

Commission on Inter-Cultural, Inter-Religious and Inter-Racial Relations on Campus

REPORT

CARLETON UNIVERSITY

AUGUST 2012

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INTRODUCTION

In June 2010, the President and Vice-Chancellor of Carleton University announced the creation of a Commission on Inter-Cultural, Inter-Religious and Inter-Racial Relations on Campus with the mandate to “*contribute to a better context for dialogue and understanding on the Carleton campus and in the surrounding community*”.

The mandate of the Commission recognizes that strong relations, dialogue and understanding among members of a diverse university community are essential for student retention and success, a positive university experience for all students, and a healthy, productive workplace for employees.

The university is a place where students learn professional and relational competencies necessary for leading successful lives in increasingly complex and diverse societies. Research suggests that there is a positive relationship between social awareness about diversity and inclusion, and outcomes such as open-mindedness to racial and religious diversity and a greater comfort discussing race and other types of difference.

Being culturally competent is important for students. It improves their capacities to build strong relations, to have meaningful dialogue and to understand and value different perspectives and worldviews, all of which are important to every field of study and work.

The Commission members acknowledge Carleton’s strong history of valuing and promoting diversity and inclusion. A campus-wide survey conducted in the fall of 2010 indicated that, on the whole, Carleton provides a safe, respectful and inclusive environment to the campus community and that students, staff and faculty value positive inter-cultural, inter-religious and inter-racial relations on campus.

The recommendations made by the Commission recognize that diversity and inclusion are essential to institutional and academic excellence and are intended to strengthen Carleton University’s position as a leading educational institution which supports its students as citizens of the world.

HISTORY

The Hon. Landon Pearson O.C. chaired the Commission from the fall of 2010 to the spring of 2012. A university-wide survey conducted in the first year of the Commission’s work, presentations by faculty, students and staff, reading material, and a follow-up survey of Jewish students, staff and faculty conducted in the second year, informed the Commission’s work.

At the end of the first year, an Interim Report recommending an extension of the Commission’s mandate for a further year was submitted to the President. The Commission indicated that it would explore further, in consultation with students and

employees, certain significant issues which had been identified in the first year: issues related to freedom of expression within the context of respecting others' rights; and issues related specifically to Jewish students and faculty, as well as to Aboriginal students, who had reported lower satisfaction with the climate of respect on campus.

Results of the campus survey conducted in 2010 and comments from some Commission members noted that diversity generally, including disability, gender and sexual orientation, is part of the larger context within which issues of accommodation, recognition, and participation unfold. The Commission also recognized that there are many other religious, racialized and culturally distinct groups on campus but the survey did not capture specific concerns nor did any of them ask to appear before the Commission. While the Commission felt bound by the survey results and the witnesses it heard, it recognized and continues to recognize, the importance of all concerns and would hope that they would be included in future considerations of inter-cultural, inter-religious and inter-racial relations on campus.

Membership on the Commission included students, staff, faculty and community members. (See Appendix A: for more detailed information on the work program of the Commission, Appendix B for Commission membership and Appendix C for results of the first survey).

ISSUES

This section of the report provides descriptions of the issues considered by the Commission

Academic Freedom and Academic Responsibility

The university setting is a place for the free exchange of ideas, a place for debate and discussion and for critical inquiry and learning among all members of the university community. Academic freedom and freedom of expression are fundamental rights which are highly valued at Carleton University.

In conjunction with their right to academic freedom, faculty members have an academic responsibility “to deal ethically and fairly with students, to foster a free exchange of ideas, to avoid discrimination, to respect the principles of confidentiality in a manner consistent with the performance of their academic role” (CUASA Collective Agreement 2009-2010, Article 4).

A theme emerging from Commission meetings was the importance of creating open and safe contexts in which **all** members of the Carleton community feel able to voice and to hear different views. These contexts include the classroom, the work spaces of employees and the many public spaces within the University. Care is needed to ensure

that debate and speech within the University take place in ways that do not silence or prevent constructive dialogue.

Students have the right to study, work, live and learn in an environment that is free of discrimination and intimidation. However, the Commission members were made aware, from student presentations to the Commission and survey results, of situations relating to the misuse or abuse of academic freedom and freedom of expression. Examples were given to demonstrate the kind of student-faculty tensions that arise when faculty members involve themselves in student activities which align them with a particular student position and/or when faculty members use their privileged platform to present students with only one side of a complex issue. Some students also commented that some teaching assistants engaged in the same misuse of the privileged platform. These were seen to be an inappropriate use by faculty members and teaching assistants of a power relationship and were also seen to create situations where students felt at risk if their viewpoint differed from that of the faculty members or teaching assistants.

The Commission members agreed on the importance of finding a balance between exercising academic freedom and freedom of expression, and respecting the rights and beliefs of others in all aspects of the university experience. The university classroom was identified as being an ideal place for respectful knowledge exchange and critical inquiry related to religion, race and culture.

Policies and Processes

University life is guided by policies and processes both inside and outside the classroom. The first survey revealed that student awareness of the different complaint processes available to them when they have concerns about inequitable treatment, discrimination and infringement of freedom of expression, for instance, is limited. The Commission also learned that while some students may know the complaints options, they tend not to use them due to the fear of unequal power relationships with their professor or teaching assistant, which may result in a negative outcome for them.

Use of space on campus emerged as a second major policy/process issue. The Commission members recognized a general lack of awareness and understanding by students of the various policies which govern the use of university space for meeting, communicating and advertising events and activities, ie. Space Booking Policies and Posting Policies related to use of space and relevant Student Rights and Responsibilities. It is important that these policies and rights and responsibilities be clearly communicated to, and understood by, all members of Carleton so as to avoid potential misunderstandings.

Knowledge and Skills Development

Strong relations, dialogue and understanding among members of a diverse university community requires that the members of the community be culturally competent. . This is true for all members of the university community; faculty and staff who are supporting students in their current and future participation in an increasingly complex and diverse world, and students who need new skills to be successful. As noted by Hu and Kuh, 2003, “Learning environments that are supportive of diversity can lead to increased openness to diversity, critical thinking skills and greater personal development”.

Cultural competency and understanding diversity are ongoing knowledge processes. Improving cultural competency on the part of faculty, teaching assistants, staff, student leaders and students is necessary to improve individual student experiences at Carleton and to move the institution forward in achieving its strategic goal that “Carleton be, and be recognized as, one of the best universities in Canada with internationally-recognized programs”. (Defining Dreams, Carleton University Strategic Plan, 2009, p. 5)

Experiences of Aboriginal students, Jewish students and Jewish faculty

Results of the campus-wide survey done in the fall of 2010 indicated that, overall, students, staff and faculty are positive about the climate of respect on campus. However, those students who self-identified as Jewish and those who self-identified as Aboriginal were less positive regarding the climate of respect at Carleton. Among employee respondents, Jewish faculty members were less satisfied with both the general climate of respect, and with relations between different religions on campus.

Issues related to Aboriginal students and Jewish students and faculty reporting lower satisfaction with the climate of respect on campus were further explored in the following ways.

The Centre for Aboriginal Culture and Education coordinated the presentation of Aboriginal student feedback to the Commission, which included the viewing of a video “Kinàmàgawin: Aboriginal Issues in the Classroom” created by Carleton students; presentations by Aboriginal students directly to the Commission; and information provided to Carleton’s three Aboriginal Cultural Liaison Officers by Aboriginal students.

To better understand the issues related to Jewish students and faculty, a small sub-group of Commission members was formed to create a second survey of Jewish students and employees, and to review and present the results to the Commission. As part of its work, the sub-group reviewed, accepted, and presented to the Commission, the Working Definition of anti-Semitism used by the Canadian Parliamentary Coalition to Combat Anti-Semitism and the European Union Monitoring Centre on Racism and Xenophobia. This definition can be found in Appendix D.

Aboriginal Students

Aboriginal students who presented to the Commission and those who provided feedback directly to Carleton's Aboriginal Cultural Liaison Officers positively identified the support provided by the Centre for Aboriginal Culture and Education (Equity Services); the Elders Program; and activities such as the welcome pow wow as contributing to a welcoming and safe environment on campus.

These Aboriginal students identified the classroom as a place where they often experienced racism by some professors, teaching assistants and other students, due to a general lack of knowledge about Aboriginal peoples, the histories of First Nations, Métis and Inuit in Canada, as well as contemporary contributions and realities of Aboriginal peoples. The Commission heard from students that they face stereotypes, myths and misinformation denying their reality of being distinct peoples of sovereign Indigenous nations, on a regular basis.

The following examples of stereotypes and misinformation experienced by some Aboriginal students were provided:

- The tendency to categorize 'Aboriginal' as one culture. No recognition is given to the fact there are many separate and distinct cultures;
- Myths appear in the classroom regarding Aboriginal students, for example, that all Aboriginal students receive a free education;
- Aboriginal students in class being singled out, assuming that they can represent the "Aboriginal point of view";
- Non-Aboriginal students are also affected by the issues discussed in the classroom. Being fearful of disrespecting fellow Aboriginal students, non-Aboriginal students might not ask questions or seek clarification. These issues can be detrimental to all students' academic study.

As a result of the history of colonization and the resulting impacts on Aboriginal communities, Aboriginal students face unique challenges when they arrive on campus. Aboriginal students are generally older than non-Aboriginal students, and often have children and other family and community responsibilities. They may be away from their community for the first time and removed from their traditional supports. Many are the first in their family to attend a post-secondary institution.

Aboriginal counselling is based on an Aboriginal philosophy of life promoting wellness through a holistic and strength-based approach and providing Aboriginal students with strategies to achieve *mino-pimaadiziwin* (Algonquin word meaning 'the way of a good

life'). Should an Aboriginal student require qualified counselling support to assist with these realities, there are currently no Aboriginal counselling services available to them.

Aboriginal world views and Indigenous knowledge are absent from most fields of study and courses, as are Aboriginal faculty. This absence fails to recognize that Indigenous knowledge has an important place on campus and serves to delegitimize the experiences and knowledge of Aboriginal students. There is no simple formula for integrating Indigenous knowledge into campus life and university classrooms. However hiring of Aboriginal faculty members and working collaboratively with Aboriginal communities would bring Indigenous knowledge, in the form of perspectives and voices, to the Carleton community.

Jewish Students

Survey results showed that Jewish students appreciate that the university supported some accommodations for Jewish observance and that, for the most part, they felt safe and welcome on campus while participating in events run by Jewish student groups and the university administration.

The same survey indicated that Jewish students feel that public venues on campus are not always welcoming and safe places for them, particularly if the student is easily identified as Jewish. Jewish students said that they experienced disrespect, as well as physical and verbal harassment, including anti-Semitic comments that often stem from anti-Israel sentiments.

Jewish students also identified uneven support from the university administration and student governments, i.e. CUSA and GSA in addressing ongoing issues. CUSA and GSA have, in the past, taken political positions that are anti-Israel and which have created a climate of exclusion rather than inclusion for Jewish students.

The classroom was identified as a place where Jewish students can feel excluded from the full learning experience and discussion by some professors, teaching assistants and other students for a number of reasons, some of which are:

- Absence of balanced debate on issues related to the Middle East;
- Reluctance or fear of taking classes when the professor is known to be involved in anti-Israel activities; and
- Anxiety due to anti-Semitic and/or anti-Israel comments by/actions of fellow students, teaching assistants and professors in the classroom.

Jewish students also identified, as concerns, a lack of available, safe space for Jewish students to meet and socialize and a scarcity of kosher food options on the campus.

Jewish Faculty and Staff

Jewish faculty and staff reiterated all of the sentiments expressed by Jewish students.

Faculty and staff expressed concern about the lack of acknowledgement of Jewish holiday observance; for example, departmental meetings scheduled on High Holidays. While faculty and staff have the option not to attend the meeting(s) because they are observing the holiday, if they do so, they are then excluded from participating fully in the work of their department. Ideally, departments should not schedule meetings on these days of religious observance.

Issues and activities pertaining to Israel and the conflation of Israel and Judaism were also identified as interfering with full inclusion of Jewish faculty and staff in university matters. Examples given included:

- Discomfort while attending department meetings at which support for political matters, which are not of relevance to departmental concerns and activities, are discussed; and
- Concern about tenure and professional advancement due to political views on Israel and/or Jewish identity.

The university community must acknowledge that some anti-Israel politics, activities and sentiments which occur on the Carleton campus are perceived as anti-Semitic, thus contributing to Jewish members of the Carleton community feeling less positive about the climate of respect at the university.

For additional information, please refer to Appendix E which is a presentation by a sub-committee of the Commission tasked with exploring issues identified in the campus-wide survey related to Jewish students and employees.

Relationships between Student Groups

The Commission members heard that tensions which occur between student groups are often apparent to the rest of the campus community, particularly when incidents occur in the Atrium. For example, students, staff and faculty have said that they are uncomfortable and sometimes intimidated when walking through the Atrium when groups are promoting views or positions which are in conflict, groups are “facing off” against each other on opposite sides of the hall and blocking the way, or where such views are being vigorously debated off campus in the media or in other forums. In these examples, the Atrium becomes an intimidating place, rather than one in which exchange of ideas and open dialogue thrives.

RECOMMENDATIONS

The recommendations made by the Commission recognize that diversity and inclusion are essential to institutional and academic excellence. They are intended to build upon Carleton University's strong history of valuing and promoting diversity and inclusion and to further enhance the quality of the educational experience.

The Commission has organized its recommendations into two broad areas: Academic and Organizational. Within the Academic area, recommendations are presented pertaining to Academic Freedom and Academic Responsibility and Academic Course Content and Instruction. Within the Organizational area, recommendations are presented pertaining to Policies and Processes; Knowledge and Skills Development; and Support Services. Additional recommendations are made concerning next steps.

ACADEMIC

Academic Freedom and Academic Responsibility

- Information contained in Article 15.2 of the CUASA collective agreement regarding the rights and responsibilities of faculty employees in their role as teachers should be widely disseminated to students and faculty, such as in course outlines, the Student Affairs website and other pertinent information vehicles for students. (Article 15.2 can be found in Appendix F).
- The Senior Administration should develop and publicize a new, clear mechanism for students who wish to raise concerns about academic responsibility and ethics.

Academic Course Content and Instruction

- A first year introductory course in Aboriginal Studies should be offered. In addition, consideration should be given to developing a core course in every department that addresses Aboriginal issues within each discipline.
- A degree in Indigenous Studies should be explored. This would benefit all students.
- More content focused on Aboriginal issues and Aboriginal knowledge should be included in academic programs.
- A strategy to increase the number of Aboriginal instructors at Carleton should be developed and implemented.

ORGANIZATIONAL

Policies and Processes

- Consult with students to continuously improve communication of university policies, complaints processes, support services and resources available on campus. Engage student governments; advertise the different CUSA clubs and societies and create and maintain awareness campaigns.
- Conduct periodic reviews to ensure that the policies and procedures for booking and the provision of campus space, including recreational space, are broadly communicated, equitable and reinforce both the university's academic mission statement and the goal of social inclusion.

Knowledge and Skills Development

- Mandatory cultural competency training should be developed and delivered to new faculty, teaching assistants, staff and student leaders, including Fall Orientation facilitators. This training will provide the skills required to promote an inclusive environment, by facilitating communication and understanding among increasingly diverse Carleton community members.
- This training should be extended to all first-year students.
- Options of incorporating the training into existing courses and programs should be explored.

Support Services

- The university should consider the creation of an Interfaith Council with representatives who can address the spiritual needs of faculty, staff and students, regardless of their religious affiliation.
- The university should investigate the establishment of a policy that fosters and maintains mutual respect, focusing on student activities in the atrium.
- Aboriginal counseling services should be available on campus.
- A Jewish Issues committee should be established with the purpose of addressing the ongoing concerns of Jewish members of the Carleton community. The committee should be established by Equity Services, should include student leaders, faculty and staff members and community representation, and should provide a venue for conversation, problem-solving and education. Issues such as meeting space for Jewish students could be addressed.

- The university should ensure that important departmental meetings are not scheduled on days when there are religious obligations which may require employees to refrain from work.
- The university should facilitate the availability of a wider range of kosher food on campus.

NEXT STEPS

The members of the Commission are confident that this report will be accepted and reviewed with great care and consideration. To assist with next steps, the Commission recommends that:

- A response to the findings and recommendations contained in this report be communicated by the President to the Carleton community in a timely fashion;
- Students, staff, faculty and other stakeholders be involved in the planning, development and implementation of the recommendations. Background information and survey results which were available to Commission members should be made available, where appropriate, to those with responsibility to implement the recommendations;
- The Commission Chair and the Secretary to the Commission review the progress achieved in the implementation of the recommendations after one year; and
- A campus-wide follow-up survey of students and employees be conducted in the next 3-5 years to assess whether there have been positive improvements.

The following areas should be given immediate attention:

1. Aboriginal counseling services should be available on campus;
2. A Jewish Issues committee should be established with the purpose of addressing the ongoing concerns of Jewish members of the Carleton community. The committee should be established by Equity Services, should include student leaders, faculty and staff members and community representation, and should provide a venue for conversation, problem-solving and education. Issues such as meeting space for Jewish students could be addressed;
3. The university should ensure that important departmental meetings are not scheduled on days when there are religious obligations which may require employees to refrain from work.

Background

The Commission on Inter-Cultural, Inter-Religious and Inter-Racial Relations on Campus was created by Carleton's President and Vice-Chancellor, Dr. Roseann O'Reilly Runte and chaired by the Hon. Landon Pearson O.C. Membership on the Commission included students, staff, faculty and community representatives. During the first year of the Commission, monthly meetings were held from October 2010 to April 2011 and during the second year from October 2011 to March 2012. Additional "ad hoc" meetings were the first year and a small sub-committee was formed to consider specific issues in the second year.

The Commission first sought to understand the current climate on campus. A survey was sent electronically to all faculty and staff and to 50% of students. Results were compiled and presented to the Commission by staff of the Carleton University Survey Centre. Highlights of the survey results can be found in Appendix C.

In addition to the survey, the Commission received and reviewed the following:

- a summary of Carleton programs, policies and initiatives which are currently in place to foster cultural, religious and racial relations on campus;
- the report "Ethno-Cultural Diversity at Carleton University: A Preliminary Analysis of Recent Student Survey Results" (2010), a summary of information on ethno-cultural diversity from previous student surveys: NSSE 2008, CUSC 2009, and CGPSS 2010; and updated report with NSSE 2011 results;
- "Best Practices in Equity and Diversity - a Survey of Selected Universities - Project Report for the Equity Office University of British Columbia";
- the Final Report of the Task Force on Campus Racism (Canadian Federation of Students, 2009/10);
- Carleton's Students' Rights and Responsibilities;
- Carleton's Human Rights Policies and Procedures; and
- CUASA Collective Agreement.

Presentations were made by:

- Professor Michael Wohl on "Collective angst: How concerns about your group's future influences intergroup relations";
- Sheila Grantham, student, on "Aboriginal Student Experiences";
- Ian Calvert, Office of Institutional Planning and Research, on summary information on ethno-cultural diversity from previous national student surveys;

- Heather Pyman, Carleton University Survey Centre, on results of the campus survey conducted for the Commission;
- Linda Capperault, Equity Services, on Carleton's Human Rights Policies and Procedures and the role of Equity Services;
- Obed Okyere, CUSA President, on the role of CUSA in fostering cultural, religious and racial relations on campus;
- Elizabeth Whyte, GSA President, on the role of GSA in fostering cultural, religious and racial relations on campus;
- Ryan Flannagan, Student Affairs, on Carleton's Student Rights and Responsibilities, Space Booking Policy and Posting Policy;
- Jim Kennelly, Ombuds, on the role of the Ombuds Services office;
- Maria Walt, International Student Services Office, Smita Bharadia, Equity Services, and Professor Michael Wohl on results of a survey of experiences of Jewish students, staff and faculty;
- Melissa Santoro Greyeyes-Brant, student, presentation of video "Kinàmàgawin: Aboriginal Issues in the Classroom";
- Geraldine King, Ceporah Mearns and Holly Laforge, students, and Irvin Hill and Naomi Sarazin, Centre for Aboriginal Culture and Education, on issues faced by Aboriginal students; and
- Jennifer Brenning, Department of Recreation and Athletics, on use of athletics and recreational space.

Membership List

Hon. Landon Pearson O.C., Chair

October 2011 to March 2012 (Year 2)	October 2010 to April 2011 (Year 1)
<p>Students:</p> <p>Hala El-Jaber Geraldine King Obed Okyere Melissa Santoro Greyeyes-Brant Anastasia Toussaint Elizabeth Whyte</p>	<p>Students:</p> <p>Sheila Grantham Mohamed Haggag Kimalee Phillip Chelsea Sauvé</p>
<p>Faculty:</p> <p>Virginia Caputo Bill Cross Rafik Goubran Herman Hawthorne Maureen Molot Donna Patrick Farhang Rajaei Michael Wohl</p>	<p>Faculty:</p> <p>Stuart Adam Doris Buss Bill Cross Peter Emberly Monique Frize Thomas Garvey Rafik Goubran Gerald Grant Farah Hosseinian Shaobo Ji Deniz Karman Uma Kumar Maureen Molot Pauline Rankin Patricia Smart Michael Wohl</p>
<p>Staff:</p> <p>Smita Bharadia Ian Calvert Linda Capperauld Maria Walt Ryan Flannagan Beth Gorham Jim Kennelly</p>	<p>Staff:</p> <p>Smita Bharadia Ian Calvert Linda Capperauld Maria Walt Jim Kennelly Cindy Taylor</p>
<p>Community:</p> <p>Leo Doyle Chelsea Sauvé</p>	<p>Community:</p> <p>Leo Doyle Pat Finn Gail Larose Wayne Menard</p>

Highlights of the Commission Survey

A. Survey Administration

Following approval by Carleton's Research Ethics Board, the online survey was administered in November 2010 to students and employees. Approximately 13,000 students (half of the undergraduate and graduate student population, randomly chosen) were invited to participate. 1,495 responded, for a response rate of 11.6%. All continuing employees (faculty and staff) were invited to participate, and 549 responded, for a response rate of 30.4%.

The surveys included three self-identification questions regarding the cultural and/or religious affiliation of the respondents. Results were analyzed by these categories in order to understand whether the responses of specific self-identified groups differed from those of the campus population overall.

B. Awareness of Carleton's Human Rights Policies

Participants were first asked: Were you aware that Carleton has such a Human Rights policy? 83% of faculty and 85% of staff said "yes". However, only 56% of students said "yes".

C. General Perceptions

Participants were then asked whether they agreed or disagreed with several statements regarding relations on campus generally, both inside and outside the classroom. Overall, almost all (85% or more) students and employees agreed with the following statements:

- During classes, students generally demonstrate respect for the rights of other students
- During classes, students generally demonstrate respect for the rights of their professors and instructors
- During classes, professors and instructors generally demonstrate respect for the rights of students
- During consultation or office hours, professors and instructors generally demonstrate respect for the rights of students

The agreement was somewhat less strong for the following statements:

- At campus events, students generally respect the rights of others
- Relations among people of different religions on campus are respectful
- Relations among people of different cultures on campus are respectful
- Relations among people of different races on campus are respectful

While fewer than 10% of **students** overall disagreed with these four statements, the proportions were higher for self-identified groups, particularly Aboriginal and Jewish respondents, where roughly one quarter expressed disagreement with the three

questions on relations. As well, about a third of Jewish respondents disagreed with the statement on campus events.

Participants were asked to use an 11-point scale, with one being lowest and eleven being highest for the following two questions:

- How would you rate the climate of respect at Carleton generally?
- How would you rate the climate of respect in your department or program?

Regarding Carleton generally, ratings were high – in the 8.5 to 8.7 range, on average; the one group that provided a lower average rating was Jewish student respondents – 7.6 on average. The within-department rating was higher: 9.1 on average for students and faculty, and 9.2 for staff. However, employees who self-identified as other than “white” rated their departmental respect somewhat lower, and were more likely to report personal disrespect (see next section).

Feedback was not quite as positive when participants were asked: How well do you think Carleton does at promoting good relations among people of different religions, cultures, or races? 21% of **students** selected “very well”, 62% chose “reasonably well” and 17% chose “not very well” or “not at all well”. Jewish student respondents were least positive, with the proportions being 11%, 61%, and 29% respectively. Muslim student proportions for this question were 22%, 48% and 30%. **Faculty** responses were 21% very well”, 59% “reasonably well” and 20% “not very well” or “not at all well”. **Staff** responses were 23% very well”, 64% “reasonably well” and 13% “not very well” or “not at all well”.

Employees were asked their level of agreement with the following:

- I think the university community understands the value of a diverse faculty and staff
- I think the university makes good efforts to recruit and retain a diverse faculty and staff
- Carleton is an environment where people are free to express their own ideas, beliefs and opinions.

While most employees agreed with these statements, the responses to the second and third questions were quite not as positive as those to the first. Specifically, 18% of faculty, and 11% of staff, disagreed that the university makes good employee recruitment and retention efforts. 12% of faculty, and 15% of staff, disagreed regarding freedom of expression.

D. Personal Experiences

Participants were asked about their treatment on campus versus elsewhere in Ottawa. Compared with other places they go in Ottawa, when **students** are on campus 66% of them feel as respected, 28% feel more respected, and 6% feel less respected. Certain self-identified groups reported higher levels of feeling less respected on campus: 10% of Aboriginal students, 10% of students who selected ethnic classifications other than “white”, 18% of Jewish students, and 11% of Muslim students. Compared with other places they go in Ottawa, 61% of **faculty** feel as

respected, 33% feel more respected, and 6% feel less respected. The corresponding proportions for **staff** are 72%, 21% and 7%.

Participants were asked: within the past year, have you been treated in a disrespectful way on campus based on your race, religion or culture? If “yes”, they were then asked to describe what they believed was the basis for the disrespectful treatment.

Overall, 13% of **student** respondents said yes, with “yes” proportions being higher for self-identified groups, including 23% Aboriginal, 23% Muslim and 46% Jewish. Within the student respondents reporting disrespect, 31% identified race as the basis, 17% said culture, and 45% said religion. Although not part of the original question 6% of those students saying “yes” attributed the disrespect to gender.

10% of **faculty** and 12% of **staff** said that they had been treated in a disrespectful way on campus. Faculty attributed the disrespect to: race 17%, culture 17%, religion 39%, gender 17%, and age 6%. Staff attributed the disrespect to: race 20%, culture 22%, religion 31%, gender 14%, and age 4%. While there were both male and female employees identifying age as a basis, all of the employees identifying gender as a basis were female.

Respondents who reported disrespect were asked: how much would you say this experience has interfered with your ability to work or study at Carleton? **Student** respondents selected: “A lot” 11%, “Some” 31%, “Very little” or “not at all” 58%. For **faculty**, the corresponding proportions were 14%, 46% and 41% respectively, and for **staff** they were 14%, 51% and 34%.

Respondents who reported disrespect were also asked whether they sought assistance on campus, and to express their level of satisfaction with assistance received. About one quarter of students sought assistance; of those, about two-thirds were satisfied. Half of employees sought assistance. Employees who felt racial discrimination were least likely to be satisfied with assistance received.

Note:

<u>N for categories referenced</u>	<u>Employees</u>	<u>Students</u>
Aboriginal/First Nation/Metis	6	40
Jewish	29	28
Muslim	6	88

WORKING DEFINITION OF ANTISEMITISM

Report of the Inquiry Panel, Canadian Parliamentary Coalition to Combat Anti-Semitism, July 7, 2011

Working definition: Anti-Semitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of anti-Semitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.'

In addition, such manifestations could also target the state of Israel, conceived as a Jewish collectivity. Anti-Semitism frequently charges Jews with conspiring to harm humanity, and it is often used to blame Jews for why things go wrong. It is expressed in speech, writing, visual forms and action, and employs sinister stereotypes and negative character traits.

Contemporary examples of anti-Semitism in public life, the media, schools, the workplace, and in the religious sphere could, taking into account the overall context, include, but are not limited to:

- Calling for, aiding, or justifying the killing or harming of Jews in the name of a radical ideology or an extremist view of religion.
- Making mendacious, dehumanizing, demonizing, or stereotypical allegations about Jews as such or the power of Jews as collective — such as, especially but not exclusively, the myth about a world Jewish conspiracy or of Jews controlling the media, economy, government or other societal institutions.
- Accusing Jews as a people of being responsible for real or imagined wrongdoing committed by a single Jewish person or group, or even for acts committed by non-Jews.
- Denying the fact, scope, mechanisms (e.g. gas chambers) or intentionality of the genocide of the Jewish people at the hands of National Socialist Germany and its supporters and accomplices during World War II (the Holocaust).
- Accusing the Jews as a people, or Israel as a state, of inventing or exaggerating the Holocaust.
- Accusing Jewish citizens of being more loyal to Israel, or to the alleged priorities of Jews worldwide, than to the interests of their own nations.

Examples of the ways in which anti-Semitism manifests itself with regard to the State of Israel taking into account the overall context could include:

- Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavor.
- Applying double standards by requiring of it a behavior not expected or demanded of any other democratic nation.
- Using the symbols and images associated with classic anti-Semitism (e.g., claims of Jews killing Jesus or blood libel) to characterize Israel or Israelis.
- Drawing comparisons of contemporary Israeli policy to that of the Nazis.
- Holding Jews collectively responsible for actions of the State of Israel.

However, criticism of Israel similar to that leveled against any other country cannot be regarded as anti-Semitic.

Anti-Semitic acts are criminal when they are so defined by law (for example, denial of the Holocaust or distribution of anti-Semitic materials in some countries).

Criminal acts are anti-Semitic when the targets of attacks, whether they are people or property – such as buildings, schools, places of worship and cemeteries – are selected because they are, or are perceived to be, Jewish or linked to Jews.

Anti-Semitic discrimination is the denial to Jews of opportunities or services available to others and is illegal in many countries.

http://www.cpqca.ca/CPCCA_Final_Report_English.pdf



Purpose of this report

- + In the survey conducted in 2010-2011 it was apparent that **Jewish students felt the greatest amount of discomfort on Carleton's campus**
- + A **sub-group was formed** to understand the antecedents and consequences
- + First tried to get a grasp of the meaning and consequences of anti-Semitism
- + Survey conducted by Equity Services

Defining anti-Semitism

- + Importance of **understanding anti-Semitism**
 - The European Monitoring Centre on Racism and Xenophobia (EUMC)
 - The Canadian Parliamentary Coalition to Combat Anti-Semitism

Understanding Traditional anti-Semitism

- + Traditional **myths** and depictions of Jewish people



*From the Yad Vashem Film and Photo Archives.

Contemporary Manifestations of anti-Semitism

- + Continuity and **recycling of old or "unchanged" ideas**
- + Anti-Semitism as a deeply rooted cultural tradition
- + Anti-Semitism post 1945:
 - secondary anti-Semitism
 - anti-Zionism



Al-Watan, March 4, 2008

The Telegraph, December 16, 2010

Contemporary anti-Semitism in Canada

- + The **"new anti-Semitism"**: not just a problem of the extreme right.
- + Anti-Semitism in Canadian universities

 smehgol

Comment on the National Post,
February 6, 2012

Israel, not United States, is Iran's enemy. An Iran with nuclear weapons will disrupt Israel's cruel and outrageously exercised Mideast hegemony. All our Mideast wars have been against our interests, yet successfully advocated by the Jewish state. Again against our interests, Israel has involved us in increasingly overt operations against Iran. Spies and American military drones in Iranian airspace are the most recent revelations. Since before 9/11, American soldiers have been dying for the Jewish state. We are at war. Who did this to us? Israel, AIPAC, the One Percent and other organized and monied Israel Firsters have corrupted our politicians and entire electoral system. Justice and the future of America demand that they be prosecuted and jailed.

hide 1 reply



EU & The Canadian Parliamentary Coalition: Working Definition of anti-Semitism

Anti-Semitism is a **certain perception of Jews**, which may be **expressed as hatred** toward Jews. Rhetorical and physical manifestations of anti-Semitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities. In addition, such manifestations could also **target the state of Israel**, conceived as a Jewish collectivity. Anti-Semitism frequently charges Jews with **conspiring to harm humanity**, and it is often used to blame Jews for why things go wrong. It is expressed in speech, writing, visual forms and action, and **employs sinister stereotypes** and negative character traits.

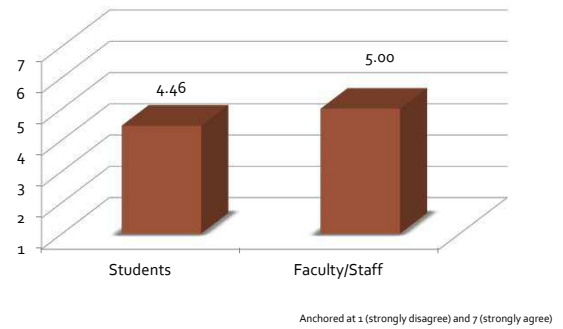
Survey of Jewish Students and Faculty/Staff

December 2011 – January 2012

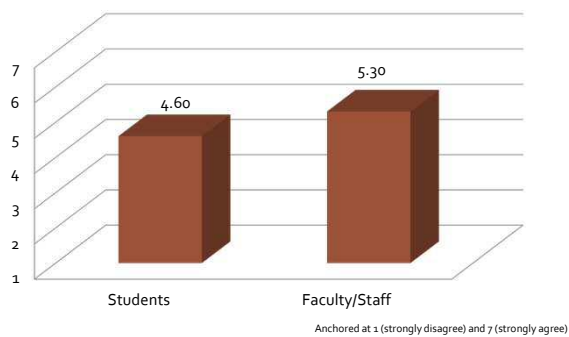
In-depth Survey: The Jewish Experience at Carleton

- + **Survey** was created with the assistance of faculty and student representation. Over 60 yrs. of research experience was present.
- + **Qualitative and quantitative** items were included to get a full picture of the situation at hand
- + Distributed online: **Jewish students** (N = 103; 60 Males 43 Females) and **Faculty/Staff** (N = 32; 15 Males 17 females) respondents.

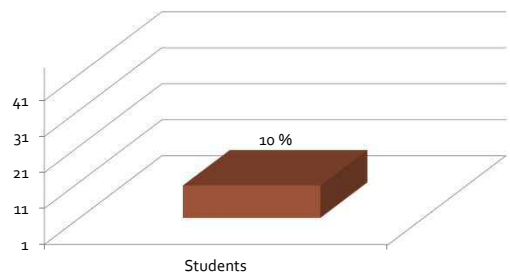
I Feel Disrespected as a Jew on Campus



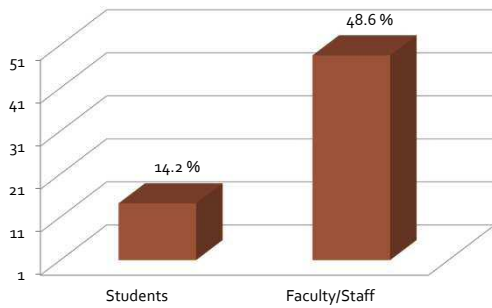
I Feel Disrespected as a Jew in Communal Spaces



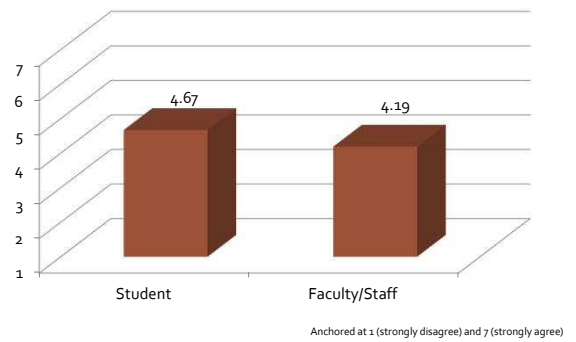
I Dropped a Course Because the Professor was disrespectful to Jews (in %)



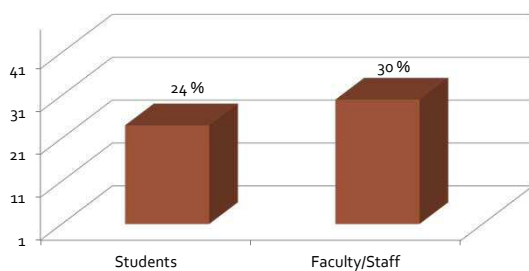
I have noticed a change on campus (in %)?



As a Jew, I feel intimidated on campus



I Would Warn Jewish People about Coming to Carleton (in %)



Qualitative Responses

- + Four members of the sub-committee **read the narratives independently**
- + Methodology = **Phenomenological approach**
- + Each member was tasked **to look for themes and prototypical examples** of those themes
- + Meetings were held to **discuss uncovered themes** that emanated from the narratives
 - + inter-rater reliability is very high

Student Themes

- + **Positive commentaries related to:**
 - + Accommodations for Jewish observance
 - + Comfort level while participating in events run by: Jewish student groups, the university administration.
- + **Issues appeared with relation to public spaces:**
 - + Safety – especially if the student was easily identified as Jewish
 - + Disrespect
 - + Physical / Verbal Harassment
 - + Lack of support by admin/CUSA/GSA to address ongoing issues

Student Themes

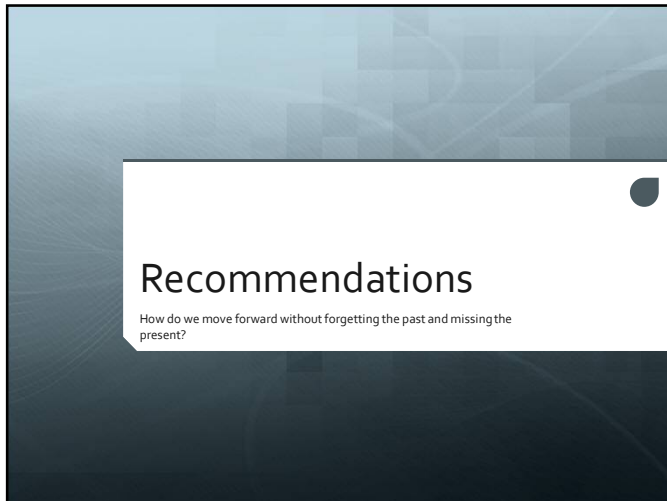
- + **Space:** Lack of Jewish space on campus
- + **Food:** Possibility of increased Kosher options.
- + **Classroom:**
 - + Fear
 - + Absence of balanced debate on issues related to the Middle East.
 - + Inability to take classes on account of professor involvement in anti-Israel activities.

Faculty/ Staff Themes

- + Reiterated *all* sentiments expressed by students
- + Additional concerns shared by the Faculty/ Staff:
 - + Removal of Jewish program posters
 - + Lack of accommodation for Jewish observance (dept. meetings).

Faculty/ Staff Themes

- + **Issues pertaining to Israel and the conflation of Israel and Judaism**
 - + SAIA (e.g., placement of SAIA posters beneath office doors)
 - + Discomfort while attending department meetings wherein support for political matters are discussed.
 - + Concern about tenure and advancement on account of political views on Israel, and/or Jewish identity.



Establish Jewish Issues Committee

- + The establishment of a committee **similar to the existing Muslim Students Issues Committee**, with the purpose of addressing the ongoing concerns of Jewish members of the Carleton community.
- + Should include student leaders, and be established by **Equity Services**.
- + Act as a **venue for conversation**, problem-solving and education in the form of presentations, speakers and workshops.

Academic responsibility

- + All course outlines, the Student Affairs website and other pertinent information for students, include information from **Article 15.2** of the CUASA collective agreement regarding the rights and responsibilities of faculty employees in their role as teachers.

Academic Integrity

- + The university's administration should develop and publicize a clear mechanism for students who wish to raise concerns about academic integrity. These should be ready for implementation in Fall 2012.

Intercultural Competency Training

- + The development and delivery of **mandatory** intercultural competency training for faculty, staff and student leaders.
- + This training will provide the skills required to promote an inclusive environment, by facilitating communication and understanding among increasingly diverse Carleton community members.

Interfaith Office

- + Equity Services should evaluate a framework and best practices for an Interfaith Office with representatives who can address the spiritual needs of faculty, staff and students - regardless of their affiliation.

Jewish Experience at Carleton

A survey conducted for the Commission on Inter-Cultural, Inter-Religious and
Inter-Racial Relations on Campus