Dismantling white supremacy through anti-racist and decolonial pedagogies: Mapping postsecondary education's capacity for shifting dynamics of privilege and marginalization

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December 2023

Dismantling white supremacy through anti-racist and decolonial pedagogies: Mapping postsecondary education's capacity for shifting dynamics of privilege and marginalization is funded by the Social Sciences and Humanities Research Council in partnership with Genome Canada. *Démantèlement de la suprématie blanche par des pédagogies antiracistes et décoloniales: Cartographie la capacité de l'éducation postsecondaire à modifier la dynamique des privilèges et de la marginalisation* est financé par le Conseil de recherches en sciences humaines en partenariat avec Génome Canada.

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Executive summary

Background

Shifting the dynamics of privilege and marginalization have been identified as a priority area for policy responses to socio-economic disparities by both the federal and provincial/territorial governments. Yet, much of our knowledge about privilege and oppression in Canada is not premised on addressing the proliferation of white supremacist, colonial, and racist narratives. Across the globe, these discourses contribute to harmful stereotypes and perpetuate experiences of structural and systemic discrimination among historically marginalized individuals and communities. To disrupt the reproduction of the status quo, postsecondary education can offer educators and students spaces and opportunities to eradicate white supremacy by immersing themselves in anti-racist and decolonial pedagogies. Set against the backdrop of the resurgence of white nationalism, xenophobia, and racism across all levels of government and academia, and the general public, this knowledge synthesis (KS) is both timely and urgent. As the Canadian framework for responding to systemic discrimination begins to shift, the need to address this topic and build research based in this area becomes all the more important.

Objectives

Existing research has demonstrated that educators express racist attitudes and beliefs and often uphold systemic racism in their work. What remains unknown is the broader knowledge landscape regarding anti-racist and decolonial pedagogies, programs, and practices that educators engage with to contribute to efforts to dismantle white supremacy and to shift the dynamics of privilege and marginalization. This synthesis will bridge this knowledge gap by working to respond to the following questions:

1. How are anti-racist and decolonial pedagogies taken up and received in postsecondary education?
    a. What work do these pedagogies do for the universities as part of the colonial project (non-performativity)?
    b. How are schools/faculties being held accountable?
2. How are anti-racist and decolonial pedagogies implemented in postsecondary educational settings? What are the approaches and methods employed?
    a. What are the conditions that allow us / do not allow us to do this work?
3. What are the main characteristics of these anti-racist and decolonial pedagogies?
4. What are the intended outcomes or impact of these pedagogies?
    a. How are we measuring its effectiveness and how it's working?
5. How do white supremacy and whiteness show up in knowledge production?

Results

The findings of this KS will guide and inform public and educational policy and practice in Canada and elsewhere. This includes promoting a more decolonial and anti-racist learning environment which can extend beyond the classroom into communities and society at large. There is a lack of a coherent and comprehensive approach to anti-racist and decolonial pedagogies, which reflects the nature of relational, localized practices. While there was a plethora of practices implemented, there were common practices across the included studies such as deconstruction dominant discourses, non-hierarchical classroom dynamics, reflexive learning, Indigenous-informed teaching, creative learning activities, and the development of a safe and brave learning space. An overwhelming proportion of the literature discussed the need for institutional support and structural and systemic change supporting the implementation of anti-racist and decolonial pedagogies. Barriers to implementation included student level factors (resistance, aversion, backlash, experiences of harm, lack of support for racialized students), instructor level factors (emotional labour, bias, level of experience, lack of support), and institutional level factors (resistance, lack of support, policy restrictions).

Key messages

- The main characteristics of anti-racist and decolonial pedagogies are decentering dominant discourses, disrupting hierarchical power relations, relationality, reflexivity, intentionality, and creativity.
- Anti-racist and decolonial work is for all administrators, educators, and learners.
- White supremacy, whiteness, settler colonialism, and racism must be named and discussed with the intent of dismantling systems of oppression.
- Universities need to shift from performative, surface level changes to structural and systemic change supporting the implementation of anti-racist and decolonial pedagogies while participating in accountability processes.

Methodology

This KS critically identifies and synthesizes trends in research on anti-racist and decolonial pedagogies in postsecondary settings. This project includes examining patterns that emerge, assessing current approaches, and highlighting practices through an intersectional approach. This comprises an inclusive and iterative way of recognizing and integrating knowledge from racialized, Indigenous, academic, and international research. We conducted a scoping review, which allowed us to explore the current literature and summarize the ways in which they address our research questions. We conducted various intensive database searches, as well as received references informally from consultants and stakeholders. The selection criteria included peer-reviewed or grey literature that addressed anti-racist or decolonial pedagogical practices in postsecondary education. The selected references were imported to a scoping review program, Covidence. Covidence allowed us to review the literature using the following steps: 1) title and abstract screening (n=4866); 2) full text review (n=460); and 3) data extraction (n=264).

Full Report

Description of the Team

Jennifer Ma is a settler who lives in Tkaronto and works on the territories of the Mississaugas and Haudenosaunee nations. She was born and raised in Tkaronto to Chinese-Vietnamese parents who were forcibly displaced from Vietnam. She is an Assistant Professor at the School of Social Work at McMaster University. Her research and teaching focus on systemic oppression and addressing social inequalities through a critical race feminist, anti-colonial framework, and multi-method approaches.

Vanessa Maradiaga Rivas is a first-generation Latina. Born and raised in Canada to parents of Salvadorean descent. Vanessa is a Registered Nurse who completed her Bachelors of Science Degree in Nursing at McMaster University and most recently her Masters of Science in Nursing at McMaster University. Vanessa has field experience in a variety of settings such as the emergency department, long-term care, and acute medicine. Vanessa is pursuing teaching opportunities and is interested in implementing anti-racist and decolonial pedagogies in post-secondary education. She also has an interest in research and policy work.

Xin Huang is a first-generation Chinese immigrant currently residing in Treaty 3 territory in Southern Ontario. Xin is completing her Bachelor of Social Work at McMaster University. Xin is interested in social justice, critical race feminism, and critical social work. Her previous research experience includes a project conducted through the McMaster Undergraduate Student Research Award. This research focused on the experiences of Chinese international students during the COVID-19 pandemic and the support they received from academic institutions.

Maimuna S. Khan is a settler residing in Treaty 7 territory in Southern Alberta and studying in the traditional territories of the Mississaugas and Haudenosaunee nations in Southern Ontario. She is Pashtun and an immigrant in so-called Canada. Maimuna is a PhD student at the School of Social Work, McMaster University and a sessional instructor at the Faculty of Social Work, University of Calgary. Her work relies on epistemologies of the Global South; transnational, decolonial, and Islamic feminisms; and disability justice to challenge the maintenance of coloniality through professions like social work. Maimuna is also involved in local and transnational contexts of community organizing and activism.

Hani Rukh-E-Qamar is a first-generation immigrant woman from Pakistan. Hani and her family are settlers on Treaty 4 land in Regina, Saskatchewan, and she attends McGill University for a Masters of Science in Epidemiology. Hani completed her Bachelor of Science degree in Psychology with double minors in Health Geography and International Development Studies at McGill University, during which she founded a community organization, the Canadian Advisory of Women Immigrants (CAWI). Hani is interested in social determinants of health, access to healthcare, and sexual and reproductive health and rights. These are interests that Hani has been able to intersect within her research and community-based advocacy work, including culturally sensitive sexuality education for immigrant women and girls in Canada.

Ayat Salih is a Sudanese multi-disciplinary artist currently residing in Tkaronto. Ayat works in the visual arts, filmmaking, and research sectors. Having spent half her life in Canada and half in Sudan, her work is shaped by her experiences as a Black woman in Tkaronto and as a girl growing up in Khartoum. She came back to Canada to do her undergraduate degree in Media Production at Toronto Metropolitan University, she quickly started organizing on campus to combat anti-Black racism as well as engaged in queer and leftist creative projects which further expanded her radical political positioning. Currently, much of her work in the arts as well as in community, revolves around the complexity of the Black and queer experience. Her creative work ranges from film, podcasting, photography, and painting, always with the intention of embracing the radicalizing potential of storytelling. Ayat is grateful for the opportunities to gain these skills and perspectives in order to do the work that needs to be done, both within her own communities and in solidarity with others.

James Esemu-Ezewu is a 21-year-old Nigerian-Canadian. His identity as a Black, cisgender man significantly shapes his perspective, particularly in his academic and professional journey. Currently, in his fourth year of an Arts and Science interdisciplinary program at McMaster University, he navigates a predominantly white environment, which constantly illuminates the complexities of race and educational equity. His role at the McMaster Black Student Success Centre not only aligns with his interest in educational equity but also serves as a stark reminder of his own educational experiences. Having been educated in predominantly white institutions and enrolled in a gifted program that was socio-economically biased with few Black students, he has developed a keen awareness of the disparities and challenges faced by Black students in similar contexts. This background informs his approach to understanding and addressing issues of educational inequity and decolonizing pedagogies, guiding him to critically evaluate systems and structures from a position deeply rooted in personal experience and professional commitment.

Aasiya Satia is a British-Canadian Muslim woman of South Asian/Indian descent. She is an able-bodied, cisgender individual who currently resides in Canada. Aasiya is an educational developer at McMaster University, specializing in anti-racist pedagogies. In her current position she is committed to promoting inclusive teaching and learning practices within the academy and fostering spaces of care and belonging. With over two decades of experience in various educational roles, curriculum development, and leadership in community development, Aasiya has a long-standing commitment to empowering the vulnerable, challenging exclusionary structures, and reimagining them in a manner that makes them more accessible and inclusive for all. Her work is grounded within the frameworks of critical race theory, emancipatory, anti-racist, decolonial, and anti-oppressive perspectives, and driven by relationality, empathy, and authenticity.

Dr. Chelsea Gabel is Red River Métis from Rivers, Manitoba, and a citizen of the Manitoba Métis Federation (MMF). Dr. Gabel is currently an Associate Professor in the Department of Health, Aging and Society and the Indigenous Studies Department at McMaster University and holds a Canada Research Chair in Indigenous Well-Being, Community-Engagement, and Innovation. Dr. Gabel is dedicated to using Indigenous research methodologies, arts-based methods, decolonial pedagogies and community engaged participatory approaches to improve Indigenous health and well-being through addressing anti-Indigenous racism in healthcare.

Dr. Ameil Joseph is an Associate Professor of social work at McMaster University where he holds the Faculty of Social Sciences' Professorship in Equity, Identity and Transformation. His work uses critical mental health, postcolonial theory, critical race theory, and critical disability studies. His research focuses on the historical production of ideas about difference, eugenics, race, ability, and mental "illness" as they interact within policy, law, and practice. He is currently Academic Director of Community Engaged Research and Relationships in McMaster's Office of Community Engagement. He liaises with educators across the university, providing insights into how decolonial and anti-racist education is permeating (or not) diverse fields of study.

Kalaichelvi Saravanamuttu is an immigrant Tamil woman. She is professor in the Department of Chemistry and Chemical Biology at McMaster University and since September 2022, serves as the Associate Dean of Equity, Diversity, Inclusion, and Indigeneity (EDII) in the Faculty of Science. Her office hopes to shape a cohesive vision and network of EDII for the Faculty, seek pathways for collaboration with Indigenous scholars and students, develop anti-racist and equity-focused curricular content and scholarship, integrate equity-based best practices in policies and processes, develop youth outreach and continue individual conversations and consultations. Her research group in the Department of Chemistry and Chemical Biology carries out interdisciplinary work that combines chemistry, optical physics, and applied engineering to study unusual interactions between light and matter.

Corrine Bent-Womack is a first-generation Black woman, who was born and raised in Toronto, Ontario to parents of Jamaican descent. Corrine is an Educational Developer focusing on Anti-Racist Pedagogies at the University of Toronto, Mississauga. She is currently completing her PhD at the Ontario Institute for the Studies of Education (OISE) at the University of Toronto, where her research will explore critical-race feminism (intersectionality), work-integrated learning, and inclusive curriculum design. Corrine is a strong advocate of purposeful and progressive curriculum development that promotes decolonial and anti-racist education.

We would like to acknowledge and express gratitude to the members of our stakeholder committee who supported the development of this KS: Dr. Anh Ngo, Wilfrid Laurier University, Charlene Lewis-Sutherland, McGill University, Fouzia Usman, University of Calgary, Khadijeh Rakie, McMaster University, Dr. Regina King, University of Calgary, Renata Hall, McMaster University, and Ruth Wilson, University of Toronto.

Background

This Knowledge Synthesis (KS) seeks to address social inequalities through critical pedagogies and epistemic justice. While anti-racist and decolonial approaches have been increasingly employed in colleges and universities across the globe, the extant literature about oppression in Canada is not focused on addressing the proliferation of white supremacist, colonial, and racist narratives. These discourses perpetuate structural and systemic barriers to success for historically marginalized individuals and communities. Postsecondary educational programs have the capacity to offer an opportunity for deep engagement in anti-racist and decolonial pedagogies to eradicate white supremacy while responding to epistemic injustices.

White supremacy refers to a dominant culture that is focused on the systemic exploitation and oppression of racialized peoples, nations, and continents to protect a system of wealth, power,

and privilege for people who identify as white (Martinez, 1995). The protection of wealth and power is also gendered as decolonial approaches focus on the control of the body and the uptake of Western patriarchy. This includes ideas and belief systems that support and justify white supremacy, which are taught and embedded in educational institutions (Callwood et al., 2022; Diamond, 2018). White supremacy and racism show up in a myriad of ways ranging from microaggressions, colorblindness, explicit and implicit biases against diverse learners, and "...non-inclusive pedagogies and ineffective college and university cultural programs" (Simmons et al., 2013, p. 2). These hurtful racist occurrences have a magnified impact on marginalized learners affecting their retention, grades, engagement, attendance, as well as feelings of inclusion, community, and belonging (Gregory, 2021; Jeyasingham, 2012; Sonn, 2008).

For Indigenous Peoples, anti-racist approaches are important, as they highlight the ways in which race has been used as a construct to remove as well as create Indigenous peoples negatively within institutional programming. However, it does not address issues of historical or settler colonial actions that continue the erasure of Indigenous Peoples from their territories, including the erasure of their ways of knowing and being. Conversely, decolonial approaches centre Indigenous experiences to address settler colonialism, including its assumed epistemic dominance (e.g., Wolfe, 2006; Moreton-Robinson, 2015). As such, decolonial approaches are intended to move beyond the binary constructed in anti-racism to include how Western patriarchy is needed to uphold white supremacy. Therefore, to address issues of white supremacy within and across educational settings, both anti-racism and decolonial approaches must be integrated if positive change is to occur.

The reality is that Canadian postsecondary institutions are predominantly white colonial spaces where anti-Blackness is reproduced and fostered (Dei, 2020; Dei, 2018; Dua, 2009; Henry & Tator, 2009; Robinson, 2022). This is observed through the exclusion of Black content in curricula, the underrepresentation of Black people in higher education institutions and leadership, discrimination in the academy, and the lack of meaningful engagement with Blackness (Robinson, 2022). Furthermore, higher educational institutions promote colonialism, neoliberalism, and Western knowledge, which are connected to white supremacy, capitalism, and patriarchy (Robinson, 2022).

Context

Research has shown that educators exhibit racist attitudes and beliefs, often corroborate with systemic racism (Darling-Hammond, 2010; Ladson-Billings, 1998 & 2000; Young, 2011; Hardie & Tyson, 2012), and starts in pre-teaching educational programs (Case & Hemmings, 2005; Cho & DeCastro-Ambrosetti, 2005; Garmon, 2004; Marx, 2006) or even prior to educational programs (St. Denis, 2007). In response, there has been a rise in the use of anti-racist and decolonial pedagogies across postsecondary institutions to assert that institutions are looking to be more inclusive. However, many anti-racist and decolonial actions within the academy have been reactionary (Gaudry and Lorenz, 2018). Moosavi (2020) highlights how some universities have jumped on the *decolonial bandwagon* without understanding or addressing the risks of the work becoming tokenistic. An anti-racist pedagogical approach seeks to understand and disrupt power imbalance and the role of racism within the education system. Anti-racist pedagogy is a complex model rooted in Critical Race Theory (Blakeney, 2011), and aims to reveal, critically examine, and dismantle dominant ideologies of white supremacy and oppression. It also aims at transformation by challenging the individual and structural education systems that perpetuate racism (Kailin, 2002). Anti-racist pedagogy is an important framework because it works to expose the power relations behind racism and counteract hidden curricula that have been normalized within education systems (Blakeney, 2011; Boutin-Foster, 2022).

Anti-racist pedagogical practices are constantly evolving; they require instructors to embrace continuous critical self-reflection, and intentionally utilize their agency to unlearn, learn, relearn, and reframe their mindset (Hillman, 2020; Lopez & Jean-Marie, 2021). This means that these practices are nuanced and that there is no "cookie-cutter teaching model that can be applied to every classroom" (Kishomoto, 2018, p. 550). An anti-racist pedagogical approach is clearly a distinctive move from normative teaching practices, asking both instructors and learners "to move beyond their comfortable, deeply rooted views of the world" (Wagner, 2005, p. 263). It not only provides a framework to shape the work of instructors but also must be considered an evolving and iterative process. It is not just about including content in one's discipline, but it is also about how we teach "even if race is not the central topic" (Kishomoto, 2018, p. 540). Anti-racist pedagogy requires educators to move beyond non-racist practices, and instead actively work to adopt a proactive approach that challenges and confronts institutional racism. This includes recognizing and working to dismantle the systemic inequities, injustices and hidden curriculum that continue to persist within higher education.

In addition, across the Global North, educational initiatives to end racial discrimination and oppression have proliferated since the end of the Second World War. Yet despite these initiatives, racial disparities continue to exist. Anti-racist education has increasingly adopted the objective of moving beyond education reform to transforming structural inequities that reproduce racism in society (Bonnett & Carrington, 1996; Dei 1996). At the same time, there has been a move to decolonize education, particularly in postsecondary spaces, to resist exclusion and epistemic injustices. Both anti-racist and decolonial pedagogies involve deconstructing Eurocentric knowledge production and amplifying knowledge from the Global South, which have been largely excluded by modernity and coloniality (Santos, 2014). In addition, anti-racist and decolonial education share the goal of transforming oppressive systems. For example, these systems include social work, which has roots in white supremacist and colonial policies and practices, and in myriad ways continues to be complicit in state-sanctioned violence towards racialized and historically marginalized groups of people (Fortier & Wong, 2019; Joseph, 2022; Maynard 2017; Pon, Gosine, & Phillips, 2011; Thobani, 2007; Tuck & Yang, 2012).

It is important to acknowledge that we can decolonize different things in different ways. However, according to Tuck and Yang (2012), decolonization is not a metaphor: decolonization refers to the repatriation of Indigenous land and life. Resisting the treatment of decolonization as a metaphor is an ongoing process. Part of this involves having clarity on the language even if it is to acknowledge that there is no clarity and that these terms are evolving as our understandings deepen. For a glossary of terms used in this KS see Appendix 1. Ultimately, colonialism flows through what we know as knowledge production. It was important for this KS to think about and name how white-supremacy and whiteness shows up in knowledge production in the context of postsecondary education. Embracing a culturally reflexive pedagogical approach that seeks to decolonize education by incorporating various knowledges and ways of knowing (e.g. Indigenous, Afrocentric) into the curriculum has been considered a tool to create a more just and equitable educational model (Lorenz, 2014).

Anti-racist and Decolonial Pedagogies

Anti-racist and decolonial methods are often described as responsive forms of critical pedagogy as they work to deconstruct the persistence of the white voice, control, and power in higher education (Sleeter, 2012). The implementation of anti-racist and decolonial methods are often overlooked from an institutional standpoint because these frameworks often draw attention to the

underlying racist and white supremacist approaches ingrained in knowledge production and creation, that are often perpetuated throughout the academe. The implementation of these methods then becomes a political endeavour that applies specifically to academic disciplines, instead of being a means to bring about fundamental systemic change (Sleeter, 2012). By embracing anti-oppressive frameworks, it requires institutions to critically examine and work towards dismantling oppressive ideologies that have long been upheld throughout various facets of the academe.

It is possible to incorporate decolonial methods and modes of teaching into the education system, while also respecting, valuing, and appreciating the work of the Indigenous peoples of Turtle Island (Bunjun, 2021). It is important for institutions to acknowledge, name and recognize the harm caused by colonialism and to adopt critical pedagogical frameworks that empower Indigenous voices and knowledge in the curriculum design and pedagogical processes (Lopez, 2020). Decolonial methods and modes can be pursued without undermining the work of Indigenous peoples by actively involving and centering Indigenous perspectives in research, education, and cultural revitalization efforts. There is a need to take a careful and respectful approach, that involves listening from Indigenous peoples themselves, and acknowledging their sovereignty, diversity, and agency.

Currently, there is a lack of clarity in the framework governing how faculties and higher education institutions are held accountable when it comes to measuring the implementation of anti-racist and decolonial pedagogical approaches within higher education institutions. There is a lack of data, processes, and systemic practices that allow for an authentic evaluation and reflection of innovative pedagogical approaches. In a study conducted by Phillips et al. in 2019, it was discovered that higher education institutions display a lack of commitment when it comes to their stance on anti-racist policies and pedagogical practices. The research revealed that there is an absence of dedication or mixed messaging when it comes to universities expressing their stance to anti-racist policies and practices (Phillips et al., 2019). This lack of commitment demonstrates that there is a need for a clearer and more consistent measurable approach when it comes to accountability and anti-racism in higher education.

Within many Canadian campuses, grass roots advocacy by graduate students, in particular, have stimulated meaningful conversations and spontaneous mobilization of initiatives related to social justice and equity. These have sometimes transformed into unit- or Department-specific committees tasked with implementation of equity, diversity, and inclusion (EDI) initiatives (e.g. Mahmood, 2022). At a more central level, faculties across campuses are integrating EDI specialists and practitioners within their governance structures. Such central offices can serve as a mechanism to both acknowledge the heterogeneity of EDI priorities in different disciplines, and shape cohesive Faculty-wide vision for equity and social justice. These - often inaugural - offices address issues ranging from compliance in policies and processes including in employment equity, providing training awareness and education, tracking of demographic data, EDI scholarship and curriculum development. Such roles, if supported and with access to resources, have potential to move beyond compliance and data gathering alone, and in stimulating deep community engagement and meaningful cultural sensitivity. Anti-racist pedagogy is increasingly being recognized as a critically important pillar of such efforts (Azarmandi et al., 2024; Madkins & Nazar, 2022; Upadhyay, Atwood, & Tharu, 2021). Additional research, scholarship as well as engagement with educators and students would be important in advancing the implementation of anti-racist pedagogies.

Critiques of Equity, Diversity and Inclusion Initiatives

There is a growing understanding of the ways that Equity, Diversity, and inclusion (EDI) initiatives have been approached and implemented and considered in policy, education, and

government. There has been critiqued uptake and this critique is not new. Since the early 1990s, people have interrogated the issue of diversity discourses as homogenizing. There has also been a questioning of the implementation of practices that add workshops, surveys, and data collection on matters of identity and equity, which are a process rather than an outcome. This process includes the doing of such acts. Higher education has focused on teaching people about race and systems of oppression. Students learn about these topics, catalog identities as differences, look at disparities, inequities, and the findings of projects and the generations of contributions to the fields of knowledge from fugitive disciplines, such as Black studies, mad studies, critical disability studies, and gender studies. However, these activities are not doing what they were intended to do.

EDI branches of implementation inside educational institutions have reduced fields that are intergenerationally large for how they contribute to how we think about matters of coloniality and white supremacy broadly. There is the issue of the technological implementation of EDI and institutions that reduce these fugitive disciplines to superficial changes. Another consideration is the broader implementation of the project of challenging bigger systems and structures, social relations, and politics of white supremacy and coloniality. This is where meaningful engagement with critical pedagogical contributions and collectivity are important. The focus then shifts to building solidarity and mobilizing together collectivity as resistance. bell hooks (1994) discusses Teaching to Transgress as a way of challenging the doing of things with each other through education. Specifically, challenges to white supremacy in colonial studies. Concurrently, nefarious critiques of EDI exist inside of movements that seek to eradicate any attention to matters of racism. An example is the banning of critical race theory and the destruction of books on matters of understanding racism in the US. It is important to challenge colonial eugenics inside the state. Yet, at the same time, those hateful entities try to critique EDI initiatives in ways that shore up white supremacist and nationalist discourses in academia broadly. In academia, there are people that study coloniality who understand racial discourses inside of an analysis of white supremacy for a bigger project, working alongside people in the same institution that are advocating for the benefits of coloniality. This work involves addressing these contradictions.

Objectives

While existing research has examined the historical, theoretical, and practical diversity in anti-racist and decolonial pedagogies, the different theoretical perspectives, the various methods of implementing anti-racist and decolonial pedagogies have not been recently reviewed. A scoping review of the literature can support the implementation of classroom practices at postsecondary institutions across the globe. In addition, the KS will look at the outcomes of anti-racist and decolonial pedagogies and will identify opportunities for future research. This synthesis demonstrates the need for systemic changes in supporting the implementation of these pedagogies as well as widespread training on these pedagogies for educators and educational developers, including how they need to be employed across disciplines and programs.

Moreover, our KS focuses on the ways in which anti-racist and decolonial pedagogies—when implemented in meaningful ways—can address privilege and marginalization by making systemic oppression visible, developing accountability for complicity in systems of oppression, and engaging in strategies to transform structural inequalities. This KS examines trends in these pedagogies, assesses contemporary approaches, and identifies practices through an intersectional approach. This approach provides a framework for analyzing how race, class, and gender interact with social structures, geographies, and histories to create conditions of oppression and privilege (Crenshaw, 1991). Given the context of the resurgence of white nationalism, xenophobia, and racism across all levels of government (Russell & Bell, 2019; Somos, 2021), academia (Callwood et al., 2022; Solórzano et al., 2000), and the general public, this KS is both timely and urgent.

Ultimately, This KS examines the broader knowledge landscape regarding anti-racist and decolonial pedagogies, programs, and practices that postsecondary educators engage with in order to dismantle white supremacy. The highlighting of knowledge strengths will support decision-making and the implementation of practices to educational development efforts at institutions across the nation. This KS responds to the following questions:

1. How are anti-racist and decolonial pedagogies taken up and received in postsecondary education?
    a. What work do these pedagogies do for the universities as part of the colonial project (non-performativity)?
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Methods

Search Methods

We conducted a scoping review, which is appropriate given our focus on assessing an emerging body of literature, clarifying concepts, and identifying knowledge gaps (Munn et al., 2018). Scoping reviews are useful for synthesizing research evidence, especially when the extant global literature has not yet been comprehensively reviewed and the topic lacks precision. They are conducted to explore the extent of the literature, to map and summarize evidence, and to inform future research. They follow an original framework developed by Arskey and O'Malley (2005). Peters et al. (2020) synthesize this framework and its modifications, which should be seen as an interactive, rather than linear, process:

- Consult (Consult with stakeholders, educational developers, researchers, relevant experts; Such consultation will happen through the review, including in the topic prioritization, planning, execution, and dissemination; Focus on identifying research and practice)
- Identify the research questions: what issues are being explored? (Clarify and link the purpose with the research questions; align the objectives with the research questions)
- Identify relevant studies through electronic databases, reference lists, websites of relevant organizations, conference proceedings, etc. (Balance feasibility with breadth and comprehensiveness; Develop and align the inclusion criteria with the research questions)
- Select studies relevant to the research questions (Use a team approach to select studies and extract data; Planned approach to evidence searching, selection, data extraction, and presentation of the evidence must be described a priori in the research protocol)
- Chart the information from the selected studies (Develop a numerical summary and qualitative thematic analysis)
- Collate, analyze, summarize, and report the results (Identify the implications of the study findings for policy, practice, or research)
- Present the results (Narrative integration of the relevant evidence)

Selection Criteria

We included studies published between 2012 and 2023 that explicitly focused on anti-racist, decolonial, anti-colonial, decolonizing, Indigenous, Afrocentric, or culturally reflexive pedagogies in the context of post-secondary education. The following inclusion criteria were applied during the process of selecting studies to be extracted from the screening process:

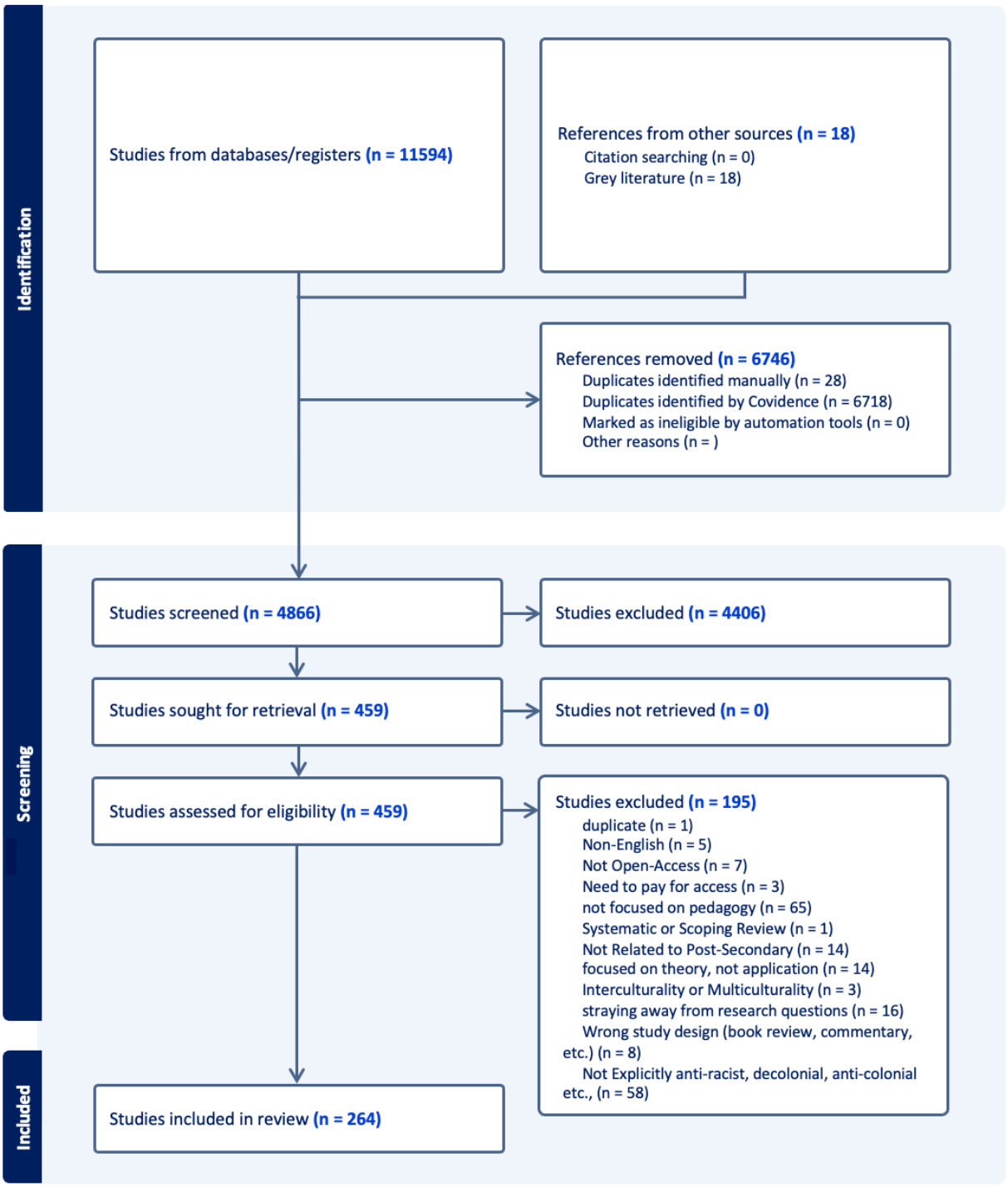
- Studies involving university students or post-secondary students;
- Studies involving university professors or post-secondary institutions;
- Studies discussing higher education and its relationship with anti-racist and decolonial pedagogies;
- Studies exploring the impact, promising practices, best practices, barriers, and conditions facilitating the implementation of these pedagogies;
- Published journal articles, working papers, dissertations, theses, reports, and other sources of grey literature;
- And full-text availability.

Systematic reviews were considered for reference but were not included in the scoping review findings. Exclusion criteria included pedagogies that did not explicitly align with anti-racist, decolonial, anti-colonial, decolonizing, Indigenous, Afrocentric, or culturally reflexive perspectives. Additionally, studies focused solely on interculturality and multiculturality were excluded. Studies that were not specific to postsecondary contexts were also excluded. Due to a lack of capacity for translation, studies which were not written in English were excluded.

Data Collection

Title, abstract, and author-supplied keywords:
"anti racist" or "anti racism" or "anti colonial" or "decolonial" or "decolonizing" or “indigeniz*” or "culturally reflexive" or “interculturality” and “pedagog*” and "postsecondary education" or "universit*" or "higher education"

The keywords above were used to generate lists of references to be included in our findings as a key search strategy (n=11612). After removing the duplicates and obtaining the relevant references, we screened the abstracts and full-texts (n=4866), using Covidence, a web-based tool used to streamline the screening of both abstracts and full-texts in systematic and scoping reviews. Two to five research assistants conducted the initial abstract screening, and any conflicts were resolved through discussion at team meetings. For the full-text screening phase, two research assistants reviewed the selected articles to increase inter-rater reliability.


Identification
Studies from databases/registers (n = 11594)
References from other sources (n = 18)
Citation searching (n = 0)
Grey literature (n = 18)
References removed (n = 6746)
Duplicates identified manually (n = 28)
Duplicates identified by Covidence (n = 6718)
Marked as ineligible by automation tools (n = 0)
Other reasons (n =)
Screening
Studies screened (n = 4866)
Studies excluded (n = 4406)
Studies sought for retrieval (n = 459)
Studies not retrieved (n = 0)
Studies assessed for eligibility (n = 459)
Studies excluded (n = 195)
duplicate (n = 1)
Non-English (n = 5)
Not Open-Access (n = 7)
Need to pay for access (n = 3)
not focused on pedagogy (n = 65)
Systematic or Scoping Review (n = 1)
Not Related to Post-Secondary (n = 14)
focused on theory, not application (n = 14)
Interculturality or Multiculturality (n = 3)
straying away from research questions (n = 16)
Wrong study design (book review, commentary, etc.) (n = 8)
Not Explicitly anti-racist, decolonial, anti-colonial etc., (n = 58)
Included
Studies included in review (n = 264)

Analysis

All included full-text articles (n=460) were exported with their citations into Covidence, where the research assistants documented information including but not limited to country of study, pedagogy discussed, participant characteristics, study timeline, main findings, as well as relevant outcomes and conclusions. In terms of data-extraction, references (n=264) were then carefully reviewed for data that would help answer the research questions. Some parameters for this extraction included, but were not limited to, main characteristics of the discussed pedagogy, how they were implemented, conditions for successful implementation, barriers to implementation, and what the outcomes were of implementing the pedagogical approach. After data extraction, bibliographic information, source of the articles, location of the studies, as well as the educational setting was considered for denotative coding of the data. In terms of the connotative coding, we addressed pedagogy under study, the outcome used to measure the variables of interest, as well as the overarching findings. Together, a combination of the two types of coding resulted in the findings described in the current report.

Results

Bibliographic overview of included articles

As shown in Figure 1, most of the included articles were published in 2021 and 2022 (approximately 46%). This corresponds with the uptake in mainstream attention to and interest in anti-racist and decolonial pedagogies in higher education following the murder of George Floyed in 2020 and racial disparities observed during the COVID-19 pandemic.

Figure 1 Publication Year

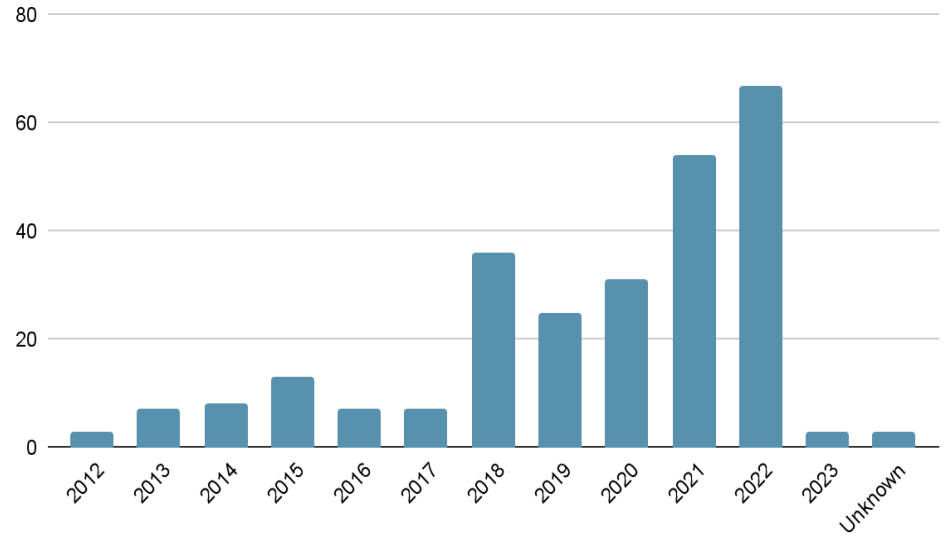
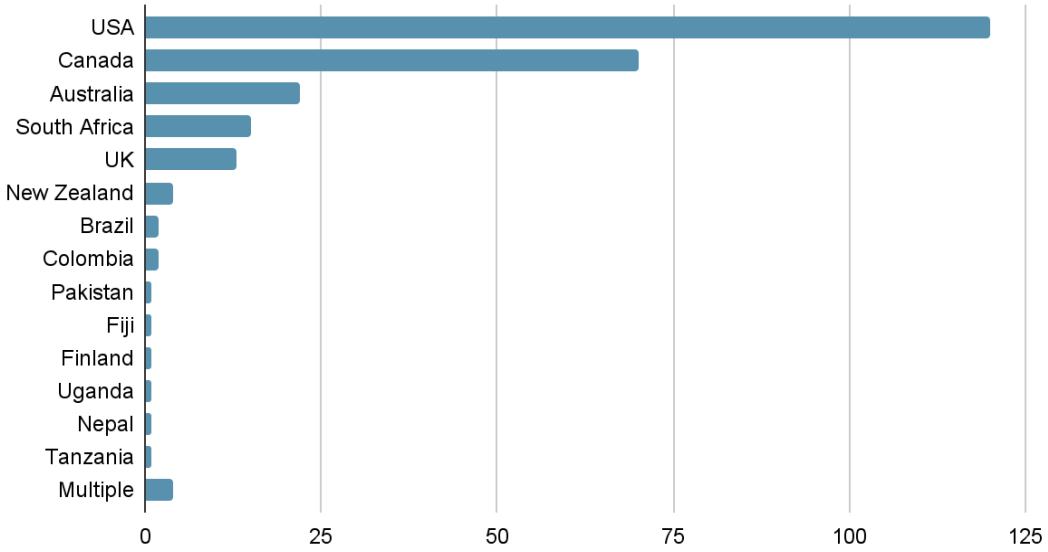


Figure 2 displays the nation where studies were conducted. Almost half of the studies were conducted in the USA (approximately 45%) while about a quarter of the studies were conducted in

Canada (approximately 27%). This demonstrates the dominance of North American literature on anti-racist and decolonial pedagogies. This also illustrates a limitation of the KS whereby non-English studies were excluded due to limited capacity for translation.

Figure 2 Nation Where Study Was Conducted



When looking at an author's racial or ethnic background in Figure 3, a large proportion of studies did not explicitly state the researcher's background. Of those that did identify author backgrounds, most studies included multiple authors of mixed and/or multiple backgrounds. This was followed by articles written by racialized scholars (approximately 15%) and Indigenous scholars (approximately 7%). White scholars wrote about 12% of the included studies.

Figure 3 Author Racial or Ethnic Background

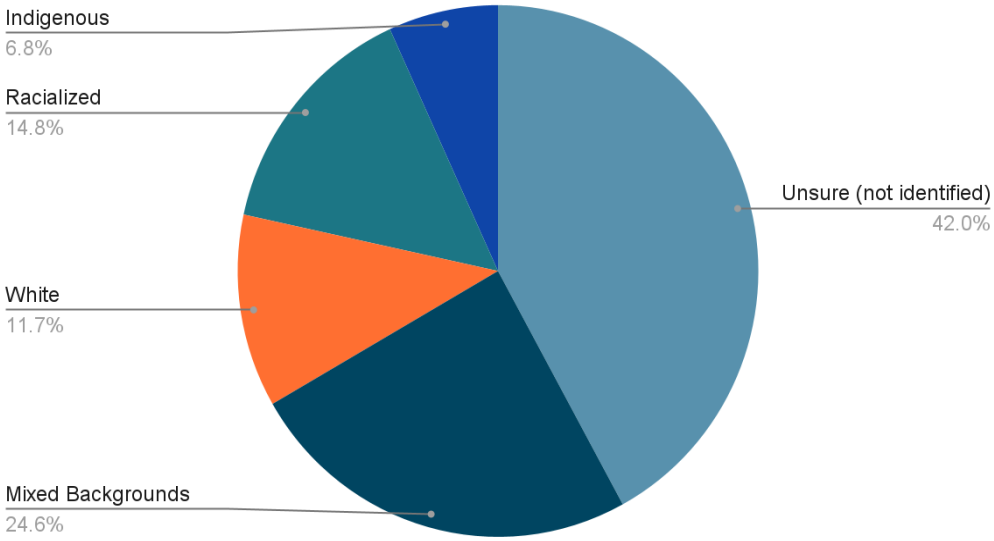
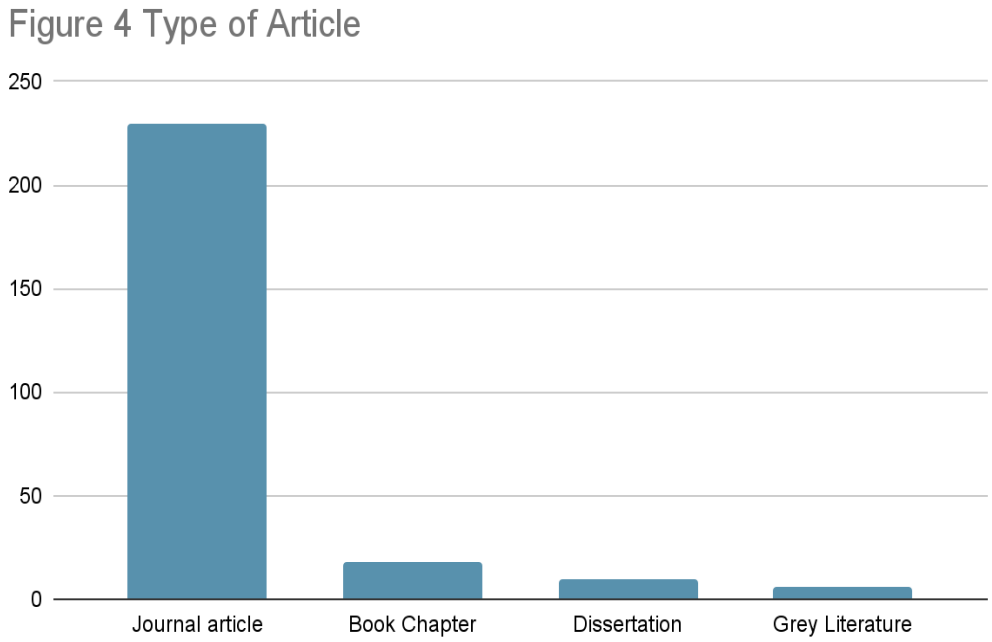
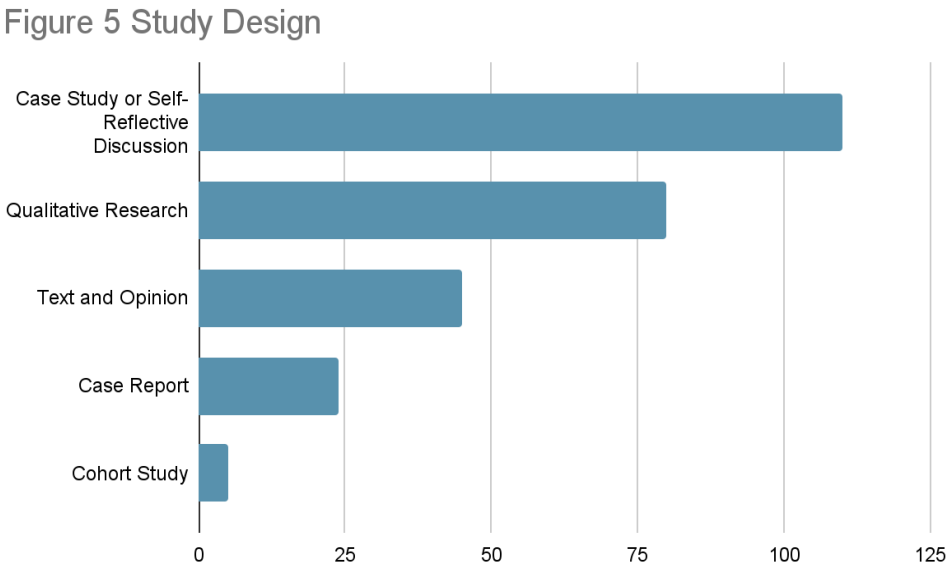


Figure 4 displays the type of articles that were included in the KS. Most of the articles were journal articles (approximately 87%). This was followed by book chapters and a small proportion of dissertations and grey literature included in the KS.

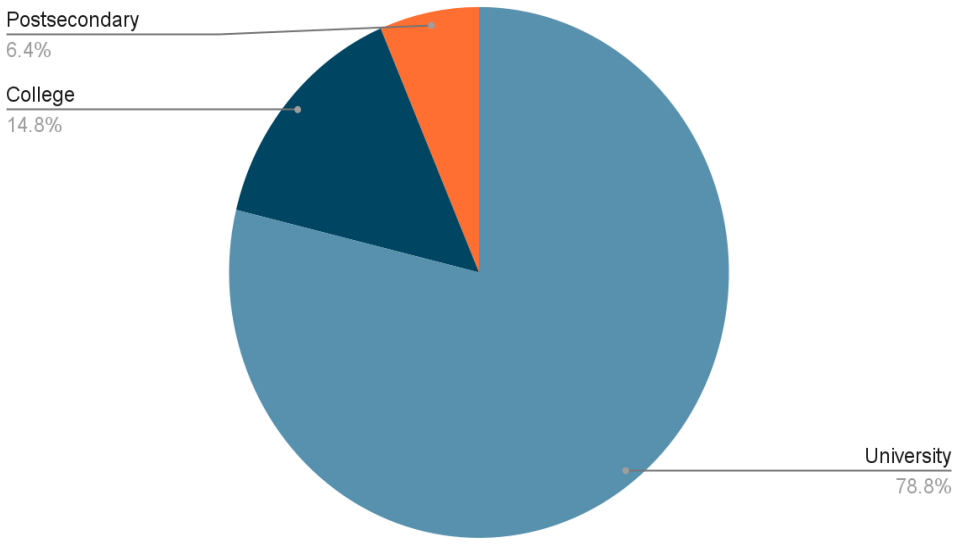


As seen in Figure 5, most of the studies involved a case study or self-reflective discussion of anti-racist and decolonial pedagogies (approximately 42%). This was followed by qualitative research designs (approximately 30%) then text and opinion pieces as well as case reports. While a small proportion of included studies involved a cohort study (approximately 2%).



Lastly, Figure 6 displays the educational setting where the included studies took place. Most of the studies focused on university settings followed by college settings. A small proportion of the studies were focused on postsecondary settings in general.

Figure 6 Educational Setting



How are anti-racist and decolonial pedagogies taken up and received in postsecondary education?

Lack of coherent and comprehensive approach

Based on the findings, there is an overall lack of a coherent or comprehensive approach to implementing anti-racist or decolonial pedagogies (inclusive of different theories and perspectives beyond the Eurocentric view) into post-secondary education (Mabingo, 2015; Moore et al., 2022; Perez, 2022). There is no common mainstream approach, as there are variations and influential factors across place, institutions, available supports, and policies (Strickland & Sharkey, 2022; Wilson et al., 2022). There are also differences across disciplines such as social sciences (i.e., social work) vs. health sciences (i.e., nursing) due to different policies or accrediting bodies influencing outcomes (LaFave et al., 2022; Strickland & Sharkey, 2022).

It is mentioned that because of the discrepancies across disciplines, one approach for anti-racist and decolonial pedagogies for all postsecondary institutions would be impractical (Tuitt & Stewart, 2021). However, exploring which approach can be sustained within one's own institution is a more practical goal. Throughout this report, there will be descriptions of current ways anti-racist and decolonial pedagogies are implemented in postsecondary educational settings. Although there is no consensus on how anti-racist or decolonial pedagogies are taken up in postsecondary education, it does allow those who influence change in postsecondary education to review the compiled methods and approaches.

Collaborative efforts are needed: Viewing decolonizing the university as the work of all instructors

Findings demonstrate the importance of collaborative efforts among those involved in the development of knowledge in the classroom, including instructors/educators and students. Specifically, partaking in methods that involve the co-creation of knowledge (Moore et al., 2022). For anti-racist and decolonial pedagogies to be taken up in a meaningful way, it requires input from both the instructor and student perspectives. This will also ensure that policies and systemic factors allow this work to take place.

It is critical to highlight that enacting this work is not the sole responsibility of racialized educators, but rather it requires a commitment from White educators as well (Van Houweling, 2021; Watkins et al., 2018). There will not be momentum of these pedagogies if White individuals do not join, instead continuing to segregate themselves from this work. This will only limit the available personnel involved with this work (Van Houweling, 2021). It is the role of all instructors to work towards ethical social justice within postsecondary education (Inoue, 2021; McLaughlin, 2013; Mitchell et al., 2018). Leenen-Young and colleagues (2021) mention the potential punishment towards a person alone completing this work as it might challenge the institution; however, if there is a united vision (solidarity) this could potentially mitigate this risk (Watkins et al., 2018). Therefore, collaborative efforts are needed for this work.

Movement beyond statements: University statements of support for Indigenous content

Currently, universities try to incorporate efforts towards anti-racism and decolonization through statements; however, this can limit action and may allow for universities to ‘hide’ behind their statements (Hook & Jessen, 2022). Conversely, if the statements include active implementation, such as embedded Indigenous content within courses, inclusion of narratives of Indigenous peoples, and having Indigenous speakers as part of their curricula, this can move beyond passive statements to actively implement decolonial pedagogies (Hook & Jessen, 2022; Mitchell et al., 2018; Schmidt, 2019). Generally, statements may be passive in nature and there is a need to shift to active performance. This will be discussed in the next section on the premise of performative vs. non-performative action.

What work do these pedagogies do for the universities as part of the colonial project (non-performativity)?

The importance of active practice and demonstration: Moving beyond performative action

If these pedagogies (anti-racism and/or decolonial) are to be intrinsically implemented, moving beyond performative action to non-performative action will allow for the eventual change of intended action. To review, performative actions within this context refers to performing anti-racist or decolonial pedagogies superficially or only when evaluated and without intrinsic changes to the system; for example, through vague and passive statements that universities present for show (Ahmed, 2006, 2012; Boutin-Foster, 2022; Boston Medical Center, 2021; Brockbank & Hall, 2022; Hook & Jessen, 2022; Tuitt & Steward, 2021). Therefore, non-performative action would refer to actions taken without external validation or superficial recognition. In other words, it refers to deep change required by these pedagogies.

Boutin-Foster (2022) mentions that there is a ‘hidden curriculum’ outside of the institution, which includes interactions extending beyond the classroom. They suggest that to enact these anti-

racist practices beyond the classroom, it would require learned anti-racist behaviour through role modeling by instructors, which would aid in sustaining life-long practice (Boutin-Foster, 2022). Implementing these pedagogies for future professional practice or personal journeys can shift to achieve intrinsic change (McLaughlin, 2013). Moreover, it is necessary for institutions to move beyond a checklist or tick-box approach to actively encouraging antiracist and decolonial practices and goals (Moore et al., 2022; Tuitt & Steward, 2021). Integrating these pedagogies will avoid compliance with structured racism and will seek to dismantle white supremacy embedded in institutions (Murray-Lichtman et al., 2022). This demonstrates that extending beyond non-performative action can help to sustain change and lead to internalized changes, which is a priority of this work. To further supplement this idea, there is a need to recognize the over-pronounced focus on the issues that prevent this work to be completed (i.e., soft reform) rather than on how to implement this work meaningfully and steadily beyond performative activism (Leenen-Young et al., 2021; McLennan et al., 2022). Hence, from exploring these views, it is imperative for postsecondary education to move away from solely performative action.

How are schools/faculties being held accountable?

Lack of accountability

Currently, there is a lack of strict accountability on the part of the institutions as the main discussions in the findings are focused on how exactly to begin to address the current state of implementing anti-racist and decolonial pedagogies into action–much of the findings revolved around integration within the current postsecondary climate. Duhaney and colleagues (2022) mention the importance of ensuring accountability and transparency by open communication among students, faculty, and community partners through reports and updates (i.e., web page) to monitor the progress of anti-racist work. However, they mention that the institution itself needs to partake in self-evaluation (Duhaney et al., 2022). Again, this presents a critical gap in this work.

Ford and colleagues (2022) discuss an evaluation tool that students use to evaluate their field placements to hold their institutions, educators, community field supervisor/agencies, and themselves accountable for their own anti-racist learning in hopes to eliminate white supremacist views within their School of Social Work. However, the described tool serves as an evaluative tool to merely determine field placement appropriateness and self-learning, rather than holding the institution itself accountable for incorporating actionable anti-racist or decolonial work broadly. Another promising step would be to invite individuals to share their experiences of racism within institutions to hold them accountable to whether this work is being adequately implemented; however, this would require strong solidarity within the institution and among instructors/communities (Murray-Lichtman et al., 2022). Overall, there are no strict indications on how to hold institutions/faculty accountable, especially among leadership and on a broader systemic level at postsecondary institutions.

How are anti-racist and decolonial pedagogies implemented in postsecondary educational settings? What are the approaches and methods employed?

Deconstructing Dominant Discourses

Educators who engage in anti-racist and decolonial pedagogies are attentive to the naturalization of colonial and Eurocentric discourses in post-secondary institutions. They challenge the deep-seated institutional and structural white supremacy by including and centering Indigenous, Black, and racialized people's perspectives in their teaching practices (Acosta et al., 2017; Bandy et al., 2021; Barkaskas & Gladwin, 2021; Esson & Last, 2020; Farrell & Waatainen, 2020; Gayed & Angus, 2018; Mitchell et al., 2018; Mukavetz, 2018; Prehn et al., 2020; Schmidt, 2019; Shamash, 2022; Sinclair, 2019). These practices encompass intentional (re)design around course materials that situate learning around marginalized and non-Western ways of knowing (Acosta et al., 2017; Alderman et al., 2021; Attas, 2019; Chan et al., 2014; Chawla, 2018; Chew et al., n.d.; Cooper et al., 2018; Emas et al., 2022; Farrell & Waatainen, 2020; Gnanadass, 2014; Hall et al., 2014; Harbin et al., 2019; Hook & Jessen, 2022; Leroy-Dyer, 2018; McCarthy-Brown, 2022; McLaughlin, 2013; McLennan et al., 2022; McNamara & Naepi, 2018; Menon, 2021; Minnick et al., 2022; Mitchell et al., 2018; Morreira et al., 2020; Motta, 2018; Murray-Lichtman et al., 2022; Poitier, 2022; Prehn et al., 2020; Roy, 2022; Sabati, 2021; Shamash, 2022; Silva, 2018; Sinclair, 2019; Strickland & Sharkey, 2022; Tuitt & Stewart, 2021; Valiente-Neighbours, 2015; Van Houweling, 2021; Watkins et al., 2018; Windle & Afonso, 2022). For example, Ruef et al. (2020) demonstrate the need for Indigneous languages, like Ichishkíin, to be integrated with mathematics education.

In addition, some of the theoretical lenses underpinning anti-racist and decolonial teaching practices include Critical Race Theory (Acosta et al., 2017; Asmerom et al., 2022; Brockbank & Hall, 2022; Gnanadass, 2014; McLaughlin, 2013; Moore et al., 2022; Murray-Lichtman et al., 2022; Perez, 2019; Riley et al., 2021; Rivera Santana & Akhurst, 2021; Shamash, 2022; Strickland & Sharkey, 2022; Tsai et al., 2021; Watkins et al., 2018; Wingfield & Adams, 2019; Zuckerman et al., 2022), Anti-Oppressive approach (Barkaskas & Gladwin, 2021; Gnanadass, 2014; E. T. King, 2022; Knudson, 2015; MacKinlay & Barney, 2013; Matias & Grosland, 2016; McClimans, 2019; McLaughlin, 2013; McLennan et al., 2022; McNamara & Naepi, 2018; Mitchell et al., 2018; Moore et al., 2022; Nichols, 2021; Poitier, 2022; Romero Walker, 2021; Roy, 2022; Schmidt, 2019; Shahjahan, 2015; Shamash, 2022; Silva, 2018; Sinclair, 2019; Strickland & Sharkey, 2022; Train, 2021; Tuitt & Stewart, 2021; Watkins et al., 2018; Wilson et al., 2022), social justice perspective (Joseph & Kriger, 2021; Mitchell et al., 2018; Roy, 2022; Silva, 2018; Sinclair, 2019), and Two-Eyed Seeing that emphasizes the strengths of both Indigenous and Western knowledge (Azam & Goodnough, 2018; Schmidt, 2019).

Understanding the influence of colonial power in constructing dominant discourses, educators resist the continuation of colonial and racist ideologies by creating counter-narratives (Alderman et al., 2021; Beltran-Sellitti & Shayan, 2022; Brunette-Debassige & Wakeham, 2020; Evans-Winters & Hines, 2020; Hook & Jessen, 2022, 2022; MacKinlay & Barney, 2014, 2014; Mitchell et al., 2018; Murray-Lichtman et al., 2022; Romero Walker, 2021; R. U. King et al., 2023; Schmidt, 2019; Waghid, 2018; Yoshimizu, 2023; Yvonne Poitras Pratt, 2022), engaging in reflexive and contextualized analysis of oppression and white privilege (Asmerom et al., 2022; Attas, 2019; Bandy et al., 2021; Barkaskas & Gladwin, 2021; Chan et al., 2014; Gnanadass, 2014; Hollinrake et al., 2019; E. T. King, 2022; Lykes et al., 2018; Matias & Grosland, 2016; McLennan et al., 2022;

McNamara & Naepi, 2018; Mitchell et al., 2018; Moore et al., 2022; Murray-Lichtman et al., 2022; Nichols, 2021; Pete, n.d.; Poitier, 2022; Rivera Santana & Akhurst, 2021; Romero Walker, 2021; Schmidt, 2019; Shamash, 2022; Shelton, 2020; Sinclair, 2019; Strickland & Sharkey, 2022; Swartz, 2014; Zuckerman et al., 2022), and illuminating marginalized histories (Acosta et al., 2017; Bandy et al., 2021; Barkaskas & Gladwin, 2021; Esson & Last, 2020; Farrell & Waatainen, 2020; Gayed & Angus, 2018; Joseph & Kriger, 2021; Mitchell et al., 2018; Mukavetz, 2018; Prehn et al., 2020; Schmidt, 2019; Shamash, 2022; Sinclair, 2019; Windle & Afonso, 2022; Yomantas, 2020). In social work field education, educators recognize and address the marginalization of Black students and their perspectives by centering Blackness and the anti-racist lens in students' learning plans and their evaluation of field supervisors and agencies (Ford et al., 2022; Murray-Lichtman et al., 2022; Robinson, 2022; Strickland & Sharkey, 2022; Wilson et al., 2022; Zuckerman et al., 2022).

Moreover, educators unsettle dominant colonial and White supremacist assumptions within and beyond the classroom by challenging the embedded Whiteness in grading and rubric structures (Inoue, 2019), engaging in critical dialogues through guest lectures (James-Gallaway & Turner, 2021; Ball & Lar-Son, 2021; Freeman, 2018; Gayed & Angus, 2018; Harbin et al., 2019; Lykes et al., 2018; McClimans, 2019), as well as co-developing and co-teaching courses with marginalized scholars (Adefarakan, 2018; Freeman, 2018; R. U. King et al., 2023; Lykes et al., 2018; McNamara & Naepi, 2018; Odera et al., 2021; Prehn et al., 2020; Root et al., 2019; Schmidt, 2019; Yomantas, 2020).

Non-hierarchical Classroom Dynamics

Educators recognize post-secondary institutions and classrooms as sites for the reproduction of colonial and white supremacist power dynamics. To resist the perpetuation of oppressive power relations, educators take a facilitator role in students' learning journey (Carliwe, 2021; Chew et al., n.d.), which involves fostering autonomy in students' learning process, such as developing their own class guidelines (Garland & Batty, 2021) and taking part in participation grading (Attas, 2019; Berman & Netshia, 2018; Lerner, 2022; Murray-Lichtman & Elkassem, 2021). Educators are also intentional in de-positioning themselves as authorities or experts in the learning environment, allowing the creation of a collaborative and open learning space that values students' perspectives and lived experiences (Askland et al., 2022; Barkaskas & Gladwin, 2021; Bat et al., 2014; Berman & Netshia, 2018; Donelson, 2018; Flockemann, 2020; E. T. King, 2022; R. U. King et al., 2023; Lemus et al., 2014; McCarthy-Brown, 2022; Ngubane & Makua, 2021; Nichols, 2021; Romero Walker, 2021; Silva, 2018; Valiente-Neighbours, 2015; Woloshyn, 2019). Moreover, in the non-hierarchical classroom environment, educators see their relationship with students as reciprocal in that they are both co-learners and co-teachers in the space (Asmerom et al., 2022; Cullen et al., 2020; Flockemann, 2020; E. T. King, 2022; Lykes et al., 2018; Motta, 2018; Omodan, 2022; Poitier, 2022; Van Houweling, 2021; Wilson et al., 2022). Further, First Nations and Métis students may extend this reciprocity beyond the classroom, as the non-hierarchical nature of culturally responsive learning helps them strengthen their identity and resilience (Kristoff, 2021; Rink, 2020) Educators empower students to take ownership of their learning by inviting students and teaching assistants to co-construct the course curriculum, ensuring that their feedback and interests are reflected in the course and assignment design (Bhattacharya et al., 2022; E. T. King, 2022; R. U. King et al., 2023; Laing, 2021; Lykes et al., 2018; Motta, 2018; Parks et al., 2022; Poitier, 2022; Rink, 2020; Silva, 2018; Van Houweling, 2021; Wilson et al., 2022). It is also worth noting that educators highlight the importance of power sharing with students of color in post-secondary classrooms through identity-affirming learning spaces and validating students of color's knowledge and experiences (Barkaskas

& Gladwin, 2021; Donelson, 2018; Flockemann, 2020; E. T. King, 2022; R. U. King et al., 2023; Laing, 2021; Parks et al., 2022; Silva, 2018; Wilson et al., 2022).

Encouraging Reflexive Learning

Reflexivity plays a critical role in unlearning dominant narratives and challenging taken-for-granted norms in post-secondary institutions. Educators recognize the importance of reflexivity in fostering nuanced understandings and perspectives (Acosta et al., 2017; Atchison & Kennedy, 2020; Athiemoolam, 2018; Azam & Goodnough, 2018; Berman & Netshia, 2018; Boutin-Foster, 2022; Brunette-Debassige & Wakeham, 2020; Cervantes & Inlow, 2022; Cullen et al., 2020; Fellner, 2018; Fernández, 2018; Freeman, 2018; Garland & Batty, 2021; Gnanadass, 2014; Hamzeh & Flores Carmona, 2019; Hinton & Ono-George, 2020; Hook & Jessen, 2022; Iheduru-Anderson & Waite, 2022; Joseph & Kriger, 2021; Keenan et al., 2021; Kishimoto, 2018; LaFave et al., 2022; Laurila, 2018; MacKinlay & Barney, 2013; Marbley et al., 2017, 2017; Marshall et al., 2022; Matias & Grosland, 2016; McCarthy-Brown, 2022; McClimans, 2019; McLaughlin, 2013; McLennan et al., 2022; McNamara & Naepi, 2018; Mitchell et al., 2018; Moore et al., 2022; Murray-Lichtman et al., 2022; Ngubane & Makua, 2021; Nicol et al., 2020; Osiecki & Mejia, 2022; Poitier, 2022; Rivera Santana & Akhurst, 2021; Romero Walker, 2021; Rosario et al., 2022; Roy, 2022; Scrimgeour & Ovsienko, 2015; Shahjahan, 2015; Shamash, 2022; Silva, 2018; Sinclair, 2019; Train, 2021; Valiente-Neighbours, 2015; Van Houweling, 2021; Watkins et al., 2018; Wilson et al., 2022; Wingfield & Adams, 2019; Zinga & Styres, 2019; Zuckerman et al., 2022). To promote a nuanced perspective, educators facilitate learning from diverse knowledge holders through guest lectures and intentional reading lists (Ball & Lar-Son, 2021; Freeman, 2018; Gayed & Angus, 2018; Gnanadass, 2014; Harbin et al., 2019; Hollinrake et al., 2019; Lykes et al., 2018; McClimans, 2019; Menon, 2021; Morreira et al., 2020; Nichols, 2021; Rivera Santana & Akhurst, 2021; Roy, 2022; Train, 2021; Zembylas, 2018; Zuckerman et al., 2022).

In their anti-racist and decolonial efforts, educators are mindful of the potential for essentializing Indigenous identities, cultures, and ways of knowing in the classroom (Ball & Lar-Son, 2021; Freeman, 2018; Harbin et al., 2019; Rivera Santana & Akhurst, 2021; Zuckerman et al., 2022). They develop assignments that require students to participate in local Indigenous events to foster not just superficial, but meaningful and contextualized learning about Indigenous peoples and communities (Corntassel & Hardbarger, 2019; Freeman, 2018; Pratt, 2019). Moreover, educators employ reflective writing assignments that encourage students to interrogate embedded power relations, assumptions, biases, and often-overlooked histories (Bandy et al., 2021; Berman & Netshia, 2018; Bidwell & Charlton, 2022; Chawla, 2018; Chew et al., n.d.; Cooper et al., 2018; Kwong, 2020; MacKinlay & Barney, 2013; Madden, 2013; Morreira et al., 2020; Rivera Santana & Akhurst, 2021; Romero Walker, 2021; Ruef et al.,, 2020; Sabati, 2021; Valiente-Neighbours, 2015; Yu, 2012). Recognizing the limitations of grading on students' capacity to freely explore different ideas, educators implement ungraded reflexive journal writing to facilitate deeper critical thinking (Adefarakan, 2018; Harbin et al., 2019; Knudson, 2015; Leticia Villarreal Sosa, 2021; MacKinlay & Barney, 2014; Yoshimizu, 2022).

Reflexive learning also emphasizes a broader examination of the effects of colonialism on students' identities, experiences, and communities (Acosta et al., 2017; Beltran-Sellitti & Shayan, 2022; Farrell & Waatainen, 2020; Walsh et al., 2018). Additionally, reflexivity is a valuable tool in supporting White students as they navigate challenges in learning about whiteness, encouraging them to acknowledge and attend to their emotions (Lerner, 2022; Menon, 2021). Educators can further facilitate reflexivity in the classroom by creating a compassionate learning environment that

acknowledges mistakes (Hillman, 2020; Lerner, 2022) and modeling reflexivity by discussing their own positionality and social history (Attas, 2019; Bandy et al., 2021; Freeman, 2018; Gnanadass, 2014; Hillman, 2020; Matias & Grosland, 2016; McCarthy-Brown, 2022; Sabati, 2021). Finally, educators recognize that reflexivity is not limited to students, but that they too must embrace critical reflexivity when engaging in anti-racist and decolonial teaching practices. This commitment involves ongoing learning and reflection to challenge and dismantle colonial, racist, and white supremacist structures in higher education (Acosta et al., 2017; Asmerom et al., 2022; Boutin-Foster, 2022; Brockbank & Hall, 2022; Carwile, 2021; Chew et al., .n.d; Cullen et al., 2020; Duhaney et al., 2022; Hamzeh & Flores Carmona, 2019; Hillman, 2020; Hughes, 2022; Iheduru-Anderson & Waite, 2022; R. U. King et al., 2023; Matias & Grosland, 2016; McCarthy-Brown, 2022; McDermott, 2012; McNamara & Naepi, 2018; Menon, 2021; Mitchell et al., 2018; Murray-Lichtman et al., 2022; Shelton, 2020; Watkins et al., 2018, 2018; Wilson et al., 2022; Woloshyn, 2019; Yvonne Poitras Pratt, 2022; Zappas et al., 2021). More importantly, it requires educators to embrace mistakes (Acosta et al., 2017; Chew et al., n.d.; Hillman, 2020; Shelton, 2020), acknowledge white privilege (Brockbank & Hall, 2022; Hughes, 2022; Matias & Grosland, 2016; Watkins et al., 2018), and role-model anti-racist practices (Boutin-Foster, 2022; Watkins et al., 2018).

Indigenous-informed Teaching

In courses with decolonial or Indigenous underpinnings, educators disrupt the colonial and Eurocentric course structures by emphasizing our relationships with each other, our communities, and the land (Barkaskas & Gladwin, 2021; Bennett et al., 2018; Cooper et al., 2018; Corntassel & Hardbarger, 2019; Fellner, 2018; Freeman, 2018; Hill & Wilkinson, 2014; Leroy-Dyer, 2018; McCleary & Simard, 2021; McLaughlin, 2013; McLennan et al., 2022; McNamara & Naepi, 2018; Moorman et al., 2021; Morreira et al., 2020; Nursey-Bray, 2019; Omodan, 2022; Pete, n.d.; Prehn et al., 2020; Rivera Santana & Akhurst, 2021; Ruef et al., 2020; Sunderland et al., 2020; Tuitt & Stewart, 2021; Vellino, 2022; Wernicke, 2021; Yvonne Poitras Pratt, 2022). Specific strategies include talking circles (Barkaskas & Gladwin, 2021; Fellner, 2018; Harbin et al., 2019; Hill & Wilkinson, 2014; Laurila, 2018; Ragoonaden, 2027) and storytelling (Alderman et al., 2021; Askland et al., 2022; Carwile, 2021; Chawla, 2018; Mabingo, 2015; Madden, 2013; McCleary & Simard, 2021; Nursey-Bray, 2019; Pratt, 2019; Sunderland et al., 2020; Yomantas, 2020) that focus on dialectic and relational learning. Furthermore, the Indigenous 4Rs principle that emphasizes respect, responsibility, relevance, and reciprocity serves as a guiding framework in educators' decolonial and Indigenous pedagogies (Askland et al., 2022; Barkaskas & Gladwin, 2021; Brunette-Debassige & Wakeham, 2020; Carwile, 2021; Freeman, 2018).

For settler scholars, efforts to dismantle white supremacy involve respect for and intentional integration of Indigenous knowledge frameworks, a process that needs to be carried out in close collaboration with and learning from Indigenous communities and elders (Attas, 2019; Hendrick & Young, 2018; Hill & Wilkinson, 2014; R. U. King et al., 2023; Lemus et al., 2014; Leroy-Dyer, 2018; McNamara & Naepi, 2018; Mitchell et al., 2018; Moorman, 2021; Pratt, 2019; Ragoonaden, 2017; Schmidt, 2019; Yomantas, 2020), as well as consultation with Indigenous faculties and staff (Attas, 2019; McNamara & Naepi, 2018; Woloshyn, 2019). More importantly, educators engaging in decolonial and Indigenous-informed teaching practices need to understand Indigenous peoples' sacred laws, protocols, and traditions (Hook & Jessen, 2022; McCleary & Simard, 2021; Roy, 2022; Sinclair, 2019; Vellino, 2022) and ensure that Indigenous perspectives are not supplemental but fundamental in the classroom (Fellner, 2018; Freeman, 2018).

Creative Learning Activities

Educators adopt a wide range of creative and participatory learning activities to support students in unlearning colonial and Eurocentric mindsets within the context of their specific courses. Some educators implement role play (Alderman et al., 2021; Athiemoolam, 2018; Gnanadass, 2014; Keenan et al., 2021; Kitchen & Raynor, 2013; Knudson, 2015; Kwong, 2020; McGowan, 2018; Morreira et al., 2020; Mukavetz, 2018; Portillo, 2013; Pratt, 2019; Romero Walker, 2021; Roy, 2022; Wehbi et al., 2018; Yao, 2018) to examine embedded White supremacy in social structures and explore diverse ways of knowing. Others adopt arts-based learning such as creating and dialoguing with arts and photos (Ball & Lar-Son, 2021; Beltran-Sellitti & Shayan, 2022; Berman & Netshia, 2018; Dache et al., 2021; Farrell & Waatainen, 2020; Flockemann, 2020; Freeman, 2018; Morreira et al., 2020; Mukavetz, 2018; Portillo, 2013; Rivera Santana & Akhurst, 2021; Sunderland et al., 2020; Waghid, 2018; Wehbi et al., 2018), as well as crafting photo essays (Carolissen et al., 2017; Hook & Jessen, 2022; Mukavetz, 2018; Portillo, 2013; Prehn et al., 2020; Shamash, 2022; Walsh et al., 2018) to promote reflexive learning and interrogate naturalized white supremacist norms.

In Indigenous and decolonial pedagogies, educators implement experiential learning approaches such as field trips, place and land-based learning (Beltran-Sellitti & Shayan, 2022; Carwile, 2021; Cooper et al., 2018; Corntassel & Hardbarger, 2019; Dache et al., 2021; Farrell & Waatainen, 2020; Flockemann, 2020; Morreira et al., 2020; Mowatt et al., 2020; Prehn et al., 2020; Riley et al., 2021; Stevenson, 2018; Sunderland et al., 2020; Yomantas, 2020), as well as guided walks (Atchison & Kennedy, 2020) to contextualize students' learning, allowing them to learn from experiences and create connections with their communities and the land. Additionally, educators employ project and case-based learning (Alderman et al., 2021; McBeath & Austin, 2021; Garland & Batty, 2021; Silva, 2018) that focuses on highlighting the impact of oppression and power hierarchies, facilitating students' intellectual and real-world engagement with anti-racist and decolonial perspectives. Other creative pedagogical practices incorporate podcasts (Anita & Dyers, 2019; Clarke, 2022), mindfulness (Nichols, 2021; Wong, 2018), community actions (Marbley et al., 2017; Massey & Johnson, 2021; R. U. King et al., 2023), engaging with the senses to identify biases (McDermott, 2012) and artistic expressions such as dancing, singing, and theater (Adefarakan, 2018; Athiemoolam, 2018; McDermott, 2012) to disrupt the colonial and Eurocentric constructions of knowledge in various disciplines. Interestingly, Lindo (2015) creatively employed comedy as a pedagogical tool to engage students with "unsafe" conversations around race. Where it is possible, the physical classroom structure can be redesigned to foster creativity while accommodating different learning styles (Ragoonaden, 2017).

Safe/Brave Learning Space

To engage students with anti-racist and decolonial learning, educators emphasize the importance of a safe and/or brave space that facilitates open and challenging dialogues. A safe space ensures that students feel respected and free from discrimination, whereas a brave space encourages challenging and difficult dialogues among students that are essential to reflexive learning (Berman & Netshia, 2018; Cooper et al., 2018; E. T. King, 2022; Hollinrake et al., 2019; Iheduru-Anderson & Waite, 2022; Inoue, 2019; Keenan et al., 2021; Laurila, 2018; Minnick et al., 2022; Valiente-Neighbours, 2015). Further, a brave learning space not only helps students and educators to deconstruct their own biases and assumptions, but it also facilitates engagement among students at an affective level that promotes a sense of community (Berman & Netshia, 2018; Cooper et al., 2018; Hollinrake et al., 2019; E. T. King, 2022; Iheduru-Anderson & Waite, 2022;

Inoue, 2019; Keenan et al., 2021; Laurila, 2018; Minnick et al., 2022; Parks et al., 2022; Ragoonaden, 2017; Valiente-Neighbours, 2015).

Strategies to create a safe and brave learning space include co-creating classroom norms with students (Alderman et al., 2021; Bandy et al., 2021; Berman & Netshia, 2018; Brockbank & Hall, 2023; Chan et al., 2014; Duhaney et al., 2022; Garland & Batty, 2021; Gnanadass, 2014; Hinton & Ono-George, 2020; Kishimoto, 2018; Leroy-Dyer, 2018; Mitchell et al., 2018; Poitier, 2022; Shamash, 2022; Silva, 2018; R. U. King et al., 2023; Wingfield & Adams, 2019; Zinga & Styres, 2019), offering different options in assessments (Alderman et al., 2021; Bandy et al., 2021; Berman & Netshia, 2018; Brockbank & Hall, 2023; Cooper et al., 2018; Odera et al., 2021; Valiente-Neighbours, 2015; Vellino, 2022), providing students with the skills needed to engage in critical dialogues (Harbin et al., 2019; Rink, 2020), and a supportive and accessible teaching team (Bhattacharya et al., 2022; Cooper et al., 2018; Ragoonaden, 2017). Parks et al. (2022) implemented the pedagogy of strategic empathy to create an empathic learning environment that promotes affective relations among students and educators and facilitates courageous learning through embracing discomfort. Kristoff et al (2019) found that cultivating “family-like support for First Nations and Métis” (p.11) fostered a holistic learning environment. Further, some scholars propose the application of a pedagogy of discomfort so that both students and instructors examine their beliefs and values while identifying when and how people’s habits harm themselves and others (Ohito, 2016; Sunderland et al., 2020; Tyler et al., 2022).

In their efforts to create a safe and brave learning space, educators are mindful of Black, Indigenous, and racialized students’ experiences, and needs. Briese and Menzel (2020) emphasized the importance of cultural safety to facilitate open and respectful discussions with Indigenous students. For Parks et al. (2022), they highlight the need for “Black place-making” (p. 3) where Black students are well-supported and feel a sense of belonging in the classroom. Similarly, Zembylas (2018) offers that this would highlight decolonial love, built on ethical relationships with others. In supporting Black, Indigenous, and racialized students, it is important that educators are aware of and acknowledge misconceptions about race and the harms that perpetuate (Asmerom et al., 2022; Brockbank & Hall, 2023; Esson & Last, 2020; Gnanadass, 2014; Gooding & Mehrotra, 2021; Harbin et al., 2019; Hollinrake et al., 2019; Zuckerman et al., 2022). Educators need to be prepared to address harmful racial biases in class when they arise (Asmerom et al., 2022; Esson & Last, 2020; Gnanadass, 2014; Harbin et al., 2019; Hollinrake et al., 2019; Zuckerman et al., 2022) and help Black, Indigenous, and racialized students navigate these challenges (Gooding & Mehrotra, 2021). Meanwhile, Zembylas (2018) cautions against sentimentalizing White discomfort, which would serve to recentre the emotional needs of White students over those of non-White students.

Mindful of students’ varying levels of knowledge and learning needs, educators incorporate flexible course structures that allow a wide range of options for students to participate in the learning process. These include mixed-mode course delivery where Indigenous students can complete parts of their learning in their own communities (Briese & Menzel, 2020; Ragoonaden, 2017; Vellino, 2022); variations in course structures and activities (Kwong, 2020; Van Houweling, 2021); and creative and diverse participation options (Van Houweling, 2021). Additionally, educators restructure grading and assignments to support students’ diverse learning needs (Brockbank & Hall, 2023; Cook-Sather, 2022; Hughes, 2022; Prehn et al., 2020).

What are the conditions that **allow** us to do this work?

Efforts to unlearn colonial and Eurocentric norms and ideas often require respect and openness to different perspectives. Recognizing the importance of learning through uncomfortable

moments and discussions, educators have identified a safe and brave class environment as a key facilitator for students' engagement with anti-racist and decolonial pedagogies (Alderman et al., 2021; Berman & Netshia, 2018; Cervantes & Inlow, 2022; Gaudry & Lorenz, 2019; Hughes, 2022; Leroy-Dyer, 2018; Romero Walker, 2021; Shamash, 2022; Woloshyn, 2019; Valiente-Neighbours, 2015; Van Houweling, 2021). Furthermore, a safe and brave learning space fosters a strong learning community that respects and addresses students' identity and cultural differences (Gaudry & Lorenz, 2019; Hughes, 2022; Van Houweling, 2021). At the instructor level, White faculty need to move beyond performative allyship and take greater risks in the classroom to decenter whiteness (E. T. King, 2022; Hillman, 2020).

For settler scholars who engage with decolonial pedagogy, it is important to explicitly name white supremacy and settler colonialism and address their impacts in the learning space (McCleary & Simard, 2021; Robinson, 2022; Roy, 2022). Furthermore, as racialized educators often experience added emotional labour in their efforts to resist white supremacy, it is important that they create a community of support where they can share experiences, exchange strategies, and find solidarity in their commitment to anti-racist and decolonial education (Cervantes & Inlow, 2022). At the institutional level, decolonial efforts can benefit from increased resources and funding, a growing presence of Indigenous staff and faculty (Gaudry & Lorenz, 2019), as well as ensuring equitable access to higher education for Indigenous students (Nursey-Bray, 2019). In sum, the work of anti-racist and decolonial education is a collective effort that requires not only the dedication of educators but also the support from institutions.

What are the conditions that **do not** allow us to do this work?

There are many conditions that serve as barriers to implementing this work. These findings are grouped into the student level, the instructor level, the institution level, and overall change barriers.

Student Level Barriers

Emotional/affective resistance, race aversion, and student backlash

Students can present resistance in the form of either emotional/affective behaviours (i.e., anger, denial, defensiveness, disengagement, disbelief, frustration, guilt, hostility, etc.) or blatant resistance to the pedagogical approach (Evans-Winters & Hines, 2020; Fellner, 2018; Gaudry & Lorenz, 2018; Harbin et al., 2019; Hook & Jessen, 2022; McCarthy-Brown, 2022; McLaughlin, 2013; McLennan et al., 2022, Nursery-Bray, 2019; Valiente-Neighbours, 2015; Yao, 2018; Yu, 2012). Students may present pre-existing stereotypes and biases or narrow views, including feelings of unpreparedness to learn antiracist or decolonial course content, which limits engagement in the classroom (Bennett et al., 2018; Leticia Villarreal Sosa, 2021; Mackinlay & Barney, 2013; McClimans, 2019; Yvonne Poitras Pratt, 2022). In addition, students may have a lack of awareness of such topics, which leads to their complete disengagement with the teachings (Moore et al., 2022). As a result of avoiding topics on race and colonialism, students will display resistance to reflexivity. This can lead to focusing more on why issues such as racism, for example, exist, focusing solely on grades, or even emphasizing course material rather than internally reflecting on one's own positionality or behaviours (Céspedes et al., 2021; Cooper et al., 2018; James-Gallaway & Turner, 2021; Mackinlay & Barney, 2013; Pratt, 2019). Students may also feel uncertain towards their authority to speak up about these topics (Mukavetz, 2018), which leaves students feeling bewildered in this experience.

White students felt less motivated to engage with these topics and instead question the legitimacy of such pedagogies and racialized faculty adopting them (Borges, 2022; Gooding & Mehrotra, 2021; Silva, 2018; Valiente-Neighbours, 2015). Findings also show that White students tend to be worried about offending racialized students or experiencing feelings of guilt, and may even deny their white privilege, leading to avoidance or defensiveness (Gnanadass, 2014; Hollinrake et al., 2019; Inoue, 2020; Keenan et al., 2021; Madden, 2013; McCarthy-Brown, 2022; Moorman et al., 2021; Silva, 2018; Swartz, 2014; Wingfield & Adams, 2019). White students have shown to display passive aggressive behaviours through complaints, microaggressions, or questioning of instructor qualifications (Evans-Winters & Hines, 2020). If the majority of White students continue to perpetuate this negative narrative towards instructors, it will lead other students to treat them similarly and will prevent any progress on anti-racist pedagogies (Evans-Winters & Hines, 2020). This raises a concern for students who want to speak up against dominant White and Eurocentric narratives, but instead end up acting as a bystander and being complicit with the dominant views (Evans-Winters & Hines, 2020). This will not lead to any progression, but rather an avoidance of implementing anti-racism or decolonial pedagogies altogether.

In addition, many students feel discomfort when faced with content on race, colonialism, settlerhood (and so on), remaining silent or shifting the topic in order to avoid any feelings brought up; for this reason, students tend to lean towards intellectual discussions rather than emotionally presented discussions (Alderman et al., 2021; Harbin et al., 2019; McCarthy-Brown, 2022; McLennan et al., 2018; Wingfield & Adams, 2019). Due to the emotions that are provoked when having these conversations, students will at times avoid reflection on their own personal growth altogether (Alderman et al., 2021). For racialized students, internalized oppression and triggered traumatic experiences can further complicate their willingness to partake in reflection or topics of discussion (Freeman, 2018; Harbin et al., 2019; Kristoff, 2021; Madden, 2013; Pratt, 2019; Smith, 2022). Furthermore, categorizing racialized students as non-Indigenous poses complexities as this binary does not include how racialized students are subject to and complicit in the colonial project (Madden, 2013).

Regarding race aversion, students may avoid the topic of race/racism altogether, as they feel approaching the topic in of itself is racist and would not like to address it within the classroom setting, or that it evokes feelings of self-doubt and discomfort (Céspedes et al., 2021; Matias & Grosland, 2016; McCarthy-Brown, 2022; Valiente-Neighbours, 2015). Avoidance can also present itself as lack of course sign ups or classroom participation (Motta, 2018; Van Houweling, 2021). Inoue (2021) states that reading language is a set of habits and that we are currently in a culture that does not encourage the necessary embodiment required to engage in reading and more specifically anti-racist reading. Some students, predominantly White students, even choose to complete course evaluations/feedback at the end of the semester describing their discontent on approaching these topics (Evans-Winters & Hines, 2020; Hook & Jessen, 2022; Swartz, 2014; Wehbi et al., 2018; Wingfield & Adams, 2019).

Classroom experiences of harm

Across studies, classroom experiences of harm towards racialized students resulting in negative outcomes, such as poor physical and mental health and social isolation are reported (e.g., Brockbank & Hall, 2022). Students experience these emotions through impacts produced by White professors and students; this can be in the form of microaggressions, racial battle fatigue from repeatedly experiencing racism and having to constantly defend themselves, and tokenization (Brockbank & Hall, 2022; Gooding & Mehrotra, 2021; Kristoff, 2021; Moorman et al., 2021), as well

as the expectation for Indigenous students to provide expertise in class (Madden, 2013; Moorman et al., 2021).

Long-term emotional and academic impacts for racialized students

As result of the continued racism and colonialism in postsecondary education, racialized students experience tremendous number of emotional impacts (i.e., hopelessness, anxiety), as well as a negative impact on grades, inability to confide in faculty or to feel safe seeking support, opportunities later in life, and their overall well-being (Brockbank & Hall, 2022; Wilson et al., 2022). This sets racialized students at a disadvantage in their education in comparison to their White peers.

Poor support for racialized students

Racialized students may face more financial burdens than White students and therefore institutions are encouraged to support students in providing resources for funding in postsecondary education (Duhaney et al., 2022). Racialized students have an added layer of stress caused by experiences of racism and colonialism; however, there is a lack of support especially in terms of validating these experiences in their postsecondary education journeys (Brockbank & Hall, 2022; Lerner, 2020). This further isolates racialized students during their studies and postsecondary career overall.

Instructor Level Barriers

Emotional labour

Instructors can also display resistance to implementing anti-racist and decolonial pedagogies, whether emotionally or affectively (e.g., defensiveness); however, this is mainly portrayed by White instructors (Garland & Batty, 2021). The difference of experience between racialized and White faculty will be addressed later in the final section of this results section. Emotional labour is recognized between all instructors, yet racialized instructors are more frequently impacted (Brockbank & Hall, 2022; Cervantes & Inlow, 2022; Chan et al, 2014; Keenan et al., 2021; Kwong, 2020; Yao, 2018). This includes the mental and emotional toll taken in engaging with this work and with addressing challenging conversations in the classroom that may illicit tensions or emotional responses among students (Brockbank & Hall, 2022; Cervantes & Inlow, 2022; Chan et al, 2014; Keenan et al., 2021; Kwong, 2020; Yao, 2018; Yvonne Poitras Pratt, 2022). There is a high degree of dependence and expectations placed on instructors to implement these anti-racist and decolonial pedagogies, and this causes instructors to be pushed in developing emotional stamina (Iheduru-Anderson & Waite, 2022). Overall, instructors working to implement these pedagogies into their teaching can experience substantial emotional labour especially without adequate support, which will be further explored within this section on instructor level barriers.

Instructor bias

Instructors themselves may also present with their own biases when teaching; for example, upholding racial stereotypes (Kwong, 2020; Zappas et al., 2021). The goal should be to reflect on one's own bias to objectively discuss these topics (Iheduru-Anderson & Waite, 2022; Kwong, 2020; Watkins et al., 2018). At times instructors may not be welcoming to the idea of co-developing knowledge with students, resulting in instructor-focused teaching (Alderman et al., 2021; Freeman, 2018). In the approaches section of this report, the co-development approach is used within anti-racist or decolonial pedagogy.

Instructor's level of experience and differences

An instructor's level of experience contributes to how anti-racist and decolonial pedagogies are addressed. Instructors have variations in their views on the world (i.e., epistemology), their positionality, reflective practices, their skills, and their pedagogical strategies or practices (Asmerom et al., 2022; Garland & Batty, 2021; E. T. King, 2022; Harbin et al., 2019; Moorman et al., 2021; Schneider, 2022). It is mentioned that even the most experienced instructor may have difficulty with addressing anti-racist and decolonial pedagogies (Alderman et al., 2021). Therefore, the baseline of experience an instructor begins with may influence their abilities to practice anti-racist and decolonial pedagogies. Many White educators may unknowingly cause harm when engaging in discussions about racism in the classroom, as they often lack the knowledge and skills necessary to implement an anti-racist framework effectively (Hillman, 2020). Rather than creating a brave, safe and inclusive environment, these educators may unintentionally perpetuate racism in the classroom, leaving racialized students to suffer the consequences (Hillman, 2020).

Lack of support or guidance leading to unpreparedness

The findings reveal a lack of support or guidance for instructors in implementing anti-racist and/or decolonial pedagogies, especially for racialized instructors, leaving them to feel unprepared (Borges, 2022; Moorman et al., 2021; Perez, 2022; Zappas et al., 2021). Institutions burden select instructors with the responsibility to implement this work, while not providing support, which leads to exhaustion and a lack of sustainability of the work (Flintoff et al., 2015; Matias & Grosland, 2016). Moreover, professional development may be inadequate in this area; however, this support may not even be available in the institutions (McLaughlin, 2013; Romero Walker, 2021). In implementing anti-racist and decolonial pedagogies, it may be difficult for instructors to develop course content as it leaves them with the responsibility to independently integrate them (without support and within a limited time frame), leading to feeling overwhelmed as they are already overworked with a lack of resources (Bandy et al., 2021; Carolissen et al., 2017; Gaudry & Lorenz, 2018). Therefore, support to assist instructors is much needed.

Institutional/systemic Level Barriers

Resistance to change and lack of recognition

Findings suggest that institutions have an overall resistance to change due to deeply historical roots of neoliberalism and Eurocentrism, especially at the higher management levels, which continue to uphold neoliberalism and Eurocentric control (Alderman et al., 2021; Askland et al., 2022; Esson & Last, 2020; Laing, 2021; Leroy-Dyer, 2018; Lykes et al., 2018; Ngubane & Makua, 2021; McCleary & Simard, 2021; McNamara & Naepi, 2018; Murray-Lichtman et al., 2022; Rasool & Harms-Smith, 2021; Rivera Santana & Akhurst, 2021; Shahjahan, 2015; Sinclair, 2019). This includes resistance to curriculum specific changes (Romero Walker, 2021; Shamash, 2022).

Institutions continue to ignore, overshadow, undervalue, and discredit this work and the work of racialized individuals, especially Indigenous pedagogies, questioning their legitimacy altogether (Briese & Menzel, 2020; Gaudry & Lorenz, Hamzeh & Flores Carmona, 2019; Leroy-Dyer, 2018; Roy, 2022; R. U. King et al., 2023). This gives power to the preexisting Eurocentric/Westernized pedagogies, reproducing the current power imbalances that exist (Leenen-Young et al., 2021; Van Houweling, 2021). There continues to be insufficient anti-racist and decolonial course material within academia because of resistance, devaluing the work, and not knowing how best to integrate this into existing course design (Alderman et al., 2021; Zuckerman et al., 2022). This is an indication that

perhaps institutions are seeing anti-racist and decolonial pedagogies as an afterthought and not taking precedence of its importance.

Lack of support/guidance and funding

There is also a lack of support from the institution on sustaining anti-racist and decolonial pedagogies (Matias & Grosland, 2016; McLaughlin, 2013). There is training and support that is required to assist instructors with implementing these pedagogies; however, without the adequate funding or resources this work cannot be fully achieved (Romero Walker, 2021). There is a high financial responsibility from institutions; however, if they are not interested in or resist funding and supporting this work, it facilitates a continuation of the maintenance of Eurocentric/Westernized pedagogies (Leroy-Dyer, 2018; Leenen-Young et al., 2021; Prehn et al., 2020). This can be named as a direct impact of neoliberalism in the postsecondary institutions (Oberhauser, 2019). Hook and Jessen (2022) describe staff turnover due to non-Indigenous instructors approaching Indigenous pedagogies; this could perhaps be due to comfort levels or perhaps resistance to this topic itself.

Restrictions due to policies in place and current structure of academia

Existing policies can also serve as a barrier to implementing anti-racist and decolonial pedagogies in postsecondary education. Neoliberalism and Eurocentric ideologies continue to be dominant in postsecondary education and makes the incorporation of anti-racist and decolonial pedagogies very difficult to nearly impossible (Morreira et al., 2020; Motta et al., 2020; Strickland & Sharkey, 2022). Neoliberalism tends to manifest in the form of focusing on outcomes instead of processes, making any progress of anti-racist and decolonial work discredited and returning to the already established Eurocentric curricula and course content (Motta et al., 2020). Existing policies tend to also limit Indigenous practices to take place, such as smudging ceremonies (Fellner, 2018). There is an overall struggle in implementing anti-racist and decolonial pedagogies through policies directing this work.

Grading systems and evaluations also currently promote Eurocentric/Westernized approaches and do not consider other modalities to approaching evaluating students; it is difficult to expect students to explore holistic and reflective approaches to learning when they feel they are constantly worried about their grades (Askland et al., 2022; Menon, 2021; Watkins et al., 2018; Tyler et al., 2022). Moreover, instructors and TAs must navigate how to provide grades to students in a way that ensures they are not attaching marks to students' vulnerability and lived experiences in an assignment (Yoshimizu, 2023). Another barrier is addressing how to exactly evaluate or grade assignments that do integrate Indigenous approaches to learning within a system that does not value this work (Knudson, 2015). Institutions may even discipline instructors who teach on topics of anti-racist or decolonialism (Céspedes et al., 2021). These institutions may continue to survey and control instructors' ways of teaching, limiting the discourse and engagement with anti-racisms or decolonization.

Rigid curriculums that centre Eurocentric views rather than incorporating anti-racist or decolonial pedagogies throughout curricula and course design limit this work further (Moore et al., 2022). Curriculum changes are typically decided by institutional leaders, who are predominantly White, leading to limitations in terms of engaging with this work; for instance, reading lists may continue to support incorporating White authors over racialized authors (Brockbank & Hall, 2022). Curriculum design itself can be a barrier, as teachings can be focused on content (i.e., passing a state examination) rather than exploring anti-racism or colonialism (Garland & Batty, 2021; LaFave et al., 2022; Motta, 2018; Sabati, 2021). There is a lack of space in coursework to explore these

pedagogies as well as meet government legislation and accrediting bodies' requirements within the already established neoliberal context (Lunn Brownlee et al., 2022).

In addition, there is a lack of uniform terminology/language on anti-racism which may limit discussion on this topic; therefore, there needs to be more explicit language to develop better understanding of anti-racism (Iheduru-Anderson & Waite, 2022). Particularly, as Western postsecondary education is primarily set in the English language, there are language constraints in exploring, paying respect to students whose first language is not English, or integrating other languages or terminology into current postsecondary education (Inoue, 2019; Schmidt, 2019; Sinclair, 2019).

Change efforts are difficult when it is implemented solely at the individual level, where the onus is on the instructor or student, and thus warrants changes to be made on a systemic level (Cullen et al., 2020). This work of anti-racist and decolonial pedagogy starts at the policy and systemic levels because once the higher-level influences are altered, it can better facilitate changes being implemented on instructor levels and student levels.

What are the main characteristics of anti-racist and decolonial pedagogies?

De-centering Dominant Discourses

In implementing anti-racist and decolonial teaching practices, educators recognize and challenge dominant colonial and white supremacist discourses in academic institutions. Their teaching approaches are characterized by the intention to decenter whiteness in knowledge production (Gnanadass, 2014; Hook & Jessen, 2022; E. T. King, 2022; Hillman, 2020; Massey & Johnson, 2021; Minnick et al., 2022; Murray-Lichtman & Elkassem, 2021; Romero Walker, 2021; Shelton, 2020; Tuitt & Stewart, 2021; Wilson et al., 2022; Windle & Afonso, 2022), specifically in how media shapes these views (Pratt, 2019). Moreover, educators interrogate and dismantle dominant colonial and Eurocentric discourses and practices, not only within the classroom but also on a broader institutional level (Attas, 2019; Barkaskas & Gladwin, 2021; Briese & Menzel, 2020; Carolissen et al., 2017; Chawla, 2018; Clarke, 2022; Emas et al., 2022; Gayed & Angus, 2018; Hook & Jessen, 2022; Inoue, 2019; Knudson, 2015; MacKinlay & Barney, 2013; McCleary & Simard, 2021; McNamara & Naepi, 2018; Mitchell et al., 2018; Prehn et al., 2020; Rivera Santana & Akhurst, 2021; Schmidt, 2019; Strickland & Sharkey, 2022; Windle & Afonso, 2022; Yomantas, 2020; Zembylas, 2018). They interrogate the dominant white supremacist constructions of Indigeneity (Barkaskas & Gladwin, 2021; Briese & Menzel, 2020; Knudson, 2015; MacKinlay & Barney, 2014; McNamara & Naepi, 2018; Mitchell et al., 2018; Prehn et al., 2020; Rivera Santana & Akhurst, 2021; Schmidt, 2019), places (Alderman et al., 2021; Farrell & Waatainen, 2020; Sinclair, 2019), history (Farrell & Waatainen, 2020; Freeman, 2018; Joseph & Kriger, 2021; Kitchen & Raynor, 2013), and more specifically, social work ancestry (Clarke, 2022; Strickland & Sharkey, 2022).

Efforts to disrupt white hegemony in post-secondary institutions also prioritize traditionally marginalized forms of knowledge. This involves centering racialized people's perspectives and valuing lived experiences (Acosta et al., 2017; Athiemoolam, 2018; Barkaskas & Gladwin, 2021; Bhattacharya et al., 2022; Donelson, 2018; Emas et al., 2022; Hughes, 2022, 2022; Joseph & Kriger, 2021; Marbley et al., 2017; McCarthy-Brown, 2022; Roy, 2022; Silva, 2018; Tuitt & Stewart, 2021; Wilson et al., 2022; Zuckerman et al., 2022), and resisting racialized and colonial framing around language, ideas, and practices (Alderman et al., 2021). To further dismantle institutional White supremacy, educators draw inspiration from and actively integrate Indigenous epistemologies

(Farrell & Waatainen, 2020; Pratt, 2019; Sinclair, 2019), affirming that Indigenous knowledge is "active and alive" (Freeman, 2018, p. 113).

Disrupting Hierarchical Power Relations

To resist the pervasive Eurocentric and colonial influence on power relations in the classroom, educators move beyond curriculum changes and engage in teaching practices that disrupt entrenched power hierarchies in the learning environment (Askland et al., 2022; Hook & Jessen, 2022; Knudson, 2015; MacKinlay & Barney, 2013; Massey & Johnson, 2021; McLennan et al., 2022, 2022; McNamara & Naepi, 2018; Morreira et al., 2020; Murray-Lichtman & Elkassem, 2021; Pete, n.d.; Rasool & Harms-Smith, 2021; Romero Walker, 2021; Roy, 2022; Silva, 2018; Train, 2021; Tuitt & Stewart, 2021; Watkins et al., 2018; Wilson et al., 2022). They recognize students as knowledge producers rather than passive consumers of knowledge (Bat et al., 2014; Bhattacharya et al., 2022; Briese & Menzel, 2020; Carolissen et al., 2017; Cook-Sather, 2022; Cooper et al., 2018; Hamzeh & Flores Carmona, 2019; Inoue, 2019; Knudson, 2015; McNamara & Naepi, 2018; Rasool & Harms-Smith, 2021; Ruef et al., 2020; R. U. King et al., 2023). The recognition of students as knowledge holders is translated into tangible actions that value students' perspectives and contributions to the course (Hall et al., 2021; Hamzeh & Flores Carmona, 2019; McNamara & Naepi, 2018; Rasool & Harms-Smith, 2021; R. U. King et al., 2023). Additionally, educators prioritize mutuality in the teaching and learning relationship where they engage in the exchange of ideas and learning alongside their students (Kwong, 2020). Educators recognize that transforming the learning space requires a collective effort, and they acknowledge students' integral role in the anti-racist and decolonial efforts (Attas, 2019; Beltran-Sellitti & Shayan, 2022; Leenen-Young et al., 2021; McNamara & Naepi, 2018; Murray-Lichtman & Elkassem, 2021; Roy, 2022; Schmidt, 2019).

Also central to educators' efforts in disrupting hierarchical power relations in the classroom is a collaborative learning environment and the inclusion of Indigenous and diverse sources of knowledge (Askland et al., 2022; Athiemoolam, 2018; Bat et al., 2014; Berman & Netshia, 2018; Clarke, 2022; Hall et al., 2021; Kwong, 2020; Laing, 2021; McGowan, 2018; Murray-Lichtman & Elkassem, 2021; Rasool & Harms-Smith, 2021; Sunderland et al., 2020). In creating a collaborative learning space, educators adopt a critical perspective of power and privilege through the lens of intersectionality, acknowledging the multifaceted nature of students' identities and strengths (Bennett et al., 2018; Céspedes et al., 2021; Chan et al., 2014; Chawla, 2018; Hook & Jessen, 2022; Joseph & Kriger, 2021; Leroy-Dyer, 2018; McLaughlin, 2013; Moore et al., 2022; Murray-Lichtman & Elkassem, 2021; Romero Walker, 2021; Shamash, 2022; Strickland & Sharkey, 2022; Tuitt & Stewart, 2021). Moreover, educators are mindful of power differentials among students, and they strive to create a learning environment that supports marginalized students' learning and addresses the existing power hierarchies among students (Bennett et al., 2018; Borges, 2022; Brockbank & Hall, 2023; Hook & Jessen, 2022; Hughes, 2022).

Relationality

A key characteristic in anti-racist and decolonial pedagogies emphasizes the role of relationality in disrupting colonial and Eurocentric structures in post-secondary education. Educators highlight our interconnected relationships with each other (Atchison & Kennedy, 2020; Barkaskas & Gladwin, 2021; Bidwell & Charlton, 2022; Donelson, 2018; Inoue, 2021; Lemus et al., 2014; Menon, 2021; Mowatt et al., 2020; Ragoonaden, 2017; Rivera Santana & Akhurst, 2021; Wong, 2018), with the land (Atchison & Kennedy, 2020; Lemus et al., 2014; Mowatt et al., 2020; Root et al., 2019), and

recognize the importance of fostering and mending relationships between Indigenous and non-Indigenous peoples (Bennett et al., 2018; McCleary & Simard, 2021). Moreover, educators illuminate the intricate connections between the mind, body, and heart, encouraging a holistic and embodied approach to learning (Inoue, 2020; Nichols, 2021; Wong, 2018).

Collaborative learning is promoted through a sense of community and critical dialoguing among students and educators (Ball & Lar-Son, 2021; Berman & Netshia, 2018; Borges, 2022; Carolissen et al., 2017; Farrell & Waatainen, 2020; Gooding & Mehrotra, 2021; Harbin et al., 2019; Hendrick & Young, 2018; Knudson, 2015; Lemus et al., 2014, 2014; Massey & Johnson, 2021; McGowan, 2018; McLennan et al., 2022; McNamara & Naepi, 2018; Mitchell et al., 2018; Ngubane & Makua, 2021, 2021; Odera et al., 2021; Osiecki & Mejia, 2022; Rivera Santana & Akhurst, 2021; R. U. King et al., 2023; Schmidt, 2019; Sinclair, 2019; Valiente-Neighbours, 2015; Van Houweling, 2021; Zappas et al., 2021). Additionally, teaching through a relational lens helps students develop a deeper understanding of their own identities and the interconnectedness between power and systems of oppression (Bennett et al., 2018; Menon, 2021; Roy, 2022). In settler-colonial teaching contexts, educators also emphasize the importance of recognizing treaty relationships and the responsibilities that they entail (Freeman, 2018). Further, the relational teaching lens promotes engagement not only at the intellectual level but also at the affective level. By validating and attending to students' emotions, educators create a relational learning space that dismantles colonial and white supremacist power relations (Bandy et al., 2021; Kristoff, 2021; Odera et al., 2021; Root et al., 2019).

Reflexivity

Reflexivity is a central characteristic in anti-racist and decolonial pedagogical practices. Reflexivity involves challenging the comfort of certainty and encouraging a nuanced understanding of the complex power and identity structures for both students and educators (Athiemoolam, 2018; Augustus, 2015; Cook-Sather, 2022; Esson & Last, 2020; Inoue, 2019; Laing, 2021; Lemus et al., 2014; McLaughlin, 2013; McLennan et al., 2022; Moore et al., 2022; Rivera Santana & Akhurst, 2021; Train, 2021; Zuckerman et al., 2022). This allows critical examination of one's own biases and beliefs, as well as critical consciousness-raising on mechanisms of power and oppression (Acosta et al., 2017; Adefarakan, 2018; Asmerom et al., 2022; Barkaskas & Gladwin, 2021; Carolissen et al., 2017; Cervantes & Inlow, 2022; Céspedes et al., 2021; Gnanadass, 2014, 2014; Laurila, 2018; Leticia Villarreal Sosa, 2021; MacKinlay & Barney, 2014; Massey & Johnson, 2021; McCarthy-Brown, 2022; McGowan, 2018; McLaughlin, 2013; McNamara & Naepi, 2018, 2018; Menon, 2021; Mitchell et al., 2018; Murray-Lichtman & Elkassem, 2021; Odera et al., 2021; Rivera Santana & Akhurst, 2021; Romero Walker, 2021; Roy, 2022; R. U. King et al., 2023; Schmidt, 2019; Shahjahan, 2015; Silva, 2018; Sinclair, 2019; Stone & Cirillo-McCarthy, 2021; Train, 2021; Valiente-Neighbours, 2015; Watkins et al., 2018; Wilson et al., 2022; Zuckerman et al., 2022). Ohito (2016) and Rink (2020) suggests the importance of emotional openness to supporting each other in a learning community based on political relationships as conduits for deepening critical consciousness specific to race, racism, and white supremacy. Moreover, reflexivity facilitates intentional decision-making in course design and teaching practices (Carwile, 2021; Lunn Brownlee et al., 2022; Rink, 2020; Watkins et al., 2018). It also enhances the understanding of border systems of domination such as a transnational understanding of colonialism (Freeman, 2018; Marbley et al., 2017; McNamara & Naepi, 2018). Embracing reflexivity is an especially important part of settler scholars' efforts toward decolonizing the academy (Donelson, 2018; Rink, 2020), and it contributes to the rejection of essentializing Indigenous knowledges (Briese & Menzel, 2020).

Intentionality

Intentionality is characterized by the awareness of and response to institutional and structural white supremacy in educators' teaching practices. Recognizing the insidious impact of white supremacy on individual experiences and course structures, educators are attentive to power dynamics and identity differences in class through intentional curriculum design and implementation (Bat et al., 2014; Brockbank & Hall, 2023; Chew et al., n.d.; Donelson, 2018; Esson & Last, 2020; Keenan et al., 2021; MacKinlay & Barney, 2013; Marbley et al., 2017; Parks et al., 2022; Roy, 2022; Silva, 2018; Tuitt & Stewart, 2021; Yomantas, 2020). Educators are also intentional in selecting course materials, ensuring that they not only facilitate pedagogical goals but also promote students' reflexive learning (Kwong, 2020). Furthermore, intentional decolonial teaching practices are undertaken with the understanding that decolonization is an ongoing and process-centered effort (Askland et al., 2022; Asmerom et al., 2022; Atchison & Kennedy, 2020; Athiemoolam, 2018; Attas, 2019; Leroy-Dyer, 2018; McLennan et al., 2022; Pete, n.d.; Roy, 2022; Silva, 2018; Tuitt & Stewart, 2021; Watkins et al., 2018). More importantly, the intentional decolonial efforts of settler educators require attention to the risk of appropriating Indigenous knowledge (Donelson, 2018; Laurila, 2018), highlighting the need for ongoing reflection and respectful engagement in these practices.

Creativity

Creativity in anti-racist and decolonial pedagogies highlights educators' exploration of new learning and teaching approaches that break away from the dominant colonial and Eurocentric mechanisms of knowledge production (Adefarakan, 2018; Flockemann, 2020). Educators adopt innovative approaches in their teaching practices, emphasizing collaborative learning activities that are designed to foster independent and critical thinking (Atchison & Kennedy, 2020; Athiemoolam, 2018; Farrell & Waatainen, 2020; Freeman, 2018; Keenan et al., 2021; R. U. King et al., 2023; Kitchen & Raynor, 2013; Knudson, 2015; Kwong, 2020; Mabingo, 2015; MacKinlay & Barney, 2014; Nursey-Bray, 2019), as well as encouraging conscious actions (Massey & Johnson, 2021; R. U. King et al., 2023).

What are the intended outcomes or impact of these pedagogies?

The intended outcomes or impacts of these pedagogies emphasize why this work is needed.

Better classroom experiences and educational outcomes

The implementation of anti-racist and decolonial pedagogies results in an overall better and more positive classroom experience. Although conversations around racism, colonialism, and dismantling white supremacy might initially evoke feelings of discomfort, self-critical recognition of wrongdoings, or guilt related to ongoing injustices, it serves as a starting point for transitioning into awareness and seeking social justice and better changes within postsecondary education (Bandy et al., 2021; Carwile, 2021; Leticia Villarreal Sosa, 2021; Pratt, 2019; Sunderland et al., 2020; Tsai et al., 2021; Yvonne Poitras Pratt, 2022).

Group discussions and generation discourse around racism, colonialism, and white supremacy can assist with students exploring this topic in a safe learning environment (Asmerom et al., 2022; Augustus, 2015). Students can display better examination results when incorporating alternative styles of teaching in the classroom, such as discussions rather than solely lecturing (Bhattacharya et al., 2022; Augustus, 2015). Students also experience cognitive growth relative to garnering more awareness of different worldviews (Bandy et al., 2021). Engaging in non-traditional

pedagogies also can develop an instructor-student relationship that is more equal in nature, versus the traditional authoritative hierarchy (Flockemann, 2020; Ragoonaden, 2017). With the right support students will feel fewer overwhelming emotions related to topics like racism and colonialism, which will be explored in the 'healing' section below.

Better understanding of racial justice and in developing cultural competency

Students can develop enhanced cultural competence and understand the need for racial justice (Lemus et al., 2014; Moore et al., 2022; Stone & Cirillo-McCarthy, 2021). It helps White students recognize privilege and the marginalization of racialized individuals, as well as assisting in preserving Indigenous knowledge (Bandy et al., 2021; Gnanadass, 2014; Hill & Wilkinson, 2014; Prehn et al., 2020; R. U. King et al., 2023). Students can understand cultural differences in a complex manner while understanding the misrepresentation of non-Western cultures (Train, 2021). Therefore, this helps in countering narratives and discourses surrounding Indigenous and racialized communities, and instead seeks to question where these biases and prejudice stem from, and why. It opens students' worldviews and aids them in becoming more compassionate and empathetic individuals, as well as shifting from being self-centered to embracing solidarity and others histories/experiences (Bandy et al., 2021; Berman & Netshia, 2018; Flockemann, 2020; R. U. King et al., 2023; Silva, 2018; Yoshimizu, 2023). This is especially highlighted in study abroad programs (Leticia Villarreal Sosa, 2021).

Becoming motivated for change and agents for social justice

As students become more aware of the issues and challenges caused by racism and colonialism, students can become motivated to facilitate change within institutions and beyond (Gnanadass, 2014; Moore et al., 2022). It can allow students to become curious, accept responsibility, and question the current systems of oppression that exist to undermine the capabilities of Indigenous and racialized individuals (Atchison & Kennedy, 2020; King et al., 2023; Menon, 2021; Moore et al., 2022). These pedagogies can continue to decenter whiteness and Eurocentrism embedded within postsecondary education contexts (Gnanadass, 2014). Incorporating these pedagogies can also help students feel engaged and motivated to advance their learning journey (Bat et al., 2014). Moreover, students can become more prepared on their own impacts and contributions to society on different levels (Wilson et al., 2022). Parks and colleagues (2022) mention that this contribution to society was evidenced by students continuing this work and taking political action against injustices.

Understanding the complexity of the Instructors' role

Introducing and implementing anti-racist and decolonial pedagogies into postsecondary education can be highly complex. Instructors' roles are therefore also complex in that they are expected to be the knowledge creators, resource providers, class/curriculum developers (with substantial preparation time needed), coaches/mentors, as well as expected to assist with gauging and responding to emotional responses, recognizing intersecting power imbalances, strategically and respectively opposing racism/colonization, and becoming knowledge mobilizers (Acosta et al., 2017; Chan et al., 2014). Racialized instructors face more complexity in their role as they have more emotional labour and expectations placed on them to champion this work (Marbley et al., 2017).

Healing

While there are barriers and complexities involved in engaging with this work, doing so can provide opportunities for healing. For instance, students may develop better empathy and understanding when learning to listen to others' lived experiences and addressing issues of privilege (Berman & Netshia, 2018; Ngubane & Makua, 2021; Ragoonaden, 2017). Particularly, engaging in decolonial pedagogies fosters healing as it involves mindfulness and holistically connecting the mind, body, heart, and spirit with experiences, as opposed to Eurocentric consciousness that focuses primarily on the mind (Adefarakan, 2018; Nichols, 2021; Root et al., 2019; Shahjahan, 2015; Sinclair, 2019; Wong, 2018).

How are we measuring its effectiveness and how it's working?

Currently, there is a limited body of research focused on measuring the effectiveness of anti-racist and decolonial pedagogies. Among articles included in the extraction phase of this synthesis, a few briefly addressed the measurement of effectiveness. The first article discussed the successes and challenges that educators encountered when implementing decolonizing strategies through focus-groups (Van Houweling, 2021). While Van Houweling (2021) also conducted surveys among students regarding classroom power dynamics, the findings are to supplement the instructor focus-group discussions rather than a stand-alone analysis or discussion on the effectiveness of decolonial pedagogies. In another study, Kwong (2020) assessed the effectiveness of a reflective, experiential, and collaborative pedagogy through student course evaluation surveys and instructors' self-assessment. Student's survey focused on their self-reported level of course content attainment and competencies while instructors' self-assessment is conducted through critical reflection (Kwong, 2020). Yvonne Poitras Pratt (2022) uses poetic interpretation to explore Indigenous instructors' experiences in anti-racist and decolonial education. Additionally, Bandy et al. (2021) highlighted students' improvement in their understanding of racism and racial justice through written assignments and pre- and post-class surveys. Lastly, Carwile (2021) discussed the complexities of assessing how community partners benefitted from participating in educational activities.

How do white supremacy and whiteness show up in knowledge production?

Acknowledging white supremacy

White supremacy is a social construct that asserts the idea that white individuals are superior, and this continues to exist as the education system continues to value whiteness while normalizing white supremacy (Cooper et al., 2018; McCleary & Simard, 2021; Morreira et al., 2020; Shelton, 2020). Engaging in a knowledge synthesis of anti-racist and decolonial pedagogies revealed the dominance of white knowledge, that white supremacy continues to exist and anything outside of Eurocentric pedagogies are considered 'alternative' and secondary, rather than independent (Askland, 2022; Asmerom et al., 2022; Charbeneau, 2015; Matias & Grosland, 2016; Perez, 2021; Stone & Cirillo-McCarthy, 2021; R. U. King et al., 2023; Watkins et al., 2018; Zembylas, 2018).

White supremacist knowledge and Western epistemologies continue to be constructed as superior to other ways of knowing; however, others' ways of knowing can bring more connections beyond the physical into metaphysical components (Lemus et al., 2014; Knudson, 2015; Nicol et al., 2020). The idea that race aversion (or lack of awareness) promotes silence that leads to

unknowingly promoting ongoing neoliberal, independent reflection due to not countering the white supremacist narrative and upholding white supremacy (oppression) continues (Céspedes et al., 2021; Gatwiri & Mapedzahama, 2022; Laing, 2021; Matias & Grosland, 2016; Ohito, 2016). This aversion to countering white supremacy may be a result of attempting to accommodate white fragility and discomfort that arises from discussing racism and colonialism (Lerner, 2022b). With continual ignorance or colourblindness, this will only lead to further privileging of dominant, colonial pedagogies (Bidwell & Charlton, 2022; Brockbank & Hall, 2022; Flintoff et al., 2015; Ohito, 2016).

Scholars affirm that Eurocentric ontology and epistemology remains dominant to anti-racist and decolonial ways of knowing in postsecondary education and that there needs to active efforts to be decolonize them (Gnanadass, 2014; McLennan et al., 2022; Van Houweling, 2021; Wong, 2018). Critical Race Theory (CRT) can assist in challenging white supremacy, power, and privilege by exposing how racialized individuals and ideologies are undervalued or mistreated (E. T. King, 2022; Smith, 2022). In addition, white shame should not be a targeted focus as it evokes more discussions in interest of White folks wanting to change things for themselves (Gnanadass, 2014; Matias & Grosland, 2016; McCarthy-Brown, 2022; schneider, 2022; Zembylas, 2022). This is counterproductive as it loses the focus on anti-racist and decolonial pedagogies and continues to center whiteness and white supremacy (Gnanadass, 2014; Matias & Grosland, 2016; McCarthy-Brown, 2022; Schneider, 2022; Swartz, 2014; Zembylas, 2022).

Student level

White students usually are limited to viewing anti-racism on an individual level rather than at institutional or systemic levels, which may produce ‘white fatigue’--feelings of tiredness of white people engaging in this work (Lerner, 2022b). However, there is a need and responsibility for White students to recognise this as a privilege and to better understand systemic racism, which can be done in a supportive environment in the classroom and moving away from personalizing this or worrying about how others perceive them (Lerner, 2022b).

Racialized students especially in predominantly White institutions experience isolation from White instructors and students, which continues to reinforce white supremacy when cases of microaggression are common or when there is a lack of representation in the curriculum (Lerner, 2022b). Racialized individuals are often judged and find it difficult to integrate into White dominated spaces (Adefarakan, 2018; Menon, 2021). Racialized students are also expected to lead and be proactive in challenging racism as opposed to Qhite students, which demonstrates institutions’ and instructors' tokenism of racialized students (Hollinrake et al., 2019). There continues to be harm to racialized students due to the prevalence and persistence of whiteness in the classroom, which results in experiences of microaggressions or extensive emotional labour (Brockbank & Hall, 2022).

Instructor level

White instructors are often less likely to be challenged when completing this work even when they feel less knowledgeable of anti-racist practices (Harbin et al., 2019; Hillman, 2020; schneider, 2022; Watkins et al., 2018). When White instructors experience pushback for teaching about racism and colonialism, or when they feel a lack of experience with racism often expressed as white fragility, they do not worry about job security as much as racialized instructors (Laing, 2021; Perez, 2021; Valiente-Neighbours, 2015). Racialized instructors have greater concerns regarding their job security and feel more risks in discussing anti-racism and related topics within post-secondary education. They also experience an ample amount of pushback such as being accused of being racist, having a hidden agenda, having their authority/legitimacy questioned, an increase in

microaggressions, resulting in poor course reviews/evaluations, as well as a fear of repercussions on their job (Borges, 2022; Cervantes & Inlow, 2022; Chan et al., 2014; Gooding & Mehrotra, 2021; Massey & Johnson, 2021; Watkins et al., 2018; Wingfield & Adams, 2019; Gooding & Mehrotra, 2021; Silva, 2018; Valiente-Neighbours, 2015; Yao, 2018). Racialized instructors may also be tokenized on their successes by White instructors in an attempt for White faculty to appear good natured (Cooper et al., 2018; Hillman, 2020; Kishimoto, 2018; Pete, n.d.; Strickland & Sharkey, 2022). Racialized instructors may have more pressure than White instructors in enacting changes to promote anti-racist and decolonial pedagogies, as it is assumed they can do all this change independently (Chan et al., 2014).

White instructors felt their emotional labour was more frequently caused by their lack of expertise and preparedness if presenting anti-racist matters, whereas racialized instructors felt an emotional toll relative to fears of job security, student resistance, and recalling traumatic experiences relative to racism (Perez, 2022; Valiente-Neighbours, 2015). White instructors also at times do not even realize their own defensive behaviours or white fragility when engaging with this work; they may even choose to not focus on the hierarchies that exist due to white supremacy and instead resort to white innocence and colourblindness (Bidwell & Charlton, 2022; Esson & Last, 2020; Evans-Winters & Hines, 2020; Fernández, 2018; Garland & Batty, 2021; Lerner, 2022b; Watkins et al., 2018).

Institution/systemic level

White supremacy continues to exist in postsecondary education and this can be maintained through policies in place that have never changed from historical systems of oppression and colonialism; this can be seen in social work education focusing on professional credentials instead of implementing anti-racist and decolonial pedagogies or even critical thought in general (Bhattacharya et al., 2022; Hook & Jessen, 2022; Joseph & Kriger, 2021; Knudson, 2015; R. U. King et al., 2023; Schmidt, 2019; Watkins et al., 2018).

There is an overall lack of anti-racist and decolonial material within postsecondary education, which yet again reveals the systemic prevalence of white and Eurocentric dominance (Alderman et al., 2021; Esson & Last, 2020; Gnanadass, 2014; Leroy-Dyer, 2018; Mabingo, 2015; McLaughlin, 2013; Mitchell et al., 2018; Moore et al., 2022; Nichols, 2021; Pete, n.d.; Rivera Santana & Akhurst, 2021; Romero Walker, 2021; Roy, 2022; Schmidt, 2019; Shamash, 2022; Sinclair, 2019; Strickland & Sharkey, 2022; Tuitt & Stewart, 2021; Van Houweling, 2021; Watkins et al., 2018; Zuckerman et al., 2022). Rubrics and evaluative measures continue to support whiteness, as often existing measures of assessment have not changed in terms of language habits or what knowledge outcomes are determined correct (Inoue, 2019; Stone & McCarthy, 2021; Wehbi et al., 2018).

In addition, neoliberalism limits the possible integration of anti-racist and decolonial pedagogies (Gooding & Mehrotra, 2021; Motta, 2018). It is difficult to decenter white supremacist within postsecondary education as systemically institutions are led by predominantly White individuals and uphold systems that have historically favoured (and continue to favour) whiteness (Minnick et al., 2022). There is a lack of hope that institutions will change to be anti-racist or decolonial, and in essence this is one manifestation of white supremacy as it serves to have individuals question the power to change the momentum (Stone & McCarthy, 2021). The challenge is to move towards non-performative changes into the system, changes that are not just for show or are superficial and tokenizing (Cooper et al., 2018; Nursey-Bray, 2019; Yao, 2018). To move forward, our findings clearly present a need for systemic changes that better equip and support

change at the instructor and student levels; a first step would be to continue to engage with the ongoing discourse of anti-racism and decolonization.

Strengths of the research

The KS demonstrated strong evidence of the implementation of Indigenous pedagogies. The increase in publications focused on anti-racist and decolonial pedagogies suggests a significant growth in the awareness of the need to address racism, colonialism, and white supremacy in postsecondary institutions. Educators engaged with innovative and creative teaching methods to disrupt white supremacy in higher education. It was clear that educators had an awareness of white supremacy in postsecondary education, and they engaged in intentional efforts to resist and challenge whiteness in their teaching approaches. The KS shows the growing recognition that anti-racist and decolonial work requires ongoing effort and learning. Lastly, the studies included in the KS were likely to involve co-created aspects of knowledge production such as including student perspectives.

Gaps of the research

Not all the authors described their positionalities. There was a lack of studies that focused on systems level issues (i.e., accountability from institutions/leadership). Overall, there was a limited number of effectiveness studies describing results and ongoing maintenance. It was difficult to extract data from the included studies that could represent methods, timelines of projects, inclusion/exclusion criteria. Many of the studies employed discursive formats, which is reflective of non-Eurocentric study designs.

Implications

The findings highlighted in this report will guide and inform policy and practice, including educational development and equity, diversity, and inclusion policies in postsecondary institutions in Canada. For example, the results will promote a much-needed discussion in the field of social work across research, teaching, and practice focused on the ways in which social work reproduces systemic racism. The findings demonstrated in the previous section clearly indicate that this is also the case among other fields and disciplines. In addition, the findings may serve as a catalyst for structural and systemic change across universities, moving beyond micro-level practice to dismantling systems of oppression, specifically white supremacy (Joseph, 2022). It is important to explicitly name and expose white supremacy, land dispossession, and settler colonialism as key concepts and processes in the classroom (Fortier & Wong, 2019; Joseph, 2022; Tuck & Yang, 2012).

As such, we highlight some recommendations for postsecondary institutions to take up based on our findings from this synthesis. First, higher education institutions need to begin or continue to collect and share examples of anti-racist and decolonial practices, success stories, and national data. These activities will continue to underpin advocacy efforts for anti-racist and decolonial pedagogical practice for all educators and learners. In addition, there is an urgent need to develop easily navigable hubs for equity-based, inclusive, anti-racist, and decolonial pedagogical resources for faculty, librarians, staff, and teaching assistants (TAs). This need extends to include discipline-

specific resources; principles and ethics for curriculum engaging with epistemologies from the Global South.

Moreover, there is a call to incentivize equity-based, anti-racist, and anti-colonial education for all faculty, librarians, TAs, and staff to ensure support for this work. There must also be an intentional integration of developing a learning journey and continuous education for existing employees as well as for new faculty, librarian orientations, and staff onboarding. It should be noted that this expectation for education should be developed in a way that it is not placing additional labour on those whose work, research, teaching, and lived experiences intersect directly with the subject matter. To do so, there is a need to integrate a system of recognition for those who actively contribute to equity-based, anti-racist, and anti-colonial work within an institution. Risk-taking and the labour this work entails must be appreciated and recognised. However, this recognition must also include increased and re-assessed levels of support by the faculty, departments, governance, and practice.

For institutions to adequately support this work, time and efforts need to be put into establishing educational opportunities and support for academic and adminis-trative leaders who will guide their units in building equitable, inclusive, ac-cessible, anti-racist, and anti-colonial departmental cultures and related practices. Again, this work must begin at the leadership level for it to be most impactful. This will require leadership to build visible and easy-to-navigate reporting processes for experiences of discrimina-tion and harassment, including microaggressions in the classroom and in course evalua-tions for faculty members. It is important that those processes reflect systemic support and not place further burdens on individuals experiencing discrimination. In the aftermath of George Floyd's death, many higher education institutions created several roles to support faculty in promoting anti-racist and decolonizing education. However, these roles were implemented without any clear objectives or support processes, leaving those hired to feel unsupported and isolated, especially during challenging times.

To work towards dismantling white supremacy we must understand how racism, colonization, and a pervasive belief in the hierarchy of human value have shaped our systems, policies, and practices. To ignore how structures were designed is to ignore the necessary processes for eliminating inequities. One way to do this would be through creating safe spaces and opportunities for dialogue and engagement for students, faculty, staff, and administrators to discuss issues of race, racism, white supremacy, and colonialism within the academy and beyond. There must be opportunities for learning and dialogue to support those who may be new to anti-racist and decolonial work and allowing them to understand how it connects to their courses or disciplines. Creative and participatory learning activities can foster students' reflexive learning and interrogate naturalized white supremacist norms that are embedded in the social structure and academic curriculum. It can facilitate students' intellectual and real-world engagement with anti-racist and decolonial perspectives, as well as empower them to take action for social justice and transformation.

An important implication of this KS is support for the establishment of an equity and inclusion grassroots, cross-campus representation committee/task force/community of practice of faculty, staff, administration, and students. This would allow for collaboration, peer-support and sharing of practices and expertise and the work of decolonial and anti-racist pedagogies to be intentionally advanced and bolstered at an institutional level. If institutions intend to tackle the systemic racism embedded in higher education, administrators must move beyond rhetoric and short-term commitments. Structural change is required, and efforts need to be made to prioritize this work not only in terms of short term plans but rather a long-term strategy is required. A holistic review of

institutional operations and policies is necessary so that white supremacy is challenged, and anti-racist and decolonial pedagogies can be advanced and centered at an institutional level. Within such structural change, there is a need to approach it from a space of care, emotional support, a recognition of the emotional and physical labour/toll involved with doing this work, and accountability processes. Individual change has been insufficient and remains unsustainable without systemic-level support and transformation. As such, the responsibility of implementing anti-racist and decolonial pedagogies should not fall on the shoulders of individual instructors or students, but rather be shared by the whole institution and society.

The absence of institutional support poses a challenge in sustaining anti-racist and decolonial pedagogies (Matias & Grosland, 2016; McLaughlin, 2013). Educators are often advised to promote anti-racist practices as part of their inclusive pedagogical objectives. However, when instructors go beyond the typical practices and take more radical and transformative actions to advocate for anti-racism, they are often viewed as too controversial and "dangerous" (Phillips et al., 2019, p. 16). According to Phillips et al. (2019), being a co-conspirator and active instructor implementing anti-racist and decolonial pedagogies, can even lead to being passed over for promotions (p. 16). These perceptions and pedagogical backlash pose significant challenges to the careers and professional lives of instructors in support of anti-racist pedagogies and discourages junior instructors from taking an active stance in anti-racist pedagogies.

The findings also indicate a need for solidarity and allyship. Racialized instructors face multiple challenges and barriers in their work, such as tokenism, microaggressions, resistance, and precarity. Therefore, there is a need for solidarity and allyship from White instructors to support and advocate for racialized instructors in their efforts to challenge and transform white supremacy and whiteness in the academy. This can include sharing the emotional and intellectual labour of teaching about racism and colonialism, amplifying the voices and contributions of racialized instructors, and challenging the systemic and institutional policies and practices that marginalize and oppress them.

Conclusion

The lack of a coherent and comprehensive approach to implementing anti-racist or decolonial pedagogies in post-secondary education reflects the complexity and diversity of the educational contexts, disciplines, and stakeholders involved in this work. It also indicates the need for more research, dialogue, and collaboration among educators and institutions to share their experiences, challenges, and practices that have worked. While the findings of the KS provide a generalized overview of the implementation of anti-racist and decolonial pedagogies, it would be helpful to provide a more context/faculty specific overview to illustrate how anti-racist/decolonial pedagogies are implemented in different settings. In addition, the findings primarily reflect the perspectives of educators and researchers. It would be helpful for future research to include student perspectives to gain a more holistic understanding of anti-racist and decolonial pedagogies. Lastly, there was a lack of research that involved effectiveness studies. The reality is that whiteness and colonialism are embedded in assessment standards. Future research on how educators and researchers prevent the reproduction of white supremacist power dynamics in the measurement of pedagogical effectiveness would be useful. To inform a holistic response, future research can address gaps between what students perceive as effective and educators' perception of effectiveness.

Ultimately, while efforts are being made to integrate anti-racism and decolonization in postsecondary education, there needs to be structural and systemic change supporting these efforts.

As outlined in the section above, this involves changes within academia, but also changes that ripple outside of academia. Given the current state of world affairs, specifically the ongoing genocide of Palestinian people and communities, postsecondary institutions have a responsibility to speak the truth and demonstrate support for anti-colonial movements locally, nationally, and globally. Reprimanding people for speaking out against colonial violence does not reflect anti-racist and decolonial practice, in fact, it hinders it.

Knowledge mobilization activities

Knowledge outputs include networking and outreach through stakeholder conversations; a dedicated project website which contains the open access bibliographic database (http://eepurl.com/iCdRTA); this knowledge synthesis report; publications for scholarly, popular, and professional publications; and research summaries (plain language publications that identify promising practices and future research topics from our KS). These outputs will be shared with our team's and stakeholders' extensive networks. The website will make our findings available and actionable across communities, universities, and provinces across Canada.

In addition, findings from this synthesis have already been presented at the following conferences and symposiums: the Canadian Association for the Prevention of Discrimination and Harassment in Higher Education (CAPDHHE); the Centre for Integrative Anti-Racism Studies (CIARS) Annual Decolonizing Conference; and McMaster Innovations in Education Conference.

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Appendices:

Glossary of terms

Introduction:

The fact that the terminologies used to describe anti-racist, and anti-colonial pedagogies have different histories, perspectives on justice, and commitments to transforming structures makes this work complicated, difficult, and uncomfortable. Terminology used is frequently the subject of conflict, debate, utilized incorrectly or carries the risk of becoming bland branding catchphrases in institutional contexts. They additionally present opposing and even diametrically opposed views of change (Alexander-Floyd, 2012; Walcott, 2018).

Therefore, this glossary should be considered as a starting point and not as an exhaustive comprehensive list of how these terms are used or misunderstood in the academic context. It is important to be mindful and to acknowledge these frictions to maintain the debates and intricate histories these terms reflect as language also holds the power to enact systemic change.

Terms:

Anti-racist pedagogy: Enveloped (or rooted) within Critical Theory; this term refers to the patterns allocated to explore and counteract ongoing racism and its impact through acknowledgement, opposition of racism, and development of reflective praxis (Blakeney, 2011; Chew et al., n.d.). It is an approach that fosters critical analytical skills, which reveal power relations behind racism, and how race has been institutionalized with the hope that classroom spaces are inclusive for all.

Bias: The tendency to have preference for something that impacts one's own impartial judgment; can be conscious (explicit) or unconscious (implicit) in nature (Lewis & Clark College, n.d; The Southeast Asian Diaspora (SEAD) Project, 2019).

Colonialism: The overtaking of a territory or a group by another group in an exploitative nature (Lewis & Clark College, n.d.). The result of such exploitation is the unequal relationship between the colonizer and colonized.

Culture: A social concept; where a group shares life commonalities (i.e., language, rituals, collective identities, beliefs, history, etc.) (Center for the study of social policy, 2019; Young Women's Christian Association (YWCA), 2016).

Decolonial pedagogy: Exploration on the discourse of actions made to resist colonialism within educational institutions (Todd & Wane, 2018). It is a critical approach that seeks to challenge and transform the ways in which knowledge is produced, shared and received. It involves an approach that challenges and breaks away from western epistemological frameworks.

Decolonization: The outcome of this phrase is to connect to the liberation process of the intellect and physical aspects lost due to colonization (The SEAD Project, 2019). Within the educational context decolonization means confronting and challenging the colonizing practices that influence education including organization, governance and the curricula (Tuck and Yang, 2012, p.2) It is about unsettling colonial legacies on disciplines, canons, methodologies, and pedagogies.

Diversity: Refers to the variety of similar or different individual group experiences, values, beliefs, or characteristics among people (Lewis & Clark College, n.d.; The SEAD Project, 2019).

Dominant group: A group that holds power, privilege, and social status and can control systemic norms (political, social, or economic systems); not relative to being the majority within a population (Center for the Study of Social Policy, 2019).

Equity: Providing alternative levels of support attributable by an individual or groups' needs. This term acknowledges that individuals or groups' may have different starting points in their lives and this term recognizes the process to achieving balanced and fair outcomes (Center for the Study of Social Policy, 2019). It is a state of being and rooted in fundamental human rights. It requires proactively identifying and combating discriminatory ideas, attitudes, behaviours, as well as systems, policies, processes, and practices that lead to disadvantage.

Ethnicity: Ethnicity is a social construct, and it is where a person identifies or is identified by others because of a combination of cultural and other factors, including language, diet, religion, ancestry, and physical characteristics traditionally associated with the group (Bhopal, 2004).

Inclusion: Ensuring authentic unity among individuals and/or groups that may have been previously excluded into the sharing of power (i.e., policy development, activities) (University of Washington Tacoma, 2021). Inclusion is where a conscious effort is made to create a culture that welcomes, values, appreciates and honours diversity. (Canadian Centre for Diversity and Inclusion, 2023). It is about dismantling barriers that impede participation, engagement, representation, and empowerment of people from all backgrounds and social identities. It draws attention to the social and institutional relations of power and privilege, where some are empowered by institutional processes, policies, systems, and structures more than others.

Indigenous peoples: Refers to Ethnic groups of people (First peoples, First Nations, Aboriginal peoples, or native peoples) that are the first inhabitants of an area, land or known as the current country (The SEAD Project, 2019).

Indigenous Decolonization: Refers to Indigenous people aiming to change white, western-centric practices into Indigenous cultural practices within the knowledge, theoretical, land, and political avenues (Center for the Study of Social Policy, 2019). The goal of decolonization is giving back land to Indigenous peoples (Tuck and Yang, 2012, p.1).

Indigenization: The inclusion (or integration) of the Indigenous perspective to broaden the conception of knowledge within already established westernized institutions (Gaudry & Lorenz, 2018). Indigenous intellectual sovereignty must be respected and in particular Indigenous leadership and self-determination during the teaching and study of Indigenous knowledge and methodologies.

Intersectionality: The complex, cumulative way in which the effects of multiple forms of discrimination combine, overlap, or intersect—especially in the experiences of marginalized individuals or groups—to produce and sustain complex inequities. It suggests that in order to comprehend the persistence of inequalities, it is important to view identities such as gender, race, and class as interconnected and interdependent rather than separate and independent categories (Crenshaw, 1989).

Marginalized: the act of being excluded from opportunities, resources, or being acknowledged by a dominant group in an effort to deny access or power (Center for the Study of Social Policy, 2019; University of Washington Tacoma, 2021; The SEAD Project, 2019). This could include exclusion from dominant social, economical, educational, and cultural life that perpetuates and sustains inequities. (Sevelius et al., 2020).

Microaggressions: The subconscious actions (i.e., verbal, nonverbal) with notable unconscious bias that display negative messages towards other individuals, primarily marginalized groups (either intentional or unintentional) (Lewis & Clark College, n.d.;The SEAD Project, 2019). These messages are hostile and derogatory that can occur over time and lead to severe harm. Types of microaggressions include microassaults, microinsults, and microinvalidations (Sue et al., 2007).

Oppression: Using power to prevent opportunities and continue to marginalize people (i.e., racialized individuals) to allow those in power the privilege to continue to dominate in culture/society (University of Washington Tacoma, 2021).

Performative: relates to the idea of an individual performing an action not necessarily leading to an outcome; the idea of performing in action in the moment when being evaluated (Ahmed, 2006; 2012; Boutin-Foster, 2022). It is often superficial and not leading to any real change. In relation to anti-racism activism this may present as an individual partaking in activism to ensure they are not seen as racist rather than actually enacting change to racist structures (Boston Medical Center, 2021).

Power: The idea that certain individuals or groups yield more access/control of resources; these certain groups can include those yielding certain social constructs such as wealth, whiteness, heterosexism, and education. (University of Washington Tacoma, 2021). Power also can be defined as the ability to control circumstances, influence the behavior of others, or access privileges.

Prejudice: An individual's pre-judgement upon another individual/group usually with a negative connotation; this could be relative to the idea of having unsupported stereotypes imposed on another individual/group (Center for the Study of Social Policy, 2019; University of Washington Tacoma, 2021). It can lead to discriminatory behaviour that is conscious or unconscious (e.g., racism, homophobia, sexism, etc.).

Privilege: Refers to unearned power benefits (could be socially, politically, economically, and psychological) among members of a dominant group (e.g., white privilege) (Lewis & Clark College, n.d.; University of Washington Tacoma, 2021). It exists because of systems of oppression that persistently excludes marginalized people from power and position.

Race: A socially constructed term; developed by a European individual who categorized individuals based on their appearance, skin tone, and ancestral living origins to emphasize power over non-white individuals (Lewis & Clark College, n.d.; University of Washington Tacoma, 2021; YWCA, 2016).

Racialization: The process in which individuals are shaped by racial groups or racialized by policies, systemic cultures (institutions/organizations), or human interactions; ongoing in nature and varies for each individual (YWCA, 2016).

Racism: A term referring to the process of differential treatment and discrimination from a specific group with power towards a group who have been historically/socially disadvantaged (e.g., non-white individuals, etc.); this can be through explicit or inexplicit actions, behaviours or practices and may relate to the idea of combining prejudice and power (Center for the Study of Social Policy, 2019; University of Washington Tacoma, 2021; The SEAD Project, 2019). Racism can operate at different levels: structural, institutional, interpersonal, and internalized. (Jones, 2000).

Reflexivity: is a process in practicing self-awareness of one's own personal biases, values, and assumptions; a practice related to researchers' understanding of their positionality before commencing or describing their research (Rauk, 2021).

Settler colonialism: The notion that imperial domination is a result of seizing Native territory (Young, 2018). Settler colonialism is a structure not an event (Wolfe, 2006) that appropriates Indigenous lands and erases Indigenous peoples and nationhood, replacing them with a dominant national identity, an invasive society, and a national sovereignty that is based on colonialism.

Stereotypes: Assumptions (usually negative in nature) made by an individual about a trait belonging to an entirety of a certain groups (e.g., could be by race, gender, or class) (Center for the Study of Social Policy, 2019; Lewis & Clark College, n.d.; University of Washington Tacoma, 2021). It also "others" groups and denying people their individuality, culture and humanity

Whiteness: A social construct; can be seen to portray the power and privileges for those individuals who can be considered white (Lewis & Clark College, n.d.). Whiteness, in this way, is both cultural and socioeconomic power and privilege. (Hill, 1997).

White fragility: Refers to the range of defensive emotions and behaviour white people experience when having discussions on race; can be seen emotionally as anger or fear for instance or through behaviours such as silence, withdrawal, or argumentative reactions; these emotional/behavioural responses seek returning to establishing white supremacy (Center for the Study of Social Policy, 2019).

White privilege: Refers to the unearned benefits, advantages, and abilities provided towards those who are White, solely by being white and many experience this without consciousness of it (University of Washington Tacoma, 2021).

White supremacy: A dominant culture that is focused on the systemic exploitation and oppression of racialized people and nations and continents in the Global South to protect a system of wealth, power and privilege for people who identify as White (Martinez, n.d.). This includes ideas and belief systems that support and justify white supremacy, which are taught and embedded in educational institutions (Callwood et al., 2022; Diamond, 2018).