Factors and Processes of Racialization in the Canadian Academe

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Although university student demographics have become increasingly racialized and Indigenous, faculty members across Canadian universities do not reflect such demographic shifts (Henry & Tator, 2009). The vast majority of tenured faculty and institutional leaders remain white and male, while an increasing number of precarious sessional faculty are racialized or Indigenous. Further, universities in Canada operate on the narrative of white settler-colonial imperialism rooted in European Enlightenment traditions. In this position paper, I draw on my own experiences as a racialized woman working as a sessional faculty member in Ontario universities. I draw on the theoretical frameworks of Critical Race Theory (CRT) and Tribal Critical Race Theory (TribalCrit) to situate my experiences, and I offer a discussion and review of the literature examining the ongoing barriers and suggestions for resistance to factors and processes of white hegemony embedded in the Canadian academy.

Introduction: The Discourses of 'Diversity' in the Academe

In the Canadian context, universities have and continue to experience endemic government funding cuts under the era of "academic capitalism" which Slaughter and Rhoades (2005) defined as "the involvement of colleges and faculty in market-like behaviours" (p. 37). This has, in turn, created the demand for a surplus of sessional academics. The increasing reliance on sessional faculty across Canadian universities has had a detrimental impact on racialized and Indigenous scholars. Seatter (2016) draws attention to the stark diversity gap between tenured professors and student demographics in Canadian universities as a disservice to the increasingly non-white student filling seats in lecture halls (Academic Women's Association [AWA], 2016). The dominance of white men occupying the majority of tenured faculty positions in Canadian institutions thus marginalizes scholarly contributions and epistemologies from racialized and Indigenous perspectives. Although discursive practices and policies promote equity and diversity of faculty hiring, such policies remain merely "lip service" (Ahmed, 2012; Muzzin, 2008) and lack concrete commitment, oversight, and regulation. The discourse of diversity in higher education operates through the lens of the corporatization of the university, whereby diversity is commodified as a marketing strategy to attract a plethora of both international and minoritized domestic student demographics (Ahmed, 2012; Sensory & DiAngelo, 2017). Racism in the Canadian academy operates through recruitment decisions, such as tenure, equity, inclusion, and diversity policies, as well as university culture. The first section of this paper outlines my positionality and the ways in which I am situated in this work as a member of the increasingly precarious pool of academic labour. Following this, I outline Critical Race Theory (CRT) and Tribal Critical Race Theory (TribalCrit) which I use to frame my analysis. The next four sections of the paper investigate the reasons and practices that created the racialized hierarchy of academia in Canada. In order, they are: (a) the casualization of academic labour, race and precarity, (b) demographic changes and faculty representation, (c) and the perpetuation of whiteness through diversity policies. In the last section, I offer suggestions for allyship and solidarity between racialized and Indigenous faculty, sessional and tenured alike, to resist neoliberal racialization in the Canadian academe.

Personal and Theoretical Positionality

This paper emerges from my personal stake in the topic and is grounded in my experience as a racialized woman and sessional faculty member. I am the daughter of a refugee from Afghanistan and a Scottish-Canadian settler mother; I am a single mother as well as the first female in my family to have obtained a doctorate. My social location and identity falls outside of the parameters of the white, Eurocentric, conservative university; as Gaudry and Lorenz (2018) note: "the university has normalized the experience of students who are white, cismale, heterosexual, middle to upper class, lacking disabilities and without children" (p. 167). Prior to embarking on a career in higher education, I worked as an elementary school teacher in a Greater Toronto Area (GTA) school board. As a sessional instructor, I have taught in teacher education programs in a few Ontario universities where I have noted the marked absence of tenured racialized and Indigenous faculty, specifically racialized and Indigenous women faculty. Currently, less than 4% of university professors identify as racialized or 'visible minority' women (Statistics Canada, 2012) and only 0.7% of professors self-identify as Indigenous (Henry et al., 2017); the number of

female Indigenous academics is unknown. In spite of the rising percentage of racialized and Indigenous student demographics (Henry et al., 2017) and decades of employment equity initiatives to address systemic and institutionalized white privilege in academia, white women have been the greatest beneficiaries of such policies (James, 2009, 2011). This is despite research on the positive impact of having racialized and Indigenous women in senior academic positions on both graduate and undergraduate minority female students, who see that they have a place and a future in the Ivory Tower (Cukier et al., 2012; Wane & Abawi, 2018).

Critical Race Theory and Tribal Critical Race Theory

Critical Race Theory disrupts dominant stories and perspectives of white hegemony and white privilege in the academy by providing counter-narratives or counter-stories from non-dominant social locations (Ladson-Billings, 1995). Critical Race Theory seeks to resist, through interrogation, the prevalence of racist laws and legislation that perpetuate racism through colour-blind discursive practices rather than in an overt manner through narratives of neutrality and colour-blind rhetoric (Bonilla-Silva, 2006; Harris, 2012). During the 1970s, CRT emerged in response to deteriorating racial equality advances made in the 1960s, specifically on the disproportionate impact of the legal implications on African Americans (Santamaria & Santamaria, 2012; Stefancic, Delgado, & Harris, 2012).

Critical Race Theory is foundational as a paradigm for dismantling endemic racism in the academy especially in relation to racialized binaries of precarious labour and tenured professors and managers, as it challenges the ideologies of neutrality embedded in meritocracy that fail to acknowledge the intersectionalities of social location, such as race and gender (Delgado & Stefanic, 2001). As Smith (2002) argues, Canadian universities are founded on imperialism and the ongoing colonization of Indigenous peoples and lands, as well as the exploitation of racialized identities to fill labour voids and shortages in undesirable positions.

While CRT provides a transformational approach to challenging Eurocentric dominance by centering marginalized voices that have been historically silenced, the framework has been ineffective in addressing the specific experiences of Indigenous communities in settler-colonial societies (Brayboy, 2005). As a response, TribalCrit (Brayboy, 2005)—originating in CRT—addresses the everyday marginalization of Indigenous experiences in settler-colonial states through policies, laws, land appropriation, identity, and epistemology. Tribal Critical Race Theory and Critical Race Theory converge on the importance of counter-stories or story as theory (Brayboy, 2005) as resistance to white supremacist and settler colonial narratives. Narratives from marginal faculty voices are critical to creating and sustaining more meaningful policy mandates that speak to equity and diversity in faculty recruitment.

Factor: The Casualization of Academic Labour

The neoliberal shift of higher education in the Canadian context has amassed in severe government retrenchment from higher education funding across the provinces. The former philosophy of university as a public and social good has been replaced by capitalist trends increasing privatization and the corporatization of higher education as a commodity. The commodification of the academe has strengthened business alliances and contributed to the drastic rise of sessional academic positions coupled with skyrocketing tuition rates in order to cut costs no longer provided by government funding (Giroux, 2014; Slaughter & Rhoades, 2004; Wane & Abawi, 2018). The ideology grounding higher education as a commodity is that it offers students choice, as clients in a free market economy, to determine which educational institution best meets their needs as paying customers (Spreen, Stark, & Vally, 2014). The leadership dynamics of universities have shifted dramatically from a system of academic freedom where the professoriate held significant power in terms of shaping the academic culture and institutional affairs up until the 1980s (Giroux, 2014). Although, it must be noted that such academic freedom was a privilege almost exclusively afforded to a white male professoriate (Sensoy & DiAngelo, 2017). Following the era of academic freedom and the restructuring of the economy to a neoliberal, capitalist, and globalized market, universities in the Canadian context, following their U.S. counterparts, adopted a corporate model of organizational leadership (Acker, Webber, & Smyth, 2012). This neoliberal shift, defined by the rise of what Slaughter and Rhoades (2000) refer to as 'academic capitalism', is marked by the reduction of public funding in the university in exchange for a corporate university model.

The corporate university model is concerned with generating revenue from students as clients and knowledge

distribution is increasingly aligned with preparing a competitive but docile workforce (Kerr, 2014). Moreover, this shift has transpired into rapidly decreasing tenure-track positions, a surge of sessional faculty, and the increasing role and dominance of managerialism with its emphasis on performance and Quality Assurance Programs (QAPs) such as teaching performance evaluations, upon which sessional faculty rely heavily in order to renew university teaching contracts (Muzzin, 2008; Webber, 2008). The deteriorating academic freedoms of faculty at the expense of increasingly managerial influence and fundraising with private corporations to fill the financial deficits marked by government retrenchment has significantly decreased the decision-making power of the professoriate (Muzzin, 2008; Slaughter & Rhoades, 2004, 2005). The most detrimental outcome of neoliberal cuts to higher education has been the overwhelming reliance on sessional, per-course faculty (Ontario Confederation of University Faculty Association [OCUFA], 2015; Wane & Abawi, 2018). It is now estimated that more than half of all faculty on Canadian university campuses are in non-tenure track positions (Foster, 2016).

Sessional instructors are faculty members who are hired to teach university courses on a per term basis. Sessional faculty are non-permanent and hold limited duties, precarious job security, and low pay despite performing the same duties and roles as their tenured counterparts (OCUFA, 2015; Webber, 2008). Webber (2008) suggests that sessional faculty are no longer conceptualized as a flexible source of academic labour, but rather a defining feature of the global capitalist university. The increasing precarity of faculty across Canadian universities has, as Henry et al. (2016) indicated, most adversely implicated racialized, Indigenous, and other equity-seeking groups. The diminishing quality of education is not due to the qualifications of sessional instructors, but rather, because of the enduring stress levels of poor financial compensation for heavy workloads, limited job security and bargaining power as well as minimal opportunities for professional development (Facuher, 2014; Foster, 2016). The correlation between race, gender, and precarious employment is elaborated upon in the following section.

Factor: Race and Precariaty

Precarious employment is a by-product of the global capitalist university. It is articulated as part-time, temporary and/or contract work, low wages, limited to no benefits, on-call hours, and uncertain periods of employment (Evans, 2007). As Cranson (2003) indicates, the face of precarious labour in Ontario is both gendered and racialized. Cranson (2003) outlines the timeline of labour in the Ontario context, citing the "standard employment relationship" (p. 7) as the main employee/employer contract following World War II. This employment contract was between white male employees and their white employers and unions during a period when immigration was restricted to only European immigrants (Razack, 1998; Thobani, 2007). The correlation between racialization and employment is evident as it is noted by Block and Galabuzi (2011) that racialized males are 24% more likely to be unemployed than white males. Additionally, racialized women fare far worse and are 48% more likely to be unemployed than white men; those who are employed earn a mere 55.6% of white males (Block & Galabuzi, 2011). Block and Galabuzi (2011) discuss the phenomenon of racialization of poverty in Canada, indicating that racialized Canadians earn only 81.4 cents for every dollar earned by white Canadians.

The racialization of poverty can be defined as the disproportionate concentration of income inequality in racialized groups that is often reproduced as well as generationally perpetuated. The racialization of poverty in academia is characterized by the near invisibility of racialized and Indigenous women faculty holding tenure track positions, which shall be addressed in the following section. Another factor fueling the racialization of poverty and over representation of racialized bodies in precarious employment is both the lack of foreign work experience and credential recognition by provincial professional regulatory bodies (Pollock, 2010). Thus, employment equity discourses are not neutral or merit-based, but rather, highly stratified, valuing specific skill sets and knowledges at the expense of others. Access to the labour market is a mechanism of racialized gatekeeping whereby white bodies are privileged and bodies of colour are, in effect, pushed out (James, 2009; Pittman, 2010; Sensoy & DiAngelo, 2017).

Factor: Demographic Changes and Faculty Representation

The 2016 Census of Canada indicated that 22.3% of the Canadian population are members of a "visible minority" (racialized) group. Statistics Canada refers to visible minorities as non-Indigenous, as well as non-white in colour and/or non-Caucasian (2016). Moreover, the 2016 National Household Survey indicated that more than one out of five Canadians (21.9%) is foreign-born, making Canada the country with the highest foreign-born population in the

G8 (Statistics Canada, 2016). The Indigenous population in Canada has also increased dramatically, by 42.5% since 2006, however, Indigenous scholars are faced with greater workloads and administrative demands despite comprising the smallest faculty demographic (Gaudy & Lorenz, 2018). The rapidly increasing demographic diversity of university students has not been reflected in its faculty, as whiteness and white privilege rooted in the traditions of the academe are pervasive (Henry et al., 2017; James, 2009). The demographic composition of Canadian faculty is difficult to gauge, as it is not mandatory for universities to collect race-based data (Henry et al., 2017).

While almost half of the university student population is racialized, and the fastest growing populations in Canada are Aboriginals and visible minorities, the Canadian professoriate demographic is 81% white (AWA, 2016; Sensoy & DiAngelo, 2017). Moreover, racialized women hold about 18.7% of PhDs, yet only 3.4% of tenured, full-time faculty members are racialized women (Canadian Society for Studies in Education [CSSE] as cited in Verjee, 2013). White males additionally comprise the majority of academic leadership positions (Canadian Association of University Teachers [CAUT], 2007; Henry et al., 2016). This white privilege shapes the core of the university in terms of culture, epistemology, pedagogy, curricula, and power relations that dominate the neoliberal university (Muzzin, 2008; Slaughter & Rhoades, 2004). According to Henry and Tator (2009), only 0.7% of Canadian university teachers self-identify as Indigenous. The silencing of Indigenous faculty and epistemologies within academic spaces reinforces the view of the university as an institution of and for settler-colonialism. Furthermore, Razack (2002) inferred that there is a significant dichotomy in terms of framing the racialization of Post-Secondary Education where positions of leadership, tenure-track faculty and managers are white, whereas support staff and contingent faculty are overwhelmingly racialized. Racialized and Indigenous faculty members are often tokenized by overwhelmingly being assigned to teach what Nast and Pulido (2004) call "oppositional programs" (p. 723) and equity and social justice courses.

The hiring of minoritized faculty members to teach social justice oriented programs and courses ignites a tokenization of Black and Brown bodies. Kanter (1977) identified three processes that mark tokenism: performance pressures, boundary heightening, and role entrapment. Throughout the multifaceted processes of tokenism, the minoritized body is on constant display, always an all-encompassing representative of their entire racial identity and finally, an expert in diversity matters (Kelly, 2007). Tokenization must be examined in the context of racialization, in which the appointment of racialized and Indigenous faculty members is not justified for merely "meeting quotas", but rather based on their scholarly contributions. Coulthard (2014) has argued that recognition is a facet of settler colonial domination by which the settler-state recognizes Indigenous rights, yet simultaneously denies Indigenous autonomy. A comparable analysis can be applied to equity and inclusive hiring policies in Canadian universities that claim to recognize the importance of hiring and retaining racialized and Indigenous faculty, but fail to interrogate the power relations that prevent these bodies from entering academia.

Factor: "Diversity" Polices as the Perpetuation of Whiteness in Academia

Anti-racist policies exist in 37 Canadian universities; the majority of these policies exist to address issues of racism, harassment, and human rights complaints. As Sensoy and DiAngelo (2017) argue, despite the emphasis on equity and diversity in university hiring policies, change in faculty representation has not materialized. The policies also fail to discuss the prevalence of endemic institutional racism (Dua, 2009; Kobayashi, 2009). The 1984 Royal Commission on Equality in Employment established four designated groups: women, persons with disabilities, Indigenous people, and racialized people. The 1986 Employment Equity Act followed, with the enactment of the Federal Contractors Program (FCP), which requires any organization with a minimum of one hundred employees to have an employment equity program.

The FCP requires that businesses and organizations adhere to four mandates, including: the collection of workforce data, the completion of workforce analyses, the establishment of short term and numerical goals, and to make reasonable progress and reasonable efforts to ensure employment equity (FCP, 2016; Government of Canada, 2016). Therefore, the vast majority of publicly-funded universities are required under the Equity Employment Act to release an equity statement with each faculty position posting. However, as Sensoy and DiAngelo (2017) posit, claiming a commitment to equity and diversity in faculty representation is not substantial enough, as there must be critical action and practice to validate such stated commitments.

While these mandates appear promising, many university equity and inclusion policies can be dismissed as there is no requirement in place for universities to monitor census statistics, nor any obligation to collect race-based data on faculty members or to release such data to the public (Henry & Tator, 2009; James, 2011). Thus, the policies conjure up images of diverse students and faculty as marketing tools to attract an increasingly diverse student body, while omitting the silencing of minority faculty voices and precarious living conditions (Henry et al., 2017; Kobayashi, 2009). Ahmed (2012) asserts that diversity has amounted to an attractive corporate strategy to attract increasingly diverse student clientele, lucrative international students, as well as to create tokenistic ethno-racialized programs such as gender studies, African American history, and Middle Eastern studies. This aesthetic model promotes what Ahmed (2012) calls the happy diversity model which universities utilize to promote themselves in a neoliberal market while simultaneously perpetuating institutional racism. For example, as Gaudry and Lorenz (2016) point out, Indigenization initiatives at the university, although often designated to the severely underrepresented Indigenous faculty are also dictated by departmental administration. This cycle of institutional racism is sustained through lack of oversight, weak regulatory initiatives, and minimal transparency (Dua, 2009; Rezai-Rashti, Segeren, & Marino, 2017; Segeren, 2016). Ahmed (2012) articulates what she refers to as the "ambiguity of commitments" whereby universities proclaim a commitment to equity and social justice; yet provide limited oversight and transparency in terms of how they intend to materialize such commitments.

Racism thus goes unnamed; it is denied and deemed as antithetical to the purpose of the university, as the raceless and genderless space the university ought to be (Henry et al., 2017). Therefore, the discourse of diversity becomes a mechanism of protecting whiteness (Ahmed, 2012). As late as the 1990s, most university employment equity policies did not even include the identity category of visible minority (Dua, 2009). Thus, there is a fallacy in place that the university is diversifying its faculty representation to reflect Canadian student and general demographics; however, as there is no oversight enforced to determine the composition of faculty according to race, so these policies in fact perpetuate racism in the institution (Dua 2009; Dua & Lawerence 2000; Kobayashi, 2009; Rezai-Rashti, Segeren, & Martino 2017). Moreover, there exists a prevalent culture of marginalization in the experiences of racialized and Indigenous professors who are far more likely than their white counterparts to experience disrespect, including verbal, sexual, and physical harassment (Nast & Pulido, 2004; Pittman, 2010; Verjee, 2013). Pittman's (2010) work indicates the intersectionalities of gendered and racist oppression against women faculty of colour, particularly in terms of their interactions with white male students. Verjee (2013) outlines the pervasiveness of racism and micro aggressions encountered by racialized and Indigenous faculty as manifested in daily encounters with subtle and overtly racist messages. The micro aggressions faced by minoritized faculty include the devaluation of scholarship, experience, epistemic orientations, and contribute to feelings of low self-worth, inferiority and disrespect, which is often subsequently internalized.

Equity and anti-racism policies at the university offer a neutral and objective narrative toward their hiring practices, through the discourse of meritocracy and hiring the "most qualified" candidate in relation to Eurocentric standards of academic excellence, that adhere to traditional settler-colonial values and norms of education (Gosine, 2007). The fallacy of objective hiring must also be deconstructed as a barrier to racialized and Indigenous faculty appointments. As Fine and Handelsman (2012) posit, suppressing or minimizing bias in the hiring process in academia in fact often has adverse impacts by increasing inequitable outcomes. The authors assert that the reliance on objective, or merit-based hiring measures is often harmful, as the overreliance on mathematical objectivity to measure candidate applications to academic positions is still subject to the hiring committee's numerical ranking. Further, racialized power relations in hiring committee formation tend to supplant objective hiring practices with subjective hiring procedures (Fine & Handelsman, 2012).

The equity hiring statements mentioned are often accompanied by specified quota targets for the institution to meet; yet there is an inherent lack of oversight to determine if the targets are being met. Additionally, as the collection of race-based data of faculty is not required, much of the documentation of equity initiatives is carried out on a volunteer basis, as most departments do not request such information (Dua, 2009).

Barriers to Disrupting the Factors and Processes of Racialized Hierarchy in Canadian Academia

Several barriers exist in terms of interrogating and critiquing the pervasiveness of racialized and Indigenous faculty in precarious employment in the Canadian university context. The privatization of the university from a public and

social good to a market commodity serves to undermine the presence of faculty of colour through tokenistic hiring to aesthetically attract and represent student clientele. Students as paying customers have more agency in determining the fate of faculty, specifically precarious faculty who lack job security and must compete for teaching contracts each term. Therefore, student accusations and complaints can greatly implicate the ability of precarious faculty to secure employment for the following term (Henry et al., 2016). There is also widespread resistance on the part of white students to take any of the few equity, antiracist, or social justice courses offered on university campuses (Samuel & Wane, 2005).

The hierarchical divide also contributes to the marginalization of precarious, racialized faculty, which Henry et al. (2017) and James (2009) refer to as a "chilly climate" to describe the onslaught of racially motivated bullying, harassment, and exclusion of racialized and Indigenous faculty members. The chilly climate is also evident, as James (2009) notes, within the experiences of equity seeking groups who are silenced when drawing attention to racialized hiring practices in academia. The CAUT (2007) outlined that in instances where racialized groups are underrepresented, the epistemic scope, methods, and materials are often also silenced.

The epistemic dominance of Eurocentrism in Canadian universities operates as both a systemic and institutional barrier to racialized and Indigenous faculty representation by the devaluation of non-European perspectives (Kerr, 2014; Mignolo, 2011). Western universities are founded upon ideologies rooted in traditions of European Enlightenment that privilege secularism and minimize non-Western knowledges of spirituality and Indigenous epistemologies as irrational and invalid (Mignolo, 2011). Smith (2013) asserts that non-traditional knowledges must be centred for the "unsettling of the durable legacies of settler colonialism" (p. 12) to occur. The underlying claim of the Western epistemic university is meritocracy in excellence, democratic order, and the university as the epitome of thought and knowledge, while simultaneously ignoring as well as denying the prevalence of institutional racism and the widespread displacement of the scholarly contributions of marginalized faculty (Henry et al., 2017).

Equity and diversity recruitment policies have vastly benefited white women at the expense of minority women and other equity seeking groups (Henry et al., 2017; James, 2011). Equity policies have and continue to remain influenced by and created by the white patriarchal culture of academia, as they are formulated by white academics and managers and the discursive practices of the policies as well as the definitions of terms such as racism and equity are created by white normative accounts of such issues (Kobayashi, 2009). The fact that universities are not mandated to collect race-based data on faculty, as well as faculty social location in correlation to employment type, serves as one of the greatest barriers moving forward (Dua, & Lawerence, 2000) as students of colour are unable to identify or relate to the overwhelming majority of their professors.

Counter-Narratives to Racial Hierarchies in the Ivory Tower

Fundamentally, the mission or purpose of university in Canada must be reimagined to reflect the demographics of Canada as well as an increasingly globalized world (Henry & Tator, 2009). Anti-oppressive and antiracist education must move beyond inserted, mandatory cultural competence courses in professional programs and be integrated across all disciplines (Schick & St. Denis, 2005). The recovery of Indigenous knowledges is vital to the decolonization of academia, as colonized and formerly colonized bodies must rupture the Western ideology of progress and capitalism as success (Dei & Kempf, 2006; Kawano, 2011). The re-affirmation of Indigenous knowledges that have been silenced and devalued by the Eurocentric academe is a re-awaking process which involves the challenging of Eurocentric pedagogy as the only valued way of knowing. Neeganagwedgin (2011) calls for the "reclaiming and reproducing of Indigenous worldviews" (p. 3), in particular the infusion of spirituality in epistemology. McCaffrey (2013) addresses the racialization process that tenure track recruitment entails, noting that tenure processes often devalue Indigenous knowledges and traditions in academic appointments. McCaffrey (2013) noted that the disempowering nature of the process leaves many with little choice but to abandon their Indigeneity and thus assimilate and perform whiteness should they wish to be considered for tenured positions. The author narrated, "the tenure process has a long and deeply embedded history in the learning institutions of the Euro-Western world with accompanying Euro-Western ideology and conservatism" (McCaffrey, 2013, p. 69).

The underrepresentation of Black faculty, and specifically Black women faculty, is alarming in Canadian universities, however, this marginalization also provides possibilities of allyship and solidarity between Black, Indigenous, and other racialized faculty. Dei (2012) asserts that colonial diasporic bodies, in particular African

diasporic populations, must interrupt their own complicity to and mimicry of colonialism by valuing African knowledges as "liberatory" (p. 103). Dei (2012) calls for African scholars to undertake this work by consulting local sources of knowledge, such as: cultural community networks and traditional practices. Dei (2012) infers that this resistance to Euro-Western dominant knowledge sources must be enacted to "resist the everyday devaluation, denial and negation of the creativity, agency, and resourcefulness and knowledge systems of African peoples" (p. 106).

Faculty representation must move beyond merely filling quotas for aesthetic and tokenistic purposes. James (2009) calls for the equitable treatment of racialized and Indigenous faculty beyond their tokenistic embodiment and presence in the white institution, as: "Offering colleagues and students new, additional, enriched and alternative insights, knowledge and pedagogical approaches based on their scholarship and experiences" (p. 132). In terms of protecting equity seeking group rights, clear measures in collective agreements must be established to dismantle the various barriers that such academics face in the balancing act of trying to advocate for their rights as well as keep their jobs (James, 2009).

The drafting, implementation and parameters of equity and inclusive policies must be reflective of the lived experiences and epistemologies of racialized and Indigenous faculty and students and not subject to equity policy articulation engulfed by white privilege and white diversity agendas that celebrate diversity while simultaneously perpetuate endemic institutional racism in the academy. Moreover, there must be mechanisms in place which demand quantitative data collection from each faculty, department and institution each academic year that details the numbers and contract types of all faculty members in accordance to race (James, 2011).

Finally, I advocate for solidarity building between racialized and Indigenous faculty members, to counter individualistic and neoliberal paradigms that serve to place marginal identities against one another in competition for scarce resources (Abawi, 2017). Simpson (2016) articulates the concept of "constellations of coresistance", which is not so much about justice from the atrocities of the settler-state, as justice as a settler-colonial concept in itself. Rather, Simpson, throughout her dialogue with Tuck, outlines the notion of coresistance through organization with non-Indigenous communities who are also fighting settler-state oppression, such as anti-Black racism and Islamophobia. Simpson (2016) describes the idea of constellations of coresistance in her conversation with Tuck as the organization of individuals as collectives (i.e. stars) as a mechanism to Indigenize the academy and provide resistance to the university fraught with settler-colonial hegemony. This Indigenization dismantles the settler-colonial narratives of borders and institutions and emphasizes relationships and processes across time and space.

One cannot assume that all racialized and Indigenous faculty members will be open to actively resisting white privilege in higher education. However, it is paramount for community building and solidarity initiatives to take place between racialized and Indigenous faculty members, both sessional and tenured.

Conclusion

The prevalence of equity policies and the notion of the university as a neutral and impartial place of social and political good is contradicted by the inherent lack of political will, oversight mechanisms, as well as departmental and institutional reporting on faculty demographics. There is a staunch unwillingness and resistance at the administrative and managerial level to acknowledge the racialized dynamics of power relations in academia across time and space. As Henry et al. (2016, 2017) indicated, there is a stark resistance as well as full out denial of both racism and equity in Canadian universities Additionally, the neoliberal university has become increasingly focused on profit and corporate partnerships, which have detrimental implications on racialized faculty, whose very appointments depend on neoliberal evaluation mechanisms based on student or customer satisfaction.

The context of the Canadian university does not exist in isolation, but is implicated by external social factors that determine what bodies are placed into positions of power and privilege. The increasing demographics of racialized and Indigenous students have been accommodated at the surface level of the university in terms of their position as paying customers for a market service (Ahmed, 2012). However, the prevalence of white supremacy in academia, although no longer overt, has manifested itself in a subtle manner, through the perpetuation of white male dominance, equity policies that cater to white women, and the relegation of precarious, vulnerable labour to racialized and Indigenous faculty members, with racialized and Indigenous women faring the worst (Kobayashi, 2009). The perpetuation of whiteness entrenched in the university is reinforced by discourses of equity and inclusion

that operate to mask white privilege (Matias & Zemblyas, 2014). Furthermore, there is a fundamental lack of recognition and delegitimization of racialized and Indigenous scholarly contribution and marginalization of those scholars engaged in critical work who attempt to dismantle the white hegemony that the university sustains itself upon. As Gaudy and Lorenz (2016) discuss, during an era where our society is on the cusp of prevalent social changes through social movements, ground breaking change that can disrupt the status quo *is possible*. However, as the authors ponder, what needs to be determined is whether meaningful and sustainable change will be materialized or will these pursuits remain shelved as an "ambiguity of commitments" (Ahmed, 2012).

Acknowledgement

I wish to acknowledge the land that I am situated upon which makes this scholarship possible. The University of Toronto is situated upon the traditional homelands of the Huron-Wendat, the Haudenosaunee, and the Mississaugas of the Credit River. I would also like to honour my ancestors for providing me strength, wisdom, and guidance.

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