ('sad', 3), ('disappointment', 3), ('disgusted', 2), ('disappointed', 3), ('confused', 2), ('anger', 2), ('annoyance', 1), ('insulted', 1), ('embarrassed', 1), ('curbed', 1), ('conflicted', 1), ('surprised', 1), ('uncomfo rtable', 1), ('bad', 1), ('surprise', 1), ('change', 1), ('hurt', 1), ('guilt', 1), ('disabled', 1), ('ambivalent', 1), ('co ncerned', 1), ('inspired', 1), ('ashamed', 1)]

Words and their connections to the stories we tell :

The emotional outcomes of experiencing racism are profound within our university community. On the following page is a data visualization that uses the combined words from the parsed analysis above (1.0-2.0) utilizing NLP to scale the size of words participants used to describe their experiences of racism to the frequency of word use within the qualitative dataset. Therefore, the larger the word size, the more frequently that word occurred within the qualitative dataset.

Sometimes, when we parse sentences into data points (single words), we can forget that these words were intentionally chosen by participants and these words are connected to stories that have shaped the lives of participants. That these words carry meaning; that these words are a living memory and testimony of a participant's lived experiences. Thus, when we explore the data visualization below, we must do the work of connecting these word choices to individual's lives; recognizing these words all connect to each participant's experience(s) within our campus community. These words tell a profound story about the impact that racism has on the lives of our campus community members; how racism shapes our community by determining how it feels to live, work and learn as a Western community member. Because these *are* the words of our colleagues and of our students and their stories deserve our listening, as a community.

Appendix E

Canadian Postsecondary Education Sector Survey

Review of Anti-Racism-Related Offices, Policies and Initiatives at Selected Canadian Universities

See too:

Universities Canada (Oct 2019) report: [Equity, diversity and inclusion at Canadian Universities](#)

E(Race)R Summit on Race and Racism on Canadian University Campus (March 2017) Post-Summit report: <https://downloads.wlu.ca/downloads/student-life/diversity-and-equity/documents/eracer-summit-report.pdf>

Institution	University-Wide Statements	Office(s) Role(s) related to Anti-Racism	Policy(ies)	Selected Initiatives
Western (U15)	Strategic Plan: Achieving Excellence on the World Stage (2014) (see EDI-related discussion on page 6)	Equity & Human Rights Services (3 staff members) EDI Education Coordinator (in Student Experience) Acting Vice-Provost and Assistant Vice-President, Indigenous Issues	Non-Discrimination and Harassment Policy <ul style="list-style-type: none"> Procedures 	President's Anti-Racism Working Group
Alberta (U15)	Strategic Plan: For the Public Good (2016-2021) Equity, Diversity, and Inclusivity (University Webpage)	Office of Safe Disclosure and Human Rights (1 staff member) Vice-Provost (Indigenous Programming and Research)	Discrimination, Harassment and Duty to Accommodate Policy <ul style="list-style-type: none"> Procedure Code of Student Conduct (refers to DHDA Policy for racial harassment).	Visiting Lectureship in Human Rights Lougheed Leadership and Diversity Series EDI Week EDI Awards Intersections of Gender (academic hub) (this is a UofA " Signature Area ").
British Columbia (UBC) (U15)	Strategic Plan: Shaping UBC for the Next Century (2018-2028) - Core Area, People and Places, includes statements related to EDI.	Equity and Inclusion Office (23 staff members) - Associate Vice-President, Equity and Inclusion	Discrimination and Harassment UBC Respectful Environment Statement	Rule out Racism Week I, Too, Am UBC campaign (tumblr) Equity Enhancement Fund Equity & Inclusion Scholars Program Equity Student Advisory Council Equity Ambassadors (Students) Resources for Respectful Debate
Brock	Strategic Plan: Niagara Roots, Global Reach (2018-2025)	Human Rights and Equity (8 staff).	Respectful Work and Learning Environment Policy	Anti-Racism Taskforce - https://brocku.ca/anti-racism (links did not work). Began in 2014. Subcommittees:

		<ul style="list-style-type: none"> - Human Rights and Anti-Racism Advisor (1) - Intercultural Communications Coordinator (1) - PACHRED Coordinator (1) 		<ul style="list-style-type: none"> • Education, Services, and Supports • Policy Review and Assessment • Research and Assessment <p>Human Rights Taskforce - https://brocku.ca/human-rights-task-force/ Final Report: Pushing Onward. – May 2017</p>
Calgary (U15)	Strategic Plan: Eyes High (2017-2022)	<p>Vice Provost (Equity, Diversity and Inclusion) (beginning August 2020)</p> <p>Office of Diversity, Equity and Protected Disclosure (3 staff)</p>	Harassment Policy	<i>UofC hosts the Alberta Civil Liberties Research Centre - http://www.aclrc.com/contact-us</i>
Carleton	Strategic Integrated Plan: Collaboration, Leadership and Resilience: Sustainable Communities – Global Prosperity (development of a new strategic plan was underway and is now on pause due to Covid).	<p>Department of Equity and Inclusive Communities (10 staff)</p> <ul style="list-style-type: none"> - University Advisor on Equity and Inclusive Communities 	Human Rights Policy	Department of Equity includes 4 Centres of Focus: Centre for Indigenous Initiatives; Equity & Inclusion Promotion; Sexual Violence Prevention and Survivor Support; Discrimination, Harassment and Accommodation Response. EIC Advisory Group
Dalhousie (U15)	Strategic Plan, Infrastructure and Support, (5.2) Diversity and Inclusiveness Strategy	<p>Human Rights and Equity Services (8 staff)</p> <ul style="list-style-type: none"> - Vice-Provost, Equity & Inclusion <p>Black Student Advising Centre</p>	Statement on Prohibited Discrimination	<p>Culture of Respect – website outlining initiatives and D&I strategies</p> <p>Lord Dalhousie Scholarly Panel on Slavery and Race University Response (September 5, 2019)</p> <p>Apology for racist actions, views of school’s founder (G&M, Sept 6, 2019)</p> <p>On “Campus Life” website: Communities on Campus</p>
Guelph	<p>Strategic Framework, Our Path Forward, 2016. See: Nurturing a Distinct University Culture</p> <p>Affirmations of Inclusion at Board of Governors and Senate (April 2017). See Inclusion Report.</p>	<p>Diversity and Human Rights Office (5 staff)</p> <ul style="list-style-type: none"> - AVP (Diversity and Human Rights) <p>Student Experience - Cultural Diversity Office</p>	Human Rights Policy & Procedures	<p>Fostering a Culture of Inclusion at the University of Guelph, April 2017</p> <p>Anti-Blackness Teach-In (2019 event): https://gryphlife.uoguelph.ca/event/95311</p> <p>Progress on Employment Equity Goals (2016-2019)</p>
Manitoba (U15)	Strategic Plan, Taking Our Place (2015-2020)	Office of Human Rights and Conflict Management (5 staff)	Respectful Work and Learning Environment Policy	President’s Taskforce on Equity, Diversity and Inclusion – established October 2019

	See Strategic Priority IV: Building Community	Human Resources – Equity, Diversity and Inclusion (1 Advisor)		President’s message on confronting anti-Indigenous racism collectively (Feb 2019) Anti-Racism Lead at the Rady School of Health Science (Sept 2019) Report: Responding to Sexual Violence, Harassment and Discrimination at the University of Manitoba: A Path Forward (August 2019) (focus on SV but many comments re EDI) UM Black Alliance – Faculty, staff, students, alumni and community members Gaa wii ji’i diyaang – Indigenous and non-Indigenous faculty, staff and student group
McGill (U15)	McGill Strategic Academic Plan, 2017-2022 See objective: Expand Diversity	Equity at McGill (13 staff) -Associate Provost (Equity and Academic Policies) -Equity Education Advisor (Anti-Oppression and Anti-Racism)	Policy on Harassment and Discrimination Prohibited by Law	EDI Strategic Plan, 2020-2025 Principal’s Task Force on Respect and Inclusion in Campus Life <ul style="list-style-type: none"> Final Report, April 2018 Working Group on Principles of Commemoration and Renaming <ul style="list-style-type: none"> Final Report, December 2018 Faculty of Medicine, Social Accountability and Community Engagement Office –Equity and Diversity programming and education for Faculty. Black Students’ Network Black History Month
McMaster (U15)	Guiding Strategy, Forward with Integrity, Sept 2011 Equity, Diversity and Inclusion President’s Message EDI Strategy, Towards Inclusive Excellence (2019-2022)	Equity and Inclusion Office (11 staff): -Associate Vice-President, Equity and Inclusion -Equity & Inclusion Educator	Discrimination and Harassment Policy	President’s Advisory Committee on Building an Inclusive Community (PACBIC) Working group on Race Racialization & Racism (R3) Hamilton Anti-Racism Resources Centre (HARRC) - joint between City of Hamilton, McMaster, and Hamilton Centre for Civic Inclusion <ul style="list-style-type: none"> https://dailynews.mcmaster.ca/articles/a-unique-model-for-responding-to-racism-in-hamilton/
Ottawa (U15)	Strategic Plan, Transformation 2030	Human Rights Office (7 staff)	Prevention of Harassment and Discrimination	Office of the President - Combatting Racism on Campus – began 2019
Queen’s (U15)	Strategic Planning webpage	Deputy Provost (Academic Operations and Inclusion) Associate Vice-Principal (Indigenous Initiative and Reconciliation)	Link to Diversity and Inclusivity Policy Index	Principal’s Implementation Committee on Racism, Diversity and Inclusion <ul style="list-style-type: none"> Final Report, April 2017 Progress Report, April 2018 Progress Report, August 2019 Inclusive Queen’s webpage: <ul style="list-style-type: none"> Equity, Diversity, Anti-Racism – highlights several resources/offices

		<p>Associate Vice-Principal (Human Rights, Equity and Inclusion)</p> <p>Human Rights and Equity Office (15 staff)</p> <ul style="list-style-type: none"> - Inclusion and Anti-Racism Advisor 		<p>DEAP tool</p> <p>University Council on Anti-Racism and Equity (UCARE)</p> <p>Diversity, Inclusion, and Equity in the Classroom – offered through Centre for Teaching and Learning</p> <p>Queen’s Coalition Against Racism and Ethnic Discrimination</p> <p>Together We Are blog</p> <p>First General Pathway (financial support)</p> <p>DEAP tool</p>
Ryerson	Academic Plan, Our Time to Lead (2020-2025)	<p>Office of the Vice President, Equity and Community Inclusion (8 staff)</p>	Discrimination and Harassment Prevention Policy	<p>Equity and Community Inclusion Pledge</p> <p>Community Networks & Committees</p> <p>Report: From Principles to Action: Collaborating to Create an Inclusive Research Culture (2018)</p> <p>The Institutional Diversity Blog</p> <p>Ryerson Anti-Racism Taskforce (2010 Report)</p> <p>Anti-Black Racism Climate Review (2019) - could not find the report</p> <p>Viola Desmond Awards and Bursary</p> <p>Diversity Self ID (for employees and students)</p>
Saskatchewan (U15)	University Plan 2025, The University The World Needs Mission, Vision, Values	Discrimination and Harassment Prevention Services (staff not listed)	Discrimination and Harassment Prevention Policy (Procedures)	
Toronto (U15)	President’s Statement on Diversity and Inclusion	<p>Antiracism and Cultural Diversity Office (ARCDO) (3 staff)</p> <p>Full listing of Equity Offices reporting to VP-Human Resources and Equity</p>	University Statement on Prohibited Discrimination and Discriminatory Harassment	<p>ARCDO Advisory Committee</p> <p>Black History 365</p> <p>ARCDO Training and Workshops (for faculty and staff)</p>
Victoria	Strategic Framework See Strategy 1.2	Equity & Human Rights (EQHR) (7 staff)	Policy on Human Rights, Equity, and Fairness Discrimination and Harassment Policy (Procedures)	Best Approaches in Anti-Racism Education (lit review): https://www.uvic.ca/equity/assets/docs/report.pdf
Waterloo (U15)	Strategic Plan, Connecting Imagination with Impact (2020-2025) See Goal: Promote and support Indigenous initiatives and a	Human Rights, Equity & Inclusion (16 staff)	Ethical Behaviour	<p>Social Media Abuse Help Page</p> <p>Racial Advocacy for Inclusion, Solidarity and Equity (RAISE) – Waterloo Undergraduate Student Association</p> <p>Host of Conversations Conference (along with Renison University College)</p>

	culture of equity, diversity and inclusivity for all.			
Wilfrid Laurier	Laurier Strategy, Today, Tomorrow, Together (2019-2024) See Strategy: Thriving Community	Senior Advisor, Equity, Diversity and Inclusion Centre for Student Equity, Diversity and Inclusion (3 staff) – focus on student education and ‘spaces’ Office of Dispute Resolution and Sexual Violence Support (staff not listed but, directory suggests 3 staff)	Prevention of Harassment and Discrimination (Procedures)	E(Race)r Summit on Race and Racism at Canadian Universities
York	Strategic Priorities	Centre for Human Rights, Equity and Inclusion (8 staff) - Vice-President, Equity, People & Culture (began Oct 1, 2019)	Racism (Policy and Procedures)	President’s Initiative on Open and Respectful Dialogue President’s Advisory Committee on Human Rights (PACHR) - Race Inclusion and Supportive Environment Committee (reports to PACHR) Inclusion Lens (Event Management Tool) - Inclusion Lens Report, 2017 Towards Race Equity in Education (Report, 2017) YUBelong Campaign REDI (Respect, Equity, Diversity, Inclusion) Series

END