



TRUFA Good EQUITY Practices

We respectfully acknowledge that we live and work on unceded territory of the Tk'emlúps te Secwépemc within Secwépemc'ulucw. We thank the Secwepemc Nation for their hospitality. T7etsxem7nte re stselxmem

Adapted by Jenna Woodrow and the 2019 TRUFA Equity Committee from the Canadian Philosophical Association *Good Equity Practices* document <https://www.acpcpa.ca/articles/good-equity-practices>.

Contents

Part One: Background and Context	3	Part Two: Tangible Suggestions to Support Inclusion and Diversity	9
Preamble	3	Departmental culture and relationships	9
Background	3	Negotiating power (sexual harassment); faculty-student relationships	9
Structure	3	Caregiving and family obligations	9
Critical friendship	3	Hiring, promotion/tenure, and professional development	9
The Canadian Context	4	Hiring	9
Official multiculturalism	4	Promotion/tenure and professional development	10
The Report of the Truth and Reconciliation Commission	4	Research	11
Section 15 of the Charter	4	In your own research	11
Key concepts and their relevance	5	Research projects with others	12
Reconciliation	5	Journals	12
Decolonization	5	Conferences and seminar series	13
Indigenization	5	Seminar series	13
Decolonial indigenization	6	Conferences	13
Implicit bias	6	Teaching	13
Stereotype threat	6	Curriculum	13
Moral licencing	6	Methods	13
Institutional discrimination	6	Content	14
Epistemic injustice	7	Service	15
Intersectionality	7	Inclusion with influence	15
Types of inclusion	7	Final considerations	15
Challenges for underrepresented groups	7	What is enough? When can we stop working to make TRU more inclusive?	15
On failure	8		

Try not to make things worse	16
Equity resources: These are chiefly philosophy sources.	16
References	17

Part One: Background and Context

Preamble

Background

Many Canadian academics consider diversity and equity important to them personally and believe that advocacy for diversity and equity should be a norm in academia.

This document provides some concise, tangible suggestions about how to foster greater inclusion and diversity at TRU. While this document was developed in consultation with marginalized voices (e.g. black, Indigenous, people of colour, LGBTQ2S+, women, and persons with disabilities), it has been written by people largely working within, and sometimes also against, the framework of colonial academic philosophy, and bears the markers of its origins. We acknowledge that certain privileges of our social locations inform our perspectives and approaches to equity, diversity, and inclusion initiatives. Therefore, we take ownership of recommendations that may further identify the writers' as those doing the including. We welcome the contributions of marginalized voices that may have been unintentionally silenced within this document and express gratitude for opportunities to recognize blind spots and continue learning. Our intent in writing it is to supplement numerous existing resources rather than replicate them. The present document offers concise suggestions to address the underrepresentation of, and barriers experienced, by women, Indigenous peoples, persons with disabilities, members of racialized

minority groups, and members of 2SLGBTQIA2+ at TRU. This document is a starting point, not an end point, and we offer it in the hopes that you will find suggestions that you can adapt to your disciplinary context. Our aim is to help make TRU more equitable, more representative, more diverse, more inclusive.

Structure

We recognize that different people will be more or less familiar with the fundamental ideas underlying these proposals and may or may not have given much thought to the specific contours and commitments that are particular to the Canadian context. The first part of this document provides a very cursory overview of this background, offering brief introductions to key concepts and identifying specifically Canadian considerations that should inform equity policies. This part concludes with the particular challenges faced by underrepresented groups. By necessity, this section cannot be exhaustive and some more complete and nuanced resources are included at the end. The main body of the document addresses departmental/institutional culture, research, teaching, and service. The focus in these sections is to offer some recommendations for good faith measures whereby members of overrepresented groups can work to make the intellectual community more representative. It is not expected that all persons will choose to take on all these measures. Rather, it is hoped that these may become practices and norms that can help make our university more inclusive.

Critical friendship

The document is offered in the spirit of critical friendship. As defined by the *Glossary of Education Reform*, "A **critical friend** is typically a colleague...who is committed to helping an educator or school improve. A critical friend is someone who is encouraging and supportive, but who also provides honest and often candid

feedback that may be uncomfortable or difficult to hear. In short, a critical friend is someone who agrees to speak truthfully, but constructively, about weaknesses, problems, and emotionally charged issues.” At its best, academia exemplifies the virtues of critical friendship—our goal is to bring these strong value commitments and critical practices more directly to bear on our profession.

The Canadian Context

Official multiculturalism

Multiculturalism is central to the Canadian identity. We are a multi-ethnic nation and as a liberal democracy Canada is committed to the Millian ideal of a diverse marketplace of ideas. We do our community and our students a disservice if Canadian universities are Eurocentric and colonialist in their perspective. Moreover, in an increasingly internationalized academic environment taking multiculturalism to heart may be a particularly effective way of making Canadian universities such as TRU relevant in the 21st century.

The Report of the Truth and Reconciliation Commission

Education is an essential part of the Truth and Reconciliation Commission’s Calls to Action. Here are some key relevant recommendations that TRU is responsible for:

- Ensure institutional commitment at every level to **develop opportunities for Indigenous students**.
- Be student-centered: focus on the learners, learning outcomes and learning abilities, and **create opportunities that promote student success**.
- Recognize the **importance of indigenization of curricula through responsive academic programming, support programs, orientations, and pedagogies**.
- Recognize the **importance of Indigenous education leadership** through

representation at the governance level and **within faculty**, professional and administrative staff.

- Continue to build welcoming and respectful learning environments on campuses through the **implementation of academic programs, services, support mechanisms, and spaces dedicated to Indigenous students**.
- Continue to develop resources, spaces and approaches that **promote dialogue between Indigenous and non-Indigenous students**.
- Recognize the importance of **providing greater exposure and knowledge for non-Indigenous students on the realities, histories, cultures and beliefs of Indigenous people in Canada**.
- Recognize the importance of **fostering intercultural engagement among Indigenous and non-Indigenous students, faculty and staff**.

Colonial Genocide

The National Inquiry on Missing and Murdered Indigenous Women and Girls “is of the opinion that genocide in Canada can be understood as a **“composite act,” which is “a breach of an international obligation by a State through a series of actions or omissions defined in aggregate as wrongful.”** In such a case, the “breach extends over the entire period starting with the first of the actions or omissions of the series and lasts for as long as these actions or omissions are repeated and remain not in conformity with the international obligation.”

Section 15 of the Charter

Canada’s *Charter of Rights and Freedoms* is an important symbol of national identity in which the majority of Canadians take considerable pride. Section 15, “Equality Rights,” endorses a vision of equality that informs the current document.

Section 15(1) of the Charter provides:

Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

Drawing from the *Charter*, the BC Human Rights Code prevents discrimination in employment based on the following personal characteristics: “race, colour, ancestry, place of origin, religion, marital status, family status, physical or mental disability, sex, sexual orientation, gender identity or expression, or age of that person or class of persons.” This is recognized in *TRU/TRUFA’s Collective Agreement*.
<http://trufa.ca/wp-content/uploads/2019/01/TRU-TRUFA-2014-2019.pdf.pdf>

The Charter not only protects people from “discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability [or sexual orientation],” but also “does not preclude any law, program or activity that has as its object the amelioration of conditions of disadvantaged individuals or groups.” This document is written on the presupposition that at TRU it is necessary to endorse and normalize practices that protect students and scholars from discrimination, however, this is insufficient given the magnitude of the current problems. We must also endorse and normalize practices that have as their object “the amelioration of conditions of disadvantaged individuals or groups.” This entails a shift from non-discrimination to **anti-discrimination**.

Key concepts and their relevance

Reconciliation

Getting to the truth was hard, but getting to reconciliation will be harder. It requires that the paternalistic and racist foundations of the residential school system and racist systems, laws and policies be rejected as the basis for an ongoing relationship. Reconciliation requires that a new vision, based on a commitment to mutual respect, be developed. It also requires an understanding that the most harmful impacts of residential schools have been the loss of pride and self-respect of Indigenous people, and the lack of respect that non-Indigenous people have been raised to have for their Indigenous neighbours. Reconciliation is not an Indigenous problem; it is a Canadian one.

Decolonization

Is the process of deconstructing colonial ideologies of the superiority and privilege of Western thought and approaches. On the one hand, decolonization involves dismantling structures that perpetuate the status quo and addressing unbalanced power dynamics. On the other hand, decolonization involves valuing and revitalizing Indigenous knowledge and approaches and eliminating settler biases or assumptions that have impacted Indigenous people. For non-Indigenous people, decolonization is the process of examining beliefs about Indigenous people and cultures by learning about oneself in relationship to the communities where one live and the people with whom one interacts. Just as colonization was a global project, so too must decolonization be a global ongoing process that requires all of us to be collectively involved and responsible. Decolonizing our institutions means we create spaces that are inclusive, respectful, and honour Indigenous Peoples.

Indigenization

TRU's Indigenous Education office foregrounds Indigenization initiatives such as the Coyote Project, and research initiatives such as Research activities the Knowledge Makers program, the All My Relations Network, the International Indigenous Therapeutic Jurisprudence + Conference, the Awakening the Spirit Conference, and the Strategies to Keep Indigenous Children in School Conference, as well as offering guidance for requesting an Elder, how and when to smudge, among many other important protocols for Indigenizing TRU.

Territorial acknowledgement Thompson Rivers University campuses are on the traditional lands of the Tk'emlúps te Secwépemc (Kamloops campus) and the T'exelc (Williams Lake campus) within Secwépemc'ulucw, the traditional and unceded territory of the Secwépemc. The region TRU serves also extends into the territories of the St'át'imc, Nlaka'pamux, Tsilhqot'in, Nuxalk, and Dakelh, and Métis communities within these territories.

Indigenization seeks not only relevant programs and support services but also a fundamental shift in the ways that institutions:

- Include Indigenous perspectives, values, and cultural understandings in policies and daily practices.
- Position Indigenous ways of knowing at the heart of the institution, which then informs all the work that we do.
- Include cultural protocols and practices in the operations of our institutions.

Indigenization values sustainable and respectful relationships with First Nation, Métis, and Inuit communities, Elders, and organizations. Moreover, 17% of Canadian international student identify as Indigenous in their home context. Thus, Indigenizing is a Global project. When Indigenization is practiced at an institution, Indigenous people see themselves

represented, respected, and valued and all students benefit. Indigenization, like decolonization, is an ongoing process, one that will shape and evolve over time.

“Indigenizing requires a recognition of historic wrongs committed against Indigenous peoples in Canada; a need for redress (UNDRIP, 2007), (TRC, 2015), (CAUT, 2016), (MMIWG, 2019); and a commitment to undertake proactive measures aimed at restoring, renewing, and re-generating Indigenous practices, languages, and knowledge” (Shelly Johnson, Faculty of Arts Presentation, Oct. 25, 2019.)

Decolonial indigenization

Envisions the wholesale overhaul of the academy to fundamentally reorient knowledge production based on balancing power relations between Indigenous peoples and Canadians, transforming the academy into something dynamic and new.

Implicit bias

Attitudes or stereotypes that affect our judgement and actions unconsciously. Studies in social psychology suggest that our implicit biases may be contrary to our avowed commitments and that those with strong social justice commitments may be least amenable to recognizing and ameliorating their own bias.

Stereotype threat

Stereotype threat is a situational predicament identifying the ways in which anxieties about conforming to negative stereotypes tend to impede the performance of members of negatively stereotyped groups. Stereotype threat is particularly potent when group membership has been made salient in a particular context even if the negative stereotype is not mentioned (for instance, if a professor says “Good luck, ladies,” to the women in their class at the beginning of a math exam).

Moral licencing

Doing something that positively affects one's self-image in some respect tends to make one less concerned about behaving immorally in that respect. For example, doing something that makes one feel less sexist, by say including more women on your reading list, may make one less concerned about speaking over women at meetings. More troubling, though no less familiar, is when someone who persistently sexually harasses women also consistently promotes the careers of female students.

Institutional discrimination

Policies and practices that tend to work in favor of a dominant group and systematically disadvantage another group. These norms can be particular to an institution but many such norms are embedded in the existing structure of society and reverberate through most institutions in that society. For instance the overcriminalization of Indigenous people and of people of African descent not only increases the likelihood of their entering the criminal justice system, but affects their experiences of the education system, their ability to secure lodging and bank loans and so forth.

Epistemic injustice

The recognition that not all people are identified as equal knowers. Members of some groups have certain types of knowledge systematically withheld from them; members of other groups have their testimony systematically discredited; members of other groups are silenced by their being inadequate resources available to them to make themselves understood. Philosophy should be a resource for combatting epistemic injustice, but is often experienced as a prime perpetrator of epistemic injustice.

Intersectionality

The recognition that axes of oppression are not additive but often interact and create specific

types of challenges and barriers that are difficult to anticipate or understand from an external perspective.

Types of inclusion

Of actual people: Perhaps the most important type of inclusion from which many of the other types of inclusion often flow is the inclusion of members of underrepresented groups. It is an error, however, to think that if one does include members of underrepresented groups in one's department as faculty member, students or visiting scholars, that one's work is done or to think that if one fails at such inclusive practices nothing more can be tried.

Of perspectives: In research and in classroom contexts one can include the perspectives of underrepresented groups by not merely addressing issues that pertain to these groups but also statements and claims made by members of these groups. Note: this can be fraught as many of the nuances and complexities that pertain to these issues, the groups, and their representatives may not be obvious to people without the relevant experience or expertise. Philosophical work that takes on the issues or perspective of a particular underrepresented group can often be less fraught, assuming that they are recognised as a legitimate scholar in the relevant subdiscipline.

Of work by: In research and in classroom contexts one can include works by members of underrepresented groups.

Of work in the tradition of: This is particularly salient when it comes to including works outside the Anglo-American and European tradition.

Relationships between types of inclusion: Often these types of inclusion line up, as when women who work in feminist philosophy research issues that particularly pertain to women and teach the feminist philosophical

tradition as one reaching back to Mary Wollstonecraft and Anna Julia Cooper. And often they don't, as when a philosopher with a disability of Asian descent works in analytic epistemology. All types of inclusion matter and individuals and departments are tasked with doing the best they can along each measure.

Challenges for underrepresented groups

Much discrimination is inferiorizing. For instance, women's intellects are often tacitly assumed to be inferior to men's, their time is considered less valuable, and they are expected to be nurturers in the workplace (regardless of their job descriptions). Discrimination is also alienating as there are countless small ways, micro-aggressions, by which it is tacitly asserted that those discriminated against do not belong.

Members of underrepresented groups are often encouraged to speak on behalf of that group, or study or teach material pertaining to that group. For instance, it is often assumed that women will want and be qualified to teach feminism, regardless of the level of training that they have had in this subdiscipline. While members of underrepresented groups appear to be more likely to be interested in the issues that pertain to their particular groups, this is not always the case and should never be assumed. Concomitantly, while members of underrepresented groups often have valuable perspectives particular to that group membership and specific expertise pertaining to it, any given person may not; and even if they do they may not wish to share it. The basic point is that within any particular underrepresented group there is diversity.

When members of underrepresented groups do work on perspectives of, works by, or works in the tradition of their group they find that this work is not seen as *real academic work* by many of their colleagues, even when their colleagues

have almost no knowledge of the work in question. Bafflingly, positions with basically the same ontological commitments or based on very similar arguments will be considered important and insightful if presented from within the mainstream but be dismissed if identified with a non-Western tradition or a marginal subdiscipline. For example, Academics who wouldn't dream of using Hume's ideas without adequate citation help themselves to ideas they find in Buddhism without proper research or adequate credit. This kind of practice is a way of saying that non-Western intellectuals, perspectives, and traditions do not belong in academia. Dismissal without adequate information, careful consideration and honest discussion is the essence of prejudice and it is incompatible with Canadian commitments or, indeed, liberal democracy more generally.

On failure

There are few incentives in our profession to ardently address inequality. The challenges of learning and teaching new and unfamiliar material and sensitively navigating the complexities of addressing issues like colonialism and intersectionality can seem perilous and thankless. Nonetheless, it is the right thing to do; our university will not become more equitable and inclusive without our making it so. This requires us to be open to changing, generous in our interpretation of each other's actions and motivations, and resilient and attentive in the face of criticism.

Rather than congratulating ourselves for not being racist, sexist, ableist, cissexist, classist, or heterosexist, the lessons of social psychology suggest that we probably enact these biases whether we want to or not. Commitment to being anti-racist, anti-sexist, anti-ableist, anti-cissexist, anti-classist, and anti-heterosexist entails that we are open to discovering ways in which we enact these prejudices so that we can

figure out how to live in ways that better conform to our own values. In this light, failure and disorientation can be seen as moments of insight that make progress possible.

Part Two: Tangible Suggestions to Support Inclusion and Diversity

TRU's [employment equity policy](#) outlines policies, obligations, and institutional responsibilities.

Departmental culture and relationships

Actively work towards an equitable, diverse and inclusive culture.

The CRC Equity, Diversity and Inclusion: A Best Practices Guide for Recruitment, Hiring and Retention suggests that institutions

Develop and implement an enhanced mentoring program that includes incentives for faculty members to serve as mentors, provides training for both mentors and mentees on how to optimize the experience, and allows for cross-departmental mentoring and emeritus faculty mentors.

Systematically collect self-identification data at all levels of faculty. Monitor and analyze this data to identify any potential systemic barriers to advancement. Measure and report publicly on progress (e.g., set targets for the representation of the underrepresented groups; set stretch targets or ultimate objectives for representation).

Conduct an environmental scan. Ask faculty, staff and students of every background and ability about the

institution's collegiality and climate and how well it is doing in its equity, diversity and inclusion work. Use the findings to gauge the institution's effectiveness in retaining and advancing faculty members from underrepresented groups. Publicly define what the institution's definition is of a healthy campus climate. Ensure the institution has made a long-term and sustainable commitment to assessing, responding to and addressing policies, programs and structural realities that affect the climate and potentially prevent inclusion of underrepresented faculty members.

Promote the benefits of diversity to the institution. Be explicit that a variety of perspectives and identities at the institution and among faculty leads to a more academically rigorous, culturally sensitive and innovative community. The visibility of individuals from underrepresented groups in prominent roles also positively influences students, who see a variety of role models conducting research in all disciplines.

Consider promotion of equity, diversity and inclusion principles in an individual's work as criteria in the deliberations for faculty awards and/or nominations.

Negotiating power (sexual harassment); faculty-student relationships

TRU's [sexualized violence policy](#) is currently under review. Most universities have clear sexual harassment policies and clear directions about staff-student relationship. We do, however, note that the restrictive character of these policies should not be seen as a reflection of contemporary prurience but a recognition of the abuses of power that often accompany faculty-student relationships. TRU's policy

contains no prohibition on staff-student relationships. TRU's [Respectful Workplace and Harassment Prevention Policy](#) does state that harassment and discrimination are prohibited.

As a basic rule, people in a professional relationship with a disparity of power, such as instructor-student relationships, should avoid romantic or sexual relationships as well as intimate friendships for as long as they are in those professional relationships. This is discussed in training by People and Culture, but is not specified in our sexual violence policy.

Caregiving and family obligations
Departments should attempt to accommodate reasonable requests that facilitate members' ability to meet family and community obligations and attempt to ensure that the burden of accommodating does not fall on the shoulders of underrepresented groups. Accommodations include scheduling classes and meetings and taking leaves of absence.

For example, attending funerals is a culturally significant event for many groups/communities. Inclusivity requires us to pay attention to ways in which denying a person's attendance to such activities may cause harm. If we are to be culturally safe, concessions should be made for those whose identities are intertwined in community, tradition, and ceremony.

Caregiving, both eldercare and childcare, remains gendered in Canadian society. This gender structure can be particularly complicated and challenging when it intersects with other aspects of identity. Departments should be equally supportive of faculty members of all genders taking on the familial burdens of care (and so help women negotiate sexist societal expectations and help men subvert them). Chairs and affected members are encouraged to navigate these issues with support from the People and Culture Department and the Thompson Rivers University Faculty (TRUFA) Union. As of 2020, TRU has no formal policy on accommodations.

This summarizes what should take place: reasonable accommodations with the support of TRUFA and the Department of People and Culture.

None of this precludes requiring department members to do their jobs.

Hiring, promotion/tenure, and professional development

Hiring

Most universities have equity hiring support of some kind. TRU's Appointments Committee Training does touch on Equity Diversity and Inclusion. However, TRU is currently reviewing the faculty recruitment process to offer additional support and recognize opportunities for improvement to ensure hiring processes are inclusive and equitable.

Below are some key suggestions to make your hiring more inclusive and diversify your department and curriculum (treating inclusion in all four senses discussed above). Far more complete sets of recommendations can be found at some of the websites listed below.

- **Just choose:** Decide as a department that you will hire a member from an underrepresented in your department. You will then need to write your ad and distribute it widely and in venues that help you meet this goal. You should discuss your plan with your dean and TRU's department of People and Culture department. If possible, try to secure the right to keep the position open until filled. This might be difficult, as TRU does not, at present, approve hirings for the following year. Other things being equal, postings should be advertised for as long as possible and areas of specialization as open as possible.

- Define an inclusive position and be ready to hire non-traditional candidates to fill it:** For instance, if you are hoping to hire an Indigenous person, it is wise to write your ad so that it clearly includes Indigenous perspectives in the area of specialization (for instance, “contemporary epistemology, broadly construed”). If you are simply looking for more diverse candidates for what might sound like a traditional job, be sure to indicate as much. To take an example from philosophy, “political philosophy, broadly construed, including non-Western, disability, feminist, queer, and critical race approaches. Then actually consider candidates who do political philosophy in non-traditional ways. Remember, Mohandas Gandhi, Mengzi, W.E.B. DuBois, and Iris Marion Young are political philosophers and one can be a *real* political philosopher, while primarily studying one of these (or many other) figures. (Please consider adapting this example to your discipline.)
- Be ready to learn that your presuppositions about certain subdisciplines are flawed.** Treating familiar topics in novel ways often produce insights that go beyond the traditional boundaries of a subdiscipline. Being inclusive requires an openness to rethinking how disciplines address certain topics and subdisciplines. This need not come at the expense of rigor, but it is incompatible with dogmatism.
- Keep interviews professional:** Do not inquire about or make assumptions

about people’s personal lives during the interview process. TRU’s People and Culture office has a confidential self-declaration of identification form for employees and for Canada Research Chairs applicants. Department members can state their commitment to creating a more diverse and inclusive program and ask how candidates see themselves contributing to doing so. If candidates offer information indicating aspects of their personal lives, such as family status, sexual orientation, or disability status and request relevant information, such as institutional accommodations, of course department members should provide the relevant information or direct the candidate to the appropriate resources.

- Ensure your hiring committee is diverse:** Try to ensure that hiring committees are constructed with diverse members. Although Article 5.3.1.2 of TRU’s Collective Agreement only requires diversity in rank and gender, hiring committees should be as diverse as possible. For Indigenous hires, hiring committees should be composed of Indigenous scholars, Elders, and members of the community.

Follow The CRC Equity, Diversity and Inclusion: A Best Practices Guide for Recruitment, Hiring and Retention:

Advertise widely, including internationally and to professional and discipline- and industry-specific associations and conferences of underrepresented groups (e.g., Canadian Coalition of Women in Engineering, Science, Trades and Technology; Pride at Work Canada) and relevant industry and research

organizations (e.g., Aboriginal Professional Association of Canada, Canadian Research Institute for the Advancement of Women—these organizations are provided as examples only).

Mandate proactive, targeted outreach to attract members of underrepresented groups. Keep track of promising students and postdoctoral researchers as they progress through their career to ensure they are aware of opportunities related. Search for candidates through social media and at conferences, gatherings, or other events, especially those with a topic of interest to underrepresented groups.

Compensate hiring committee members by giving them relief from other committee assignments; this will let them devote more time and resources to the hiring process, and will underscore that senior management believe conducting an open and transparent search that takes EDI into consideration is important.

Accept a full CV, ensuring that career interruptions due to parental leave, family care, extended illness, or community responsibilities do not negatively impact the assessment of a candidate's research productivity. It is important that applicants know these will be taken into consideration when candidates are assessed.

Collect data regarding applicants who identify as members of underrepresented groups. Provide a clear privacy notice that indicates this data is collected to better assess how to attract applicants from underrepresented groups. Apply

the [self-identification best practices](#) identified below.

Encourage the academic community and stakeholders to approach members of underrepresented groups and encourage them to apply.

If the pool of applicants to the posting is not large or diverse enough, extend the application deadline, or review the ad more critically for potential barriers and re-post it.

Ensure that candidates who are not shortlisted in the process are treated with courtesy and respect by providing responses as swiftly as possible.

Take into consideration special circumstances that may have affected candidates' research, professional career, record of academic or research achievement, or completion of degrees. Relevant circumstances might include, but are not limited to, administrative responsibilities, maternity/parental leave, child-rearing, dependant care, illness, disability, cultural or community responsibilities, socio-economic context, health-related family responsibilities or pandemic.

Promotion/tenure and professional development

Include interdisciplinarity: People working on perspectives of and works in the tradition of underrepresented groups or in other areas of marginalized academia, such as Indigenous studies, disability studies or critical race theory often find themselves working in interdisciplinary contexts. This results in a kind of triple jeopardy as interdisciplinary work is (i) notoriously more time-consuming than disciplinary work, (ii) requires engaging with scholars and individuals outside one's discipline including presenting work at non-discipline conferences, (iii) results in articles that are not

(currently) likely to be published in top-tier journals.

Deans, Chairs, and mentors should be aware of the risks that their junior colleagues are negotiating and offer them support and pragmatic advice about how to do their work in such a way as to be intelligible to the relevant decision makers.

Chairs and promotion and tenure committees should be alive to this triple jeopardy and read their junior colleagues' files in this light. They should seek external letters of support from people in their junior colleague's area who are best able to judge the quality of the relevant interdisciplinary venues.

Support (at least, do not penalize) good faith efforts to create more inclusive classes: As noted in the section above, *On Failure*, the challenges of learning and teaching new and unfamiliar material and sensitively navigating the complexities of a more inclusive curriculum can be perilous and thankless. Efforts to modernize curricula can backfire on professors sometimes in totally unanticipated and fairly catastrophic ways. Because of the importance of the early years in the professoriate for developing one's own teaching style, it is particularly important that new professors feel free to explore ways of making their courses more inclusive. It is thus important to assure junior colleagues that such failures, when the result of good faith efforts following good equity practices in our university, will not be held against them but will instead be lauded as classroom innovations when it comes to their tenure and promotion assessment.

Adequately recognize "service work" by members of underrepresented groups to their communities: For some communities, particularly those who are the most underrepresented in disciplines at TRU, such as Indigenous scholars and instructors, having one

of their members in the professoriate, is deeply significant. As such, these faculty members may be particularly powerful symbols to the members of this group (and prospective students) that they too belong in academia. These faculty members may also get multiple requests to serve their communities in ways that are not typically valued by the profession, for instance speaking at community events or serving as a community representative. Chairs and promotion and tenure committees are strongly encouraged to think of this work as a type of applied academic work and find creative ways consistent with the collective agreement to treat it as a type of research or knowledge translation in their assessments of their colleagues and not 'mere service.' This point can be extended to service work for equity efforts.

Take into consideration special circumstances that may have affected candidates' teaching, scholarship or service. Relevant circumstances might include, but are not limited to, administrative responsibilities, maternity/parental leave, child-rearing, dependant care, illness, disability, cultural or community responsibilities, socio-economic context, health-related family responsibilities or pandemic.

Follow The CRC Equity, Diversity and Inclusion: A Best Practices Guide for Retention:

- Ensure EDI guidelines for faculty evaluation and promotion are established and reviewed by groups responsible for EDI oversight at the institution.
- Ensure a stream lined self-identification process
- Use encompassing, clear, flexible criteria for assessing excellence
- Require demonstrated commitment to EDI in teaching and research documents or, as a part of the job criteria, a track record related to EDI by encouraging

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applicants to identify their strengths and experiences in increasing EDI in their previous institutional environment, and in curriculum, and in supporting diverse students. (ex. knowledge of inclusive pedagogical practices, commitment to equity education, experience mentoring a diverse group of students).

- Work-related assessment criteria should also apply to comparable experience in non-academic fields (e.g., government or community-based research).
- Do not focus solely on a strong publication record, as many academics have strong research output in oral or community-based forums and have considerable community service (this is especially true of some Indigenous scholars who may be doing research based in Indigenous ways of knowing).
- Develop an equity statement that is meaningful and applies a wide lens in defining diversity. Avoid using very general statements that the institution or program support equity or support applications from underrepresented members. Apply language that is consistent with the principles of EDI.
- Ensure that career interruptions due to parental leave, family care, extended illness, or community responsibilities do not negatively impact the assessment of a candidate's research teaching or service productivity. It is important that applicants know these will be taken into consideration when candidates are assessed.

Research

In your own research

We saying: If one uses the term “we” they should consider who is included in that “we”. As a heuristic, when using an unqualified “we” one should imagine one is addressing an audience exclusively made up of people from underrepresented groups and intends the “we” to include them.

Appeals to intuition that are just WEIRD

dogma: Related to ‘we saying’ is the tendency to identify certain beliefs as “intuitions” that “we all share” when in fact they are just beliefs that are typical in Western, Educated, Industrialized, Rich, and Democratic (WEIRD) societies (Henrich, Heine, and Norenzayan).

Inclusive credit: When the arguments or concepts that one is using or defending have been articulated and employed by non-Westerners, intellectuals that are otherwise often considered marginal (e.g., Indigenous theorists, feminists, theorists of race, queer theorists, disability theorists, etc.) one should read, cite and critically engage that work.

Diversity in your research: Look at your reference lists and consider who you cite. If all your citations are of work by white men this may mean that implicit biases or structural discrimination are affecting your research. As a heuristic, look to have at least one third of your references by members of underrepresented groups or from non-European or non-mainstream (i.e., Indigenous, feminist, queer, disability, or critical race) perspectives. If you achieve this, aim for half.

Research projects with others

Inclusion with influence: When working in research partnerships one should be sure not to exploit members of underrepresented groups. This includes not giving them adequate credit for their ideas and their work and leaving

tedious academic grunt work (such as proofreading or reference checking) to them. Certain members of overrepresented groups, e.g., men or white women, have a tendency to overestimate their contribution to various projects, while certain members of underrepresented groups will under-estimate their contributions. It is good to embark of collaborative work with this in mind.

Credit: Questions about credit and authorship for shared projects are often difficult to negotiate. This is further complicated by the fact that senior academics, typically members of overrepresented groups, often have professional status and connections that help projects get up-take with audiences and publishers, which incentivizes junior academics to work with them. Address questions about authorship and workload explicitly and early with an awareness of the role of status and power. Those with status and power should be concerned not to exploit it.

Multiple paths for inclusion: Accommodating people with different abilities and various life complications requires a certain amount of inventiveness and openness. Research and Teaching and Learning projects should be structured to avoid ways of subtly excluding people.

Journals

Given the importance of the gatekeeping role of journal editors and the prevalence of implicit biases, journal editors should take steps to address discrimination against members of underrepresented groups and support their success.

Desk rejections: As a rule, when they are able to identify authors, journal editors should not desk reject members of underrepresented groups or work by academics from countries outside the Global North. This is a way of addressing implicit bias.

So, you want to diversify your journal: Over the years, journals acquire reputations for being uninterested or actively hostile towards certain approaches or certain groups. Journal editors are encouraged to notice if their journals lack diversity in either the authors who are publishing there or the topics and subdisciplines that are addressed. Editors of high profile journals have a particular obligation to address this question.

Things that can be done to address a lack of diverse authors:

- If your journal publishes special issues, plan special issues that target subjects that members of the underrepresented group in question tends to publish on

Things that can be done to address a lack of diverse topics:

- Ask someone who works on that topic to guest edit a special issue of the journal

Conferences and talks

Talks

Diversify your discipline's talks: Take steps to invite members of underrepresented groups. Aim to have at least one third of the academics presenting at your talks be members of underrepresented groups. If you achieve this, aim for half.

Ways to compensate if you fail to diversify your talks: If you fail to have one third of your seminar speakers be members of underrepresented groups, make up for it in endowed lecture series and conference keynotes. This has the beneficial side effect of helping members of underrepresented groups achieve academic success.

Conferences

Accessibility in preference to accommodation:

A complete guide to hosting inclusive conferences has been developed by CSWIP and can be found here. Conference organizers are encouraged to adopt a norm of making their event accessible rather than adopting a norm of accommodation. An accommodationist approach takes for granted and naturalizes as normal the requirements of a certain range of people, while those who have other requirements are expected to make special requests “as needed” that will be treated in a supplementary fashion.

Location: Conference organizers should choose locations that meet basic accessibility requirements, such as wheelchair accessibility and appropriate supports for people who are sight or hearing impaired.

Dependent Care: Conference organizers should make dependant care accessible to participants with dependants.

Food: Conference organizers should be prepared to accommodate dietary restrictions.

Registration: Registration sites can be excellent places to provide conference participants details about the accessibility features of the conference location as well as request further details from participants about additional requirements regarding accessibility, childcare and food.

Financial supports: Conference organizers should make a particular effort to provide financial support for conference travel for members of underrepresented groups when there is good reason to believe that they may not have support for conference travel from their home departments.

Teaching

Curriculum

One way that departments can both diversify themselves and support efforts of their faculties to diversify is to develop cross-listed courses, such as Indigenous studies or gender studies, that serve programs that pertain to members of underrepresented groups. Such courses should not be seen as alternatives to increasing diversity in the current curriculum.

Methods

Appeals to intuition that are just WEIRD

dogma and “we saying”: When making appeals to intuition that are supposedly obvious to everyone, ensure that they are not in fact only beliefs that are typical in Western, Educated, Industrialized, Rich, and Democratic (WEIRD) societies. Repeatedly tacitly telling students that by “we” you don’t mean them and that they don’t have correct intuitions is a way of telling them that they don’t belong. Be sure when using a collective “we” in classes that you are not just referring to people like you but you are including everyone (i.e., men should be sure to include women, non-Indigenous people should include Indigenous people, people from the Global North should include those from the Global South, cisgendered people should include transgendered people, and so forth).

Diversify participation: Particularly when participation is graded, it is important to find alternative ways of participating than simply speaking in class. Discussions on course websites or asking students to submit reading reflections prior to class that can then be used to inform class content is a way of having the full participation of students who might otherwise find participation intimidating or challenging. Class participation is an equity issue where members of under-represented groups

often do not participate as much as their counterparts.

Consider anonymous grading: Anonymous grading has been shown in some contexts to improve the grades of underrepresented groups. Nonetheless, the practice is controversial. One possible model is to initially assign a grade to an assignment anonymously and then offer more specific comments having identified the student. In larger classes, where students are unknown to the grader, anonymous grading is to be preferred as it protects against implicit biases.

Identify excellence. For various reasons, members of some underrepresented groups have a tendency to underrate their intelligence and capacity even when they receive outstanding grades. In some instances, brilliant people's intelligence is underrated by systems and academic structures that exclude them and their ways of knowing. When you have a student from an underrepresented group who is an excellent academic let them know. If you believe they have the talent to go on, tell them so. If they are interested in pursuing graduate work, give them advice on how to do so and direct them to relevant resources.

Content

Diversity in your course content: If more than 80% your readings in a course are by white men, or unequally represented by a colonial worldview, this may mean that implicit biases or structural discrimination are affecting your pedagogy or it may be that the subdiscipline that you are teaching has been distorted by these prejudices.

The one third heuristic: As a *beginning* heuristic, look to have at least one third of your readings by members of underrepresented groups or from non-European or non-mainstream (i.e., Indigenous, feminist, queer, disability, or critical race) perspectives.

Be sensitive to your student body. The TRC, the UNDRIP, and official multiculturalism suggest that many of our courses should have content from Indigenous Canadian and non-Euro-American sources. Additionally, instructors are encouraged to include content by and content salient to members of their students' demographic makeup, especially in times and places where a type of racism or other prejudice is especially salient.

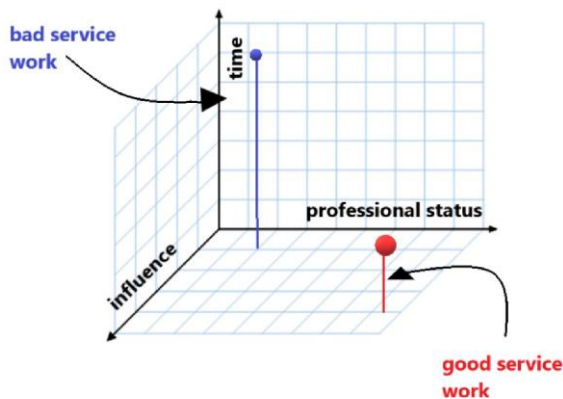
The one quarter heuristic for core survey courses: Of course, not all courses equally lend themselves to the inclusion of diverse perspectives. It may not be obvious how to bring in inclusive perspectives to a math, statistics, or logic class. One might consider a text by a member of an underrepresented group, and foreground examples that deal with issues important to members of underrepresented groups. Also, there is, for good reason, an emphasis in core classes on teaching central issues and figures. Nonetheless, in most core survey courses, it is possible to use authors from underrepresented groups for discussing standard topics and to put aside one quarter of the class for perspectives of, works by, or works in the tradition of underrepresented groups. Sources for inclusive syllabi are listed below.

Service

Inclusion with influence

Inclusion with influence is necessary if our equity policies are to be genuinely empowering for members of underrepresented groups (Bunjun 2011, 270 ff.). Colleagues and administrators should support members of underrepresented groups by ensuring they are not disproportionately burdened with service work that is time consuming, has little influence on their disciplines, departments and universities, and is of low professional status. Much of this service work that is not recognised by departments is essential to the profession,

our universities, and our departments. This means that senior scholars and members of overrepresented groups must, concomitantly, be willing to serve in these roles. Judgements of professional status can be made on the basis of the relevance of said service work for tenure, promotion, and professional honors. To determine influence, look to whether the position is a gatekeeper for students, scholars, or scholarship and whether the position offers opportunities to shape academic and disciplinary institutions. The contrast should be made with the professional status and influence that would accrue to the scholar should they have the equivalent time to pursue their research. Attention should be paid to work in the service of teaching versus service work in the service of research as typically service work addressing research is deemed higher status than that concerned with teaching, though university cultures vary on this point.



Final considerations

What is enough? When can we stop working to make TRU more inclusive? None of us can claim to know what a completely equitable and inclusive university would look like. Nonetheless, it is impossible to look at our current population and practices and believe we have achieved it. If today our university were unshaped by biases and

discriminatory structures one would expect the representation of various groups to roughly mirror their representation in the population.

Sceptics often maintain that the current demography in their discipline is merely the side effect of people choosing educational options and careers other than university. This kind of response merely moves the question back one step. After all, people tend to choose options that are good for them, so it merely changes the question as to how to make TRU a better option for members of underrepresented groups.

Try not to make things worse

Each of us has to assess our own skills and personality and decide what we can do to diversify our discipline. If you cannot in good faith follow some of these guidelines, see if you can follow some parts or another guide. Minimally, members of overrepresented groups can make sure that their colleagues do not have to take on an unfair burden of service by stepping up to do important but ungratifying work when needed and they can support rather than deride or block their colleagues' attempts to make the discipline more inclusive.

Equity resources:

Resources for Decolonizing and Indigenising Higher Education.

https://www.tru.ca/edsw/research/indigenizing-higher-education/Indigenization_Resources.html

Philosophy Equity Resources

These are primarily philosophy sources. Disciplines should be encouraged to find their own discipline-specific resources.

1. Data on Women in Philosophy:
<http://women-in-philosophy.org/index.php>

2. Disabled Philosophers: <https://disabledphilosophers.wordpress.com/>;
<https://phdisabled.wordpress.com/>
3. Discrimination and Disadvantage: http://philosophycommons.typepad.com/disability_and_disadvanta/
4. Minorities and Philosophy: <http://www.mapforthe-gap.com/>
5. Society of Young Black Philosophers: https://www.facebook.com/home.php?sk=group_313902619150
6. Directory of Underrepresented Groups in Philosophy: <http://www.theupdirectory.com/>
7. What it is Like to Be a Woman in Philosophy: <https://beingawomaninphilosophy.wordpress.com/>
8. Blog About Being a Woman in Philosophy: <https://whatweredoingaboutwhatitslike.wordpress.com/>
9. Best Practices for the Inclusive Philosophy Classroom: <http://phildiversity.weebly.com/>
10. The Unmute Podcast (applied philosophy): <https://unmute.squarespace.com/#intro>
11. Being a Philosopher of Colour: <https://beingaphilosopherofcolor.wordpress.com/>
12. APA Diversity and Inclusiveness Syllabus: http://www.apaonline.org/members/group_content_view.asp?group=110430&id=380970
13. Cornell Inclusive Teaching Strategies: <https://www.cte.cornell.edu/teaching-ideas/building-inclusive-classrooms/inclusive-teaching-strategies.html>
14. A History of Philosophy in India <https://www.historyofphilosophy.net/india>
15. University of Ottawa Introduction to Inclusive Practices: <http://www.uottawa.ca/respect/sites/www.uottawa.ca.respect/files/accessibility-inclusion-guide-2013-10-30.pdf>
16. CSWIP Guidelines for Inclusive Conference Hosting http://cswip.ca/images/uploads/CSWIP_Accessibility_Working_Group_Document.pdf
17. For strategies to overcome bias, see: <https://ed.stanford.edu/sites/default/files/interventionshandout.pdf>
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18. For more information about Implicit Association Tests, see: "Project Implicit" home page. <https://implicit.harvard.edu/implicit/index.jsp>
19. For strategies to overcome stereotype threat, see: <http://reducingstereotypethreat.org/>
http://www.ncsc.org/~media/Files/PDF/Tpics/Gender%20and%20Racial%20Fairness/IB_Strategies_033012.ashx

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