Where are the Black female faculty?
Employment equity policy failures and the overrepresentation of whiteness

by
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ABSTRACT

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Abstract: This thesis assesses the ineffectiveness of employment equity and diversity practices at two Atlantic Canadian universities. Intersectionality and critical race feminism are the theoretical frameworks used to interrogate employment equity discourse and practices. The research employs critical race feminist discourse analysis to examine organizational documents and texts. I also analyse data collected from interviews with Black women scholars to capture their respective experiences and expertise on the topic and research questions. My analyses expose the ways university institutions neglect to address systemic racism and sexism and its intersections as root sources of exclusion for Indigenous, Black and other women of colour scholars. I discuss how the institutionalization of liberal feminist equity policy approaches and diversity discourses contribute to Black women's physical, intellectual, political and social exclusion within the academy; and I explain the ways patriarchal white hegemony functions to sustain institutional practices of racialized gendered omission, erasure and misrepresentation.

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ACKNOWLEDGEMENTS

Dedicated to Black girls everywhere; may you grow up feeling encouraged by your reflection in esteemed intellectual spaces; to recognise your value as women purposed to uplift and advance nations.

necessary practice to avoid isolation and depression throughout this taxing but fruitful

process.

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CHAPTER 1:   INTRODUCTION

Problem and Thesis

That employment equity law and policy approaches within Canadian post-secondary institutions have been successful is a public misconception. In fact, Indigenous and Black academics make up merely 1.4% and 2% respectively[i], of all university professors across Canada (Canadian Association of University Teachers (CAUT), 2018). Indigenous and Black women in particular remain among the most significantly underrepresented groups as faculty and senior administrators at Canadian universities. Despite the enactment of Canada's Employment Equity Act over thirty years ago, employment equity for racialized groups within Canadian academia is an elusive reality. To explain the evident gap between employment equity policies and the under-representation for racialized women, I argue that employment equity policies operate on a basis of selective performativity whereby whiteness is privileged; this enables white women's inclusion while Black women continue to be marginalized and excluded. In this thesis I debunk the equity myth by challenging institutional claims about university diversity. I focus on Black women's underrepresentation to expose the inadequacies of non-intersectional equity policy frameworks and to highlight how the institutionalization of liberal feminist equity practices and diversity discourse has become a means of maintaining social inequality and upholding white hegemony.

My thesis and investigation are guided by the following questions:

  i.   How has the institutionalization of equity and diversity affected Black women's access and mobility within two popular Atlantic Canadian universities?

  ii.   How is white hegemony sustained through equity and diversity policies and discourse?

To answer these questions, I carry out a discourse analysis of employment equity policies and reports using critical race feminist theory and intersectionality to inform my evaluation and assessment of institutional policy effectiveness. I ground my analysis in the quantitative data reported by universities in their employment equity reports. These equity reports are used as secondary data sources that provide information about existing demographics of employed full-time faculty. I also draw on secondary data from other scholars' research and institutions such as the Canadian Association of University Teachers (CAUT)[ii] and the Academic Women's Association (AWA)[iii]. I employ a qualitative mixed methods approach to broaden the scope of my investigation and to bring depth to my analyses. Critical race feminist discourse analysis is employed to unpack the language, text, images and figures documented in employment equity policies, statements, reports, university webpages and strategic plans. I also use semi-structured qualitative interviews to capture the insight and perspective experiences of a number of Black women scholars who are successfully employed as tenured faculty at various Canadian universities.

Positioning the Researcher

As a Black female graduate student and emerging scholar, I am uniquely positioned to develop critical and robust scholarship on this topic. My interest in social justice work and scholarship leads me to examine the university as an exclusionary space where white hegemony is upheld, and Black and Indigenous bodies remain unwelcome within the professoriate. The data and findings presented in this thesis are analysed to expose the structural inequality that exists and is often ignored, within Canadian academia. Unlike racialized professors who may be forced to caution themselves around criticizing the very institutions in which they work, my student status grants me a level of objectivity to safely examine the university and thoroughly investigate the topic from a critical perspective. I

approach this research from a critical race feminist intersectional perspective. Given my

background in Political Science, my professional experience doing policy research and

certificate training in policy development and implementation, my analysis is informed by

social policy development frameworks. Furthermore, my knowledge and understanding of

the effects of intersecting race *and* gender oppression on the lives of racialized women

allows for an analysis that is credible and pertinent to ongoing social justice activism and

work in this field.

Given my unique subject position, studying the impacts and effects of equity and

diversity on Black women scholars is necessary and important as I seek to develop

knowledge and bring attention to institutional failures and the challenges faced by women,

like myself, who occupy spaces within the university space. As I carry out this research, I do

so with a strong sense of accountability to a growing community of Black women

intellectuals who continue to work and fight to create space within academia for research

and study that attempts to reshape minds and uplift the communities that we birth and/or

serve.

How Employment Equity emerged in Canada

Employment equity became a public policy issue in Canada after the Royal

Commission on Equality in Employment was established by a majority Liberal government,

led by former Prime Minister, Pierre Trudeau. As per the terms of reference, this Royal

Commission was launched with the foremost recognition that "women will constitute the

majority of new entrants into the Canadian labour force in the 1980's, and it is therefore

imperative...to ensure that women are employed to the full extent of their productive

potential and...that women receive an equitable share of the benefits of productive work"

(Abella, 1984, p. ii). The Royal Commission was therefore established within a white liberal

feminist environment to demonstrate the government's dedication to "the principle of equality in the world of work" (ibid). Judge Rosalie Abella was appointed as Commissioner to carry out a national inquiry on the most efficient, effective and equitable means of promoting employment opportunities and eliminating systemic discrimination.

Commissioner Abella's 1984 report concluded that there was pervasive workplace inequality where women, visible minorities, persons with disabilities and Indigenous people were significantly underrepresented within the workforce compared to their representation within the labour market. The Royal Commission on Equality in Employment was established "to explore the most efficient, effective, and equitable means of promoting equality in employment for women, visible minorities[iv], Aboriginal[v] peoples, persons with disabilities" (Abella, 1984). To achieve this, consultations were held with members of each designated group[vi], and the employment practices of 11 designated crown and government-owned corporations were investigated. Findings reveal that the issue of underrepresentation in the workforce is linked to broader socio-economic inequalities where women, visible minorities, persons with disabilities and Indigenous people are socially disadvantaged and subject to systemic discrimination.

According to the Royal Commission Report on Equality in Employment:

> Systemic discrimination is the creation, perpetuation, and reinforcement of persistent patterns of inequality among disadvantaged groups. It is usually the result of seemingly neutral legislation, policies, procedures, practices and organizational structures. The effect is to create barriers to full participation in society. These include barriers to employment, benefits, and services, as well as barriers in the physical environment.

The Royal Commission Report extends the definition of discrimination to mean "practices and attitudes that have, whether by design or impact, the effect of limiting an individual's or group's right to the opportunities generally available" (p. 2). Systemic discrimination is not

a concern about individual acts of discrimination but rather, it speaks to the institutional

character, unconscious biases, embedded prejudicial attitudes and routine practices that

work to maintain unequal socio-economic and racial orders.

To combat systemic discrimination the Royal Commission reports that affirmative

action type interventions are justified and essential (p. 10). To achieve fairness and social

equality, Judge Abella recommended that government intervention through law was

required. In 1986, the progressive conservative government at the time, led by Prime

Minister Brian Mulroney, passed the Employment Equity Act (hereafter called 'the Act').

Canada's decision to use the language of employment equity rather than to recapitulate

ideas of affirmative action is discussed by scholars who suggest that the language of

employment equity attracts more public appeal than affirmative action (Cohen, 1985; Jain,

Sloane, Peter & Horwitz, 2003). Whereas affirmative action calls for deliberate action

through the use of quotas and targeted hiring to employ those historically underrepresented

and who face systemic barriers to achieving equality, employment equity implies

impartiality and fairness in process and practice. It also aims to reconfigure organizational

culture with less emphasis and evaluation of the consistent differences in outcome and

rewards for members across and within categories (Cohen, 1985; Jain, Sloane, Peter &

Horwitz, 2003). Hence, employers are left to determine the needs and success of

employment equity in very subjective and inconsistent ways that do not challenge dominant

discourses of entitlement.

The purpose of Canada's Employment Equity Act is

> To achieve equality in the workplace so that no person shall be
> denied employment opportunities or benefits for reasons
> unrelated to ability and, in the fulfilment of that goal, to correct
> the conditions of disadvantage in employment experienced by
> women, Aboriginal peoples, persons with disabilities and
> members of visible minorities by giving effect to the principle
> that employment equity means more than treating persons in
> the same way but also requires special measures and the

> accommodation of differences. (Employment Equity Act, clause
> 2)

In her report, Commissioner Abella asserts that only in corporations where special measures are implemented to eliminate discriminatory barriers to employment will opportunities for disadvantaged groups genuinely improve (Abella, 1984, p. 2). Accordingly, the law was written to acknowledge the need for special measures on the part of institutions in order to achieve equality in the workplace. Following the enactment of the employment equity law, organizations began to institutionalize employment equity policies and discourses. Institutionalization occurred through complicity with the sentiment; institutions routinely express their commitment to equity and diversity but in practice, they may not even have any written equity policy or organizational resources to implement and evaluate the effectiveness of such policy prescriptions.

The Status of Racialized Women in Canadian Academia

To date, the vast majority of Canadian employers express their commitment to achieving employment equity and diversity; however, it has been thirty years since the Act came into force and not much has changed, particularly within Canadian university institutions. While women's representation increased the most, and visible minority employment improved slightly in certain occupations, racialized women in particular, as members of both groups, did not benefit equally with their white female or Black male counterparts (Smith 2010; Weiner 2014). This is especially true when we look at Canadian universities. In particular, there is an observed and recorded underrepresentation of racialized women scholars in social science and humanities disciplines (Henry, Dua, James, Koyabashi, Li, Ramos, Smith, 2017). As my research shows, this is a consequence of seemingly neutral but selectively performative equity policies; that is, when equity policies

operate to privilege whiteness across the four designated group categories. As a result, while the representation of white women improves, racialized women are left behind and have not similarly benefitted from equity policies in academia. For Black women in particular, the selective performativity of employment equity policies serves to sustain historically entrenched race and gender constructions of Black women as domestics, welfare queens, and hypersexual beings (Collins, 2002). As such, their intellect is questioned and their access to academic spaces is denied.

Based on the latest data reports on racialization and Indigeneity at Canadian universities, "the underrepresentation of racialized women scholars continues to be acute" (Henry et al, 2017, p. 5). While disaggregated data on intersecting markers of identity such as gender, class, and age are not typically recorded or published by universities (Henry, Choi & Kobayashi, 2012, p. 4), given the fact that women continue to be disproportionately less represented than men across all designated groups (Henry, Kobayashi & Choi, 2017), and that visible minorities as a whole are underrepresented (Ramos & Li, 2017), we can reasonably infer that racialized women scholars are much more poorly represented than their white female and racialized male counterparts.

The latest report by the Canadian Association of University Teachers (CAUT) titled *Underrepresented & Underpaid Diversity & Equity among Canada's post-secondary education teachers* shows that members of "visible minority" groups make up 21% of all university teachers, with significant variations among different populations of visible minorities (CAUT, 2018, p. 6). It is important to note that while visible minority university teachers seem proportionate to the available labour market population as a whole, this is significantly lower than both that of visible minority first year students (40%) and that of visible minority doctoral degree holders (31%) (Academic Women's Association, 2018; CAUT, 2018). Notably, qualified Black women scholars experience the third highest

unemployment rate of 11.2% among the ten racialized minority groups captured within the category visible minority; the highest unemployment rates for PhD holders is recorded among Arab and West Asian women at 13% and 14% respectively (Academic Women's Association, 2018).

Furthermore, when it comes to Canadian university leadership there is a significant racial/ethnic diversity gap whereby, "in 2016, not a single university [in the U15 research-intensive universities[vii] studied] had a visible minority woman or Aboriginal man or woman on their presidential leadership teams" (Academic Women's Association, 2016, p. 2). The recent appointment of Dr. Deborah Saucier as the first Indigenous university president at MacEwan University in Alberta, makes these reports slightly outdated; however, Dr. Saucier's case is so rare that it can be considered an anomaly. The problem of underrepresentation also extends to Canada Research Chair appointments and in pay equity. Research Chair positions are predominantly held by white men (37.5%) and white women (45.8%) (Academic Women's Association, 2018).

These findings suggest that despite the existence of employment equity policies or the routine iteration of commitment statements, a systemic problem exists when it comes to employment equity practices to recruit, hire and retain visible minority and Indigenous women faculty and senior administrators within Canadian universities. This forces us to question the intention and effectiveness of employment equity practices and to examine how systemic racism and sexism operate at Canadian universities to impede racialized women's access and mobility within the academy.

CHAPTER 2:   LITERATURE REVIEW

The underrepresentation of women, visible minorities, persons with disabilities and Indigenous people on university faculties is not a new phenomenon nor is it unique to Canada. Quantitative and qualitative studies expose the myth that Canadian university institutions are as socially inclusive and diverse as they claim to be. There are serious and significant inequalities in the academic workforce and greater inequities exist between men and women; and between white, Aboriginal and racialized academic staff (CAUT, 2000, 2018).

Critical race Indigenous feminist scholars interrogate the diversity gap to explain how colonialism and patriarchy operate together as systems of oppression to produce systemic racism and sexism, which create barriers to racialized women's inclusion. In 2018, Canadian society and university student populations are more diverse than university faculties and administrations, which are disproportionately white and overwhelmingly male dominated. The obvious overrepresentation of whiteness within university institutions has produced what scholars call the culture of the Ivory Tower (James, 2009; Schick 2000, Tate & Gabriel, 2017) or culture of whiteness; an entrenched culture whereby universities function on the basis of white-norm culture and Eurocentrism[viii]. As a feature of white hegemony, white norm culture impedes the racial and ethnic diversification of Canadian universities. The underrepresentation of Indigenous people and visible minorities is more often justified as unintentional rather than problematized as a manifestation of ongoing settler colonialism[ix] and systemic racism. Perspectives such as these often justify institutional inaction when it comes to correcting imbalances. Scholars such as Carl E. James (2009) problematize the notion that the diversity gap will correct itself without deliberate attempts to dismantle the systemic barriers to inclusion. Hence, leaving it to the goodwill and benevolence of individuals such as Chairs and Deans has not sufficed.

As a Black male professor working at a Canadian University, James (2009) recognizes the pervasiveness of white privilege, acknowledging that "whiteness is not simply an individual's identity that is lived, learned, relearned, contested and struggled-over, but it is embedded in the institutional structure thereby benefitting those with related social and cultural capital" (p. 136). Similarly, Hage (1999) speaks to how white subjects of a nation accumulate national capital as they are seen as the natural managers of the nation; in this context, they assume the role as managers of diversity which is in need of being managed. As a result, non-white scholars, particularly racialized women, who seek and gain access to the university describe their experiences of being sidelined, undervalued and passed over by their white colleagues when working in the academy (Gutierrez, 2012; Gabriel & Tate, 2017).

When assessing employment equity it is important to acknowledge and affirm the culture of whiteness that permeates through university institutions. While equity policies have the intention of improving the representation of racialized and Indigenous groups, white hegemony blocks institutional change towards socially inclusive and equitable academic spaces. Due to the embedded nature of whiteness, individuals' access to and experiences in faculty positions are conditioned by white hegemonic culture and traditions which, as this research highlights, has debilitating effects for Black female academics who, unlike their white female counterparts, have not benefitted from employment equity.

Equity Policies and Performativity

In her book *On Being Included,* Sara Ahmed (2012) introduces the concept of "institutional whiteness", which she describes as "the reproduction of likeness" (p. 38) and the desire for sameness, whereby access to the university space becomes restricted to individuals who possess whiteness. The underrepresentation and experiences of racialized

and Indigenous faculty, as well as the challenges diversity practitioners face when *doing* diversity work in the university, are consequences of this reproduction of likeness.

Institutional whiteness within the university reinforces white normativity; white bodies, white ways of being and white dominance are normalized making racialized and Indigenous bodies appear unsuitable and out of place (Yancy, 2014). Therefore, while equity policies help to improve the representation of women, for Indigenous women and women of colour, their non-white racial identity disqualifies them from such policy benefits. Specifically, for Black women academics, their Black bodies do not only represent a deviation from patriarchal white norm culture, they also disrupt historically entrenched subjectivities about Black female identity. Black women's presence disrupts institutional whiteness because their racialized difference is hyper-visible in a sea of whiteness. Furthermore, since their value has been constructed through legacies of chattel slavery as laborers, domestics, childrearers, and hyper-sexualized playthings (Collins, 1999, 2002), they are perceived as even more unsuitable and out of place in academic spaces since their intellectual capacities have always been denied.

For diversity practitioners who *do* diversity work in the university, Ahmed's research reveals just how deeply entrenched white hegemony really is. Systemic racism not only manifests in existing recruitment, hiring and retention practices but it also creates a metaphorical brick wall that blocks measures put in place to counteract systemic barriers to inclusion (Ahmed, 2012). As a result, university offices and employees manned with the task of putting equity policies into practice are blocked by the institution's white culture, which stalls change. Employment equity policies are only partially effective and commitment statements merely serve to uphold positive perceptions of the university but lack intention and deliberate practice where necessary.

Ahmed (2012) introduces the concept of the "non-performative" "as a way of rethinking the relationship between names and effects" (p. 117) when it comes to equity policies and commitment statements. She contends that university equity policies are developed by institutions to demonstrate their commitment to improving equity and diversity within their faculties; however, she characterizes these policies as non-performative since they rarely bring about the effect that they name. The failure of equity policies to do what they say, is not a failure of intent or even circumstance but is actually what the policy is *doing* (Ahmed, 2007, 2012). In other words, statements of commitment to equity and diversity and the policies cited to demonstrate that commitment are taken up as if they are the effect of the actions they name; as if naming the action in university mission statements and strategic plans, on websites, in recruitment ads and job postings means the effects have already been achieved. University statements of commitment and equity policies are therefore seen as a way of not bringing equity and diversity into effect; as Ahmed explains, university equity policies are non-performative by default; that is, they are made and sustained to be non-performative.

On the other hand, Malinda Smith (2010) contends that equity policies do perform but only to benefit white women. In her analysis, Smith reiterates the pervasiveness of institutional whiteness and the exclusions that occur as a result of systemic racism, which manifests in faculty recruitment, hiring and retention practices. Smith is concerned with the way equity praxis within the university has been reduced to attaining gender equity to increase representation between men and women. She problematizes this reductionist conception by suggesting a dividing practice whereby, of the four equity-seeking groups – women, visible minorities, persons with disabilities, Indigenous peoples – white women are privileged as the benefiting "Other" while the remaining groups are further marginalized "as a second order category for whom justice can be deferred into the future" (p. 37).

Smith's (2010) analysis suggests that equity policies have been performative in improving gender equity; however, as a consequence of systemic racism, the demographic of women who primarily benefit are those who embody whiteness. Smith coined the term "diversifying whiteness" to describe this phenomenon whereby diversity practice is reduced to maintaining white hegemony so that white women's representation increases steadily, but for other non-white women, they are being left behind and forgotten since their inclusion requires efforts that not only challenge patriarchy but also confront institutional whiteness and systemic racism. This notion of diversifying whiteness also extends to other equity seeking groups, where universities intentionally make accommodations for persons with disabilities: those privileged to access employment tend to be white disabled bodies.

Building on Ahmed's notion of non-performativity and engaging with Smith's views on the partial success of employment equity, I forward the notion of selective performativity; that is, where employment equity policies operate according to white bias (unconscious or otherwise). Institutional whiteness enables the sort of selectivity that privileges whiteness across the four designated equity-seeking groups; this explains why Black women's representation has not improved alongside increases in white women's representation in the academy.

The failure of equity policies to improve the representation of non-white women is also largely attributed to the fact that "women" are conceptualized as a monolithic group, denying the colonial and cultural relativity and subjectivity of womanhood amongst various groups (Turpel-Lafond, 1997; Bunjun, 2011). Kim England (2015) explains:

> That some women are also members of one or more of the other three groups (women who have disabilities, are Aboriginal, or belong to a visible minority, and Aboriginal or visible minority women with disabilities) received only a small amount of attention early on…such double and even triple "jeopardy" or marginalization…was not central [to discussions] and did not translate into an action item in policy formation (p. 73).

The double and triple jeopardy that England references above is related to intersectionality which highlights how a person who is both female and Indigenous or a member of a visible minority and disabled faces multiple intersecting barriers to inclusion—racism, sexism, ableism—thus limiting their access to justice, employment and social capital (Crenshaw, 1989, 1991; Collins & Bilge, 2016). Policymakers who fail to make intersectionality central to policy interventions, serve to reproduce and sustain white hegemony; and substantive efforts to achieve equity for non-white men and women is deferred. In consequence, what occurs is a racial and ethnic hierarchy whereby ethnic minorities that more closely embody whiteness, such as South Asians and Chinese, are seen as better suited for positions and therefore are employed more than Black and Indigenous scholars (Academic Women's Association, 2018).

White norm culture has and continues to block equity policy effectiveness. Smith (2010) draws on her experience sitting as a member of the Faculty of Arts' Employment Equity Task Force; she cites a University equity report which implies that "non-white and Aboriginal women were not expected to make immediate gains" (p. 38) because achieving equity goals for other designated groups crosscut by gender would be too great of a challenge to immediately address. Such a sentiment demonstrates how institutional whiteness permeates through organizational behaviours and attitudes. The reluctance to acknowledge and address the inequitable benefits of employment equity is theorized as a primary cause of equity policy ineffectiveness (Dua & Bhanji, 2017). When university managers and administrators are reluctant to name and address systemic racism, unconscious and affinity biases towards whiteness convey messages of exclusion and unbelonging for racialized women resulting in isolation, backlash and lack of retention. Yet such efficacies of systemic racism are easily denied and camouflaged by liberal feminist

equity and diversity discourses that characterize women as a monolithic group, thus

enabling disregard for the acute underrepresentation of racialized women in academia.

Racism in the University

While white senior administrators and faculty easily overlook the absence of Black

women scholars in Canadian universities, the effects of institutional whiteness for racialized

and Indigenous scholars can hardly go unnoticed. The view that racism is a social

aberration and primarily a matter of personal prejudice, is challenged by scholars who

contend that racism is institutional and systemic, meaning that it is an intentional[x] and

integral feature of Canadian economic, political and social systems. Systemic racism,

explains Joe Feagin (2006), is a legacy of four centuries of white-on-black oppression.

Systems of racial oppression instituted through European colonialism and slavery produced

racial stereotypes, ideas, images, emotions and practices that pervade our major institutions

and sustain a white dominant social order.

The university as an institution has long been and still is a zone of patriarchal

whiteness, so the adverse effects of systemic racism and sexism cannot be denied.

Racialized women academics, for example, endure forms of oppressive multiplicity from

their colleagues and from their white students who often challenge their authority and

intellectual expertise (Harris & Gonzalez, 2012; Yancy, 2014, Gabriel & Tate, 2017).

Although Audrey Kobayashi (2009) agrees that "racism in the academy is produced and

reproduced systemically" (p. 63), she expresses that any work on equity, diversity, and

racialized women in the academy needs to address individual and systemic racism as

integrated wholes rather than separate processes. Kobayashi (2009) contends that, because

racialized women experience racism through interactions with other individuals, it is

important to examine the individual operation and effects of racism, otherwise any change

to the system would be useless since racialized women would still be subjected to experiences of exclusion and violence inflicted by individual acts of racism.

Contrary to Kobayashi's view, there are certain dangers of reproaching individuals for their racism, which often times go unnoticed because it is normalized and overlooked in the culture of whiteness (Ahmed, 2012). From Ahmed's interview findings, she learned that when diversity workers speak about racism occurring, they are treated as though they are creating the problem instead of trying to expose it. They experience strong negative reactions that threaten their likeability, could affect their health, work progress and career advancement. She explains that for people of colour who describe their own experiences of racism, their experiences are dismissed because they are described as being oversensitive, too negative, angry, ungrateful or disruptive to the alleged racial harmony; because to speak about racism in white institutions is a crime against white normativity and this entrenched culture of whiteness. According to Ahmed:

> The reduction of racism to the figure of "the [individual] racist"
> allows structural or institutional forms of racism to recede from
> view, by projecting racism onto a figure that is easily discarded
> (not only as someone who is "not me" but also as someone who
> is "not us," who does not represent a cultural and institutional
> norm)(p. 150).

Simply put, paying much attention to individual racism makes it easy for institutions to deny the systemic racial bias that exists because they can easily deflect accountability by blaming it on individuals instead of characterizing their attitudes and behaviour as symptomatic of institutions that valorize whiteness. While attention to individual perpetrators of discrimination is important, identifying racist and sexist abuse and reprimanding individuals who display racist behaviour and attitudes is far easier to accomplish than dismantling systemic and institutional forms of racism.

Equity law and policy practices that do not acknowledge racism prove to be ineffective, but scholars who attempt to discuss racism in the university often experience

backlash where their credibility is questioned, and their research is devalued. Dua & Bhanji

(2017) explicate, "raising the issue of racism remains difficult because the culture of

whiteness makes it difficult not only to remedy incidents of racism but also to change the

culture of the academy so that incidents do not occur" (p. 237). White hegemony grants

white subjects the power to resist anti-racism efforts, so much so that reprimanding a white

perpetrator of racist vitriol or microaggressions is more likely to have counterproductive

effects. The vulnerability of racialized scholars increases when their emotions and

experiences of racism are either invalidated or coopted by emotional blackmail in the form

of offense and bouts of white guilt and tears that make it difficult to continue anti-racist

critique (Srivastava, 2006).

Backlash and emotional blackmail from white university administrators and

department faculty to acknowledge, let alone address systemic racism, is explained by Robin

DiAngelo (2011) as a concomitant effect of white fragility. To explain, white hegemony has

created an environment where white people in North America are insulated from race-

based stress and are able to live in comfort and be oblivious to the impacts their race

privilege has on non-white, racialized bodies (DiAngelo, 2011). White fragility describes the

intolerance and defensiveness that white people display when being confronted about their

white privilege and the effects of systemic racism. White fragility helps to explain the

backlash and resistance to acknowledge institutional whiteness and to address racism as

part of the inequity problem within our historically white post-secondary institutions.

The connection between race and the university space is analysed using Sherene

Razack's (2000) theoretical framework on the way place becomes race through law. Razack

(2000) contends that spaces are never neutral but rather, "spaces are organized to sustain

unequal social [power] relations" (p. 1). Using this framework, we are able to examine how

the constitution of spaces reproduces racial hierarchies. To do so we must interrogate the

histories, practices, and legacies of white settler colonialism in Canada:

> A white settler society is one established by Europeans on non-European soil. Its origins lie in the dispossession and near extermination of Indigenous populations by the conquering Europeans. As it evolves, a white settler society continues to be structured by a racial hierarchy (Razack, 2000, p. 1).

As such, any spaces created by and within white settler society cannot be examined without

attention to identity and its relationship to that space. Spaces have historically been

institutionalized through law and policies to ensure people are kept in their place so that the

racial hierarchy can be maintained (Razack, 2000).

Canadian universities are institutional spaces created and structured according to

white settler logic[xi]. Dalhousie and Saint Mary's universities, the focus of my study, are

institutions with founding histories rooted in patriarchal, colonial and racist oppression. As

such, the university is interrogated as a space that reproduces and sustains white,

patriarchal dominance. As a site of colonial encounter, the subjectivities involved are not

equal, and members' entry and belonging to that space is determined by one's race and/or

their ability to assimilate likeness to the dominant white culture (Bunjun, 2011). For Black

women academics, in particular, histories of slavery, anti-Black institutional oppression, and

systemic abuse have constructed a Black female identity that is often times denied access to

spaces, like post-secondary institutions, which have historically been reserved for white

dominant groups.

The Black Female Identity & Experience

To assess ways in which Black women are excluded and/or isolated in Canadian

academia, we must acknowledge the legacies of white patriarchal colonialism and slavery.

While Black women as a group cannot be essentialized due to our varying geographic, geo-

cultural and socio-historical backgrounds, collective experiences of marginalization, isolation and abuse stem from perceptions about our value and identity that are rooted in slavery and colonialism. Although slavery has long been abolished, Black women are presumed incompetent in academic spaces, because before emancipation, the only spaces we were allowed to occupy were in the fields doing plantation labour, in the Great House as domestic workers and caretakers or on the plantation as reproducers of chattel slaves or sex objects for white plantation owners and overseers (hooks, 1982). As a result, when Black women venture into academia, they are not respected as scholars but, rather, are challenged to prove their intellectual capabilities as bodies out of place in this space (Edwards, 2014; Kupenda, 2012; Randolph, 2014).

Patricia Hill Collins (2002) redefines Black women's identity by examining and reinterpreting their experience through a lens that exposes the intersectionality of their social locations and its marginalizing effects. Collins reflects on the history of slavery, white-on-black oppression, patriarchy and capitalism as institutions of oppression that subordinate Black women as the subservient Other. Black feminist thought allows us to deconstruct powerful images of Black women as second-class citizens both in relation to white women and to Black men. Contemporary portrayals of Black women as stereotypical mammies, matriarchs, welfare recipients and hot mommas help to justify their oppression (Collins, p. 69). These stereotypes sustain certain beliefs and ideas about Black women's intellect, image, and character. Being mammies, our economic value is diminished to roles of caretakers and domestic servants to white women and their families. As matriarchs, welfare recipients and hot mommas Black women are constructed as overly aggressive, undereducated, lazy and hypersexualized. Government agencies and institutions are complicit in reproducing and sustaining these controlling images of Black women, which are often used to justify race, gender, and class oppression. As Collins (2002) notes:

> Government agencies also play a part in legitimating these controlling images. Because legislative bodies and…courts determine which narratives are legitimated and which remain censured, government agencies decide which official interpretations of reality prevail (p. 85).

When Black women are not seen in government sectors or other leading social institutions, the message behind our absence in prominent places is that we do not belong. Negative stereotypes and constructions of Black women, which are rooted in 18th-century histories of chattel slavery, reinforce to white men and women that Black women are unsuitable candidates for academic intellectual work.

Racialized women who do gain social capital and work in the university are continually policed by their colleagues, and their authority is challenged by all students, but particularly white students. In an autoethnographic account of her experiences as a Black woman professor working in Canada and the United States, Annette Henry (2015) highlights some of the challenges she faces. Throughout her analysis, Henry describes how her race and gender were always issues when it came to negotiating university contracts and fulfilling her duties. She states:

> I was the only Black full professor on the campus. Even though a full professor, my credentials and competence were questioned by the two white women full professors in the program. I discovered that there were different rules for 'different folks'. I found out how much 'faculty and students of all ethnicities and genders feel threatened when their female colleague acts like a serious intellectual rather than a mascot, cheerleader or seductress'" (p. 596)

This experience is telling of how constructions of the Black woman as uneducated, subordinate and hypersexualized permeate so much so, that, "to be an insurgent intellectual or an agent of change, is not permitted for Black women" (Henry, 2015, p. 599). Even after they are hired as professors, Black women academics contend with racist *and* sexist microaggressions and institutional policing:

> I found myself confined, monitored, and disciplined by peers and office staff alike in the department. I was not always permitted to carry out the normal daily routine decisions as a department head without resistance and scrutiny, reinforcing for me that my black female body was policed. I came to understand through conversations with the three white male department heads in the Faculty that I was heavily monitored in ways that they could not imagine (Henry, 2015, p. 599).

The continual policing and insubordination of the Black female body is not only a reminder that we do not belong, but it also perpetuates the idea that white bodies are the rightful occupiers of these spaces. Even within the classrooms, Black and other women of colour experience insubordination by their white male students who undermine their position as professors (Bunjun, 2014; Edwards, 2014; Kapuenda, 2014; Lee, 2014).

This is not to say that white women don't also experience insubordination from white male colleagues and students; however, because of their intersecting race *and* gender identities, racialized women face systemic discrimination in a multiplicity of ways for reasons that cannot be isolated to one single system of oppression. Given the intersectionality of Black women's experiences within academia, monolithic categorizations of equity-seeking groups help to erase the unique marginalized subject positions of Black women in the academy, making it easy to ignore policy inadequacies and ineffectiveness.

Intersectionality and Equity Policy Praxis

Intersectionality allows us to recognize that social inequality cannot be attributed to a single system of oppression, such as race *or* gender *or* class *or* ability. Rather, peoples' lives and the organization of power are better understood as being shaped by multiple systems of oppression and privilege, which work together and influence each other (Collins, 2016, p. 2). Broad-based equity praxis that ignores the intersections of social identity and its marginalizing effects, enables institutional whiteness to be maintained (Smith, 2010),

and the use of broad-based categories in equity and diversity policy documents make the differences among individuals of that designated group invisible.

Employment equity law and policies, as they are currently constructed, "cannot deal with individuals who are members of more than one designated group" (Weiner, 2014, p. 45). Despite acknowledging the double or triple jeopardy that racialized and/or disabled women face on account of sexist, gendered and ableist oppression (Beale, 2008), equity policies and data collection methodologies have not been developed to track such individuals and improve their access to spaces of privilege and power. Kim England (2014) suggests that the voluntary workplace surveys that university employers distribute to faculty would make an intersectional analysis possible; however, little to no effort is put into disaggregating data and cross-referencing information. This makes it difficult for institutions to identify equity gaps and acknowledge policy ineffectiveness when it comes to women who are members of more than one of the designated groups.

Moreover, when equity policies fail to acknowledge intersecting identities, groups are ranked individually, which often results in reinforcing a race and gender hierarchy whereby whiteness and maleness are favored as dominant group identities (Dua, 2009, p. 169). This means that where the goal is to increase the representation of women *or* visible minorities, the differences and complex intersections that exist among individuals in each broad category are conflated. In practice, this often results in increasing the proportion of either *one* of the designated groups – white women who stand to benefit most often *or* racialized men who are in a more privileged position than racialized women due to their male identity. As a result, even though they fall into both groups, visible minority women rarely benefit from university employment equity policies because the policies do not outline mechanisms to recognise and address the reality of intersections (Dua, 2009, p. 169-170). Instead, what occurs is selective performativity where white women become

automatic beneficiaries because of their white privilege; which denotes their suitability and

belonging to white hegemonic post-secondary institutional spaces.

In the analysis that follows, I apply these various theoretical perspectives to produce

a much more critical and comprehensive understanding of the ineffectiveness of

employment equity at two Atlantic Canadian universities. Critical race, intersectionality,

whiteness studies and Black feminist thought are necessary analytical perspectives to

uncover the inadequacies of liberal feminist employment equity policy formations and

practices. Chapter 3 outlines the research methodology employed to gather and analyse

data for this study. Chapters 4 and 5 reference quantitative data gleaned from Dalhousie and

Saint Mary's University employment equity reports as well as responses from interviews. In

each chapter I introduce significant themes that emerge from all data collected; it is

necessary to note that all themes intersect in a process of coproduction and ought not be

understood as mutually exclusive to each other.

CHAPTER 3: METHODOLOGY

To perform this research, I utilized a combination of qualitative methods including semi-structured interviews and textual analysis. Drawing on a critical race feminist discourse analysis, I engage with Sara Mills' (2004) scholarship on discourse. She contends that institutions and social context play a crucial role in the production, definition and maintenance of discourses. Discourse is not something that exists in and of itself; speech, signs, and texts cannot be analysed in isolation but, rather, should be thought about as features of a discursive structure which produce that which is named. This is useful in thinking about employment equity and diversity policies and commitments. Discourse analysis was selected as an especially useful method of investigation for this research since it allows the researcher to analyse how policy documents and commitment statements themselves are produced and operated to reinforce and reproduce prejudicial attitudes and repressive systems and procedures. The discourses analysed in this study are primary starting points for questioning what is meant and intended by employment equity as well as what counts as success related to equity and diversity practice.

Semi-structured interviews were used as a tool for collecting narrative data based on the experiential and expert knowledge of scholars working in this field. Black women faculty were recruited for the interviews since the topic of the research resonates with their position as Black female subjects within various academic spaces. Recognising their positionality and acknowledging their intellectual work in areas related to race, gender, class, representation and access to social capital, their knowledge on the topic invites a critical perspective and expertise that forces us to rethink the way we have typically approached issues of social inequality. Semi-structured interviews were chosen as a method as it enables the researcher to capture unique and important knowledge about the university as a social institution.

About the Case Studies

My investigation focused on two universities in Atlantic Canada—Dalhousie University and Saint Mary's University. Both universities are located in the largest city in the region. With a population of over 400, 000, Halifax (K'jipuktuk, Mi'kmaq Territory) is positioned to be the most diverse city as it attracts international students who eventually apply to work and settle in the province as new immigrants. Halifax is home to six of the ten university institutions located in Nova Scotia. Dalhousie University and Saint Mary's University were selected as case studies for this research since they are the two most popular universities according to their size, student population, enrollment and reputation.

Nationally, Dalhousie is recognised as one of the top 15 research intensive institutions in Canada; in 2018 it was ranked 14th for its overall reputation[xii]. Dalhousie offers a number of undergraduate, graduate and professional programs and has three campuses in the heart of Halifax with an additional agricultural campus located in Truro, Nova Scotia. Annually, the university receives research funding in the form of contracts, grants and awards in excess of $150, 000,000. Dalhousie University is recognised globally as a leading academic institution.

Saint Mary's University is a primarily undergraduate university and is ranked 40th in Canada for its overall reputation[xiii]. The university is well-known for its business school, the Sobey School of Business, which was ranked as one of the top 10 business programs in Canada by QS ranking. The university has one campus in Halifax, Nova Scotia, which offers multiple undergraduate programs with 8 to 9 graduate degree options in each faculty – Arts, Business and Sciences.

Case Study #1 – Dalhousie University

In 1818 Dalhousie University was established as the first non-denominational college by Lord Dalhousie, Nova Scotia's Lieutenant Governor at the time. Dalhousie is recognized as one of Canada's top 15 research intensive institutions and has held the most Canada Research Chair positions than any other university in Atlantic Canada. As the largest post-secondary institution on Canada's East Coast, the university hosts approximately 18,800 full and part-time students each year. International students representing over 115 countries account for 20% of the total student population (Dalhousie website). Yet, as the latest census reports show, the university's faculty representation is disproportionately white. As a U15 institution Dalhousie is mandated to meet the requirements and equity targets of the Federal Contractors' Program; however, in recent years, as part of the institution's improvement efforts, the university has acknowledged its failures to substantively improve equity and diversity among faculty.

As a case study, Dalhousie presents a unique opportunity to examine how whiteness is embedded, sustained and reproduced within the institution. In fact, the need to assess the pervasiveness of institutional whiteness and systemic racism at Dalhousie University is exigent since, despite celebrating its 200th anniversary this year, 2016 was in fact, the very first time an African Nova Scotian-born student graduated with a PhD from this institution (Dal News, 2016). Such a reality exposes an institutional problem when it comes to equity and representation, highlighting that not only are Black and Indigenous bodies underrepresented within the professoriate, but they have been absent as students and emerging scholars at the graduate level. While my research does not provide scope for in-depth investigation into the connections between student and faculty representation, success and retention, the conclusions drawn from this study offer an entry point for further research and analysis in this regard.

At Dalhousie, the implementation and execution of employment equity policies and strategies is managed by Human Rights and Equity Services. The office is staffed by seven personnel who work to carry out the department's mission and four strategic priorities, one of them being to "build connections and capacity of individuals and the institution to advance institutional diversity, inclusivity and equity goals and effect accountability measures" (Dalhousie website). In addition to employment equity, the department also oversees any issues related to human rights, discrimination, harassment, sexualized violence and conflict. For this study, the organizational structure with regards to the form and function of Dalhousie's Human Rights and Equity Services office, is taken into account to help contextualize and interpret the data collected for analysis.

Case Study #2 – Saint Mary's University

Saint Mary's University was founded in 1802 to provide higher learning to young Catholic men; it is the oldest English speaking, Roman Catholic university in Canada. Saint Mary's is characterised as an urban, mid-size university with 7000 full-time and part-time students. It upholds a reputation as a national leader in international and intercultural education, with a record for having the highest percentage of international student enrolment among other universities in the region. To date, 33% of the university's student body is international, with students hailing from 118 countries. In contrast, however, faculty representation is overwhelmingly white. Indigenous and Black representation among faculty and administrative staff at Saint Mary's University is observably minimal to non-existent.

Saint Mary's University was selected as a second case study for analysis as the researcher's host institution. Although, the university is a smaller institution, its reputation among international students creates an imperative to investigate how and why equity and diversity is amiss across faculty and administrative leadership. In fact, as an undergraduate

student alumna and current graduate student, my interest in this research topic is sparked by my own international student experience whereby my sense of unbelonging as an aspiring Black, female scholar was heightened by the lack of women of colour professors, and particularly Black female faculty, in my degree program and across the broader Faculty of Arts.

In the absence of any official employment equity policy, section 10.4 of the university's Faculty Union Collective Agreement was analysed as a policy document providing institutional guidelines "to improve the employment of women, Aboriginal peoples, visible minorities and people with disabilities". There are eight provision statements in this section. The first provision expresses the union and university's agreed commitment to "the objective of equal opportunities through positive action". There is no identified office or department tasked with the explicit mandate to implement or monitor the progress of such stated objective. Currently, the role of the one staff personnel employed as the university's Diversity and Inclusion Advisor is absorbed within the department of Human Resources.

Semi-structured Qualitative Interviews

In order to add necessary depth and breadth to the data and analyses, semi-structured qualitative interviews with Black women scholars working at Canadian universities were undertaken. It was the decision of the researcher, under the direction of my supervising committee to capture narrative perspectives and analyses of the impacts and effects of equity and diversity discourse on the lives and work of Black women currently working in academia. Conducting interviews was viewed as the best approach to collect vital data that would otherwise remain undocumented without engaging in such a qualitative and participatory research method.

Interviews with three participants were conducted individually at different times during the months of April to July 2018. Each interview lasted between 1 to 2 hours and participants were given the opportunity to prepare by having the interview questions sent to them prior to their interview time. Recruitment of participants was done using the snowball method. I conducted three expert interviews over the phone using skype video chat or regular voice call. I followed the list of questions which I sent to the participant prior to each interview and added follow-up questions where necessary in order to clarify my understanding or to provoke more direct responses to the original question. Interviews were recorded using a voice recorder, and audio files were downloaded and saved on a password protected computer accessible only to the lead researcher. I transcribed and coded each interview myself, which guaranteed confidentiality by keeping access to the data restricted.

Critical race feminist discourse analysis (CRFDA) was applied to my reading of the transcribed interviews. I read each interview at least twice. The first time to understand the direct messages being conveyed on the surface, and the second time reading deeper to disrupt and uncover the latent messages being expressed. In the rough interview notes and transcription files, I made note of any delays to response questions: emotional outbursts such as sighs, chuckles or extended pauses and hesitations that participants made when crafting responses to the interview questions. I used these side notes to help inform my analysis in the second reading against the grain of the transcribed interviews.

Completing CRFDA of transcribed interviews involved a similar process as the analyses done previously on the institutional documents and texts. As I read through the interviews I began to group ideas, sentiments and perspectives that were shared by participants into three distinct themes that also crosscut with ideas that emerged from my reading of all primary and secondary documents and data. I identified three broad themes,

which were developed to produce the two main analysis chapters of my thesis. The themes that emerged were colour coded using different highlight colours to represent a specific theme or recurring idea. The broad themes that emerged across all data and documents analysed were:

i. the influence of liberal (feminist) ideology

ii. the cause, effect and manifestation of institutionalization,

iii. the role and effect of systemic racism and whiteness.

In carrying out my investigation, it was clear that each of these three themes overlap in a process of co-production, which points to the intersectional nature of their operation. I relied on the interviews with scholars researching in the field to triangulate my findings in order to produce a more comprehensive understanding of the topic and thesis.

About the participants

The participants, *Sylvia*, *Aisha* and *Nathalie,* were all Black women scholars with tenured positions, teaching and researching in the social sciences at different Canadian universities. Two of the participants identified as part of the LGBTQ community and one as heterosexual. The recruitment criteria for participants in this research were intentionally developed to capture the informed and deep perspectives of Black women scholars whose intellectual contributions often go unheard and remain an underrepresented group within Canada's professoriate as a whole. Notably, all the participants are immigrant settlers to Canada with Caribbean ancestry. While they may have similar backgrounds in common, their experiences in the academy differ but the impetus for their experiences appear to be rooted in similar systemic anti-Black processes, procedures and attitudes that serve to frustrate their involvement as scholars and/or threaten their progress and ability to thrive in these spaces.

Data Analysis

Intersectionality, Black feminist thought and critical race feminist theory were the

analytical frameworks used to inform my analysis of all data collected. Intersectionality

helps to explain social inequality as being structured by multiple intersecting systems of

social stratification - gender, race, class, ability, citizenship, sexual orientation.

Intersectionality recognises unequal social power and hierarchies as being by shaped by

several factors that work together and influence each other to produce and sustain white

settler, colonial, hetero-patriarchal social domination and inequality. As an analytical tool,

intersectionality is used as a lens of analysis to expose the different subject positions

racialized women hold, and to inform analyses concerned with how Black women's access

and mobility within post-secondary institutions is influenced by their positionality as

gender *and* racial minorities.

Critical race feminist theory

> interrogates questions about race and gender through a critical
> emancipatory lens, posing fundamental questions about the
> persistence, if not magnification of race and the "colour" line" in the
> twenty-first century; about racialized, gendered relations in an
> ostensibly race- and gender neutral liberal state; and about the
> ways in which these interlink with continuing coloniality and
> Indigenous dispossession in the settler state (Razack, Smith, &
> Thobani, 2010, p. 9-10).

Critical race feminist theory is useful in this research to help explain the varied outcomes of

existing equity and diversity discourse, policies and practices. Critical race feminist theory

advances research by acknowledging white hegemony and the different histories and

experiences with oppression faced by racialized women and other ethnic minorities.

I engage with a critical race feminist discourse analysis to examine primary and

secondary documents including employment equity policies, commitment statements, data

collection surveys, strategic plans, and any annual equity and diversity reports published

within the past ten years (2007-2017) at both institutions (see appendices for full list of

analysed documents). Retrieval of these documents was done via each university's website where policy documents and annual equity reports are typically posted and publicly accessible, although, this was not always the case. At both universities, not all documents were available online; where necessary I contacted the Diversity and Inclusion offices or Human Resources personnel at each university to request any information pertinent to my study for analysis. Personnel at each university were cooperative for the most part. The main difficulty experienced in retrieving this data was the unavailability of formal records or documents. For example, Dalhousie University only had published equity reports from the past two years available. Although Saint Mary's University has published reports on equity-seeking group representation since 2013, the reports did not provide as much detailed information on faculty demographics compared to Dalhousie's reported data.

Performing a critical race feminist discourse analysis of each university's policy, commitment statements, census surveys and reports required me to read each of these documents multiple times in two different ways – reading along the grain and against the grain. In addition to secondary data reports and policy documents, I also surveyed each university's website using three key terms, "equity", "diversity", and "inclusion" to identify and assess the types of organizational resources and mechanisms in place to support equity policy practice. The absence and/or unavailability of information from generated searches was noted as a key point for analysis as well.

In carrying out my analysis I read each document a minimum of two times. The first reading was done along the grain of each respective piece of text. I took note of the language used and repeated in sentences and phrases, paying special attention to the context and use of the terms "equity", "diversity" and "inclusion". I made a note of these and other recurring terms, the tone and sentiments conveyed on the surface of the messages. In the second round of my reading, I read against the grain of the documents to uncover the silences and

disavowals embedded within the language and reporting. Identifying the silences was enabled through the lens of intersectionality, critical race and Black feminist thought.

Each time I read and analysed these documents and data reports, I made notes of similarities and differences in the language used and issues left unreferenced. I used colour coding to easily identify similar ideas, thematics and new sub-questions. Any new questions, themes and ideas that emerged from my readings were noted down to be grouped later under broader general themes that similarly emerged from expert interviews.

Institutional Texts Examined

Below is a list of the institutional texts grouped according to university, which were examined as part of this study. A copy of each document can be found in the appendices.

Dalhousie University

- Dalhousie University Employment Equity Policy (Appendix D.1)

- 2015 & 2016 Be Counted Census Reports (Appendices D.2a & D.2b)

- 2016 Employment Equity Report (Appendix D.3)

- Self-Identification Questionnaire (used to collect data on representation prior to 2015) (Appendix D.4)

- Dalhousie Census Be Counted survey (used to collect data on representation since 2015) (Appendix D.5)

- Dalhousie University Equity, Diversity and Inclusion Public Accountability and Transparency Requirements for Canada Research Chairs (Appendix D.6)

- Dalhousie Diversity Faculty Award 2018 Guidelines for Submission (Appendix D.7)

Saint Mary's University

- Section 10.4 of SMU Faculty Union Collective Agreement (Appendix S.1)

- Saint Mary's University Equity statement (Appendix S.2)

- 2013-2017 Reports on Positive Action to Improve the Employment of Women, Aboriginal Peoples, Visible Minorities and People with Disabilities at Saint Mary's University (Appendices S.3a, S.3b, S.3c, S.3d, S.3e)

- Employment Equity Workforce Survey (Appendix S.4)

- Saint Mary's University Equity, Diversity and Inclusion Public Accountability and Transparency Requirements for Canada Research Chairs (Appendix S.5)

Methodological Limitations

Four limitations arose in the process of carrying out this study. First, the researcher acknowledges that the scope of the study is narrow and fairly specific as it focuses primarily on two university institutions. While the research findings and conclusions may prove to be applicable for other post-secondary institutions across Canada, the focus of this analysis is on two universities in a geographic location that is known to have lower levels of population diversity as compared to other larger urban regions in Canada.

The second limitation is related to the small sample size for interview data collection. This is a limitation that arises due to the very problem that this research seeks to address—the underrepresentation of Black women scholars. The goal of this study is to emphasize the shortcomings of equity and diversity policies that do not acknowledge white hegemony or address systemic racism within Canadian post-secondary institutions. Given the acute underrepresentation of Black women scholars within Canadian academia, the sample size could not be helped since the scholars researching in this field are already so few that each participant suggested the same names of potential participants who fit the interview criteria.

Recruitment of participants for this research was a challenge for this same reason; the few Black women scholars researching in this field are already so overstretched by commitments related to their advocacy around systemic racism and sexism, mentorship, and administrative responsibilities, so much so that for some prospective participants

finding time to schedule interviews was a real challenge. Furthermore, due to the small

sample size, which could not be avoided, I was cautious not to include too much information

on participants' background or other personal identifiers. While I acknowledge and

appreciate that Black women cannot be homogenized as a group, I recognise that in certain

circumstances one must use essentialism strategically to protect the confidentiality of

individuals who form a very small underrepresented group.

It is important to recognise the diversity of the Black community in Canada and in

Nova Scotia specifically. Black settlement in Canada came to be through the nation's role in

slavery, as an outpost for maroon slaves, and the eventual settling place for free Black

Loyalists. Black diaspora communities also emerged as Canada invited new immigrants and

refugees from regions like the Caribbean and different countries in Africa. The status and

experiences of Black people in Canada are thus shaped by respective histories and

relationships to the state and to space as defined by processes of citizenship and belonging.

As a Black immigrant, I recognize the tensions and differences among the Black community

in Nova Scotia and seek to pay respect to the fact that African Nova Scotians have and

continue to face systemic barriers that have been entrenched through their geographic

displacement and socio-economic suppression and denial (Nelson, 2000).

In addition to the small sample size, a third methodological limitation arose: the

unavailability of institutional data on faculty demographics posed limits on the data analysis

process. Although the scope of the study extended over a ten-year period, the statistical

reports and data collected from secondary sources at each institution only dated back to the

past five years. Although this is an institutional shortcoming, the unavailability of data

limited the analytical scope and premise of the study. Without information on faculty

representation from the past decade, there is less data to help explain the trajectory of

employment equity law and commitment statements that have existed for three decades

now. Although the lack of available data posed challenges, it is a reality that served to

inform the perspective analysis of the research problem and questions.

Similarly, the unavailability of disaggregated data reporting by universities was a

fourth significant limitation. This impacted my ability to quantify the gaps among Black

women scholars. University data on representation of the four designated groups did not

break down statistics according to gender or racial/ethnic categories; intersectional

analyses of collected information from self-identification surveys were either absent or

rudimentary at best. This made it difficult to truly determine the representation of Black

female faculty, in particular, at the two universities under study. This is a universal

shortcoming of university institutions that collect and report on faculty demographics

(Henry, Kobayashi, Choi, 2017, 2005) and is part of my critique on the partiality of policy

effectiveness.

CHAPTER 4:   EQUITY, DIVERSITY AND INSTITUTIONALIZATION

The terms "equity" and "diversity" are very often used but rarely explicitly defined in the literature or in policy documents that claim to address them. As my analysis reveals, what is meant and implied by each of these terms varies from institution to institution and definitions are widely contested amongst scholars in the field. The purpose of this study is not to champion any single definition of equity and diversity but to problematize popular uses and articulations of these terms in institutional discourse. Furthermore, recognizing that discourse and meanings ascribed to language is cultural and subject to evolution and change, I choose not to provide any definitive articulations of what the terms "equity" and "diversity" mean. However, in the context of documents and data analysed from each university under study, I surmise that the notion of equity broadly refers to attaining equal (numerical) representation of designated groups, and diversity refers to variety in representation, noting that variety is determined according to the principal subject matter and may be considered in relation to not only racial and ethnic bodies and other social identities but also in reference to scholarly perspectives, course and curriculum design, expertise and skills, best practices and approaches.

Institutionalization is a key theme in this analysis. When I speak of institutionalization I describe the processes through which articulations of employment equity and diversity become normalized and taken for granted without critical institutional engagement or action to fuel change or to create a new operational order. Institutionalization occurs through documented policy procedures that may or may not be enforced, organizational structuring, and through the attitudes and habitual practices of members within the institution who assume equity and diversity as natural and characteristic of the institutional environment without any deliberate effort to substantively make it so (Ahmed, 2012; Dua & Bhanji, 2017). In this chapter, I apply a range of theoretical

perspectives to explain how the institutionalization of equity and diversity occurs and point to the marginalizing effects institutionalization has on Black women's access and mobility within the university. I conclude with the contention that Black women are excluded from the benefits of equity policy and practice because the institutionalization of equity and diversity in a liberal feminist environment enables institutional whiteness and systemic racism to go unnoticed. Ultimately, I seek to expose the inequitable effects of equity and diversity as it is currently being taken up and mobilized in ways that reproduce a white settler, heteropatriarchal status quo and does little in the way of transforming inequitable intersectional gender, race and class social realities.

How Institutionalization Occurs

Within Canadian universities, institutionalization of equity and diversity is reflected in the process of superficially being integrated and embedded into the ordinary work, image and character of the institution. Employment equity policies are the primary means through which institutional attitudes and practices of equity, diversity and inclusion become embedded. Both Dalhousie and Saint Mary's universities have institutionalized equity and diversity discourse through policies that mandate institutional practice and reporting on equity representation.

In Atlantic Canada, Dalhousie University is positioned as a leader in employment equity efforts, as well as affirmative action; this is because, compared to other universities in the region, Dalhousie has made the most institutional changes to signal that work is being done to improve equity and diversity. In 2007, the university launched a Diversity Faculty Award (DFA) program and since 2009, faculty-based affirmative action policies were approved by the Faculty Council for the Faculty of Health Professions. However, enforcement of these policy frameworks was lacking until recently when the university

issued a call for submission (see appendix D.7) by departments that wished to be awarded

funding for the recruitment and hiring of a full-time faculty who identifies in one of the two

most underrepresented groups among university faculty—Aboriginal persons (especially

Mi'Kmaq) and/or racially visible persons (especially African Nova Scotian). The call was

issued and subsequently extended in August 2018. According to the submission guidelines,

faculties and departments are required to describe their commitment to supporting

diversity that encompasses the following areas: education, outreach, recruitment, retention

and organizational culture. The award is provided as part of Dalhousie's Diversity Faculty

Award Program which has facilitated the hiring of eleven racialized faculty since 2014. In

2018, five tenure stream positions are being funded through the program. These actions

and resources are an example of the most substantive steps Dalhousie University has taken

in response to improving equity and diversity. It must be noted, however, that this DFA

came as a result of collective bargaining between the university's Board of Governors and

the Dalhousie Faculty Association, which has placed pressure on the university for a number

of years to address representational disparities among faculty.

In response to greater internal and external scrutiny, within the past three years

Dalhousie University has taken a few additional steps to improve their responsiveness to

demands for greater diversity. In 2017 the institution approved their official employment

equity policy, improved equity data collection and reporting practices and established

committees and procedures geared towards hiring for diversity and to "instituting active

measures to eliminate discrimination and to reverse the historic under-representation of

Indigenous peoples (especially Mi'kmaq), members of racialized minority groups (especially

historic African Nova Scotians), persons with disabilities, women and persons belonging to

sexual orientation and/or gender identity (SOGI) minority groups" (Dalhousie University

Human Rights & Equity Services webpage). Human Rights and Equity Services is a

department staffed by seven personnel, who work towards the above goal by focusing on four strategic priorities; one of them being to "build connections and capacity of individuals and the institution to advance institutional diversity, inclusivity and equity goals and effect accountability measures" (Dalhousie website).

On the other hand, Saint Mary's University, like other institutions in the region, lags further behind in efforts to address and improve employment equity and representation. Saint Mary's still does not have any official institutional policy or standardized procedures on employment equity. Nor do they have any established office or departments with the mandate to execute, monitor and evaluate employment equity principles and mission. The university's first Diversity and Inclusion Advisor was hired in 2017. This position was created to develop, implement and monitor programs that promote diversity within the university. However, in the absence of an Equity Services department or office, the work of the Diversity and Inclusion Advisor at Saint Mary's is subsumed under the work and routine priorities of the university's Human Resources department, where no information is found pertaining to the responsibilities and work of the Diversity and Inclusion Advisor.

The institutional changes made by Dalhousie and Saint Mary's university differ in scope but they are similarly influenced by pressures placed on post-secondary institutions from social justice activists, community stakeholders and government bodies to address the inequity problem. In fact, the impetus for Atlantic Canadian universities to institutionalize equity and diversity discourse and practices arises from recently enforced requirements to adhere to employment equity law; institutions are therefore forced to comply out of fear of cuts to funding, litigation and undesirable media coverage that would negatively impact the university's image and competitiveness (Dua & Bhanji, 2017). Employment equity law has been on the books for over three decades, yet the most notable institutional actions and evidence of enforcement at both universities have only been adopted in the past three years.

Progress is evidently slow and inconsistent, which indicates that employment equity has not been an institutional priority; there is a lack of commitment to address systemic discrimination within the academy. In fact, I would argue that these institutions remain in the negative and are playing catch up in response to societal pressures.

Processes of institutionalization and evidence of progress at both universities are disparate; however, between the two case studies, Dalhousie University and Saint Mary's University, one similarity exists with regards to equity and diversity discourse and policy. Among the various documents analysed, both universities have Canada Research Chairs, an Equity, Diversity and Inclusion Plan, as well as an Equity and Diversity Transparency statement (see appendices D.6 & S.5). Both universities published their plan in the Fall of 2017: Dalhousie's plan is dated October 27th but Saint Mary's plan does not specify a date, making it difficult to determine a timeline for this institution's response and progress. The production of these policy documents comes in response to the mandate passed on to universities from the Canada Research Chairs Program. In a published letter signed by Ted Hewitt, president of the Social Sciences and Humanities Research Council of Canada (SSHRC), dated May 10, 2017, universities were mandated to:

1. Improve public accountability: October 27, 2017;

2. Establish an Institutional Equity Action Plan: December 15, 2017; and

3. Meet equity targets by December 2019.

If universities fail to meet these requirements, "the program will withhold peer review and payments for nominations submitted…until the requirements are fulfilled" (Canada Research Chairs, 2017). This mandate is similar to the federal law which requires universities that receive funding as part of the Federal Contractors Program[xiv] (FCP) to collect and report data on employment equity; however, this mandate has not been enforced federally (Agocs, 2014).

While the intent of mandates to improve representation of historically under-represented groups is seemingly positive, the reactionary response by universities fuels the institutionalization of employment equity and diversity in ways that do not benefit Black women scholars. When cuts to university funding are used as a penalty for inequity in the workplace, the institution becomes obligated to comply and any reactive steps taken to address systemic racism and sexism is met with backlash from faculty members (DiAngelo, 2011). As such, the outcome of institutionalized equity and diversity is non-performative since policies lack substantive intent and effective practice. Instead, what we see is that the language of diversity is taken up and naturalized as part of everyday discourse. It becomes an institutional speech act, much like what Ahmed (2012) describes: authority figures and governing documents make claims about the university's character and attitude. For example, the language cited in commitment statements, policies, on websites, marketing brochures and through images depicting racially diverse student bodies confer the *idea* that the university is an equitable and diverse space. All job advertisements published by the university include statements that announce each university's commitment to equity and diversity and the value they place on inclusion. Moreover, the focal images on the homepage of each university's website also convey impressions of diversity whereby featured pictures often depict students, staff or community members who are representative of different genders, ethnic backgrounds and religion. The use of selective images like these helps to create perceptions of diversity.

When images and statements become institutionalized through habitual use and are embedded in the everyday discourse of the university, the subsequent effect is lack of substantive practice because the impression is that there is no work to be done. At both universities, evidence of institutionalization is identified through the regular and repeated use of the terms "equity" and "diversity". The terms are cited not only in policy documents

but also in university mission and commitment statements. They are referenced routinely in recruitment advertisements and are cited in annual statistical reports as signifiers of progress to symbolize neutrality, inclusivity and tolerant acceptance of difference; yet substantive evidence of progress in the form of equitable faculty representation and divergent critical scholarship remains an elusive work in progress.

The Academic Women's Association (AWA) problematizes institutionalization of this kind because what is stated or claimed by universities is not what occurs in reality. AWA notes that when it comes to equity policies, "there is a significant disjuncture between rhetoric and actual practice…despite on-the-books policies, multicultural images on websites, and feel-good equity statements in recruitment ads, little has changed in practice" (AWA, 2016, 1). As such, rather than initiating an organizational and cultural shift to face up to and address systemic racism and sexism, compliance-based institutionalization of employment equity and diversity simply serves to reify myths about inclusion (Ahmed, 2012; Hopson, 2014, Dua & Bhanji, 2017).

Institutionalization and the Devaluation of Equity

This sort of institutionalization, where the language of diversity is commonplace and taken for granted, leads to a dilution of the principles and objectives of equity and diversity practice. Language plays a vital role in the way equity and diversity are taken up by institutions. The decision to use employment equity as opposed to adopting affirmative action as terminology and framework for Canada's approach to systemic discrimination is partially due to "negative reactions" prompted by misunderstandings of government interventionist practices of affirmative action articulated in the United States (Abella, 1984). The language of employment equity is viewed as more agreeable and palatable because the former is deemed "too strong and politically too dangerous to use" (Cohen, 1985, p. 23).

Since affirmative action programs require deliberate actions to reverse discriminatory

practices and would come at a cost to employers, employment equity is favoured for

carrying a less intrusive sense. Equity is rooted in liberal feminist ideology and

multiculturalist discourses of equal access, impartiality, fairness and tolerance. However,

this language of liberal equality has been critiqued for having onerous meanings since the

liberal white feminist goal of gender equality is not a preoccupation of Indigenous and Black

feminists who experience abuse, violence and oppression from not only white men but also

white women, the state and within their own communities (Monture-Angus, 1995; Turpel-

Lafond, 1997; Bunjun, 2011). Using the language of employment equity helps to pacify

resistance to affirmative measures directly geared towards resolving generations of

systemic discrimination. Although, the language and discourse of equity and diversity is

limited by liberal ideological frameworks that disparage the labour required to mobilize

employment equity policies as transformative tools.

When asked what the terms equity and diversity mean, interview respondents

expressed that it is difficult to say because the terms have lost their meaning, especially

within the university where we see and hear the words being used more often. *Sylvia* is a

tenured professor who has been working in academia for more than twenty-five years. She

has experiences working at both Canadian and American university institutions and so is

familiar with the varied ways equity, diversity and affirmative action frameworks are taken

up and how they have evolved over time. She explained:

> I'm finding that the whole notion [of equity] is again, thrown
> around. It's become so watered down that [the term] gets used
> for a while then we change it and use another word…it's been so
> watered down, very institutionalized.

Sylvia's response points to one of the consequences of institutionalizing employment equity

and diversity without critical engagement with what is meant or ought to be achieved

through such policy imperatives. Since it has been "so watered down", equity is void of value.

Similarly, *Aisha* expresses her frustration regarding the non-performative engagement with equity and diversity in her university. She says, "the concepts are all being gentrified by white people". By characterising institutionalization as gentrification, *Aisha* perceives employment equity as something being co-opted and conformed to suit, serve and sustain white hegemony. When gentrification of employment equity occurs, it is no longer being mobilised with marginalized racialized groups in mind; instead, it is somehow being redefined with the use of more flexible language like "diversity" and "inclusion", which are terms that empower different underrepresented white bodies first and foremost.

Aisha also determines the concept of equity and diversity to be useless for social justice transformation, especially for Black women and men. For her, white faculty and university administrators use the language of equity and diversity because it is an appealing idea, one that aligns with liberal notions of universality and with Canada's national image as a multicultural tolerant society, but "in practice they [white scholars] are not willing to share the space because sharing the space means the new knowledge produced [by racialized scholars] will be uncomfortable for them." *Aisha* is aware of the politics behind the use of employment equity; her frustrations and concerns arise from the disjuncture between language, lofty theoretical goals and absent political will with actions.

The lack of common understanding of what equity and diversity mean or how it ought to be achieved is an effect of reactive, compliance-based institutionalization. Of the policy documents analysed for Dalhousie and Saint Mary's universities, none of them articulate a definition for the terms equity and diversity. For Dalhousie, although an entire section of their policy (see appendix D.1) is dedicated to defining key terms, the terms "diversity", "inclusion" and "equity" are not among those defined. In the absence of definitions, it is not clear how either institution conceptualizes diversity, inclusion and equity; this can pose nuanced challenges for assessment and evaluation of the success of

policy approaches since definitions are left completely open to subjective interpretation by different individuals, offices and departments.

The absence of definitions reinforces the view that the language of diversity has been institutionalized to produce certain perceptions of the institution. *Sylvia* and *Aisha's* views that equity and diversity have lost meaning corresponds with research done by other scholars in the field. Robin Hopson (2014) carried out individual semi-structured interviews of self-identified visible-minority teacher applicants to the Ontario Faculty of Education program her findings reveal that "phrases such [as] 'affirmative action' and 'quotas' are frequently mentioned [in the program's recruitment advertisements], but teachers [the applicants] struggled to explain exactly how these methods were applied" (p. 68). Rather, they assumed that if they were being encouraged to self-identify on their applications, then "it must mean that efforts were being made to diversify candidates and furthermore, that this diversification would be inherently positive" (p. 68). These types of responses from the applicants illustrate the way equity discourse written into recruitment publications create certain perceptions about the institution's efforts and intentions to increase the representation of marginalized groups, but it is not clearly identifiable how these commitments and initiatives are enforced and practiced and looking at the data we can rarely point to evidence of their operation and effectiveness.

Nathalie's articulation of what equity and diversity mean to her helps to explain the difference between what is expected or ought to be enacted and what is currently being practiced at universities:

> I think the concept equity is lodged in an understanding of structural disadvantage and human rights and social justice and a commitment to transforming these historical and structural disadvantages that certain groups face based on identity characteristics…Diversity is unlike equity, it can mean many things and so the task that we are faced with, particularly in universities, is to figure out which usage a particular university is using and what its implications are…One thing that people

> think it means is identity diversity...but if you actually follow diversity around you actually see that universities also use it to talk about diversity of perspectives, diversity of faculties, and when people use diversity it has no transformative power, it's just a statement of fact.

Nathalie makes a clear distinction between the meaning and expectation behind equity. In her articulation, equity is active and must be matched with institutional commitments to acknowledge and address histories of disadvantage and structural inequality.

Equity is defined by *Nathalie* as having transformative power; fairness is contextualized in recognition of historically unequal socio-economic distributions of power and oppressive systems and institutions. Equity calls for a change in social order, it is a challenge to white setter colonial power. Whereas diversity can be easily achieved without disrupting the status quo, equity makes action imperative. To subvert the power of equity, universities pair equity discourse with diversity and the effect is a dilution of equity because diversity speaks to variety, which is much easier to achieve than redistributing social power. In some instances, equity is not even named, like in the case of Saint Mary's university where the recently hired advisor was hired as a "Diversity and Inclusion" Advisor there is no mention of equity, which suggests that that focus of this office's role is to improve perceptions of diversity and nurture sentiments of being inclusive.

The use of diversity language is part of the institutional speech act that produces non-performativity; and the institutionalization of equity and diversity has helped to maintain not transform existing systemic barriers. This is partly due to the way words like "equity" and "diversity" have become preferable terminology to "affirmative action" or "equality" because they carry less baggage and have more institutional appeal (Ahmed, 2012, 2007a):

> Diversity becomes identified as a more inclusive language *because* it does not have a necessary relation to changing organizational values. Indeed, diversity's inclusivity might be here because it is *not* associated with the inclusion of minorities

(the language of "minorities" is stickier and associated with certain kinds of social critique). (emphasis in original) (Ahmed, 2004, p. 66)

The idea is that the institutionalization of equity and diversity discourse makes inequalities and manifestations of social exclusion disappear. Consequently, equity and diversity are seen as buzzwords, so watered down that they have become symbolic descriptors of imperative action. Anti-racist scholars have long critiqued the use of liberal terminology for similar reasons; equality, equity, diversity, inclusion and multiculturalism are terms that have been taken up to perform various speech acts that produce certain mythologies about the Canadian state and nation (Razack, 2000; Razack, Smith, Thobani, 2010). Yet the very language of diversity becomes the basis of Black women's exclusion. The presumed meaning of the word is so far removed from issues of power and histories of white settler colonialism, slavery and heteropatriarchy that it is harder for employment equity policies to be practiced in ways that acknowledge and address Black women's underrepresentation.

Acknowledging the Overrepresentation of Whiteness

White hegemony within academia produces the need for the institutionalization of equity and diversity. However, due to the ways equity and diversity are being taken up and watered down by historically white university institutions, white hegemony is still being enabled and sustained. Institutional whiteness speaks to the character of the university; it is not simply about race but also about institutional culture and norms that are emblematic of colonial, Eurocentric perspectives and ideology (Ahmed, 2004; James, 2001). It refers to the specific dimensions of racism that serve to elevate white people over racialized minorities in ways that appear natural and normative.

Sunera Thobani (2007) describes processes of exaltation to explain how notions of citizenship and belonging are ascribed according to the valorized characteristics of white

nationalist subjects. The exaltation of white Canadian nationalist subjects obscures the meaning of entitlement by ignoring histories of colonial violence that sought to cast Indigenous and other racialized subjects as outsiders and unworthy strangers while white Canadians are elevated as the natural inheritors of rights and ultimately, as superior forms of humanity (Thobani, 2007). As such, understanding whiteness as a valorized position that is deeply embedded into the fabric of Canadian nationhood allows us to recognize the ways equity and diversity are currently being operationalized within institutions to exclude Black women.

Within the university, institutional whiteness is evidenced through the embodiment of all-white senior administration teams, faculty membership and Eurocentric course curricula. Whiteness is engrained via the historical legacies of each institution, it is embodied and inhabited within the university space such that it is considered a natural part of the institution's image and culture, so much so that its overrepresentation typically goes unnoticed. The inability to recognise the overrepresentation of whiteness is produced as part of the dynamic relations of white racial domination.

Eduardo Bonilla-Silva (2015) discusses whiteness in higher education noting that these historically white oriented and white led post-secondary institutions are often seen as neutral spaces free of race and racialized perspectives. If there are no people of colour, race remains unnamed and is not presumed to be an organizing institutional factor. Bonilla-Silva calls this denial of white racial dominance "the white racial innocence game" whereby some white people claim to have no racial knowledge and no awareness of the structures of racism that reproduce white privilege. This helps to explain the backlash and resistance that often comes from white faculty and administrators when the university is pressured to acknowledge and address systemic racism.

White fragility is one aspect and effect of whiteness and the white racial innocence game. Since whites claim racial innocence, they "have not had to build the cognitive or affective skills or develop the stamina that would allow for constructive engagement across racial divides" (DiAngelo, 2011, p. 57). As a result, when conversations about race, white racial dominance and the effects of racism arise, it produces racial stress/anxieties similar to national anxieties of the nation for white people who become intolerable and respond with a range of defensive actions and emotions (DiAngelo, 2011). White fragility and white tears are aspects of Whiteness that function to block transformative progress.

Nathalie problematizes the institutions' inability to name whiteness as part of the inequity problem. She considers that the euphemisms we use to describe inequity don't draw necessary attention to the fact that we are actually trying to deal with the overrepresentation of whiteness:

> I think in order to actually move forward on the racial gap, it's essential to have the courage to name whiteness and I think that most equity programs have been lacking in courage because you face a backlash. (*Nathalie*)

The desire to avoid backlash seems to be a large part of university equity policy ineffectiveness. Instead of talking about racism, institutions would rather make employment equity more appealing and less controversial by framing it within human rights and/or diversity and inclusion initiatives. This is exemplified, for instance, in the ways employment equity objectives are assigned to Human Resources departments or Human Rights offices that claim to address employment equity by using anti-discrimination frameworks and practices.

For instance, at Dalhousie the employment equity mandate is subsumed by other priority areas of the department; the office also oversees any issues related to human rights, discrimination, harassment, sexualized violence and conflict. At Saint Mary's the work of the Diversity and Inclusion Advisor is overshadowed by the work and routine priorities of the university's Human Resources department. When equity policy is practiced through human

rights frameworks they are generally found to be ineffective in dealing with the complexities

of racism (Dua and Bhanji, 2017). The reason behind this is that senior administrators fear

backlash and are pressured to exclude racism from equity plans in order to appease white

colleagues and maintain ivory tower solidarity (Dua and Bhanji, 2017). However, it is this

elimination of racism that causes equity to become so "diluted" and "watered down" that it

becomes void of any transformative value in the service of Black women scholars.

In the Cases of Dalhousie and Saint Mary's Universities

At both Dalhousie and Saint Mary's universities, I interrogate the overrepresentation

of whiteness, its influence and effects. Collected data from equity reports and employee

censuses serve to expose the prevalence of institutional whiteness at both universities. Data

reports show that the representation of visible minorities and Aboriginal people has seen

little improvement with gaps remaining below labour market availability standards. The

figures below show the percentage and actual representational gaps for each equity seeking

group as reported by each university.

Disappointingly, Dalhousie university only has equity data published for two years,

2015 and 2016; and according to communication from staff in the Human Resources

Department, "Dalhousie's employment equity information prior to 2015 was not publicly

available or routinely disclosed" (Communication 1, May 2018), and so, "the only reports

they have available have been published on the website" (Communication 2, May, 2018).

The lack of consistent reporting at Dalhousie is also evidence of lack of intent when it comes

to employment equity practice.

According to the graph below, at Dalhousie women's representation is above 50%

which suggests no serious gender imbalances exist. However, for visible minorities and

Aboriginal persons, underrepresentation is most severe, indicating that there is in fact an

overrepresentation of white men and women at Dalhousie university. Furthermore, considering the high representation of women and the significantly low representation of visible minorities and Aboriginal people, such figures point to racial disparities within the category of women. From the data, we can surmise that white women, more than racialized women, are who account for over 50% of women's faculty representation at Dalhousie university.
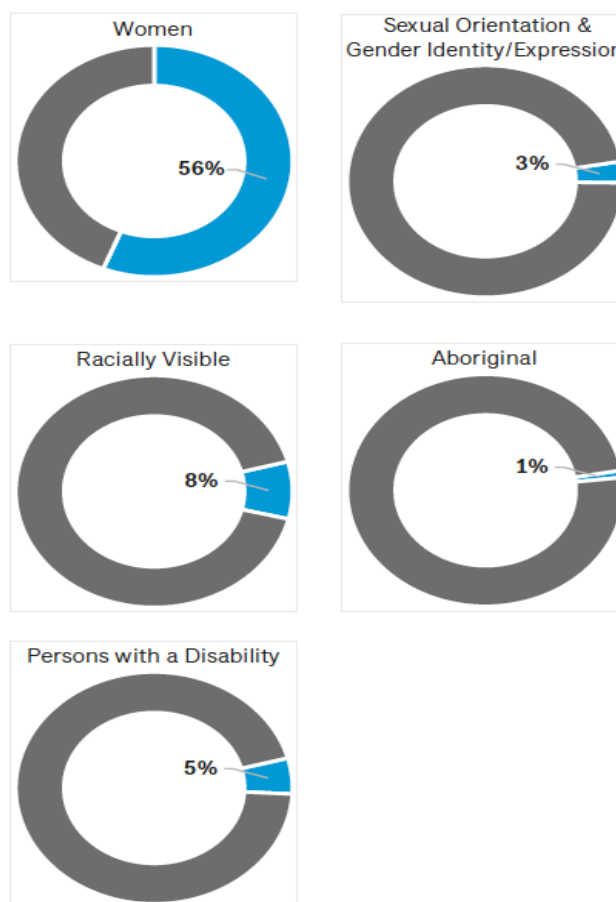
Figure 1. Equity composition of Dalhousie Faculty and Staff 2016[xv]

Similarly, at Saint Mary's university, equity reports show that when it comes to women and persons with disabilities, the representation of these groups exceeds labour market expectations[xvi], whereas for Aboriginal people and visible minorities consistent gaps exist in the negative. Representation of both these groups is below labour market expectations, which means the actual number of employees who self-identified as members

of these groups is significantly lower than what is expected in the employer's workforce, based on government workforce availability data. Although there have been some fluctuations over the past five years, the representation of women and persons with disabilities has been above labour market expectations each year. For Indigenous and racialized faculty large gaps exist when it comes to representation, the numbers reported are so low that the equity gap is in the negative.
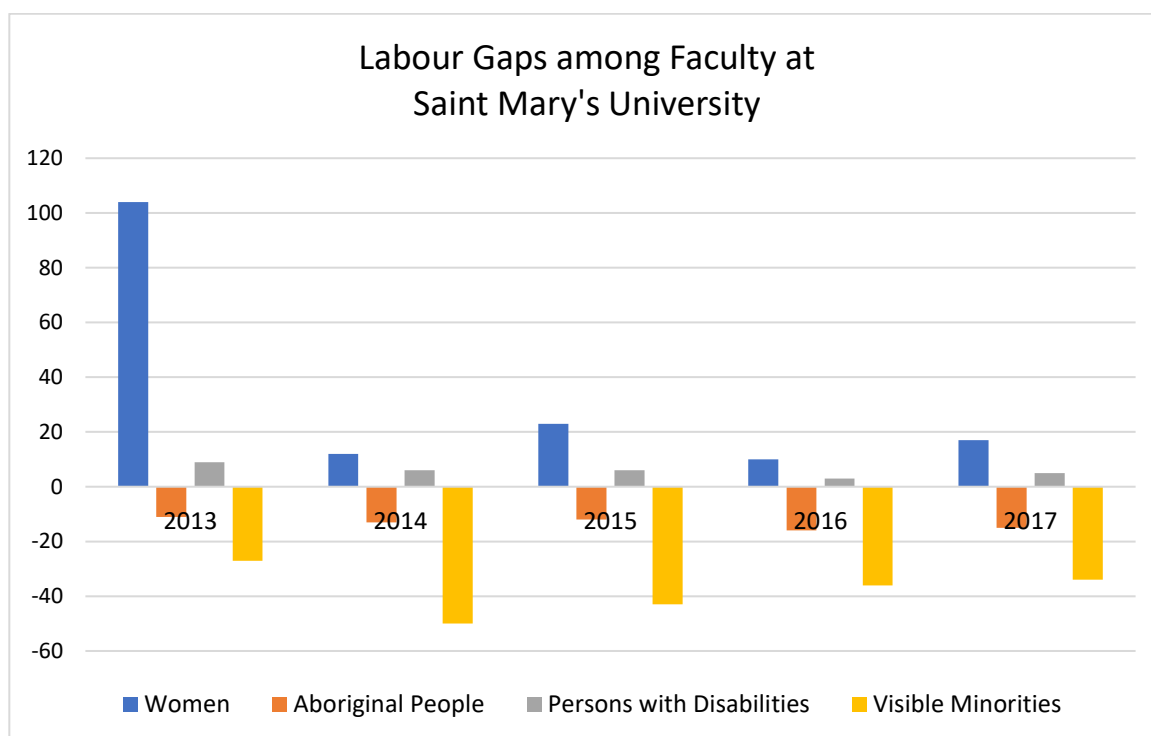
Figure 2. Labour gaps among faculty at Saint Mary's University[xvii]

From each university's published reports, we can begin to debunk the myth that these institutions are equitable and diverse when it comes to recruiting, hiring and retaining visible minorities and Aboriginal people. The reports expose the overrepresentation of whiteness, although in different ways. At Dalhousie, white women appear to be the privileged beneficiaries of employment equity, and similarly, at Saint Mary's the data suggests that white women and white persons with disabilities are overrepresented having exceeded diversity gaps according to labour market expectations. These findings suggest

that little attention has been paid to recruiting and hiring Indigenous and racialized women faculty. In both cases, employment equity efforts tend towards increasing women's representation, and at Saint Mary's university, effort seems to also be placed on improving access for persons with disabilities. As such, rather than initiating an organizational and cultural shift, institutionalization of employment equity has enabled the entrenchment of institutional whiteness; this is done by implementing equity practices devoid of anti-racist frameworks. The results yielded are what we see at Dalhousie and Saint Mary's universities where the underrepresentation and absence of racialized and Indigenous scholars goes unquestioned and is left unaddressed (Dua, 2009; Weiner, 2014).

Reflecting on histories of White Settler Colonialism and Slavery

To understand the scope of Black women's exclusion within Canadian academia, I contextualize institutional whiteness at Dalhousie and Saint Mary's universities by examining the institutions' historical origins of 19th century white settler colonialism, patriarchy and slavery. I identify patterns of racial and gendered politics as they were organized and shaped by processes of racialization during white settler colonialism and slavery. The consequences of such processes manifest in the varied and often-times conflictual oppressive experiences of Indigenous women and women of colour (Razack, Smith and Thobani (2010). Acknowledging the historical origins of each university helps us understand how past histories have shaped current realities of systemic exclusion and experiences of racism and unbelonging for Indigenous and Black women. It also exposes just how deeply embedded whiteness is within these institutions, thus underscoring the need for more deliberate actions to change the culture of whiteness, redistribute social power, and enable more equitable access and mobility.

Saint Mary's University was founded in 1802 as an all-boys school by the Roman Catholic Church; it developed into a Jesuit college and boys high school before expanding in

1970 to an independent, non-secular, co-ed public university. For decades, the institution's

focus was on educating young men and expanding the Catholic communion within the city.

In Nova Scotia (and elsewhere in Canada), Christian institutions, like religious colleges and

churches, were primary perpetrators of residential school violence against Indigenous

children and families. Despite being one of the older post-secondary institutions in the

province, Saint Mary's University has only recorded having two Indigenous scholars as

faculty within the past 10 years; in 2018 the university lost its only full-time Indigenous

female faculty and one part-time Indigenous woman Instructor. Both scholars publicized

their resignations as a form of resistance and protest against the university for its dismissive

attitude and reluctance to address Indigenous concerns and indigenize the academy and

campus environment. In various news reports[xviii] dated June 23, 2018, the former faculty

members are quoted expressing their frustrations and discontent with the fact that there is

no visibility of Indigenous people to the extent that the continued invisibility and erasure of

Indigenous bodies, histories and scholarships nurtures a comfortable environment for non-

Indigenous students to be ignorant and openly racist.

As an institution rooted in deplorable histories of Catholic and Christian race-based

violence, the culture of Indigenous (and Black) exclusion stems from 18th century white

settler colonialism. In the case of Saint Mary's University, the two Indigenous women

scholars who were able to access the space still experienced institutional resistance and

unbelonging in an environment and culture dominated by whiteness. Despite having hired

the university's first Indigenous Student Advisor in September 2017, for the two former

Indigenous women faculty, although their bodies were present, the institution's efforts and

claims of inclusivity were described as "window dressing" (APTN News, 2018), suggesting

that the attempts made have been lackadaisical and do not go far beyond paying lip service

to recommended changes offered by them and the small Indigenous student community enrolled at the university.

Dalhousie shares similar historical origins that are also theorized to have present day implications for the inequitable status quo seen in the overrepresentation of white faculty and Eurocentric curricula. In 1818 Dalhousie university was established as the first non-denominational college by Lord Dalhousie, Nova Scotia's Lieutenant Governor at the time. Lord Dalhousie is infamous for his mistreatment and abuse of the Mi'kmaq people and the Black Loyalists. Evinced in a hand-written letter from the Nova Scotia Archives, Lord Dalhousie states his disdain for Blacks in Nova Scotia, calling them "slaves by habit and education," and he presumed "their idea of freedom is idleness and they are quite incapable of Industry" (NS Archives, RG 1). Such racist and prejudicial attitudes published by the institution's founder towards Black bodies, has been maintained within the fabric of the institution throughout the university's development and growth. To date, there is a stark absence and underrepresentation of African Nova Scotians who successfully complete graduate programs and obtain PhD degrees from Dalhousie. In fact, after almost two hundred years, 2016 was the first time Dalhousie University graduated and conferred a PhD degree to an African Nova Scotian-born student. This achievement is considered long overdue and is implicit of a deeply rooted institutional problem that extends beyond racialized women's access to employment but points to unique barriers faced by the African Nova Scotian Black community who are marginalized in the province in ways that immigrant Black diaspora communities are not.

In an effort to acknowledge the truth of this institution's historical past, its legacies and connections to the present character of the institution, Dalhousie's president publicly acknowledged, in 2017, Lord Dalhousie's historical role in owning slaves and mistreating Black refugees. A scholarly panel to examine Lord Dalhousie's history and his role in slavery

was established the same year. According to the terms of reference, the panel was established to "examine and better understand the complicated and controversial questions surrounding Lord Dalhousie's historic links to the institution of slavery and racial injustice" (quoted from Dalhousie University website). In this regard, the university has made a bold step in acknowledging its racist past through Lord Dalhousie's connections to slavery. Such an inquiry to gather and interpret historical facts on statements and actions taken by the university's founder is a demonstration of the institutions attempt at uncovering truth and reconciliation for the Black African Nova Scotian experience.

Being Black *and* Female in Historically White Institutions

Understanding how university spaces came to be helps to expose the racialized and gendered conditions for entry and belonging (Razack, 2000; Schick, 2000). The forgotten facts about Saint Mary's and Dalhousie universities' origin tell us that white men and boys are what and who were imagined, embodied and accepted into the university space. For Black women who manage to occupy spaces within the university, their otherness is acutely felt. Their status of unbelonging, legitimized through colonialism and slavery, allows their absence to be perceived as natural, such that those who enter become undervalued and overburdened or isolated and invisible. *Sylvia* recounts her own experiences as a senior professor in the academy:

> We are among the most marginalized you know. Sometimes Black women say, I just want to keep my head down and do my work. I don't want to get involved, it's too stressful...the academy is not really doing anything to foster Black women's involvement or presence [in the university]. So when they talk about women, they are not talking about Black women. When they have, you know, women and equity forums and stuff, they are not thinking about Black women at all.

Her account suggests that Black women are not bodies imagined or enacted within the university space. They are not even recognised as women since their development is not nurtured in the university environment nor are they valued as equal beneficiaries of female-focused forums and initiatives. The systemic and institutional nature of exclusion is highlighted in *Sylvia's* account: her sense of exclusion does not arise from direct or explicit messages of unwelcome but, rather, it is the experiences of not being recognised or supported to supervise, lead or to contribute to developmental changes or innovation to shift the way things have always been done.

Despite being overshadowed by their white colleagues, Black women who work in academia describe the extraordinary labour they take on or are called to do in the background. *Sylvia* describes it as "donkey work":

> [Black women] step up to take on the donkey work. We're the ones, we take it on and we are given it…The work that no one else wants to do that has to be done for a department or a university to thrive. All the work that you don't get credit for.

In exasperation, *Sylvia* express her frustrations with a system that devalues her intellectual contribution but uses her labour for service work that is time consuming, not credited and uncompensated. Scholars term this phenomenon the "Girl Scouts tax" and "structural ingratitude" because although service work is indispensable to the university, "it too often goes unrecognized and undervalued – again reproducing structural inequities in how women and their labour are viewed and compensated" (Smith, Gamarro & Toor, 2017, p. 289). For Black women in particular, the kind of service work they are called to do in the university only reinforces stereotypes about Black women as mammies and matriarchs.

Aisha explains how she has had to develop a ruthless spirit at the expense of students who seek mentorship simply because if she doesn't, her ability to obtain research grants, complete research projects and publish papers suffers since so much time is spent doing "the donkey work". She says,

> After a while, you start to feel like everyone's mom. You do so
> much more advising and counselling, you become predisposed
> to dispensing love and care…it feels like you're a social worker.

Aisha is an accomplished scholar employed as a tenured Associate professor, yet she spends

her time substituting care in ways likened to that of a foster mom or social worker. Being

identified as the ones to assume responsibilities of counselling and advising or dispensing

love and care is an effect of manipulated stereotypes about Black women's identity (Collins,

2002). In the university space, nurturing racialized students becomes an expectant part of

Black women's contribution because this kind of labour is inscribed as being part and parcel

of Black womanhood.

Within the university, white hegemony functions to sustain controlling images, like

the Black mammy, by placing Black women at the forefront of taking on the social work of

counselling and looking out for the social and psychological well-being of students in ways

that other scholars do not. So, when *Sylvia* and *Aisha* express wanting to keep their head

down and just do their work, they recognize that they must make a choice between being

and doing what needs to be done for their upward mobility or becoming consumed by the

extraordinary service work that is not considered valuable for their advancement and keeps

them either excluded or silenced into the background. Given the service tax that Black

women pay, and the absence of institutional mechanisms to support and nurture their

growth, it is not surprising, then, that so few racialized women are hired and retained within

the academy.

While I acknowledge that white women's service work is also undervalued,

mechanisms to improve gender parity and systems of support to enable white women's

growth and share in academia is evident; there are women's caucuses, forums and

conferences widely held to create spaces for white women to voice their concerns and find

ways to break the metaphorical glass ceiling. They are the same conferences and forums that Black women are not imagined to attend or asked to help organize.

Sylvia and Aisha's experiences help tie the themes explored in this chapter together. As tokenized raced and gendered bodies working in predominantly and historically white institutions, these Black women scholars call out the symbolism of employment equity policy and discourse; they reproach the institutions that only pay lipservice to the principles of equity. Their experiences expose the problematic nature of institutionalized discourse and rhetoric that are not backed by the necessary political will and courage to acknowledge white hegemony, name racism and address them both as systemic problems that operate in tandem with all other forms of discrimination and systems of domination.

In this chapter, I have shown how Black and Indigenous women's underrepresentation is really a consequential problem of the overrepresentation of whiteness; I sought to show how the denial of white hegemony and histories of institutional whiteness condition the disconnect between employment equity praxis and necessary institutional based anti-racist imperatives. In reference to the case studies, Dalhousie and Saint Mary's universities' neglect to address systemic racism in tandem with efforts to circumvent sexism, ableism, homophobia, and xenophobia, is a serious flaw in ideological perspectives and approaches, one that inevitably produces results that have allowed Black women to be left out, remain invisible and to continually be ignored as qualified occupiers of intellectual spaces.

CHAPTER 5:   THE LIBERAL FLAWS OF EMPLOYMENT EQUITY

At Dalhousie and Saint Mary's universities, white women have been the main beneficiaries of employment equity. As the last chapter explains, this is a consequence of institutional whiteness and histories of patriarchal dominance and racist oppression, which form part of Dalhousie and Saint Mary's institutional identity and culture. Institutional whiteness is sustained through the replication of sameness, that is, the unconscious bias towards recruiting, hiring and promoting white scholars (Ahmed, 2012; Smith, Gamarro & Toor, 2017). The table below shows some disaggregation of data done by Dalhousie university; it gives us an idea of racialized women's representation by disaggregating according to gender within the visible minority category. According to the statistics, less than 50% of persons who identify as a visible minority are female, exposing the gender imbalance that exists within this expansive group.

Designated Group	% of Total	% Female by Designated Group	% Employees who Identify in Another Designated Group
Aboriginal	**1.9%**	**73.3%**	**28.3%**
Mi'kmaq	1.0%	78.1%	
Racially Visible	**11.0%**	**46.7%**	**8.5%**
Historically/indigenous Black Nova Scotian	1.7%	72.7%	
Black (African) descent	3.6%	58.8%	
East Asian	2.5%	48.8%	
South Asian	1.8%	40.4%	
South East Asian	0.6%	57.9%	
West Asian	1.3%	38.1%	
Latin/South/Central American	0.6%	52.6%	
Persons with a Disability	**5.6%**	**62.4%**	**19.7%**
Women	**56.7%**		**19.7%**
LGBTQ	**3.6%**	**64.4%**	**26.9%**
Transgender	0.3%		
LGBQ	3.6%	64.0%	

Figure 3. Dalhousie university's faculty representation as of 2016[xix]

Among Black faculty working at the university, Black Nova Scotians are the least represented, while immigrant Black scholars are more likely to occupy spaces (as both

students and faculty) in similar institutions. Such disparities not only point to a deeper

problem of exclusion for Black Nova Scotians, but it also incites divisiveness among the

African Nova Scotians and Black diaspora communities fueling processes of otherness,

similarly based on notions of entitlement and belonging. The data recorded here seems to

suggest that among other racially visible female minorities, Black women are the most

represented; however, it is necessary to acknowledge that, contextually, for this region, this

should be expected since African Nova Scotians already account for the largest racially

visible group in the province (African Nova Scotian Affairs, 2014). Yet, they still prove to be

amongst the least represented of all racial minorities. Conclusively, from the table above we

can reasonably estimate that of the total Black faculty population, inclusive of Black Nova

Scotians and other persons of Black African descent, just about 3% identify as Black women.

Accordingly, then, of the total 56.7% of women faculty at Dalhousie University, we can infer

that Black women account for merely 3% of all employed academics. Asian and Latin

American women together make up the remaining 2% of all racialized women faculty;

thereby revealing that white women actually account for over 50% of all women scholars

employed at Dalhousie university.

Unfortunately, at Saint Mary's University a similar analysis is not possible. Data is

not reported to show any sort of intersections. The fact that reporting is so limited and

provides no disaggregated data speaks to the outdated nature of the institution's equity

efforts and emphasizes the extent of Black and other racialized women's invisibility at this

institution. The self-identification survey (appendix S.4) that Saint Mary's University uses to

collect data on faculty demographics allows respondents to identify if they are of Black

Indigenous Nova Scotian descent.

Figure 4. Saint Mary's University's Employment Equity Workforce Survey[xx]

Therefore, at the very least, Saint Mary's (and Dalhousie too) have, for a long time, been able to identify and acknowledge the representational gaps that occur for African Nova Scotians as university faculty. However, tendencies to deny systemic racism, and to conflate race and ethnicity into a single group identity—visible minorities—helps to obscure the reality of Black women's marginalization within the university.

Attempts made by both institutions to capture the intersectionality of equity groups are rudimentary. 2016 was the first year Dalhousie published employment equity data with this depth of desegregation; however, while we are able to gain a sense of the racial and gendered diversity inherent in the category visible minority, race and/or gender disaggregation for other equity seeking groups, including persons with disabilities and sexual minorities, is absent. Identifying the race and gendered characteristics of members of these groups is just as important as it helps to expose a broader picture of how whiteness is sustained across and within these other groups.

Absent Intersectional Perspectives

The universal categorization of women and visible minorities significantly limits our ability to recognize how systemic racism still operates as a barrier to inclusion for Black women. The production of these categories dates back to the 1984 Royal Commission on Equality in Employment, chaired by Judge Rosalie Abella. The political rationale for Judge Abella's inquiry was fuelled by liberal feminism's ideals of universal access, equal opportunity, individual choice and ability, a rhetoric that is influential in the problematic construction of group identities as monolithic.

According to the Royal Commission Report, equality is defined as "at the very least, freedom from adverse discrimination…it means equal access free from arbitrary obstructions" (p. 1), which are described as any "barrier that stands between a person's ability and his or her opportunity to demonstrate it" (p. 2). Liberal feminism is equally influential in framing our understanding of equality in employment. Notions of equality that subscribe to the naive ideal that equality in employment would be achieved if universal access is permissible so that "everyone who so wishes the opportunity to fully develop his or her potential [will have it]" (Royal Commission Report, 1984, p. 2). To date, such frameworks have been successful at producing gender equality, but less successful at increasing the presence and representation to Indigenous peoples and racialized minorities in the academy. Liberal feminists have been strong proponents of equality in employment by championing a definition of equality that more often than not means "treating people the same, despite their differences" (Abella, p. 3). However, since employment equity practice was mandated through law in 1984, this approach of treating everyone the same, regardless of socio-economic, racial and historical background, has led to the erasure of each groups' multiplicity through the conflation of designated group identities (Turpel-Lafond, 1997).

According to the Commission report, similar concerns about the conflation of group identities were raised during consultations. Judge Abella acknowledges that "it is unrealistic and unfair to expect that all women, native people, disabled persons or visible minorities would articulate a universally adopted proposition as a group" (p. 22). Yet the employment equity law which was passed in response to her report, only reinforces the idea that all women, Indigenous people, visible minorities and disabled persons experience systemic barriers in the same ways.

While Judge Abella articulates some understanding of the differences between groups, noting that "their economic histories are different, their social and cultural contexts are different, their concerns are different, and the particular solutions required by each group are widely disparate" (p. 23), the intersectionality of members' lived experience, occupying multiple subject positions or being of mixed-race identity, is not acknowledged by the law that was passed. Therefore, to understand why Black women tend to be left out of employment equity benefits, we ought to question which women and racial/ethnic minorities were being imagined as intended beneficiaries at the time.

Reinforcing White Women's Power & Privilege

Women and the marginalization they face as a group is defined in the Commission report according to the social norms of hetero-patriarchal white settler society. Women's exclusion within the workforce is attributed to "the historic and legally sanctioned role of women in Canada as homemaker" (Abella, 1984, p. 25), which limited women's access and involvement in public enterprise and employment. However, the same rationale for Black women's marginalization within the workforce cannot be espoused. Historically, Black women's role in Canadian society has always been seen as one of servitude and labourer. From being brought to work as slaves to being recruited to immigrate for work as domestics and nurses (Cooper, 2000), Black women have always been represented in the workforce in

menial roles of servitude, although the reasons behind their exclusion within the university is less about traditional gender role expectations and more about perceptions of Black women not as intellectuals but as substitute mammies and caretakers (hooks, 1981). These limiting stereotypes and controlling images inform social attitudes and norms that "make racism, sexism, poverty and other forms of social injustice appear to be natural, normal and inevitable parts of everyday life" (Collins, 2002, p. 69).

Given the socio-historical status of Black women in Canada at the time, the nature and scope of their marginalization in the workforce was not a subject of consideration in the creation of the category women. Those imagined as members of this designated group were white, non-immigrant women recognized as reproducers of the white nationalist subject and transmitters of national culture (Bunjun, 2011). Nationalist discourses of belonging help to uncover the power differentials that exist between white women, who play an integral role in sustaining Canada's national identity, and non-white women who are constructed as outsiders. Black women would not have been intended beneficiaries of employment equity efforts because they were seen as outsiders, as supplemental bodies brought in to fill domestic labour shortages that arose in light of white women's entry and advancement in the Canadian workforce. Since colonialism and slavery, the enslaved African woman became the basis for the definition of our society's *Other,* and so Black women's subordination becomes necessary for the justification and maintenance of race, gender and class oppression (Christian, 2007; Collins 2002).

The unequal subject positions between Black and white women is reflected in the privileges white women maintain on account of their whiteness, in spite of their gender. For Black women working in the university, they often have to navigate environments where they should expect to be included but are not particularly welcome or respected (Henry, 2015). According to interview participants, the degree of Black women's exclusion is to the

point where they are not considered women but are expected to fit in to the general

category of visible minorities. *Sylvia* claims, "Black women are completely invisible and they

are just lumped into the visible minority category". This sort of conflation serves to sustain

Black women's invisibility and exclusion. *Nathalie* explains that the problem with conflation

is linked to the failure of institutions to engage with intersectionality:

> We use the category of women because many people who use
> the category, including feminist scholars, gender studies
> scholars, don't engage in intersectionality, they don't
> disaggregate the data to raise questions about whether when
> they use the term women or gender it's applicable to all women
> or just white women… So when they talk about gender they
> mean people like themselves. They don't do intersectionality.

The effects of not engaging with intersectionality is revealed in the data (see Figure 3 on

p.68). More white women are being included while Indigenous women and women of colour

experience othering as racialized women and therefore, are left out of employment equity

benefits.

Visible minorities is seen as the catch-all category where anyone, regardless of

gender, who is not white or Indigenous finds their place. The Royal Commission on Equality

in Employment defines visible minorities as "people who are visibly non-white" (Abella,

1984, p. 46). Such a categorization is problematic because it is not only ambiguous but also

insulting; the category's construction reproduces essentialism and othering while whiteness

is reified as normal. Moreover, the conflation of this category gives rise to a racial hierarchy

that privileges those who most embody European physical and cultural traits or are more

easily identified as white passing. *Nathalie* helps to explain the phenomenon as she has

come to recognise and understand it through her own research:

> If we disaggregate [visible minorities] you will see Canada's
> historical racial pecking order. That was a phrase coined in the
> 19th century to talk about the racial hierarchy in Canada, I think
> it persists today. This racial pecking order means then that those
> of us who are Black are down to the bottom of the well because
> it seems to me, when people are hiring they really have all the

> biases that go into hiring; who you are, where you were born, your accent, your name, your letters of references. The way in which we interpret all these things, we tend to favour those that are most like the existing, who fit in with the already existing order and since the already existing order is a white order, then you will see [Black people] are least likely to fit into this prevailing order.

Canada's history and current status as a white settler society is also implicitly articulated through the discourse of visible minorities. The reasons attributed to the exclusion of visible minorities are tied together with members' status and experiences as immigrants (because anyone not white could not have originated from here, despite the fact that whites are also immigrants to this land). Within such a broad category, without refining the data, it is near impossible to determine who is represented or where the greatest imbalances exist.

Representational Politics at Dalhousie and Saint Mary's

Considering the multiple racial and ethnic subject positions that the category visible minorities is intended to represent, it is no wonder university and other state institutions are able to ignore the varying degrees to which different racialized and ethnic minorities experience employment and economic disadvantages. Further, it does not recognize the historical racialized hierarchical structures in place due to colonialism and slavery. University policies, data collection tools and reporting mechanisms replicate this problematic and inadequate approach to employment equity. The same four limited categories are listed on self-identification surveys issued by both Dalhousie and Saint Mary's universities. As I have argued, this approach is outdated and with analytical tools like intersectionality clearly developed, universities have little to no excuse to update data collection and reporting methods in order to capture the complexities and tensions that exist within group categories.

The Saint Mary's University survey (appendix S.4) does not allow for much specificity within categories, except for the category persons with disabilities. Respondents are encouraged to indicate the type of disability they have and to state whether they require accommodation on account of their disability.

Figure 5. Saint Mary's University's Employment Equity Workforce Survey[xxi]

Respondents with disabilities also have the additional option of writing in explanations about their disability, which provides the institution with necessary information needed to implement accommodations. However, for visible minorities, there is no opportunity to specify which racial or ethnic group one identifies with; which means that systemic racism can easily be ignored since the data collected tells a very limited story about faculty representation and who is being denied entry and excluded.

On the other hand, Dalhousie University has taken progressive steps to improve the institution's knowledge of what racial and ethnic minorities are in fact represented within the category of visible minority. Since 2015, Dalhousie's self-identification survey, renamed

Dalhousie's Census Be Counted (see appendix D.5), was modified to allow respondents to specify their racial/ethnic origin(s) from a list provided. Additionally, the survey attempts to capture the complexity of the Black diaspora in Nova Scotia. The multiplicity of Black visible minorities is acknowledged; among the list of racially visible identities a distinction is made between "historically/Indigenous Black Nova Scotians and other "persons of African (Black) heritage."
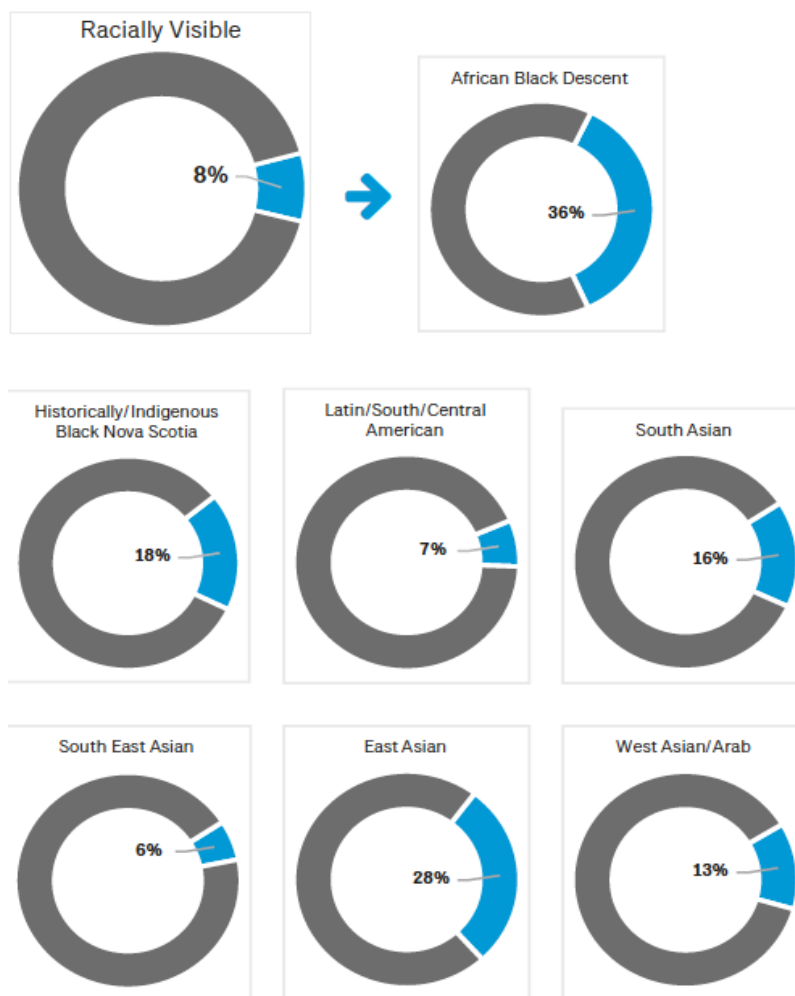
Figure 6. The composition of racially visible Faculty and Staff at Dalhousie University as of 2016[xxii]

According to the university's 2016 employment equity report, of the total 8% of visible minority faculty and staff, the largest groups identify as Black African descent or historically Indigenous Black Nova Scotian. While this appears positive, when we look at the

distribution of visible minorities across the university, the occupations where they are most represented are in administrative and clerical roles; visible minorities are mainly employed as semi-skilled manual labour and in service type jobs.

Occupational Groups	Women		Racially Visible[1]		Aboriginal[1]		Persons w/a Disability	
	2016	2015	2016	2015	2016	2015	2016	2015
Senior Managers	-4.2	-4.4	-1.9	-2.5	-1.1	-0.9	0.8	1.0
Middle & Other Managers	0.6	-4.2	-12.4	-20.3	-1.6	0.4	1.8	4.5
Professionals	41.1	40.6	-88.1	-103.2	-3.8	-13.9	33.3	11.3
University Professors	-11.4	-8.5	-34.0	-53.6	-2.9	-9.6	17.4	3.3
Semi-Professionals & Technicians	-9.8	-10.1	11.9	8.7	-2.7	-3.8	-1.9	-2.2
Supervisors	7.4	6.0	3.6	2.6	-0.2	-1.0	0.0	1.0
Supervisors: Crafts and Trades	-1.5	-1.6	0.8	-0.2	1.2	0.3	2.2	0.2
Administrative & Senior Clerical	7.5	7.4	3.2	1.6	1.5	0.8	28.0	23.0
Skilled Sales & Service	0.4	0.4	-0.2	-0.2	0.0	0.0	0.0	1.0
Skilled Crafts & Trades	1.2	1.1	0.7	-1.4	-0.2	-1.2	-6.6	-6.8
Clerical Personnel	29.6	30.3	11.6	10.2	0.5	0.3	-20.9	-16.6
Intermediate Sales & Service	5.5	4.8	-2.5	-2.4	-0.3	-0.2	-5.2	-4.2
Semi-Skilled Manual	-1.8	-1.9	0.6	0.6	-0.6	-0.7	-1.6	-1.7
Other Sales & Service	39.5	39.2	16.7	4.9	-3.6	-5.8	-7.1	-10.1
Other Manual Workers	-0.3	1.7	1.8	0.8	-0.2	-0.2	-0.7	-0.8
Total	115.2	109.3	-54.0	-100.7	-11.0	-25.8	22.2	-0.3

Figure 7. Employment gaps for equity seeking groups according to occupational group at Dalhousie University for 2016 & 2015[xxiii]

Dalhousie calculates gaps based on benchmarks of labour market availability as determined by the Census of Canada. In reference to the table above, significant gaps exist when it comes to representation of racially visible university professors, professionals and managers. The distribution of racialized employees is disproportionately concentrated in positions as labourers, clerical and service staff and tradespersons. Women, who we already know are mostly white, still contend with patriarchal domination considering that notable gaps exist among senior managers and administrators. We cannot deny that the glass ceiling still exists for women; however, there is a metaphorical concrete ceiling being upheld by multiple systems of domination for racially visible women (and men) in particular. The most promising representation is seen among persons with disabilities where gaps are not recorded to exist among professors, supervisors and managers. For

racially visible minorities, despite being well represented in lower occupational positions,

overall, this group is recorded to have the largest representational gaps compared to the

other designated groups.

This data suggests that barriers to inclusion are influenced and sustained by

traditional perceptions on the value of non-white labour. Dalhousie university evidently

employs Black and other racially visible minorities, but not in positions of higher rank and

authority. For Black women especially, the professoriate is not promoted or experienced as

a space welcoming to their presence. We are exposed to the negations placed on Black

women's intellect. *Sylvia* sheds light on this reality as she shared her experience in trying to

access promotion and tenure:

> They don't like a Black woman who knows a lot of stuff. They
> don't like you, you have to be as dumb as a doornail or
> doorknob…so that works against you too. I've certainly had that
> experience in many places. I went up for tenure and the person
> who was reviewing my file, a senior scholar, she said, well you
> don't have to toot your horn. I said, I'm not tooting my horn, I'm
> just writing down my accomplishments.

Promotion and tenure are processes that can be challenging for scholars who embody

multiple intersecting subject positions of marginalization. Not only do race, gender and

ability factor into experiences with the process, but so do factors such as rank, years of

experience, teaching and types of research and journal publications. Like the Black woman

professor above, racialized scholars whose work focuses on critical perspectives tend to

experience more scrutiny or don't gain the recognition they deserve during their promotion

file review.

Sylvia's credibility as a scholar in Canadian academia is challenged in ways that

white scholars are not because her non-normative presence constitutes her as an outsider

(Smith, Gamarro & Toor, 2017). As a result, "racialized faculty [like *Sylvia*] are less likely to

gain tenure and less likely to be promoted to associate and full professors compared with

non-racialized participants," even though research shows that on average, "racialized faculty outperform their non-racialized counterparts" (Ramos, 2017, p. 71-72). In my efforts to recruit participants for this study, the lack of tenured Black female professors was acutely in evidence. It was clear that there are accomplished Black women doing interesting and important work in Canadian academia; however, most of the already few did not hold tenured positions and so were not interviewed in an effort to safeguard them against the risk of being blocked from tenure for speaking candidly about their experiences within the university institutions they serve. This was a necessary ethical consideration that posed methodological limitations for the study, a point I discuss in detail in chapters 3 and 6 of this thesis.

Black Women's Losing Battle against Liberalism

Despite being qualified enough and making the right academic contributions, Black women are still being passed over and left behind as (tenured) faculty, and the reasons behind their underrepresentation, much like what I've discussed thus far, are in no way unheard of, ground-breaking or new. But for a long time, institutions have employed and continue to employ liberal ideology and the rhetoric of meritocracy and colorblindness to dismiss and ignore critical perspectives that shed light on the systemic racism and sexism that persists. In this section, I point to flaws in this reasoning and highlight the ways liberal notions of equal access, meritocracy and colorblindness are mobilised as excuses for universities to continue ignoring the root causes of the (in)equity problem. Furthermore, as discussed by Haque (2012) and Hage (1999), I acknowledge how multiculturalism is also connected as a significant influence on existing equity and diversity policy frameworks, all of which are deeply embedded in liberal feminist ideologies of equality in access, opportunity and ability. I contend that liberal feminist approaches to employment equity

are ineffective and, ultimately, function to maintain the current status quo, which is

characterised by white hegemonic control.

Dalhousie and Saint Mary's university employment equity policies are written in the

tone of liberal ideology. Notions of universal access, equal treatment and individual liberty

are articulated in the wording of commitment statements, and merit-based discourse is

routinely used in job advertisements. For example, Dalhousie's commitment statement

reads:

> *Dalhousie University is committed to fostering a collegial*
> *culture grounded in diversity and inclusiveness. The university*
> *encourages applications from Aboriginal people, persons with a*
> *disability, racially visible persons, women, persons of minority*
> *sexual orientations and gender identities, and all candidates*
> *who would contribute to the diversity of our community. This*
> *applies to all areas of hiring across Dalhousie—faculty,*
> *including Canada Research Chairs, and staff.*

The terms "diversity" and "inclusiveness" are used in a liberal token sense in that the

statement is carefully worded so as to not suggest that preferential treatment will be given

to certain people but that everyone is welcome to apply. Notions of universality, like these,

are criticized for disavowing social inequalities and racial hierarchies that exist while

preserving white settler hegemony (Haque, 2014). Members of equity seeking groups are

especially "encouraged to apply" as Dalhousie necessitates individual choice and ability to

apply; and recognises minority group members' value in helping to diversify the university's

workforce and collegial community. The above statement employs the right discursive

terms without really expressing what that commitment means or how it is translated into

practice when it comes to positive actions to acknowledge and remove the barriers to

employment.

The underrepresentation of racialized minority groups is often rationalized by

claims that the hiring process is universally accessible, but it is minority scholars who

simply do not apply, are not qualified enough or their expertise is not the best fit for the

recruiting department (James 2009, Smith 2010). In spite of explicit, legal assertions that "employment equity means more than treating persons in the same way" (Employment Equity Act, clause 2), these rationalizations made by faculty and administrators are underpinned by liberal ideologies of universal access, equal treatment and merit that legitimize colour-blind approaches to equity practice. The real effects of such liberal approaches is that, despite the appearance of neutrality and an open system of participation, universities will continue to reproduce the same outcomes, hiring white men and women because the function of implicit bias is masked by liberal feminist discourses of equal access and merit (Sensoy & DiAngelo, 2017; Smith, Gamarro & Toor, 2017). When the language of merit is used in policies and is mobilized to deflect criticism of the slow progress towards equity, it creates boundaries for exclusion and enables white hegemony to prevail.

Hilary Sommerlad (2015) interrogates the discourse of merit and its meaning as "deservingness". She contends, "the discourse of merit is central to the 'boundary' practices [traditionally] deployed by the white male elite…to exclude outsiders" (2325) and so derives meaning from contexts of unequal structures of power and influence. This discourse of merit is often referenced in policy provisions and job advertisements in an attempt to avoid accusations of prejudice or discrimination. In the Saint Mary's University Faculty Union (SMUFU) Collective Agreement, for example, it explicitly states, "evaluation of candidates shall be based solely on the prospective job [and] the candidate who is clearly the best [read best fit] shall be recommended". Furthermore, merit-based discourse is routinely used in job advertisements posted on the university website stating:

> Saint Mary's University hires on the basis of merit and is committed to the principles of employment equity. Saint Mary's University encourages applications from qualified women, visible minorities, Aboriginal people, and people with disabilities. (Retrieved from smu.ca, June 20, 2018)

When merit discourse is employed in policy language like this, it camouflages the raced,

gendered, colonial and western inequalities and biases that exist towards white male and

female candidates. Liberal ideologies of universal access and equal opportunity help to

normalize merit-based evaluations without calling into question the exclusionary meanings

behind the notion. Sommerlad (2015) articulates this point succinctly:

> The hegemony of free markets as the organizing principle of late
> modern society has led to merit's fetishization, because it is
> critical to the ideological presumption that markets are "level
> playing fields." As a result, merit is constructed as outside
> history, dissociated from structures of power, status, and
> influence, and its centrality in recruitment and promotion
> processes is read as an index of modernity, deflecting criticism
> of the slow progress toward diversity, equity, and inclusion
> (2346).

When the underrepresentation of Black and Indigenous female faculty is explained away

with suitability and merit-based reasoning, universities are able to ignore systemic racism

and sexism and instead, preserve white hegemony, and legitimize colour-blind attitudes and

ambivalence about race in the face of obvious inequity and underrepresentation that exists

within the university.

Liberal feminism is an ideological framework that has helped in pressuring

institutions to improve gender parity by stressing similar notions of equality in the interest

of women's socio-economic mobility. However, it is necessary to acknowledge the limits of

liberal frameworks in the struggle for power and resources. Employment equity is a

framework that was developed in recognition of the disadvantage that other groups face;

however, the universal blanket approaches that liberalism subscribes to are inadequate

solutions to complex problems. In the context of this study, liberal feminist iterations of

equity do a disservice to Black women who assume different subject positions to white

women. Equity policy frameworks that neglect to acknowledge and contend with systemic

racism as a historically entrenched system of oppression, which crosscuts all other equity group categories, will always tend to ignore racialized women's marginalization.

In this chapter I have highlighted the inadequacies of employment equity as it is purposed and practiced within liberal feminist ideological frameworks. The problem of category conflation and articulations of equal access, colorblindness and meritocracy as justifications for inaction to deliberately and intentionally address systemic racism are primary factors upholding barriers to Black women's inclusion in the professoriate. I reference the marginalized subject position that Black women occupy as raced *and* gendered subjects in academia to convey the burgeoning need to advance the language and focus of employment equity; as I have shown, the broad-based categories used to reference and address inequity for multiple minoritized groups contribute to sustaining white hegemony within our post-secondary institutions. Furthermore, liberal feminist equity discourses and practices that do not engage with intersectional anti-racist perspectives do little to address the exclusion of racialized women (and men) who may assume multiple subordinate subject positions and identities.

CHAPTER 6: CONCLUSION

This research exposes the ineffectiveness of liberal employment equity discourses and practices as they are institutionalized and exposes how systems of white settler colonialism, slavery and heteropatriarchy intersect to create systemic barriers to Black women's entrance and mobility within Canadian post-secondary institutions. Drawing on in-depth interviews and institutional texts, I engage in a comprehensive study employing critical race feminist discourse analysis (CRFDA) to understand how racialized women, particularly Black women, remain so severely underrepresented as faculty at two Atlantic Canadian universities. Using the lens of intersectionality I sought to debunk the myth of employment equity by investigating the following questions:

i. How has the institutionalization of equity and diversity affected Black women's access and mobility within two popular Atlantic Canadian universities?

ii. How is white hegemony sustained through equity and diversity discourse and practices?

By asking these questions, I have brought attention to a demographic of women who are often ignored and understudied and so typically remain minoritized and invisible, especially within Canadian academia. By framing the research questions in this way, I also sought to interrogate how unequal power relations are sustained under the guise of liberal ideology. Ultimately, this research highlights inadequacies in existing employment equity policies and practices in an attempt to instigate transformation towards more equitable representation, influence and distributions of power.

Summary of the Research Study

This thesis contends employment equity policies operate on a basis of selective performativity whereby whiteness is privileged across and within equity seeking groups;

thus, enabling white women's inclusion while racialized women, specifically Black women, continue to be marginalized and excluded. In answering the research questions, two major findings were made. First, at Dalhousie and Saint Mary's universities employment equity policies have been institutionalized in ways that fail to acknowledge and address the overrepresentation of whiteness and systemic racism. Instead, employment equity has been taken up as symbolic discourse that reproduce selective or non-performativity.

Data analyses reveal that university equity commitment statements and policies are ineffective because they are written as institutional speech acts (Ahmed, 2012). That is, they are written as general statements that are not backed by concrete goals, procedures for enforcement, and in some cases, lack the administrative oversight and accountability mechanisms needed to achieve results. To be effectively operational, university equity policies need to be constructed and practiced in a way that move them beyond symbolic discourse. By symbolic discourse I mean that the meanings ascribed to terms like "equity", "diversity" and "inclusion" are effectively meaningless because they are ambiguous and do not carry clearly defined goals and objectives for enforcement and evaluation. When we read various university equity policies we find that they most often exist at a level of general statements without any concrete goals, procedural requirements or accountability mechanisms. The ambiguity of these statements leaves them open to interpretation by white faculty and administrators who rarely acknowledge the overrepresentation of whiteness.

The employment equity reports and statistics examined expose how institutional whiteness has been reproduced and sustained among faculty at each university. Institutional whiteness is a quintessential legacy of white settler society; it speaks to the character of the university and is not simply about race but also about institutional culture, attitudes and norms that are emblematic of colonial, Eurocentric perspectives and ideology

(Ahmed, 2012; James, 2001; Razack, 2000). It refers to the specific dimensions of racism that serve to elevate white people over racialized persons in ways that appear natural and normative. Interview participants spoke candidly about the effects institutional whiteness has on Black women's access and mobility within the academy. These Black women scholars, who are tenured professors at Canadian universities, described challenges obtaining promotion and tenure as their intellectual contributions are often challenged, their service work is undervalued and their accomplishments and professional influence are questioned or denied.

Systemic racism is symptomatic of institutional whiteness, but it easily goes unnoticed as attempts to improve equity and diversity are reduced to attaining gender parity between white men and women (Smith, 2010). This is evidenced in data which shows that white women's representation exceeds labour market expectations while Black and other racialized women remain severely underrepresented. The failure to address systemic racism enables white hegemony within and across other equity seeking groups; thus, when it comes to improving representation for members of other designated groups, whiteness is privileged, resulting in a sustained institutional white culture and racial hegemony.

The second major finding drawn from the research points to the counterproductive effects of liberal feminist approaches to employment equity. White hegemony is found to be sustained by liberal feminist approaches to equity research and practices. Liberal ideology advances notions of equal opportunities, individual rights and ability, universal access and subscribes to colour-blind merit-based approaches; however, such approaches serve to sustain white hegemony through monolithic categorizations of equity-seeking groups and equity practices that ignore the intersectional nature and effects of systems of domination (Collins, 2016; Crenshaw, 1989, 1991). Critical race feminist discourse analyses of equity

discourse reveal the influence of liberal ideology in the language used, as that which is produced and sustained within a multicultural white settler nation (Hage, 1999).

The terms "diversity" and "inclusiveness" were often repeated in both Dalhousie and Saint Mary's university commitment statements and policy. The terms were used in a liberal token sense in that each institution's equity commitment statement is carefully worded so as to not suggest that preferential treatment will be given to certain people but that everyone is welcome to apply. Members of equity-seeking groups are especially "encouraged to apply" as the institution necessitates individual choice and ability to apply; however, liberal feminist notions of universality, equal access and gender parity, ignore social inequalities that are conditioned by racial hierarchies. As a result, equity policy strategies are developed without attention to assessing and addressing the effects of systemic racism.

Liberal ideology also influences equity research design tools. The data collection surveys and reports issued by each university under study were designed in ways that do not engage with intersectional analysis. The use of broad-based categories like "visible minorities" erases the multiple racial and ethnic groups that identify within this category. Using monolithic perspectives in data collection and reporting help to mask current equity policy inadequacies and ineffectiveness when it comes to improving Black women's representation. Overall, the research findings expose a significant need to reassess the objective and principles of employment equity; there is a clear and pressing need to advance institutional approaches to equity by adopting intersectionality and anti-racist approaches, otherwise we face being held hostage in an inequitable system of white hegemonic control.

Contributions

This research makes significant theoretical and methodological contributions to the advancement of scholarship in the social sciences as well as in the development of social policy and practice. In general, the study exposes the complexity of race relations within Atlantic Canada by investigating the university space as a site of colonial encounter; it also provides theoretical understanding of intersectionality by historicizing Black female identity and highlighting the varied experiences of marginalization that women of colour face in the academy. It also raises important questions on policy development and implementation approaches to achieving employment equity; and provides insight that university human resource departments ought to consider for improving equity hiring and retention practices, and to develop training and programs suited to shift the university culture of whiteness.

Theoretical Contributions

My research contributes to the conceptual and theoretical development of intersectionality in two specific ways. Firstly, in response to debates around what intersectionality means, what it does, and how it ought to be mobilized in the service of social justice change, this study uses intersectionality to explain how power is produced, experienced and struggled over in a complex interlocking web where power relations are not easily siloed. By centering the experiences of Black women as subjects, the research highlights how racialized women are affected and oriented by multiple systems of domination due to their sex/gender performativity *and* racial identities (amongst other social locations). In doing so, it also exposes the unique subject position that white women occupy whereby their gender subordination is juxtaposed by their white privilege, thus permitting opportunities for access and mobility in ways that racialized women do not.

Intersectionality then, helps to explain why employment equity policies have produced such partially successful or selective results. Law and policies that fail to acknowledge the intersectional nature and effects of systems of domination help to sustain oppressive realities, particularly for racialized women. As such, in applying intersectionality to this research analysis, we are better positioned to evaluate and to identify whose interests are served and whose are ignored through articulations of liberal feminist equality and equity frameworks.

As I argue, existing employment equity policies operate on a basis of selective performativity in that they are mobilised in ways to overcome patriarchal domination yet useless in challenging white hegemony and addressing systemic racism. Systemic racism remains a significant barrier to achieving equity because, as this study shows, the social justice and transformative imperative of equity discourse is being overshadowed by notions of diversity that make "variety" easy to achieve without attention to sustained racial inequalities across and within all equity seeking groups.

The second theoretical contribution that my research makes is linked to the imperative for researchers and scholars to think about and use intersectionality, but more importantly, to do so with a clear understanding of intersectionality's prescriptive function found, at its roots, in Black feminism. Intersectionality was conceptualized by early Black feminist thinkers and activists as a "struggle against racial, sexual, heterosexual, and class oppression…based on the fact that the major systems of oppression are interlocking" (CRC Statement, 1974); and in their vision of a revolutionary society, they advocated for a non-hierarchical distribution of power in all aspects of social life and organization. Thus, to dismantle all systems of oppression and processes of domination, institutions that adhere to employment equity must be bold enough to acknowledge and adopt an anti-racist agenda geared towards dismantling white hegemony—a primary system of domination so deeply

entrenched that it continues to obscure political will and outwit our liberationist social justice efforts.

<u>Methodological Contributions</u>

Two significant methodological contributions related to ethical research and practice are made as an outcome of this study: first, the way researchers engage with self-reflexivity in the production of objective knowledge that is relevant and responsive, and secondly, new and challenging ethical considerations that ought to be made when studying marginalized groups. In the process of carrying out this research, certain ethical dilemmas arose with regards to how interview participants and their narratives should be presented. As subjects of the study, Black women scholars, who collectively make up less than 3% of all scholars in Canada (CAUT, 2018), were recruited and interviewed. However, considering the already small general recruitment pool, maintaining participants' confidentiality in relation to personal identifiers became a necessary challenge. In an exercise of self-reflexivity, I acknowledge my positionality as an "outsider within" in relation to the research community. As such, it was imperative for me to be cautious in the ways I present participants' data and theorizations of the research problem, so as not to reproduce stereotypical notions of Black women, distort their knowledge and experiences or threaten their social advancement (Collins, 2002).

Being a Black woman, I identify with the research community and share an informed understanding of the social politics that create the problem that this very research seeks to address. However, as an outsider to the professoriate, given my student status, I recognise my obligation to spotlight and uplift the experiences and expertise of participants while, at the same time, protect them from oppressive institutional resistance that may occur and harm their future mobility and success in the very spaces being studied and critiqued. This consideration raised an important ethical concern: how do researchers studying historically

disadvantaged groups present research participants and their communities in ways that serve to uplift and empower them without withholding necessary truths about their experiences and identity?

Responses to this question would vary based on one's research topic and subjects; nonetheless, it is an important and necessary question for researchers to engage with, especially now, in an academic environment where debates emerge about whether researchers should be part of their research communities or not. It is, therefore, necessary to identify how research ethics are in fact advanced when researchers also identify with those being studied. If not for my insider-outsider status, it would go amiss that although all participants used pseudonyms and were required to be in tenured positions, a certain level of risk being identified remained due to the already small population size. My ability to recognise the possibility for such a risk only arose after interviews with participants as they revealed just how small the community of Black women scholars in Canadian academia really is. The snowball technique adapted for recruitment resulted in participants suggesting the same names for potential participants. Moreover, being an outsider-within, it was my ability to identify with participants that brought them comfort and confidence in me, a unique and specific type of rapport with the researcher on this particular topic. My insider status not only helped to qualify my entry into this small community, but it also placed greater accountability on me to report data in the least harmful but most honest and respectful ways. Thus, knowing what details to include about the participants' background, qualifications, personal identifiers and narrative experiences required thoughtful consideration and meticulous disclosure.

With regards to my second methodological contribution, such ethical dilemmas arising from processes of self-reflexivity ought to be acknowledged as new and challenging considerations for research ethics boards that are equally subject to the endemic of white

overrepresentation and lack of diversity. I recall my own experience seeking ethics

approval for this research where my sample size and choice to research Black women

scholars as experts was challenged on the basis of ascertaining data that would "largely

bias" my research hypothesis or make my research less credible. While this question and

concern may seem reasonable, I would argue that such questions come out of a lack of

insight and concern about the problems associated with whiteness, its dominance and

overrepresentation (DiAngelo, 2011; Sensoy & DiAngelo, 2017). Sample size could not be

helped when the community under study is already so significantly small; and furthermore,

being a member of the research community, specifically one that is historically

understudied, is a necessary feature of research that seeks to build new knowledge that

does not distort the experiences of the group being researched and to create new ways of

thinking and being.

Finally, one practical methodological contribution is made by this research. In this

process of knowledge creation, different methods of analysing data also emerged in the

practice of triangulating data for a more comprehensive analysis. Partially influenced by

intersectional critical race feminist approaches, triangulating the data collected from

interviews, statistical reports, and institutional texts proved to bring nuance and complexity

to preliminary conclusions, forcing me to question further for better and more practical

understandings and possible solutions. By triangulating data and analyses I practically

apply a more intersectional perspective which helps to increase validity and relevance when

discussing the findings and contributions of this study.

Limitations of the Study

In the process of carrying out this research four significant limitations related to the

study's scope, sample size and data analysis arose; each limitation is explained in detail

below.

i. <u>Scope</u>

The scope of the study is narrow and fairly specific as it focuses primarily on two university institutions. While the research findings and conclusions may prove to be true for other Canadian post-secondary institutions, the focus of this analysis was on two universities in a geographic region that is known to have lower levels of population diversity as compared to other regions in Canada. As such, while this specificity may be seen as a weakness in my conclusions, the narrowed focus was a necessary and deliberate choice in order to bring attention to the lagging progress that universities in Atlantic Canada have had in relation to employment equity and improving the representation of women of colour faculty.

ii. <u>Sample Size</u>

The small sample size for interview data collection is a limitation that arises due to the very problem that this research seeks to address – Black women's underrepresentation as faculty within Canadian universities. Given the acute underrepresentation of Black women scholars within Canadian academia, the sample size could not be helped since the number of scholars researching in this field is already so few.

Furthermore, due to the small sample size, which could not be avoided, I was cautious not to include too much information on participants' background or other personal identifiers. While I acknowledge and appreciate that Black women cannot be homogenized as a group, I recognise that in certain circumstances one must use essentialism strategically to protect the confidentiality of individuals who form a very small underrepresented group.

iii. <u>Lack of Institutional Data</u>

The research analysis was limited by the unavailability of institutional data on faculty demographics for the time period under review as well as with regards to the unavailability of disaggregated reporting information. In both case studies, the universities

did not have much published data or reports on faculty representation, and for reports that were available, it was not as easy to determine the representation of Black women specifically due to lack of intersectional data reporting practices. Although the scope of the study extended over a ten-year period, the statistical reports and data collected from secondary sources at each institution only dated back to the past five years. Although this is an institutional shortcoming, this unavailability of equity data limited the analytical scope and premise of the study in that I was not able to draw on recorded quantifiable data to further bolster my conclusions about the state of representation at each institution. Notwithstanding, the lack of published data is a fact that informed my analysis and theorization about the research problem.

In addition to lack of general reporting, for any reports that were published by the university, those few data reports were not disaggregated to allow for an intersectional analysis. That is, university data on representation of the four designated groups did not break down statistics according to gender or racial/ethnic categories; intersectional analyses of collected information from self-identification surveys were either absent or rudimentary at best. This made it more of a challenge to make definite inferences about the representation of Black women faculty at each institution and limited my ability to quantify the representation disparity among Black women scholars. The unavailability of disaggregated data is a universal shortcoming of university institutions that collect and report on faculty demographics (Henry, Kobayashi, Choi, 2017, 2005) and is part of my critique on the partiality of equity policy effectiveness and approaches. Given this limitation, it is critical for university institutions to carry out more in-depth evaluations on the effectiveness of equity policy practices in order to adequately expose policy failures and to debunk the myth of equitable and diverse universities.

Future Implications

This research helps to fill a knowledge gap by identifying and explicating the ways employment equity policies that are practiced within liberal feminist frameworks actually function to keep racialized women (and other racialized minorities) excluded. By using Black women's underrepresentation as an entry point to investigate equity policy ineffectiveness within Canadian post-secondary institutions, I have added new information and perspective analyses for consideration in discussions about improving access and mobility to institutional spaces dominated by whiteness and Eurocentrism. Clearly, whiteness surfaced as an important aspect in how university institutions function and as such, I underscore the scope for scholars to research this topic from a critical whiteness perspective in order to better understand the invisible structures that produce and reproduce white hegemony.

First, this study makes deeper and more profound research on the topic of employment equity possible within larger institutional labour and human resource policy frameworks. While carrying out my investigation, I observed that efforts are being made by universities to address significant disparities in representation, although such actions are taking place in response to significant pressures from governments, funding agencies, and community advocates. Notable changes include the creation of new job opportunities targeted at recruiting advisors and consultants on diversity and inclusion, increased offerings of workplace diversity trainings and public discussions about employment equity. As these developments occur, for future research, it is important to monitor and study the progress and outcomes of these shifts. My research poses necessarily critical questions regarding what is imagined and expected within institutions when employment equity discourse and policies are mobilised. These questions and the findings outlined within this

study help to frame future discussions and considerations on employment equity policy

practice within Canadian post-secondary institutions at all levels of administration.

Secondly, since this research focuses on equitable access to employment within

academia, the depth of this investigation can be extended in order to examine how systemic

barriers operate or are sustained within the workplace environment for (newly) hired

and/or promoted racialized faculty and staff. To assess the comprehensiveness of

organizational changes in equity policy and practice, future research considerations should

focus on organizational culture and the resources established (or not) to aid in the retention

of racialized members within and across all equity seeking groups. One may consider

research questions such as who is being hired to do the work to improve equity and

diversity? How does the institutional culture of whiteness affect and impact the retention of

Indigenous and racialized minorities within predominantly white institutions? How are

efforts to dismantle systemic anti-Black racism being circumvented? Moreover, having

acknowledged the connections between multiculturalism and employment equity, there is

scope to examine how the influence of multiculturalism has allowed equity group

categories, like "visible minorities" to be frozen in time, thus creating erasures of the needs

of multiple racialized and ethnic people. These are just a few questions and considerations

that arose in the process of examination. They are strong starting questions for further

research on the topic.

Third, considering the comprehensive analyses that were made possible with the

use of intersectionality as an analytical lens, this research demonstrates the necessity for

adopting intersectional perspectives that do not ignore white hegemony as system of

domination, which is always at work and operates in tandem with all other systems and

forms of oppression. This research not only makes a case for intersectionality in research

but it prompts deeper engagement in the ways we can effectively incorporate intersectionality in processes of policy development and practice.

Last but not Final Words

The main findings of this study serve to justify my thesis that employment equity policies within Canadian universities, operate on a basis of selective-performativity whereby whiteness is privileged across the four equity seeking groups. I have drawn on primary and secondary data sources to construct a reasonable and compelling argument about the marginalizing effects of liberal feminist approaches to employment equity, particularly as it relates to the severe underrepresentation of Black and other racialized women scholars. The publication of this thesis with the report of findings and analyses therein serves as a significant substantive contribution that is gifted to both Saint Mary's and Dalhousie universities. There is the realization that when it comes to shifting equity discourse and practices so that they affirm the overrepresentation of whiteness and address systemic racism and other barriers, political will must form the backbone of institutional efforts. However, based on the data collected and from sentiments expressed by interview participants, university institutions and administrators tend to lack the political will or motivated urgency to insist on shifting the status quo by mandating equity targets and establishing department positions for Indigenous and other racialized faculty, especially in the face of backlash and resistance from existing white faculty members.

I complete this research with the intention of holding Dalhousie and Saint Mary's universities to account for the failures of their equity policy approaches. This research is concluded with the hopes that both institutions will harness the necessary motivated urgency to acknowledge that the overrepresentation of whiteness is an institutional problem; and to recognise that the effects of such overrepresentation has left Black and

other racialized women scholars at the margins of our intellectual spaces. To admit

employment equity policy ineffectiveness and move it beyond symbolic discourse is a

necessary starting point but efforts to improve equity by dismantling institutional whiteness

and disarming systemic racism is an institutional imperative, an imperative that can no

longer be denied.

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APPENDICES

[i] These statistics are derived from the 2018 CAUT report *Underrepresented & Underpaid Diversity & Equity among Canada's Post-secondary Education Teachers.* The data presented therein is calculated according to numbers derived from the 2016 Census.

[ii] CAUT is a non-profit organization acting as a voice for academic staff across Canada. It represents 70,000 teachers, librarians, researchers and other academic professionals at over 120 universities and colleges across the country.

[iii] The Academic Women's Association (AWA) is an organization founded at the University of Alberta. Its purpose is to provide a voice for women, opportunities for networking, nurturing and career development. AWA is formally recognized for its research, assessments and advocacy on issues that relate to academic women nationally.

[iv] "Visible Minority" is state-sanctioned discourse that is problematized by this research. This thesis acknowledges the erasure of racial and ethnic identities that is implicit in the mobilization of the term; it also recognises how the term's institutionalization has frozen understandings of the processes of racialization in time. Where the term "visible minority" is used, it is repeated in reference to the language in law and policies; however, this research highlights the awareness not to reproduce and replicate liberal discourses around the term.

[v] This research recognizes that the term "Aboriginal" is state-sanctioned discourse which is problematized in a number of different ways. This term is only employed when referencing discourse and language found in law and policy documents. "Indigenous" is the preferred term used elsewhere when discussing the subject position of members of Indigenous nations across Canada.

[vi] Designated groups refers to each of the four groups legislated as equity-seeking or marginalized under employment equity law. According to Canadian law women, Aboriginal peoples, visible minorities and persons with disabilities are the four designated equity seeking groups.

[vii] U15 Group of Canadian Research Universities refers to the association of 15 Canadian public research institutions. Its member institutions undertake 80 percent of all competitive university research in Canada and represent a research enterprise valued at more than $5 billion annually.

[viii] Eurocentrism refers to the assumption that events, history, peoples, knowledge, and information originating from dominant Europe and Euro-descended people is superior, important, more relevant, or a standard to measure what is normal (Bunjun, 2018, Lecture notes)

[ix] Settler Colonialism refers to the production and maintenance of white settler society. White settler society evolves and continues to be structured by a racial hierarchy that is rooted in the dispossession and near extermination of Indigenous populations by white European settlers.

[x] The use of the term "intentional" speaks to the historically entrenched race-based conditions for entry and belonging. Systemic racism is a consequence of intentional laws and policies that were enacted and adhered to in the context of colonialism and slavery whereby Indigenous, Black and other racialized bodies were restricted from occupying certain social locations within white settler societies (see Chapter 4 for further analysis and discussion).

[xi] White settler logic refers to the ongoing processes and mechanisms that are created by white settler society to engage in land dispossession, theft of resources and the establishment of institutions according to white Eurocentric knowledge and ways of being.

[xii] Macleans University Ranking 2018

[xiii] Macleans University Ranking 2018

[xiv] The Federal Contractors Program (FCP) ensures that contractors who do business with the Government of Canada seek to achieve and maintain a workforce that is representative of the Canadian workforce, including members of the four designated groups under the Employment Equity Act. Under this program, contractors are required to sign an agreement to implement employment equity and the obligation to fulfill FCP requirements is ongoing.

[xv] Retrieved from Dalhousie 2016 Employment Equity Report

[xvi] Labour market expectation is calculated based on the total workforce population it is a standard guideline institutions use to determine the institutional gaps in representation for respective equity seeking groups.

[xvii] Data source Saint Mary's University 10.5 Reports 2013-2017. While examining these SMU reports, it was clear that there is an inconsistency and concern regarding how representational gaps are calculates and how reporting takes place.

[xviii] APTN National News (June 23, 2018), The Star Halifax (June 22 & 25, 2018)

[xix] Retrieved from Dalhousie Be Counted: 2016 Census Update

[xx] Retrieved from smu.ca

[xxi] Retrieved from smu.ca

[xxii] Retrieved from Dalhousie 2016 Employment Equity Report

[xxiii] Retrieved from Dalhousie Be Counted: 2016 Census Update

DALHOUSIE UNIVERSITY	*Policy Sponsor:* President	*Approval Date:* October 10, 2017
Employment Equity Policy	*Responsible Unit:* Human Rights & Equity Services	*Amendments:*

A. Background & Purpose

Under Canada's *Employment Equity Act* and the Federal Contractors Program, as a federal contractor, Dalhousie is required to develop, implement, and monitor the progress of an employment equity policy and plan. Actions undertaken by Dalhousie to discharge that obligation and steps it takes to fulfill its commitment to employment equity generally are consistent with applicable provincial human rights legislation in that they seek to address systemic discrimination by improving the conditions of employment of disadvantaged classes of individuals.

Dalhousie is committed to employment equity and wishes to institute active measures to eliminate discrimination and to reverse the historic under-representation of Indigenous peoples (especially Mi'kmaq), members of racialized minority groups (especially historic African Nova Scotians), persons with disabilities, women and persons belonging to sexual orientation and/or gender identity (SOGI) minority groups within its workforce.

The purpose of this Policy is to identify institutional commitments to recognize and redress historical and current-day inequities experienced by certain groups in relation to employment at Dalhousie. It is also to identify institutional accountabilities and procedures for enacting and sustaining campus-wide strategic initiatives to achieve employment equity goals. More specifically, Dalhousie will seek to:

1. Remove barriers to and in employment by eliminating or modifying policies, practices, and systems that are not authorized by law;

2. Introduce positive policies and practices, as well as establish internal goals and timetables to achieve employment equity through hiring, training, promotion, and retention of members of Equity-Seeking Groups;

3. Improve the meaningful participation and engagement of Equity-Seeking Groups throughout Dalhousie; and

4. Improve workplace environments and climate for Equity-Seeking Groups through individual and organizational capacity building and ensuring timely responses to complaints of inequitable systems and practices.

B. <u>Application</u>

This Policy applies to all aspects of employment at Dalhousie, including, but not limited to, recruitment, interviewing, selection, hiring, training and professional development, career progression, promotion and tenure, transfers, terminations, salaries, benefits, and workplace conditions. It does not eliminate any other obligations Dalhousie may have under applicable human rights legislation nor does it displace its obligations under another policy or any applicable collective agreement.

C. <u>Definitions</u>

1. In this Policy:

    a. "Designated Groups" means the groups designated under the Federal Contractors Program, as that list may be amended from time to time and which list currently includes Indigenous peoples, members of racialized minority groups, persons with disabilities (visible and invisible), and women.

    b. "Dalhousie's Employment Equity Plan" is a comprehensive strategy and action plan for achieving equity in employment at Dalhousie.

    c. "Equity-Seeking Groups" means Designated Groups, groups made up of individuals who are members of sexual orientation and/or gender identity (SOGI) minority groups, and any other groups who experience barriers in employment that have been approved by the Employment Equity Council.

    d. "Unit-Specific Employment Equity Plan" is a plan that is developed by an Academic or Administrative Unit within Dalhousie that seeks to achieve employment equity within the Unit. Each such Plan shall be consistent with and informed by Dalhousie's Employment Equity Plan.

D. <u>Policy</u>

1. Dalhousie shall comprehensively address employment equity through the development and implementation of Dalhousie's Employment Equity Plan and Unit-Specific Employment Equity Plans for each academic and administrative support unit.

2. Human Resources and any applicable selection/appointment committee shall ensure that all recruitment initiatives and practices around appointments are governed by the following Principles of Fair Consideration:

    i.   Units will use their best efforts to attract applicants from all Equity-Seeking Groups;

    ii. Units will give preference to qualified self-identified candidate(s) from Equity-Seeking Groups;

    iii. Candidates who do not self-identify as a member of an Equity-Seeking Group, will be selected only if it can be demonstrated that they are substantially better qualified for the position than any other qualified candidate who has self-identified as a member of an Equity-Seeking Group;

iv. In the event that (a) there are qualified self-identified candidates from more than one Equity-Seeking Group and (b) some self-identified Equity-Seeking Groups are less well-represented in the applicable unit than others, a candidate from the less well-represented Group shall be given preference unless other candidate(s) are substantially better qualified for the position; and

v. In applying principles (i) to (iv), special consideration will be given to qualified candidates who self-identified as Mi'kmaq and/or historic African Nova Scotian.

3. The Employment Equity Council shall reflect a diverse representation of members from Equity-Seeking Groups among, with seats strategically designated for particular populations.

4. Dalhousie's Employment Equity Plan and each Unit-Specific Employment Equity Plan shall be assessed annually to ascertain the progress made in achieving employment equity within Dalhousie's workforce and with respect to working conditions at Dalhousie.

E. Administrative Structure

1. Authority: This Policy is sponsored by and falls under the authority of the President.

2. Human Rights & Equity Services: Human Rights & Equity Services (HRES), in collaboration with Human Resources, is the unit responsible for the administration of this Policy.

3. Employment Equity Council: The Council is responsible for working through, and with, HRES to provide advice on the strategic planning, implementation, monitoring, and evaluation of this Policy and Dalhousie's Employment Equity Plan. The Council shall comprise:

   a. Chair, to be selected from among the membership for a two to three year term,
   b. Ex-officio representatives (5):
        i. University Advisor & Assistant Vice-President, Equity & Inclusion
        ii. Assistant Vice-President, Human Resources (or designate),
        iii. Provost & Vice-President Academic (or designate),
        iv. Vice-Provost, Student Affairs (or designate), and
        v. President of the Dalhousie Student Union (or designate);
   c. Employee group representatives (6):
        i. Dalhousie Faculty Association (DFA),
        ii. Dalhousie Professional Management Group (DPMG),
        iii. Canadian Union of Public Employees (CUPE), Local 3912,
        iv. Nova Scotia Government Employees Union (NSGEU), Local 77 (3 year term),
        v. Nova Scotia Government Employees Union (NSGEU), Local 99 (3 year term), and
        vi. Public Service Alliance of Canada (PSAC), Local 86001;
   d. Equity-Seeking group representatives:
        i. Indigenous Mi'kmaq employee representative (1);
        ii. Historic African Nova Scotian employee representative (1);
        iii. Sexual Orientation and/or Gender Identity (SOGI) minority employee representative (1);
        iv. Dis/Abilities employee representative (1); and
        v. Employee representative from any other Equity-Seeking Group approved by the Employment Equity Council.

4. <u>Policy Review:</u> This Policy will be reviewed in accordance with Dalhousie's Policy on Policies or earlier if deemed necessary by the President or Human Rights & Equity Services.

F. <u>Procedures</u>

1. <u>Establishment of Employment Equity Council</u>: The Employment Equity Council will be created through a call for nominations/applications and will normally meet four (4) times per year, generally twice in each of the fall and winter academic terms, or more frequently if required. The Council may develop terms of reference, which must be consistent with this Policy and approved by the Provost, in relation to the operations of the Council and calls for nominations/applications for membership on the Council.

2. <u>Liaison between Employment Equity Council and Human Rights & Equity Services</u>: The Employment Equity Council will collaborate and engage with Human Rights & Equity Services as required under this Policy through the University Advisor & Assistant Vice-President, Equity & Inclusion.

3. <u>Development of Dalhousie's Employment Equity Plan</u>: Human Rights & Equity Services will, in consultation with Human Resources, and in collaboration with the Employment Equity Council, develop, implement, and review annually Dalhousie's Employment Equity Plan.

4. <u>Development of Academic and Administrative Unit-Specific Employment Equity Plan</u>: Each Academic and Administrative Support Unit will, in collaboration with Human Rights & Equity Services, develop, implement, and review annually a Unit-Specific Employment Equity Plan.

5. <u>Collection of Information</u>: On an annual basis, Human Rights & Equity Services will obtain information on (1) the employment of employees who are members of Equity-Seeking Groups, by occupation and salary levels, in relation to all other Dalhousie employees and (2) the representation of Equity-Seeking Groups within the Canadian workforce which Dalhousie can reasonably expect to draw employees.

6. <u>Workplace Environment and Supports</u>: Human Rights & Equity Services will oversee the establishment of measures to ensure a respectful, inclusive, and equitable workplace environment and related supports to promote the meaningful engagement of employees who self-identify as members of Equity-Seeking Groups within Dalhousie. This will include, but is not limited to: information from consultations implemented by Human Resources with employees' representatives and bargaining agents, where applicable; information from Human Resources quality of worklife surveys conducted; and information from employment systems reviews conducted by Human Rights & Equity Services, in partnership with Human Resources.

7. <u>Monitoring and Reporting Progress</u>: Human Rights & Equity Services, in consultation with the Employment Equity Council, will develop and adopt measures and procedures to monitor and evaluate the progress and results made by Dalhousie with respect to employment equity using the information collected under paragraph 5 above and the measures developed pursuant to paragraph 6 above. The UA/AVP, Equity & Inclusion will submit an annual report to the Provost & Vice-President, Academic.

Be Counted: 2015 Census Update

Release Date: March 2016

Be Counted Census: Results and Response Rates

On Nov. 16, 2015, Dalhousie launched a ***Be Counted*** census campaign for all faculty, staff and students. A total of 2264 out of 8587 eligible employees responded to the Census between the launch on Nov. 16th and the end of December 2015. This represents an overall Census response rate of 27%. The response rate of full-time and regular part-time employees (FTE >=30%) was higher at 53%.

Combining 2015 Census responses with previously collected self-identification information provides an overall employee response rate of 38%, and an 81.4% response rate among full-time and regular part-time employees. This response rate is significant as it meets the 80% response rate threshold required by the Federal Contractors Program and ensures that the data we analyze and report is reflective of the diversity of the university community.

A revised self-identification questionnaire was introduced during the 2015 Census campaign. For the first time, the questionnaire contained questions on gender identity and sexual orientation as well as more detailed questions on aboriginal and racially visible employees. This additional data will enable a more comprehensive understanding of the complexity of these groups.

The self-identification data forms the basis of an analysis of Dalhousie's workforce. The workforce analysis informs employment equity planning with faculties and administrative units. It is critical to identifying and removing barriers to full and active participation in the workplace and promoting inclusion on campus.

Response Rates by Employee Group/Bargaining Unit
Total Dalhousie Employee Population

Employee Group/Bargaining Unit	Return Rate
Senior Management Academic	93.4%
Senior Management Staff	90.3%
DFA	78.3%
CUPE	7.9%
Non Union Faculty >= 50%	56.9%
Non Union Part-time Faculty	12.2%
Post-doctoral Fellows	19.7%
DPMG	93.6%
NSGEU Local 77	83.4%
CCS	100.0%
NSGEU Local 99	58.5%
NSGEU Local 99 temps	30.8%
Other full-time staff, n.e.c.	30.8%
Temps	73.9%
Contracts	25.0%
Grant Paid	35.3%
Casuals	4.1%
Total	**38.0%**

Dalhousie Representation by Designated Group, 2015
Employees FTE 30% or Greater

Designated Group	% of Total	% Female by Designated Group	% Employees who Identify in Another Designated Group
Aboriginal	**1.45%**	**70.5%**	**22.7%**
Mi'kmaq	0.69%	80.9%	
Racially Visible	**8.33%**	**50.0%**	**6.7%**
Historically/indigenous Black Nova Scotian	1.55%	72.3%	
Black (African) descent	3.11%	61.7%	
East Asian	2.31%	48.6%	
South Asian	1.26%	36.8%	
South East Asian	0.50%	60.0%	
West Asian	1.09%	42.4%	
Latin/South/Central American	0.56%	42.9%	
Persons with a Disability	**4.99%**	**62.9%**	**16.6%**
Women	**57.16%**		**16.7%**
LGBTQ	**2.88%**	**65.5%**	**16.1%**
Transgender	0.30%	77.8%	
LGBQ	2.88%	65.2%	

Diversity Breakdown by Employee Group/Bargaining Unit 2015
Employees FTE 30% or Greater

Employee Group/Bargaining Unit	Female	Male	Racially Visible	Aboriginal	Persons with a Disability	LGBTQ[1]
Senior Management Academic	50.8%	49.2%	4.9%	1.6%	8.2%	6.6%
Senior Management Staff	51.6%	48.4%	0.0%	3.2%	0.0%	3.2%
DFA	44.1%	55.9%	11.4%	0.8%	4.9%	2.9%
DPMG	71.1%	28.9%	6.1%	1.7%	4.7%	4.3%
NSGEU Local 77	70.9%	29.1%	7.8%	1.8%	6.1%	2.6%
CCS	90.9%	9.1%	18.2%	9.1%	9.1%	0.0%
NSGEU Local 99	32.3%	67.7%	7.5%	1.4%	3.1%	0.3%
Other FT staff, n.e.c.	57.7%	42.3%	1.9%	1.9%	1.9%	1.9%
Total	**57.2%**	**42.8%**	**8.3%**	**1.5%**	**5.0%**	**2.9%**

[1] In order to protect the confidentiality of individuals, responses to the questions on sexual orientation and gender identity have been combined.

Be Counted: 2016 Census Update

Release Date: March 2017

Be Counted Census: Response Rates and Internal Representation

On Nov. 21, 2016, Dalhousie launched the second annual *Be Counted* census campaign for all faculty, staff and students. A total of 1700 out of 7744 eligible employees responded to the Census between the launch on Nov. 21th and the end of December 2016. This represents an overall Census response rate of 22%. The response rate of full-time and regular part-time employees was higher at 36.4%.

Combining 2016 Census responses with previously collected self-identification information provides an overall employee response rate of 44%, and an 87.7% response rate among full-time and regular part-time employees. This response rate is significant as it exceeds the 80% response rate threshold required by the Federal Contractors Program and ensures that the data we analyze and report is reflective of the diversity of the university community.

The 2016 Census saw significant increases in response rates for faculty (DFA 78.3% to 89.7%, Non Union faculty >=50% 63.6% to 89.7% and Medicine Continuing >= 50% 47.3% to 68.8% in 2015 and 2016 respectively) and employees in NSGEU Local 99 (58.5% in 2015 to 83.7% in 2016).

Response Rates by Employee Group/Bargaining Unit
Total Dalhousie Faculty and Staff

Chart 1

Employee Group/Bargaining Unit	Return Rate
Senior Management Academic	93.8%
Senior Management Staff	97.2%
DFA	89.7%
CUPE	15.4%
Non Union Faculty >= 50%	79.5%
Non Union Part-time Faculty	13.3%
Post-doctoral Fellows	25.0%
DPMG	96.9%
NSGEU Local 77	89.8%
CCS	100.0%
NSGEU Local 99	83.7%
NSGEU Local 99 temps	53.3%
Other full-time staff, n.e.c.	27.0%
Temps	56.6%
Contracts	40.0%
Grant Paid/Associated Employees	48.8%
Casuals	10.0%
Total	**43.8%**

Chart 2 provides the equity composition of Dalhousie's full-time and permanent part-time employees, the percentage of female in each group, and the proportion of employees who identify in multiple designated groups, as an indicator of intersectionality.

Chart 2

Dalhousie Representation by Designated Group, 2016
Full-time and Permanent Part-time Employees[1]

Designated Group	% of Total	% Female by Designated Group	% Employees who Identify in Another Designated Group
Aboriginal	**1.9%**	**73.3%**	**28.3%**
Mi'kmaq	1.0%	78.1%	
Racially Visible	**11.0%**	**46.7%**	**8.5%**
Historically/indigenous Black Nova Scotian	1.7%	72.7%	
Black (African) descent	3.6%	58.8%	
East Asian	2.5%	48.8%	
South Asian	1.8%	40.4%	
South East Asian	0.6%	57.9%	
West Asian	1.3%	38.1%	
Latin/South/Central American	0.6%	52.6%	
Persons with a Disability	**5.6%**	**62.4%**	**19.7%**
Women	**56.7%**		**19.7%**
LGBTQ	**3.6%**	**64.4%**	**26.9%**
Transgender	0.3%		
LGBQ	3.6%	64.0%	

[1] Includes employees in Senior Administration, DFA, Non-Unionized faculty>= 50%, DPMG, NSGEU Local 77 and 99, CCS, and other full-time staff not elsewhere classified.

Chart 3 illustrates the diversity representation by employee group/bargaining unit. The percentage of racially visible employees increased from 8.3% in 2015 to 11% in 2016, with the largest gains occurring in faculty (both DFA and Non Union faculty >=50%) and NSGEU Local 99 employees. The proportion of aboriginal persons, persons with disabilities, and employees who identify as LGBTQ experienced moderate increases from the previous year.

Chart 3

Diversity Representation by Employee Group/Bargaining Unit 2016
Full-time and Permanent Part-time Employees[1]

Employee Group/Bargaining Unit	Female	Male	Racially Visible	Aboriginal	Persons with a Disability	LGBTQ[2]
Senior Management Academic	56.3%	43.8%	4.7%	1.6%	10.9%	9.4%
Senior Management Staff	44.4%	55.6%	2.8%	2.8%	0.0%	5.6%
DFA	44.1%	55.9%	15.8%	1.3%	5.8%	3.7%
Non Union Faculty >= 50%	37.7%	62.3%	15.8%	0.7%	2.7%	1.4%
DPMG	72.3%	27.7%	6.9%	1.6%	6.4%	5.4%
NSGEU Local 77	71.4%	28.6%	8.7%	2.3%	5.9%	2.8%
CCS	92.3%	7.7%	7.7%	15.4%	7.7%	0.0%
NSGEU Local 99	32.4%	67.6%	12.2%	2.5%	3.6%	1.9%
Other FT staff, n.e.c.	60.9%	39.1%	9.4%	3.1%	3.1%	1.6%
Total	56.7%	43.3%	11.0%	1.9%	5.6%	3.6%

[1] Includes employees in Senior Administration, DFA, Non-Unionized faculty>= 50%, DPMG, NSGEU Local 77 and 99, CCS, and other full-time staff not elsewhere classified.

[2] In order to protect the confidentiality of individuals, responses to the questions on sexual orientation and gender identity have been combined.

External Labour Market Comparison and Gap Analysis

Self-identification data forms the basis of the analysis of Dalhousie's workforce. Improvements in response rates, as described above, directly contribute to better quality data. The workforce analysis compares Dalhousie's internal representation of employees in the four designated groups to benchmarks of labour market availability[1] by occupation and area of recruitment. This analysis is critical to informing employment equity planning with faculties and administrative units, and is key to identifying and removing barriers to full and active participation in the workplace and promoting inclusion on campus.

Chart 4 presents a comparison of the gaps in representation by designated group and occupational group in 2015 and 2016.

Overall, women continue to reflect labour market availability. Between 2015 and 2016, the gap for women among Middle Managers improved significantly from a gap of -4.2 to full representation, while the gap for female University Professors increased slightly from -8.5 in 2015 and -11.4 in 2016

Significant progress was made in reducing the underrepresentation for racially visible persons from -100.7 in 2015 to -54 in 2016 due in part to improved faculty response rates to the Census as well as increased recruitment activity. Most notable is the improvement in representation of racially visible persons in the Professionals group, of which University Professors comprises close to 75%, and Middle Managers.

Representation of aboriginal persons also experienced substantial gains, as the overall gap declined from -25.8 in 2015 to -11.0 in 2016, due largely to increased recruitment and improved response rates. The Professionals (University Professors), Semi-Professionals and Technicians, and Other Sales and Service groups experienced the largest gap reductions.

In general, the number of employees at Dalhousie who report having a disability are reflective of the labour market, however gaps continue to exist in clerical positions, sales and service occupations and trades.

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[1] Internal representation of women, racially visible persons, and aboriginal person in compared to labour market data from the 0211 National Household Survey and representation of person with a disability is compared to the 2012 Canadian Survey on Disability.

Chart 4   **Comparison of Gaps by Designated Group and Occupational Group, 2016 and 2015**

Occupational Groups	Women		Racially Visible[1]		Aboriginal[1]		Persons w/a Disability	
	2016	2015	2016	2015	2016	2015	2016	2015
Senior Managers	-4.2	-4.4	-1.9	-2.5	-1.1	-0.9	0.8	1.0
Middle & Other Managers	0.6	-4.2	-12.4	-20.3	-1.6	0.4	1.8	4.5
Professionals	41.1	40.6	-88.1	-103.2	-3.8	-13.9	33.3	11.3
University Professors	-11.4	-8.5	-34.0	-53.6	-2.9	-9.6	17.4	3.3
Semi-Professionals & Technicians	-9.8	-10.1	11.9	8.7	-2.7	-3.8	-1.9	-2.2
Supervisors	7.4	6.0	3.6	2.6	-0.2	-1.0	0.0	1.0
Supervisors: Crafts and Trades	-1.5	-1.6	0.8	-0.2	1.2	0.3	2.2	0.2
Administrative & Senior Clerical	7.5	7.4	3.2	1.6	1.5	0.8	28.0	23.0
Skilled Sales & Service	0.4	0.4	-0.2	-0.2	0.0	0.0	0.0	1.0
Skilled Crafts & Trades	1.2	1.1	0.7	-1.4	-0.2	-1.2	-6.6	-6.8
Clerical Personnel	29.6	30.3	11.6	10.2	0.5	0.3	-20.9	-16.6
Intermediate Sales & Service	5.5	4.8	-2.5	-2.4	-0.3	-0.2	-5.2	-4.2
Semi-Skilled Manual	-1.8	-1.9	0.6	0.6	-0.6	-0.7	-1.6	-1.7
Other Sales & Service	39.5	39.2	16.7	4.9	-3.6	-5.8	-7.1	-10.1
Other Manual Workers	-0.3	1.7	1.8	0.8	-0.2	-0.2	-0.7	-0.8
Total	**115.2**	**109.3**	**-54.0**	**-100.7**	**-11.0**	**-25.8**	**22.2**	**-0.3**

[1]Gaps for Professionals and University Professors in 2015 and 2016 have been adjusted by the inclusion of academic recruitment self-identification data, as a result 2015 gaps for these occupational groups will differ from those previously published.

2016 EMPLOYMENT EQUITY REPORT

INTRODUCTION

As outlined in _Inspiration and Impact: Dalhousie Strategic Direction 2014–2018_, the university is committed to fostering a collegial culture grounded in diversity and inclusiveness. With more than 6,000 faculty and staff, Dalhousie values employment equity as an integral part of the diversity and inclusion strategy.

This Employment Equity Report reinforces the university's commitment to compliance with the Federal Contractors Program (FCP), which requires employers with at least 100 employees who do business of $1 million or more with the Federal Government, to achieve and maintain a workforce that is reflective of the labour market for the four designated groups: racially visible persons, aboriginal persons, persons with a disability and women, outlined in the Federal Employment Equity Act.

This report will focus primarily on data required by the FCP, however a more holistic approach to employment equity is our ultimate goal. For this reason, we will include, for the first time, some census data that will capture information about six equity-seeking groups at Dalhousie, including sexual and gender minority groups.

DATA COLLECTION AND CENSUS RESPONSE RATES

Data collected through the census (formerly called self-identification questionnaire) provides the foundation for analysis of Dalhousie's workforce, informs goal setting to ensure our workforce is reflective of the labour market, and supports employment equity planning with faculties and administrative units. All faculty and staff are asked to complete a self-identification questionnaire during their employment at Dalhousie.

In fall 2015, Dalhousie conducted a university-wide Be Counted Census of all faculty and staff to help ensure data on our workforce is up-to-date and is reflective of the diversity of the university community. (See 2015 Dalhousie Census report).

Be Counted Census response rates

81% Employees who have provided self-ID data to Dalhousie

11% Employees of Dalhousie not reported to FCP

38% Overall 2015 census employee response rate

Figure 1 provides a breakdown of response rates by employee group/bargaining unit. The overall response rate of employee groups reported as part of Dalhousie's FCP obligations, highlighted in yellow, was 80.8%. The overall response rate of groups not included in the FCP reporting population, highlighted in grey, was 11.1%.

FIGURE 1. RESPONSE RATES BY EMPLOYEE GROUP/BARGAINING UNIT, ALL DALHOUSIE FACULTY AND STAFF

Employee Group/Bargaining Unit	Return Rate
Senior Management Academic	93.4%
Senior Management Staff	90.3%
DFA	78.3%
CUPE	7.9%
Non Union Faculty >= 50%	63.6%
Clinical Faculty >= 50%	47.3%
Non Union Part-time Faculty	12.2%
Post-doctoral Fellows	19.7%
DPMG	93.6%
NSGEU Local 77	83.4%
CCS	100.0%
NSGEU Local 99	58.5%
NSGEU Local 99 temps	30.8%
Other full-time staff, n.e.c.	30.8%
Temps	73.9%
Contracts	25.0%
Grant Paid/Associated Employers	35.3%
Casuals	4.1%
Total	**38.0%**

Legend:

Groups reported to the Federal Contractors Program
Groups not reported to the Federal Contractors Program

WORKFORCE DATA ANALYSIS

EQUITY COMPOSITION OF DALHOUSIE'S WORKPLACE

The current composition of Dalhousie's full-time and regular part-time faculty and staff is depicted in **Figure 2** (census data combined with previously collected self-identification data). Internal representation is shown for the four designated groups, as well as employees who belong to minority sexual orientation and gender identities.

FIGURE 2. EQUITY COMPOSITION OF DALHOUSIE FACULTY AND STAFF

Women — 56%

Sexual Orientation & Gender Identity/Expression — 3%

Racially Visible — 8%

Aboriginal — 1%

Persons with a Disability — 5%
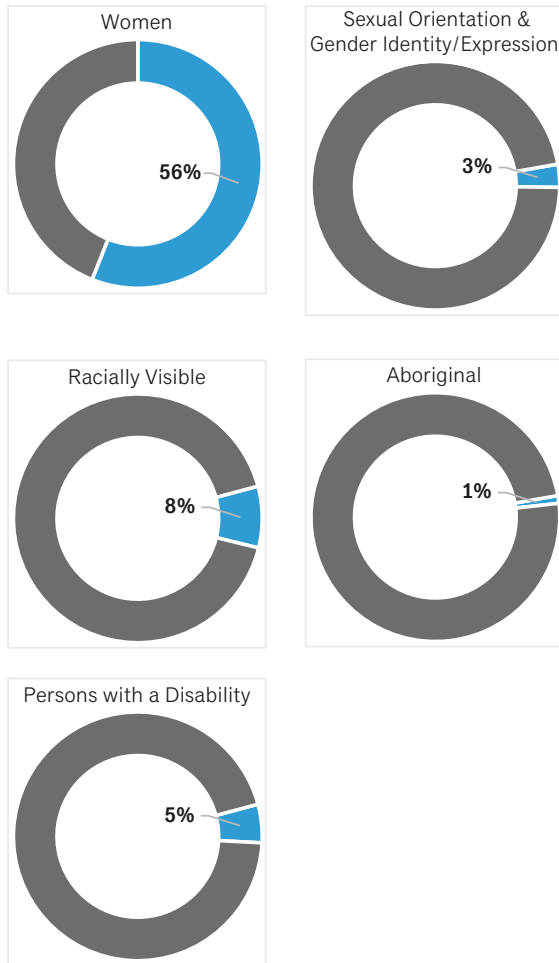
The census also asked more detailed questions on Aboriginal and racially visible employees to further understand the complexity of these groups. Aboriginal faculty and staff comprise approximately 1% of Dalhousie's employees (full-time and regular part-time faculty and staff), and just under 50% of Aboriginal employees identify as Mi'kmaq. **Figure 3**.

FIGURE 3. ABORIGINAL COMPOSITION OF DALHOUSIE FACULTY AND STAFF

Aboriginal — 1%

Mi'kmaq — 48%
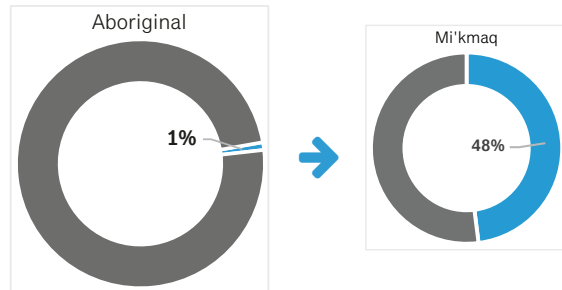
Approximately 8% of Dalhousie's faculty and staff identify as racially visible. **Figure 4**. Of this 8%, the largest groups identify as Black African descent (36%) and East Asian (28%), followed by historically/indigenous Black Nova Scotian (18%), South Asian (16%), West Asian or Arab (13%), Latin/South/Central American (7%), and South East Asian (6%).

FIGURE 4. RACIALLY VISIBLE COMPOSITION OF DALHOUSIE FACULTY AND STAFF

Racially Visible — 8%

African Black Descent — 36%

Historically/Indigenous Black Nova Scotia — 18%

Latin/South/Central American — 7%

South Asian — 16%

South East Asian — 6%

East Asian — 28%

West Asian/Arab — 13%
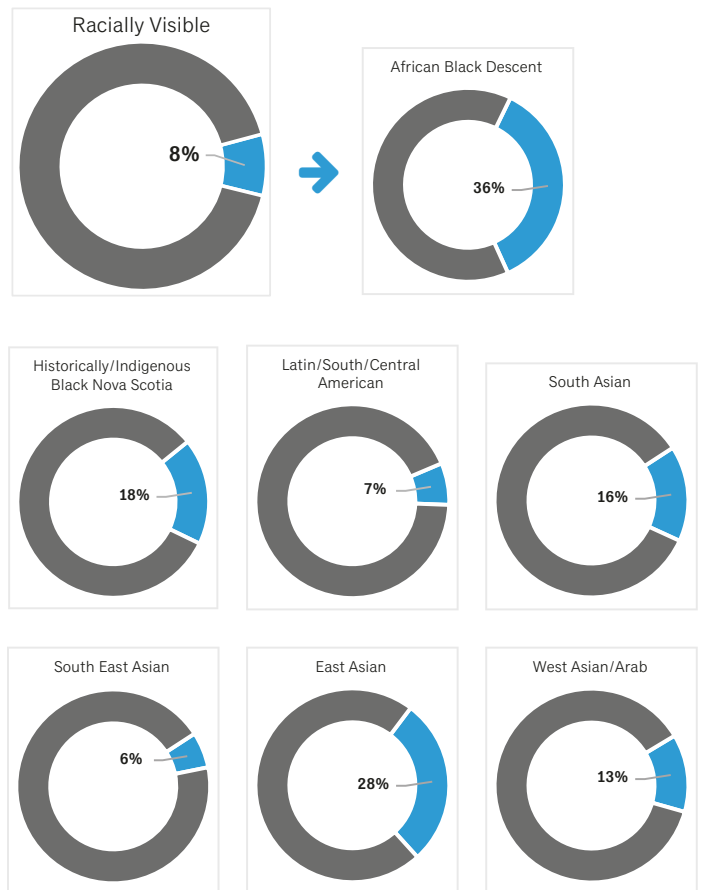
COMPARISON TO THE EXTERNAL LABOUR MARKET

A workforce analysis comparing Dalhousie's internal representation of employees in each designated group to benchmarks of labour market availability from the Census of Canada, by **occupation and recruitment area**, is required by the Federal Contractors Program and is key to determining underrepresentation in our workforce. **Figure 5** compares the internal representation for each designated group by occupational group to the availability of those groups by occupation in the labour market. Labour market availability is available only for the four designated groups, however sexual orientation, gender identity, Mi'kmaq and Black Nova Scotian are included to illustrate the breakdown of these groups by occupation. For examples of the types of positions in each occupational group at Dalhousie, see **Figure 6**.

FIGURE 5. DESIGNATED GROUPS BY OCCUPATIONAL GROUP, COMPARISON OF INTERNAL REPRESENTATION TO LABOUR MARKET AVAILABILITY

Occupational Groups	Female		Aboriginal		Mi'kmaq	Racially Visible		Historically/ Indigenous Black Nova Scotian	Persons w/a Disability		Sexual Orientation/ Gender Identity
	% Emp.	% LMA	% Emp.	% LMA	% Emp.	% Emp.	% LMA	% Emp.	% Emp.	% LMA	% Emp.
Senior Managers	40.6%	52.8%	0.0%	3.0%	0.0%	0.0%	8.2%	0.0%	9.4%	3.2%	3.1%
Middle Managers	50.3%	52.8%	2.6%	2.4%	2.0%	1.3%	14.7%	0.0%	6.0%	4.3%	4.0%
Professionals	50.3%	47.4%	0.7%	1.7%	0.3%	10.1%	19.1%	0.5%	4.6%	3.8%	3.2%
Semi-Professionals/Technicians	36.6%	40.3%	1.1%	2.5%	0.7%	7.7%	4.5%	1.1%	4.4%	4.8%	3.3%
Supervisors	61.0%	46.4%	2.4%	5.0%	0.0%	7.3%	0.9%	2.4%	2.4%	0.0%	2.4%
Supervisors: Crafts/Trades	3.0%	7.8%	3.0%	2.2%	0.0%	0.0%	0.5%	0.0%	9.1%	8.4%	0.0%
Administrative & Senior Clerical	90.1%	88.5%	2.5%	2.3%	1.8%	6.5%	5.6%	1.8%	5.2%	0.0%	2.7%
Skilled Sales & Service	66.7%	53.1%	0.0%	0.0%	0.0%	0.0%	5.2%	0.0%	33.3%	0.0%	0.0%
Skilled Crafts & Trades	3.6%	2.7%	1.8%	2.9%	0.0%	0.0%	1.2%	0.0%	0.9%	7.1%	0.9%
Clerical Personnel	87.5%	77.5%	2.0%	1.9%	0.3%	11.6%	8.2%	5.3%	7.9%	13.4%	3.6%
Intermediate Sales & Service	64.9%	58.8%	1.3%	1.5%	0.0%	2.6%	5.7%	2.6%	1.3%	6.7%	1.3%
Semi-Skilled Manual	0.0%	12.5%	0.0%	4.3%	0.0%	6.7%	2.7%	6.7%	0.0%	11.1%	0.0%
Other Sales & Service	50.8%	29.6%	2.2%	5.3%	1.1%	13.0%	10.3%	4.9%	4.9%	10.3%	0.0%
Other Manual	33.3%	14.2%	0.0%	1.8%	0.0%	11.1%	2.1%	0.0%	0.0%	8.4%	0.0%
Total	**56.4%**	**52.8%**	**1.4%**	**2.2%**	**0.7%**	**8.5%**	**12.5%**	**1.5%**	**4.9%**	**4.9%**	**2.8%**

Legend:

% Emp. = % employees at Dalhousie in each designated group and occupational group
% LMA = % of designated groups available in the external labour market in each occupational group

FIGURE 6. TYPES OF POSITIONS AT DALHOUSIE BY OCCUPATIONAL GROUP

Occupational Group	Employee Groups	Types of Positions
01 Senior Managers	EXAD	President, Vice Presidents, Assistant & Associate VP's, Deans
02 Middle Managers	EXAD, upper level DPMG, DFA	Administrative and Academic Directors, Assoc. & Asst. Deans, Assoc. & Asst Directors, other senior level staff
03 Professionals	DFA and other non union faculty (>=50%), DPMG, senior level NSGEU Local 77 technical staff	All university faculty, librarians, professional counsellors, professional staff - financial, HR, communications, marketing, IT, legal, program managers
04 Semi-Professionals & Technicians	mid level DPMG, NSGEU Local 77	lab technicians and technologists, library assistants, IT support staff, residence life managers, graphic design staff
05 Supervisors, Sales & Service	mid level DPMG, NSGEU Local 99, NSGEU Local 77	supervisors of custodial staff, library clerical staff, financial clerical staff, stores staff, box office manager
06 Supervisors, Crafts & Trades	DPMG, NSGEU Local 99	supervisors of trades staff, carpentry shop supervisors, mechanical shop supervisors, zone supervisors, manager, print centre
07 Administrative & Senior Clerical	DPMG, NSGEU Local 77	administrative assistants, office administrators, residence facilities managers, assistant registrars and other administrative staff
08 Skilled Sales & Service	NSGEU Local 77	buyers in the Bookstore
09 Skilled Crafts & Trades	NSGEU Local 99 and NSGEU Local 77	carpenters, millwrights, electricians, plumbers, machine shop technical staff, power engineers, steamfitters, communications technicians
10 Clerical	NSGEU Local 77, CCS	accounts payable clerks and other financial clerks, clerical staff in payroll and benefits, Registrar's Office, libraries, and in other administrative units and faculties across campus
11 Intermediate Sales & Service	NSGEU Local 77 and Local 99	dental assistants, security officers and animal care technicians in Psychology, Medicine and Agriculture
12 Semi-Skilled Manual	NSGEU Local 77 and Local 99	delivery drivers and print centre staff
13 Other Sales & Service	NSGEU Local 77 and Local 99	custodians and other cleaning staff
14 Other Manual	NSGEU Local 99	landscaping and grounds maintenance staff
14 Other Manual	NSGEU Local 99	landscaping and grounds maintenance staff

	Equity Representation
56%	Women
1%	Aboriginal
8%	Racially visible
5%	Persons with a disability
3%	Sexual orientation & gender identity/expression
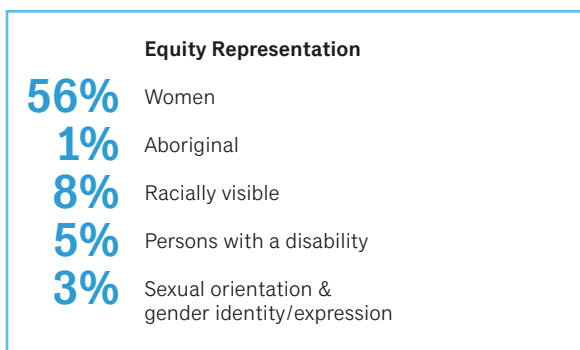
GAP ANALYSIS

The gaps are determined by comparing the internal representation of employees to availability in the labour market as outlined in **Figure 7**. The most significant gaps are denoted in red, while smaller gaps are highlighted in yellow. Gaps highlighted in green indicate occupations and designated groups where internal representation meets or exceeds labour market availability.

FIGURE 7. 2015 FCP POPULATION – GAPS IN REPRESENTATION BY OCCUPATIONAL GROUP

Occupational Groups	**Gaps by Designated Group**			
	Women	Racially Visible	Aboriginal	Persons w/a Disability
Senior Managers	-4.4	-2.5	-0.9	1.0
Middle Managers	-4.2	-20.3	0.4	4.6
Professionals	40.6	-132.2	-13.9	11.3
University Professors	3.8	-67.4	-7.8	5.5
Semi-Professionals/Technicians	-10.1	8.7	-3.8	-2.2
Supervisors, Sales/Service	6.0	2.6	-1.0	1.0
Supervisors, Crafts/Trades	-1.6	-0.2	0.3	0.2
Administrative/Senior Clerical	7.4	1.6	0.8	23.0
Skilled Sales/Service	0.4	-0.2	0.0	1.0
Skilled Crafts/Trades	1.1	-1.4	-1.2	-6.8
Clerical	30.3	10.2	0.3	-16.6
Intermediate Sales/Service	4.8	-2.4	-0.2	-4.2
Semi-Skilled Manual	-1.9	0.6	-0.7	-1.7
Other Sales/Service	39.2	4.9	-5.8	-10.1
Other Manual	1.7	0.8	-0.2	-0.8
Overall	**109.3**	**-129.7**	**-25.8**	**-0.25**

Legend:
- Significant Under-representation
- Slight Under-representation
- Full Representation

Overall the most significant gaps university-wide occur in **racially visible professionals** (of which the largest group of employees are university faculty) and **middle managers**, **Aboriginal professionals** and **persons with a disability who work in clerical positions**.

University leadership, including Deans, Vice-Presidents and Assistant Vice-Presidents have been briefed on these gaps, as well as gaps at the faculty and/or department level. Results of the census and university-wide gap analysis have been shared with union representatives and employee groups and there has been ongoing consultation with the Council on Employment Equity through Affirmative Action.

NUMERICAL GOALS

The Federal Contractors Program requires that numerical goals be set on an institution-wide basis for each occupational group and designated group that have significant gaps or underrepresentation. The university's gaps are highlighted in red in **Figure 7**. A number of factors, including the size of the existing gap as well as the anticipated number of hires and turnover rates, are taken into consideration when determining the appropriate numerical goal. In consultation with Dalhousie leaders, the university's numerical goals have been set and are outlined in **Figure 8**.

FIGURE 8. SUMMARY OF NUMERICAL GOALS FOR DALHOUSIE UNIVERSITY (APPROVED JUNE 2016)

Numerical goals are set for occupational groups that have significant gaps between the number of employees at Dalhousie and the labour market availability. Goals have been set to reduce the current gap by 80% by the end of 2019.

Designated Group: Women

Occupational Group	Numerical Goal		
	Present Gap	Short Term	Long Term
Senior Managers	-4	4	3
Middle Managers	-4	21	7
Semi-Professionals & Technicians	-10	27	8

Designated Group: Aboriginal Peoples

Occupational Group	Numerical Goal		
	Present Gap	Short Term	Long Term
Professionals	-14	13	4
Semi-Professionals & Technicians	-3	3	1
Other Sales & Service	-6	4	1

Designated Group: Persons with a Disability

Occupational Group	Numerical Goal		
	Present Gap	Short Term	Long Term
Skilled Crafts & Trades	-7	6	1
Clerical	-16	19	5
Intermediated Sales & Service	-4	4	1
Other Sales & Service	-10	7	2

Designated Group: Racially Visible

Occupational Group	Numerical Goal		
	Present Gap	Short Term	Long Term
Senior Managers	-3	2	1
Middle Managers	-20	17	4
Professionals	-132	115	30

Short-term goals are set to the end of 2019 and were calculated to reduce the gap by **80%** by the end of that period. For groups that have experienced higher than expected turnover over the past several years, for example women in middle managers and semi-professional/technician positions, hiring goals were set to compensate for the higher turnover. Gaps in representation, hiring patterns and turnover rates will continue to be monitored on an annual basis to assess achievement of Dalhousie's goals.

EMPLOYMENT EQUITY PLANNING

University-wide gaps, hiring goals and response rates will help inform the development of employment equity plans at the faculty and administrative unit level. Employment equity plans with numerical goals for each faculty and/or department will be completed in the fall 2016. An annual workforce data analysis will be provided to the Deans/ Unit leaders as a tool to assess and monitor their progress towards the goals. Employment equity accountability will be incorporated in Dean's strategic and financial planning through the Provost's Office beginning in 2016.

EMPLOYMENT SYSTEMS REVIEW AND BARRIER IDENTIFICATION

A key component to meeting numerical goals is to identify and eliminate barriers in employment. As part of the plan, an **employment systems review** was led by Human Resources in the spring 2016 to learn more about the barriers related to hiring, promotion and retention of our diverse faculty and staff. The review included an assessment of HR policies, procedures and practices, as well as informal policies and procedures.

In addition, the Office of Human Rights, Equity and Harassment Prevention facilitated **employment equity consultation sessions** at each of the campuses with all equity-seeking groups. A short list of barriers will be established from this consultation and review, and measures will be identified to address the short-list gaps and barriers.

The next steps to move forward on developing measures to address barriers include developing a **strategy for priority action on barriers**, **conducting a review of best practices** at other leading institutions across Canada, **developing short and long term measures** as well as a implementation plan to address barriers.

QUESTIONS?

If you have questions about the 2016 Employment Equity Report, please contact the Office of Human Rights, Equity and Harassment Prevention, at 902-494-6672 or BeCounted@dal.ca.

Appendix D.4

DALHOUSIE UNIVERSITY

Self-identification Questionnaire

As a participant in the Federal Contractors Program, Dalhousie University is required to ask all faculty and staff to respond to the following   . The information is used to monitor our representation of members of designated groups at Dalhousie, and to develop employment equity initiatives.   Please note that you may self-identify in more than one designated group. Your responses are held in the strictest confidence.

Self-identifying as a member of one or more designated groups is voluntary. However, you must provide your Banner ID below and return this form to the Office of Human Rights, Equity and Harassment Prevention, even if you choose not to self-identify. Returning your form is essential to Dalhousie meeting its obligations under the Federal Contractor's Program.

Please provide your Banner ID (required):

1. **Do you self-identify as a woman?**   ☐Yes ☐No

2. **Aboriginal people**

    For the purposes of this profile, aboriginal persons are those who identify themselves as Metis, Inuit, First Nations or North American Indian. First Nations or North American Indian include status, treaty or registered Indians, as well as non-status and non-registered Indians.

    Do you consider yourself to be an aboriginal person?   ☐Yes ☐No

    Do you consider yourself to be Mi'kmaq?   ☐Yes ☐No

3. **Racially visible persons**

    For the purposes of this profile, racially visible persons are people in Canada (other than Aboriginal peoples) who are non-white in colour and non-Caucasian in race, regardless of their place of birth or citizenship.

    Examples of racially visible groups, include, but aren't limited to:

    - Black
    - Latin American
    - East Asian (e.g., Chinese, Japanese, Korean)
    - South Asian (e.g., Indian, Pakistani, Bangladeshi)
    - Southeast Asian (e.g., Burmese, Cambodian, Filipino, Laotian, Thai, Vietnamese)
    - West Asian and Arab (e.g., Iranian, Lebanese, Egyptian, Armenian, Palestinian, Syrian, Moroccan)
    - People of mixed origin (e.g., with one parent in one of the racially visible groups listed above)

    Do you consider yourself to be a racially visible person?   ☐Yes ☐No

    Do you consider yourself to be a person of African (Black) heritage?   ☐Yes ☐No

    Do you consider yourself Indigenous Black to Nova Scotia?   ☐Yes ☐No

4. **Persons with a disability**

    For the purposes of this profile, persons with a disability are persons who have a long term or recurring physical, sensory, mental, psychiatric or learning impairment and who

    A) consider themselves to be disadvantaged in employment by reason of that impairment, or
    B) believe an employer or potential employer is likely to consider them to be disadvantaged in employment by reason of that impairment

    and includes persons whose functional limitations due to their impairment have been accommodated in their current job or workplace (e.g., by the use of technical aids, changes to equipment or other working arrangements)

    Examples of groups of persons with a disability, include, but aren't limited to:

    - Coordination/dexterity (e.g. cerebral palsy)
    - Blind/visual impairment

- Speech Impairment
- Non-visible physical impairment (e.g. hemophilia)
- Developmental/mental impairment (e.g. Down's Syndrome)
- Mobility impairment (e.g. need to use a wheelchair)
- Learning disability (e.g. dyslexia)
- Deaf/hearing impairment
- Psychiatric impairment (e.g. severe depression)

Do you consider yourself a person with a disability?   ☐Yes ☐No

If you require workplace support and/or accommodation to perform your job, please contact the Office of Human Rights, Equity and Harassment Prevention at 494-6672.

Thank you for your participation.

Dalhousie University is committed to equity and diversity in employment. All Dalhousie staff and faculty are asked to complete this survey to help create an accurate picture of our workplace to develop an employment equity plan, which is critical to removing barriers to full and active participation in the workplace and promoting inclusion in our diverse community.

The survey takes only a few minutes of your time. You may self-identify in more than one category. You may decline to answer any or all of the questions. All responses to this survey are confidential, and will be reported only in summary or aggregate form. While completion of this survey is not mandatory, return of the survey with your Banner ID is required in order to fulfill the requirements of the Federal Contractors Program and will be used to inform the application of the Employment Equity through Affirmative Action Policy for questions 1 through 4.

Please provide your Banner ID (B00) (required):

1. ABORIGINAL PERSONS

For the purposes of this survey, aboriginal persons are people who identify as First Nations (Status, non-Status, Treaty), Métis, Inuit or North American Indian.

Do you consider yourself to be an aboriginal person?   Yes ☐ No ☐ I prefer not to respond ☐

Do you consider yourself to be Mi'kmaq?   Yes ☐ No ☐ I prefer not to respond ☐

2. RACIALLY VISIBLE PERSONS

For the purposes of this survey, racially visible persons are people (other than Aboriginal persons) who are non-white in colour and non-Caucasian in race, regardless of their place of birth or citizenship.

Do you consider yourself to be a racially visible person?   Yes ☐ No ☐ I prefer not to respond ☐

If YES, please indicate the group(s) below which best applies to you.

Historically/indigenous Black Nova Scotian?   Yes ☐ No ☐ I prefer not to respond ☐

Person of African (Black) heritage?   Yes ☐ No ☐ I prefer not to respond ☐

East Asian (Chinese, Japanese, Korean, etc.)?   Yes ☐ No ☐ I prefer not to respond ☐

South Asian (Indian, Pakistani, Bangladeshi, etc.)?   Yes ☐ No ☐ I prefer not to respond ☐

South East Asian (Cambodian, Filipino, Thai, Vietnamese, etc.)?   Yes ☐ No ☐ I prefer not to respond ☐

West Asian or Arab (Iranian, Lebanese, Afghan, etc.)?   Yes ☐ No ☐ I prefer not to respond ☐

Latin, South or Central American?   Yes ☐ No ☐ I prefer not to respond ☐

DALHOUSIE UNIVERSITY

If you have questions, please contact:
Human Rights & Equity Services
902.494.6672 or becounted@dal.ca

3. PERSONS WITH A DISABILITY

For the purposes of this survey, persons with a disability are people who have a long term or recurring physical, sensory, mental, psychiatric or learning impairment and includes people whose functional limitations due to their impairment have been accommodated in their current job or workplace (e.g., by the use of technical aids, changes to equipment or other working arrangements)

Do you consider yourself a person with a disability?   Yes ☐ No ☐ I prefer not to respond ☐

4. GENDER

Do you self-identify as a woman?   Yes ☐ No ☐ I prefer not to respond ☐

5. SEXUAL ORIENTATION, GENDER IDENTITY AND EXPRESSION

**Do you consider yourself to be a person who is
lesbian, gay, bisexual, queer, two-spirited or a similar term?**   Yes ☐ No ☐ I prefer not to respond ☐

**Do you consider yourself to be a person who is trans,
transgender, transsexual, gender queer or a similar term?**   Yes ☐ No ☐ I prefer not to respond ☐

Thank you for completing the Dalhousie Census. All information is strictly confidential.

DALHOUSIE UNIVERSITY   If you have questions, please contact:
Human Rights & Equity Services
902.494.6672 or becounted@dal.ca

Dalhousie University
Equity, Diversity and Inclusion Public Accountability and Transparency Requirements
Canada Research Chairs
October 27, 2017

Dalhousie's Equity, Diversity and Inclusion Commitment Statement: Dalhousie University is committed to fostering a collegial culture grounded in diversity and inclusiveness. The university encourages applications from Aboriginal people, persons with a disability, racially visible persons, women, persons of minority sexual orientations and gender identities, and all candidates who would contribute to the diversity of our community. This applies to all areas of hiring across Dalhousie—faculty, including Canada Research Chairs, and staff.

Dalhousie's Strategic Priority 5.2: To foster a collegial culture grounded in diversity and inclusiveness.

Strategy for Raising Awareness within Dalhousie University of its commitment to and the benefits of Equity, Diversity and Inclusion: Dalhousie's commitment to equity, diversity and inclusiveness is detailed within the university's Diversity and Inclusiveness Strategy, posted online here: https://www.dal.ca/cultureofrespect/diversity-strategy.html

This applies to all areas of hiring across Dalhousie—faculty, including Canada Research Chairs, and staff, as detailed in Goal 4: Institutional Viability and Vitality to recruit and retain a diverse workforce with emphasis on historically underrepresented groups.

Governance Plan for the Approval of the Institutional Equity, Diversity and Inclusion Action Plan: Dalhousie has a robust Diversity and Inclusiveness Strategy (https://www.dal.ca/cultureofrespect/diversity-strategy.html) that resulted from a wide range of consultations within the Dalhousie community. Each part of that strategy has its own governance structure based on a number of factors. Dalhousie would view any Canada Research Chair Program (CRCP)-specific initiatives to require the approval of the Vice President Research following consultation with Human Resources and the Office of Human Rights and Equity Services.

Dalhousie's Equity, Diversity and Inclusion Action Plan can be found here: https://cdn.dal.ca/content/dam/dalhousie/pdf/research-services/Policies/Dalhousie%20Equity,%20Diversity,%20Inclusion%20Action%20Plan%20FINAL.pdf

Appendix D.6

Monitoring of Equity, Diversity and Inclusion at Dalhousie: HR and, when appropriate, Dalhousie Research Services, monitor equity, diversity and inclusion matters and bring any concerns to the attention of the Provost & Vice-President Academic and, when appropriate, the Vice-President Research. This includes recruitment processes, search committees and candidate pool as well as tracking of targets set by the University and the CRCP.

Dalhousie's Equity Targets and Gaps:

Current as of October 2017:

INPUT DATA	Number of active chairs
CRC chairs by Agency	
NSERC	15
CIHR	11
SSHRC	6
Total Active CRC chairs	**32**
Chairs who are members of the designated groups	
Women	12
Visible minorities	5
Persons with disabilities	0
Aboriginal Peoples	1

RESULTS	Target	Occupancy	Gap	Gap (# of Chairs)[*]
Women	30%	38%	no gap	no gap
Visible minorities	15%	16%	no gap	no gap
Persons with disabilities	4%	0%	4.0%	1
Aboriginal peoples	1%	3%	no gap	no gap

Policies governing the staffing of Canada Research Chair positions: Canada Research Chair positions at Dalhousie would be subject to all Dalhousie University policies, available at www.dal.ca/policies

Relevant Links:

- Dalhousie's Canada Research Chair Utilization Spreadsheet (Current as of October 2017)
- Current Canada Research Chair Position Postings at Dalhousie are available at blogs.dal.ca/academiccareers/welcome/
- The Canada Research Chair Program's Equity Diversity and Inclusion Practices are available at http://www.chairs-chaires.gc.ca/program-programme/equity-equite/index-eng.aspx
- Public Report on Progress Made in Meeting the Institution's Objectives (to be posted by October 31 of each year, starting in 2018)

Appendix D.6

In accordance with the [Canada Research Chair Program's Equity, Diversity and Inclusion Action Plan](#), Dalhousie University:

- Provides training on equity, diversity and inclusion—including instructions on limiting the impact of unconscious bias—to all individuals involved in the chair recruitment process;
- Provides a copy of the open job advertisement with the paper copy of all nominations (including new, advancements and foreign);
- Collects data regarding applicants to chair positions and active chairholders who self-identify as members of the four designated groups. This data is collected at the time of application, and again during the course of employment, through Dalhousie's annual Be Counted census.

For any questions and concerns regarding Dalhousie's Equity Diversity and Inclusion Agenda, please contact:

Arig al Shaibah
Interim Executive Director
Human Rights and Equity Services
Tel: 902-494-6672
Email: arig.alshaibah@dal.ca

Appendix D.7

Dalhousie Diversity Faculty Award 2018

Guidelines for Faculty Submissions

As stated in the Dalhousie Diversity Faculty Award (DDFA) Call for submissions, simply increasing the numbers of designated group faculty is not sufficient to create and support diversity at Dalhousie. While the DDFA program is intended to have a direct impact on the number of designated group faculty, we must also consider the other factors which support diversity in the long term and which will aid us in achieving the goals for Strategic Priority 5.2, to "foster a collegial culture grounded in diversity and inclusiveness."

Provost and Vice-President Academic Carolyn Watters has asked faculties to describe their commitment to supporting diversity that encompasses: education, outreach, recruitment, retention, and organizational climate. Below, please find a brief discussion of some of the key issues related to these areas to guide the development of your submission for the 2018 Dalhousie Diversity Faculty Awards.

Education – There are a number of ways that education can be defined in this context. A few examples of "education" initiatives that could support diversity are: offering diversity education for faculty, staff and students; and incorporating diversity into curriculum development.

Outreach – A long-term plan for sustaining diversity in a faculty should include outreach to both prospective and current students. This may include outreach to diverse groups of prospective students as part of a student recruitment plan, or a mentoring program for existing students to support their development towards a career in academia. Community outreach could also be a factor that would contribute to diversity and inclusion.

Recruitment – One of the challenges in recruiting for the DDFA is the small pool of potential applicants. Submissions that offer creative solutions to this challenge should be viewed positively. For example, the 2012 Associate Deans' Academic Council (ADAC) noted that "there was particular strength in proposals that provided flexibility, such as hiring in one of several departments." Other possible solutions could include targeted distribution of the advertisement, or prior knowledge of a desirable (and eligible) candidate (or pool of candidates) in the field.

Retention – It is anticipated that the DDFA program will help bring some diverse academics to Dalhousie, but what will keep them here? Plans for orientation and onboarding, mentorship and professional development, should all be developed with diversity in mind. Any initiative that aims to identify and address systemic discrimination would also strengthen our retention of diverse academics.

Organizational Climate – It is imperative that we take climate into consideration as we actively pursue diverse candidates. Once recruited, we want to ensure that new faculty members are welcomed into an inclusive environment. Initiatives that aim to create inclusion in the workplace, and a demonstrated understanding of these issues would strengthen DDFA submissions.

Each of these criteria can be interpreted in a number of ways, and in the spirit of diversity, it is important that we do not try to define them narrowly, but remain open to diverse perspectives and interpretations. As the 2012 members of ADAC noted, support for diverse faculty "extends beyond the formality of work routine and responsibilities; it extends into social support networks and providing a respectful work environment."

Appendix S.1

10.4 POSITIVE ACTION TO IMPROVE THE EMPLOYMENT OF WOMEN, ABORIGINAL PEOPLES, VISIBLE MINORITIES, AND PEOPLE WITH DISABILITIES

10.4.1
The parties to this Agreement are committed to the objective of equal opportunities through positive action to improve the employment of women, aboriginal peoples, visible minorities, and people with disabilities in the university community.

10.4.2
The Employer will determine, in consultation with each academic unit, whether or not there are serious imbalances in the composition of Employees with respect to the four groups specified in 10.4.1 within the academic unit. Where it has been determined that a serious imbalance exists, reasonable goals shall be established to address the imbalances. The results of these actions shall be reported in writing as outlined in 10.4.8.

10.4.3
Prior to making any appointment, the Employer shall make a positive attempt to recruit women, aboriginal peoples, visible minorities, and people with disabilities as candidates.

10.4.4
The Selection Committees referred to in 10.1.20(d) and 10.2.30 shall include at least one member from one of the groups specified in 10.4.1. Where there are no members of a particular specified group employed in an academic unit, a replacement Employee from one of the specified groups will be selected from a cognate unit.

10.4.5
Evaluation of candidates shall be based solely on the requirements of the prospective job, for Faculty Members as per Article 10.1.20 and for Librarians as per Article 10.2. The candidate who is clearly the best shall be recommended, but when candidates are judged to be equal, the best candidate with respect to the four groups specified in 10.4.1 shall be recommended until the academic unit has met the goals suitable under Article 10.4.2.

10.4.6
In forwarding the recommendation of a specific candidate for appointment to the Dean, the Selection Committee shall include a report outlining its actions with respect to Articles 10.4.1 to 10.4.5.

10.4.7
In reviewing the Selection Committee's recommendation the Dean, or University Librarian when the appointment is to a librarian position, shall consider the recommendation in the context of the requirements outlined in Articles 10.4.1 to 10.4.5.

10.4.8
The Employer shall report in writing annually to Senate and to the Board of Governors by 1 December, on actions taken to improve the employment of members of the four groups specified in 10.4.1 in the university community, and in particular the development and implementation of the hiring goals required for academic units. Such reports shall also be forwarded to the Union.

Appendix S.2

SMU Equity Statement:

"Saint Mary's University hires on the basis of merit and is committed to the principles of employment equity. Saint Mary's University encourages applications from qualified women, visible minorities, Aboriginal people, and people with disabilities. Preference will be given to Canadian citizens and permanent residents of Canada."

Appendix S.3a

This report cancels and supersedes the previous report, distributed December 1, 2013 to Senate and Board of Governors.

2013 Report on Positive Action to Improve the Employment of Women, Aboriginal Peoples, Visible Minorities, and People with Disabilities at Saint Mary's University

This report is provided in compliance with Article 10.4.8 of the Saint Mary's University Faculty Union Collective Agreement (September 1, 2012 to August 31, 2015) which requires that the University report in writing annually to Senate and the Board of Governors on actions taken to improve the employment of women, aboriginal peoples, visible minorities, and people with disabilities in the university community and in particular the development and implementation of the hiring goals required for academic units. Please see Appendix A for full Article 10.4.

Background

Federal Contractors Program

The Federal Contractors Program (FCP) required provincially regulated employers with 100 or more employees bidding on federal contracts of $200,000 or more to certify that they would implement employment equity measures. Following a successful bid on a contract involving our residences, Saint Mary's University signed a certificate of commitment under the FCP in 1993. The University submitted an Employment Equity Work plan to the Federal Government in November 1998. In 2005 the University was notified by the Department of Human Resources and Skills Development Canada (HRSDC) that Saint Mary's University had been selected for a compliance review under the FCP. In 2007, the University was notified that the compliance review was completed and the University was in compliance with the FCP.

The Federal Contractors Program (FCP) was redesigned as part of Budget 2012 and the Government's commitment to reduce regulatory red tape burden for smaller employers. The redesigned program applies to contractors who receive an initial goods and services contract valued at $1 million or more, an increase from the previous threshold of $200,000. Given that Saint Mary's University was not awarded a contract above the threshold Saint Mary's was notified in August 2013 that our Certificate of Commitment has been canceled. However, the University would be required to meet the requirements of the FCP if another Certificate of Commitment was signed in the future. While SMU is no longer required to survey its employees and report under the Federal Contractors Program, Saint Mary's University remains committed to the principles of Employment Equity and promoting a fair and inclusive workplace, free from discriminatory barriers.

Employment Equity

Employment equity seeks to achieve equality by eliminating barriers to employment which have existed for certain groups. Equity requires planning for managing change and increasing diversity. Achieving equity in the workplace means creating a level playing field, where no person is denied employment opportunities for reasons unrelated to ability. The goal is a representative workforce where equality in the work place is a reality.

Equity does not mean displacing employees or hiring unqualified people: hiring and promotion will be on the basis of ability and merit. The SMUFU Collective Agreement emphasizes that the ranking of all applicants for a faculty position "...shall be based solely on academic merit and teaching capability". Article 10.4.5 states that the candidate "...who is clearly the best shall be recommended, but when candidates are judged to be equal, the best candidate with respect to the four groups specified in 10.4.1 shall be recommended until the academic unit has met the goals suitable under Article 10.4.2".

Employment Equity Workforce Survey

Saint Mary's University conducts an Employment Equity Workforce Survey (EEWS) to determine the representation of aboriginal persons, persons with disabilities, visible minorities and women (the groups specified in Article 10.4.1) in the University workforce. The University is allowed to collect this information for employment equity purposes under the Nova Scotia Human Rights Act and the survey has been reviewed at the Nova Scotia Human Rights Commission.

The confidential survey asks employees to self-identify their status. The survey is not mandatory, but employees are encouraged to respond to help the University identify areas where members of groups are under-represented and to set realistic equity goals under its Employment Equity Program.

Relative to reporting employment equity data, regulations require that individuals not be able to be identified from the data presented. Therefore, given the relatively small size of many academic Departments and the Library, data for the four groups specified in Article 10.4.1 is presented for the entire University and also at the level of individual Faculties and the Library. Data for women only is presented at the level of Academic Departments and the Library.

Saint Mary's University Results

The Employment Equity Workforce Survey was last conducted in August 2013. A total of 791 Full-time and regular part-time employees were surveyed, with 661 responses. Part-time Faculty were not included in the 2013 survey[1]. Of those surveyed, 545 self-identified as a member of one of the four specified groups.

Federal Employment Equity Act Guidelines require comparison of internal representation relative to the workforce availability of the four groups as determined through Statistics Canada labour force surveys. [2] For FCP purposes, employment equity data is driven by total population. SMU data is presented using two methodologies (please consult Appendix B) with the following results.

Saint Mary's University (n=791)   **Table 1.a, Total Population**

Designated Group	SMU		Labour Market Expectation (LME)		Gap	SMU # as % of LME #
	#	%	#	%	#	%
Women	421	53.2%	379	47.9%	42	111.1%
Aboriginal	9	1.1%	25	3.1%	-16	36.7%
Disability	41	5.2%	39	4.9%	2	105.8%
Visible Minority	74	9.4%	121	15.3%	-47	61.1%

Note: Labour market availability data used in this table are for all occupations

[1] Part-time Faculty were not included in the 2013 Employment Equity Workforce survey because it was completed in August. The next survey will be scheduled such that part-time faculty may be included.
[2] Labour Market Availability Data: 2006 Census of Canada and the 2006 Participation and Activity Limitation Survey.

Table 1.b, Survey Respondents

Saint Mary's University (n=661)

Designated Group	SMU #	SMU %	Labour Market Expectation (LME) #	Labour Market Expectation (LME) %	Gap #	SMU # as % of LME # %
Women	421	63.7%	317	47.9%	104	133.0%
Aboriginal	9	1.4%	20	3.1%	-11	43.9%
Disability	41	6.2%	32	4.9%	9	126.6%
Visible Minority	74	11.2%	101	15.3%	-27	73.2%

Note: Labour market availability data used in this table are for all occupations

- Women at SMU represent 63.7% of survey respondents, 104 greater than the labour market expectation.
- Aboriginals represent 1.4% of survey respondents, representing a gap of 11.
- Persons with disabilities represent 6.2% of survey respondents, 9 greater than the labour market expectation.
- Members of a visible minority represent 11.2% of survey respondents, representing a gap of 27.

In previous guidelines, underrepresentation was considered significant if it was 20% or more or if there was a gap of over 30 between the expected number of employees (based on the comparable labour force representation) and the actual number. The FCP no longer identifies this as a filter for significance. According to current Federal Employment Equity Act Guidelines, underrepresentation is considered significant if the number gap is -3 or greater (note that while the gap is referred to as -3 or greater, the actual numerical value is -3 or less, i.e., -3, -4, -5, etc.), and if the percentage gap is 80% or less of the labour market expectation.[3] For purposes of applying this Guideline, the percentage gap represents the number of employees self-identified in relation to the labour market expectation. For example 421 survey respondents self-identified as women; this represents 133% of the labour market expectation of 317. Based on this Guideline, relative to survey respondents at Saint Mary's University, members of visible minorities and aboriginals are underrepresented.

Full-time Faculty and Professional Librarians Results

The EEWS included 260 Full-time Faculty and 9 Professional Librarians. Table 2 presents the number of Full-time Faculty and Professional Librarians surveyed by faculty and rank

Table 2

Full-time Faculty & Professional Librarians by Rank	Science	Arts	SSB	Library	Total
Lecturer	0	1	6		7
Assistant	15	26	18		59
Associate	32	45	29		106
Full	30	29	22		81
Lecturer I	4	2	0		6
Lecturer II	0	0	1		1
Librarian I				0	0
Librarian II				1	1
Librarian III				3	3
Librarian IV				5	5
Total by Faculty and Library	**81**	**103**	**76**	**9**	**269**

Overall, 210 Full-time Faculty and 8 Professional Librarians responded to the survey representing an overall response rate of 81% (Faculty of Science – 84%, Faculty of Arts – 80%, SSB – 79%) and 88.9% for

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[3] Human Resource and Social Development Canada (2009, August). Employment Equity in Your Workplace. Federal Contractors Program, Ottawa: Human Resources and Skills Development Canada

Professional Librarians)[4].

Table 3 shows the representation of the specified groups within Faculties. Overall, 136 of the 210 Full-time Faculty members who responded to the survey, self-identified as a member of a specified group: women, aboriginal, disability and visible minority. Note that respondents may have self-identified as a member of more than one group. In total, 45.7% percent of Full-time Faculty identified as women, 0.5% as aboriginal, 3.3% as a person with a disability, and 15.2% as a visible minority. The number of Professional Librarians respondents (n=8) is too small to show a breakdown of numbers according to the four specified groups and therefore data are provided solely for representation of women.

Table 3.a, Total Population

Saint Mary's University, FT Faculty and Professional Librarians

Designated Group	Science n=81		Arts n=103		SSB n=76		Total FT Faculty n=260		Professional Librarians n=9	
	#	%	#	%	#	%	#	%	#	%
Women	23	28.4%	42	40.8%	31	40.8%	96	36.9%	5	55.6%
Aboriginal	1	1.2%	0	0.0%	0	0.0%	1	0.4%	**	
Disability	2	2.5%	2	1.9%	3	3.9%	7	2.7%	**	
Visible Minority	5	6.2%	3	2.9%	24	31.6%	32	12.3%	**	

*** Data suppressed to protect confidentiality*

Table 3.b, Survey Respondents

Saint Mary's University, FT Faculty and Professional Librarians

Designated Group	Science n=68		Arts n=82		SSB n=60		Total FT Faculty n=210		Professional Librarians n=9	
	#	%	#	%	#	%	#	%	#	%
Women	23	33.8%	42	51.2%	31	51.7%	96	45.7%	5	62.5%
Aboriginal	1	1.5%	0	0.0%	0	0.0%	1	0.5%	**	
Disability	2	2.9%	2	2.4%	3	5.0%	7	3.3%	**	
Visible Minority	5	7.4%	3	3.7%	24	40.0%	32	15.2%	**	

*** Data suppressed to protect confidentiality*

Federal Employment Equity Act Guidelines require comparison of internal representation relative to the workforce availability of the four groups. Within the labour market availability (LMA) data, occupations are coded and assigned a National Occupational Classification (NOC) code.[5] University Faculty and Professional Librarians come under the NOC grouping of "Occupations in education, law and social, community and government services". University Professors and Lecturers are assigned a single NOC code regardless of rank. Professional Librarians are classified under a different NOC code.

Table 4 presents the national labour market expectation by Faculty and Librarians for the four groups: 39.6% women, 0.9% aboriginal, 4.5% persons with a disability, and 15.1% visible minority. For Professional Librarians the labour expectation would be (79.8%) women.

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[4] Saint Mary's data are based on 2013 Employment Equity Workforce Survey, which excludes Part-time Faculty (CUPE 3912).

[5] The National Occupational Classification (NOC) is the nationally accepted reference on occupations in Canada. It organizes over 40,000 job titles into 500 occupational group descriptions. It is used daily by thousands of people to compile, analyze and communicate information about occupations, and to understand the jobs found throughout Canada's labour market. Human Resources and Skills Development Canada (HRSDC), in partnership with Statistics Canada (STC), update the NOC according to 5-year Census cycles. http://www5.hrsdc.gc.ca/NOC/

Table 4.a, Total Population

Labour Market Expectation - FT Faculty and Professional Librarians

Designated Group	Science n=81		Arts n=103		SSB n=76		Total FT Faculty n=260		Professional Librarians n=9	
	#	%	#	%	#	%	#	%	#	%
Women	32	39.6%	41	39.6%	30	39.6%	103	39.6%	7	79.8%
Aboriginal	1	0.9%	1	0.9%	1	0.9%	2	0.9%	**	
Disability	4	4.5%	5	4.5%	3	4.5%	12	4.5%	**	
Visible Minority	12	15.1%	16	15.1%	11	15.1%	39	15.1%	**	

Table 4.b, Survey Respondents

Labour Market Expectation - FT Faculty and Professional Librarians

Designated Group	Science n=68		Arts n=82		SSB n=60		Total FT Faculty n=210		Professional Librarians n=9	
	#	%	#	%	#	%	#	%	#	%
Women	27	39.6%	32	39.6%	24	39.6%	83	39.6%	6	79.8%
Aboriginal	1	0.9%	1	0.9%	1	0.9%	2	0.9%	n/a	
Disability	3	4.5%	4	4.5%	3	4.5%	9	4.5%	n/a	
Visible Minority	10	15.1%	12	15.1%	9	15.1%	32	15.1%	n/a	

A comparison of Full-time Faculty and Professional Librarian representation to this national labour market expectation data identifies employment equity gaps shown in Table 5:

Table 5.a, Total Population

Identified Gaps - FT Faculty and Professional Librarians

Designated Group	Science n=81		Arts n=103		SSB n=76		Total FT Faculty n=260		Professional Librarians n=9	
	#	%	#	%	#	%	#	%	#	%
Women	-9	71.9%	1	102.4%	1	103.3%	-7	93.2%	-2	71.4%
Aboriginal	0	100.0%	-1	0.0%	-1	0.0%	-1	50.0%	n/a	
Disability	-2	50.0%	-3	40.0%	0	100.0%	-5	58.3%	n/a	
Visible Minority	-7	41.7%	-13	18.8%	13	218.2%	-7	82.1%	n/a	

Note: % represents SMU # (Table 3.a) as a percentage of LME # (Table 4.a)

Table 5.b, Survey Respondents

Identified Gaps - FT Faculty and Professional Librarians

Designated Group	Science n=68		Arts n=82		SSB n=60		Total FT Faculty n=210		Professional Librarians n=9	
	#	%	#	%	#	%	#	%	#	%
Women	-4	85.2%	10	131.3%	7	129.2%	13	115.7%	-1	83.3%
Aboriginal	0	100.0%	-1	0.0%	-1	0.0%	-1	50.0%	n/a	
Disability	-1	66.7%	-2	50.0%	0	100.0%	-2	77.8%	n/a	
Visible Minority	-5	50.0%	-9	25.0%	15	266.7%	0	100.0%	n/a	

Note: % represents SMU # (Table 3.b) as a percentage of LME # (Table 4.b)

An assessment of survey respondents only and based on the Guideline, there are significant gaps in the Faculties of Science (visible minorities) and Arts (visible minorities).[6] For a gap to be considered significant, the gap must be -3 or greater and the percentage gap must be 80% or less of the labour

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[6] Human Resource and Social Development Canada (2009, August*). Employment Equity in Your Workplace*. Federal Contractors Program, Ottawa: Human Resources and Skills Development Canada.

market expectation. Therefore, no significant gaps are identified for total Full-time Faculty.

Aboriginal:

One Full-time Faculty Member self-identified as aboriginal representing 0.5% of survey respondents. Based on survey respondents only, this compares to a national labour market expectation of 2 (0.9%) resulting in a gap of one. This is not considered a significant gap under the guidelines. It is important to remember that "a gap of one person in actual terms could represent serious under-representation of that designated group, particularly if the representation rate within that occupational group in the employer's workforce is close to zero".[7]

Persons with Disabilities:

Overall seven Full-time Faculty Members have self-identified as having a disability representing 3.3% of survey respondents. Based on survey respondents only, this compares to the labour market expectation of 9 (4.5%). The SSB (n=60) has met the labour market expectation, while the Faculty of Science (n=68) and the Faculty of Arts (n=82) fall below the labour market expectation with identified gaps of 1 (66.7%) and 2 (50%) respectively. Neither of these gaps is considered significant under the guidelines.

Visible Minorities

A total of 32 Full-time Faculty Members self-identified as a visible minority representing 15.2% of survey respondents. Based on survey respondents only, this compares to a labour market expectation of 15.1%. The SSB (n=60) has surpassed the labour expectation with 40% of SSB Full-time Faculty self-identified as a visible minority. The Faculty of Arts (n=82) and the Faculty of Science (n=68) fall below the labour market expectation with identified gaps of 9 (25%) and 5 (50%) respectively. Both are considered significant gaps under the guidelines.

Women:

Ninety-six Full-time Faculty Members self-identified as women representing 45.7% of survey respondents. Based on survey respondents only, this compares to a labour market expectation of 39.6%.

Based on survey respondents only, the Faculty of Arts (n=82) and SSB (n=60) have surpassed the labour expectation with 51.2% and 51.7% respectively of Full-time Faculty identified as a women.

Based on survey respondents only, the Faculty of Science (n=68) falls below the labour market expectation with an identified gap of 4 (85.2%). This gap is not considered to be significant under the guidelines.

Based on survey respondents only, Professional Librarians (n=8) fall below the labour market expectation of 79.8% with an identified gap of 1 (83.3%). This gap is not considered to be significant under the guidelines. It is important to note that Professional Librarians are not included in the same NOC code as faculty. They are included in a much broader group of professionals across the University and as such, the significance of the female gap would be better analysed at the level of the larger group.

Hiring Goals Required for Academic Units

Article 10.4.2 of the SMUFU Collective Agreement states that the University will determine "...in consultation with each academic unit, whether or not there are serious imbalances in the composition of Employees with respect to the four groups specified in 10.4.1 within the academic unit. Where it has

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[7] Human Resources Development Canada. (2001a). Guidelines for the Employment Equity Act and Regulations. Guideline 5

been determined that a serious imbalance exists, reasonable goals shall be established to address the imbalances".

In setting employment equity goals and timetables, representation of the specified groups in the University workforce are compared with external labour force data. It is important to note that employment equity goals are flexible and are set on the basis of operational considerations and other opportunities (e.g. vacancies, retirements). Some goals will be numerical, while others will not. It is important to note that numerical goals are not quotas.

Hiring Practice for Academic Units

Departments, Programmes and the Library are offered assistance in hiring practices should they so choose to avail themselves of that support.

Articles 10.1.20 and 10.1.26 of the Saint Mary's University Faculty Union Collective Agreement address appointment procedures for Full-time Faculty Members and Lecturer stream positions, respectively, while Article 10.2 addresses appointment procedures for Professional Librarians. Each Department determines the skill sets required prior to advertising a position. Each advertisement contains a statement on the University's commitment in hiring to the principles of employment equity. Article 10.1.20.b states that vacancies "...shall be advertised in relevant Canadian academic and professional journals, including the CAUT Bulletin and University Affairs when published as well as in relevant non-Canadian academic and professional journals, where appropriate". Departments and Programmes offer guidance on appropriate sources for placements of ads. Advertisements are placed in diverse sources in order to be accessible to as wide a range of applicants as possible.

Article 10.1.20.e of the SMUFU Collective Agreement emphasizes that the ranking of all applicants for a faculty position "...shall be based solely on academic merit and teaching capability". Article 10.4.5 states that the candidate "...who is clearly the best shall be recommended, but when candidates are judged to be equal, the best candidate with respect to the four groups specified in 10.4.1 shall be recommended until the academic unit has met the goals suitable under Article 10.4.2".

Positive Action Taken:

Saint Mary's has a University-wide Non Discrimination/Harassment Policy, as well as an Employment Equity Policy Framework. In addition, the following positive actions have been taken to improve the employment of women, aboriginal peoples, visible minorities, and people with disabilities within academic units.

1. The University conducted an Employment Equity Workforce Re-Survey in August 2013.
    a. The results of the August 2013 Employment Equity Workforce Survey were provided to each Dean and the University Librarian.
    b. Each Department, Program and the Library are asked to take this information into consideration when they receive approval for hiring into a Faculty Member or Librarian position.
2. Employment Equity information sessions were presented by the Senior Director of Human Resources to the following academic groups:
    a. Dean's Council (July 2013)
    b. Arts Faculty Executive, September 2013
    c. Science Faculty Executive, October 2013
    d. Sobey School of Business Dean, Associate Dean and Chairs, November 2013

    e.   Department Chairs and Program Coordinators, November 2013

3.   Training workshops on hiring best practices and how to incorporate employment equity into academic hiring processes were provided by Knightsbridge Robertson Surrette to the following departments prior to initiating recent faculty searches.
   a.   Sociology & Criminology
   b.   Management
   c.   Finance, Information Systems and Management Science

Members of the Departments discussed how to implement the provisions of the collective agreement around hiring in their own contexts.

4.   Curriculum Diversity:

Faculty-driven curriculum changes have led to more diversity. Recent examples include:

   a.   A position in IDS/Latin America was redefined first to Gender & Identity; this is now redefined for Aboriginal Studies
   b.   A position in Family Studies/Social Knowledge was redefined to Social Justice, Human Rights, Race and Racism
   c.   A position in Women's Studies was redefined to Equity Studies

5.   Hiring Process:
   a.   Human Resources developed a University Work Force Self-Identification Pre-Employment Survey form, now used in the faculty hiring process.
   b.   Departments, Programs and the Library are offered assistance in hiring practices should they choose to avail themselves of that support.
   c.   All University hiring advertisements contain a statement on the University's commitment in hiring to the principles of employment equity.

Appendix A

10.4 POSITIVE ACTION TO IMPROVE THE EMPLOYMENT OF WOMEN, ABORIGINAL PEOPLES, VISIBLE MINORITIES, AND PEOPLE WITH DISABILITIES

10.4.1

The parties to this Agreement are committed to the objective of equal opportunities through positive action to improve the employment of women, aboriginal peoples, visible minorities, and people with disabilities in the university community.

10.4.2

The Employer will determine, in consultation with each academic unit, whether or not there are serious imbalances in the composition of Employees with respect to the four groups specified in 10.4.1 within the academic unit. Where it has been determined that a serious imbalance exists, reasonable goals shall be established to address the imbalances. The results of these actions shall be reported in writing as outlined in 10.4.8.

10.4.3

Prior to making any appointment, the Employer shall make a positive attempt to recruit women, aboriginal peoples, visible minorities, and people with disabilities as candidates.

10.4.4

The Selection Committees referred to in 10.1.20(d) and 10.2.30 shall include at least one member from one of the groups specified in 10.4.1. Where there are no members of a particular specified group employed in an academic unit, a replacement Employee from one of the specified groups will be selected from a cognate unit.

10.4.5

Evaluation of candidates shall be based solely on the requirements of the prospective job, for Faculty Members as per Article 10.1.20 and for Librarians as per Article 10.2. The candidate who is clearly the best shall be recommended, but when candidates are judged to be equal, the best candidate with respect to the four groups specified in 10.4.1 shall be recommended until the academic unit has met the goals suitable under Article 10.4.2.

10.4.6

In forwarding the recommendation of a specific candidate for appointment to the Dean, the Selection Committee shall include a report outlining its actions with respect to Articles 10.4.1 to 10.4.5.

10.4.7

In reviewing the Selection Committee's recommendation the Dean, or University Librarian when the appointment is to a librarian position, shall consider the recommendation in the context of the requirements outlined in Articles 10.4.1 to 10.4.5.

10.4.8

The Employer shall report in writing annually to Senate and to the Board of Governors by 1 December, on actions taken to improve the employment of members of the four groups specified in 10.4.1 in the university community, and in particular the development and implementation of the hiring goals required for academic units. Such reports shall also be forwarded to the Union.

Appendix B

Methodology:

Two methodologies are used in the comparison of the SMU workforce representation with external labour availability estimates to see if there are gaps in the representation of the designated groups:

1. All tables identified as "a" (e.g. Table 1.a) use FCP guidelines where:
    *   n=the full number of workforce employees surveyed (total population)
    *   gap number (absolute number) = actual number of employees who self-identified minus the expected number in the employer's workforce based on government workforce availability data[8]
    *   gap percentage = actual number of employees who self-identified divided by the expected number based on government workforce availability data multiplied by 100 [9]

All tables identified as "b" (e.g. Table 1.b) calculate labour gaps, where:

*   n=the number of survey respondents.
*   gap number (absolute number) = actual number of employees who self-identified minus the expected number in the employer's workforce based on government workforce availability data
*   gap percentage = actual number of employees who self-identified divided by the expected number based on government workforce availability data multiplied by 100

[8] HRSDC, 2006, p.37
[9] HRSDC, 2009, p. 12

2014 Report on Positive Action to Improve the Employment of Women, Aboriginal Peoples, Visible Minorities, and People with Disabilities at Saint Mary's University

This report is provided in compliance with Article 10.4.8 of the Saint Mary's University Faculty Union Collective Agreement (September 1, 2012 to August 31, 2015) which requires that the University report in writing annually to Senate and the Board of Governors on actions taken to improve the employment of women, aboriginal peoples, visible minorities, and people with disabilities in the university community and in particular the development and implementation of the hiring goals required for academic units. Please see Appendix A for full Article 10.4.

Background

Federal Contractors Program

The Federal Contractors Program (FCP) required provincially regulated employers with 100 or more employees bidding on federal contracts of $200,000 or more to certify that they would implement employment equity measures. Following a successful bid on a contract involving our residences, Saint Mary's University signed a certificate of commitment under the FCP in 1993. The University submitted an Employment Equity Work plan to the Federal Government in November 1998. In 2005 the University was notified by the Department of Human Resources and Skills Development Canada (HRSDC) that Saint Mary's University had been selected for a compliance review under the FCP. In 2007, the University was notified that the compliance review was completed and the University was in compliance with the FCP.

The Federal Contractors Program (FCP) was redesigned as part of Budget 2012 and the Government's commitment to reduce regulatory red tape burden for smaller employers. The redesigned program applies to contractors who receive an initial goods and services contract valued at $1 million or more, an increase from the previous threshold of $200,000. Given that Saint Mary's University was not awarded a contract above the threshold Saint Mary's was notified in August 2013 that our Certificate of Commitment has been canceled. However, the University would be required to meet the requirements of the FCP if another Certificate of Commitment was signed in the future. While SMU is no longer required to survey its employees and report under the Federal Contractors Program, Saint Mary's University remains committed to the principles of Employment Equity and promoting a fair and inclusive workplace, free from discriminatory barriers.

Employment Equity

Employment equity seeks to achieve equality by eliminating barriers to employment which have existed for certain groups. Equity requires planning for managing change and increasing diversity. Achieving equity in the workplace means creating a level playing field, where no person is denied employment opportunities for reasons unrelated to ability. The goal is a representative workforce where equality in the work place is a reality.

Equity does not mean displacing employees or hiring unqualified people: hiring and promotion will be on the basis of ability and merit. The SMUFU Collective Agreement emphasizes that the ranking of all applicants for a faculty position "...shall be based solely on academic merit and teaching capability".

Article 10.4.5 states that the candidate "...who is clearly the best shall be recommended, but when candidates are judged to be equal, the best candidate with respect to the four groups specified in 10.4.1 shall be recommended until the academic unit has met the goals suitable under Article 10.4.2".

Employment Equity Workforce Survey

Saint Mary's University conducts an Employment Equity Workforce Survey (EEWS) to determine the representation of aboriginal persons, persons with disabilities, visible minorities and women (the groups specified in Article 10.4.1) in the University workforce. The University is allowed to collect this information for employment equity purposes under the Nova Scotia Human Rights Act and the survey has been reviewed at the Nova Scotia Human Rights Commission.

The confidential survey asks employees to self-identify their status. The survey is not mandatory, but employees are encouraged to respond to help the University identify areas where members of groups are under-represented and to set realistic equity goals under its Employment Equity Program.

Relative to reporting employment equity data, regulations require that individuals not be able to be identified from the data presented. Therefore, given the relatively small size of many academic Departments and the Library, data for the four groups specified in Article 10.4.1 is presented for the entire University and also at the level of individual Faculties and the Library. Data for women only is presented at the level of Academic Departments and the Library.

Saint Mary's University Results

The Employment Equity Workforce Survey was last conducted in August 2013 (CUPE 3912, January 2014). A total of 923 Full-time and regular part-time employees were surveyed, with 702 responses. Of those surveyed, 477 self-identified as a member of one of the four specified groups.

Federal Employment Equity Act Guidelines require comparison of internal representation relative to the workforce availability of the four groups as determined through Statistics Canada labour force surveys. For FCP purposes, employment equity data is driven by total population. SMU data is presented using two methodologies (please consult Appendix B), with the following results.[1]

Saint Mary's University (n=923)	Table 1.a, Total Population					
	SMU		Labour Market Expectation (LME)		Gap	SMU # as % of LME #
Designated Group	#	%	#	%	#	%
Women	350	37.9%	445	48.2%	-95	78.7%
Aboriginal	12	1.3%	32	3.5%	-20	37.1%
Disability	40	4.3%	45	4.9%	-5	88.4%
Visible Minority	75	8.1%	164	17.8%	-89	45.6%

Note: Labour market availability data used in this table are for all occupations

[1] Labour Market Availability Data: 2006 Census of Canada and the 2006 Participation and Activity Limitation Survey.

Appendix S.3b

Table 1.b, Survey Respondents

Saint Mary's University (n=702)

Designated Group	SMU #	SMU %	Labour Market Expectation (LME) #	Labour Market Expectation (LME) %	Gap #	SMU # as % of LME # %
Women	350	49.9%	338	48.2%	12	103.4%
Aboriginal	12	1.7%	25	3.5%	-13	48.8%
Disability	40	5.7%	34	4.9%	6	116.3%
Visible Minority	75	10.7%	125	17.8%	-50	60.0%

Note: Labour market availability data used in this table are for all occupations

- Women at SMU represent 49.9% of survey respondents, 12 greater than the labour market expectation.
- Aboriginals represent 1.7% of survey respondents representing a gap of 13.
- Persons with disabilities represent 5.7% of survey respondents, 6 greater than the labour market expectation.
- Members of a visible minority represent 10.7% of survey respondents representing a gap of 50.

According to current Federal Employment Equity Act Guidelines, underrepresentation is considered significant if the number gap is -3 or greater (note that while the gap is referred to as -3 or greater, the actual numerical value is -3 or less, i.e., -3, -4, -5, etc.), and if the percentage gap is 80% or less of the labour market expectation.[2] For purposes of applying this Guideline, the percentage gap represents the number of employees self-identified in relation to the labour market expectation. For example 350 survey respondents self-identified as women; this represents 103% of the labour market expectation of 338. Based on this Guideline, relative to survey respondents at Saint Mary's University, members of visible minorities and aboriginals are underrepresented.

Full-time Faculty and Professional Librarians Results

The EEWS included 259 Full-time Faculty and 9 Professional Librarians. Table 2 presents the number of Full-time Faculty and Professional Librarians surveyed by Faculty and rank

Table 2

FT Faculty &Professional Librarians by Rank	Science	Arts	SSB	Library	Total
Lecturer	0	1	8		9
Assistant	9	24	23		56
Associate	31	44	29		104
Full	33	28	22		83
Lecturer I	5	1	0		6
Lecturer II	0	0	1		1
Librarian I				0	0
Librarian II				1	1
Librarian III				1	1
Librarian IV				7	7
Total by Faculty and Library	**78**	**98**	**83**	**9**	**268**

Overall, 207 Full-time Faculty and 8 Professional Librarians responded to the survey representing an overall response rate of 81% (Faculty of Science – 87%, Faculty of Arts – 79%, SSB – 75%) and 88.9% for

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[2] Human Resource and Social Development Canada (2009, August). Employment Equity in Your Workplace. Federal Contractors Program, Ottawa: Human Resources and Skills Development Canada

Professional Librarians[3].

Table 3 shows the representation of the specified groups within Faculties. Overall, 113 of the 207 Full-time Faculty members who responded to the survey, self-identified as a member of a specified group: women, aboriginal, disability and visible minority. Note that respondents may have self-identified as a member of more than one group. Based on survey responses, 35.7% percent of Full-time Faculty identified as women, 0.5% as aboriginal, 3.4% as a person with a disability, and 15.0% as a visible minority. The number of Professional Librarians respondents (n=8) is too small to show a breakdown of numbers according to the four specified groups and therefore data are provided solely for representation of women.

Table 3.a, Total Population

Saint Mary's University, FT Faculty and Professional Librarians

Designated Group	Science n=78 #	%	Arts n=98 #	%	SSB n=83 #	%	Total FT Faculty n=259 #	%	Professional Librarians n=9 #	%
Women	19	24.4%	31	31.6%	24	28.9%	74	28.6%	4	44.4%
Aboriginal	1	1.3%	0	0.0%	0	0.0%	1	0.4%	**	
Disability	2	2.6%	2	2.0%	3	3.6%	7	2.7%	**	
Visible Minority	5	6.4%	3	3.1%	23	27.7%	31	12.0%	**	

** Data suppressed to protect confidentiality

Table 3.b, Survey Respondents

Saint Mary's University, FT Faculty and Professional Librarians

Designated Group	Science n=68 #	%	Arts n=77 #	%	SSB n=62 #	%	Total FT Faculty n=207 #	%	Professional Librarians n=9 #	%
Women	19	27.9%	31	40.3%	24	38.7%	74	35.7%	4	50.0%
Aboriginal	1	1.5%	0	0.0%	0	0.0%	1	0.5%	**	
Disability	2	2.9%	2	2.6%	3	4.8%	7	3.4%	**	
Visible Minority	5	7.4%	3	3.9%	23	37.1%	31	15.0%	**	

** Data suppressed to protect confidentiality

Federal Employment Equity Act Guidelines require comparison of internal representation relative to the workforce availability of the four groups. Within the labour market availability (LMA) data, occupations are coded and assigned a National Occupational Classification (NOC) code.[4] University Faculty and Professional Librarians come under the NOC grouping of "Occupations in education, law and social, community and government services". University Professors and Lecturers are assigned a single NOC code regardless of rank. Professional Librarians are classified under a different NOC code.

Table 4 presents the national labour market expectation by Full-time Faculty and Professional Librarians for the four groups: 43.3% women, 1.3% aboriginal, 3.8% person with a disability, and 19.1% visible minority. For Professional Librarians the labour expectation for women is 74.2%.

[3] Saint Mary's data are based on 2013 Employment Equity Workforce Survey, which excludes Part-time Faculty (CUPE 3912).
[4] The National Occupational Classification (NOC) is the nationally accepted reference on occupations in Canada. It organizes over 40,000 job titles into 500 occupational group descriptions. It is used daily by thousands of people to compile, analyze and communicate information about occupations, and to understand the jobs found throughout Canada's labour market. Human Resources and Skills Development Canada (HRSDC), in partnership with Statistics Canada (STC), update the NOC according to 5-year Census cycles. http://www5.hrsdc.gc.ca/NOC/

Table 4.a, Total Population

Labour Market Expectation - FT Faculty and Professional Librarians

Designated Group	Science n=78 #	Science n=78 %	Arts n=98 #	Arts n=98 %	SSB n=83 #	SSB n=83 %	Total FT Faculty n=259 #	Total FT Faculty n=259 %	Professional Librarians n=9 #	Professional Librarians n=9 %
Women	34	43.3%	42	43.3%	36	43.3%	112	43.3%	7	74.2%
Aboriginal	1	1.3%	1	1.3%	1	1.3%	3	1.3%	**	
Disability	3	3.8%	4	3.8%	3	3.8%	10	3.8%	**	
Visible Minority	15	19.1%	19	19.1%	16	19.1%	49	19.1%	**	

Table 4.b, Survey Respondents

Labour Market Expectation - FT Faculty and Professional Librarians

Designated Group	Science n=68 #	Science n=68 %	Arts n=77 #	Arts n=77 %	SSB n=62 #	SSB n=62 %	Total FT Faculty n=207 #	Total FT Faculty n=207 %	Professional Librarians n=9 #	Professional Librarians n=9 %
Women	29	43.3%	33	43.3%	27	43.3%	90	43.3%	6	74.2%
Aboriginal	1	1.3%	1	1.3%	1	1.3%	3	1.3%	n/a	
Disability	3	3.8%	3	3.8%	2	3.8%	8	3.8%	n/a	
Visible Minority	13	19.1%	15	19.1%	12	19.1%	40	19.1%	n/a	

A comparison of Faculty and Professional Librarian representation to this national labour market expectation data identifies employment equity gaps shown in Table 5:

Table 5.a, Total Population

Identified Gaps - FT Faculty and Professional Librarians

Designated Group	Science n=78 #	Science n=78 %	Arts n=98 #	Arts n=98 %	SSB n=83 #	SSB n=83 %	Total FT Faculty n=259 #	Total FT Faculty n=259 %	Professional Librarians n=9 #	Professional Librarians n=9 %
Women	-15	55.9%	-11	73.8%	-12	66.7%	-38	66.1%	-3	57.1%
Aboriginal	0	100.0%	-1	0.0%	-1	0.0%	-2	33.3%	n/a	
Disability	-1	66.7%	-2	50.0%	0	100.0%	-3	70.0%	n/a	
Visible Minority	-10	33.3%	-16	15.8%	7	143.8%	-18	63.3%	n/a	

Note: % represents SMU # (Table 3.a) as a percentage of LME # (Table 4.a)

Table 5.b, Survey Respondents

Identified Gaps - FT Faculty and Professional Librarians

Designated Group	Science n=68 #	Science n=68 %	Arts n=77 #	Arts n=77 %	SSB n=62 #	SSB n=62 %	Total FT Faculty n=207 #	Total FT Faculty n=207 %	Professional Librarians n=9 #	Professional Librarians n=9 %
Women	-10	65.5%	-2	93.9%	-3	88.9%	-16	82.2%	-2	66.7%
Aboriginal	0	100.0%	-1	0.0%	-1	0.0%	-2	33.3%	n/a	
Disability	-1	66.7%	-1	66.7%	1	150.0%	-1	87.5%	n/a	
Visible Minority	-8	38.5%	-12	20.0%	11	191.7%	-9	77.5%	n/a	

Note: % represents SMU # (Table 3.b) as a percentage of LME # (Table 4.b)

For a gap to be considered significant, the gap must be -3 or greater and the percentage gap must be 80% or less of the labour market expectation. Therefore, an assessment of survey respondents only and based on the Guideline, there are significant gaps identified in the Faculties of Science (women, and

visible minorities) and Arts (visible minorities).[5] There are no significant gaps identified in the SSB. Total Full-time Faculty would identify a significant gap for visible minorities.

Aboriginal:

One Full-time Faculty Member self-identified as aboriginal, representing 0.5% of survey respondents. Based on survey respondents only, this compares to a national labour market expectation of 3 (1.3%) resulting in a gap of two. This is not considered a significant gap under the Guidelines. However, it is important to remember that "a gap of one person in actual terms could represent serious under-representation of that designated group, particularly if the representation rate within that occupational group in the employer's workforce is close to zero".[6]

Persons with Disabilities:

Overall seven Full-time Faculty Members have self-identified as having a disability, representing 3.4% of survey respondents. This compares to the labour market expectation of 8 (3.8%). Based on survey respondents only, the SSB (n=62) has surpassed the labour market expectation with 4.8%, while the Faculty of Science (n=68) and the Faculty of Arts (n=77) fall slightly below the labour market expectation with identified gaps of 1 (66.7%). None of the gaps are considered significant under the Guidelines.

Visible Minorities

A total of 31 Full-time Faculty Members self-identified as a visible minority, representing 15.0% of survey respondents. This compares to a labour market expectation of 19.1%. Based on survey respondents only, the SSB (n=62) has exceeded the labour expectation with 37.1% of SSB Full-time Faculty self-identified as a visible minority. The Faculty of Arts (n=77) and the Faculty of Science (n=68) fall below the labour market expectation with identified gaps of 12 (20.0%) and 8 (38.5%) respectively. These are considered significant gaps under the Guidelines.

Women:

Seventy-four Full-time Faculty Members self-identified as women representing 35.7% of survey respondents. This compares to a labour market expectation of 43.3%.

Based on survey respondents only, the Faculty of Science (n=68), Faculty of Arts (n=77) and SSB (n=62) females comprise 27.9%, 40.3% and 38.7% respectively of Full-time Faculty. This results in identified gaps of 10 (65.5%) in the Faculty of Science, 2 (93.9%) in the Faculty of Arts and 3 (88.9%) in the SSB. The gap in the Faculty of Science is considered significant under the Guidelines.

Based on survey respondents only, Professional Librarians (n=8), fall below the labour market expectation of 74.2% with an identified gap of 2 (66.7%). This gap is not considered to be significant under the Guidelines. It is important to note that Professional Librarians are not included in the same NOC code as Faculty. They are included in a much broader group of professionals across the University and as such, the significance of the female gap would be better analysed at the level of the larger group.

Hiring Goals Required for Academic Units

Article 10.4.2 of the SMUFU Collective Agreement states that the University will determine "...in consultation with each academic unit, whether or not there are serious imbalances in the composition of

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[5] Human Resource and Social Development Canada (2009, August*). Employment Equity in Your Workplace*. Federal Contractors Program, Ottawa: Human Resources and Skills Development Canada.
[6] Human Resources Development Canada. (2001a). Guidelines for the Employment Equity Act and Regulations. Guideline 5

Employees with respect to the four groups specified in 10.4.1 within the academic unit. Where it has been determined that a serious imbalance exists, reasonable goals shall be established to address the imbalances".

In setting employment equity goals and timetables, representation of the specified groups in the University workforce are compared with external labour force data. It is important to note that employment equity goals are flexible and are set on the basis of operational considerations and other opportunities (e.g. vacancies, retirements). Some goals will be numerical, while others will not. It is important to note that numerical goals are not quotas.

Hiring Practice for Academic Units

Departments, Programmes and the Library are offered assistance in hiring practices by Human Resources should they so choose to avail themselves of that support.

Articles 10.1.20 and 10.1.26 of the Saint Mary's University Faculty Union Collective Agreement address appointment procedures for Full-time Faculty Members and Lecturer stream positions, respectively, while Article 10.2 addresses appointment procedures for Professional Librarians. Each Department determines the skill sets required prior to advertising a position. Each advertisement contains a statement on the University's commitment in hiring to the principles of employment equity. Article 10.1.20.b states that vacancies "...shall be advertised in relevant Canadian academic and professional journals, including the CAUT Bulletin and University Affairs when published as well as in relevant non-Canadian academic and professional journals, where appropriate". Departments and Programmes offer guidance on appropriate sources for placements of ads. Advertisements are placed in diverse sources in order to be accessible to as wide a range of applicants as possible.

Article 10.1.20.e of the SMUFU Collective Agreement emphasizes that the ranking of all applicants for a faculty position "...shall be based solely on academic merit and teaching capability". Article 10.4.5 states that the candidate "...who is clearly the best shall be recommended, but when candidates are judged to be equal, the best candidate with respect to the four groups specified in 10.4.1 shall be recommended until the academic unit has met the goals suitable under Article 10.4.2".

Positive Action Taken:

Saint Mary's has a University-wide Non Discrimination/Harassment Policy, as well as an Employment Equity Policy Framework. In addition, the following positive actions have been taken to improve the employment of women, aboriginal peoples, visible minorities, and people with disabilities within academic units.

1. The University conducted an Employment Equity Workforce Survey of Part-time Faculty in January 2014.

2. Employment Equity information sessions were presented by the Senior Director of Human Resources to the following academic groups

    a. Sobey School of Business Chairpersons

    b. Science Executive (Departmental Chairs/Program Coordinators)

3. Training workshops continue on hiring best practices and how to incorporate employment equity into academic hiring processes were provided by Knightsbridge Robertson Surrette to the following departments prior to initiating recent Faculty searches.

  a. Management

  b. Finance, Information Systems, & Management Science

  c. Division of Engineering

4. Ms. Anna Stuart (Partner and Vice President of Knightsbridge Robertson Surrette) was consulted on the hiring process of Faculty Members in the Faculty of Science.

5. The Faculty of Arts has held departmental discussions (e.g. English, Sociology & Criminology) on employment equity, including how particular imbalances with respect to the four designated groups might be reflected within their own departments and how this might be addressed.

6. The Centre for the Interdisciplinary Study of Culture (CISC) held a session on issues of equity and positive action as part of its Difficult Conversations series on 10 October 2014. A follow up conference which will include brief papers on a various aspects of equity is planned for the winter of 2015.

7. The Dean of Arts and the Senior Director of Human Resources held discussions regarding the current limitations on the electronic submission of applications as it related to the process of self-identification and how best to fulfill the requirements of Article 10.4.

8. Discussions in the Faculty of Science identified that improvement was needed (i.e. the Department of Biology, the Department of Chemistry, the Division of Engineering) on their representative targets.

9. Article 10.4 has been added as a standing agenda item for Library Council meetings.

10. Curriculum Diversity:

Faculty-driven curriculum changes have led to more diversity. Recent examples include:

  a. English is seeking to fill a position on Literature of the Black Atlantic

  b. English is planning a hire in Indigenous Literature

11. Hiring Process:

  a. All Departments, Programs and the Library are offered assistance in hiring practices should they choose to avail themselves of that support.

  b. All University hiring advertisements contain a statement on the University's commitment in hiring to the principles of employment equity. The University is in the process of reviewing and revising this statement.

  c. The Department of Sociology and Criminology is in the process of developing an equity plan for the purposes of recruitment and hiring

  d. The Dean of Arts has invited The Senior Director of Human Resources to the winter 2015 Arts Executive meeting to discuss the implications of employment equity on hiring.

  e. All SSB Departments develop objective criteria for each search before the process begins and then ranks the final candidates against these criteria in order to determine who to hire. Each hiring recommendation includes an assessment of the candidates against the criteria and reflects on whether any of the candidates are "equal" as per the terms of the collective agreement. These assessments are reviewed by the Dean before she makes a recommendation on hiring to the VPAR. In addition SSB Departments are trying to broaden their searches to increase the likelihood of attracting members of the

designated groups.

f. Prior to a Faculty Member search beginning in the Faculty of Science, each

department/program develops objective criteria for the available position. Short-listed candidates are rated against these criteria in order to determine the successful candidate for the position. The final recommendation submitted by the department/program provides an overview of the search process as well as an assessment of each short-listed candidate and ranks them against these criteria developed. The Dean of Science, or his designate, is consulted at each stage of the hiring process and participates in the candidate campus visits when available.

Appendix A

10.4   POSITIVE ACTION TO IMPROVE THE EMPLOYMENT OF WOMEN, ABORIGINAL PEOPLES, VISIBLE MINORITIES, AND PEOPLE WITH DISABILITIES

10.4.1

The parties to this Agreement are committed to the objective of equal opportunities through positive action to improve the employment of women, aboriginal peoples, visible minorities, and people with disabilities in the university community.

10.4.2

The Employer will determine, in consultation with each academic unit, whether or not there are serious imbalances in the composition of Employees with respect to the four groups specified in 10.4.1 within the academic unit. Where it has been determined that a serious imbalance exists, reasonable goals shall be established to address the imbalances. The results of these actions shall be reported in writing as outlined in 10.4.8.

10.4.3

Prior to making any appointment, the Employer shall make a positive attempt to recruit women, aboriginal peoples, visible minorities, and people with disabilities as candidates.

10.4.4

The Selection Committees referred to in 10.1.20(d) and 10.2.30 shall include at least one member from one of the groups specified in 10.4.1. Where there are no members of a particular specified group employed in an academic unit, a replacement Employee from one of the specified groups will be selected from a cognate unit.

10.4.5

Evaluation of candidates shall be based solely on the requirements of the prospective job, for Faculty Members as per Article 10.1.20 and for Librarians as per Article 10.2. The candidate who is clearly the best shall be recommended, but when candidates are judged to be equal, the best candidate with respect to the four groups specified in 10.4.1 shall be recommended until the academic unit has met the goals suitable under Article 10.4.2.

10.4.6

In forwarding the recommendation of a specific candidate for appointment to the Dean, the Selection Committee shall include a report outlining its actions with respect to Articles 10.4.1 to 10.4.5.

10.4.7

In reviewing the Selection Committee's recommendation the Dean, or University Librarian when the appointment is to a librarian position, shall consider the recommendation in the context of the requirements outlined in Articles 10.4.1 to 10.4.5.

10.4.8

The Employer shall report in writing annually to Senate and to the Board of Governors by 1 December, on actions taken to improve the employment of members of the four groups specified in 10.4.1 in the university community, and in particular the development and implementation of the hiring goals required for academic units. Such reports shall also be forwarded to the Union.

Appendix B

Methodology:

The Federal Contractors Program required reporting on all internal employees and thus representation was calculated based on the total workforce population as opposed to the total number of survey respondents. Therefore, two methodologies are used in the comparison of the SMU workforce representation with external availability estimates to see if there are gaps in the representation of the designated groups:

1. All tables identified as "a" (e.g. Table 1.a) use FCP guidelines where:
   - n=the full number of workforce employees surveyed.
   - gap number (absolute number) = actual number of employees who self-identified minus the expected number in the employer's workforce based on government workforce availability data[7]
   - gap percentage = actual number of employees who self-identified divided by the expected number based on government workforce availability data, multiplied by 100 [8]

2. All tables identified as "b" (e.g. Table 1.b) calculate labour gaps, where:
   - n=the number of survey respondents.
   - gap number (absolute number) = actual number of employees who self-identified minus the expected number in the employer's workforce based on government workforce availability data
   - gap percentage = actual number of employees who self-identified divided by the expected number based on government workforce availability data, multiplied by 100

[7] HRSDC, 2006, p.37
[8] HRSDC, 2009, p. 12

2015 Report on Positive Action to Improve the Employment of Women, Aboriginal Peoples, Visible Minorities, and People with Disabilities at Saint Mary's University

This report is provided in compliance with Article 10.4.8 of the Saint Mary's University Faculty Union Collective Agreement (September 1, 2015 to August 31, 2018) which requires that the University report in writing annually to Senate and the Board of Governors on actions taken to improve the employment of women, aboriginal peoples, visible minorities, and people with disabilities in the university community and in particular the development and implementation of the hiring goals required for academic units. Please see Appendix A for full Article 10.4.

Background

Federal Contractors Program

The Federal Contractors Program (FCP) required provincially regulated employers with 100 or more employees bidding on federal contracts of $200,000 or more to certify that they would implement employment equity measures. Following a successful bid on a contract involving our residences, Saint Mary's University signed a certificate of commitment under the FCP in 1993. The University submitted an Employment Equity Work plan to the Federal Government in November 1998. In 2005 the University was notified by the Department of Human Resources and Skills Development Canada (HRSDC) that Saint Mary's University had been selected for a compliance review under the FCP. In 2007, the University was notified that the compliance review was completed and the University was in compliance with the FCP.

The Federal Contractors Program (FCP) was redesigned as part of Budget 2012 and the Government's commitment to reduce regulatory red tape burden for smaller employers. The redesigned program applies to contractors who receive an initial goods and services contract valued at $1 million or more, an increase from the previous threshold of $200,000. Given that Saint Mary's University was not awarded a contract above the threshold Saint Mary's was notified in August 2013 that our Certificate of Commitment has been canceled. However, the University would be required to meet the requirements of the FCP if another Certificate of Commitment was signed in the future. While Saint Mary's is no longer required to survey its employees and report under the Federal Contractors Program, Saint Mary's University remains committed to the principles of Employment Equity and promoting a fair and inclusive workplace, free from discriminatory barriers.

Employment Equity

Employment equity seeks to achieve equality by eliminating barriers to employment which have existed for certain groups. Equity requires planning for managing change and increasing diversity. Achieving equity in the workplace means creating a level playing field, where no person is denied employment opportunities for reasons unrelated to ability. The goal is a representative workforce where equality in the work place is a reality.

Equity does not mean displacing employees or hiring unqualified people: hiring and promotion will be on the basis of ability and merit. The SMUFU Collective Agreement emphasizes that the ranking of all applicants for a faculty position "...shall be based solely on academic merit and teaching capability".

Article 10.4.5 states that the candidate "...who is clearly the best shall be recommended, but when candidates are judged to be equal, the best candidate with respect to the four groups specified in 10.4.1 shall be recommended until the academic unit has met the goals suitable under Article 10.4.2".

Employment Equity Workforce Survey

Saint Mary's University conducts an Employment Equity Workforce Survey (EEWS) to determine the representation of aboriginal persons, persons with disabilities, visible minorities and women (the groups specified in Article 10.4.1) in the University workforce. The University is allowed to collect this information for employment equity purposes under the Nova Scotia Human Rights Act and the survey has been reviewed at the Nova Scotia Human Rights Commission.

Every three years a University wide EEWS is conducted. At the time of hiring new employees are given the opportunity to complete an equity survey.

The confidential survey asks employees to self-identify their status. The survey is not mandatory, but employees are encouraged to respond to help the University identify areas where members of groups are under-represented and to set realistic equity goals under its Employment Equity Program.

Relative to reporting employment equity data, regulations require that individuals not be able to be identified from the data presented. Therefore, given the relatively small size of many academic Departments and the Library, data for the four groups specified in Article 10.4.1 is presented for the entire University and also at the level of individual Faculties and the Library. Data for women only is presented at the level of Academic Departments and the Library.

The University wide Employment Equity Workforce Survey was last conducted in August 2013 (CUPE 3912 Part-Time Faculty, January 2014). The next University wide EEWS is scheduled for 2016.

Saint Mary's University Results

Saint Mary's University Data is based on 914 Full-time and regular part-time employees, with 659 providing Employment Equity Information. Of those employees, there were 464 self- identifications.

Federal Employment Equity Act Guidelines require comparison of internal representation relative to the workforce availability of the four groups as determined through Statistics Canada labour force surveys. For FCP purposes, employment equity data is driven by total population. Saint Mary's University data is presented using two methodologies (please consult Appendix B), with the following results.[1]

Saint Mary's University (n=914)   **Table 1.a. Total Population**

Designated Group	SMU #	SMU %	Labour Market Expectation (LME) #	Labour Market Expectation (LME) %	Gap #	SMU # as % of LME # %
Women	341	37.3%	441	48.2%	-100	77.4%
Aboriginal	11	1.2%	32	3.5%	-21	34.4%
Disability	38	4.2%	45	4.9%	-7	84.8%
Visible Minority	74	8.1%	163	17.8%	-89	45.5%

Note: Labour market availability data used in this table are for all occupations

[1] Labour Market Availability Data: 2011 Census of Canada and the 2011 Participation and Activity Limitation Survey.

Table 1.b, Survey Respondents

Saint Mary's University (n=659)

Designated Group	SMU		Labour Market Expectation (LME)		Gap	SMU # as % of LME #
	#	%	#	%	#	%
Women	341	51.7%	318	48.2%	23	107.4%
Aboriginal	11	1.7%	23	3.5%	-12	47.7%
Disability	38	5.8%	32	4.9%	6	117.7%
Visible Minority	74	11.2%	117	17.8%	-43	63.1%

Note: Labour market availability data used in this table are for all occupations

- Women at SMU represent 51.7% of survey respondents, 23 greater than the labour market expectation.
- Aboriginals represent 1.7% of survey respondents representing a gap of 12.
- Persons with disabilities represent 5.8% of survey respondents, 6 greater than the labour market expectation.
- Members of a visible minority represent 11.2% of survey respondents representing a gap of 43.

According to current Federal Employment Equity Act Guidelines, underrepresentation is considered significant if the number gap is -3 or greater (note that while the gap is referred to as -3 or greater, the actual numerical value is -3 or less, i.e., -3, -4, -5, etc.), and if the percentage gap is 80% or less of the labour market expectation.[2] For purposes of applying this Guideline, the percentage gap represents the number of employees self-identified in relation to the labour market expectation. For example 341 survey respondents self-identified as women; this represents 107% of the labour market expectation of 318. Based on this Guideline, relative to survey respondents at Saint Mary's University, members of visible minorities and aboriginals are underrepresented.

Full-time Faculty and Professional Librarians Results

Saint Mary's University data is based on 257 Full-time Faculty and 9 Professional Librarians. Table 2 presents the number of Full-time Faculty and Professional Librarians by Faculty and rank[3]

Table 2

FT Faculty &Professional Librarians by Rank	Science	Arts	SSB	Library	Total
Lecturer	1	3	6		10
Assistant	8	29	23		60
Associate	28	43	29		100
Full	32	25	23		80
Lecturer I	5	1	0		6
Lecturer II	0	0	1		1
Librarian I				0	0
Librarian II				1	1
Librarian III				1	1
Librarian IV				7	7
Total by Faculty and Library	**74**	**101**	**82**	**9**	**266**

Overall, 203 Full-time Faculty and 8 Professional Librarians responded to the survey representing an

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[2] Human Resource and Social Development Canada (2009, August). Employment Equity in Your Workplace. Federal Contractors Program, Ottawa: Human Resources and Skills Development Canada

[3] Lecturer I and Lecturer II have since been changed to Lecturer (LS) and Senior Lecturer (LS). The titles in Table 2 were accurate when the data was produced.

overall response rate of 79% (Faculty of Science – 85%, Faculty of Arts – 78%, SSB – 74%) and 89% for Professional Librarians[4].

Table 3 shows the representation of the specified groups within Faculties. Overall, 114 of the 203 Full-time Faculty members who responded to the survey, self-identified as a member of a specified group: women, aboriginal, disability and visible minority. Note that respondents may have self-identified as a member of more than one group. Based on survey responses, 35.5% percent of Full-time Faculty identified as women, 1.0% as aboriginal, 3.4% as a person with a disability, and 16.3% as a visible minority. The number of Professional Librarians respondents (n=8) is too small to show a breakdown of numbers according to the four specified groups and therefore data are provided solely for representation of women.

Table 3.a, Total Population

Saint Mary's University, FT Faculty and Professional Librarians

Designated Group	Science n=74 #	Science n=74 %	Arts n=101 #	Arts n=101 %	SSB n=82 #	SSB n=82 %	Total FT Faculty n=257 #	Total FT Faculty n=257 %	Professional Librarians n=9 #	Professional Librarians n=9 %
Women	18	24.3%	31	30.7%	23	28.0%	72	28.0%	4	44.4%
Aboriginal	1	1.4%	1	1.0%	0	0.0%	2	0.8%	**	
Disability	2	2.7%	2	2.0%	3	3.7%	7	2.7%	**	
Visible Minority	5	6.8%	5	5.0%	23	28.0%	33	12.8%	**	

*** Data suppressed to protect confidentiality*

Table 3.b, Survey Respondents

Saint Mary's University, FT Faculty and Professional Librarians

Designated Group	Science n=63 #	Science n=63 %	Arts n=79 #	Arts n=79 %	SSB n=61 #	SSB n=61 %	Total FT Faculty n=203 #	Total FT Faculty n=203 %	Professional Librarians n=8 #	Professional Librarians n=8 %
Women	18	28.6%	31	39.2%	23	37.7%	72	35.5%	4	50.0%
Aboriginal	1	1.6%	1	1.3%	0	0.0%	2	1.0%	**	
Disability	2	3.2%	2	2.5%	3	4.9%	7	3.4%	**	
Visible Minority	5	7.9%	5	6.3%	23	37.7%	33	16.3%	**	

*** Data suppressed to protect confidentiality*

Federal Employment Equity Act Guidelines require comparison of internal representation relative to the workforce availability of the four groups. Within the labour market availability (LMA) data, occupations are coded and assigned a National Occupational Classification (NOC) code.[5] University Faculty and Professional Librarians come under the NOC grouping of "Occupations in education, law and social, community and government services". University Professors and Lecturers are assigned a single NOC code regardless of rank. Professional Librarians are classified under a different NOC code.

Table 4 presents the national labour market expectation by Full-time Faculty and Professional Librarians for the four groups: 43.3% women, 1.3% aboriginal, 3.8% person with a disability, and 19.1% visible minority. For Professional Librarians the labour expectation for women is 74.2%.

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[4] Saint Mary's data are based on 2013 Employment Equity Workforce Survey and surveys completed by newly hired employees. The next Employment Equity Workforce Survey will take place in 2016.

[5] The National Occupational Classification (NOC) is the nationally accepted reference on occupations in Canada. It organizes over 40,000 job titles into 500 occupational group descriptions. It is used daily by thousands of people to compile, analyze and communicate information about occupations, and to understand the jobs found throughout Canada's labour market. Human Resources and Skills Development Canada (HRSDC), in partnership with Statistics Canada (STC), update the NOC according to 5-year Census cycles. http://www5.hrsdc.gc.ca/NOC/

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Table 4.a, Total Population

Labour Market Expectation - FT Faculty and Professional Librarians

Designated Group	Science n=74		Arts n=101		SSB n=82		Total FT Faculty n=257		Professional Librarians n=9	
	#	%	#	%	#	%	#	%	#	%
Women	32	43.3%	44	43.3%	36	43.3%	111	43.3%	7	74.2%
Aboriginal	1	1.3%	1	1.3%	1	1.3%	3	1.3%	**	
Disability	3	3.8%	4	3.8%	3	3.8%	10	3.8%	**	
Visible Minority	14	19.1%	19	19.1%	16	19.1%	49	19.1%	**	

* Result of rounding

Table 4.b, Survey Respondents

Labour Market Expectation - FT Faculty and Professional Librarians

Designated Group	Science n=63		Arts n=79		SSB n=61		Total FT Faculty n=203		Professional Librarians n=8	
	#	%	#	%	#	%	#	%	#	%
Women	27	43.3%	34	43.3%	26	43.3%	88	43.3%	6	74.2%
Aboriginal	1	1.3%	1	1.3%	1	1.3%	3	1.3%	n/a	
Disability	2	3.8%	3	3.8%	2	3.8%	8	3.8%	n/a	
Visible Minority	12	19.1%	15	19.1%	12	19.1%	39	19.1%	n/a	

* Result of rounding

A comparison of Faculty and Professional Librarian representation to this national labour market expectation data identifies employment equity gaps shown in Table 5:

Table 5.a, Total Population

Identified Gaps - FT Faculty and Professional Librarians

Designated Group	Science n=74		Arts n=101		SSB n=82		Total FT Faculty n=257		Professional Librarians n=9	
	#	%	#	%	#	%	#	%	#	%
Women	-14	56.3%	-13	70.5%	-13	63.9%	-39	64.9%	-3	57.1%
Aboriginal	0	100.0%	0	100.0%	-1	0.0%	-1	66.7%	n/a	
Disability	-1	66.7%	-2	50.0%	0	100.0%	-3	70.0%	n/a	
Visible Minority	-9	35.7%	-14	26.3%	7	143.8%	-16	67.3%	n/a	

Note: % represents SMU # (Table 3.a) as a percentage of LME # (Table 4.a)

Table 5.b, Survey Respondents

Identified Gaps - FT Faculty and Professional Librarians

Designated Group	Science n=63		Arts n=79		SSB n=61		Total FT Faculty n=203		Professional Librarians n=8	
	#	%	#	%	#	%	#	%	#	%
Women	-9	66.7%	-3	91.2%	-3	88.5%	-16	81.8%	-2	66.7%
Aboriginal	0	100.0%	0	100.0%	-1	0.0%	-1	66.7%	n/a	
Disability	0	100.0%	-1	66.7%	1	150.0%	-1	87.5%	n/a	
Visible Minority	-7	41.7%	-10	33.3%	11	191.7%	-6	84.6%	n/a	

Note: % represents SMU # (Table 3.b) as a percentage of LME # (Table 4.b)

For a gap to be considered significant, the gap must be -3 or greater <u>and</u> the percentage gap must be 80% or less of the labour market expectation. Therefore, an assessment of survey respondents only and based on the Guideline, there are significant gaps identified in the Faculties of Science (women, and

visible minorities) and Arts (visible minorities).[6] There are no significant gaps identified in the SSB. Total Full-time Faculty would identify a significant gap for person with a disability.

Aboriginal:
Two Full-time Faculty Members self-identified as aboriginal, representing 1.0% of survey respondents. Based on survey respondents only, this compares to a national labour market expectation of 3 (1.3%) resulting in a gap of one. This is not considered a significant gap under the Guidelines. However, it is important to remember that "a gap of one person in actual terms could represent serious under-representation of that designated group, particularly if the representation rate within that occupational group in the employer's workforce is close to zero".[7]

Persons with Disabilities:
Overall seven Full-time Faculty Members have self-identified as having a disability, representing 3.4% of survey respondents. This compares to the labour market expectation of 8 (3.8%). Based on survey respondents only, the SSB (n=61) has surpassed the labour market expectation with 4.9%, while the Faculty of Science (n=63) met the labour market expectation of 2. The Faculty of Arts (n=79) fell slightly below the labour market expectation with identified gaps of 1 (66.7%) This gap is not considered significant under the Guidelines.

Visible Minorities
A total of 33 Full-time Faculty Members self-identified as a visible minority, representing 16.3% of survey respondents. This compares to a labour market expectation of 19.1%. Based on survey respondents only, the SSB (n=61) has exceeded the labour expectation with 37.7% of SSB Full-time Faculty self-identified as a visible minority. The Faculty of Arts (n=79) and the Faculty of Science (n=63) fall below the labour market expectation with identified gaps of 10 (33.3%) and 7 (41.7%) respectively. These are considered significant gaps under the Guidelines.

Women:
Seventy-two Full-time Faculty Members self-identified as women representing 35.5% of survey respondents. This compares to a labour market expectation of 43.3%.

Based on survey respondents only, the Faculty of Science (n=63), Faculty of Arts (n=79) and SSB (n=61) females comprise 28.6%, 39.2% and 37.7% respectively of Full-time Faculty. This results in identified gaps of 9 (66.7%) in the Faculty of Science, 3 (91.2%) in the Faculty of Arts and 3 (88.5%) in the SSB. The gap in the Faculty of Science is considered significant under the Guidelines.

Based on survey respondents only, Professional Librarians (n=8), fall below the labour market expectation of 74.2% with an identified gap of 2 (66.7%). This gap is not considered to be significant under the Guidelines. It is important to note that Professional Librarians are not included in the same NOC code as Faculty.

Hiring Goals Required for Academic Units
Article 10.4.2 of the SMUFU Collective Agreement states that the University will determine "...in consultation with each academic unit, whether or not there are serious imbalances in the composition of

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[6] Human Resource and Social Development Canada (2009, August). *Employment Equity in Your Workplace*. Federal Contractors Program, Ottawa: Human Resources and Skills Development Canada.
[7] Human Resources Development Canada. (2001a). *Guidelines for the Employment Equity Act and Regulations.* Guideline 5

Employees with respect to the four groups specified in 10.4.1 within the academic unit. Where it has been determined that a serious imbalance exists, reasonable goals shall be established to address the imbalances".

The Deans provided a copy of the "2014 Report on Positive Action to Improve the Employment of Women, Aboriginal Peoples, Visible Minorities and People with Disabilities at Saint Mary's University" report to Department Chairs and Programme Coordinators. The University Librarian provided a copy of the report to Library Council. The Department Chairs, Programme Coordinators and Library Council were asked to provide feedback and rationale as to whether or not there are serious imbalances in the composition of Employees within their respective academic units with respect to the four groups identified in Article 10.4.1. If the Department/Program was of the opinion that an imbalance existed they were asked to provide a list of suggested goals and rationale which could be established to address any imbalances. The Deans and the University Librarian compiled the information received, provided comment, and forwarded it on to the Vice President, Academic and Research. The Vice President, Academic and Research will bring the information forward for review at EMG in the New Year.

In setting employment equity goals and timetables, representation of the specified groups in the University workforce are compared with external labour force data. It is important to note that employment equity goals are flexible and are set on the basis of operational considerations and other opportunities (e.g. vacancies, retirements). Some goals will be numerical, while others will not. It is important to note that numerical goals are not quotas.

Hiring Practice for Academic Units

Departments, Programmes and the Library are offered assistance in hiring practices by Human Resources should they so choose to avail themselves of that support.

Articles 10.1.20 and 10.1.26 of the Saint Mary's University Faculty Union Collective Agreement address appointment procedures for Full-time Faculty Members and Lecturer stream positions, respectively, while Article 10.2 addresses appointment procedures for Professional Librarians. Each Department determines the skill sets required prior to advertising a position. Each advertisement contains the following statement:

> *Saint Mary's University hires on the basis of merit and is committed to the principles of employment equity. Saint Mary's University encourages applications from qualified women, visible minorities, Aboriginal people, and people with disabilities. Preference will be given to Canadian citizens and permanent residents of Canada.*

Article 10.1.20.b states that vacancies "...shall be advertised in relevant Canadian academic and professional journals, including the CAUT Bulletin and University Affairs when published as well as in relevant non-Canadian academic and professional journals, where appropriate". Departments and Programmes offer guidance on appropriate sources for placements of ads. Advertisements are placed in diverse sources in order to be accessible to as wide a range of applicants as possible.

Article 10.1.20.e of the SMUFU Collective Agreement emphasizes that the ranking of all applicants for a faculty position "...shall be based solely on academic merit and teaching capability". Article 10.4.5 states that the candidate "...who is clearly the best shall be recommended, but when candidates are judged to be equal, the best candidate with respect to the four groups specified in 10.4.1 shall be recommended until the academic unit has met the goals suitable under Article 10.4.2".

Positive Action Taken:

Saint Mary's has a University-wide Non Discrimination/Harassment Policy, as well as an Employment Equity Policy Framework. In addition, the following positive actions have been taken to improve the employment of women, aboriginal peoples, visible minorities, and people with disabilities within academic units.

1. The University and the Saint Mary's University Faculty Union have agreed to establish a joint committee to examine how best to improve the hiring and retention of individuals belonging to the four groups specified in 10.4.1

2. A committee consisting of the Deans, University Librarian, and representatives from the University's Human Resources Department was tasked with developing guiding documents with respect to "Best Practices for Faculty Hiring" and "Operationalizing Article 10.4".

3. The Deans provided a copy of the "2014 Report on Positive Action to Improve the Employment of Women, Aboriginal Peoples, Visible Minorities and People with Disabilities at Saint Mary's University" report to Department Chairs and Programme Coordinators. The University Librarian provided a copy of the report to Library Council. The Department Chairs, Programme Coordinators and Library Council were asked to provide feedback and rationale as to whether or not there are serious imbalances in the composition of Employees within their respective academic units with respect to the four groups identified in Article 10.4.1. If the Department/Program was of the opinion that an imbalance existed they were asked to provide a list of suggested goals and rationale which could be established to address any imbalances.

4. Upon consultation (as provided above) with the departments/programs, it was the opinion of the departments/programs that there were no serious imbalances of the four groups specified in Article 10.4 of the *Collective Agreement between Saint Mary's University and the Saint Mary's University Faculty Union* within the Faculty of Science.

5. A number of departments/programs within the Faculty of Science have noted that increases would be ideal (i.e. the Department of Biology, the Department of Environmental Science, the Department of Psychology, the Division of Engineering) for one or more of their representative targets.

6. Within the Faculty of Science, prior to a faculty member search beginning, each department/program develops objective criteria for the available position. Short-listed candidates are rated against these criteria in order to determine the successful candidate for the position. The final recommendation submitted by the department/program provides an overview of the search process as well as an assessment of each short-listed candidate and ranks them against these criteria developed. The Dean of Science, or his designate, is consulted at each stage of the hiring process and participates in the candidate campus visits wh*en* available. The departments/programs who have conducted recent searches have found the University Appointments Committee Checklist document useful in focusing more attention on the evaluation process. Many also thought that the Guidelines for Operationalizing Article 10.4 - Positive Action to Improve the Employment of Women, Aboriginal Peoples, Visible Minorities, and People with Disabilities document was helpful for moving forward.

7. Ms. Kim Squires (Senior Director, Human Resources) attended a Science Executive meeting and spoke with the Department Chairpersons/Program Coordinators on the topic of employment

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equity. Ms. Anna Stuart (Partner and Vice President of Knightsbridge Robertson Surrette) has also been consulted on the hiring process of faculty members. In addition, Ms. Stuart provided a hiring workshop to members of the Division of Engineering.

8. The Sobey School of Business joined the PhD Project. It is an initiative out of the US for visible minority doctoral candidates with the goal of creating a more diverse academic environment. It provides support for Sobey School of Business PhD students who are members of visible minorities to attend conferences and to receive encouragement and mentoring so they can enter an academic career with more success and confidence. It also provides a forum for the Sobey School of Business to target new faculty positions to members of the PhD Project. The Sobey School can post academically qualified faculty positions to their database of over 1,400 minority doctoral students and faculty. It also is a way to encourage people to apply to the SSB PhD program and hence help the pipeline of members of designated groups for future academic jobs here and elsewhere.

9. The Sobey School of Business continues to be proactive in the recruitment of new faculty. The Sobey School is meeting all of the targets as a School as a whole but continue to reflect on the composition of individual Departments and how they can continue to be more reflective of diversity and more inclusive in their hiring practices.

10. The Faculty of Arts has reported significant progress. The Dean of Arts has worked with Chairs and Coordinators to ensure that members of the designated groups have an opportunity to self-identify using a form designed by Human Resources. This form has been integrated within the hiring process, until 2014-2015 departments in Arts were not typically providing an opportunity to self-identify.

11. The Faculty of Arts hosted a hiring presentation delivered by the Senior Director, Human Resources. The presentation addressed best hiring practices with respect to academic positions as well as how to best operationalize Article 10.4.

12. Several of the Departments and Programmes within the Faculty of Arts have indicated their support and desire to operationalize Article 10.4.

13. Article 10.4 was a standing agenda item for Library Council meetings.

14. Curriculum Diversity:

    Faculty-driven curriculum changes have led to more diversity. Recent examples include:

    a. English has recently filled a tenure track position on Literature of the Black Atlantic
    b. English has recently hired a tenure track position in Indigenous Literature

15. Hiring Process:

    a. All Departments, Programs and the Library are offered assistance in hiring practices should they choose to avail themselves of that support.

    b. All University hiring advertisements contain a statement on the University's commitment in hiring to the principles of employment equity. The University is in the process of reviewing and revising this statement.

Appendix A

10.4   POSITIVE ACTION TO IMPROVE THE EMPLOYMENT OF WOMEN, ABORIGINAL PEOPLES, VISIBLE MINORITIES, AND PEOPLE WITH DISABILITIES

10.4.1

The parties to this Agreement are committed to the objective of equal opportunities through positive action to improve the employment of women, aboriginal peoples, visible minorities, and people with disabilities in the university community.

10.4.2

The Employer will determine, in consultation with each academic unit, whether or not there are serious imbalances in the composition of Employees with respect to the four groups specified in 10.4.1 within the academic unit. Where it has been determined that a serious imbalance exists, reasonable goals shall be established to address the imbalances. The results of these actions shall be reported in writing as outlined in 10.4.8.

10.4.3

Prior to making any appointment, the Employer shall make a positive attempt to recruit women, aboriginal peoples, visible minorities, and people with disabilities as candidates.

10.4.4

The Selection Committees referred to in 10.1.20(d) and 10.2.30 shall include at least one member from one of the groups specified in 10.4.1. Where there are no members of a particular specified group employed in an academic unit, a replacement Employee from one of the specified groups will be selected from a cognate unit.

10.4.5

Evaluation of candidates shall be based solely on the requirements of the prospective job, for Faculty Members as per Article 10.1.20 and for Librarians as per Article 10.2. The candidate who is clearly the best shall be recommended, but when candidates are judged to be equal, the best candidate with respect to the four groups specified in 10.4.1 shall be recommended until the academic unit has met the goals suitable under Article 10.4.2.

10.4.6

In forwarding the recommendation of a specific candidate for appointment to the Dean, the Selection Committee shall include a report outlining its actions with respect to Articles 10.4.1 to 10.4.5.

10.4.7

In reviewing the Selection Committee's recommendation the Dean, or University Librarian when the appointment is to a librarian position, shall consider the recommendation in the context of the requirements outlined in Articles 10.4.1 to 10.4.5.

10.4.8

The Employer shall report in writing annually to Senate and to the Board of Governors by 1 December, on actions taken to improve the employment of members of the four groups specified in 10.4.1 in the university community, and in particular the development and implementation of the hiring goals required for academic units. Such reports shall also be forwarded to the Union.

Appendix B

Methodology:

The Federal Contractors Program required reporting on all internal employees and thus representation was calculated based on the total workforce population as opposed to the total number of survey respondents. Therefore, two methodologies are used in the comparison of the SMU workforce representation with external availability estimates to see if there are gaps in the representation of the designated groups:

1. All tables identified as "a" (e.g. Table 1.a) use FCP guidelines where:
   - n=the full number of workforce employees surveyed.
   - gap number (absolute number) = actual number of employees who self-identified minus the expected number in the employer's workforce based on government workforce availability data[8]
   - gap percentage = actual number of employees who self-identified divided by the expected number based on government workforce availability data, multiplied by 100 [9]

2. All tables identified as "b" (e.g. Table 1.b) calculate labour gaps, where:
   - n=the number of survey respondents.
   - gap number (absolute number) = actual number of employees who self-identified minus the expected number in the employer's workforce based on government workforce availability data
   - gap percentage = actual number of employees who self-identified divided by the expected number based on government workforce availability data, multiplied by 100

[8] HRSDC, 2006, p.37
[9] HRSDC, 2009, p. 12

2016 Report on Positive Action to Improve the Employment of Women, Aboriginal Peoples, Visible Minorities, and People with Disabilities at Saint Mary's University

This report is provided in compliance with Article 10.4.8 of the Saint Mary's University Faculty Union Collective Agreement (September 1, 2015 to August 31, 2018) which requires that the University report in writing annually to Senate and the Board of Governors on actions taken to improve the employment of women, aboriginal peoples, visible minorities, and people with disabilities in the university community and in particular the development and implementation of the hiring goals required for academic units. Please see Appendix A for full Article 10.4.

Background

Federal Contractors Program

The Federal Contractors Program (FCP) required provincially regulated employers with 100 or more employees bidding on federal contracts of $200,000 or more to certify that they would implement employment equity measures. Following a successful bid on a contract involving our residences, Saint Mary's University signed a certificate of commitment under the FCP in 1993. The University submitted an Employment Equity Work plan to the Federal Government in November 1998. In 2005 the University was notified by the Department of Human Resources and Skills Development Canada (HRSDC) that Saint Mary's University had been selected for a compliance review under the FCP. In 2007, the University was notified that the compliance review was completed and the University was in compliance with the FCP.

The Federal Contractors Program (FCP) was redesigned as part of Budget 2012 and the Government's commitment to reduce regulatory red tape burden for smaller employers. The redesigned program applies to contractors who receive an initial goods and services contract valued at $1 million or more, an increase from the previous threshold of $200,000. Given that Saint Mary's University was not awarded a contract above the threshold Saint Mary's was notified in August 2013 that our Certificate of Commitment has been canceled. However, the University would be required to meet the requirements of the FCP if another Certificate of Commitment was signed in the future. While SMU is no longer required to survey its employees and report under the Federal Contractors Program, Saint Mary's University remains committed to the principles of Employment Equity and promoting a fair and inclusive workplace, free from discriminatory barriers.

Employment Equity

Employment equity seeks to achieve equality by eliminating barriers to employment which have existed for certain groups. Equity requires planning for managing change and increasing diversity. Achieving equity in the workplace means creating a level playing field, where no person is denied employment opportunities for reasons unrelated to ability. The goal is a representative workforce where equality in the work place is a reality.

Equity does not mean displacing employees or hiring unqualified people: hiring and promotion will be on the basis of ability and merit. The SMUFU Collective Agreement emphasizes that the ranking of all applicants for a faculty position "...shall be based solely on academic merit and teaching capability".

Article 10.4.5 states that the candidate "...who is clearly the best shall be recommended, but when candidates are judged to be equal, the best candidate with respect to the four groups specified in 10.4.1 shall be recommended until the academic unit has met the goals suitable under Article 10.4.2".

Employment Equity Workforce Survey

Saint Mary's University conducts an Employment Equity Workforce Survey (EEWS) to determine the representation of women, Aboriginal peoples, visible minorities and people with disabilities (the groups specified in Article 10.4.1) in the University workforce. The University is allowed to collect this information for employment equity purposes under the Nova Scotia Human Rights Act and the survey has been reviewed at the Nova Scotia Human Rights Commission.

Every three years a University wide EEWS is conducted. At the time of hiring, new employees are given the opportunity to complete an equity survey.

The confidential survey asks employees to self-identify their status. The survey is not mandatory, but employees are encouraged to respond to help the University identify areas where members of groups are under-represented and to set realistic equity goals under its Employment Equity Program.

Relative to reporting employment equity data, regulations require that individuals not be able to be identified from the data presented. Therefore, given the relatively small size of many academic Departments and the Library, data for the four groups specified in Article 10.4.1 is presented for the entire University and also at the level of individual Faculties and the Library.

The University wide Employment Equity Workforce Survey was last conducted in March 2016. The next University EEWS is scheduled for 2019.

Saint Mary's University Results

Saint Mary's University Data is based on 904 Full-time and regular part-time employees, with 737 providing Employment Equity Information. Of those employees surveyed, there were 509 self-identifications.

Federal Employment Equity Act Guidelines require comparison of internal representation relative to the workforce availability of the four groups as determined through Statistics Canada labour force surveys. For FCP purposes, employment equity data is driven by total population. SMU data is presented using two methodologies (please consult Appendix B), with the following results.[1]

Table 1.a, Total Population

Saint Mary's University (n= 904)

Designated Group	SMU		Labour Market Expectation (LME)		Gap	SMU # as % of LME #
	#	%	#	%	#	%
Women	365	40.4	436	48.2	-71	83.8
Aboriginal	10	1.1	32	3.5	-22	31.6
Disability	39	4.3	44	4.9	-5	88.0
Visible Minority	95	10.5	161	17.8	-66	59.0

Note: Labour market availability data used in this table are for all occupations

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[1] Labour Market Availability Data: 2011 Census of Canada and the 2011 Participation and Activity Limitation Survey.

Table 1.b, Survey Respondents

Saint Mary's University (n=737)

Designated Group	SMU		Labour Market Expectation (LME)		Gap	SMU # as % of LME #
	#	%	#	%	#	%
Women	365	49.5	355	48.2	10	102.7
Aboriginal	10	1.4	26	3.5	-16	38.8
Disability	39	5.3	36	4.9	3	108.0
Visible Minority	95	12.9	131	17.8	-36	72.4

Note: Labour market availability data used in this table are for all occupations

- Women at SMU represent 49.5% of survey respondents, 10 greater than the labour market expectation.
- Aboriginals represent 1.4 % of survey respondents representing a gap of 16 .
- Persons with disabilities represent 5.3 % of survey respondents, 3 greater than the labour market expectation.
- Members of a visible minority represent 12.9 % of survey respondents representing a gap of 36.

According to current Federal Employment Equity Act Guidelines, underrepresentation is considered significant if the number gap is -3 or greater (note that while the gap is referred to as -3 or greater, the actual numerical value is -3 or less, i.e., -3, -4, -5, etc.), <u>and</u> if the percentage gap is 80% or less of the labour market expectation.[2] For purposes of applying this Guideline, the percentage gap represents the number of employees self-identified in relation to the labour market expectation. For example 365 survey respondents self-identified as women; this represents 102.7 % of the labour market expectation of 355 . Based on this Guideline, relative to survey respondents at Saint Mary's University, members of visible minorities and aboriginals are underrepresented.

Full-time Faculty and Professional Librarians Results

Saint Mary's University data is based on 267 Full-time Faculty and 9 Professional Librarians. Table 2 presents the number of Full-time Faculty and Professional Librarians surveyed by Faculty and rank.

Table 2

FT Faculty & Professional Librarians by Rank	Science	Arts	SSB	Library	Total
Lecturer	1	0	4	0	5
Assistant	15	27	22	0	64
Associate	19	47	28	0	94
Full	39	29	27	0	95
Lecturer I (LS)	5	0	0	0	5
Senior Lecturer (LS)	2	1	1	0	4
Librarian I	0	0	0	1	1
Librarian II	0	0	0	1	1
Librarian IV	0	0	0	7	7
Total by Faculty & Library	81	104	82	9	276

[2] Human Resource and Social Development Canada (2009, August). Employment Equity in Your Workplace. Federal Contractors Program, Ottawa: Human Resources and Skills Development Canada

Overall, 212 Full-time Faculty and 8 Professional Librarians responded to the survey representing an overall response rate of 80% (Faculty of Science - 84% , Faculty of Arts - 74%, SSB - 82%) and 89% for Professional Librarians.[3]

Table 3b shows the representation of the specified groups within Faculties. Overall, 113 of the 212 Full-time Faculty members who responded to the survey, self-identified as a member of a specified group: women, aboriginal, disability and visible minority. Note that respondents may have self-identified as a member of more than one group. Based on survey responses, 42.92% percent of Full-time Faculty identified as women, 0.94 % as aboriginal, 5.19 % as a person with a disability, and 20.75 % as a visible minority. The number of Professional Librarians respondents (n=8) is too small to show a breakdown of numbers according to the four specified groups and therefore data are provided solely for representation of women.

Table 3.a, Total Population

Designated Group	Science n=81		Arts n=104		SSB n=82		Total FT Faculty n=267		Professional Librarians n=9	
	#	%	#	%	#	%	#	%	#	%
Women	25	30.9	36	34.6	30	36.6	91	34.1	4	44.4
Aboriginal	1	1.2	1	1.0	0	0.0	2	0.7	**	
Disability	2	2.5	4	3.8	5	6.1	11	0.0	**	
Visible Minority	9	11.1	6	5.8	29	35.4	44	16.5	**	

*** Data suppressed to protect confidentiality*

Table 3.b, Survey Respondents

Designated Group	Science n=68		Arts n=77		SSB n=67		Total FT Faculty n=212		Professional Librarians n=8	
	#	%	#	%	#	%	#	%	#	%
Women	25	36.8	36	46.8	30	44.8	91	42.9	4	50.0
Aboriginal	1	1.5	1	1.3	5	0.0	2	0.9	**	
Disability	2	2.9	4	5.2	0	7.5	11	5.2	**	
Visible Minority	9	13.2	6	7.8	29	43.3	44	20.8	**	

*** Data suppressed to protect confidentiality*

Federal Employment Equity Act Guidelines require comparison of internal representation relative to the workforce availability of the four groups. Within the labour market availability (LMA) data, occupations are coded and assigned a National Occupational Classification (NOC) code.[4] University Faculty and Professional Librarians come under the NOC grouping of "Occupations in education, law and social, community and government services". University Professors and Lecturers are assigned a single NOC code regardless of rank. Professional Librarians are classified under a different NOC code.

Table 4 presents the national labour market expectation by Full-time Faculty and Professional Librarians for the four groups: 43.0 % women, 1.3 % Aboriginal, 19.10 % visible minority and 3.8 % persons with a disability. For Professional Librarians the labour expectation for women is 74.2 %.

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[3] Saint Mary's data are based on 2016 Employment Equity Workforce Survey and surveys completed by newly hired employees. The next Employment Equity Workforce Survey will take place in 2019.

[4] The National Occupational Classification (NOC) is the nationally accepted reference on occupations in Canada. It organizes over 40,000 job titles into 500 occupational group descriptions. It is used daily by thousands of people to compile, analyze and communicate information about occupations, and to understand the jobs found throughout Canada's labour market. Employment and Social Development Canada (ESDC), in partnership with Statistics Canada (STC), update the NOC according to 5-year Census cycles.
http://www.esdc.gc.ca/eng/jobs/lmi/noc//index.shtml

Table 4.a, Total Population

Labour Market Expectation - FT Faculty and Professional Librarians

Designated Group	Science n=81 #	%	Arts n=104 #	%	SSB n=82 #	%	Total FT Faculty n=267 #	%	Professional Librarians n=9 #	%
Women	35	43.3	45	43.3	36	43.3	116	43.3	7	74.0
Aboriginal	1	1.3	1	1.3	1	1.3	3	1.3	**	
Disability	3	3.8	4	3.8	3	3.8	10	3.8	**	
Visible Minority	15	19.1	20	19.1	16	19.1	51	19.1	**	

* Result of Rounding

Table 4.b, Survey Respondents

Labour Market Expectation - FT Faculty and Professional Librarians

Designated Group	Science n=68 #	%	Arts n=77 #	%	SSB n=67 #	%	Total FT Faculty n=212 #	%	Professional Librarians n=8 #	%
Women	29	43.3	33	43.3	29	43.3	91	43.3	6	74.2
Aboriginal	1	1.3	1	1.3	1	1.3	3	1.3	**	
Disability	3	3.8	3	3.8	3	3.8	9	3.8	**	
Visible Minority	13	19.1	15	19.1	13	19.1	41	19.1	**	

*Result of Rounding

A comparison of Faculty and Professional Librarian representation to this national labour market expectation data identifies employment equity gaps shown in Table 5:

Table 5.a, Total Population

Identified Gaps - FT Faculty and Professional Librarians

Designated Group	Science n=81 #	%	Arts n=104 #	%	SSB n=82 #	%	Total FT Faculty n=267 #	%	Professional Librarians n=9 #	%
Women	-10	71.4	-9	80.0	-6	83.3	-25	78.4	-3	57.1
Aboriginal	0	100.0	0	100.0	-1	0.0	-1	66.7	**	
Disability	-1	66.7	1	100.0	2	100.0	1	100.0	**	
Visible Minority	-6	60.0	-14	30.0	13	100.0	-7	86.3	**	

Note: % represents SMU # (Table 3a) as a percentage of LME # (Table 4a)

Table 5.b, Survey Respondents

Identified Gaps - FT Faculty and Professional Librarians

Designated Group	Science n=68 #	%	Arts n=77 #	%	SSB n=67 #	%	Total FT Faculty n=212 #	%	Professional Librarians n=8 #	%
Women	-4	86.0	3	100.0	1	100.0	0	100.0	-2	66.7
Aboriginal	0	100.0	0	100.0	-1	0.0	-1	66.7	**	
Disability	-1	66.7	1	100.0	2	100.0	2	100.0	**	
Visible Minority	-4	69.2	-9	40.0	16	100.0	3	100.0	**	

Note: % represents SMU # (Table 3b) as a percentage of LME # (Table 4b)

For a gap to be considered significant, the gap must be -3 or greater <u>and</u> the percentage gap must be 80% or less of the labour market expectation. Therefore, an assessment of survey respondents only (Table 5b) and based on the Guideline, there is a significant gap identified for visible minorities in the Faculties of Science and Arts. There are no significant gaps identified in the SSB. There are no significant gaps for Total Full-Time Faculty as a whole. However, it is important to remember that "a gap of one person in actual terms could represent serious under-representation of that designated group, particularly if the representation rate within that occupational group in the employer's workforce is close to zero."

Aboriginal:

2 Full-time Faculty Members self-identified as aboriginal, representing 0.94 % (Table 3b) of survey respondents. Based on survey respondents only, this compares to a national labour market expectation of 1.30 % (Table 4b) resulting in a gap of 1. This is not considered a significant gap under the Guidelines.

Persons with Disabilities:

Overall 11 Full-time Faculty Members have self-identified as having a disability, representing 5.19 % (Table 3b) of survey respondents. This compares to the labour market expectation of 9 (3.80 %) (Table 4b). Based on survey respondents only, the SSB (n=67) and the Faculty of Arts (n=77) have surpassed the labour market expectation. The Faculty of Science (n=68) fell slightly below the labour market expectation with an identified gap of 1 (Table 5b). This gap is not considered significant under the Guidelines.

Visible Minorities:

A total of 44 Full-time Faculty Members self-identified as a visible minority, representing 20.75% (Table 3b) of survey respondents. This compares to a labour market expectation of 19.10 % (Table 4b). Based on survey respondents only, the SSB (n=67) has exceeded the labour expectation with 43.28 % (Table 5b) of SSB Full-time Faculty self-identified as a visible minority. The Faculty of Arts (n=77) and the Faculty of Science (n=68) fall below the labour market expectation with identified gaps of 9 (40 %) (Table 5b) and 4 (69 %) (Table 5b) respectively. These are considered significant gaps under the Guidelines.

Women:

91 Full-time Faculty Members self-identified as women representing 42.92% (Table 3b) of survey respondents. This compares to a labour market expectation of 43.30% (Table 4b).

Based on survey respondents only, the Faculty of Science (n= 68) females comprise 37 % (Table 3b) of Full-time Faculty. This results in an identified gap of 4 (86%) (Table 5b) in the Faculty of Science. This is not considered a significant gap under the Guidelines.

Based on survey respondents only, Professional Librarians (n=8), fall below the labour market expectation of 74% with an identified gap of (67%) (Table 5b). This gap is not considered to be significant under the Guidelines. It is important to note that Professional Librarians are not included in the same NOC code as Faculty. They are included in a much broader group of professionals across the University and as such, the significance of the female gap would be better analysed at the level of the larger group.

Hiring Goals Required for Academic Units

Article 10.4.2 of the SMUFU Collective Agreement states that the University will determine "...in consultation with each academic unit, whether or not there are serious imbalances in the composition of employees with respect to the four groups specified in 10.4.1 within the academic unit. Where it has been determined that a serious imbalance exists, reasonable goals shall be established to address the imbalances".

In setting employment equity goals and timetables, representation of the specified groups in the University workforce are compared with external labour force data. It is important to note that employment equity goals are flexible and are set on the basis of operational considerations and other opportunities (e.g. vacancies, retirements). Some goals will be numerical, while others will not. It is important to note that numerical goals are not quotas.

Hiring Practice for Academic Units

Articles 10.1.20 and 10.1.26 of the Saint Mary's University Faculty Union Collective Agreement address appointment procedures for Full-time Faculty Members and Lecturer stream positions, respectively, while Article 10.2 addresses appointment procedures for Professional Librarians. Each Department determines the skill sets required prior to advertising a position. Each advertisement contains the following statement:

> *Saint Mary's University hires on the basis of merit and is committed to the principles of employment equity. Saint Mary's University encourages applications from qualified women, visible minorities, Aboriginal People, and people with disabilities. Preference will be given to Canadian citizens and permanent residents of Canada.*

Article 10.1.20.b states that vacancies "...shall be advertised in relevant Canadian academic and professional journals, including the CAUT Bulletin and University Affairs when published as well as in relevant non-Canadian academic and professional journals, where appropriate". Departments and Programmes offer guidance on appropriate sources for placements of ads. Advertisements are placed in diverse sources in order to be accessible to as wide a range of applicants as possible.

Article 10.1.20.e of the SMUFU Collective Agreement emphasizes that the ranking of all applicants for a faculty position "...shall be based solely on academic merit and teaching capability". Article 10.4.5 states that the candidate "...who is clearly the best shall be recommended, but when candidates are judged to be equal, the best candidate with respect to the four groups specified in 10.4.1 shall be recommended until the academic unit has met the goals suitable under Article 10.4.2".

Positive Action Taken

Saint Mary's has a University-wide Non Discrimination/Harassment Policy, as well as an Employment Equity Policy Framework. In addition, the following positive actions have been taken to improve the employment of women, aboriginal peoples, visible minorities, and people with disabilities within academic units.

1. The University and the Saint Mary's University Faculty Union have an MOU to establish a joint committee to examine how best to improve the hiring and retention of individuals belonging to the four groups specified in 10.4.1.

2. During the month of March 2016 the University conducted an Employment Equity Workforce Survey. The results of which are reflected in this report. An initial workforce survey was done in 1997 and follow-up surveys in 2000, 2006 and 2013. In order to keep the University's workforce statistics current, we are now resurveying University employees every 3 years.

3. With respect to Faculty as a whole, gaps with respect to visible minorities and people with disabilities have been eliminated and the gap with respect to women has been reduced.

4. There is no longer a significant gap with respect to women in the Faculty of Science.

5. The Faculty of Arts has moved from having a gap with respect to people with disabilities in 2015 to exceeding the Labour Market Expectation in 2016.

6. The University approved funding for the position of Diversity and Inclusion Advisor. The search process has commenced.

7. The Deans provided a copy of the "2015 Report on Positive Action to Improve the Employment of Women, Aboriginal Peoples, Visible Minorities and People with Disabilities at Saint Mary's University" report to Department Chairs and Programme Coordinators. The University Librarian provided a copy of the report to Library Council. The Department Chairs, Programme Coordinators and Library Council were asked to provide feedback and rationale as to whether or not there are serious imbalances in the composition of Employees within their respective academic units with respect to the four groups identified in Article 10.4.1. If the Department/Program was of the opinion that an imbalance existed they were asked to provide a list of suggested goals and rationale which could be established to address any imbalances. The Dean's and University Librarian presented the information received, along with their comments, to the Vice President, Academic and Research. EMG reviewed the information provided by the Department's through the Deans and VPAR.

8. Within the Faculty of Science, prior to a faculty member search beginning, each department/program develops objective criteria for the available position. Short-listed candidates are rated against these criteria in order to determine the successful candidate for the position. The final recommendation submitted by the department/program provides an overview of the search process as well as an assessment of each short-listed candidate and ranks them against these criteria developed. The Dean of Science, or his designate, is consulted at each stage of the hiring process and participates in the candidate campus visits when available.

9. Where applicable, and as needed, the Faculty of Science has consulted for guidance on hiring process with Senior Administration at the University. Ms. Anna Stuart (Partner and Vice President of Knightsbridge Robertson Surrette) has also been consulted on best practice with respect to the hiring process.

10. The Sobey School of Business continues to work with members of the Aboriginal communities to help develop a stronger pipeline of students graduating from University with the aim that over time this community will be better reflected on faculty.

11. The Department of Finance, Information Systems, and Management Science has adopted a practice of creating clear hiring criteria and using more objective metrics for evaluating candidates. They recognize that they must be more active in targeted recruiting to increase the number of women, aboriginals, and people with disabilities applying for positions.

12. The Department of Management has indicated that diversity issues (e.g., aboriginal knowledge, feminism, race and ethnicity) are integrated into the PhD program curriculum. There were also anecdotal comments from instructors indicating that they use cases, simulations, and activities that incorporate issues of diversity. Although diversity issues are not the exclusive focus of any course in the management department curriculum it does feature prominently in some of the core courses (e.g., Micro and Macro Organizational Behaviour).

13. The Dean of Arts has worked with Chairs and Coordinators to ensure that members of the designated groups have an opportunity to self-identify using a form designed by Human Resources.

14. The issue of operationalizing Article 10.4 is being given thoughtful consideration in the Faculty of Arts.

15. There is a desire in the Faculty of Arts to increase course offerings on indigenous culture.

16. With respect to the Faculty of Arts, a lunch-time discussion in the winter of 2016 involving faculty, indigenous students, and advisors highlighted the importance of the availability of courses on indigenous culture and the potential significance of faculty mentors to the long term goal of improving employment of groups specified in Article 10.4.1.

17. Increasingly, the commitment to the "objective of equal opportunities through positive action" is shaped by a growing awareness of the need to adopt a variety of measures and of sensitivity to broader issues. For example, in outlining actions that may be worth considering for the future, the report from the Department of Sociology and Criminology speaks of remaining "sensitive to alternative forms of knowledge associated with under-represented groups."

18. A new program on Intercultural Studies is being offered through the Department of Modern Languages and Classics.

19. The Faculty of Arts has an Adhoc Advisory Committee on curriculum and indigenous culture which includes faculty members and indigenous community members.

20. Article 10.4 is a standing agenda item for Library Council meetings.

21. Numerous departments within the Faculties of Arts, Science and the SSB have been assisted through Human Resources with the facilitation of self-identificaton surveys of applicants to open searches.

22. Hiring Process:
    a. All Departments, Programs and the Library are offered assistance through the Department of Human Resources in hiring practices should they choose to avail themselves of that support.
    b. All University hiring advertisements contain the following statement:

    "*Saint Mary's University hires on the basis of merit and is committed to the principles of employment equity. Saint Mary's University encourages applications from qualified women, visible minorities, Aboriginal people, and people with disabilities. Preference will be given to Canadian citizens and permanent residents of Canada.*"

Appendix A

10.4 POSITIVE ACTION TO IMPROVE THE EMPLOYMENT OF WOMEN, ABORIGINAL PEOPLES, VISIBLE MINORITIES, AND PEOPLE WITH DISABILITIES

10.4.1
The parties to this Agreement are committed to the objective of equal opportunities through positive action to improve the employment of women, aboriginal peoples, visible minorities, and people with disabilities in the university community.

10.4.2

The Employer will determine, in consultation with each academic unit, whether or not there are serious imbalances in the composition of Employees with respect to the four groups specified in 10.4.1 within the academic unit. Where it has been determined that a serious imbalance exists, reasonable goals shall be established to address the imbalances. The results of these actions shall be reported in writing as outlined in 10.4.8.

10.4.3
Prior to making any appointment, the Employer shall make a positive attempt to recruit women, aboriginal peoples, visible minorities, and people with disabilities as candidates.

10.4.4
The Selection Committees referred to in 10.1.20(d) and 10.2.30 shall include at least one member from one of the groups specified in 10.4.1. Where there are no members of a particular specified group employed in an academic unit, a replacement Employee from one of the specified groups will be selected from a cognate unit.

10.4.5
Evaluation of candidates shall be based solely on the requirements of the prospective job, for Faculty Members as per Article 10.1.20 and for Librarians as per Article 10.2. The candidate who is clearly the best shall be recommended, but when candidates are judged to be equal, the best candidate with respect to the four groups specified in 10.4.1 shall be recommended until the academic unit has met the goals suitable under Article 10.4.2.

10.4.6
In forwarding the recommendation of a specific candidate for appointment to the Dean, the Selection Committee shall include a report outlining its actions with respect to Articles 10.4.1 to 10.4.5.

10.4.7
In reviewing the Selection Committee's recommendation the Dean, or University Librarian when the appointment is to a librarian position, shall consider the recommendation in the context of the requirements outlined in Articles 10.4.1 to 10.4.5.

10.4.8
The Employer shall report in writing annually to Senate and to the Board of Governors by 1 December, on actions taken to improve the employment of members of the four groups specified in 10.4.1 in the university community, and in particular the development and implementation of the hiring goals required for academic units. Such reports shall also be forwarded to the Union.

Appendix B

Methodology:

The Federal Contractors Program required reporting on all internal employees and thus representation was calculated based on the total workforce population as opposed to the total number of survey respondents. Therefore, two methodologies are used in the comparison of the SMU workforce representation with external availability estimates to see if there are gaps in the representation of the designated groups:

1. All tables identified as "a" (e.g. Table 1.a) use FCP guidelines where:
   - n=the full number of workforce employees surveyed.
   - gap number (absolute number) = actual number of employees who self-identified minus the expected number in the employer's workforce based on government workforce availability data
   - gap percentage = actual number of employees who self-identified divided by the expected number based on government workforce availability data, multiplied by 100

2. All tables identified as "b" (e.g. Table 1.b) calculate labour gaps, where:
   - n=the number of survey respondents.
   - gap number (absolute number) = actual number of employees who self-identified minus the expected number in the employer's workforce based on government workforce availability data
   - gap percentage = actual number of employees who self-identified divided by the expected number based on government workforce availability data, multiplied by 100

Appendix S.3e

2017 Report on Positive Action to Improve the Employment of Women, Aboriginal Peoples, Visible Minorities, and People with Disabilities at Saint Mary's University

This report is provided in compliance with Article 10.4.8 of the Saint Mary's University Faculty Union Collective Agreement (September 1, 2015 to August 31, 2018) which requires that the University report in writing annually to Senate and the Board of Governors on actions taken to improve the employment of women, aboriginal peoples, visible minorities, and people with disabilities in the university community and in particular the development and implementation of the hiring goals required for academic units. Please see Appendix A for full Article 10.4.

Background

Federal Contractors Program

The Federal Contractors Program (FCP) required provincially regulated employers with 100 or more employees bidding on federal contracts of $200,000 or more to certify that they would implement employment equity measures. Following a successful bid on a contract involving our residences, Saint Mary's University signed a certificate of commitment under the FCP in 1993. The University submitted an Employment Equity Work plan to the Federal Government in November 1998. In 2005 the University was notified by the Department of Human Resources and Skills Development Canada (HRSDC) that Saint Mary's University had been selected for a compliance review under the FCP. In 2007, the University was notified that the compliance review was completed and the University was in compliance with the FCP.

The Federal Contractors Program (FCP) was redesigned as part of Budget 2012 and the Government's commitment to reduce regulatory red tape burden for smaller employers. The redesigned program applies to contractors who receive an initial goods and services contract valued at $1 million or more, an increase from the previous threshold of $200,000. Given that Saint Mary's University was not awarded a contract above the threshold Saint Mary's was notified in August 2013 that our Certificate of Commitment has been canceled. However, the University would be required to meet the requirements of the FCP if another Certificate of Commitment was signed in the future. While SMU is no longer required to survey its employees and report under the Federal Contractors Program, Saint Mary's University remains committed to the principles of Employment Equity and promoting a fair and inclusive workplace, free from discriminatory barriers.

Employment Equity

Employment equity seeks to achieve equality by eliminating barriers to employment which have existed for certain groups. Equity requires planning for managing change and increasing diversity. Achieving equity in the workplace means creating a level playing field, where no person is denied employment opportunities for reasons unrelated to ability. The goal is a representative workforce where equality in the work place is a reality.

Equity does not mean displacing employees or hiring unqualified people: hiring and promotion will be on the basis of ability and merit. The SMUFU Collective Agreement emphasizes that the ranking of all applicants for a faculty position "...shall be based solely on academic merit and teaching capability".

Article 10.4.5 states that the candidate "...who is clearly the best shall be recommended, but when candidates are judged to be equal, the best candidate with respect to the four groups specified in 10.4.1 shall be recommended until the academic unit has met the goals suitable under Article 10.4.2".

Employment Equity Workforce Survey

Saint Mary's University conducts an Employment Equity Workforce Survey (EEWS) to determine the representation of women, Aboriginal peoples, visible minorities and people with disabilities (the groups specified in Article 10.4.1) in the University workforce. The University is allowed to collect this information for employment equity purposes under the Nova Scotia Human Rights Act and the survey has been reviewed at the Nova Scotia Human Rights Commission.

Every three years a University wide EEWS is conducted. At the time of hiring, new employees are given the opportunity to complete an equity survey.

The confidential survey asks employees to self-identify their status. The survey is not mandatory, but employees are encouraged to respond to help the University identify areas where members of groups are under-represented and to set realistic equity goals under its Employment Equity Program.

Relative to reporting employment equity data, regulations require that individuals not be able to be identified from the data presented. Therefore, given the relatively small size of many academic Departments and the Library, data for the four groups specified in Article 10.4.1 is presented for the entire University and also at the level of individual Faculties and the Library.

The University wide Employment Equity Workforce Survey was last conducted in March 2016. The next University EEWS is scheduled for 2019.

Saint Mary's University Results

Saint Mary's University Data is based on 935 Full-time and regular part-time employees, with 752 providing Employment Equity Information. Of those employees surveyed, there were 532 self-identifications.

Federal Employment Equity Act Guidelines require comparison of internal representation relative to the workforce availability of the four groups as determined through Statistics Canada labour force surveys. For FCP purposes, employment equity data is driven by total population. SMU data is presented using two methodologies (please consult Appendix B), with the following results.[1]

Table 1.a, Total Population

Saint Mary's University (n= **935**)

Designated Group	SMU		Labour Market Expectation (LME)		Gap	SMU # as % of LME #
	#	%	#	%	#	%
Women	379	40.5	451	48.2	-72	84.1
Aboriginal	11	1.2	33	3.5	-22	33.6
Disability	42	4.5	46	4.9	-4	91.7
Visible Minority	100	10.7	166	17.8	-66	60.1

Note: Labour market availability data used in this table are for all occupations

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[1] Labour Market Availability Data: 2011 Census of Canada and the 2011 Participation and Activity Limitation Survey.

Table 1.b, Survey Respondents

Saint Mary's University (n=752)

Designated Group	SMU		Labour Market Expectation (LME)		Gap	SMU # as % of LME #
	#	%	#	%	#	%
Women	379	50.4	362	48.2	17	104.6
Aboriginal	11	1.5	26	3.5	-15	42.3
Disability	42	5.6	37	4.9	5	114.0
Visible Minority	100	13.3	134	17.8	-34	74.7

Note: Labour market availability data used in this table are for all occupations

- Women at SMU represent 50.4% of survey respondents, 17 greater than the labour market expectation.
- Aboriginals represent 1.5 % of survey respondents representing a gap of 15 .
- Persons with disabilities represent 5.6 % of survey respondents, 5 greater than the labour market expectation.
- Members of a visible minority represent 13.3 % of survey respondents representing a gap of 34.

According to current Federal Employment Equity Act Guidelines, underrepresentation is considered significant if the number gap is -3 or greater (note that while the gap is referred to as -3 or greater, the actual numerical value is -3 or less, i.e., -3, -4, -5, etc.), and if the percentage gap is 80% or less of the labour market expectation[2].   For purposes of applying this Guideline, the percentage gap represents the number of employees self-identified in relation to the labour market expectation. For example 379 survey respondents self-identified as women; this represents 104.6 % of the labour market expectation of 362 . Based on this Guideline, relative to survey respondents at Saint Mary's University, members of visible minorities and aboriginals are underrepresented.

Full-time Faculty and Professional Librarians Results

Saint Mary's University data is based on 274 Full-time Faculty and 9 Professional Librarians. Table 2 presents the number of Full-time Faculty and Professional Librarians surveyed by Faculty and rank.

Table 2

FT Faculty & Professional Librarians by Rank	Science	Arts	SSB	Library	Total
Lecturer	1	0	5	0	6
Assistant	16	30	23	0	69
Associate	22	46	27	0	95
Full	36	30	28	0	94
Lecturer I (LS)	3	0	0	0	3
Senior Lecturer (LS)	5	1	1	0	7
Librarian I	0	0	0	1	1
Librarian II	0	0	0	1	1
Librarian III	0	0	0	1	1
Librarian IV	0	0	0	6	6
Total by Faculty & Library	83	107	84	9	283

[2] Human Resource and Social Development Canada (2009, August). Employment Equity in Your Workplace. Federal Contractors Program, Ottawa: Human Resources and Skills Development Canada

Overall, 216 Full-time Faculty and 6 Professional Librarians responded to the survey representing an overall response rate of 80% (Faculty of Science - 84% , Faculty of Arts - 74%, SSB - 80%) and 67% for Professional Librarians.[3]

Table 3b shows the representation of the specified groups within Faculties. Overall, 113 of the 216 Full-time Faculty members who responded to the survey, self-identified as a member of a specified group: women, aboriginal, disability and visible minority. Note that respondents may have self-identified as a member of more than one group. Based on survey responses, 41.67% percent of Full-time Faculty identified as women, 0.93 % as aboriginal, 5.56 % as a person with a disability, and 19.91 % as a visible minority. The number of Professional Librarians respondents (n=6) is too small to show a breakdown of numbers according to the four specified groups and therefore data are provided solely for representation of women.

Table 3.a, Total Population

Designated Group	Science n=83		Arts n=107		SSB n=84		Total FT Faculty n=274		Professional Librarians n=9	
	#	%	#	%	#	%	#	%	#	%
Women	26	31.3	37	34.6	27	32.1	90	32.8	4	44.4
Aboriginal	1	1.2	1	0.9	0	0.0	2	0.7	**	
Disability	2	2.4	5	4.7	5	6.0	12	4.4	**	
Visible Minority	10	12.0	6	5.6	27	32.1	43	15.7	**	

** *Data suppressed to protect confidentiality*

Table 3.b, Survey Respondents

Designated Group	Science n=70		Arts n=79		SSB n=67		Total FT Faculty n=216		Professional Librarians n=6	
	#	%	#	%	#	%	#	%	#	%
Women	26	37.1	37	46.8	27	40.3	90	41.7	4	66.7
Aboriginal	1	1.4	1	1.3	0	0.0	2	0.9	**	
Disability	2	2.9	5	6.3	5	7.5	12	5.6	**	
Visible Minority	10	14.3	6	7.6	27	40.3	43	19.9	**	

** *Data suppressed to protect confidentiality*

Federal Employment Equity Act Guidelines require comparison of internal representation relative to the workforce availability of the four groups. Within the labour market availability (LMA) data, occupations are coded and assigned a National Occupational Classification (NOC) code.[4]   University Faculty and Professional Librarians come under the NOC grouping of "Occupations in education, law and social, community and government services". University Professors and Lecturers are assigned a single NOC code regardless of rank. Professional Librarians are classified under a different NOC code.

Table 4 presents the national labour market expectation by Full-time Faculty and Professional Librarians for the four groups: 43.3 % women, 1.3 % Aboriginal, 19.1 % visible minority and 3.8 % persons with a disability. For Professional Librarians the labour expectation for women is 74.2 %.

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[3] Saint Mary's data are based on 2016 Employment Equity Workforce Survey and surveys completed by newly hired employees. The next Employment Equity Workforce Survey will take place in 2019.

[4] The National Occupational Classification (NOC) is the nationally accepted reference on occupations in Canada. It organizes over 40,000 job titles into 500 occupational group descriptions. It is used daily by thousands of people to compile, analyze and communicate information about occupations, and to understand the jobs found throughout Canada's labour market. Employment and Social Development Canada (ESDC), in partnership with Statistics Canada (STC), update the NOC according to 5-year Census cycles. http://www.esdc.gc.ca/eng/jobs/lmi/noc//index.shtml

Table 4.a, Total Population

Labour Market Expectation - FT Faculty and Professional Librarians

	Science n=83		Arts n=107		SSB n=84		Total FT Faculty n=274		Professional Librarians n=9	
Designated Group	#	%	#	%	#	%	#	%	#	%
Women	36	43.3	46	43.3	36	43.3	118	43.3	7	74.2
Aboriginal	1	1.3	1	1.3	1	1.3	3	1.3	**	
Disability	3	3.8	4	3.8	3	3.8	10	3.8	**	
Visible Minority	16	19.1	20	19.1	16	19.1	52	19.1	**	

* Result of Rounding

Table 4.b, Survey Respondents

Labour Market Expectation - FT Faculty and Professional Librarians

	Science n=70		Arts n=79		SSB n=67		Total FT Faculty n=216		Professional Librarians n=6	
Designated Group	#	%	#	%	#	%	#	%	#	%
Women	30	43.3	34	43.3	29	43.3	93	43.3	4	74.2
Aboriginal	1	1.3	1	1.3	1	1.3	3	1.3	**	
Disability	3	3.8	3	3.8	3	3.8	9	3.8	**	
Visible Minority	13	19.1	15	19.1	13	19.1	41	19.1	**	

*Result of Rounding

A comparison of Faculty and Professional Librarian representation to this national labour market expectation data identifies employment equity gaps shown in Table 5:

Table 5.a, Total Population

Identified Gaps - FT Faculty and Professional Librarians

	Science n=83		Arts n=107		SSB n=84		Total FT Faculty n=274		Professional Librarians n=9	
Designated Group	#	%	#	%	#	%	#	%	#	%
Women	-10	72.2	-9	80.4	-9	75.0	-28	76.3	-3	57.1
Aboriginal	0	100.0	0	100.0	-1	0.0	-1	66.7	**	
Disability	-1	66.7	2	100.0	2	100.0	2	100.0	**	
Visible Minority	-6	62.5	-14	30.0	11	100.0	-9	82.7	**	

Note: % represents SMU # (Table 3a) as a percentage of LME # (Table 4a)

Table 5.b, Survey Respondents

Identified Gaps - FT Faculty and Professional Librarians

	Science n=70		Arts n=79		SSB n=67		Total FT Faculty n=216		Professional Librarians n=6	
Designated Group	#	%	#	%	#	%	#	%	#	%
Women	-4	87.0	3	100.0	-2	93.1	-3	96.8	0	100.0
Aboriginal	0	100.0	0	100.0	-1	0.0	-1	66.7	**	
Disability	-1	66.7	2	100.0	2	100.0	3	100.0	**	
Visible Minority	-3	76.9	-9	40.0	14	100.0	2	100.0	**	

Note: % represents SMU # (Table 3b) as a percentage of LME # (Table 4b)

For a gap to be considered significant, the gap must be -3 or greater <u>and</u> the percentage gap must be 80% or less of the labour market expectation. Therefore, an assessment of survey respondents only (Table 5b) and based on the Guideline, there is a significant gap identified for visible minorities in the Faculties of Science and Arts. There are no significant gaps identified in the SSB. There are no significant gaps for Total Full-Time Faculty as a whole. However, it is important to remember that "a gap of one person in actual terms could represent serious under-representation of that designated group, particularly if the representation rate within that occupational group in the employer's workforce is close to zero."

Aboriginal:

2 Full-time Faculty Members self-identified as aboriginal, representing 0.93 % (Table 3b) of survey respondents. Based on survey respondents only, this compares to a national labour market expectation of 1.30 % (Table 4b) resulting in a gap of 1. This is not considered a significant gap under the Guidelines.

Persons with Disabilities:

Overall 12 Full-time Faculty Members have self-identified as having a disability, representing 5.56 % (Table 3b) of survey respondents. This compares to the labour market expectation of 9 (3.80 %) (Table 4b). Based on survey respondents only, the SSB (n=67) and the Faculty of Arts (n=79) have surpassed the labour market expectation. The Faculty of Science (n=70) fell slightly below the labour market expectation with an identified gap of 1 (Table 5b). This gap is not considered significant under the Guidelines.

Visible Minorities:

A total of 43 Full-time Faculty Members self-identified as a visible minority, representing 19.91% (Table 3b) of survey respondents. This compares to a labour market expectation of 19.10 % (Table 4b). Based on survey respondents only, the SSB (n=67) has exceeded the labour expectation with 40.30 % (Table 3b) of SSB Full-time Faculty self-identified as a visible minority. The Faculty of Arts (n=79) and the Faculty of Science (n=70) fall below the labour market expectation with identified gaps of 9 (40 %) (Table 5b) and 3 (77 %) (Table 5b) respectively. These are considered significant gaps under the Guidelines.

Women:

90 Full-time Faculty Members self-identified as women representing 41.67% (Table 3b) of survey respondents. This compares to a labour market expectation of 43.30% (Table 4b).

Based on survey respondents only, the Faculty of Science (n= 70) females comprise 37 % (Table 3b) of Full-time Faculty. This results in an identified gap of 4 (87%) (Table 5b) in the Faculty of Science. This is not considered a significant gap under the Guidelines.

Based on survey respondents only, Professional Librarians (n=6), meets labour market expectation of 74.2%. It is important to note that Professional Librarians are not included in the same NOC code as Faculty. They are included in a much broader group of professionals across the University and as such, should a female gap exist, the significance of the female gap would be better analysed at the level of the larger group.

Hiring Goals Required for Academic Units

Article 10.4.2 of the SMUFU Collective Agreement states that the University will determine "...in consultation with each academic unit, whether or not there are serious imbalances in the composition of employees with respect to the four groups specified in 10.4.1 within the academic unit. Where it has been determined that a serious imbalance exists, reasonable goals shall be established to address the imbalances".

In setting employment equity goals and timetables, representation of the specified groups in the University workforce are compared with external labour force data. It is important to note that employment equity goals are flexible and are set on the basis of operational considerations and other opportunities (e.g. vacancies, retirements). Some goals will be numerical, while others will not. It is important to note that numerical goals are not quotas.

Hiring Practice for Academic Units

Articles 10.1.20 and 10.1.26 of the Saint Mary's University Faculty Union Collective Agreement address appointment procedures for Full-time Faculty Members and Lecturer stream positions, respectively, while Article 10.2 addresses appointment procedures for Professional Librarians. Each Department determines the skill sets required prior to advertising a position. Each advertisement contains the following statement:

Saint Mary's University hires on the basis of merit and is committed to the principles of employment equity. Saint Mary's University encourages applications from qualified women, visible minorities, Aboriginal People, and people with disabilities. Preference will be given to Canadian citizens and permanent residents of Canada.

Article 10.1.20.b states that vacancies "...shall be advertised in relevant Canadian academic and professional journals, including the CAUT Bulletin and University Affairs when published as well as in relevant non-Canadian academic and professional journals, where appropriate". Departments and Programmes offer guidance on appropriate sources for placements of ads. Advertisements are placed in diverse sources in order to be accessible to as wide a range of applicants as possible.

Article 10.1.20.e of the SMUFU Collective Agreement emphasizes that the ranking of all applicants for a faculty position "...shall be based solely on academic merit and teaching capability". Article 10.4.5 states that the candidate "...who is clearly the best shall be recommended, but when candidates are judged to be equal, the best candidate with respect to the four groups specified in 10.4.1 shall be recommended until the academic unit has met the goals suitable under Article 10.4.2".

Positive Action Taken:

Saint Mary's has a University-wide Non Discrimination/Harassment Policy, as well as an Employment Equity Policy Framework. In addition, the following positive actions have been taken to improve the employment of women, aboriginal peoples, visible minorities, and people with disabilities within academic units.

1. In accordance with an MOU, the University and the Saint Mary's University Faculty Union established a joint committee to examine how best to improve the hiring and retention of individuals belonging to the four groups specified in 10.4.1. The committee met on numerous occasions and is in the process of issuing their report.

2. The University has hired Deborah Brothers-Scott into the new role of Diversity and Inclusion Advisor.

3. The Deans provided a copy of the "2016 Report on Positive Action to Improve the Employment of Women, Aboriginal Peoples, Visible Minorities and People with Disabilities at Saint Mary's University" report to Department Chairs and Programme Coordinators. The University Librarian provided a copy of the report to Library Council. The Department Chairs, Programme Coordinators and Library Council were asked to provide feedback and rationale as to whether or not there are serious imbalances in the composition of Employees within their respective academic units with respect to the four groups identified in Article 10.4.1. If the Department/Program was of the opinion that an imbalance existed they were asked to provide a list of suggested goals and rationale which could be established to address any imbalances. The Deans and University Librarian presented the information received, along with their comments, to the Vice President, Academic and Research.

4. The Diversity and Inclusion Advisor has met with each Dean and University Librarian to discuss any issues and concerns that they had within their individual Faculty / Library with respect to diversity and inclusion and to establish schedules/timelines for diversity recruitment best practices sessions.

5. The Diversity and Inclusion Advisor presented at the new faculty orientation held September 2017 to promote self-identification and the role of Equity and Diversity at Saint Mary's University.

6. The Diversity and Inclusion Advisor attended a SMUFU EE Committee meeting for introductions and explanations of roles and to discuss future collaborations.

7. Within the Faculty of Science, Prior to a faculty member search beginning, the Dean of Science recommends that the members of the Search Committee - at minimum - go through equity training. Following which, each department/program develops objective criteria for the available position. Short-listed candidates are rated against these criteria in order to determine the successful candidate for the position. The final recommendation submitted by the department/program provides an overview of the search process as well as an assessment of each short-listed candidate and ranks them against these criteria developed. The Dean of Science, or his designate, is consulted at each stage of the hiring process and participates in the candidate campus visits when available.

8. The Faculty of Science reports that where applicable, and as needed, Dr. Malcolm Butler (the Vice President - Academic and Research), Dr. Adam Sarty (Associate Vice President - Research as well as Dean, Faculty of Graduate Studies and Research), Ms. Kim Squires (Senior Director, Human Resources Department), and Ms. Deborah Brothers-Scott (Diversity and Inclusion Advisor, Human Resources Department) have been consulted and involved in the hiring process. Ms. Brothers-Scott has also provided equity training to a number of Faculty of Science departments/programs. In addition, Ms. Anna Stuart (Partner and Vice President of Knightsbridge Robertson Surrette) has been consulted in the past on the hiring process of faculty members as well.

9. Search committees for the Department of Astronomy and Physics and the Department of Biology have met with the Diversity and Inclusion Advisor to raise awareness with respect to equity considerations and best practices.

10. The Division of Engineering and Department of Environmental Studies are scheduled to meet with the Diversity and Inclusion Advisor to raise awareness with respect to equity considerations and best practices before the end of 2017.

11. The Director of the Division Engineering met with the Diversity and Inclusion Advisor with respect to additional posting venues specifically targeting designated group members.

12. The Sobey School of Business hosted the following events during the past year:
    a. The Centre for Leadership Excellence 1st International Conference on Leadership and Diversity, June 16-17, 2017, Halifax Nova Scotia.
    b. The Atlantic Research Group on the Economics of Immigration, Aging and Diversity did a workshop on Express Entry Program Review at the One Year Mark.
    c. An Open Space on Advancing Change on the Ivany Report, partnered with the Black Business Initiative and other community leaders to ensure that the participants included strong representation of the black community.

13. With 50% of their students being international the Sobey School of Business is deeply committed to ensuring that they are successful and have strong intercultural learning experiences both in curricular and co-curricular activities.

14. The Sobey School of Business has received permission to hire a faculty position in Aboriginal Business and are currently working to establish the selection committee for this position.

15. The Sobey School of Business offered a custom training program in Iqaluit in management skills this past year.

16. The Sobey School of Business Associate Dean - Academic met with the Diversity and Inclusion Advisor to raise awareness with respect to equity considerations and best practices.

17. The Chair of the search committee for the Department of Management met with the Diversity and Inclusion Advisor to raise awareness with respect to equity considerations and best practices.

18. The Marketing Department has committed that "In future hires we will work with the University to develop standard language for all job-ads that would increase the likelihood that applicants will self-identify and look for ways to reach out to underrepresented communities in proactive job searches".

19. The Management Department provided that "Several Instructors from the Department indicated that they use cases, simulations, and activities that incorporate issues of diversity. In addition, the PhD program curriculum integrates diversity issues." Further, the Department adds "Although diversity issues are not the exclusive focus of any course in the Management Department curriculum, diversity and inclusion is integrated in many of our courses."

20. With support from Human Resources, the Dean of Arts has worked with Chairs and Coordinators to ensure that members of the designated groups have an opportunity to self-identify and to perfect the use of search tools such Career Beacon, in keeping with the requirements of the Collective Agreement.

21. Diversity and Inclusion Advisor, Deborah Brothers-Scott, will be invited to Arts Executive to discuss relevant hiring practices.

22. The Dean of Arts reports a broader approach to positive actions is being given thoughtful consideration in the Faculty of Arts. Discussions of the role of alternative forms of knowledge, mentoring future academics, and curricular renewal are ongoing in various units.

23. The Faculty of Arts has an ad hoc committee on curriculum and Indigenous culture which brings together faculty members and community elders for discussion and feedback on curriculum. With input from this group, a new minor in Indigenous Studies was recently approved by Senate.

24. The Chair of the Department of History has made efforts to encourage women in the department to apply for promotion to the rank of full professor.

25. The Chair of the Department of Philosophy provides that postings were "advertised nationally and internationally in venues well known to job-seekers in philosophy and easily accessible by them".

26. In light of its limited capacity to offer courses on indigenous politics, the Chair of the Department of Political Science provides "there is consensus among members of the Department, with respect to hiring future tenure-track faculty, that particular attention should be paid to candidates with demonstrated expertise on indigenous politics or areas related to indigenous studies".

27. Social Justice and Community Studies emphasizes a commitment to "strengthen faculty diversity in the Faculty of Arts" and notes the importance of retention with respect to indigenous faculty and faculty of c olour.

28. Numerous Faculty Members from the Faculty of Arts have individually contacted the Diversity and Inclusion Advisor with general questions / discussion related to equity, diversity, and inclusion.

29. The Department of Modern Languages and Classics is scheduled to meet with the Diversity and Inclusion Advisor to raise awareness with respect to equity considerations and best practices before the end of 2017.

30. Article 10.4 is a standing agenda item for Library Council meetings.

31. Postings for two vacancies in the Library have included the wording "Saint Mary's University encourages applications from qualified women, visible minorities, Aboriginal people and people with disabilities."

32. Hiring Process:
    a. All Departments, Programs and the Library are offered assistance through the Department of Human Resources in hiring practices should they choose to avail themselves of that support.
    b. All University hiring advertisements contain the following statement:
       Saint Mary's University hires on the basis of merit and is committed to the principles of employment equity. Saint Mary's University encourages applications from qualified women, visible minorities, Aboriginal people, and people with disabilities. Preference will be given to Canadian citizens and permanent residents of Canada.

Appendix A

10.4   POSITIVE ACTION TO IMPROVE THE EMPLOYMENT OF WOMEN, ABORIGINAL PEOPLES, VISIBLE MINORITIES, AND PEOPLE WITH DISABILITIES

10.4.1
The parties to this Agreement are committed to the objective of equal opportunities through positive action to improve the employment of women, aboriginal peoples, visible minorities, and people with disabilities in the university community.

10.4.2

The Employer will determine, in consultation with each academic unit, whether or not there are serious imbalances in the composition of Employees with respect to the four groups specified in 10.4.1 within the academic unit. Where it has been determined that a serious imbalance exists, reasonable goals shall be established to address the imbalances. The results of these actions shall be reported in writing as outlined in 10.4.8.

10.4.3
Prior to making any appointment, the Employer shall make a positive attempt to recruit women, aboriginal peoples, visible minorities, and people with disabilities as candidates.

10.4.4
The Selection Committees referred to in 10.1.20(d) and 10.2.30 shall include at least one member from one of the groups specified in 10.4.1. Where there are no members of a particular specified group employed in an academic unit, a replacement Employee from one of the specified groups will be selected from a cognate unit.

10.4.5
Evaluation of candidates shall be based solely on the requirements of the prospective job, for Faculty Members as per Article 10.1.20 and for Librarians as per Article 10.2. The candidate who is clearly the best shall be recommended, but when candidates are judged to be equal, the best candidate with respect to the four groups specified in 10.4.1 shall be recommended until the academic unit has met the goals suitable under Article 10.4.2.

10.4.6
In forwarding the recommendation of a specific candidate for appointment to the Dean, the Selection Committee shall include a report outlining its actions with respect to Articles 10.4.1 to 10.4.5.

10.4.7
In reviewing the Selection Committee's recommendation the Dean, or University Librarian when the appointment is to a librarian position, shall consider the recommendation in the context of the requirements outlined in Articles 10.4.1 to 10.4.5.

10.4.8
The Employer shall report in writing annually to Senate and to the Board of Governors by 1 December, on actions taken to improve the employment of members of the four groups specified in 10.4.1 in the university community, and in particular the development and implementation of the hiring goals required for academic units. Such reports shall also be forwarded to the Union.

Appendix B

Methodology:

The Federal Contractors Program required reporting on all internal employees and thus representation was calculated based on the total workforce population as opposed to the total number of survey respondents. Therefore, two methodologies are used in the comparison of the SMU workforce representation with external availability estimates to see if there are gaps in the representation of the designated groups:

1. All tables identified as "a" (e.g. Table 1.a) use FCP guidelines where:
   - n=the full number of workforce employees surveyed.
   - gap number (absolute number) = actual number of employees who self-identified minus the expected number in the employer's workforce based on government workforce availability data
   - gap percentage = actual number of employees who self-identified divided by the expected number based on government workforce availability data, multiplied by 100

2. All tables identified as "b" (e.g. Table 1.b) calculate labour gaps, where:
   - n=the number of survey respondents.
   - gap number (absolute number) = actual number of employees who self-identified minus the expected number in the employer's workforce based on government workforce availability data
   - gap percentage = actual number of employees who self-identified divided by the expected number based on government workforce availability data, multiplied by 100

Employment Equity Workforce Survey   Employee ID: A#

Please answer each question by checking the applicable response. You may answer "yes" to more than one question. The definitions given are those under the Employment Equity Act.

1. Gender: Do you self-identify as a woman?   ☐ **Yes**   ☐ **No**   ☐ **I prefer not to answer**

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2. Aboriginal persons are those who identify themselves as Indian (North American), Inuit or Métis.

a) Do you consider yourself an aboriginal person? ☐ **Yes**   ☐ **No**   ☐ **I prefer not to answer**

b) Are you a Mi'kmaq?   ☐ **Yes**   ☐ **No**   ☐ **I prefer not to answer**

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3. Members of Visible Minorities are individuals who are non-white in colour or non-caucasian in race. This definition is not based on citizenship or religion and does not include members of cultural or ethnic groups (e.g. Portuguese, Greek, Polish) unless they are non-white or non-caucasian. It does not include aboriginal persons unless they are of mixed heritage.

Examples of such minority groups include: Black, Chinese, Japanese, Korean, Filipino, South Asian (e.g. Indian, Pakistani, Bangladeshi), Southeast Asian (e.g. Burmese, Vietnamese, Thai, Laotian, Malaysian), West Asian and Arab (e.g. Egyptian, Jordanian, Syrian, Lebanese, Palestinian, Iranian, Iraqi, Armenian), South or Central Amer-Indians, non- North American aboriginal peoples, Indonesians, Pacific Islanders.

a) Do you consider yourself to be a member of a visible minority?

☐ **Yes** ☐ **No** ☐ **I prefer not to answer**

b) Are you a person of Black African descent indigenous to Nova Scotia?

☐ **Yes** ☐ **No** ☐ **I prefer not to answer**

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4. Persons with Disabilities mean those who have a physical, mental, sensory, psychiatric or learning impairment which is long-term or recurring <u>and</u>, who consider themselves to be disadvantaged in employment because of that impairment or who believes that an employer or prospective employer would likely consider them disadvantaged in employment because of that impairment. This includes persons whose functional limitations caused by the impairment have been accommodated in their current job.

Examples of such disabilities include: hearing impairment, visual impairment (not corrected by glasses or contact lenses), mobility impairment, speech impairment, non-visible physical impairment such as epilepsy or diabetes, psychiatric condition (e.g. depression or schizophrenia), learning disabilities (e.g. dyslexia). **This list is a guideline only.**

a) Do you consider yourself to be a person with a disability?

☐ **Yes** ☐ **No** ☐ **I prefer not to answer**

b) If you answered Yes to Question 4, please help the University plan improvements to the work environment by specifying which type(s) of disability you have (optional):

☐ Coordination impairment   ☐ Developmental impairment (e.g. Down's syndrome)

☐ Hearing impairment   ☐ Learning disability or comprehension impairment (e.g. dyslexia)

☐ Mobility impairment   ☐ Non-visible physical impairment (e.g. epilepsy, diabetes)

☐ Psychiatric condition   ☐ Speech impairment

☐ Visual impairment   ☐ Other _____

c) If you have a disability do you require accommodation (optional) (E.g. changes to physical space, technical aids, adjustment to job) to do your job?

☐ **Yes** ☐ **No** ☐ **I prefer not to answer**

Please Specify:

Please return this survey to Human Resources with your A# by internal mail marked "Confidential" or via e-mail to <u>hr@smu.ca</u> , even if it is only partially completed.

This form is also available in alternative formats.

Saint Mary's University
Equity, Diversity and Inclusion Public Accountability and Transparency
Requirements
Canada Research Chairs
Fall 2017

Saint Mary's University's Equity, Diversity and Inclusion Commitment Statement:
Saint Mary's has a culture of respect that acknowledges diversity and cultural
intersection, and that supports civil dialogue. Saint Mary's University is committed to
the promotion of a safe and respectful learning and work environment, valuing diversity
and encouraging compassion, empathy and respect. Further, Saint Mary's University
remains committed to the principles of Employment Equity and promoting a fair and
inclusive workplace, free from discriminatory barriers; this commitment to Employment
Equity means we seek to achieve equality by eliminating barriers to employment which
have existed for certain groups, particularly Aboriginal people, persons with disabilities,
members of visible minorities and women.

Saint Mary's University's Strategic Initiative #2 on *Intercultural Learning* includes a
university-wide initiative to promote diversity, both within the student body and
employees.

Strategy for Raising Awareness within Saint Mary's University of its commitment to
and the benefits of Equity, Diversity and Inclusion:

Saint Mary's University's commitment to equity, diversity and inclusiveness is detailed
through the *Safe and Respectful at Saint Mary's* initiative, including a Declaration of
Respect (found here: http://www.smu.ca/webfiles/DeclarationofRespect.pdf), which has
involved extensive consultations across the university community during its
development. Many relevant results, reports, and commitments are posted online here:

   http://www.smu.ca/about/safe-and-respectful-smu.html

including reports from the President's Council and the Action Team. The importance of
respect, diversity, cultural intersection and civil dialogue are prominently highlighted in
the Saint Mary's University Strategic Plan 2017-22, posted online here:

   https://president.smu.ca/s/SMU_Strategic-Plan-2017.pdf

Saint Mary's University's specific commitment to Employment Equity – which applies to
all areas of hiring across campus, including Canada Research Chairs – is posted online
here:

   http://www.smu.ca/about/employment-equity.html

Governance Plan for the Approval of the Institutional Equity, Diversity and Inclusion Action Plan:
The development of the Institutional Equity, Diversity and Inclusion Action Plan for Saint Mary's University's Canada's Research Chairs program is led by the Office of the Associate Vice-President Research with support from the Office of the Vice-President Academic and Research, and the Diversity and Inclusion Advisor in the Human Resources unit. The Plan will be developed following consultations with faculty, including: current and former Canada Research Chairs, faculty who have served on CRC search committees, faculty with research expertise in equity/diversity/inclusion, other faculty members, and administration and staff representatives. The Plan will then have final approval by the Vice-President Academic and Research and the rest of the Saint Mary's University Executive Management Group.

Saint Mary's University's Equity, Diversity and Inclusion Action Plan:
To be provided December 15, 2017.

Monitoring of Equity, Diversity and Inclusion at Saint Mary's University: Human Resources and, when appropriate, Academic Deans (Arts, Science, Sobey School of Business, Graduate Studies & Research), monitor equity, diversity and inclusion matters and bring any concerns to the attention of the Vice-President Academic and Research. This includes recruitment processes, search committees and candidate pool as well as tracking of targets set by the CRC program.

Saint Mary's University's Equity Targets and Gaps:

CRC Chair Allocation by Agency	
Agency	**Allocated # (all active)**
NSERC	3
CIHR	0
SSHR	3
Special	3

The Canada Research Chair program's equity target data (broken down by institution, and for each of the four designated groups) can be found here:
        http://www.chairs-chaires.gc.ca/about_us-a_notre_sujet/statistics-statistiques-eng.aspx#a3
The target representations for the four designated groups are:
   • Women: 31%
   • Visible Minorities: 15%
   • Persons with Disabilities: 4%
   • Aboriginal Peoples: 1%
Saint Mary's University currently has no gaps in meeting the CRC program target representations.
The Saint Mary's University Chair Utilization Spreadsheet, current for Fall 2017, is included as the last page of this PDF document – this provides details on names, Agency association, Tier level, and start/end/renewal dates for each of the 9 Canada Research

Chairs at Saint Mary's University.
Policies governing the staffing of Canada Research Chair positions:
Canada Research Chair positions at Saint Mary's University would be subject to all Saint Mary's University policies, available at:

> http://www.smu.ca/about/policies-and-procedures.html

Other Relevant Links:
* The Canada Research Chair Program's Equity Diversity and Inclusion Practices are available at
  http://www.chairs-chaires.gc.ca/program-programme/equity-equite/index-eng.aspx

* Public Report on Progress Made in Meeting the Institution's Objectives
  (to be posted by October 31 of each year, starting in 2018)

In accordance with the Canada Research Chair Program's Equity, Diversity and Inclusion Action Plan
(http://www.chairs-chaires.gc.ca/program-programme/equity-equite/action_plan-plan_action-eng.aspx),
Saint Mary's University will:

* Provide training on equity, diversity and inclusion—including instructions on limiting the impact of unconscious bias—to all individuals involved in the chair recruitment process

* Provide a copy of the open job advertisement with the paper copy of all nominations (including new, advancements and foreign)

* Collect data regarding applicants to chair positions and active chairholders who self-identify as members of the four designated groups. This data is to be collected at the time of application.

For any questions and concerns regarding Saint Mary's University's Equity Diversity and Inclusion Agenda, please contact:

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Diversity and Inclusion Advisor
McNally South 103
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Email: Deborah.Brothers-Scott@smu.ca

Appendix S.5

SAINT MARY'S UNIVERSITY

Chair allocations as per : June 2017
Allocation des chaires selon: Juin 2017

(updated locally Oct 2017 reflecting July 2017 starts/ends)

Active
9

	Allocation	Utilization		
Total:	8	9	* Method of Allocating Chairs	
Tier 1 / Niveau 1	3	2	* Processus d'attribution des chaires	
Tier 2 / Niveau 2	5	7		

Chair # / # Chaire	Allocation by Agency / Allocation par Agence	Utilization by Agency / Utilisation par Agence	Name of Chairholder / Nom du Canadidat	Type / Type	Cycle / Cyle	Proposed Start Date / Date de début proposée	Confirmed Start Date / Date de début confirmée	End Date / De de fin	Active (Yes/No) / Active (oui/non)	Final Renewal submission date / Date finale - demande de renouvellement	Tier 1 / Niveau 1	Tier 2 / Niveau 2	Individual Comments / Commentaires individuels	Calculation/Utilization History * / Historique des calculs/utilisation *
701-1	NSERC	NSERC	Brosseau, Chris	New	2015-2	01-Jul-16	01-Jul-16	30-Jun-21	yes	October 2020	1	2		
701-B	NSERC	SSHRC	Attig, Najah	Renewal	2014-2	01-Jan-16	01-Jan-16	31-Dec-20	yes	Not applicable		2	SECOND TERM - NO FURTHER RENEWAL POSSIBLE	
702	NSERC	NSERC	Damjanov, Ivana	New	2016-2	01-Aug-17	01-Aug-17	31-Jul-22	yes	October 2021	2	2		
1548	SSHRC	SSHRC	Kelloway, Edwar	Renewal	2014-2	01-Oct-15	01-Oct-15	30-Sep-22	yes		1	1	SECOND TERM	
1522	SSHRC	SSHRC	Fridell, Gavin D	Renewal	2016-1	01-Jul-17	01-Jul-17	30-Jun-22	yes	Not applicable	2	2	SECOND TERM - NO FURTHER RENEWAL POSSIBLE	
1523	SSHRC	SSHRC	Rahaman, Moha	New	2016-2	01-Jul-17	01-Jul-17	30-Jun-22	yes	October 2021	2	2		
1894	SPECIAL	NSERC	Sawacki, Marcin	New	2016-1	01-Jan-17	42736	31-Dec-23	yes	April 2023	1	1		
1895	SPECIAL	SSHRC	Kehoe, Sara Kai	New	2014-2	01-Apr-15	01-Jan-16	31-Dec-20	yes	April 2020	2	2		
1896	SPECIAL	NSERC	Ventura, Gregor	New	2015-2	01-Jul-16	01-Sep-16	31-Aug-21	yes	October 2020	2	2		

Flexibility permitted: 5
Flexibility used: 1
1) 701 T-1 split into 2 T-2
2)
3)
4)
5)

~~701-B NSERC to SSHRC~~
~~1523 SSHRC to NSERC~~

Year 8 calculation:
Gain of 1 SSHRC T-1

Year 2008 calculation:
Gain of 1 SSHRC T-2

Year 2010 calculation
No change

Year 2012 calculation
No change

Year 2014 calculation
No change