

## SASAH Summer 2020 Project Report

### Towards Engaged Educational Practices Regarding Decolonisation, Anti-Racism, and

#### Inclusion

##### *Foreword*

As a student researcher, I have spent months of my summer break investigating ways of reforming the traditional model of Canadian post-secondary education into a more inclusive, safe space for people of colour. My transition into the Canadian university experience at Western University made apparent innumerable instances of white-washed histories and the obfuscation of racialized people within academia.

As a result, this research attempts to productively challenge the ethnocentric mode of teaching that Western University participates in with the aim of introducing, exploring, and proposing a more culturally sensitive style of learning. This research is not the first of its kind either, but is rather in addition to the pre-existing advocacy work done by other Canadian researchers credited in this research.

In addition, the propositions made in this research do not exhaust the discussion about

*Decolonisation, Anti-Racism or Inclusion*. These themes are large undertakings that have been widely studied and researched for years within many contexts and frameworks.

Pursuing them meaningfully can take numerous forms, not all of which are discussed in this research project, and will likely require many societal paradigm shifts since we are, in effect, working to undo many years of learning and thinking. Rather, this research project is a first point of contact for these discussions, at this point in time, and presents actionable suggestions that can begin to transform the way we learn in a university classroom.

### *Acknowledgements*

This research project acknowledges that Western University is situated on the traditional territories of the Anishinaabeg, Haudenosaunee, Lunaapeewak and Attawandaron peoples, who have longstanding relationships to the land and region of southwestern Ontario and the City of London. The local First Nation communities of this area include Chippewas of the Thames First Nation, Oneida Nation of the Thames, and Munsee Delaware Nation. In the region, there are eleven First Nation communities and a growing Indigenous urban population.

This research project is funded and supported by the School for Advanced Studies in Arts and Humanities at Western University. It has also undergone a thorough reviewing process by Prof. Patrick Mahon, Director of the School for Advanced Studies in the Arts & Humanities, Western, and by Western faculty, staff, and students who lent their expertise and gave fundamental feedback. These noteworthy individuals are:

#### Faculty & Staff:

- Dr. Erica Lawson, Women's Studies & Feminist Research
- Dr. Nandi Bahtia, Associate Dean (Research), Faculty of Arts & Humanities; English and Writing Studies
- Dr. Laurence de Looze, Languages and Cultures
- Dr. Aara Suksi, Classical Studies
- Dr. Barbara Bruce, Experiential Learning Coordinator, School for Advanced Studies in the Arts & Humanities
- Jennifer Tramble, Program Coordinator, School for Advanced Studies in the Arts & Humanities

- Dr. Tracey Isaacs, Associate Dean (Academic) Faculty of Arts and Humanities;  
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### *Rationale*

The traditional model of post-secondary Canadian education is one that is rooted in epistemic violence. For decades it has prioritized and continues to prioritize Eurocentric perspectives in curriculum and pedagogical styles across disciplines to the exclusion of knowledge production by racialized groups of people. The typical pedagogue in Canadian higher education is white and teaches concepts and information passed down from white voices in a manner that often presumes a predominantly white classroom, thereby framing white people as sole producers and gatekeepers of universal knowledge. In this way, our education system has failed and continues to fail racialized students, educators, and staff alike.

This research aims to call attention to the regular exclusion of racialized people in university education and address their history of being ignored in academia. To do this I will investigate practices and projects that reshape classroom content and discussions to be more racially aware and inclusive under the themes of *Decolonisation* and *Anti-Racism*. Furthermore, I seek to recommend strategies and practises that could be used to improve classroom inclusion and participation, mentoring, and in extra-curricular contexts, under the theme of *Inclusion*.

*\*Note: 'Racialized people' in this research will specifically refer to people of colour and visible minorities, including Indigenous people.*

### *Biography of Researcher*

Matthew Dawkins is a Jamaican second-year student at Western University pursuing a BA with a double major in SASAH and English Language and English Literature, as well as a Certificate in Practical Spanish and a Scholar's Electives Module.

On the University Students' Council, he operates as the Ethnocultural Support Services' Coordinator, organizing programs and campaigns that offer a platform for the experiences, issues, and voices of students of colour on campus. On the Arts and Humanities Students' Council, as Equity Commissioner as well as SASAH Department Representative, he oversees programming and policy that fosters equity among all in-faculty students and represents the concerns of the students in his program, respectively.

Matthew's interests include Equity, Diversity, and Inclusion Rights as well as Anti-Racism practices. He also enjoys English literature, and creative writing.

## *Introduction*

With emerging discussions surrounding racism and the role it plays in education, it becomes increasingly imperative that Western University address this very real problem that affects the everyday lives of its students and how it systematically promises racist outcomes. It is also this educational institution's responsibility to listen to its racialized students and faculty and consider more critically the race relations and dynamics that play out in the university's classrooms and social spaces, and on campus at large.

In this research, I will utilize three primary themes to introduce, explore, and propose ways of implementing concepts surrounding racial inclusion in the setting of a post-secondary institution. These themes are *Decolonization*, *Anti-Racism* and *Inclusion*.

Each theme is prefaced with definitions and a summary necessary for a foundational understanding of the subsequent objectives, and resources.

**Decolonisation-** The first theme of this research will prime participants' understandings of global colonialism and, more specifically, Canadian colonialism. I will seek to challenge existing and pre-existing racial perspectives in education, not only to underscore the colonial nature of Canadian education, but also to give participants a historical background on the lived reality in education today. Participants will engage with materials that explore the origins and results of global and national colonisation throughout history in order to better identify modern colonial reproductions, especially in the area of education.

**Anti-Racism-** The second theme of this research will equip participants with the strategies and resources to recognize, confront, combat, and resist racist ideologies. Participants will be offered in-depth insights into the ways racial and cultural problems exist in educational spaces and ideas about what can be done to challenge these problems.

**Inclusion-** The final theme of this research will demonstrate an inclusive classroom and equip participants with the cultural sensitivity and awareness necessary to respond to cultural differences in the classroom. Within this theme, the project presents practical strategies and recommendations for students and instructors to navigate cross-cultural discourse within the setting of an educational institution.

This research aims to explore the themes of *Decolonisation*, *Anti-Racism*, and *Diversity and Inclusion* in undergraduate education contexts, specifically at Western University, with the School for Advanced Studies in Arts and Humanities as its central focus. SASAH, faculty, staff and students will be the initial primary audience for the dissemination of this research and its recommended strategies. It is hoped by the researcher that the project will also expand beyond the SASAH context, to influence change within the wider University setting.

## Decolonisation

### *Definitions*

These definitions serve as the first point of engagement to deepen the understanding by participants of the concepts and ideas that are involved under the theme of '*Decolonisation*'.

- Colonialism: "Colonialism is a practice of domination, which involves the subjugation of one people to another... the term colony comes from the Latin word *colonus*, meaning farmer. This root reminds us that the practice of colonialism usually involved the transfer of population to a new territory, where the arrivals lived as permanent settlers while maintaining political allegiance to their country of origin." From Stanford Encyclopedia of Philosophy, 2006
- Imperialism: "the policy, practice, or advocacy of extending the power and dominion of a nation especially by direct territorial acquisitions or by gaining indirect control over the political or economic life of other areas." From <https://www.merriam-webster.com/dictionary/imperialism> retrieved May 22, 2020
- Dependency Theory: "[Dependency is]...an historical condition which shapes a certain structure of the world economy such that it favors some countries to the detriment of others and limits the development possibilities of the subordinate economics...a situation in which the economy of a certain group of countries is conditioned by the development and expansion of another economy, to which their own is subjected. Theotonio Dos Santos, "The Structure of Dependence," in K.T. Fann and Donald C. Hodges, eds., *Readings in U.S. Imperialism*. Boston: Porter Sargent, 1971, p. 226
- Metropole and Satellite States: "The metropole expropriates economic surplus from its satellites and appropriates it for its own economic development. The satellites

remain underdeveloped for lack of access to their own surplus and as a consequence of the same polarization and exploitative contradictions which the metropolis introduces and maintains in the satellites' domestic economic structure." *Sociology of Development and Underdevelopment of Sociology*, Pluto Press, 1971.

- Decolonization: "...a regenerative resurgence of Indigenous thought, development, sovereignty, life, communities, peoples, and land." From Eric Ritskes, retrieved May 19, 2020, <https://intercontinentalcry.org/what-is-decolonization-and-why-does-it-matter/>

### *Summary*

This summary consists of key learnings and concepts that this project seeks to inculcate. It condenses some key principles and ideas into a broadly useful understanding of the theme ‘*Decolonisation*’.

Colonization is a major part of Canadian history and it is still happening today. Non-Indigenous Canadian families were originally settlers and their descendants born into a colonial system where Indigenous marginalization was normalized. While Canada constantly ranks among the top countries for quality of life, many Indigenous peoples live on reserves in conditions comparable to economically “developing” nations, with, for example, inadequate access to drinking water and without adequate sewage disposal systems.

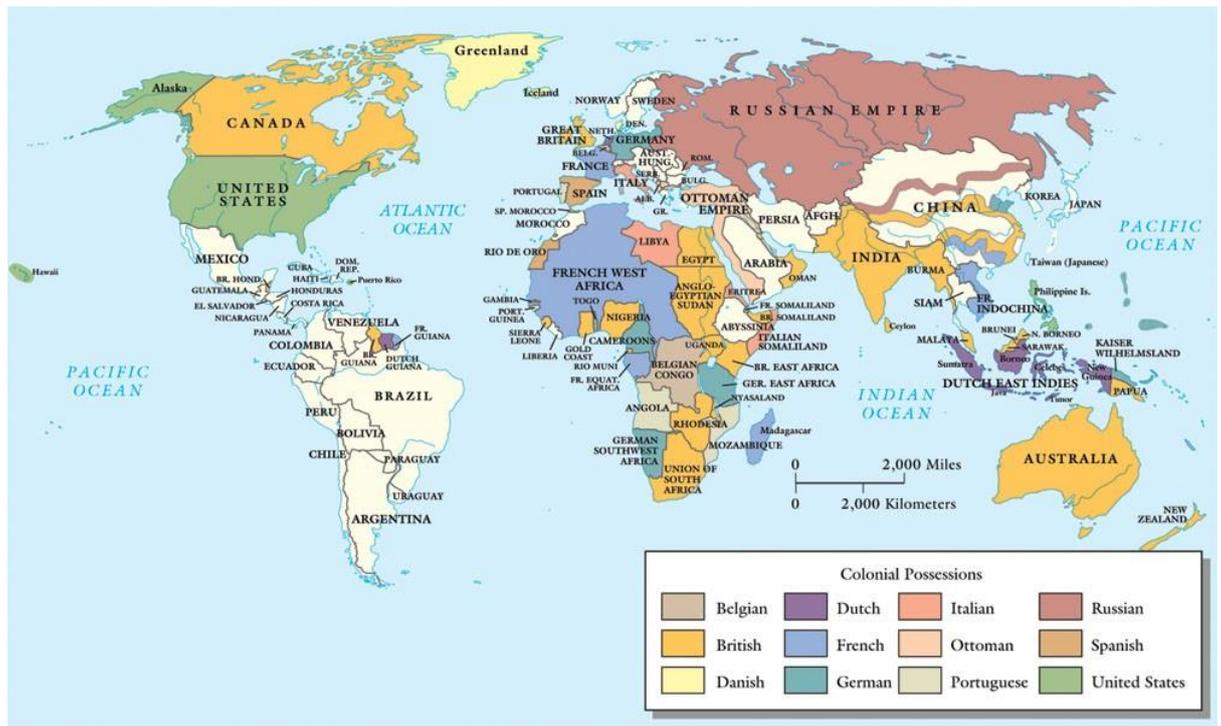
Moreover, colonialism is deep-rooted in global societies and has been a primary source of racial and ethnic prejudice and unequal power relations. It has effectively shaped modern interactions between nations, forging satellite states that function to support metropole states. Retracing global issues and imbalanced relationships through history often reveals a background of colonialism and imperialism.

Decolonization, therefore, must go beyond territorial land acknowledgments (though such acknowledgments are a good starting point). It needs to acknowledge the harm that colonial histories have done to Indigenous nations, peoples, and cultures. Such understanding is exceedingly important in building a nation where a strong and respectful relationship between Indigenous and non-Indigenous peoples function effectively. Thus, this project must begin by recognizing our colonial present and inspiring decolonization practices to develop a deeper global and national understanding of modern colonial reproductions.

### *Objectives*

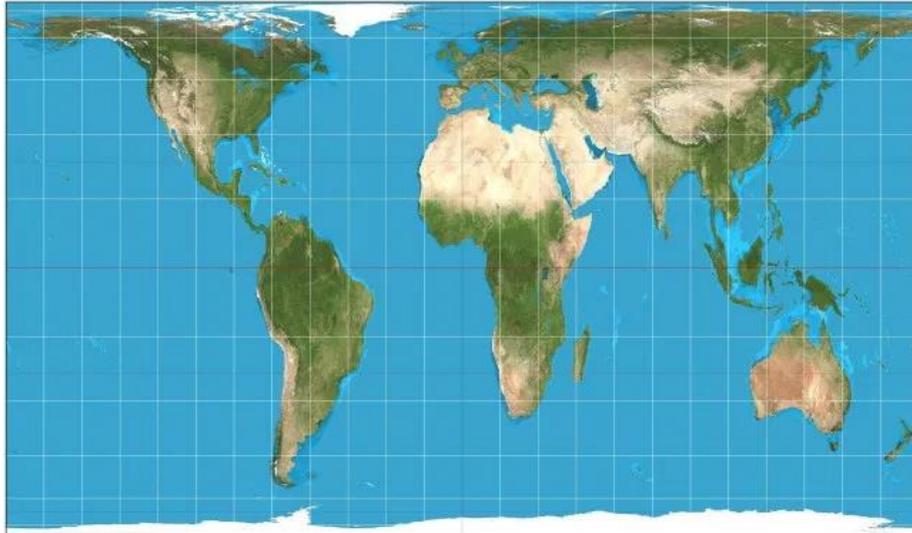
The following objectives range between points of engagement that participants could utilize and instructions to direct participants to unpack information as well as diagrams and charts to illustrate the theme of ‘*Decolonisation*’.

- Introduce participants to the following terms and give examples: *colonisation, imperialism, decolonisation, dependency theory, metropole, and satellite states*
- Introduce participants to the four main types of colonialism: settler colonialism, exploitation colonialism, surrogate colonialism, and internal colonialism
- Introduce participants to a variety of justifications for imperialism and colonization (economic, political, racist):
  - <https://www.encyclopedia.com/history/encyclopedias-almanacs-transcripts-and-maps/justification-empire-european-concepts>
  - <https://sourcebooks.fordham.edu/mod/1893lugard.asp>
  - <https://sourcebooks.fordham.edu/mod/1884ferry.asp>
  - [http://www.socialstudieshelp.com/USRA\\_Imperialism\\_Justify.htm](http://www.socialstudieshelp.com/USRA_Imperialism_Justify.htm)
  - [http://webs.bcp.org/sites/vcleary/ModernWorldHistoryTextbook/Imperialism/section\\_2/motives.html](http://webs.bcp.org/sites/vcleary/ModernWorldHistoryTextbook/Imperialism/section_2/motives.html)
- Highlight the harms of colonialism on Indigenous communities
- Introduce participants to the ways numerous countries – in particular, *Algeria, India, Cuba, Haiti, Mexico, New Zealand* – attempted decolonisation and the resulting political, economic and social effects
- Allow participants to develop a global perspective of colonialism
- Allow students to interact meaningfully with the following maps and interpret the following questions:



© 2005 Wadsworth - Thomson

- *Address the colonial underpinnings of this popular map*
- Which countries were the most heavily colonized in 1914 and why?
- Which European countries had the greatest number of colonies and what does this mean for both parties?
- By 1914, the majority of the world was colonized by 11 European countries, what are the modern-day implications of this?
- Introduce participants to the next, more spatially accurate map



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*\*Note: The above questions can be amended and expanded upon in order to enhance the activity.*

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- *Justification for Empire, European Concepts*. Encyclopedia of Western Colonialism since 1450. Retrieved August 05, 2020 from Encyclopedia.com:  
<https://www.encyclopedia.com/history/encyclopedias-almanacs-transcripts-and-maps/justification-empire-european-concepts>
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- Smith, Matthew. *Liberty, Fraternity, Exile: Haiti and Jamaica After Emancipation*. University of North Carolina Press, 2014
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<https://www.washingtonpost.com/news/worldviews/wp/2013/05/16/a-revealing-map-of-the-worlds-most-and-least-ethnically-diverse-countries/>

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- Massey-Jones, Reneeka. (2019, May 21). *Why Decolonizing Education is Important*. Medium. <https://medium.com/@eec/why-decolonizing-education-is-important-77fc6b3e9085>
- *Ralph Bunche: An America Odyssey*. PBS. Retrieved August 8, 2020 from [https://www.pbs.org/ralphbunche/education/edu\\_decolon.html#materials](https://www.pbs.org/ralphbunche/education/edu_decolon.html#materials)

## Anti-Racism

### *Definitions*

These definitions serve as a first point of engagement to deepen participants' the understanding of the concepts and ideas under the theme of *Anti-Racism*.

- Racism- “a powerful collection of racist policies that lead to racial inequity and are substantiated by racist ideas.” - Ibram X. Kendi, 2019
- Anti-racism- “the active process of identifying and eliminating racism by changing systems, organizational structures, policies and practices and attitudes, so that power is redistributed and shared equitably.” - NAC International Perspectives: Women and Global Solidarity from <http://www.aclrc.com/antiracism-defined> retrieved May 25th
- White Fragility- “the tendency among members of the dominant white cultural group to have a defensive, wounded, angry, or dismissive response to evidence of racism.” From <https://www.dictionary.com/browse/white-fragility> retrieved May 23, 2020
- Privilege- “a set of unearned benefits given to people who fit into a specific social group.” - Sian Ferguson, 2014 from <https://everydayfeminism.com/2014/09/what-is-privilege/> retrieved May 27<sup>th</sup>
- Institutional Racism- The collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture, or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people”- Justice Lord MacPherson, 1997
- Microaggressions- "The everyday slights, indignities, put downs and insults that people of color, women, LGBT populations or those who are marginalized experience

in their day-to-day interactions with people." - Derald W. Sue from

<https://www.vox.com/2015/2/16/8031073/what-are-microaggressions> retrieved May 29th 2020

- Intersectionality- “a metaphor for understanding the ways that multiple forms of inequality or disadvantage sometimes compound themselves and they create obstacles that often are not understood within conventional ways of thinking about anti-racism or feminism.” - Kimberlé Crenshaw, 2017 from <https://www.youtube.com/watch?v=ViDtnfQ9FHc> retrieved May 28<sup>th</sup> 2020
- The Matthew Effect- “ a common concept that those who already have status are often placed in situations where they gain more, and those that do not have status typically struggle to achieve more.” From <https://study.com/academy/lesson/matthew-effect-definition-examples.html> retrieved May 25th 2020

### *Summary*

This summary consists of key concepts that this project seeks to inculcate. It condenses some key principles and ideas into a broadly useful understanding of the theme '*Anti-Racism*'.

Race today plays such a consequential role that it is nearly impossible to navigate life without reaping its benefits or suffering its disadvantages. Racialized people face racism in issues surrounding education, employment, healthcare, housing, and the justice system, while white people are the beneficiaries of the related institutional oppressions. What is worse, racist inventions evolve over time to sustain themselves.

Modern day racism has attached itself to definitions of morality and shaped itself to appear individualistic. In truth, whether a person is racist has less to do with how "good" they are and more to do with their implicit biases and inclinations towards the ingrained racist beliefs in our society. Racism masks itself today in these ways, so we not only shy away from the term for fear of being "bad", but we also reduce the conversation to addressing individuals subsequently avoiding meaningful conversations about it at societal and institutional levels.

The theme of *Anti-Racism* aims at expanding discussions of racism beyond preoccupations with morality, and a focus on individuals, and disproving myths rooted in pseudo-biology and stereotyping. Encouraging open and honest discussions about how we all reproduce racist cultures and how to better identify, call-out and even curb racism is a more productive strategy.

Moreover, in a world where racism is constantly reproducing and evolving in covert and overt ways participants will be asked to shed the neutral label of "not racist" and engage in the active process of anti-racism, acknowledging that we are all on some level racist and that the only meaningful opposition to racists is anti-racists.

*Follow-up Reading: 'How to Be an Anti-Racist' page 19-25*

### *Objectives*

These objectives range between points of engagement that participants could utilize, instructions to direct participants to unpack information, and diagrams and charts to illustrate the theme of *Anti-Racism*.

- Introduce participants and give examples of the following terms: *racism, anti-racism, white fragility, privilege, institutionalized racism, microaggression, intersectionality, the Matthew Effect, multiculturalism, equity vs equality*
- Debunk myths of race (morality, individualism, pseudo-biology, and stereotypes) and reframe race as a societal invention
- Introduce participants to the forms of racism (covert and overt)
- Differentiate between “not racist” and “anti-racist”
- Introduce participants to the following research findings and explain each category:

## KEY FINDINGS OF EXISTING RACISM IN CANADIAN SCHOOLS

The information in this table is presented by major themes identified in academic research; research conducted by districts across Canada and different levels of government in Canada; and various community organizations.

Table 2 - Racism in Canadian Schools	
<b>1 Forms of racism</b>	<ul style="list-style-type: none"> <li>• Violent incidents based on racism occurs between students</li> <li>• overt and covert forms of racism occur student-student, teacher-teacher, teacher-student, administration-teacher, administration-student, teacher/administration-parent</li> <li>• Graffiti (e.g. symbols &amp; direct comments in bathroom stalls)</li> <li>• name-calling involving references to race, ethnicity, and heritage • Racially motivated harassment</li> </ul>
<b>2 The student experience</b>	<ul style="list-style-type: none"> <li>• Racism between students often goes unreported</li> <li>• Racism experienced by students and perpetrated by educators often goes unreported</li> <li>• students who experience racism feel alienated and unsafe</li> <li>• students who experience racism suffer academically</li> </ul>
<b>3 The teacher experience</b>	<ul style="list-style-type: none"> <li>• Racism between educators often goes unreported</li> <li>• educators who experience racism often feel alienated</li> <li>• educators who experience racism feel unsupported</li> <li>• educators are often unable to recognize racism because they have not been trained to do so</li> <li>• educators are often reluctant to report racism and talk about it with their students even when they can recognize it</li> </ul>
<b>4 Inequity in hiring practices</b>	<ul style="list-style-type: none"> <li>• many students and parents do not see themselves represented in the teaching staff, and less so in the administrative staff</li> <li>• many studies report the lack of visible minority educators in urban Canadian schools (e.g. silver &amp; Mallett, 2002)</li> </ul>
<b>5 Lack of inclusivity In the curriculum</b>	<ul style="list-style-type: none"> <li>• studies show that curricula across Canada is Eurocentric <ul style="list-style-type: none"> <li>• Canadian history textbooks often represent racism as something that happens outside of Canada</li> </ul> </li> <li>• Canadian history textbooks often identify race as a biological given rather than a social construct</li> <li>• many students do not see themselves represented in the curriculum</li> </ul>

**6 Inequitable school culture**

- covert racism is embedded in everyday conversation through derogatory comments and assumptions based on stereotypes
- Racism is often seen as an individual issue rather than a systemic issue
- though many Districts have policies in place, there is a lack of follow-through from policy to action
- studies show that administrators are often reluctant to admit that racism exists and when they do, they often downplay its significance
- administrators often do not know how to recognize racism
- students, educators and parents state that when they do report incidents of racism to administration, their experiences are dismissed
- there is a lack of understanding among White educators, students and administration that discrimination against

White people is not the same as racism

*Source: Centre for Race and Culture. Anti-Racism in Canada: Best Practices Report. 2013.*

### *Resources*

- Centre for Race and Culture. *Anti-Racism in Canada: Best Practices Report*. 2013.
- Diangelo, Robin. (2018). *White Fragility- Why it's so hard for White People to talk about Race*. Beacon Press.
- *Anti-Racism Education*. City of Saskatoon. Retrieved August 8, 2020 from <https://www.saskatoon.ca/community-culture-heritage/cultural-diversity/anti-racism-public-education>
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- Roberts, Dorothy. (2012). *Fatal Invention*. The New Press.
- Davis, Angela. (2012). *The Meaning of Freedom and Other Difficulties*. City Lights Publishers.

## **Inclusion**

### *Definitions*

These definitions serve as a first point of engagement to deepen the understanding of participants about the concepts and ideas that are involved under the theme of ‘*Inclusion*’.

- Tokenism- “The practice of satisfying the moral requirement for the inclusion of members of structurally disadvantaged people in groups that are better placed in society. This maintains the idea that social mobility is available to all when it is not.”  
Grant, B. (2017). Tokenism. In F. Moghaddam (Ed.), *The SAGE encyclopedia of political behavior* (pp. 834-837). Thousand Oaks, CA: SAGE Publications.
- Anti-racist education- a pedagogy which recognises racism, sexism, and classism as the by-products of dominant societies; it is a pedagogy that seeks equitable resolution of skewed power structures through critical understanding, and concerted action to address inequity.”- Tracy Williams-Shreve
- Ethnocentrism- “a belief in the superiority of your own culture. It results from judging other cultures by your own cultural ideals. Ethnocentrism is linked to cultural blind spots. Blind spots occur when we fail to attribute differences between our behaviours and beliefs and those of others to differences in cultural schemas.” - Felicity Menzies, from <https://cultureplusconsulting.com/2015/06/04/ethnocentrism/> retrieved May 28<sup>th</sup> 2020
- Xenocentrism- “Xenocentrism serves as an antithesis to ethnocentrism, wherein a person believes his or her culture and its goods and services are superior to that of all other cultures and people.” – Ashley Crossman from <https://www.thoughtco.com/xenocentrism-3026768> retrieved May 28th 2020

- Cultural humility- “Cultural humility is a lifelong process of self-reflection and self-critique whereby the individual not only learns about another’s culture, but one starts with an examination of her/his own beliefs and cultural identities”- Tervalon & Murray-Garcia, 1998
- Cultural assimilation- “when the dominant racial, cultural, ethnic, or religious group controls most of the social, economic, and political institutions within a society, members of ethnic minority groups must acquire its cultural characteristics in order to experience social class mobility and structural inclusion in society.” -Encyclopedia of Diversity in Education from <https://sk.sagepub.com/reference/diversityineducation/n58.xml> retrieved May 28th 2020
- Reconciliation- “establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country. In order for that to happen, there has to be awareness of the past, an acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour.” Truth and Reconciliation Commission, 2015

### *Summary*

This summary consists of key strategies and practices that this project seeks to inculcate. It condenses some key principles and ideas into a broadly useful understanding of the theme *Inclusion*.

By the early part of the twentieth century, Canada's history of settlement and colonization has resulted in a multicultural society predominantly made up of three peoples – Indigenous (First Nations, Métis, and Inuit), French, and British. Since then, numerous other racial and ethnic groups have also come to Canada, further diversifying the nation and propelling multicultural sentiments towards the establishment of policies at the municipal level. However, multiculturalism extends beyond the coexisting of multiple racial and ethnic groups: an authentic multicultural society must involve reconciliation, cultural humility, and the absence of cultural assimilation.

In order to realize this society, participants must engage in more evolved ways to participate in cross-cultural discourse and develop inclusive practices for meaningful cultural and racial discourse in the classroom.

This theme of *Inclusion* aims to mobilize the learned concepts and ideas in *Decolonisation* and *Anti-Racism* into actionable strategies students and educators can practice within the setting of an educational institution.

### *Recommendations for Instructors*

Putting to action the ideologies explored in ‘*Decolonisation*’ and ‘*Anti-Racism*’ can seem challenging but it is worth acknowledging that, by actively participating in an educational institution, like Western University, educators are components of the educational experience. Thus, everyone has a role to play. Change begins at the microlevel: in the classroom. How educators teach, build relationships with students, and navigate classroom dynamics can set the foundation for what is valued, accepted and challenged by the institution at large. The following recommendations are strategies educators can implement in their teaching practices to begin creating a more inclusive learning experience for their students.

- 1. Be Inclusive-** Inclusive teaching is a mind-set. For every teaching decision you make, ask yourself, “Who could be left out as a result of this approach?” Consider this: when you lecture, students vary in their ability to stay focused, pull out key ideas, and organize the information. Is it “hand-holding” to provide a skeletal outline of your lecture in advance? Critics might think so. But the result is that all students leave class with a minimal set of notes, a clearer idea of the main points, and an expert’s example of how ideas fit and flow together. And in the process, your students will develop a good structure for how to take notes.
- 2. Decolonize your teaching –** Be aware of the content you teach your students. If all the writers on your syllabus are white, it signals something inherently racist about your pedagogy. If in your examples you use purely Anglo-Saxon names, this is another signal. So, at a minimum, make sure your content and approach to teaching it do not force racialized students to constantly culturally assimilate, while white students remain comfortable and unchallenged. Beyond that, inform yourself about other pedagogical approaches that are not Western/Eurocentric in style (i.e., those that include the experiential or that consider other teaching traditions seriously, including

those of Indigenous and other non-settler colonial peoples). A critical, multicultural classroom should strive to reflect everyone and exercise cultural exchange among all participants.

3. **Become increasingly aware of our own identities, fears, and biases as we teach about diversity issues** - Our own identities—grounded in race, gender, sexuality, social class, etc.—are more present when we discuss topics of diversity in a course than when we deal with less controversial issues. As the subject matter is both broad and emotionally charged for students, faculty members often question their own abilities to teach about and manage diversity-related discussions. This raises the need for faculty to seek support to develop skills to engage with students regarding challenging, race-oriented materials and subjects.
4. **Invite guest speakers from different racial backgrounds**- Your voice might not always be the most culturally sensitive or aware when it comes to exploring certain topics. Embrace that. There are many racialized people with lived experiences willing to share (whether in-person or via a YouTube video) who can add substance to the topics you're teaching. Sometimes your voice won't always allow your messages to resonate with students because it may sound culturally disingenuous, and that is okay.
5. **Use building blocks and key concepts as a basis for considerations of diversity issues**- The word "diversity" for many white students is interpreted as "them." Concepts such as culture, identity, communication, power and privilege, stereotypes and prejudice, and discrimination and oppression, considered carefully through informed, well-managed discussion, can provide a framework for students to understand difference. The concepts can be used to comprehend the impact of attitudes, laws, and other societal forces on the treatment of racialized people in

society, and promote opportunities for the advancement of members of marginalized groups.

- 6. Practice cultural sensitivity** - While it's important to keep an open dialogue amongst students, it's equally as important to make sure you're being sensitive to everyone's culture, beliefs, and language concerns. Take the time to understand each student's cultural nuances – from learning styles to the language they use – and use these insights to design your curriculums. For example, provide English as a Second language (ESL) learners with appropriate and relevant resources that help them improve their English comprehension skills. Rather than teach using only a traditional lecture style, create learning experiences that are more interactive and require collaboration. These considerations will help ensure that every student feels included, and has the space to learn in their own way and a fair chance to succeed.
- 7. Celebrate your students' diversity, but please don't tokenize-** It can be tempting to ask a student of colour to share a favourite dish from the place of their heritage, but not all students are so keen to share. Whatever their reasoning, it's okay for students not to want to be labeled “the \_\_\_\_\_ student.” Make sure you're celebrating them as multi-dimensional members of your community and finding out ways to do this on their terms.

### *What Can Students Do?*

Like educators, students should be considered an important resource in their educational institutions as they too actively operate and participate in their university and while their position does not afford them the ability to effect change in the same way as faculty or staff, it should be recognized that students' responsibility is to hold their institution accountable. Advocating for issues and lobbying the necessary groups of people who are able to effect change on campus can powerfully demonstrate what students value and encourage their university to respond in a meaningful way. The following recommendations are steps students can take to help build their campus into a more inclusive learning community.

- 1. Actively educate yourself-** Being aware of racial inequalities within your institution is good, but it is a role that is passive. To bring about change, students should mobilize their thoughts and efforts into actively engaging with racial equity discourse. A notable first step is educating oneself. There are a number of critical texts that explore in detail the themes of *Decolonisation*, *Anti- Racism*, and *Inclusion*. Simple google searches cross listed with your university's library will reveal a wealth of accessible literature you can learn from. Moreover, actively educating yourself can take other forms like podcasts, YouTube videos, documentaries, and blogs. These formats are digestible and often at your disposal; taking the time to access them is the first step to activating your advocacy as a student.
- 2. Engage with cultural clubs and peer programs on campus-** There are likely cultural clubs and Equity, Diversity, and Inclusion groups within your campus community. Engage with these resources, promote and attend their programming, support their events, and encourage your peers to do so as well. Pushing for the expansion of these groups and ideas signals to the school and to other students that their work is important, necessary and valued.

- 3. Call-in your classmates-** Unchecked ignorance breeds irresponsible learning. In classroom discussions don't feel shy about educating your peers from a place of respect and concern. Ignorant comments in classroom discussions can often go unchecked, but this signals to the room that what has been said is acceptable in your learning space and will bleed into other social spheres on campus. Don't be afraid to be the voice that speaks out and educates. When disrespectful comments are challenged, it demonstrates to everyone, and especially racialized people, that harmful and ignorant comments are not permissible. Moreover, you will have educated your classmate and encouraged others to call-in as well.
- 4. Develop a working group-** In your faculty, or even your class, chances are you recognize disparities and issues concerning diversity, racism, and inclusion. Gather a group of your friends and start collecting that data. Respectfully bringing a meticulously organized set of empirical and qualitative data to your professor or someone in your faculty administration not only presents undeniable facts but also demonstrates your seriousness surrounding the issue. This effort is likely to spur them to see your educational experience differently and you and your classmates can use that opportunity to suggest strategies faculty and administration can implement to remedy the issues you've outlined.
- 5. Meet with your professor-** Educators are the educational leaders who are expected to control the environment in which you're learning. Sometimes just taking the time to speak with them in private about your concerns and outlook can work to shift dynamics in the classroom. Usually educators are personable and accessible so opening a dialogue can be the means by which your learning experience will change for the better.

**6. Lobby your university's student council-** You might not see how your individual voice can pinball a reaction of systemic changes within the university's operations at a policy-level, however this is the benefit of the elected university's students' council representatives. It is the responsibility of these students to speak on behalf of you, the student body and participate in enacting real change on campus. Demand that council members students take on issues surrounding advocacy and inclusion and ask them to inform you - the student body- about concrete plans and strategies. Speak with these students, visit their websites, or run for a role yourself, because these are the positions of power that are obliged to take student concerns seriously and, in turn, make sure the university takes them seriously as well.

### *Resources*

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- Lee, Enid. Personal Interview. *Taking Multicultural, Anti-Racist Education Seriously*
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## Canadian Scholars

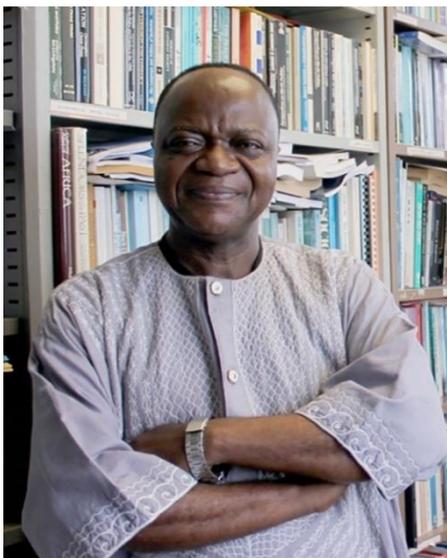
The following are notable figures in academia who contribute substantial research, work, and study to the three primary themes of this project: *Decolonisation*, *Anti-Racism*, and *Inclusion*. They may act as a reference point for participants to build upon and/or expand some of the foundational knowledge discussed throughout this research project.

### *Dr. John Borrows*



Dr. Borrows is the Canada Research Chair in Indigenous Law at the University of Victoria Law School. He studies Indigenous peoples' laws and their applications across Canada. He continues to help bring a proposed JID program to fruition—a four-year dual Indigenous law degree program where students will receive an Indigenous law degree and a Canadian law degree. He teaches in the area of Constitutional Law, Indigenous Law, and Environmental Law.

### *Dr. George Dei*



George Jerry Sefa Dei is known for his anti-racist research, particularly on anti-racist approaches to education. He is also known for his advocacy for African-focused schools in Canada. For his outstanding contributions to anti-racism studies, the advancement of human rights in education, equity and diversity, OISE professor, community leader and top Canadian scholar, Dr. George Dei has been selected co-winner of the 2016 Whitworth Award for Career Research in Education.

*Dr. Agnes Calliste*



Dr. Calliste is a nationally and internationally celebrated academic who joined the Sociology faculty at St Francis Xavier University in 1984, where she remained until her retirement in 2010.

Her scholarship focuses on the complex interrelation of work, race, ethnicity and gender in Canada. Her ground-breaking research with African-Canadian railway porters and Caribbean-Canadian nurses explored previously unexamined dimensions of our social history.

Dr. Calliste studied not only the institutionalized oppression of such communities, but also their organized resistance.

*Dr. Philip Howard*



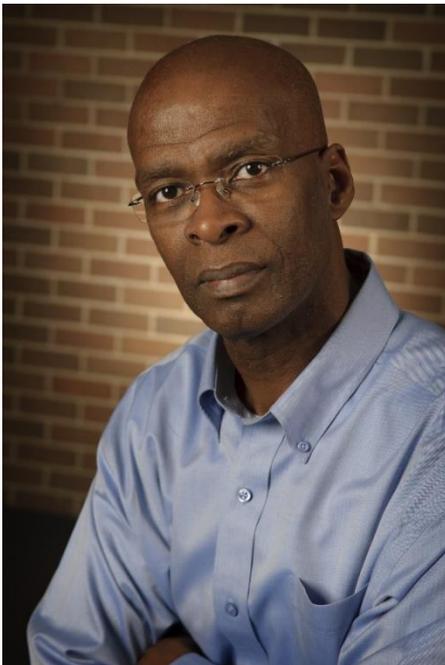
Dr. Philip Howard is an Assistant Professor in the Department of Integrated Studies in Education, Faculty of Education at McGill University. His research interests are in the social formations, pedagogical processes, and epistemological frames that mediate the ways we come to know ourselves, adopt identities, create community, and exercise agency and resistance in various forms against colonialism, antiblackness, and racial injustice with a particular (though not exclusive) focus on Black experience in Canada.

*Dr. Zoe Todd*



Zoe Todd's current work focuses on the relationships between people and fish in the context of colonialism, environmental change and resource extraction in Treaty Six Territory (Edmonton, amiskwaciwâskahikan), Alberta and the Lake Winnipeg watershed more broadly. Her work employs a critical Indigenous feminist lens to examine the shared relationships between people and their environments and legal orders in Canada, with a view to understanding how to bring fish and the more-than-human into conversations about Indigenous self-determination, peoplehood, and governance in Canada today.

*Dr. Carl James*



Dr. Carl E. James is widely recognized for his research contributions in the areas of intersectionality of race, ethnicity, gender, class and citizenship as they shape identification/identity; the ways in which accessible and equitable opportunities in education and employment account for the lived experiences marginalized community members; and the complementary and contradictory nature of sports in the schooling and educational attainments of racialized students. In advocating on education for change, James documents the struggles, contradictions, and paradoxes in the experiences of racialized students at all levels of the education system. In doing so, he seeks to address and move us beyond the essentialist,

generalized and homogenizing discourses that account for the representation and achievements of racialized people in educational institutions, workplaces, and society generally.

***Dr. Brenda Wastasecoot***

Brenda Wastasecoot (Cree, Ininu) is a Toronto-based writer, poet and storyteller currently teaching in the Centre for Indigenous Studies and Faculty of Arts and Science at the University of Toronto. She is originally from Churchill, Manitoba and is a member of the York Factory Cree Nation.



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