

Dealing with Racism at the College: A Companion Guide

November 2019

Introduction

Confederation College's *Policy to Address Anti-Indigenous and Other Forms of Racism* ('the *Policy*') came into effect on December 4, 2019. The purpose of this Companion Guide is to help members of the College community understand and navigate the *Policy* and to address any questions about the *Policy* and the procedures relating to it.

The materials contained in this companion are provided for information and general guidance only. These materials do not amend or replace the *Policy*. The interpretation of the *Policy* and its proper application are within the jurisdiction of the College.

The Policy

What is discrimination? What is harassment?

Discrimination is unequal or differential treatment or harassment that causes harm. People have the right to equal treatment and opportunities, without discrimination or harassment, in the areas covered by the Ontario *Human Rights Code*.

Not all unfair treatment and not all harassment is covered by the *Code*. The treatment or harassment must have been based on a ground and in an area covered by the *Code*.

There are exceptions to some of the rules in the *Code* (e.g. minimum ages for driving, working, and voting).

Harassment is a course of conduct that is known, or ought reasonably to be known, to be unwelcome. It can involve words or actions that are embarrassing, offensive, humiliating, demeaning or unwelcome, based on a ground under the *Code*. Examples of harassment include:

- Epithets, remarks, jokes or innuendos related to a person's race;
- Posting/circulating offensive pictures, graffiti or materials, whether in print form or via e-mail or other electronic means;
- Comments ridiculing a person because of characteristics related to a *Code* ground. This includes comments about a person's dress, speech and practices related to their creed.

Areas covered by the *Code*:

- Employment
- Housing
- Contracts
- Services, goods, and facilities
- Unions or occupational/professional associations

Code grounds:

- Race
- Colour
- Ancestry
- Place of origin
- Citizenship
- Ethnic origin
- Creed (religion)
- Receipt of social assistance (housing only)
- Disability
- Age
- Marital status
- Family status
- Sex or gender (includes pregnancy and sexual harassment)
- Sexual orientation
- Gender identity
- Gender expression
- Record of offences (employment only, must have been pardoned)

If a person does not explicitly object to harassing behaviour, or appears to “go along” with it, this does not mean the behaviour is okay. The behaviour can still be considered harassment under the *Code*.

What is the Policy to Address Anti-Indigenous and Other Forms of Racism?

The *Policy* outlines the steps that Confederation College will take to address incidents of racism and other forms of discrimination.

To support the implementation of the *Policy*, the Equity and Human Rights Advisor can assist members of the College community in answering questions about racism and other forms of discrimination and the processes supporting this *Policy*.

Why an *Indigenous* policy? What about multiculturalism?

The *Policy* considers racism in all forms and against all cultures, and its mechanisms may be applied to any complaint of racism.

The College is committed to addressing racism against Indigenous people specifically because it’s an important step in our journey towards reconciliation.

Multiculturalism is problematic when journeying towards reconciliation with Indigenous people because it does not take into account the unique and important place that Indigenous people should occupy in the College community.

Relegating Indigenous people to a space of general non-whiteness within a policy of multicultural anti-racism contributes to the erasure of Indigenous peoples. Multiculturalism replaces and diminishes messages of anti-racism and silences Indigenous people in their pursuit of recognition in the College community and beyond.¹

What does the Equity and Human Rights Advisor do?

The Equity and Human Rights Advisor (‘the Advisor’) provides confidential consultations, investigations, and conflict resolution on complaints of racism, harassment, and discrimination.

¹ Tara Williamson, “Canada’s Vanishing Point: Reconciliation and the erasure of Indian personhood,” *The Monitor*, May 1, 2017. <https://www.policyalternatives.ca/publications/monitor/canada%E2%80%99s-vanishing-point>.

The Advisor also coordinates with other support services on campus and supports education and prevention initiatives across the College.

What is the difference between the Equity and Human Rights Advisor and the Ombudsperson?

Both the Ombudsperson and the Advisor have roles to play in responding to incidents of discrimination, harassment, and racism. At times, the Ombuds and the Advisor will work together to resolve disputes. However, as a general rule, complaints should be made as follows:

- a. Complaints involving students only should be made to the Ombudsperson.
- b. Complaints involving staff or faculty only should be made to the Equity and Human Rights Advisor.
- c. Complaints involving both students and staff or faculty should be made to the Equity and Human Rights Advisor, although the Ombuds will still be available to the student(s) for guidance and support.

To whom does the Policy apply?

The *Policy* applies to all members of the College community, including students, administrators, faculty, instructors, librarians, governors, contractors, suppliers, lessees/renters, volunteers, visitors, and all employees of Confederation College. The *Policy* applies to all community members at any of the College's campuses.

When does the *Policy* apply?

Some provisions of the *Policy* always apply. For example, those outlining the College's commitment to address racism against Indigenous people, as well as individuals on the basis of their racialized status, including colour, nationality, ethnic, or ethno-religious identities, is always in effect.

The *Policy* applies when a report is made about racism or infringement of a right protected under the Ontario *Human Rights Code* involving any member of the College community, whether the act occurred on or off campus. Even if the incident occurred in the past, the *Policy* still applies in that it may still result in an investigation if the respondent is still a member of the College community.

In order for the College to take action following a report of discrimination or harassment, the Complainant and the Respondent must both be members of the College community.

Disclosing and Reporting

What should I do if someone discloses an incident to me?

Bystanders who witness discrimination, harassment, or racism should report the incident to their supervisor or the Equity and Human Rights Advisor.

Here are some suggestions to follow if someone discloses an incident of discrimination, harassment, or racism to you, or if you witness such an incident:

1. Stay close to the target of discrimination/harassment/racism. Try not to leave them alone with the harasser.
2. Take notes when you have an opportunity to ensure you remember the facts regarding what you witnessed. Include the date and sign them.
3. Be there to listen, offer support and empathy to the victim.
4. Refer the victim to the Equity and Human Rights Advisor or the Ombudsperson, if applicable.
5. Follow up with the Equity and Human Rights Advisor yourself to ensure the incident is properly dealt with.

How can I file a complaint of discrimination under the *Policy*?

A person can file a complaint in writing by filling out the form in Appendix A of the *Policy* and submitting it to the Equity and Human Rights Advisor. A complaint may be filed with the Advisor in person, by phone, or by email. Complaints may also be reported to a person's manager, the Office of Public Safety, Organizational Effectiveness, or the Learning Resource Division, who will then forward complaints to the Equity and Human Rights Advisor as necessary.

A person may also choose to make a complaint to security staff and/or the police. Reporting to College security or municipal police services may trigger a police investigation and may result in criminal proceedings.

In most cases, a complaint made to the Equity, Human Rights Advisor will not be shared with College security or municipal police services unless deemed appropriate, and the complainant gives the Advisor permission to do so.

What if I'm a student? How can I file a complaint?

Students are encouraged to contact the Ombudsperson, who will guide them through the process of filing a complaint. Depending on the parties involved, complaints may be filed using the *Anti-Racism Policy* or the *Complaints Process (Non-Academic)*. Student complaints will be handled on a case-by-case basis. The Ombudsperson and Equity and Human Rights Advisor will cooperate to ensure the student goes through the most appropriate process to resolve a complaint.

What will happen if I choose to file a complaint of discrimination under the *Policy*?

If someone chooses to file a complaint under the *Policy*, the Equity and Human Rights Advisor will offer to meet with them. If the person wants to talk about what happened, the Advisor will listen. The Advisor will discuss the options that are available to the person and will help them decide how to proceed. The Advisor will also discuss supports that are available and will help facilitate access to these supports and to other resources as needed.

A complaint filed under the *Policy* may lead to an investigation, which may result in disciplinary actions imposed against the person(s) who violated the *Policy*.

Decisions will be made based on the Respondent's status at the College and the College's existing policies. For example, a complaint against a staff member will be resolved based on both the *Policy* and relevant employment agreements. Potential remedies may span a range of options depending on the details of the report and the investigator's findings and may include anything from a warning to expulsion or termination of employment.

Will alternative forms of resolution, such as mediation or restorative justice practices, be used to address complaints?

The *Policy* refers to several forms of alternative resolution processes that may be used to resolve complaints. They are listed in more detail below:

1. **Informal Complaint Resolution:** The complainant may approach the respondent directly to identify their concern(s) and resolve it with the respondent informally. There is no obligation on the complainant to do so. In fact, this form of resolution is strongly discouraged where there are safety concerns. A failed attempt at an informal resolution does not prevent a complainant from seeking redress through more formal procedures.
2. **Mediation:** This may be part of the informal resolution process, or a complainant may choose to proceed to mediation directly. Both parties must agree to participate before mediation can be selected as a process to resolve the complaint. If a resolution is found, the parties will sign a binding agreement.
3. **Restorative Justice Circle:** Both parties must agree to participate in this process for it to be implemented. The Circle will include the parties to the complaint and their support person(s), Knowledge Keepers, additional community members/witnesses, and the facilitators. The Circle will begin with the respondent taking responsibility for their

actions and continues with others sharing how the incident affected them. The parties will draft and sign a Circle agreement.

4. **Formal Investigation:** The Equity and Human Rights Advisor will speak to all parties involved in the incident, as well as any witnesses and/or other persons they feel have relevant information. They will also review any available evidence such as photographs or surveillance footage. The Advisor will then prepare a written report to submit to the Executive Director, Organizational Effectiveness, outlining their findings and commenting on any factors that may have contributed to the situation.

An adjudication panel will be convened following receipt of the Advisor's report to review the complaint and the evidence collected. The parties will have an opportunity to tell their story to the panel. Additional witnesses may also provide testimony. The panel will determine if the allegations contained in the complaint are founded and, if so, recommend one or more remedies to address the situation.

Can I speak about my experience with others during an investigation?

Confidentiality during an investigation process is important to protect the integrity and fairness of the investigation. Open discussions regarding any complaints, incidents and/or investigations will not be permitted. Maintaining confidentiality ensures that potential witnesses are not influenced by the opinions of others which could impede and/or prolong the investigation. All parties involved in an investigation are encouraged to access confidential supports, such as Elders or those offered through their EAP program, if applicable. The Equity and Human Rights Advisor can also provide a listing of support services in the community.

How long does the complaint resolution process take?

It is difficult to speak generally about how long the entire process takes, as it depends heavily on the nature, complexity and details of the incident. The College will make every effort to complete the process as quickly as possible while ensuring that proper time and care are taken in the process and that due diligence is respected. The *Policy* outlines timelines to be followed during the formal resolution stages as follows:

- Investigations will commence within a maximum of 10 business days from the formal complaint being received;
- Investigations will be completed within 90 days unless there are extenuating circumstances that warrant a longer investigation;

- The complainant and respondent will be informed of the Adjudication Panel’s conclusions and recommendations within 10 days of the investigation being completed;
- Appeals must be made within 15 business days of being informed of the Panel’s decision;
- Appellants will be informed of the outcome of the appeal within 20 business days of receipt of the appeal.

What are interim measures?

When someone makes a complaint under the *Policy*, the College may impose interim measures in order to avoid contact between the complainant and the respondent and to address any potential safety concerns. For the purposes of the *Policy*, interim measures might include:

- Measures to keep the complainant and the respondent separate
- Changes to class, academic or work schedules
- Temporary suspension from the College

The College will attempt to limit disturbance to the complainant, such as changes to their schedule, to the greatest extent possible in light of the relevant circumstances. The complainant will be informed of any interim conditions or measures that are put in place so far as they pertain to the complainant.

Confidentiality

How does the *Policy* protect confidentiality?

The Office of Public Safety, Organizational Effectiveness, Learning Resource Division, and Equity and Human Rights Advisor will treat all disclosures and reports of discrimination and harassment in accordance with the *Freedom of Information and Protection of Privacy Act*. Information will only be shared when required by law or when it is necessary in order to implement the *Policy*. The College will limit the sharing of information on a “need-to-know” basis for the purposes of implementing the *Policy*.

What are the limits to confidentiality?

There are some situations in which the law requires the College to share the details of a complaint. These include but are not limited to situations:

- in which there may be imminent or significant risk of harm to members of the College;
- involving sexual violence against a minor (i.e. someone under the age of 16);
- in which the College is obligated to share details due to occupation health and safety or human rights obligations;
- when information is subpoenaed by a court of law;

- in which a person is at risk of seriously harming themselves or others (including situations where a person says they are considering suicide).

What kind of information will the College collect? How will it be used?

Anyone who makes a complaint under the *Policy* will be asked to give the College permission to collect personal information, such as their name, student number, preferred contact information, etc. This information will be treated in accordance with the *Freedom of Information and Protection Privacy Act*. This information is stored in a secure, confidential database that is located in the office of Organizational Effectiveness and accessible only to persons involved in conducting the investigation and/or resolving complaints.

Information shared via a complaint process may be used to maintain non-identifying data on disclosures and reports of discrimination and harassment on campus for legislative compliance and operational purposes.

Examples of ADR

Mediation: A mediator works with the parties to come up with a resolution. The ultimate decision rests with the parties.

Arbitration: An arbitrator hears from the parties and makes a resolution decision.

Adjudication: The parties send evidence to an adjudicator who then makes a resolution decision.

Restorative Justice: A conflict resolution model based on an understanding of traditional models of justice practised by Indigenous peoples. Restorative justice encourages dialogue among parties to construct plans of action that hold Respondents accountable and meet Complainants' needs. The ultimate goal is to restore (heal) community relationships. Respondents must admit wrongdoing and be accountable to the community.

Useful Terms

To better understand this guide and the *Policy*, we recommend that you familiarize yourself with the following terms:

Alternative Dispute Resolution (ADR): A non-adversarial approach for dealing with conflict that improves, restores, or sustains relationships by involving all affected parties in a conversation, with the goal being to determine solutions that are satisfactory to all parties. ADR can only be used where all parties fully agree to do so and where there are no significant imbalances of power or voice between the parties.

Anti-Racism: A practice aimed at transforming social reality. It requires the identification of structures, systems, and dynamics that perpetuate racism in various contexts, both personal and institutional. It is "action-oriented," and the actions encompass a variety of methods such as education, policy change, community audits, and legal initiatives. Anti-racism must be

distinguished from “celebrating diversity.” a preference for diversity can diminish and deemphasize real issues of power based on racial difference.²

Bystander: An individual who witnesses an incident of discrimination, harassment, or racism but is not part of it.

Colonialism: Broadly, the term refers to “European colonization from Columbus (1492) onwards, in the Americas, Asia, and Africa, and taking on different forms from settler colonies like Canada to non-settler colonies such as India during British rule. Colonialism differs ... across colonizing nations and across time.”³

More meaningfully, **colonialism** is a practice of domination, which involves the subjugation of one people to another. In this sense, colonialism distorts relationships via power. In countries where colonizing activities have occurred, these unequal and harmful relationships continue to this day.

In Canada, colonialism is more appropriately called “settler colonialism” because the colonizing population did not leave the country. The colonizers are living on the same land as the colonized. They sought to establish their own sovereignty in Canada, which involved extinguishing the rights of the Indigenous population while displacing them from their land.

Cultural Competence: An ability to successfully relate to and interact with people of different cultures, premised on some understanding of cultural difference. It usually includes an understanding of one’s own cultural worldview and attitudes toward cultural differences, knowledge of different cultural practices and worldviews, and cross-cultural skills. It is a goal to strive towards and not easily achieved.

Cultural Safety: An approach to interactions in public spaces that considers how social and historical contexts, as well as structural and interpersonal power imbalances, shape experience. In educational contexts, faculty and staff must be self-reflective/self-aware of their position of power and the impact this has on their relationships with students, which creates a safe space for those coming from a position of difference. **Safety** refers to how persons of different cultural perspectives experience the space.

Equity: The condition or state of fair, inclusive, and respectful treatment of all people. It means each person receives equal access to rights, benefits, and privileges and has equal ability to pursue their own choices. It means the differences between people are recognized and accommodated. The goal is equal justice or “fairness,” rather than the apparently neutral distribution of a right or benefit.

Fairness: How an institution can realize a human being’s inherent sense of what is right and just and be consistent with the principles of fundamental justice. To understand what is right and

² “Anti-Racism Defined”, *Alberta Civil Liberties Research Centre*, www.aclrc.com/antiracism-defined.

³ Colonialism”, *Canadian Race Relations Foundation Glossary of Terms*, <https://www.crrf-fcrr.ca/en/resources/glossary-a-terms-en-gb-1?letter=c&cc=p>.

just, however, may require careful and critical reflection, as well as education. In a college setting, fairness must mean having access to certain policies and procedures to address situations of unfairness, as well as being entitled to expect equal treatment as a human being. When a person suffers harm, or diminished opportunity, or is forced to struggle because of racial difference, this unfairness must be addressed.

Inclusion: An institution taking deliberate steps to welcome, accept, and value all individuals. As an indicator of change, it represents a minimum standard in which some groups are invited to fully participate in the existing structure but the structure does not change.

Institutional Racism: A form of racial discrimination that derives from individuals carrying out the dictates of the institution or those who control the institution. In a society based on racist structures, many institutions will perpetuate that racism, often without conscious awareness of those who work within it.

Intercultural Competence: The capability to shift perspective and adapt behaviour to cultural differences. Having a range of cultural frameworks and practices that enables navigating/bridging different cultural commonalities and differences.

Intersectionality: The recognition that people have multiple and overlapping indices of difference or identity, and that they may be treated differently on the basis of each of these markers. The classic examples of intersectionality are race, gender and class. To understand intersectionality is to recognize that “an individual may not only be discriminated against based on a single human rights ground, but because of the interlocking of multiple grounds.”⁴ For example, a white woman may experience disadvantage on the basis of gender while being advantaged in relation to a woman of colour, on the basis of race. The same woman of colour may hold some power on the basis of education and class.

Knowledge Keeper: A person recognized by their community as someone to be trusted and respected for the knowledge they hold. For the purposes of the Restorative Justice Circle, an ideal Knowledge Keeper is someone who is known and respected by the Complainant and/or Respondent, who is recognized for their knowledge of the issues under discussion, and who is a member of the College community. A Knowledge Keeper, for the purposes of this Policy, may be an Elder.

Lateral Violence: A manifestation of inequity based on internalized oppression. People in positions of powerlessness, covertly or overtly, may direct their dissatisfaction inward toward each other, themselves, and those less powerful than themselves.⁵ Lateral violence can occur in many ways, as people harmed by colonialism, oppression, intergenerational trauma, powerlessness, and ongoing experiences of racism and discrimination enact their pain against each other.

⁴ “An Intersectional Approach to Discrimination: Addressing Multiple Grounds in Human Rights Claims,” Ontario Human Rights Commission, <http://ohrc.on.ca/en/intersectional-approach-discrimination-addressing-multiple-grounds-human-rights-claims>.

⁵ Jense Korff, “Bullying and Lateral Violence”, *Creative Spirits*, <https://www.creativespirits.info/aboriginalculture/people/bullying-lateral-violence#toc1>.

Micro-Aggressions: Everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership.⁶

Oppression: The use of power or privilege by a socially, politically, economically, or culturally dominant group(s). Also, to disempower, take away or reduce power, marginalize, silence or otherwise subordinate one social group or category.⁷ There are multiple forms of oppression (physical, social, economic) and it can be based simultaneously on multiple grounds (race, class, sex, etc.). It can also be internalized by members of the group suffering from oppression and then manifested in various kinds of dysfunction or violence.

Positionality: A “place” where an individual stands relative to power, history, community and privilege.⁸ Everyone has such a position whether they are aware of it or not; we are mostly born into it as opposed to choosing it. Many positive actions toward fairness and transformation of spaces like classrooms and institutions require an understanding of one’s own positionality.

Privilege: The experience of freedoms, rights, benefits, advantages, access and/or opportunities afforded to some people because of their group membership or social context.⁹ Privilege is an “invisible knapsack”¹⁰ that you carry with you. For example, we cannot change the colour of our skin; we are born with this “backpack” and we cannot remove it. White privilege is a “sociological concept referring to advantages that are taken for granted by whites and that cannot be similarly enjoyed by people of color in the same context (government, community, workplace, schools, etc.).”¹¹

Racialization: The “very complex and contradictory process through which groups come to be designated as being of a particular “race” and on that basis subjected to differential and/or unequal treatment.”¹² Racial categories are not based on science or biology but on differences that society has chosen to emphasize. People can be racialized not only based on skin colour but also other perceived characteristics, such as culture, language, customs, ancestry, country or place of origin, or religion.

⁶ Derald Wing Sue, “Racial Microaggressions in Everyday Life: Is Subtle Bias Harmless?” *Psychology Today*, October 5, 2010. <https://www.psychologytoday.com/ca/blog/microaggressions-in-everyday-life/201010/racial-microaggressions-in-everyday-life>

⁷ “Anti-Racism and Anti-Oppression Policy”, Black Creek Community Health Centre, <http://www.bcchc.com/about-us/anti-oppression-policy>.

⁸ Diversipro, “Diversity, Equity and Indigenous Lens”.

⁹ “Privilege”, *Canadian Race Relations Foundation Glossary of Terms*, Canadian Race Relations Foundation, <https://www.crrf-fcrr.ca/en/resources/glossary-a-terms-en-gb-1?letter=p&cc=p>.

¹⁰ Peggy McIntosh, “Unpacking the Invisible Knapsack”, 1988.

¹¹ Robin DiAngelo, *White Fragility: Why It’s So Hard for White People to Talk About Racism* (Boston, MA: Beacon Press, 2018), 24.

¹² “Racialization”, *Alberta Civil Liberties Research Centre*, <http://www.aclrc.com/racialization>.

Racialized Violence: Violence experienced by a person or group of people on the basis of race, colour, and/or ethnicity, and who may be subjected to differential treatment. Violence need not be physical to cause harm; it can include verbal and institutional acts. It can also be an accumulation of many subtle acts of discomfort, suspicion, assumptions, or outright aggression (see “micro-aggressions”) that create a harmful situation.

Racism: An ideology that either directly or indirectly asserts that one group is inherently superior to others. It can be openly displayed in racial jokes and slurs or hate crimes but it can be more deeply rooted in attitudes, values and stereotypical beliefs. In some cases, these are unconsciously held and have become deeply embedded in systems and institutions that have evolved over time. Racism operates at a number of levels, in particular, individual, systemic and societal.

Respect: An Indigenous principle of respect originates from the Anishinaabe Seven Grandfather Teachings: To honour all creation is to have respect. Live honourably in teachings and in your actions towards all things.¹³ More generally, respect is due regard for the feelings, wishes or rights of others, as well as avoiding harming and interfering with others.¹⁴

Restorative Justice: A model adopted in numerous jurisdictions across Canada as an alternative to the mainstream justice system, based on an understanding of traditional models of justice practiced by Indigenous peoples. Encourages dialogue among victims and offenders to construct plans of action that hold offenders accountable and meet victims’ needs.¹⁵ The method is “restorative” because its ultimate objective is to restore (heal) community relationships. For this to happen, the offender must make themselves accountable to the community.

Settler Colonialism: A distinct type of colonialism that functions through the replacement of Indigenous populations with an invasive society (e.g. British Crown) that, over time, develops a distinctive society and sovereignty.¹⁶

Systemic Racism: Includes the policies and practices entrenched in established institutions, which result in the exclusion or promotion of designated groups. It differs from overt discrimination in that no individual intent is necessary.¹⁷

¹³ “7 Grandfather Teachings”, *Uniting Three Fires Against Violence*, <https://unitingthreefiresagainstviolence.org/>.

¹⁴ “Respect”, *English Oxford Living Dictionaries*, <https://en.oxforddictionaries.com/definition/respect>.

¹⁵ David R. Karp and Thom Allena, *Restorative Justice on the College Campus: Promoting Student Growth and Responsibility and Reawakening the Spirit of Campus Community* (Springfield, IL: Charles C. Thomas, 2004), 7.

¹⁶ Adam Barker and Emma Battell Lowman, “Settler Colonialism”, *Global Social Theory*, <https://globalsocialtheory.org/concepts/settler-colonialism/>.

¹⁷ Toronto Mayor’s Committee on Community and Race Relations, “Race Relations. Myths and Facts” (Toronto, ON: City of Toronto, 1991).

Toxic Work Environment: An environment where there is an “atmosphere” that becomes intolerable to the one who suffers from it but is often dismissed or unseen when they complain. It may consist of offhand comments, jokes, or office dynamics that have a subtle but very harmful effect. The atmosphere may be dismissed as “ordinary office drama,” “low morale,” or “a few bad apples.” Toxic work environments can qualify as discrimination or harassment under the Ontario *Human Rights Code* on the basis of an enumerated ground such as race or sex.

White Fragility: A state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves. These moves include the outward display of emotions such as anger, fear, and guilt and behaviours such as argumentation, silence, and leaving the stress-inducing situation.¹⁸

White Privilege: An unearned set of advantages, entitlements, benefits and choices bestowed upon people because they are white. Generally, white people who experience such privilege do so without being conscious of it.¹⁹

White Supremacist: A person who believes that the white race is inherently superior to other races and that the white people should have control over people of other races.

¹⁸ Robin DiAngelo, “White Fragility,” *International Journal of Critical Pedagogy*, 3, no. 3 (2011): 54. <https://libjournal.uncg.edu/ijcp/article/viewFile/249/116>.

¹⁹ “White Privilege/White Skin Privilege”, *Alberta Civil Liberties Research Centre*, <http://www.aclrc.com/white-privilege>.