

To: Georgina Moore
Secretary of the University



Vice-Principal (Academic) Memorandum

From: Patrick Deane
Vice-Principal (Academic)

Date: March 2, 2006

Subject: Senate Educational Equity Committee (SEEC) Response to the Henry Report

Please find attached the Senate Educational Equity Committee (SEEC) response to the report by Dr. Frances Henry, Professor Emerita, York University entitled "Systemic Racism Towards Faculty of Colour and Aboriginal Faculty at Queen's University" (Report on the 2003 Study, "Understanding the Experience of Visible Minority and Aboriginal Faculty Members at Queen's University). The former Vice-Principal (Academic), Suzanne Fortier requested that SEEC undertake to coordinate this study as a result of growing concern at all levels of the University with regard to recruitment and more importantly, retention of visible minority and aboriginal faculty members.

SEEC wishes to encourage open discussion among members of the Queen's community on the issues raised in the report and has requested that SEEC's Response and the Henry Report be presented to Senate at its March 30, 2006 meeting. I appreciate your assistance to facilitating this.

Yours sincerely,

Patrick Deane
Vice-Principal (Academic)

Attachments

Copy: J. Mighty, Chair, SEEC

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February 13, 2006

Dr. Patrick Deane
Vice-Principal (Academic)
Queen's University

Dear Dr. Deane:

On behalf of the Senate Educational Equity Committee (SEEC) I am pleased to attach SEEC's Response to the report by Dr. Frances Henry, Professor Emerita, York University, entitled "*Systemic Racism Towards Faculty of Colour and Aboriginal Faculty at Queen's University*" *Report on the 2003 Study, "Understanding the Experiences of Visible Minority and Aboriginal Faculty Members at Queen's University"* (The Henry Report).

In keeping with SEEC's strategy of inviting input from a wide range of stakeholders, I request that the attached Response and the Henry Report be presented at the March 30, 2006 Senate meeting. SEEC also requests that adequate time be allotted at Senate to discuss this complex issue.

I am available to discuss the contents of SEEC's Response at any time and thank you for the opportunity to participate in this very important exercise.

Sincerely,

Joy Mighty, Chair
Senate Education Equity Committee

Attachments



Senate Educational Equity Committee

Response to the Report on

***“Understanding the Experiences of Visible
Minority and Aboriginal Faculty Members at
Queen’s University”***

**By Dr. Frances Henry, Professor Emerita,
York University**

**Submitted to: Dr. Patrick Deane, Vice-Principal (Academic)
February 13, 2006**

2005-2006 Membership

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BACKGROUND

On March 5, 2001, Suzanne Fortier, Vice-Principal (Academic) requested that the Senate Educational Equity Committee (SEEC) conduct a survey of all faculty to gather information regarding the experiences of visible minority and aboriginal faculty members at Queen's. The impetus for the study was a concern about poor retention of visible minority and aboriginal faculty members at Queen's.

SEEC formed the Faculty Survey Sub-Committee and developed a web survey that was sent to all members of the Queen's University Faculty Association. Focus groups and individual interviews were then conducted with those aboriginal and visible minority faculty members who self-identified and opted to take part in this exercise.

An expert on anti-racism, Dr. Frances Henry, professor emerita at York University, compiled and analyzed the data and the results of the focus group discussions. The final report, *Systemic Racism Towards Faculty of Colour and Aboriginal Faculty at Queen's University: Report on the 2003 Study, "Understanding the Experiences of Visible Minority and Aboriginal Faculty Members at Queen's University* ("The Henry Report"), was made available to SEEC in April 2004. The Henry Report (attached) provides a summary of the survey results and an assessment of the climate for visible minority and aboriginal faculty members at Queen's. Appendix A provides a history of SEEC's involvement in the study and the process followed in preparing a response to the Henry Report.

INTRODUCTION

In keeping with SEEC's mandate and in order to assist the University in implementing real change, the committee has prepared this response to the Henry Report. SEEC acknowledges that there are limitations to the Henry Report, for example, the size of the focus groups. However, in light of previous work done in the area of racism on campus, the Committee strongly believes that the Henry Report represents the realities of the current climate at Queen's. These issues are not unique to Queen's. Extensive literature on the experience of minority faculty supports the findings of the Henry Report (e.g. Aguirre 2000)¹.

A significant local contribution to the previous work in this area is the 1991 "*Final Report by the Principal's Advisory Committee on Race Relations*" ("PAC Report"). Because of its comprehensiveness and relevance to the current climate, SEEC chose to examine the PAC Report (attached) in detail to help overcome the limitations of the Henry Report. Although there was an initial thrust to implement some of the recommendations contained in the PAC Report (e.g. employment equity processes for the hiring of academic appointments and promotions,

¹ Adalberto Aguirre, Jr. *Women and Minority Faculty in the Academic Workplace: Recruitment, Retention, and Academic Culture*, ASHE-ERIC Higher Education Report Volume 27, Number 6, Adrianna J. Kezar, ed., Jossey-Bass, a Wiley Company, San Francisco 2000

establishment of Human Rights Office, collection of equity and diversity data, etc.) there has been little progress in addressing issues of climate over the past 15 years.

The following recommendations are based on SEEC's analysis of both the Henry and the PAC Reports. They are categorized into the major themes that were emphasized in both reports: Leadership, Education, Recruitment/Hiring/Retention, Reward Systems and Strengthening Institutional Culture.

MAJOR THEMES

Leadership

The Senior Administration, including the Principal, Vice-Principals and Deans, has a key leadership role to play. They must show an unfailing commitment to the realization of an inclusive and diverse University.

- Include a clear statement that defines the University's commitment to equity and diversity in the Mission of Queen's.
- Develop a comprehensive plan with specific benchmarks in the area of anti-racism and equity to make people accountable for their actions. The plan should be a priority and must be reviewed on a regular basis.
- Establish a new portfolio at the Vice-Principal level that will be accountable for all academic and non-academic issues related to equity and diversity.
- Consistently incorporate equity and diversity values and objectives in internal and external decisions and actions. Particular responsibility for achieving this objective lies with every Senior Administrator.

Education

Every member of the Queen's Community has a vital role to play in achieving equity. It is important to provide the tools that will allow them to do so through University-wide educational programs.

- Rethink and redesign current equity and diversity awareness and training programs to ensure that they are inclusive and comprehensive.
 - This should be a collaborative process that involves all units and groups that have special responsibility in this area, for example, the AMS, Centre for Teaching and Learning, Equity Office, Human Resources, Human Rights Offices, Residence, and the SGPS.
 - Ensure that awareness and training programs recognize the need to value differences in the academic and broader learning and working environments.
 - Ensure that all members of the Queen's Community benefit from these programs, including the Governing Bodies, Administrators, Students, Staff and Faculty.

Recruitment/Hiring/Retention

The University should strive to ensure that the composition of the student body and the faculty complement consistently reflect the proportion of racialized groups in the Canadian population. Therefore SEEC recommends the following:

- Create scholarships/bursaries that target students of designated groups in order to encourage them to come to Queen's. Engage in rigorous recruitment strategies in culturally diverse communities.
- Faculty members and students from racialized/Aboriginal groups need more support once they arrive at Queen's. The University needs to have structures in place that support a welcoming and inclusive workplace environment that takes into account individual differences and fosters smooth integration into the University Community. [See section on Strengthening Institutional Culture for specific responsibilities]
- Continue collection of data that provide a snapshot of the recruitment/hiring /retention of racialized/Aboriginal Faculty and develop efficient methods of tracking their career progression.
- Continue collection of data that provide a snapshot of the recruitment/admission/graduation of students from racialized/Aboriginal groups and develop efficient methods of tracking students' academic progression.

Reward Systems

Strike a balance between enforcing requirements and motivating change by providing incentives and resources, specifically:

- Appoint to leadership/administrative positions (deans, directors, heads etc.) only candidates who clearly address how they would implement the University's equity and diversity goals and objectives.
- Reward leaders/administrators who achieve equity and diversity goals and objectives.
- Require Deans, Department Heads, and Directors to include in their annual reports progress made toward achieving the benchmarks set by the University (refer to the second bullet in the Leadership section)

Strengthening Institutional Culture

For Queen's to become a world leader, every member of the community needs to be a full participant in the life of the University. In order to achieve this, the current climate must be changed. Cultural change must be inclusive and recognize the interrelatedness of Faculty, Students, Staff, Alumni and the Governing Bodies.

- Provide a vehicle to foster interactions and networking amongst racialized/Aboriginal groups across campus (for example: the development of an academic journal on equity/diversity issues that focuses on race; a defined physical space that provides people with the opportunity to interact in a supportive environment).

- Identify units that are successful in recruiting and retaining members of racialized/Aboriginal groups to promote best practices.
- Because pedagogical choices affect the culture of the University, more emphasis must be placed on diversifying the curriculum.
- Seek to become a leader in advancing a multicentric approach to scholarship. In order to achieve this, it is critical to value diversity of perspectives within the four types of scholarship: discovery, integration, application and teaching and learning.

CONCLUSION

It has been 15 years since the PAC report was tabled. If Queen's is to achieve the goal of changing the current climate and culture, described in both the Henry and the PAC Reports, the Administration must act quickly on these recommendations. Creating an inclusive environment will benefit everyone.

In order to encourage discussion and involvement in the climate change, SEEC recommends that this and all other reports on racism and equity issues be readily available and widely circulated.

APPENDIX A

The following sequence of Events outlines SEEC's involvement in the survey and response to the Henry Report:

Sequence of Events

March 5, 2001	Suzanne Fortier, Vice-Principal (Academic) writes to SEEC asking them to coordinate the design, administration and analysis of a survey.
April 18, 2001	Cynthia Fekken shares with SEEC her expertise on design and implementation of surveys.
October 22, 2001	Suzanne Fortier speaks to SEEC about her formal request that SEEC undertake the coordination of the survey.
December 10, 2001	SEEC agrees to strike a Subcommittee to draft and administer the survey (the subcommittee meets frequently over a 2-year period).
December 18, 2002	SEEC reviews draft survey questions.
February 5, 2003	Survey submitted to the General Research Ethics Board (GREB).
March 5, 2003	Survey is approved by GREB.
March 17, 2003	SEEC is informed that the survey has been approved by the GREB and VP (Academic).
June 2003	Dr. Henry meets with the Subcommittee.
September 2003	Distribution of Survey "Understanding the Experiences of Visible Minority and Aboriginal Faculty Members".
Sept 24 & 26, 2003	Focus Groups meet.
Fall 2003	Individual Interviews conducted.
	Dr. Frances Henry begins analysis of results of the survey, focus groups and individual interviews.

April, 2004	Subcommittee receives copies of the Henry Report – “Systemic Racism Towards Faculty of Colour and Aboriginal Faculty at Queen’s University” Report on the 2003 Study, “Understanding the Experiences of Visible Minority and Aboriginal Faculty Members”.
May 10, 2004	SEEC receives copies of the Henry Report.
May 27, 2004	Focus Groups meet with Dr. Henry.
Dec 15-16, 2004	Dr. Francis Henry meets: SEEC; Suzanne Fortier, VP (Academic); Staff of VP (Academic); Irene Bujara, (Director, Human Rights Office); Mary Margaret Dauphinee, (University Advisor on Equity); Karen Hitchcock, Principal and Vice-Chancellor; Robert Hudson (Chair, Council on Employment Equity); Georgina Riel (Manager, Four Directions Aboriginal Student Centre).
October 14, 2005	Update Memorandum sent to stakeholders outlining SEEC’s progress and strategy for action.
November 11, 2005	SEEC meets with Patrick Deane, Vice-Principal (Academic).
December 2, 2005	SEEC meets with Rod Morrison, Vice-Principal (Human Resources).
February 13, 2006	Submission of SEEC’s Response to the Henry Report to Patrick Deane, Vice-Principal (Academic).

SEEC meetings where the Henry report was discussed:

2004

May 10, September 23, October 21, November 25, December 9, December 16

2005

January 12, January 26, February 16, April 13, September 27, October 7, October 28, November 11, December 2, December 9, December 16.

2006

January 18, February 8

Systemic Racism Towards Faculty of Colour and Aboriginal Faculty at Queen's University

Report on the 2003 study,

Understanding the Experiences of Visible
Minority and Aboriginal Faculty Members at
Queen's University

For the
Queen's Senate Educational Equity Committee and
Suzanne Fortier, Vice Principal Academic

By Dr. Frances Henry, Professor Emerita, York
University

April 2004

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Background to the Study:

A few years ago, a faculty woman of colour left Queen's University alleging that she had experienced racism. Several others followed, bringing the total to six. The Senate Educational Equity Committee (SEEC) was therefore asked by the Vice-Principal Academic, Suzanne Fortier, to form a sub-committee to examine the issues and to assist the University to "get a better sense of the experiences of visible minorities and First Nations persons at Queen's by preparing a survey... to gather their views." Accordingly, a questionnaire survey was prepared by the sub-committee and sent to 1748 persons.¹ The survey elicited a response rate of 270, or 15.4% faculty. Of this number, however, 53 individuals identified themselves as belonging to a visible minority or as Aboriginal. In addition to the questionnaire survey, two focus groups of three persons each and seven individual interviews were conducted by Stephanie Simpson.² I also conducted one interview with a former member of Queen's faculty now employed at another University. And Audrey Kobayashi conducted one interview with two former members of the faculty.

I - SURVEY FINDINGS:

Survey Demographics:

Although more men (59%) than women (40%) responded to the survey, more women responded relative to their overall numbers in the faculty population.³ The majority (52%) of the respondents fall into the 30-49 age categories; however, 44% were aged 50 and over. One quarter of the sample had been at Queen's between four and ten years and the same number had been there between eleven and twenty years. Not quite one third (31%) of the survey respondents had been at Queens for a relatively short time, zero to three years. While all faculties of the University were represented, the Faculties of Arts

1 The survey was sent to all Faculty who have an email address in the human resources system. This list includes faculty with full range appointments, special and non-renewable appointments, adjunct appointments and sessionals. However, the group normally referred to as faculty consists of those covered under the QUF A/Queen's Collective agreement and consists of about 1000-1100 persons.

2 The survey response rate is relatively low. While there may have been some resistance to participation on the part of some faculty, I have been told that there were problems with the timing of the survey that may have prevented a larger response. The focus group participation rate is also rather low but apparently there were some faculty of colour and Aboriginal faculty who feared the possible consequences of participation.

3 According to the Employment Equity Report, 2003, 65.9% of the faculty is men and 34.1% women.

and Science and the Faculty of Health Sciences accounted for 71% of the survey respondents. In terms of current status at the University 9% were heads of departments.

Opinion Questions

The survey contained a number of opinion questions (see Appendix 1) including: Do colleagues treat me with respect? Do colleagues value my knowledge and work? Is everyone accepted as an equal member? Is there an equitable tenure process? Are hiring selections procedures fair? Is anti-racism research is valued?⁴ What is extremely interesting about these questions is their consistency of response. In examining only the bottom end of the scale, that is, persons who answered 'strongly disagree and disagree' to the opinion questions, we find that:

Table 1 - Persons Who Answered Strongly Disagree or Disagree To Opinion Questions:

2.1-2-10

My colleagues treat me with respect:	25-9%
My knowledge and work valued:	29-10%
In my dept, all accepted as equal members:	43-16%
Equitable T/P process:	45-17%
Fair hiring process:	41-16%
Anti-racism research supported:	18- 6%
Queens has difficulty retaining vm's	27- 10%
Ab and vm's adequately represented	125?-46%
Queen's is inclusive for V.M. and Ab. Fac.	68-25%
Climate at Queen's supports diversity	65-24%

The first five questions deal with general values that this University as well as most other universities would consider foundation principles and values on which their institution is built. Yet, a small but important group in this sample of faculty does not believe that these principles and values are being practiced at Queen's. Question 6 would primarily affect the relatively small numbers who do anti-racism research and the

4 See questionnaire in appendix 1

lack of knowledge on this issue is reflected in a 72% "don't know" response to this item. Similarly, the question of retention of visible and Aboriginal faculty is an issue not widely known about, and received a "don't know" response rate of 59%. The last three questions deal with issues of representation and inclusiveness and achieve a much higher rate of divergence. These questions yielded a much higher rate of disagreement of faculty who do not believe that Queen's is inclusive, representative or supportive of diversity. It probably reflects a significant number of White mainstream 'liberal' faculty who are aware that this University, as others, does not reflect the multicultural and multiracial reality of the Canadian population.

When these data are disaggregated according to minority status, the results change on a few of the items. Table 2 reports the findings:

Table 2: Opinion O's 2.1-1.10 by Aboriginal/Faculty of colour Status and All Others.
(%)*

	F.of C/AB		OTHERS	
	Agree	Disagree	Agree	Disagree
My colleagues treat me with respect:	62**	25.5	75.4	21.4
My knowledge and work valued:	53.4	39.5	65.7	31.1
In my dept, all accepted as equal members:	55.8	37.2	68.4	22.8
Equitable T/P process:	37.2	32.5	55.2	25
Fair hiring process:	53	37.2	60	25.4
Anti-racism research supported:	14	13.5	16	11
Queens has difficulty retaining vm's	30.2	16.2	22	15
Ab and vm's adequately represented	14	72	11	95.6
Queen's is inclusive for V.M. and Ab. Fac.	21	60.4	25.4	38
Climate at Queen's supports diversity	34.8	44.7	55.8	45

* Agree includes both 'strongly agree' and 'agree'; disagree includes both 'strongly disagree' and 'disagree.'

** bolded figures show a ten point or more percentage difference between the two groups.

White faculty tend to agree with several of these propositions more frequently than do faculty of colour and Aboriginal faculty. The most obvious differences are in regard to equitable promotion and tenure practices, with more than half of the White respondents agreeing that the process is equitable whereas only slightly more than one third of the faculty of colour faculty agree. The other proposition that elicited a strong difference between the two groups was that of the University supporting diversity. Again, more than half of the White faculty agree to this statement whereas only slightly more than one third of the faculty of colour and Aboriginal faculty do. (1-Endnote)

The next series of questions deals with 'experiences of discrimination' at Queen's University. All told, 109 of the total sample of respondents said that they had experienced discrimination at Queen's. Among the most frequently cited forms were: double standards (80-30%); stereotyping (68-25%); isolation/exclusion (62-23%); derogatory language or condescension (61-23%); other, including two cases of physical violence (20-8%). Of this group, 44 or 40% cited gender discrimination whereas 23 or 21% cited ethno-racial status, disability or sexual orientation. Other reasons for discrimination included political views, seniority and research area. (37-34%) A series of questions was asked specifically of Aboriginal faculty and faculty of colour:⁵

"Do you feel that your Aboriginal or visible minority status had/has a positive, or negative, or no effect on ..."

Table 3: Effects of Aboriginal or Faculty of colour Status on (n=43??)⁶

	Positive	Negative	No Effect
Your initial appointment	9-17%	7-13%	37-70%
Progress thru ranks	0	16-31%	36-69%
Relations with colleagues	5-10%	16-32%	29-58%
Relations w.persons of authority	4-8%	17-33%	31-60%

5 According to the Federal Contractor's reporting, there are 117 self identified Aboriginal and faculty of colour at Queen's out of a total of 1378.

6 The responses add to more than 43 so multiple responses or multiple coding was allowed.

Receiving merit assessment	2-4%	19-37%	30-59%
Relations with students	10-17%	19-32%	30-51%
Departmental participation	3-7%	12-29%	26-63%
University community	5-10%	8-16%	38-74%

Fifty-three faculty of colour responded to one of the opinion questions on the survey. However, the tabulated results of this series of questions is based on 43.

The first comment that must be made in regard to this table is that the majority of Aboriginal and faculty of colour said that their status had no effect or played no role in these issues. Secondly, however, very few thought that it had a positive effect. What is of interest for our purposes, however, is that there is a nucleus of persons, ranging from 7 to 19, depending on the specific issue, who answered that their status had a negative effect. The issues that received the highest number of negative effect responses relate to some of the most important issues facing academics, that is, their relationships to their peers and those who have authority over them and to their students. Career progress is measured by merit assessments of work and progress through the ranks. Important determinants of professional academic life were also perceived to have been negatively influenced by minority status.

Moreover, nearly half of this sample of forty-three persons, or 45%, said that they had experienced overt discrimination or harassment at the University. Department heads (11); colleagues (10) and students (5) were most often cited as being the source of the discriminatory treatment. Of those who experienced discrimination, more than half, (56%) sought advice and assistance from a wide variety of persons, but primarily colleagues and QUFA. Twelve respondents said they had received support at this time and seven said the situation was resolved to their satisfaction. Thirteen persons or 29% of the sample said that they had experienced systemic discrimination at the University whereas the majority of thirty-two, or 71 %, answered in the negative.

Questions in regard to whether teaching style was constrained by "other's perceptions of," revealed that gender was the most frequently cited reason (forty-two persons). Other frequently cited reasons were cultural background (including accent) mentioned by thirty persons, and status as faculty of colour and Aboriginal status were mentioned by fourteen persons. A question that asked whether respondent's authority was challenged by students revealed that again most persons (fifty-one who responded positively cited gender as the reason. Age was cited by forty-five persons and cultural background by 18. Ethno-racial status was cited by 13 persons. Generally speaking, these results continue to indicate that among faculty of colour and Aboriginal faculty there is a nucleus of about fifteen respondents whose perceptions and experiences lead them to assess the University as an inhospitable work environment for them. Nearly half of the Aboriginal and minority faculty report experiences of discrimination. Moreover, since gender is frequently mentioned in these survey responses, it would appear that there is also a group of disenchanting and alienated women faculty who view the University as a 'chilly' work environment.

II - FOCUS GROUP DISCUSSIONS

To augment quantitative survey findings, a series of focus group discussions with minority faculty were also held. The numbers of participants is fairly small but apparently some persons who did participate in this process mentioned that they knew others who refused to volunteer because they feared some form of retaliation and did not trust the confidentiality of this process.

Major Themes:

The focus groups were facilitated by Stephanie Simpson and guided by a series of questions.⁷ The following major themes can be identified in these discussions.

1. Hiring Decisions: Equity Hiring and the Potential For Backlash

It has often been noted in the literature on employment equity that persons who fall under employment equity hiring guidelines are led to wonder if they were hired to satisfy

⁷ See questions in appendix

the equity policy mandate of the institution or because they are meritorious in their fields. This question sometimes leads to self-doubts about their abilities and can act as a constraint on their productivity. Resistance to more pro-active and inclusive hiring practices appears to be pervasive and systemic in many academic institutions. This issue was clearly of significant concern to discussion participants and was therefore discussed in some detail.

For example, one respondent said of her appointment: "What I am not sure of is, is it because of my racial identity and that I was a member of a target group or because I was known to have a good review as someone in the field, I don't know." Another faculty member in her department kept questioning her appointment and "kept asking me, why you? Why you? I did not retort why not me, but it made me wonder whether it was an equity appointment." Although re-assured that her appointment was not for equity reasons and that she was hired because she was the best person for the position, she still experienced some self-doubts. On the same issue, another individual said: "I was perceived as an affirmative action hiring by a number of people in my department." Apparently, an incumbent who had also applied for the same job was viewed as the 'more deserving.' "So clearly I was viewed as someone that had skimmed in on affirmative action, and undeservedly because I was mixed blood, I think was the perception." Although told by a member of the hiring committee that she was "hands down the best person; you had us wowed - but for years I did think that yes, it was an affirmative action hiring, and that certainly affects your sense of how good you are, especially for the long term." Another mixed race person said that she didn't think she was hired for equity reasons because she does not look like a person of colour. After finding out, however, "people in my department were a bit taken aback, because they hadn't figured it out before." She also discussed her membership on hiring committees and recalls one in particular where the decision was to hire the woman of colour over five male candidates who met all the requirements of the position whereas the woman did not. "I was the only person on that committee to say this is wrong... and I was convinced that at least one (of the members of the committee) felt like saying 'you see, this is what we have to do. You give them a woman at the same time you get her to be a visible minority. Now we don't have to hire anymore." In discussing how other faculty speak without restraint in front

of her because her racial identity is not immediately visible, a respondent recounts how she frequently hears comments such as: "Oh, this department is hiring, we will have to set up a selection committee, I suppose we'll have to hire a lesbian cripple... that's the standard... I've heard that at least ten times." Another focus group participant raised the question of whether equity hiring really helps and concluded that: "I don't think that kind of proactive hiring really helps anything. In fact, it probably sets things back because it is reinforcing the assumption that they can only get in that way. I would agree strongly that if we can find whatever equity hire we're after on the basis of merit, by all means."

Another person who also does not look visibly different stated quite definitely that "I think that some of the women who hired me felt that I was safe because I looked White enough, you know, I would fit, I wasn't too visibly different. But as I said there was considerable resentment by some people on the other edge when I was hired... "

Fears about equity hiring not only pervade the focus group data but were also raised in the comments made at the end of the survey questionnaire. One person said that only "good teachers and good researchers should be retained" regardless of their ethnic status. This person thought that other forms of diversity including "religion, political philosophy and theoretical orientation" should receive more attention in selection procedures. The respondent also noted that there was a marked hostility towards members of "more traditional religious faiths".

In contrast to the comments made by minority faculty members, another commentator, using especially powerful language, writes that:

Aboriginal persons and members of visible minorities have political power with the University that is disproportionate to their numbers. Persons who are clearly not performing well cannot be disciplined nor denied promotion simply because they are members of visible minorities. The trump card in any disagreement is racism; in the long run this situation will do far more harm to acceptance of members of visible minorities.

What is noteworthy in this strong comment is the implicit assumption that such persons are not performing well and that equity hiring has led to a pool of non-meritorious employees. Moreover, the phrase 'acceptance of visible minorities' implies that they are indeed perceived as 'others,' and that perhaps special measures limiting complaints about racism are required for 'acceptance' to take place.

On the issue of equity hiring, there is a general agreement among focus group participants as well as persons who wrote comments to the survey that while more Aboriginal and faculty of colour representation on campus is required, the first criterion of hiring should be merit. However, there also appears to be the belief among some faculty that merit is sometimes ignored in the hiring process because of 'political correctness'. As one participant stated: "... when it comes time to decide who comes and when it comes to talking about invoking various provisions of equity agreements - that sort of tends to get their backs up... there was just a lot of odd resistance to hiring faculty of colour... it's a big problem." The issue of "quota" hiring was also discussed and there was agreement that this was not something the University should pursue because potential faculty should not "fit an equality measure," but "we should measure whether that person is equally good at delivering what's required... you don't water down the academic excellence of our University."

There was also some discussion of specific cases. In one example, already referred to above, the 'wrong' person was hired; and in another a faculty member who did not apparently meet tenure requirements was granted tenure. These special cases are singled out as sending out the wrong message and making it difficult for other minority group members. As one respondent suggested: "This faculty has to think really hard if they are going to hire another visible minority into this faculty ... because in that case, it is spoiled for lots of others; opportunities for other visible minorities.". What is notable about these comments is the assumption that one or two bad decisions involving minority faculty will make it difficult for entire categories of present and future faculty hiring. Every University has had the experience of making wrong choices in hiring, promotion and tenure as it relates to the selection of White male faculty, which might later be regretted. However, these mistakes are rarely viewed as reflecting a systemic and

pervasive problem to be analyzed and avoided. On the other hand, when such decisions involve minorities, these individual cases are often generalized and contextualized in racialized discourse including the discourse of "otherness" and the discourse of "political correctness. (The discourse of the 'other' involves marginalizing events or persons because they are not part of the standard, traditional or normative. 'Political correctness' is often used as a reason for rationalizing decisions or making judgments involving persons of colour, the disabled, Aboriginals and women. Its underlying assumption is that decisions, especially positive ones such as hiring, would not have been undertaken were it not for employment equity policies.)

What is evident in some of these statements is the acceptance of popular myths about the nature of employment equity. Employment equity is a concept, policy and program that is either consciously or unwittingly misunderstood by those who benefit from their unexamined status as a bone fide member of the White, non-Aboriginal, male, able-bodied, population. Employment equity policies require only the establishment of flexible goals and timetables. The policy does not mandate fixed quotas. Moreover, equity programs do not require the abandonment of the merit principle or the undermining of standards and qualifications. The most salient aspect of employment equity is that the policy eliminates selection, promotion and tenure decisions based on irrelevant criteria such as colour of skin, gender, and disability. Nevertheless, the myths and erroneous assumptions as reflected in the above discussion are pervasive in academic institutions, as well as in other sectors. These myths serve to reproduce the invisible power and privilege of Whiteness and maleness within the cultural values and norms of the system. They act as the fuel that ignites resistance and backlash and is apparent from some of these comments.

This next question probes the respondents' views on the experiences of racial minority and Aboriginal faculty once they are hired. One of the most important issues discussed at length is various aspects of the institutional culture at Queen's, which can essentially be characterized as a "culture of Whiteness." This theme is related to the power of the myths surrounding employment equity and represents a core issue for the respondents. Before discussing some of these more general issues related to this subject

as identified by focus group participants, a brief analysis of some of the results of the survey are pertinent as it relates to racism. The survey results described above found that more than one hundred respondents had experienced discrimination. However, the majority of these were gender related. Issues related to ethnic status, disability and sexual orientation were identified by twenty-three respondents, just over half of the faculty of colour and aboriginal respondents. There was general agreement in the focus group discussions that racism and discrimination are not usually overt or direct, but are manifested in more subtle and elusive forms of bias and differential treatment at Queen's. This view was expressed by one person who said "I've never really heard of any cases of open discrimination or harassment against a minority faculty member... I think lots of things are very subtle... like a smile or a lack of politeness." She expressed the opinion that people will leave rather than fight racism because they feel that there is so little that they can do to challenge the system. Respondents also expressed the view that when minority faculty experience difficulty, the issue is almost always contextualized in terms of personal inadequacy or failure, rather than racism. Here we see a third rhetorical strategy incorporated into the dominant discourses that circulate through the culture of the University. Above, we identified the discourse of "otherness" and "political correctness" as discursive currents that support the status quo and reproduce cultural hegemony. The discourse of "blame the victim" is also present. However, one of the problems in identifying and linking these discursive practices with racism is that the more traditional or "old" forms of racism have mutated into more subtle and less overt manifestations. As one person cautiously put it: "before taking it forward... I would like to make certain that race is the case... many times you see people of different background usually fall back on racism...". When asked where people would take issues of racism and discrimination, there was also agreement that while an equity office exists and does good work, there was not much of an informal support structure for resolving grievances of this kind. The union was also mentioned as a possible avenue of redress. While overt or direct examples of racism were not discussed, indirect examples related to teaching, research and administration were frequently mentioned almost in passing. For example, in discussing departmental politics and the role of the head of department, a participant noted: "They didn't want anybody different. The head of the department came in, she was a woman of color; she instituted a level of

"professionalization" and that was resented - and that was doubly resented because as a woman of color she was seen as an interloper." (meaning perhaps, a temporary interloper) The resentment stems from not only the changes she wanted to institute, but the fact that she was seen as a temporary chair." The implication appears to be that a person of colour is not fit or suited to be a chair.

2 Student Rejection/hostility

Respondents identified significant manifestations of racism in the context of interactions between White students and faculty of colour and Aboriginal faculty. Student hostility directed at faculty members was viewed as one of deep concern. As one respondent succinctly put it: "... the students play a very important role in this. They can make us very happy or very unhappy or completely unsettled." Almost all respondents commented on their relationship with students and how unsatisfactory their experiences have been. (Only one person said that she/he had absolutely no problems with any of the undergraduate students.) One very careful and soft spoken person seems resigned to the reality that "every year I will have a few people who feel really strong about some aspect of the teaching that they don't like." One of the most significant indicators of barriers identified by participants is the lack of ethno-racial diversity within the student population of Queens. As one respondent commented:

There is this perception that you go to Queen's that it will be all White ... most students here are either from small towns or the white suburbs... you know what's scary; many of my students have said in their learning journals that they have never encountered a multicultural experience before Queen's...." "I had no idea how mono-cultural the classes were and how much I had to tone down the classes for them.

Their homogeneity goes beyond Whiteness and their socialization in small towns; it also affects the way they have experienced learning. Some respondents mentioned that their diverse backgrounds have also led them to styles of teaching and learning that differ markedly from the pedagogical models that many of these students experienced in school. These concerns are reflected in the following comments.

Students grow up in little towns in Ontario and they are very homogeneous... they way they learn is kind of like a formula in certain ways. So anything different, they feel a little bit uncomfortable... for some people it's threatening to

the things they are familiar with... find it very hard to cope with this diversity thing.

Our students have been taught by the same stream of teaching so its very difficult for them to have a professor who has experienced differently and who will give them a slightly different way of teaching and learning activities.

In speaking about student culture and its lack of exposure to diversity and multiculturalism, one participant noted in terms of student interactions with ethno-racial minorities that: "You can still get through your entire experience at Queen's, and if you decide not to have contact with the "others", you don't need to.

In addition their reaction to different styles of teaching, some students appear to be upset by the accented speech of non-Canadian-born faculty. In commenting on how her racial diversity affects students, one respondent also noted that: "I know that professors with accents must face an even more difficult time." Others noted that accent should not be a problem because "good teaching is a matter of skill." Citing an example from his/her own University experience, one faculty member recounted that her best professor was a heavily accented Latino. Another participant noted that "educating the students on the need to converse with and learn to listen to speakers from other parts of the world regardless of their accent" is an important part of the educational process; learning how to value difference and diversity is a critical skill that the University should provide to students. On the issue of accent, another respondent discussed a common situation in one field of applied science. He commented: "In applied science, in certain disciplines it is very difficult to find anybody White, electrical engineers for example... but then they say they don't understand a damn thing that all those foreigners over there are saying to them. They didn't use the word foreigners, they used immigrants." The matter of accent comes up even when there is recognition that there are few White Canadians who specialize in this area.

A further example of the issue of student hostility is demonstrated by the fact that some students are also unwilling to study particular subjects taught by faculty of colour and Aboriginal faculty. This is especially true for course work that deals with racism.

Some students will take a course of this nature without really being committed or engaged by the subject matter. As one professor in this situation noted "Some of them want to take my courses so that they can tell me that the stuff I teach is not really that important. They constantly challenge the paradigm that [certain] groups have experienced, or have been through a certain hardship, and some of them get quite defensive."

In regard to dealing with issues of race and racism, a former faculty member questions the role of students in a particular department and although she cannot offer solutions, states that "something should be done to help the students to be a little bit more open and less critical towards women of colour faculty." Apparently the issue here is that some White female students feel threatened when they are taught that racism is as important as sexism.

Overt racist reactions from students were not encountered, or at least not discussed, by focus group participants, with one important exception. Recounting her experiences as a new faculty member, a respondent described how in the first few weeks of her course, she had a "student revolt", including formal complaints made to the head of the department. The teaching assistants assigned to this course, who were all White, called her in a panic saying they did not know how to handle the situation. She notes that "by the beginning of my teaching career, I was labeled as someone who can't teach." One of the main reasons for the overtly hostile student reaction to her teaching was that she was a minority person teaching a subject area that students found of little interest, as reflected in their comments: "I had six students in each of my five tutorial groups saying we don't want to hear anymore of this fucking... Stuff." (The exact nature of the subject is omitted here because it might identify the speaker). This incident appears to have strong racist overtones because the students reacted not only to a teaching style that may have been unfamiliar to them but also to a subject area that involved the study of cultural patterns different to their own.

Thus, the concerns around student rejection and even, in at least one case, strong antagonism revolve around unfamiliarity and discomfort with difference reflected in the

ethno- racial identity of the professor. Tensions also reflect a resentment of any cultural approaches that depart from the Anglo-Eurocentric models that dominate curricula and pedagogy. In the next set of questions the more general issue of how the racialization of minority faculty impacts on teaching and research is addressed

3. The Interrelationship between Ethno-Racial Status and Teaching and Research

One of the most striking concerns of faculty members teaching courses on racism and anti-racism is the feeling that they must lower their level of teaching. This comes as a surprise in a University whose reputation is that of attracting undergraduate students with very high academic standing. A participant makes a very clear and pointed argument on this point so it is quoted at length:

You more or less have to do remedial work when you're teaching race work. You have to lower the bar, frankly. You can't hold students here to the same standards - in terms of their analytical prowess - that you would in other places. I'm sorry to have to say it, but it's true. There are things that I would take for granted in Toronto that have to be carefully thought out in this context" In further elaborating on this point, the same person notes that there is no overall University context for this kind of subject matter and therefore "students come to you with just a complete ignorance of the literature, with the sort of modes of analysis we engage in... so its difficult to do it... Never mind that we are teaching courses on race in a class literally filled with White students. That's weird in and of itself.

Lowering the standards of their teaching if their subject matter deals with race, racism or diverse cultures seems to be a major concern for professors of colour at this University. As mentioned earlier, another professor also had problems of a more overt nature when her subject matter was challenged by students. To a certain extent, this concern also carries over into the area of research. One faculty described his/her welcome after his/her appointment and mentioned that she/he had been cautioned by a colleague about not publishing too much in the areas of racism and anti-racism. Clearly the message was that this is not a legitimate field of research and that it would not be taken seriously in terms of future promotion and tenure decisions. In a similar vein, another person commented on the disdain with which certain areas of research are viewed by other colleagues and how they impact future promotion and tenure decisions.

Yes, indeed, I think I have heard many people talk about the treatment of people as a mediocrity, that if your articles are not being printed in North American journals and perhaps in some African, Asian or Far Eastern journals your research isn't merit worthy.... All of a sudden the research is not up to par because it has been published in some eastern obscure reader or research journal.

Another concern expressed by some participants was the difficulty in developing courses or modules that deal with diversity issues. Noting that in his/her area, diversity has become an instrumental issue, one participant described how she/he finally managed to develop some teaching modules on the subject but it "was a struggle itself to get it into the curriculum." Diversity is in the curriculum in "bits and pieces" but what this University with its high stature in this field should be doing is "taking our stature and using it influentially, more than in little bits and pieces."

4. The Dominant Institutional Culture: The Culture of Whiteness

The quantitative survey findings of this study demonstrate that a fairly significant number of faculty believe they have experienced discrimination at this University. Of particular concern are inequitable hiring, promotion and tenure decisions. Many of the faculty experienced discrimination based on gender, but nearly two dozen persons reported that their ethno-racial status was the basis of differential treatment. The survey also indicated that there is a nucleus of about fifteen faculty members of colour and Aboriginal faculty, about a third of those from these groups who responded to the survey, who are extremely disillusioned with their work environment and their everyday experiences at this University. As cited above, the focus group discussions also revealed a consistent pattern of similar concerns. These include: doubts about their initial hiring as a function of equity practices rather than merit; the impact of diversity on teaching, research, and relations with students, colleagues and administrators. Given the fact that Queen's already has some history of alienated faculty of colour resigning from the University, there is a strong possibility that further resignations could occur. Therefore, the question of how to retain minority faculty should be viewed as an urgent matter.

All of the specific concerns and issues that are experienced by some faculty of colour and Aboriginal faculty at Queen's University are a function of the dominant

institutional culture of the University, that is, the Culture of Whiteness. Overriding all their specific concerns, faculty of colour, both men and women (as well as some White women faculty) feel detached, alienated and marginalized from the dominant White malestream culture that has largely defined the University. Queen's is perceived by many to be an old WASP University dominated and shaped by the attitudes, beliefs and values of White men. As one respondent commented: "It is so Upper Canada here, I mean Anglo WASP." It is located in an old town settled primarily by migrants from the U.K and the U.S. that was - and still is today - relatively homogeneous in its population. This was described by another focus group member as "that particular irritating Kingston colour blindness." The comparison is made to other universities such as McGill where the competition was intense but "Queen's is a different place", the difference is: "Well there are a lot of White professors."

The network of faculty of colour in Ontario is still relatively small and people tend to know, or know of, each other. Consequently, experiences and stories are exchanged and one respondent specifically mentioned that "all kinds of horror stories" relating to faculty of colour are told about Queen's. The problems involved in retention of faculty of colour at Queen's are also apparently well known because "exile stories about Queen's" are told within the network.

It can be argued that the views of the respondents reflect a fundamental dissonance in academic life at their University. On one hand, Queen's has developed new policies and implemented some equity initiatives in an attempt to represent some of the realities of a racially and culturally diverse society. For example, there is a University Advisor on Equity, a Human Rights Office, an Employment Equity Council, a Joint Sub-Committee on Employment Equity and a Senate appointed Educational Equity Committee that maintain equity statistics and design policy as the need arises. An effort has been made to recruit and hire more faculty of colour and Aboriginal faculty. This University is also one of the first to have studied the concerns and experiences of racialized faculty and its Report on Race Relations, published in 1991. This report still stands as a landmark in policy recommendations designed to create a more equitable environment. Thus, at the formal structural level, it appears that Queen's has taken steps to create a more positive and equitable work environment for its faculty. However, there

are some strong indicators that a significant number of faculty of colour and Aboriginal faculty are concerned with the ways in which their presence and contributions are marginalized from the mainstream culture and structures of the University. Racialization processes reinforce feelings of stigmatization, inferiorization, and marginalization. Many participants in the focus groups suggested that there is a basic problem of "communication in the University - lots of things are lip service." The University still appears to be seen by some minority faculty as a culture defined by White power and privilege. The core values, beliefs and attitudes of many of its individual members reflect patterns of Anglo- Eurocentric dominance. Queen's, like many other universities, appears to be an institutional site where dominant everyday discourses continue to reinforce the racial divide between majority and minority faculty. It is against this background, that the problems and concerns of racial minority and Aboriginal faculty can be understood. Almost with a single voice, the focus group narratives centred on how bias and differential treatment as a lived reality are embedded in the culture of the University. They described how racialized assumptions, beliefs as articulated in everyday discourses, impact upon their interactions with colleagues, students, and administration. Curricula reflect in its most overt racialized expression by valuing particular kinds of knowledge and devaluing other forms of knowledge. Traditional pedagogical approaches are viewed as limiting the possibility of developing critical skills that challenge the construction of White Eurocentric knowledge. Research opportunities are seen to be limited by the need to conform to sometimes inflexible standards and procedures. Career aspirations and mobility are limited by racialized promotion and tenure decisions.

The following comments reflect how the culture of Whiteness impacts on the student body but it can be generalized to the climate of the entire University.

There is the perception that you go to Queen's it will be all Canadian or all White; that's because the students here are used to all White ideas, they were used to having their values reflected... they did not want to see anybody that had different values. .We also have to address the teaching club.

There is widespread recognition among the racialized faculty that the **core problem** is not so much interpersonal relationships with colleagues, students and

administrators nor inadequate grievance procedures, but rather the dominant hegemonic institutional culture of the University. The culture of Whiteness at Queen's is even reflected in the way in which gender issues are measured. For example, in discussing women's studies at the University, one person noted that "We have often had the situation where men are recruited for sciences and their spouses are offered to women's studies. What it keeps doing is filling the complement of White women.... Women is not the issue in women's studies, it's Whiteness that is the issue in women's studies". The culture of Whiteness is pervasive.

The following comment points to the important role that the discourse of denial of racism plays within the walls of academia as it does in the broader society.

As a person with an awareness of racism I think that if an acknowledgement of the existence of racism in this culture was understood then there would be more support for the faculty here and people wouldn't be leaving. You wouldn't be reinventing the wheel with the serial hiring and leaving scenario.

Unfortunately, the fact that certain institutional measures against racism are in place means that it is too easy for White faculty to believe that racism does not, indeed cannot, exist in the liberal university setting of the 21st Century. As a result, their very belief in the absence of racism blinds them to the experiences of faculty of colour and Aboriginal faculty. And their very whiteness - rather than their racism - makes them unable to understand what those experiences might be.

There is also an understanding of the power of the Anglo-Eurocentric culture" which has a long legacy at Queens as well as at other universities. As a result, it is not surprising that White students, faculty, staff and administrators find it confusing and threatening to have to address the need for systematic and sweeping forms of organizational, institutional and culture change.. One faculty member summarized the feelings of many participants on this issue:

I think this University has been really proud of their traditions, long history ... and for lots of people who work for this University, they have been here forever, and I think the trends in terms of equity issues and minority diversity issues, its not really catching up. They have a hard time to comprehend what diversity means ... I think that anywhere if you have a group of people who have never

seen anything different from what they have experienced in their life - its beyond their understanding and I find that very frustrating.

Another person makes a similar comment when she/he says:

There's a lot of emphasis on congeniality but in terms of dealing with it or accommodation to difference, there's no effort. There are only a couple of people who have to deal with the problem its not like its front and centre on everybody's agenda.

This, for many faculty of colour, is precisely where the problem lies. Issues relating to equity and diversity are not on the mainstream of the University's agenda and therefore they attract little attention. One person related this issue to the general culture of the University describing it as a culture based on "you win, I lose.. .we have that kind of problem, so the issues of visible minority gets put on the backburner." This, of course is not unique to Queens. Many institutions, including universities, are apt to act on a problem only when a specific event or crisis occurs, and they are indifferent to the issues of diversity and equity on a day- today basis. This situation allows for a fairly smooth functioning of the dominant culture as a whole but it ignores the stigmatization, pain and humiliation of those who feel outside the "imagined community" of the University. This phenomenon is described by minority faculty as of living in a constant state of "frustration", as they attempt to fulfill their academic responsibilities, as well as work towards their professional and career advancement.

Aboriginal faculty encounter additional barriers. They too are affected by the culture of Whiteness and its value system, but the Eurocentric aspect of that culture has a particularly powerful affect on Aboriginality. Recognizing the power of the "whole Eurocentric focus in this University, a participant noted that "I really think the prevalence of colonialism and colonialist attitudes is just so profound." Aboriginal faculty feel that their culture is not at all understood in the University atmosphere. Colour or race is better understood than culture and as an Aboriginal faculty person said: "You're [we're] not brown enough." There are also complaints about the need for education about Aboriginal culture before students reach the University level. Neither students nor faculty know much about Aboriginal culture and what they do know is frequently stereotypic.

Academic faculty are therefore measured against a stereotype of the drunken Indian. This sentiment is strongly reflected in this comment:

It is really ironic that after thousands of years of forced contact that we get blamed for it. I find that is something that affects how Aboriginal faculty are treated. Their Aboriginality is measured; it is measured against the drunk on Main Street. It is being measured against the very dark and the very poor, and the very linguistically challenged person they have in mind as the Aboriginal person.... The weighing and measuring of Aboriginality is so second nature in this society... And how it affects Aboriginal faculty who arrive here is there is this discomfort around sameness and otherness that people can't get a handle on.

Although the issue here is similar to one that other racialized faculty have also identified, that is, the inability of the institution and its incumbents to incorporate difference and diversity as a positive attribute in academic life. The profound differences in cultural orientation that Aboriginal people, both faculty and students bring to the University goes largely unrecognized.

There is also recognition that employment equity hiring is not enough to change an institutional culture as "it is the whole culture not just the hiring of people; hiring more is not enough... you have to look at the curriculum." Although this person does not go into greater detail, several other participants have already noted the difficulty in developing race-based courses and the student hostility to such subject matter.

The institutional culture of dominance and Whiteness is also manifested in the dynamics of departmental life. Most of the participants in this study acknowledged that for the most part, their departmental life was congenial: "I was made to feel very welcome"; "...on a day to day [level] I have been welcomed at Queen's by my colleagues.. never had any problems, directly related to me"; "within my department I think it is fairly good." Nevertheless, there is also the sentiment expressed in the following comment that indicates that departmental congeniality is often superficial.

Collegiality exists within my department.. having said that though collegiality does not rule out discrimination. They are our friends but some are more friends than others. ...if you look at the body it is made up of a group presenting one side of the population therefore it will be one sided and so will the decisions.

Another very forthright person spoke about this in very definitive terms describing the departmental atmosphere as:

Hostile, very hostile and it's harder for me to know for people of other ethnic groups but I would say that it is an extremely hostile environment. It is a very superficial facade of welcoming to people of minorities but very hostile in reality.

The departmental level is probably the most important focus for faculty since many of the issues that immediately affect their academic responsibility and performance are decided there. It is also, however, the focus of most controversy, conflict and tension and universities are well known for the problems associated with departmental politics. The issues surrounding difference, diversity, equity as well as racist attitudes and behaviour associated with a culture of Whiteness are exacerbated by 'normal' departmental friction and factionalism. Thus, many participants, while discussing the superficial nature of congeniality within their departments also describe the intense conflicts which characterize their departments. Many racialized faculty therefore find themselves in conflicted departments which aggravate their concerns and issues. Departmental politics therefore worsen or enhance the culture of Whiteness.

The institutional culture of Whiteness also strongly affects the student body. One of the common criticisms made by racialized faculty is the relative absence of diverse students. Although there was little discussion on how to make the student population more reflective of Canadian society a few comments suggest that any such efforts are doomed to failure. The image and perception of Queen's as a White University is still so strong that in some fields, students of colour prefer to apply to "inferior" programs at other universities rather than come to Queen' which has outstanding programs in many fields. This assessment applies especially to science-related faculties such as engineering and medicine. Such preferences do not reflect the possibility of discrimination at Queen's but rather a concern about studying and living in such a homogeneous community. One participant said that the image problem is compounded in the recruitment of faculty because "it's a question of image that keeps applicants away. So, in most job applications, we present this image to the rest [of the world] and the administration is not even aware of it. Its all part of the belief system that has to change."

Finally, another telling observation is that several of the participants in the focus group discussions emphasized that in the early stages of their appointment at Queen's they did not have many negative experiences around racialized issues. One explanation offered was that their "mixed race" identity was not highly "visible" as they are phenotypically White. This point was made by several 'white' looking faculty and is apparently a highly contentious issue. Being taken for 'white' meant that colleagues would often make negative comments about people of colour in their presence. One person whose mixed race background is not immediately apparent said that "I have heard things I probably wouldn't have heard...people have been more open with me than perhaps they would have been... I had heard very hostile comments about *** people." This pattern reflects the culture of Whiteness that begins with the recognition that people who look like 'me' also have similar values, whereas those who look different do not share these values. It also implies an assumption that the non-racist is one who 'welcomes others' to be just like himself or herself, without the recognition that perhaps it is the dominant culture that needs to change. This is a strong indicator of 'otherness' and of marginalization based on visibility or its absence. (Furthermore this dynamic ignores the fact that Canadian born or socialized persons of colour despite their outward appearance share similar values.)

The institutional culture of the University is acknowledged by some respondents to have changed in the last few years. One participant who had been at the University for some years says: "(The institutional culture) certainly has changed in the past eight years that I have been here. When I got here in 95, the...department had twenty-five or twenty-six faculty members. All of them were White. I would say that a good chunk of them were very resentful... [because] there was a need or perceived need that they should hire others." Now there are apparently some faculty of different ethno-racial backgrounds in this department.

Other people, however, still maintain that "We simply cannot find any truth to what their belief system is and we have to change that and change that belief system somehow." Or there is the view that policies may not be sufficient to change the

institutional environment but one has to wait for "a generational shift of people that are used to the current system, until they exit the system, change may be hard to reach".

Since there is so much agreement that the belief system of the culture of Whiteness is to blame for the chilly climate at Queen's experienced by many racialized faculty, the key question is: What can be done about it? Although participants addressed the area of strategic recommendations to improve working relations at the University, few addressed the institutional problem. Those that did seemed to feel as one participant did that "the way to handle the institutional culture is to keep quiet and lose voice." The fear of challenging the institutional order involves the possibility of retaliation through loss of job for contract or adjunct faculty and denial of tenure and promotion for those in tenure track positions. There is apparently some feeling that if one does not want to suffer the humiliations of retaliation, keeping a low profile and keeping quiet is the strategy one must adapt. This feeling was even implied by participants who said that they knew racialized faculty who deliberately did not want to cooperate in this study for fear of retaliation. One person put it bluntly when he/she maintained that the only reason they cooperated with the study was because they trusted the confidentiality measures.

5. Recommendations Emerging from the Focus Groups:

Many of the participants responded to the question on recommendations. Although very few were specific, several comments indicate that the University needs to take a broader and more wide-ranging perspective on some of the issues that it faces now which includes positioning itself more firmly in the multicultural and multiracial society that Canada has become.

1. Acceptance of the Reality That Defines Canada:

It is accepting those of different race as equal partners, it doesn't have to have any special value or benefit. It is a reality, this is a multicultural country. And any where you turn, any area people are going to face people with different colour, whereas Queen's has become an exception. Subtle, discrimination, it doesn't have to have an interactive value but we should conform to what is happening with the country... You should seek more in terms of qualification that diversity brings like first hand experience in another nation for a political studies professor.

[Provide] an opportunity and a venue for us to know each other and for visible minorities to mix confidently and amicably with the rest of the community; as well as opportunity for us to feel that we are given due respect, and opportunity to require the position for which we have the training and necessities.

2. Targeted Recruitment Of More Diverse Students:

I imagine for people with different race or ethnicity that the comfort level of having more of their colleagues around... you must feel very isolated on this campus with fewer people to associate with. If you can increase the comfort level of the people at this University you can increase the quality of the University.

3. Targeted Recruitment of More Faculty of Colour and Aboriginal Faculty

More representation is required especially in some areas of engineering and other disciplines in which few such persons are represented. Recruitment should be aimed at achieving a critical mass of faculty of colour so that they can play meaningful roles in all aspects of University life.

3. Implementation of an Employment Equity Strategy through Better Training

I think it is the responsibility of the University to ensure that the department heads and the people on hiring committees are trained and do understand what is involved in the employment equity act. You can't let loosely hang the employment equity act over their heads, you have to give them a proper orientation.. ."you have no women, hire her tomorrow.

It took us a lot of effort to say no, I think that people's motives aren't the right motives. The administrators are just trying to play the number game.

4. Stronger Leadership at Senior Administrative Levels

Several persons expressed the view that an organization is only as effective as its top level administrators. It was felt that the current Queen's leadership has not been assertive enough in providing an equitable environment for faculty of colour.

5. More Training for Heads and Deans on Issues of Diversity

It was generally recognized that some Heads are more sensitive to these issues than are others, but there was widespread agreement that further training on the issues was required of people in middle level leadership positions.

6. Administrative Staff Need Further Training

There was some concern that administrative staff are not helpful to people who come from diverse backgrounds. One person said that even those who come to Queen's from other provinces found administrative staff unhelpful in settling in to the new University environment.

7. Institutional Processes to Deal with Grievances Need Improvement There were general complaints about the individual grievance procedures that are in place because, like the human rights model, they depend upon individual complainants. Several participants saw the need for an institutional process applicable to all rather than an individually driven complaint procedure. It was recognized that the grievance procedure established by the Human Rights Office is useful but in addition, informal mechanisms were also required. The human rights and equity offices also need to be more visible. There was also a perception that if people are to complain, they need support.⁸

A variety of recommendations were made by participants in this study. Some are probably more strategic or implemental than others. For example, one of the most important is to instill a greater sense of commitment to equity issues on the part of senior and middle management. It has been demonstrated in the organizational research literature that equity related changes in large-scale institutions do not occur without the direct, overt and highly transparent commitment of senior managers. In the case of the university this would include the Principal, members of the governing body, Deans and Department heads. In order to facilitate greater commitment, several persons recommended more equity and anti-racism related training be offered to senior and middle level administrators. If equity and anti-racist training is to be considered an option, great care should be taken in the recruitment and selection of trainers. In this area as in others, trainers vary in their depth of experience, backgrounds, knowledge and approach to the issues. This is particularly crucial in an institution such as the

8 Ironically, this recommendation directly contradicts another faculty member who stated unequivocally that in order to maintain one's position, "They must learn the Queen's system and stay within it... learn its institutional culture and stay within it., learn to act that way if you want to keep your job especially if you don't have tenure."

University where the trainees are high-powered intellectuals who are more likely to challenge not only the training process but also the credentials of the trainers.

Although greater recruitment of minority and Aboriginal faculty is strongly desired, financial hiring constraints as well as the specific hiring needs of departments have an influence on the recruitment process. There can, however, be a more concerted effort to recruit minority and aboriginal students to come to Queen's University.

Conclusion

It has been over a decade since Queen's produced its Report on Race Relations (1991), in which it articulated its vision and plan for a more inclusive, diverse and equitable academic institution. The findings of this somewhat limited study provide one means by which the University can begin to measure the extent to which it has achieved or failed to deliver on the goals set out in the Report. According to one university source, apparently few of the recommendations of that report have been implemented and there is no one in place to monitor the developments. An obvious first step, therefore, might be to review that earlier report with a view to finding out the extent to which its many recommendations have been acted on.

The central narratives that emerge from the results of the survey and focus groups suggest that Queen's, like most other North American universities, is still struggling to overcome deeply entrenched cultural beliefs, values, norms and structures that preserve the continued dominance of Whiteness and maleness. Minority faculty members are faced with a multitude of experiences that reinforce their sense of "otherness", marginality and exclusion from the mainstream of University life. These forces probably expose minority faculty to significant levels of mental and physical stress. It is important to note that the sources of their isolation, humiliation, and vulnerability, are found in multiple sites. White privilege and power continues to be reflected in the Eurocentric curricula, traditional pedagogical approaches, hiring, promotion and tenure practices, and opportunities for research. It is reflected in the everyday interactions between minority

faculty and their White students, who challenge their expertise, authority and competence. It is manifested in the normative discourses of colleagues, hiring and tenure committees, University administrators, who commonly employ the discourses of reverse discrimination, loss of meritocracy, political correctness, colour-blindness, neutrality, and freedom of expression - all of which act as a cover for the persistence of racial bias and differential treatment.

The findings of this study, supported by a huge body of Canadian scholarship on the subject of racism in academia, suggest that the vision of a more just, equitable and inclusive institution remains largely unrealized. While there are some signs of positive change, the scope and pace remain glacially slow. Standards and measurement of progress need to be grounded in a more concrete and accountable framework for action.

ENDNOTE:

Whiteness and the Culture of Whiteness

The field of 'whiteness studies' emerged as an area of study only a few years ago. It is the result of the growing recognition among scholars that so called "race studies" have focused only on people of colour while excluding the whites who have traditionally held hegemonic positions of power over all other racialized groups. This new field of study recognizes that although race is a social construct with little or no genetic viability, it is still used to categorize people, particularly in the U.S. It becomes important therefore to racialize whites and thereby call attention to their role in constructing hierarchical structures of exclusion and marginality. White-studies scholars contend that whites must accept a race category for themselves but one which does not include the assumption that they are biologically superior to other 'races'.

Whiteness becomes another socially constructed identity, but one which has held the dominant position in perpetuating social inequity. This field of study owes much to literary figures such as Toni Morrison, popular culture scholar Richard Dyer and others including Ruth Frankenberg (1993) whose seminal work succinctly defined the field of study. Whiteness to her consists of three interlinked dimensions: it is "a location of structural advantage;... it is a 'standpoint' or place from which white people look at ourselves, at others and at society"... and it refers to a set of cultural practices that are usually unmarked and unnamed". This shifts the onus in studies of institutionalised racism, racism in popular culture and racism in society generally from the disadvantaged groups of colour to those who are white and privileged and whose views are considered natural, normative and basically raceless. Whiteness studies racializes this group and critically examines their role in fostering exclusion.

Whiteness studies are scholarly examinations of the role that white privilege has played for generations. Such privilege confers benefits in almost all sectors of society whereas people of colour are often disadvantaged, excluded and marginalized because of their skin colour and its associated stereotypic constructs. Whiteness contests the often held view of colour-blindness - the notion that one does not see skin colour - as untrue and inaccurate. Whites see the 'colour' in others in the same manner as they are seen as

'white'. Most white people do not, however, recognize themselves as a racial category and their self-identification rarely includes the descriptor 'white'. Such people are often not even aware of being white and without that essential self-recognition, find difficulty in recognizing and accepting their role as perpetrators of racial discrimination and exclusion. Most whites see themselves as raceless but the power of whiteness is manifested by the ways in which racialized whiteness becomes transformed into social, political and economic social and cultural behaviour. White culture, norms and values in all these areas becomes normative and natural. It becomes the standard against which all other cultures, groups and individuals are measured and usually found to be inferior. Whiteness conies to mean truth, objectivity and merit.

It is against this background, that critical race scholars of whiteness are now attempting to gain insight and perspective into these dynamics with the ultimate aim of exposing the power of whiteness in order to dismantle some of its overwhelming hegemony over those who are 'non-white'. In an equitable social environment, white people and the culture of whiteness they create must learn to share their space with rather than control and exclude others from it.

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APPENDIX A

Senate Educational Equity Committee

Survey

This survey is in five parts, concerning the retention of visible minority and aboriginal faculty members at Queen's, You may choose to not answer or leave blank any of the following questions.

Part 1

1.1 Gender

Male Female Transgendered Transsexual

1.2 Age

20-29 30-39 40-49 50-59 >=60

1.3 How long have been working at Queen's?

Since _____ (year)

1.4 Where in the University are you currently employed?

Faculty of Applied Sciences

Faculty of Arts & Sciences

School of Business

Faculty of Education

School of Graduate Studies and Research

Faculty of Health Sciences

Faculty of Law

Queen's Theological College

other:

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1.5 Current status?

Continuing Adjunct
Tenure Track, initial or renewed
Tenured Associate Professor
Tenured Assistant Professor
Tenured Full Professor
Non-renewable
other:

1.6 Are you the Head of your Department or Unit?

Yes No

Part 2

Rate the following statements, using a scale from 1 to 5 where 1 is strongly disagree and 5 is strongly agree.

2.1 At Queen's University, my colleagues treat me with respect.

1 2 3 4 5 Don't know

2.2 At Queen's University, my knowledge and work are valued.

1 2 3 4 5 Don't know

2.3 In my Department, every individual, regardless of his or her visible minority status, Aboriginal status, religion, gender, sexual orientation, or disability is accepted as an equal member.

1 2 3 4 5 Don't know

2.4 In my Department, the renewal/ tenure/ promotion process is equitable for all faculty members.

1 2 3 4 5 Don't know

2.5 In my Department, the process for selecting a person for a faculty position is done fairly.

1 2 3 4 5 Don't know

2.6 Anti-racism research conducted by faculty members is adequately and fairly supported at Queen's.

1 2 3 4 5 Don't know

APPENDIX A

2.7 Queen's University has difficulty retaining Aboriginal faculty and faculty from visible minority groups.

1 2 3 4 5 Don't know

2.8 Aboriginal faculty and faculty from visible minority groups are adequately represented on campus.

1 2 3 4 5 Don't know

2.9 Queen's University is an inclusive place for Aboriginal people and members of visible minority groups.

1 2 3 4 5 Don't know

2.10 The climate at Queen's is supportive of diversity.

1 2 3 4 5 Don't know

Part 3

We invite your comments

3.1 Are you concerned about retention of Aboriginal and visible minority faculty members at Queen's?

yes no

Please comment on your answer:

3.2 If you could make your single most important recommendation for improving the University environment for Aboriginal faculty and faculty of visible minority groups, what would it be?

Part 4

4.1 A) Have you experienced any of the following here at Queen's?

Isolation/Exclusion

Stereotyping

Derogatory Language or Condescension

Hostility

Double Standards

Physical Violence

other:

4.1 B) For those that you have experienced, please indicate if you have reason to believe the treatment was based on your gender, Aboriginal status, visible minority status, disability, or sexual orientation, or if the cause was unknown to you.

4.2 Is your teaching style constrained by other's perception of your:

Gender

Yes No

Disability

Yes No Does not apply

Seniority

Yes No

Cultural background (including accent or religion)

Yes No

Visible Minority Status

Yes No Does not apply

Aboriginal Status

Yes No Does not apply

Sexual Orientation

Yes No

Other (Please specify below)

Yes No

4.3 Do you feel that your authority is challenged more frequently by students because of your:

Gender

Yes No

Disability

Yes No Does not apply

Age

Yes No

Cultural background (including accent or religion)

Yes No

Visible minority status

Yes No Does not apply

Aboriginal status

Yes No Does not apply

Sexual orientation

Yes No

Other (please specify below)

Yes No

APPENDIX A

4.4 Please specify if you belong to either of the following groups:

Aboriginal
Visible Minority

If either of the above apply, we invite your voluntary participation in the next section which asks specific questions concerning your experiences as Aboriginal or visible minority faculty. Results will be held in strictest confidence. If you are not participating in Part 5, we would like to thank you for participating in this survey. Results of the survey will be announced in the Gazette and on the web as soon as they are available. If you have any further questions, please contact the SEEC Co-chair.

Part 5

5.1 Please assess the following statements on whether the effect was positive or negative:

Do you feel that your Aboriginal or visible minority status had/has a positive, or negative, or no effect on...

Your initial appointment

Positive Negative No Effect

Your progress through the ranks or promotion

Positive Negative No Effect

Your relations with colleagues/peers in the university

Positive Negative No Effect

Your relations with persons having authority over your position

Positive Negative No Effect

Receiving adequate merit assessment

Positive Negative No Effect

Your relations with students

Positive Negative No Effect

Your participation in (the community of) your Department

Positive Negative No Effect

Your participation in (the community of) the University

Positive Negative No Effect

APPENDIX A

5.2 A) Here at Queen's University, because of your Aboriginal or visible minority status, have you experienced overt discrimination or harassment? (Overt discrimination refers to an obvious and specific case of unfair or differential treatment, whether intentional or unintentional.)

YES NO

If you answered "NO" please go to question No. 5.4.

5.2 B) Who was the source of the discrimination and/or harassment?

Department Head

Administrator

Colleague

Student

Staff

Other (please specify title or position):

5.2 C) Did you seek advice/assistance?

YES NO

If no, why not?

If you answered "No" to 5.2 C) please got to question No. 5.4.

5.3 A) From whom did you seek help/advice?

Department Head

Dean or Associate Dean

Colleague

University Advisor on Equity

Human Rights Advisor

Queen's University Faculty Association (QUFA)

Employee Assistance Program

Human Resources

Other (please specify title):

APPENDIX A

5.3 B) Did you feel you were supported at this time?

YES NO

5.3 C) Was the situation resolved to your satisfaction?

YES NO

5.4 Here at Queen's University, because of your Aboriginal or visible minority status, have you experienced systemic discrimination? (Systemic discrimination refers to unfair or differential treatment that is built into institutional policies or practices so that it is perpetuated automatically.)

Yes No

If yes, please explain and/or comment:

Conclusion

You are invited to participate in a focus group discussion concerning your experiences and views as an Aboriginal or visible minority faculty member. Your participation is voluntary and participants will be free to withdraw at any time without consequence. If you are willing to participate, please include your name and contact information in the form below. A member of the Office of the University Advisor on Equity will contact you regarding focus group procedures.

We ensure full confidentiality of your survey responses, your contact information and any comments subsequently shared during the focus group sessions.

APPENDIX B

Understanding the Experiences of Visible Minority and Aboriginal Faculty Members at Queen's University

Focus Groups Questions:

1. How do you think Queen's does in its ability to:
 - Hire and retain Aboriginal and visible minority faculty members?
 - Create a welcoming environment?
 - Create diverse curriculum?
 - Value the participation of Aboriginal and visible minority faculty in the community?
 - Respond to racism?
 - Ensure the safety of Aboriginal/visible minority faculty?

2. How would you describe your departmental culture?
E.g. Collegial/divisive? Regarding issues of discrimination or harassment? Regarding differences in communication/decision making styles?

3. How has being an Aboriginal person or member of a visible minority group had an impact on:
 - Your teaching?
 - Your interactions with colleagues?
 - Your relations with students?
 - Your research?
 - Obtaining funding?
 - Renewal, tenure, promotion or merit?
 - Community relations?
 - Your service responsibilities? Other?

4. In what ways has being an Aboriginal person or person from a visible minority group made a difference to your career at Queen's?

5. Please tell me about experiences you've had at Queen's in which you either have or have not felt supported and valued in your career.

If you could make your single most important recommendation for improving the university environment for Aboriginal faculty members and faculty members from visible minority groups, what would it be?

Towards Diversity and Equity at Queen's:
A Strategy for Change

Final Report of the
Principal's Advisory Committee on Race Relations

Queen's University

February 28, 1991

1. INTRODUCTION

The work of the Principal's Advisory Committee on Race Relations has been to set the University on a course of change to achieve an institution where: "Every member of the University — faculty, staff or student - has the right to freedom from discrimination in the University because of race, ancestry, place of origin, colour, ethnic origin, citizenship, and creed."¹

Our activity may be placed within a broader framework of change at Queen's, guided by the:

"principle of the equal dignity of every member of society as a rational and self-determining human being. The University cannot flourish if some members are made to feel their concerns and needs rate lower than those of others. Queen's has an obligation to create and maintain an environment in which all its members may pursue their common purpose without fear of injustices, indignity or bodily harm".²

Canadian society has changed dramatically in the past three decades, not only demographically, but also in terms of public attitudes and social policies. Human diversity is a fact, and it will increase; there is both public and official acceptance of this diversity. Queen's has educational, ethical and legal obligations to embrace these changes. Many prefer that we be at the forefront of these changes, and expect that we will be so:

"Queen's University is expected to set standards: academic standards, ethical standards, standards of tolerance, and of human and social behaviour."³

As a university of national standing, we must judge ourselves by national criteria. Institutions often lag behind political and demographic changes in society; however, at some point, the discrepancy needs to be addressed. This point has arrived, indeed is overdue, at Queen's.

Implementation of the recommendations of this Report, we believe, will be an important step toward such change at Queen's. It will enable us to take a proactive position with respect to racism, while at the same time establishing an effective means to deal with racial discrimination.

The Committee (See Appendix 1) has sought to fulfill its Terms of Reference (see Appendix 2) by consulting broadly in the University and the Kingston community, holding a number of public and private meetings, and examining race relations policies and practices at some other universities (see Appendix 3).

Over the course (since March 1989) the Committee has met forty-two times, has held two open forums

(in November 1989) to discuss issues of racism generally, organized two sets of public Workshops (in March and October 1990) on ten specific topics (see Appendix 4) in order to receive suggestions for recommendations, and has held numerous discussions with individuals and groups. In addition, a Draft Report was presented in December, 1990 for comment and discussion. These further consultations have led to some clarifications and elaborations that appear in this Final Report. In particular, clarifications about some areas of common concern are included in Section 9, such as evidence for racism at Queen's, academic freedom, categorizing by race, quotas, and the meaning of excellence. The preparation of the recommendations was done in small working groups, with the assistance of many persons who were not members of the Committee. This Report is the result of this process of consultation and participation. We acknowledge and thank all those who assisted, challenged, and scoffed; without their concern, and their heated and pointed questions, we could not have achieved the range, or the depth of the contents of this Report.

Part way into the work of the Committee, (in November, 1989) we advised the Principal that there is a problem of racism at Queen's. This conclusion was based upon evidence gathered by the Committee from a large number of sources, including the examination of University publications (policies, calendars etc), and the statements of many individuals and groups who had observed, or been the victims of, racism at Queen's (see Section 9 a). Our finding prompted him to declare that "Queen's University must be committed and strive to create a collegial learning environment where racism no longer exists. Racism should not be tolerated at this University". **The present Report is based upon the judgment that racism is a problem, and that it should not be tolerated at Queen's.**

This Report is firmly rooted in principles of human rights. From the United Nations Declaration, to the Canadian Charter of Rights and Freedoms, and to the Ontario Human Rights Code, there is universal acceptance that individuals should be free from discrimination and harassment because of their inclusion in a

definable group. In particular, Section 10 of the Ontario Human Rights Code places a responsibility upon the University to consider not only the intent, but also the effect of various policies and programmes upon racial minorities. Moreover, the Ontario Human Rights Code (Section 13) permits special programs to pursue collective rights for disadvantaged groups. Our Committee has adopted this human right perspective in an attempt to achieve consensus about what Queen's ought to strive for as an institution. The goal, quite simply, is to welcome diversity and achieve equity, so that we can better meet the needs of all members of Canadian society.

In this Report, we identify objectives, make recommendations, and indicate to whom we believe the recommendations should be conveyed by the Principal for appropriate action. **This structure, we believe, allows for the building off consensus in the University around the objectives, even though there may be some disagreement about how to achieve these objectives, or who should be responsible for achieving them.** We further believe that if the objectives can be agreed upon, then the resulting sense of common purpose and goodwill can form the basis for further agreement about specific actions and responsibilities.

We have examined racism at Queen's in a number of domains. Rather than reporting each domain separately, we attempt to present an integrated account, one that emphasizes the relationships among the issues. There are six main sections: Recruitment and Admission of Students; Hiring/Appointment, Promotion and Tenure; Curriculum and Library; University Climate; Implementation and Complaints Procedures.

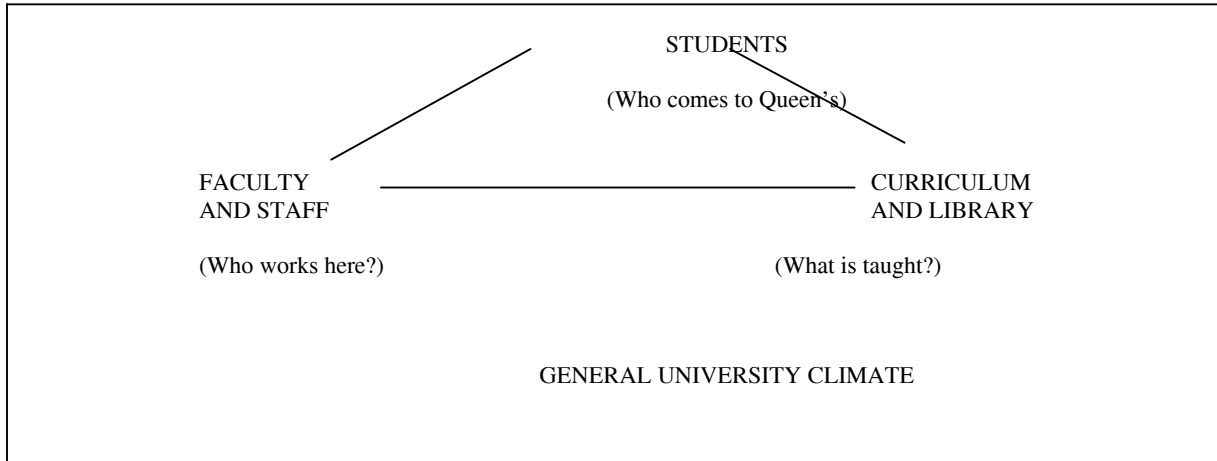
The first three are intimately connected: who comes to study at Queen's, who teaches and provides services here, and what is taught and learned, are issues that affect each other, and must be addressed, and changed, together (see Figure). All three issues are set in a general university climate that includes:

- support services (counselling, housing, food);
- information (publications and promotional materials);
- cultural policy (art, concerts, lectures) and awards (including honorary degrees);
- religious observances and the scheduling of activities (exams, holidays);

- graduate supervision and research ethics;
- orientation;
- relationships with the broader Kingston community.

The final two sections deal with procedures for handling complaints and with implementation. The latter proposes a way in which Queen's can undertake, and monitor, the changes which are

necessary to establish an anti-racist university, where every person can feel welcome, valued and justly treated.



2. DEFINITIONS

A. RACISM AND RACE

By racism we mean the negative valuing and discriminatory treatment of individuals and groups on the basis of their race. Beyond this definition, we wish to identify some aspects of racism that are meant in this Report:

(i) The term race is intended to focus on visible minorities and First Nations peoples. In keeping with the Ontario Human Rights Commission usage⁴, the term race is also used to include all race-related grounds: race, ancestry, place of origin, colour, ethnic origin, citizenship and creed.

(ii) Racism can be manifested in both personal attacks and insults, and in the structure of social institutions. This is the well-known distinction between personal racism (insults, harassment and discrimination directed at individuals), and institutional or systemic racism (the

conventional practices or structures of institutions whose effects are to exclude, or discriminate against individuals or groups). Thus, racism can be present in apparently neutral arrangements, as well as in hostile acts.

(iii) Racism may be intentional or unintentional. It can be the result of activity or arrangements that set out to discriminate or harm, or it can result from ignorance or inadvertence. The presence of racism can be detected by its effects, in addition to its intent.

(iv) Racism is more than prejudice: it involves differential power to act on such prejudice, leading to discrimination, inequality and exclusion. In this Report, we are particularly concerned with racism as it affects those in a minority position. However, discrimination directed towards any individual or group is unacceptable.

(v) Racial minority group is the term used to refer to visible minorities and First Nations peoples unless otherwise expanded to include other groups mentioned in (i) above.

B. ANTI-RACIST PERSPECTIVE

This Report adopts an anti-racist stance. Not only does it not accept the promotion of racism at Queen's, it does not accept it

as a legitimate point of view within the range of academic discourse (see Section 9 b). This Report advocates an explicit anti-racist position as the only ethically and educationally acceptable position for a just and humane institution. A university that is merely non-racist may be seen as tolerating racism as an acceptable point of view; this we reject.

C. HUMAN DIVERSITY

While this Report focuses on the racial aspect of human diversity, we recognize that Canadian society has other dimensions to its diversity: gender, culture, disability, sexual orientation and economic disadvantage. After lengthy discussion, the Committee agreed that the racial issues would be blurred if all disadvantaged groups were addressed in one document. For example, sexism, racism and classism are inextricably linked, but the mandate of the Committee was to address racism. However, attention must be paid, and objectives set by the University, to change the double and sometimes triple disadvantage that some members of society face.

3 RECRUITMENT AND ADMISSION OF STUDENTS

Education is a basic human right which should be accessible to all segments of society. In reality it is not. Post secondary education is available, but it is not accessible to specific groups within our society

for a multitude of reasons which include race and class inequality. In a society which values and rewards individual achievement, racism acts as an impediment to individual and group

accomplishment for racial minority students. The consequences of past and present discrimination to these students are enormous and incalculable.

Racial minority students are under-represented in the university population generally, and in particular, at Queen's. This under-representation is a direct result of the systemic racism which pervades all levels of the education process. In particular, streaming and assessment practices from the earliest years through to the end of secondary school, divert members of racial minority groups from the university track. University structures and procedures in areas such as recruiting and admissions maintain and reinforce barriers that racial and ethnic minority students face as they assert their right to a post secondary education.

Systemic racial discrimination within the education system is experienced from the point of entry for racial minority students, and continues unabated until their point of departure. For many students, the day to day struggle against historic and systemic racial discrimination culminates in an inadequate secondary education, and limited or restricted access to post secondary education.

Queen's University should, within its recruitment and admissions policies and procedures, find a method that incorporates recognition of this systemic racial discrimination. Further, it should recognize that this discrimination has and will continue to affect life opportunities,

including access to post secondary institutions, for racial minority students. Policies and practices must be developed and implemented which are actively anti-racist and non-discriminatory.

A. General recommendation for recruitment and admissions

1. Queen's University should make a concrete commitment to anti-racism and equality in recruitment and admissions. This commitment should include recognition and admission of past inequality, and should articulate the need to continue looking for ways to improve the accessibility to Queen's for racial minorities. (Responsibility: Principal)

B. Recruitment of students

Recruitment of Students: Objectives

1. To ensure that recruitment policies and practices are actively non-discriminatory.

2. To recognize that the traditional recruitment process is discriminatory in its effect.

3. To develop and implement recruitment policies and practices which will make Queen's attractive and accessible to racial minority groups.

Recruitment of Students: Recommendations

1. The entire recruitment process should be examined; the goal is the elimination of racial and ethnic bias, and the implementation of a positive and affirmative recruitment policy for racial minorities. (Responsibility: Registrar)

2. The selection of high schools from which Queen's recruits candidates should be analyzed for any bias, and the list should be expanded to include high schools with large populations of racial minority students. (Responsibility: Registrar; AMS)

3. Queen's recruitment activities should extend into First Nations, visible and ethnic minority communities; and in so doing Queen's should acknowledge and articulate the existence of past and present inequalities in the recruitment and admissions process. Recruiters should address and directly convey the commitment of Queen's to anti-racist, non-discriminatory policies and practices. (Responsibility: Registrar)

4. Individuals who represent Queen's in recruitment should include racial minorities. (Responsibility: Registrar)

5. A review of the recruitment practices of other Canadian universities for racial minority students should be undertaken by Queen's in order to see what can be learned and what should be avoided. (Responsibility: Registrar)

6. All promotional materials should portray a diversified Queen's. (Responsibility: Registrar; Public Relations)

7. An active recruitment policy focusing on historically under-represented and disadvantaged racial minorities should be developed. This policy needs to specifically define disadvantaged and under-represented groups. (Responsibility: Registrar)

8. One "liaison officer" should have the following two responsibilities:

- foster and maintain ongoing contact with racial minority groups
- to integrate these objectives within the existing recruitment liaison positions.

(Responsibility: Registrar)

C. ADMISSIONS

Admissions: Objectives

1. To ensure that the presence of systemic racism is acknowledged, and recognized as a factor to be considered in the admissions process.

2. To ensure that the selection process for admissions is free of racial bias and discriminatory practices.

3. To admit more racial minority students in the undergraduate/graduate/professional faculties, to a level that at least reflects their percentage in the Canadian population.

4. To increase accessibility to Queen's for racial minority students who may not meet traditional admissions criteria.

Admissions: Recommendations

1. Queen's should undertake to obtain data on diversity, based upon self-identification (see Section 9 c) in the Queen's student population for recruitment and admission purposes. These data should distinguish between international, permanent residents, and Canadian students. Racial minority students should sit on the committee which develops and reviews the questionnaire. (Responsibility: University Registrar, Graduate Registrar)

2. Specific goals (see Section 9 d) need to be set which will at least make the number of racial minority students admitted to Queen's reflective of their percentage in the overall Canadian population. (Responsibility: Registrars)

3. A substantial proportion of the existing bursary money should be designated for racial minority students. A new bursary fund should be developed to assist racial minority students. The availability of this money should be publicized in high schools, universities, appropriate communities and their media. (Responsibility: Registrars)

4. An admissions equity program needs to be developed and implemented. This **program should include a tie breaker* process which factors in the additional barriers that racial minority students must have overcome in order to achieve academic excellence. Racial minority applicants should be viewed as special, and/or advantaged, rather than disadvantaged with respect to admissions requirements (Responsibility: Registrars)**

*A tie breaker process may be defined as the following: When a racial minority student and a white student appear equal on paper, it should be remembered when deciding which applicant to accept, that the racial minority student has had to overcome systemic racism within the education system and is therefore likely to be the stronger applicant.

5. Racial minorities should be represented at every stage of the admissions process. This includes, but is not restricted to, positions on

admissions selection committees. (Responsibility: Registrars, Departmental Graduate Admissions Committees)

6. Faculties should implement ongoing yearly reviews of their admissions policies and criteria with respect to race and ethnic diversity. (Responsibility: Deans)

7. A commitment should be made by each Faculty to establish yearly goals for racial minority admissions. (Responsibility: Deans)

8. A professional development training program should be developed and implemented for

admissions committees in order that they can learn new ways of evaluating scholarship without bias. (Responsibility: Personnel; Registrar)

9. A comprehensive review should be undertaken of the process of application for admission in order to eliminate any inherent bias. This should include an assessment of the criteria necessary for admission to Queen's. Policies which determine the acceptability of non-Canadian qualifications and degrees should be reviewed for

bias. (Responsibility: Registrars)

10. A one-year preparatory program should be developed for students who wish to enter university and who have the potential, but who lack the required academic preparation and skills which would enable them to enter and succeed. Queen's should examine the existing programs currently in place at the University of Toronto and Dalhousie University before setting up its own program, (see Appendix 3) (Responsibility: Principal, Deans)

4. HIRING. APPOINTMENTS. PROMOTION. TENURE

The University needs to better represent the character of the Canadian workforce population, for two reasons: it is essential on educational and ethical grounds, and it is required to do so as part of the Federal Contractors Program.

In June 1987, as part of an agreement to bid on Federal Government Contracts of over \$200,000, Queen's University committed to implementing an employment equity program. Part of that commitment was to do a census to see how representative women, aboriginal people, visible minorities and persons with a disability are in the Queen's Workforce. The Employment Equity Census of January 29, 1990 (Queen's Gazette -October 22, 1990) showed that racial minority employees were under-represented on the Queen's campus. The second part of that commitment is to set numerical goals (see section 9 d) and timetables as well as institute special measures, as allowed under section 13 of the Ontario Human Rights Code, in order to correct the imbalance of qualified racial minority faculty and staff.

A. HIRING/APPOINTMENTS

Hiring/Appointments: Objectives

1. Hire/appoint more racial minority group members (visible minorities and First Nations peoples) in all of the major occupational groups (Abella Codes)⁵ since Queen's is below the provincial percentage for racial minorities, in the workplace, in all 12 occupational categories (Queen's Employment Equity Census 1989 and Statistics Canada Census 1986). The general objective is that the job distribution at least reflect the racial and ethnic diversity of the Canadian working population.

2. Appoint more racial minority persons into tenure track positions.

3. Hire/appoint more racial minority persons into higher positions or levels of responsibility

throughout the University (Academic & Non-academic) so as to provide additional perspectives at the decision-making levels but also appropriate role models in the system.

4. Ensure a fair distribution of racial minorities in committee appointments in order to attain diversity.

Hiring/Appointments: Recommendations

1. Hire/appoint qualified racial minority group members in their areas of expertise, so that they reflect, but are not limited to their percentage in the Ontario workforce. (Responsibility: Selection Committees)

2. Appoint qualified faculty from racial minority groups with the appropriate interest and expertise to teach courses on racial and cultural studies. Where this is not possible, then appoint qualified faculty with a demonstrated commitment to anti-racist education to teach these courses. (Responsibility: Selection Committees)

3. Develop specially funded programs (or extend QMS) to recruit suitably qualified candidates from racial minority groups (this is not to be seen as a substitute for the regular appointment process). (Responsibility: Principal)

4. Redefine, best qualified and excellence (see Section 9e), so as to acknowledge relevant life experiences, academic/training equivalences (e.g. foreign credentials), service on committees, counselling, contribution to racial minority publications, community service etc. (Responsibility: Council on Employment Equity)

5. Focus advertisements to indicate the commitment to hiring/appointing members of racial minority groups:

a) Contents of advertisements should reflect a strong desire to attract candidates from racial minority groups, and that Queen's is signatory to the Federal Contractors Program.

b) In addition to standard professional journals, jobs should be advertised in publications specifically directed to members of racial minority groups (e.g. Share. and Contrast).

c) Request Chairs of university departments in Canada to suggest the names of possible candidates from racial minority groups.

d) Develop a proactive recruitment strategy which involves racial minority communities to attract qualified candidates to fill available positions (Responsibility: Personnel, Deans, Department Heads)

6. Ensure that a complete statistical review (see Section 9 c) is done on all hiring and appointments. Part of this applicant tracking review would include total number of applicants, numbers interviewed, numbers hired, and at what level. The number of candidates from racial minority groups must be clearly indicated at all stages of the hiring/appointments process. This is currently done for men and women and would be expanded through a self-identification applicant tracking process approved by Ontario Human Rights legislation (Section 13).

(Responsibility: Employment Equity Coordinators)

7. Develop a search committee information package to assist in conducting creative, affirmative searches from the time of identifying departmental needs through to the final choice among candidates. This package would contain facts on human rights issues including racism and relevant legislation. (Responsibility: Personnel)

8. All selection committees should be prepared to justify their selection(s) and, where applicable, to account for the non-selection of candidates from racial minority groups. (Responsibility: Personnel, Principal, Deans, Employment Equity)

9. Ensure that the University adheres to Federal Employment and Immigration Department policy of hiring Canadian citizens and permanent residents over foreign applicants. This allows qualified Canadians with a racial minority ancestry to be hired/appointed first. (Responsibility: Principal)

10. Ensure that the top rated, suitably qualified candidate from a racial minority group is seriously entered into the competition. Such a candidate who has self-identified through the University's applicant tracking program, should be invited for an interview. (Responsibility: Directors, Deans, Department Heads)

11. Ensure that distance is not a factor in bringing qualified candidates for interview. (Note: This takes into account the fact that, given the relative dearth of local candidates from racial minority groups, it may be necessary to recruit them from farther afield.) (Responsibility: Directors, Deans, Department Heads)

12. Given that racial minority women have been identified as doubly disadvantaged, ensure in all recruitment interviews, issues of parental leave, child care, tenure expectations, available support systems and the quality of life in the surrounding community are addressed. Also allow for the possibility of flexible appointments, e.g. shared appointments, delayed appointments, etc. (Responsibility: Directors, Deans, Department Heads)

13. Provide incentives (such as additional full-time positions), to departments that succeed in hiring/appointing outstanding candidates from racial minority groups. (Responsibility: Principal)

14. In order to ensure that representation of racial minority groups does not fall below current levels, any vacancies arising from retirement or resignation of such persons should be designated for replacement in the University and where possible in

the department being vacated, by a qualified visible minority or First Nation person.

(Responsibility: Principal)

15. Encourage faculties and departments to define what constitutes "success" or "quality" in the world outside academe, and recruit from among these experienced practitioners. (Responsibility: Deans, Department Heads)

16.A demonstrated commitment to hiring/appointment of racial minority faculty and staff should be tied into management performance reviews and merit pay increases. (Responsibility: Principal, Vice Principals, Directors, Deans, Department Heads, Managers)

17. Encourage the participation of, and appoint members of, racial minority groups to the Board of Trustees, Senate, Advisory Committees, in fundraising campaigns, etc. (Responsibility: Principal, Vice-Principals)

18. Develop programs which bring in senior faculty from other universities from racial minority groups for short-term exchanges. (Responsibility: Deans, Department Heads)

19. Review existing hiring and promotion practices in order to identify systemic barriers to employment at Queen's. This is a requirement of the Federal Contractors Program. (Responsibility: Faculty Advisor on Employment Equity, Employment Equity Coordinator, Personnel)

20. Most international students are racial minorities; should they **need** to earn money they can only do so by finding work at the University. University employers should give first consideration to qualified candidates from this group when filling casual and temporary positions at all levels. The AMS Work Bursary program could be the vehicle for dealing with this area, as this mechanism is already in place. (Responsibility: Personnel, Department Heads, Individual Supervisors, AMS)

B. TENURE AND PROMOTION

Tenure and Promotion: Objectives

1. Increase the number of racial minority group members (visible minorities and First Nations peoples) who are tenured.

2. Increase the number of racial minority persons who are assistant, associate and full professors.

3. Increase the number of racial minority persons who are in upper and middle management, and are managers/supervisors in the professional, semi-professional, supervisory and foremen/women categories.

Tenure and Promotion: Recommendations

1. Promote more racial minority group members into tenured positions so that they reflect but are not limited to their percentage in the Ontario workforce. (Responsibility: Tenure Committees)

2. Promote more racial minority group members into **higher** faculty ranks/staff occupational categories so that they reflect but are not limited to their percentage in the Ontario workforce. (Responsibility: Promotion and Selection Committees)

3. Ensure that appeal procedures, especially for appeal of promotion and tenure decisions and salary increments are free of racial bias. (Responsibility: Senate)

4. Since numbers of racial minorities are low among faculty, and pressures to become involved in committee work are high, an effort should be made to balance teaching, research and committee responsibilities to enable new racial minority faculty to establish themselves. (Responsibility: Deans, Department Heads)

5. Encourage faculty to seek out scholars from racial minority groups for collaborative teaching and research, etc. (Responsibility: Faculty)

6. Seek ways to recognize the additional responsibilities (such as counselling and mentoring) that are an inevitable part of the life of racial minority faculty members. (Responsibility: QUFA, QUSA, AWTAQ, Unions, Department Heads, Tenure & Promotion Committees)

7. Recognize the legitimacy of a variety of publication outlets, including those which cater to racial minority interests. (Responsibility: Tenure and Promotion Committees)

8. Ensure, that as far as possible, at least one racial minority member should sit on Tenure and Promotion decision and Policy Committees. (Responsibility: Department Heads, Senate)

5. CURRICULUM & LIBRARY

What is taught at a university should meet the needs of the students, and be within the competence of the faculty. While no University can teach everything, from all points of view, our judgment is that Queen's has remained too narrow and exclusive, and could do more to meet the needs of diverse students in the Canadian, and international populations. The Eurocentric character of the Queen's curriculum is not in keeping with the multicultural character of the Canadian population, or with our international obligations.

A. CURRICULUM

Curriculum: Objective

Establish a more balanced curriculum by addressing and correcting the lack of interdisciplinary studies, lack of curriculum dealing with non-European cultures, and the inadequate use of indigenous materials. In all respects, the concept of Canadian content in curricula should reflect the Canadian mosaic. The resistance to changes in curriculum by students and faculty must also be addressed in order to establish a curriculum that reflects a multicultural and multiracial Canadian society, and prepares our graduates to work in a diverse population.

Curriculum: Recommendations

1. The University should develop a policy that will promote anti-racist education. Priority should be given to finding new resources or reallocating existing resources. This may involve the consolidation of existing programs (e.g. African Studies, Latin American Studies). (Responsibility: Principal, Senate)

2. Each department/faculty should be required to assess existing curriculum with regard to racism, identify problem areas and state a strategy for change. (Responsibility: Principal, Deans, Department Heads)

3. To ensure that a wider range of racial and cultural issues will be covered, the process of curriculum development should be reviewed, with input from racial minority students and knowledgeable persons in the community. (Responsibility: Faculty Boards, Deans, Department Heads)

4. All course descriptions should be reviewed for accuracy. Where course content does not reflect its description, the course should be renamed to reflect what it really is (e.g. History of Political Thought should be renamed History of Western Political

9. Inform new racial minority faculty and staff fully about all aspects of review for

Thought to be consistent with the course description; otherwise revise course content). (Responsibility: Deans, Faculty Boards, Department Heads)

5. In reviewing curricula, science should not be exempted from ethics with respect to anti-racism focus (i.e. perpetuation of myth that science is value-free) (Responsibility: Deans, Department Heads, Faculty Boards)

6. Reformulate what are considered to be core courses by:

a) restructuring core courses so that they address other than Eurocentric issues.

b) making anti-racist courses mandatory in certain curricula in order to prepare graduates to work in a multiracial society.(e.g. Education, Social Sciences, Law, Health and other professions.)

c) using inclusive language and taking care not to deny the reality of people of colour. All courses should be presented in an anti-racist, non-discriminatory manner. (Responsibility: Deans, Department Heads, Faculty)

7. The language requirement in some graduate programs should be examined for relevance, particularly with regard to students who already have proficiency in non-European languages. (Responsibility: School of Graduate Studies and Research, Department Heads)

8. Where course material is racist, professors should acknowledge this to their classes and be prepared to treat the material in a manner that will benefit the entire class. (Responsibility: Deans, Department Heads, Faculty)

9. In order to provide instruction in a wider range of courses, faculty should be hired who can deal effectively with courses with a focus other than the Eurocentric ones. (Responsibility: Principal, Deans, Department Heads)

10. Consideration should be given to introducing certain special inter-

tenure and promotion. (Responsibility: Deans, Department Heads)

disciplinary fields of concentration such as Black Studies, Native Studies.⁶ The establishment of a Department of Anthropology should be considered. (Responsibility: Board of Trustees, Principal, Deans)

11. Curricula in professional schools should provide appropriate training with respect to racism and human diversity in all its dimensions. (Responsibility: Deans, Heads of Departments, Faculty Boards)

12. A review of methods of teacher evaluation should be done to examine the extent to which anti-racist education is being delivered. Questions regarding the instructor's attitude on racism, and course content, should be included in the evaluation. (Responsibility: Deans, Department Heads)

13. Ensure that all courses are evaluated by students so that undesirable biases can be identified. (Responsibility: Departmental Student Councils, or equivalent groups)

B. LIBRARY

The library will obviously have a central role in moving Queen's towards a more hospitable environment for racial minorities. There is no point in moving to anti-racist, multicultural curricula if the material to support this approach is not available in the library. (Responsibility: Principal, Senate)

Library: Objective:

Change the process of acquisitions, and cataloguing where necessary in order to provide more balanced reference material. A less Eurocentric approach should be adopted. Appropriate steps should be taken in planning the library for the 21st Century so as to ensure that the current situation is not perpetuated.

Library: Recommendations

1. Student input to library acquisitions should be actively encouraged. For example, announcements should be placed in the Queen's Journal and other student publications to elicit suggestions for new acquisitions. (Responsibility: Library, University Publications)

2. Thematic bibliographies on racial issues should be developed to supplement Q-Line. (Responsibility: Library)

3. Develop promotional and information guides to improve access to bibliographic information (e.g. bookmarks on racism).
(Responsibility: Library)

4. Use the "Planning for the 'Library of the 21st Century'" as an opportunity for critical action on

6. UNIVERSITY CLIMATE

This section draws together a number of domains of concern, all of which establish the climate for teaching, learning and living at Queen's.

A. GENERAL CLIMATE

Climate: Objective

To correct the under-representation of racial minorities and their views at all levels of the University community, in order to make the climate more welcoming. To provide a learning and living environment and support services that will ensure that racial minority students, staff and faculty will feel welcome and valued, and will remain at Queen's.

Climate: Recommendations

1. Make a clear statement of commitment to the value and importance of human diversity among all those associated with the university.
(Responsibility: Principal, Board of Trustees, AMS)

2. Make a clear statement of commitment to attract applicants (students, faculty, staff) from racial minority groups.
(Responsibility: Principal, Board of Trustees, AMS)

3. Encourage the formation and maintenance of peer support groups in order to encourage racial minorities to stay once they have been hired/appointed.
(Responsibility: QUFA, QUSA, AWTAQ, Unions)

4. Support services for racial minority students needs to be developed. Information on racial minority organizations on campus should be sent out with orientation packages. Funds should be made available to these organizations in order that they can produce this material.
(Responsibility: Vice-Principal Operations, and University Relations)

5. Establish an "open" process for the formation of all University committees to be comprised of faculty, staff and students. All members should have equal voting rights.
(Responsibility: Department Heads)

acquisitions, organization of the access to holdings, special collections, staff recruitment and training, library environment, all in support of an anti-racist university.
(Responsibility: Planning Committee)

6. Provide education and training on anti-racism and cross-cultural sensitivity for all committees, with a special emphasis on committee chairs.
(Responsibility: Personnel)

7. All administrators should be accountable for their demonstrated contribution to the University's commitment to employment equity.
(Responsibility: Principal, Vice-Principals, Deans, Director, Department Heads, Managers)

8. Eliminate the possibility of racial bias in marking, for example by using student numbers on examinations, or by other appropriate means.
(Responsibility: Registrar, Faculty, Senate)

B. SUPPORT SERVICES

Objective

To provide services that are suitable and available to all students, staff and faculty.

a) Policy: Recommendations

1. A University policy should be written which affirms the role of services to traditionally disadvantaged groups within the context of the academic mission of the University.
(Responsibility: Vice-Principal, Human Services, Vice-Principal, Operations)

2. The policy should have the five following 'prongs' which will lead to changes in structures, behaviour and practices:

a) it should condemn discrimination against all persons and groups, including racial minorities.

b) it should celebrate, and give positive expression to, the impact which human diversity makes on the University;

5. The library campaign and the Queen's Challenge should work towards the creation of an endowed special collection for library materials of an anti-racist, anti-ethnocentric nature, as required to address the recommendations for changes in the curricula.
(Responsibility: Queen's Challenge Campaign, Library)

c) it should make services available, accessible and sensitive to all individuals and groups;

d) it should provide for monitoring of services, with sanctions for violations. It should state that every-one should be held accountable for upholding this policy;

e) it should evolve from a full discussion in the Queen's community about the appropriate balance between a punitive and educational approach to transgressions of human rights;

f) in developing the policy, anti-racist and racial minority organizations should be consulted. (Responsibility: Vice-Principal, Human Services, Vice-Principal, Operations)

b) Personnel Services: Recommendations

These recommendations speak to Personnel Services as a support service in non-academic hiring.

1. Selection Committees for non-academic staff and the selection process should include racial minority groups in order to increase sensitivity.
(Responsibility: (Personnel, individual employers))

2. Openness and sensitivity to diversity should be incorporated into job description requirements, with qualifications based solely on bona fide requirements of the job, with relevant non-Canadian training, experience and credentials treated equitably.
(Responsibility: Personnel, individual employers)

3. Accelerated timetables for change and goals should be set for the implementation of employment equity targets in hiring non-academic staff (for example, three years rather than five or ten). (Responsibility: Council on Employment Equity)

c) Service Structure and Delivery: Recommendations

1. Provision should be made for ongoing racism awareness and cross-cultural sensitivity training for all personnel and volunteers engaged in support services. (Responsibility: Personnel)

2. Support Services should have an internal and external system of ongoing critical review and monitoring. These programs should be developed with the participation of racial minorities. (Responsibility: All Support Services Directors)

3. Support Services should examine the cultural appropriateness and inclusiveness of their services and programs in order to eliminate racism and ethnocentrism. (Responsibility: All Support Services Directors)

a) consideration should be given to providing more cultural diversity in food services under present and future contracts.
(Responsibility: Residences and Food Operations Manager)

b) consideration should be given to the provision of alternative housing for those who wish to live in residence without the food plan, and require kitchen facilities to meet cultural dietary needs. This could be achieved by transforming some of the Queen's off-campus housing into residences for students with such dietary needs.
(Responsibility: Director of Residences)

c) Apartments and Housing should establish and monitor criteria for the listing service, and investigate complaints about landlords who discriminate against racial minorities.
(Responsibility: Director of Apartments and Housing)

C. INFORMATION, PUBLICATIONS AND PROMOTIONAL MATERIALS

The University presents itself to others in part by way of its publications. The Committee has reviewed external publicity in the form of posters, high school liaison, pamphlets and internal publications (University, student, staff and faculty).

We have noted that in the images of Queen's life, racial minorities rarely appear in photographs, and where they do appear, they were depicted in a stereotypical manner. These pictures suggested that:

a) all members of racial minority groups are international students and that their social life revolves around the International Centre.

b) members of racial minority groups cannot be involved in integrated social activities at Queen's.

c) members of racial minority groups spend most of their free time engaging in their own social and cultural events, and that this is a sufficient outlet for their individual self-expression.

Objective

To develop Queen's publications so that they reflect the values and activities of all people at the University.

a) General Recommendations

1. Develop a communications policy that provides standards, guidance, and advice on portraying diversity in Canada, and at Queen's.
(Responsibility: Race Relations Council)

2. Develop a list of dates of all major religious and similar holidays, and include these in various University publications and calendars.
(Responsibility: Public Relations)

b) Queen's Journal, Gazette and Alumni Review: Recommendations

1. Ensure that members of racial minority groups are presented in pictures in a variety of different situations.

2. Include members of racial minority groups in all facets of the publications.

3. Any advertising copy that depicts members of a racial minority group should be shown to a member of that group to ensure that the image portrayed is not stereotypical or offensive.

4. Seek out stories and cover events that involve or would interest members of racial minority groups on campus and in Kingston by soliciting clubs for events and suggestions.

5. Messages such as "Merry Christmas" or "Happy Easter" sometimes appear in Queen's publications. This courtesy should be extended to the holidays of other racial minority groups.

6. The above recommendations apply as well to other University newspapers and newsletters, including Golden Words, Surface, QUSA Courier and QUFA QFACTS.
(Responsibility for all: Editors of publications)

c) Tricolour Yearbook: Recommendation

1. Since the Yearbook is an important Queen's souvenir, it is imperative that these pages show the human diversity of Queen's campus.
(Responsibility: AMS, Tricolour Editor)

d) What's Next: Recommendations

1. In the section on phone numbers, all important numbers (e.g. International Centre) should be included.

2. The list of clubs should be comprehensive and up-to-date, including clubs operated from the International Centre.

3. Under the Community Services section, ensure that the Kingston Community racial minority advocacy groups are included.

4. Ensure that holidays, other than Christian ones appear in the Calendar.

5. Ensure that the restaurant guide includes all types of restaurants (eg. Chinese, Indian).
(Responsibility for all: AMS, What's Next Editor)

e) Who's Where: Recommendations

1. Ensure that pictures include members of racial minority groups.

2. Ensure that the list of clubs is inclusive.

3. Outline the grievance procedure for cases of racial discrimination on campus, as is done for sexual harassment, and include the role of the Race Relations Officer.

4. Include a comprehensive listing of all religious institutions, not merely churches.
(Responsibility: AMS, Who's Where Editor)

f) High School Liaison: Recommendation

1. Publications distributed by High School Liaison should be inclusive, and welcoming to people of all backgrounds. Many students (e.g. black students in Toronto) apparently do not come to Queen's because of its perceived racist image and unaccommodating climate.
(Responsibility: Registrar)

Public Communications: Recommendation

1. The Public Relations Department, Studio Q (Queen's television program broadcast weekly on Cablenet 13) and CFRC should portray the human diversity that is present at the University.
(Responsibility: Heads of respective operations)

D. CULTURAL POLICIES AND AWARDS

Objective:

To ensure that the range of cultural events held at, and awards given by Queen's

University reflects the diverse character of Canadian and of world cultures.

Recommendations:

1. Adopt a policy of diversification and representativeness at the University with respect to its cultural activities, including the Art Centre, concerts, theatre, and public lectures. (Responsibility: Art Centre, Performing Arts Office, all Lectureship committees)

2. Develop a nomination process for Honorary Degrees, so that nominations of individuals from diverse groups are generated. (Responsibility: Registrar)

E. ORIENTATION

Objectives:

An important objective of Orientation Week is to welcome all incoming students to the Queen's community (Jackson Report, 1990). To meet this objective the activities and the spirit of orientation must be inclusive. This general objective has been clearly defined by the Senate Committee on Student Affairs. In its 1987 report it declared that the purpose of orientation is to help students make a smooth transition into their new environment in all of its aspects. The report outlines four broad areas:

- a) emphasizing the community of Queen's, with its intellectual, cultural and social resources;
- b) providing optional events and support that will meet the variety of needs and interests of a diverse group of individuals;
- c) fostering an awareness of the community of Kingston, with an emphasis on participating in that community and building responsible citizenship; and
- d) generating enthusiasm and a sense of pride and responsibility in becoming a member of the Queen's family.

Recommendations:

The responsibility for the following recommendations rests with the AMS, and the Orientation Activities Review Board.

Orientation Week can become a more welcoming environment for all members of the Queen's community and better meet the objectives outlined by the Senate Committee on Student Affairs if the following recommendations are implemented:

1. A member of an anti-racist group should sit on the Orientation Activities Review Board. This person should not be the AMS Education Commissioner, since this person may not have sufficient expertise about racism.

2. Orientation leaders must be aware of, and responsive to, the climate of intolerance and insensitivity that is often generated in Orientation. The selection of Orientation leaders must specifically address this issue. In order to achieve this goal, anti-racist groups must be active participants in the selection process. Furthermore, mandatory anti-racist education seminars need to be implemented for Orientation leaders.

3. Ethnic campus clubs, and anti-racist committees should be actively solicited for advice. Orientation organizers should also seek advice on racism from former organizers, orientation committees at other universities and any other interested individual or party.

4. All incoming students should be made aware of the existence of the Race Relations Officer. These advisors should hold regular office hours during Orientation Week.

5. Activities must be planned with a sensitivity towards racial minority groups. The practice of kneeling down and calling the Gaels "god" is offensive to many religions. The offensive and subordinating activities such as Tindall Field must be abolished. The new events should be designed to promote individuality and equality.

6. Orientation activities must be diverse. A wide variety of events should take place in order to appeal to a diverse student body.

7. The central role of alcohol during Orientation Week causes many Muslim and other students to decline participation in all orientation activities. Reducing the role of alcohol during this week would help create a more welcoming atmosphere to an academic institution.

8. Ethnic campus clubs should be accessible during Orientation Week. A list of all the clubs and a contact person should be available in all orientation handbooks and at the orientation information centre (Nerve Centre).

9. An event, similar to clubs night, should take place to promote various campus and Kingston facilities to meet the needs of racial minorities.

10. Campus groups should plan orientation events geared towards the

interests of the particular racial minority group that they serve.

11. The Give me a Break program should remain separate from the Chaplain's Office, and should be structured to be more welcoming to students from all religious and racial minority backgrounds.

12. The focus of Orientation must be redirected from stressing the historical traditions of elitism, to emphasizing the wide range of educational opportunities that exist in a university community. The speeches during Opening and Closing Ceremonies should be changed to meet this goal.

F. RELIGIOUS OBSERVANCES AND SCHEDULING

Almost 150 years after its founding, Queen's remains a largely Christian-centered institution. Members of non-Christian religious groups endure a significant measure of marginalization and discrimination. The pattern that emerges is one of systematic ethnocentrism.⁷ Consequently, many members of the Queen's community are forced to choose between their jobs or courses, and religious observances. The result is unwanted assimilation. Rather than continuing this exclusion, Queen's should foster a multi-faith environment which sends a clear message of welcome to people of all religions.

Recommendations:

1. The function of the Chaplain's Office should be reviewed.⁸ An alternative to the present arrangement would be to expand it to become a religious services group representing all religions of the Queen's community. All members of the group should have the same status within the group and within the University. Such a group would be a sounding board for members of the Queen's community needing counselling, support, and advocacy on a variety of issues relating to religious needs and University practice.

(Responsibility: Principal)

2. All departments of the administration, staff, faculty, and student government should be provided with a list of the significant religious holy days of all faiths. The scheduling of any and all University activities should be done with these dates in mind.

(Responsibility: Public Relations Department)

3. The current process for resolving scheduling conflicts during final examination periods should be expanded to cover all examinations including mid-terms, and should

be widely publicized among faculty and students. Professors should emphasize that students having a scheduling conflict may use the established process, and that there will be no penalty for so doing. (Responsibility: Registrar, Senate, Faculty)

4. There should be a simple, well-publicized "opt-out" procedure for students not wishing to support campus events and operations serving alcohol, since this is against the practice of numerous religious groups. (Responsibility: AMS)

5. There should* be a comprehensive review of residence and support service practices which ignore the religious practices of any faith. (Responsibility: Residence, Support Services Directors)

6. In order to ensure that sensitivity to religious concerns is a part of the agenda of the administration's response to racism and ethnocentrism, all offices, committees, advisors, (etc) relating to this area should include ethnic relations as well as race relations. It should be understood that the Race Relations Officers are in fact advisors on Race and Ethnic Relations in keeping with the definitions used in this Report. (Responsibility: Principal)

G. GRADUATE SUPERVISION AND RESEARCH ETHICS

University Research is usually carried out by individuals working in close cooperation with others (either a supervisor or other team members). The intimate nature of this enterprise can sometimes give rise to conflictual interpersonal relationships, and at this point prejudices can intrude. And because of the private nature of the interactions, evidence about such conflicts is usually only available from the parties directly concerned.

Many research students at Queen's are international students who may arrive without benefit of an intercultural orientation program and their supervisors may not have had much intercultural experience. Such students' academic record may also be under-evaluated; they may lack sufficient information about the country, the University and the particular program; and they may be suffering from the financial burden of differential fees. These factors and stresses may contribute to a breakdown in the working relationship.

7. IMPLEMENTATION

Objectives

1. To ensure that the recommendations contained in this Report are implemented, and that the changes are monitored.

a) Graduate Supervision: Objective

To improve the working relationships between supervisors and research students when they have different racial backgrounds.

b) Graduate Supervision: Recommendations

1. Place information about Queen's that is relevant to racial minority students in a single specific section in the Graduate School Calendar. (Responsibility: Dean of Graduate Studies)

2. Study the rationale for maintaining the differential fee structure for international students beyond two years of Masters, and three years of Doctoral studies. (Responsibility: Dean of Graduate Studies)

3. Seek ways to strengthen information resources, and establish inter-university collaboration in order to have a basis for evaluating academic records of international student applications. (Responsibility: Dean of Graduate Studies)

4. Encourage faculty to seek out graduate students from racial minority groups. (Responsibility: Faculty)

5. Develop anti-racist and cross-cultural sensitivity training for faculty involved with supervising racial minority students. (Responsibility: Dean of Graduate Studies)

c) Research Ethics: Objective

To ensure that research with human subjects is free of racism or racial bias.

d) Research Ethics: Recommendation

1. Examine the current research ethics review procedures to ensure that all ethics committees include racism and racial bias as a basis on which to judge the ethicality of a research proposal.

2. To address the Committee's fourth term of reference: "To recommend long-term institutional means of giving advice to the University on race relations issues, and if appropriate, to recommend terms of reference".

(Responsibility: ARC Committee and Research Ethics)

2. Affirm that there be no restrictions on the choice of research topics, but there is a need to judge the approach to topics for racism and racial bias. (Responsibility: Principal, Dean of Graduate Studies)

H. RELATIONSHIPS WITH KINGSTON COMMUNITY

Queen's is an integral part of the larger Kingston community. It is a contributor to the diversity of the Kingston population, and enriches its cultural life.

Objective

To ensure that, as Queen's strives to become more diverse, there are open and positive relationships with the Kingston community.

Recommendations

1. The University Race Relations Council should seek to have formal meetings, at least annually, with the Kingston Mayor's Committee on Race and Ethnic Relations, and with the Kingston Police Race Relations Advisory Committee. (Responsibility: Race Relations Council)

2. The University Race Relations Council should maintain close liaison with the Superintendents in charge of Race Relations in the area County Boards of Education with respect to curriculum and recruitment matters. (Responsibility: Race Relations Council)

3. The University Race Relations Council should maintain close liaison with government organizations dealing with race relations (e.g. Human Rights Commission, Race Relations Directorate). (Responsibility: Race Relations Council)

4. The University Race Relations Council should develop communications with nongovernmental organizations (e.g. Kingston District Immigrant Services, various racial and ethnic organizations). (Responsibility: Race Relations Council)

Considerations

On the basis of the materials collected, and the various opinions expressed, we propose six principles that should guide the

implementation of the recommendations in this Report.

The procedures to be established should:

1. Facilitate the democratic involvement and commitment of all affected constituencies (faculty, staff and students) in developing the measures which will lead to an anti-racist environment. The perspectives of racial minorities should be seriously considered in shaping such measures.

2. Be kept as a distinct element, and not be merged with other issues (such as general grievance or gender) into a general procedure. This is essential for two reasons. The first is because racism is not well-understood; there may be a need for changes which would be more difficult to achieve within a complex structure. The second is because issues of racism may become lost in a large context.

3. Be able to carry out two distinct functions. One is proactive, concerned with implementation, and monitoring of the recommendations, and with education about racism for the Queen's community. The second is reactive, concerned with complaints and grievances that arise from racial harassment or discrimination. Although distinct, these two functions could be housed together in a single operation.

4. Permit the person acting proactively to be supportive of those seeking to make, and those who have already made, a complaint.

5. Be empowered by, but not under the direct control of, the University administration. Such an arm's length arrangement is necessary in order to be effective in the implementation of change.

6. Be supported by a high-level commitment to change, an allocation of resources, and a requirement that units within the University abide by this commitment. Within the context of this commitment, the pace and character of the change should continue to be influenced by those most affected by racism.

Recommendations:

1. It is recommended that individuals identified with specific responsibilities in this Report use appropriate mechanisms such as departmental student councils and departmental committees on curriculum, promotion, to develop implementation plans. Due consideration should be given to ensuring the democratic involvement of all levels of the organizational unit concerned. Assistance in the development of such plans should be sought from the Race Relations Centre (see Recommendation 5 below).
(Responsibility: Principal)

2. A realistic timetable should be established to ensure timely development of implementation

plans, preferably before the end of 1991. Such plans should be passed on to the Race Relations Council (see recommendation 3) for comment and recommendations for change, before implementation.

(Responsibility: Deans, Department Heads, Directors)

3. The University should establish a Race Relations Council. The Council should adopt an advocacy stance for the interests of racial minorities at the University. Its terms of reference should be:

a) To establish a Race Relations Centre, (see below), and to appoint a Director of this Centre.

b) To appoint a Race Relations Officer (see below)

c) To develop written guidelines for use by Department Heads and Directors in developing their implementation plans.

d) To assist in the development of policy and procedures for dealing with racism at this University, and to monitor their implementation.

e) To receive annual reports from the Director of the Race Relations Centre and Race Relations Officer.

f) To advise the Principal on all matters related to racism on campus.

g) To develop an annual report which includes information on the implementation of the this Report. This Annual Report should be released to the University community.

h) To communicate and liaise with counterparts in other academic institutions.
(Responsibility: Principal)

4. The appointment of members to the Race Relations Council should be guided by the following principles:

a) Those appointed should have a demonstrated record of commitment to an anti-racist stance.

b) Those appointed should be acceptable to the majority of the University population, and especially to racial minorities.

c) Appointments should be made with regard to achieving a balance among the various constituencies (faculty, staff,

undergraduate students, graduate students and the Kingston community). In order to achieve the confidence necessary to carry out their work, consideration should be given to gender balance, and the majority of Council should be members of racial minority groups. There shall be three ex officio members: The Director, the Officer and the Employment Equity Coordinator.

d) Appointments to the Council should be made according to the arm's length principle. Initially, members of Council should be selected by a nominating committee made up of the two current Race Relations Advisors, and one representative each from QUFA, QUSA, AMS and GSS.
(Responsibility: Principal)

5. The Race Relations Council should establish an office, to be designated as the Race Relations Centre, with a Director. Appropriate resources and staff should be provided by the University.

The Centre should be easily accessible, have a welcoming environment and be located in one of the student activity areas such as the John Deutsch University Centre. In order to develop this environment, the Centre should be able to organize and promote cultural and public educational activities on anti-racism. The resource implications of establishing the Race Relations Centre should be reviewed with respect to other units performing overlapping functions, such as the International Centre and the Employment Equity Office.

The Director should adopt a position of advocacy with respect to racial minority interests.

The Director's responsibilities should include:

a) Assisting the Race Relations Council in monitoring the functions of, and proposing changes to, the University system in such matters as admissions, hiring, promotion, tenure, and compensation.

b) Assisting the Department Heads and Directors in developing their implementation plans and procedures.

c) Developing proposals for educational activities for students, faculty, and staff in order to promote a policy of anti-racism in its environment.

d) Providing support for complainants.

e) Providing support to the Race Relations Officer (see below).

f) Liaising with other relevant University services, in particular the Employment Equity Office, International Centre, support services and the student government.

g) The appointment of the Director and other staff of the Race Relations Centre should be made according to principles 4 a) and b) above.

h) The development of an annual report to be presented to the Race Relations Council. (Responsibility: Race Relations Council)

6. It is recommended that a Race Relations Officer be appointed by the University.

a) The appointment of the Race Relations Officer should be made according to principles 4 a) and b) above. (Responsibility: Race Relations Council)

b) The Race Relations Officer should be responsible for investigating and mediating the complaints dealing with racism following the principles established in the section on Complaints Procedures.

c) The Race Relations Officer should present an annual report to the Race Relations Council.

7. Relationships among the Race Relations Council, the Director of the Race Relations Centre, and the Race Relations Officer should be as follows:

a) The Council will serve as an advocate for racial minorities at the University. It will also provide overall advice and guidance to the Director with respect to policies and programs, and monitor progress in the implementation of the recommendations in this Report, and of any new policies and programs.

b) The Director will be responsible to the Council in carrying out these policies and programs. The Director's role is mainly proactive, as identified in the opening principles. The Director shall be an ex officio member of the Council.

c) The Officer will be responsible to the Council in carrying out duties under the complaints and grievance procedures. The Officer's role is mainly reactive, as identified in the opening principles. The Officer shall be an ex officio member of the Council.

It is recognized that not all recommendations in this Report can be implemented immediately or simultaneously. We have not attempted to indicate either a timetable or a list of priorities. However, we are advising that the University establish the Race Relations Council within six months of receipt of this Report. Its first task should be to develop a Race Relations Policy, and within this policy, to set timetables and priorities. As soon as possible, the Director of the Race Relations Centre and the Race Relations Officer should be appointed to assist in the work of the Council, and to begin the proactive and reactive functions we have identified.

8. PROCEDURES TO DEAL WITH COMPLAINTS

Objective

To provide well-defined accessible and effective procedures to deal with complaints of racial discrimination in the University system.

Against the backdrop of a society which often condones and promotes racist views and actions, Queen's University should break these patterns of discrimination. It should empower racial minorities by creating a positive environment and by responding to individual and systemic incidents of racism in a forceful and principled manner.

Some examples of racism are:

a) interpersonal behaviour such as name calling, derogatory remarks, gestures, and physical attacks

b) racial bias in academic decisions, such as grades, marks, scheduling of academic activities and decisions related to curricular offerings

c) racial bias in administrative decisions, tenure, promotion, appointments, leave, salary increases etc.

The University has several constituencies, and situations may arise among individuals of one constituency or group or between individuals from different groups. The main constituencies are: students, faculty, support staff, library staff, and administrative staff. There are also those who work on campus but who are not directly employed by

the University, such as employees in support services (e.g. the bookstore and food services).

The Committee has carefully examined the existing grievance procedures and believes that they do not provide a mechanism for reporting and dealing with issues related to racial discrimination. The two Race Relations Advisors have been appointed under the existing grievance procedures. This has to be considered only an interim measure because their terms of reference and the procedures for dealing with complaints, are undefined.

Recommendations

1. The Race Relations Council, after appropriate consultations, should develop formal procedures to be used by the Race Relations Officer for dealing with complaints that would be applicable to all of the constituencies on campus. In developing this framework, consideration should be given to policies developed by other organizations including the University of Western Ontario's Race Relations Policy (see Appendix 5). Consideration should also be given to the Ontario Human Rights Commission Policy on Racial Slurs, Jokes and Harassment, to such principles as natural justice and to other relevant legislation,

such as the Ontario Human Rights Code and Canadian Charter of Rights and Freedoms. (Responsibility: Race Relations Council)

2. Racism should be added to the Queen's University Student Code of Conduct as constituting an offence within the University community. In addition, codes of conduct which include racism should be developed for faculty and staff and published in appropriate University documents such as "Regulations Governing Appointment, Renewal of Appointment Tenure and Termination for Academic Staff", and "Personnel Policy and Procedures Manual for Support Staff". (Responsibility: Senate, Personnel)

3. In order for the complaints procedure to be effective, they should be seen to be accessible and supportive of the complainant. This can be ensured by:

a) providing for identified complaints which the complainant is willing to pursue in a formal manner.

b) providing for the recording of complaints which the complainant is not willing to pursue formally. This will allow the Race Relations Officer to monitor patterns of complaints at the University, and to assist in the development of anti-racist education programs.

c) developing support mechanisms for complainants through the Director of the Race Relations Centre.

d) including in the complaints procedures a method to deal with respondents who take reprisals against complainants. (Similar protections provided for complainants in Section 7 of the Ontario Human Rights Code).

(Responsibility: Race Relations Council)

4. In developing settlements under the proposed complaints procedures, due consideration should be given to three basic principles:

a) empowering complainants and addressing their concerns

b) developing time limits for processing such complaints which provide enough

time for 'proper investigation and attempts to conciliate, while at the same time ensuring that the needs of the complainant are met in a timely fashion.

c) addressing the University's obligation to develop and maintain a racism-free environment (Responsibility: Race Relations Council)

9. AREAS OF COMMON CONCERN

Following the release of the Draft Report (in December, 1990), numerous comments and questions were received by the Committee. These have been considered during the process of revision. Some comments have been incorporated directly into the appropriate sections of this Report. Other comments, those that were mentioned frequently, are identified in this section, and brief comments on them are provided.

a) Evidence Concerning Personal and Systemic Racism at Queen's

The Committee seriously considered conducting a survey to provide a firm, quantitative basis of facts and recorded attitudes and opinions. The value of such a survey, even when executed professionally, at high cost, would have been marginal, mainly because there is no national or other baseline data set to compare with the Queen's data. Moreover, we were advised repeatedly by individuals who were victims of racism that it was offensive to them to have to demonstrate or prove their experiences. Surveys conducted at other universities (e.g. York, Western, Windsor) point to a significant degree of racism. We have no reason to believe that Queen's would be any different.

That certain racial minority groups are badly underrepresented at Queen's does not need to be proven beyond the obvious, and that a certain number of racist incidents do occur does not have to be quantified to establish that a problem exists. **Our processes of investigation have clearly identified problems of both individual and systemic racism.** Since none of our recommendations depend on the measure of racism at Queen's, we

decided against a survey or any other form of quantification.

b) Academic Freedom

The Committee fully accepts the University's Statement on academic freedom (adopted by Senate on April 24, 1969). This statement affirms that academic freedom is indispensable to the purpose of a university and that faculty members should have the freedom to study, to teach and to record knowledge according to their best professional judgment. The statement also asserts that "The right to academic freedom carries with it the duty to use that freedom in a responsible way, with due regard to the rights of others within the University and the community at large". The Committee believes that racism is not protected by academic freedom, since it infringes on the rights of others.

c) Categorizing by "Race"

It has been claimed by some that many of the recommendations in this Report require that all persons be classified by "race", so that "race" will become the most important characteristic of people at Queen's, rather than reducing its importance. However, self-identification only is proposed, using whatever categories one feels comfortable with. Moreover, such self-identification has been a feature of Canadian demographic

statistics for over a century, and we are proposing nothing new.

d) Quotas and Affirmative Action

These two terms are not used in the Report, but many critical comments have implied that they are. Moreover, the Report does not recommend actions that could be construed in this way. Rather than "quotas", we refer to "goals", which are not strict numbers but valued objectives. Rather than "affirmative action" we propose employment and admission "equity", by which we mean an attempt to match certain reasonable criteria in the population. The closest we come to such ideas is in the proposal of a "tie breaker", but even here "advantage" is given only when candidates are "equal".

e) Excellence

Many assume that admissions or appointments that seek equity will automatically reduce quality. This belief rests on a deeper assumption that those from groups that are not now appropriately represented in Queen's are of lower quality.

Moreover, excellence is a quality that pertains to institutions, not just to individuals. In a multicultural and multiracial society, it is plausible to argue that a culturally and racially diverse institution is superior to a homogeneous one.

FOOTNOTES

¹From statement by Principal D. Smith. November 23, 1989; bases are extracted from the Ontario Human Rights Code.

²From paper by Principal D. Smith, "Values at Queen's", 1990.

³From address to convocation by Rosemary Brown, October 27, 1990

⁴From Ontario Human Rights Commission "Policy Statement on Racial Slurs and Harassment,

⁵Abella Codes is a term, coined by the 1984 Royal Commission on Equality in Employment (Judge Rosalie Abella Commissioner), to refer to the twelve major occupational categories by which employment equity data is reported.

⁶The Committee welcomes the recently announced programme in Native Education, developed jointly by Queen's University and Trent University

⁷Examples of this form of ethnocentrism include setting a Muslim graduate student's thesis defence during the fast month of Ramadan; holding ASUS elections on Kol Nidre, the holiest night of the Jewish calendar; the non-availability of food which meets certain dietary restrictions; Christmas dinners

in residence, to the exclusion of other festivals; the saying of a Christian grace and the serving of alcohol at High Tables; having the first day of classes in 1988 on Rosh Hashanah, the Jewish New

Year; and the marginalization of other religious leaders due to the central role of the Chaplain's Office.

⁸The Committee welcomes the recent formation of an Interfaith Council by the Chaplain's Office.

APPENDICES

1. Membership of the Principal's Advisory Committee on Race Relations.
2. Terms of Reference of the Principal's Advisory Committee on Race Relations.
3. Activities concerning race relations at selected Canadian Universities.
4. Workshop Topics
5. Race Relations Policy of the University of Western Ontario.

APPENDIX 1 Membership* of the Principal's Advisory Committee on Race Relations

Carol Alien (from January, 1990)
Susan Anderson (until May, 1990)
Barry Batchelor
Elspeth Baugh
John Berry (Chair)
Sue Bolton
Nina Chahal
Rebecca Goldfarb (from January, 1990)
Robert Green (from January, 1990)
Dolf Harmsen
Pamela Ip (until May, 1990)
Sandra Jass (and others, for Student Committee Against Racism; from January, 1990 until May, 1990)
Madan Joneja
Joyce Pelletier (until January, 1990)
Vie Sahai (until May, 1990)
David Sangha
Albert Williams (until June, 1990)
Winsom (until June, 1990)

*All members were appointed on March 1989 and continue until the present, unless otherwise noted

APPENDIX 2 Terms of Reference of the Principal's Advisory Committee on Race Relations

1. To survey the steps taken at other Canadian universities to understand the situation of minority groups in the university and to promote good race relations; and from this survey to identify policies and suggestions which might be applicable to Queen's.
2. To consult broadly within the University and the Kingston community and to recommend educative and other measures which will tend to promote harmonious race relations in the University.
3. To review the support services available in the University to Canadian and international students

who are members of visible minority groups and to make recommendations.

4. To recommend long-term institutional means of giving advice to the University on race relations issues and, if appropriate, to recommend terms of reference.

5. In fulfilling these terms of reference, the committee will be guided by the following: the committee may make recommendations about grievance and discipline procedures at Queen's that are relevant to race relations; the committee may consider individual cases and advise individuals about how to pursue their complaints, but the committee will not adjudicate individual complaints.

APPENDIX 3 Activities Concerning Race Relations at Selected Canadian Universities

A number of Canadian Universities have examined race relations at their institutions, and have developed policies and programmes:

1. York University (1988). A York committee produced a report that made four major recommendations:

a) The re-articulation of a human rights policy for the York University community.

b) Establishing a Centre for Race and Ethnic Relations at York University.

c) All hiring, recruitment, and promotion policies for faculty, staff, library, and service personnel be reviewed for possible sources of systemic discrimination against members of racial and ethnic minorities.

d) More effective outreach programs designed to foster relations between it and the large numbers of ethnocultural and advocacy groups which have been formed so that the University can better serve the needs of the changing population of the city.

(Source: York University Report on Race and Ethnic Relations)

York subsequently set up an Office of Race and Ethnic Relations, with a part-time Director and a full-time secretary. All functions were carried out from this Office (counselling, handling complaints, human rights promotion, public education, community relations, and advising the York Curriculum Committee and Employment Equity Office)

(Source: Interview with Professor David Trotman, first Director of the Office of Race and Ethnic Relations)

2. Dalhousie University (1989) Dalhousie produced a report focussing on access for Black and Micmac students, and recommended special outreach and transitional programmes. One example is that in 1989 the Dalhousie Law School established the Law Program for Indigenous Blacks and Micmacs (I.M.B. programme). The goal of the program is to increase the representation of Indigenous Nova Scotian Blacks and Micmacs in the legal profession by making Dalhousie Law School more accessible to applicants from these two communities. The I.M.B. program represents an acknowledgement by Dalhousie Law School and the legal profession in Nova Scotia that the under representation of these communities in the legal profession is based on historic inequality. The program is one step toward overcoming this inequality. It strives to recruit more students from the Black and Micmac communities and provide them with financial and academic support during law school.

(Source: Dalhousie University Report on access for Indigenous Blacks and Micmacs)

3. University of Western Ontario (1989). A Western Committee produced a report with five main recommendations:

a) That a race relations policy and procedures be developed and implemented.

b) That the University appoint, on an ongoing basis, a Race Relations Committee drawn from the University and the community.

c) That the University appoint a suitably qualified individual as a Race Relations Officer.

d) That the University undertake a review of all policies, procedures and practices in order to ensure that they are free of any systemic barriers which discriminate on the basis of race.

e) That the University implement a program of race relations awareness for the entire University community.

Western subsequently developed and accepted a race relations policy. Among other aspects, the Policy calls on the University to:

a) Promote dignity and respect among all members of the University community and not to tolerate any act of harassment or discrimination on the basis of race.

b) Provide educational opportunities that raise the awareness of the University community on issues associated with race relations, racism and racial harassment and also provide skills training programs that assist in handling or preventing racial problems.

c) Hold all persons in positions of authority who make or influence decisions regarding potential or current faculty, staff, and students responsible and accountable for communicating the tenets of the policy to all who come under their jurisdiction and to foster an environment in their area which is free of discrimination and harassment on the basis of race.

d) Prohibit reprisal or threats of reprisal against any member of the University community who makes use of this policy or participates in proceedings held under its jurisdiction.

(Source: University of Western Ontario Report and Policy Statement)

4. University of Alberta (1990). A Committee reviewed the situation, and recommended the establishment of a Human Rights Office that would

be responsible for a number of issues in addition to race relations (gender issues, employment equity). A Human Rights Officer is currently being sought.

(Source: University of Alberta Report and job advertisement)

5. University of Toronto (1990). In October 1990 the University of Toronto President appointed two special advisors to help him decide how to deal with issues of race and racism at the university. These advisors are to consult with faculty, students and staff and to formulate a plan. Their objectives are:

a) To identify and describe the scope of the problems and challenges the University faces in improving the racial climate and experience at the University.

b) To recommend specific steps that could be taken immediately to improve the racial climate and experience at the university.

c) To recommend ways in which the university should develop and implement plans over the long term to improve the racial climate and experience at the university.

(Source: U. of T. Bulletin, October 22 and November 12, 1990)

For a number of years (since 1970) prior to this current initiative, the University of Toronto has operated a Transitional Year Program. This program has its roots in the Black community and provides an academic program, within the university structure, which serves educationally disadvantaged members of socio-economically disadvantaged groups. The

program length is one academic year and full OSAP funding is available. Upon successful completion of the program students are admitted to their program of choice at the University of Toronto. The Transitional Year Program is recognized by other universities in Ontario and it is possible for students to gain admission at other universities if they so choose.

APPENDIX 4 Workshop Topics on Racism at Queen's

In March and October 1990 the Committee organized a set of workshops on racism at Queen's, in cooperation with the Student Committee Against Racism (SCAR), the Multi-Heritage Collective, and the AMS Committee on Racism and Ethnic Relations.

The topics were:

March 3-4, 1990

1. Student Admissions
2. Support Services
3. Information and Publications
4. Hiring, Appointments, Promotion and Tenure
5. Procedures for Complaints and Grievance
6. Curriculum and Library

October 26, 1990

7. Academic Supervision and Research Ethics
8. Residences and Housing
9. Awards and Honorary Degrees
10. Implementation of Recommendations

Reports of these Workshops are available from the Chair of the Committee.

APPENDIX 5 Race Relations Policy of the University of Western Ontario (attached)