

**VOICES OF RACIALIZED AND INDIGENOUS LEADERS
IN CANADIAN UNIVERSITIES**

by

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Abstract

Despite increasing interest in the development of K-12 educational leadership, and the slowly growing interest in leadership within higher education, the experiences of racialized and Indigenous leaders remain largely unheard and undocumented in Canada. Using a multiple-case study research design, participants were asked to answer the research question: What are the experiences of racialized and Indigenous leaders in Canadian universities? Ten racialized and Indigenous leaders serving various leadership roles in Canadian universities were interviewed in relation to this question using individual, semi-structured interviews and interpreted through the framework of Critical Race Theory. Six themes emerged to describe the complex and demanding roles of the participating leaders: a) Navigating Power, Politics, & Action, b) Resilience & Managing Distractions, c) Maintaining Values and Principles, d) Practicing Sustainable Leadership, e) Negotiating a Unique Identity: Insiders & Outsiders, and d) Negotiating Organizational Trust. The findings show that the nature of leadership practiced by the participating leaders is dynamic, fluid, and evolving. This research also revealed the important role race plays in influencing the day to day experiences of these leaders in higher education and how their presence, positive identity leadership traits, and personal politics, directly or indirectly result in socially just and equitable leadership outcomes, ultimately making Canadian universities more equitable. These findings support Applied Critical Leadership (ACL), an emerging theory in educational leadership research. It also captures insights, which inform future research agendas in educational leadership generally, and leadership in higher education more specifically.

Key words: leadership, higher education, Critical Race Theory, Canadian Universities, Racialized and Indigenous leaders, Delphi technique, multiple-case studies

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Leadership is a property of culture and reflects the values both stated and operating of a specific society. . . . Leadership - especially the ways in which leaders are chosen, the expectations that are placed on them, and how they manifest their authority can provide remarkable insights into any community or group. It can tell us about how the group identifies itself, who and what matters to the group, how things are done, and what stories will be told about outcomes. (Astin & Astin, 2000, p. 6)

Dedication

*To my children, and the children of this world, the leaders of tomorrow. May your world be filled
with wisdom, love, and peace.*

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Chapter One: Introduction

There has been a growing interest in studying leadership in educational settings in recent years (Begley, 2012), and extensive research has been conducted in relation to leadership within the K-12 school sector. However, there remains a dearth of research related to leadership in higher education (HE) (Bryman & Lilley, 2009; Inman, 2007). Much of what has been written in higher education has focused on positional leaders, such as heads of departments and faculties or university presidents, or on the challenges of managing and leading universities and colleges at these levels. A failure to consider the agency of the different stakeholders, the different perspectives on leadership, the changing context (Ospina & Foldy, 2009) and demographics, as well as the how and why leaders become leaders, render our understanding of leadership in Higher Education (HE) incomplete. Another important and troubling aspect of leadership theories is that they continue to be delivered from an ethno-centric Western perspective with the claim that “the functions and features of leadership can be transported and legitimated across homogenous educational systems” (Fitzgerald, 2003, p. 9). These discourses of rationality and the search for a normative theory of leadership (Duke, 1998) remain raced. Considerations of race and ethnicity are undeveloped when examining the ways in which raced trajectories impact the practice of educational leadership (Fitzgerald, 2003). Further, while some literature seeks to document ways in which leadership is experienced and exercised within a multicultural framework, little understanding of dual cultures and ‘many solitudes’ (MacLennan, 2009) is available. In Canada, the values and practices of racialized and Indigenous leaders need to be more broadly theorised in order for new ways of leading to emerge.

This paper examines the experiences of ten racialized and Indigenous leaders in Canadian universities using the framework of Critical Race Theory (CRT) (Crenshaw, Gotanda, Peller, &

Thomas, 1995). It is an effort to draw attention to the knowledge gap in theory and application regarding diverse perspectives of higher education educational leadership. As highlighted by Fitzgerald (2003) on Indigenous educational leaders, this is not a call for the ‘adding on’ of *other* ways of leading to current narratives about leadership in higher education. It is, rather, a call to place the narratives of these leaders at the center of our theorising instead of the marginal and redundant positions they have been given in the literature. This attempt might “reflect or be a sharper, more radical critique of the perpetuation of power and authority within traditional hierarchies that questions the pedagogy of leadership and which centralises differences” (Fitzgerald, 2003, p. 17). However, a multi-voiced approach to HE educational leadership is necessary due to changing demographics within twenty-first century Canada and due to the existing “gap” in considering this issue in HE current leadership theory. Finally, with much of the research on leadership relating to research and observations conducted in the UK, Western Europe, Australia and the USA, further consideration of the Canadian context seems timely.

Utilizing the framework of CRT puts race front and center, an approach needed while considering leadership. CRT is a movement, which began in legal studies in the mid 1970’s and rapidly spread into other disciplines including education. It aims to study and transform the relationship among race, racism, and power (Delgado & Stefancic, 2012). In K-12 education, critical race theorists use CRT’s ideas to understand issues of school discipline and hierarchy, tracking, controversies over curriculum and history, intelligence and achievement testing (ibid., 2012). Examples of scholars considering CRT while analysing leadership include: Khalifa, Dunbar, & Douglasb, 2013; Santamaria, 2014; Santamaria & Santamaria, 2015). While there is no single unchanging statement of the core tenets and perspectives that make up CRT, most authoritative commentaries identify a similar set of characteristic assumptions and approaches

which include an understanding that “race” is socially constructed and that “racial difference” is invented, perpetuated, and reinforced by society (Gillborn, 2015).

Purpose of Study

The purpose of the study is threefold; first, I seek to understand the experiences of racialized and Indigenous leaders in Canadian universities in order to contribute to the scarce literature on leadership in higher education and to fill a research gap on the experiences of racialized and Indigenous leaders in Canadian universities. Second, I seek to understand how race influences career paths of racialized and Indigenous leaders in institutions of higher education. Race is a construct rarely considered in leadership literature despite the evidence that points to inequities in institutions of higher education, and despite the growing literature on the experiences of racialized and Indigenous faculty. Ultimately, this study aims to contribute to the theorizing of leadership in higher education and to aid in bringing institutional transformation to combat the everyday racism by calling to move diversity beyond body count. It also aims to provide aspiring racialized and Indigenous faculty, young leaders, and students with valuable information that can equip and prepare them for pursuing similar roles.

Research Question

To understand the experiences of racialized and Indigenous leaders in Canadian universities and how race affects their career paths in institutions of higher education, the following research question guided this study: What are the experiences of racialized and Indigenous leaders in Canadian universities?

Defining Key Terminology

Defining key terminology and explaining how these terms are used throughout this study is important. This is especially true while studying issues related to Indigenous and racialized peoples and the diversity they bring to institutions.

Mahtani (2012) states, “the romance with the language of diversity in the academy has taken us down circuitous routes, most of which have not led to anti-racist outcomes” (p. 153). Ahmed (2012) suggests that the language of diversity in the academy is frequently “more about changing only the perception of whiteness than it is about changing the culture and organization of the institution” (p. 34), which is contrary to universities’ job advertisements, websites, and policies (James, 2012, p. 134). Diversity, therefore, “tends not to be something that is valued for the different knowledge and experiences it brings to institutions” (ibid., 2012, p. 134), and the word *diversity* is predominantly understood within institutions in marketing terms and as a “feel good” politics in its “cultural enrichment discourse” (Ahmed, 2012, p. 69). In fact, the term *diversity* is often used instead of more critical terms such as *equity* and *social justice* (Jacobson, 2012). Wagner (2015) states, “diversity has become a ubiquitous buzzword in the halls of academe” (p. 100). Roberts and Smith (2002) indicate that an illusion of inclusion exists in universities, “but the organization itself is not transformed” (p. 196). Universities demonstrate a commitment to promoting diversity and equity as part of a growing neo-liberal approach to higher education without necessarily being interested in pursuing meaningful social change (Wagner, 2015).

In this study, the terms *racialized groups* or *racialized people* are used to describe non-Indigenous people of colour, referred to by Statistics Canada and the Federal Employment Equity Act as *visible minorities*. The use of this term suggests a disconnection with the official

use of the term *visible minority* because the latter implies an imposed permanence of minority status and is loaded with meaning, such as inferiority, disempowerment and diminished agency (Galabuzi, 2006).

Another problem with the phrase *visible minority* is its inaccuracy due to the continuous diversification of Canadian cities. According to Projections of the Diversity of the Canadian Population (2010), “approximately 55% of persons living in census metropolitan areas (CMAs) in 2031 will be either immigrants or the Canadian-born children of immigrants. In Toronto and Vancouver, these proportions will reach 78% and 70%, respectively” (p. 2), creating a situation in which the “minority” is now the “majority”, and the “majority by a very significant percentage.” The future is interesting to consider. Denton and Zeytinoğlu (1993) suggest that the term *visible minority* is ambiguous and is generally understood in Canada as referring to persons with physical features that mark them as members of racial minorities. Galabuzi (2006) explains the term:

‘Visible minority’ is a socially constructed group, despite the fact that it is composed of multitudes of different ethno-racial backgrounds, cultures, languages, religions, localities, and shades of colouring. The Government of Canada classifies those persons who are not Caucasian in race or white in colour as visible minorities. They are also not Indigenous. For the purpose of the Employment Equity Act, the following groups are included among the visible minorities: Chinese, South Asians, Blacks, Arabs, Central/West Asians, Filipinos, South-East Asians, Latin Americans, Japanese, Koreans, and Pacific Islanders. (p. 35)

The term *Indigenous* is used in this study given that it is a term commonly used now by both Aboriginal and non-Aboriginal scholars and is used in the international context in international rights documents. It is considered a more accurate legal term despite that *Aboriginal* remains the term used legally in Canada (i.e., in the Canadian Constitution) (Henry, 2012). In Canada, the term *Indigenous* is contested and rejected by some because it is not specific to Canada and can refer to any original group anywhere in the world while *Aboriginal* is

rejected by others since it refers primarily to First Nations, Inuit, and Métis. *Aboriginal* is also rejected because it is rather a homogenizing term used to refer to very distinct groups (ibid., 2012). The term *First Nations*, which is largely used to imply citizenship of confederations, or nations, formed of independent “Indian” tribes, is rejected by Métis because of their mixing with Europeans and White Canadians, and by the Inuit because they do not consider themselves to be a nation (ibid., 2012). *Indigenous* gives strength back to people whose power had been removed by colonization and signifies that they are united (ibid., 2012). The term is capitalized to recognize its use as a noun that describes a particular cultural or ethnic group rather than as a “common” usage adjective, and to denote the sovereign status of these peoples, thus, it was the term used in this study.

In this study, the term “racialized and Indigenous leaders” refers to people of a racialized or Indigenous background occupying or having occupied senior and middle level management positions in Canada’s Employment Equity Occupational Groups (EEOGs) in Canadian universities. At the rank of EEOGs’ senior management rank are the university positions of Associate Vice President, Dean, Deputy Vice-Chancellor, Chancellor, President, and Vice President, and at the rank of EEOGs’ middle level management are the university positions of Associate Dean, Chair, Director, and Head (UBC Employment Equity Report, 2013). The conflating of these two groups is not to imply homogeneity. It is rather due to the commonalities of their experiences in Canadian history, as well as in higher education (Dua & Lawrence, 2000; Eisenkraft, 2010; Henry, 2012; Henry & Tator, 2012; James, 2012). These two groups have also been more often than not considered together when looking at faculty experiences despite calls for separating the two groups because of their different world views (Henry, 2012).

In this study, the non-racialized and non-Indigenous category will be referred to as the *dominant group*. In addition, *White*, *White people* and *Whiteness* will also be used in this study. These terms are found repeatedly in the literature as phrases that are placeholders for the dominant group phrase, and reflect the imbalance of power existing between the dominant group and the racialized and Indigenous groups (Ramos, 2012), an approach adopted by Fleras and Elliott (2003). The category *White people* or *White* represents a socially constructed identity, usually based on skin color, whereas *Whiteness* is not a culture but a social concept and racial discourse (Leonardo, 2002, p. 31). According to Bonnett (1997),

Whiteness has developed, over the past two hundred years, into a taken-for-granted experience structured upon a varying set of supremacist assumptions (sometimes cultural, sometimes biological, sometimes moral, sometimes all three). Non-White identities, by contrast, have been denied the privileges of normativity, and are marked within the West as marginal and inferior. (p. 188)

Evans, Hole, Berg, Hutchinson, and Sookraj (2009) sum up Whiteness:

Whiteness can be understood to have three interrelated components (after Frankenberg, 1993). First, whiteness can be seen as a location of structural advantage that white people occupy in society. Second, whiteness is a standpoint from which white people understand the world and their position in it. Third, whiteness is a set of cultural practices that — in white settler societies such as the United States and Canada — are usually dominant, but also unmarked and unnamed. In places like the USA and Canada, then, whiteness is hidden as the normative *way of life* by which all other cultural ways of being are measured; it forms the taken for granted and hidden framework that gives meaning to events, social actions and phenomena; and, it privileges white people over all others in such spaces. (p. 898)

When referring to the racialized and Indigenous leaders interviewed for this study, the term “participants” was used. This term seemed appropriate as Corrigan and Tutton (2006) concluded: “the term ‘participant’ should be used when the research has involved respondents or volunteers in the design or use of the study, not just as an in-vogue term” (p. 103). It is hoped that participants in this study found some value for themselves within the process (Nind, 2008). Discussed in the methodology section is how this research was based on a process of attempting

to research *with*, rather than research *into*, or *about* (Harding, 1991; Humphries & Truman, 1999) racialized and Indigenous leaders in the various Canadian universities.

Canadian Universities

In Canada, there is no national ministry of education or higher education since education is constitutionally assigned to the provinces (Boyko & Jones, 2010). Postsecondary education is supported directly from the federal government through support in policy areas such as research and development and student financial assistance and indirectly through fiscal transfers to the provinces and territories (ibid., 2010). Provinces and territories also support higher education institutions through per pupil funding and other government grants related to operations provided by departments such as a Ministry of Higher Education. Canadian universities are largely self-governing, with considerable flexibility in the management of their financial affairs and program offerings, bearing in mind that reports to the Minister of Higher Education are expected and must be provided, budgets must be balanced and numerous other “musts” that universities comply with. There often is a unique legislative charter or Act that describes details of the structure, composition, powers and responsibilities of the governing bodies (ibid., 2010).

Most Canadian universities have a bicameral system of governance which involves an administrative Board of Governors and an academic Senate. Boards, which are superior to the senate in the nature and scope of their authority, are responsible for financial and administrative policy, and Senates are responsible for academic policy which includes: approving programs of study, courses and curricula, and admission requirements (ibid., 2010).

The senior executive officer of the university, often called the President, is appointed by the Board on the recommendation of a search committee for a finite time period, subject to renewal, and reports to and can potentially be dismissed by the Board (ibid., 2010). This

individual also reports to the Minister of Higher Education, when requested. A Chancellor is the titular head of the institution in a mostly ceremonial role (ibid., 2010). While some differences exist in the administrative structures, two vice-presidents usually have a leading executive management role at Canadian universities: an academic vice-president (sometimes called a “Provost”) who is responsible for academic policy; and an administrative vice-president focusing on financial and operational policy issues (ibid., 2010). Other vice-president-level positions may be created as well for specialized areas such as: human resources, external relations, research and technological innovation (ibid., 2010). Canadian universities are organized into faculties which are lead by a Dean, and departments which are headed by Chairs. Most faculty members belong to unionized faculty associations which have collective agreements that are negotiated locally between the central administration of the university and the institution-level faculty union. which deals with salary and working condition issues such as pay and pay scales, procedures for academic appointments, including tenure and promotion, and benefits packages (ibid., 2010).

Chapter Two: Literature Review

Chapter Overview

The review of the literature in this study is organized into sections which aim to provide an understanding of what is known about leadership, as well as the general experiences of racialized and Indigenous leaders and faculty in Canadian universities in existing literature. The following sections are outlined in this literature review: a) Leadership; b) Educational Leadership; c) Leadership in Higher Education; d) Applied Critical Leadership, an emerging leadership model that utilizes CRT in examining educational leadership from K-HE; e) The Context: *Multicultural Canada*; f) Employment Equity Act and Federal Contractors Program which aimed at implementing policies in order to achieve equality in the Canadian workplace, eliminating obstacles to employment opportunities, and correcting disadvantageous conditions for employment of designated minority groups (Nakhaie, 2013); g) Experiences of Racialized and Indigenous faculty in Canadian universities; h) Canadian University Administrators and Leadership; i) Critical Race Theory as the main theoretical framework used in this study.

A review of the literature reveals that there is a lack of systematic data, and the degree of underrepresentation of racialized and Indigenous groups in Canadian academia remains contested among policy makers, academics, and analysts (CAUT, 2007, 2010; Dua & Bhanji, 2012; Duchesne, 2010; Eisenkraft, 2010; James, 2011; Nakhaie, 2004; Ramos, 2012). Literature which looks at the experiences of these equity groups is scant. It is noteworthy that several of the reviewed papers in this study come from a special series which makes race front and centre in a first, nation-wide attempt to gather empirical data that examines ongoing patterns of systemic racism in Canadian universities by a national, multidisciplinary team of scholars. Canadian

research on racialized and Indigenous faculty remained minimal before then. Key findings from these papers and others will be examined below.

Leadership

The word *leadership* is much like the words *democracy*, *love*, and *peace* since many intuitively know what we mean by it, yet struggle to find one definition as it is enacted in different contexts and situations, at varying times in peoples' lives. (Northouse, 2010). Researchers define leadership according to their individual perspectives and the aspects that most interest them in this phenomenon (Yukl, 2013). Historically speaking, Stogdill (1974) stated that there are almost as many definitions of leadership as there are people who tried to define it. According to Yukl (2013), leadership has been defined in terms of “traits, behaviors, influence, interaction patterns, role relationships, and occupation of an administrative position” (p. 2). Moreover, leadership has been studied by a wide range of disciplines: anthropology, the arts, business, education, history, international relations, law, military, political science, psychology, religion, and sociology. This variety in studying leadership has led to an increase in the opportunity of understanding leadership as it is studied from different paradigms, worldviews, and methodologies, however, the lack of interdisciplinary research and bridging between findings, has slowed down the dissemination and integration of findings (Mendenhall & Osland, 2012). Regardless of ambiguity, complexity, and the many definitions of *leadership* (see Table 1), it is evident that leadership has a universal appeal and that it continues to interest and excite people all over the world. One component common to nearly all classifications and approaches is that leadership is “a process of influencing others in order to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives” (Yukl, 2013).

Table 1

Definitions of Leadership. Adapted from Yukl (2013, p. 3).

	“the behavior of an individual . . . directing the activities of a group toward a shared goal” (Hemphill & Coons, 1957, p. 7).
	“the influential increment over and above mechanical compliance with the routine directives of the organization” (Katz & Kahn, 1978, p. 528).
	“the process of influencing the activities of an organized group toward goal achievement” (Rauch & Behling, 1984, p. 46).
	“about articulating visions, embodying values, and creating the environment within which things can be accomplished” (Richards & Engle, 1986, p. 206).
Leadership is	“a process of giving purpose (meaningful direction) to collective effort, and causing willing effort to be expended to achieve purpose” (Jacobs & Jaques, 1990, p. 281).
	“the ability to step outside the culture . . . to start evolutionary change processes that are more adaptive” (Schein, 1992, p. 2).
	“the process of making sense of what people are doing together so that people will understand and be committed” (Drath & Palus, 1994, p. 4).
	“the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organization . . .” (House, Hanges, Ruiz-Quintanilla, Dorfman, Javidan, Dickson, & Gupta, 1999, p. 184).

There have been several reviews of theories and schools of thought in leadership studies such as the ones by Van Maurik (2001) and Doyle and Smith’s (2001). Both reviews yielded similar results; there have been four main generations of theory:

- Trait theories.
- Behavioural theories.
- Contingency theories.
- Transformational theories.

Other leadership literature found that “whilst early theories tend to focus upon the characteristics and behaviours of successful leaders, later theories begin to consider the role of followers and the contextual nature of leadership” (Bolden, Gosling, Marturano, & Dennison, 2003, p. 6). This review revealed a series of 'schools of thought' from “Great Man” and “Trait” theories to “Transformational” leadership (see Table 2). All of these reviews acknowledge that these categories of leadership theories are *not* mutually exclusive or totally time-bound.

According to Yukl (2013), most leadership theories previously emphasized one leadership variable (i.e., traits, behavior, influence process, situational variable, or outcomes). However, in recent years, an integrative approach where researchers include two or more variables is becoming more common. Thus, he suggests that the latest approach or category in leadership theory is the *integrative approach*.

Table 2

A Few Leadership Schools of Thought. Source: Bolden et al. (2003, p. 6).

<p>Great Man Theories</p>	<p>Based on the belief that leaders are exceptional people, born with innate qualities, destined to lead. The use of the term ‘man’ was intentional since until the latter part of the twentieth century leadership was thought of as a concept which is primarily male, military and Western. This led to the next school of Trait Theories.</p>
<p>Trait Theories</p>	<p>The lists of traits or qualities associated with leadership exist in abundance and continue to be produced. They draw on virtually all the adjectives in the dictionary which describe some positive or virtuous human attribute, from ambition to zest for life.</p>
<p>Behaviourist Theories</p>	<p>These concentrate on what leaders actually do rather than on their qualities. Different patterns of behaviour are observed and categorised as ‘styles of</p>

	leadership'. This area has probably attracted most attention from practising managers.
Situational Leadership	This approach sees leadership as specific to the situation in which it is being exercised. For example, whilst some situations may require an autocratic style, others may need a more participative approach. It also proposes that there may be differences in required leadership styles at different levels in the same organisation.
Contingency Theory	This is a refinement of the situational viewpoint and focuses on identifying the situational variables which best predict the most appropriate or effective leadership style to fit the particular circumstances.
Transactional Theory	This approach emphasises the importance of the relationship between leader and followers, focusing on the mutual benefits derived from a form of 'contract' through which the leader delivers such things as rewards or recognition in return for the commitment or loyalty of the followers.
Transformational Theory	The central concept here is change and the role of leadership in envisioning and implementing the transformation of organisational performance.

From the above approaches to researching leadership, the transformational theory is currently the most thoroughly researched and possibly effective approach to leadership (Northouse, 2010). In fact, this leadership paradigm has been the focus of much research since the early 1980's. This is because it gives more attention to the charismatic and affective elements of leadership, and it suits today's work groups' needs for inspiration and empowerment while working in times of uncertainty (ibid., 2010). Transformational leadership is explained in the following section in detail.

Transformational Leadership

The conceptual model of transformational leadership is based on the work of Burns (1978) in his book *Leadership*. Burns described transformational leadership not as a set of specific behaviours

but rather a process by which “leaders and followers raise one another to higher levels of morality and motivation” (p. 20, as cited in Yukl, 2013). Burns’ work has influenced other transformational leader theorists who built and expanded this concept, and this approach has been used as a conceptual framework in education, the military, health care and other diverse contexts (Bass & Riggio, 2006). This is because of the growing interest in leadership that is relational rather than dictatorial. It is also because a number of researchers suggest that it is related to the management of change (Bass, 1985; Bryman, 1992; Daft & Pirola-Merlo, 2009; Vinger, 2009). According to Bass (1985), transformational leaders exhibit four types of behaviours which enable followers to rise above self-interest and perform beyond expectations: *idealized influence, inspirational motivation, intellectual stimulation, and individually considerate*. Cameron and Green (2015) explain that transformational leaders motivate followers to identify with the leader’s vision and raise the follower’s sense of purpose and level of motivation.

Sergiovanni (1990) described transformational leadership in relation to the educational setting. He proposed five measures of transformational leadership in education as seen in the Table below (Keval, 2012). Similarly, Leithwood and Jantzi (1990) used transformational leadership to guide his work in educational leadership, stating, “for change to result in improvement, it requires expert leadership” (Leithwood, 1994, p. 17). Several models of transformational leadership were later developed; these are summarized in Table 3.

Table 3

Some Dimensions of Transformational Leadership from 1978-2011. Adapted from Keval (2012).

Burns 1978	Sergiovanni 1990	Bass and Avolio 1994	Leithwood & Jantzi 2006	Fullan 2010
Building positive relationships	Human leadership (focus on interpersonal connection)	Intellectual stimulation	Developing people	Build relationships
Treating people with respect	Symbolic leadership (modeling goals and behaviors)	Individual consideration	Setting direction	Make a personal commitment
Inspire followers	Cultural leadership	Idealized influence	Redesigning the organization	Be relentless and divert distractions
	Strong manager	Motivate followers	Managing instructional programs (added later in 2009)	Develop the collaborative
	Educational leadership (principal as expert in education)			Focus on implementation
				Connect to the outside

Educational Leadership (K-12)

There has been a growing interest in studying leadership in educational settings in recent years (Begley, 2012). While some higher education leadership research exists, the majority of systematic research related to education occupies the K-12 environment. This is what this section will address, and efforts to relate this to HE are made later.

In the K-12 setting, interest in studying educational leadership stems from a widespread belief that the quality of leadership makes a significant difference to schools and student outcomes (see Brewer, 1993; Griffin, 2008; Heck, Larsen, & Marcoulides, 1990; Leithwood & Mascall, 2008; Karadağ, Bektaş, Çoğaltay, & Yalçın, 2015). In a review of research on how leadership influences student learning, Leithwood, Seashore Louis, Anderson, and Wahlstrom (2004) found that leadership “not only matters, it is second only to teaching among school-related factors in its impact on student learning” (p. 3).

While the direct (see Fuller, Young, & Baker, 2011; Leithwood & Jantzi, 2006) or indirect (see Hallinger, Bickman, & Davis, 1996; Mark & Printy, 2003) effect of leadership on student achievement remains disputed (Hallinger et al., 1996; Karadağ et al., 2015), it is certain that effective leaders and managers are required to provide the best education possible for learners of all levels. Sergiovanni (2000) asserts that schools need special leaders because schools are “lifeworld intensive” (p. 166) places, which require special leadership.

Educational leadership is defined as leadership of teaching and learning through improving cultural engagement, encouraging better communication with stakeholders, and conducting monitoring and evaluation in order to support teaching and learning (Robinson, 2004). Leithwood, Seashore Louis, et al. (2004) define school leaders as people, in different roles, who provide direction and exert influence in order to achieve a school’s goals. As a field

of study, educational leadership and management has focused on school principals, teachers, students, and parents, as well as, the impact of leadership on school cultures and performance. However, reviewers have generally suggested that “it has not been an area given to rigorous empirical investigation and knowledge accumulation” (Heck & Hallinger, 2005, p. 230) despite the increase in scholarly inquiry from contrasting perspectives and work that has been built upon earlier critiques by scholars. In fact, in their review commenting on the state of research in educational leadership and management as a field of study between 1990 and 2005, Heck and Hallinger (2005) concluded five major points:

- 1- There is less agreement about the significant problems that scholars should address than in past years.
- 2- Scholarly directions are changing, and an increasing number of scholars are approaching educational leadership and management as a humanistic and moral endeavor.
- 3- Programs of sustained empirical research are few in number despite that there are more diverse and robust methodological tools available for inquiry.
- 4- Researchers, policy-makers and practitioners fall back upon individual judgments of what is useful and valid knowledge due to a lack of evaluating and contrasting of conceptual and methodological approaches.
- 5- The development of a future generation of researchers is impacted by a lack of empirical rigor in the field.

Several scholars questioned the culturally embedded assumptions in the published literature and the characterizations of school leadership practice derived exclusively from Anglo-American societies and how universally applicable they were (Bajunid, 1996; Cheng, 1995;

Fitzgerald, 2003). There have also been numerous calls by policymakers and scholars for the development of a truly international knowledge base of educational leadership and management that is grounded in regional and national contexts of schooling (Hallinger & Bryant, 2013).

Similarly, in a review of the literature from 1995 – 2013, Khalifa, Dunbar, and Douglasb (2013) discussed school leadership practice, literature, and the palpability that CRT has had on the current state of educational reform. They asserted that the neoliberal, colorblind, and data-driven leadership behaviors and approaches to leadership have not yet served the interests of raced and Indigenous students, concluding that using current reforms and standardized approaches, White students and businessmen benefited much more, and the achievement gaps for raced and Indigenous individuals only continued to grow. The standardization of educational leadership behaviors reviewed in Khalifa et al. (2013), identifies the literature as articulating essentially one way to lead schools that all leaders should exhibit for all students. It is also because educational leadership discourses around improvement of educational standards, data-driven practice, privatization, and market-driven providers that dominate the current school leadership reform are neither neutral nor objective despite their claims to be such (ibid., 2013). However, as CRT scholars have noted, the article showed that colorblind approaches, high-stakes testing, and neoliberal strategies do not work despite the intensification of effort. The article concludes with recommendations for educational leadership researchers and professors to include counter-storytelling or counter-narratives in order to allow the “opposing realities to the ‘official’ legal system or version of events” (p. 494) to be heard. The authors also encourage considering both race and space as an integral part of educational leadership work and scholarship.

Leadership in Higher Education

As stated above, there has been a substantial increase in interest in the development of educational leadership in the school sector in recent years; however, little research exists on leadership in higher education (Inman, 2007). Bryman and Lilley (2009) declare that the study of leadership in higher education is a strange field since the majority of those who research leadership are located in higher education, yet they rarely turn their attention to universities, the very organizations in which they work. Studying leadership in higher education remains a scarce and an under-theorized field (Bryman & Lilley, 2009) despite the many levels of leadership that exist in higher education. A lack of systemic research exists in this field, and the dearth of publications that exist do not examine leader effectiveness or how those leaders contribute to the overall culture, the collaborative atmosphere, or the performance of stakeholders (ibid., 2009). This scarcity is one reason why this literature review draws on leadership in higher education studies from different parts of the world. The other reason being that contexts such as Canada, the USA, the UK, Australia, and New Zealand are often combined or discussed in a similar way in the literature as these countries share similar systems in higher education (for example, see Santamaria & Santamaria, 2015). Leadership in higher education is “interpreted as applying leaders’ influence to followers, efficient use of available resources, systems and procedures to meet the objectives of the university and execution of its tasks. Its implementation involves attracting numerous university staff to manage the development of university education in order to ensure the leading role of the university in the knowledge society” (Mukan, Havrylyuk, & Stolyarchuk, 2015, p. 41). Although scarce, the study of leadership in higher education has been developing and taking various forms: leader centered, personality centered, hierarchical concepts

(which reflected universal characteristics and emphasized the power over the followers) and process centered, collective, contextual, non-hierarchical, shared leadership models (ibid., 2015).

In a study by Bryman and Lilley (2009) that sought the views of educational leadership researchers on the study of leadership in higher education, several reasons were attributed to the current situation of this area. The first reason being that higher education is a distinctive context itself and that many of the leadership principles that work in other sectors cannot be applied in universities. A second reason in which leadership in higher education was felt to be unique was that the context made it very difficult for leaders to deal with poor performance and/or difficult people. The third reason was best summed in the metaphor of comparing leading academics to herding cats. This expression, mentioned in several papers discussing higher education leadership, is based on the fact that academics' loyalties are often not to their institutions but rather more to their disciplines and work. Additionally, academics do not tend to spend their entire working week at their office desks, and the nature of their work is individualistic and fragmented. Bryman and Lilley (2009) explain that leadership researchers clarified that there is a tendency of academics to be trained to be highly questioning and critical in their approaches, which eventually make them difficult to lead and manage.

These findings are very similar to David Robertson's (2000) article titled *Educational Leadership and Management: Some Consequences from Tertiary-level Institutions*, which focuses on leadership in higher education in the UK. Robertson (2000) discussed the under-theorization of leadership literature in higher education. He discussed that the emerging concept of leadership and management has been "largely predicated on, or uncritically benchmarked against the commercial or 'for-profit' sector" (p. 2). He also explained that the little research and scholarship that has emerged on leadership in higher education has mostly reflected concepts

borrowed from general management theory. This, he affirmed, has born little influence on the cultural or normative circumstances of higher education institutions or the critical application of such concepts. Middlehurst (2012) highlights that although it yielded some useful insights, the consequences of researchers, practitioners and policy makers drawing on research from the management sciences to higher education has not always had beneficial consequences. This is due to differences in contexts, the large focus on using a positivist research paradigm in the search for universal leadership characteristics, and the different perspectives that were taken as to the concept and locus for leadership (ibid., 2012). As an alternative, the author recommends that the study of leadership in higher education explicitly take cross-sector comparisons with similar organisations, an exploration of the implications of globalisation for leadership and the changing core functions of universities (teaching and learning), the increasingly multi-cultural national and university contexts, and the shifting relationships between the state and higher education. Middlehurst (2012) also highlights the need to understand success and failure in leadership and management since “both of these systems of action are ultimately concerned with the achievement of successful outcomes from higher education for individuals and for society” (p. 10).

Robertson (2000) also explains that school leadership literature has also been an area where several concepts and ideas were borrowed to interpret leadership in higher education. This is problematic, he explains, as this field was designed with little or no-cross over to higher education. The differences between institutions of higher education (universities and colleges) and schools are explained in Table 4 below.

Table 4

Differences between Schools and Universities and Colleges. Adapted from Robertson (2000).

Differences of...	Explanation
Organisational Scale	The smallest college is still bigger than the largest school, with more staff and a larger budget. The larger universities are the size of substantial firms, with budgets in excess of £120 million. In comparison, many schools are the business equivalent of SMEs or even micro-firms.
Functional Range	Colleges and universities have to assume full management responsibility for operational functions - finance, personnel, estate management, procurement, audit, marketing, quality control. That is, they are employers and independent public corporations. This is rarely the case for schools.
Culture	Differences between a research university, a vocational training college, and a special needs school are vast; and there are even significant differences of organisational culture <i>within</i> apparently similar sectors - between former polytechnics and the 'old' universities; between FE colleges and 6th form colleges.
Environment and Experience	Universities and colleges have always operated in a quasi-market - at least to the extent that they have needed to compete for students from the market, albeit more intensively in the past decade; moreover, universities and colleges operate in many more market segments than most schools.
Legislative Environment	Of course the array of legislation throughout the past two decades have had common themes, its specific impact on schools and on tertiary level institutions has been different. One salient difference is that all tertiary institutions now employ their staff, whereas few schools do directly; this amplifies the management function in the case of the tertiary institutions, and dilutes it in the case of schools.
Funding Mix	Universities and colleges, while funded principally out of public expenditure like schools, are expected to find a greater share of their finances from non-public funds; this has become a global phenomenon.
Organisational Identity	Whereas staff in schools, colleges and some universities will generally associate and identify themselves with their educational institution, most academics will not. They prefer to identify with their professional academic community and the community of

their peers. Securing organisational commitment will therefore vary substantially between different kinds of institution.

Moreover, Robertson (2000) explains that the literature on institutional leadership in higher education tends to focus on the difficulties of leading ‘loosely-coupled’ organisations (Senge, 1990) or the increasing managerialism with little focus on the substantial differences of values between managers and scholars. Table 5 below explains the differences in value orientations between managers and academics. University leadership is increasingly described as *management* in many higher education journals and government policy documents (Davison, 2012), and sometimes these terms are used interchangeably (Middlehurst, 2012). However, this term is often critiqued as not fitting for the collaborative nature of leadership styles traditionally found in universities and colleges (Davison, 2012).

Table 5

Value Orientations and Differences between Managers and Academics. Source: Robertson (1998), as cited in Robertson (2000).

Value orientations of managers and academics		
Value Stances	Emphasis in management	Emphasis in scholarship
cognitive stance	passion	reason
	corporeal	cerebral
	foresight	insight
	intuition	tuition
personal stance	self-regard	self-doubt
	optimism in action	pessimism in intellect
	heroic	critical
	consent as natural	dissent as natural

methodological stance	inspiration	preparation
	certainty	provisionality
	instrumental	sentimental
	simplicity from complexity	complexity in simplicity
	reductionist-fragmentation	holist-integration
normative stance	commit to objectives	commit to truth
	earning	learning
	'good enough'	good

Conversely, Smith and Hughey (2006) argue that leadership in the academic world is similar to, yet distinct from, leadership in the private sector. Included in their discussion are the similar and myriad challenges that face today's leaders and have a profound impact on the fundamental nature of both business and academia. Regardless of whether they are in the corporate world or higher education, these challenges are quite similar and can determine the success or failure of a leader: the increasing competition precipitated by the proliferation of free market capitalism, the shifting population demographics fuelled by enhanced mobility, and the seemingly endless technological and cultural evolution (ibid., 2006). The researchers affirm that leadership in academia is "complicated by the dynamic social, economic and policy contexts in which most colleges and universities operate" (p. 159), and that an awareness of these contexts is necessary for successful leadership in higher education. Indeed, leadership in the academic world is becoming much more complicated, yet unfortunately, few preparation programmes exist to prepare leaders to meet the emerging challenges, equip them to successfully negotiate the turbulent times that lie ahead, or to prepare them to reinvent academia in order to retain its relevance in today's world (ibid., 2006).

In a recent study that explores the perspectives and understandings of post-secondary leaders and their contexts, the experiences of 12 Canadian leaders (presidents and vice-presidents of publicly funded, post-secondary institutions) were analyzed (Davison, 2012). The following four themes emerged as the summary of these leaders' experiences. The first theme was balancing daily dissonance between the stress and excitement of their roles, as well as the inherent tensions that come with their roles and responsibilities as academic-as-CEO in a business–academe relationship. The second theme encompasses the learning experiences gained by leading the institution, being highly and publicly visible, working with different internal and external constituencies, and, for the three female leaders, managing some troubling gender-related issues and dynamics. The third theme summarized the leaders' efforts in building and engaging stakeholders to create learning spaces that promote collegiality and trust while responding to changing and often very pragmatic societal and institutional expectations, managing enrolment and finances within competitive contexts, and attempting to enhance staff and public confidence in the institution's relevance and integrity. Finally, the fourth theme related to needing moments of grace, which sustained these leaders and gave them hope that they are making a difference. This *grace* was any experience, event, activity, or conversation that carried elements and dynamics larger than themselves and deeper than those experiences encountered during everyday activity for these experiential leader-academics (ibid., 2012). This research revealed that these academic leaders seek deeper understandings of their work and their characterization. It also revealed that these leaders, themselves, express their experiences “in a dualistic manner—resisting and facilitating corporate research agendas while at the same time supporting academic freedom and scholarly inquiry” (ibid., 2012, p. 15). This was something not

clear from previous literature – “if leaders think that they are always at risk of turning a silk ear into a pig’s purse every time they balance scholarship and entrepreneurship” (ibid., 2012, p. 15).

Similarly, in a paper informed by a study of the experiences of middle leadership (chairs of departments) within one faculty in a university in New Zealand, the duality of the role was emphasized (Branson, Franken, & Penney, 2015). This study supports earlier findings that described feelings of middle leaders as being ‘the meat in the sandwich’ (Marshall, 2012) as they try (as ‘manager-academic’) to negotiate the demands between being a line manager and a professional colleague at the same time. With being a line manager comes a presumption of power and control, yet with being a professional colleague comes a presumption of relational support and guidance. Thus, middle leaders’ roles in higher education are even further associated with “feelings of discomfort and uncertainty, at best, but often with tensions or stress caused by frustration, insecurity, and disappointment” (Branson et al., 2015, p. 142). This paper also, unlike previous literature, which has mostly focused on the dichotomous responsibilities of middle leaders, provides suggestions on how these feelings can be overcome. It does so by looking beyond the macro level of the middle leader’s lived experience and the dichotomous responsibilities of the role, and rather, into the micro level of this experience from a relational and discursive perspective. It is at the micro level that “uniformity and consistency, rather than duality and incompatibility, can be found” (ibid., 2015, p. 142). The researchers find that relationship is at the heart of this reconstruction of this role (middle leaders having relationships upward, downward, and horizontally). The middle leader’s role in higher education must be reconceived as being fundamentally and unquestionably relational in its entirety. Thus, it is suggested that a middle leader’s power and authority is “more akin to influence and persuasion and is formed within a relationship with others built upon trust, transparency and consistency”

(ibid., 2015, p. 142), negating earlier claims that power and authority is an automatic feature of the position (see Bush, 2008). The need to authenticate and sustain a culture in which organisational structures, policies, and protocols encourage and promote relationships is highlighted by stating “the agentic power of the middle leader is dependent upon the faculty completely” (Branson et al., 2015, p. 142). Creating consistency in practice and function is also emphasized where those in higher leadership levels to that of the middle leader respect and support the relational source of the middle leaders’ authority and the patience and tolerance required at that position. Patience will allow the middle leader sufficient time to achieve desired outcomes through motivation, influence and persuasion instead of less effective, assertive, unilateral and expedient actions. Tolerance, will ensure those in higher leadership levels do not “circumvent or undermine the relational quality of the middle leader’s influence” (ibid., 2015, p. 142) and instead reaffirm and reinforce the relational power of middle leaders between the various hierarchical levels through trust. A call for the intentional development of a learning organisation that fosters trust and has a deeper sense of relational connection and interdependence ends that paper. This cannot happen in an independent or disassociated way, the authors state, but can only reside in a learning organisation which attempts to learn how it can function better as each employee appreciates their organisational reality and are encouraged to take personal responsibility for the quality of their own part in how the organisation functions (ibid., 2015). For the professional learning of the middle leader and the organisational learning as a whole, those in higher leadership positions in the university are encouraged to facilitate appropriate induction programs for those newly appointed as well as to facilitate meaningful and purposeful forums whereby middle leaders can become fully aware of their organisational context and share their insight and wisdom.

In regards to leader effectiveness in higher education, there is surprisingly little empirical research addressing what aspects of leader behaviour makes higher education leaders effective (Bryman, 2007; Gomes & Knowles, 1999; Harris, Martin, & Agnew, 2004). In a review of the literature, Bryman (2007) focused on what makes higher education leaders effective at the departmental level. Thirteen aspects of leader behaviour in HE were identified in relation to leader effectiveness. As can be seen from Table 6, some of these aspects can be found in general leadership literature such as the emphases on vision, integrity, consideration and sense of direction while other aspects are connected to the specific context of higher education such as the high significance and need to foster a collegial atmosphere and to advance the department's cause. Findings reported in this article also strongly suggest that leadership *does* make a difference to academic effectiveness; however, academics' professionalism and internal motivation mitigate the need for direct and traditional leadership. Leading academics requires special care, support, and trust between those involved in such relationship. As Bryman (2007) states, "leadership that undermines collegiality, autonomy and the opportunity to participate in decisions, that creates a sense of unfairness, that is not proactive on the department's behalf, and so on, is likely to be ineffective because it damages the commitment of academics" (p. 707). In other words, the traditional sense associated with leadership theory and research may be of limited relevance in higher education (ibid., 2007). Findings suggest that in higher education institutions, "[it] is not so much what leaders should do, but more to do with what they should avoid doing . . . leadership may sometimes be as significant (if not more significant) for the damage it causes as for the benefits it brings in its wake" (ibid., 2007, p. 707). Bryman (2007) concludes by stating that the new public management in universities, and the public sector more

generally, indicates a lack of trust, confidence, and faith “in the underlying principles of the notion of professionalism as a substitute for leadership” (p. 707).

Table 6

*Main Leadership Behaviors Associated with Leadership Effectiveness at Departmental Level.
Adapted from Bryman (2007).*

Leader Behaviour at Departmental Level
Clear sense of direction/strategic vision
Preparing department arrangements to facilitate the direction set
Being considerate
Treating academic staff fairly and with integrity
Being trustworthy and having personal integrity
Allowing the opportunity to participate in key decisions/encouraging open communication
Communicating well about the direction the department is going
Acting as a role model/having credibility
Creating a positive/collegial work atmosphere in the department
Advancing the department’s cause with respect to constituencies internal and external to the university and being proactive in doing so
Providing feedback on performance

Providing resources for and adjusting workloads to stimulate scholarship and research

Making academic appointments that enhance department's reputation

Finally, in a longitudinal case study examining the micro foundation of leadership, governance, and management in universities, these distinct elements were not found to be in conflict with each other. The underlying communication of strategic issues was apparent (Blaschke, Frost, & Hattke, 2014). In other words, rather than 'managerialism' replacing 'collegialism,' organizational change unfolds in oscillating sequences of these four micro patterns: agenda building, critical reflection, devising, and debriefing. These findings also mean that the current changes as more and more universities adopt business-like leadership and management styles, do not come at the expense of the strategic issues of research and teaching. These core university functions remain largely autonomous despite their increasing managerial regulation (ibid., 2014). This, perhaps, best sums up the ambivalence and dissonance experienced by leaders and explained in some of the literature.

Applied Critical Leadership

Despite the central role race plays in how individuals and groups identify and define themselves, race remains an issue that is marginal in leadership studies (Ospina & Foldy, 2009). A recent review of leadership theories informed by race reveals a gradual convergence in their way of conceptualizing race. According to Ospina and Foldy (2009), a shift in the conceptualization of race–ethnicity in relation to leadership is reported: beginning from a constraint, to a personal resource, to a simultaneous consideration of its constraining and liberating capacity is seen in the literature. Santamaria and Santamaria (2015) agree, stating that there is “scant literature available identifying and celebrating the positive attributes of educational leaders from historically

oppressed, underrepresented groups and those who identify with them, and further ways in which these individuals acquire mainstream institutional access to create real change” (p. 5).

A recently emerging leadership model, *Applied Critical Leadership* (ACL), adds to the literature on educational leadership by considering the intersectionality of race and leadership practice in K-HE (Santamaría, Santamaría, & Dam, 2014). This research defines applied critical leadership as:

the emancipatory practice of choosing to address educational issues and challenges using a critical race perspective to enact context specific change in response to power, domination, access, and achievement imbalances; resulting in improved academic achievement for learners at every academic level of institutional schooling. (Santamaría & Santamaría, 2012, p. 34)

This type of leadership is practiced by individuals from historically underrepresented groups who have been affected by institutional racism and discriminatory practices as part of their own schooling, path to leadership, or in their day-to-day practice (Santamaria & Santamaria, 2015). Applied critical leaders race themselves outside of Whiteness and practice leadership that is shaped by their lived experiences (ibid., 2015). What makes ACL unique and sets it apart from leadership for social justice and equity is that it values or privileges the raced and gendered experiences of educational leaders as resources (Santamaria, Santamaria, & Dam, 2014). Leaders use their “funds of knowledge” (Moll, Amanti, Neff, & González, 1992, p. 133) to inform, enhance and positively affect relevant and appropriate leadership practices. ACL practices, which are grounded in the positive identities of leaders of racialized and Indigenous leaders, suggests drawing attention to the need for new, fresh, and different leadership practices to solve current educational challenges. ACL “takes research-based leadership practices and sound

educational theories, adding a new twist on seminal ideas” (Santamaría, Santamaría, & Dam, 2014, p. 165).

Applied critical leaders are:

individuals who are able to apply transformational leadership to disrupt status quo practices and critical pedagogy to challenge assumptions and organizational norms, while, at the same time, choosing to lead assuming a critical race theory lens or perspective. (ibid., 2014, p. 165)

Applied critical leadership is “a strengths based model of leadership practice where educational leaders consider the social context of their educational communities and empower individual members of these communities based on the educational leaders’ identities” (Santamaría & Santamaría, 2012, p. 5). ACL asks leaders to ask themselves questions such as, “In what ways does my identity (i.e., subjectivity, biases, assumptions, race, class, gender, and traditions) interrupt my ability to see other perspectives and therefore provide effective leadership?” (ibid., 2012, p. 23). Therefore, ACL asks leaders to reflect on the ways they are and on their individual ways of knowing to improve their ability to lead (Santamaría, Santamaría, & Dam, 2014), understand and address academic and other gaps separating learners, and eventually increase academic access, achievement, retention, and support of diverse students and faculty. According to Santamaría, Santamaría, and Dam (2014), leaders from marginalized groups may or may not have had the economic capital and wealth or access that colleagues from the dominant groups had, however they drew on aspirations, linguistic abilities, familial experiences, or resistant ideologies to help in creating the opportunities for them to fully engage the pipeline. These leaders, who eventually added navigational abilities and social capital, practice leadership that is transformational using critical pedagogical strategies to do so, while providing leadership

through a critical raced theoretical lens, thereby practicing ACL (ibid., 2014). In other words, they reflect on their identity as perceived through a critical race theory (CRT) or other critical lens (e.g., LatCrit, Queer, Feminist, TribalCrit) to practice leadership (Santamaria & Santamaria, 2015).

Finally, according to Santamaria and Santamaria (2015), applied critical leaders led in ways that were

transformative, counter status quo, and pro social justice, including the promotion of educational equity. The leadership traits and characteristics [they practiced] were also markedly and qualitatively different from styles, types, or models described in mainstream educational leadership literature. (p. 6)

Critical leaders who are not from historically marginalized groups can and sometimes choose to assume a CRT lens in order to consider multiple perspectives of critical issues, therefore choose to practice ACL. Figure 1 summarizes the framework of applied critical leadership, and Table 7 shows the nine common practices of applied critical leadership which were practiced by applied critical leaders regardless of educational level or leadership position held or country wherein leadership was practiced.

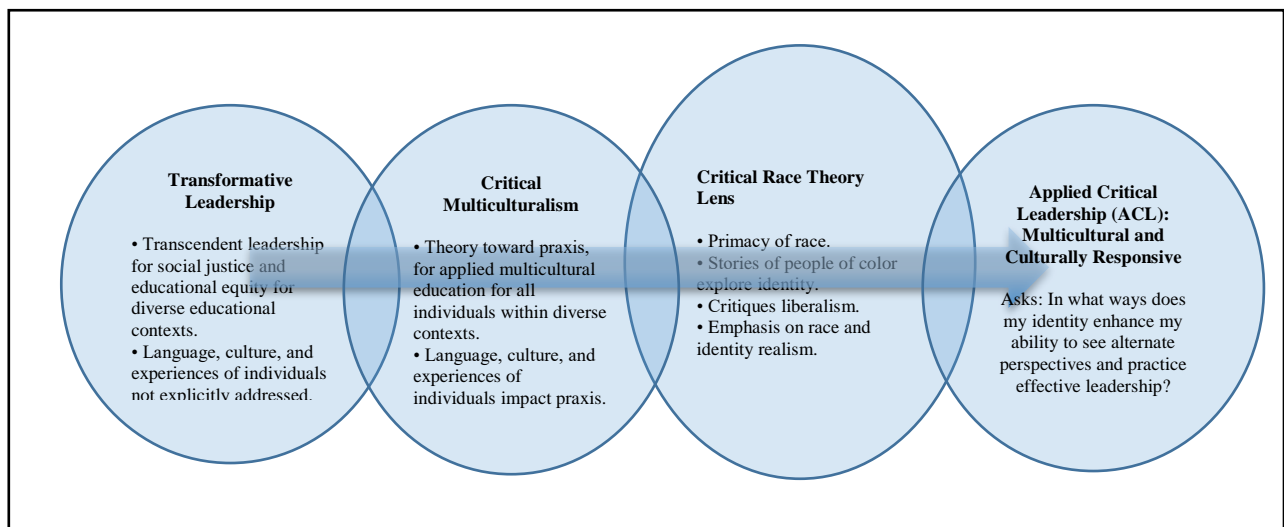


Figure 1. ACL Theoretical Framework. Adapted from Santamaria & Santamaria (2012, p. 8) as cited in Santamaria & Santamaria (2015, p. 8).

Table 7, below, identifies nine common leadership practices seen in Applied Critical Leaders. I have *greyed* the items that are seen in many leadership models, but have *bolded* those characteristics in this leadership model that are unique to Applied Critical Leadership.

Table 7

The Nine Common Leadership Practices by Applied Critical Leaders. Source: Santamaria & Santamaria (2015, p. 7).

The Nine Common Practices of Applied Critical Leadership
Willingness to <i>initiate and engage in critical conversations with individuals and groups even when the topic was not popular for the greater good of the whole group (e.g., ageism, institutional racism, affirmative action, LGBTQ-ism).</i>
Willingness to <i>choose to assume a CRT or critical lens in order to consider multiple perspectives of critical issues;</i>
Use of <i>consensus building as the preferred strategy for decision-making; consciousness of “stereotype threat” or fulfilling negative stereotypes associated with their group, working hard to dispel negative stereotypes for groups with whom they identify;</i>
Feeling for the <i>need to make empirical contributions and, thus, add authentic research based information to academic discourse regarding underserved groups;</i>
Feeling for the <i>need to honor all members of their constituencies (e.g., staff, parents, community members);</i>
Tendency to <i>lead by example to meet an unresolved educational need or challenge for the purpose of giving back to the marginalized community with which they identified and that also served to support their own academic journeys;</i>
Feeling that it was <i>their responsibility to bring critical issues with regard to race, ethnicity, gender, and class to their constituents for resolution. If they didn’t address issues around race, language, gender, and power, critical issues would not be brought to surface;</i>
Feeling for the <i>need to build trust when working with mainstream constituents or partners or others who do not share an affinity toward issues related to educational equity;</i>
Led by what they call “spirit” or practice a variation of servant leadership, where <i>expression of leadership practices that might be classified as transformative, servant leadership for those who work ultimately to serve the greater good.</i>

The Context: *Multicultural Canada*

Canada's modern orientation claims to embrace multiculturalism, racial tolerance, political correctness, and looking past skin color, as opposed to its past monocultural and assimilationist orientations (Henry & Tator, 2006). Multiculturalism and diversity are state sanctioned projects and official state policy, and in the present day Canadian society, racism is neither legal nor socially acceptable due to human rights legislations and shifting ideologies (Fleras, 2014).

Canada, like other Western societies, has had laws against racial and other kinds of discrimination in society and the workplace for decades (Eisenkraft, 2010). The Canadian state adopted several policies to ameliorate inequality: Multiculturalism, The Canadian Charter of Rights and Freedoms, and Employment Equity (Henry & Tator, 1999). The official multiculturalism policy, promoted by Prime Minister Pierre Elliot Trudeau, was adopted in Canada in 1971 (Citizenship and Immigration Canada, 2008). This policy emphasizes the value of cultural diversity and affirms that all citizens are equal (Esses & Gardner, 1996). It is also an affirmation of the pluralistic nature of Canadian society. The Canadian, introduced by Prime Minister John G. Diefenbaker in 1960 and the Canadian Charter of Rights and Freedoms introduced by Prime Minister Pierre Elliot Trudeau in 1981 that was enshrined in Canada's Constitution in 1982, prohibits racial discrimination in law (Matas, 1990). The Employment Equity Act was a state response to racism and became law in 1986. It aims to achieve equality in the workplace and to correct the conditions of employment for the four designated groups: women, "Aboriginal peoples", persons with disabilities, and "visible minorities". Thus, as a consequence, Canadians often deny their own racism and diversity discourse takes a unique form (Nelson & Nelson, 2004). However, despite these notions, scholars have demonstrated that racism is commonplace in Canada (Bannerji, 2000; Ghosh, 2011; Henry & Tator, 2006; Nelson

& Nelson, 2004; Kobayashi, 1990), pointed to a lack of sufficient progress in equity matters (Dua & Bhanji, 2012; Eisenkraft, 2010; Fleras, 2014; Henry & Tator, 2012; James, 2012; Ramos, 2012), and stated that these statutes are strategies of containment, rather than change (Bissoondath, 1993; Henry & Tator, 1999; Kobayashi, 1990). Views on multiculturalism's promise to "recognize, respect, and value cultural and racial difference" (Henry & Tator, 1999, p. 93) remain disputed, and multiculturalism as ideology is contested since "state policy conceals within it a racist discourse that makes it an inadequate instrument for dealing with racism" (ibid., 1999, p. 89). Furthermore, the Canadian state has been accused of promoting and controlling racism, and the efficacy of its policies and practices at various levels (federal, provincial, and municipal), its assertiveness and leadership in guarding against the tyranny of the majority, and its legislative action have been questioned (ibid., 1999). Multiculturalism perpetuates the Eurocentric notion of Western superiority and racial otherness; it has failed to address power inequities. As Henry Giroux (1992) asserts:

Multiculturalism is generally about Otherness, but is written in ways in which the dominating aspects of white culture are not called into question and the oppositional potential of difference as a site of struggle is muted. Modernism and dominant forms of multicultural education merge in their refusal to locate cultural differences in a broader examination of how the boundaries of ethnicity, race and power make visible how whiteness functions as a historical and social construction. (p. 116)

Scholars such as Fleras (2014) and Tettey and Puplampu (2005) state that despite claims of living in a post-racial and multicultural world, racism is not disappearing; it is alive and well in multicultural and multiethnic Canada. They argue that whether racism is structured through the mechanics of modernity or sustained in the more nuanced frameworks of postmodernism, its intent or effects remain unchanged: to deny and disallow as well as to exclude and exploit. Multiculturalism has "further silenced minority groups through the superficial representation of

racial equality through the celebration of ethnic food, festivals and fashion” (p. 28) leading to the definition of Canadian identity to mean white Canadians (Ash, 2004).

Lau (2008) continues:

Multiculturalism is so deeply flawed that the apparent differences it claims to celebrate, create an even greater divide by polarizing and separating cultures within its social fabric. The attempt to create a united Canadian identity is at odds with the desire to maintain one’s culture. In order to become “truly” Canadian, one must distance herself/himself from her/his own “native” culture but even then, the appearance of racialized skin will never fully allow racial minorities to be “real” Canadians. . . . Superficially, multiculturalism has been achieved but the fact is that democratic racism is an authentic reality and result of the social context. (p. 28-29)

Racism in Canada

Racism in Canada takes on unique forms. According to Henry and Tator (2009), racialized minorities continue to be politely denied equitable access to housing, employment, media, education, policing and social services. Henry and Tator (2009) describe the nature and dynamics of racism in Canada in the introduction to their book, *The Colour of Democracy:*

Racism in Canadian Society, by saying:

In spite of the historical and contemporary evidence of racism as a pervasive and intractable reality in Canada, the above statements [*I am not a racist. She/he is not a racist. This is not a racist institution. Canada is not a racist society.*] have become mantras, which, when repeated, cast an illusory spell that has allowed Canadians to ignore the harsh reality of a society divided by colour and ethnicity. Canada suffers from historical amnesia. Its citizens and institutions function in a state of collective denial. Canadians have obliterated from their collective memory the racist laws, policies, and practices that have shaped their major social, cultural, political, and economic institutions for three hundred years.

Racialized beliefs and practices, although widespread and persistent, are frequently invisible to everyone but those who suffer from them. White Canadians tend to dismiss evidence of their racial prejudice and their differential treatment of minorities. Victims’ testimonies are unheard and their experiences unacknowledged. Public-sector agencies conduct extensive consultations and then fail to translate their knowledge into substantive initiatives. Government bodies establish task forces and commissions of inquiry on racism to demonstrate their grave concern; their findings and recommendations are

ignored. Academics produce empirical studies documenting the ways that racialized and Indigenous peoples are denied power, equity, and rights, and the studies are then buried . . . fundamental racial inequality continues to affect the lives of racialized and Indigenous peoples in Canada. (p. 1)

Henry and Tator (2009) state that at each of these sectors, resistance to anti-racism policies and programs and the backlash against equity initiatives comes from individuals, organizations, and systems. Maintaining the status quo and resistance to change hinder any efforts to promote equity (ibid., 2009).

Canadians are said to appear “deeply ambivalent about the public recognition of other cultures, the freedom of racialized and Indigenous cultural groups to maintain their unique identities, and the right of minorities to function in a society free of racism (ibid., 2009, p. 9). Canada’s heritage has bequeathed a powerful set of perceptions and behavioural patterns regarding racialized and Indigenous peoples which are deeply entrenched systems of White dominance that perpetuate inequity and oppression against the socially and economically disadvantaged (Henry & Tator, 2006). Acknowledging and remedying racism in Canada, however, remains a challenge due to the deep attachment Canadians have to assumptions such as meritocracy. Hence, “those who experience racial bias or differential treatment are considered somehow responsible for their state, resulting in a ‘blame it on the victim’ syndrome” (ibid., 2006, p. 2). It also creates dissonance in Canadian society where there is a “constant and fundamental moral tension between the everyday experiences of racialized and Aboriginal peoples and the perceptions of those who have the power to redefine that reality—politicians, bureaucrats, educators, judges, journalists, and the corporate elite” (Henry & Tator, 2009, p. 2). Most Canadian individuals, organizations, and institutions pay lip service rather than be truly committed to ensure equality in this pluralistic society because they “are far more committed to maintaining or increasing their own power” (ibid., 2009, p. 2).

Power, what racism is essentially about (Haynes, 2003), is exerted and employed to disadvantage the racially marginalized in Canada, those whose racial identity is created in relation to the non-white racial identity, that is, the “white norm” in this country (Bannerji, 1987). In Canada, multiculturalism and diversity are state sanctioned projects and official state policy, therefore, diversity rhetoric takes on unique forms here compared to other parts of the world. Racism is not just the overt acts of horror that are committed based on racial differences. It is also the *everyday racism* that racialized people face every day (Essed, 1991). It is embedded in the foundations upon which this country is built, and it is engrained in its social institutions.

Everyday racism is

the notion that racism pervades our daily social interactions as well as the social, political and institutional interactions and policies that take place on a daily basis. It is so entrenched in our daily actions and experiences that it is difficult to detect. (Lau, 2008, p. 23)

Philomena Essed (1991) highlights this notion of insidious racism by naming it *everyday racism*. She explains that it “is infused into familiar practices . . . socialized attitudes and behavior [and] its systematic nature indicates that everyday racism includes cumulative instantiation” (p. 3). Lau (2008), Himani Bannerji (1987) and Roxana Ng (1993b; 1995) call this *common-sense racism*.

Bannerji (1987) explains:

Whereas clearly stated racism definitely exists, the more problematic aspect for us is this common sense racism which holds the norms and forms thrown up by a few hundred years of pillage, extermination, slavery, colonization and neo-colonization. It is these diffused normalized sets of assumptions, knowledge, and so-called cultural practices that we come across racism in its most powerful, because pervasive form. These norms and forms are so much a daily currency, they have been around for so long in different incarnations, that they are not mostly (even for an anti-racist person) objects of investigation for they are not even visible. They produce silences or absences, creating gaps and fissures through which non-white women, for example, disappear from the social surface. Racism becomes an everyday life and ‘normal’ way of seeing. (p. 11)

Lau (2008) states that “this type of racism highlights the silence that becomes a common symptom of racism; if it cannot be named, then it must not exist. The visible becomes invisible” (p. 23). Ng (1995) adds that it is the “unintentional and unconscious acts that result in the silencing, exclusion, subordination and exploitation of minority groups” (p. 133).

Democratic racism is another consideration when examining the everyday racism within the Canadian context. Henry and Tator (2000) interpret the significance of race and racism in the everyday lives of racialized individuals and communities in relation to the construction of Canada as a democratic racist society by discussing democratic racism. They describe this phenomenon:

The primary characteristic of democratic racism—the most appropriate model for understanding how and why racism continues in Canada—is the justification of the inherent conflict between the egalitarian values of justice and fairness and the racist ideologies reflected in the collective mass-belief system as well as the racist attitudes, perceptions and assumptions of individuals. (p. 19)

Thus, despite the mythical multicultural attitude that policy makers and politicians have taken, racial hierarchy is still perpetuated in the beliefs and attitudes of the Canadian society

In attempting to understand the Canadian context, the Racial Microaggressions Theory (Sue, Capodilupo, et al., 2007) also seems well suited to understand the complex range of experiences of the covert forms of racism that may be particularly salient in Canada. A few empirical investigations have addressed racial microaggressions in Canada; by contrast, racial microaggressions research is growing at a prolific rate in the United States (Houshmand, Spanierman, & Tafarodi, 2014). *Racial microaggressions* are:

brief and commonplace daily verbal, behavioral, and environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults to the target person or group. They are not limited to human encounters alone but may also be environmental in nature, as when a person of color is exposed to an office setting that unintentionally assails his or her racial identity. (Sue, Capodilupo, et al., 2007, p. 273)

Microaggressions can be identified in three forms: *microassault*, *microinsult*, and *microinvalidation* (ibid., 2007). Firstly, a *microassault* is “an explicit racial derogation characterized primarily by a verbal or nonverbal attack meant to hurt the intended victim through name-calling, avoidant behavior, or purposeful discriminatory actions (ibid., 2007, p. 274). Some examples are referring to someone as “colored,” using racial epithets, discouraging interracial interactions, and deliberately serving a White patron before someone who is visibly of a racialized or Indigenous background. Microassaults are said to be conscious and deliberate, similar to the “old fashioned” racism conducted on an individual level. They are generally expressed in limited “private” situations, hence *micro*, that allow the perpetrator some degree of anonymity (ibid., 2007).

Secondly, a *microinsult* is “characterized by communications that convey rudeness and insensitivity and demean a person’s racial heritage or identity. Microinsults represent subtle snubs, frequently unknown to the perpetrator, but clearly convey a hidden insulting message to the recipient of color”. A few examples of microinsults are provided:

A White employer telling a prospective candidate of color “I believe the most qualified person should get the job, regardless of race” or when an employee of color is asked “How did you get your job?”, the underlying message from the perspective of the recipient may be twofold: (a) People of color are not qualified, and (b) as a minority group member, you must have obtained the position through some affirmative action or quota program and not because of ability. Such statements are not necessarily aggressions, but context is important. Hearing these statements frequently when used against affirmative action makes the recipient likely to experience them as aggressions. Microinsults can also occur nonverbally, as when a White teacher fails to acknowledge students of color in the classroom or when a White supervisor seems distracted during a conversation with a Black employee by avoiding eye contact or turning away (Hinton, 2004). In this case, the message conveyed to persons of color is that their contributions are unimportant (ibid., 2007, p. 275).

Finally, a *microinvalidation* is “characterized by communications that exclude, negate, or nullify the psychological thoughts, feelings, or experiential reality of a person of color” (Sue, Capodilupo, et al., 2007, p. 274). A few examples of microinvalidations are provided:

When Asian Americans (born and raised in the United States) are complimented for speaking good English or are repeatedly asked where they were born, the effect is to negate their U.S. American heritage and to convey that they are perpetual foreigners. When Blacks are told that “I don’t see color” or “We are all human beings,” the effect is to negate their experiences as racial/cultural beings (ibid., 2007, p. 275).

As explained in the beginning of this section, Canadians find it difficult to believe that they engage in discriminatory behaviors and view themselves as believers in equality and democracy, thus, the microaggressive acts committed are usually explained by seemingly nonbiased and valid reasons. However, it is in this invisibility of the racial microaggressions that the power lies, and they could be invisible to the perpetrator and the recipient as well (Sue, 2005). Nonetheless, microaggressions remain detrimental and “not minimally harmful” (Williams & Collins, 1995), and how one reacts to a microaggression may have differential effects. According to Sue, Capodilupo, et al. (2007), when a microaggression happens, a common, if not a universal, reaction occurs:

the victim is usually placed in a catch-22. The immediate reaction might be a series of questions: Did what I think happened, really happen? Was this a deliberate act or an unintentional slight? How should I respond? Sit and stew on it or confront the person? If I bring the topic up, how do I prove it? Is it really worth the effort? Should I just drop the matter? (ibid., 2007, p. 276).

This is because the person must determine whether a microaggression has occurred. The recipient of these microaggressions may decide to do nothing, and this is a frequent response from racialized others because the victims of such behaviors may be:

(a) unable to determine whether a microaggression has occurred, (b) at a loss for how to respond, (c) fearful of the consequences, (d) rationalizing that “it won’t

do any good anyway,” or (e) engaging in self-deception through denial (“It didn’t happen.”) (Sue, Capodilupo, et al., 2007, p. 279)

A third response may be with anger and striking back and is likely to engender negative consequences for both parties since the victim will “likely to be accused of being racially oversensitive or paranoid or told that their emotional outbursts confirm stereotypes about minorities . . . may lend credence to the belief that they are hostile, angry, impulsive, and prone to violence” (ibid., 2007, p. 279). Moreover, while venting may make the recipient feel better, the outcome may result in greater hostility by the dominant White group towards racialized or Indigenous individuals, so they are “damned if you do, and damned if you don’t.” Finally, Sue, Capodilupo, et al. (2007) state that research that points to adaptive ways of handling microaggressions is lacking. They also suggest the need to increase the awareness and sensitivity of the dominant White group to microaggressions so that they accept responsibility for their behaviors and for changing them (Solo´rzano et al., 2000, as cited in Sue, Capodilupo, et al., 2007, p. 279).

Figure 2 presents a visual representation of the three large classes of microaggressions, the themes under each category, and their relationship to one another. It asserts that the presence of microaggressions leads to *Environmental Microaggressions* on the *Macro-level* where racial assaults, insults and invalidations are manifested on systemic and environmental level.

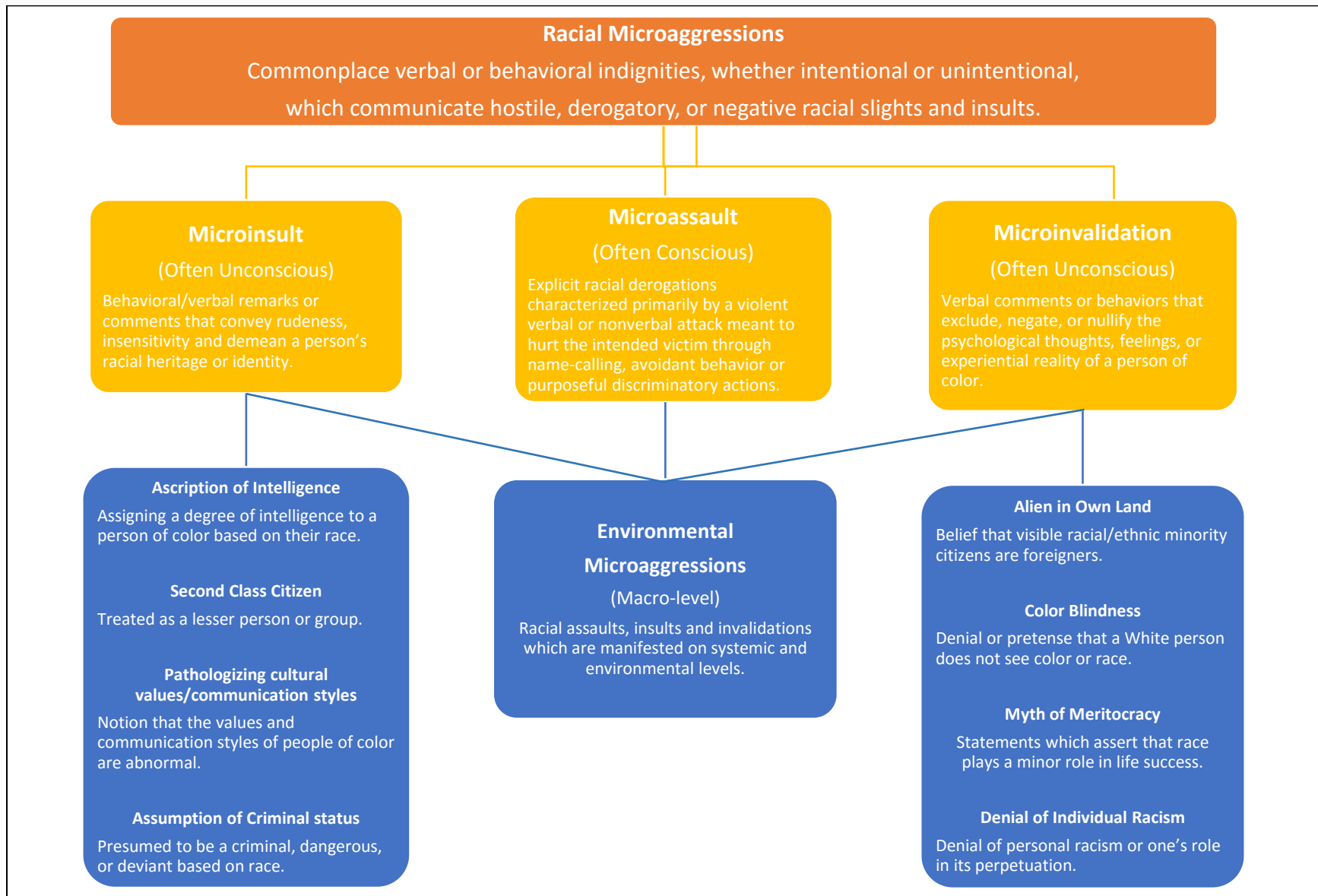


Figure 2. Categories of and relationships among racial microaggressions. Source: Sue, Capodilupo, Torino, Bucceri, Holder, Nadal, & Esquilin (2007).

Employment Equity & Federal Contractors Program

The report of the Royal Commission on Equality in Employment (1984), intended to address the lack of progress experienced through previous voluntary affirmative action programs, called for Canada to adopt policies, practices, and interventions so that four designated groups could overcome formidable obstacles in employment (Ramos, 2012). The four designated groups were women, racialized people ('visible minorities' in the report), Indigenous people ('Aboriginal people' in the report), and persons with disabilities. In 1986, the Employment Equity Act (EEA) was implemented to achieve equality in the workplace, eliminate obstacles to employment opportunities, and correct disadvantageous conditions for employment of designated minority groups (Nakhaie, 2013). The Act stated that employment equity required special measures and the accommodation of differences and not simply treating persons the same way. Employment Equity is surrounded by many controversies including the dominant White group victimization, contribution to Otherness of the designated groups, and contribution to the discourse of equal opportunity in Canada while masking inequities and oppressions (Henry & Tator, 2009). The EEA asks employers to establish achievable goals by requiring them to institute policies and practices and make reasonable accommodations to ensure that persons in the designated groups achieve a degree of representation that reflects in "(i) the Canadian workforce; or (ii) those segments of the Canadian workforce that are identifiable by qualifications, eligibility or geography and from which the employer may reasonably be expected to draw employees" (EEA, 1986, Section 4; EEA, 1995, Section 5b). The Employment Equity Act was adopted by Parliament and amended in 1995 to apply to the federal Public Service.

Out of the EEA came the Federal Contractors Program (FCP) in 1986 to "ensure that contractors who do business with the Government of Canada achieve and maintain a workforce

that is representative of the Canadian workforce”. It mandated that any provincially regulated entity doing \$200,000 or more of contracts with the federal government must promote workplace diversity and document those efforts through collecting and making available data on numerical representation of designated groups. Most recently, effective June 27, 2013 a redesigned FCP came into effect which includes:

- (i) an increase in the contract threshold from \$200,000 to \$1 million to support the Government's commitment to reduce regulatory red tape burden for small- to medium-sized employers; and
- (ii) assessments that focus on achievement of results enabling contractors to determine initiatives best suited to their organization in order to achieve employment equity objectives. (Federal Contractors Program, 2015)

According to Ramos (2012), the principles of this program have shaped and influenced the hiring practices in Canadian universities since it was implemented. However, the governments' initiatives in promotion of equity policies in educational and employment institutions have sparked a lot of controversy and “became subjects of intense debate by academics and commentators” (Nakhaie, 2013, p. 44). In a paper which examines the extent to which university professors in Canada are supportive of policies that set targets for admission to colleges and universities and that help increase employment opportunities for racial and ethnic minorities in the wider market, Nakhaie (2013) states that supporters of the implementation of Employment Equity (EE) programs in Canadian institutions or Affirmative Action (AA) in the U.S. focus on hiring of qualified minorities believing that such policies are intended to combat past and current discrimination against the designated groups and also to help the development of an ideal just society. On the other hand, opponents of EE policies tend to ignore the inequalities experienced

by racial minorities and instead foster the idea that the social system is open to all referring to such policies as systemic preferential hiring, quota hiring, reverse discrimination, sociological apartheid, and/or undermining of merit (ibid., 2013). They tend to focus on individual issues such as cultural values, motivation, linguistic obstacles, skill deficiencies, and lack of training as the reasons for the disadvantage of minorities (ibid., 2013). Moreover, opponents also use the language of justice to suggest that EE policies result in special treatment but ignore fairness and inclusiveness. By doing so, according to Nakhaie (2013),

they helped construct the dominant groups as disadvantaged and minority groups as incompetent and undeserving blaming minorities for their disadvantages . . . the debate on EE is largely rooted in the struggle of whether the state should even minimally promote equality or let the market decide and organize the workforce. This is a struggle between those who favour redistributive social justice and those who support the neoliberal model of market hegemony. (Ibid., 2013, p. 46)

By using a large study conducted in 2001, Nakhaie (2013) showed that the most important explanation for the support of race-directed equity legislation “is rooted in the perception of discrimination and a left-oriented ideology which includes egalitarianism, union support, and strike militancy . . . [and] that racialized minorities are more, and higher income individuals are less, supportive of race-targeted equity policies” (ibid., 2013, p. 43).

In an attempt to make some informed and accurate assessments of the representation of racialized and Indigenous faculty in Canadian universities Dua and Bhanji’s (2012) study analyzed data collected in compliance with the FCP through university developed and administered self-identification questionnaires which were contained on university websites (English-medium public funded universities). However, their findings reveal that there are significant variations among universities in the percentage of racialized and Indigenous faculty; that there is a relationship between Employment Equity policies and higher percentages of racialized and Indigenous faculty; that the expectation that racialized and Indigenous faculty

would be over-represented among contract faculty does not hold for racialized faculty, and that racialized and Indigenous faculty tend to be clustered in certain faculties (Dua & Bhanji, 2012).

Dua and Bhanji (2012) state that only 17 of 50 universities provided public access to data on representation of racialized faculty in all teaching appointments, 16 of 50 universities provided data on Indigenous faculty in all teaching appointments, 16 of 50 universities provided data on disability, but 42 of 50 presented data on the percentage of women in all teaching appointments. In the presented data, Dua and Bhanji (2012) found an existing lack of uniformity in the disclosure of statistics and an exacerbation of this lack of uniformity in disclosure of statistics by the shifting language used in data collection. There were three areas in which universities varied in the definitions they employed while collecting, analysing and presenting data: first, a difference in defining fulltime faculty; second, a difference in defining ‘Visible Minorities’; finally, a difference in what universities employed and defined as ‘External Availability’.

For the census derived ‘External Availability’ figures which are used to compare the internal percentage of employees for each designated group and occupation to the external availability, some universities employed Census Canada figures of the percentage of ‘Visible Minorities’ in Canada; others employed figures of the percentage of ‘Visible Minorities’ in the province in which they are located, or in the municipality in which they are located (ibid., 2012). Finally, this study points to a need for comprehensive and robust data on racialized and Indigenous faculty in Canadian Universities to adequately assess the patterns of numerical representation, but it concludes by pointing out that:

The recent developments within the Federal Government are leading to the erosion of data collection, rather than to the strengthening of it. For example, the erosion of the long form in the Census will further erode our ability to make an assessment of the numerical representation of equity-seeking groups.

Furthermore, the most recent development of removing Universities from the FCP will further erode our possibility of gaining access to such data. Thus, while the need for more robust data is significant, such changes suggest that we are moving in a direction where we will have less data in the future. (Ibid., 2012, p. 69)

While there is difficulty in making assessments on the numerical representation of racialized and Indigenous faculty because “nuanced data is not readily available at the national level” (ibid., 2012, p. 51), Ramos (2012) suggests that accounting for education or human capital in comparisons of representation offers more meaningful and accurate comparisons as a general rule. In fact, by using data from the 1991, 1996, 2001, and 2006 Canadian censuses, Ramos (2012) illustrated that when considering the pool of equity groups with a doctorate, the highest skills needed to work as university professors, women have an apparent overrepresentation among those whose occupation is university professor, Indigenous peoples are slightly underrepresented, but, racialized groups are “considerably underrepresented and the degree of underrepresentation between those with earned doctorates compared to those whose occupation is university professor increases over time” (p. 29).

These results suggest that EE policies have not benefitted racialized Canadians. Therefore, it should be of concern to policy makers in Canada as to whether current equity policies are adequate for all equity groups. Finally, as mentioned by Ramos (2012), it also confirms previous warnings of the significant racial inequalities in Canada and the failure of existing equity policies in addressing systemic and entrenched underrepresentation of Visible Minorities, as identified by Reitz and Banerjee (2007), James (2007), and Stewart (2009).

Racialized and Indigenous Faculty in Canadian Universities

Despite claims that Canadian universities are institutions which are open to “diversity” and contrary to universities’ job advertisements, websites, and policies which state that diversity is “valued for the different knowledge and experiences it brings to institutions” (James, 2012, p.

134), Canadian universities remain largely white and male (CAUT, 2010, p. 1). And race continues to be salient, and a discourse of denial is “still strongly held by the more traditional members of the Academy, especially those who are influenced by a liberal ideology that unless there is the intention to be racist, it [racism] does not exist” (Henry & Tator, 2012, p. 75).

Moreover, the university seems eager to pay lip-service to ideas related to equality, equity, and anti-racism, but is not committed to real institutional change (James; 2012; Henry & Tator, 2012). According to Eisenkraft (2010), universities remain the “old boys’ club”, and Ahmed (2012) states that diversity in institutions represents an opportunity for a symbolic celebration of their purported commitment to the changing population. Talks of structural racism, systemic barriers, denial of opportunity, democratic racism, a chilly climate, and isolating and marginalizing experiences are consistent themes in describing the experiences of racialized and Indigenous faculty in the academy (Eisenkraft, 2010; Denton & Zeytinoglu, 1993; Henry & Tator, 1994b; James, 2012; Mahtani, 2012; Nakhaie, 2004). “Structural racism may occur in hiring, promotion, governance or research and curriculum, or it may sustain a biased status quo on campus” (Eisenkraft, 2010). According to Henry and Tator (2012), “systemic barriers persist within the Canadian university” (p. 98). Thus, racialized and Indigenous Canadians still face barriers to accessing the university professorate (Ramos, 2012).

Members of these groups who manage to gain access to university positions are expected to fit in and work in a “culture and routines of academic work [which] remain persistently -- and in some cases, become increasingly -- individualistic, competitive, retributive, alienating, routinized, and subject to actuarial measures of performance rather than allowing for dialogue, support, and transformation” (James, 2012, p. 133). Racialized and Indigenous individuals are treated as guests or temporary residents in the dominant groups’ (White) organizations, and they

are expected to return this hospitality by integrating and being diverse and allowing the celebration of their diversity (Ahmed, 2012). They are expected to conform and comply with the neoliberal culture of the university despite its anti-social doctrine, negative effects on health, and capacity to undermine collegiality and open debate (James, 2012). Racialized and Indigenous faculty are expected to conduct non-threatening research and to abstain from rocking-the-boat by discussing controversial issues such as racism and anti-racism or they will be firmly sanctioned (Bakan & Kobayashi, 2002; Eisenkraft, 2010; Essien, 2003; Razack, 2003). Racialized and Indigenous faculty are also led to believe that they are not perceived to be leadership material or capable of becoming deans or assuming higher level positions in management (Henry & Tator, 2012). They are rarely represented in university administration, despite a significant increase in their population share (Nakhaie, 2004).

Henry and Tator (2009) state that a culture of Whiteness operates within the academy where the learning and workplace culture is characterized by invisibility, marginalization and oppression of non-Whites. On the one hand racialized faculty are made invisible in the various ways in which they are marginalized, erased, silenced, ignored, or seen and not heard (Gause, 2011), and on the other, they are simultaneously hypervisible through their racialization/racial differences in a culture of Whiteness (Orelus, 2013). Whiteness in academia also pertains to what knowledge is ill/legitimized whether in the classroom or in research. It aims to have jurisdiction or control over the construction, reconstruction and dissemination of knowledge and to maintain the privileges of whites in academia while marginalizing non-whites by creating barriers and obstacles on their journey to advancement in academia. Baffoe, Asimeng-Boahene, and Ogbuagu (2014) sum up Whiteness in academia by saying:

The field of academic research and publication have traditionally been the almost exclusive domain of White Academics. They institute, control and apply

“White codes” to syndicate the publication of academic journals, magazines and books, all from their White privileged positions in academia especially in the Western World. As a result of this, non-white academics especially those from the so-called Third World have had a lot of difficulty moving ahead in the world of academic research and especially publication in the journals, magazines and books that are controlled exclusively by White academics. Knowledge, in this sense, is therefore constructed, reconstructed, distributed and reproduced by Whites who, more often than not, see no value in the knowledge base of academics and researchers from the so-called Third World. (p. 13)

Scheurich and Young (1997) emphasize that even attempting to fit into or survive in academia’s Whiteness is not easy and sets non-Whites at a disadvantage:

While scholars of color have had to wear these “white” clothes (be bicultural) so that they could succeed in research communities, however, sociologically, historically, or culturally ill-fitting those clothes might be, white scholars have virtually never had to think about wearing the epistemological clothes of people of color or even to consider the idea of such “strange” apparel. (p. 143)

In a study that attempted to examine the degree to which equity groups are underrepresented in Canadian universities, Ramos (2012) used data from the 1991, 1996, 2001, and 2006 Canadian Censuses. He found that accounting for education or human capital offers more meaningful and accurate comparisons of representation and this should be the standard to which future research strives. He also found that when the proportion of equity groups with earned doctorates is examined and compared against the proportion working as university professors, we see surprising results: women appear to be overrepresented or at parity depending on the calculation used, Indigenous people are almost at parity or slightly underrepresented, and racialized people (called Visible Minorities in that study) are underrepresented regardless of the measurement or method used to assess their representation in the professoriate. Ramos (2012) states that,

Visible minority Canadians . . . accounted for almost 9 percent of the adult population in 1991 and 18 percent in 2006. By contrast they made up about 18 percent of adults with earned doctorates in 1991 and 24 percent in 2006. At both points in time, visible minorities appear to be overrepresented among earned doctorates relative to their proportion in the general population, yet the degree of overrepresentation decreased

dramatically over time. When we look at the population of university professors, we find that visible minorities accounted for approximately 12 percent of them in 1991 and 16 percent in 2006. (p.18)

The Ramos (2012) study has implications related to the need for collecting systematic data that matches human capital to occupations for all members of society for accurate representations, an initiative which seems difficult after the scaling down of the 2011 Census and replacing the long census form with The National Household Survey. The study also showed a need for new equity initiatives and more aggressive policies to hire visible minorities into the professorate because, as the study showed, the hard work of racialized Canadians in obtaining higher than average rates of earned doctorates and many years of equity policies are not paying off (ibid., 2012).

In a paper based on 89 interviews conducted with racialized and Indigenous faculty at ten Canadian universities, Henry and Tator (2012) found that “many racialized faculty, especially Black women, expressed their loneliness and alienation from the university, their departments, and their colleagues” (p. 75). Other important themes noted in the interviews were the emphasis in most Canadian universities on the Eurocentric curriculum and, in some disciplines, the dominance of the ‘canon’; Underrepresentation of racialized faculty; Tenure and Promotion Processes which it is believed adversely affect racialized faculty; Critical, Applied and Community Research which is not valued especially for tenure and promotion purposes; Tokenism; Policies, Practices of the university in general and Senior Administration is particularly criticized because the important positions are often staffed by white men; Departmental Management is accused of being insensitive to minority faculty needs. Finally, the paper noted that “the strength of liberalism as a defining ideology in the academy is challenged by those who are stigmatized, isolated, and marginalized within the Canadian University” (ibid., 2012, p. 98).

Similarly, in a paper based on twenty-three interviews (using narration or storytelling as the main framework), Henry (2012) found that Indigenous faculty in Canadian universities shared some concerns with racialized faculty such as under-representation, the lack of diversity among senior administration, lack of support and mentoring, a heavy service burden, and the policies around tenure and promotion decisions which were developed by White faculty and administrators based on White faculty as the norm. Henry (2012) also found that there are many apprehensions related to heritage and cultural lifestyle that are unique to Indigenous faculty who make up about 0.9% of total university faculty in Canada. Other concerns for Indigenous faculty included concerns that their few numbers are highly concentrated in certain disciplines (helping disciplines such as social work, education and law) and structural concerns for Indigenous departments and programs such as who should teach Indigenous studies and about the design and mainstreaming of these courses (ibid., 2012).

Simply put, in terms of their knowledge, abilities, potentials and achievements, racialized and Indigenous individuals have to work harder to be noticed and seen (Kanter, 1993). Nakhaie (2007) showed that after controlling for publication, experience, discipline, gender, place of birth, and marital status, being of a racialized status negatively affected the odds of placement in the associate rank by 37 percent. Many have argued that educational institutions tolerate prejudice, discrimination, and racism and are insensitive to ethnic and racial minorities with regard to validating and valuing only particular (Eurocentric) kinds of knowledge, curriculum, pedagogy, assessment, and streaming (Henry & Tator, 2012). Ethnic and racial minorities are said to lack access, participation, and representation, which result in their marginalization in educational institutions (Nakhaie, 2004). According to Jacobson (2012), “inside and outside the classroom, faculty of color report challenges to their authority and credibility, students’

resistance to their cultural perspective when it contests students' dominant worldview, and negative teaching evaluations" (p. 270).

James (2012) analyzed approximately eighty-nine interviews with racialized and Indigenous faculty members from a wide range of universities in different provinces and in large and small institutions across Canada and found that members of these groups "employ three strategic tendencies—compliance, pragmatism, and critical participation—to maintain their presence in their universities and assert their role as professors" (p. 133). In so doing, these faculty members conform to, resist, and/or transform the institution (ibid., 2012). According to James (2012), "the idea that faculty members adopt specific strategies of survival draws attention not only to the racialized experiences of professors, but recognizes the agency these individuals exert" (p. 151). He suggests giving attention to the experiences, interpretations, and strategies of racialized faculty members in different faculties and disciplines in academic institutions across Canada, because that can further facilitate the discussion "on effective ways to achieve the type of institutional transformation in which diversity becomes more than a brand, but something that can prove meaningful through the diverse and enriching discourses, scholarship, and experience it brings to Canadian universities" (p. 151).

In a discussion on moving beyond survival strategies in the chilly climate of the academy, racialized and Indigenous faculty from campuses across Canada stated that they were tired of simply surviving and that they wanted to bring about changes (Dua & Lawrence, 2000). According to Dua and Lawrence (2000), the different strategies that were explored included "the need to create a critical mass in hiring, to bring anti-racist and Indigenous thought more centrally into the curriculum, to have the university develop teaching supports and acknowledge systemic discrimination, and to build communities of support" (p. 118). The participants suggested

speaking out about the extent of racism within academia as a first step, and they also pointed to the need of building support and communities inside and outside the university “with progressive White faculty as well as faculty of colour and Aboriginal faculty members” (ibid., 2000, p. 118).

Attention to how Canadian universities are dominated by a culture of Whiteness and suffer from racism continues to gain attention. A few examples follow.

In a book that addresses important questions of anti-racism and its connection with difference in a variety of educational contexts and schooling practices focusing on the Canadian context, titled *Mapping the Terrain: Power, Knowledge and Anti-Racism Education*, Dei and Calliste (2000) explain that our schools, colleges and universities continue to be powerful sites through which race knowledge is produced, organized and regulated. The authors state that marginalized bodies are often silenced and made to feel invisible through institutional failures to take issues of race and social oppression seriously, as well as the failure to acknowledge multiple lived experiences and alternative knowledges.

Similarly, Henry and Tator (2009) draw attention to the impact of hegemonic Whiteness and the processes of racialization that continue to function in the Canadian academy by drawing upon an extensive body of literature and empirical investigations of racism in Canadian academic institutions in a book titled *Racism in the Canadian University: Demanding Social Justice, Inclusion, and Equity*. The authors assert that access and equity are often denied to racialized faculty and students in the everyday values, norms, discourses, and practices within the dominant White Anglocentric, Eurocentric, and racialized culture which can sometimes create a hostile, oppressive, and unsafe learning and working environments.

More recently, Richard Chavolla (2016) summed up the history of “diversity” in Canadian universities by stating in the earlier days of policy and practice, universities attempted

to manage diversity and promote tolerance for those underrepresented groups that were entering the campus in greater numbers due to their persistence, and when higher education leaders saw the need and value of diversity, recruitment initiatives increased the numbers further. But now, he stated, diversity in numbers and bodies is no longer enough and that inclusion is what is needed in the curriculum, the pedagogy, the research, the publications, the policies, the workplace and classroom, and the historical symbols and implicit messages imbedded in the everyday life of the campus.

An example of what Chavolla refers to are the few incidents that happened at Queen's University and later led to several investigations in 1991 and 2003. The 1991 incident was based on discriminatory issues in the classroom, and the investigation that followed pointed to the need for making curriculum changes and to the need of making recruitment and selection criteria for new faculty in order to make the university more representative of student demographics (Henry & Tator, 2009). However, in 2003, six racialized female faculty left claiming to experience racism at the school which led to the university commissioning another investigation and report which found that the culture of Whiteness continues to dominate the values, norms, and philosophy of the university (ibid., 2009). Recently, in a study conducted by a graduate student on the experiences of racialized female faculty at Queen's in 2009, it was found that the university "still suffers from a 'culture of whiteness' and racism, and needs to make greater efforts to confront these issues or continue to have difficulties retaining racialized female faculty" (Maharaj, 2009, p. ii). These incidents point to the perpetuation of racism, which exists in Canadian universities.

In McGill University's *Daily* (2015), a comprehensive article outlined the scope of underrepresentation at McGill in terms of racialized professors in different departments. It

emphasized the necessity for student support in bringing about change. Interviewed professors stated that in regards to representation, diversifying McGill's population must penetrate the higher administrative positions and should not simply focus on the student and faculty bodies (Bastani & Tesfaye, 2015). One faculty member explained that race is not talked about enough at McGill; she said that she found issues related to race are minimized and silenced in Canada, and at McGill in particular. Another faculty member challenged the concept of objective qualifications saying, "White people who possess the degrees are still not meritorious enough to own [their] positions . . . they've been given them through networks of power and privilege that are also quota systems that are hidden". This participant continued, "and if we, people of colour, enter those, or intercede, or intervene . . . they call it quota, they call it tokenization . . . but really, the reality for us as people of colour is that if you sit down with us and look at our CVs . . . we're overqualified and underpaid." Administration excused their lack of action by citing "funding and resource shortages," which the writer described as "disheartening . . . [and] . . . indicative of a lack of concern, and a refusal to take the systemic exclusion of racialized faculty seriously".

More recently, and at one of Canada's largest post-secondary institutions, UBC, the sudden resignation of the first Indo-Canadian president after 13 months on the job continues to make headlines. Dr. Arvind Gupta resigned on August 7, 2015 without any kind of reasoning or explanations due to non-disclosure agreements. However, many speculations surfaced, among which one was by a professor of Leadership Studies: Gender and Diversity, Dr. Jennifer Berdahl. In her blog, Dr. Berdahl wrote, "I believe that part of this outcome is that Arvind Gupta lost the masculinity contest among the leadership at UBC, as most women and minorities do at institutions dominated by white men" (Berdahl, 2015a).

This blog post, see Figure 3 for the full post, created a series of controversies which eventually led to the resignation of the chair of the Board of Governors (John Montalbano) and several academic freedom issues at UBC (CBC News, 2016). In an interview with CBC News on January 28, 2016, Dr. Berdahl stated, “It does seem like a clique of what have been called ‘bullies’ confronted Gupta repeatedly and challenged his authority and tried to direct his presidency in an inappropriate way and eventually chased him out” (ibid., 2016).

In another blog post, Dr. Berdahl states that “research shows that diversity improves innovation, creativity, impact, and performance” (Berdahl, 2016). She continues:

If minority (ingroup) members want to be successful they must adapt to majority (outgroup) norms. Yet by doing so they get negative feedback from other ingroup members who think they're betraying their heritage and the ingroup. Not only do they lose support from their own ingroup, they don't have the secure support of the outgroup. This leaves them very vulnerable. . . . Having to make personal sacrifices, experiencing a lack of organizational support, being underrepresented, and being subjected to biased treatment leads women and minorities to distance themselves from their ingroups while trying to fit in with the outgroup's (majority) norms. This, in turn, leads to the perpetuation of inequality and disadvantage for women and minorities and the loss of the benefits of diversity. (Ibid., 2016)

New information continues to surface about Dr. Gupta's resignation. It is also drawing attention to issues related to the experiences of racialized people in Canadian universities, inclusive diversity, governance of higher education, and academic freedom, both in universities and on the public agenda (Cafley, 2016; Paul, 2016).

Did President Arvind Gupta Lose the Masculinity Contest?



As a conference of interdisciplinary scholars studying [Work as a Masculinity Contest](#) came to an end today, the resignation of Arvind Gupta as UBC's president after a year in office was [announced](#). I do not claim to know the ins and outs of this unfortunate outcome. UBC either failed in selecting, or in supporting, him as president. But what I do have are my personal observations and experiences after my first year here as the inaugural Montalbano Professor of Leadership Studies: Gender and Diversity. I believe that part of this outcome is that Arvind Gupta lost the masculinity contest among the leadership at UBC, as most women and minorities do at institutions dominated by white men.

President Gupta was the first brown man to be UBC president. He isn't tall or physically imposing. He advocates for women and visible minorities in leadership – a stance that has been [empirically demonstrated](#) to hurt men at work. I had the pleasure of speaking with him on this topic to UBC alumni in [Calgary](#) and [Toronto](#), and it was clear that he is convinced of the need to bring and keep all forms of talent into the Canadian workplace, no matter its size, style, or packaging.

I also had the pleasure of serving on an executive search committee he chaired. In leading that committee he sought and listened to everyone's opinions, from students through deans. He expressed uncertainty when he was uncertain and he sought expertise from experts. He encouraged the less powerful to speak first and the more powerful to speak last. He did not share his own leanings and thoughts until it was time to make a decision, so as not to encourage others to "fall in line." In other words, he exhibited all the traits of a humble leader: one who listens to arguments and weighs their logic and information, instead of displaying and rewarding bravado as a proxy for competence.

When work is a masculinity contest, leadership does not earnestly seek expert input, express self-doubt, or empower low-status voices. Instead, those who rise to positions of leadership have won the contest of who can seem most certain and overrule or ignore divergent opinions. Risk-taking, harassment, and bullying are common. Against men this usually takes the form of "[not man enough](#)" harassment, with accusations of being a [wimp](#), lacking a [spine](#), and other attacks on their fortitude as "real men" (or leaders, which occurs for women as well). "Frat-boy" behavior sets the tone, like encouraging heavy drinking, bragging about financial, athletic, or other forms of prowess, and telling sexual jokes.

Like a lot of bias in organizations, much of this behavior is conducted without ill intention. Not all men engage in it, and some women do in order to fit in. But as research in social psychology and organizational behavior reveals, it does not lead to excellence in decision-making or performance. President Arvind Gupta was about excellence. I wish him the best in finding it in his next endeavors.

Posted 8th August 2015 by [Jennifer Berdahl](#)

Figure 3. Dr. Jennifer Berdahl's post on UBC president's resignation. Source: Berdahl (2015b, Online).

Canadian University Administrators and Leadership

University administrators play an important role in universities because they are responsible for the harmonious and effective functioning of universities by designing strategic plans, developing visions for the future, and providing leadership to maintain and improve the standard of graduate

and undergraduate programs needed in curriculum development (Nakhaie, 2004). Because student bodies at universities and the Canadian population as a whole are becoming more ethnically diverse, it is expected that this diversity be reproduced among both faculty members and university administration personnel (ibid., 2004). However, evidence in some universities suggests that racial minorities are actually under-represented among university administrators and professors, which raises questions about how much their visions, plans, and leadership lack cultural diversity and the extent to which they mirror (or not) the ethnic face of Canadian society (ibid., 2004).

In a study that evaluates the distribution of ethno-racial groups among the top administrators of Canadian universities from 1951 to 2001, as well as faculty perceptions of mistreatment of visible minorities by university administrators, ethnicity was found to be a significant impediment to achieving top positions at institutions of higher education in Canada (ibid., 2004). Nakhaie (2004) adds “the contour of the vertical mosaic is now evidently more colored: visible minorities reside at the bottom of the administrative positions in Canadian universities” (para. 26). According to the researcher, findings of this study are consistent with the literature on “blocked ethnic mobility” which suggests that ethnicity is a significant impediment to achieving top positions at institutions of higher education. However, previous research often lumped non-charter European groups with visible minorities, therefore, resulting in “an obfuscation of the injustices experienced by people of color/visible minorities” (ibid., 2004, para. 26). To conclude he pointed to “a divergent path of representation between the two broad members of the “other” (non-charter) groups: The European segments have been improving their participation in the (educational) elite while the *visible* “others” have not received due representation” (ibid., 2004, para. 26). Moreover, the results of this study suggested that the

proportion of presidents, vice-presidents, and deans of British origin has declined, though not as much as has the proportion of the population who are of British origin. The French administrative representation has generally been stable, though their proportionate share of the population has also declined.

Nakhaie (2004) also found that people of “Visible Minority” origins are more likely than other professors to perceive mistreatment by administration, and he suggests further research to establish the reality of this (mis)treatment. Nonetheless, he stated that it is possible to speculate that such perceptions have a basis in reality because the evidence presented revealed that the mobility opportunities for these groups are blocked and that they are less likely to find themselves in positions of administrative power when compared to their proportion of the professoriate and/or compared to their proportion of the population. This under-representation also indicates “their lack of decision-making power in curriculum development, in hiring and promotion, and in social network building. . . . Ethnoracial under-representation in the academy minimizes such networks and produces isolation and demoralization along with a consequent perception of marginalization, mistreatment, and discrimination” (ibid., 2004, para. 27). Additionally, the researcher points that “the more ‘different’ professors and applicants to academic and/or administrative positions have been from those sharing British origins, the more difficult their time in the academy” (ibid., para. 29). Finally, Nakhaie (2004) highlighted the need for policies that help integrate visible minorities into the academy and the need to abandon the common misconception that universities are more tolerant, more objective, and more open than other places of employment.

In a study on perceived participation in decision-making in a university setting, Denton and Zeytinoğlu (1993) analyzed responses to a 1988 survey of full-time faculty at a medium-

sized university in central Canada. The researchers found that academic rank, “visible or ethnic minority status”, and membership in networks were influential on the perceived participation in decision-making in a university. However, “no significant effect was found for the possession of a Ph.D., the amount of teaching experience, the possession of tenure, having a mentor, or the proportion of women in the division's faculty” (ibid., 1993, p. 320).

According to Denton and Zeytinoglu (1993), most decision-making positions in universities are by appointment or election among nominated candidates. Hence, supervisors’ or colleagues’ attitudes, behaviors, and beliefs concerning who should hold decision-making positions will shape individuals’ futures, and influence female and male academics’ perceived participation in their organization. Moreover, the researchers state that performing successfully in important tasks also contributes to an individual’s career advancement and that “the distribution of tasks, such as committee work and the duties of administrative positions, conveys powerful messages about faculty members' value to the organization and acceptability within the academic environment” (p. 329).

As for recommendations, Denton and Zeytinoglu (1993) identified four principles that will lead to eliminating inequalities in university decision-making: inclusion in decision-making of more members of the targeted groups; open, visible procedures for accomplishing that; equitable treatment of all affected persons; and a climate of support.

More recently, some astonishing statistics were announced by Malinda Smith (2016), Professor of Political Science at the University of Alberta. In a study completed on the Leadership of the U15 Research Universities in Canada, it was found that:

- 87% of the U15 Presidents were White
- 100% of the Provosts and Vice-Presidents Academic were White
- 87-90% of the Vice-Presidents of Research were White
- 96% of the Deans of Law were White

90% of the Deans of Business were White
93% of the Deans of Education were White

Theoretical Framework: Critical Race Theory

The theoretical framework for this thesis is based on Critical Race Theory (CRT), a movement which began in legal studies in the mid 1970's (Crenshaw et al., 1995; Delgado, 1995). With Derrick Bell as one of the main originators of the movement, earlier writers of CRT realized that new theories and strategies were needed to combat the subtler forms of racism that were gaining ground and built on the insights of two previous movements, critical legal studies and radical feminism (Delgado & Stefancic, 2012). CRT rapidly spread into other disciplines including education aiming to study and transform the relationship among race, racism, and power (ibid., 2012). According to Delgado and Stefancic (2012), many in the field of education consider themselves critical race theorists today by using CRT's ideas to understand issues of school discipline and hierarchy, tracking, controversies over curriculum and history, and IQ and achievement testing.

The tenets and perspectives of CRT differ among CRT scholars. DeCuir and Dixson (2004) state that CRT specifically involves counter-storytelling, the permanence of racism, Whiteness as property, interest convergence, and the critique of liberalism. Rollock and Gillborn (2011) list five central themes and principles of CRT: centrality of racism; White Supremacy; voices of people of color; interest convergence; and intersectionality.

Intersectionality was developed by Crenshaw (1991) as she attempted to find explanations about the overlapping aspects of oppression faced by racialized women in the USA. This new approach and methodology is now accepted in studying 'the relationships among multiple dimensions and modalities of social relationships and subject formations' (McCall, 2005). Intersectionality seeks to examine how various socially- and culturally-constructed

categories of identity, such as gender, race, class, disability, sexuality and age, interact on multiple and simultaneous levels, contributing to systematic social inequality (Crenshaw, 1991). It emphasises that oppression based on sexism, racism, homophobia, classism or religion does not act independently, rather, these forms of oppression inter-relate and create a system of oppression reflective of multiple forms of discrimination. Gillborn (2015) argues that it is important to take a cue from the work of Derrick Bell and have the courage to say the un-sayable without being silenced and divided by intersectionality. He states that,

Intersectionality can be taken to such extreme positions that the constant sub-division of experience (into more and more identity categories) can eventually shatter any sense of coherence . . . because identity categories are infinitely divisible, and so the uncritical use of intersectionality could lead to the paralysis of critical work amid a mosaic of never-ending difference. (Ibid., 2015, p. 279)

However, as Gillborn (2015) states, there is no single unchanging statement of the core tenets and perspectives that make up CRT, but most authoritative commentaries identify a similar set of characteristic assumptions and approaches which include an understanding that “race” is socially constructed and that “racial difference” is invented, perpetuated, and reinforced by society. Similarly, Crenshaw et al. (1995) argue that for many critical race scholars, resisting racial oppression is a defining characteristic of the approach despite the difference in object, argument, accent, and emphasis. Critical Race scholarship is unified by two common interests: understanding how a regime of white supremacy and its subordination of people of color have been created and maintained; and a desire to change it (ibid., 1995).

In education, CRT is an evolving methodological, conceptual, and theoretical construct that attempts to disrupt race and racism (Solórzano, 1998). According to Jayakumar, Howard, Allen, and Han (2009), CRT provides an interpretive framework and an orienting lens for theorizing about race and its intersectionality with other forms of subordination and domination (e.g., gender, social class, nativity), and it challenges the dominant ideologies which call for

objectivity and neutrality in educational research. “CRT posits how notions of neutrality typically serve to camouflage the interests and ideology of dominant groups . . . and argues that they should be challenged and dismantled. It enables scholars to ask the important question of what racism has to do with inequities in education in unique ways” (ibid., 2009, p. 545).

In this study, CRT is particularly important for interpreting and drawing conclusions from the experiences of racialized and Indigenous faculty in leadership positions at Canadian universities. Despite the insight offered by the literature review on the challenges that face faculty of racialized and Indigenous backgrounds in Canadian Universities, the influence of race at the leadership level remains unexplored. According to Villalpando and Delgado Bernal (2002), acknowledgement of the permanence and pervasiveness of race and racism in society and in higher education is essential in analyzing how structural barriers impede the success of faculty of color and for moving the discussion beyond a simple matter of underrepresentation in the pipeline.

Finally, despite recognition of the strengths of studying intersectionality and how multiple forms of inequality and identity interconnect in different contexts and over time (such as race, class, gender, and disability), this study chooses to focus on race in order to make it front and center.

Chapter Three: Methodology

This thesis employs a qualitative research methodology to chronicle the various experiences of racialized and Indigenous leaders and to gain insight into the various ways race influences their experiences in Canadian universities. Within this research paradigm, a multiple-case study research design is employed. The examination, analysis, and interpretation of each case study is guided by Critical Race Theory to provide counter-stories created by marginalized groups (Solorzano & Yosso, 2002). This approach provides an opportunity for racialized and Indigenous leaders to tell their stories and centers what they define as significant influences in their career paths to leadership (James, 2012; Solorzano & Yosso, 2002), recognizes them as holders and creators of knowledge (Bernal, 2002), and examines the influence of race and racial oppression for leaders in Canadian universities (Delgado, 1995; Gillborn, 2006; Ladson-Billings, 1998; Solorzano & Yosso, 2002).

The following research question guided this study: What are the experiences of racialized and Indigenous faculty in leadership positions in Canadian universities?

Research Design and Rationale

The method used for the present study is the collective or multiple case study. Case studies are used mainly when researchers wish to obtain an in-depth understanding of a relatively small number of individuals, problems, or situations (Patton, 1990). A collective case study is where multiple cases are described and compared to provide insight into an issue and in order to investigate a phenomenon, population, or general condition (Stake, 2000).

According to Yin (1994), the replication strategy used in a collective/multiple case study is similar to conducting a number of separate experiments on related topics. The replication is done in two stages—“a *literal replication* stage, in which cases are selected to obtain similar

results, and a *theoretical replication* stage, in which cases are selected to explore and confirm or disprove the patterns identified in the initial cases” (Zach, 2006, p. 9). If all or most of the cases provide similar results, the development of a preliminary theory to describe the phenomena becomes possible (Eisenhardt, 1989). Brantlinger, Jimenez, Klingner, Pugach, and Richardson (2005) similarly state that a number of cases leads to better comprehension and better theorizing.

Participant Selection and Recruitment Strategies. The population within this study are the racialized and Indigenous leaders who currently occupy or have previously occupied senior and middle level management positions in Canada’s Employment Equity Occupational Groups (EEOGs) in Canadian universities. At the rank of EEOGs’ senior management rank are the university positions of Associate Vice President, Dean, Vice President, Deputy Vice Chancellor, and President, at the rank of EEOGs’ middle level management are the university positions of Head, Director, Chair, Associate Dean, (UBC Employment Equity Report, 2013).

Grouping racialized and Indigenous leaders together is not to imply the homogeneity of the two groups. It is rather due to the commonalities of their experiences in Canadian history, as well as in higher education (Dua & Lawrence, 2000; Eisenkraft, 2010; Henry, 2004, 2012; Henry & Tator, 2012; James, 2012). These two groups have often been considered together when looking at faculty experiences despite calls for separating them because of their different world views (Henry, 2012).

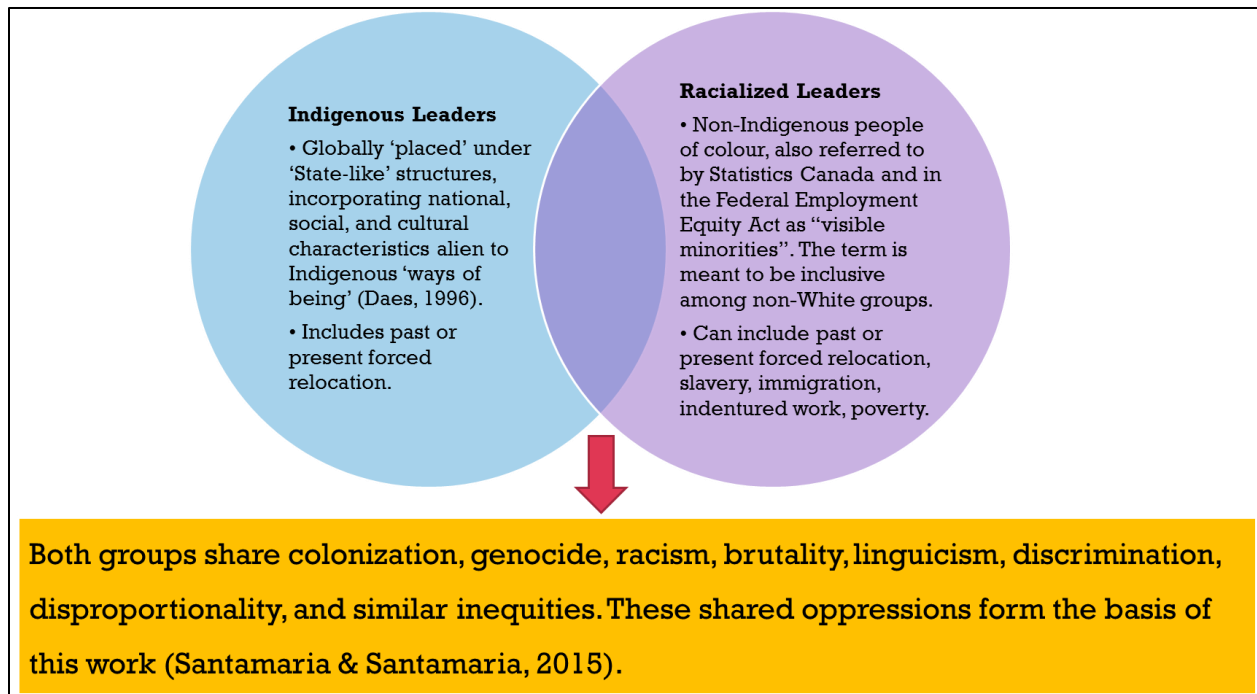


Figure 4. Similarities and differences between Indigenous and racialized leaders. Image adapted from Santamaria & Santamaria (2015, p. 27).

The participants for the study are selected using two sampling techniques: purposeful and snowball sampling. Utilizing these two techniques is to guarantee having a sufficient amount of participants from the target population

Following guidelines for purposeful sampling by Creswell (2013) and Patton (1990), the researcher intentionally selected information rich individuals to learn and understand the phenomenon of interest to this study: the experiences of racialized and Indigenous leaders in Canadian universities. The researcher in this study sent formal recruitment invitations via email to racialized and Indigenous leaders whose names were obtained by searching faculty listings and photos on the websites of Canadian universities, an approach also utilized in a few other studies such as Henry and Tator (2012) and Maharaj (2009). The researcher also sent invitations through the Researchers and Academics of Colour for Equality (RACE) listserv and through the

thesis committee's networks. Invitation emails were also sent to group lists and equity and diversity offices on campuses where this was available.

In accordance to the process for snowball sampling suggested by Creswell (2012), Henry and Tator (2012), Maharaj (2009), and Patton (2002), the researcher asked participants to identify others who meet the selection criteria to recruit more research subjects. Snowball sampling was also utilized because participants are part of a small population (Atkinson & Flint, 2001).

The main criteria for participation in this study included the following: (a) self-identifying as being of a racialized or Indigenous background; (b) currently occupying or having occupied senior or middle level management positions (EEOGs) in a Canadian university at the time of the study; (c) agreeing to at least one semi-structured interview; and (d) having willingness to provide feedback.

Study Participants. The population for the study consisted of ten racialized and Indigenous leaders representing various research and teaching universities, subject disciplines, seniority of role, ethnic backgrounds, gender, and age. Data collection was completed between January and February 2016. Figure 5 indicates the distribution of the participants according to ethnic backgrounds, EEOG ranks, and gender.

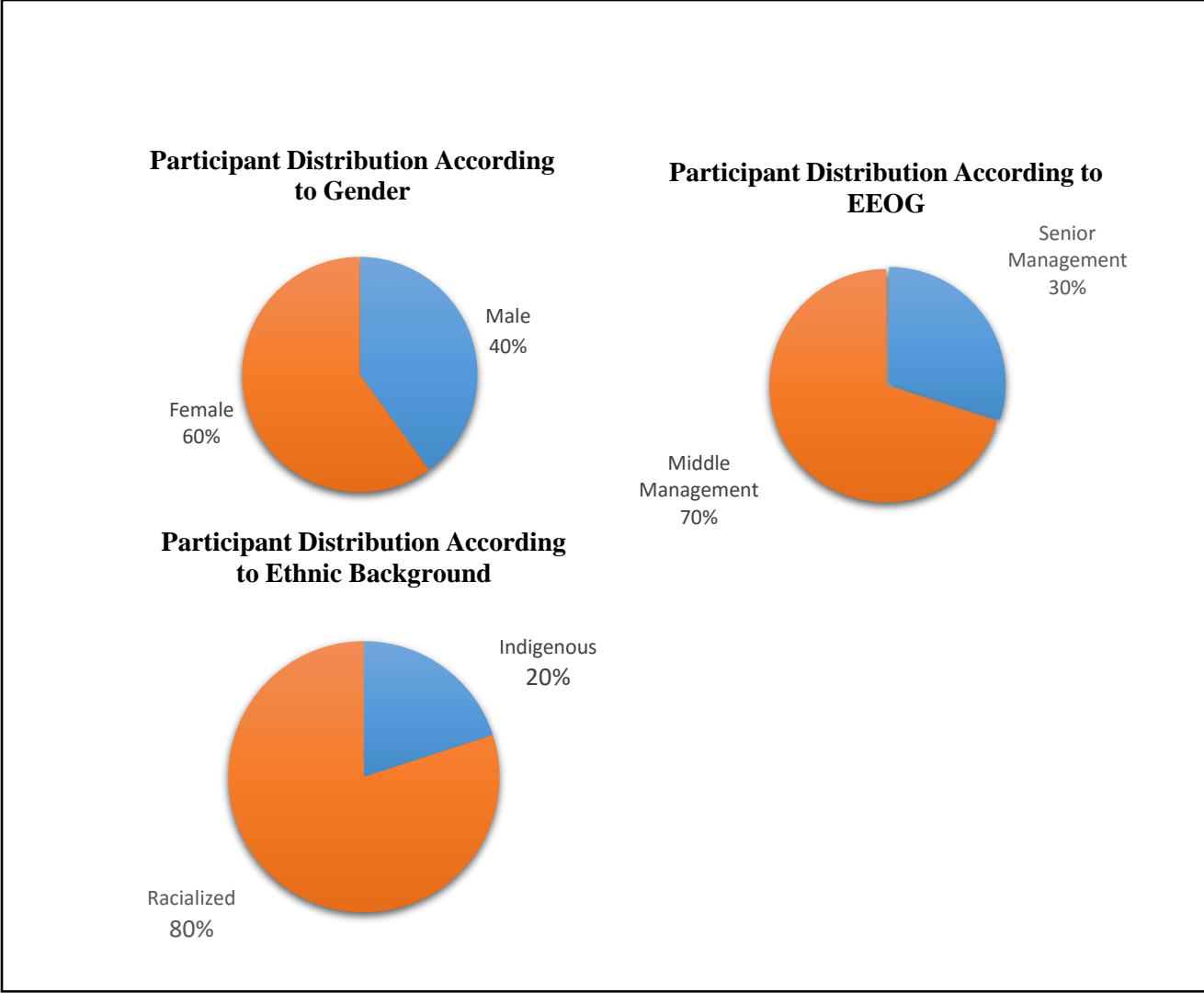


Figure 5. Participant distribution according to ethnic background, EEOG, and gender.

Delphi Participants. The Delphi Technique, which will be explained in detail in the data analysis section, will be used to increased validity and trustworthiness of the findings. Choosing the appropriate subjects is a central step in the Delphi process because it directly relates to the quality of the results generated (Hsu & Sandford, 2007; Judd, 1972; Taylor & Judd, 1989; Jacobs, 1996). According to Hsu and Sandford (2007), “the Delphi technique, mainly developed by Dalkey and Helmer (1963) at the Rand Corporation in the 1950s, is a widely used and

accepted method for achieving convergence of opinion concerning real-world knowledge solicited from experts within certain topic areas” (p. 3).

Since there is no exact criterion or standards other than focusing on eliciting expert opinions over a short period of time, and the definition of Delphi subjects remains ambiguous (Hsu & Sandford, 2007; Kaplan, 1971), participants willing to commit to the Delphi process in this study were considered eligible. The target group of experts in this study not only have firsthand experiences concerning the target issue, but according to Jacobson (2012), should also be “front and center when devising solutions and recommending change” (p. 281).

Regarding the appropriate number of subjects in a Delphi study, use of the minimally sufficient number of subjects is required to constitute a representative pooling of judgments and information is recommended (Delbecq, Van de Ven, & Gustafson, 1975; Ludwig, 1994). According to Hsu and Sandford (2007), a too large sample size results in drawbacks such as an extremely time consuming review process for the participants and the researcher and potentially low response rates. However, if the sample size is too small, the subjects may not be considered sufficient to providing a representative pooling of judgments. Considering both perspectives, ten participants seem to be an appropriate number.

Data Collection Tools. Semi-structured interviews are used as a data collection tool for this study which was conducted in January and February of 2016. Seidman (2006) states that interviews provide a useful avenue of inquiry, and according to Fontana and Frey (2000), semi-structured interviews are “one of the most powerful ways in which we try to understand our fellow human beings” (p. 645). Bernard (1988), states that it is best to use semi-structured interviews when the researcher potentially has only one opportunity to interview a subject.

The questions for the semi-structured interviews (see Appendix A) were prepared in advance (Wengraf, 2001) using open-ended questions to allow the participants to voice their experiences without being constrained by any perspectives of the researcher or past research findings (Creswell, 2014). Interviews were conducted face to face, or via telephone or e-mail depending on participant location and wishes and travel funding. The interviews ranged from 1 – 2 hours. In the interviews, participants were asked questions related to career experiences in higher education, mentoring experiences, racial experiences, and organizational trust (see appendix A).

Interviews digitally recorded and later transcribed verbatim to facilitate subsequent data analysis. The files are stored on the researcher's laptop under password protection, and backup files (anonymized transcripts and consent forms) are stored in a locked cabinet in university premises. Pseudonyms are given to all participants and all identifying information is removed from transcripts in order to ensure participant confidentiality and anonymity.

Data Analyses. In this study, data analysis was conducted in two phases. The first phase utilized the inductive and deductive approaches of grounded theory for thematic coding, and the second phase utilized the Delphi technique to increase trustworthiness and provide more space for participant voice. Figure 6 shows the two phases of the data analysis, and they are explained in depth below.

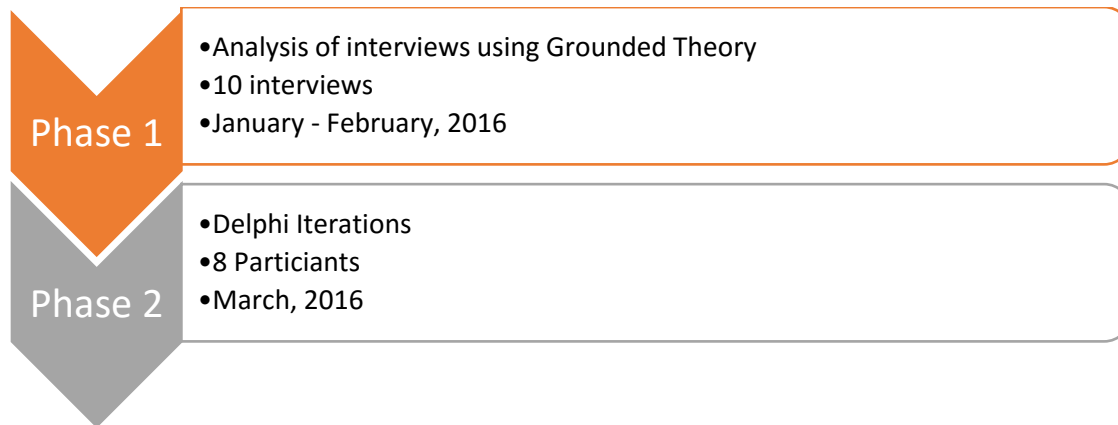


Figure 6. The two phases of data analysis.

Phase 1. Since grounded theory best answers questions that focus on the experiences of participants (Morse, 2001), the inductive and deductive approaches of grounded theory (Elliott & Higgins, 2012) guide the data analysis in this study. The deductive approach is appropriate because the researcher started the analysis with codes or categories determined *à priori*. These codes were derived from prior review of relevant theory, research, and literature (Kondracki, Wellman, & Amundson, 2002) and thus served in gaining needed theoretical sensitivity (Elliott & Higgins, 2012) and preventing being “rapidly mired in data” (Morse, 2001, p.9). Morse (2001) similarly states that “literature should not be ignored but rather ‘bracketed’ and used for comparison with emerging categories” (p.9). However, as Elliott and Higgins (2012) recommend, the researcher was aware of making a distinction between using sensitising concepts to help sharpen the researcher’s awareness and using theoretical concepts to impose a framework on the data. Finally, the deductive approach also prevents being without the ability to conceptualise or position the study or findings within the existing body of theory (ibid., 2012).

As for the inductive approach of grounded theory, the researcher was guided by grounded theory methods of open and axial coding to draw codes, categories, and themes directly from the

raw data. This consisted of simultaneous data collection and analysis; each informing and focusing the other throughout the research process (Goodson & Sikes, 2001). As indicated by Creswell (2007), open coding allowed the researcher to examine the transcripts for salient categories of information supported by the text, and axial coding built a story that connected these categories into broader ones. The broader categories were then used to identify and organize themes. After themes were identified and organized, the researcher moved to the second phase of data analysis, which included analyzing the data through the framework of Critical Race Theory; that is, examining the interview transcripts to identify any indication of inequities, power imbalances, or any way of discrimination that could be attributed to race. Sampling continued until saturation. This ensured addressing the issue of theory from a research-theory perspective.

Phase 2. After the preliminary analysis was finished, the Delphi technique was used to allow the researcher and participants to reassess their initial judgments about the information and achieve convergence of opinion concerning the real-world knowledge solicited from these experts (Hsu & Sandford, 2007). The Delphi technique is a flexible method used to achieve consensus on a set of issues with the participation of all interested parties without incident or confrontation that could compromise the validity of collected data (Christie and Barela, 2005). In this study, the Delphi expert panel was made of the eight participants who chose to participate in the Delphi process to determine consensus on the analysis and to reaching a consensus on the generalization of the experiences of the target groups (Levary & Han, 1995). Consensus was reached after the first time, and the participants agreed with the analysis. Thus, there was no need for a second or third round of the Delphi (Christie & Barela, 2005). An important consideration

during the Delphi was the guarantee of confidentiality and anonymity through the use of pseudonyms at all times (ibid., 2005).

Drawing on the opinions of these experts and reaching consensus for the analysis served to counter the skepticism associated with research on equity and discrimination in universities and increased the trustworthiness of the results. It also helped ensure that all relevant stakeholders had a voice and that sometimes-silenced voices have equal influence. (ibid., 2005).

Ethical Considerations. One of the key components in describing the findings of this study is confidentiality. Since racialized and Indigenous leaders in Canadian universities are minorities, it becomes more challenging yet of high importance to protect participant identity and confidentiality. Therefore, extra precautions were taken to protect the identities of the participants. Among these precautions was the omission of any identifiers in the transcripts, as well as the omission of any other information or quotes, which identified challenges with co-workers or peers and/or stories that participants preferred to remain anonymous. Furthermore, the anonymized transcripts and the potential quotes were sent back to participants who wished to give a final approval and consent before data analysis began. Finally, the following note was included in the consent form to raise participant awareness to issues of confidentiality and anonymity:

Please note that even after taking the precaution measures listed above, anonymity cannot be guaranteed because of the target sample (racialized and Indigenous faculty in leadership positions in Canadian universities) represents a small population. Scholars whose research interest is in leadership in higher education, and who more specifically examine issues related to equity in higher education, may be highly aware of the demographic landscape of racialized and Indigenous faculty in Canadian universities. Therefore, when reading reports of the current study or attending conferences where findings of this study will be presented they may be able to get a rough idea of possible participants.

Chapter Four: Findings and Discussion

Restatement of the Purpose of the Study

This study aimed to chronicle the various experiences of racialized and Indigenous leaders in Canadian universities. Guided by the framework of Critical Race Theory, this study also aimed to provide an opportunity for racialized and Indigenous leaders to tell counter-stories (Solorzano & Yosso, 2002) and express what they define as significant in their leadership experiences (James, 2012; Solorzano & Yosso, 2002). Furthermore, it aimed to recognize the participants as holders and creators of knowledge (Bernal, 2002) and examined the influence of race and racial oppression for leaders in Canadian universities (Delgado, 1995; Gillborn, 2006; Ladson-Billings, 1998; Solorzano & Yosso, 2002). The following research question guided this study: What are the experiences of racialized and Indigenous faculty in leadership positions in Canadian universities?

Overview of the Chapter

This chapter outlines and discusses the findings obtained from examining the interview transcripts. The interviews solicited rich discussions about participant experiences in academia and in leadership, by delving into their personal and professional lives. In relation to answering the research question, the experiences of racialized and Indigenous leaders in Canadian universities signified complex tapestries of the following six themes which emerged from the data: a) *Navigating Power, Politics, and Action*, b) *Resilience and Managing Distractions*, c) *Maintaining Values and Principles*, d) *Practicing Sustainable Leadership*, e) *Negotiating a Unique Identity: Insiders and Outsiders*, and d) *Negotiating Organizational Trust*. These themes are revealed in this chapter and representative excerpts from the interviews are presented (rather than paraphrasing) in order to privilege the voices of the study's participants. Pseudonyms are

used to refer to participants in order to guarantee anonymity. Then, a discussion of the influence of race on the participants' experiences follows.

Finally, the findings and discussion related to the racialized and Indigenous leaders' awareness for the need to contribute and challenge the status quo is presented in the theme *(re)creating equitable spaces in Canadian universities*.

The Experiences of Ten Racialized and Indigenous Leaders in Canadian Universities

Research findings from this study suggest that racialized and Indigenous leaders in Canadian universities practice a form of leadership that is contrary to mainstream leadership paradigms and practices which “focus on detachment, objectivity, and a compartmentalized leadership practice” (Santamaria, Santamaria, & Dam, 2014, p. 175). Racialized and Indigenous leaders blend traditional leadership practice with their personal and professional funds of knowledge that are based on their very own lived experiences in school and on the job (ibid., 2014). These leaders apply this hybridized leadership knowledge in their everyday practice, which leads them to practice a leadership style engrossed in reflection, re-evaluation, and development, as well as regular questioning of people, situations, and systems. They have the courage to act and rely on “their traditional cultural heritages and the extent of their life experiences, as minorities, to help them lead,” (Alire, 2001, p. 101); therefore, they have extra resources and an enhanced insight to confront challenges.

The experiences of racialized and Indigenous leaders are complex and characterized by fluidity of leadership and identity. These leaders use their race as a resource as they navigate power, politics, and action that pertain to their role and social status as leaders (Ospina & Foldy, 2009). They are resilient and manage the many distractions that surround them as they navigate institutional and systemic barriers. The multiple and numerous distractions surrounding these

racialized and Indigenous leaders could lead to their victimization and frustration but instead, they turn them into hope and optimism by selecting their battles and building systems of support.

The racialized and Indigenous leaders interviewed in this study also discussed their need to maintain their values and principles which provide them with distinction, increase awareness and the ability to see multiple perspectives in order to serve their departments, institutions, and the wider society (Ospina & Foldy, 2009; Pollard, 1997). To maintain their vision and transform their institutions, these leaders practice sustainable leadership by building bridges and finding allies, as well as developing people through formal and informal practices. They negotiate their unique and hybrid identities as they were insiders and outsiders to both their community and professional group. Figure 7 below summarizes the experiences of racialized and Indigenous leaders.



Figure 7. The six emergent themes which summarize the experiences of racialized and Indigenous leaders in Canadian universities.

First Theme: Navigating Power, Politics and Action

This theme pertains to participants’ strengths and experiences with power and politics and their experiences in leading strategically. All participants discussed being change oriented and putting forth and maintaining a strategic vision for their departments. In other words, racialized and Indigenous leaders engaged followers to raise a higher level of motivation and morality (Burns, 1978). They use strategies such as “symbolic, verbal and performance acts” which emphasize common ground and generating a shared identity by linking stakeholders to shared values and tasks and goals (Kark & Shamir, 2002, p. 80). This concurs with what Santamaria and

Santamaria (2015) call *spirit* leading, which is where leaders lead for the greater good while engaging in elements of transformative and servant leadership. Participants also mentioned their keenness on the participation of others and welcoming the diversity of ideas and points of view as a way to reach consensus. This further concurs with common practices of applied critical leaders' *consensus building as the preferred strategy for decision making* (Santamaria, Santamaria, 2012).

Another strategy the participants used in their leadership is building and nurturing coalitions of support within their departments and with more senior leaders. This strategy is based on creating reciprocal care and responsibility (Astin & Astin, 2000) towards each member's individual role and responsibility in this relationship. Yet at the same time, these leaders questioned policy, procedures, and power structures on daily basis while working in a context characterized by managerial and political control which negated their being as academics. Therefore, this regular questioning helped them manage the dissonance in being leader-academics (Davison, 2012) and aided in unpacking and interrogating the workings of race and other forms of marginalization in their workplace and in society (Santamaria & Santamaria, 2012). While 1 out of the 10 participants stated that his department was race neutral and color-blind; a place where students and faculty were all treated the same regardless of color, nine leaders stated that they believe their organizations were value-laden (Astin & Astin, 2000). It is however noteworthy to mention that the same participant who believed in the neutrality of his department also mentioned regular experiences of microaggressions from White faculty who questioned his leadership and authority. This is a sign of the uniqueness of racialization in Canada (Henry & Tator, 2009). Racial microaggressions are so subtle and continuous that they become normalized and almost invisible, even to the recipients of such behavior (ibid., 2009).

9 out of 10 participants acknowledged that they tread carefully as they engage in their commitments towards their departments, schools, and society drawing on their social and intellectual capital as well as their position within the formal hierarchy. These leaders utilize their political acumen and multiple lenses to take charge and implement their vision (Ryan, 2010). They employ a hybrid or blended approach, which is a mix of leadership and management depending on the context to provide important and essential contributions in their academic environments (Davison, 2012). The following diagram illustrates topics pertaining to power and action discussed by participants:

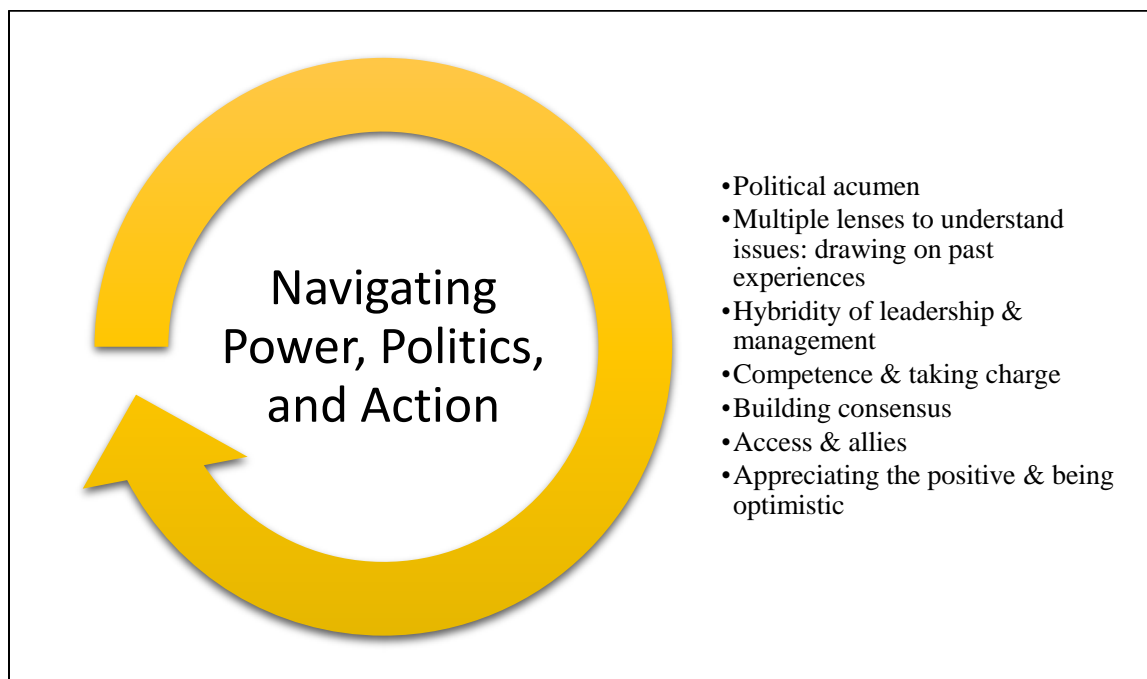


Figure 8. Theme One: Navigating Power, Politics, and Action.

In discussing power and action, Marilyn stated the need for power and formal position and qualifications in order to be able to have an influence as a leader and to have access to resources and be heard.

Somewhere in my makeup is this sense of, you know, if something, isn't fair, I should fix it, and you have to be in places of influence and have the ability to

make decisions in order to do that. That was one of the reasons why I chose to do a doctorate. It was because I didn't think people would listen to me enough if I (removed for confidentiality) only. I wanted to have influence so it was a tactical decision to do the doctorate . . . and I think that it's incumbent on me to do the very best job I can for others because at some stage I'll be gone but there may be a legacy there as well. So you work very hard when you're in this phase.

Similarly, Kim discussed the need for competence and having a vision to succeed in leadership. He discussed the nature of his position in middle level leadership position as a colleague who represents his department to senior administration and vice versa. He also stated that while taking on a leadership position might be a duty that rotates in his department, it takes hard work, dedication, and a lot of courage to succeed and make a real difference. This concurs with what Branson et al. (2015), as well as Marshall (2012), state about middle leadership being like a meat in a sandwich since these leaders need to balance being managers and colleagues at the same time. He also stated that confidence and believing in one's self are very necessary, especially if the leader comes from a racialized background.

Well, with accepting this role as chairman comes a great deal of duties and responsibilities. I have goals and objectives as to what I want to do. What it is exactly I want to do. What are my goals and objectives, what it is exactly I would like to establish during my term, one, two, three, during my term. So I put that between me and myself, just sit down and say this is my vision, and at the end of my term I'd like to say oh I achieved this. It's not just to take the position, to fulfill the duty. It's also to do it in the best way that it should be done. And to prepare the person, he must be, before leadership, he must involve in preparing himself or herself in all the committees if possible, to do a lot of service, get familiar with institutional policies, the collective agreement, so to be involved. That makes the job easier, much, much easier. Leadership here means watching your goal from the very beginning and from this position, what you would like to achieve, and this is not just from 9 to 4. It's well beyond that if you think about it. You travel, you do work overseas, you work across institutions. You worry about increasing the number of enrollments and keeping programs alive. . . . Well, the collegial environment in my department is very critical and important. My colleagues here help make my job easier. I'm encouraged if they like the idea or whatever I propose. . . . It's really about understanding and not just diversity, so it doesn't depend on where the guy is from but whether he or she understands the situation to be a chair and wanting to help or wanting to cooperate. A chairman's position is still faculty. You still work with faculty,

maybe from above this position we start to see a change but at a chair position it's still somewhat collegial. It's just that chairs act as middle people between faculty and administration. They represent faculty in front of administration. . . . Just understand the situation, the dimensions of your role. If you are going to worry, you're not going to make it. So as I said here, when you're accepted to administration, you have to understand, we have what is called the codes, your abilities, what is the responsibility, everything. So when you act, you act best on that but you won't get very far if you're scared too much or you think that you're any less, no, you know.

Christine, a middle level leader, discussed that a leader must be aware of the stereotypes that exist about people who look like her in order to challenge them and understand some of the race-related experiences he/she might go through. Leaders in this study also mentioned that this concept of challenging stereotypes, however exhausting it might be, is often in the back of their mind in their day-to-day life on campus. It is also part of their existence as the only black, or only Indian, or only this or the other. This highlighted the underlying significance of people's own, and others' perception of the participants' racialization, and showed how this awareness increased their sense of responsibility to represent their ethnic communities, serve as role models and mentors, and do more service as well. It also increased their assertiveness in the choices that they make and in thinking about the dimensions of their actions. This concurs with the feeling of responsibility to address critical issues related to race or any other type of oppression which is a common practice of applied critical leadership (Santamaria & Santamaria, 2015).

Even as chair, you have people who are more willing maybe to challenge you and challenge you on the basis of what you might know or not know. And there's an assumption you don't know. That's the issue, they always think you don't know. So whenever you say no I don't think that's the best way, they would challenge you . . . and that comes from some of the stereotypes that are attached traditionally to peoples of African descent is they can't really run things, they can't organize things, they you know, the other one's about loving music and dancing and all the rest. Those are the ways, so we're not really seen as intellectuals in that sense, so the fact that you can organize things, get things done, is often seen as antithetical to what they assume around blacks. And they don't have to actually articulate it, they don't have to say you as a black person can't run a thing, but it's more in terms of the explanatory frameworks that they

bring to certain things that occur. Now you remember I said to you like a teacher, if an Aboriginal student is late, oh it's Indian time. You know? It's a similar way, oh because, I don't know, I have a different way of doing things or I didn't do it the "normal way" they assume it's a deficit rather than deliberate action on my part. So I think those are some of the ways. 'Cause it's linked to inefficiency. You know, you're inefficient and ineffective, so I think in many ways those are some of the ways in which these things come to play. So it's not always overt.

In discussing the road to leadership, many participants spoke about the need to make one's self visible to decision makers in their institutions at various stages starting from graduate school, junior faculty positions, or any stage after that. This was a strategy racialized and Indigenous leaders felt was necessary for their success. Lamar stated that visibility and allies are extremely necessary to obtain and succeed in leadership in order, ultimately, to be able to make a difference. It is well known that leaders at all levels of an organization need to be available, approachable, and visible, however, as Lamar stated, it is even more important for racialized faculty and leaders. He affirmed that without promoting one's self, a very competent faculty member will be overlooked and left "especially because of their race". He mentioned that one needs to promote him/herself by being competent, highlighting their strengths, and even dressing appropriately. While Lamar jokingly said he tells junior faculty to wear a suit and tie to become more visible at university events, committees, or social gatherings, research shows that racialized and Indigenous leaders could be rendered *invisible* in their organizations because of their race (see Alderfer & Smith, 1982; Cox & Nkomo, 1990; Nkomo, 1992; Ospina & Foldy, 2009; Thomas, 1989; Thomas & Proudford, 1999).

If you wanted to advance and go higher up, you have to promote yourself, make yourself visible, meet people, talk to them and show that you are willing to go higher up and that you have the material, qualifications, and what it takes. I think that's a necessity. Without that they are going to leave you there even if you are good. I mean you have to promote yourself and tell people that you are willing to and that you have what it takes. Equally important, you need to have friends

and people who will support you. You have to promote yourself and try to be involved on various committees.

As another strategy for successful leadership, Christine also affirmed that reaching consensus is of high importance, based on her belief in collegial governance. She also spoke about how an administrator should manage different competing demands and deal with issues related to limited time and resources because there are often several challenges in attempting to reach collective agreement including the loss of the leader's vision or the waste of resources such as time and energy.

You're expected to comply with your colleagues and if you truly believe in collegial governance, then you will listen to some of what your colleagues have to say. And so you can have a tension between your own expectations and maybe what the higher admin, central administration wants you to do and the faculty members want you to do. And also even within the department, you may have different expectations among the faculty members. So it's often a matter of trying to balance competing interests in that sense. When I decided to take up the position, I thought about it because, a number of things really, one of them was I had been disappointed in the previous administration in terms of seeing the chair's role as just applying what the Dean or Central admin said particularly around neoliberal policies, in terms of the commodification of education, in terms of loss of faculty members, in terms of lack of resources, those sorts of things. So I had decided that, rather than just support anybody, . . . whoever wants to be chair, or put their names forward to be chair. I decided I would take the role of chair as seriously as my politics. So I would look for someone who had specific values and attitudes that I would support and that would support how I see the department and some of the things I would like to see within higher education and universities. . . . I thought well, if I believe in collegial governance, if I believe in . . . seeing institutions run in a different way then I should step up. So when people asked me, suggested, we'd love to see you put your name forward, I said, okay. So I let my name go forward. . . . And now I actually think I'm better maybe as not an administrator, in terms of challenging things 'cause sometimes as an administrator, I could see the way to go or what I should do about some issue but because I'm a great believer in asking colleagues and consulting, it then becomes more difficult to have a hard line on something related to social change. So sometimes when you're working in an environment where you have to reach consensus it then negates the directness of what approach should be taken. So it often takes, it does take longer to reach this point of change because you're aware of all these competing positions around the issue.

Abdul highlighted that while reaching consensus is often very important in his middle leadership position, it is sometimes necessary to take action as a leader and make some decisions which serve the organization and/or the greater good. He stated that these decisions do not necessarily make all faculty members happy, but they have to be made. This was a strategy several leaders employed to manage the dissonance of being managers/ leaders and colleagues at the same time (Marshall, 2012). For Abdul, this often created conflict or hard feelings for him as a leader.

There are some scenarios in which someone has to make a decision, and when you make a decision it's almost impossible to make everyone happy. If you are a leader, you will have to be the one who makes the decision and if that decision is unpopular or unpopular in the sense that it's not being liked by many people, then obviously, people think of you in that way. But in order to run any organization, someone has to make decisions, that's it. And as a leader, I believe decisions should be in the best interest of the organization.

Likewise, Yuna discussed her role as chair of her department. She stressed the need for leading in a collaborative way at that level. However, she stated that there is a need for the chair to make the final decisions. She spoke about her role as being a hybridity of leadership and management at the same time (Branson et al., 2015), and that this role required a large amount of time and responsibility.

A lot of that just had to do with wanting to lead in a more collaborative way and to have more of a team involved in that leadership, so we kind of had a leadership team in the department. You know that for certain things the buck stops with me but honestly, as far as I was concerned, leadership was something that we did together. . . . And sometimes it's very administrative and you are often in that role, my experience was that I was dealing with a lot of demands from the institution and that I was in a sense, the middle level manager having to kind of translate those demands and at the same time, just given my own kind of commitment, I was actually trying to be more of a representative of my unit to the larger institution and look out for the interests of the students and staff and faculty in my unit so it was a difficult kind of role to play. When you are in those positions, so much time is taken up with the various things like, just the sheer volume of meetings that I was in was astounding to me. In any given day if I had, you know, if I had more than an hour free in the day I was surprised. . . . So

just the sheer volume of meetings was one. A second kind of thing is devolving responsibilities, so by the time I was Chair there were a lot of decisions that had to be made at the department level even though we didn't really have a budget that we were controlling. We had to be able to make decisions around, or at least justify decisions around staffing of our programs and we had to have all of the information around students and recruitment of students, you know. There are all these kinds of pieces that the Chair of the department is ultimately responsible for that do take of huge, huge amounts of time.

Moreover, Tanika and all participants in this study discussed the need for political acumen and emotional intelligence as other requirements in their leadership roles. This is in line with what many scholars such as Cooper and Sawaf (1997) attribute to successful leadership of organizations. Ryan (2010) states that political acumen is especially important for leaders working towards equity and social justice goals.

Tanika expressed how she found a need to adapt or present issues from different angles and perspectives to increase collaboration, motivation, or productivity, and to appeal to people's desire to be seen as non-racist and inclusive. This takes a unique form in the Canadian context where most people deny engaging in any racist or discriminatory behavior to maintain a non-racist image, which is especially unique to the Canadian identity (Henry & Tator, 2009).

Sometimes what I feel I'm working with is that I know that people don't want to look bad. They don't want to look like they're racist. They don't want to look like they're not being fair, so you have to manipulate that. You have to work with that. And talk to them about, you know, the optics of the situation, or appeal to the part of them that wants to think of themselves as the good and open person. And you know, I'd like to think of that as appealing to the better parts of them but sometimes I do realize I'm manipulating that part that doesn't want to be seen as unfair or racist or whatever.

In discussing emotional intelligence and political acumen, Perry, a middle level leader, mentioned that having allies supporting or presenting some controversial changes serves as a great way to bring about change. She stated the following:

sometimes having your allies who are not your race saying things helps a lot in making institutional change, but it's a problem when they take that voice and then make it their own and say that it's, they're making the change when it's not.

Yuna also addressed the need for racialized and Indigenous leaders to analyze structures, their own positions, and the spaces where they can do some work. She discussed the need to find allies. She and other participants in this study believed that this political acumen contributes to the success of minority leaders. In addition, Yuna articulated the advantages and some of the benefits that come with having racialized and Indigenous leaders in Canadian universities. One of those benefits, she stated, "is having multiple lenses to analyze and create change, to do things different, and to make things happen". She, and several other participants, mentioned that this is not only important for domestic students of different backgrounds, but also for international students as well. This is in line with Santamaria and Santamaria's (2015) common practices of applied critical leaders where leaders can assume different lenses to analyze situations and structures.

The other thing that is very important is that because of the kinds of experiences we have, we bring different lenses to this kind of work. And I think those lenses are needed. One of the things, for example, when I was Chair we were going through a process where the university adopted a policy of full funding for full time PhD students and we, we were only a couple years into that and I could already see that this was going to have a negative effect on international students. So I raised this over and over and over again and my colleagues all sort of passed it off and said no that's not going to happen; that we value our international students and on and on. Well a couple years ago, word came down that now, in our entire department we are allowed one spot for an international PhD student. And so coming at it from my position I could see that, I could see that it was going to happen and it just wasn't anything that was ringing bells for anybody else. So I think it's those kinds of things that are very, very important and they're the reason that we need to be in those positions but, you know, having said that it's not an easy thing to be a minoritized person of any kind in one of those positions. And maybe again I'm jumping the gun but, that's, yeah. That is definitely, I think is very important. And I think that what the job requires, what it requires actually to create change, to do things different, to

make things happen, is a great deal of political acumen. You have to know, some of those things I was talking about earlier, the ability to analyze structures, the ability to see where there are the spaces where you can do some work. The ability to find allies. That's all about political acumen.

Marilyn, a senior level leader who looks at her position as a place to share power and develop people, confirmed that the different types of experiences racialized and Indigenous leaders have could make them better as leaders because these experiences provide them with more lenses and lived experiences to draw from.

Again I think that's one of the odd things about moving within and across leadership positions is that you bring the positives and you also have negatives that you are possibly moving away from. But the negative can actually be a way of advancing you and your ability to be a good leader. I need to have the really difficult times, so that I can be more astute and wise and helpful as a leader. Yeah. So, it's not very nice at the time, but I'm a better leader because I go through the, the hard parts. . . . I feel as though I have this much wider view than perhaps some leaders do of the human dimensions of the work that we do. I see the very, very worst and the very, very best. It's the fullness of the humanity, so I think I'm very fortunate.

Christine agreed with other participants on the benefits of having racialized and Indigenous leaders. She professed that having a critical leader could bring about great changes and transform the educational system, however, having a non-critical leader of a racialized or Indigenous background could still be helpful. She stated that this stems from the potential ability of these leaders to question the system and have doubts and in their ability to recognize that the system is not neutral. This concurs with what Santamaria and Santamaria (2015) state about the ability of White leaders to practice ACL if they choose to race themselves out of Whiteness and assume different lenses including a CRT lens. She uses faculty evaluations as an example of something that is not neutral:

The faculty member who is evaluated negatively would go to the racialized person rather than somebody who they felt maybe didn't have an understanding around race. So I think, that in some ways, yes you know, they may well have felt that in this instance they could talk to me more overtly about the racialized aspects of being an academic and being a faculty member. Issues around for

instance, evaluations, . . . they're highly racialized, highly gendered. You know, to me it's been evident for years and years even pre-chair, but getting administration to recognize that fact is difficult. They'll see evaluations as neutral pieces of paper. Well, now the research is starting to come out indicating evaluations are highly subjective but in that instance I think often it's an issue for racialized faculty because people react if you're a racialized body in the classroom. . . . People often describe you as being bitter, having a chip on your shoulder. So when you get evaluated, it comes out in the evaluation. And then if your chair and your administrator takes those things as objective, then you can see how you'll have an issue come tenure or when any other goodies that are being shared out. So I think that's where . . . your question about what difference does it make being racialized, I think it's the ability to potentially have doubt about the system and the way it works and not to recognize the system as neutral. I think that might be the advantage of your racialized faculty because I think that's how the system swings one over on you. The idea of maintaining status quo, the idea that the system is always neutral, never sees color and that policy operates neutrally. There's no recognition of social context within which policy operates. And those are the ways in which I think traditional administrators view the world. And to have an administrator who is racialized as non-white, even those I think who may not be fully critical, will at least recognize that some of these things might at time affect them, would be able to have a pause, an interruption of that dominant discourse around objectivity.

In relation to experiential learning, the racialized and Indigenous leaders stated, as mentioned in previous literature, that they did not receive any training or professional development on how to lead. Rather it was a continuous process of learning, reflecting and practicing experiential learning on the job as discussed by Davison (2012). Mentoring was an essential source to learn how to navigate leadership. Alberto, a senior level leader acknowledged that other than his grandfather, the three most influential mentors he had in different stages of his life and dearly appreciated were all White. He ascribed this to several reasons including the lack of racialized teachers, leaders, and mentors. He stated that besides the career mentoring he received, a big part of the mentoring was about uncovering and learning how to navigate in a White man's world. The majority of the participants stated that they had White mentors and that they continue to have White allies who help them navigate some spaces or provide different

kinds of support. Several of these allies were current leaders with equal or more senior roles in leadership, both at their institutions and beyond.

I was very fortunate that the president of the day saw some skill sets in me that he felt could not come out in an interview but had to come out in, okay we're going to put you in an interim role for a year and let's see how you do . . . and he created a safe environment for me to walk into, giving me an out clause so I think that was kind of, to me that was critical that I'm walking into something very unfamiliar but I've been given a safety. . . . One was in high school, was a physical education teacher, he mentored me and I think, probably the best way to explain it, he made me learn a little bit about a white man's world. He was Caucasian, and I actually still don't know what his background is, if he came from a European country or not. But he was a physical education teacher that took me under his wing, and I was not your traditional guy that was good in sports or anything like that, but I was a great student, and he helped me learn about leadership and leadership skills. But what he really helped me do was understand a White man's world and there I was, living with my aunt and grandfather here. They barely spoke English. So you're going like, what the hell am I doing in this, why am I here, I got no one. So he became like a surrogate father and helped me through my high school years. . . . So the second one I came across, when I finished university and went to work, there was this guy, he was the President of the day. Again a white Caucasian, and he was helping me understand, okay I've hired you for this position and basically said, if you're not out of here in five years, I'm going to fire you. I kind of looked at him really weird, okay, not the best thing on the second day on the job to the guy you hired and so I asked him, he explained, he saw some abilities in me that he said, I don't want you in this job, as much as I am committed to working for this organization, we want you to move on. Not because we think you're not going to do a good job, but our best indication that you're going to move on is that we're a small organization, we want to give you some skill sets so then you can then move to other greater things. So again, having someone believe in me that I can do something greater when I didn't have that confidence in myself was absolutely important. The third one was a white female role model, President of (removed for confidentiality), and she just mentored me along the way of, really coaching me, more career coaching type thing. It's a little weird that what I'll say the traditional white people mentoring me but each of them seeing different abilities in me to say, you know what, you've got some greater skill sets and at times I look at them funny and at time, oh god what am I doing here, but obviously they saw things in me that I didn't necessarily at that time. So those are the three people aside from my grandfather that I've been fortunate they've arrived in my life at the right times to push me over that edge. So I realized, you know what, you need to take that chance, you need to take that leap of faith because you don't know how successful you can be until you do that. So I'm not scared anymore.

Finally, participants spoke about how it was much more empowering for them to see themselves as leaders and not be confined in their institutions. They appreciated being their “total self” (Ospina & Foldy, 2009, p. 883). Marilyn stated that she felt her current role is liberating. She attributed this to the power she has in shaping spaces, developing people, access and authority to make a meaningful transformation, and most importantly, her institution’s acceptance of who she is as a leader and as a person. She, and other leaders interviewed in this study, spoke about their optimism and hope in addressing the small microaggressions or little challenges in their workplaces. Optimism and hope have long been desirable leadership attributes (Bennett, 2011), yet for these leaders they were also part of the *grace* (Davison, 2012) that kept them going and increased their efficacy. The participants also stated their belief in their ability to transform these spaces and manage the negative situations they might encounter. Simply said, these leaders stated that one should understand and analyze their situation, yet be appreciative of the positive and look forward to the future.

Experiences of racism and the stress that goes with that, however small, that little post of stress has been shown to physiologically have an impact on us to the extent of shortening our lives. So I am sitting at the table with others who are going to live longer because of these small questions answered by themselves and me walking away going “Of course I should go”, “Aren’t I letting people down?”. And having to actually process it. . . . In terms of the challenges for me though in going forward, ahm, I think it’s really a matter of being me and finding, finding a space to be me. That was one of the reasons I came here was ahm that I felt this university welcomed all of me. And I mean that in a really good way. They didn’t want to pre-read me other than generously, they didn’t want to confine me. In fact they wanted to liberate me to be more of me and even though these small things are happening they’re entirely manageable. It’s just about having a bit of patience and a bit of fortitude, having the right tone and the right places to change the conversation so you’re not read by your parents.

Second Theme: Negotiating a Unique Identity

Racialized and Indigenous leaders in this research talked extensively about their identities, which is why *Negotiating a Unique Identity* is the second theme. The identities of the racialized and Indigenous leaders interviewed in this research seemed very unique because of their hybridity and complexity and how they were affected by the changing organizational contexts (Santamaria & Santamaria, 2015). This hybridity and constant negotiation of their identities was a result of their hybrid positions as leaders-colleagues (Marshall, 2012), the nature of their roles as leaders-managers (Branson et al., 2015; Davison, 2012), and their social location of being insiders and outsiders due to their race, all at the same time. It seemed that their positions, roles, and contexts were constantly changing, and thus, were their identities (Santamaria & Santamaria, 2015).

For all of the participants, being academics and scholars was a very significant part of how they identified themselves. Equally important was how these leaders identified with being racialized. This is not to say that their role in leadership is not relevant, but to say that their understanding of the rotating nature of their leadership roles (Lucas, 2000), their belief in collegial governance (Santamaria & Santamaria, 2015), and the permanence of their academic status (Whitchurch & Gordon, 2009) might have contributed to this. The racialized and Indigenous leaders interviewed in this study were people who are constantly engaged in identity work and the different meanings they represent to different people (Rosado & Toya, 2015). Their identities were not static but rather constructed and reconstructed in relation to the different contexts of their existence, the discourses and social interactions around them, and who they and others compared them to, as well as their motivation. The constant forming, repairing, maintaining, strengthening, or revising of their identities served them in productive ways, assisted in managing the different tensions they faced, and made them very distinct. These were

persistent, competent, committed, and astute leaders who acknowledged their academic citizenship, cultural and ethnic ties, and knew their self-worth while undertaking their everyday institutional work of (re)creating, maintaining, and disrupting their institutions. Their practice of leadership was unique and very distinct from leadership described in mainstream leadership literature (Santamaria, Santamaria, & Dam, 2014). The diagram below summarizes the main ideas that emerged in this theme, and excerpts from the interviews are also presented below.

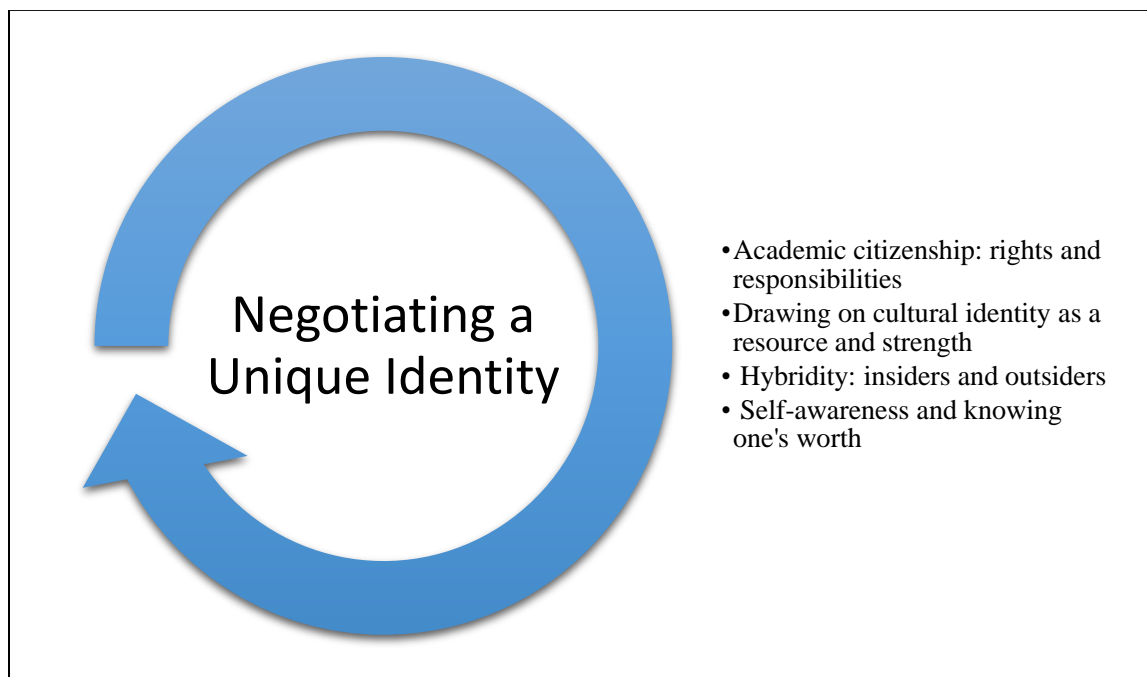


Figure 9. Theme Two: Negotiating a Unique Identity.

In discussing their current roles, nine of the 10 racialized and Indigenous leaders interviewed in this research stated being called on to take a leadership role without necessarily being interested in leadership at the beginning. The participants stated that this was part of their roles and responsibilities towards their departments and institutions along with their other roles of teaching and research. Participants stressed that despite the many opportunities that come with leadership in higher education, there comes a great deal of sacrifice in terms of stress,

accountability, and research productivity (Marshall, 2012). The participants in this study showed high organizational commitment and organizational citizenship behavior, as well as a willingness to be of service for the general well-being of their campuses. They spoke about wanting to transform certain aspects which they did not approve of in their institutions such as wanting to (re)create equitable spaces. This is in line with what López-Domínguez, Enache, Sallan, and Simo (2013) suggest where the need for change can be an antecedent of leadership and organizational citizenship behavior. Perry discussed:

So it's something we do because it's expected. It's something we do because we care about our program, we care about our students. And it keeps the ship running, right. So we have administrative support, but we still need to have faculty oversight. And that's a huge part I think of faculty governance that you know I'm big believer of. If you're at a place of work where things aren't going the way you think they should or things are happening that don't really jive with how you feel about life (laughs) then you have a responsibility, or probably not about life. That's probably too broad, but if you're not happy with what's happening in your work place, let's narrow it down. You think decisions are being made that are not fair, you see people having advantages that no one else has. Then you have a responsibility to step up and be part of the faculty governance. I think it's way too easy for people to step away from that responsibility and say others will do it, hence the women in minority, minority women end up being the ones in those roles. But I think if we can think about it more around collegial governance that might be a better way to think about leadership. It's everyone's responsibility to take a leadership role on at some point. And we don't, it's not something we regret, it's just something we do because we believe in that model right.

Yuna similarly stated that leadership, to her and many other faculty members, is about being part of the university community and about being good citizens in their institutions.

However, she expressed her concern due to the changing nature of the role:

This type of leadership is just something we do as a matter of being part of the community. You step up to take on leadership roles when needed, and so it's kind of like, everybody needs to take their turn at this at some point and we don't stop being colleagues. I think that is being eroded to some extent, as I was saying to you, the role is getting more and more managerial and as that happens I think we're moving down a path where there is more of a sense that people going into those roles are turning more into managers and, you know, kind of,

the spokespeople for the institution as opposed to the colleagues who are just taking their turn in the role.

In relation to identity, as well, several leaders spoke about the hybridity of their existence in their leadership roles as being insiders and outsiders where: members of their departments excluded them as they were part of the leadership or management team, and members of their own ethnic community judged them as well to see whether they “sold out” on their cause, and they also faced numerous macroaggression or were made to feel as non-credible or invisible academics. This concurs with what Orelus (2013) states being the institutional cost of being a professor of color. In the excerpt below, Tanika discusses the constant negotiation racialized and Indigenous faculty make with the ways in which they are racialized – a recognition that their agency and opposition fulfils racial stereotypes of the “angry Black woman,” of over conforming, or of being oversensitive. She states that she often checks on herself to ensure that she is not too conforming or too compliant in her workspace. As she mentioned earlier, there are changes that she and other minorities feel need to be done in order to make universities more equitable, and these changes require putting social justice related issues on the agenda. Therefore a few waves and battles are expected:

I believe that I have a deep commitment to this faculty, a deep commitment to the university as a potential tool of freedom. So I think people feel that commitment, that I’m not just there to stink up the place right. . . . I mean, even as somebody who succeeds in leadership at this point, I wonder okay so, is there something I need to be checking here in terms of like maybe I’m getting too conservative or too passive or something, ‘cause sometimes you worry that people think you’re good at this because you don’t make waves and, you’re sort of here to make waves right? And there’s always, the thing is, I mean I think this may be particular to people of color, and maybe Indigenous scholars too, if you become a person in academia who’s doing well there’s always gonna be somebody who’s sitting there saying that you’re not pushing the agenda enough, people within your own community, that you’re not pushing the agenda enough, that you’re not radical enough that you’ve sold out, that you’ve whatever so there’s also that too from within the community.

Through the interviews, it was also evident that there seems to be a perception among academics that one has to choose between being a researcher or an administrator. Several participants discussed this binary and acknowledged that they are academics and scholars first and foremost, and that leadership for them stems from a service perspective. This was how they managed this dissonance, which occurs for leaders-academics, as discussed by Davidson (2012) and Marshall (2012). Lamar mentions that this is a decision one has to make early in their career:

But if you want to be Dean, Vice President, President or Director of something then . . . the first thing you have to make up your mind early in life, do you want to go into academia as a researcher or you want to go in as an administrator. I'm not saying that you have to do things, but also once people get tenure and become associate professor, I say that is a good time to think if you want to go into administration you start then, you know. . . . Sometimes a very good scientist is taken away to become an administrator, and I say it's not fair.

Other participants stated their interest in pursuing leadership further and wanting to prove themselves as successful academics too, not only because of their passion for research, but also to affirm their credibility in front of colleagues and the academic community as competent administrators and leaders. Marilyn, for example, stated that being engaged in research “adds integrity to your role as a leader. It's really hard for people to look up to someone who's not engaged in research themselves.” Christine elaborated on this below:

I think because it's collegial governance, I think people have to be academics, engaged academics. It should be people who have actually been attuned to what's been going on in the academic environment . . . who have been active, standing on different committees, etcetera. I think they have to have some degree of expertise to be able to put themselves into a leadership position. The other thing is I have found that people who have strong research records, and teaching, those also do well in terms of leadership. . . . I found in some instances, not just in my department but in other places, leaders struggle because they maybe, . . . are not strong researchers. And if they're not, colleagues can be badly behaved. As soon as colleagues see that, a leader is not a strong scholar they see it as a weakness in this person. So they would then argue, how can so and so lead us when they're not a strong scholar in research or publications etcetera.

Another aspect that was discussed by racialized and Indigenous leaders about the complex identities and roles they play in the academy had to do with their racialized identities and acting as role models for minority students or junior faculty. While this was not always an explicitly stated expectation, these leaders often found themselves acting in this way or facing expectations that they would act as such. Ospina and Foldy (2009) state that this is called “other-mothering” (p.883) (a survival technique which dates back to slavery) where there is an expectation that academics of color mentor and take care of students or young faculty of color. Alberto, for example, discussed this in the excerpt below:

I can never recall a situation even in an informal discussion or over a beer chat where my skin color or the racial part of it played and I think it goes back to who I am in terms of my work ethic and my competencies, I would like to think so, it's always been about, you're a good leader, you've been able to make changes at the institution at various levels and so that's your bread and butter, that's your strength. The bonus now is you're brown as well so guess what, we need you to be the role model as well. And at times I will be better able to deliver a message than anyone else on that senior team, for the message to have an impact. And I think the role modeling expectation was always there but I think since I've taken this role in, I feel a little more of a, burden is the wrong word, I feel a little more of an obligation but also an opportunity to give back and I don't think I've necessarily felt that before, other than yeah, I'm happy to do it but somehow all of a sudden you have this title and it changes people's views and I like to think I haven't changed but I can't change people's view of me.

In a second example on the permanence of their racialized identity at their institutions, Christine states the following:

I think how I navigate my position is I sort of “get on with it.” I know . . . that race exists and because it's part of my life to consistently fight these things, it's sort of like the everyday, it's not like I even say, I need to deal with it today. It's that every day there are little minor things that happen around race that I have to sort of take up or have an opinion on or a perspective of whether I challenge it or not challenge it. And people are always saying to me, well is this a hill you want to die on? So I am always having to think, is this a hill I want to die on and sometimes I'd say, I don't know if I'm dying but I think it's an issue that should be taken seriously and needs public comment.

However, racialized and Indigenous leaders embraced their racialized identities, spoke about them with pride and esteem, and drew on their cultures as resources, as mentioned in Santamaria and Santamaria (2012, 2015). They also appreciated being in situations where they can help other minorities, provide advice, or serve as role models. Kim stated that he was “very proud of [his] background and where [he] came from. [He] also feel[s] very proud of what [he] achieved as a person with this background”. In response to a question about any baggage that came along with their identity or cultural background, all leaders interviewed in this research spoke about there being no baggage but “abundance”, “opportunity”, and “responsibility”. Marilyn, for example, spoke about taking pride in naming her ancestry as Indigenous despite the fact that she could pass as White. She also discussed her multiple roles, her hybrid identity, and her intentionality on reflecting on how she navigates spaces at her institution:

You know the idea of ‘passing’ is such an interesting thing. But, I want to be all of the shape and pigment that I am, however people may see it. It is who I am, I want it because all of it is me, every wrinkle, every bulge, every pigment is me and I have a right to be all of me. So I will name my ancestry and I will claim it, not to be arrogant in any way but simply to say, when I see you, I wish you to see me. And we’ll find a way to converse and to work together, with that . . . I have decisions to make most days as to whether I’m a representative right now, am I a leader, am I informal me, and I find that helpful to distinguish between them. . . . As I get into better and better environments and work with better and better people, I get more and more sure that the best way to be a good leader is to be the best of me. . . . Yes, I have the luxury of being all of me here [in her institution], and I check in on that pretty much every day and then I come to work the next day because I can, I can be me here. In, leadership. Yeah.

Lamar, as another example, talked about drawing on his culture as a resource by saying:

Well, what I’m saying is that racialized people have some protection, they somehow use their cultures to prop them up. They might even feel their cultures are better; this is a general problem with a lot of visible minorities who are from outside Canada. Culture empowers you. So you can always say well you know these people don’t understand, you know. I’m good, my country’s good. So being minority physically, culturally, socially, you may get put down, but it is your culture which protects you at the end.

Another aspect where these leaders showed pride and confidence was in their skills and competencies. They displayed self-awareness and knowing one's worth. They managed themselves before their institutions. Managing the self is one of the four competencies Warren Bennis (1984) attributes to successful leadership. Yuna admitted that she has several skills, which make her a good leader:

I think in part it's because I, at one level it's as basic as I'm able to work with people and that is, even though that sounds like a very common kind of thing, it isn't necessarily. I mean, just that ability to be able to work with colleagues in a way that will really further the work of, their work individually, the work of the institution and the best for students. That isn't necessarily a skill that, unfortunately, all of us have, and I think that's a really important piece of this. Because if this is something that someone is aspiring to, I think it's very important to work on those skills that are associated with that. So it's things like communication skills and the ability to deal with conflict and the, and just, basic relationship skills that are important.

In response to a question about who was a very or most influential person for these leaders, many of the participants answered that they were their own heroes and champions despite the presence of some friends, family, mentors, or allies in their lives at different stages. In our long interview, Marilyn stated that she has been the biggest contributor to her success and that she owes much of this to her experiences, background, and the way she navigates these spaces.

Well, at the end of it all, it actually comes down to me. There's all of those people at different points that you look to for your example or for your advice, but ultimately it comes down to what you're going to do so I think I'm the biggest, I'm the biggest factor . . . and it's the same thing when I look at what it is I bring into my leadership roles, the things that others might have seen as being disadvantage or seen in a negative light, my skin color, my experiences my name, and such that I just think of them as assets and I will not allow people to try and spin it any other way. . . . I think of all that I have, is about strength and I'm not, I'm not inclined to think of myself as weighed down, I'm thinking of myself as being empowered and enabled. And ah, just, look and wait and see what's going to happen.

Third Theme: Resilience and Managing Distractions

According to the participants interviewed in this study, a leadership position in a university is full of complexity and continuous change for leaders regardless of their background, especially with the changing nature of the academic profession and the increasing commodification of education. This is discussed in detail by Deem (1998, 2001, 2003) and Deem, Reedy, and Hillyard (2007) who explains the several changes happening in universities recently by looking at universities in the UK such as: changes in the management and organization of professional academic work, new-managerialism and new public management, mass higher education, and increasing expectations that universities should generate income. However, it is essential to note that the nature of leadership is much more stressful for racialized and Indigenous leaders than it is for others as leaders of racialized or Indigenous backgrounds have to encounter numerous racial microaggressions on top of their already stressful roles. Hence, resilience and perseverance become extremely necessary for survival, success, and in order to cope effectively while on their journey in the academy (Pollard, 1997).

This theme includes the various ways racialized and Indigenous leaders cope with the many battles, struggles, events, situations, obstacles, and people during their experiences in Canadian universities. These struggles have been documented in the literature in the work of scholars such as Henry and Tator (2012), James (2012), Nakhaie (2004) and Ramos (2012). Driven by personal motivation, a sense of purpose or duty, and a commitment to care, these leaders developed the ability to recover from or adapt to any negativity or change. These leaders spoke about events and situations, which could have led to victimization and frustration (including but not limited to: institutional racism, microaggressions, tokenism, cultural taxation, and lateral violence) but instead, they turned them into hope and optimism.

Participants in this research discussed the self-control, efficacy, and altruism they practice so they and the faculty they lead could be better equipped to deal with the increasingly demanding and isolating roles they have in the modern university. Resilience and the ability to operate in a changing environment while maintaining effectiveness is a fundamental component to the success of higher education institutions and leadership, especially in the constantly evolving environment of higher education (Low, 2010). In addition to resilience, participants also discussed their efforts to reach a work-life balance, maintain a research agenda, and address social justice issues, which could sometimes be hot-buttons to different people.

For the racialized and Indigenous leaders in this research, an interweaving of both personal and professional resources was necessary to be able successfully to reach towards the unknown, to take risks, and to grapple with the discomfort or ambiguity of their roles. Among their strongest coping strategies was drawing on support from family, and colleagues at work, more senior leadership, or mentors as well (Santamaria, Santamaria, & Dam, 2014). Being active in sports and other activities, simply taking time off and disconnecting, or spiritual support were among other strategies these leaders mentioned. The diagram below offers a summary of this theme and quotes from the interviews are provided as well.

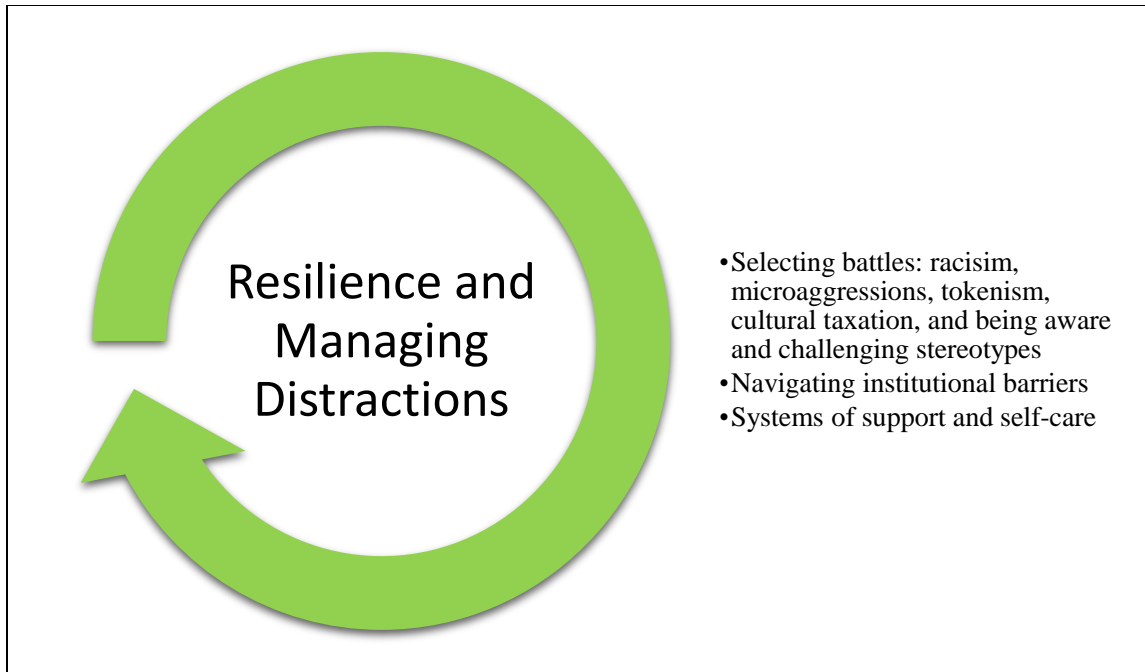


Figure 10. Theme Three: Resilience and Managing Distractions.

Abdul explained that while he recognized that some “unreasonable” people questioned or doubted his leadership, he chose to select his battles and ignored these small things, especially because these were people who said things in subtle ways and would not have been easily caught for their racism. He spoke about his acceptance and recognition of these small challenges as “part of the package.” This perhaps is due to the normalization and daily occurrence of racial microaggressions (see Henry & Tator, 2009). Abdul also spoke about ensuring that his research spoke of the high quality of his work, that his qualifications were above average, that his leadership decisions were always backed by objective evidence, and that he had some kind of institutional support. In other words, he was paying the institutional price that comes with being a professor of color (see Orelus, 2013). Abdul states:

The thing is that you will deal, you have to deal with some unreasonable people. Because, obviously, if you are in this role, you have the competency, you have the required qualifications, and experience. So it’s not a matter that you cannot do the job, it’s a matter that somehow you have to deal with some unreasonable

people. That's what it is. And they can make your life hell but you still have to, you still have to find ways between the lines. That's what it is. That's what I have been doing. And so I think that the best approach is to sometimes ignore as much you can because if you cannot solve the problem, the only solution is that you have to live with the problem. And if you have to live with the problem then you have to compromise on things. You sometimes choose to swallow some things rather than you breaking up the bigger picture. . . . That's a part of the package.

Perry, an Indigenous leader, discussed an incident where she chose not to address an inaccurate assumption about her competence and the speculation that she would have an easy ride in the university because of her race. She spoke about her choosing to direct her energy towards something else at the time.

No I talked to some other people about it and they were just like this particular person has a reputation on faculty and so I didn't really do anything about it, but also at the time I had other things to think about. And so I just kind of, it wasn't worth the energy to pick up that fight because it was said behind closed doors, it would be me versus this individual. But it will be a fight that I'll resume when time is right. And I've had opportunities since then to be in the room with her on different things and there's been a lot of education done.

Christine noted the different ways in which people who question her leadership could consume a racialized leader, such as herself. She stated that in order to succeed, racialized and Indigenous leaders must be able to manage these distractions or they will be consumed by them.

So they would stymie in some ways, the ideas I would try to bring forward, the misinformation, or sending me loads of emails or accusing me of not supporting them. It's the constant pressure of challenging what you had to do so you have to use more energy doing different things. That's how they wear you down and so often, they were wrong, but nonetheless being able to intervene and start a process of taking up your time and your energy is a way of undermining the leadership that you can actually do because you become consumed with trying to react to them rather than being, you know, continuing to be innovative. In terms of people who supported me, actually there was the Indigenous group and they'd been very good. I would say that they were supportive because they themselves are racialized as other and have a lot of struggles. Particularly from this same group of detractors. . . . I think one of the issues I found that I mentioned before, the busyness that they create for you in terms of making all these issues big issues that you have to keep trying to deal with sort of detracts from your ability to think clearly.

Just like other leaders interviewed in this research, Christine also discussed the need for a support system. At the time of her leadership, she became too occupied to maintain her relationships, which is something she regretted later. She affirmed that a strong support system should be made of people who have similar ideologies and not simply colleagues. She stated that these friends are necessary for any leader's psyche and well-being. Valverde (2003) states that, while support systems are necessary for the well-being of leaders of color, being in the academy could be isolating at times. However, the driving force and what sustains these men and women could be their beliefs, their agenda of equal opportunity and access to positions where they hope to bring some change. He states, "it's all about heart". Christine explained her experience:

You know what I thought about when I was reflecting on it, was to develop a strong support base, that's what I would say, you develop a strong support base and you don't wait for people to come to support you. You know, you almost script it in and say this is the day of the week that we meet and I think its people who you trust is the paramount thing so they don't need to be all administrators but I think they're people that you trust and who have a critical ear as well, and those are the people that you work with. 'Cause sometimes . . . , because of this issue of working with a broad spread of colleagues, I may appoint a colleague to a position and I may not agree with him or her ideologically but my hope is that they will do a good job and consult with whomever. So I recognize they may not be as critical. But you can't have some of those conversations with them as you can with critical friends. . . . I think you need a sort of support group for you as an individual almost as well as a chair. Because the emotional aspects of it can be quite traumatic if you let it get to you and the personal ways. . . . I think when you become [a leader] some of your colleague's sort of see you as, as the new devil, the new devil incarnate, an evil one who's out to do them evil you know? . . . So support is needed, in a sense, in terms of your own psyche and well-being when you have a constant bombardment of you're not doing this you're not doing that etcetera, etcetera.

In relation to having a support system, Alberto, summed it up by saying, "I'll start off by saying you can't do it without a support network. Mine is my wife, my kids, my family." Layla summarized the idea of being resilient, managing distractions, and navigating institutional barriers to survive in the academy as a racialized leader by saying, "you cannot control the

system or what it does to you. You can, however, control how you react to it.” Marilyn spoke about how one can receive validation from different places including blind reviews and formal assessments. This is an example of what Davison (2012) refers to as the grace that keeps the leaders going and sustains them in senior leadership roles which are usually very challenging. She elaborated on how going through such rigorous processes can be very empowering and reassuring for her as an Indigenous scholar in the academy:

It’s incredibly empowering when that happens (discussing blind reviews) . . . those independent review panels, and to get through that and be assessed so strongly, more strongly than my own peers in my institution, in my own faculty had seen myself was just fabulous, because, after a while you begin to think actually, I do have to try really hard because I am weaker than other people then you put your portfolio out there in your writing, without your name, and without people who know you assessing you, but independently looking at the quality of your work and, you know. To come through so strongly is just so exciting . . . you know you put yourself forward and you think very carefully about your program and you know you don’t just do it in an hour or two it actually takes a lot of time to pull it together, and then to go through interviews for it as well and then to be selected. Well these things confirm, piece by piece confirm you may believe in yourself. And it’s not just the people who love you and you think oh they have to talk like that but it’s, it’s actually true. You actually come to believe it’s actually true. I am good at what I do, and it’s true that every now and then I have something to say, and I can back it up and other people believe that independently, not blindly or out of love, compassion. And they don’t denigrate you because they think you’re getting an easy ride. It actually is true. I am good.

Perry provided a few ideas on self-care and stress-releases. She stated that without them racialized and Indigenous leaders and faculty burn out and lose themselves.

so for anyone new coming up I’m like what are your stress releases, how do you take care of you. When was the last time you did something just for you. And that might be a walk on the beach, it might be going sitting on rock, it might be curling up in your pajamas and having a really decadent cup of hot chocolate. I don’t know what it is for people, but whatever it is, then that thing needs to be something that you hold on to because otherwise you just burn yourself out. And I think that’s where maybe goes back to our earlier conversation we had about why some academ’, Indigenous folks leave is because the pressure and they didn’t take care of themselves and so now they have no choice, but now they

have to take a medical leave or they have to go back to their land and be on it for a while to feel human again. You know so I think those things matter a lot.

Fourth Theme: Maintaining Values and Principles

This theme, Maintaining Values and Principles, is an exploration and interpretation of the values, principles, and beliefs that racialized and Indigenous leaders have. From the data analysis it becomes evident that the leaders interviewed in this research often found themselves having to take some action or stand to address social justice issues. These leaders were fair and principled decision-makers who cared about their faculty members, students, and the broader society. They had altruistic motivations and were proactive in their efforts to influence their institutions by explicitly communicating principled messages, intentionally role-modeling ethical behavior, or choosing not to engage in battles that would waste their energy and detract from the larger vision of their leadership. Their practice of leadership concurs with several aspects noted in Brown and Treviño's (2009) literature review of ethical leadership: being caring, being principled individuals who make fair and balanced decisions, communicating ethics with followers, setting clear ethical standards, practicing what they preach and being proactive role models for ethical conduct. The participants chose to intervene to work towards (re)creating equitable spaces in their institution, however, they chose to do so micropolitically by their moral identity or moral attentiveness.

Participants spoke about carefulness and awareness in the roles they play in the restructuring of human life for all people they lead and especially for minority faculty and students, to whom they often serve as role models or as sources of guidance. This is a practice of culturally responsive leadership (Khalifa, Dunbar, Douglasb, 2013). Participants also discussed their keenness on maintaining their integrity by employing a moral–ethical perspective, which is guided by the principles of their institutions to deal with the people they lead regardless of their

background. Moreover, they discussed the regular monitoring and reflection they do for themselves to maintain not only their integrity, but also their authenticity. Mackey and Jean-Marie (2015) explain that identity development is influenced by several internal and external factors, and for leaders of color, these values can sometimes be conflicting and require a reconceptualization of the leader's identity.

Participants also elaborated on their commitment to their institutions and more generally towards education as a tool to transform society. The leaders interviewed in this research also spoke in details about the commitments they feel towards their own ethnic group and minorities in general. They discussed their obligations to role-model, represent in the best way possible to challenge stereotypes, disrupt binaries between community and university, and enhance the status of minorities in general while having personal regard for others and maintaining their credibility. These practices are in line with the nine common practices of applied critical leadership (Santamaria & Santamaria, 2015).

The diagram below shows a summary of this theme, and further details are provided below through excerpts from the interviews.

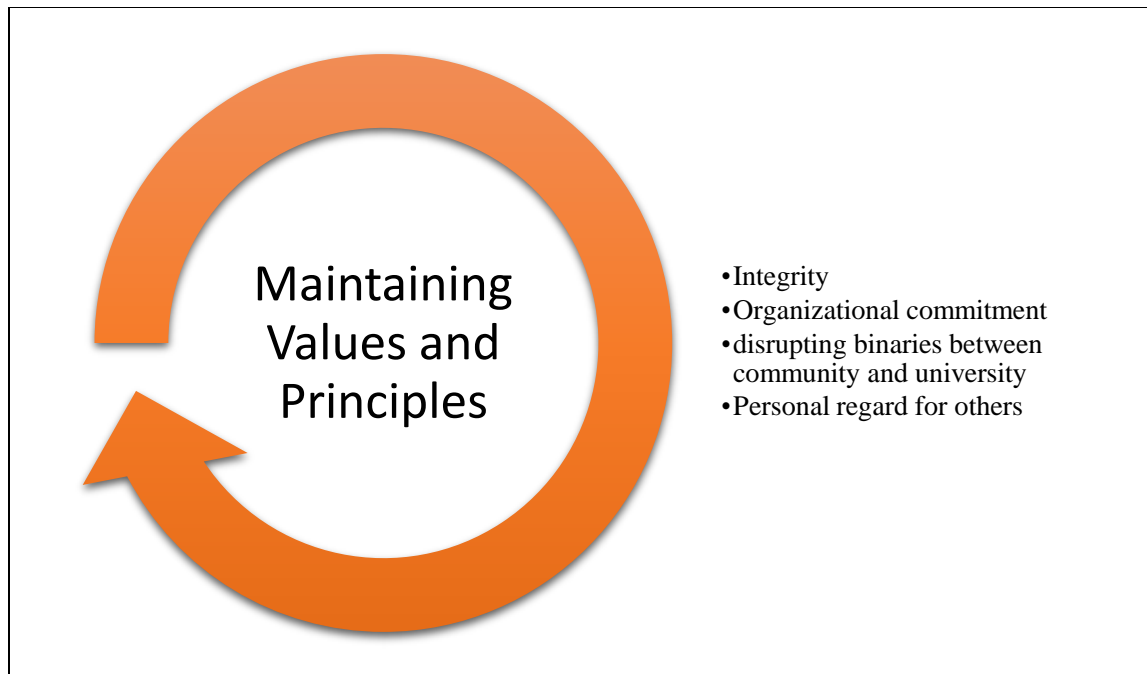


Figure 11. Theme Four: Values and Principles.

In discussing her values and principles, Marilyn spoke about her integrity and the price she has paid for being dedicated and committed towards her roles in leadership. She discussed how a racialized or Indigenous leader could also be punished and judged by their own communities in terms of not doing enough or not taking their best interest into account. However she recognizes that she needs to fulfill her duties as a leader and sometimes step away from her racialized identity or what people expect of her.

To be honest, some of the most painful experiences of racism have come from other people similar to me . . . but that's what my job is, to do that and to look after things, look after people, and sometimes that means that identity is not the most important factor in making decisions it's actually about what's my role as a leader.

Abdul, too, explained that sometimes people of different backgrounds assumed that he would help them achieve whatever they asked for without having to follow the regular rules and

procedures. He discussed that he always felt privileged to be of help and of service to anyone, but he still had to go through the right channels and follow policy.

Sometimes because those students have a similar background, they feel much more comfortable when they come and talk to me and they explain what their problem is and then we solve that. But sometimes it's really not my job, if this is the case, then normally I correct them. I say, okay, go to that person, he's going to be the person who's going to be doing your job. Sometimes some people do have a soft heart, like they try to solve anybody's problem rather than keep the problem lingering on. So I like being helpful and supportive in any way I can, but to be very honest if there are some ifs and buts in that, then it's not based on race. People really go by the books only, okay, now this is what has to be done and I'm not going to deviate from there. . . . Sometimes, you really need to create a differentiation in that and you really need to draw a line and you have to tell them that, okay, the brother or anything is outside this door and in here it is what is the business is and I cannot do anything which is against the rules. And sometimes they don't expect this thing. When they knock your door their expectation is, okay, whatever their requirement, it will have to be done. You cannot do anything which is not according to the rules. Like, you have, yes, if anybody requires something which really needs a push, you definitely do it. And personally, I do it for everyone. Like, it's not anybody who is from a certain race or not. . . . They can be disappointed with you but for me they have to understand that we don't make the decision based on race, we make the decision based on what the policies are.

Perry discussed how she is keen on being authentic to who she is as a leader and as an Indigenous scholar. She spoke about being aware and rejecting the performativity that is sometimes expected of racialized and Indigenous leaders. She also spoke about her dedication towards her passion, working and enhancing the status of Indigenous peoples. She elaborated on how she aims to serve them and considers reaching out to them through her research topics or through the places she chooses to publish in.

I think I have a constant reminder every time I look in the mirror and when I fall asleep at night, that I'm doing this not just for me and that I have a responsibility to maintain my integrity the best I can in honoring who I am and where I'm from without overstepping or over conforming to what it means to be Indigenous in the academy because there is this pressure that if you bring out your drum, and beads, and feathers, you'll be okay. So I push back against that, but I also have to be respectful about where I am or where I want to, like who I am as a person. And so that, I mean I go to sleep at night thinking about that.

Many other participants further explained their integrity and their personal regard for others regardless of the differences in ideology or social identity. Alberto, for example, spoke about choosing to respect other people's culture and backgrounds and wanting his to be respected and valued as well.

It's the ability to interact with other human beings. It's the ability to build relationship with individuals. It's the ability to put yourself into someone else's shoes to be able to see to things from their viewpoint. Have a personal viewpoint as well. Be able to articulate that in a very professional, diplomatic, however you want to phrase that. In a manner that is not discriminatory but also gets your point across, gets your position across. But also then to be able to receive that kind of information back. So I think those types of experiences have shaped who I am, what I am and I believe those have helped me be successful.

For some participants, such as Christine, out of the values and principle that racialized or Indigenous leaders could have, it was criticality that might cause them the most headache. She reflected on her role as chair and her criticality during that period and who she might have "annoyed". She also concluded by stating that sometimes it was not as much her racialized identity that put her in unwanted situations, but rather, it was her criticality that made the White group in her department turn against her and view her as the bad, non-conforming subordinate.

I think, when I thought about what I had done. And who I annoyed, it was around race, it was around gender and it was around criticality. So you know, if you were a chair, even as a black woman, if I'd been a chair who was not critical and did what the Dean said right, in many instances and pushed forward all the central dictates that were coming forward. I think my experiences may well have been different 'cause the Dean, I suspect would have seen me as a good, as a good chair who did as she was told. . . .People that are racialized, those who are willing to follow along the path get taken up as really good, cooperative team players, those who don't are seen as obstructive and problematic. So what you have is a binary, rather than looking at the power relations and looking at why it is that certain people argue certain things, right? And to look at why someone might not like you to act consistently as the great white saviour in this instance. I would say indigenous folks, too, some of them who are critical, have similar experiences I would think.

Fifth Theme: Practicing Sustainable Leadership

This theme relates to the procedures and practices racialized and Indigenous leaders engaged in to ensure that they continue to influence people and spaces in the long term. Based on a review of the literature, Hargreaves and Fink (2004) summarize sustainable leadership practice:

Leaders develop sustainability by how they approach, commit to and protect deep learning in their schools; by how they sustain themselves and others around them to promote and support that learning; by how they are able and encouraged to sustain themselves in doing so, so that they can persist with their vision and avoid burning out; by how they try to ensure the improvements they bring about last over time, especially after they have gone; by how they consider the impact of their leadership on schools around them; by how they promote and perpetuate ecological diversity rather than standardized prescription in teaching and learning within their schools; and by how they pursue activist engagements with their environments. (p. 11)

As can be seen in the diagram and quotes above and below, the racialized and Indigenous leaders interviewed in this study practice the principles of sustainable leadership mentioned by Hargreaves and Fink (2004). They do so through formal and informal practices, envisioning and creating sustainable change, building bridges, and creating safe spaces. Hargreaves and Fink (2004) state that sustainable leadership “matters, spreads, and lasts” (p. 3). Just like the participants of this study, they also state that practicing sustainable leadership is a shared responsibility that “builds an educational environment of organizational diversity that promotes cross-fertilization of good ideas and successful practices in communities of shared learning and development” (p. 3). Practicing sustainable leadership does not overly deplete human or financial resources, rather, it aims at developing people and sustaining change (ibid., 2004).

The racialized and Indigenous leaders interviewed in this study, admitted to engaging faculty members and students intellectually, socially and emotionally to influence their perceptions and enthusiasm for change and social justice issues. They spoke about formally and informally taking on mentoring roles of racialized, Indigenous, or White faculty and students to

develop their skills and raise their awareness of the different ways of being in the academy. While not all participants were themselves keen on developing critical thinking in their mentees, they all expressed considering issues related to power and status in the academy. Several of these leaders attracted and retained competent members and engaged in succession planning and identifying potential candidates for future leadership so that changes did not disappear when they left.

Participants also talked about setting a vision that would be realistic to maintain and working towards maintaining it and growing it as opposed to making radical changes which might cause hostility or a strong backlash. They spoke about sustaining their visions and leaving a legacy by building bridges with allies and thinking about the future.

As for looking after minority students, racialized and Indigenous leaders recognized that minority students of domestic or international backgrounds relate to them more and were more likely to approach them for mentorship, guidance, or to ask for assistance, which the participants welcomed. However, as stated by Santamaria, Santamaria, and Dam (2014), racialized and Indigenous leaders “should not bear the burden of training others simply because of their backgrounds” (p. 176). Rather, professional development should be held to equip all members of the academy to practice sustainable leadership, each according to their roles and responsibilities. This will ultimately aid in creating a learning organization where trust is fostered and a deeper sense of relational connection and interdependence is created as recommended by Franken and Penney (2015).



Figure 12. Theme Five: Practicing Sustainable Leadership.

In relation to building bridges, several racialized and Indigenous leaders were aware of the need to communicate openly and make connections with the people they lead and therefore employed strategic ways of leadership to make those connections. Yuna, discussed what she did to establish more connections in the following:

I always had my door open when I was in the office unless I was in a meeting and I kept a big bowl of candy on the table that was visible as people walked by the office door. Everybody knew it was there and everybody knew that they could pop in and take, you know, chocolate or candy, whatever I had that day. Whenever they did that I would, you know, have just a little bit of a conversation with them. So it's just, you know, things like that that are basic relationship building kinds of strategies, I guess a lot of people don't have naturally.

Christine discussed that while she was not always keen on establishing a formal mentoring relationship, she felt a responsibility to make a few changes to enhance the status of marginalized people including some initiatives for the Indigenous students. She also discussed how her presence in leadership was perceived by racialized or Indigenous students and faculty as

a validation for their existence in this space. In addition, she provided some recommendations to bringing about institutional change in the following:

I'm not necessarily keen on the formal title in mentoring . . . , but I think it's a responsibility. And that's something I've had to realize that I'm now in a position of power. So you almost have to sit down and say look, I now have some power, what are you going to do with it rather than just living in the everyday. Because otherwise, you become sucked into that vortex of maintaining the status quo rather than really pushing for social change. And it's only when you recognize the position that you're in, that you can sort of say, oh yeah, I could make this change and I did undertake a few initiatives with the Indigenous group. . . . Representation is also important in the sense that it gives, it sort of gives hope to others. And indicates that you too can become . . . a leader. It becomes normalized, which I think it should be. Because it's not just about Black folks having role models, I think white folks need to see it as well because that affects their own perceptions. I also think it would be great to have racialized folks, aboriginal folks who are also critical in terms of that broader project of addressing racism within the institutions that we work within. And I think as well it's important because at time, recognizing that there is race, racism within institutions, I think sometimes if that person is critical they can act as a form of support for folks who are going through difficulties within that institution because they have an understanding that they bring to that situation, so I think just in terms of representation there should be way more non-white faculty, because otherwise . . . you're saying that in society only white people can administer and only white people have the ability to administer or ask is there something within the system that's preventing people coming forward. Because there are people living in Canada and have been for years, other than white, so how is it we always have a white Prime Minister, you know? These are . . . the ways in which these things become normalized. And in a sense a strong sense of hegemony in terms of how we come to accept the ways in which society works. . . . I think having administrators who are actually aware of these issues. And I mean people, . . . with in-depth understanding of race, class, gender in particular. I actually think race has been forgotten and the situation seems to be getting worse in that people who are leaving the academy. Black folks who got jobs earlier on are not necessarily being replaced and as the university moves towards commodification there are fewer of us, I think the impetus for equity is declining so other agendas are beginning to rise. So I think you need, higher up, from the President and the Provost down, they should have skills and expertise around race, class and gender and how they work through power structures. So it's no good saying oh yeah I definitely support equity, 'cause I don't think that's enough. From my experiences in my institution, I can truly state that somebody who has a bit more scholarly expertise around race, class, gender, would have been able to see what the issues were that I was facing and to be able to take them up as serious and not just oh so and so didn't get on with so and so. . . . So it becomes personalized and the institution and those who

support the institution through the ways in which they interact and behave with racialized people are allowed to go along as they are.

Perry presented sustainable leadership from a different perspective and described the different reasons for which faculty members might become engaged in leadership. She stated that for people who do it to change spaces and make them more equitable, a legacy is left and an impact is felt by people who need it the most. She advised racialized and Indigenous leaders to engage in preparing future leaders of similar backgrounds, as they will be the ones who can sustain and protect the change these leaders are after. She stated that while envisioning and creating change in policies, practices, and programs are important, it is equally important to make it sustainable.

I think for some, I think it has to go back to one's motivation for getting into administration and thinking about it, are they thinking about it as an individual career more, where this is all I'm going to take on the Administrative role because I'm going to get course releases, I'm almost done with my job, I'm going to retire in a couple years and this is a nice way for me to exit the academy. . . . And so I think for some they choose that Admin role that way. I think there's others who think about, again kind of going back to my earlier comment about they've seen enough happen in the faculty, they've been irked or bothered by some of those problems and they genuinely think and feel that they can make a difference. And they, those folks who take up those leadership roles are amazing individuals. And I can think of two in my own faculty who do it out of a love for the faculty and a love for the students. They don't do it because have some big lofty career ambition. And you know maybe they might have some insight to themselves in this position now. They're like well you know I'm going to try this out and maybe see if I want to become a Dean later on in my career right, because they are kind of post tenure or just trying on things to see okay well maybe I don't want to do this research for the rest of my life, maybe I'd like to do something that's a little different. And so to me those are two different kinds of people who take those choices. I think, the Indigenous folks I know who take on those kinds of roles take it on for the latter reasons because they want to give that back, they want to make a change and they can see the power of having at an Associate Dean level or a Department Head level the power to make some change in policies, practices that help or hinder minority faculty. You know, and then it ends up being their legacy. But once those people who have so much authority and power leave that's usually when the ones who have been waiting to get rid of them to change it all back the way it was. . . . I think there's a couple of things. One is relationships matter, you

need to have relationships across the institution to make substantive change. You need to have succession planning. You need to be mentoring. You can't assume that because you know when you retire that everything's going to stay the same. It's not. People will use that as an opportunity to stop, cut or take back everything that you built as an Indigenous faculty member, especially if you're a leader and you're doing program and policy. And so having succession planning in place from the day you start will help mentor someone up so that they have, they're willing and able to step into those roles. They'll do it differently than you and that's okay, right. That's the whole point of change in leadership, it doesn't have to be the same.

Finally, as for other strategies to sustain change, Marilyn stated that she has learned to have different strategies to protect her vision for change and reform, and to be better able to create safer spaces for people who need it. Moreover, she discussed how her power and authority facilitate the changes she envisions and make it easier for her due to her place in the formal hierarchy.

I don't feel afraid of that. I would just need to be a great leader. I have learned though that I need to have informants. People who can pick up these, the like, what is actually out there in the networks that I don't get to hear about so, ah, I'd look to a few trusted confidants to help me stay alert to what's happening while I hustle and bustle around. . . . I have no indication to make me feel worried about that here. From a gender or from a race perspective. I think in terms of feeling like you belong, I have the advantage of actually being able to shape the spaces myself and whether that's with the people that I connect with or the furniture that comes in or you know, the commitments that I make and such. I can have some autonomy over that. I can appreciate that it's difficult when you are subjected to someone else's planning arrangements and such. And that's where it's really important for people like myself in leadership roles to look to what kind of physical spaces do people need in order to feel like they are welcome. What kind of language and practices do I need to adopt so that this place is welcoming.

Sixth Theme: Negotiating Organizational Trust

The theme pertained to understanding racialized and Indigenous leaders' organizational trust.

Organizational trust includes both horizontal, between peers, and vertical factors, with a supervisor, senior managers, or with the overall organization (Chen et al., 2015). The summary of this theme is outlined in Figure 13, and a discussion follows.



Figure 13. Theme Six: Negotiating Organizational Trust.

Participants in this study showed simultaneous trust and distrust for their peers, senior managers, and organizations. Lewicki, McAllister, and Bies (1998) define trust as “confident positive expectations regarding another’s conduct” (p.439) and distrust as “confident negative expectations regarding another’s conduct” (p.439). Findings of this study agree with Lewicki et al.’s (1998) model which suggests that trust and distrust are “*not* opposite ends of the same continuum but . . . rather, [are] distinct bipolar constructs” (p.440) which can exist simultaneously.

Racialized and Indigenous leaders in this study stated that their organizational trust was constantly negotiated and evaluated depending on the context. They had reasons to be highly confident in others in certain contexts, but also had reasons to be strongly wary and suspicious in other contexts. The relationships racialized and Indigenous leaders in this study discussed were characterized by multifaceted reciprocal interdependence where relationship partners had

separate as well as shared objectives. The facet elements, bands, and bandwidth of these relationships reflected many positive experiences, in which the aggregate experiences were trust reinforcing. However, they also had many negative experiences, in which the aggregate experiences were distrust reinforcing (Lewicki et al., 1998). In order to sustain and benefit from these relationships, participants spoke about increasing their interdependence to those facet linkages that reinforce the trust and strongly bound those facet linkages engendering the distrust. They also spoke about minimizing their vulnerability by adopting self-protective standpoints and depending on self more than others. Rousseau, Sitkin, Burt, and Camerer (1998) states that trust is “a psychological state comprising the intention to accept vulnerability based upon positive expectations of the intentions or behavior of another” (p. 395). This further supports this study’s interpretation of the presence of distrust.

Furthermore, the racialized and Indigenous leaders in this study constantly negotiated and managed the ambivalence and uncertainty they faced depending on the salience and prominence of that information. One of the reasons leading to the participants’ distrust was the continuous racial microaggressions that surround these leaders. The different forms of racial microaggressions identified in the interviews were in three forms: explicit attacks (microassaults), subtle attacks (microinsults), and excluding, negating, or nullify attacks to the thoughts, feelings, or experiential realities of the participants (microinvalidation). This is in agreement with Sue, Capodilupo, et al.’s (2007) microaggressions theory. Therefore, these microaggressions contributed to creating larger and macro environmental racial microaggressions which functioned and was manifested on systemic and environmental levels (ibid., 2007). Therefore their relationships and trust were transformed through new information that becomes available and was processed and interpreted. These leaders were vigilant to the

behaviors of colleagues and their senior leaders, as well as their subordinates. They questioned people, policies, and procedures. They were watching for honesty, openness, reliability, competence, and personal regard for others. They were also assessing credibility, respect and fairness.

The participants' vertical trust, *systemic trust*, or trust in the organization was more concerned with consistency, familiarity, and fairness. One of the participants, who expressed trust in his organization, ascribed his trust to his belief in the fairness and neutrality of the system, and that it was based on merits. Another participant who showed trust in his organization was a leader who had been at his institution since he was a student and had several other ties to the institution.

Sharing the same vision, racial background or minority status, as well as predictability seemed to increase trust among peers. Alberto, for example, displayed trust in his colleagues who were allies and supported him in several ways. Alberto stated the following:

The second support network for me is a trusted network outside of family and friends and they're my colleagues and when you ask what does that mean. There are 3 or 4 people at (name of institution) that I would probably stake my life with if I had to and be would be very comfortable doing so . . . one of them is my direct boss who I used to work with in (name of previous institution) so my supervisor, and then I have 3 people in my office who over the last 4 years we've developed a real trusting relationship and vice versa. One is Cantonese, one is Mandarin and one is Caucasian but they are individuals who, I think, we share the same vision, the same goals. When you say what probably helped build that trust. Well, these are all individuals by the way that have been working in (leadership role) for years so they were probably much more competent than I was at that time and so, they saw the world as probably how I wanted it seen so they helped me learn a lot but I think they also realized what I was able to bring to the table.

When asked directly about their trust in leadership, 9 out of the 10 participants trusted their direct leadership at their institutions, as displayed in Table 8. This trust was based on

actions on the part of the more senior leaders to be allies and/or based on their provision for support of the racialized and Indigenous leader's vision. The one participant who did not exhibit trust in her direct leadership was a participant who had experiences of lack of openness, fairness, and reliability during her leadership. She shared that she was also punished for her criticality and perspectives, as they did not conform to the culture of Whiteness at her university. This will not be discussed in further details to ensure anonymity and confidentiality.

Table 8

Excerpts from the Discussion around the Participants' Trust in Their Leadership.

Racialized and Indigenous Leaders' Trust in Their Leadership
<p>My dean has been quite supportive from the day when I moved into this role and he knows all the problems as well. And he's been quite appreciative and I think any department head or chair cannot nearly have the amount of support that I'm getting from my dean. . . . My dean has also been quite vocal by saying that, talking about myself publically and off the record and on the record that he's the best chair I have. . . . He never made me feel like I need to work harder because I'm another race. So that's what my observation is. Maybe I have a good dean or something, maybe I have a good, a very good associate dean. Or maybe people higher up around us are relatively good and don't take this thing into consideration. . . .</p>
<p>I trust them because they, they've acted on what they say they would act on, number one. Number two, they believe in a team approach, and number three, they want to make sure that the institution in terms of its faculty and support staff and administration are there to help support the students. And they know that the student demographics have changed. They're trying to change how we approach things as an institution. You're not going to change staff, you can't go and fire a bunch of people and hire new ones. You're not going to change faculty for 25-30 years so you consider how you can change the delivery of curriculum, how do you change pedagogy, how do you change people's approaches, how do you put the right training and tools in place. And I don't think we had that before. . . . I don't think you necessarily have to be white, blue or black to do that but you do need to understand, and so, the one piece I trust our senior leadership team on, at least the current group, is that anytime we see issues we don't immediately assume we have the answer for, we actually put in the students focus groups and we ask the students the question.</p>
<p>I can say no. Well you know, I think the dean treated me badly over an issue and other faculty all kept saying well it's the Dean that makes the decision. And it took me a while to realize that, that I'd been a pain in the butt for the Dean with my criticality. When I complained to various people in the higher administration none of them really took my issue seriously.</p>
<p>Yes. I trust them. I'm so lucky in this faculty compared to other faculty. We have very good guys. We understand each other, you know, so lucky to have this Dean and Associate Dean. They support me and I ask them for help. . . . People here are very friendly that's all, unlike other places. . . .</p>
<p>I trust them absolutely, but I may not trust every administrator's way of doing things. So I loved some deans, I did not like others, how they do things. Once you put a person in a position while you have given the person trust and power you may not like that person because the way he has done. . . . So some Deans have a different way of doing things than how I would like and you cannot change it because they are in power and positions and they are going so I may not agree how they do things, but I say the fact that they are doing and higher ups are happy with how they are running . . .</p>
<p><i>(The participant shares details about senior leadership acting with integrity and protecting her interest. This information has been omitted for confidentiality reasons.)</i>...Incredibly my instinct is to say yes, I trust them. Would I have said that for every institution that I've been in? No I wouldn't so I know I can say no if I needed to. And I think it's because here there's just the right size and the right kind of mix of people. The team's been brought together very carefully and so I, I don't want to sound naive, but right now, it's good. It's a good place to be.</p>
<p>I trust my Dean; I trust two members of the senior executives. I trust those people because I know them, I built relationships with them. I've seen them stand up and take on the work. I've seen them step up and do things that have integrity and that. I can trust what they do because they do what they say. One particular person that I can think of who I don't trust is the person I told you about earlier who is currently on our executive. . . . So, you know, regardless of this person has a lot power and authority in the faculty. And I wouldn't trust them as far as I could flick (inaudible) as they like no I don't trust them. I don't trust what they say, I don't think they have the intentions of certain people at heart and this makes it very dangerous as an Administrator.</p>
<p>So if you're just talking about my dean here, yes. I worked closely with her here for a number of years, yes I do. If we're talking another level up, it, I think it depends on the person. You know sometimes you have a person who's a real straight shooter, and I love working with somebody who will tell me the truth, even if it's not the truth I want to hear. And sometimes you have somebody that you don't have that same feeling about. Right? So do I trust them? I don't know. I don't know. I</p>

think, I think it's good to go into situations. I think sometimes it's more about trusting yourself. Do you trust that you can handle whatever's coming? I think that's what it is. So I'll have to assess basically. But also, it's your own capacity. A long time ago, I decided I was going to apply for anything I was interested in because I trusted if I didn't get it I'd be fine. I'd find another way right? So if, in dealing with my senior administration, I mean, there have been times, certainly, especially earlier when I felt like there had been a betrayal. Not so much, that was back, back then it was by the dean that we had. But ahm, what I think I developed was a trust in my capacity to be able to deal with whatever came. And I'd say that my career at the university has been positive for the most part, I haven't had to evoke that very much.

Currently, I trust them, absolutely. . . . I think it's because our current dean actually was the Chair of my department when I arrived. . . . And he, he is a white man but he is one of those people that I see as, he might not be the most progressive person in that kind of role, but he is someone who is always working for the betterment of the community. And it's very easy to go to him and just say, look, this needs to be done because it's having a negative, because if we don't do something it's having a negative impact on this group of students. And I know that he will address it immediately. He will find ways to work with that issue and he will find ways to make sure that things get addressed. And so yes, right at the moment, I have a lot of faith in senior admin at my institution. I don't really know the president of the university very well. I do feel like he's a great improvement of our past, our immediate past president in the sense that he does seem to be much more community minded.

I do at this point. At this point, they've been very transparent for what they see in the role, and I've been able to talk to them in a very transparent way as to how I feel about things.

Influence of Race on Racialized and Indigenous Leaders' Experiences

In relation to the influence of race on these leaders' experiences, the data revealed that continuous racial microaggressions surround these leaders. Racial microaggressions are brief and commonplace daily verbal, behavioral, and environmental indignities, whether intentional or unintentional, which communicated hostile, derogatory, or negative racial slights and insults to these racialized and Indigenous leaders (Sue, Capodilupo, et al., 2007). These microaggressions are related to the presence and normalization of Whiteness in the academy and show the influence of race on the experiences of the participants (Solórzano, 1998; Orelus, 2013). Orelus (2013) confers the institutional cost of being a professor of color where he states that the price is often: facing constant micro-aggressions, racial [in]visibility, and racial profiling.

The different forms of racial microaggressions identified in the interviews were in three forms: explicit attacks (*microassaults*), subtle attacks (*microinsults*), and excluding, negating, or nullify attacks to the thoughts, feelings, or experiential realities of the participants (*microinvalidation*). Therefore, contributing in creating larger and macro environmental racial microaggressions, which functioned and were manifested on systemic and environmental levels. These findings aligned with the Racial Microaggressions Theory by Sue, Capodilupo, et al. (2007).

In this study, evidence of these microaggressions are embedded within each of the provided excerpts from the interviews. I argue that they create an extra layer that surrounds the leadership practices experienced by these leaders because of their race. The diagram below summarizes the experiences of racialized and Indigenous leaders and depicts these racial microaggressions surrounding the leaders' practice of leadership, therefore creating larger systemic and environmental macroaggressions (ibid., 2007).

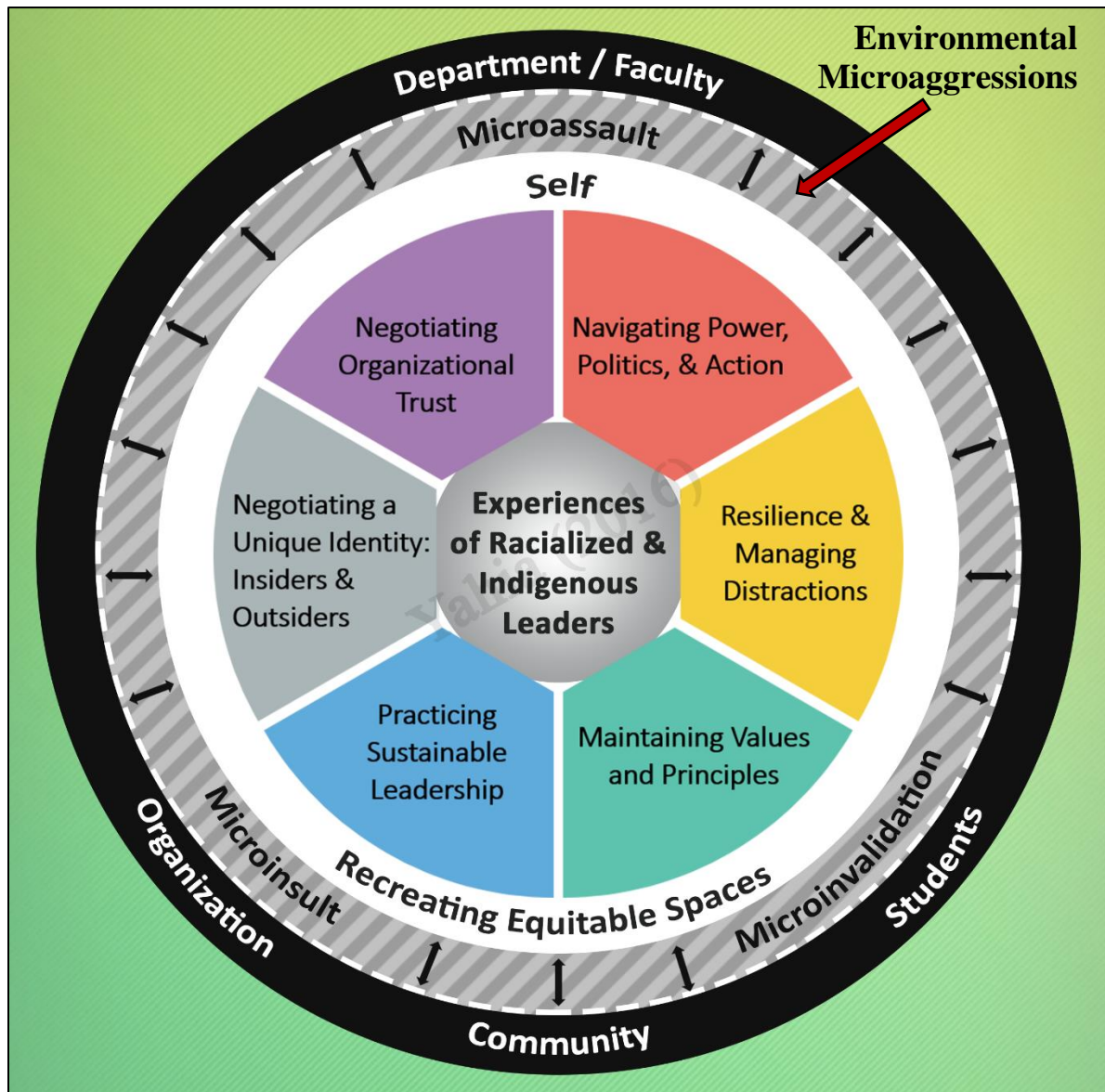


Figure 14. The experiences of racialized and Indigenous leaders in Canadian universities model.

(Re)creating Equitable Spaces as a Part of Racialized and Indigenous Leaders' Experiences

(Re)creating equitable spaces was a theme that emerged with a high degree of consistency in the interview transcripts and conversations with the participants. In summary, findings suggest that the political contexts, the manner in which these leaders employ their intellectual and strategic abilities, and the constant monitoring of their conduct and that of others prove that, knowingly or

unknowingly, racialized and Indigenous leaders have equity goals or social justice on their agendas. Working towards making the academy more just and equitable was one of the main reasons for seeking or continuing a leadership role. In other words, there was an intention and a desire to (re)create equitable spaces and to reclaim higher education as a space that transcends social distinctions, “the great equalizer”, underlying many comments. Therefore, *(re)creating equitable spaces* was chosen as another theme related to the experiences of racialized and Indigenous leaders in Canadian universities. This term was chosen after careful consideration since the term *(re)create* signifies that while Canadian universities claim to be pluralistic, equitable, and race neutral, they do not always function in this way, as documented by scholars such as Bannerji (2000), James (2012), and Henry and Tator (2009). However, this term also recognizes that some work has already or is currently being done to make these places more equitable.

Working towards (re)creating equitable spaces is in line with Santamaria, Santamaria, and Dam’s (2014) and Santamaria and Santamaria’s (2015) work where applied critical leaders in HE serve directly or indirectly to promote access, equity, and improvements.

In responding to a question about what motivated her to pursue a leadership position, Tanika, a racialized leader holding a Middle level management position, stated the following:

What draws me to leadership is my personal need to feel like my work is meaningful, and I don’t assume that everybody has that same need. And then, also, my desire to make these places better places. So, when I look at a place like my institution, you know, as conservative as it can be and all that, there are also so many good people here doing good work and lots of opportunities for progressive stuff to happen. It’s not the place it was ten years ago, twenty years ago, fifty years ago because people did this work. So, I want to be part of that, those shifts, those changes right? So, like I said, you have to be in the right places to do that and that’s what leadership means to me. . . . There’s no power in that job. It’s all, well not that kind of power anyway, it’s responsibilities, largely responsibilities and opportunity right? So like I said, opportunity to put things on the agenda. That’s your power. Opportunity to bring forward

conversations that may be a bit on the fringes. That's your opportunity. So I think, you have to have that kind of orientation for academic leadership. And maybe a bit of, ahm, capacity for sacrifice.

Tanika also discusses the importance of being in leadership to help bring things that are important to her to important tables. She speaks about putting things on the agenda and having an impact in (re)creating equitable spaces for everyone, including racialized and Indigenous peoples, by being involved in committees where decisions are made. She and several other participants believe that racialized and Indigenous people should become involved in their institutions from the time they are graduate students to inform their own trajectory and learn how things are done in a university setting, and also to have that power of bringing the struggles of minorities to important places and to be heard.

What I learned was if you wanted to have an influence, you had to get into these places. You had to sit at certain tables to start with and then you had to be the person who made decisions at those tables. So that's part of the appeal, if you want to have an impact. You have to figure out where the important, or the decisions that are important to you are being made. So you know there's a whole bunch of committees in your organization. Where's the committee where they make decisions about things like, I don't know, hiring. Which is an important one. So how do I get on the hiring committee? And you know, they beget more of the same, so you can get noticed as a person who served on search committees and done well. And you get more search committees because it's important. It's one of those places where you make those incredibly important decisions. It's about getting into those places where they make those decisions. Initially, when I was much earlier in my career it was because I wanted to see how people talked and thought in those spaces. To inform myself in terms of the next step. And even as a student, I was on committees thinking about what if I want to be a faculty member someday. Just to keep that option open. So you sit on committees where you find out how and what it takes to be a faculty member. What are they looking for in faculty members, what are the kind of questions that they ask faculty members, all that sort of thing . . . so you get into those spaces to inform yourself as part of your individual trajectory but then you also get into those spaces to have an impact on the things that matter to you . . . it's where you hear a lot of the difficulties and struggles that people are having, and I wanted to make an environment that could receive those struggles, that could support people through them, could deal with them equitably, you know that kind of thing. And it's a great position to do that from. Then I also had a real passion about increasing the access in our program for Indigenous students and from that position I could do the work necessary to create that space. So, that's

really what draws me to leadership and I suspect what draws women and particularly women of color to leadership is the opportunity to shape the environment. Because you can't do it if you're not sitting at the right tables or not the person who makes those decisions, and I think it's particularly true, if you're a woman of color in an academic environment, nobody's going out saying hey women of color, wherever you are, what do you think about this topic? They're not doing that. You have to be there and you have to put things on the agenda. . . . I have no problem saying I work in a conservative environment, an old boy environment, you know? But I don't find that I encounter hostility bringing these things to the table. Sometime resistance, sometimes ignorance, sometimes whatever. But not hostility. I really think you just, you have to get at the table and even put it in, put it on the agenda. Because if you're not there nobody else is going to put it on the agenda.

In another interview, Christine discusses her role in leadership as a form of service and activism, which started in her involvement and engagement in leadership since she was a graduate student. She speaks about the many inequalities she noticed or experienced in education and wanting to bring about change that would be beneficial to marginalized students and White students as well.

Those issues were things that made me think about how one achieves change and how one works with other folks in terms of achieving that change. And I think those are some of the things for me in terms of leadership. It's about people who are concerned about the bigger picture and they're concerned about people who are traditionally marginalized within the system. So those were some of the things I thought taught me a lot the activism and made me seek leadership.

For some participants, like Alberto, recreating equitable spaces was not always on his agenda, but it became his motivational and driving force after getting to a more senior role at his institution. He speaks about the need to support people of different backgrounds so they can make it into senior leadership positions as these positions are mostly occupied by the dominant group (White).

Multiculturalism has “further silenced minority groups through the superficial representation of racial equality through the celebration of ethnic food, festivals and fashion” (p. 28) leading to the definition of Canadian identity to mean white Canadians (Ash, 2004).

Lau (2008) continues:

Multiculturalism is so deeply flawed that the apparent differences it claims to celebrate, create an even greater divide by polarizing and separating cultures within its social fabric. The attempt to create a united Canadian identity is at odds with the desire to maintain one's culture. In order to become "truly" Canadian, one must distance herself/himself from her/his own "native" culture but even then, the appearance of racialized skin will never fully allow racial minorities to be "real" Canadians. . . . Superficially, multiculturalism has been achieved but the fact is that democratic racism is an authentic reality and result of the social context. (p. 28-29)

The academy is a microcosm of the Canadian context, where policies and discourse of equity exist, but are not translated or reflected in reality.

What I would like to see is more of that at a senior level where you got Presidents, Vice Presidents, Associate Vice Presidents that are willing to come through what you want to call quote unquote visible minorities to take on some of those leadership roles as a way of helping transform what post-secondary education in Canada is like. And I just think that will take time (...) you know, to be honest I've never thought of myself, saying you know, I've got an Indian background, I'm brown skinned, maybe this has given me an advantage or in some cases a disadvantage. What I have always thought about is okay, I've been given the opportunity to make a difference here, and how am I going to make a different influence. All the work I've done in post-secondary or non-post-secondary environments has always been working with people so I think it's that people relationship for me and treating individual as their own, respecting those individuals in their customs and cultures, just like I want mine respected as well...We try and achieve a goal and one of the nice things about being in higher ed is, and I think it took me 12 years to learn this. There is that kind of higher calling in terms of making a difference in society and leaving a bit of a mark where you're going to try to pave a way for others. And I don't think I really realized that until I got into this particular position I'm in where you have influence in terms of, normally being a role model but also showing people a bit of a path that they can take. I'd like to be able to say I left it a better place for society not just for the institution, and I think that's what we do in senior roles, we're brought in to be transformational and that's what education is designed to do. I think, I've always stuck by that whether it's been in a classroom or whether it's been in an administrative role so I don't see myself moving away from that (...) some of the transformation I've seen in some of the students we've had and some of the programs for people overseas that are coming from marginalized populations or populations where certain ethnic groups are females or others are seen as second class still to have them see, come here, get an education and hear about the transformational journey that they've had and to know that they are either going back and making a difference in their own country and their own family or they're going to stay here and make a difference and contribute to our

society. I think that's now been my driving factor and I would probably say that's been the last 18 months. . . . one of the things I'm continually challenged with is to make sure others have the same opportunities whether they're a visible minority or not but can they be culturally confident to then contribute in a larger way...could they be of Middle Eastern or Southeast Asian origin because I do think there is a lack of leaders that have that kind of background. I say that as a whole Canadian sector because I do think that it's important to have that diversity. Going back to Canada's big experiment in humanity and immigration. If education is seen as that transformational journey you need leaders in those particular worlds to start shaping what that transformational journey will look like.

Marilyn discusses her role in leadership as a form of service where she can help people reach their full potential regardless of their race, thus, achieving equity. She draws on the variety of experiences she has had as a person from a minority background in leadership as assets that have given her a wider view of our humanity and have made her a better leader. She says,

I don't know that I'm actually one that has a lot of talent naturally, but one of the things that I do have is the ability to work hard and to look at things that should be better because it will make lives better for people. And to just have the grit to keep on going. . . . One of the neat things that happens, in an odd way with bringing experience and skills from a minority group that matters to the university, is that I have been able to sit at top tables ahead of what a more regular kind of career path might offer. And because of this I have had an accelerated growth in leadership roles. I've had to learn quickly, adapt, prepare, and then find my voice in leadership settings to help move things ahead – whether in government budget planning, new program creation, or university-wide strategic planning (...) I see leadership as being a service role; one where you lead yes, and also share power and help people to develop fully. . . . I think it's important that we grow the leadership which means that when we look at leadership we can recognize ourselves and that means having diversity.

Summary

- All 10 participants interviewed for this study highlighted the need for racial diversity at more senior levels of leadership in Canadian universities and that the backgrounds of current senior leaders do not reflect the diversity of the student body or society in general.

This concurs with several studies conducted in Canadian HE, more recently in Smith (2016).

- Nine out of 10 of the participants stated being called on to leadership and not necessarily seeking it. They discussed a general decreasing interest in formal leadership roles in the modern university as leadership roles are becoming more managerial and less collegial. This aspect has been the center of international focus and scholarly work documenting and analysing the changing nature of leadership and academic work in universities all over the world such as Altbach (2000); Deem (2007); Jones (2013); Kezar, Carducci, & Contreras-McGavin (2006); and Metcalfe (2008).
- For nine of the racialized and Indigenous leaders interviewed in this study, (re)creating equitable spaces was one of the main reasons to take on or stay in a leadership role despite the challenges and sacrifices that come with that in terms of stress, time, and having no time to focus on one's research. This was in line with Santamaria and Santamaria's (2015) applied critical leadership practices where leaders serve to promote access, equity, and improvements for all stakeholders in HE. Five of the participants stated being interested in further leadership roles while 5 stated that they would rather direct their time and energy towards their research and students.
- The following six themes summarize the experiences of the racialized and Indigenous leaders interviewed for this study: a) *Navigating Power, Politics, and Action*, b) *Resilience and Managing Distractions*, c) *Maintaining Values and Principles*, d) *Practicing Sustainable Leadership*, e) *Negotiating a Unique Identity: Insiders and Outsiders*, and d) *Negotiating Organizational Trust*.

Chapter Five: Conclusion

In this study, *Voices of Racialized and Indigenous Leaders in Canadian Universities*, I utilized a qualitative approach to understand and chronicle the experiences of racialized and Indigenous leaders in middle and senior level management of the EEOG. Moreover, I sought to understand the influence of race on racialized and Indigenous leaders' experiences in Canadian universities. Guided by the framework of Critical Race Theory, I also aimed to provide an opportunity for racialized and Indigenous leaders to tell counter-stories (Solorzano & Yosso, 2002) and express what they define as significant influences in their career paths to leadership (James, 2012; Solorzano & Yosso, 2002). This was a recognition of the participants as holders and creators of knowledge (Bernard, 2002). Examining multiple cases of racialized and Indigenous leaders in Canadian universities allowed me to gain rich thematic descriptions of the participants' journeys and to understand their contexts. By using Critical Race Theory, as the theoretical framework, this study adds to the leadership literature by addressing race and in a specific context, two things often neglected in current theories of leadership (Fitzgerald, 2003; Ospina & Foldy, 2009; Santamaria & Santamaria, 2015).

Racialized and Indigenous leaders in this study engaged in discussions to affirm that their lived experiences as minorities in the academy had a positive impact on their career and career choices (Yosso, 2006, Santamaria & Santamaria, 2015). They expressed themes related to leadership, race, and trust. Counter-stories, as a part of Critical Race Theory (CRT), are "imperative to add to academic discourse in educational leadership" (Santamaria, Santamaria, & Dam, 2014, p. 167) since the dominant story often tells a subtractive and/or deficit-model (Alemán, 2009; Valencia, 2005). Racialized and Indigenous leaders' stories and experiences have been largely ignored in mainstream leadership literature despite the solid record of

systematic research on the role of race on leadership (Ospina & Foldy, 2009). In a review of race and ethnicity in the leadership literature, Ospina and Foldy (2009) conclude that “most leadership theory implicitly or explicitly claims to be identity-neutral and thus does not consider insights from studies that take an insider perspective, or incorporate generalizations from research about people of color” (p. 889), and in the few attempts it tried, it “may [have] offer[ed] distorted or questionable knowledge about the relationship between race and leadership that can be detrimental to the field and to the referenced identity groups” (p. 889). Santamaria and Santamaria (2015) state that “Western-centered leadership practices based on dominant discourses and histories of colonization have missed the mark when it comes to leadership in educational settings” (p. 33).

Findings also suggest that inclusive diversity, which genuinely values the dignity, uniqueness, and expression of individuals, is needed at Canadian universities to counteract the current patterns of microaggressions that are rampant in these institutions. According to Berdahl (2016), this will not be merely achieved by counting diverse bodies; it is achieved by accepting different approaches, expertise, priorities, and worldviews, which will eventually bring innovative questions, methods, and discoveries. This research provides further evidence that it is time to stop making the ‘accommodation of diversity’ into a public-relations exercise (Jain, Singh, & Agocs, 2000) or a token of equality and integration on university websites to mislead people into believing that these institutions are racially diverse. This is because diversity itself could be:

an orientation that obscures inequalities, like the obscuring of a rotten core behind a shiny surface . . . presenting itself as a happy place, a place where differences are celebrated, welcomed and enjoyed. [Thus] diversity becomes a brand, and a form of organizational pride. . . . re-branding of the university as being anti-racist and beyond race: as if the colours of different races have ‘integrated’ to create a new hybrid or even bronze face. (p. 44)

Rather, it is time to look at increasing truly inclusive diversity as a way to increase productivity and economic performance.

Significance of Study

The significance of the study is fourfold. First, this study makes a contribution to the scarce leadership in higher education by understanding the experiences of ten higher education leaders in Canadian universities. It also fills a research gap by exploring and gaining insight into the experiences of racialized and Indigenous leaders in Canadian universities. Research on the experiences of racialized and Indigenous groups in leadership positions remains scant as these positions remain White and largely male (Henry, 2012; Nakhaie, 2004). In relation to this, findings of this study suggest that the experiences of racialized and Indigenous leaders are complex and characterized by fluidity of leadership and identity. These leaders use their race as a resource as they navigate power, politics, and action that pertain to their role and social status as leaders. They are resilient and manage the many distractions that surround them as they navigate institutional and systemic barriers. The multiple and numerous distractions surrounding these racialized and Indigenous leaders could have led to their victimization and frustration but instead, the leaders' hope and optimism, allies, and systems of support, sustained them.

A second important contribution of this study is the exploration of strategies that support or impede the success of racialized and Indigenous peoples in leadership positions in Canadian universities. Findings of this study can provide aspiring racialized and Indigenous faculty, young leaders, and students with valuable information that can equip and prepare them for pursuing similar roles.

The main strategies implemented by the racialized and Indigenous leaders in this study to achieve success in their positions could be summarized as:

- Drawing positively on identity as a resource to navigate leadership practice.
- Building bridges and sustaining allies of racialized, Indigenous, and White backgrounds to provide support, serve as informants, and aid in the leaders' vision for their departments, institutions, and the greater good.
- Finding sources of support and grace outside of the academy such as in the leaders' communities or elsewhere to sustain leaders' well-being and strengthen their vision.
- Being resilient and managing distractions that could be based on their roles and responsibilities or race.
- Practicing and engaging in sustainable leadership and succession planning.
- Being aware of the need to foster trust with all stakeholders.
- Selecting battles and addressing critical issues strategically and pragmatically.

A third contribution of the current study is the undeniable evidence on the influence of race on racialized and Indigenous leaders' experiences in Canadian universities. This evidence, presented in the voices of current racialized and Indigenous leaders may contribute to bringing about institutional transformation to combat the everyday racism-negating the discourse of denial which is "still strongly held by the more traditional members of the Academy, especially those who are influenced by a liberal ideology that unless there is the intention to be racist, it does not exist" (Henry & Tator, 2012, p. 75). Findings from the current study confirm that racism is still prevalent in Canadian universities, and that racialized and Indigenous faculty in leadership positions are prone to suffering from it.

Finally, this study has implications and significance in understanding factors related to increasing organizational trust, a significant contributor to satisfaction and retention of employees (Chitsaz-Isfahani & Boustani, 2014). This is especially important to build and sustain

diverse and inclusive organizations (Berdahl, 2015a). Organizational trust was among the many things racialized and Indigenous leaders negotiated. They had reasons to trust and distrust their peers, senior leadership, and the whole organization. The facet elements, bands, and bandwidth of their relationships reflected many positive experiences, and many negative ones as well. Therefore, these racialized and Indigenous leaders remained vigilant and assessed their trust according to the context and situation. They questioned people, policies, and procedures. Honesty, openness, reliability, competence, and personal regard for others, as well as credibility, respect and fairness were aspects that increased their trust. One of the reasons leading to the participants' distrust was the continuous racial microaggressions that surround these leaders.

Limitations

A number of limitations are important to consider when reflecting on this study. First of all, there were a small number of participants. This reflects that size of the racialized and Indigenous population in academia, as well as the many demands on this small group's time. They simply cannot do it all – I appreciated the engagement of those who found time for this study. Additionally, quantitative data in relation to race among faculty at a university in Canada is not readily available. This is an interesting consideration in and of itself – the policy of not identifying by race appears on the surface to equalize, but by its' nature may bury any issues as they become so difficult to identify. Second, my own bias is also a factor to consider. I am in “insider” in the group being studied; it is always complicated to investigate “yourself”. The strength of this “insider” status, however, meant that many interviews were more revealing, as I was seen as “one of us” and could interpret and probe in questions in a way that was meaningful. Third, the study was not longitudinal in nature, and the limited contact makes it a study of views reflective of a moment in time. The Delphi technique helped to balance this limitation, as time

had elapsed and participants had the opportunity to adjust their thinking, but it remains a study of a short duration. A longer, longitudinal study would be desirable. Finally, there was scant literature available on leadership in higher education. This created difficulty when describing the roles of leadership and how one enacts effective leadership.

Directions for Future Research

- This study pointed to the importance of considering race and context in theorizing leadership in higher education. It provided insights into the leadership practices of racialized and Indigenous leaders. It would be of value to examine whether the practices of White leaders in Canadian universities suggest similar findings.
- As this study pointed to the rampant microaggressions that surround the leadership practices of racialized and Indigenous leaders, further consideration of their strategies for survival and resiliency seems worthy.
- This study also pointed to the importance of fostering trust between all stakeholders in the leadership process practiced by the participants. It would be of value to quantify organizational trust as a measure of healthy relationships and organizations using scales such as the seven item scale developed by Robinson (1996).
- This study also points to the importance of perceptions of fairness and justice in institutions of higher education. These perceptions could be analyzed by quantifying perceptions of procedural, distributive, and interactional justice to provide insights into important organizational aspects such as job satisfaction, turnover, leadership, organizational citizenship, organizational commitment, trust, job performance, role breadth, alienation, and leader-member exchange (Cohen, Charash, & Spector, 2001).

- Finally, the intersectionality of gender, race and class should be the subject of future research. This is important work that needs systematic, detailed and developed research work.

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Appendices

Appendix A: Interview Questions

Introduction

1. Making it to a leadership position in higher education is a great indication of success and hard work, tell me about the journey that brought you to your current position.
2. Has your path to leadership been similar or different to those around you? How?
3. Are there any specific steps one must follow to advance in leadership in the academy? If so, which are those steps?
4. Do you aspire to advance up the ranks? If so, which position do you aspire to hold and why? Tell me whether or not you anticipate encountering any challenges getting to the rank you aspire.

Career Experiences in Higher Education

1. What motivated you in seeking a leadership position?
2. Please describe experiences that have helped you progress in this position.
3. What or who has been the biggest help to you in achieving your current position?
4. Have there been any experiences that have hindered your career advancement? If so,
 - a. What barriers or obstacles did you experience during your journey to obtaining a leadership position?
 - b. Were there specific persons or events that aided in removal of barriers?
5. How early in their career do you think faculty should become engaged in leadership opportunities?
6. How do you juggle research and leadership responsibilities?

Mentoring Experiences

1. How did the presence of a mentor, if any, influence your path to leadership?
2. What other forms of support did you receive or currently have?
3. Are you involved in any mentoring programs? Why or why not?

4. How do you encourage and inspire different faculty members, especially ones from under-represented groups to pursue future leadership roles?

Racial experiences

1. Please tell me whether or not your race has influenced your career path. If so, in what way?
2. Describe any experiences that are unique because of your race.
3. Sometimes it is said that “going into administration is going to the dark side,” do you agree or disagree? How could this be different between dominant and racialized or Indigenous leaders?
4. How do other racialized and Indigenous faculty feel about you taking on a leadership role?
5. Are there benefits to having racialized and Indigenous leaders in Canadian universities? If so, what are those?
6. What, in your opinion, are best practices or new strategies for advocacy of institutional change in higher education?

Organizational trust

1. You may have heard of Arvind Gupta’s resignation; how do you feel about that? Please tell me whether or not you think his race has anything to do with the challenges that ultimately led to his resignation.
2. What expectations do senior administration have of you as a leader? Are these expectations the same or different to those for non-racialized or non-Indigenous faculty? How?
3. Tell me whether or not you trust your senior administration. Why?
4. Is your institution keen on fostering trust between racialized or Indigenous faculty and senior administration? How?

Appendix B: Consent Form



**Thompson Rivers
University**

900 McGill Road
Box 3010
Kamloops, BC
V2C 0C8
Telephone (250) 828-5000

Informed Consent to Participate in a Research Project: Voices of Racialized and Indigenous Leaders in Canadian Universities

Note: The University and those conducting this project subscribe to the ethical conduct of research and to the protection at all times of the interests, comfort, and safety of participants. This form and the information it contains is given to you for your own protection and full understanding of the procedures, risks and benefits involved in this research project or experiment.

This consent form, a copy of which has been given to you, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more details, feel free to ask at anytime. Please take the time to read this carefully and to understand any accompanying information.

My name is Leena Yahia, and I am a M.Ed. student in the Educational Leadership stream at Thompson Rivers University, working under the supervision of Dr. Gloria Ramirez and Dr. Victoria Handford. This is an invitation to participate in a research study for my thesis entitled: *Voices of racialized and Indigenous leaders in Canadian universities*. This form provides information about the study and what is required from research participants. If you agree to voluntarily participate, you will be asked to sign and return this form (further details provided in the signature section). A Participant Feedback Form is also provided.

Purpose of the research

This study will shed light on the stories of racialized and Indigenous leaders in Canadian universities. Their stories will be examined using the framework of Critical Race Theory to answer the following questions:

1. What are the experiences of racialized and Indigenous faculty in leadership positions in Canadian universities?
2. How do the experiences of racialized and Indigenous leaders influence their organizational trust in Canadian universities?

It is expected that findings of this research will a) make a contribution to the literature by exploring how racialized and Indigenous faculty obtain leadership positions in Canadian universities; b) provide aspiring racialized and Indigenous faculty, young leaders, and students with valuable

information that can equip and prepare them for pursuing similar roles; c) increase awareness of the influence of race on racialized and Indigenous leaders' experiences in the academy therefore contributing to bringing about institutional transformation to combat the everyday racism and aiding in moving diversity beyond body count; d) have implications and significance in understanding factors related to increasing organizational trust, satisfaction, and retention of racialized and Indigenous faculty and leaders.

What will be expected of you?

If you agree to participate, you will be interviewed for approximately 90 minutes. Depending on your location and availability, interviews may take place over the phone, Skype, or in person at a time, date, and location convenient to you between November, 2015 and January, 2016. During the interview, you will be asked to provide information about:

- Career Experiences in Higher Education
- Mentoring Experiences
- Racial experiences, if any
- Organizational trust

These interviews will be audiotaped and later transcribed for data analyses purposes. After initial analyses are completed (by end of February), I will get back to you with the transcriptions and my preliminary interpretation for crosschecking. We will repeat this process until consensus is reached or for a maximum of three times. The purpose of this process is to increase the validity and trustworthiness of the study by allowing the participants' voice to direct the interpretation of the data.

Information gathered through the interviews will be used to construct case studies that chronicle the experiences of racialized and Indigenous leaders in Canadian universities. Data will be gathered also from your CVs and the profiles posted on your website.

Your participation is completely voluntary and nobody will be forced to take part. You have the right to withdraw from the research at any time before the final report is completed, and all data related to you will be destroyed and removed from the study. You may advise me by e-mail, telephone or in person of your wish to withdraw. No reason need be given, and there are no consequences related to withdrawing from or refusing to participate in the study. Upon your withdrawal, your data would be immediately removed from the research materials and data storage. The interview data will only be viewed by myself and my supervisors who will have signed a confidentiality agreement. It is not anticipated that the study will cause any discomfort or major risks to participants.

How the research will be used, e.g. presented at conferences, published work, etc.

The information that the participant provides will be used for the purpose of my M.Ed. thesis and may be reported in conferences, academic journals and other academic publications. In the reporting of this research, participant identity will be strictly confidential and identifiers such as names, locations, and work place will be removed.

Confidentiality

Confidentiality of all information shared within the interview and analyses is assured through researcher team members signing a confidentiality agreement form. Every effort will be made to ensure participants will be non-identifiable in all reporting of findings from this research. The researcher will remove all identifying features (names, dates, and work place). Please note that even after taking the precaution measures listed above, anonymity cannot be guaranteed because of the target sample (racialized and Indigenous faculty in leadership positions in Canadian universities) represents a small population. Scholars whose research interest is in leadership in higher education, and who more specifically examine issues related to equity in higher education, may be highly aware of the demographic landscape of racialized and Indigenous faculty in Canadian universities. Therefore, when reading reports of the current study or attending conferences where findings of this study will be presented they may be able to get a rough idea of possible participants.

Hard copies of the data will be stored in a locked file cabinet in Dr. Victoria Handford's office. Electronic data will be stored on an external hard drive in a locked file cabinet in Dr. Victoria Handford's office. The data will be stored for seven years after the completion of the research project, after which it will be destroyed.

If you agree to participate, please confirm this by completing the Consent Form and forwarding it to me. Consent forms will be kept in separate and secure place in Dr. Victoria Handford's office for seven years, after which, they will be destroyed. You are very welcome to ask questions about the project before signing the Consent Form. Academic and professional relationships will not be affected by either refusal or agreement to participate.

Updated information during the course of the research

A report of findings will be available by the spring of 2016 for the participants in the project. Publication of findings in an academic journal is anticipated towards the end of 2016. You can request an executive summary of the findings from the study by contacting me at the e-mail address provided below, when the study has been completed. If at any point during the study you have questions you can contact me at leenamyahia@hotmail.com or my supervisor Dr. Victoria Handford at vhandford@tru.ca.

Financial matters

There are no financial costs or gains to you as a participant due to participation in this research.

Copies of the results of this study

Each participant will receive a hard copy or electronic pdf copy (as indicated) of the completed report. Further copies can be obtained by contacting:

Leena Yahia
M.Ed - Educational Leadership student
Faculty of Human, Social and Educational Development
Thompson Rivers University
Kamloops, BC
Canada
Email: leenamyahia@hotmail.com
Tel.: (778) 220-6763

Reporting Issues or Filing a Complain

If you have any questions or issues concerning this project that are not related to the specifics of the research, you may also contact Professor Airini, the Dean of the Faculty of Human, Social and Educational Development at airini@tru.ca. You may also contact the Chair of the TRU Research Ethics Committee at 250 828-5000.

Thank you very much for your time and help in making this study possible.

Sincerely,
Leena Yahia

My signature on this form indicates that I understand the information regarding this research project, including all procedures and the personal risks involved, and that I voluntarily agree to participate in this project.

I understand that the researcher will do anything within her reach to conceal my identity in study reports and that any identifying information obtained will be kept confidential. I also understand that even after strict confidentiality measures are implemented, anonymity may not be guaranteed because of the nature of the sample and the population it represents.

I understand that I may refuse to participate or withdraw my participation in this project at any time before the final report is completed without any negative consequences.

I have had the opportunity to ask questions about this research. I understand that I may ask further questions I might have about the project with the chief researcher named above at leenamyahia@hotmail.com, or telephone number +1 (778) 257-6272 or with her thesis supervisors Dr. Gloria Ramírez at gramirez@tru.ca and Dr. Victoria Handford at yhandford@tru.ca.

If I have any questions or issues concerning this project that are not related to the specifics of the research, I may contact the Chair of the Research Ethics Board, telephone number, 828-5000 or Professor Airini, the Dean of the Faculty of Human, Social and Educational Development at airini@tru.ca. I could also use the Participant Feedback form to provide any feedback about the.

I have received a copy of this consent form and a Participant Feedback form.

Name: (Please Print) _____

Address: _____

Participant's signature: _____ Date: _____

Investigator and/or Delegate's signature: _____ Date: _____

.....

I agree to have audio data collected which entails an interview 90 minutes that will be used for the purpose of this study and may be reported in conferences, academic journals and other academic publications. Hard copies of interview data will be destroyed by shredding and digital data and associated functions will be disabled seven years after the completion of the research project.

Signature: _____ Date: _____

SAMPLE COPY

Appendix C: Participant Feedback Form



**Thompson Rivers
University**
900 McGill Road
Box 3010
Kamloops, BC
V2C 0C8
Telephone (250) 828-5000

Participant Feedback Form

Dear Participant,

The Research Ethics Board would like to thank you for participating in this study. If you would care to comment on the procedures involved you may complete the following form and send it to the Chair, The University Research Ethics Board. Completion of this form is optional, and is not a requirement of participation in the project. All information will be treated in a strictly confidential manner.

Name of Principal Investigator: **Leena Yahia**

Title of Project: **Voices of Racialized and Indigenous Leaders in Canadian Universities**

Faculty: **Faculty of Human, Social and Educational Development**

Did you sign an informed Consent Form before participating in the project? _____

Were you given a copy of the Consent Form? _____

Were there significant deviations from the originally stated purpose, procedures and time commitment: _____

I wish to comment on my involvement in the above project which took place: _____

(Date)

(Place)

(Time)

Comments: _____

Is it permissible for the Research Ethics Board to contact you regarding this form?

Yes

No

Completion of this section is optional

Your Name _____

Address: _____

Telephone: _____

This form should be sent to Chair, Thompson Rivers University, Research Ethics Board, 900 McGill Road, Room CT225, TRU, Kamloops, B.C. V2C 0C8

Appendix D: Principal Investigator Confidentiality Agreement



**Thompson Rivers
University**

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Principal Investigator Confidentiality Agreement (CA)

Title of Project: Voices of Racialized and Indigenous Leaders in Canadian Universities

Principal Investigator: Leena Yahia

Faculty Supervisor : Dr. Victoria Handford

As the Principal Investigator on the above named project, I agree to keep all the data/information obtained from this research or associated with this project confidential. I will not communicate information I am privy to from any aspects of the research or about the participants to anyone other than the researchers on this project.

Name: _____

Signature: _____

Date: _____

Appendix E: Transcriber Confidentiality Agreement



**Thompson Rivers
University**

900 McGill Road
Box 3010
Kamloops, BC
V2C 0C8
Telephone (250) 828-5000

Transcriber Confidentiality Agreement (CA)

Title of Project: Voices of Racialized and Indigenous Leaders in Canadian Universities

Principal Investigator: Leena Yahia

Faculty Supervisors : Dr. Victoria Handford

As a research transcriber on the above named project, I agree to keep all the data/information I gather from interviews, transcribing tapes and any other research activities associated with this project confidential. I will not retain research data, and I will not communicate information I am privy to from any aspects of the research or about the participants to anyone other than the researchers on this project.

I agree to undertake transcribing of audio-tapes and other research duties in accordance with these conditions.

Name: _____

Signature: _____

Date: _____

Appendix F: Committee Member Confidentiality Agreement



**Thompson Rivers
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900 McGill Road
Box 3010
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V2C 0C8
Telephone (250) 828-5000

Committee Member Confidentiality Agreement (CA)

Title of Project: Voices of Racialized and Indigenous Leaders in Canadian Universities

Committee Member: Dr. Gloria Ramirez

As a committee member on the above named project, I agree to keep all the data/information obtained from this research or associated with this project confidential. I will not communicate information I am privy to from any aspects of the research or about the participants to anyone other than the researchers on this project.

Name: _____

Signature: _____

Date: _____

Appendix G: Committee Member Confidentiality Agreement



**Thompson Rivers
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900 McGill Road
Box 3010
Kamloops, BC
V2C 0C8
Telephone (250) 828-5000

Committee Member Confidentiality Agreement (CA)

Title of Project: Voices of Racialized and Indigenous Leaders in Canadian Universities

Committee Member: Dr. Daphne Jeyapal

As a committee member on the above named project, I agree to keep all the data/information obtained from this research or associated with this project confidential. I will not communicate information I am privy to from any aspects of the research or about the participants to anyone other than the researchers on this project.

Name: _____

Signature: _____

Date: _____

Appendix H: Committee Member Confidentiality Agreement



**Thompson Rivers
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900 McGill Road
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Kamloops, BC
V2C 0C8
Telephone (250) 828-5000

Committee Member Confidentiality Agreement (CA)

Title of Project: Voices of Racialized and Indigenous Leaders in Canadian Universities

Committee Member: Professor Brad Morse

As a committee member on the above named project, I agree to keep all the data/information obtained from this research or associated with this project confidential. I will not communicate information I am privy to from any aspects of the research or about the participants to anyone other than the researchers on this project.

Name: _____

Signature: _____

Date: _____