

**Campus Racism Hearing
Trent University – 2009**

**Report by
Organizing Committee Campus Racism - Trent**

Message from the Organizing Committee

The purpose of the hearing was to provide a forum for racialised students, faculty, staff and their allies to talk about racism at Trent and we thought that nothing could have made it better by joining the struggle with our allies at Canadian Federation of Students who recently launched a province-wide “Task Force on Campus Racism.”

Organizing for Campus Racism Hearing has been extremely challenging and stressful task for us. Since the start of publicity more than 80 posters and banners were taken down across Symons campus within 24 hours. If we didn't have enough material for publicity from Canadian Federation of Students, the outreach to Trent community would have been an impossible task. We are extremely glad that we had the support from Human Rights Office, Office of Student Affairs and Trent International Program. Where we faced hostility and lack of consideration by different people about our work, at the same time we have had volunteers and friends who stood by us and kept us going during this period. The most unfortunate thing during the organizing was that Trent Central Students Association (TCSA) refused to take a stance and condemn the acts.

The Organizing Committee felt that it was important to demonstrate that racial prejudice at Trent creates a climate of discomfort and exclusion for racialised students that MUST be addressed. It was a forum to foster a deeper analysis of the ways in which colonialism, imperialism, ecocide, patriarchy and other structures of oppression that continue to impact the lives of racialised and indigenous people in different and varying ways. Nonetheless it was to discuss ways to resist and fight against the many forms of oppression, and to appreciate the collective histories of struggle against these injustices.

During the whole process of organizing, collecting testimonies and its compilation, we realized that there should be a report just for Trent because Trent is different than other universities in various aspects. The requirements for Trent are different than other universities. The recommendations that we have proposed in the following report can be applied to various academic structures but it is unique to Trent because the testimonies that we have received are by Trent students, staff and faculty. But one should not overlook the final report on “Task Force on Campus Racism” which will be released by Canadian Federation of Students by the end of this year. It will have collective findings from other universities across Ontario. For further understanding of current events, one should also read *Space of Racism I & II* and *Final Report of the Task Force on Needs of Muslim Students*.

In the end, our goal is to challenge racism by taking proactive measures at Trent and make a safe space for everyone.

In solidarity,
Ayesha Asghar
Organizing Committee Campus Racism – Trent U

An Overview of the Human Rights Code

In order to provide a framework for analyzing and understanding themes from the hearings, the Task Force reviewed the rights afforded to individuals through the Human Rights Code. This section provides an overview of how the Code protects individuals in Ontario from racial discrimination—including Islamophobia—and harassment as well as their right to religious beliefs and practices.

Definitions and Concepts:

Racism/Racial Discrimination

The Code defines racism as the assumption that one racialised group is inherently superior to others. It can be openly manifested in racial slurs, jokes or hate crimes or in more subtle forms such as lack of understanding or accommodation for the beliefs and practices of racialised individuals or groups.

Racism exists at a number of levels, in particular (1) individual (2) institutional or systemic, and (3) societal. Institutional/systemic and societal forms of racism manifest through the institutional policies and practices and decision-making processes that prevent the equal participation of all individuals and groups regardless of race, place of origin, and colour. For example, while many universities and colleges may have anti-discrimination policies on their campuses, a lack of enforcement of such policies can lead to systemic racist practices.

Islamophobia

The Ontario Human Rights Commission recognises Islamophobia as an emerging form of racism. The Code defines Islamophobia as stereotypes, bias or acts of hostility towards individual Muslims or followers of Islam in general. In addition to individual acts of intolerance and racial profiling, Islamophobia leads to viewing Muslims as a greater security threat at an institutional, systemic and societal level.

Racialisation

Racialisation is the expression of racist beliefs and practices. Individuals may have prejudices about physical features, accent or manner of speech, name, clothing, diet, beliefs and practices, leisure preferences, places of origin, and citizenship. Stereotyping is a form of racialisation which occurs when people use social categories such as race, colour, ethnic origin, place of origin, religion, etc. to describe, predict behaviour, beliefs and practices about others. It is often based on misconceptions, incomplete information and/or false generalizations. For example, describing a woman as submissive and oppressed because she wears hijab is a stereotype based on false generalizations about women's roles in society.

Racial Profiling

Racial profiling is any action undertaken for reasons of safety, security or public protection that relies on stereotypes about race, colour, ethnicity, ancestry, religion, or place of origin rather than on reasonable suspicion, to single out an individual for greater scrutiny or different treatment. Individuals perceived to be Muslims or of Middle-Eastern origin have increasingly become targeted as “terrorists” and labelled as public threats to national security and public safety. According to the Code, harassment is unwelcome offensive comments or behaviour such as: racial slurs or jokes; racial name calling or nicknames; racial cartoons or graffiti; comments ridiculing individuals because of race-related characteristics, religious dress, etc.; singling out an individual for teasing or jokes related to race, ancestry, place of origin or ethnic origin; or circulating racially offensive jokes, pictures or cartoons.

Religious Discrimination and Harassment

Discrimination based on religion includes any distinction, exclusion, restriction or preference based on religion or belief. Harassment on the grounds of religion involves conduct or comments concerning religious beliefs or practices which are known or ought to be known to be offensive.

Constructive Discrimination

Constructive discrimination occurs when a policy or practice negatively affects members of a group identified by a prohibited ground of discrimination under the Code. Constructive discrimination can be determined when an individual has been subject to an exclusion, restriction or preference that negatively affects members of a group protected by the Code. Unless an exception is provided by law, constructive discrimination cannot be tolerated unless the organisation takes reasonable steps to accommodate the affected person. For example, policies that can negatively affect the right to religious practice can include dress codes, break policies, recruitment and job applications, flexible scheduling, and religious leave.

Poisoned Environment

Harassment, even a single statement or incident, can create a poisoned environment in a workplace or organization. In a poisoned environment, racialised individuals or certain religious groups are consequently subjected different terms and conditions (such as in employment, tenancy, or services). Such instances give rise to a denial of equality under the Code.

A poisoned environment is based on the nature of the comments or conduct and the resulting impact on an individual or group rather than on frequency of the behaviour. A co-worker, supervisor, professor, or fellow student can all engage in conduct that poisons the environment of a racialised person. While the notion of a poisoned environment has predominantly arisen in the workplace, it also applies to other arenas where it results in unequal access to services.

A poisoned environment can specifically arise in educational institutions. Educational institutions have a duty to maintain a positive and non-discriminatory learning environment.

Students are entitled to be free from a poisoned educational environment created either by inappropriate behaviour of an instructor or by other students. Educational providers have a responsibility to take immediate steps to intervene in situations where racial slurs, intimidation or harassment occur.

Issues in Education

The Ontario Human Rights Commission has identified educational institutions as an area of concern for perpetuating various forms of racial discrimination. Concerns that have been identified include streaming, bias in testing and evaluation, monocultural and exclusionary curriculum, unfair and unusual discipline, low expectations, failing to deal with racial incidents and bullying, lack of role models, negative attitudes and stereotypes and a lack of programmes that support the needs and concerns of racialised students.

Addressing Racism

Institutional Policies, Practices and Decision-Making Processes

According to the Supreme Court of Canada, institutions and laws must be designed to be inclusive of all persons. Institutions have a duty to ensure its practices create inclusiveness, and not merely to make exceptions to allow individuals to fit into an existing system. Additionally, they are responsible to be aware of whether their policies, practices, and decision-making processes have an adverse impact resulting in systemic discrimination of individuals or groups. The Ontario Human Rights Commission outlines that, where barriers already exist within institutions, they should be actively identified and removed.

An institution violates the Code where it directly or indirectly, intentionally or unintentionally infringes the Code or authorises, condones or adopts behaviour that contradicts the Code. Institutions have a human rights duty not to condone or further a discriminatory act that has already occurred. Therefore, when an allegation of discrimination or harassment is brought forth to an institution, it is not acceptable to overlook the complaint.

The Duty to Accommodate

Not only does the Code require that institutions ensure that their policies and practices protect the right to be free from discrimination, they also have the duty to protect the right: the “duty to accommodate.” The

duty arises when a person's religious beliefs conflict with a requirement, qualification or practice. Accommodation may modify a rule or make an exception to all or part of it for the person requesting accommodation.

The Code requires organisations to accommodate a person's religious beliefs through work practices (dress codes, work schedules, shift work), break policies (so that members may observe periods of prayer at times during the day), and flexible scheduling (substitution or rescheduling of days when an employee's religious beliefs do not permit her to work certain hours). Flexible scheduling may include: alternative arrival and departure times on the days when the person cannot work for the entire period, or use of lunch times in exchange for early departure or staggered work hours.

Canadian Charter of Rights and Freedom

It is not only the Ontario Human Rights Code that protects its citizens from racial discrimination and harassment. Canadian Charter of Rights and Freedom or “Charter” works towards protecting the citizens and defines the limitations of freedom of speech.

Section 1

The *Canadian Charter of Rights and Freedoms* guarantees the rights and freedoms set out in it subject only to such reasonable limits prescribed by law as can be demonstrably justified in a free and democratic society.

Sections 2

2. Everyone has the following fundamental freedoms:

- a) freedom of conscience and religion;
- b) freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication;
- c) freedom of peaceful assembly; and
- d) freedom of association.

Freedom of Speech

- The *Canadian Charter of Rights and Freedoms* guarantees the rights and freedoms set out in it subject only to such reasonable limits prescribed by law as can be demonstrably justified in a free and democratic society. → not absolute, there are limits to freedoms and rights in Canada → if we're looking to the State for legitimacy than this type of material would be unacceptable
- When it becomes hate speech and therefore threatens the safety and well being of others, then protection against hate speech basically overrules freedom of speech
- Peoples rights to live safely and without hate overrule others freedom of speech
- We have the right to live without hateful and racist material, expressions, and speech

Example of a precedent setting case that shows the limits of freedom of speech and expression

R.v. Keegstra

James Keegstra was a high school teacher in Alberta. In 1984, he was charged under section 281.2(2) of the Criminal Code [now 319(2)] for promoting hatred and racism against an identifiable minority group. Keegstra attempted to apply to the Court of Queens Bench in Alberta to demand that the charges against him be quashed under the grounds that s.319 of the Criminal Code was an unjust infringement upon his s.2 Charter Right to the freedom of expression. The Justice/Judge dismissed Keegstra's s.2(b) argument, **stating that it is beyond doubt that breeding hate is detrimental to society for psychological and social reasons and that it can easily create hostility and aggression which leads to violence**

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Campus Hearing

Organizing for the Taskforce on Campus Racism came about with a group of racialised and non-racialised organizers who volunteered to assist with the development, implementation and structure of a hearing.

The hearing was held in collaboration with Canadian Federation of Students-Ontario of whom it's a part of their campaign at large "Taskforce on Campus Racism", where different universities all across Ontario have been participating in hearings on their campuses. On February 2009, there was a press conference in which province-wide launch of Taskforce on Campus Racism took place in George Brown College-Casa Loma Student Centre. CFS developed all the promotion and advertising materials for the hearing from; Organizing Manual to posters, leaflets, buttons and website: www.noracism.ca

The Organizing Committee is thankful to the Indigenous people, specifically the Mississauga people, for allowing us to meet on their lands. We need to recognize that this land is a colonized land, as we gathered for a forum based on the principles of anti-racism. Especially in this context, the recognition of the struggle of indigenous peoples is extremely important. The Organizers are regretful that they were not able to have a representative from indigenous community on the panel and would make more effort in the future for more participation.

We are thankful to the following organization(s) for their official endorsement and support in making the hearing successful at Trent University;

- ~ *Trent African & Caribbean Student Union (TACSU)*
- ~ *Community Race Relations Committee – Peterborough (CRRC)*
- ~ *CUPE 3908*
- ~ *Department of Canadian Studies - Trent University*
- ~ *Decolonization & Anti-Racism Coalition (DARC)*
- ~ *Centre for Gender and Social Justice (CGSJ)*
- ~ *New Canadian Centre – Peterborough (NCC)*
- ~ *Trent Muslim Students Association (TMSA)*
- ~ *Ontario Public Institute Research Group –Peterborough*
- ~ *Peterborough Coalition Against Poverty (PCAP)*

Safe Space

The organizers ensured that Hearing was a SAFE SPACE for racialized and indigenous bodies and their allies. For this reason, we invited those who experience racial discrimination or who are anti-racist allies, to participate. All who attended were respectful of the people who were sharing their experiences, and we emphasised that everyone should foster an atmosphere that facilitates constructive discussion. In the interests of making a safe space for everyone, the audience was advised that racism, sexism, homophobia or any other oppressive behaviour will not be tolerated.

To make it more accessible, if anyone was NOT comfortable speaking in front of the group for any reason, they were encouraged to speak anonymously, give a private statement after the Hearing to the note-takers or email us at safespacetrent@gmail.com or taskforce@cfsontario.ca

In spite of all the efforts we had few individuals who tried to sabotage the space by making extremely ignorant and racist remarks and took over the discussion floor. These comments can be seen in the testimonies section.

Speech(s) by Panelists

Meghan Ritchie

- She comes from the perspective of an anti-racist ally, discussing past experiences of racism during her work at the Centre for Gender and Social Justice
- her intentions are to discuss past incidences of racism at the Centre and events organized by the Centre
- past tendencies at the Centre have been white-centred and mostly second-wave feminism, not inclusive, not accountable, those who opposed white-dominance were marginalized, addressing these traits and demanding change has not been easy, people have been resisting this change
- an incident from the past year:
 - Steering Collective at the Centre was trying to organize a Riot Grrl/DIY festival called SassyFest
 - some members confronted other organizers about representation of bodies of colour
 - some of the organizers were resistant to this because they wished to keep the event local; claiming because Peterborough is largely white this was representative
 - there were heated discussions in and outside of meetings, for instance through email
 - Several white members resigned saying this organization was oppressive to white people, they felt intimidated, and they felt like they weren't being included
 - <note-taker's point of information: SassyFest ended up not happening due to this conflict>
- this is not an isolated event at the Centre:
 - whiteness is normalized in organizing in the Peterborough community
 - a workshop was held to address invisibilized whiteness in the Peterborough community; very few members of the Centre, including those who claimed white-oppression, showed up to this workshop
- some support for the Centre has been lost, mostly from white people who feel excluded
 - confronting invisibilized whiteness has been a challenge for the Centre
- the Centre is attempting to address these issues
 - through a process of examination of their policies and approaches to move away from a white-presumed perspective
 - attempting to make the Centre more inclusive to people of colour;
 - rewriting literature and brochures, taking an intersectional approach, equity in hiring and a non-hierarchical organizing structure
- addressing racism has been threatening to the Centre and individuals who were raised not to think of themselves as racists
- society individualizes racists acts, white people have a hard time addressing racism because they are programmed to deny their own roles in it, this prevents people from recognizing their own actions as racist
- there is still more work to be done at the Centre

Dr Mike Ma:

- He is from the Community Race Relations Committee (CRRC)
- It is a shame we still have to have these forums and we are invited mostly to speak at such forums
- "racism is ever present and is difficult to stamp out"
- CRRC was formed in the '80s because of attacks on racialized students

- At the end of August, two international Trent students of African decent were attacked with bear spray outside the Galaxy Theatre. This is evidence that CRRC is still necessary
- CRRC does outreach, education, collaboration, works with the City and stakeholders to address racism
- suggests ways to address racism
 - CRRC has a Partnership Council on Immigrant Settlement to improve new-comers' services
 - one way to address racism is research, both quantitative and qualitative; eg, CRRC produced *Spaces of Racism I and II*, which showed lots of racism in Peterborough and Trent, in arenas, washrooms, classrooms and downtown
 - discuss the experience of racism in the place it happens; if it happens in the class, discuss it immediately in the class
 - if you do not have skills or confidence to address such issues alone, surround yourself with like-minded people and allies
 - seek out faculty and departments that are sympathetic to your cause
 - seek help from off-campus resources, for example CRRC for options for dealing with incidents

Hilda Otieno:

- She is former representative of the Canadian Federation of Students (CFS), went to York University and is now a graduate student at Ryerson University
- Campus Racism Task force, started in February, launched because over the past few years there have been lots of racist incidents, and as a result of the previous task force of "The Needs of Muslim Students"
- purpose of this event is to get students talking about racism and strategizing against it
- She wants to hear the experiences of racism and ideas for helping students on campus
- a personal experience with racism:
 - she was talking to the media during a press conference about this new task force, the interviewers were telling her racism doesn't exist on campuses
 - later received a letter that included death threats, phrases such as "die refugee dog", was sent a picture of herself with racist slurs and "KKK" written on it
 - it was hard for her as an international student to address this
 - afterwards she didn't want to talk about the incident, she just wanted to ignore it
 - when she began to discuss her experience of racism with friends and allies, she began to feel empowered and it helped her work through these issues
- speaking out must happen
 - it is not easy to talk about it, but we must, and when we don't speak up the racists win
 - the more we speak up, the more the CFS can do on this topic
- statements from Trent students are important to produce the report

Testimonies & Comments

This section contains testimonies and comments that we received on the forum and afterwards. Some of the concerns that were raised during the forum were racist comments and actions, under-representation of racialised students, diversity of faculty, racism in classroom, from students and/or faculty.

- I think that racialized students need some courses where they can expect to be in a majority. This would require a combination of racialized professors and course topics that are specifically relevant to racialized students. The university as a whole needs to take seriously the large gap between where we should be in terms of percentage of racialized faculty (10%) and where we actually are (4%). I am aware that there are some plans in place but to move forward in this area needs leadership and commitment, as well as systems of accountability, at all levels. In some areas, curriculum or course content may need review for euro centrality and strategies for "de-eurocentrizing" courses. I don't know about this, but I have wondered whether counseling services / health services on campus are fully sensitized to needs and issues of racialized students. Great need I think for wider education at all levels on how whiteness reproduces itself in a myriad of subtle and systemic ways. There should be basic information about white privilege to be taught in 1st year courses. – Prof. Paula Butler, Faculty, Women Studies Department
- During my research I have come across students who have faced racial discrimination in classroom and in the Peterborough community. We need to realize that the Trent community is extremely small and how it intermingles with Peterborough. Due to university setup, students face less discrimination on campus compared to downtown Peterborough. Student's complaint that there is lack of adequate food accommodations available to them at Trent. The food caterer **doesn't** serve different options of food, and if served there is lack of variety. Students refrain from talking about racial discriminatory experiences because feeling of being a victim is hard to handle than to ignore it. We have been trying to get the City of Peterborough on board with CMARD (Coalition of Municipalities against Racial Discrimination) and it's really sad to see that they are reluctant to do so. – Prof. Rory Coughlan, Faculty, Psychology Department
- I am a fourth year biochemistry student. I used to be a part of Champlain College but now I am in Trill. I have been kicked out of Champlain more than twice, I used to wonder why but then I was told that Champlain doesn't accept non-white students into their college. I am more obvious because I have an ethnic name. And it's not just me, I know more students who have gone through the same thing.
- My friend and I used to live in Otonabee residence. One night when she returned to her room, she saw that her room mate and her friend were writing "**Terrorist**" above her bed. When she confronted them, they started laughing about it. She was stressed and shocked by the action. I have to say that my friend is Lebanese Muslim. She was extremely emotionally disturbed at that time; we made complaint to Don and everything. But it didn't go anywhere. I suggested her to change room and it took us two months to do that. She wasn't provided any help and support from the university. In the end, the pressure was so much for her that she dropped out from Trent and changed schools.
- During my first year, I used to live in residence, one night I heard my room mate talking to her friends accusing me of stealing candy and birthday change. She was so convinced that she never thought of coming up to me and clarifying the situation. Her exact words were; "Oh yeah! I know

she is stealing candy, hot water and birthday change. Because she is black and that is what black people do, they steal stuff from others.” She even called my dad up and told him the same thing. It was stressful.

- It’s not an on campus story but it’s still relatively important to me. It’s about my old housemate’s friend. Apparently he told other that he didn’t like me because I am black. He was an extremely intimidating figure, we had to call the cops once on him but the police refuse to arrest him because he owned the place. I have to say police have been extremely non-cooperative in Peterborough.
- During my first few weeks in Peterborough I attempted to volunteer at a local food bank, they asked if I was a Christian, and I was told "we don't give positions to your kind of people: non-Christians and non-whites.”
- I joined DARC (Decolonization and Anti-Racism Coalition) and participated in a workshop regarding an article published by the Absynthe [an on-campus magazine] <note takers point of information: the article is called 'Stephen Harper Doesn't Care About White People'; Ayesha references this later> I received threats of NAMP for participating in this workshop <note-taker’s point of information: the Non-Academic Misconduct Policy, aka NAMP, is a process which disciplines students for actions deemed inappropriate by the administration outside normal academic rules, in the vein of *in loco parentis* types of regulations.
- What the heck is a racialised student? (Web statement made on the forum’s group)
- What is the definition of racism? And is Islam a race or religion?
- Racism is a sociological construct to differentiate people based on the way they look and where they are from. Racism is not only present here and now, but it is also the past and we have to discuss these issues. Race was constructed for colonial expansion. We must look at the history of expansion. There are different histories than those we learn in school. There is also internalized racism, people of colour mimic white people, and this is a problem. Some races experience more racism than others. Do not put everyone in one group.
- Is this a conference about racism or discrimination?
- Isn't recognizing racial identity divisive? Does it not make camps and emphasize differences, i.e. cut yourself off from other people? What if it raises barriers against other people? Do you think it alienates people?
- I came to Canada and I will always be an immigrant Canadian, a hyphenated Canadian. I will never leave that status. You suggest we choose our identities, when in fact we are born into or assigned many identities. I may identify myself as a member of the NDP, chances are I may not have much in common with a member of the CPC. We may not have a lot in common, but at the end of the day you still can sit down and have a drink. This is not the case with racism. You can't check your race identity at the door.
- I am Suha, from Peterborough Coalition For Palestinian Solidarity... <note-taker’s point of information: she describes Israel’s recent attack on Gaza in some detail to the room> Israeli Apartheid Week posters were banned on several Canadian campuses. They were not banned from Trent but they were torn down. This is a violation of free speech. The Administration told me the poster was an inflammatory message that doesn't help dialogue. This poster was symbolic but

represented factual events, the poster contained an image of a helicopter labelled Israel shooting a rocket at a child labelled Gaza. We were asked to change the image to something less controversial and told that University wants to work with all groups for a dialogue. This was violating Palestinians students' rights to free speech. PCPS members were harassed, yelled at and called anti-Semitic. Israeli Apartheid Week was inspired by South-African anti-apartheid movement. The University has taken a biased position. This group is anti-racism and committed to all anti-oppression campaigns.

- I conducted a study with a psychology professor in the fall of '08. The purpose was to look at experiences of Muslim women at Trent, both on and off campus, regarding racism. But there was not enough information due to cultural traditions of Muslim women not speaking out about private matters. I received permission to include all women in the study, including Caucasian. One question in the study asked; "Do you feel alone in your experiences?" and all of the women said yes. Many people who experience discrimination don't talk about it. Even racialized people in power fear speaking out, even in a leadership position, for instance the TCSA executive. There is the fear of being deported, or having your degree withheld.
- I have lived in Peterborough for the last 13 years. Originally my family is Afghan refugees, but I look different so I haven't experienced much racism. But during this past summer on Hunter St. I was walking with two other women, one African and another Muslim woman wearing a hijab. We were yelled at from across the street, they were told to "go back to Afghanistan". I wanted to cry, I was angry, didn't know what to do, I decided to walk away. I decided to organize the 'hijab campaign'. This campaign gave non-Muslim woman the chance to walk in a Muslim woman's shoes. The project [the study discussed above] determined that women were more likely to discuss racism than men. It is not just white-supremacy but racism between racialized people that we need to address.
- In many cases talking about racism, the idea of inclusions allows racism.
- When racialized people call others on racism they react defensively. To call someone a racist is offensive.
- I have a friend with cystic fibrosis; he wants to be treated like everybody else. We should keep in mind to treat everyone the same as everyone else.
- It seems that I really need to work four times than an average student to get the attention of the professor. Its really hard when I am the only brown one in the class.
- Brian Kombani <note-taker's point of information: he is the President of the Trent Central Student Association (TCSA) and the person whom Ayesha referenced earlier as not taking a stance on the banners being ripped down>: Many of you have probably read the Arthur [school newspaper] article condemning us. There are reasons for us not making a statement [about the posters being torn down]. I feel since I was elected as President, this action speaks louder than a few posters being stolen. I feel humble that as a racialized student I was chosen to lead the TCSA. We have yet to establish what has happened with the posters, as a result it was impossible for us to make a statement and blanket all Trent students as racist. We helped fund this event, there was some miscommunication but we are in support of this forum. It was irresponsible and mischievous to claim negligence by the TCSA. <Note takers point of information: Brian Kombani left a few moments after he finished this statement.>

- I didn't intend to say anything, but I was turned off by what Brian [Kombani] did [referencing Brian leaving after making his statement]. I understand how some people may feel racism does not happen, however it undermines those who feel that it does, and their allies. The majority of us had confidence in him, but he did not come through.
 - I experienced racism this past January during my first week on campus. I missed my orientation and had to go to TIP Office for my schedule. I was late for class and accidentally entered the wrong door to class. As I entered the class, the Professor started to shout at me for being late, when I tried to defend myself, the Professor interrupted me saying, "it's always your kind of people who are late." I sat in the back of the class crying for the whole two hours of class. I went into the TIP office and the first thing they asked was 'do you want to drop the class or switch to another section?' They didn't even address what the Professor had done. I have met other students who had similar experiences. I switched to another section, one where the Professor was a person of colour and all the international students were in that class. <note-taker's point of information: three students break into tears during this story, many people in the room are visibly moved>
- I am grateful for your story, I think everyone in this room has been moved by it. I am appalled at the Professor and I am also appalled at the students in that class for not standing up for you. Most of us will experience being a by-stander. There is an enormous responsibility to throw away privilege to stand in solidarity. Those in the class should have complained!
- Formal complaints are useless, they often cause long-term problems given that Trent is small and a student might have same professor again.
- Professors are not gods and you are not alone. You should come to the Human Rights Office when you have an incident like this.
- I was born in Canada, my parents are from India. I didn't feel racism when I lived in London ON, but I feel it here in Peterborough. Despite being born here, I don't feel comfortable here in Peterborough because people stare at my skin colour. Some of my family members wear turbans so people assume they are terrorists. I am disappointed in my country for this.
- Racist people will say things to me because I am white and they presume I am an ally to their thoughts. We also have to remember to fight sexism and homophobia to be more effective to fight racism. We all need to come together to fight these.
- Many staff, faculty and students are afraid to call out racism, for example:
 - during a forensics class a Professor stated that racial profiling was unethical, but didn't mention that it was racist
 - another Professor told Ayesha that employment equity discriminates against white people
 - it is stressful to address racism because so many people ignore it; also many people are afraid of backlash
- When the TCSA executive put their names on the ballot, they signed up to make difficult decisions. They took the challenge to represent ALL Trent students.

Recommendations & Suggestions

In both the testimonials and statements during the workshop and those submitted to the organizers, the need to effectively address racial slurs, racist remarks and actions was the overarching theme. As such, we've compiled a number of suggestions.

Institutional:

- Trent administration should consider instituting a policy for Campus Security to record incidences of racial discrimination and process for Trent faculty and students to report such incidences in a confidential manner.
- Expand awareness and educational anti-racism campaigns to target Islamophobia on campus.
- Encourage students to register complaints immediately with the respective campus offices (human rights, campus security, ombuds etc.)
- Promote the presence of such services so that the students are aware of their options.
- Administration should hire more racialised faculty and there should be clear guidelines about employment equity.
- Faculty members should be educated more about employment equity guidelines.
- Administration should take incidents of racist nature seriously and issue statements to condemn it.

Media:

- Students should continue to critique media analysis of race, racism, privilege and whiteness.
- Encourage racialised students to write for their community newspapers and other education materials.
- Notify offices of human rights on campus of prejudicial portrayal in campus media and encourage campus publications to acknowledge problem and take necessary steps for remedy.

Islamophobic acts on Campus:

- Encourage students to report Islamophobic and racist acts with the appropriate office. Institutions and the security staff should take seriously and promptly address reports of Islamophobic incidents.
- Conduct a review of institutional policies that relate to discriminatory practices to ensure sufficiency in dealing with Islamophobic incidents and creating permanent safe and welcoming environment.
- In consultancy with students, develop an institutional response to Islamophobia and a plan to make more effective mechanism for Islamophobic acts.
- Implement mentorship initiatives to connect new students to those of similar faith.
- Develop training modules on Islamophobia for campus security and maintenance staff. Islamophobic graffiti, for example, should not be removed until it has been properly documented by security staff.

Religious Accommodation

- Increase recognition of religious observances on campus and in college and university policy.
- Increase flexibility for assignment due dates and exam scheduling to minimize or eliminate overlap with religious observances.

- Ensure that students are not penalized for missed labs or class associated with religious observances.
- Ryerson and Guleph University provide such accommodation to their students so that they can resolve conflicts.

Education:

- Anti-oppression workshops should be available for faculty members and should be encouraged to attend such a workshop.
- Every group affiliated with TCSA should have anti-oppressive mandate and anti-oppression training. First response team has one, there is no reason why other groups cannot do it.
- We need lots of people engaging in antiracist work. More needs to happen – especially in terms of day to day institutional life. It should not be the responsibility of racialised students, staff and faculty to ensure safe space for everyone. There should be collective effort by all.
- College Cabinets have no social justice mandate; representatives of colleges need to ensure safety for all of their students. They should make such legislations as part of their constitution.

Race in classroom

- Integrate education modules on race and racialisation
- Institutional academic bodies should seek to ensure that more courses are offered that are less euro-centric.
- Ensure diversity within course material, materials discussed in class should meet academic standards or be presented in the context of academic analysis
- Train teaching staff in anti-racist teaching practices. They should also be trained to respond to racism and conflict in the classroom.
- Make clear guidelines for hiring racialised members in faculty.
- Promote the retention of faculty of colour by ensuring a positive work environment.

Food services

- University should expand their food choices on campus and provide more vegetarian, Halal and kosher options especially in cafeteria.
- Clearly identify halal food option on food menus and in campus food facilities.
- All variable food options should be available in all college cafeterias.
- Halal/Kosher food should be served at the same price as others.

Orientation and Event

- As part of ISW, first year students should be made aware of resources and options that are available to them, in case they're subjected to racist remarks or have concerns over course/curriculum material.
- Residence Dons should be required to hold and facilitate anti-oppression workshop, this would help offset the lack of participation in the workshop that is already offered during ISW week.
- Colleges should make their events more inclusive by offering dry options where alcohol is served.

Relationship with Peterborough Police

- Trent administration should actively work with Peterborough Police to work on initiatives on hate base crime. They should make sure that the students are aware of all the possible resources and that they are able to get all the needed help.

- As stake holder in Peterborough community, demand Peterborough Police to provide cultural sensitivity and diversity training to its officers so that they can handle hate based incidents in a better manner.
- Peterborough Police has taken the initiative of “*Hate based incident tracking*”. Encourage students to take advantage of such initiatives and inform Trent community more about it.

Relationship with City of Peterborough

- Trent should liaison with community groups and City of Peterborough to provide programs so that a more welcoming can be created for students.
- It should work on educational initiative within City of Peterborough and foster better relationship with Peterborough community.

Conclusion

The report is a compilation of the first hand experiences of racialised students, faculty and staff and their allies. Our findings clearly indicate that there has not been much effort in accommodating racialised community at Trent, in one form or the other.

The comments and concerns that we received so far, clearly outlines the need for leadership on part of the administration. Apart from that when we are making changes in our academic structure; we need to realize that Trent is different from other universities in matter of its size and its level of diversity; where racialised students account for only 10% of the population and only 4% of faculty are people of colour. Peterborough is a very small community with barely 75,000 people, out of which around 7,000 are students, thus it’s safe to say that the level of diversity is no where near York U, Ryerson U or U of T. We also need to recognize that Trent community is not really different than Peterborough community. Due to its extremely small size, it easily integrates into the Peterborough community and it is easily affected by the environment of Peterborough.

It should be the responsibility of administration to ensure a safe space for racialised and indigenous community of Trent. Thus, it’s not up to racialised and indigenous faculty, staff and students to fight for the space and demand action from the university whenever something goes wrong; especially when we are so small in number.

It needs to liaison with City of Peterborough and encourage them to adopt programs and initiatives like CMARD which are progressive for the whole community. It needs to fix the damage that has been made in the past. The problems of Peterborough are problems of Trent. The climate at Trent represents a small part of what largely exists in Peterborough community. It also needs to realise that Trent can’t survive on its own. Thus, Trent administration should liaison with City Hall so that it can provide much healthier environment for Trent community.

Student groups and centralised unions should take stance on issues like racism, sexism, homophobia and other forms of oppression. They should be more sensitive, discrete and responsible in handling these issues. They should not deny other individuals of their experiences because they were privileged enough to be exposed to it. An individual’s voice is only made stronger with support of its student body.

The most important thing amongst everything is that Trent should be protecting/providing resources to its students whether they live on-campus or off-campus. When administration can introduce *Students*

Charter of Rights & Responsibilities to monitor their behavior and activities then they should also be there to protect them from racism, sexism, homophobia and other forms of oppression found in Peterborough and Trent community.

The recommendations made, are necessary for improving on-campus atmosphere, so that we can challenge racism on campus.

Biographies

Panelists for Campus Racism Hearing – Trent University

We were delighted to have such a diverse group of people on the panel from community and academia.

- **Michael C.K. Ma**

Mike is the co-coordinator of the Community and Race Relations Committee-Peterborough. He has an extensive background in social justice organizing and ethno-racial community-based advocacy. He is also an independent academic researcher with interests in the areas of immigrant resettlement and social planning

- **Meghan D’Arcy Ritchie**

Meghan is a women studies major at Trent U. She has been actively involved in social justice organizing in Peterborough and Trent community for the past few years. She is currently an Education & Volunteer Coordinator at Centre for Gender & Social Justice (previously Trent Women’s Centre).

- **Hildah Otieno**

Hildah was National Executive Representative for the Canadian Federation of Students-Ontario for year 2008-2009. Hildah attended York University as an international student from Kenya and completed her undergraduate degree in Political Science and Philosophy. In 2007-2008, Hildah served one term as Vice-President Student Rights at the Continuing Education Students’ Association of Ryerson. She is currently pursuing a post-graduate certificate at Ryerson University in Non-Profit Management. Hildah is the first international student to be elected to a full-time position within the Canadian Federation of Students-Ontario.

Campus Racism Organizing Committee – Trent U

- **Ayesha Asghar**

Ayesha is fairly a new immigrant to Canada from Pakistan. She is doing a joint major in Forensic Science and Chemistry at Trent U. Anti-racism advocacy & activism has been her passion since she has been a part of Peterborough and Trent. She has been an Education Coordinator for Centre for Gender & Social Justice (previously Trent Women’s Centre) for the year 2008-2009. She is your Anti-Racism Commissioner at Trent Central Students Association (TCSA) for year (2009-

2010), a member of Decolonization & Anti-Racism Coalition and board member at Community Race Relations Committee-Peterborough.

- **Brea Hutchinson**

Brea is a fourth year Environmental Science and Politics major at Trent U. She has been a social justice activist and advocate for quiet a while. She has worked with Ontario Coalition Against Poverty (OCAP) in Toronto and is currently an advocate at Peterborough Coalition Against Poverty (PCAP). She is an anti-poverty activist and advocates for lower-income and poor community for Peterborough.

- **Hassan Hassan**

Hassan is a fourth year politics major at Trent U. He recently designed anti-racism manual for high school on behalf of Community Race Relations Committee-Peterborough. He works for different social justice organizations in the community.

- **Krysten Hamley**

Krysten is second year Politics major at Trent U. She has an extensive background in social justice organizing in various organizations and she is an anti-racist ally. She has worked for Halifax - Food Not Bombs (FnB-H) for number of years and she is currently a member of Peterborough Coalition Against Poverty (PCAP).

Canadian Federation of Students – (CFS)

The Canadian Federation of Students was formed in 1981 to provide students with an effective and united voice, provincially and nationally. Students recognised that to be truly effective in representing their collective interests to the federal and provincial governments, it was vital to unite.

Today, the Federation is comprised of over one-half million students from more than 80 university and college students' unions across Canada.

Background on “Taskforce on Campus Racism”

In August 2008 representatives of over 300,000 college and university students voted to strike a Task Force on Campus Racism. This campaign of the Canadian Federation of Students – Ontario follows the 2006-07 Task Force on the Needs of Muslim Students which identified not only incidents of Islamophobia but also racism and other forms of discrimination on college and university campuses across Ontario.

In order to more fully address some of the issues that arose from the report on the needs of Muslim students, along with a number of incidents of racism on campuses across Ontario in recent years, the Federation is launching a Task Force focused on experiences of racism in the post-secondary education system in Ontario.

The Task Force consists of nine members who travel to hearings across the province and take statements from racialised students, faculty and staff about their experiences on campus and possible solutions to racism. Participants' statements can range from individual incidents to experiences of and perceptions about systemic racism in all aspects of the college and university experience.

Following these hearings the Task Force will prepare a report summarising the content of the hearings, identifying themes, and making recommendations for various institutional and governmental agencies.

Goals for the “Task Force on Campus Racism”

- provide a forum for racialised students, faculty and staff to speak out about racism on campuses in Ontario;
- promote awareness and education about racism on campuses in Ontario;
- document incidents of racism and institutional responses on campuses in Ontario;
- develop strategies and document successes in addressing racism in Ontario and;
- make recommendations that are both campus-specific and system-wide; and
- produce a Task Force Report on the hearings, and present findings to administrators, government, and the general public

Taskforce Members-at large

- **Wesley Crichlow**
Dr. Wesley Crichlow is a tenured Associate Professor in the Faculty of Criminology, Justice and Policy Studies Programme, University of Ontario Institute of Technology in Oshawa. There, he teaches Introduction to Criminal Law; Introduction to Customs and Immigration Law;

Introduction to the Canadian Legal System; Rights and Freedoms in The Canadian Justice System; Youth Crime & Diversity; and Legal Issues in Law. He is currently on sabbatical at the University of The West Indies - St. Augustine Trinidad, Center for Gender and Development Studies and the Faculty of Education, where he is engaged collaboratively researching Masculinity, Risk and Crime: How Gay Men Make Sense of and Take Risk in Forming Gay Relationships and Culture, Race and Class in Caribbean Mediation.

- **Terry Downey**

Terry Downey was elected Executive Vice-President at the Ontario Federation of Labour's (OFL) 8th Biennial Convention in 2005. She is the first African-Canadian to serve as an OFL executive officer. Originally from Nova Scotia, Terry has been a member of the Ontario Public Service Employees' Union for 19 years. She worked at the Ontario Human Rights Commission for 17 years before she commenced her work with the Federation. Her areas of responsibility at the OFL are many and varied: education and training, health care, human rights, social services, and special projects. Terry has seen the OFL convene its first-ever Aboriginal conference and campaigned for high-quality accessible child care, employment equity, and end violence against women. She participated in the Canadian Federation of Students' Task Force on the Needs of Muslim Students.

- **Avvy Yao-Yao Go**

Avvy Yao-Yao Go obtained her LL.B. from the University of Toronto and LL.M. from Osgoode Hall Law School. Since 1992, she has been the Clinic Director of the Metro Toronto Chinese and Southeast Asian Legal Clinic. She served as a benchler of the Law Society of Upper Canada and has served on the board of directors of a number of non-profit organisations including the Urban Alliance on Race Relations and the Community Social Planning Council of Toronto.

- **Frances Henry**

Dr. Frances Henry is one of Canada's leading experts in the study of racism and anti-racism. Since the mid-seventies when she published the first study of attitudes towards people of colour, she has consistently pioneered research in this field. Her books include co-authoring the third edition of *The Colour of Democracy: Racism in Canadian Society*, that is widely used in universities as a text. Now retired as a Professor Emerita from York University in Toronto, she continues an active research and writing career. Frances is the author of the 2003 report *Systemic Racism Towards Faculty of Colour and Aboriginal Faculty* at Queen's University.

- **Sandy Hudson**

She is currently the President of University of Toronto Students' Union and the National Students of Colour Representative of the Canadian Federation of Students. Sandy has previously served as the Women's Commissioner of the Canadian Federation of Students—Ontario and the Vice-President Equity of the University of Toronto Students' Union.

- **Ali Mallah**

Ali Mallah has served on the Board of Directors of the Urban Alliance on Race Relations for two terms. He is also a member of the Board of Directors of the Centre for Social Justice (including having served one term as Treasurer). Ali has represented the Canadian Union of Public Employees and the Canadian Peace Alliance at International Conferences in the USA, UK and Egypt. He is currently the Ontario Vice-President of the Canadian Arab Federation.

- **Lee Maracle**

Lee Maracle is a member of Sto:Loh First Nation and is well established as a poet, author,

feminist and professor. She is Co-editor of *My Home As I Remember and Telling It: Women and Language Across Cultures*, editor of a number of poetry works and has published many of her own works, as well as being featured in dozens of anthologies in Canada and America. Lee is a both an award winning author and teacher but is also known for her social justice activism. She currently is a teacher and mentor for Aboriginal students at the University of Toronto and a Traditional Cultural Director for the Indigenous Theatre School.

- **Hildah Otieno**

Hildah Otieno was National Executive Representative for the Canadian Federation of Students-Ontario for year 2008-2009. Hildah attended York University as an international student from Kenya and completed her undergraduate degree in Political Science and Philosophy. In 2007-2008, Hildah served one term as Vice-President Student Rights at the Continuing Education Students' Association of Ryerson. She is currently pursuing a post-graduate certificate at Ryerson University in Non-Profit Management. Hildah is the first international student to be elected to a full-time position within the Canadian Federation of Students-Ontario.

- **Krisna Saravanamuttu**

Krisna Saravanamuttu is a fourth-year Criminology student at York University. He grew up in a poverty-stricken Metro Housing Complex in the east end of Toronto, and is no stranger to police racial profiling. Krisna is a lifelong anti-racism and anti-war activist. He is the Vice-President Equity of York Federation of Students, and the Students of Colour Commissioner of the Canadian Federation of Students-Ontario. His specific interest is in systemic racism within the criminal justice system and post-secondary institutions

Appendices

STEPHEN HARPER DOESN'T CARE ABOUT WHITE PEOPLE

Claire tells us how the intolerance of others towards her race is causing her to become intolerant herself — EDITORIAL

BY CLAIRE EAST

Actually, forget Stephen Harper, Nobody cares about white people anymore. Or at least, it can feel that way.

As an average Caucasian twenty-something who grew up in the GTA, I am more than accustomed to mingling with members of other races and cultures. From Elementary school I was conditioned to be tolerant of the other races and cultures around me. I was educated about what racism was and how harmful and toxic it could be to society. I eagerly agreed that I should not base my opinions about others based on their skin colour or heritage. After all, are we not all members of the same species? We are all human.

As I entered public high school I was thrown into what is now the typical ethnic mix of at least, the average public GTA high school. I went to class every morning with Muslims, Blacks, Asians and Latinos. I was exposed further to their cultures, which differed from mine; at most, I was fascinated. But as time went on and I realized that skin-colour often dictated cultural-prejudice. I found myself prejudiced against.

When they said we couldn't have Santa Claus in the Cafeteria because it was a public school and it might offend people that didn't celebrate Christmas I wasn't really upset. I couldn't understand why anyone would get really offended by being near a symbol of a culture different than theirs; wasn't that this thing called 'Tolerance' I had learned about? But ok. No Santa.

Later in High School I was aghast to find that the cafeteria was decorated in accordance with an Indian festival. I was not offended by their colourful dress ware or their music. I might even have enjoyed some of it if I hadn't preoccupied with the conundrum of why

this was allowed, and Santa was not. Well, as my black friend at the time pointed out over cigarettes behind the school. "Santa is a white cracker. Cracker stuff makes non-crackers angry." Well... that's dumb, I thought. But I was tolerant, even if that favour was not going to be returned.

As I progressed from high school into university I became more confused. I am no longer confused about why tolerance is predominantly a practice white people must adhere to, because I have figured it out. There is such a thing as racism against whites! I have also come to realize that equal-rights, while a nice concept, doesn't really exist.

Usually I can be tolerant and put my feelings of anger and unfairness out of my mind, but never was it more obvious to me than this year — the first year I was out of educational funds and needed to seek provincial and private assistance — when looking for scholarships, OSAP, bursaries and awards.

As I scanned through the listings applicable to Trent University on StudentAwards.com and other places, I had to cross out many of the opportunities, because they didn't apply to white people. There were plenty of awards and scholarships for Black students, Aboriginal students, and Muslim students. I suppose I had a bit more going for me, as I was female and some scholarships and bursaries are prejudiced against males. I kept hoping in vain to find a nice scholarship like "The Caucasian Academic Excellence Award" or something similarly delegated specifically to

my race. It only seemed fair since every other race and culture had its own "us-only" something-or-other. Alas I found nothing.

As I transcend through adolescence into adulthood I am fighting to keep away any anger that has been building within me. I am fighting not to become closed-off and become what I learned in elementary school was a racist. I am tolerant, but tolerant does not

mean I am not angry and prejudiced against these other entities that have done exactly what they asked my race to stop doing. Two wrongs do not make a right and when I am told I cannot apply for a scholarship because I'm white I want to take back all the times I encouraged things like Black history months,

or how agreeable I was about not allowing pork in our cafeteria.

Equality does not mean you get special treatment. No one deserves a separatist scholarship. No one deserves a church just for their own culture. No one deserves to have the provincial police adopt a separate uniform for them because of their culture.

This is the great country of Canada and it's about time we all — regardless of colour or culture — stop giving fucking handouts to people just because they are a certain culture or colour. We stopped doing it with white-only things, it's about time we stopped doing it with every other race.

It's 2008 in Canada, and as a Caucasian individual, I am the new Nigger on the block. And I have never been more intolerant in my life.

I AM TOLERANT, BUT TOLERANT DOES NOT MEAN I AM NOT ANGRY AND PREJUDICED AGAINST THESE OTHER ENTITIES THAT HAVE DONE EXACTLY WHAT THEY ASKED MY RACE TO STOP DOING.

Arthur-Student & Community Newspaper

Letter: Racism at Trent

Written by Decolonization & Anti-Racism Coalition (DARC)

Monday, 29 September 2008

We, the Decolonization & Anti-Racism Coalition (DARC), a group devoted to naming, challenging and reacting to systemic and everyday racism in Peterborough, are outraged by the overtly racist article published in Absynthe Magazine, September 2008 issue, entitled “Stephen Harper Doesn’t Care About White People.” To write and publish such a hateful article illustrates the fact that we live in a society that privileges white bodies and white voices. The article’s use of the language of “tolerance,” speaks to a power dynamic between white identity and racialized identities; wherein, those who are white have the power to choose whether or not to be tolerant. Further, the article speaks from a position of privilege that negates the oppression marginalized communities continue to face by appropriating the language of victimization and exclusion.

This article is also clearly violent; it essentializes and targets specific groups, shifts blame, and deflects attention away from white privilege and the fact that we live in a racist society. In so doing, this article acts as a rallying point for other racist students to express their hatred for racialized and Indigenous peoples.

What is more alarming than the article itself is the general lack of response, other than the problematic request for the Editor in Chief’s resignation. This approach closes avenues for dialogue and fails to address the underlying context, which gives people the impression that it is okay to make such hateful statements. As a means of fostering such dialogue, DARC will be holding an open discussion, A Call for Accountability: A Forum on the Racist Climate at Trent, Thursday, October 2 in the Lady Eaton College Pit from 5 pm to 7 pm. We have invited the members of Absynthe Magazine’s Board of Directors as well as Trent University’s administration to attend this discussion on the racist climate currently being fostered at Trent University.

DARC also demands that the following actions be taken:

- 1) Accountability of Absynthe Magazine Board members: Provide a statement explaining how and why racist content was published;
- 2) Absynthe Magazine adopt an anti-oppressive and anti-racist mandate;
- 3) Any group affiliated with the Trent Central Student Association adopt an anti-racist and anti-oppressive mandate;
- 4) Absynthe Magazine Board members and staff, as well as all groups affiliated with the TCSA, attend anti-oppression and anti-racism workshops;
- 5) An official response from the Trent University administration by President Patterson condemning the racist attitudes perpetuated in the article;
- 6) Absynthe Magazine Board and staff as well as the Trent University administration attend the October 2 forum;
- 7) That Trent students write letters to Absynthe expressing their opposition to such articles, demanding

that their letters be published;

8) That Trent students stand in solidarity against racism- do not financially support organizations that foster racism or refuse to be accountable for racism.

Decolonization & Anti-Racism Coalition

Arthur - Student & Community Newspaper

Editorial: The freedom of white speech

Written by James Burrows

Monday, 06 October 2008

Last Thursday I attended DARC's open forum on racism at Trent (see page 6). One of the topics discussed was whether or not 'white' people have the space to talk about their own race. I feel like this is an interesting feature of conversations around race. Every violent act by 'white' people seems to return to whether or not white people feel comfortable talking about racism. Making white people comfortable with racism is an impossible task. No matter how racism is discussed white people will feel uncomfortable having to face the fact that we have so much privilege and have never had to negotiate our lives through dominant understandings of what people 'like us' are like.

Canada is set within a colonial history that is overrun with organizing and defining itself through a white framework. Current histories tend to cover up the very violent nature of our history of racism. A history that has 'defended' Canada from non-white immigrants and indigenous populations as a matter of public policy since Canada was founded. At the turn of the 20th Century one popular songs refrain proudly proclaimed 'white Canada forever.'

This is our history. These stories tend to get covered up in order to allow white people to feel proud of their accomplishments within Canada. We do not need space to proclaim how very proud we are of how we built Canada as a British colony. The very nature of building colonies requires racism and violence. The Canadian states vicious reorganization of indigenous space has only recently been understood to be wrong. And this understanding has not filtered very deep into our everyday understandings of Canadian spaces. Statements about immigration today often emphasize how dangerous immigrants supposedly are without recognizing how the very nature of white privilege is in itself violent and dangerous. When this is understood, the terms of the debate begin to shift off of understandings of making sure that white people are comfortable onto making sure white people are uncomfortable.

This also feeds into the concept of freedom of speech. If we think about the concept of freedom of speech in terms of white space, set within a power dynamic that privileges white voices and white history, then we can start to see how the freedom to speak in social spaces is slanted towards those who are white. Freedom of speech can, in this sense, then become a tool for white people to voice white concerns.

This is where setting up anti-oppression policies allows us to start conversations about privilege within organizations that can be meaningful because there are more power dynamics at play then simply white and non-white. Understandings of gender, ability and class intersect with all of these categories and can have serious consequences on how we speak freely. Allowing those who are the most affected by power the ability to speak without the fear that they must alter their language, so that those in positions of power feel less threatened, is important.

Last week we printed a report by Andres Salazar and Linzy Bonham called Spaces of Racism, discussing racism on campus and in the downtown. On Thursday Bonham was interviewed on Arthur's radio program Out of Print. Bonham noted that white people should feel uncomfortable because we exist in a space that caters to being white. Challenging spaces that we have been told our entire lives to celebrate is not easy. But its even harder for those who are not privileged by that same space, and who live within that same space.

Perhaps next time we should not be so worried about feeling comfortable. Because, if you are a white man in Canada, you truly do have the freedom to speak.

Arthur - Student & Community Newspaper

Re: In response to the term "Israeli Apartheid"

Written by PCPS

Monday, 24 March 2008

Regarding Turchick's article, which claims that apartheid does not structure the reality of Palestinians with Israeli citizenship: Within the Palestinian lands occupied in 1948, Palestinians and Jews generally live in separate areas? This geographical apartheid is clearest in big cities where Palestinian and Jewish neighborhoods are sometimes separated by walls and fences. It is the more visible part of the structure of racist exclusion, discrimination and dispossession Israel is built upon. Land property laws, residency rights, access to education and jobs – an intricate system of 'Jewish first' and 'Jewish only' allows the Zionist state to oppress and control the remaining Palestinians. Palestinian communities within Israel are drastically under funded in budget allocations for housing and healthcare support receiving much less per person than Jewish communities do. Zionist urban planning strategies limit the growth of Palestinian residential areas, reinforcing expulsion policies. As Ilan Pappé notes: "For many Zionists, Palestine was not an 'occupied' land. The Palestinians were invisible to them or, if not, were part of nature's hardship and as such were to be conquered and removed." Apartheid is rooted in the very establishment of the colonial Jewish state. Zionist colonizers sought to permanently settle in the occupied land and replace the indigenous population. The Palestinian struggle for liberation is in essence an anti-colonial struggle. Inherent in any colonial project is a racist, Eurocentric worldview. To be anti-Zionist is to be anti-racist and anti-colonialist; this is not anti-Jewish. Anti-semitism goes against the very principles that are the foundation of the Palestine-solidarity struggle – justice, equality, dignity, human rights, and self-determination for all. PCPS members will be on campus this Wednesday, March 26 from 10-4 in front of Bata Library selling fair trade products from Palestine, and we would be happy to continue this conversation then with anyone who would like to know more. We have also organized an event on the academic boycott of Israeli apartheid on university campuses, which will take place on Thursday April 3 from 3-6 in the Champlain Senior Common Room. We encourage all to attend.

Peterborough Coalition for Palestinian Solidarity (PCPS)

Arthur - Student & Community Newspaper

Re. "Israeli Apartheid"

Written by Carmi Turchick

Monday, 19 January 2009

In response to the nearly entirely false guest opinion, and with hopes that some few remain who are interested in helping the Palestinians, I offer a few comments.

“Apartheid” is a word with a particular meaning and accepted legal definition. The situation in Israel in no way meets the meaning of the word. Keeping citizens of an enemy nation with a current desire to wipe your own country off the map, as demonstrated by their electing a party that pledges to do so as their government, outside of your own borders is just not the same thing as “apartheid” in any way.

In response to the nearly entirely false guest opinion, and with hopes that some few remain who are interested in helping the Palestinians, I offer a few comments.

“Apartheid” is a word with a particular meaning and accepted legal definition. The situation in Israel in no way meets the meaning of the word. Keeping citizens of an enemy nation with a current desire to wipe your own country off the map, as demonstrated by their electing a party that pledges to do so as their government, outside of your own borders is just not the same thing as “apartheid” in any way.

The authors accusations about how the Palestinians who are Israeli citizens are treated within Israel are entirely false and I invite everyone to do their own research on this and see just what huge lies are being told. Why do they have to lie if they are on the side of justice and peace?

Those who talk about the “Right of Return,” which does not exist, seek to destroy Israel by forcing five million hostile non-Israelis into the democratic country where they can vote in Sharia laws and pass anti-Jewish legislation.

Any real Leftist and real member of the Peace and Justice movement would be calling on the Palestinians to use non-violent protest instead of shooting missiles hoping to kill random Israeli citizens. Violence over the last four decades has not helped the Palestinians at all, and even founders of the PLO have recently publicly looked back and wished that they had followed the road of peace in 1967. Non-violence worked against apartheid in South Africa and worked for the Civil-Rights Movement in the US, if that is what you think the situation is in Israel then why cant non-violence work there and why do none of these people support it?

Yes, Israel has done things that should be protested against, as have most countries. Protest peacefully and not by trying to kill innocent civilians.

These people support violence because their views are based on the hatred of Jews. In response to my previous remarks here on the topic the Trent “Anti-Israeli-Apartheid” group wrote in explaining that they are not against Jews having their own country, they are only against Jews trying to live in their own country permanently.

Trent has a reputation for being a Leftist school concerned with Peace and Justice and against racism. The views expressed in the Arthur tell the opposite story.

Arthur - Student & Community Newspaper

Israeli Apartheid Week 2009: Repression and support of academic freedom in the university

Written by Kim Wilson
Monday, 02 March 2009

This week forty cities across the world will hold events for the Fifth Annual Israeli Apartheid Week (IAW). Started in Toronto in 2005, IAW is dedicated to supporting the call from over 170 civil society organizations in occupied Palestine for an international Boycott, Divestment, and Sanctions (BDS) campaign against apartheid Israel. Apart from strengthening the BDS movement, a main goal of the week is to educate people and promote research about the structure and features of Israeli Apartheid as outlined by the statement made in July of 2005 from Palestine.

The purpose of the BDS movement is to exert pressure on the state of Israel to implement full equality for Arab-Israelis, to end the occupation and colonization of all Arab lands, a complete removal of the Wall, the full protection of Palestinian refugees and the guaranteed right of return to their homes and properties as stipulated within the UN resolution 194. IAW seeks to educate people in order to bring about critical discussions regarding the historical events that inform the current Palestinian situation.

Last year the formation of Peterborough Coalition for Palestinian Solidarity (PCPS) brought IAW to Trent University and the community of Peterborough. In the wake of President Patterson's unilateral statement made during the summer of 2007 to condemn the decisions of a British academic union to boycott Israeli institutions, PCPS held educational forums, film showings and generally urged the community to do research and actively seek more knowledge regarding the state of Palestine.

This year PCPS has held similar events to bring about discussion, information and organization entailing the apartheid policies of Israel and the current forms of oppression in Palestine. A significant number of students, faculty and community members have attended panel discussions, teach-ins, demonstrations, as well as signed letters in support of BDS and a call to condemn the Israeli Defense Force for their assaults on Gaza and particularly the strategic bombing of the Islamic University.

During the two weeks preceding IAW, student organizations in solidarity with Palestine and CUPE Ontario found themselves under attack for their efforts in finding and gathering research, organizing BDS actions, the Right to Education campaigns and student promotions for upcoming events. Organizing education campaigns around Israeli Apartheid also ran into difficulty last fall at the University of Toronto when a conference planned by Students Against Israeli Apartheid (SAIA) was denied access to space two days before the conference was to begin.

Struggles against administrations and others have led to broader discussions regarding academic freedom and the role that the academic institution plays when considering organization and education campaigns discussing oppressive practices. Partnerships between university sectors have formed in response. This article outlines some of the key misconceptions of the movement against Israeli Apartheid and how university institutions have effected active participation and a right to unequivocal education and expression.

Students Rights to Education

Last week Carleton's chapter of Students Against Israeli Apartheid (SAIA) placed 100 posters around campus for the purposes of promoting Israeli Apartheid Week. Within 24 hours the posters were removed at the request of Carleton's Equity Services. The reasoning provided by Equity Services was that the posters "could be seen to incite others to infringe rights protected in the Ontario Human Rights code" and are "insensitive to the norms of civil discourse in a free and democratic society."

SAIA has stated that the image depicts a factual situation and that the poster clearly intends to invite people to events taking place during IAW. The students note the irony in the refusal of the President to condemn Israel's assaults on Gaza yet prohibits promotional materials intending to inform and engage the

student population.

On February 12, 2009 York's chapter of SAIA released a public statement outlining the recent harassment organizers had experienced when promoting IAW. Harassment was said to have come from student organizations such as "Hasbara Fellowships" and "Hillel" that are affiliated with the "Jewish Defense League," an aggressive pro-Israeli organization.

Students stated that the harassment caused them to move around on campus in groups to avoid being confronted by the organizations. Such instances include sexual and sexist remarks toward women members, racist remarks targeted at people of color, physical intimidation, orchestrating commotion, and the destruction of SAIA materials.

On February 24 at York, SAIA was fined and given the highest monetary penalty of \$1000 and another \$250 to the signatory of the organization for "sound amplification" of a rally staged in solidarity with students in Gaza on February 12. The university has violated its own procedures by not following the verification process outlined in the "Student Code of Conduct."

Students have asserted that both security and administration has outright ignored the repression and hostilities targeted toward the students. This coincides with a report released in June 2008 by the Canadian Association of University Teachers (CAUT) that stated that York administrators had been implicated in harassment and intimidation of Pro-Palestinian students.

Grassroots actions have historically had little assistance from university administrations, particularly within the most contentious situations. The BDS campaign and Right to Education have felt similar obstacles in their efforts. Yet since their conception five years ago, the movements have broken from the activist tradition of focusing on parliamentary lobbying and channeled different forms of civil society and been able to partner with allies such as organized labour unions.

Academic Labour Unions

On Sunday, February 22, 2009, CUPE-Ontario's Ontario University Workers Coordinating Committee (OUWCC) passed a resolution calling for education and research into the institutional links between Israeli and Canadian Universities that reinforce and perpetuate apartheid.

The resolution supports a decision made by CUPE-Ontario in May 2006 to pass Resolution 50. This resolution was passed almost unanimously at an annual provincial conference that sent 900 delegates from CUPE locals province wide.

After Resolution 50 passed, Sid Ryan, President of CUPE-Ontario stated that "amid resolutions on health care, pensions, social services, education and matters of social justice, CUPE-Ontario delegates attending our annual convention in Ottawa voted overwhelmingly to support a global campaign against Israel's apartheid-like policies until that state recognizes 'the Palestinian people's inalienable right to self-determination'."

An article written by Kole Kilibarda in the journal Upping the Anti stated that these actions led by CUPE-Ontario "inspired" and gave "direction by movement veterans who had experience in the campaigns to boycott apartheid South Africa in the 1980s." Kilibarda, who is visiting Trent next week for a panel discussion, also claims that the resolution acts "as a stamp of legitimacy."

Misconceptions of these resolutions have surfaced throughout the media and continue to be used as platforms by pro-Israel organizations, since Sid Ryan's comments in January 2009. Ryan stated that the boycott supported by CUPE aimed to target Israeli academics from speaking on University campuses. Immediately Ryan retracted his statement to reiterate the position of CUPE, whose actual position aims to boycott ties between Canadian universities with Israeli universities, as well as open up lines of research into those ties currently being made and not target individual academics.

One panelist at the conference this past weekend stated the importance of Ryan's comments in the context that it opened a broader discussion within the university and the general public about the difference between boycotting an individual as opposed to holding an institution and state apparatus responsible for apartheid policies. Emphasis has since been placed countless times that these resolutions are and always have been directed toward policies and ideologies as opposed to individuals.

CUPE-Ontario first began passing resolutions concerning the Middle East Conflict in 2002. CUPE National has also passed similar motions concerning the Middle East with their first resolution demanding that the "Israeli Government immediately withdraw from the occupied territories and abide by UN Resolution 242 and 338." CUPE- Ontario has historically passed similar motions at conventions regarding the mistreatment of workers in countries such as apartheid South Africa, Iran, Colombia, Egypt, and Israel. When asked why a labor union supports such motions, CUPE member locals stated through a publication that they "strongly believe in the human rights of individuals and communities both in Canada and internationally."

A second motion came forward last weekend at the conference to oppose the violation of free speech and various acts of repression from university administrations that are targeted at Palestine-solidarity organizations and student organizing throughout Ontario university campuses.

Role of the Institution

University institutions symbolize growth and development and it is widely understood that Israel's attack on the university in Gaza was no mistake – apart from the science department, it included a women's residence and students waiting at a bus stop.

Presumably, university administrations have been unsupportive in the calls from student organizations for discussion, research and actions to be taken in regards to supporting the rights of education within Palestine. Similarly, they have received little support and outright refusals to condone organizing efforts to bring about discussions and debate.

While academic labour unions have recently supported these actions and serve as a legitimating body for involved students, it is yet to be understood how those non-binding resolutions will be put into action. Yet there have been calls of accountability and active support from other influential members of the university that have been essential in maintaining open dialogue.

Faculty for Palestine

University faculties have often played a critical role in supporting BDS campaigns and student actions on campuses. A number of coordinated efforts this year by concerned professors and teachers have been mobilized as a response to the repression of activism on campus and the attacks on Gaza in December/January.

The Faculty for Palestine (F4P) is a system and group of faculty that began in the fall of 2008. Their

members extend to 40 universities and 10 colleges across Canada. They mobilized themselves as a response to the actions and subsequent inactions that were being taken by university administrators to silence students and others in the community from taking a stance on Palestine.

The members believe and work toward free speech in Canadian universities regarding issues of Palestine and apartheid policies of Israel with emphasis on the “intellectual and educational implications of these conditions and practices.” F4P supports discussion and debate regarding general BDS movements as well as calls specifically for the boycott of Israeli academic institutions.

The most recent and ongoing action put forth by F4P includes an open letter gaining signatories from faculty who support the academic boycott of Israeli institutions and to condemn the actions of Canadian universities involved in suppressing the freedom of speech and assembly. 375 tenured, contract, retired and visiting faculty across Canada have currently signed this letter. The founding members of F4P have released publications and pamphlets condemning the actions taken by university administrators against efforts to organize Israeli Apartheid Week.

Immediately following the attacks on Gaza, 465 faculty members signed a letter organized by York faculty. The letter was sent to Prime Minister Harper demanding that Canada impose sanctions on Israel.

While faculty, particularly tenured faculty, maintain a more privileged place within the institution they are often targeted by administrations for their active expression on Palestine. Last May, the chair of the Political Science department at York, Professor David McNally, received a disciplinary letter from the Dean for speaking out at an “unauthorized student rally” that by no coincidence happened to be a pro-Palestine rally. The charges were dropped with the assistance of McNally’s union. McNally states that the situation could have come out differently had he not been in the position he was. The collective efforts of students, labor unions and faculty have consistently produced critical discussion and knowledge formation that has systemically been repressed within institutions that claim to promote academic freedom.

With these changes and developments throughout the past two months and beyond, many students have begun to ask themselves what role their institutions can play in issues embedded with so much history and contention. Institutions in which many students have engaged in larger questions of justice, gender, critical race theory and power structures. Research and critical thinking skills have been at the forefront of the academic learning process and allowed students to critique both civil society and government. They must be maintained.

Right to Education Campaign:

-“To document research and raise awareness of the issues facing Palestinian education under Israeli occupation.

-To build an international campaign in support of the rights and academic freedom of students, teachers and educational institutions.

-To provide legal representation for Birzeit University students and faculty arrested, detained or deported by the Israeli military authorities.

-To oppose illegal Israeli occupation and its attacks on Palestinian education and the right to education and unimpeded access for all Palestinians and their educational institutions.”

<http://right2edu.birzeit.edu/>

Resolution 50:

-“Develop an education campaign about the apartheid nature of the Israeli state and the political and economic support of Canada for these practices.

-Support the international campaign of boycott, divestment and sanctions until Israel meets its obligation

to recognize the Palestinian people's inalienable right to self-determination and fully -complies with the precepts of international law including the right of Palestinian refugees to return to their homes and properties as stipulated in UN resolution 194.

-Call on CUPE National to commit to research into Canadian involvement in the occupation and call on the CLC to join us in lobbying against the apartheid-like practices of the Israeli state and call for the immediate dismantling of the wall."

OUWCC (Academic labor unions) Resolution:

-“Support the RIGHT TO EDUCATION campaign at Birzeit University to defend the right of Palestinian students to have access to education and educational institutions in the Palestinian territory, and seek to raise awareness about the issues facing Palestinian education, students and teachers under Israeli military occupation,

-Encourage members to hold public forums to discuss academic boycott of Israeli academic institutions, and

-Ask campus representatives to work with locals to investigate both research and investment links between Ontario Universities and the state of Israel's military.”

Faculty for Palestine condemns:

-“Statements from 19 university presidents in the summer of 2007 to foreclose debate on the academic boycott of Israel, citing ‘academic freedom.’

-Efforts to ban the use of the term ‘Israeli Apartheid’ at McMaster University in February-March 2008, overturned only through a campaign of protest.

-Discipline against students involved in peaceful protests for Palestinian human rights at York University in March in 2008.

-Attempted discipline against a faculty member who addressed a rally against Israeli Apartheid at York University in 2008.

-A pattern of cancellation of room bookings for meetings concerning Palestinian rights at the University of Toronto [see last week's Arthur] and York University in 2008.

-The use of security requirements and fees to cover security costs to impede campus meetings about Palestinian rights.”

<http://www.caiaweb.org/faculty>

Arthur - Student & Community Newspaper

An Open Letter from Faculty Regarding the Removal of Israeli Apartheid Posters

Written by Various

Monday, 09 March 2009

Robert F. Clarke, Head Librarian

Dr. Robin Lathangue, Head of Colleges
Meri Kim Oliver, Sr. Director of Community Affairs and Senior Partnerships
Don Cumming, Sr. Director of Public Affairs

Dear Mr. Clarke, Dr. Lathangue, Ms. Oliver and Mr. Cumming,

We are writing to raise concerns and questions about your decision to have the Israeli Apartheid Week poster removed (or its Latuff image replaced) from the Bata library showcase by the end of the day on March 4. Mr. Clarke's e-mail to the Peterborough Coalition for Palestinian Solidarity states that your decision was made on the grounds that the Latuff image "communicates an inflammatory message". Yet you provided no explanation to accompany this highly charged accusation.

We are also deeply troubled about the level of intimidation implicit in your "request" that the students of PCPS "voluntarily remove or replace the other copies of the poster containing the Latuff image". We find it extremely irresponsible, and possibly actionable as harassment, for the university Administration to deliver such a "request" without a) citing the policy grounds for it, and b) informing the students about the penalties they face for non-compliance.

As faculty members of the Trent University community, we take freedom of expression on campus very seriously and are demanding that you provide the university community with the following information about your decision:

- 1) What do you mean by "inflammatory message"? What message, in particular, do you consider "inflammatory"? How is it "inflammatory"? Why was this explanation not provided to the students, in writing, at the time your decision was issued to them?
- 2) What university policy was used as the basis for your decision? What specific policy identifies "inflammatory message" as a violation, and what is the penalty for not conforming to it?
- 3) Your letter states that "the University is committed to working with all parties involved in this issue to promote a dialogue". Which "parties", specifically, are you referring to as being "involved in this issue"? We consider faculty to be a significant party in our university administration's decision to ban a poster from campus, and yet we have not been consulted or invited into the dialogue. Who, then, is in this "dialogue"? What requests are other "parties" making, and what demands are you imposing on "parties" other than the PCPS? We are asking that you provide a full account of the actions, parties and processes that led up to this decision.

Finally, we want you to bring to your attention an Open Letter to defend freedom of speech, particularly as it regards Palestinian rights at Canadian universities. This letter has been signed by over 370 faculty from over 40 Canadian universities. Many of us are members of Faculty 4 Palestine network, and we can assure you that Trent Administration's actions will be given due attention as we move ahead with this national campaign.

You can view the Letter and the signatures at the following link:

<http://www.caiaweb.org/node/1148>

Sincerely,

A. Haroon Akram-Lodhi, International Development Studies
Feyzi Baban, Politics Department
Chris Beyers, International Development Studies
Davina Bhandar, Canadian Studies
Marion Boulby, Department of History
Paula Butler, Women's Studies
Nadine Changfoot, Politics Department
Sally Chivers, Canadian Studies
Gavin Fridell, Department of Politics
Margaret Hobbs, Women's Studies
Chris Huxley, International Development Studies/Sociology
Paul Kellogg, International Development Studies
Winnie Lem, International Development Studies
Paul Manning, Anthropology
Barbara Marshall, Department of Sociology
Anne Meneley, Anthropology
Mary-Jo Nadeau, Department of Sociology
Michael Neumann, Department of Philosophy
Colleen O'Manique, Women's Studies
Bryan Palmer, Canadian Studies
James Penney, Cultural Studies
Paul Shaffer, International Development Studies
Jacqueline Solway, International Development Studies/Anthropology
Carol Williams, Women's Studies

Arthur - Student & Community Newspaper

University asks Israeli Apartheid Week Posters Be Taken Down

Written by Simon Wallace

Monday, 09 March 2009

On Wednesday, March 4 the Peterborough Coalition for Palestinian Solidarity (PCPS) was told by Richard Clarke, the University Librarian, that the group's poster in the library's display case, advertising Israeli Apartheid Week (IAW), had to be removed or covered. In an email later in the day he also asked that PCPS "voluntarily remove or replace the other copies of the poster... that have been posted around campus. If you are unwilling or unable to do this, the University may undertake to carry out this task."

Clarke writes that the image in the poster, which shows a child in a walled area with 'Gaza' written beneath him having a missile shot at from a helicopter with the word 'Israel' written on it, "communicates an inflammatory message, and does not promote the positive discourse on the Palestine-Israel question that the University wishes to encourage." He adds, "temporarily modify[ing] the existing poster by removing the... image and replacing it either with more text, or with imagery of a non-controversial nature, will be acceptable."

Kim Wilson, of PCPS, told Arthur that, "We have no idea what inflammatory expression means, we haven't even been told what was controversial or offensive about the image. In fact we think it represents a part of the conflict that has been under-reported and often not properly acknowledged: in the recent Gaza assault over 430 children were killed by bombs from IDF helicopters. There's no way for us to be polite about this and, frankly, there is no way to have a discussion about Palestine without it, in some way, being controversial." She adds that the decision to use the image was a strategic one to express

solidarity with other Palestinian Solidarity student groups who have had the image banned by university administrations for “amorphous and non-descript” reasons. “The whole point of the image,” she says, “is to encourage debate on our campus.”

Senior Director of Student Affairs, Meri Kim Oliver, wrote in an email to Arthur, that, in the end, “No decision was made to remove the posters, and administration has not removed any posters. A request was made that the image be voluntarily removed as the poster image caused some students to be very uncomfortable.” She adds, “After further consideration, it was determined that posters would not be removed. Only the poster in the display case outside the library has been modified, in response to students’ concerns.”

Feyzi Baban, Chair of the Politics Department, suggests that the university administration was extremely clear that they wanted the posters taken down. “Perhaps they didn’t do it the way that U of T, Carleton or Laurier did, where the demand was explicit and there were threats of fines, but I think the outcome is the same. The students were told to take down the poster or the administration would take it down. So there is no difference,” says Baban. “They deliberately leave [the question of whether this is a demand or a request] vague,” he adds, “in the absence, however, of any kind of policy, and given how difficult it is to decide what is inflammatory, [the administration] should not be making these kind of decisions without consulting the wider university community.”

A Letter to the Editor, sent by a number of Trent Faculty, addressed to Oliver, Clark, Robin Lathangue (Head of Colleges), and Don Cumming (Senior Director of Public Affairs), in this issue of the Arthur, however, takes issue with the administration’s actions: “We are also deeply troubled about the level of intimidation implicit in your ‘request’ that the students of PCPS ‘voluntarily remove or replace the other copies of the poster containing the... image.’ We find it extremely irresponsible, and possibly actionable as harassment, for the university Administration to deliver such a ‘request’ without a) citing the policy grounds for it, and b) informing the students about the penalties they face for non-compliance.” The letter also notes that faculty, who are a “significant party” in the university, “have not been consulted or invited into the dialogue.”

The Collective Agreement
between
The Board of Governors on behalf of Trent University
And
The Trent University Faculty Association
2005-2008

I.2.4 Discrimination and/or Harassment

I.2.4.1 The parties agree that there shall be no discrimination, interference, restriction or coercion exercised or practised by either of them with respect to any member in regard to any matter including salaries, rank, appointment, promotion, tenure, permanency, re-appointment, dismissal, sabbatical leave, fringe benefits, or any other terms and conditions of employment by reason of age (except as required by statute or the retirement provisions of the Trent University Pension Plan), race, language (except where the lack of language competence would clearly prevent the carrying out of the required duties), creed, colour, ancestry, ethnic origin, place of origin (birth place), citizenship, political or religious affiliation or belief, sex, pregnancy, sexual orientation, marital status, family status, number of dependents, clerical or lay status, disability (except where the disability would clearly prevent the carrying out of the required duties), place of residence (except where place of residence at such distance from the University significantly restricts members from carrying out their duties and responsibilities), or membership or activity in the Association or other legal associations.

The parties are committed to providing equal treatment with respect to employment without discrimination as required by the *Ontario Human Rights Code*. The University is committed to meeting the requirements of the *Ontarians with Disabilities Act* to address a workplace free of barriers.

I.2.4.2 Measures implemented by the parties under the Collective Agreement, in relation to the University's Employment Equity program, are not intended by the parties to be discriminatory within the meaning of I.2.4 or under the relevant provisions of the Ontario Human Rights Code. Where necessary and as appropriate, in relation to such measures, the parties will work together to achieve "Special Program" status under the Ontario Human Rights Code.

I.2.4.3 The parties agree that harassment, and discrimination falling under the jurisdiction of the "Policy on Discrimination and Harassment", shall be subject to the provisions of Appendix E.

Nothing in this Article or in Appendix E is intended to inhibit consensual social relationships, freedom of expression or academic freedom of any member.

Nothing in this Article or in Appendix E is intended to limit the authority of those individuals charged with supervising others, counselling others, informally resolving complaints or conducting job performance appraisals.

Nothing in this Article or in Appendix E is intended to restrict or inhibit a member's right to file a complaint with the Ontario Human Rights Commission.

Nothing in this Article or in Appendix E is intended to restrict the role of the Association or its representatives in responding to the concerns of members.

Nothing in this Article or in Appendix E is intended to limit access to the grievance and arbitration process under the Collective Agreement in connection with discrimination, interference, restriction, or coercion under I.2.4.1.

Nothing in this Article or in Appendix E is intended to restrict the action(s) of the University in responding to substantiated instances of harassment or discrimination.

I.2.4.4 Where a member applying for assistance or making a complaint under Appendix E is in contact with the subject of the application or the respondent by virtue of teaching, employment or other

institutional relationships, and where such a member has reasonable grounds to believe that there is a threat to his/her physical health, safety or security, the member may, upon notification to the Dean/University Librarian, discontinue such contact with the subject of the application or the respondent pending the disposition of the matter under Appendix E or the institution of other appropriate arrangements. In the event that such discontinuance of contact significantly reduces the workload either of the said member or of a member who is the subject of the application or the respondent, the Dean/University Librarian may assign other duties as deemed necessary.

I.2.4.5 When the Dean/University Librarian notifies a member that disciplinary sanctions are to be imposed on the member under section 7 of Appendix E, a copy of the written notification shall be sent at the same time to the Association.

I.2.4.6 Notwithstanding any other provisions of Chapter VI of the Collective Agreement:

(i) Any member who is a complainant or respondent adversely affected by a decision under section 7 of Appendix E may appeal the decision directly to the President within fourteen (14) days. The grounds of the available appeal are that there has been a violation, misinterpretation, improper application or faulty administration of Appendix E, and, in the case of respondent appeals only, that the sanctions imposed are excessive. Within fourteen (14) days of receiving the written appeal, the President shall render a final, written decision, and shall send a copy at the same time to the Association.

(ii) A grievance arising out of the imposition of a disciplinary sanction under Appendix E must be filed by the Association within forty-two (42) days of receipt of the written notification of disciplinary action under I.2.4.5. Such a grievance shall be referred directly to arbitration seven (7) days after the date of the grievance. These time limits may be revised by mutual agreement of the parties.

(iii) In any such grievance the arbitrator(s) shall hear all evidence de novo.

I.2.4.7 Public or official statements by officers of the University concerning an application for assistance or complaint under Appendix E shall be consistent with the substance and/or stage of said application or complaint. Such statements, including statements concerning disciplinary sanctions imposed under Appendix E, shall be made by the University only on a "need-to-know" basis. However, arbitration reports issued in consequence of actions under Appendix E constitute public documents.

I.2.4.8 If the Dean/University Librarian decides under section 7 of Appendix E not to proceed against a member who is a respondent, or if an arbitration decides in favour of such a member, the University shall remove all documentation relating to the complaint from the member's personnel files and, except for arbitration reports which shall be retained, shall at the discretion of that member destroy the documentation or transfer it to that member.

I.2.4.9 Records of disciplinary sanctions imposed on a member under Appendix E which are confined to a warning or reprimand shall be removed from the member's personnel files after a period of three (3) years during which no further records of similar or more serious disciplinary action against the member have been added to the member's files. Records of disciplinary sanctions under Appendix E, more serious than a warning or reprimand, shall be removed from the member's personnel files after a period of five (5) years during which no further records of similar or more serious disciplinary action against the member have been added to the member's files. Documents which are so removed shall be maintained in a separate file in the Dean's/University Librarian's Office, with access on a "need-to know" basis and only in the context of personnel/employment decisions involving disciplinary action. Notice of access shall be provided to the member and to the Association.

I.2.4.10 The University shall make every reasonable effort to protect members from undue jeopardy attaching to performance of their duties. Undue jeopardy may arise from trivial, frivolous, vexatious or bad-faith allegations under Appendix E. The University and the Association shall assist a member in applying whatever legal remedies exist if harassment of the member continues after a complaint has been upheld and disciplinary action has been taken under Appendix E.

I.2.4.11 The Human Rights Advisor shall compile an annual report about applications for assistance and complaints under Appendix E. This report shall be as full as requirements of confidentiality under Appendix E permit and shall be made available to the University community.

I.2.6 Employment Equity

I.2.6.1 Trent University is committed to employment equity, as evidenced by its participation in the Federal Contractor's Program and approval of a policy on Employment Equity. The parties are committed to establishing equitable opportunities for employment. The parties also agree to work together through bilateral consultation and negotiations to remove any discriminatory barriers that may exist to the employment of women, aboriginal peoples, people with disabilities, and members of racial minorities in employment areas covered by the Agreement.

I.2.6.2 For all individual faculty and professional librarian competitions for advertised positions, the Personnel Committee shall prepare a statistical report to the Dean or University Librarian (as appropriate), specifying the total number of applicants, and where the information is voluntarily disclosed by the applicants the number and percentage of those who were women, aboriginal people, people with disabilities, and members of racial minorities. The Dean's Office shall then compile these statistical reports, with copies to the Association. Departments/programs may also choose to consolidate this reporting process, by submitting one (1) annual statistical report to the Dean's (Librarian's) Office (copy to the Association). In such cases, the report shall be submitted by no later than June 30th of each year.

I.2.6.3 Where there are no female applicants for a faculty position, or where the Personnel Committee determines a short-list which does not contain at least forty (40) per cent (minimum of two (2)) female candidates, the Dean shall be immediately advised. In such cases, the Dean may require an extension of the competition deadline, additional advertising, and/or such other measures as are deemed appropriate. In addition and where possible, the Dean may require that at least one (1) female applicant be placed on the short-list.

I.2.6.4 Where male and female candidates apply for a faculty position and a male candidate is recommended for appointment, the Personnel Committee shall prepare a report to the Dean which shall set out the details of the selection process, including the number of applicants who are short-listed, and the number and percentage of those who are women. In addition, the report shall formally and specifically address the candidacy of each female applicant who has been short-listed, and shall be submitted to the Dean for review prior to any formal offer of appointment being made.

IV.10 Religious Observances

Members shall be entitled to make reasonable rearrangements of their duties upon due notice to permit them to observe the religious obligations and practices of their faiths.

Hello Campus Racism Hearings,

Last winter the Trent Nursing Student's Association hosted a Health & Racism workshop to give nursing students a guided opportunity to look further into the relations between health and racism. All of the participants of this workshop are at their clinical placements today so I have written this letter instead to share our experiences.

While Nursing students are taught to provide "culturally appropriate care" and are introduced to Social Determinants of Health in class, our Nursing program only briefly touches on the roles that racism can play as a barrier to care and a detrimental factor in health outcomes. In response to this, a workshop was organized for Nursing students, with funding from the TFNSA to contract a trained and experienced Anti-Racism facilitator.

Though turn out was small, all participants left feeling that it was a worthwhile workshop. Through interactive activities, the facilitator helped us gain a better understanding of what is racism, how it relates to our lives and to the lives of our patients. For most participants, the workshop was the first time that they had ever been engaged to think and issues of race, racism and their impacts on people's health through the health care system.

Despite being a great learning opportunity, participants left the workshop feeling a little discouraged as there was not enough time to really get into creative and constructive responses to racism in the health care system. Participants also expressed interest in receiving further anti-oppression training in GBLTTQ issues and in particular Transgender issues.

However, after realizing how we can provide better patient care and improve our health care system by recognizing and speaking up against racism, some of the workshop participants are thinking of organizing a similar workshop this year for our peers.

Since racism remains off the radar of many nursing students, we are looking for ways to more effectively engage with other students. We know that workshops alone cannot challenge racism but feel that education and discussion are a good place to start. Since we are born in to it one way or another, racism is not any of our responsibilities to challenge; it is all of our responsibilities to work together creatively and leave this world better than how we found it. So, if you, particularly other faculty associations, would like to collaborate on similar workshops or have ideas on how to better engage students, please contact us at the coordinates below.

I hope that these hearings build the strong resolve that is needed to challenge the systemic racism by which we are surrounded.

On behalf of the Health and Racism workshop participants,

Steve Gibbs
2nd year Compressed Nursing Student
Trent-Fleming School of Nursing

References

- Spaces of Racism I & II
- Final Report of Task Force on Needs of Muslim Students
- Ontario Federation of Labour
 - Employment Equity
- Ontario Human Rights Code
- Canadian Charter of Rights and Freedom
- Student Charter of Rights and Responsibilities –Trent U