Reimagine Higher Education

ANTI-RACISM CURRICULUM & PEDAGOGY TOOLKIT

2023

NORQUEST COLLEGE

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> " The only way to undo racism is to consistently identify it and describe it— and then dismantle it.

Dr. Ibram X. Kendi, How to Be an Antiracist (2019)

Land Acknowledgement

As a diverse team of people with Indigenous and multi-generational settler backgrounds, we recognize that our work to embed and institutionalize anti-racism in curriculum and pedagogy at NorQuest College is situated in Treaty 6 Territory and the homeland of the Métis Region #4. This land is home to many diverse groups of Indigenous peoples including the Cree, Dene, Blackfoot, Saulteaux, Nakota Sioux, Inuit, and Métis. We also acknowledge that the City of Edmonton and all the people here are beneficiaries of Treaty No. 6. which encompasses the traditional territories of numerous western Canadian First Nations as well as the Métis people who have called these lands home since time immemorial.

We pay our respects to the Indigenous ancestors of this territory and reaffirm our relationship with their descendants and with one another.

We appreciate the beautiful lands, waters, and resources of this land that have nourished Indigenous peoples, and settlers from different cultures and communities around the world, including those who study or work at NorQuest College.

At the same time, we acknowledge the past horrors of the residential school system in Canada, and the historical and continuing impacts of systemic racism and oppression on the lives and outcomes of Indigenous learners in education and society.

As we jointly strive for more equitable outcomes for Indigenous and racialized learners at NorQuest, we commit to combating racism and advancing anti-racist educational practices and experiences in ways that contribute to the goals of reconciliation as articulated in the Education calls-to-action of the Truth and Reconciliation Commission.

We are immensely blessed by the rich and diverse culture, talent, knowledge and excellence that Indigenous people demonstrate across various facets of our societal and educational systems, including at NorQuest. More specifically, we appreciate the invaluable contribution of our Indigenous colleagues to the work of advancing anti-racism and appreciate the space and place we have been afforded to create tools and processes that will support inclusive teaching and learning experiences for all students, instructors and staff at the college.

We count it a privilege to work on this land, among the Indigenous and diverse community stakeholders of this college; and we do not take lightly our responsibility to advance inclusion for all, including for current and future Indigenous learners at NorQuest. In doing our work, we acknowledge the mistakes that we might make and reaffirm our readiness to learn from them and become better as we gravitate towards becoming the truly anti-racist organization where Indigenous and racialized students thrive.

Why & Why Now?

Introduction

This Anti-Racism Curriculum and Pedagogy Toolkit presents our vision, approach, tools and resources that will equip instructors and instructional teams to implement anti-racist pedagogy in their curriculum and teaching practice across all programs and courses at NorQuest College. It supports our shared vision of becoming a model anti-racist organization through transforming the ways we conceptualize, design and implement programs and curricula at NorQuest. The overarching objective of this framework and toolkit is to institutionalize an anti-racist approach in our curriculum, teaching and learning culture in the academic portfolio of the College.

Background

The history of colonial oppression and racial injustice in Canadian society and education is widely documented, and the postsecondary education system is complicit. The impact of historical inequity in education and the social justice needs of our increasingly multicultural/multiracial society warrants appropriate actions to eliminate racism at every level. In the postsecondary system, combating racism is critical to ensuring that our ever-expanding body of diverse international and domestic students can learn in a safe and respectful environment. A stance against racism also ensures that our students are adequately prepared for the demands and realities of our diverse workplace and society. Moreover, the focus and prioritization of anti-racist and inclusive education by College and Institutes Canada (CICAN) obliges stakeholders like us to us align our approaches and practices accordingly. In response to the continuing legacies of colonialism and racial inequity in the education system, and recent incidents of racism affecting our own students, NorQuest College reaffirmed the commitment to becoming an anti-racist organization. This commitment was informed by the Desired State (established with feedback and suggestions from students) as well as our college strategy documents including *NorQuest 2030: We Are Who We Include*, and the *Deans' Joint Commitment to Anti-racism for Equity*.

The NorQuest *Deans' Joint Commitment to Anti-Racism for Equity* shapes our approach to anti-racism in the academic portfolio through the following specific provisions:

- Commitment #1: Developing and enhancing our curriculum, pedagogy, and research with a lens on antiracism, inclusion, equity, and intersectionality to better reflect and represent our current and future learners and to promote a global perspective that values and respects the unique history and current realities of the diverse populations in Canada.

- Commitment #3: Creating and holding space for group learning and individual personal commitment and accountability in order to encourage growth and self-reflection related to equity, anti-racism, diversity, intersectionality, and inclusion.

Reimagine Higher Education is an invitation to our faculty, staff, learners and community to build the future together. A future that is vibrant and inclusive. A future that meets learners where they are and provides an incredible learning experience.

Anti-Racism Project in Reimagine Higher Education

One of the ways in which NorQuest College is working toward becoming an anti-racist organization is through Reimagine Higher Education (RHE). In 2022-23, RHE was focusing on six projects which included the Anti-Racism Project. The Anti-Racism Project is concerned with the development of tools and resources that will help our faculty carry out anti-racist and anti-oppressive pedagogy within the spheres of curriculum and program development, implementation and review. The project also entails capacity building for instructors by equipping them with the knowledge and tools needed to combat racism and advance anti-racist pedagogy across all programs and courses where they teach.

In operationalizing an anti-racist approach in academic and learning contexts, we hope to:

- Continually increase our knowledge and understanding of how racism operates and impacts the lives, experiences and outcomes of students and instructors, and how best to respond.

- Identify relevant postsecondary best practices for integrating anti-racist and anti-oppressive approaches and perspectives in all stages of program and curriculum design, development, implementation and review.

- Identify opportunities to implement, review and improve our approach for advancing and institutionalizing anti-racist and anti-oppressive content and practices in the curriculum and classroom.

- Replace practices, beliefs, norms and/or systems that may be creating or perpetuating a culture (or incidents) of racial discrimination, trauma, exclusion and other forms of harm against students or learning stakeholders in academic contexts.

- Continually educate and support instructors and instructional teams to practice anti-racism and embed anti-racist and anti-oppressive pedagogy in curriculum and program development and review, and teaching practices.

The Reimagine Higher Education Anti-Racism Project is being implemented in two phases.

Phase 1

In the first phase of the anti-racism project, we collected primary and secondary data to inform the development of a relevant anti-racist toolkit and framework to support our instructors and students. The primary data was collected from instructors and students (including Indigenous and racialized students) while the secondary data included web-based theoretical models and other information on relevant anti-racism best practices from Canadian and international postsecondary institutions.

The analysis of data confirmed incidents of racism that impact both students and instructors, and the need to address various forms of systemic racism and exclusion that impacts racialized and Indigenous learning stakeholders at the college. As part of the findings, we also confirmed that instructors would like relevant forms of support and tools to enhance their knowledge around racism and ability to practice inclusive teaching and anti-racist pedagogy in classroom settings.

Figure 1
Methodology and Evidence-Informed Approach

Table 1
Breakdown of Methodology and Evidence-Informed Approach

Managing by Subproject Approach	Data-Driven/ Evidence-Based Method	Synthesis and Integration of Findings
1. Project subdivided into several subprojects and team members invited to work on any subproject of their choice. 2. Subprojects designed to enhance focus and facilitate the execution of overall project objective: To create an anti-racist framework and toolkit for curriculum and learning program development and review at NorQuest College. 3. All team members engaged in work at the subproject level while also contributing to collective team discussions and decision-making during full project team meetings.	1. Examined data from primary and secondary research sources with the distinct purpose of identifying important markers for the development of frameworks, toolkits and best practices. 2. Data sources included Focus Groups, Interviews, Post Secondary Institution best practices 3. Equity focus included racialized and Indigenous participant perspectives 4. Primary data was collected from faculty/instructors, staff, and students.	1. Systematic analysis included the review of five data sets from instructor and staff focus groups, instructor interviews, consultation with faculty representatives, mixed student focus groups and Indigenous student focus groups; 2. Review and integration of secondary data from Post Secondary Institutions' best/ empirical practices and the literature. 3. Thematic synthesis of findings facilitated the development and alignment of an Anti-Racism Toolkit and Framework.

Table 2
Human Data Sources

Focus Groups	Interviews & Consultation
Indigenous Students 5 Focus Groups-21 Participants	**Interviews** 7 instructors from various faculties and programs at NQ
Mixed Student Groups 9 Focus Groups-28 Participants	**Consultation** 15 faculty representatives from various divisions/units at NQ
Instructors and Staff 6 Focus Groups-24 Participants	

Findings

Following the analysis of data collected from several stakeholder groups, some of the key findings that emerged are highlighted below:

(A) Mixed Students' Perspectives

- Silent or passive racism exists but hard for many to decipher

- Students who speak English as an additional language are among most vulnerable and victims due to accent, religion and colour of skin (stereotypes, slurs, assessment, subtle manifestations from instructors and other students)

- Education on racism and anti-racism needed for students –e.g., embed in orientation, introductory course, teaching

- Anti-racism education will prepare workforce-ready learners and international students for workplace realties

- Involve students in curriculum review to improve quality and integrate diverse perspectives

- Create/improve reporting system (including anonymous options) for students to minimize ongoing harm and eliminate fear of reprisals

- Collect specific AR-related feedback periodically to track progress as part of overall framework

- Avoid case studies, content and shallow curriculum review that reinforces stereotypes, harm or trauma

(B) Faculty/Instructor Perspectives

- Many struggle to interpret/differentiate between what is racism, microaggressions and what they are not (better understanding is needed)

- Employ multiple/diverse modes of targeted anti-racism education to address knowledge gaps on racism and anti-racism

- Create brave learning spaces for regular critical dialogue

- Prevalence of racism (through comments, attitudes) against instructors who speak English as an additional language (generally those instructors not born in Canada who migrated as adults/professionals)

- Consider limited flexibility in some courses due to mandatory requirements for externally developed/regulated programs (E.g., Practical Nurse (PN) program has an external regulating body-CLPNA)

- Accountability needed to enforce, sustain anti-racism, address racism

- Integrate equity deserving student perspectives in teaching and content

- Promote co-creation of knowledge with students and knowledge keepers

- Instructors need tools to enhance safer, more inclusive class and groupwork interactions

(C) Indigenous Students' Perspectives

- Avoid performative land acknowledgement by personalizing

- Embed content on Indigenous history

- Avoid unintentional reproduction of stereotypes and racism; improve how Indigenous students are depicted in learning/course/program materials

- Create an environment for Indigenous and non-Indigenous students to learn, share, and come together

- Support culturally appropriate mental health/counselling services (include Indigenous service providers)

- Integrate two-eyed seeing methodology in curriculum approach

- Promote more opportunities for intercultural exchange, events between Indigenous and international students

- Orientation program for students, instructors should include Indigenous history, culture and excellence

- Manage student-student interactions in class or group work better to prevent Othering and (re)traumatization

- Promote respect in college spaces (including library and class)

(D) Postsecondary Research Best Practices

We reviewed institutional best practice models as well as empirical and grey literature (as part of our secondary research). This effort helped us to identify certain areas of priority and best practice trends that should be considered when integrating anti-racism principles and perspectives in institutional curriculum and teaching approaches. The secondary research findings suggest the importance of prioritizing the following strategies and practices:

- Approach racism and anti-racism from a systemic perspective recognizing that everyone has a role to play

- Institutionalize anti-racist pedagogy as a culture from the classroom to the entire academic ecosystem

- Implement multiple educational strategies (through asynchronous and synchronous modalities) to close the literacy gap around racism and anti-racism for both faculty/instructors and students

- Apply anti-racism vetting checklists to review curriculum and anti-racist pedagogy

- Integrate anti-racist strategies in various components of teaching/instructor practice

- Curriculum design and content should accommodate/include marginalized knowledges and support pluriversal learning

- Create intentional opportunities for regular/continuing dialogue among instructors and other key academic stakeholders

- Engage leadership at all levels (including middle management) to support the effort, navigate resistance and ensure realization of goals

- Evaluate progress and adjust implementation periodically as needed

The above findings supported the creation of a toolkit which instructors, instructional teams and front line staff can use to enhance their anti-racism practice in curriculum, teaching and other student engagement contexts. The toolkit consists of several tools that have been well researched and developed to support both new and experienced instructors and staff in our collective quest to become an anti-racist institution at NorQuest College.

The new toolkit was reviewed by NorQuest instructors and staff during the Spring and Summer of 2023. An anti-racism training course was created for Spring training. During this training, instructors and staff had the opportunity to engage in critical anti-racist dialogue, review the new Anti-Racism Toolkit and discuss the relevance of the tools to their courses and pedagogy. The experience from the Spring training and feedback from participants supported future planning for instructor and faculty training or development at the college.

Phase 2

In the second phase of the anti-racism project, feedback received from instructors during Phase 1 will be used to improve the quality and effectiveness of the toolkit before it is implemented college wide across all programs and courses. Phase 2 will also include the collection of quantitative data (through surveys created in collaboration with the Equity Office and Institutional Research). The quantitative data will support the review, evaluation and improvement of anti-racist pedagogy in ways that address the identified needs of instructors, staff and students.

To operationalize the work in phase 2, our specific actions will include:

1. Working with Academic Program Managers and Chairs to provide training on the Anti-Racism Curriculum and Pedagogy Toolkit for them, their instructors and staff.

2. Supporting on-boarding of new faculty members which includes a module on Anti-Racism (developed through a collaborative effort between Faculty Development and the Equity Office with input from the RHE Anti-Racism Team).

3. Embedding this work in the new Quality Curriculum Framework (2023-24) and Program Review Process (2023-24).

4. Continued connection and shared priorities with the Equity Office and other relevant stakeholders.

5. Ongoing evaluation of the application and impact of the toolkit using feedback from Chairs, instructors, other front line faculty and students.

Depending on what emerges in phase 2, subsequent phases of the Anti-Racism project may be initiated in alignment with NorQuest College priorities and the Reimagine Higher Education mandate.

Role of Instructors

NorQuest College recognizes the vital role of instructors in supporting and contributing to the success of institutional efforts to combat racism and advance anti-racism in curriculum and teaching. Therefore, we are relying on a strong mutual partnership with instructors, Chairs and other supporting faculty to ensure that our collective commitment and goals toward anti-racism are realized.

Role of Program Leadership

The support of Academic Program Managers, Chairs and Associate Chairs will be pivotal to the success of this project. The Anti-Racism Project team in Reimagine Higher Education will liaise closely with various program leadership to ensure that program-specific needs are understood and addressed in the most effective and efficient ways within existing operational structures in each program area.

The short and long-term benefits of adopting and institutionalizing anti-racist pedagogy go far beyond the increased attraction of domestic and international students to our college as a preferred destination of inclusive (international) education. Ultimately, this work will also contribute to breaking down barriers to inclusive learning, decolonizing our institution and creating a better equipped faculty workforce across various program areas. Instructors will be empowered to help students optimize their learning and career goals in a pluralistic, safe and inclusive learning environment. The Anti-Racism Project and the toolkit developed through it is an invitation to instructors and other stakeholders to join hands and hearts as we work together to centre the needs and interests of our diverse student body through intentional anti-racist pedagogy and curriculum practices. While cognisant that the work is simultaneously urgent and long-term in nature, we aim to strive together and support one other as we move forward toward realizing the desired future state of becoming a model anti-racist postsecondary institution.

In the next section, we outline the key principles that undergird our approach to anti-racist curriculum and pedagogy. Internalizing these principles will help instructors and other relevant academic stakeholders contribute to inclusive student experiences across all programs at NorQuest.

Anti-Racism Principles

As part of our Reimagine Higher Education vision, integrating anti-racist pedagogy and curriculum review practices in our academic portfolio is an institutional priority. Our aim is to institutionalize anti-racist practices in the way we conceive, develop, implement and review programs and curricula at NorQuest College. Below you will find the principles guiding this work.

1. Systemic Approach to Anti-Racist Pedagogy and Curriculum

Just as racism operates systemically to create and perpetuate harm and injustice, anti-racism pedagogy works through interconnected and interdependent systems that include policies, practices and power throughout the institution.

This systems' understanding will guide our thinking and the operational and strategic actions we take to address racism and advance anti-racism in curricula, programs and pedagogy at NorQuest College. A systemic approach is also based on the theoretical and philosophical standpoint (of scholars like Angela Davis and Ibram Kendi) that everyone should go beyond claims of 'not being racist' to the practice of 'being anti-racist' if the goal is to make a real and impactful difference.

2. Collective Responsibility and Accountability

Responsibility and accountability for this work will be shared by all participants in the curriculum development, review and implementation process because everyone has a vital role to play. This includes what instructors and other curriculum stakeholders do in the various stages and how they integrate anti-racism perspectives in the development and delivery of program outcomes and general learning outcomes during curriculum development, review and renewal.

3. Student-Centred and Authentic Representation

The increasingly multi-ethnic and diverse nature of our classrooms and students will be carefully considered in all stages of our curriculum cycle – from design to delivery and review of curriculum. Doing this will ensure that all students, including the underrepresented groups, see themselves in the curriculum and benefit from safe, inclusive and inspiring learning experiences without being tokenized.

4. Evidence-Based Approach

The anti-racism strategies adopted for curriculum development, implementation and review will be based on feedback and data obtained through sound research-based practices, including secondary research evidence, desk top research, and environmental scans, amongst others. Feedback received from instructors who use the Anti-Racism Curriculum and Pedagogy Toolkit, students (and alumni), and reports from anti-racism experts who review our programs and curricula will help us enhance the quality and alignment of pedagogy and course content with anti-racism values. Relevant evidence and feedback collected from several sources will support the prioritization of program and/or curriculum design, development and implementation decisions that best serve our diverse students' needs.

5. Ongoing Learning and Development Process

Anti-racist pedagogy and curriculum review will be an ongoing process in which we continually unlearn, learn, adapt and respond to the current and historical needs and challenges faced by students and instructors at the college while integrating the best practices that result in equitable outcomes for all stakeholders.

6. Collaboration and Cooperation

Our efforts at embedding anti-racist perspectives and approaches in program and curricula are anchored on a system of collaboration and cooperation between relevant stakeholders within and across departments and program areas whose input and contribution will be sought, valued and applied as needed.

7. Critical Dialogue

Spaces for critical discussion and dialogue will be encouraged and facilitated within and across faculties to enhance the exchange of information, lessons learned and promising or emerging best practices among instructors.

8. Advancing Culturally Responsive Pedagogy

Culturally relevant or responsive pedagogy is Anti-racist pedagogy. Our work towards becoming an anti-racist organization will be supported by fostering a culturally responsive teaching approach which values, recognizes, and integrates the knowledge, experience, backgrounds and frames of reference that learners bring into the course content and other key aspects of the teaching and learning process.
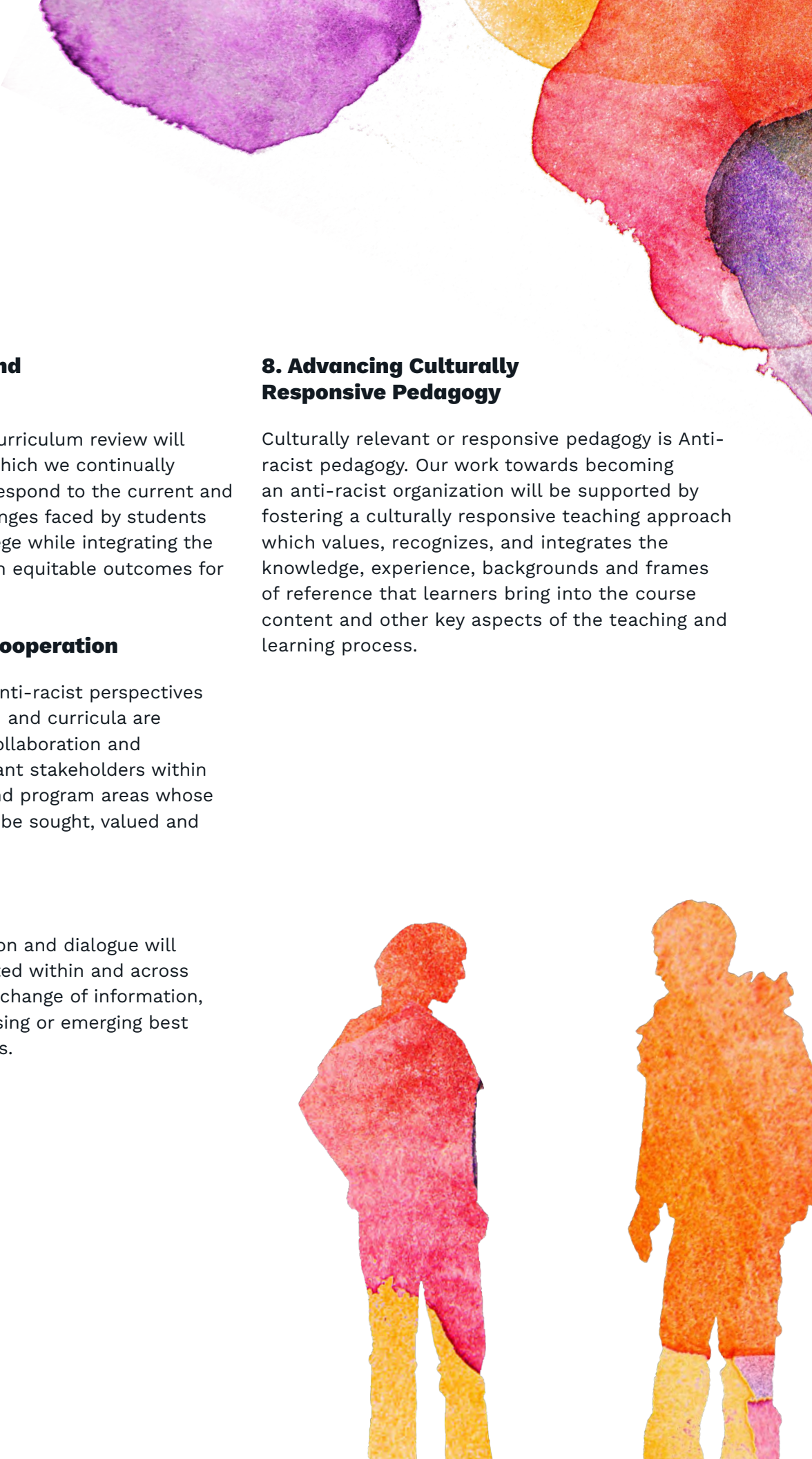
Framework

Vision

Our vision for embedding anti-racism in curriculum and programs at NorQuest college is to realize the following future states:

1. A racially inclusive higher education system and learning environment for every student – both domestic and international

2. Anti-racist and anti-oppressive higher education learning experiences and outcomes for every equity deserving student at NorQuest College

3. A sustainable culture of anti-racist pedagogy demonstrated through teaching practices among all instructors/faculty across all programs and curricula

4. Institutionalize key College EDIAR strategy and policy provisions in curricula and pedagogy

5. A leading postsecondary institution model of anti-racist pedagogy in Alberta, Canada and globally

Anti-Racist Curriculum Development and Pedagogy at NorQuest

An anti-racist curriculum development and pedagogy guides activities related to curriculum creation, delivery and review at NorQuest College. We rely on this overarching philosophy and approach to support inclusive curriculum development, quality standards and best practices across all programs, including credentialed, non-credentialed and micro credential courses delivered in different modes.

Fundamental to our anti-racist curriculum development and pedagogy approach are the three interconnected concepts of representation, reframing, and anti-racist pedagogy:

Representation	Reframing	Anti-Racist Pedagogy
This pertains to the people involved in pedagogy and curriculum decision-making, including people who serve on review committees; it also relates to how the materials used are representative of our culturally and ethnically diverse student population. Representation in curriculum and pedagogy matters.	Equitable, inclusive learning occurs in a space of continuous reframing which entails a shift from a Eurocentric/universal worldview (where everyone fits into the dominant system or way of thinking) to a pluriversal worldview (where different perspectives are accommodated and come together to co-create new knowledges and new systems that are meaningful).	We adopt an anti-racist pedagogy which constitutes teaching and student advising methods and practices that counteract the persistence and impact of racism.

These concepts are further explained below in the context of anti-racism curriculum and pedagogy practices at NorQuest.

Representation in Anti-Racist Curriculum and Pedagogy

Representation considers who is included and excluded or centred and decentred during all steps of the curriculum development process. This includes the decision makers in the curriculum development process, those present on curriculum committees or working groups, the decisions on what specific learning resources to use, and who is represented in the learning content. Equally, we consider 'who is not' represented in each of these contexts. Representation matters when equitable and anti-racist learning outcomes is an objective.

As postsecondary education stakeholders, we should intentionally consider representation in these key moments of curriculum development and delivery:

- When creating courses, consider a diversity of experts in the field, and ensure there is representation from racialized groups, including people who may have varying opinions, even if they contrast with the mainstream or dominant voices

- When choosing resources, include authors with various world views, life experiences, as well as those from underrepresented or equity-deserving groups such as Indigenous, Black and other racialized scholars, alongside industry-specific or standard resources

- Incorporate various modalities and resources such as media, academic journals, and narratives from multiple sources that represent a diversity of voices and viewpoints. Where possible, use sources that can be made available in multiple languages

- When making curriculum decisions, ensure equitable representation from faculty, learners and NQ staff during the consultation process. These participants or members of the curriculum decision-making process should reflect the diversity of our college and learners and include individuals from equity-deserving groups

- Reflect learners in the curriculum so that they see themselves in it and experience safe and inclusive learning

- Include opportunities for diverse guests to present on key topics

- Share and promote the successes and positive narratives (rather than deficit narratives) of various cultural and ethnic members from the classroom, academy, industry and community

- Considering the dynamics and power relations of the learning space/place and who is leading the learning process

- Asking learners how they can demonstrate their learning in ways that are most meaningful

- Embedding opportunities for learners to co-create materials and complete assignments that are meaningful to them

- Exploring known and unknown relationships between concepts, and how theories, knowledge and ways of knowing influence what is commonly known about a topic

Anti-Racist Pedagogy

Anti-racist pedagogy is the active acknowledgement of racism, and actions to oppose racism in all aspects of a course. Anti-racist pedagogy includes self-reflection, how we teach and how we manage the classroom. As curriculum developers, instructional designers, SMEs and faculty we must acknowledge our history, our privilege and our positionality (our worldview and how we are socially located in relation to our identities and practice). This acknowledgement impacts how we develop curriculum, design assessments, teach in our classes, and engage our learners.

Anti-racist pedagogy in curriculum development and implementation takes on multiple forms throughout the curriculum development process that include:

- Being intentional about elevating voices of racially marginalized experts alongside traditional/industry recognized expert voices

- Inviting diverse guest speakers or SME and knowledge keepers or elders into the classroom to speak on specific topics where possible

- Being sensitive to how relations of power (the ability of one person or group to control another) operate in the teaching and classroom activity process

- Facilitating classroom communication to reduce and minimize unequal power relationships in the classroom.

- Using discussion and facilitation methods to examine and oppose racism that influences field of study

- Continuing to enhance curriculum following best practices to ensure quality outcomes for all students

- Sharing experiences with other curriculum developers, instructional designers, SMEs and faculty to learn from each other, and from learner experiences to improve curriculum design and development

Reframing in Anti-Racist Curriculum and Pedagogy

Reframing happens when multiple worldviews and perspectives are invited and allowed to co-design, influence or shape the learning process, with input from both learners and the instructors. In reframing, we move from a worldview dominated by our individual reflections and biases, to one that considers the collective, and the interrelationships within it. Reframing helps us remove barriers to equitable and inclusive learning and ways of knowing in the curriculum and classroom. It makes us intentionally consider new and multiple

ways in which concepts, ideas, people, knowledge and cultures are connected and valid. When we incorporate a reframing philosophy in our curriculum and teaching practice, knowledge from different cultures and contexts is counted as valuable and meaningful in shaping learning experiences, interactions and empowering students to attain their educational goals.

Reframing can influence curriculum development and delivery in multiple ways that include:

Arday, J., Bellugigi, D.Z., & Thomas, D. (2021). Attempting to break the chain: Reimaging inclusive pedagogy and decolonizing the curriculum within the academy. Vol. 53, No. 3 298-313 Educational Philosophy and Theory. https://doi.org/10.1080/00131857.2020.1773257

Butterfield, T. (2020). See yourself in the curriculum: ColorFULL addresses lack of diversity in schools' multimedia offerings. Summer. Ed. Harvard Ed. Magazine. https://www.gse.harvard.edu/news/ed/20/05/see-yourself-curriculum

K Leaders (1 December 2022). Anti-racism: How to review and re-frame your curriculum. https://schoolleaders.thekeysupport.com/curriculum-and-learning/curriculum-guidance-all-phases/structuring-curriculum/

anti-racism-how-review-and-re-frame-your-curriculum/
Renata M. Leitão (2022). From Needs to Desire: Pluriversal Design as a Desire-Based Design, Design and Culture, 14:3, 255-276, DOI: 10.1080/17547075.2022.2103949

The Antiracist Curriculum Development Initiative in the College of Arts and Sciences https://www.american.edu/cas/about/upload/antiracist-curriculum-dev.pdf

The Future of Design Education Pluriversal Working Group (December 11, 2022). Future of Design Ed 21: Ten Big Ideas for Pluriversal Design Education https://youtu.be/x0jCg9sEmGQ

Anti-Racism Statement on Course Outline & Curriculum

NorQuest College is working towards becoming an anti-racist institution. As such, we are making efforts to develop anti-racist curriculum and classroom learning experiences. This means using resources from multiple perspectives and equity deserving groups, learning from each other's lived experiences and discussing anti-racism in our classrooms.

Integrating an anti-racist approach in the way we frame and implement courses and programs is central to achieving our desired state as an institution. It aligns with our college vision and Deans' Joint Commitment to Anti-Racism for Equity. Embedding anti-racism in teaching and learning practice will contribute to anti-oppressive and equitable learning experiences and outcomes for all learners. Everyone is invited to play their role for our learners to succeed in a diverse and multicultural learning space, workplace, and society.

Anti-Racism Curriculum & Pedagogy Review Tool

Introduction

As educators, we impact our students' lives in various ways. Our teaching/classroom practices can shape the experiences, perspectives, and futures of students. All students can benefit from equitable teaching/classroom practices that center their needs and experiences. Various elements of inclusive practice have been incorporated into our curricula to enhance the quality of service provided to our students. However, there is still an identified need to promote anti-racism and enhance the experience of students, particularly equity deserving and racialized students.

NorQuest College is committed to the journey of becoming an anti-racist institution. As such, every individual working at the college is accountable for their role in working towards this goal. In line with a key objective of the NorQuest College Strategic Plan, leaders at different levels are expected to adopt and integrate an anti-racist commitment in their approaches and decision making processes. Instructors, who develop the most impactful relationships with students, will be adopting and embedding anti-racism in their pedagogy. This work also advances the Deans' Joint Commitment to Anti-Racism for Equity.

The data collected from interviews and consultation with students, instructors and staff contributed to the development of the *Anti-Racist Curriculum and Pedagogy Review Toolkit* and this review tool. This tool will provide a starting point for instructors to adopt and enhance an anti-racist pedagogy in their respective courses and classrooms. In some cases, instructors may already have their own toolkit, and can use this to supplement their own practice.

Purpose of this tool

The Anti-Racism Curriculum and Pedagogy Review tool has been designed to help instructors review and make changes to curriculum and teaching practices using an anti-racist lens. It promotes the internalization of an anti-racist pedagogy in line with NorQuest's *Anti-Racist Curriculum Development and Pedagogy Toolkit* and *Anti-Racism Policy*.

This tool addresses four key domains related to instructor practice in the context of anti-racist pedagogy. Focusing on specific aspects of instructors' roles and practice, it also provides references to additional resources that may support instructors improve their anti-racist pedagogy. The tool offers a range of ideas to support instructors in the process of modifying their course/teaching practices.

How to use this tool

Instructors will use this tool as a guide to examine their curricula and make or suggest modifications and improvements in course design and teaching practices utilizing anti-racist education approaches. The tool provides a set of criteria to assist instructors in critically reviewing and improving their curriculum, teaching, and classroom management approaches to align with anti-racism principles and philosophy. Instructors can apply it during pre-implementation, implementation and post-implementation phases of curriculum review to identify and address gaps, leading to more inclusive experiences and outcomes for all learning participants at NorQuest College.

The Anti-Racism Curriculum and Pedagogy Review tool is a high-level resource that will be immediately applicable across all programs and courses at the College. In the future, additional discipline-specific tools will be created for major program areas across NorQuest College.

STEP 1: Preparing to Be an Anti-Racist Educator

CRITERIA	YES / NOT YET /COMMENTS	TOOLS TO GUIDE YOU
Understand and acknowledge your positionality (worldview you bring to the course and teaching, and how your identity/ies locate you socially, politically etc.).		• Reflect on your positionality to ensure student success • How does your positionality bias your epistemology? • TOOL: Student Activity: Social Identity Wheel
Understand unconscious bias and how it affects the learner experience, as well as classroom interactions, feedback and assessments.		• TOOL: Implicit Bias Training (p. 24)
Create a personalized land acknowledgement.		• TOOL: Personalizing Land Acknowledgements (p. 29)
Design or plan for classroom and teaching practices that are inclusive of all students.		• TOOL: Creating a Safe and Supportive Classroom Environment (p. 31) • TOOL: Anti-Racist Presentation Design (p. 34)

STEP 2: Evaluating and Selecting Reference Texts and Resources for the Course

CRITERIA	YES / NOT YET /COMMENTS	TOOLS TO GUIDE YOU
Consider the context of the class that will be engaging with the material and if your materials are representative of learners. Resources such as videos, slides, podcasts, games, images, textbooks should include diverse representations of people from racialized groups including Indigenous, Black and Asian, as well as other ethnicities.		• TOOL: Anti-Racist Presentation Design (p. 34) • TOOL: Intersectionality of Race and Disability (p. 36) • Anti-racism curriculum review (secondary): Review you whole curriculum for anti-racism and inclusivity, so you can pinpoint where the weaknesses or gaps are and take steps to address them • Anti-Racist Pedagogy (in Critical Theory Paradigm) • The Anti-Racist Discussion Pedagogy: An introductory guide to building an anti-racist pedagogy in any discipline through instructor reflection, clear communication guidelines, and inquiry-based discussion (p. 25)
Analyze author's bias and consider power dynamics in your choice of curriculum resources.		• TOOL: Developing and Using Representative Reading Lists (p. 41) • TOOL: From Detecting an Author's Bias to Writing Bias-Free (p. 44)
Consider using OERs (Open Education Resources), which are free resources for learners making them more accessible. OERs can also promote representation and can empower the co-creation of knowledge.		• TOOL: How OERs Support Anti-Racist Pedagogy & Resources at NorQuest (p. 48)

STEP 3: Establishing and Maintaining an Anti-Racist Classroom

CRITERIA	YES / NOT YET /COMMENTS	TOOLS TO GUIDE YOU
Create a sense of community in the classroom, and an environment where students feel safe, included, and comfortable.		• TOOL: Creating a Safe and Supportive Classroom Environment (p. 31) • TOOL: Microaffirmations (p. 57)
Build expectations and classroom culture: • Set clear expectations and communication guidelines to provide a safe space for students to express themselves while assuming responsibility for the protection of other participants • Co-develop with students, practices to address conflicts between students or between students and instructors. • Reiterate/communicate your classroom's culture and expectations for discussion		• TOOL: Student-Led Classroom Agreement • Communication Guidelines for Anti-Racist Discussions
Practice continuous iteration and adaptation in anti-racist pedagogy through self-reflection and professional development.		• The Anti-Racist Discussion Pedagogy: An introductory guide to building an anti-racist pedagogy in any discipline through instructor reflection, clear communication guidelines, and inquiry-based discussion
Ensure that learners (and instructors) understand the College's processes and protocols for racist incidents, whether they are a victim, persecutor, or witness.		• TOOL: Resources on Campus (p. 62)
When responding to racist comments and microaggressions, ask for clarification on the comment and challenge the person to consider the impact of their words.		• TOOL: Microaggressions (p. 53) Webinar included in Instructor Resource section) • TOOL: Microaffirmations (p. 57) • TOOL: Resources on Campus (p.62)

STEP 4: Implementing a Critical Anti-Racist Discussion & Assessment Pedagogy

CRITERIA	YES / NOT YET /COMMENTS	TOOLS TO GUIDE YOU
Use a facilitatory rather than directional model/approach to promote critical engagement and dialogue. Consciously manage power relations by ensuring that one individual or group does not dominate the discussion or dialogue.		• The Anti-Racist Discussion Pedagogy: An introductory guide to building an anti-racist pedagogy in any discipline through instructor reflection, clear communication guidelines, and inquiry-based discussion (p. 15, 16, 22 - 24) • Facilitating difficult discussions
Use appropriate prompts and procedure to spark anti-racist discussions/dialogue.		• TOOL: Developing and Using Representative Reading Lists (p.41) • TOOL: From Detecting an Author's Bias to Writing Bias-Free (p. 44)
Make goals and objectives explicit for learners (learning objectives and outcomes, connected to an assessment plan, specific expectations for each assignment/assessment and rubrics).		• TOOL: Authentic Assessment and Anti-Racism (p. 50)

Tool: Implicit Bias

Implicit Bias Self-Reflective Teaching Practice

OVERVIEW

This reflection-based activity guides instructors in understanding and exploring methods to reduce their implicit biases. The purpose of this activity is to promote anti-racist teaching practices, support instructors in educating themselves further, and guide them in examining the impact that implicit biases can have in their classrooms. As instructors complete the activity, they will be empowered with area-leading, science-based tools that help to identify and manage the unconscious biases which are revealed.

What is Bias and what is Unconscious (Implicit) Bias?

Bias is a prejudice in favor of or against one thing, person, or group compared with another, usually in a way considered to be unfair (Oxford Reference Definition, n.d.).

Conscious (or Explicit Bias) is bias that is expressed with verbal plainness and distinctness that there is no need for inference and no room for difficulty in understanding. (Merriam Webster Definition, n.d.).

Unconscious (or Implicit) Bias refers to unconscious attitudes, reactions, stereotypes, and categories that affect behavior and understanding, and are often incompatible with one's own conscious values (Oxford Reference Definition, n.d.). See this video resource to learn more.

Why is this awareness important to us as instructors?

It is human nature to have implicit bias. Malcolm Gladwell (2006) in his book *Blink: The Power of Thinking Without Thinking*, explores this subject matter deeply and comprehensively. All people will have implicit biases. We develop these biases as survival mechanisms, enabling our brains to efficiently process large quantities of information. Our implicit biases control our perceptions of people and circumstances, as well as how we respond to both. It is crucial therefore to regularly self-reflect on what our implicit biases are. These are not tied to conscious thoughts but there are tools that can assist us in self-identifying and further reflecting on our implicit biases.

It is crucial therefore to regularly self-reflect on what our implicit biases are. These are not tied to conscious thoughts but there are tools that can assist us in self-identifying and further reflecting on our implicit biases.

TOOLS AND STRATEGIES

Self-reflective and mindful practice, which we explore in the activity section below, can help us establish situational awareness of the mental models that drive our behaviours. (Yale Poorvu Center for Teaching and Learning, n.d.) If educators make this kind of self-reflection an ongoing practice, implicit biases may be reduced. Instructors should consider a variety of strategies and positive classrooms outcomes that come with discovering and addressing implicit bias, in themselves, their curriculum and pedagogy. The activity section of this document will guide instructors through an exercise to identify what mental models they may have and address what is revealed. As well there is an Instructor Resource section that provides further materials to help instructors explore the area of implicit bias and the activity which they complete below.

Over decades, social scientists have been working on instruments to assess unconscious bias. As Inclusive Teaching at University of Michigan reports, many of these started out as self-survey tools. Of the various tools available today, the Implicit Association Test (IAT) has risen as one of the most studied and well-used. Project Implicit, an ongoing study on implicit bias which remains on Harvard servers, uses the Implicit Association Test (IAT), a tool developed by Anthony Greenwald, Professor of Psychology at the University of Washington, and Mahzarin Banaji, Professor of Social Ethics at Harvard, to study prejudice in social settings. The study is still ongoing. View both founders Dr. Greenwald and Dr. Banaji discussing the research, this linked video published by Edge Foundation.

GOALS

1. Understand implicit bias and how awareness of it can empower instructors to create inclusive classrooms, curriculum, and pedagogy.
2. Reflect on individual unconscious bias.

ACTIVITY

An instructor can implement this activity at any point throughout the year. Consider beginning the term with a reflection activity as it can set the stage for offering an inclusive classroom experience for your students. It is advisable to keep revisiting this activity, and as well become curious and continually reflect on your teaching practice and how implicit bias can affect it. Continual reflection helps to ensure instructors recognize that being anti-racist is not a state of being at any given moment or attributed to one activity. Instead, it is an intentional evaluation and adjustment of actions, thoughts, and behaviours (LSA Inclusive Teaching University of Michigan n.d.).

1. Setup:

Arrange a desktop or laptop computer in a room without distraction.

2. Self-Assessment:

a) Visit Project Implicit.
b) Select the Racial Bias test and any other bias test that you feel is relevant* to your classroom participant demographics. (Each test takes about 5-10 minutes).

* According to the founders of Project Implicit, The Implicit Association Test (IAT) measures the strength of associations between concepts (e.g., black people, homosexual people) and evaluations or stereotypes (e.g., good, bad or athletic or clumsy).

3. Self-Reflective Practice:

After taking the RACE IAT (or any of the IAT relevant to the classrooms you have), you will incorporate all 10 of the below prompts into a short reflection:

- How do you feel about your results? Are your feelings towards this activity negative or positive?
- How would you interpret these results? Are there any experiences or attitudes, from your past (upbringing, career etc.) that could help you to understand the results?
- Did you feel defensive or dismissive when you read your outcome? If you did, why do you think you felt this way?
- If you showed no implicit bias, do you feel your work as a teacher is done?
- After learning more about Implicit Bias and understanding the results, why do you think it is important to continue to reflect on unconscious biases?
- How can your implicit biases, or implicit bias in general impact how students experience you or your classroom?
- Does implicit bias affect any other parts of or relationships in the classroom? What about in the school/institution as a whole? What about in your region or communities?
- Have you experienced implicit bias showing up in research, a project, or in your profession?
- How will you continue to expand your knowledge on implicit bias?
- What support do you need to continually self-reflect and expand on your learning?"

4. Implicit Bias Management Methods:

Where biases have surfaced, you can work to counteract and minimize them, by gaining exposure and understanding. Some examples of activities that can be undertaken are:

1) Consciously expanding your network and developing new friendships or connections with those from that group, to help diversify and broaden your perspective.
2) Making a concerted effort to read literature and watch media that informs a better understanding of the uncovered population.
3) Locating a community group that works with this specific population (this could be hosted by the targeted population or others) and seeking out volunteer opportunities that assist in developing a better appreciation for the people from that group.

This is just a sample list of methods to gain understanding and exposure. Instructors may use these practices regularly to help improve how they accommodate and host all learners in their classroom.

Instructors can use the resources below to expand on their learning on Implicit Bias after completing the activity outlined above.

1) TOOL: Resources on Campus
This tool includes resources available on campus for students and staff who may need mental health or cultural supports, as well as advice on reporting or addressing acts of racism. You should have these resources on hand when implementing this implicit bias activity.

2) Article: https://www.forbes.com/sites/hollycorbett/2022/01/31/your-brain-on-bias-5-steps-to-keep-unconscious-bias-in-check/?sh=1b74e36c44ae
This article titled "Your Brain on Bias: 5 Steps to Keep Implicit Bias in Check" points out the Deloitte study which states that "inclusive leaders are mindful of personal and organizational blind spots and self-regulate to help ensure 'fair play.'" It also features the "A Mile in My Shoes" app listed under #2 of this resource section. (Implicit Bias Beginner friendly)

3) Virtual Reality App: https://www.canr.msu.edu/inmyshoes/
A Mile in My Shoes developed by Michigan State University can help all individuals recognize unconscious bias through different real-world situations. Instructors may find this VR tool helpful to use as an exercise for themselves or in the classroom.

4) Video and Toolkit: https://diversity.ucsf.edu/programs-resources/training/unconscious-bias-training
The UCSF Office of Diversity and Outreach and Clinical and Translational Science Institute have developed this website full of resources to educate individuals on implicit bias. It provides a thorough overview of the current state of the science on unconscious bias. There is also a summary of strategies to further assess and address unconscious bias along with a list of resources and references for those interested in learning more. (Implicit Bias Beginner friendly)

5) Video: https://www.pbs.org/video/pov-implicit-bias-peanut-butter-jelly-and-racism/
What is implicit bias? NYT/POV's Saleem Reshamwala unscrews the lid on the unfair effects of our subconscious. (Implicit Bias Beginner friendly)

6) Article: https://www.gse.harvard.edu/news/uk/20/08/measuring-implicit-bias-schools
Titled: Measuring Implicit Bias in Schools, this article probes the connection between bias and outcomes, and explores how implicit bias can affect student outcomes. (Implicit Bias Beginner Friendly)

7) Article: https://www.gse.harvard.edu/news/uk/20/08/leaders-guide-talking-about-bias
This article suggests a path that educational leaders can take to adopt a mindset that can work through discomfort and help guide open and authentic conversations about bias in their educational institution. (Implicit Bias Beginner Friendly)

8) Article: https://www.gse.harvard.edu/news/uk/17/04/responding-bias-school
Though prepared for K-12 educators, this resource can aid all educators with

vetted resources to help instructors prepare for unsettling incidents. (Implicit Bias Beginner Friendly)

9) Book: https://www.audiobooksnow.com/audiobook/unconscious-bias-in-schools/5662385/?msclkid=43d9d757ae041649f37ab17d3e44ef4e
In this book "Unconscious Bias in Schools" two seasoned educators describe the phenomenon of unconscious racial bias and how it negatively affects the work of educators and students in schools. "Regardless of the amount of effort, time, and resources education leaders put into improving the academic achievement of students of color," the authors writes, "if unconscious racial bias is overlooked, improvement efforts may never achieve their highest potential." (Implicit Bias Beginner Friendly)

10) Article: https://dash.harvard.edu/handle/1/34785397

This article covers areas of research on implicit racial associations in education, calling for collaboration between scholars of racial inequality in education and scholars of implicit racial associations. The research provides a new perspective for understanding for when school instructors and personnel engage in behaviors that reproduce racial inequality, often despite best intentions and commitments to racial equity. (Implicit Bias Advanced Level)

11) Article: https://vpfa.uoregon.edu/implicit-bias-awareness-monthevents-and-resources-february-2018

This website provides a rich set of resources which instructors can explore and employ to learn more about implicit bias and apply the tools provided within their classrooms. (Implicit Bias Advanced Level)

12) Book: Blink: The Power of Thinking Without Thinking, By Malcolm Gladwell

This book is a helpful read for instructors who want to dive more deeply into the psychology of implicit bias. It introduces and explores the concepts of mental models and blind spots, and how decisions made quickly can be as important as ones made over an extended period. It explains how our instincts can betray us sometimes. Finally, it provides insights into how our first impressions and snap judgements can be educated and controlled. (Implicit Bias Advanced Level)

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Navarro, J. R., Chadiha, K., Salazar, R., Scherzer, T., Youmans, S., Ozer, E., & Centore, L. (n.d.). Unconscious bias training. UCSF Office of Diversity and Outreach. Retrieved May 30, 2023, from https://diversity.ucsf.edu/programs-resources/training/unconscious-bias-training

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Tool: Personalizing Land Acknowledgements

Personalizing Land Acknowledgements How-to Guide	
OVERVIEW	Often, land or Treaty acknowledgements can seem performative and ingenuine in nature. Many institutions and organizations have developed acknowledgements that are applied in almost every circumstance related to internal and external engagement. It is our intention to avoid these monotonous demonstrations, and we would highly encourage participants of Treaty or land acknowledgments do so from a place of genuine respect, understanding, and obligation; to the territories that have been traditionally and contemporarily occupied by a variety of Indigenous Peoples, including First Nations, Metis, and Inuit since time immemorial. Today, we all now share these lands and territories, so it is important to understand that We are all Treaty people, each of us obligated to the true spiritual intent of our Treaty territories.
GOALS	1. Understand why personalizing land acknowledgements can be more genuine. 2. Create your own personalized land acknowledgement.
HOW-TO GUIDE	In order to reflect the spirit of the Treaties, and to create safe, meaningful and trusting spaces, we believe that every effort be made to personalize your statement to better reflect individual obligations to Treaty lands, to avoid the performative nature that can arise with generic acknowledgements. **A meaningful acknowledgement must come from the heart of the individual, and it requires a conscious effort to reflect on the ways in which we have all individually benefitted from the territories and lands we visit or occupy.** This is the true spirit and intent of Treaty, and it requires that we all consider what it means to be Treaty people and partners. We also recognize, a nd emphasize, that land and territory acknowledgements are not a new practice and represent an "old tradition," whereby visitors to new territories "demonstrate and pay homage to the First Nations people you are engaging." (Land Acknowledgement, 2023) As a starting place, you can always refer to NorQuest's acknowledgment procedures, but whenever possible, attempt to personalize your statement to demonstrate your courage, humility, and recognizing the harms and injustices caused by settler, and ongoing, colonization. As an example of what a more personal acknowledgment can look like, please refer to the following: "As a settler on Amiskwaciwâskahikan colonially known as Edmonton, I acknowledge my absolute privilege of being able to live and make a living on stolen land through the active colonial displacement and genocide of Indigenous peoples by settlers. This is a land that is continually experiencing the effects of systemic, colonial, and inter-generational damages from those who came to this land and those who now call this land their home" (J. Legaspi, personal communication, May 5, 2023).

"Please note that there are no explicit guidelines or directions for how to achieve a perfect Land Acknowledgement, there is only heart, truth, acceptance and openness when you are delivering it to others." (Land Acknowledgements, 2023)

NORQUEST COLLEGE TREATY 6 TERRITORY ACKNOWLEDGEMENT PROCEDURE:

"I would like to begin by acknowledging that we are on the traditional lands, referred to as Treaty 6 Territory and the homeland of Metis Region #4. This land is home to many diverse groups of Indigenous peoples including the Cree, Dene, Blackfoot, Saulteaux, Nakota Sioux, Inuit, and Métis. I also acknowledge that the City of Edmonton and all the people here are beneficiaries of Treaty No. 6. which encompasses the traditional territories of numerous western Canadian First Nations as well as the Métis people who have called these lands home since time immemorial. NorQuest acknowledges the treaty, the land and the territories of Indigenous peoples as a reminder of:

1. Our responsibility and obligations to the land and to Indigenous peoples,
2. Our accountability to addressing the ongoing impacts of colonization that are distinct to Indigenous peoples and communities,
3. To work together in remembering the spirit and intent of the Treaty toward right relations."

INSTRUCTOR RESOURCES

1. Finding Your Personal Land Acknowledgement. The University of Saskatchewan resources shares five video blogs including, Why, Worldviews and Positionality, Historical Perspectives on Treaties and the Metis Homeland, and Building your Own: https://teaching.usask.ca/curriculum/indigenous_voices/land-acknowledgements/module.php

2. Land Acknowledgement Guide

Land Acknowledgement. (2023, May 5). https://teaching.usask.ca/curriculum/indigenous_voices/land-acknowledgements/module.php

Treaty 6 Territory Acknowledgement Procedure. (2023, May 5). NorQuest College. https://www.norquest.ca/about-us/policies-and-procedures/operations/college-marketing-and-communications-policy/treaty-6-territory-acknowledgement-procedure.aspx

Written By: Darrion Letendre (InSTEM and Land Based Learning Program Coordinator), Jeanien Bell (Program Chair, Indigenous Studies), Justin Shupack (Manager, Indigenous House of Learning), Kendra Lightning (Decolonial Indigenization, Academic Advisor)

Tool: Creating a Safe and Supportive Classroom Environment

**Creating a Safe and Supportive Classroom Environment** How-to Guide

OVERVIEW

The physical, emotional and social safety of learners require a supportive classroom environment. In planning for your classes from an anti-racist perspective, consider how you can create opportunities where learners are able to actively participate in their own learning; including an exploration of the lived experiences of other learners.

GOALS

1. Create a safe and supportive classroom environment for learners.
2. Establish a learning environment where students feel valued, comfortable and empowered to be themselves and achieve their potential.

HOW-TO GUIDE: SAFE SPACES

It is important for an instructor to provide opportunities to safely explore different racial and cultural backgrounds thereby contextualizing historical perspectives.
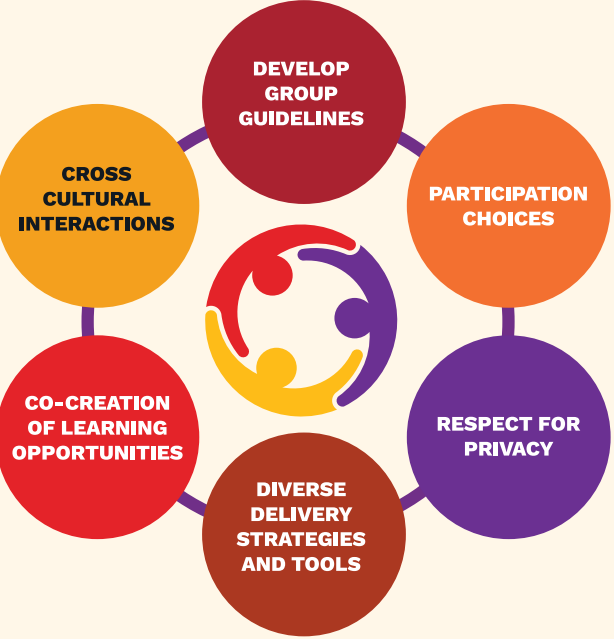
- Engage your learners in a discussion around **classroom expectations**. Be explicit about the **intolerance of racism and microaggression** in your physical classroom or online (both from a college policy and professional conduct perspective).
- Consider your course content: are **different populations represented respectfully** in images, scenarios, and examples? Have you included diverse viewpoints and opinions?
- When possible, offer **participation and engagement choices** for learners (e.g., internet, video, phone, chat).
- Set **guidelines around respect for privacy and resharing of information** so that learners feel comfortable to participate in discussions and learning activities.

- Integrate **diverse delivery strategies and tools** to create a space where learners' voices are recognized and valued. Consider using videos, written, and verbal methods, or incorporating images, infographics, or arts to deliver the learning objectives.
- Create **intentional opportunities for self-reflections and knowledge sharing** modeling respect for diverse backgrounds and lived experiences.
- Create **cross-cultural interactions that foster independent learning and empowerment** between students through incorporation of group work and team projects.

Reflection: What is one new technique you can use to manage conversations from an anti-racist approach?

HOW-TO GUIDE: SUPPORTIVE CLASSROOM ENVIRONMENT	Tips for creating a supportive classroom environment: • Acknowledge the power and privilege you hold as an instructor • Ensure that all learners feel comfortable enough to voice their concerns regarding discrimination in the classroom. This could be done by providing tools for anonymous feedback. • Know the different resources and support areas at the College to support learners who believe they were discriminated against • Offer a variety of ways (in-person, virtually, with other persons) that learners can share experiences of discrimination • Be open to learner expressions of discrimination in accessing teaching and learning in the classroom • Invite learners to suggest ways to make the classroom more inclusive • Ask learners how they want to be identified in the classroom (e.g., pronouns) **Reflection:** What is one new technique you can use to manage conversations from an anti-racist approach?

CHECKLIST FOR CREATING A SAFE AND SUPPORTIVE CLASSROOM ENVIRONMENT

This checklist may be used by members of instructional teams to self-reflect on their readiness and practices aimed at fostering classroom safety and support for all students, including those from racialized or underrepresented groups.

☐ I have addressed my own implicit bias through reading, education and self reflection.

☐ I have addressed implicit bias in the classroom through presentations and encouraging discussions around the impact of unconscious bias, why it is important to manage, and how we can manage it

☐ I consider the background of the learners in each classroom and strive to use that understanding in my style of delivery and other teaching practices

☐ I intentionally consider various delivery strategies and teaching techniques that will best accommodate students from different ethnicities, cultures and backgrounds

☐ I encourage learners to develop a community agreement describing the basic expectations in the classroom with me, including what they think a safe and supportive classroom should look like, and factor these expectations into my teaching

☐ I explain all course-related policies and procedures in detail, including what they mean for instructor and student conduct

☐ I ensure that all teaching resources reflect the multi-racial Canadian context, use anti-racist and anti-oppressive language, and acknowledge different cultures and peoples in respectful ways

☐ I ensure that the curriculum content uses bias-free language, and creates opportunities for lived experiences of learners to be included as part of the teaching and learning process

☐ I ensure that class discussions are organized in such a way that is open to different learner expressions and uncomfortable conversation are managed respectfully

☐ I consider individual and group activities and assignments by encouraging learners to use their voice against any forms of discrimination, including the regular use of anonymous feedback

☐ I consider ways to address the power dynamics in the Canadian and classroom environment, and try to help learners identify and/or claim their own power and privilege for themselves

INSTRUCTOR RESOURCES

1. TOOL: Resources on Campus
2. TOOL: Student-Led Classroom Agreement
3. TOOL: Student Activity: Social Identity Wheel
4. TOOL: Implicit Bias
5. Communication Guidelines for Anti-Racist Discussions
6. The Anti-Racist Discussion Pedagogy: An introductory guide to building an anti-racist pedagogy in any discipline through instructor reflection, clear communication guidelines, and inquiry-based discussion

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Tool: Anti-Racism Presentation Design

Anti-Racist Presentation Design	Self-Reflective Teaching Practice

OVERVIEW

Making presentations through an anti-racism and anti-oppressive lens requires advanced planning and preparation. In considering how to be sensitive to race-related issues, this section includes some suggestions on how to promote inclusive messaging through presentation design.

GOAL

Instructors will understand best practices for creating anti-racist, anti-oppressive presentations using appropriate language, names, images, and resources.

HOW-TO GUIDE

Reflection:
To what extent does the messaging in your presentation combat injustice, promote inclusion and educate both you and others about the perils of prejudice and discrimination?

Before designing and delivering your presentations to learners, review and follow these tips:

☐ Ensure that your images do not rely on stereotypes by showing one image for diversity, one race over another, or skewing the way our learners will understand or categorize people

☐ Use human illustrations representing people of different races, including Black, Indigenous and People of Colour

☐ Consider how people are represented in your images or language. Consider who is represented and who is missing. Ensure that your learners are well represented in the images they see displayed

☐ Use gender neutral pronouns in some cases, ex. "they" or "their"

☐ Check whether the content makes assumptions from a dominant or single point of view or also includes perspectives from racialized voices

☐ Avoid the use of words that may be potentially exclusive or hurtful to people

☐ Remember that your interests, stories, and pop culture references are not universal (do not assume that every student relates to them).

☐ Avoid using generalizing statements like "we" or "Indigenous People" to inaccurately make attributions or references to a group or population

☐ Provide anti-racist and anti-oppressive resources to learners so that they can expand their own worldview

INSTRUCTOR RESOURCES

1. NorQuest LibGuide: APA 7th Edition includes Inclusive and Bias Free Language Standards. This resource also provides links to information on how to cite and reference Indigenous Elders and Knowledge Keepers, and how to share pronouns.

2. Inclusive Language Tutorial from NQ Business Development provides specific examples of language choices to be inclusive (3-5 mins).

3. Unsplash offers free images, including of folks from diverse backgrounds.

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Tool: Intersectionality of Race and Disability

Intersectionality of Race and Disability   Self-Reflective Teaching Practice

OVERVIEW

This resource is to be used by instructors as an introduction to the intersectionality of race and disability, and as a prompt to reflect on, and review, how intersectionality impacts student experiences with curriculum, pedagogy, and the classroom.

What is intersectionality?

Intersectionality is a concept introduced in 1989 by Professor Kimberlé Crenshaw, an American civil rights advocate. It provides a framework for understanding how our multiple social identities intersect and interact with systems of racism and oppression.

Intersectionality brings together various aspects of our identity, such as race, socioeconomic class, gender, sexual orientation, age, ethnicity, religion, disability, and others, to form a more authentic and accurate sense of self.

Intersectional theory contends that the disadvantages people face are a result of not just one, but multiple, interconnected sources of oppression. Each of their identity markers (e.g., "Muslim" and "female") would not then exist independently of each other, but rather would inform one another, creating a complex convergence of oppression (YWBoston, 2017).
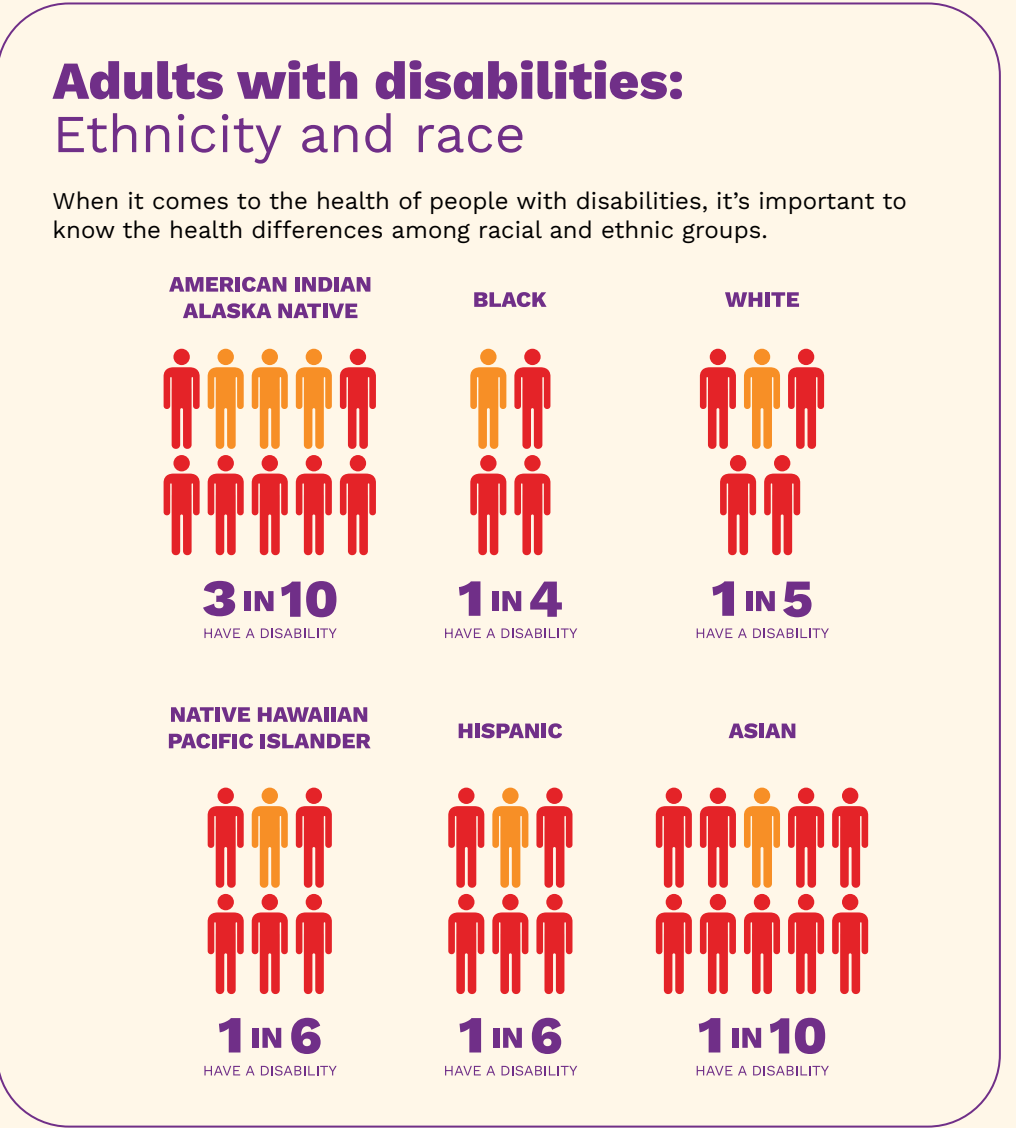
Intersectionality and Disability

Intersectionality is composed of our social identities, the systems of oppression in which we operate, and the ways in which they intersect. The oppression that racialized individuals with disabilities experience, therefore, is compounded through the intersection of racism and ableism (the idea that individuals with disabilities are 'less than' individuals without disabilities).

The intersectionality of race and disability can also get more complex as we see disability being used as a driver or reason behind racial discrimination. The quote below by Isabella Kres-Nash, an American civil rights lawyer, helps us to understand this complexity further.

"Racism and ableism are often thought of as parallel systems of oppression that work separately to perpetuate social hierarchy. Not only does this way of looking at the world ignore the experiences of people of color with disabilities, but it also fails to examine how race is pathologized in order to create racism. Meaning that society treats people of color in specific ways to create barriers, and these poor conditions create disability. The concept of disability has been used to justify discrimination against other groups by attributing disability to them."

To further explore intersectionality of race and disability **watch this linked video Intersectionality & disability**, ft Keri Gray (2:11). Keri Gray, a black disabled woman, shares a personal intersectionality example.

The following graphic demonstrates the incidence of disabilities within various racialized groups in the US (Courtney-Long, 2017):

Adults with disabilities:
Ethnicity and race

When it comes to the health of people with disabilities, it's important to know the health differences among racial and ethnic groups.

AMERICAN INDIAN ALASKA NATIVE	BLACK	WHITE
3 IN 10 HAVE A DISABILITY	**1 IN 4** HAVE A DISABILITY	**1 IN 5** HAVE A DISABILITY

NATIVE HAWAIIAN PACIFIC ISLANDER	HISPANIC	ASIAN
1 IN 6 HAVE A DISABILITY	**1 IN 6** HAVE A DISABILITY	**1 IN 10** HAVE A DISABILITY

Racialized people with disabilities experience lower diagnosis rates of cognitive or mental disabilities, decreased access to medical and healthcare resources, increased poverty rates, and lower graduation rates, compared with white individuals with disabilities or with racialized individuals with no disabilities (Courtney-Long, 2017; n.d., 2019; Ratto, 2016; Whiston, 2011).

GOALS

1. Learn how the intersection of ableism and racism lead to increased oppressive burden for racialized individuals with disabilities.
2. Reflect on how the intersectionality of race and disability can affect student experience with pedagogy, the classroom, and curriculum.

The checklist below will help you ensure your course contents are accessible to all your students including racialized students with disabilities.

Accessibility Checklist

By observing the following standards and practices, instructors can start to ensure that students of all backgrounds and ethnicities experience equitable access to learning content and materials.

Organizing content

☐ Content is organized under headings and subheadings.
☐ Headings and subheadings are used sequentially (e.g., Heading 1, Heading 2).

Images

☐ Images that convey information include alternative text (alt text) descriptions of the image's content or function.
☐ Graphs, charts, and maps also include contextual or supporting details in the text surrounding the image.
☐ Images do not rely on colour to convey information.
☐ Images that are purely decorative do not have alt text descriptions (descriptive text is unnecessary if the image doesn't convey contextual content information).

Links

☐ The link text describes the destination of the link and does not use generic text such as "click here" or "read more."
☐ If a link will open or download a file (like a PDF or Excel file), a textual reference is included in the link information (e.g., [PDF]).
☐ Links do not open in new windows or tabs.
☐ If a link must open in a new window or tab, a textual reference is included in the link information (e.g., [NewTab]).
☐ For citations and references, use descriptive links (i.e. the title of the resource is hyperlinked), and the full URL is not hyperlinked.

Tables

☐ Tables are used to structure information and not for layout.
☐ Tables have one row in which cells are tagged as column headers, and one column (beginning on the second row) in which the cells are tagged as row headers.
☐ Row and column headers have the correct scope assigned.
☐ Tables include a caption.
☐ Tables avoid merged or split cells.
☐ Tables have adequate cell padding to provide space buffering around the data in each cell.

Multimedia
☐ All audio content includes a transcript. The transcript includes all speech content and relevant descriptions of non-speech audio and speaker names/headings where necessary.

☐ Videos have captions of all speech content and relevant non-speech content that has been edited by a human for accuracy.
☐ All videos with contextual visuals (graphs, charts, etc.) are described audibly in the video.

Formulas

☐ Equations written in plain text use proper symbols (i.e., −, ×, ÷).[1]
☐ For complex equations, one of the following is true:
  • They were written using LaTeX and are rendered with MathJax (Pressbooks).
  • They were written using Microsoft Word's equation editor.
  • They are presented as images with alternative text descriptions.
☐ Written equations are properly interpreted by text-to-speech tools.[2]

Font size

☐ Font size is 12 point or higher for body text in Word and PDF documents.
☐ Font size is 9 point for footnotes or endnotes in Word and PDF documents.
☐ Font size can be enlarged by 200 per cent in webbook or eBook formats without needing to scroll side to side.

Taken from:
Coolidge, A., Doner, S., Robertson, T., & Gray, J. (2018). Accessibility toolkit – 2nd edition. BCcampus. https://opentextbc.ca/accessibilitytoolkit

Instructors may use the resources below to expand on their learning on the intersectionality of racism and ableism:

1. OER: Accessibility Toolkit – 2nd Edition
2. Beyond Suspensions: Examining School Discipline Policies and Connections to the School-to-Prison Pipeline for Students of Color with Disabilities, U.S. Commission on Civil Rights
3. What is disability justice by Sins Invalid
4. Breaking the School-to-Prison Pipeline for Students with Disabilities, National Council on Disability
5. Deconstructing Racism and Ableism in the School-to-Prison Pipeline, Temple University Institute on Disabilities
6. We Can't Address Disability Without Addressing Race by Lydia X. Z. Brown
7. List of OERs on Inclusion, Diversity, Accessibility, Anti-racism, and Equity
8. Blog post: Designing for Disability Justice: On the need to take a variety of human bodies into account
9. Article: Anti-Black Racism and Ableism in the Workplace
10. Article: Disabled Asian Americans Deal With Racism and Ableism
11. Blog post: We can't address disability without addressing race. Here's why.
12. Blog post: To Be BIPOC, Disabled and Fighting for Justice
13. Research paper: Disability Inequity: The Urgent Need for Race-Conscious Resource Remedies
14. Video: Aimi Hamraie on "Making Access Critical: Disability, Race, and Gender in Environmental Design"
15. Website: National Black Disability Coalition

Coolidge, A., Doner, S., Robertson, T., & Gray, J. (2018). Accessibility toolkit – 2nd edition. BCcampus. https://opentextbc.ca/accessibilitytoolkit

Courtney-Long, E.A., Romano, S.D., Carroll, D.D. et al. Socioeconomic Factors at the Intersection of Race and Ethnicity Influencing Health Risks for People with Disabilities. J. Racial and Ethnic Health Disparities (2017) 4: 213. DOI: 10.1007/s40615-016-0220-5

Ratto, A. B., Anthony, B. J., Kenworthy, L., Armour, A. C., Dudley, K., & Anthony, L. G. (2016). Are Non-intellectually Disabled Black Youth with ASD Less Impaired on Parent Report than Their White Peers?. Journal of autism and developmental disorders, 46(3), 773–781. https://doi.org/10.1007/s10803-015-2614-3

(n.d., 2019). Beyond Suspensions: Examining School Discipline Policies and Connections to the School-to-Prison Pipeline for Students of Color with Disabilities. U.S. COMMISSION ON CIVIL RIGHTS. https://www.usccr.gov/files/pubs/2019/07-23-Beyond-Suspensions.pdf

Whitson, H. E., Hastings, S. N., Landerman, L. R., Fillenbaum, G. G., Cohen, H. J., & Johnson, K. S. (2011). Black-white disparity in disability: the role of medical conditions. Journal of the American Geriatrics Society, 59(5), 844–850. https://doi.org/10.1111/j.1532-5415.2011.03401.x

Written By: Rotem Lavy (Educational Developer, at NorQuest College)
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Tool: Developing and Using Representative Reading Lists

Developing and Using Representative Reading Lists   How-to Guide

OVERVIEW

A transformative curriculum that consists of a diverse and inclusive reading list helps to position divergent thinking into the pedagogy. This inspires historically underrepresented or unrepresented learners and promotes an increasingly engaged classroom for everyone (Schucan Bird & Pitman, 2020; Ambroisa et al., 2021).

Racial inequalities may not be obvious in curricula but are no less harmful to Indigenous and other racialized groups (Schucan Bird & Pitman, 2020). Instances manifest through language habits that perpetuate the dominance of Western thinking during teaching and learning (Ambrosia et al.,2021). These manifestations may be subtle, e.g., "Christopher Columbus discovered North America...," while ignoring the fact that he met Indigenous peoples, who were already living there. In other ways, Western thinking is presented as the only knowledge or approach to a given situation in the process marginalizing or erasing other equally rich or important ways of knowing. As such, applying a representative reading list that includes Western thinking but also represents diverse voices and approaches helps to transform learning experiences which will likely lead to higher levels of engagement and more desirable outcomes in the classroom (Schucan Bird & Pitman, 2020)

Figure 1
Elements of a Western versus a non-Western reading list.

WESTERN
Western (Traditionally Eurocentric) Resources

NON-WESTERN
Western (Traditionally Eurocentric) Resources **+** Indigenous & Multiracial Resources

Figure 1 (above) provides a basic comparison of what a traditional and a non-traditional reading list may typically include. A diverse and inclusive (anti-racial) reading list may look like any of the following:

- Texts that integrate non-traditional perspectives into the content in meaningful ways; *or*
- Traditional and non-traditional sources as required reading with equal importance. This means that the readings should not be categorized "either/or," "major/minor," or in any other way that suggests prioritization or hierarchization.

1. Understand the importance of diverse and inclusive reading lists.
2. Understand steps on how to develop a representative reading list in your course.
3. Understand strategies on how to use an anti-racist reading list in your course.

HOW-TO GUIDE

How to Develop a Representative Reading List

A challenge in presenting anti-racist readings in the curriculum is text selection. Consider the following when reviewing appropriate resources for your reading lists:

- **Implicit Bias:** Continuously check your own biases in relation to literature and academic materials.
- **Representation:** Check for representation with regards to race, nationality/country of origin, ethnicity, and other relevant aspects of authors' diverse background including gender, faith, etc. as applicable. Centre the work of authors of colour as important sources.
- **Language bias:** Check for general compliance with the most current version of APA (7th edition) guidelines on inclusive and bias-free language requirements (see Instructor Resources listed below).
- **Racial verification:** Check to see whether course reading lists are dominated by white, male and Eurocentric authors.
- **Deficit-based language:** Check that learning materials don't use deficit-based language, such as "vulnerable", "at-risk", or "distressed". Instead think about using stories to talk about the struggles of individual people or places that showcase systematic disparities and clearly communicate the problems that exist.
- **Critical thinking:** Discourage uncritical acceptance of all views by encouraging students to think critically and challenge material and content using an anti-racist and equity lens as applicable.
- **Readings with expanded worldviews:** Select reading content (books and other learning materials) that avoid oppressive language when referring to underrepresented or racialized groups as well as those who have a disability or represent gender minority, etc. Develop opportunities for learners to explore the works of authors from multiracial communities/backgrounds.

How to Use Anti-Racist Reading Lists

Constructing an anti-racist reading list may not be enough to broaden the learner's reasoning abilities when viewing the world. To this end, a learning institution is responsible for ensuring that learner awareness about social injustices and inequities is integrated into the curriculum. This may be done by promoting greater understanding, respect, and appreciation for all races and ethnic groups, especially the historically marginalized, and the Indigenous Peoples who were the first to call this land their home. Strategies can be employed to ensure that reading lists are diverse, inclusive, and reflect multiracial perspectives. Examples may include:

- **Developing assessments with a global mindset:** Create opportunities through assignments and other class-based strategies that require all learners to read beyond the traditional lists and to reference authors from underrepresented groups. Learners may be directed to possible sources that are appropriate for the subject.

- **Encourage the use of practical sources to support learning:** Where information on minority or underrepresented and racialized persons are hard to find, encourage learners to consider incorporating grey literature, such as, case studies and other learning aids that contribute to more representative learning experiences. This should be viewed as complimentary reading and learning resources that support representation but will be used in addition to other traditional sources.

Helping learners develop critical lens:
There are different ways that an instructor may teach learners how to interrogate readings. Suggested techniques to consider include:

- Pre-examine reading lists before submitting assignments
- Determine learner expectations of reading lists and their reaction to diversity in the curriculum.
- Explain the importance of finding sources that are based on ethical and rigorous research standards.

Narrative Approach
Narratives may be a great tool an instructor can use to help transform thinking and beliefs about a given subject.

- **Knowledge production:** Develop an understanding of how the national narrative of Canada has been created. Use traditional and non-traditional texts to develop multiple perspectives and encourage learners to explore what was possibly excluded and what assumptions or stereotypes existed in the narrative.
- **Immersive experience:** Reflect, share, and discuss with learners how different cultural beliefs and behaviours can create opportunities, and how a lack of (inter)cultural understanding can create barriers. Include lived experiences of learners and others to facilitate co-creation of knowledge and promote immersive learning experiences.
- **Way-finding:** Develop or adopt tools and strategies that learners may use to confront social justice and inequality as a means of finding possible solutions for addressing them.

INSTRUCTOR RESOURCES

1. NorQuest LibGuide: APA 7th Edition includes Inclusive and Bias Free Language Standards. This resource also provides links to information on how to cite and reference Indigenous Elders and Knowledge Keepers.

Discussion/Reflection Activity
1. Why is it important to develop and use representative reading lists in the context of your discipline and institution?
2. Discuss some challenges that you might encounter when seeking to expand and diversify your reading lists. What can instructors do when using externally pre-determined syllabi?
3. Suggest some practical things you would do to introduce and develop a culture of using representative reading lists and references among your colleagues and/or students.

Ambrosia, D., Henzell, R. & Williams, J.L. (2021). Constructing anti-racist reading pedagogical practices. Journal of Adolescent & Adult Literacy, 65(3), 197-272. https://doi.org/10.1002/jaal.1210

Schucan Bird, K., & Pitman, L. (2020). How diverse is your reading list? Exploring issues of representation and decolonisation in the UK. High Educ 79, 903–920. https://doi.org/10.1007/s10734-019-00446-9

University of Wisconsin Green Bay Libraries (2021). Evaluating sources of information. https://libguides.uwgb.edu/c.php?g=35022&p=4640802

Written By: Judith Gallimore (Associate Chair, Business Administration).
Reviewed and Edited By: Benjamin Denga (Anti-Racism Advisor, Reimagine Higher Education).

Tool: From Detecting an Author's Bias to Writing Bias-Free

From Detecting an Author's Bias to Writing Bias-Free How-to Guide	
OVERVIEW	Bias may be an intentional or unintentional statement that reflects favoritism or prejudice for or against an object, idea, person, or group. There is no perfect way to identify bias because it is oftentimes hidden in the content. The risk of not evaluating readings for bias is the dissemination of false and misleading information.
GOALS	1. Understand strategies for instructors or learners check for an author's bias. 2. Understand strategies for bias free writing.
HOW-TO GUIDE	**Detecting an Author's Bias** The following strategies may be used to help instructors or learners check for an author's bias: **Step 1: Finding Appropriate Sources** o What specific databases should we use? o How do we identify appropriate scholarly sources? o How do we identify and use diverse practitioner sources? **When evaluating what sources are most appropriate from an anti-racist lens, consider:** o Are there specific sources that represent/publish works of diverse, racialized, equity-deserving groups? o Who is the author of the source and what kinds of work do they produce? o Is there a political slant in the content? o Are works of racialized authors in the field included or cited? o If there are advertisements in the source, are they representative or display racial stereotypes? o Is negative racial language or bias being used? o Are arguments supported by factual evidence, including citations and links? **Tips on evaluating sources:** o Try to find the original sources used and read them yourself to confirm accuracy. o Find general information about a topic or author from sources like Wikipedia and Google Scholar.

o Check for consensus by looking at sources that contrast claims made by the author.
o Use bias and fact checker websites to fact-check a claim made by the author.

Step 2: Understanding and Detecting Bias

o Did the author use persuasive or inflammatory language or overestimate the probability of an event to examine a problem? Ex. After the pandemic, travel by air became very expensive because people all over the world refused to fly.
o Did the author stretch the facts to emphasize an argument? Ex. Everyone agreed the policy was poorly constructed".
o Did the author use flawed information in their argument? Ex. Although there is no data to support this, buying this car is the best choice you can make".
o Has the author made certain statements that are were misquoted or not supported or linked to evidence? Ex. "Many research findings suggest that extreme sports are bad for your health".

Techniques to Identify an Author's Bias:

• Check for words charged with emotion that can reveal the author's opinion about a topic (loaded words).
• Check for words that label an entire group (stereotypes).
• Check if the author is using vague language or generalizations.
• Check if the author only presents one side of an argument.
• Check if the author presents facts or opinions.

Step 3: Strategies for Writing Bias-Free

Strategies for writing bias-free are really about precision and word choice. The table below describes some general principles.

Table 1. General Principles for Reducing Bias in Communication

Appropriate Level of Specificity	o Avoid the use of characteristics that are not relevant to the topic. It is not always necessary to include information on a person's racial and ethnic identity if the communication does not require it. o When you have determined which characteristic is required, choose terms that are appropriately specific. For example, consider using "Indigenous" only as an umbrella term for all First Nations, Metis and Inuit people but use specific names when needed.

	Useful Tips: Age: 15-18 years old; 65-80 years old Disability: Alzheimer's disease, autistic Racial or ethnic groups: Chinese Canadians, Black Canadians
Sensitivity to Labels	o Respect the language people use to describe themselves o Try to determine what is appropriate by asking subjects what they call themselves. o Operational terms may be used, like BIPOC, if explained. However, it is oftentimes much better to avoid such labels and be specific as to what race you are communicating about. o Avoid false hierarchies by comparing groups with care. consider usage of "normal" and "abnormal" or "traditional" and "non-traditional". Also consider how groups or people are placed on a graph or table, especially if it implies that a certain dominant group is the universal standard. **Useful Tips:** Race: racialized persons Nationality: African, Latin American, European, Asian Racial comparisons: use alphabetical order or sample size order to describe racial and other groups
Naming Biases & Privilege	Self-assessment questions (Twyman-Ghoshal & Lacorazza, 2021): o How does my social geographical location influence my identity, knowledge, and accumulated wisdom? o What knowledge am I missing? o What privileges and power do I hold? o How do I exercise my power and privilege over others? o How do my biases and privileges take up space and silence others? o How do my power and privilege show up in my work? o Am I non-racist or anti-racist? How do I hold myself accountable?

INSTRUCTOR RESOURCES

1. NorQuest LibGuide: APA 7th Edition includes Inclusive and Bias Free Language Standards. This resource also provides links to information on how to cite and reference Indigenous Elders and Knowledge Keepers.

Discussion/Reflection Activity
Using the tips and strategies provided in this tool, conduct a review of a selected text or educational resource relevant to your field.

Can you identify specific strengths (the absence of author's bias) and weaknesses (any existence of author's bias) in the content? Discuss how you would address the weaknesses or areas for improvement identified.

American Psychological Association. (2022). General principles for reducing bias. https://apastyle.apa.org/style-grammar-guidelines/bias-free-language/general-principles

Axel-Lute, M. (2019). The opposite of deficit-based language isn't asset-based language. It's truth-telling. Shelterforce: The Original Voice of Community Development.

Twyman-Ghoshal, A. and Lacorazza, D. C. (2021). Strategies for antiracist and decolonized teaching. Faculty Focus: Higher Ed Teaching Strategies from Magna Publications. https://www.facultyfocus.com/articles/equality-inclusion-and-diversity/strategies-for-antiracist-and-decolonized-teaching/

University of Wisconsin Green Bay Libraries (2021). Identifying Bias.

USC Libraries. (2023). Detecting author bias. https://libguides.usc.edu/c.php?g=235260&p=6384754

Written By: Judith Gallimore (Associate Chair, Business Administration).
Reviewed and Edited By: Benjamin Denga (Anti-Racism Advisor, Reimagine Higher Education).

Tool: How OERs Support Anti-Racism & Resources at NorQuest

How OERs Support Anti-Racism and Resources at NorQuest Backgrounder	
OVERVIEW	This resource explains how Open Educational Resources (OERs) can support anti-racism and provides links to NorQuest Resources on how to adopt or create OERs.
INSTRUCTOR RESOURCES	**How do I choose OERs for my classroom?** Check out the OER Libguide: Getting Started with OER at NorQuest College Want more information on OERs at NQ, and how to create an OER at NorQuest, including accessing funding? See the OER Curriculum Development page, and/or email the OER Steering Committee: OER@norquest.ca 1. TOOL: Analyzing an Author's Bias
GOALS	1. Understand how OERs can support anti-racism and anti-oppressive teaching practices. 2. Building awareness around NorQuest College sources of additional tools to adopt, adapt and create OERs.
BACKGROUND	OERs can support anti-racism, decolonialization, and inclusion in many aspects, including:

• Reducing Economic Inequity:

   o OERs provide cost-free materials for learners, making resources affordable and more accessible. Many NorQuest learners do not purchase textbooks due to cost, and racialized students are among those affected by this affordability barrier.

• Promoting Social Justice and Representation:

   o OERs allow the adoption and customization of materials to suit learners. These materials can often be drawn from a large pool of resources that include works by racialized authors. As such, learners can see themselves represented in the material in various ways such as in images, case studies, and geographical contexts, among others. This provides a great advantage over traditional published materials that tend to have a generalized, colonized, and western representation.

• Empowering Co-Creation of Knowledge:

   o OERs can empower all learners to be creators, not just consumers of educational materials. This helps learners to feel more agency in their learning. The instructor also has greater agency in selecting or co-selecting course learning materials that can benefit racialized students too. Using OERs also shifts the power dynamic when the instructor becomes a collaborator/facilitator with the students, which in turn promotes greater equity in the classroom.

A cautionary note: In our selection and application of OERs, we should be mindful to check for authors' bias and ensure the use of representative reading lists and resources (including those produced by members of racialized, underrepresented groups) to avoid reproducing racism and coloniality during learning.

Elder, A. (2019). Centering Diversity and Inclusion. In The OER Starter   Kit. Iowa State University Digital Press.

Berdahl, L. & Ross, H. (2023, July 17). Why you should start using open educational resources in your teaching. University Affairs. https://www.universityaffairs.ca/career-advice/the-skills-agenda/be-open-to-using-open-educational-resources-in-your-teaching/

Written By: Dawn Witherspoon (Manager, Program Development), Rebecca Bock-Freeman (Manager, Academic Strategy)
Review and Edited By: Benjamin Denga (Anti-Racism Advisor, Reimagine Higher Education).

Tool: How Authentic Assessments Support Anti-Racist Pedagogy and Resources at NorQuest

OVERVIEW

This resource explains why authentic assessments support anti-racism, anti-oppression, and Equity, Diversity, and Inclusion (EDI).
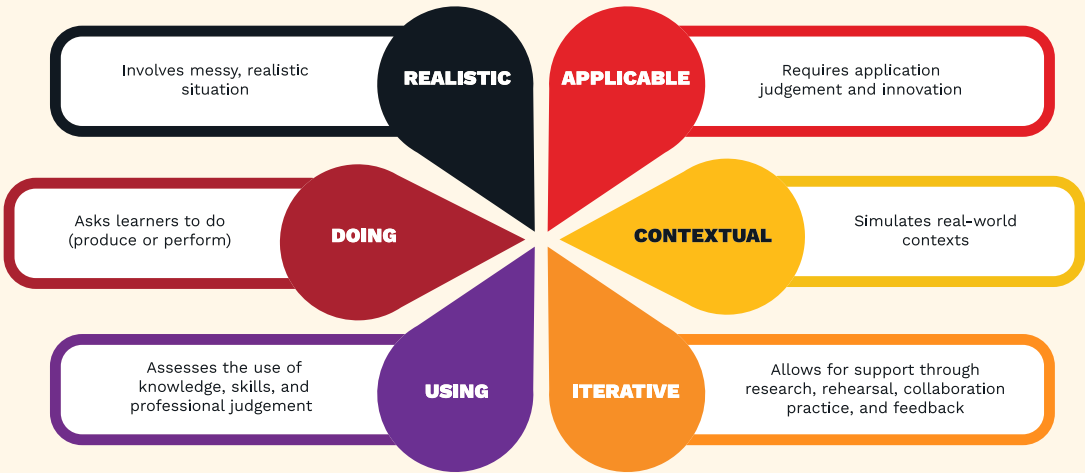
What is Authentic Assessment:
NorQuest College has adopted the following definition of Authentic Assessment based on the work of Wiggins (1998). It has six facets to be inclusive and representative of all programs. Not all facets will be applicable to all programs.

Authentic assessment...

- involves messy, realistic situations
- requires application, judgement, and innovation
- asks learners to do (produce or perform)
- replicates or simulates workplace/real world contexts
- assesses the use of knowledge, skills, and professional judgement
- allows for research, rehearsal, collaboration, practice, and feedback (Wiggins, 1998).

*Based on Wiggins, G. (1998). Education Assessment: Designing Assessments to Inform and Improve Student Performance. San Francisco: Joey-Bass Publishers.

Authentic Assessment at NQC is:

Learners demonstrate understanding if they can explain, interpret, apply, relate perspectives, show empathy and self-reflect.

INSTRUCTOR RESOURCES

How do I make my assessments more authentic?

Check out the Academic Hub Authentic Assessments page for more resources and supports, including:

- The Faculty Rubric Guide on Authentic Assessments (Check out the anti-racism and universality rubrics p.2 - 5)
- Explainer Videos
- Promising Practices (Examples of authentic assessments)

External Instructor Resources:

1. Anti-racist Pedagogy (in Critical Theory Paradigm)
2. What is Equity in Assessments?
3. Lamont Simmons, L., Slayter, E., & Johnson, L.M. (2022). Using an anti-racist, equity-minded lens in assessment of teaching and learning
4. The Anti-Racist Discussion Pedagogy: An introductory guide to building an anti-racist pedagogy in any discipline through instructor reflection, clear communication guidelines, and inquiry-based discussion (p. 15, 16)

GOALS

1. Understand how authentic assessments can support anti-racism and anti-oppressive teaching practices.
2. Building awareness of where in NorQuest College to source additional tools to create authentic assessments.

BACKGROUND

Authentic assessments are good for anti-racism, anti-oppression, and EDI (equity, diversity, and inclusion) because they allow for a more holistic evaluation of a person's knowledge and skills, rather than relying solely on standardized tests or assessments that may be biased or discriminatory. Authentic assessments are designed to evaluate a person's abilities in real-world contexts, such as in solving problems or completing tasks that are like those they would encounter in their daily lives or in their future professions. This approach can help to mitigate the effects of systemic biases and discrimination that can potentially arise from traditional assessments, which may be designed with a narrow or homogeneous view of what constitutes "correct" knowledge or skills.

In the context of anti-racism, anti-oppression, and EDI, authentic assessments can also help to highlight and value a diversity of perspectives and experiences, rather than privileging certain ways of knowing or doing. This can lead to more equitable and inclusive evaluations of people's abilities and potential, which can in turn support greater opportunities for advancement and success across a range of fields and industries.

Furthermore, authentic assessments can provide opportunities for individuals to showcase their strengths and talents in ways that may not be captured by traditional assessments. This can be particularly important for individuals from historically marginalized or underrepresented and equity deserving groups, who may have unique skills or knowledge that are not well-represented in traditional assessments. By providing a more accurate and inclusive picture of a person's abilities and potential, authentic assessments can help to support greater equity and justice in our society as a whole.

Brookfield (2018), notes that traditional forms of assessment, such as multiple-choice tests, tend to measure only a narrow range of skills and knowledge and can be biased against students from equity deserving groups. Authentic assessments, on the other hand, require students to apply their learning in real-world situations that reflect the complexities and diversity of society. By designing assessments that are culturally relevant and inclusive, educators can help promote EDI and challenge dominant narratives that perpetuate inequality. Brookfield also emphasizes that authentic assessments can help students develop critical thinking skills and empower them to challenge systemic oppression.

By providing opportunities for students to analyze and critique societal issues, educators can help foster a sense of agency and activism among their students. Authentic assessments, therefore, play a crucial role in creating a more just and equitable society by promoting EDI and empowering students to become agents of change.

REFLECTION QUESTIONS

As an instructor, you are encouraged to reflect on your assessments using the Faculty Rubric Guide on Authentic Assessments to reflect on questions such as:

• Who benefits from this assessment? Who does not?
• What are the reasons behind my choices in assessment practices?
• Is there another way?
• Am I falling back on "the way it has always been"?

Brookfield, S. D. (2018). Teaching for equity, diversity, and social justice. In Teaching race: How to help students unmask and challenge racism (pp. 1-21). John Wiley & Sons.

Wiggins, G. (1998). Education Assessment: Designing Assessments to Inform and Improve Student Performance. San Francisco: Joey-Bass Publishers.

Written By: Nicole Stewart (Instructor, Practical Nurse Program)
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Tool: Racial Microaggressions

Racial Microaggressions   Backgrounder

OVERVIEW

Microaggressions are offensive verbal or nonverbal actions, behaviours and attitudes that intentionally or unintentionally target the identity or self-esteem of those against whom they are directed.

The term microaggressions was first coined by psychiatrist and Harvard University professor Chester Pierce in 1970. He conceptualized and described them as:

> ...the most grievous of offensive mechanisms spewed at victims of racism and sexism are microaggressions. These are subtle, innocuous, preconscious, or unconscious degradations, and putdowns, often kinetic but capable of being verbal and/or kinetic. In and of itself a microaggression may seem harmless, but the cumulative burden of a lifetime of microaggression can theoretically contribute to diminished mortality, augmented morbidity, and flattened confidence. (Pierce 1995, p. 281)

Sue et al. (2007, p. 271) defines them as "brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of color." They may include insensitive statements, questions or assumptions about different aspects of someone's identity such as race, nationality, gender, sexuality, parental status, disability, socioeconomic background, mental health or any other aspect (Washington, 2022).

While microaggressions are generally targeted at people or equity deserving groups from marginalized backgrounds, racial microaggressions are specifically targeted at people of colour or members of racialized groups. Despite the subtlety of their nature, these aggressions cause pernicious harm by denigrating, diminishing or even traumatizing those who experience them both momentarily and overtime. Anyone could be a perpetrator or source of microaggression irrespective of their background, status, position or level of education. However, perpetrators do not always carry out these aggressions on purpose or consciously.

According to Sue et al. (2007, p. 272), "the invisible nature of acts of aversive racism prevents perpetrators from realizing and confronting (a) their own complicity in creating psychological dilemmas for minorities and (b) their role in creating disparities in employment, health care, and education." At the same time, victims or targets of microaggressions may be unaware, unprepared, and sometimes powerless or ill-equipped to respond to subtle micro attacks appropriately. When this happens, it further exacerbates the impact of the aggression or violence experienced by them.

The body of literature on microaggressions suggests that they may also perpetrated between and within racial and ethnic minority groups; the need for further studies to understand the nature and consequences of these and other forms of microaggression has been underscored by several scholars (Wong et al, 2014).

Forms of Microaggression
Previous research found that racial microaggressions manifest in three distinct forms as explained below (Sue et al., 2007, p. 274):

1) **A microassault** is an explicit racial derogation characterized primarily by a verbal or nonverbal attack meant to hurt the intended victim through name-calling, avoidant behavior, or purposeful discriminatory actions.

These types of microaggressions are more consciously and rarely expressed, and their occurrence is mostly limited to private situations where the aggressor or perpetrator feels they can get away with it.

2) **A microinsult** is characterized by communications that convey rudeness and insensitivity and demean a person's racial heritage or identity. Microinsults represent subtle snubs, frequently unknown to the perpetrator, but clearly convey a hidden insulting message to the recipient of color. They can also occur nonverbally, as when a White teacher fails to acknowledge students of color in the classroom or when a White supervisor seems distracted during a conversation with a Black employee by avoiding eye contact or turning away (Hinton, 2004).

3) **Microinvalidations** are characterized by communications that exclude, negate, or nullify the psychological thoughts, feelings, or experiential reality of a person of color. When Asian Americans (born and raised in the United States) are complimented for speaking good English or are repeatedly asked where they were born, the effect is to negate their U.S. American heritage and to convey that they are perpetual foreigners. When Black people are told that "I don't see color" or "We are all human beings," the effect is to negate their experiences as racial/cultural beings (Helms, 1992).

Within post-secondary contexts, these aggressions may be perpetrated both inside and outside the classroom during interactions among students, instructional team members, and between instructors/staff and students. Microaggressions which dismiss or trivialize the experiences or realities of historically disadvantaged people such as Indigenous, Black or Asian students and instructors could happen during classroom and academic advising activities or other interactional encounters and experiences. They also reflect the historical and contemporary prevalence of structural and systemic racism and (neo)colonialism still at work in our environments. Understanding microaggressions, their impacts and how best to address or respond to them is an integral part of anti-racist pedagogy.

One key to addressing racial microaggressions effectively is the understanding that they thrive through attributional ambiguity (where there is a lack of clarity about the real intent of the perpetrator) around what is really said or meant (Wood, n.d.). Anti-racist educators are committed to recognizing, naming and addressing all forms of microaggressions, wherever they manifest. They are also adept at educating and supporting their students, and colleagues, to deal with them. This tool presents information, techniques and resourcesthat will help prepare and equip members of instructional teams to respond to different types of microaggressions that occur in both curricular and extracurricular settings.

GOAL

Faculty will develop a better understanding of microaggressions and best practices for addressing, preventing or responding to them.

TIPS ON HOW TO RESPOND

As an educator who supports anti-racist and inclusive education, it is your responsibility to constantly self-reflect and invest in educating yourself to be more adequately prepared when responding to instances of microaggressions in different contexts. It takes a discerning educator to recognize or decipher and combat subtle manifestations of aggression.

While there are a plethora of documented techniques and approaches (see the instructor resources section), the following basic steps or response techniques can be applied when addressing microaggressions.

Response Techniques

(1) R.A.V.E.N. Approach
Another template or approach that can be used to deal with microaggressions is called the Raven Approach. In this 5-step approach that can be used in the classroom and other contexts, the following apply (Harris III & Wood, 2020):

1. **Redirecting** the conversation or interaction
2. **Asking** probing questions
3. **Values** clarification
4. **Emphasizing** your own thoughts and feelings
5. Offering concrete **Next Steps**

For more details about this approach, please follow this link: **How to Respond to Racial Microaggressions When They Occur** by Harris III, F. & Wood, J.L. (2020)

(2) Stop Race-Based Hate Response Outline
If you find yourself in a situation where someone in your presence commits a microaggression, the following steps could be instrumental in addressing it (Stop Race-Based Hate, 2023):

1. **Recognize it.** Recognize that it has occurred and decipher what it meant.
2. **Name it.** Articulate that what has been said is racist and/or wrong, that you're not comfortable or agree with what was said. This makes it clear that you're not going to let this slide.
3. **Personalize it.** Express how the statement has made you feel. Personalize the impact as it relates to the person who said it.
4. **Explain why it is racist.** Explain why the statement is racist. Use an example. Pull from your own experience or previous anti-racist education. Reference and adapt scenarios and responses available in this tool or find other existing resources to support your response. Today, there is no shortage of anti-racist resources to help you.
5. **Describe impact.** Explain how hurtful and/or dangerous statements like these can be.
6. **Acknowledge your anti-racist allyship.** Share how and why you are working towards being an anti-racist ally. Invite the person to learn more and do the same.
7. **Reiterate own feelings about the statement.** Reiterate how hearing this statement from this specific person affects you.
8. **Call-to-action.** Provide a call-to-action and offer further support. Depending on the response you receive, engage in a conversation to try and learn how the person came to have their view, then reiterate and invite them to engage in anti-racist education.

Finally, when unsure about how to respond or where you feel the case is too complicated to handle on your own, please consult the **NorQuest Resources on campus to support students and staff** (below) and someone from the relevant college office would be willing to assist you.

INSTRUCTOR RESOURCES

The content in the following resources address how microaggressions occur and what instructors and students might do to respond to them.

- **TOOL: Microaggressions Presentation & Reflection Guide (Scroll down webpage to section)** Nadira Barre and Cassidy Rhoads shared this Teaching and Learning & Learner Experience Day presentation on "understanding and unpacking how microaggressions manifest and their impacts." The contents of the presentation are relevant within the post-secondary environment and society at large.

- **Microaggressions in the classroom (Video): https://vimeo.com/focusedarts**
  This powerful 18-minute video deconstructs the meaning and effects of microaggressions that occur in classroom settings. It includes vivid examples shared from the direct and lived experiences of a diverse group of racialized students from different backgrounds.

- **Anti-Black Racism Microaggression: What are microaggressions?**
  Within the context of anti-Black racism, this explainer developed by George Brown College (in Cananda) describes the nature and types of microaggressions and brief tips on how to combat them.

- **Responding to racism: Critical response template on what to say and how to say it**
  This resource presents practical information, tools, techniques and templates for addressing everyday racist statements and scenarios. The content provided here includes a critical response template, interactive message template, response outline, response example, and considerations for responding to racist comments. It was developed in Treaty 6 and 7—traditional and ancestral territories of the many First Nations and Métis in Alberta by the Stop Race Based Hate group.

- **Responses to racist comments from the field**
  This resource offers a variety of memorisable responses or replies that can be applied in different situations when responding to racist comments and stereotypes.

- **How to respond to an offensive comment at work**
  In this Harvard Business Review article categorized under the "managing conflicts" genre, Amy Gallo provides handy tips on how to respond to offensive comments, including a summary of the dos and don'ts, as well as two insightful case studies from which important lessons may be extrapolated.

- **TOOL: NorQuest Resources on Campus to support students and staff**
  This includes a host of the resources and services offered by specific offices and centres at NorQuest College that can assist students, instructors and staff members who need help dealing with microaggressions and their effects. Contact details are provided through which you can reach out to key personnel to provide you with professional and culturally appropriate support or counsel in line with current college policy.

Discussion/Reflection Activity

1. A common response to conversations about microaggressions is that "they are unintentional, innocents acts that everyone does" and as such "not something significant to worry about." What would your response be to colleagues who strongly hold this view? Explore your best responses individually and/or in a group.
2. You notice an increase in incidents or experiences of microaggression in your group or area of work. Drawing on some of the strategies and resources provided in this tool, what steps would you take to address, mitigate or counter microaggressions as a collective?

Stop Race-Based Hate (2023). Response outline. How to talk to your friends, family, co-workers and community: Hey, that was racist. https://stopracebasedhate.ca/how-to-respond-to-racist-comments/

Sue, D.W., Capodilupo, C.M., Torino, G.C., Bucceri, J.M., Holder, A.M.B., Nadal, K.L., & Esquilin, M. (2007). Racial microaggressions in everyday life: Implications for clinical practice. American Psychologist, 62(4), 271-286. https://www.cpedv.org/sites/main/files/file-attachments/how_to_be_an_effective_ally-lessons_learned_microaggressions.pdf

Washington, E.F. (2022, May 10). Recognizing and responding to microaggressions at work. Diversity and Inclusion. Harvard Business Review. https://hbr.org/2022/05/recognizing-and-responding-to-microaggressions-at-work

Harris III, F. & Wood, J.L. (2020, May 5). How to respond to racial microaggressions when they occur. Diverse: Issues In Higher Education. https://www.diverseeducation.com/opinion/article/15106837/how-to-respond-to-racial-microaggressions-when-they-occur#:~:text=The%20R.A.V.E.N.%20is%20a%20five-step%20approach%20that%20entails,own%20thoughts%2C%20and%205%29%20offering%20concrete%20Next%20steps.

Pierce C. M. (1995). Stress analogs of racism and sexism: Terrorism, torture, and disaster. In Willie C, Rieker P, Kramer B, Brown B, editors. Mental health, racism and sexism. University of Pittsburg Press, 277–293.

Wong, G., Derthick, A. O., David, E. J. R., Saw, A. & Okazaki, S. (2014). The what, the why, and the how: A Review of racial microaggressions research in psychology. Race and social problems, 6(2), 181–200. https://doi.org/10.1007/s12552-013-9107-9

Written By: Benjamin Denga (Anti-Racism Advisor, Reimagine Higher Education)
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Tool: Microaffirmations

Microaffirmations	Backgrounder

OVERVIEW

Microaffirmations are a simple but important way of promoting anti-racism and inclusion while consciously mitigating microaggressions (Boyce-Rosen & Mecadon-Mann, 2022) within educational and classroom contexts. While everyone needs microaffirmations to thrive, they are particularly impactful and significant for (boosting the self-image and self-esteem of) individuals who have been traditionally excluded, underrepresented (Logos Consulting Group, 2023) and silenced or marginalized, including racialized people.

Rowe (2008) who coined the term describes microaffirmations as **"apparently small acts, which are often ephemeral and hard-to-see, events that are public and private, often unconscious but very effective, which occur wherever people wish to help others to succeed"** (p.46) and contrasts them with microinequities viewed as "apparently small events which are often ephemeral and hard-to-prove, events which are covert, often unintentional, frequently unrecognized by the perpetrator, which occur wherever people are perceived to be 'different'" (p. 45).

She further characterizes microaffirmations as **"tiny acts of opening doors to opportunity, gestures of inclusion and caring, and graceful acts of listening"** manifesting "in the practice of generosity, in consistently giving credit to others in providing comfort and support when others are in distress, when there has been a failure…" or demonstrated in "the myriad details of fair, specific, timely, consistent and clear feedback that help a person build on strength and correct weakness" (p. 46).

By creating or fostering alternative positive and inclusive experiences, **microaffirmations help counter the negative or deleterious effects of microaggressions** on students from marginalized or racialized backgrounds (Boyce-Rosen & Mecadon-Mann, 2022).

There is empirical support for the concept and effectiveness of microaffirmations in the field of education and psychology; and evidence-informed suggestions have been proffered on how educators and advocates can employ them to support culturally diverse students in higher education settings (Koch et al., 2022).

Types of Microaffirmations

Within a Critical Race Theory/LaCrit framework, Rolón-Dow & Davison (2021, pp. 251-256) identify (or typologize) four types of microaffirmations which educators and practitioners should consider in their anti-racism pedagogy and practice (as cited below):

(1) **Microrecognitions** are actions, verbal remarks or environmental cues (e.g., artwork, signage and symbols) that **lead the recipient to feel that their presence, racial identities, experiences as a member of race-based social identity group(s) … are made known, made visible, appreciated or included.** They often illustrate moments when whiteness as an institutional norm is disrupted. By giving visibility and appreciation to racially minoritized social identities and cultural practices, microrecognitions create a more expansive racial milieu for students.

(2) **Microvalidations** are actions, verbal remarks or environmental cues that **lead the recipient to feel that their thoughts, feelings, sensations and behaviors associated with their race-based social identity(ies) or those of a group they belong to are accepted, corroborated, legitimized or given value.** Microvalidations acknowledge that a person's identity and lived experiences provide worthy contributions to understanding of phenomena or social reality. In line with this concept, Delgado Bernal (2002) acknowledges that racialized students have been historically devalued, misinterpreted, or omitted within formal educational settings; she suggests that critical epistemological frameworks (which include anti-racist curriculum and pedagogical approaches to learning and knowledge creation) should validate the histories, experiences, cultures, and languages of students of color as holders and creators of knowledge.

(3) **Microtransformations** describe actions, verbal remarks or environmental cues that lead the recipient to feel that they, as a member of a particular social identity group(s), **or the group they belong to are further integrated …; or that their capacity for success or some facet of social or academic life is enabled, enhanced or increased.** In these microtransformations, recipients may describe everyday ways that a process, policy, or initiative is beneficial to them as a member of a particular social identity group.

(4) **Microprotections** occur when actions, verbal remarks or environmental cues **lead the recipient to feel shielded or protected from harmful or derogatory behaviors, practices and policies tied to their identity.** Within a similar context, microaffirmations have also been conceptualized as caring remedies that heal (Sabzalian 2015).

In practice and for the most part, several types of the microaffirmations highlighted above may be applied simultaneously. For example, by intentionally (and respectfully) providing opportunities for members of racialized groups to share their perspectives and lived experiences in relation to a topic, you are both recognizing them (microrecognition) and legitimizing their experiences and knowledge (microvalidation).

The absence of microaffirmations in an educator's practice creates a void that allows microaggressions and other microinequities to dominate the experiences of students and colleagues. The result is detrimental to their well-being and success. Conversely, when instructors or staff integrate microaffirmations in their academic and classroom practice, they combat unconscious bias and demonstrates that they value and respect everyone; such practices help to validate the knowledge and experience which others bring (Sharma, 2023). Indeed, microaffirmations contribute to higher levels of confidence, trust, and foster a sense of belonging while providing a strong foundation for academic excellence and career progression among people of equity deserving groups – who are usually the most impacted.

GOAL

Faculty will appreciate the nature, value, and types of microaffirmations, and how they contribute to advancing anti-racism and inclusion in racially and culturally diverse higher education workplace and classroom settings.

TIPS FOR APPLYING MICRO-AFFIRMATION

What are some practical ways of practicing or applying microaffirmatons (including microrecognitions, microvalidation, microprotections and microtransformations)? The following are some tips which educators may consider in academic, advising and classroom contexts. They can also be embedded in curriculum, pedagogy and related policies to help enhance or transform marginalized learners' experiences:

- **Compassion and empathy.** Demonstrate compassion and empathy in your relations with learners and colleagues through your verbal and non-verbal actions, including tone of voice, words, and reactions. Ensure that you are particularly mindful and empathetic towards the lived experiences and contexts of students from equity deserving groups.

- **Intentional affirmation.** Affirming the achievements of others and looking for excellence in the work of others will help us avoid unconscious bias.

- **Validation through small messages.** Use small positive messages (through reassuring eye contact, smiles, appropriate gestures and any other verbal or non-verbal expressions) that explicitly recognize and validate an individual and their identity, even in cases where you are not familiar with them (and this should regularly apply to both Canadians and non-Canadians within your sphere of influence).

- **Role modelling.** People are sensitive to the morale and happiness of those around them, and especially sensitive to the behaviours of their leaders. If leaders model affirming behaviours other students and members of the instructional team will likely follow suit.

- **Recognition.** Keep an eye out for and recognize important events and moments (big or small) in people's lives as much as is possible, regardless of their background or popularity. Be generous with compliments where they are merited.

- **Encouraging authentic participation.** Take note when students (including those from equity deserving groups) are not participating and find safe and encouraging ways to help them participate during class, group and individual activities. Don't assume they have nothing important to contribute. While avoiding tokenization, create conditions that normalize and make it easier particularly for people of colour to engage, speak up and contribute as much as possible.

- **Appreciate people's expertise and skills.** The skills and expertise of people from racialized and underrepresented backgrounds are often questioned or challenged. Make it a point to acknowledge their expertise and skills and solicit their opinions and ideas.

- **Undivided attention.** Listen attentively. Give undivided attention to someone speaking and ensure that others in the class/space do so too, including when a racialized person is speaking.

- **Expressing curiosity.** Be genuinely curious about other people (students, instructors, staff) and invite them to share their opinions whenever there is an opportunity to do so.

- **Intercultural learning and pronunciation.** Ask a person to teach you how to pronounce their name or an important ethnic term if you are not sure about the pronunciation.

Adapted from Sharma (2023) and Logos Consulting Group Blog (2023) and the literature.

INSTRUCTOR RESOURCES

- **Micro-affirmations in Academic Advising: Small Acts, Big Impact By Powell, C., Demetriou, C. & Fisher, A. (2013).**
  This article suggests ways to communicate and apply microaffirmations in college academic advising contexts, and specifically to student, staff and faculty dynamics.

- **How to use microaffirmations to combat unconscious bias at work By Sharma, A. (2023, June 28). ET HR World.**
  This resourceful article provides important background knowledge and some practical tips for deploying microaffirmations in ways that combat unconscious bias and promote inclusion in work environments. The suggestions are directly applicable to academic and classroom contexts.

- **TOOL: NorQuest Resources on Campus to support students and staff**
  This includes information about a host of the resources and services offered by specific offices and centres at NorQuest College that can assist students, instructors and staff members who need help either advancing inclusive and culturally appropriate learning practices or addressing issues. The contact details are provided through which you can reach out to key personnel who can provide you with professional and culturally appropriate support based on college policies.

- **Accentuate the Positive By Iman Rastegari Leah Shafer**
  This insightful resource unpacks how small actions have the power to make people feel welcomed and valued in learning and classroom settings. It also draws on a study on positive intergroup relations which confirms that positive, welcoming and inclusive attitudes by predominantly white teachers can enhance learning experiences and academic outcomes of mostly minority students.

- **The Biology of Positive Habits By Iman Rastegari Leah Shafer**
  In this short read from the Harvard Graduate School of Education, the author describes the simple steps through which the brain can be reprogramed/retrained to develop and practice positive habits that are relevant in educational contexts.

- **Short Videos on Microaffirmations**
  These four short videos feature explanations, narratives and testimonial about the essence and impact of microaffirmations within educational and institutional spheres.

1. Accentuate the Positive: The transformative power of small encouragements and welcoming interactions
   https://www.gse.harvard.edu/ideas/usable-knowledge/16/12/accentuate-positive

2. Micro-affirmations: Think about what you are thinking about
   https://www.youtube.com/watch?v=qjl9ExT3fso

3. Micro-Affirmations (in Leadership)
   https://www.youtube.com/watch?v=EInw9VQr484

4. MicroInequities: The Power of Small™ —
   Motivate Performance & Maximize Performance
   https://www.youtube.com/watch?v=WE-wuYL0YGU
   https://www.youtube.com/watch?v=_7VB7xh_GPE

Boyce-Rosen, N., & Mecadon-Mann, M. (2023). Microaffirmations: Small gestures toward equity and advocacy. Evidence-Based School Counseling Conference Proceedings, 27(1a), 1-10. https://doi.org/10.1177/2156759X231160722

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Sabzalian, L. (2015). "Beyond 'Business as Usual': Using Counterstorytelling to engage the complexity of urban Indigenous education [Doctoral dissertation, University of Oregon]. Scholar's Bank. http://hdl.handle.net/1794/19715

Written By: Benjamin Denga (Anti-Racism Advisor, Reimagine Higher Education)
Reviewed and Edited By: Rebecca Bock-Freeman (Manager, Academic Strategy)

Tool: Resources on Campus

Centre for Growth and Harmony

The Centre for Growth & Harmony provides holistic student-centered care within an inclusive, respectful, and private environment. The Wellness Team is a multidisciplinary team of registered psychologists, registered social workers, nurses, wellness coordinator, and a gender-based violence specialist who work in collaboration to serve the needs of our learners. Our mandate includes advocacy, intermediation, and supporting students in navigating systems within the institution and the larger community. This includes support in talking about incidents of racism and discrimination, making decisions around reporting, and being an ally regardless of what route they choose to take.

Contact Information:
wellness@norquest.ca
780-644-6155 | Singhmar Centre for Learning (1-101)
https://www.norquest.ca/student-resources/health-and-wellness-supports/violence-prevention-and-support/get-support.aspx

Supports for Staff:

- Services are student facing, however staff consultations are available for employees supporting learners with their mental health/wellness who may have questions or concerns.

Supports for Students:

- Any current NorQuest student can access the services at the Centre for Growth & Harmony. Appointments and drop-in sessions with counsellors and social workers can take place face-to-face, or via video/phone call.

- In addition to individual supports, students can access a range of online wellness workshops designed to introduce a number of topics to learners, and to provide appropriate coping skills and resources relevant to each topic.

- One particular resource was developed around discrimination, including a module exploring racism. This workshop can be found here.

Indigenous Student Services and Relation

At NorQuest College, we believe in fostering an environment and culture that builds on diversity and creates an inclusive anti-racist safe place. The Indigenous Student Centre connects self-declared Indigenous students with social and cultural opportunities and many opportunities, where appropriate this is also available for non-Indigenous students and staff.

Contact Information:
Indigenous@norquest.ca
780.644.6772
Room 1-151 | Singhmar Centre for Learning
https://www.norquest.ca/student-resources/indigenous-student-services.aspx

Supports for Staff:

- Cultural Advising on a personal or professional level.
- Guiding through TRC and Calls to Actions within the classroom and spaces on campus.
- Elders, Knowledge Keepers, Cultural Advisors availability, Smudging is available to employees who would like to smudge on campus.
- Employees can utilize the ISC to seek advice for offsite cultural immersion opportunities.

Supports for Students:

- An Indigenous Student Advisor in ISC can help students navigate their academic journey with a holistic approach, including academic, cultural, social, and physical considerations.
- ISC also provides informed assistance for matters that relate specifically to Indigenous students, including Third Party Sponsorship, bursaries and grants and admissions pathways.
- RBC mentorship program supports Indigenous learners gather for social and cultural immersion.

Office of Equity

The Office of Equity focuses on college strategy, policies and procedures, developing and implementing commitments to make NorQuest an equitable and anti-racist organization.

Contact information: (No centralized intake at this time)
Equity Director: Nadira Barre - nadira.barre@NorQuest.ca
Anti-racism lead: Abdulmajid Jimale - abdulmajid.jimale@Norquest.ca
EDI lead: Eric Chan - eric.chan@NorQuest.ca
Decolonial Indigenization lead: Fred Hines - fred.hines@NorQuest.ca
Equity Coordinator: Cassidy Rhoads - cassidy.roads@NorQuest.ca
Safe Disclosure Advisor: Jacky Rivas - jacky.rivas@NorQuest.ca
Executive Associate: Ahlaam Farah - ahlaam.farah@NorQuest.ca

Support for staff:

- Support with complaints and disclosures.
- Support to help develop, and sometimes carry out anti racism, EDI, and decolonial Indigenization training. Support for review of documents, statements and strategies.

Support for students:

- Support with the process of filing complaints and disclosures.

Office of Safe Disclosure

The Office of Safe Disclosure is a new addition to NorQuest College, providing a safe space to hear NorQuest community members' equity, human rights, discrimination concerns and other reports of wrongdoings or improper activity. All learners, employees and other members of the NorQuest community are welcome to access these services.

NorQuest College is committed to providing an environment that expects and promotes ethical behaviour in all aspects of college activities. This includes ensuring that employees, learners and volunteers can confidentially and without fear of retaliation, seek advice and/or disclose alleged wrongdoing or improper activity.

Contact Information:
disclosure@norquest.ca
Procedure: Coming Soon

Supports for Staff and Students:

To access the Safe Disclosure Office, staff and students are encouraged to make an appointment to meet with an Advisor by emailing disclosure@norquest.ca.

Office of Student Judicial Affairs

The Office of Student Judicial Affairs (OSJA) gives advice to students, instructors, and staff if they have problems or concerns, according to the Student Judicial Affairs Policy and Procedures.

Allegations of racism from students, staff, and faculty are taken very seriously and would generally fall under the Student Complaint and Non-Academic Misconduct procedures (see below). The OSJA attempts to employ informal conflict resolution methods to teach, resolve, and repair broken relationships. We communicate clearly to everyone involved in these concerns what constitutes racism amongst other prohibited behaviour, outline why these behaviours are unacceptable, and explain the negative impact they have on the campus community. Cases that cannot be resolved informally are addressed formally, and decisions are made in the best interest of, and to protect, the campus community.

Contact Information:
osja@norquest.ca
780-644-6490
Website: https://www.norquest.ca/student-resources/academic-supports/office-of-student-judicial-affairs.aspx

Support for Students:

- We meet with students to discuss their concerns and guide them through the steps they need to take as per our procedures.
- When it comes to non-academic misconducts, we specifically attempt to resolve conflicts through informal conflict resolution to repair relationships. If that cannot be done, we investigate and provide a decision for the complaint.
- We also act as a referral source depending on the students' needs.

Supports for Faculty and Staff:

- We hear their concern, we discuss the steps and our procedures, we guide them through the process, and we explain what options they have.
- In matters of student complaints, we do attempt informal conflict resolution; however, we do not investigate the student complaints that have gone to a formal level. We provide assistance on the process, and, even at the formal level, we still attempt to facilitate a resolution.

- We also refer these students to the college supports, depending on their needs.

Procedures:
Non-academic Misconduct:
This refers to any behaviours that risk the safety and well-being of the members of the college community.

Examples include:

- Disruption of the learning environment (e.g., classrooms, laboratories, study areas, the library, and more)
- Abusive or offensive language (e.g., swearing, threats), or harassment (including sexual harassment) towards others
- Theft of or damage to college property
- Failure to follow college policies

Student Complaints Procedure:

Students have a right to submit a complaint against any unfair college process, administrative process or individual behaviour. Examples include:

- If you believe you are not receiving approved accommodations
- If you have concerns about an instructor's or staff member's treatment of you

Students should try to resolve their concerns informally by first meeting with the individual most directly involved in the complaint, if this is possible.

People and Talent Operations (Human Resources)

People and Talent Operations govern policies to support a respectful and inclusive workplace and can support employees who believe policies have been breached, including bullying, harassment, violence and racism.
These policies and procedures include:

- Code of Conduct Policy
- Code of Conduct & Respectful Workplace & Learning Environment Complaints & Investigation Procedure
- Respectful Workplace and Learning Environment Policy
- Sexual and Gender-Based Violence Policy
- Sexual and Gender-Based Violence Procedure - Employee
- Sexual and Gender-Based and Violence Procedure - Student

Link to all Policies & Procedures: https://www.norquest.ca/about-us/policies-and-procedures.aspx#human-resources

Contact Information:
People and Talent Operations contact list is on the Q under My HR tab https://theq.norquest.ca/My-HR.aspx.

Supports for Staff:

People and Talent Operations provides support and directs NorQuesters to resources. This includes filing formal complaints regarding breaches of policies or procedures.

Complaints Process:

- Any employee who would like to file a complaint regarding a breach of the Code of Conduct Policy or Respectful Workplace and Learning Environment Policy must fully complete the Policy Complaint/Safe Disclosure Report Form and the Consent Form for Disclosure of Personal Information which is attached to the Disclosure Report Form. This should then be submitted to the Vice President, People and Culture.
- People and Talent Operations will review the complaint and complete an initial assessment to determine if an investigation is warranted.
- Where warranted, an investigation will be initiated. If the evidence does not substantiate a potential breach of policy, then People and Talent Operations support the affected employee through an informal resolution path.

Employee Assistance Program:

- TELUS Health formerly LifeWorks website: https://norquestcollege.lifeworks.com/life/employee-assistance
- User ID: norquest Password: eap
- Toll free # 1 877 207 8833

Definitions

Anti-Arab racism: This includes prejudice, hate, violence, opposition to, dislike, fear, or stereotyping of Arab people because of their name, appearance, language, culture or ethnicity.

Anti-Asian Racism: Historical and ongoing discrimination, negative stereotyping, and injustice experienced by peoples of Asian heritage, based on others' assumptions about their ethnicity and nationality.

Anti-Black Racism: Prejudice, attitudes, beliefs, stereotyping and discrimination that is directed at people of African descent and is rooted in their unique history and experience of enslavement and its legacy.   The term 'Anti-Black Racism' was first expressed by Dr. Akua Benjamin, a Ryerson Social Work Professor. It seeks to highlight the unique nature of systemic racism on Black-Canadians and the history as well as experiences of slavery and colonization of people of Black-African descent in Canada. (Black Health Alliance Canada, 2017)

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

Anti-Oppression: Strategies, theories, and actions that challenge social and historical inequalities/injustices that have become part of our systems and institutions and allow certain groups to dominate over others. (CRRF, 2019)

Anti-Semitism: Antisemitism is latent or overt hostility, or hatred directed towards, or discrimination against, individual Jewish people or the Jewish people for reasons connected to their religion, ethnicity, and their cultural, historical, intellectual, and religious heritage.

Anti-Racism: The practice of actively identifying and opposing racism. The goal of anti-racism is to change policies, behaviors and beliefs that perpetuate racist ideas and actions. (CRRF, 2019)

Anti-Racism Approach: A process, a systematic method of analysis, and a proactive course of action rooted in the recognition of the existence of racism, including systemic racism. Anti-racism actively seeks to identify, remove, prevent, and mitigate racially inequitable outcomes and power imbalances between groups and change the structures that sustain inequities. (Government of Ontario, 2022).

Anti-Racist Education: Based in the notion of race and racial discrimination as being embedded within the policies and practices of institutional structures. Its goal is to aid students to understand the nature and characteristics of these discriminatory barriers, and to develop work to dismantle them. (CRRF, 2019)

Anti-Racist Pedagogy: "An ongoing process that strives for institutional change, requires the collaboration and support of anti-racist educators across disciplines," operationalized through "intentional and strategic organizing effort in which we incorporate anti-racist approaches into our teaching as well as apply anti-racist values into our various spheres of influence" (Kishimoto, 2018, p. 551). Anti-racist pedagogy is "a paradigm located within Critical Theory utilized to explain and counteract the persistence and impact of racism using praxis as its focus to promote social justice for the creation of a democratic society in every respect" (Blakeney, 2011, p. 119).

Barrier: An overt or covert obstacle which must be overcome for equality and progress to be possible. (CRRF, 2019)

Bias: A subjective opinion, preference, prejudice, or inclination, often formed without reasonable justification, which influences the ability of an individual or group to evaluate a particular situation objectively or accurately. (CRRF, 2019)

Classism: A prejudice against or in favor of people belonging to a particular social class, resulting in differential treatment. (CRRF, 2019)

Colonialism: The historical practice of European expansion into territories already inhabited by Indigenous peoples for the purposes of acquiring new lands and resources. This expansion is rooted in the violent suppression of Indigenous peoples' governance, legal, social and cultural structures. Colonialism attempts to force Indigenous peoples to accept and integrate into institutions that are designed to force them to conform with the structures of the colonial state. "Colonialism remains an ongoing process, shaping both the structure and the quality of the relationship between settlers and Indigenous peoples." (TRC Final Report, 2016 What We Have Learned: Principles of Truth and Reconciliation) (CRRF, 2019)

Colourism: A prejudice or discrimination against individuals with a dark skin tone, typically among people of the same ethnic or racial group; a form of oppression that is expressed through the differential treatment of individuals and groups based on skin color. Typically, favoritism is demonstrated toward those of lighter complexions while those of darker complexions experience rejection and mistreatment. (CRRF, 2019)

Cultural Racism: Portrayal of Aboriginals, Blacks, people of colour and different ethnicities in the media, school texts, literature as inherently "inferior", "savage", "bad", "primitive". The premise by a host society that devalues and stereotypes minority populations. (CRRF, 2019)

Cultural Safety: A culturally safe environment is physically, socially, emotionally, and spiritually safe. There is recognition of and respect for the cultural identities of others, without challenge or denial of an individual's identity, who they are, or what they need. Culturally unsafe environments diminish, demean, or disempower the cultural identity and well-being of an individual. (Government of Ontario, 2022).

Discrimination: The denial of equal treatment and opportunity to individuals or groups because of personal characteristics and membership in specific groups, with respect to education, accommodation, health care, employment, access to services, goods, and facilities. This behaviour results from distinguishing people on that basis without regard to individual merit, resulting in unequal outcomes for persons who are perceived as different. Differential treatment that may occur on the basis of any of the protected grounds enumerated in human rights law. (CRRF, 2019)

Diversity: A term used to encompass the acceptance and respect of various dimensions including race, gender, sexual orientation, ethnicity, socio-economic status, religious beliefs, age, physical abilities, political beliefs, or other ideologies. (CRRF, 2019)

Employment Equity: A program designed to remove barriers to equality in employment for reasons unrelated to ability, by identifying and eliminating discriminatory policies and practices, remedying the effects of past discrimination, and ensuring appropriate representation of the designated groups (women; Aboriginal peoples; persons with disabilities; and visible minorities). Employment Equity can be used as an active effort to improve the employment or educational opportunities of members of minority groups and women through explicit actions, policies or programs.

Equity: A condition or state of fair, inclusive, and respectful treatment of all people. Equity does not mean treating people the same without regard for individual differences. (CRRF, 2019)

Implicit Bias: Implicit bias is a form of bias that occurs automatically and unintentionally, that nevertheless affects judgments, decisions, and behaviors. Research has shown implicit bias can pose a barrier to recruiting and retaining a diverse scientific workforce. (NIH,2022)

Inclusion: The extent to which diverse members of a group (society/organization) feel valued and respected. (CRRF, 2019)

Inclusive Education: Education that is based on the principles of acceptance and inclusion of all students. Students see themselves reflected in their curriculum, their physical surroundings, and the broader environment, in which diversity is honoured and all individuals are respected.

Individual Racism: An individual's racist assumptions, beliefs, or behaviors and is a form of racial discrimination that stems from conscious and unconscious, personal prejudice. Individual racism is connected to/learned from broader socio-economic histories and processes and is supported and reinforced by systemic racism.

Intergenerational Trauma: Historic and contemporary trauma that has compounded over time and been passed from one generation to the next. The negative effects can impact individuals, families, communities and entire populations, resulting in a legacy of physical, psychological, and economic disparities that persist across generations. For Indigenous peoples, the historical trauma includes trauma created as a result of the imposition of assimilative policies and laws aimed at attempted cultural genocide, including the annihilation of Indigenous Nations, the imposition of the Indian Act system, and the forcible removal of Indigenous children to Indian Residential Schools. (Government of Ontario, 2022).

Intersectionality: Intersectionality is the way in which people's lives are shaped by their multiple and overlapping identities and social locations, which, together, can produce a unique and distinct experience for that individual or group, for example, creating additional barriers, opportunities, and/or power imbalances.   (CRRF, 2019)

Islamophobia: A fear, prejudice and hatred of Muslims that leads to provocation, hostility and intolerance by means of threatening, harassment, abuse, incitement and intimidation of Muslims and non-Muslims, both in the online and offline world. Motivated by institutional, ideological, political and religious hostility that transcends into structural and cultural racism, it targets the symbols and markers of being a Muslim. (CRRF, 2019)

Lateral Violence: Displaced violence directed against one's peers rather than adversaries. This construct is one way of explaining minority-on-minority violence in developed nations. It is a cycle of abuse and its roots lie in factors such as: colonization, oppression, intergenerational trauma and the ongoing experiences of racism and discrimination. (CRRF, 2019)

Marginalization: With reference to race and culture, the experience of persons outside the dominant group who face barriers to full and equal participating members of society. Refers also to the process of being "left out" of or silenced in a social group. (CRRF, 2019)

Microaggressions: Microaggressions are the everyday verbal, nonverbal and environmental slights, snubs or insults targeted towards people from equity deserving groups based on race, gender, sexual orientation, disability status, religious affiliation or other perceived characteristic. Whether intentional or unintentional, they communicate hostile, derogatory or negative messages that demean a person or a group's humanity. (Toronto Metropolitan University, n.d.)

Microinequities: Microinequities are overt and discriminatory. They can be explicit verbal or nonverbal attacks intended to hurt a victim based on their identity or identities shown through name calling, avoidant behaviour or purposeful discriminatory actions. Example- Deliberately servicing a White patron first before a racialized person. (Toronto Metropolitan University, n.d.)

Microassaults: Microassaults are subtle forms of rude or insensitive communication–usually not recognized as such by a perpetrator–that demean a person's identity or identities. They can be considered as back-handed compliments. Example- Telling a racialized person born in Canada that their "English is really good." (Toronto Metropolitan University, n.d.)

Microinvalidation: Microinvalidations are communications that discredit the thoughts, feelings or experiences of people from equity deserving groups. They can also be actions that result in exclusion and a lack of belonging. Example - A racialized person tells their White friend about a situation where they felt discriminated against and are told to "stop being so sensitive." The absence of Black narratives in curriculum. (Toronto Metropolitan University, n.d.)

Minority Group: Refers to a group of people within a society that is either small in numbers and may have little or no access to social, economic, political, or religious power. Minority rights are protected by the Canadian Charter of Rights and Freedoms, the Human Rights Acts and Codes, and the UN Convention on the Rights of Minorities. (CRRF, 2019)

People of Colour: A term which applies to non-White racial or ethnic groups; generally used by racialized peoples as an alternative to the term "visible minority." The word is not used to refer to Aboriginal peoples, as they are considered distinct societies under the Canadian Constitution. When including Indigenous peoples, it is correct to say "people of colour and Aboriginal / Indigenous peoples." (CRRF, 2019)

Prejudice: A state of mind; a set of attitudes held, consciously or unconsciously, often in the absence of legitimate or sufficient evidence. A prejudiced person is considered irrational and very resistant to change,

because concrete evidence that contradicts the prejudice is usually dismissed as exceptional. Frequently prejudices are not recognized as false or unsound assumptions or stereotypes, and, through repetition, become accepted as common-sense notions. The terms "racism" and "prejudice" are sometimes used interchangeably but they are not the same. A primary difference between the two is that racism relies on a level of institutional power in order impose its dominance. (CRRF, 2019)

Privilege: "The unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed upon people solely because they are white (McIntosh)."

Pluriversality: The pluriverse or pluriversal refers to the co-existence of many worlds and stems from decolonial thinking that challenges (or provides a counternarrative to) Western/Eurocentric assumptions of the universal (Perry, 2020). Pluriversality has been described as: a theory that is gaining attention in the West and being applied in different contexts such as Human Rights Education (Fregoso, 2012; Zembylas, 2017), peace education (Sandoval, 2016) and Higher Education (Andreotti, Ahenakew, & Cooper, 2011). In his article on a pluriversal human rights education (HRE), Zembylas argues for 'turning the process of knowledge production in human rights and HRE open to epistemic diversity' (p. 397). Conceptually he draws on Santos's (2007) work to critique HRE as conceptualized within the western academy. He focuses on three key concepts: Abyssal thinking, ecology of knowledges and intercultural translation. (Vasconcelos & Martin, n.d,p. 9)

Race: Modern scholarship views racial categories as socially constructed, that is, race is not intrinsic to human beings but rather an identity created, often by socially dominant groups, to establish meaning in a social context. This often involves the subjugation of groups defined as racially inferior, as in the one-drop rule used in the 19th-century United States to exclude those with any amount of African ancestry from the dominant racial grouping, defined as "White". Such racial identities reflect the cultural attitudes of imperial powers dominant during the age of European colonial expansion. This view rejects the notion that race is biologically defined. (CRRF, 2019)

Racial Discrimination: any discrimination against any individual on the basis of their skin color, or racial or ethnic origin. (CRRF, 2019)

Racialization: Racialization is a process of delineating group boundaries (races) and allocation of persons within those boundaries by primary reference to (supposedly) inherent and/or biological (usually phenotypical) characteristics. In this process, societies construct races as 'real,' different, and unequal in ways that matter to economic, political, and social life. (CRRF, 2019)

Racialized: Racialized persons and/or groups can have racial meanings attributed to them in ways that negatively impact their social, political, and economic life. This includes but is not necessarily limited to people classified as "visible minorities" under the Canadian census and may include people impacted by antisemitism and Islamophobia. (CRRF, 2019)

Racial Prejudice: unreasonable feelings, opinions, or attitudes, especially of a hostile nature, regarding an ethnic, racial, social, or religious group. (CRRF, 2019)

Racial Profiling: The use of race or ethnicity as grounds for suspecting someone of having committed an offense. (CRRF, 2019)

Racial Stereotyping: A preconceived and oversimplified idea of the characteristics which typify a person, race, or community which may lead to treating them in a particular way. (CRRF, 2019)

Racism: prejudice, discrimination, or antagonism by an individual, community, or institution against a person or people on the basis of their membership in a particular racial or ethnic group, typically one that is a minority or marginalized. (CRRF, 2019)

Racist: Refers to an individual, institution, or organization whose beliefs and/or actions imply (intentionally or unintentionally) that certain races have distinctive negative or inferior characteristics. Also refers to racial discrimination inherent in the policies, practices and procedures of institutions, corporations, and organizations which, though applied to everyone equally and may seem fair, result in exclusion or act as barriers to the advancement of equity deserving groups. (CRRF, 2019)

Segregation: The social, physical, political and economic separation of diverse groups of people, based on racial or ethnic groups. This particularly refers to ideological and structural barriers to civil liberties, equal opportunity and participation by minorities within the larger society. (CRRF, 2019)

Settler/Settler Colonialism: Within the context of race relations, the term refers to the non-indigenous population of a country. Settler colonialism functions through the replacement of indigenous populations with an invasive settler society that, over time, develops a distinctive identity and sovereignty. In Canada and in other countries, the ascendancy of settler culture has resulted in the demotion and displacement of Indigenous communities, resulting in benefits that are unearned. (CRRF, 2019)

Sexism: Prejudice or discrimination based on sex, usually though not necessarily against women; behaviours, conditions or attitudes that foster stereotypes of

social roles based on sex. Sexism may be conscious or unconscious, and may be embedded in institutions, systems or the broader culture of a society. It can limit the opportunities of persons with disabilities and reduce their inclusion in the life of their communities. (CRRF, 2019)

Social Justice: A concept premised upon the belief that each individual and group within society is to be given equal opportunity, fairness, civil liberties, and participation in the social, educational, economic, institutional, and moral freedoms and responsibilities valued by the society. (CRRF, 2019)

Social Oppression: Social oppression refers to oppression that is achieved through social means and that is social in scope—it affects whole categories of people. This kind of oppression includes the systematic mistreatment, exploitation, and abuse of a group (or groups) of people by another group (or groups). It occurs whenever one group holds power over another in society through the control of social institutions, along with society's laws, customs, and norms. The outcome of social oppression is that groups in society are sorted into different positions within the social hierarchies of race, class, gender, sexuality, and ability. Those in the controlling, or dominant group, benefit from the oppression of other groups through heightened privileges relative to others, greater access to rights and resources, a better quality of life, and overall greater life chances. Those who experience the brunt of oppression have fewer rights, less access to resources, less political power, lower economic potential, worse health and higher mortality rates, and lower overall life chances. (CRRF, 2019)

Stereotype: A preconceived generalization of a group of people. This generalization ascribes the same characteristic(s) to all members of the group, regardless of their individual differences. (CRRF, 2019)

Structural/Societal Racism: Structural or Societal Racism pertains to the ideologies upon which society is structured. These ideologies are inscribed through rules, policies and laws; and represent the ways in which the deep-rooted inequities of society produce differentiation, categorization, and stratification of society's members based on race. Participation in economic, political, social, cultural, judicial, and educational institutions also structure this stratification (James, 2010). This is one of the three levels that make up Systemic Racism. (CRRF, 2019)

Systemic Discrimination: The institutionalization of discrimination through policies and practices which may appear neutral on the surface, but which have an exclusionary impact on particular groups. This occurs in institutions and organizations, including government, where the policies, practices and procedures (e.g. employment systems – job requirements, hiring practices, promotion procedures, etc.) exclude and/or act as barriers to racialized groups. (CRRF, 2019)

Systemic Racism: This is an interlocking and reciprocal relationship between the individual, institutional and structural levels which function as a system of racism. These various levels of racism operate together in a lockstep model and function together as whole system. These levels are:

- Individual (within interactions between people)
- Institutional (within institutions and systems of power)
- Structural or societal (among institutional and across society) (CRRF, 2019)

Two-Eyed Seeing: Developed by Mi'kmaq Indigenous elder, Albert Marshal, the guiding principle of Etuaptmumk or Two-Eyed Seeing for co-learning encourages the appreciation and application of multiple perspectives (including Indigenous and Western) in learning, practice and life contexts. Elder Marshal (2018) describes it as: I, you, and we need to learn to see from one eye with the best or the strengths in the Indigenous knowledges and ways of knowing… and learn to see from the other eye with the best or the strengths in the mainstream (Western or Eurocentric) knowledges and ways of knowing… but most importantly, I, you, and we need to learn to see with both these eyes together, for the benefit of all. (para. 3)

Vertical Violence: A term used to describe abusive behaviours towards those in less powerful positions. Vertical violence is a broad term which may include bullying, harassment, intimidation or acts of physical violence. It may occur in the workplace, in schools or in social settings. (CRRF, 2019)

Visible Minority: Term used to describe people who are not White. Although it is a legal term widely used in human rights legislation and various policies, currently the terms racialized minority or people of colour are preferred by people labelled as 'visible minorities. (CRRF, 2019)

White: A social colour. The term is used to refer to people belonging to the majority group in Canada. It is recognized that there are many different people who are "White" but who face discrimination because of their class, gender, ethnicity, religion, age, language, or geographical origin. Grouping these people as "White" is not to deny the very real forms of discrimination that people of certain ancestry, such as Italian, Portuguese, Jewish, Armenian, Greek, etc., face because of these factors. (CRRF, 2019)

White Fragility: A state where a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves that include outward display of anger, fear and/or guilt, behaviours such as argumentation, silence and leaving the stress-inducing situation (DiAngelo, 2016, p. 247).

White Privilege: The inherent advantages possessed by a White person on the basis of their race in a society characterized by racial inequality and injustice. This concept does not imply that a White person has not worked for their accomplishments but rather, that they have not faced barriers encountered by others. (CRRF, 2019)

White Supremacy: a racist ideology that is based upon the belief that White people are superior in many ways to people of other races and that therefore, White people should be dominant over other races. White supremacy is not just an attitude or a way of thinking. It also extends to how systems and institutions are structured to uphold this white dominance… White supremacy is far from fringe. In white-centred societies and communities, it is the dominant paradigm that forms the foundation from which norms, rules and laws are created. (Saad, 2020)

Xenophobia: Dislike of or prejudice against people from other countries or cultures. (CRRF, 2019)

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Special Thanks!