“It Feels Like A Battle to Tell Myself That I Am Worthy of Being Here”: Understanding the Racially Marginalized Student Experience in Canadian Higher Education.

By

Joshuha Johan Connauton

A thesis submitted in partial fulfillment of the requirements for the degree of

Master of Education

in

Adult, Community and Higher Education

Department of Educational Policy Studies

University of Alberta

Abstract

Literature and theory have shown that the racially marginalized student experience in higher education is unique. This experience has been characterized by societal inequities that contribute to the marginalization of racialized people. This thesis set out to understand the research questions: 1) What is the racially marginalized student experience in higher education, and 2) how can the university begin to decolonize itself to better support student success for racially marginalized students? These questions were developed as a response to what I have seen in higher education as a student affairs professional and my desire to create equitable higher education for all. To establish the theoretical foundation of this thesis, a clear foundation of colonial and decolonial theory highlighting Frantz Fanon, Annibal Quijano, Palo Freire, and James Baldwin grounded this study to understand the effect of colonialism on the marginalized consciousness and the impact of colonialism on racialized self-efficacy. Furthermore, the literature review indicated that from across Canada and the United States, racialized students continue to face racism and colonialism in various ways and that this colonialism works to contribute to lower student success amongst racialized students in higher education. This thesis' conceptual framework is constructed around the following assumptions:

1. That racialized students in higher education experience racism,
2. That there are gaps across higher education that act as barriers for racialized students to access equitable education, and
3. Decolonization is a complex but essential avenue to creating equitable higher education.

Carrying this conceptual framework into my data collection, collection involved interviewing five current undergraduate students from the University of Alberta and reviewing policy documents across the institution, including the EDI Strategic Policy. This data collection yielded results similar to that of what was found in the literature review; the racially marginalized student experience in higher education is incredibly individualistic, encompassed by racist incidents, and characterized by a struggle to fit in and find their community campus. Furthermore, institutions are currently beginning the process of addressing colonialism on campus but are at the early stages and are a long way away from truly addressing the issues hurting racially marginalized student (holistic) success in university. Further, institutions, to move forward and address these issues, should be investing in representation across campus and consultation with students to understand their experiences to know how to move forward in supporting these students and creating a better, more equitable university experience.

Preface

This thesis is an original work by Joshuha Connauton. The research project, of which this thesis is a part, received research ethics approval from the University of Alberta Research Ethics Board, Project Name “Decolonizing the University”, No. Pro00081646, 07/24/2019.

Acknowledgements

I could not have completed this thesis without the unwavering support, and assistance of many people. First, to the five participants who graciously agreed to participate and share their stories within higher education here at the University of Alberta. These students were detailed, and succinct in their descriptions of their experiences, and suggestions for how higher education should move forward in the decolonization process. Without them, the thesis would not be able to exist. To all every participant: Sam, Arthur, Kelly, Nicole, and Grace: Thank you.

Without the guidance, support, and consistent motivation of my supervisor, Dr. Jorge Sousa, I would simply not be where I am today, in terms of this thesis, nor my academic pursuits. Jorge consistently challenged me in my thoughts and assertions in a way that has made me not only a better researcher, but a better person. Because of his guidance and support, I am left with this thesis, in which I am extremely proud of, and believe can make a difference in the future of Canadian higher education. Furthermore, I need to extend my sincerest thanks, to the members of my examination committee: Dr. Brooke Madden, Dr. Randolph Wimmer, and Dr. Heather Kanuka, the chair of the committee.

Finally, I am eternally grateful to both my parents, Kathleen and Thomas, and my partner, Alesha. Without their constant words of encouragement, understanding, and support, I would not be here today.

List of Tables

Image 1.1. Axial Code Process as described by Tiffany Gallicano, P.h.D…….……58

Table of Contents

CHAPTER 1: INTRODUCTION 1

Purpose 1
Understanding Colonial Practices: Context and Challenges 4
Establishing a Foundation 6

CHAPTER 2: COLONIALISM & DECOLONIZATION: A THEORETICAL FOUNDATION 8

Introduction 8
Understanding Colonization 8
Conceptualizing Decolonization 10
Epistemological Constructivism, Historical Ontology, and Critical Race Theory 17
Historical Ontology 19
Critical Race Theory 22
Chapter Summary 24

CHAPTER 3: LITERATURE REVIEW & CONCEPTUAL FRAMEWORK 25

Introduction 25
Higher Education as a Vehicle for Colonial Practices 25
Deficit Thinking, Affirmative Action, and the Effects on Marginalized Consciousness 28
Unpacking the Experiences of Racially Marginalized Students 31
Shifting the Discourse and Other Challenges Racially Marginalized Students Face 35
Conceptual Framework 38
Bringing it all Together – Theoretical and Conceptual Frameworks 40
Chapter Summary 41

CHAPTER 4: RESEARCH DESIGN 43

Introduction 43
Participant Recruitment 44
Description of Methods 45
Data Analysis 48
Delimitations and Limitations 50
Ethics 52
Chapter Summary 53

CHAPTER 5: "IT FEELS LIKE A BATTLE TO TELL MYSELF THAT I AM WORTHY OF BEING HERE" 55

Introduction: 55
Data Analysis 56
Codes of Data Analysis 58
Finding Their Space 58
Importance of Community 61
Racism on Campus 66
High-Level Policy 72
Overarching Themes - Racism in University 76
Overarching Theme: Student Success in University 80
Overarching Theme: Decolonizing the University 82
Overarching Theme: Supporting the Institution 85
Overarching Theme: Supporting Students 86
Bringing it All Together - Overarching Themes 87

Chapter Summary 90

CHAPTER 6: DISCUSSION AND REFLECTION 92

Introduction 92
Understanding the Experience of The Racially Marginalized Student in Higher Education 93
Racism in University 93
Student Success in University 95
Moving the Modern University Towards Decolonization 100
Supporting the Institution and Students 102
Disconnect – Institutional v. Racialized Expectations 108
Research Limitations 110
Future Research 113
Final Reflection – Personal 114
Conclusion 118

REFERENCES 121

APPENDIX A – PARTICIPANT RECRUITMENT 140

Recruitment Poster 140
Recruitment Email 140
Informed Consent 141
REMO Ethics Approval 144

APPENDIX B – DATA COLLECTION 145

Sample Individual Interview: 145
Participant Descriptors 146

APPENDIX C – INDIVIDUAL INTERVIEW CODING 147

Themes, Codes & Definitions 147
Code Definitions 151
Examples of Coding 152

Chapter 1: Introduction

Racially marginalized students pursuing a higher education degree face ongoing challenges and barriers that can affect their academic achievement and non-academic life. How these students understand, view, and find support to overcome these barriers and challenges that affect them every day greatly influences their experience during university (James & Taylor, 2008; Tewell, 2019; Poon, 2018). Our understanding of these challenges and how to address them is largely informed by research grounded in the American higher education context. As similar as Canadian and American higher education can be, there are still many differences between the two systems; these differences are rooted in the two societies' fundamental distinctions. Therefore, not all of the American research regarding higher education is applicable to the complexities of higher education's Canadian context ("Canadian Broadcasting Corporation", 2016; Robson, Ansief, Brown, & George, 2018).

Racially marginalized students experience university very differently from any other group of students within Canada (Henry & Tator, 2009). Whether Canadian citizens, permanent residents, or international students, these students face similar challenges rooted in institutional and societal discrimination and colonialism (Henry & Tator, 2009). To begin to understand the education experience of the racially marginalized student is to also understand both the significance of colonialism and decolonization in our society and how they are ultimately translated into the higher education context. Furthermore, understanding how both colonialism and decolonization manifest in higher education allows for a greater understanding of how students are racialized and oppressed through colonialism in higher education.

An understanding of these complex issues allows for more clarity about how both communities and institutions can move forward in making greater strides to the decolonization of higher education, to make higher education truly accessible for all students; it is this understanding that I set out to attain by the completion of this thesis.

Purpose

This study aims to understand the experiences of higher education students who self-identify as racially marginalized. In this study, I focused on the stories and perspectives of racially marginalized students within the University of Alberta community to recognize whether

and how they have experienced oppression as they have pursued their degree, The emphasis placed on the stories of these students it allowed my research to have a person-first account of experiences of these students on the University of Alberta. As a current graduate student and staff member of the University of Alberta Students' Union, I have the unique perspective of understanding front-line student services staff and how they can incorporate decolonization work into their everyday roles. Regardless of how abstract it may seem at this current time, colonialism, and subsequently decolonization, have very real and material effects that cannot be forgotten in student services work (Ritskes, 2012). All members of society, regardless of their identified communities, are implicated in colonialism, and how we decolonize is connected to how exactly we are implicated (Ritskes, 2012). My goal was to continue decolonial work in higher education and increase access and student success for all students in higher education. This goal starts first and foremost with understanding the racially marginalized student experience.

I am passionate about this research because I believe in making higher education accessible to all students and creating an equitable campus community, where racially marginalized students feel safe to access any service they may need on campus. Working in student affairs over the past eight years, I have had the opportunity to see the field grow and expand to begin including more elements of Equity, Diversity, and Inclusion work into its practices. Over this time, I have come to understand and see the importance of student affairs/student services in students' lives on campus and witness the current inadequacies and gaps that exist. These barriers that students of marginalized populations face limit access to crucial supports on-campus that can contribute to their success. I did not begin this process with a hypothesis or a concrete assumption of what I would find. However, I did enter this research, focusing on dispelling two myths that I have encountered in both academic and in the area of student affairs. I have seen how these myths contribute to maintaining an environment of oppression and colonialism within higher education institutions. The first myth that this thesis aimed to dispel is that Canada is post-colonial. The legacy of centuries of colonialism continues to affect society's fabric, and Canada is no exception to this. Our policies, institutions, and society were built by and continues to be upheld by colonial policies and ideologies (Nelson, 2017; Swilto, 2002; Garuk, 2017).

As Canada continues to support a project towards greater decolonization, we will continue to discover ourselves and face our past, present, and future with colonialism. Throughout the chapters of this thesis, I will show that Canada, specifically higher education institutions, still has a long way to achieve a "post-colonial" society. The second myth that this thesis aims to dispel is that universities and colleges are unequivocally welcoming places for all students. For the most part, society sees the traditional liberal arts college campus as one of society's most welcoming environments. However, these same institutions have legacies with centuries of history steeped in racism and exclusion, continually felt to this day (Stein, 2017; Stein & Andreotti, 2016). The social change era beginning in the 1960s did much to change this perception in Canada and the United States (Forbes, 2017). Over the last two decades, work has been done on university campuses to progress decolonial work.

Universities and colleges in Canada have done a lot of work to address the underlying issues and legacies of colonialism and oppression on campuses. This includes creating spaces and resources for members of the LGBTQ2A+ community and working to incorporate the calls to action of the Truth and Reconciliation Commission surrounding the relationship between Canada and the Indigenous people of Canada ("University of Alberta Students' Union", 2020; "University of Alberta", 2020). Unfortunately, regardless of the work being done, there are continued instances of oppression on both a micro and macro level on Canadian campuses. Whether it be racist posters on the University of Alberta's and University of Calgary's campuses expressing anti-Muslim sentiment, or parties at Queen's and Brock University, encouraging racist stereotypes about different communities, including the wearing of blackface by attendees, we see that instances of colonialism and oppression, despite efforts from universities and colleges, are continuously pervasive to this day ("Canadian Broadcasting Corporation", 2016; "Canadian Broadcasting Corporation", 2016; "CTV News", 2014).

Decolonization is a crucial and necessary reality for modern university campuses as we continually move towards creating a community that can truly be called equitable and equal. Without the expansion of research that aims to disrupt the hegemony of oppression, generations of students will continue to come to institutions in the hopes of beginning their adult lives in a safe and welcoming environment, only to be faced with continued challenges of racism and oppression.

Central to decolonial work is the belief that one cannot be satisfied or accept the status quo until systemic change is visible and felt by those who have been oppressed (Quijano, 2000; Quijano, 2007). Students who continue to be left on the margins do not have adequate support on campus to deal with colonial issues. These are the students whose experiences I wanted to understand and work with to find solutions to their issues. Of central importance to me is understanding what decolonization means, both conceptually and practically. This concept will be at the center of understanding the experience of these students and provide a foundation as to how we can move forward and continuously work to decolonize higher education. To begin this understanding, we first have to understand how colonial practices are continually shaping 21st century higher education.

Understanding Colonial Practices: Context and Challenges

Understanding colonial practices in universities and colleges is a difficult undertaking. The difficulty is primarily due to the complex nature of embedded colonialism. This complexity compounds as one attempts to understand and move forth with decolonization efforts. Challenges to decolonize universities and colleges are further complicated by sets of perceived assumptions held by university administrators and staff members. Perceived assumptions such as deficit thinking and equitable education access suggest that even the traditional Liberal Arts University continues to be hampered by the legacies of colonialism (Henry, Dua, James, Kobayashi, Li, Ramos, & Smith, 2017). Traditional histories that highlight exclusion and colonialism dominated North American universities and colleges for centuries. These histories cannot be pushed aside and forgotten, as they give us an insight to understanding both our present and future.

These legacies of colonialization continue to loom and influence university and college campuses to this day, regardless of current efforts being made in higher education (Henry et al., 2017; James & Taylor, 2008; Versaevel, 2014). Turning the focus to the University of Alberta, there are subtle reminders that the current campus environment may not be safe for students of marginalized populations. Feelings of being unsafe or unsettled in one's environment is a central characteristic of colonialism, which has a profound negative effect on marginalized populations (Fanon, 1952).

For example, racist posters, social media posts, and incidents on public transit continue are some of the most recent reminders of how continuously unsafe the university campus perpetuates colonial racism ("Canadian Broadcasting Corporation", 2016; "The Gateway", 2017). These instances help contribute to a campus environment that can be perceived as oppressive and unwelcoming to racially marginalized students. In 2017, 94 Canadian member universities of Universities Canada came together under the "Action Plan for Inclusive Excellence" ("Universities Canada", 2017). This plan aims for universities to collect racial identifying data from their student population in an attempt to understand the true diversity of their student population. Their expected outcome was to have increased engagement in national public policy conversations to provide leadership on equity, diversity, and inclusion ("Universities Canada", 2017). Universities Canada "expected to achieve this desired outcome through the following actions: 1) By positioning university experts as leaders in national conversations about equity. 2) Diversity and inclusion initiatives to raise awareness among government, private. And 3), Having community sector stakeholders of the Inclusive Excellence Principles, and collaborate on activities to implement them, and to recognize successful university leaders" ("Universities Canada", 2017). The policy agreement by Universities Canada is an excellent illustration of how intent does not always lead to impact, within the realm of decolonization. The issue with this set of principles is that they are riddled with buzzword phrases including "re-affirm institutional commitment, build institutional capacity to support an equitable, diverse, and inclusive organizational culture, and integrate equity, diversity, and inclusion considerations in research, teaching, and learning" ("Universities Canada", 2017).

As shown through Fanon, decolonization is an already complex and disorderly process; to attempt to enact decolonial policies through buzzwords and intangible goals is doing nothing but furthering to exasperate the issues already surrounding decolonial practices (Tuck & Yang, 2012). When analyzing both the manifestations of colonial practices within higher education and how institutions should respond to them, it is important to include the perspectives and lived experiences of faculty members at these institutions. *The Equity Myth: Racialization and Indigeneity at Canadian Universities,* Dr. Frances Henry, and her colleagues provide a unique and important viewpoint to this debate. Henry et al. (2017) "Interviewed 89 faculty members working at universities across Canada. The interviews were part of a four-year national qualitative study on racism, racialization, and Indigeneity in the academy" ("UBC Press", 2018).

"These include pay inequity, unequal hiring processes, a lack of visibility for racialized faculty in the professoriate, racial discrimination" ("UBC Press", 2018). Understanding colonial practices can lead to dismantling them through decolonization but can be quite complex and daunting. From bureaucracy to competing voices, we see that university and college administrators spend a lot of time and effort into even coming up with a cohesive path forward through these processes. Efforts made from university administrators and the good intentions behind those choices and decisions can be seen as a step forward, but they are not always met with the same impact once they are put into place. Fanon describes decolonization as an inherently disorderly process because you have a binary of opposites between the settler and the colonized (Tuck & Yang, 2012). This binary creates tensions that we see throughout processes of understanding colonial practices, with the intent to decolonize them. Furthermore, the binary of the settler and the colonized continues to serve as an integral focal point of understanding the complexities and challenges of both colonial and decolonization practices.

Establishing a Foundation

Understanding the racially marginalized student experience is incredibly important to further the decolonial work being done at higher education institutions. These students are, for the most part, continually finding themselves on the margins and are not given adequate support by university services and administrations to be able to not only survive but thrive in higher education. Within this study, my objective first and foremost, is to understand the racially marginalized student experience in university. Learning and hearing the lived experiences of students who are moving through higher education is the most important way to understand the forces at play, both good and bad, in decolonial practices in universities and colleges. As this thesis unfolds, there will be seven chapters, including this introduction.

As we move from this introduction to the second chapter of this thesis, it will provide a foundation for the methodology and conceptual framework of this thesis and set the tone for an understanding of both colonialization and decolonization for this thesis. This chapter does so through the theory of Frantz Fanon, Paulo Freire, Annibal Quijano, James Baldwin, and Michel Foucault.

Furthermore, through this understanding of colonialization and decolonization, my conceptual framework focused on the dual use of critical race theory and historical ontology, are discussed, and outlined to further the outline of this framework. Following this, in chapter 3, I will expand on the current state of higher education, using both the Canadian and American contexts within my literature review, to illustrate what decolonial work is currently being done, as well as how colonialism continues to manifest itself in higher education, contributing to unsafe environments for racially marginalized students. Within the literature review of scholarship, we see the foundations of current colonial practices. Specifically, deficit thinking is discussed and shown to explain current educational inequities in the higher education system. The fourth chapter serves as the transition chapter from theory and literature towards my personal data collection. Within the chapter, my research design, including both collection and analysis, are discussed. Included in this discussion is the target population, collection strategies, data analysis methods, ethical considerations, and research delimitations. Following a discussion of my research design in chapter 5, I will discuss the outcome of my data collection methods, including individual interviews with current self-identified racially marginalized students, as well as the basis for the document analysis of current programs and policies at the University of Alberta. Details around my experiences collecting data are highlighted, including beginning discussions of themes that were prevalent and play a large role in data analysis.

The use of modified grounded theory, my coding process, and codes prevalent in the data will be discussed. Furthermore, the reasoning behind the existing themes and codes are discussed, as the chapter concludes with highlighting the broad, important themes that were prevalent throughout data collection. Finally, in chapter 6, I make sense of the first five chapters, as they are all put together. First, I review my research questions and objectives to see if I did answer/meet them? Second, I reflect on what this thesis has meant to me personally. Without divulging into great detail, this thesis has meant more to me than many experiences I have had in my life, and even though it has been a long, trying process, I would not have changed it. Finally, taking into account my reflection, I conclude the discussion with future implications and opportunities for this research, answering the question: “So, what?”.

Chapter 2: Colonialism & Decolonization: A Theoretical Foundation

Introduction

To begin the journey of this thesis, I will first start by discussing the theoretical foundations of this study. To achieve this, a theoretical discussion of race and oppression will serve as the focal point for this chapter and will include a discussion of both critical race theory and historical ontology. These theoretical perspectives work together to help this thesis make sense of how race has worked in the past to affect marginalized communities and how it continues to operate in the present day. This understanding of race in the past and present is critical to understanding the future and how higher education institutions can best move forward in decolonizing their institutions and supporting racially marginalized students.

Central to an understanding of race in the past and present is a conceptualization of colonialism, and by extension, decolonization will both be present throughout the chapter. To assist in these discussions, scholarship on race, colonization, and decolonization will be analyzed and discussed. These discussions will be rooted in the scholarship of the following authors: Frantz Fanon, Annibal Quijano, Paulo Freire, and James Baldwin. Together, these four offer unique thoughts and conceptualizations of race, that while interwoven together, mirror the ways in which historical ontology and critical race theory work together as my conceptual framework. When put together, the scholarship of these writers allows for a foundation of the past and present of race, colonialism, and decolonial work.

Understanding Colonization

To understand the past, present, and future of colonization, decolonization, and race, I will begin with the past with a reflection on the impacts of colonialism, and how they continue to impact marginalized communities into the twenty-first century. As a starting point, it is important to center the discussion around the impact of colonialism on one's sense of self and identity. To begin, I explore the scholarship of one of the most important texts in decolonial work: Frantz Fanon's 1952 text, *Black Skin, White Masks*.

In *Black Skin, White Masks,* Fanon (1952) uses his experiences to provide a historical critique of the effects of racism as a form of dehumanization and that racism is inherent in situations of colonial domination (Silverman, 2006). Central to this is the impact of colonial domination on the subjugated population's consciousness and sense of "self." Fanon articulates that there is a cycle of dehumanization through colonization of the racialized population of Martinique (Silverman, 2006). Silverman articulates that "there is a tension between Martinican and metropolitan culture and history, which is at the heart of Fanon's lived experience as a black man" (p.4). Furthermore, "this lived experience and tension is characterized by Fanon, does well to create an understanding of the racialized experience, specifically the dehumanization of the racialized population, inflicting colonial violence on them both physically and mentally" (p.4). Important to Fanon's academic critique of this cycle of colonization was the German philosopher Georg Wilhelm Friedrich Hegel. Hegel's master-slave dialectic played a large influence in Fanon's writing. "The master-slave dialectic underscores Hegel's primary attempt at conceptualizing and describing the process of recognition on the way to mutual recognition" (Villet, 2011, p.40). Furthermore, "mutual recognition allows both self and other to have freedom and agency in the development and attainment of their own self-consciousness, i.e., a cognitive awareness of the self and its relation to the other (and also the world)" (p.40). Hegel's master-slave dialectic "describes a specific form of human relations in which domination has a central role to play and this domination is at the heart of the need for recognition in the midst of a life and death struggle" (p.40). Critically speaking, "Fanon found the importance of Hegelian theory, specifically the theory of intersubjectivity, useful in thinking about race and white supremacy" ("Unity and the Struggle", 2015).

Fanon "established an approach to racial formation, alienation and struggle; however, as he states in the pivotal chapter, *The Lived Experience of the Black Man*, the premise of Hegel's theory had to be altered to address the contemporary reality of racism" ("Unity and the Struggle", 2015). For Hegel, "the problem of inter-subjectivity rested on the assumption that both parties struggled for recognition" ("Unity and Struggle", 2015). Fanon argues, "the dialectic of mutual recognition does not apply to black people, who have not struggled for recognition in white supremacist society; however, Fanon's argument here can be misleading" ("Unity and Struggle", 2015).

When it comes to the "incompatibility of the dialectic and recognition of black existence, Fanon has in mind a specific kind of "black man." ("Unity and Struggle", 2015). In "The Black Man and Hegel," located in the appendix of *Black Skin, White Masks*, Fanon writes that, since there is "no open conflict between White and Black, but the process of struggle and recognition posited by Hegel is blocked" (Fanon, 1952, p.90). Fanon "calls for social solutions that transform the racist society that produced conditions of inequality to begin with Fanon's analysis of racism is in the structuring of colonial relations" (Nursey-Bray, 2010, p.135). Fanon's "emphasis on the status of the "race factor" within the colonial social formation is a foundation to understand the colonized experience" (p.135). *Black Skin, White Masks* is a seminal text to understand colonialization in the modern world. Just as in the mid-twentieth century, populations in western society are too subject to colonial social formation that defines the experiences of all racially marginalized people. For Fanon, "a restructuring of consciousness was as vital as any other aspect of decolonization; nowhere is this more relevant in *Black Skin, White Masks*, than in his analysis of neo-colonialism" (p.135). Society continues to live in a neocolonial world, dominated by the legacies and continued acts of colonialism. And until we also can change the mindset, not only the act of colonialism, then we are continuing to live in a perpetual cycle of colonialism. In order to begin to end this cycle of perpetual colonialism, society must understand, and conceptualize what it means to decolonize, and begin to put those practices in action. Central to conceptualizing decolonization is the notion brought forward by Tuck & Yang (2012), that decolonization is not a metaphor, or an abstract concept that can simply be copied and pasted into situations, and have no meaning attached—perceiving decolonization as more than simply a metaphor is one of the most enduring challenges to conceptualizing and enacting decolonial work.

Conceptualizing Decolonization

To begin to conceptualize decolonization, one must break down the proverbial wall that the concept has for many people. Decolonization, for many, is a large, impossible task, and there are few guidelines on where to begin or where to end. Due to the complex nature of the word, decolonization is commonly seen as a "buzzword" when talking about addressing colonialism in society.

To use decolonization as a buzzword is to diminish its importance, and furthermore, remove it from a sense of possibility. Eve Tuck and K. Wayne Yang (2012) take issue with this usage of decolonization and aim to bring a new conceptualization of the term. They attack this incorrect usage of decolonization from the perspective of using it not as a buzzword, but as a metaphor. For Tuck & Yang, "When metaphor invades decolonization, it kills the very possibility of decolonization; it re-centers whiteness, it resettles theory, it extends innocence to the settler, it entertains a settler future; Decolonize (a verb) and decolonization (a noun) cannot easily be grafted onto pre-existing discourses/frameworks, even if they are critical, even if they are anti-racist, even if they are justice frameworks" (p.3). Simply put, "Decolonization is not an interchangeable term for other things we want to do to improve our societies and schools; decolonization doesn't have a synonym and that to better understand what decolonization is and is not, we must briefly return to colonialism and the different forms that it takes on in our societies" (p.3).

The first is "external colonialism (also called exogenous or exploitation colonization)" (p.3). This "type" of colonialism "denotes the expropriation of fragments of Indigenous worlds, animals, plants and human beings, extracting them to transport them to - and build the wealth, the privilege, or feed the appetites of - the colonizers, who get marked as the first world" (p.4). This includes "so-thought 'historical' examples such as opium, spices, tea, sugar, and tobacco, the extraction of which continues to fuel colonial efforts" (p.4). Another form of colonialism that is attended to by postcolonial theories and theories of coloniality is internal colonialism. This "involves particularized modes of control - prisons, ghettos, minoritizing, schooling, policing - to ensure the ascendancy of a nation and its white elite" (pp.4-5). These "modes of control, imprisonment, and involuntary transport of the human beings across borders - ghettos, their policing, their economic divestiture, and their dislocatability - are at work to authorize the metropole and conscribe her periphery" (p.5). "Strategies of internal colonialism, such as segregation, divestment, surveillance, and criminalization, are both structural and interpersonal" (p.5). Both internal and external colonialism affect people, societies, and decolonization efforts very differently. Throughout this thesis, internal colonialism is used and referenced more often, but that is not to say external colonialism will not be addressed. What is external will always affect what is internal.

As this thesis is poised to understand the individual experiences of racially marginalized students in higher education, the emphasis will be placed on understanding not only internal colonialism but how external colonialism affects the internal colonialism experienced by these students. Now before transitioning away from Tuck & Yang scholarship, it is important to address and acknowledge the central tenant of their research, which is the Indigenous concept of Land Back. The Project of Land Back, according to the Yellowhead Institute's introduction to their *Red Paper*, "is about reclaiming Indigenous jurisdiction: breathing life into rights and responsibilities; this Red Paper is about how Canada dispossesses Indigenous peoples from the land, and in turn, what communities are doing to get it back" ("Yellowhead Institute", 2020). Beyond this acknowledgment, Land Back is not mentioned further throughout this thesis.

I exclude Indigenous students due to the extremely complex and individual nature of Indigenous people's relationship with, and to, settler colonialism and decolonization. The reasoning for including Tuck &Yang (2012) in this thesis is to highlight the similarities between both decolonization from a racialized perspective and decolonization from an Indigenous perspective. I believe that working on one form of decolonization doesn't preclude people from working on the other simultaneously. They can work parallel with one another, honouring their specific set of terms and principles. Furthermore, based on my understanding of Tuck & Yang (2012), I agree that "decolonization is not a metaphor," and this distinction is an important and strong statement that can be extrapolated to make meaning within the decolonization process of other racialized populations.

As I now turn away from Tuck & Yang, I turn my attention to the scholarship of Paulo Freire, whose 20th-century academia provides a foundational context for understanding the intersections of race and education. In his most famous text, *Pedagogy of the Oppressed*, Paulo Freire provides a different viewpoint than Fanon on race in the 20th century. Freire uses an educational perspective to explain the development and consequences of decolonization, as he experienced it in postcolonial South America. Freire makes a case for why a pedagogy developed by and instituted for the oppressed is necessary (Freire, 1970). He begins by identifying humankind's central problem as "the problem of how we affirm our identities as human beings" (p.43). "Although all people strive toward this affirmation, it is constantly being interrupted by systematic forms of oppression that continue to exploit oppressed people" (pp.43-44).

As Fanon before him, Freire argued that oppressed people can regain their humanity in the struggle for liberation, but only if that struggle is led by the oppressed (Freire, 1970). This struggle for liberation introduces the central question of *Pedagogy of the Oppressed*: "how an education system can be created for oppressed people, by oppressed people, in order to help oppressed people, become free" (pp.67-68). Freire discusses the ways that oppression affects the consciousness of oppressors and oppressed people; "oppressors treat people like objects to be possessed and see freedom as threatening; oppressed people become alienated from each other and begin to see their oppressors as good" (pp.43-45). Freire asserts that "the fight for liberation must consist of two stages: reflection on the nature of oppression by the oppressed, and then using concrete action to make new pedagogy for oppressed people to remove the oppressed peoples' reliance on the oppressor's pedagogy" (p.47). Central to this thesis, and conceptualization of both colonialization and decolonization, is the notion of self. How both colonialism and decolonization look within the self is extremely important to creating equitable higher education for all students, especially racialized students. The importance of the self, and self-efficacy and its effects on one's ontology will be discussed in this chapter. Freire's work on decolonization further articulates the importance that colonialism and oppression have had on the self-identity and efficacy of the oppressed. Much like Fanon, Freire notes the importance of self-identity within decolonial work that will ultimately lead to liberation.

Keeping with discussing the effect of colonization and decolonization of the self, I now turn to the American scholar James Baldwin, who so eloquently articulates the oppressed experience and how to produce decolonial practices in a colonial world from the perspective of a racialized self. When discussing self-efficacy and the notion of self, Baldwin articulates that when speaking to the black experience in the United States of America, "American whites have created the conditions that make being a black citizen problematic, which is a complex syndrome of depreciation, exploitation, fear, and guilt has made the prejudiced white a problem to himself and to society" (James, 1966, p.107). For Baldwin, this is the root of his dispute with America: "that the black man has so little freedom and power to direct his own affairs simply and solely because of his skin colour" (p.109).

Baldwin was keenly aware that these limitations form what Genevieve Knupfer (1947) defines as a double handicap. "Not only does the person of lower status lack opportunities to the achievement of his life goals, but this closure tends to stifle the original ambition itself" (p.110). Baldwin largely reflects on both colonization and decolonization from the perspective of how American society views black people, and how that influences their notion of self and self-worth. Taken from his now-famous debate with William F. Buckley Jr. at Cambridge, one of Baldwin's most powerful statements about the self and colonialization is in regard to the recent "decolonization" of African nations in the 1960s:

> It is only since World War II that there has been a counter-image in the world. That image has not come about because of any legislation by any American Government, but because Africa was suddenly on the stage of the world, and Africans had to be dealt with in a way they had never been dealt with before. This gave the American black man, for the first time, a sense of himself not as a savage ("New York Times", 1967, p.3).

Baldwin's notion of the effects of colonialization on the black mind, and sense of being, articulates the importance of the need of Freire's *Pedagogy of the Oppressed* in order to understand a sense of self in a decolonial context. Finally, within this conversation on conceptualizing decolonization, it is important to explore the differences between Fanon and Freire, as they are used within this thesis to articulate different aspects of decolonial work. As noted in Tuck & Yang (2012), "Freire situates the work of liberation in the minds of the oppressed, an abstract category of dehumanized worker vis-a-vis a similarly abstract category of oppressor" (p.19). Under Freire's paradigm, "it is unclear who the oppressed are, even more, ambiguous who the oppressors are, and it is inferred throughout that an innocent third category of enlightened human exists: "those who suffer with (the oppressed) and fight at their side"" (p.19). Fanon "positions decolonization as chaotic, an unclean break from a colonial condition that is already overdetermined by the violence of the colonizer and unresolved in its possible futures" (p.20). By contrast, "Freire positions liberation as redemption, a freeing of both oppressor and oppressed through their humanity: Humans become 'subjects' who then proceed to work on the 'objects' of the world (animals, earth, water), and indeed read the word (critical consciousness) to write the world (exploit nature)" (p.20).

To understand decolonization is to first position yourself within one of the critical paradigms as offered by scholars such as Fanon and Freire. Now, following this understanding of colonization and decolonization in the past, we move to a discussion of these concepts and how they are enacted in the twenty-first century. For this, I turn to the scholarship of Annibal Quijano, whose conceptual framework of Coloniality of Power, conceptualizes modern colonialism to be made of three features that help to keep the legacies of colonialism alive and well in the modern world. Coloniality of Power or Coloniality[1], as developed by Anibal Quijano (2000, 2007), refers to the living legacy of colonialism in contemporary societies. This legacy is "found in forms of social discrimination that outlived formal colonialism and became integrated in succeeding social orders" (Quijano, 2000, p.533). Coloniality of Power "identifies the racial, political, and social hierarchical orders imposed by colonialism in Latin America that prescribed to value certain peoples/societies while disenfranchising others" (p.534). In Coloniality of Power, Quijano describes "existing global neoliberal systems of capital and labour and locates its roots in the racist, patriarchal logic of the colonial system" (p.537). Quijano notes that Coloniality of Power takes three forms: systems of hierarchies, systems of knowledge, and cultural systems. First, systems of hierarchies are systems based on racial classification and difference that originated in Europe, brought to North America through colonists. In this structure, "racial inferiority and superiority helped to reinforce the justification for the domination of Europeans, overriding the previously used gender-based domination systems" (p.170).

These systems of hierarchies are based on "a system of knowledge, in which race is seen as naturalization of colonial relations between Europeans and non-Europeans" (p.171). Second, systems of knowledge, in a Coloniality of Power context, "assign production of knowledge to Europeans and prioritized the use of European ways of knowledge production" (p.171). The prioritization of the European ways of knowing "resulted in the simultaneous denial of knowledge production to the conquered peoples and repression of traditional modes of knowledge production on the basis of the systems of hierarchies' superior/inferior relationship" (p.171).

[1] Coloniality and Coloniality of Power are used interchangeably throughout this research.

Third and finally, is the creation of cultural systems that revolve around a "Eurocentric hierarchy and that enforce European influenced economic and knowledge production systems" (p.535). Quijano asserts that cultural systems are defined as those created under coloniality of power, presumes that European cultures are the only truly modern cultures based on characteristics of modernity like capitalist economic systems, rationality, neoliberalism, and science. Furthermore, these "cultural systems enforce Eurocentric norms through the use of the state and the economic system" (p.535). This further helps to validate Eurocentric epistemologies, and thus discredit non-Eurocentric epistemologies. The concept of coloniality not only serves as a building block to understanding colonialism and how its legacy is still felt to this day, but it also serves as a way for contemporary society to compartmentalize and understand decolonization in the twenty-first century. Broadly speaking, Coloniality of Power goes beyond traditional conceptions of colonialism, in that it aims to disprove the notion that colonialism is in the past by analyzing the systems that exist in our society that was founded and continue to be influenced by colonialism. Coloniality of Power helps to explain why our society continues to be afflicted by a colonial mindset. One dominant characteristic that is manifested through the continuing legacies and effects of modern colonialism is racialization. As described in Omi & Winiat (1986), racialization is the "sociological process of ascribing ethnic or racial identities to a relationship, social practice, or group that did not identify itself as such" (p.57). This is often born out of "dominating group of people, so much so that the dominated group of people ascribes identity for continued domination" (p.57). "The racialized group often gradually identifies with and even embraces the ascribed identity and thus becomes a self-ascribed race or identity" (p.59). Furthermore, racialization involves the use of existing hierarchies to create a narrative of oppression that forces people into a racialized mold of society. This mold is built in the framework of Quijano's third tenant of coloniality, cultural systems. The implications brought forth by racialization in the context of coloniality are centered around how we, as a society, continue to dominate racialized populations. Through cultural systems, western society continues to put a value on European knowledge systems, and thus, continues to racialize against non-European populations. Higher education professionals, whether faculty, senior administrators, or staff, need to continue to address racialization in higher education because of how entrenched it is in our society, and how it is prevalent in the day to day lives of racialized students on university campuses.

Quijano's coloniality framework expresses racialization in a framework that begins to add clarity not only to how racialization works in terms of cultural systems but also how we can begin to move past decolonization as a metaphor and begin to enact it in society.

Epistemological Constructivism, Historical Ontology, and Critical Race Theory

The foundational epistemology of this study that ties both historical ontology and critical race theory together is the epistemological constructivism. Within this epistemology, our understanding of this world is inevitably our construction, rather than a purely objective perception of reality, and no such construction can claim absolute truth (Maxwell, 2005). This is "widely recognized both in science and in our everyday lives; we recognize that what people perceive and believe is shaped by their assumptions and prior experiences as well as by the reality that they interact with" (Shadish & Cook, 2002, p.29). From this perspective, every theory, model, or conclusion (including the model of qualitative research design presented here) is necessarily a simplified and incomplete attempt to grasp something about a complex reality (Maxwell, 2005). Furthermore, there is a built-in element of critical constructivism within my epistemology in this thesis, based on the use of Critical Race Theory as a key component to this thesis' conceptual framework. An excellent outline of critical constructivism within educational research can be found in *Knowledge and Critical Pedagogy: An Introduction* (Kincheloe, 2008). In this text, Joel Kincheloe outlines how "critical constructivists (those who argue that knowledge is socially constructed), and that dominant power plays a key role in shaping the form the constructions take" (p.29). Furthermore, "because of their recognition of the social element to the construction of knowledge, critical constructivists realize their knowledge, interpretations, and infrastructures are a part of the cosmos but are not always the cosmos" (p.29). Within critical constructivism, "there is room to modify viewpoints, and accommodate when the recognition arises" (Benson, 1989; Rose & Kincheloe, 2003; Kincheloe, 2005). Most importantly, epistemological and critical constructivism recognizes how knowledge is socially constructed, and that this knowledge is not finite, and changes and moves as do societies.

The concept that knowledge is not finite is fundamental to this thesis. Central to this thesis is the understanding that the experiences and knowledge of the experiences of racially marginalized students can only be understood by understanding the social connection and

influence of these experiences. Furthermore, within constructivism broadly, an emphasis is put on the importance of understanding that nothing is finite; as society changes, so will our knowledge and perspectives. This is a key element to this thesis because of my emphasis on understanding both the past and present of how colonialism and decolonization have both changed but have also stayed the same throughout the twentieth and twenty-first centuries. As explained in *The Foundations of Social Research*, Michael Crotty (1998) notes that "each theoretical perspective embodies a particular way of understanding what is as well as a specific way of understanding what it means to know (epistemology)" (p.10). This way of understanding what it means to know as it pertains to this thesis' methodology, is that racism plays a large role in the dominant culture in our context and influences our ways of knowing and being. What this means for racially marginalized people is that their sense of knowing and being is influenced by race and racism every day, but because it is influenced by racism and their lived experiences. Constructivism, specifically epistemological and critical constructivism, helps to form the foundation of my theoretical framework. The emphasis of constructivism's importance placed on the lived experiences of people will be shown as a key foundation throughout this theoretical framework, and my conceptual framework that will be discussed in chapter 3. While continuing to focus on constructivist principles, I will now turn to discuss the other two theoretical principles that help to make up this thesis' theoretical framework: historical ontology and critical race theory. These principles co-exist to tell a story.

Historical ontology, as developed by Ian Hacking, emphasizes the importance of lived experiences within understanding history and historical contexts. As will be demonstrated below, historical ontology provided me with the historical lens of understanding how modern-day colonialism and decolonization efforts came to be, and more importantly, how current scholarship understands these frameworks. Furthermore, it allowed for me to connect the scholarship of Fanon, and Quijano, to the present day, to see how even though their scholarship is decades old, how it continues to ring true to this day. In combination with historical ontology, critical race theory allows us to understand the impacts of the colonial forces of the past and present on marginalized populations.

Bridging the gap specifically between James Baldwin and Paulo Freire and the present day, critical race theory expands to give us a framework to be able to further decolonial work by understanding how colonialism continues to operate in the present day.

Both of these frameworks, working in unison, helped to center my theoretical framework (which will be discussed in chapter 3) around understanding and emphasizing the lived experiences of racialized folks with the current situation of colonialism as it currently operates in order to understand how we can best move forward in working towards decolonizing the university space.

Historical Ontology

Broadly speaking, historical ontology is a philosophical framework in which lived experiences and perspectives are seen as having an influence on our sense of being and knowing. “It is the attempt to trace such lines with respect to the ways limits and possibilities for existence have been drawn, made intelligible, legitimated, and altered by practices of definition and exclusion” (Sugarman, 2009, p.167). Historical ontology assumes that “there is a "reality" that is apprehendable and that this is a fact created and shaped by social, political, cultural, economic, ethnic, and gender-based forces that have to be reified or crystallized over time into structures that are taken to be natural or real” ("Robert Wood Johnson Foundation", 2017). Simply put, historical ontology uses the past through lived experiences of the individual or society, to understand the sense of being that a person/society has presently.The beginnings of historical ontology can be traced to the influence of philosopher Michel Foucault. Ian Hacking notes in his 2002 publication *Historical Ontology* that the term was first coined in Foucault’s 1984 essay “What Is Enlightenment?” (Hacking, 2002, p.2). In this essay, Foucault twice referred to "the historical ontology of ourselves” (p.2). “This could be the name of a study, he said, that was concerned with "truth through which we constitute ourselves as objects of knowledge," with "power through which we constitute ourselves as subjects acting on others," and with "ethics through which we constitute ourselves as moral agents," and furthermore, he calls these the axes of knowledge, power, and ethics”(p.2).

For Foucault, “the task of “a historical ontology of ourselves” (Sugarman, 2009, p.45) is to investigate the historical conditions by which we have come to conceive of ourselves as certain kinds of subjects” (p.167). Furthermore, by “exposing the limits in which we are constituted as subjects and using history to confront them, Foucault believed critique might make way for new possibilities of thinking and being” (p.167).

Throughout most of Foucault's work, an element of power (his thoughts on power in which he is most famous for) can be found throughout all of his work, and historical ontology is no exception. When Foucault wrote of power, "he did not usually have in mind the power exerted upon us by a discernible agent or authority or system; it is rather we who participate in anonymous, unowned arrangements that he called power" (Hacking, 2002, p.3). For Foucault, it was as much our own power as that of anyone else that preoccupied: "power through which we constitute ourselves as subjects acting on others, not ourselves as passive victim" (p.3). This relationship between power and agency is important to understanding historical ontology. Historical ontology provides a framework to view the influence that lived experience has on our sense of being. It does this by incorporating power and agency, with race and colonialization, as they work together to provide a larger picture in understanding the lived experience of the racially-marginalized, and how that impacts their view of self within society, and thus, how it affects their being and performance within that society.

Within this existence, power plays a critical role in the conceptualization of higher education, and that power helps to contribute to the struggle to decolonize institutions. Specific examples of these struggles will be detailed in the proceeding chapter. To further discuss these notions of power, Foucault and his notions of power help to explain how we enact power onto others; we see that people within higher education institutions enact power onto one another. This power, and its influence on students' self-being, self-efficacy, and self-determination, are influenced by their historical ontology, their notion of self, and how they see themselves within the world. Briefly fast-forwarding to chapter 3, the concept of deficit thinking allows us to understand how power, historical ontology, and higher education are connected. Deficit thinking is the notion that "students (particularly low income, minority students) fail in school because such students and their families experience deficiencies that obstruct the learning process (e.g., limited intelligence, lack of motivation, and inadequate home socialization)" (Weiner, 2006).

Deficit thinking "is further influenced by historical ontology, for administrations, teachers, and students" (Weiner, 2006). The core of deficit thinking is the notion that because racialized students are raised in lower-income areas and go to lower-income schools, they will, therefore, have lower grades and achieve less, influencing the lived experiences, both past and present.

Further, when you introduce Foucault's notions of power and agency, you see how power exuded onto racialized students, whether conscious or unconscious, influences their power and agency to achieve in higher education. These notions of power, and the effect of dominant power on subjugated populations, serves as a stark illustration of the effect that attitudes such as deficit thinking can have on the marginalized consciousness; the consciousness that Fanon aimed to decolonize. Calling back to both Fanon and Freire as this discussion moves forward, historical ontology intersects with both Fanon and Freire's notions of decolonization and what it means to understand the self. Historical ontology, as explored in this study, can be shown as "the intersection of Fanon's ideas in how colonialism shaped the black experience" (Sugarman, 2009, p.167). Ontology, to Fanon, "does not allow us to understand the being of the black man, since it ignores the lived experience" (Fanon, 1952, p.90). For Fanon, "different schema exists differently in black people because of the intersection of their race and how it affects their being; specifically, Fanon "talks about one's "bodily schema", and theorizes that because of both the "historical-racial schema", one that exists because of the history of racism and makes it so there is no one bodily-schema because of the context that comes with blackness and one's "epidermal-racial schema", where Black people cannot be seen for their single bodily-schema because they are seen to represent their race and the history and therefore cannot be seen past their flesh—there is no universal Black schema" (pp.83-84). Fanon describes this experience as "no longer a question of being aware of my body in the third person but in a triple person" (pp.84). Fanon further describes this intersection by saying how because of their race, "black people are not allowed to be, and are forced to navigate through the world through the performance of "whiteness", in order to hide, or limit their "black-ness"" ("Stanford Encyclopedia of Philosophy", 2019). This "performance of "whiteness", and limitation of "black-ness", bring to light the intersection of critical race theory and Fanon's attitudes of whiteness, race, and racism" ("Stanford Encyclopedia of Philosophy", 2019).

I now turn to critical race theory; it is important to remember the foundations of historical ontology and how it has worked with critical race theory throughout this thesis. Reflecting specifically on Fanon's exploration of how colonialism has shaped the contemporary black experience, critical race theory dives further into understanding what that contemporary experience looks like, and how we as a society can further dismantle that experience.

Within this discussion of critical race theory, a more in-depth discussion of race will be presented, focusing specifically on how racialization continues to craft the contemporary experience of racialized folks, and how that racialization is tied to both contemporary colonialism, and thus contemporary decolonization.

Critical Race Theory

The literature associated with critical race theory (CRT) "reflects a collection of activists and scholars interested in studying and transforming the relationship among race, racism, and power" (Delgado & Stefancic, 2001, p.2). CRT "considers many of the same issues that conventional civil rights and ethnic studies discourses take up but places them in a broader perspective that includes economics, history, context, group- and self-interest, and even feelings and the unconscious" (p.3). "Unlike traditional civil rights, which embraces incrementalism and step-by-step progress, critical race theory questions the very foundations of the liberal order, including equality theory, legal reasoning, enlightenment rationalism, and neutral principles of constitutional law" (p.3). Today, "many in the field of education consider themselves critical race theorists who use critical race theory's ideas to understand issues of school discipline and hierarchy, tracking, controversies over curriculum and history, and IQ and achievement testing" (p.3). Reflecting on the work of James Baldwin, who has become known as one of the main influencers of what has become known as critical race theory, Baldwin took what was considered a "radical" standpoint on race in the 1950s and 60s. "Baldwin's discourse focuses on how whiteness is equal to white supremacy, and how performances of whiteness by people of colour, is white supremacy in action" (Newkirk II, 2017).

"The totality of James Baldwin's work did nothing if not tend towards the idea of "white supremacy" as a collective effort that went well beyond the work of self-avowed members of hate groups, and his 1980 essay in *Esquire* titled "Dark Days" crystalized that tendency"; "to be white was to be forced to digest a delusion called white supremacy," Baldwin wrote (Newkirk II, 2017). In that essay, "which itself was written in parallel with the nascence of critical race theory, Baldwin ties the very concept of whiteness to white supremacy" (Newkirk II, 2017). The idea that whiteness is synonymous with white supremacy and that white supremacy dominates our systems of knowledge in western society is a central tenant to critical race theory.

Critical race theory, at its core, is a "critique of liberalism, focused on offering a more aggressive approach to social transformation as opposed to liberalism's more cautious approach" (Delgado & Stefancic, 1993, p.3). This includes a favour of a race-conscious approach of transformation rather than embracing liberalism's colour blindness (p.3). In addition, core tenants of CRT also include the notion of white privilege, and how these inherent social advantages continue to uphold white people as the dominant race, along with microaggressions (which will be discussed in more detail in chapter 3). The idea of storytelling is also central to that of CRT and of this thesis. Understanding the lived experiences and stories of those who are forced to deal with the impacts of race every day they step onto a university campus is the goal of this study in hopes to further push the decolonization effort on university campuses. Critical race theory influenced this study by enabling a methodology and conceptual framework that was radical in its approach to race within the twenty-first century. CRT complements the scholarship of Fanon, Quijano, Freire, and Baldwin, as discussed above. CRT compliments these scholars because of its focus on racism and race as engrained factors in society that influence culture. Fanon, Freire, Quijano, and Baldwin all discuss the importance of race, how race influences marginalized people in society, and, ultimately, how to break free of the binds of racism. These scholarly interpretations, in conjunction with a lens informed by CRT, have allowed me to view what has indeed shaped racially marginalized students' sense of being and belonging within the sphere of higher education. Furthermore, CRT exists as an extension of both epistemological and critical constructivism through its acknowledgment of race and racism as societal factors that continue to evolve and change, to take new forms.

From the past to the present, race and racism, even though they can look different through the lens of Fanon to that of Quijano, they are constructs of the human condition and are based on the lived experiences and the notions of societies in their present day. Between both Historical Ontology and Critical Race Theory, this thesis' theoretical framework is grounded in the principles of constructivism, in that the lived experiences of people can tell us why things are the way they are now. Specifically, historical ontology works to tell us what has happened in the past to understand the present, while critical race theory helps to explain how racism and colonialism continue to operate in the modern-day. This framework has largely informed the conceptual framework of this study, which will be further discussed in chapter three, along with my literature review of the current affairs in higher education.

Chapter Summary

This chapter outlined three key elements that will form the basis for this study. The first, understanding colonization and conceptualizing decolonization in the modern world. Through the scholarship of Anibal Quijano and Frantz Fanon, colonialism's intricate structure in the modern world was shown. Through systems of knowledge, power, and hierarchies, colonialism continues to affect racialized societies to this day. Fanon, on an individual level, noted how colonialism affects the self and racialized people's notions of self-worth, efficacy, and agency. The second element is the conceptualization of decolonization. Both Paulo Freire and James Baldwin articulated how decolonization further affects notions of self within racialized and colonized populations. Freire notes the importance of education within the role of decolonizing society by creating a "pedagogy of the oppressed" in which lived experiences can be taken account of, while Baldwin, in much of a continuation of Fanon, focuses on the self and emphasizes that decolonization of the mind, is the most important aspect in the struggle for decolonization. With the importance of self, and its interactions with colonialism, decolonization, and racialized people, the use of both historical ontology and critical race theory complement not only each other but also fit within the constructivist epistemology.

Historical ontology focuses on the importance of lived experience and how that shapes our knowledge and understanding of self, while critical race theory compliments by focusing on how lived experiences through racialization and colonialism continue to affect people in today's world. Critical race theory also focuses scholarship on decolonization and what that can look like, assuming the world we live in is a hostile place towards racialized people. The three elements outlined in this chapter work together to tell a story. A story that shows the lasting effects of colonialism on Today's racialized population, that decolonization is a complex process, and that notions of self through lived experience intersect with colonialism to effect how racialized people view themselves in the world. In the next chapter, how these elements play out in higher education will be shown, along with this thesis' conceptual framework. Examples from the Canadian and American contexts will be given. Between these two chapters, a theoretical and practical picture will be presented of what the scholarship currently answers (and does not answer) to my research questions: 1) What is the racially marginalized student experience in higher education; and 2) how can the university begin to decolonize itself in order to better support student success for racially marginalized students?

Chapter 3: Literature Review & Conceptual Framework

Introduction

Through the twenty-first century, campuses across Canada are continually moving in a generally positive policy direction and are attempting to directly address the issues of colonialism and inequity on their campuses. Moving away from directly discussing the theoretical and epistemological foundations of this study, I now turn to discuss the context of this thesis, which is the higher education institution. In this chapter, I focus on what the literature tells us about what racially marginalized students are experiencing in higher education, and what higher education institutions are doing to address the ongoing effects of colonialism—or coloniality of power as coined by Annibal Quijano. Even though these attempts to change are made, too often, policy decisions still leave a lot to be desired, and many students continue to find themselves falling through the cracks of policies (Henry, Dua, James, Kobayashi, Li, Ramos, & Smith, 2017; Tewell, 2017). In this chapter, I will explore the existing literature on understanding the experience of the racially marginalized student. I will use research and examples from both Canadian and American higher education contexts. In combination with this thesis, the examples listed in this chapter serve to begin the process of developing a clearer picture of the current higher education landscape for racially marginalized students. Furthermore, my conceptual framework will be discussed, as all of this literature will be consumed and examined through the critical constructivist lens, with influences from both historical ontology and critical race theory.

Higher Education as a Vehicle for Colonial Practices

Institutions of Higher Education have traditionally been reserved for the privileged of society until the early-mid twentieth century. The higher education student population began to look different, as the increased number of veterans returning from world wars and increased immigration and diversity of population post-WWII occurred ("Forbes", 2017). In addition, increased class mobility further contributed to the increased number of racially marginalized students on university campuses (“Forbes”, 2017).

With the changing demographics, along with changing attitudes of society, universities have been forced to confront their history and begin to address the issues surrounding race and colonialism in their institutions ("Forbes", 2017; Henry, Dua, James, Kobayashi, Li, Ramos, & Smith, 2017). As higher education continued to diversify throughout the latter half of the twentieth century, more policies focusing on equity were introduced at these institutions. To this day, institutions continue to work towards increasing the amount of policy dedicated to Equity, Diversity, and Inclusion (EDI) measures and initiatives. The Canadian context provides relevant examples of this work. The institutional strategic plans (ISPs) of the University of Alberta and the University of Toronto outline the importance and need to incorporate further EDI initiatives into the institution ("University of Alberta", 2019; "University of Toronto", 2019). Other examples of policy inclusion of EDI at other institutions across Canada include the University of British Columbia and McGill University ("University of British Columbia", 2019; "McGill University", 2019). While having forms of EDI initiatives embedded in policy is ultimately a positive step, institutions continue to find themselves in situations where individual students are continuing to struggle in dealing with the legacies and effects of institutional colonialism in the present day.

Over the twenty-first century, instances of racist actions taken on university campuses continue to happen. For example, racist posters promoting "it is ok to be white" and propagating anti-Islamic rhetoric were found within the last three years at the University of Alberta and the University of Calgary campuses, respectively ("The Gateway", 2017; "Canadian Broadcasting Corporation", 2016). In addition, multiple instances of anti-black racism have gained national news coverage at both Queen's and Dalhousie University in recent years ("CTV News", 2014; "Global News", 2018). These examples illustrate how there is still much work to be done in order to expand on higher education policy to create equitable education for students. In order to move forward and continue to address colonialism, ISPs with actionable policy that can be followed by faculty, students, and staff. Many Canadian higher education institutions are at a critical juncture in this fight against colonialism. The examples above illustrate that many universities are either working on or have implemented policy aimed at combating colonialism.

It is crucial that these institutions continue their progress and begin to adapt these policies into deliverables that will work on helping students and community members on the ground, the folks who these racist experiences are directed towards.

The examples illustrated above show how continuously higher education institutions are not immune from actions that perpetuate racialization and discrimination in their communities. It is important to note that racialization, as it is used throughout this thesis, is defined by Omni & Winiat (1968), as "the extension of racial meaning to a previously racially unclassified relationship, social practice or group" (p.111). Furthermore, racialization, throughout this context, refers to the "othering" experiences of racially marginalized students by racist actions on university campuses such as racist posters or student parties themed on racially motivated stereotypes. The continuation of these incidents on campuses continues to challenge the perceived belief that higher education is a truly equitable community. *The Equity Myth: Racialization and Indigeneity at Canadian Universities,* "challenges the myth of equity in higher education, by bringing together leading scholars who scrutinize what universities have done and question the effectiveness of their equity programs" ("UBC Press", 2018). Furthermore, "the authors draw on a rich body of survey data and interviews to examine the experiences of racialized faculty members across Canada who – despite diversity initiatives in their respective institutions – have yet to see changes in everyday working conditions" ("UBC Press", 2018). *The Equity Myth* uses diverse methodological approaches (for example, survey data, university policies, and interviews) to further demonstrate discrimination on campus. McCorkindale (2018) "demonstrates that the ostensibly inclusionary and professed "colour blind" policies and rhetoric promoted by Canadian universities run in stark contrast to the marginalization and unfair treatment experienced by racialized and Indigenous faculty members. Examining *The Equity Myth*, "through representational diversity in hiring, tenure and promotional practices, institutional biases and barriers to success, policies meant to promote equity, the social construction of ideas about equity, and the ways in which universities characterize themselves as equitable" ("UBC Press", 2018). *The Equity Myth* "also exposes the ways that the universities' equity policies—designed to remedy institutionalized racism—are ultimately ineffective; the authors note that many university equity offices are underfunded with overworked staff, and a number of interviewees indicated that issues of inequality which equity offices attempted to address were often dismissed outright" ("UBC Press", 2018).

"Interviewees also indicated that most university administrators to whom equity offices needed to report were ill-equipped to address equity concerns" ("UBC Press", 2018). The examples from *The Equity Myth* demonstrate a need for Canadian universities to address race in higher education as a structural problem rather than an individual one. Decolonizing the university is just as relevant now as it has always been. Decolonization begins with how we can increase access for racially marginalized students: access to both education and support services on university campuses. Through high-level ISPs, institutions of higher education are taking steps to deal with inequity and colonialism institutionally. Key to understanding how institutions can move forward in further supporting efforts to address inequity and colonialism is having an understanding of how colonialism, racism, and inequity manifest itself within the higher education context. I will now move into a discussion not only on this manifestation, but also the effect that colonialism, racism, and inequity have on racially marginalized students.

Deficit Thinking, Affirmative Action, and the Effects on Marginalized Consciousness

When researching racially marginalized students in a higher education context, deficit thinking prevails within the discourse. As introduced briefly in chapter two, deficit thinking refers to "the notion that students (particularly low income, minority students) fail in school because such students and their families experience deficiencies that obstruct the learning process (e.g., limited intelligence, lack of motivation and inadequate home socialization)"(Weiner, 2006). Deficit thinking is problematic and can contribute to developing barriers to growth and ensure poor performance of racially marginalized students (Dudley-Marling, 2015; Bidwell, 2013; Carter, Locks, & Wingle-Wanger, 2014). To begin to discuss the impact of deficit thinking on racially marginalized students, the idea of merit, and how it manifests itself within deficit thinking needs to be discussed. "Central to deficit thinking is how prevailing attitudes of doubting marginalized students' worthiness to be in higher education, have an extreme effect not only on their idea of merit, but also their self-worth" (James & Taylor, 2008, p.571). James & Taylor (2008) further highlight that the transition to university for racialized students is especially complex because of the clear cultural differences between a racialized student's home life and university.

They note that "for marginalized students, how they take up the discourse of merit is related to the fact that they are in a period of transition, a period in which they might be experiencing cultural conflicts of identity and self-image arising from the discontinuity between the cultural values and expectations of their homes, concomitant beliefs about the role of education, and the meanings they perceive to be associated with being full-time university students" (p.571). The differences mentioned by James & Taylor, when combined with deficit thinking and "the questions that raises about a student's merit, and whether or not the deserve to be in an institution, contribute to increasing unwell mental health, that affects students of colour's academic performance" (p.571). Furthermore, James & Taylor (2008) note that "marginalized students function with an understanding of merit that reflects, among other things, what is most expedient for their survival as students as they resolved the conflict between their belief in meritocracy and their marginalized position" (p.571). Deficit thinking is a complex concept that centers around race but includes many more ideas and concepts. Within a Deficit thinking perspective I have presented, "the blame for high levels of educational failure among poor Black and Hispanic students, for example, in the cultural and linguistic practices of those groups situated within those groups" (Dudley-Marling, 2015, p.1). Important to an understanding of deficit thinking (and its effects on the self, and ideas about merit) for racially marginalized college students is to acknowledge the effects of microaggressions. Microaggressions, within the racial diaspora, perpetuate deficit thinking within the racially marginalized student experience in higher education. These covert interactions continuously remind racially marginalized students that they are indeed racialized, and in many cases, contribute to their doubt of self, belonging, and merit within the higher education community (Steele & Aronson, 1995; Solorzano, Ceja, & Yosso, 2000).

Microaggressions in higher education are simply the actions or behaviors that reveal the perpetuation of stereotypes and prejudice in today's society. Steele & Aronson (1995) reveal that racial stereotypes are deeply woven into the fabric of U.S. society, yet their daily effects are often misunderstood. Recent examples of microaggressions in the Canadian context include An off-campus party that was thrown by students at Queen's University featuring white students dressed up as racial stereotypes ("Canadian Broadcasting Corporation", 2016), "It's ok to be white" posters found on the University of Toronto campus throughout their downtown campus ("blogTO", 2017), Four students from Brock University donned "blackface" in a local bar's

Halloween costume contest ("CTV News", 2014), and finally, Islamophobic posters were found on the University of Calgary campus ("Canadian Broadcasting Corporation", 2016). Steele & Aronson (1995) examine "how such stereotypes and microaggressions may interfere with Black students' abilities to- achieve high scores on standardized tests widely believed to measure aptitude or intelligence" (p.798). Their research found that when African American college students were prompted to indicate their race before taking a Graduate Record Examination (GRE), their test scores were significantly lower than when they were not prompted to note their race. This finding is important because it serves as a direct example of how perceptions of the importance of race in higher education affect academic performance of students of colour. Furthermore, Steele & Aronson, describe this phenomenon as "stereotype threat" and is explained as a social-psychological predicament that can arise from widely known negative stereotypes about one's group.

Steele & Aronson's stereotype threat research does "not focus on the internalization of inferiority images or their consequences, but rather examines the immediate situational threat that derives from the broad dissemination of negative stereotypes about one's group-the threat of possibly being judged and treated stereotypically, or of possibly self-fulfilling such a stereotype" (p.798). Solorzano, Ceja &, Yosso's (2000) further Steele & Aronson's assertions in their study on racial climate and the undergraduate student experience. Within their research "several students of colour indicated that key among the most negative racial assumptions white students on their campuses held about them had to do with how students of colour gained admission into the university" (p.798). These assumptions "force students of colour to justify their merit on being admitted into the university based on academic record; on the topic of admission, a black female described some of the assumptions that many students about how Black students entered the university" (p.798). Her comments reveal the subtle, yet pervasive nature of racism within an adverse campus racial climate: "Most of my experiences regarding racism have come from students. Like, a couple of our class discussions were about the whole Proposition 209[2] issue, and affirmative action, and (the White) students thought that the only reason Black students were

[2] Proposition or "Prop" 209, was the California Civil Rights Initiative, a state legislative bill passed in 1996, that amended the California state constitution to "prohibited all state agencies from using anyone's race, ethnicity, or gender to discriminate against them or give them preference in university admissions, public employment, or competition for a state contract" (Geshekter, 2008). Known as the "anti-affirmative action bill", The debate around the proposition focused around those for and against affirmative action, as part of college admissions into the University of California system (Koseff, 2020; Geshekter, 2008).

getting into these universities was that of affirmative action - A lot of them could not fathom that we earned our way in here" (p.798). Deficit Thinking, and microaggressions influence the negative attitudes towards affirmative action, which continue to help fuel the racially marginalized student experience on college campuses. In Canada, many students continue to suffer from imposter syndrome, feel unwelcome, and are more unlikely to access different support services on campus, than non-racialized students (James & Taylor, 2008; Versaevel, 2014; "University of Guelph", 2016). This impostor syndrome further exacerbates the issues facing racialized students within deficit thinking, and ultimately, affects their performance in the classroom (James & Taylor, 2008; Versaevel, 2014). Through the cultivation of impostor syndrome and multiple forms of racism and racist actions, students struggle to perform academically and to find support on campus. Racially marginalized students thus have developed strategies to deal with this environment that exists on college campuses.

Unpacking the Experiences of Racially Marginalized Students

It is important to this thesis, and to this discourse on this subject, that I will discuss the racially marginalized student experience outside of the discourse of deficit thinking and its effects on the racially marginalized consciousness within higher education. Part of working to dismantle racially charged assumptions such as deficit thinking is to highlight other experiences of students and how they work towards a successful educational experience in post-secondary. To begin this discussion, I refer to Steele & Aronson (1995) when they noted that racially marginalized students attempt to establish a sense of belonging within the institution. Along with Steele & Aronson (1995), James & Taylor (2008) noted the importance of creating a sense of belonging to an institution is essential to both the academic and non-academic success of racially marginalized students. Not only "does the establishing of a connection to the institution help to establish a sense of belonging to a physical space, but it also reinforces the idea that not only did they receive admission because they earned it, but also to debunk and work against deficit thinking attitudes" (James & Taylor, 2008, p.576).

This sense of belonging can be challenging to achieve. According to students who took part in research on the marginalized student experience at York University in Toronto, the essential social perceptions of race and affirmative action create an internal dialogue that furthers the difficulty of achieving a sense of belonging at an institution" (p.576). "Participants in such programs struggle amid the questions and doubts about their academic qualification and intellectual abilities expressed by both peers and instructors" (p.576).

The idea "that access to university comes based on merit and excellence informs the stories that the participants tell, and that those who gain entry have completed high school and met the admission requirements of the university" (p.576). Another common experience amongst the experiences of students was a broad sense of "giving back" and a strong connection to their respective families and communities. Drawing once again on James & Taylor's (2008) research conducted at York University, "the link participants felt toward their respective communities also played out in their choice of an educational program which they based on the perceived needs of the community and their own experiences, skills, abilities, and interests" (p.583). For example, students who identified as "Peter" and "Lewis" within the York University study indicated "the campus interest in and involvement with school government, his responsibilities as a role model, and his desire to effect change contributed to his aspiration to become a teacher while "Lewis'" volunteer work at local community centers, seniors' homes, and at his church, as well as his experience as vice-president of the Boy's Athletic Association at his high school, led to his interest in law as a profession" (p.583). The examples of "Peter" and "Lewis" illustrates the influence of cultural and community factors for racially marginalized students in determining their future educational achievement. This community and cultural influence help us to understand the racially marginalized student experience and the question of what marginalized students are currently facing and how they are (if they need) receiving access to support. This support, however, is not guaranteed for all students.

A 2016 study at the University of Guelph titled *Supporting the needs of Black students at the University of Guelph* found that the University of Guelph continued this trend of having its policies allowing for racial marginalization to take place. In discussing formal supports on-campus relevant for black students, "many students indicated that there are times during the academic year when they need to talk to someone who can relate to the racial and ethnic

dimensions of their identity specifically and that there is inadequate racial diversity in Counselling Services to support racialized student success" ("University of Guelph", 2016).

Several researchers have found that a strong racial and ethnic identity is a vital protective factor in student persistence and should be reinforced. Specifically, that the more-black students can resist assimilation while maintaining their racial and ethnic identity, the more successful they are in school (Carter, Locks, Winkle-Wagner, 2014; Codjoe, 2008; Gay, 1994). For some students, creating their sense of self and identity within the university involved receiving support and guidance from non-white staff. One student said, "When I go to Counselling, I want to talk to someone who understands me and my roots, and I want to talk to someone who understands and has experienced my issues, as opposed to responding based on textbook learning – People of my type do not talk about specific issues due to embarrassment or because we know the counselor won't understand" ("University of Guelph", 2016).

Furthermore, at the University of Guelph describe black student organizations as "offering a "respite" from a predominately white campus environment and a place where black students can engage authentically without fear of perpetuating black stereotypes" (Guiffrida & Douthit, 2010, p.315). Some students who sought support to develop a sense of community from student organizations at Guelph experienced mixed outcomes. "For instance, one student, when discussing student-led groups on campus, said, "I did not find a place to fit. The darker you are, you deal with different things; the "more-black" your features, the more differently you are treated, and I did not fit into either group, based on my features" ("University of Guelph", 2016). This study from the University of Guelph did find that "those who do participate actively in the CJ Munford Centre (a resource centre for diverse populations on Guelph's campus) highly value its regular discussion groups, the opportunity to network with others in the same academic program, Black History Month programming, the strong sense of community it offers, and the safe haven it provides" ("University of Guelph", 2016).

However, students "stated that there are limits to the amount and type of support that Munford Centre members are equipped to offer other students, particularly those who have experienced anti-black racism on campus" ("University of Guelph", 2016). Issues around limitations in terms of the supports that universities can offer racially marginalized students are complex and are due to a variety of reasons.

One of those reasons is a lack of knowledge on behalf of the institution, on who their racially marginalized population is, and what their needs are. In some cases, universities and colleges struggle with knowing what the level of diversity at their institution is, let alone being able to support their diverse student population properly. As part of an investigation of race and racial discrimination at Canadian universities, CBC News discovered that most of the country's largest institutions have an incomplete picture of the racial diversity within their student populations, with more than sixty schools saying they don't collect the data (“Canadian Broadcasting Corporation”, 2017). In a 2017 CBC article entitled “Why so many Canadian universities know so little about their own diversity”, Enakshi Dua, a professor in York University's gender, feminist, and women's studies department said, "we need to collect data to have an understanding of how accessible our universities are and where there are barriers and hurdles" (“Canadian Broadcasting Corporation”, 2017).

In order to understand how to support racially marginalized students, you have to not only understand who makes up this population, but what are the needs of this population of students. The absence of reliable data continues to leave university administrators with many questions around the issues of both understanding their student population but also recognizing the experiences and needs of its most marginalized and racialized population. In the case of York University, faculty are calling for the need for this information to be collected. However, not many institutions see the importance of collecting this data. Also mentioned in this CBC News article, was the case of Mount Royal University in Calgary, Alberta, in which the university does not collect student data related to race, ethnicity, or religious affiliations, with the only exception being students who self-identify as Indigenous (“Canadian Broadcasting Corporation”, 2017). The university says that the reasoning given for this is as “a way to avoid being seen as attempting to discriminate against specific racial groups” (“Canadian Broadcasting Corporation,” 2017). Both of these examples illustrate how understanding the diversity of your student population is contentious and complex throughout universities. Enakshi Dua’s research at York University can be interpreted in two ways. First, it can be seen that the university wants to adopt the failing and problematic attitude of colour-blind policies. The second interpretation is that the university does not want to be involved in affirmative action, whether it be for or against, and remain neutral on the subject. Both of these positions are problematic and ultimately disserve the racially marginalized student experience.

They do so by failing to acknowledge how best to provide services through them since you do not know the make-up of your student population. Keeping both of these problematic interpretations in mind, I now move to discuss how the discourse around merit, deficit thinking, and supporting racialized students can change, moving further into the twenty-first century.

Shifting the Discourse and Other Challenges Racially Marginalized Students Face

Policy changes are not the only means to fix systemic issues that result in discriminatory social structures. A cultural shift needs to happen for systemic problems to be addressed. Simply implementing policy changes does not ensure change, and may, in fact, perpetuate the inequality they are intended to address. An example of a well-intentioned policy that inadvertently perpetuates colonialism is the financial accessibility of higher education. Consistently over the latter half of the twentieth and twenty-first centuries, the cost of higher education has astronomically increased. For example, 1971-2014, the cost of Harvard tuition has increased by 1700% (Schoen, 2014). These increases with Harvard tuition are similar to costs increase throughout higher education across the United States and Canada. Initially, the dramatic increase in tuition over the past 50 years does not look as though it has played any sort of significance for racially marginalized students. However, that simply is not the case. In a 2013 published study at Georgetown University, the study found that in the top 463 colleges in the United States, African American/Hispanic enrollment had increased by 73 and 107% between 1995 to 2009 (Bidwell, 2013). This increased amount of enrollment from racially marginalized students and students from low-income and vulnerable backgrounds have been faced with the burden to somehow attempt to pay for higher education, even though because of societal inequities, in most cases, they cannot, unlike non-racialized students. This inequity contributes to students, especially racialized students, incurring a significant debt load, following their student career in higher education. As of 2011, as noted in Liberty Street Economics, the average American student leaves college with $23,300USD in debt, with the total number of student loan borrowers reaching 37 million with an overall loan balance of $870 Billion (Brown, Lauder & Ashton, 2012). The same Georgetown study also found that white enrollment outnumbered African American/Hispanic enrollment by 13 percentage points in 2009 (Bidwell, 2013). So, although African American and Latino enrollment in top American universities has steadily increased, so has white enrollment. As the cost of tuition continues to grow astronomically, this forces more

and more students, many racialized, to become overburdened with student loans because of their socioeconomic standing caused by their racialization. This has been the case throughout the twenty-first century. The rising cost of higher education has also become an ever-increasing issue in Canada.

In April 2003, two Ontario law schools approved significant increases to their tuition fees, marking a rise from approximately $2,451 in 1995 to $16,000 for 2003-04 at the University of Toronto and from $3,228 in 1997 to approximately $8,961 in 2003 at Queen's University (Smith, 2004). Statistics Canada data indicates that 38.7% of youth aged 18-21 years from wealthy families attended university compared to 18.8% of youth from poorer families (Smith, 2004). In the Canadian Centre for Policy Alternatives' *Missing Pieces IV* report, it is suggested that higher tuition fees result in lower participation and that "researchers at the University of Guelph found that 40% fewer students from low-income families were attending University after tuition fees rose" (Smith, 2004). Furthermore, in a 2018 study produced by the Ontario Undergraduate Student Alliance established that "although clear differences between each marginalized demographic group exist, all of these marginalized students are in a more financially precarious situation" (Claggett, 2018, p.14). Reinforced is "the necessity that the government should, at the minimum, continue to provide targeted aid as tuition fees and other associated costs disproportionately impact the accessibility of university for these marginalized students" (p.14). For example, "while researching indigenous students, the study revealed that, despite receiving slightly greater levels of government assistance, Indigenous students are still more likely to accumulate debt in comparison to non-Indigenous students" (p.14). "The increased likelihood of debt accumulation suggests that specific grants and programs targeted to Indigenous peoples do not fully ameliorate the financial differences between Indigenous students and non-Indigenous students" (p.14). The cycle of increasing tuition and increasing the number of students in loan debt continues to perpetuate economic hierarchies based on racialization within society ("Canadian Federation of Students", 2015; "Vice News", 2019).

These current policy examples demonstrate a fundamental lack of understanding of the root problem of colonialism in higher education. What results from this lack of understanding are policies that are well-intentioned, but without the attention placed on the structural issues in institutions, policies serve simply as a band-aid over a burst pipe, a temporary solution to a much

larger and complex problem. Racially marginalized student access to student services is another example of policy failing to help grant students true accessibility in higher education.
From a 2016 article in "University Affairs", Annette Henry explains that "student concerns included the lack of racialized scholars on course syllabi, the lack of racialized faculty and the alienation experienced by racialized students" (Henry, 2016).

These students know firsthand what Canadian research tells us regarding the experience of racialized and indigenous students and faculty – "Canadian universities remain predominantly white and male (as reported by Dua & Banji in 2012 in Canadian Ethnic Studies) and that systemic racism is "a normative aspect of Canadian ways of doing things, and deeply entrenched within university culture" (Henry, 2016). It seems that institutionally, universities are not understanding their diversity, and more importantly, not following how to support their diverse populations. The above examples of tuition-based policies, financial aid, and student service access illustrate examples of well-meaning policy, or policy not directly intended to effect racially marginalized students, that target these students in dramatically negative ways in comparison to their non-marginalized counterparts. Such policies continue to serve as yet another barrier to racially marginalized students not only feeling accepted on campus but being in an environment where they are able to not only survive but also thrive as students on campus.

Over chapter 2 and thus so far in chapter 3, I have explored the theoretical foundations of this thesis and what currently exists in the discourse of the racially marginalized student experience in university. Historical ontology focuses on the importance of lived experience and how that shapes our knowing and understanding of self, while critical race theory compliments by focusing on how lived experiences through racialization and colonialism continue to affect people in today's word. Critical race theory also focuses scholarship on decolonization and what that can look like, assuming the world we live in is a hostile place towards racialized people. The three elements outlined in this chapter work together to tell a story. These concepts help to form my theoretical framework within this thesis. Furthermore, the theory, specifically of Fanon, and Baldwin, come together to help further that historical ontology in our understanding of the racially marginalized consciousness in western society. Fanon and Baldwin's notions of the self and self-efficacy provide connections to the literature within the higher education discourse, specifically related to deficit thinking in higher education and how this plays into the conscious

or unconscious bias of university faculty, staff, students, and administrators that influences the experience, self-image, and performance of racially marginalized students.

Throughout chapters 2 and 3, the connection of critical race theory, not only with Fanon and Baldwin, but also to the scholarship of Annibal Quijano, and his concept of coloniality of power, has been shown. Coloniality of power gives a modern framework that helps to explain how colonialism continues to exist in the 21st century, and connected with critical race theory, they both serve to show how not only colonialism works in the present day, but to also understand how the legacies of past forms of colonialism continue to work to oppress racialized people. Connecting coloniality of power with what has been presented in chapter 3, colonialism continues to work within the higher education context against racialized students, including but not limited to deficit thinking, the increased cost of higher education, and the accessibility of services and supports for racialized students. All of these concepts and examples presented above help to characterize and provide a foundation for my conceptual framework for this thesis. The conceptual framework of any study "is the system of concepts, assumptions, expectations, beliefs, and theories that supports and informs your research" (Maxwell, 2005, p.39). Furthermore, the conceptual framework is a key part of any research design (Miles & Huberman, 1994; Robson, 2011). As I move into a discussion of this thesis's conceptual framework, it is important to remember what has been discussed up until this point, as it will be continued to be viewed with the lens provided by this framework.

Conceptual Framework

Ultimately, a conceptual framework helps to justify your research and helps to connect it back to your research problem; and your research problem acts as your connection between the "real world" problems you are attempting to solve with your research.

Miles and Huberman (1994) defined a conceptual framework as a visual or written product, one that "explains, either graphically or in narrative form, the main things to be studied—the key factors, concepts, or variables—and the presumed relationships among them" (p.18).

The most important thing to understand about a conceptual framework is that "it is primarily a conception or model of what is out there that you plan to study, and of what is going on with these things and why—a tentative theory of the phenomena that you are investigating" ("Walden University", 2020).

I began in chapter one stating that both historical ontology and critical race theory work together to form the foundation of this thesis. However, they are not the only aspect of my conceptual framework that I will be discussing in this section. I have also outlined how constructivism, specifically how both epistemological and critical constructivism, are at the core of this study. Furthermore, I have outlined how both epistemological and critical constructivism ultimately inform how both historical ontology and critical race theory come together to form this thesis' theoretical framework and works to help form my conceptual framework. This thesis' conceptual framework outlines how the research questions for this study will be answered: What is the racially marginalized student experience in higher education, and how can the university begin to decolonize itself in order to better support student success for racially marginalized students? These research questions will be discussed in more detail in chapter 4. However, they do play an important role in guiding my conceptual framework and warrant being addressed at this time. Synthesizing what has been discussed throughout both chapter 2, and thus far in chapter 3, the conceptual framework of this study involves three tenants – 1) That racialized students in higher education experience racism, 2) That there are gaps across higher education that act as barriers for racialized students to access equitable education, and 3) Decolonization is a complex, but an essential avenue to creating equitable higher education. Throughout specifically chapter 3, there is normalcy of the experience of racism for racialized students in higher education that has been presented. Whether this racism is overt, or covert is irrelevant, the above examples illustrate racism in all of its forms in higher education. This is consistent with the scholarship of both Fanon and Baldwin in chapter 2, which shows how the foundations of racism and its effect on the marginalized consciousness further exasperates the effects of racism on racialized people. Furthermore, in chapter 3, examples of the gaps across higher education and their effect also on the racialized student consciousness were presented.

Whether it be the systemic notions of deficit thinking and racialized student performance, the increased cost of higher education over the late 20th and early 21st centuries, or the lack of representation amongst student services, these factors all racialized students and academia have

identified issues surrounding these barriers, and racialized student performance. Finally, through the scholarship specifically of Quijano, Fanon, and Freire, the complexity and necessity of decolonial work within society has been presented. Within chapter 3, I have presented suggestions for how the racialized student experience can be improved.

These suggestions fall in line with principles of decolonization, including more representation and giving power/voices back to those marginalized communities on campus. The three tenants listed above formulate my conceptual framework, and together with my theoretical framework, make up the foundation of this thesis. These three tenants will form the basis of which I will be conducting research to ultimately answer my research questions.

Bringing it all Together – Theoretical and Conceptual Frameworks

This thesis' conceptual and frameworks provide a lens for which I was able to view my research in order to answer my research questions: What is the racially marginalized student experience in higher education, and how can the university begin to decolonize itself in order to better support student success for racially marginalized students? The overarching framework of this thesis is constructivism, or more specifically, influences from both epistemological and critical constructivism. At its core, constructivism views knowledge to be constructed by those who seek to construct it (i.e., scientific knowledge is constructed by scientists). This is central to this thesis because the experiences of racially marginalized students in higher education are constructed by the students' lived experiences, thus, making it necessary to know and understand those experiences to be able to move forward in decolonizing those experiences. Within the umbrella of constructivism, both historical ontology and critical race theory play important roles within this thesis. Historical ontology has its roots within constructivism; focusing on lived experiences and perspectives is seen as having an influence on our sense of being and knowing. These lived experiences are ultimately rooted in power, power structures, and agency, as outlined by Foucault.

How we see ourselves as agents in the world, and how we see ourselves acting as agents of our experience, influences our sense of knowing and being. Calling back to Fanon at the beginning of this chapter, colonial experiences are shown to ultimately take away the agency of the subjugated, having their lived experiences decided on by others, with power.

It is within this realm of power and lived experiences that critical race theory intertwines with historical ontology. Critical race theory (CRT) has its foundations within critical theory, including critical constructivism, and it attempts to understand how victims of systemic racism are affected by cultural perceptions of race and how they are able to represent themselves to counter prejudice ("Purdue Owl," 2020). CRT has brought a valuable lens to my thesis that focuses on understanding and conceptualizing colonialism and oppression to not only understand how it currently works within our twentieth-century context but also to understand how to decolonize, in this case, the racially marginalized student experience within higher education. This conceptual framework is threefold and has allowed me a broad, critical lens to view my thesis both in terms of what it means currently but also what it means moving forward in academia. The foundation of constructivism, with both historical ontology and critical race theory, has played a large role in this thesis to answer my research questions of What is the racially marginalized student experience in higher education, and how can the university begin to decolonize itself in order to better support student success for racially marginalized students?

Finally, the assumptions, the synthesis from all that has been discussed in chapters 2 and 3 that formulate my conceptual framework, the basis for the lens of my thesis were presented. Through my theoretical framework and the literature review conducted, the current environment of racialized students in higher education focuses around these three tenants: 1) That racialized students in higher education experience racism, 2) That there are gaps across higher education that act as barriers for racialized students to access equitable education, and 3) Decolonization is a complex, but an essential avenue to creating equitable higher education. Both my conceptual and theoretical frameworks combine together to form the lens and basis for this thesis. As I now move into a summary of this chapter, chapter 4, and the specifics of this thesis' research design, will be briefly introduced.

Chapter Summary

This chapter illustrates the need of higher education institutions to shift the current discourse on colonialism and begin to address the structural and societal issues of colonialism, rather than dealing with cases of racism, inequity, and colonialism as isolated incidents.

With this attitude of higher education as a vehicle for change, attempts at trying to understand racialized students' experiences, and enacting policies to increase educational and support access for all students have been presented. However, when looking at the effects of these policies, they either don't go far enough in addressing inequities, or they completely miss the mark by addressing something else and not addressing the root of the problem. Furthermore, racialized students continue to face isolation and perform worse in academics than their non-racialized counterparts. The literature has shown a compelling argument that not only do racially marginalized students have a colonial experience in higher education but also that students are continually burdened with having to deal with both overt and covert forms of racism with institutional support aimed at the incorrect issue. This chapter has used both past and current scholarship to explain the current societal and higher education issues surrounding racially marginalized students by using examples rooted in financial aid and tuition policies, along with student access to services. With both the current landscape of higher education setting and the theoretical base and conceptual framework discussed for this thesis, I will now move to discuss the design of this thesis' research. The details of my research, from collection to analysis will be discussed. Furthermore, ethical considerations and limitations of the research will be discussed as well, along with some reflection on the "pre-data collection" phase of this study. Throughout this thesis' research, self-reflexiveness is prevalent and has played a large part in influencing both this thesis and my own outlook on this thesis and related research moving past this particular study.

Chapter 4: Research Design

Introduction

The purpose of this study is to understand the experiences of higher education students who self-identify as racially marginalized. In the literature review, I described how racialization plays out in higher education campuses in the twenty-first century and how scholarship has shaped our understanding of race and racialization. The theory presented in the previous chapters influenced the design of this study and ultimately shaped what I wanted to achieve through my thesis. In chapter 2, the academic influences of this thesis' research were highlighted. Scholars Annibal Quijano, Frantz Fanon, Paulo Freire, and James Baldwin were cited for their work within colonization, decolonial work, education, and race. The scholarship of these individuals helped to form the epistemology of this study. Furthermore, historical ontology and critical race theory were shown how they stand-alone and complement one another to form the conceptual framework of this study. In this chapter, the research design of this study will be presented. In this study, I focused on the stories and perspectives of racially marginalized students within the University of Alberta community to recognize whether and how they have experienced oppression as they have pursued their degree, The emphasis placed on the stories of these students it allowed my research to have a person-first account of experiences of these students on the University of Alberta. This thesis' research sought to answer the following questions:

1. What is the racially marginalized student experience in higher education?
2. How can the university begin to decolonize itself in order to better support student success for racially marginalized students?

This chapter will describe the structure of my research design, including the participant selection criteria, data collection, and data analysis. As I move throughout this discussion of the research design, a continuation of the discussion around critical race theory and historical ontology will occur. Following this discussion, delimitations, limitations of this research design, and ethical considerations will be addressed.

Participant Recruitment

This study focused specifically on domestic students who self-identify as racially marginalized at the University of Alberta and uncovering and understanding their experiences in higher education. Criteria for students to participate were as follows:

1. Be an upper-year (third year or higher) undergraduate student at the University of Alberta who completed high school courses in Canada.
2. Self-identify as a racially marginalized person.
3. Demonstrate knowledge and understanding of the concepts of anti-racism and anti-oppression.

The criterion was decided on because it is essential to have participants with some level of social consciousness and have had more experiences to draw on with the university. Furthermore, it was equally as important to have participants familiar with terminology and concepts used in the study so that I could have a more than a basic level conversation about them during individual interviews. I interviewed five participants that met the criteria mentioned above. Five to ten students were deemed an appropriate sample size for this study. Interested participants were able to express interest through either directly me or through an intermediary. Approaching racially marginalized students as a privileged white male to participate in a study about marginalized students was an anticipated barrier to recruiting participants. The option of having an intermediary as part of the recruitment process was important to mitigating this barrier. However, in practice, my privilege was not nearly the barrier that I anticipated it to be. The intermediary for this study was also a self-identified racially marginalized student at the University of Alberta. The University of Alberta campus was my primary place of the recruitment of participants. Posters will be used around the University of Alberta campus to recruit individual participants for this study. As the posters were the main approach to recruitment, the posters' language was essential to gain participants. An effort was made to use inclusive and transparent language (e.g., “Are you a 3+ year student who identifies as a racially marginalized person on this campus”). A copy of the poster used is available in Appendix A. An intermediary assisted in the recruitment of interested participants. The technique of the intermediary (also commonly referred to as an informant) means that the social scientist obtains information about the group under study through a member who occupies such a role as to be well informed, but who at the same time speaks the social scientist's language.

It epitomizes the use of one or a few special persons who are extensively interviewed and upon whose responses exceptional reliance is placed and, thus, is to be most clearly distinguished from randomly or representatively sampled interviews" (Campbell, 1955, pp.349-352). Whether an interested participant was directed to the study by the intermediary or me personally, after they have expressed their interest in the study, an in-person meeting took place between myself and the interested participant before data collection. The in-person meeting focused on explaining the study and answering any questions that potential participants had. Also, it was an expectation that participants who participated in the use of my intermediary were selected based on a brief pre-interview meeting between myself and my intermediary, ensuring that potential participants have all met the appropriate criteria.

Description of Methods

The foundation for data collection in this study is multi-method and included: individual, semi-structured interviews, and document analysis as methods to carry out the research and, ultimately, establish trustworthiness. During the individual interviews conducted, I aimed to achieve the following outcomes: 1) to learn the diverse experiences of racially marginalized students and 2) to uncover if their experiences are in line with or different than the literature presented on the topic. I used a semi-structured interview guide approach, which helped balance an informal and formal atmosphere for conversation. The reason I selected this type of interview structure is that it is more formal than a casual conversation; still, it allowed for flexibility within the conversation, instead of a regimented set of questions (Gill, Stewart, Treasure, & Chadwick, 2008). This interview style can also lead to increasing the comfort and safety of those participating in the study. Themes that were explored in the individual interview process include racist experiences inside and out of the classroom on campus, accessing services and supports on campus, the importance of community (whether it be on or off campus), as well as a whether participants felt as though they belonged on-campus/whether campus was a place for them or not. A full list of questions is available in Appendix B.A particular strength of the interviews for this context is that they are private and anonymous, however not confidential, which is an important distinction to make to the participants (Gill et al., 2008).

This is an important distinction to make and will be explored further below. The interview questions were designed around achieving the above outcomes. Some questions included: “What does racially-marginalized mean to you?” "What do you think the university does well to support its racially-marginalized student population? What do you think it does not do well, and what could they do to improve it?" and "Do you feel the university has played a role in marginalizing you on campus? If yes/no, why?". Even more importantly, the semi-structured interview format allows the participants to dive deeper into questions while being rooted in a safe space that allows for this type of discussion. Although participants appeared confident, it was essential to recognize the effect that interviews have on people. While I set out to create an "informal" environment, there undoubtedly was some level of discomfort for students participating. This is discussed further in the ethics section.

The second method used for data collection was document analysis. Document analysis “is a type of qualitative research in which documents are reviewed and dissected by the analyst to assess an appraisal theme” (Bowen, 2009, p.29). Dissecting documents involves coding document content into subjects. These subjects are then investigated and further coded for comparison and themes. This coding process makes document analysis compatible with (modified) grounded theory, which I used for data analysis. Three types of documents that were considered for data analysis included: “1) Public Records, such as understudy transcripts, statements of purpose, yearly reports, strategy manuals, understudy handbooks and vital arrangements 2) Personal Documents, such as date-books, messages, scrapbooks, online journals, Facebook posts, obligation logs, occurrence reports, reflections/diaries, and daily papers, and 3) Physical Evidence, such as flyers, publications, plans, handbooks and training materials” (p.29). Two of these categories of documents were included for data analysis. The first was high-level policy documents, including the University of Alberta EDI Strategic Plan, the University of Alberta Students’ Union Strategic Plan, and the University of Alberta Graduate Students’ Association Board Working plan. High-level policy was chosen for data analysis to better understand the institutional perspective on EDI initiatives and decolonization. The Students’ Union and Graduate Students’ Association were included in this because of their unique positions as “not-institutional” organizations that work for students.

This juxtaposition of documents allowed for insight on how three closely connected, but yet very different organizations viewed and valued EDI and decolonial initiatives in their organizations. The second type of document included in the document analysis was student awards criteria, specifically scholarships (not bursaries, emergency funding, or any financial grant that depended on financial need). This inclusion was the connection that student awards have to the concepts of merit and self-efficacy. The diversification of student awards, for criteria for different populations, helps eliminate the gaps in equity, especially financially between racialized and non-racialized students (James & Taylor, 2008). Student awards are one of the most prevalent ways that students can measure success in university. This notion of success ties back to what was discussed in both chapters 2 and 3 regarding self-efficacy, merit, and deficit thinking. I wanted to investigate to see the criteria for these awards, including how many awards (if any) were specified for only racialized students. As with high-level policy documents, I analyzed student awards criteria from the University of Alberta, University of Alberta Students' Union, and University of Alberta Graduate Students' Association, once again, to compare the similar, but yet vastly different organizations and their commitment to EDI and decolonial efforts. In my data collection, through individual interviews and document analysis, I demonstrated the trustworthiness of the information and my subsequent interpretations.

Trustworthiness in qualitative research is primarily concerned with establishing the following: "1) Credibility (how confident the qualitative researcher is in the truth of the research study's findings), 2) Transferability (how the qualitative researcher demonstrates that the research study's findings apply to other contexts), 3) Confirmability (the degree of neutrality in the research study's findings or other words, this means that the findings are based on participants' responses and not any potential bias or personal motivations of the researcher), and 4) Dependability (the extent that the study could be repeated by other researchers and that the findings would be consistent)" ("Statistics Solutions", 2019; Lincoln & Guba, 1985).
To help achieve trustworthiness within my data collection and analysis, I turned to the concept of Triangulation. Triangulation is an essential technique to facilitate the credibility of data through cross verification from two or more sources. In other words, it establishes a degree of trustworthiness to the data that I am presenting.

The concept of Triangulation is “borrowed from navigational and land surveying techniques that determine a single point in space with the convergence of measurements taken from two other distinct points” (Rothbauer, 2008, pp.892-894). The idea is that one can be more confident with a result if different methods lead to the same conclusion. I used Data Triangulation (involving time, spaces, and persons) as per Denzin (2006), ultimately to achieve trustworthiness with the data collected.

Data Analysis

The main approach to data analysis in this study is the modified grounded theory technique. The modified grounded theory approach can be used by conducting a study within the interpretivist/constructivist lens (Cutcliffe, 2005). Grounded theory, when used in research, “seeks not only to understand but built a substantive theory around a particular phenomenon” (Glaser & Strauss, 1969, p.23). A Grounded Theory approach relies on “the investigator as the primary instrument of data collection, and analysis assumes an inductive stance and strives to derive meaning from the data” (p.29). The result of this type of qualitative study is a theory that emerges from or is "grounded" in the data - hence, grounded theory (p.29). Data collection within Grounded Theory “includes interviews and a wide variety of other data collection materials which complement the methods of my data collection quite well” (p.29). The approach of this analysis falls under the purview of modified grounded theory because of the focus placed on “general wonderment and broadening the approaches to establishing the credibility of the theory” (Cutcliffe, 2005, p.427). Furthermore, “even though this is closely in line with “pure” Glaserian Grounded Theory, it would be prudent and methodologically accurate to describe the result as modified Grounded Theory” (p.427).

Part of further achieving data triangulation within grounded theory, was using open coding. In open coding, data collection is guided by theoretical sampling in which " the analyst jointly collects, codes, and analyzes . . . Data and decides what data to collect next and where to find them, to develop a theory as it emerges " (Glaser & Strauss, 1967, p.45). Second, “data are analyzed using the constant comparative method of data analysis” (p.30).

The constant comparative method "involves comparing one segment of data with another to determine similarities and differences" (p.30). "Analysis not design data are grouped on a similar dimension, and the dimension is tentatively given a name; it then becomes a category" (p.30). The overall object of this analysis is to identify patterns in the data, and these patterns are arranged in relationships with each other in the building of grounded theory. Furthermore, in open coding, once the data has been organized, the creation of codes that, in grounded theory, the data will be based on, is created (Glaser & Strauss, 1967). "once models have become fully organized, the constant comparing of data categories leads to the creation of a "core category," or the category that the theory grounded in the data will be based on." Assigning codes to pieces of data is the way you begin to construct categories[3]. After working through the entire transcript in this manner, you revise your marginal notes and comments (codes) and attempt to group those observations and notes into common themes (Glaser & Strauss, 1967). Therefore, my data analysis is data-driven as I began with no hypothesis or theory to compare the data to. Following the open coding process, axial and selective coding was utilized before concluding the grounded theory produced. According to Strauss & Corbin (1990), axial coding is the process of relating codes (categories and concepts) to each other, via a combination of inductive and deductive thinking. The basic framework of generic relationships is understood, according to Strauss & Corbin (1990, 1998), who propose the use of a "coding paradigm", to include categories related to 1) the phenomenon under study, 2) the conditions associated with that phenomenon (context conditions, intervening -structural- conditions or causal conditions), 3) the actions and interactional strategies directed at managing or handling the phenomenon and 4) the consequences of the actions/interactions related to the phenomenon" (p.37). "Following the axial coding process, selective coding takes place. Selective coding involves figuring out the core variable that includes all of the data; this is followed by rereading the transcripts and selectively code any data that relates to the core variable you identified" (Gallicano, 2013).

Using modified grounded theory involved the transcription of individual interviews and documents through the open coding stage to create what I identify as "codes." Once the Open coding process was finished, I moved through the axial/selective coding process in which I took the codes I produced, grouped the codes who had commonalities, and defined them as

[3] The terms "Overarching Theme" or "Theme" will be used later on in this research to refer to categories created through data analysis.

"Overarching Themes or Themes," which allowed me to explain the data in a cohesive story. Examples of this process will be discussed more in chapter 5 and can be found in Appendix C. As I moved through my data analysis, I continuously asked myself questions about extracting meaning from the data. These questions included asking "Do the categories developed to make sense?", "What pieces of information contradict my emerging ideas?", "What pieces of information are missing or underdeveloped?", " What other opinions should be taken into account?" and finally, "How do my own biases influence the data collection and analysis process?" (Crotty, 1998, p.107). Coding within grounded theory is essential to my research. Because of the lack of research done within the Canadian context in researching the racially marginalized student experience, grounded theory, along with open, axial, and selective coding, help to highlight the experiences of these students, as they formulate into a theory that can be used moving forward when researching this area.

Delimitations and Limitations

Delimitations of this research include the inclusion and exclusion criteria used to select "the community" and the influence of my own identity given the study's nature.
"The community" and who/what that means was a fundamental question within this research design. The crux of this study was the racially marginalized student at the University of Alberta, and I have to ensure the community I am looking at reflects this. Also, I further limited the community to that of domestic-racially marginalized students (under the criteria of a student who has lived in Canada for a minimum of three years before attending the University of Alberta). This does not encompass international students or recent newcomers to Canada, making up a significant population of the racially marginalized community. The exclusion of the international student population was made for multiple reasons. The first was because there already exists a lot of research on international students and the challenges, they have to face racism and discrimination, while domestic racialized are an under-represented population in the current research context. Additionally, international students and recent newcomers present another host of variables and considerations for this study that would not have been investigated thoroughly and would be doing a disservice if they were to be included. Another consideration was the limited focus on the University of Alberta campus.

This was intentional, to focus on the campus that I have been familiar with both in an academic and professional setting. However, it does offer limited scope for this research design. Future research should examine other institutions in Edmonton, outside of the traditional 4-year liberal arts college. However, due to the limited nature of this masters' thesis, this would have outside the scope of the present study. This study's final limitation surrounds my privilege and identity as a white man, conducting race-based research. This affected my research in two important ways. First was in the recruitment of the participants and the potential issues around my identity influencing their comfort level in taking part in the study. To mitigate this, an intermediary was presented as an option for recruitment. Second, my privilege and identity play a role in how I interact with the research. My first research question states that I want to understand the racially marginalized student experience in university, and I designed my study to answer this question (amongst others). However, there are questions that are asked about whether I will ever be able to truly understand what the experience is of a racially marginalized person is.

We "know from countless research that minority racial groups are more likely to experience multidimensional poverty than their White counterparts" (Reeves, Rodrigue, & Kneebone, 2016). Furthermore, "white individuals who call themselves allies, continually marginalize people of colour through other oppressive forms of action such as erasing racial experience with other forms of oppression, appointing someone as the spokesperson for their entire race, and—discussing racial identity in binaries" (Anderson, 1995). This study does not replace people of colours' voices within the discourse, nor is it meant to tokenize the racially marginalized experiences. I do not believe I will ever truly understand the experiences of racially marginalized students. Furthermore, it is not my intent or desire to understand racially marginalized students' experiences the way they understand their experiences.

The understanding I wish to achieve from this study is rooted in my experience and place within this research to produce research that allows for an increased understanding of these students' experiences from white academics and professionals in the university world.

Ethics

There are multiple areas of ethical considerations that need to be addressed within my research design. This ensures the safety of the participants, the organizations, and the study itself as it moves through the process of being conducted. The first ethical point of consideration I would like to address is the validity of the study. Research studies must be designed to answer specific research questions, and the methods of assessing the questions must relate specifically to the questions ("USC", 2019). The study's conclusions must be directly correlated with the results found during the research ("USC", 2019).

These points will be addressed throughout the proceeding chapters on data analysis and the research's reflection. Next is voluntary participation. Obtaining informed consent is the key to any ethical research design. Informed consent is where the subject or participant of the study consent to be involved in the study based on the thorough knowledge of the procedures and possible risks of the study ("University of Connecticut", 2017). There are multiple, intentional practices I included in the research design to ensure that informed consent was obtained. Finally, before the individual interview, the participant had another opportunity to go over the consent form and procedures one more time. As noted previously, the participants could withdraw from the study up until two weeks following the individual interview. At that point, I will have moved forward and begun to transcribe the interview. Once transcription has taken place, an opportunity for participant feedback, or a member check, took place. This allowed participants to critically analyze the findings and comment on them. The participants either "affirm that the summaries reflect their views, feelings, and experiences, or that they do not reflect these experiences" (Creswell, 1994, p.158).

The next ethical consideration that needed to be addressed was the notion of confidentiality and anonymity. These terms are often confused by participants, and to successfully obtain informed consent and reduce the risk to harm, these were outlined clearly and concisely. As outlined in the consent form and written documentation, the data collected was anonymous; however, it was not confidential. What that meant was that for participants, there was no identifying information that ties the individual back to the data collected during the study; however, the data will be published and shared outside of the data collectors as part of the study.

Data was stored in a safe, secure location (paper forms are stored in a locked cabinet, electronic notes, and tape recordings of conversations are stored on an encrypted hard drive, both of which I have sole access to). Space and place also have an essential role in research design ethics, especially regarding individual interviews. The first point I wish to acknowledge regarding space and place is the location of the space is essential. Maintaining confidentiality while ensuring participant safety was a must. This was done through choosing a space that is private and where participants would not be easily recognized or noticed by their peers or colleagues, but not in the depths of a building where participants do not feel comfortable. This both helped to maintain anonymity and participant safety.

Chapter Summary

This research design focuses on the Triangulation of data through individual interviews and document analysis. During the individual interviews conducted, I sought to achieve the following outcomes: 1) to learn the diverse experiences of racially marginalized students and 2) to uncover if their experiences are in line with or different than the literature presented on the topic. I used a semi-structured interview guide approach. For document analysis, I coded the content into subjects. This process is similar to how to interview transcripts are investigated, which makes document analysis compatible with the theory used for data analysis, grounded theory. The study outlined above allowed me to form an accurate picture of what the racially marginalized student experience is on Canadian university campuses. This research design was not without its limitations and ethical considerations. Central to both of these considerations is my identity and how that influences this research, from ethical considerations for making participants feel comfortable participating in understanding what it means for me to "understand" the racially marginalized student experience. Another limitation was in the sample used. International students and indigenous students were excluded due to the complexity of their lived experiences and the amount of research in the discord currently compared to domestic racialized students.

In the next chapter, I will introduce the themes, ideas, trends, and discoveries of my data collection. Going through the process of both data collection and data analysis has been both rewarding and difficult; not difficult in the sense of that it was burdensome to me but difficult in the sense that the process, as I hoped it would, showed me a glimpse into the lives of racially marginalized students in university. Even though I did not have a hypothesis, for this thesis' research, I had my inferences based on the information collected in chapter 3, along with my own experiences on campus as a higher education professional and student for the past 11 years. In some ways, the data collection reaffirmed my assumptions, but also in many ways, it completely undermined them, which I am grateful for. In chapter 5, the discussion of data collection codes and themes will be presented in conjunction with the findings from the individual interviews conducted with all five participants. Following this, the codes, themes, and findings from the document analysis portion of my data collection will be presented. In this section, both document analysis of high-level policies and student awards criteria will be presented, emphasizing the EDI strategic policy of the University of Alberta.

Following this, highlights from my conversation with one of the senior administrations involved in creating the EDI strategic plan for the University of Alberta will be highlighted. This conversation allowed me to further understand the institutional perspective for what can and should be done to address EDI initiatives and decolonial efforts on campus.
This perspective often gets overlooked in the bureaucracy of the university, furthering the importance of the inclusion of this conversation into this thesis' research. As I move through chapter 5, discussing both data collection and analysis as described in this chapter, the beginnings of self-reflection on the research will be explored. In chapter 6, the final chapter, my reflection on this thesis' research will take place, as I move forward beyond the research conducted, to answer the question, "now what?".

Chapter 5: "It Feels Like A Battle to Tell Myself That I Am Worthy of Being Here"

Introduction:

At its core, this thesis exists to address the following questions: 1) What is the racially marginalized student experience in higher education, and 2) how can the university begin to decolonize itself to better support student success for racially marginalized students? These questions and my conceptual and theoretical frameworks influenced the data collection and analysis of this research. In this chapter, I will describe my data analysis using the findings from my data collection. To begin this explanation, a brief introduction of overarching themes of my data will be described. Beyond this, an explanation of the makeup of these themes will take place, including the creation and linking codes from my initial open coding process and codes from the axial coding process. I will then conclude this chapter with a return to the overarching themes of the data analysis, linking codes with their respective themes, setting up for the sixth and final chapter of this research focusing on answering my research questions, and presenting both personal and research reflection. The data analysis of this research provided me with important conclusions used to complete this research study.

My methods of collection helped me to further comprehend the similarities and differences within the racially marginalized student experience in higher education. In addition, to be able to compare this set of data with that of what has been found while conducting the literature review for this thesis produced unexpected and exciting outcomes. My methods also introduced me to policy surrounding racially marginalized students, decolonial, and EDI work broadly within the university, all of which will be discussed throughout this chapter. To first begin this chapter, I wish to present the overarching themes that emerged from my analysis first, followed by the codes that informed the selection of these themes; simply put, how these themes were created. These overarching themes serve to not only answer my research questions (which will be present within chapter 6), but also to help tell a story; a story that is defined by the racially marginalized student experience, and where the institution needs to go in the future to be able to combat the systemic issues affecting their experience and success in higher education.

The overarching themes of my data analysis are as follows:

1. Racism in University
2. Student Success in University
3. Decolonizing the University
4. Supporting the Institution
5. Supporting Students

These themes, their connection not only to one another but also my research question(s), will be present throughout the next two chapters. Within these themes, there is a story to tell; a story that tells my interpretation of the racially marginalized student experience on campus, what these students need to achieve student success, what the institution is currently doing to combat these issues, and what the university needs to do to address these issues. As these themes are ever-present throughout this chapter and serve as a foundation for my collection, it is important to keep in the back of our minds as I move through the following discussions on the analysis of my data collection.

Data Analysis

To begin this section, I wish to discuss the data analysis process for the data collected. I worked through the coding process through both open, selective, and axial coding processes (Glaser and Strauss, 1967). For the open coding process, the transcripts of my individual interviews and the documents were analyzed line by line, breaking up the texts to be able to start the process of identifying relevant themes and codes. Charmaz (2006) refers to this process initial coding as "[studying] fragments of data – words, lines, segments, and incidents – closely for their analytic import" (p.42). Following this initial coding process, as I was involved in the open coding process, I moved through focused coding, when the most initial codes are selected and tested against extensive data (Charmaz, 2006).

Open coding involves "moving through your text (in qualitative research), and pulling quotes, and other pieces of your interviews that jump out to you; and once you have done this, collectively analyzing these codes from your data set, and coming up with "codes" to describe them; an initial categorization to begin to make sense of your data" (p.42). For example, moving through my individual interviews and coding their transcriptions, quotes discussing participant experiences in university in any way were categorized first into codes, such as "Experiences during University." Following the open coding process of my methods, I turned to axial coding to begin developing codes that would eventually help inform my overarching themes and codes for analysis. Axial coding consists of identifying relationships among the open codes, and more specifically, asking the question, what are the connections among the codes? (Gallicano, 2013). An example of axial coding can be found in Image 1 below. Axial coding was the key step in being able to begin to work through the pages of text within my data analysis and begin to start pulling out codes that would inform my overarching themes[4].

Axial codes and selective code based on the open codes

Open codes	Axial codes	Selective code
Wanting experiential learning; constantly learning; working in a good environment;pioneering social media and easily adapting to change; feeling entitled due to unique qualifications, as compared to previous generations; possessing the personal skills and characteristics needed; being groomed	Believing they are ready to be set loose on accounts	Wanting to make a difference
Craving immediate feedback and being motivated by feeling appreciated; detesting getting called out; receiving verbal encouragement and making observations	Seeking external validation	
Mind reading and expectations for a miracle worker;getting called out; not being heard	Silently blaming employers for failures	
Advocating a work-life balance; being cared for as a whole person; accommodating interests and preferences	Wanting a meaningful experience at work and outside of work	

Image 1.1 – Axial coding process taken from "The PR Post" (Tiffany Gallicano, P.h.D)

[4] The terms "Themes" and "Over Arching Themes" are interchangeable throughout this research.

Further examples of the codes developed within my data analysis are provided in Appendix C. These codes, developed in the axial coding process, started to show connections between the data analyzed, as well as helping to connect the data to not only my conceptual and theoretical frameworks but also the literature from chapter 3. Continuing with axial coding, I am now transitioning into discussing the data codes, which were created out of the axial coding process following the open coding process. These codes will be described with their connection to one another, along with their connection to the earlier chapters of this thesis as I set up for an in-depth explanation of the overarching themes of this data analysis.

Codes of Data Analysis

The following codes were present throughout my methods of data collection and subsequent analysis. These codes work in coordination with one another to help inform and make up the themes that were briefly introduced above. Individually, these codes and their relevance and connection to the above themes will be discussed. In addition, the below codes serve as broad answers to my research questions: 1) What is the racially marginalized student experience in higher education, and 2) How can the university begin to decolonize itself in order to better support student success for racially marginalized students? The following codes (Finding their Space, Importance of Community, Racism on Campus, The Role of the University, and High-Level Policy) are all informed through the axial coding process described above and informed by Charmaz (2006). These codes create the foundation, link between each other, and the overarching themes introduced above. To begin the explanation on these codes, I first turn to a code that was present not only within my analysis but also informed by the literature in chapter 3, focusing around racialized students finding their space on campus.

Finding Their Space

This code revolves around the notions of the quite literal notions of racialized students looking to find their space within the university community. This space could be physical, such as finding their place physically on campus, or figuratively, such as finding their community or friend group on campus.

This code articulates not only the importance but also the intense desire of not only racialized students but all students to find a sense of community and belonging during their time at university. As has been articulated throughout previous chapters, students who identify a connection to "the campus community" identify higher levels of mental health, perform better academically than students who not, and overall, have higher levels of student success ("State University", 2020; "College of St. Scholastica", 2020; Foubert & Urbanski, 2006). Additionally, the importance of space within a large, bureaucratic institution such as universities is an important factor in helping increase self-efficacy and positive views on one's self. This theme of "finding their space" overall shows the importance of a connection to the campus and the importance of a space that provides both academic and non-academic support, and now both of these factors contribute to a holistic definition of student success. This theme was commonly found from the responses of my individual interviews conducted. Common throughout all of the interviews was the notion of space, and how racially marginalized students find themselves fitting within the space of the university. The conversation around space within the university was divided up into two specific aspects of space: space within the formal learning (lectures, labs, office hours for professors) and non-formal learning space (public spaces on campus, friend groups, and communities on campus). Arthur indicated their challenge existing in the university space, acknowledging a lack of connection with professors:

> In high school, my physics teacher, who was a white male, he and I got along great. When I came to the UofA, it was very difficult to grasp a connection to the prof, and a bitterness formed a bit towards professors, which was difficult. In High School, teachers would always try and reach out to students, and even though there was a difference in culture, there was that attempt to connect and understand different cultures and experiences. Another thing that has been difficult is that being a queer person, it does feel like a straight man's world in the sciences. It makes it difficult to create space for myself within my program (Arthur, personal communication, January 7, 2020).

The formation of connection with professors in the classroom was a very important topic for Arthur and connecting their academic success with personal connections to the professors. They indicated that they've "been lucky to have had female profs, and female profs of colour,

which makes it easier to relate to them – it's a barrier breaking aspect. It has also led to me being more attentive and reaching out to the prof more to be able to create that relationship with them. Sitting right in front of the class, reaching out to them, asking questions in class, helps me be more invested in the curriculum of the class" (Arthur, personal communication, January 7, 2020). Sam, a self-identified recent Canadian, identified barriers with professors in their program that have made assumptions based on their appearance and accent.

> There was one experience I had in an economics class, and to explain a theory, the professor started pointing around the class at different students saying, "Ok, so we have a rich guy over here, and a poor guy over here," and when they said "poor guy," they pointed at me. Then he asked me, "where are you from" and I said India, to which he responded, "Oh yeah, that is definitely poor" (Sam, personal communication, December 18, 2019).

For Sam, they shrugged off this encounter because "everyone holds their own biases and different assumptions" (Sam, personal communication, December 18, 2019). I asked if they had experienced any other experiences microaggressions in class besides this incident. They responded by saying:

> I mean, besides that one professor being rude to me, there really isn't a lot of room for that kind of stuff in the course work I am in. I'm in business, so you don't really see that kind of stuff happen in stats or finance class, like the bigger classes where you don't have as much face time with the professors. In the smaller classes, because you have more room for discussion and time with professors and classmates, there is always more room for conflict when you have more interaction. (Sam, personal communication, December 18, 2019).

Turning to another participant, Kelly, they noted a specific professor's help as the reason why they were successful in their first-year chemistry course:

> In Chem 102, I ended up failing the midterm - I didn't study for it nearly as much as I should have because my sister was in the hospital, and I had a completely different headspace than one that would have allowed me to concentrate and study for the midterm. I still ended up with an A in the class, after failing the midterm, and that was because of the prof (Kelly, personal communication, January 13, 2020).

These excerpts highlight not only the importance of the finding space for oneself in the university, and the connection that it has to student success, but also the different forms that space and place take on. From the above examples, the different experiences that participants have had within the formal academic space have been demonstrated. Arthur identified that based on their own identity, they couldn't find space within the formal academic space, and that became a deterrent and had a negative impact on their success. Sam, encountering microaggressions and racism within their formal academic space, showed how racialized students commonly have to persevere through these spaces that do not seem to exist for them. Finally, Kelly's positive experience with their professor throughout an introductory chemistry course shows the affect that a good relationship with the formal academic space can have on students, as Kelly went from failing the midterm to achieving an A-letter grade in the class. The formal academic space is just one aspect of students finding their space on campus, and once in that space, working towards a holistic definition of student success. Turning to the non-formal academic space on campus, the participants closely associated this with their "community" and finding their community on campus. Community creation and space within the campus are intrinsically and closely linked to one another through the non-formal, non-academic spaces that can be found on campus. Even more so, the importance of community not at all associated with the university, and the role that it plays on helping students find space and place within the institution will be highlighted.

Importance of Community

This code, as mentioned above, is directly linked to the previous code of finding space on campus. Finding space on campus and the creation/support of community on campus is incredibly important to student success.

As articulated in chapter 3, students who through finding their space on campus and experience higher levels of student success, both academically and non-academically (Harris, 2006). Within the creation of this code, participants articulated the importance of both on and off-campus communities to help with supporting their success. The exact makeup of these communities will be discussed below through excerpts from the individual interviews. The importance of community creation serves as a call back to chapter 2, and the importance of self-efficacy and views of the self in helping to decolonize the racialized consciousness as identified in Black Skin, White Mask. Turning to the individual interviews, Kelly was a supporter of community, but specifically, being involved in your own cultural community. Specifically, Kelly noted the importance of being involved in the South African community here in Edmonton and the effect it has had on her academically within university. This community building has helped Kelly find that sense of community outside of the university that serves as emotional and cultural support to help them continue in their studies. Their experience in their community group has been:

> Pretty life changing, I'm not going to lie. For some background, all of the South African[5] people in Edmonton live on the North Side, and my family lives on the South Side, so I'm very far from events happening within the community. As a kid, I would go all of the time because my parents made me, but, as I got older, and they stopped forcing me to go, I just stopped going altogether because I lived so far away, and I had so much going on. So, for a while, I wasn't a part of the South African community at large. I feel like it's helped me be grounded in my culture again. According to my parents, I'm a "full Canadian," that's what they say. And just having those people and allowing myself to reconnect with my roots has been indescribable, I can't even put it into words (Kelly, personal communication, January 13, 2020).

Sam, similarly, noted the importance of community within culture:

[5] South African is a pseudo cultural identity to comply with confidentiality and ethics in chapter 4

> We (Indians) all understand what we are going through. For me, the first time I heard an (identified cultural language) word spoken during my first day of classes, I was like, "Oh, there are people here like me?". I've probably seen more Indians[3] too in classes, but I wouldn't know because people don't necessarily feel comfortable to be open. Generally, we try to take at least one class a semester with each other. Having that personal connection with someone who understands you, your culture, and your situation is huge. But it doesn't come out of nowhere. It has to be formed, and it takes time. It provides certainty during an uncertain time in life (Sam, personal communication, December 18, 2019).

Arthur and Grace offered perspectives around creating community not within culture, but within whatever space makes you feel accepted and supports you. Arthur identified difficulty finding community, both in university and within their own culture. Arthur identified that "It's like I'm too white, or not straight enough for my own community. Like I don't fit within the brown community, but also not the white community" (Arthur, personal communication, January 7, 2020). However, Arthur did identify their community that helps to support them – "Queer, and coloured spaces on Twitter. That's where I've found community. Edmonton is very white" (Arthur, personal communication, January 7, 2020). Arthur further identified other mediums in which they've found community and identity:

> Music, and relating to fictional characters, trying to find strength in there (in dealing with whiteness and oppression). I read a lot of Game of Thrones, and a common theme is that most of the main characters of power aren't your typical characters who would have power – Like Jon is a bastard, Tyrion is a little person, there are so many common themes of people who are making a space for themselves in these power structures (Arthur, personal communication, January 7, 2020).

Turning to Grace, they noted the increasing difference between themselves and their cultural community in terms of opinions and thoughts on society, and how this rift is driving them away from their cultural community, and less likely to access support through this community:

> One of my friends, who's in Calgary[6], is currently seeing and living with a black person. I'm like, "ok cool, whatever, it is fine as long as he treats you right." But her parents are very against it. She's also Indian[7], and Indian culture tends to be very praising of white culture and puts down other cultures. I don't like that part of my culture. So, when I hear my parents or her parents saying "oh, why is she dating that guy, it's disgusting," I'm like "What's disgusting about it?" you know? I tend to try and challenge views like this, but it usually doesn't go over very well. It turns into an "Oh, so you also like people like that?". Like it doesn't matter, it's just skin colour. It's definitely a struggle when I go home. You see this a lot with Indians my age, who have gone to university and share these same views. It's a struggle for us to challenge these views in our culture to say that's not ok. It also expands to other parts of lifestyle. Like it's the same with the LGBTQ+ community. Like hearing people say, "oh, that's so gay," I'm just like 'wait, what?". I'm hoping that eventually, the community starts to move away from that, but they aren't exposed to liberal ideas. It's hard to have a proper discussion because it turns into an argument, and saying the other person is wrong. It definitely feels like us versus them mentality. Like how they're so ready to praise one culture but so quick to put down another. (Grace, personal communication, January 23, 2020).

Even though all participants recognized the importance of community, not all participants necessarily identify within their own community. Nicole, a secondary-education student and an immigrant to Canada, identified the struggles of identifying with their own community here in Edmonton. "I tend to not hang out with people from my own community, especially if I can tell if they're from Canada. They generally have different interests than me. I don't like to go out and drink or party, and that is very popular" (Nicole, personal communication, January 17, 2020).

Furthermore, Nicole identified a trend of self-discrimination amongst their own community, for which she would like no part of – "one student from my community asked me what caste I was from? I was shocked.

---

[6] Calgary is a pseudo-location use to comply with confidentiality and ethics in chapter 4.
[7] Indian is a pseudo identity used to comply with confidentiality and ethics in chapter 4.

I answered them, but it was interesting because people from my community here seem to discriminate against themselves and care about that kind of stuff more than people from my hometown in India, explicitly at least. Back home, people don't ask what kind of caste you're from." (Nicole, personal communication, January 17, 2020).

The above examples demonstrate that, what it means to have or find community, can be very different between individuals. For some, the importance of community means connection with your culture, whereas, for other participants, community is a group that you can feel safe and supported within. For students, this community can exist on or off-campus (or even virtually), and functions as a support network for students and plays a crucial role in their self-efficacy. Community, in this sense, (as it will be defined for this study) encompasses a group of people who understand your lived experiences and can offer you positive support that contributes to your success at university. At the beginning of this code, I briefly discussed how this code and the code of finding space on campus were closely linked. They together, show us how racialized students both interact with the spaces that make up the university and how these students not only find community but are able to use it as a support system to assist in their endeavors throughout their university career. Reflecting on chapter 3, further examples of how community and space work together to help combat issues facing racialized students, such as deficit thinking, and how academic and non-academic success for racialized students increases exponentially have been presented (Cokley, 2006; Morales, 2014).

Now, as I turn to the next code prevalent throughout the individual interview process to discuss racism and racist experiences within university, to keep along this theme of student success, we have seen the dramatic influence that racism and racist experiences can have on the racialized consciousness, ideas of self, and ultimately, success in university. In this code, I will describe experiences of racism that participants have encountered during their time as a student at the University of Alberta, and the results of those racist experiences on their success and experience at the university.

Racism on Campus

This code was developed mostly in part, not only by the extensive discussion in chapters 2 and 3 but also at the heart of my research questions. It was the foundation for why I wanted to conduct this thesis' research in the first place. I wanted to hear the racialized student experience in university and knew that a large part of hearing that story would be hearing experiences of racism and racist events. What that racism looks like, and how it is enacted and experienced is individual in nature. Both Fanon and Baldwin, as echoed in chapter 2, noted the effect that systemic colonialism (and by extension racism), have on the racialized consciousness and how it informs attitudes about the self and self-efficacy. Translating this to higher education, the manifestation of this mainly in deficit thinking, amongst other forms of overt and covert racism, is shown. Directly within my research design, I asked questions specifically targeting racism and those experiences in the university space, and so having this as a code, and closely relating to the theme of "racism in the university," is a natural fit for this narrative. Turning back to the individual interviews and their contents related to racist experiences in the university, I would like to begin with Arthur, who spoke most of the subtleties of racism as they have encountered it throughout their time in university. Speaking about experiences with professors and making connections with professors, Arthur articulated that:

> I think that it's easier to establish connections with profs of colour. With white professors, it's easy to tell if they are welcoming or not. Like they're not actively racist, but you can tell they have certain prejudices just by the way they are looking at you. To be blunt, when I'm talking to a prof sometimes, in my head, I can tell that they're wondering like, "oh, is he a terrorist or something like that?". And like we all have, these prejudices ingrained in us. It is something that has an effect on you when you are talking with someone (Arthur, personal communication, January 7, 2020).

Furthermore, Arthur talked about their experiences accessing services on campus, and their lack of knowledge of race-based services on campus, further connecting their isolation and loneliness on campus and lack of space for them on campus. "I tried accessing The Landing, but it felt like a white space too. I haven't actually heard of any race-related resources on campus" (Arthur, personal communication, January 7, 2020).

Another participant, Sam, spoke mainly of experiences in which they felt they had experienced racism, specifically when speaking to an academic advisor:

> I was going to take an anthropology class, I was looking for a professor, and the person was not answering my questions because she could not understand my accent and was very frustrated. I had questions about the class like do you really need the textbook and whatnot, and so I wanted to find the professor to have them answer my questions. This person at the department responded, "Of course!" like I was asking a stupid question and kept saying, "well, you can just ask the professor yourself." And she was making comments about my accent, saying, "why is your voice like that?". Eventually, when I became frustrated and explained that I'm new here and I don't understand the university, and I am looking for help, then they were apologetic about the situation. But by that point, it was like, whatever, like move on from it (Sam, personal communication, December 18, 2019).

Furthermore, Sam felt it necessary to accent what they called their "Canadian self" rather than their "Indian[8] self." When asked why he felt like that, Sam responded.

Well, first of all, there is an assumption made about Indians based on the situation that is in our country right now. People say, "oh, your leader is a dictator, and this guy is one of them." I mean, my people are around the world, and we are not all defined by one person. One time at work, I had a customer approach me and begin our interaction by saying, "Oh, you look just like my gardener!". I mean, what, is that supposed to be a compliment? (Sam, personal communication, December 18, 2019).

Reflecting on their support group of friends, Sam further recalls this differentiation between their "Indian self" and their "Canadian self":

[8] Indian is a pseudo identity to comply with ethics and confidentiality set up in chapter 4.

> I've learned that there is a time and place for my Indian identity and my Canadian identity. And I think, for the most part, the Canadian identity is what people expect from me. Like, I am going to speak a certain way. It is very difficult.
> I try to keep a small group of Indian friends here, that I can show my Indian identity too, and can be myself around, you know? (Sam, personal communication, December 18, 2019).

Throughout their conversation, Sam focused a lot on what they felt as dual identities between their "Canadian" and "Indian" self, depending on who they were interacting with and who's expectations they felt they had to meet. This is an important aspect of race that will be discussed in the reflection of this thesis and research in chapter 6. During our conversation, Nicole stressed the importance of making your own community and support network through a group of self-chosen friends. "I choose to hang out with them, and they choose to hang out with me - they support my interests and hobbies outside of school" (Nicole, personal communication, January 17, 2020). Grace as well, identified like Nicole, the importance of creating your own group on campus – "I try not to just surround myself with people of my own culture because I grew up around mostly Indians, and that culture can be toxic, and I think it's good to be able to expand your knowledge and understanding of people and culture" (Grace, personal communication, January 23, 2020).

Unanimously, all participants in the individual interviews indicated that they had not experienced "outward" racism or called anyone racist who they had interacted with on campus. "Outward racism is commonly defined as that of how western mainstream society defines racism as (racial slurs, demonstrations against racialized people, etc..)" (Frederickson, 2002). How these experiences shaped their experiences in university thus far are different between participants. The two that I would like to highlight are the experiences around views of self and views of belonging. In Arthur's experiences with covert racism, an example of how racism and racist experiences affect students' sense of belonging on campus was shown. Furthermore, this extends out to their attempts and desire to find community on campus and potentially deters students from doing so.

As discussed above, this lack of a feeling of belonging and community influences student success, both in and out of the classroom; their grades are lower than average, and both mental and physical health suffer as a result ("State University", 2020; "College of St. Scholastica", 2020; Foubert & Urbanski, 2006; Harris, 2006). As with previous themes and codes discussed, the importance of community within university cannot be understated, and the effect that racist experiences have on the idea of community and a sense of belonging are damaging to racialized students. The second response that I wanted to highlight was that of Sam, who discussed their "two selves" or identities that they feel they have to switch between depending on the group of people they are interacting with. This is an important concept to think about as it pertains to how racialized students experience university and racism in university. The examples listed (and not listed) in my conversation with Sam highlight the desire to switch to their "Canadian self" as a way to not only fit in with the status quo of what you feel like is expected of you in society but also as a way to avoid racist experiences as much as possible. This shows the effect that racist experiences have on students, and their consciousness in that they sometimes do not feel comfortable being their "true selves" (as Sam articulated), for fear of these experiences or being ostracized in some way. Sam further articulated that they felt they could be their "Indian" or "true" self because of the community they had formed on campus. This is due to their understanding of not only culture but also lived experience, which was aspects of community highlighted by multiple other participants.

The connection between community, identity, and racist experiences shows the interconnectedness of the racialized student experience. Racist experiences can drastically disrupt racialized students' feeling of belonging within the campus community, which, in turn, has effects on student success. Furthermore, the importance of community, whatever that community looks like, in supporting racialized students through these experiences, cannot be stated enough whether that is allowing them to be their "true selves" or simply contributing to a feeling of belonging. Racist experiences on campus are complex and do not take a single shape or form, as evidenced not only by the examples above but also previous discussions in both chapters 2 and 3. They are common, prevalent, and continue to be felt by racialized students throughout their university careers (Morales, 2014). Based on these findings, the question has to be asked: What can, and what should the institution do to combat these issues? That is what I will be tackling next, in the following code.

The Role of The University

In all of the individual interviews, it was customary for me to ask participants what they thought the university could/should do more of to make the university a more welcoming environment for students who are racially marginalized. Throughout these conversations, there was always something more identified that could be done from these students. Sam and Nicole, two students who identified as recent Canadians, made suggestions surrounding helping to make their cultures thrive in the university space. Both students expressed concerns around losing their culture if they could not practice it in some way. Sam first suggested that Indian languages should be offered as a language course at the university. "I mean, we have so many language options, and Indian languages (for the most part) are not offered? Both in grade school and in university. We are one of the largest immigrant populations at the university, in the city, and in Canada as a whole. I think it would be very beneficial to offer this." (Sam, personal communication, December 18, 2019). Nicole, wanting more ways to connect with their community, wanted more expression of culture on campus:

> Bringing people together broadly, to celebrate culture somehow would be great. Even bringing in big music stars for concerts in quad from different cultures. Like bringing in different musical guests that are big in different cultures, I think it could be very beneficial. I think wearing cultural clothing on campus would be great. Having more cultural food options outside of HUB as well would be great (Nicole, personal communication, January 17, 2020).

It is not that Arthur or Kelly did not recognize the importance of culture, but being born in Canada, offered them a different perspective on what the university should be doing more of in order to welcome racially marginalized students on campus. Kelly brought up the Week of Welcome events hosted on campus every September. "I mean, take Beer Gardens at the start of the year, for example. The music, even the beer, is all very Canadian, you know? So sometimes there are just things I can't go to because I'll stick out like a sore thumb. Sometimes it's just not my taste, but others it's like "oh man, it's just me here" (Kelly, personal communication, January 13, 2020).

Arthur looked to what the university is doing in terms of indigenous supports on campus and turning to them for advice and framework for how racially marginalized students should be able to access supports. “I think you have to follow the lead of indigenous services on campus. Providing people from those communities to lead the charge and lead those spaces for students of those communities. Students want to talk to people who look and are like them” (Arthur, personal communication, January 7, 2020). Overall, the answers and suggestions offered from participants to the question “what more can the university do more of, to make the community a more welcoming environment for students who are racially marginalized,” was brief, and showed a glimpse into the thoughts and mindset of racialized students. Their responses can be synthesized into two thoughts. The first being an emphasis put on increasing cultural diversity on campus through events such as concerts, speakers, and through other means such as clothing on campus and food options for students. The second is more nuanced, taking aim at addressing colonialism and racism from a systemic level. Most notably, Arthur’s suggestion of taking the lead from Indigenous student services on campus and providing services by individuals who can truly understand their lived experience and provide help based on that experience. This has stuck with me, as it is one of the multiple examples provided of schools implementing resource centers for racialized students, ran and operated by racialized folks. This concept connects back to the importance of building community and support systems on campus. Students that have a place to go to, that they feel safe in the sense that they know will be led by people who understand their experience and have potentially also lived that experience, stands out as an important first step to addressing systemic racism and colonialism on university campuses.

I now shift to discussing the codes that emerged throughout the document analysis. With an understanding of what the university can do to begin to decolonize, it is important to understand not only what the institution is currently doing to combat these issues, but also what it currently is not doing, and understanding how to fill those gaps. One of the most prevalent ways that exist for the university currently to address issues related to EDI and decolonization is through the development and implementation of high-level policy.

High-Level Policy

From within the latter half of the 2010s, that the University of Alberta has put a greater emphasis on the importance of EDI initiatives and recognizing the importance of addressing issues surrounding marginalized folks on campus and the community as it pertains to not only race but also sexual orientation, gender, Indigeneity, and other marginalized groups.
The culmination of this attention has resulted in high-level policy being instituted throughout the university, beginning with the university's EDI strategic plan, released in February of 2019. The plan, which was put together by the university's EDI scoping group of 43 people from the campus community, is designed to share the university's vision for EDI related goals between 2019-2023 ("University of Alberta," 2019). The purpose of the plan is that it:

> Builds on that history, while also reflecting the commitments incorporated in *For the Public Good* to advance EDI and build respectful relations across and among our people, disciplines, faculties, and campuses, as well as beyond our institution. At our university, we are dedicated to achieving a more diverse, equitable, accessible, and inclusive environment for all who work, learn, and live within our community—an environment characterized by a fundamental shared commitment to respectful engagement and human dignity. We value academic freedom and welcome and support a diversity of perspectives ("University of Alberta", 2019).

Within this document, the university's mission is to work to achieve an accessible, equitable, and inclusive community of students, faculty, and staff that supports our learning environment shaped by curiosity, rigorous inquiry, and evidence-based decision making, respect, and a culture of human rights" ("University of Alberta", 2019). Furthermore, the university is "committed to achieving equitable access and opportunities in admissions, employment, retention, and advancement; and to a working, learning, and living environment free from discrimination, bullying, and harassment" ("University of Alberta", 2019). The document outlines four main areas in which it plans to address their goals of EDI throughout the next four years: Vision and Leadership, Research, Teaching, and Public Service, Workforce (Faculty and Staff), Students (research) trainees, student life), and Climate ("University of Alberta", 2019).

Within the plan itself, there are many broad, overarching "measurements of success," ranging from educational goals for faculty, staff, and students, to outreach initiatives, to assessing the climate of the university to see what (as a whole) the university's stance is on EDI issues. The policy itself is in line with that of the institutional strategic plan (ISP) *For the Public Good*. In an analysis of *For the Public Good,* Equity, Diversity, and Inclusion were seen as "upcoming priorities" in which senior administration had yet to draft any policy on. We see that with an emphasis put on reconciliation with indigenous peoples and the calls to action of the Truth and Reconciliation Commission (TRC); however, I did not see an inclusion of EDI principles within the strategic plan overall. In addition, in an analysis of the faculties at the University of Alberta who had their strategic plans available to view (nine of eighteen in total), EDI principles were mentioned only in three of them, with only the Faculty of Kinesiology, Sport and Recreation, mentioning EDI principles into goals they wish to accomplish in the next five years, rather than as a "value" of the faculty.

Following this analysis of the university's EDI strategic policy, I was left wondering more about this document, and the institutional perspective behind not only the creation of the document, but also the long term outlook on the document, and where the university believed the document could exist in the future, beyond the initial five years that it is planned for. The EDI strategic plan that is in place for the university, as previous strategic plans, both at an institutional level and a faculty level, failed to mention in real detail and meaning EDI principles. Current examples of high-level policy at the university show that EDI is being discussed, specifically within the future direction of the university, but a lot is still left to be desired, especially in terms of how this high-level policy will be implemented, and how in turn, it will benefit students at the ground level. The EDI strategic policy is not the only piece of high-level policy that was analyzed within this theme. Along with the EDI strategic policy, the strategic plans from both the University of Alberta Students' Union (UASU) and the University of Alberta Graduate Students' Association were analyzed. These two organizations promote themselves as student associations that are run for students by students. As an employee of the UASU, and previously as the speaker of the GSA Council, I can attest firsthand to the culture that is within the organizations that are built around the phrase "we are not the university." Both of these organizations use the fact that they are not institutional to mean that they are more in touch with students and student needs on campus.

Both of these organizations have mandates that surround their advocacy and support for undergraduate and graduate students, respectively and their issues and concerns related to the university. Due to these organizations existing in the university space, but not being a part of the university formally, it was an important inclusion to look at their documents, policies and see if they differ or are similar to what the university has in terms of EDI related policy.

First, take a look at policy relating to the UASU, an organization that represents over 29,000 undergraduate students at the university; in their 2019 updated strategic plan, that there are EDI related goals and plans listed under the critical success factors of "serving all students." In this section of the plan, there are efforts to diversify events happening on campus, diversify the makeup of student leaders to represent more accurately the campus population, and "dismantle systemic barriers to participation in student life" ("University of Alberta Students' Union", 2019). Outside of this section of the plan where EDI is mentioned, although quite vaguely, there is no other mention of EDI principles in the document. In a further analysis of the policy of the UASU, there is no other official policy related to EDI related work, other than the recommendations of the Aboriginal Relations and Reconciliation Committee (ARRC) within Student's Council. Furthermore, the SU has made an attempt at streamlining physical and mental healthcare-related services through "UASU Cares," however, there are currently no mentions of race-based resources for racialized students on campus.

Turning to the University of Alberta Graduate Students' Association, an organization that serves to represent that over 7000 graduate students at the University of Alberta, the only mention of EDI principles in their 2019/2020 strategic work plan, comes under the point "Connect" in which they state "The GSA will: Continue to foster a culture of equity, diversity, and inclusion among its members" ("Graduate Students' Association", 2019). Outside of this year's strategic work plan, there are no other mentions of policy as it relates to EDI principles, let alone anything in relation to race-based resources on campus. Through this document analysis of both the UASU and the GSA, that for organizations that pride themselves on not being institutional and being more connected with current students, a lack of policy and goals surrounding EDI work on this campus has been shown. Furthermore, a lack in comparison to the institution, especially with the creation of the EDI Strategic Plan for the University, has been presented.

In this theme, I notice that high-level policy at the University of Alberta that focuses on both supporting the institution from the standpoint of faculty and staff and supporting students through EDI initiatives and education does exist. From the university perspective, the EDI strategic plan focuses on providing education and broad EDI initiatives to faculty and staff, aiming for the "trickle-down effect" in that it will help create more room for EDI and positive effects throughout the student population. This policy is an extension from the ISP *For the Public* Good, that previously had some mention of both EDI initiatives as well as reconciliation. From both the undergraduate and graduate students' associations, there are strategic policies that make mention of their goals to support students broadly but make very little mention of decolonial work or EDI initiatives. Furthermore, within policy, another important aspect that policy can address is through addressing notions of student merit and success.

Merit is closely tied into ideas of self-efficacy, discussed both in Fanon, and Baldwin, along with connecting these ideas to what was discussed above in the individual interviews surrounding finding place (Fanon, 1952; Baldwin, 1964). More so, this idea of merit and self-efficacy above in the individual interviews conducted, specifically with Arthur, expressing feelings that they did not belong nor were worthy of being on campus has been mentioned previously in this chapter. Because the idea of merit is so intertwined with ideas of self, self-efficacy, and notions of belonging on campus, looking at student awards criteria and policy was a natural fit into this research's methods. Within analyzing student awards and scholarships, I looked specifically at the awards offered by both the UASU, GSA, and the university; this includes both centrally administered awards through the registrar's office and faculty-specific awards. More so, bursaries and financial assistance were not considered for analysis. In an analysis of the undergraduate student awards available through Student Financial Support in the Office of the Registrar, there are awards that exist indirectly and directly target those who are racially marginalized on campus. There are awards available for Indigenous students and International students. To take this a step further, the UASU does have specific awards, such as the "Hula Poke Equity Diversity and Inclusion award which "recognizes students who actively contribute to making campus and the community a safer space for everyone to thrive" ("University of Alberta Students' Union," 2019). In all, approximately 15% of all student awards through the above criteria for students who are indigenous or international ("University of Alberta Students' Union", 2019).

However, this does not guarantee that the awards will go to those who are racially marginalized. Moreover, there are no awards that exist that are aimed at funding for racially marginalized students on campus. Within all of these codes developed from the axial coding process as described in Charmaz (2006), the emergence of this research's themes that were briefly introduced above at the beginning of this chapter, have been shown. The importance of findings space, and community in helping to create an environment that promotes student success for racialized students, was clearly articulated through the individual interviews conducted. These two codes emerged as a result of students responding to racism and racist experiences within university. Whether it be overt or covert, all racist experiences have an effect on the racialized consciousness and notions of belonging on campus, which ultimately affects their success within university.

Finally, the role of the university at play is demonstrated, specifically, what exactly the university can do, according to racialized students, to address these issues of racism, EDI, and colonialism. Closely tied to this code is also the code of high-level policy, in which a glimpse into what the university is currently doing to address these issues, and also what the university believes it should be doing to address these issues is shown. It is important to note the disconnect that exists between what the participants in the individuals are saying, compared to what the university is saying in terms of what they are and should be doing. This disconnect will be discussed further in chapter 6. As I now move into a presentation of the overarching themes of the data analysis, an explanation of the theme and its connection not only to the above codes but also to previous literature and conceptual framework/theoretic frameworks will be shown in order to tie everything together, before I move onto answering the research questions that this thesis' research set out to answer.

Overarching Themes - Racism in University

Before diving into a discussion on the importance of this theme, and what it encompasses, it is important to first discuss how this theme was developed and why it is an important overarching theme of this thesis' research. In developing this theme, throughout the initial open coding process and based on the interview questions, I chose to ask (as outlined in Appendix A and chapter 4), that Racism in some way, shape, or form, would play a large role

within the analysis and discussion. Furthermore, based on my second research question around what more the university can do to decolonize itself, discussing racism in some capacity to the university is intrinsically tied to the goals of this thesis' research, as racism is as engrained in colonialism as anti-racist work is engrained in decolonial work. This theme was very easy to identify/develop for a variety of reasons. First, as identified in the introduction to this paper, addressing racism, and racist experiences faced by racialized students, was the core of why I pursued this thesis. Moving through chapter 2, the influence of specifically Fanon, Baldwin, and Quijano on how race and racism influence both colonization and decolonization. Furthermore, through Fanon, the effect of these experiences on the consciousness of the racialized, as it relates to notions of merit and the self, is shown. This theory is corroborated by the examples discussed in chapter 3, from institutions around Canada and the United States, showing the influence that racist experiences have on the consciousness of racialized students. This influence on the racialized consciousness manifests itself into self-doubt, poor motivation, and mental health challenges, that all work into affecting their success in university. Countless examples of these challenges through not only the literature review in chapter 2 but also from our individual interviews have been presented. For example, there are multiple examples from Arthur, recalling different experiences of covert racism throughout their university career thus far. When describing their time as an executive of a student club on campus:

> In my first year, I was a VP (social) for the Stollery Youth Foundation[9] All of the VPs were people of color, so it was a good experience. Then the next year, I became president, and then all of the authority figures I had to deal with from our parent organization were white, and it was rough. Especially with the founder, I felt like I never had their support or understanding. I've lived here (Edmonton) my whole life, and I grew up in South Edmonton, which has a lot of brown communities, so being president gave me a lot of experience navigating white spaces, like when we would have to deal with teachers and principals for schools we would do presentations at. It was very stressful on top of school. It all ties into the self-image thing I was talking about earlier (Arthur, personal communication, January 7, 2020).

[9] Stollery Youth Foundation is a pseudo organization to comply with ethics and confidentiality set up in chapter 4.

There are also examples from Sam, who talked extensively about the racial stereotypes about Indians in Canada: “I mean, we are more than just your Tim Hortons workers you know?” (Sam, personal communication, December 17, 2019). Furthermore, Sam described an instance of a more overt form of racism they experienced in class:

> There was another time wherein a class, we were talking about Canadian immigration policy, specifically how Indian[10] immigration is continuously increasing, and are the largest immigration population to Canada. And someone in the class said, “Oh, so more of you,” pointing to me. I mean, really? What’s wrong with people like me? (Sam, personal communication, December 18, 2020).

The description of racism and racist experiences that were provided by participants in my individual interviews were broad and not uniform by any means; this shows how difficult it is to understand and combat racism because of the number of different forms and shapes it takes against different groups that are racialized in society. Racism in university is defined by its connection directly to my conceptual framework through critical race theory, and by extension, Fanon, Baldwin, and Quijano. In the discussion of my theoretical framework in chapter 2, these three scholars, together, provide a comprehensive definition of racism and how to understand its complexities. Through Fanon, racism is understood as an intrinsic and core concept of colonialism, a way to continue the “othering” of non-white people in society to perpetuate colonial domination (Fanon, 1952; Fanon, 1961). This “othering” continues to play on the consciousness of the racialized and manufactures a consciousness that is meant to drive those who are othered, to become normalized, or in this case, colonized (Fanon, 1952; Fanon, 1961).

Through Baldwin, an extension of the ideals of Fanon is presented, while placing emphasis on passive racism, or complicit racism, and the effect that that has on the racialized consciousness. In “Letter from A Region of My Mind” published in The New Yorker in 1962, Baldwin “articulates the cyclical racist experiences of Black Americans, continue to perpetuate the cyclical nature of racism, and its stranglehold on black oppression” (Baldwin, 1962);

[10] Indian is a pseudo identity to comply with ethics and confidentiality set up in chapter 4.

Baldwin described this as “The American Horror”, and more explicitly that “the true horror is that America…. changes all the time, without ever changing at all” (Gladue Jr., 2020). Finally, Quijano, in his explanation of Coloniality of Power, explains the concept of “racist experiences” to understand how the complexity of racism works in modern society, and not simply as a dichotomy that it has been presented as “racist and not racist.” Quijano explains that racist experiences and actions take the form of actions and individual events that sometimes cannot be dealt with as a pattern of larger behavior, but as events that show how a person can perpetuate colonial violence (Quijano 2000; Quijano 2007). In short, to explain how racism exists in this theme is to define racism as it should be, a complex and multi-tiered concept that is engrained in every aspect of society. Furthermore, racism works both overtly and covertly, by playing on the physical and mental body of racialized folks that inevitably leads to dire consequences for racialized populations. This definition of racism within this theme highlights the broad nature and experiences of all participants within my individual interviews and helps us to fully understand the complex nature of the term, and thus how it can be dismantled alongside colonialism in the university space. From the codes previously mentioned, it is shown that racism on campus correlates to this theme. Furthermore, racist events experienced by participants in the individual interviews largely come to characterize their experiences in university. A large part of their time spent figuring out how to deal with these incidents and their fall out. Racism experienced in the university is a central component of not only my data analysis but also throughout my theoretical and conceptual frameworks, as well as the literature presented in previous chapters.

For racism in university to be an overarching theme of this analysis only makes sense when reflecting on how integral it is throughout every chapter of this thesis. In addition, there is an importance placed on racism, and racist experiences within the institutional EDI strategic plan focuses on combating racism and discrimination (broadly) in the institution. The difficult aspect of developing this theme was determining what exactly “racism” meant. This theme serves to understand and ask questions around the intricacies of how racially marginalized students experience racism within higher education. This code was developed based on the core inspiration for this study, questions asked during individual interviews and the coding process of said interviews. In the individual interviews, all participants identified that:

1) They had not experienced explicit racism on the University of Alberta campus, and 2) They all had experienced implicit racism in one way or another. This may seem inherently contradictory; however, it highlights an important concept to understanding this theme: that racism does not exist only in overt forms such as racial slurs and physical violence. Racism and racist experiences most often take the form of covert microaggressions, that while not overt, still take a large toll on the consciousness of racialized folks.

Overarching Theme: Student Success in University

This theme was developed as a summation of how a holistic definition of student success is at the heart of this thesis. As was discussed with the previous theme, racism and racist experiences in university affect students' achievement of success, and how community and space on campus are a part of a broader network of strategies students use to be able to find ways to cope and achieve success. Further definitions of this in chapter 3, as a central point of the literature review, the research surrounding racism and colonialism on the performance of racialized students in higher education was commonly noted through multiple examples across both Canada, and the United States have also been shown. In chapter 3, it was found that racist experiences had an effect on the mental and physical health of racialized students, which had an effect on student academic performance. Moreover, the literature review highlighted how racialized students further were reluctant to access services to assist in their success because of racist experiences and dealing with higher education professionals who do not understand their own experience, and issues surrounding representation. Compounding all of these issues, a manifestation is shown within in higher education (as within k-12 schooling) of deficit thinking, and how this influences staff and academy members in higher education, in their interactions with racialized students, and the negative effect deficit thinking has on the performance of racialized students in higher education.

From the coding process, directly forming this theme are the codes of students finding space and the importance of community. Mainly, these two codes were important in explaining the core motivations for racialized students addressing racist experiences and finding different ways of support in order to achieve this success in university. Furthermore, as will be explained in later themes, from an institutional perspective, the university says they want to support

students in their achievement of this success. Student success is at the core of this research and is as central to understanding the racialized student experience as understanding racist experiences and the effect they have on these students. As with the first theme discussed above, shown is that student success is incredibly broad, and it was left purposefully as such. I wanted to leave this so that the individual student perspectives of success would be highlighted since success and what it means to be successful is very individualistic. Does it mean success academically? Does it mean success in a holistic wellness sense? Based on the responses from participants, it is a mix of both.

So, "student success," as it will be used in this theme, and subsequently in this research, can be defined as that of both academically, co-curricular (involvement outside of the classroom on campus), and extra-curricular (outside of the university, such as familial relationships, friendships, community involvement). Turning back to the individual interviews once more, there is an emphasis on community as one of the catalysts for student success and support for racialized students. Specifically, Kelly noted the support from her community and the work of younger members within the community to support the mental health of university students. When discussing attending a mental health workshop on campus specifically for African and Caribbean youth, Kelly described the experience as:

> Really great because it felt like the first place I had been where I was listened too, and not being told what to do/feel. Mental Health in the African community is non-existent. You're not allowed to have mental health problems, which is crazy, so for them to do something like that, and its research with the goal of implementing potential solutions across campuses and/or within the community that is huge, you know? Like Finally! We've known this for years. (Personal communication, Kelly, January 13, 2020).

This theme encompasses how students achieve (or not achieve) success within higher education. This code serves to understand and ask questions around the diverse ways that racially marginalized students achieve success in university. This definition of success is holistic and is not confined to just academic success. Due to my student services background, student success encompasses both academic and non-academic success. This includes self-identified success around mental, physical, and emotional well-being, in addition to academic success.

While going through the interview, transcription, and coding process, every participant had identified three things: 1) That while reflecting on their university career, things had "gotten better over time" and they had begun to achieve both academic and non-academic success in university, and 2) Their own ways and strategies of achieving student success, while always including a definition of what it meant to them to have a community of support and 3) how this interacted with their notions of self, and self-efficacy within university, in a call back to Fanon and Baldwin's notions of race, and the self. This theme helps to connect back to my conceptual framework, within both historical ontology and critical race theory, to provide a theoretical foundation to the question of what does success mean for racially marginalized students? The concept of deficit thinking, as discussed in chapter 3, plays a huge role within self-efficacy in university for racially marginalized students, and connects back to this question of success. Furthermore, in chapter 3, it is shown that the institutional history of higher education is rooted in providing barriers for racially marginalized students that either hinders their success or does not contribute to their success in higher education. Now, in order to promote student success and support students in being successful, it is key for community members at the university to understand what are the barriers to racialized student success and to understand these barriers, it is essential to understand not only colonialism but also how to move forward in decolonizing the institution, to be able to dismantle racism, and help to promote and support racialized students in their success.

Overarching Theme: Decolonizing the University

The composition of this overarching theme is focused around my second research question, of wanting to understand where the university as an institution is in terms of its current work to dismantle colonialism and address racism, and understanding what racialized students want to be done in terms of decolonizing the university. Within my interview questions, I directly asked participants what they thought the institution should be doing more of in order to decolonize the university and to address racism on campus. Furthermore, the central reason why I wanted to be involved with this work and why I have chosen this research is to advance the decolonial and anti-racism work being done at the institution, to improve the experiences of racialized students at the university.

Within the codes developed above, the development of this theme from a combination of "racism in university" and "the role of the university" is shown. On the one hand, I am examining how racism operates within the university, specifically, how it operates to hinder racialized student success. In order to address these issues, what is the role of the university? How should the university move forward in being able to offer better support and promotion of racialized student success? Ultimately this comes down to the institution taking a more active role in decolonizing itself to work to dismantle racism and colonialism in order to set up a framework that truly promotes racialized student success in university. This theme encompasses how the university can move forward and begin to further decolonize itself, to create space for, and increase success for racially marginalized students. Throughout chapters 2 and 3, examples of higher education as a colonial entity, that intentional or not, works to further colonial violence and oppression onto racialized students across campuses in both Canada and the United States have been shown. It is because of this why the question of how the university can further decolonize itself and continue to address racism and colonialism on its campuses is a central and important tenant of this thesis' research that this theme works to address. This theme further encompasses within the document analysis portion of my data collection, in the review of the University of Alberta's EDI Strategic Plan released in January of 2019. The EDI strategic plan of the university is an extension of the Institutional Strategic Plan of the university that focuses on the next 3-5 years, of where the university can move forward and enact policies, procedures, and education to address Equity, Diversity, and Inclusion issues, and initiatives across campus. This high-level policy was created by senior administration, in consultation with the campus community broadly, in hopes of addressing the need for EDI training, education, and initiatives across all levels of the campus community. This document occupies a significant space within my document analysis and will be discussed further later on in this chapter. Furthermore, this theme is connected directly to many of the discussions that took place during the individual interview process, including a question that was directly asked all students, focusing on what more the institution could do in order to better support racially marginalized students on the University of Alberta's campus.

As well this code also is directly related to one of my two research questions in how the university can begin to decolonize itself. While going through the interview, transcription, and coding process, every participant had identified two things:

1) That the university still has a lot of work to do in order to decolonize itself and making the space inclusive of racially marginalized students and 2) Based on their own experiences, improvements that could be made to address their concerns raised throughout their individual interview. This theme can be connected to my conceptual framework through the concept of historical ontology, and understanding the importance of lived experience, and how they have an influence on our sense of knowing and being. Interconnected with my themes, both Fanon and Quijano provide frameworks for understanding how lived experiences influence our sense of knowing and being. Furthermore, Quijano's Coloniality of Power framework (Quijano, 2000; Quijano, 2007) allows for an understanding and connection to how racist and colonial experiences influence our ideas of self and knowledge, and inevitably contribute to continued colonialism in the 21st century. Furthermore, Foucault noted the importance of exposing the limits in which we are constituted as subjects and using history to confront them and believed critique might make way for new possibilities of thinking and being. Within historical ontology, the importance of understanding our lived experiences, to understand why things are the way they are, and once we are able to understand where we find ourselves currently, we can begin to move forward and understand in what ways we can effectively begin to decolonize spaces, and in this case, the university is shown. This theme encompasses broadly the attempts of both institutional and non-institutional bodies at the University of Alberta to make policy changes that, ideally, will "trickle-down" from senior administration to front-line workers and students, will improve the experiences of racially marginalized students on campus.

Furthermore, this theme connects back to my conceptual framework through both historical ontology and critical race theory. Specifically, I see this theme helping to make sense of how we can move forward, as it encompasses how institutionally, policy aims to support the growth and progress of the institution that, in turn, will help to make campus a more inclusive and positive environment for racially marginalized students, staff, and faculty.This theme serves to understand and ask questions around how not only the institution of the University of Alberta focuses on supporting its racially marginalized students, but also its racially marginalized faculty, staff, and research to help the progression of not only the University community but the broader community as well. Figuring out how the university can decolonize itself, it's an arduous and complex problem to solve. There are infinite considerations, groups, and directions to take in answering the question: where to go from here?

Within the data, there were two broad pathways that emerged that encompass both where the institution is currently in addressing these issues, but also where they need to go, and what is their end goal and purpose of addressing these issues?

Overarching Theme: Supporting the Institution

In order to decolonize the institution, you first need to support the institution – support the institution in education, capital funding, in every way possible so community members of mainly administration, faculty, and staff, can move forward in creating an institution that is willing, and able to decolonize itself. Connecting back to the codes developed during data analysis, there is a direct connection with the codes of "high-level policy" and "racism in university." First, the code "high-level policy" gives us a glimpse into 1) how the institution currently views itself supporting the community in decolonial efforts, and 2) where the institution needs to go in terms of supporting the community in these efforts. Furthermore, high-level policy is usually the beginning ground for any movement of systemic change within the bureaucracy that is higher education. Furthermore, what is shown is a connection to "racism in the university" because that is the whole reason the university wants to and should decolonize itself. Racist experiences and how they are enacted across the institution are the key to why the institution is in need of supporting to address these issues and decolonize itself in order to accurately and appropriately support racialized student success. This theme connects back to my conceptual framework through both historical ontology and critical race theory. Specifically, this theme helps to make sense of how we can move forward and understand the decolonization of the institution, through the understanding of lived experiences, and how racism and colonialism continue to manifest themselves to this day.

Through this understanding, tying back to the concepts of Fanon, Baldwin, and Foucault around the importance of self and self-efficacy in spaces, furthermore serves to support decolonization efforts in understanding the importance of understanding the lived experiences of people, and use that as the catalyst of change and to be able to decolonize their experience in university. To understand the decolonization of the institution, there needs to be a thorough understanding of the lived experience of racialized people.

This understanding serves to support decolonization efforts in understanding the importance of understanding the lived experiences of people, and in this case, students, to be able to decolonize their experience in university. As stated above, the goal of the most robust document under analysis, the EDI Strategic Plan of the University of Alberta, this theme stands out the most. Within this document, there is an importance placed on addressing EDI issues within the institution, and the first place the document proposes to begin is from the inside – focusing on the non-student members of the university community. This includes senior leadership and administration, followed by senior managers, and associate faculty deans, further followed by faculty and staff institution wide. In the document, it is expressed that addressing EDI within the institution first needs to be addressed by supporting the institution in EDI initiatives. When analyzing the current situation at other institutions, the importance is placed on not only hiring staff and faculty from different identities and different lived experiences but also educating and training those who are currently there in place. Furthermore, this theme connects to one of the central themes of the individual interview data collection, that being the importance of community. In the eyes of the university, as expressed in this document, supporting the institution through EDI initiatives, will ultimately lead to creating a more diverse community on campus that can better support its diverse student population.

Overarching Theme: Supporting Students

In this final overarching theme, the ultimate goal of not only understanding racism in the university but is also supporting the institution in its decolonial efforts. Supporting students, and more specifically, connecting back to supporting student success, is the direct relation back to my second research question. Furthermore, from the codes developed, an important connection between "finding space," "Importance of community," and "the role of the university" is seen.

Throughout this data analysis, the importance of both space and community in supporting students has been emphasized. Along with supporting itself in decolonial efforts, helping to foster community and space for racialized students is a key role of the university to be able to move forward and address these issues. All of these documents, in some way or form, mention their intent to serve and support students. Within these documents, students are one, if not the only piece, that takes centre focus as the target audience of the policy.

This theme directly correlates to the emphasis put on supporting students throughout this research. From my research questions to chapter 3's discussion of the racially marginalized student experience, how to support students, specifically racialized students, is at the core of the purpose of this thesis' research, and so to have a theme dedicated to supporting students, especially through documents that are aimed at supporting students, shows its importance not only in the documents but also this research. This theme encompasses how institutionally, policy aims to support the growth and progress of the institution that, in time, will help to make campus a more inclusive and positive environment for racially marginalized students, staff, and faculty.

This theme serves to understand and ask questions around how not only the institution of the University of Alberta focuses on supporting its racially marginalized students, but also its racially marginalized faculty, staff, and research to help the progression of not only the University of Alberta community but the broader community as well. While going through the document review and coding process, the documents analyzed had identified two things: 1) That institutionally, there are many communities and groups needed attention from the institution. This includes not only racially marginalized students, but staff and faculty as well, and 2) The priorities of the institution remain unclear and muddled within bureaucracy.

Furthermore, this theme connects back to my conceptual framework through both historical ontology and critical race theory. Specifically, this theme helps to make sense of how we can move forward and understand the decolonization of the institution, through the understanding of lived experiences, and how racism and colonialism continue to manifest themselves to this day. Through this understanding, tying back to the concepts of Fanon, Baldwin, and Foucault around the importance of self and self-efficacy in spaces, furthermore serves to support decolonization efforts in understanding the importance of understanding the lived experiences of people, and use that as the catalyst of change and to be able to decolonize their experience in university.

Bringing it All Together - Overarching Themes

The above overarching themes have been shown how they serve this data analysis by connecting the data collected back to the conceptual framework and the guiding research questions of this study. Furthermore, these themes serve as a broad classification for the further concept codes and themes present throughout the data collection.

As demonstrated above, there are four distinct themes throughout all of the participant individual interviews when asked about their experience as a racially marginalized student at the University of Alberta. The first was how have they worked and/or struggled to find a space for themselves at the university. Questions surrounding if the place is meant for them, are they welcomed here, are they even accepted by their own community dominated the conversation around space and place within the university context. Second, to emphasize the community aspect, the importance of finding yourself a community that can give you support through the trying experience of being a university student is crucial to success. The makeup of this community does not matter, whether it is the physical South African community that Kelly identified building a connection to and with after some years away or the online Twitter community that Arthur identified allowed them to find their place as a queer, racialized person, the importance of students finding community to aid in support, is crucial to success in higher education. Third, it shows the diversity of experiences of racism that students have had at the University of Alberta.

No students identified experiences of overt racism; however, instances of microaggressions and covert forms of racism were identified that contributed negatively to participants' feelings of acceptance and belonging within the space of the university. In dealing with microaggressions within the university community, Arthur stated that "It definitely supports the feeling of "uncomfort" and that this is not a space for me. It contributes to the feeling that I don't belong here, or that I am not worthy of being in this place." (Arthur, personal communication, January 7, 2020). These instances prove to be detrimental to the racialized student experience throughout their university career. Furthermore, suggestions are shown from the participants on how the university can improve and steps it can take to make space a more welcoming place for racially marginalized students within "Decolonizing the University."

Participants who identified as new Canadians focus more on the preservation of culture, while participants who were born and raised in Canada focus on the improvement of the student experience as it related to physically identifiable "race." These suggestions ranged from creating more cultural language courses, such as what Sam suggested, or creating more diverse events such as concerts and speakers, such as what Nicole suggested, to finally, taking the lead in creating student services that model the Indigenous student services on campus so that students can receive support from folks of their community, as suggested by Arthur.

These ideas all converge back to help answer the research questions of this study. Moving through these themes, I turn to high-level policy as a gateway to understanding the institutional perspective on decolonization, race, and EDI initiative son campus.Through analysis of both high-level policy and documentation around student awards and scholarships through the University of Alberta, Students' Union, and Graduate Students' Association, there strides currently being made on campus to address EDI issues broadly. Through the creation of the institution's EDI strategic plan, senior administration has moved forward from *For the Public Good* and see the need and importance for policy surrounding this area. However, within this policy, there are no specifics surrounding addressing issues that most racially marginalized students are facing on campus. There is a clear tension, a disconnect that exists between the institutional perspective and the perspective of racialized students. Not only does this exist here at the University of Alberta, but also at other institutions across Canada and the United States. This disconnect will be addressed further in the sixth and final chapter of this thesis.

Finally, both the themes of "Supporting the Institution" and "Supporting Students" as guides in further showing the perspective of the institution is within the conversation of supporting racialized students. The institution has provided in terms of data analyzed, and their perspective is one that is focused on first enacting change within the institution, focusing on senior administration, then faculty, followed by staff throughout the institution. Then, with supporting the institution in EDI initiatives, they can then support students and work towards creating a more inclusive campus. These themes contrast with that of the themes of the individual interviews. Students have a desire and need for real change as they experience racism on campus, have issues with finding their space and community on campus, and look to outside organizations for support throughout their university career. This plan of the institution, to first support itself, and then, in turn, support students based on the perceived growth of the institution, will take years to enact, and in many ways is flawed.

The documents analyzed do not address immediate concerns of students that need to be addressed right now, and students are left to fend for themselves in terms of dealing with the above issues discussed. The EDI Strategic Plan will take years, if not decades, to enact real sustained change on campus, and part of that is understandable. Changing an inherently racist bureaucratic structure takes time; however, there is little in place for racialized students in the interim to be able to address the issues discussed previously in this chapter.

Chapter Summary

Throughout this chapter, the experience and findings of this research's data collection have been presented. First, the use of the experiences of racially marginalized students at the University of Alberta has been shown and discussed in terms of the overarching themes across all interviews. First are the participant's interactions with racism on campus. Participants were unanimous in that they have not personally experienced overt racism while being on campus; however, all students identified some instances of covert racism they have experienced throughout their time on campus. Whether it is from the microaggressions of language, and questions used against them, or even something as simple as a look, participants in this study identified covert forms of racism as one of the ways they struggle to find their place on the University of Alberta Campus. How participants chose to deal with and mitigate the effect of these racist experiences on their success formed codes that ultimately helped to inform their student success, which is our second theme. Student success, and the promotion and obtaining of a holistic definition of success, is central to the data analyzed and to answering the questions of how the institution can better support its racialized student population. The importance for all participants in creating space for themselves and creating a feeling of belonging and acceptance on campus and how this correlate to positive results in the classroom was explained. Furthermore, the main way students go about creating this space for themselves and creating a feeling of belonging in the university is through finding a community. These communities differed, whether they were culturally based or even based online through Social Media. Nonetheless, each participant identified the importance of their community as an important pillar for their survival on campus.

What racialized students need to be successful is centered around both representation on campus, as well as community and space. Community and space are defined above, while representation can range from more racialized students on campus, but most importantly, more racialized faculty members and staff. Having more racialized faculty and staff not only helps racialized students to have role models to look up too within the university community; when accessing services, they want to be dealing with someone who understands their lived experience. As well, there is importance put on a holistic definition of success when talking about student success, which focuses not only on academic achievement but also on every aspect of a student's wellness, including mental, physical, and emotional health.

Within these themes, a variety of codes that worked together to create these themes, including what the university can do, to further decolonize itself, and work towards meaningful change were articulated. Many of the responses were focused around representation on campus, whether through clothing, food, events, and celebrations of different cultures in general. There were also suggestions about including language instruction more within the institution, as well as setting up a foundation of student support services that represent different campus communities so that students can access services that folks in those services have an understanding of their lived experience. Our next theme, high-level policy, can be characterized by the analysis of different policies and documents that exist on campus, to understand the other side of this "coin" and the institutional perspective on where the university is now and where it needs to go in order to address these issues of decolonization.

High-level policies inform us of how the institution views itself being able to address issues of race, racism, and colonialism on campus; by supporting the institution, through education, training, and other means, to ultimately be able to sufficiently support the racialized student population. These themes specifically work together to be able to offer an institutional perspective on this research. As mentioned above, a disconnect is shown between this perspective and the perspective offered by racialized students. This disconnect will be further addressed in chapter 6. As I now move forward through to the sixth and final chapter of this thesis, I will now be discussing the broader implications of this thesis' research, future opportunities, and answering my research questions posed at the beginning of this thesis: 1) What is the racially marginalized student experience in higher education, and 2) how can the university begin to decolonize itself in order to better support student success for racially marginalized students? Finally, my reflection on this research, both from a personal perspective and what I have learned throughout this process, but also my reflection on this thesis, and the importance of this type of research will also be discussed to conclude the chapter.

Chapter 6: Discussion and Reflection

Introduction

As I now begin this final chapter, I aim to reflect on the goal(s) of this thesis and my experience throughout this process. The participants in this thesis' research shared their personal accounts and lived experiences in the University of Alberta community, from how they receive support in their respective communities to racist interactions from their classmates and professors. Shown from the data analysis is that there are genuine attempts being made by members and groups within the University community to address the systemic and structural barriers being faced by students. However, one is left to wonder whether these policy efforts are enough to have a constructive impact on the lives of racially marginalized students.

In this sixth and final chapter, I will revisit my research questions, and I will explore the implications of this thesis' research study, both the long and short term. Included in this discussion will be the potential for future research on this topic, and how to take this study further into understanding the racially marginalized student experience. This thesis' research intended to answer the following research questions: What is the racially marginalized student experience in higher education, and how can the university begin to decolonize itself in order to better support student success for racially marginalized students. My motivation from the start of this process, from formulating a research question, through this point, has been how we can increase student service access for racially marginalized students and make these spaces more welcoming for these students. I believe the two research questions for this study open the door for that research to be continued into greater detail, now that a foundation has been made through this thesis' research study. The goals, questions, and implications of this thesis will be discussed throughout this final chapter, including opportunities for future research, expanding on the findings of this study. I will also explore whether there are other opportunities exist to expand on this thesis' research and what are the implications for me personally, both academically and professionally, now that I have gone through this process. Furthermore, the themes presented in chapter 5 will be further discussed and analyzed in this chapter. Specifically, implications of the themes of Racism in University, Student Success in University, Decolonizing the University, Supporting the Institution and Supporting Students, will be explained.

Understanding the Experience of The Racially Marginalized Student in Higher Education

Based on the data collected, I was able to answer this question through the themes generated in chapter 5. To answer my first research question, I will be using and discussing the themes that were discussed in chapter 5 from both methods of data collection. These themes help us to understand and make sense of not only the research questions asked but also future implications of this thesis' research. Before I move into discussing each theme and its implications for my research questions, it is important to the first state that from both the literature review in chapter 3 and the data analysis in chapter 5, that the racially marginalized student experience is not uniform by any means; there is no singular definition of what the racially marginalized student experience is. Within my individual interviews, let alone for the entire population at the University of Alberta, I cannot quantify these experiences into finite descriptions/entities.

The importance of maintaining the individuality of the experiences of racially marginalized students runs parallel with the goals of this thesis; to be able to give a voice to students, who either don't have a voice that represents them within the university community or who have their experiences lumped into a broad code, that may or may not represent their lived experience. What will be discussed as answering my research question will be focused on showing trends among racially marginalized students, as I was able to see through this thesis' research. All of the students who participated in this research have lived experiences that differ from one another an incredible amount and are highlighted within both chapter 5 and this chapter. With this being said, I now move into the first theme and its implications for answering this first research question.

Racism in University

To further answer this first research question, I now turn to the theme of Racism in University to understand the racialized student experience. To understand the racialized student experience is to understand racism and how it is constructed and enacted within higher education. When exploring student success, presented in chapter 5, the codes of community and finding pace within university are crucial for racialized students achieving student success.

This is because university is an inherently racist and colonial space that contributes to racialized students feeling unsafe and unwelcome within its space (Stein & Andreotti, 2016; Andrews, 2019; Misawa, 2015). In order to understand how to decolonize and improve the racially marginalized student experience, we need to first understand how racially marginalized students experience racism on campus. What has been suggested throughout this thesis' research is that students' experiences with racism are commonly manifested in the form of covert racism or microaggressions. This is not to say that students do not experience overt forms of racism; it is simply to highlight that the constant forms of racism that racialized students are exposed too most often are in the form of covert racism (as defined in chapter 3). There are countless examples of how racially marginalized students are continually faced with these forms of racism each and every day (Steele & Aronson, 1995; "University of Guelph", 2016), and was consistently expressed by the interviewees (Sam, personal communication, December 18, 2019; Arthur, personal communication, January 7, 2020). However, one striking discovery was that all of the participants in this research stated that no one had been "overtly" or "blatantly" racist to them (Sam, personal communication, December 18, 2019; Kelly, personal communication, January 13, 2020). In addition, all but one participant identified their experience with race at the University to be a positive experience (Sam, personal communication, December 18, 2019; Grace, personal communication, January 23, 2020). Important to this thesis' research is to highlight these experiences of covert (or subtle) racism like Sam faced when an advisor on campus asked them "what's with your accent?" and "why are you talking like that?" or how Arthur identified the feeling that physics, formerly a subject of passion for them, was no longer for them because they were not a straight white man (Sam, personal communication, December 18, 2019; Arthur, personal communication, January 7, 2020). These stories and experiences are important to highlight because no matter how covert or overt a form of racism is, its effects student success and performance among racialized students (Steele & Aronson, 1995; Solorzano, Ceja, & Yosso, 2000; "University of Guelph", 2016; McCorkindale, 2018).

To simply answer "what is the racially marginalized student experience in higher education" would be to do a tremendous disservice to not only students who are racially marginalized, but also to this field of research as a whole. This question, needless to say, is extremely complex and nuanced, and one that we are continually grappling with answering as both academia and society continue to change.

From trends that emerged from both the literature review conducted in chapter 3 of this research and the data and analysis in chapter 5, it is clear that racially marginalized students overwhelmingly experience some form of racism during their time on campuses. It is because of these experiences, both within the university and in society at large that racially marginalized students tend to struggle to find their place on campus, not necessarily a physical place per se, but their place of belonging, their place of acceptance. The notion of acceptance and place is closely tied to the discussions in both chapters 2 and 3 of self-worth, self-efficacy, and attitudes in education such as deficit thinking, that based on racism and racist experiences, effect racially marginalized students' success in university. The lack of representation, as demonstrated previously in this thesis, has been shown to affect not only their self-efficacy but also affect their engagement and motivation within academics (McCorkindale, 2018; Steele & Aronson, 1995). All of these trends in the experiences of racially marginalized students directly impact trends and answers to my second research question, which will be discussed below.

Student Success in University

To begin the conversation around Student Success, I am first going to turn to one of the most important codes that formed this theme – Finding Space. This space could be physical, such as finding their place physically on campus, or figuratively, such as finding their community or friend group on campus. Historically, from the colonial legacies of higher education, the university has been a place for the white and privileged of society, and that legacy continues to still influence racialized students' experiences in the space (Forbes, 2017; McCorkindale, 2018). Research, including this thesis' research, has shown that racially marginalized students struggle in the university community to find space for themselves (McCorkinedale, 2018; Steele and Aronson, 1995; "University of Guelph, 2016"). Racially marginalized students, for a variety of reasons that will be explored later in this chapter, commonly express that they do not feel like they belong on the university campus (McCorkindale, 2018; James & Taylor, 2008; Dudley-Marling, 2015). Through the use of different strategies and coping mechanisms, students are able to thrive in this environment and discover that space for themselves in this community.

However, racialized students will often continue to survive rather than thrive while trying to create space for themselves (McCorkindale, 2018; James & Taylor, 2008; Dudley-Marling, 2015). Representation is another large part of the story of students creating space for themselves. With representation, either in classrooms as professors, or in the services students' access, representation of different communities is the physical reminder, the physical embodiment that this space is for people of that identity. For example, if a racialized student walks into access mental health resources on campus, and they're greeted by a psychologist who is also a racialized person, 1) not only do they see themselves represented as a successful individual in the space but 2) they will feel more comfortable accessing that space on campus because they can talk to someone who knows their lived experience (Sam, personal communication, December 18, 2019; Arthur, personal communication, January 7, 2020). The physical aspect that representation brings to racialized students on campus helps them to not feel alone, and feel supported in that space, thus helping them to create space for themselves in university.

A second code to understanding how student success is connected to space in university helps us to understand the racially marginalized student experience is the importance of finding community in helping to create space and support for themselves on campus. A community can be physically located on campus or outside the community, but the effect that community has on these students is long-lasting and positive on their success in higher education. A significant way that racialized students create space in the university is by turning to their community for support. What that community is, is very different and individual to each student. Found in this research is that racially marginalized students sometimes will turn to their identified cultural community. For instance, Kelly noted that since being involved more with the South African community in Edmonton, "it has been life-changing" (Kelly, personal communication, January 13, 2020). Furthermore, this ties back to the importance of representation. Racialized students, when in their own community, see-through others, those who understand and, in most cases, have also lived part of their lived experience. They understand cultural expectations, parental pressures, and intricacies about that lived experience that others do not. This community could either exist on or off-campus and can be in person or online.

Arthur stressed the importance of their community within queer, coloured spaces on Twitter, because they did not feel they were "straight enough for their community, and not white enough for the university community" (Arthur, personal communication, January 7, 2020). The importance is that communities of support for racially marginalized students can either exist or not exist within the space of the university. Where racialized students are able to find their community, they will go to that community to find support, and that support is essential to help students at least survive, and at most thrive, in the university experience. To further answer the research question of what more the university can do to decolonize itself, I turn to what seems to be a simple and logical answer; however, it is much more complex. The data from this research reveals that representation was the most common sentiment amongst the student participants. Representation in the institution is closely tied to students' recognition of self-efficacy and belonging within the institution. From chapter 5, I am drawn to my interview with Arthur, as they identified that initially going into the sciences, it was clear that it was a "straight, white man's world" and not a place for him (Arthur, personal communication, January 7, 2020). Representation does not look the same to every student, and so it is important to make distinctions between the multiple types of representation that emerged throughout my data, as important for students to increase their sense of belonging, connection to the university community, and self-efficacy: 1) representation amongst the campus community/student body and 2) representation amongst faculty and staff of the institution.

First, there is a need for representation amongst the campus community, mainly the student body. Multiple participants noted the importance of having a campus community that is representative of them, not only through the student body, but also through events, and different physical embodiments of representation. One of the most striking things for me was Sam's comments about not knowing there were other Indians, specifically, Indians who spoke his language on campus. "When I heard people in my class speaking my language, I was surprised, like oh, there are others like me here?" (Sam, Personal Communication, December 18, 2019). From my data, having representation in the student body meant being connected with others in the student body. With the university being such an immense institution, it is hard for students to find other students that share their identities. Having more opportunities to be connected with other students serves to help in connecting with people who understand your experience and can support you in a way that you need to be supported.

This sentiment was expressed by both Sam and Kelly. Sam expressed this sentiment in multiple ways – First by indicating how he keeps connected to his culture with a small group of Indian friends, who understand his experience, and second by stating that he can be his "Indian self" around these friends, rather than his "Canadian self" that he feels is expected of him by society at large (Sam, Personal Communication, December 18, 2019). With Kelly, the importance is shown of being involved in their community, and how once again, that representation of students on campus, and being connected to students of your own identity, serves to increase belonging, connection to the campus community, and self-efficacy (Kelly, personal communication, January 13, 2020).

The second half of representation in the campus community is centered around different physical elements or events that can help to celebrate different identities. This suggestion was most prevalent in the interviews of Nicole and Grace, who both identified that increasing the number of cultural events on campus, and diversifying events should be a priority to make campus feel more inclusive for everyone (Nicole, personal communication, January 17, 2020); (Grace, personal communication, January 23, 2020). Nicole specifically discussed both the wearing of traditional clothing (by both, as well as the inclusion of more cultural events (including concerts and bringing in famous people from other cultures to speak/perform). "Seeing someone of not my culture wearing my cultural clothing would be great to see," Nicole articulated while discussing the importance of not only representation by their own culture, but also that of other cultures embracing their culture (Nicole, personal communication, January 17, 2020). Grace interestingly identified that it is not simply cultural events, but we need to make the dominant culture more accessible for folks of different cultures. Grace noted how one of their friends, an international student, wanted to know more about Canadian culture, and that "if they wanted to only be with those of their own culture, then they would have just stayed home" (Grace, personal communication, January 23, 2020). It is my interpretation that a mix of these two approaches would be the best course of action but focusing on events and physical representation is only one piece of the story.

The next form of representation includes representation in faculty and staff across the institution. Multiple participants, including Arthur and Nicole, expressed the importance of being able to see representation of themselves in faculty, and staff, citing the importance of role models and envisioning yourself in their shoes, as not only something to strive for, but also to act as a

physical embodiment of the campus community "accepting" them. Reflecting on Arthur's conversation, forming connections with faculty inherently made them more invested in their classes, and thus, perform better in school. Having more representative faculty that allows for students to make connections with these faculty members as mentors and role models inherently helps to battle deficit thinking and racialized students underperforming in academics, buy giving them more support (McCorkindale, 2018; James & Taylor, 2008).

Finally, the importance is shown of representation amongst administrative and support staff, as the final form of representation throughout my data. Both Arthur and Kelly identified the importance of when seeking help or support, being able to talk to someone from your identity who understands your lived experience and can truly understand the issues that you are experiencing and dealing with (Kelly, personal communication, January 13, 2020; (Arthur, personal communication, January 7, 2020). Furthermore, Arthur discussed trying to access LGBTQ+ services on campus, but "even they were too white" (Arthur, personal communication, January 7, 2020). Nicole identified the conflicting expectations of the university and that of their parents:

> It's also not just about someone looking like me; it is also they understand our limitations. Professors not from my community do not understand the expectations of my parents for me. The university expects that you go and do your bachelor's, master's, and Ph.D. at three different institutions, while my parents expect me to do all three here. The university also expects that you move out and live on campus. The concept of moving out does not exist in my community, and it is an expectation that you live with your family – especially because we live in Edmonton; to them, it doesn't make sense. It puts me in a position to balance the expectations of my parents, but also the university at the same time, and they are contra indicatory (Nicole, personal communication, January 17, 2020).

Nicole articulates the importance of representation not only in student support services but also in faculty. The ability to empathize and truly understand issues, conflicts, and expectations that racialized students are forced to deal with every day, is essential to providing them with the support that will ultimately set them up for success in the future.

From this theme, the importance has been shown that space and community play in student success within higher education. Students, when they are able to find space, and a community that makes them feel safe and accepted, achieve higher levels of success both academically and non-academically in university. Furthermore, the current racialized student experience within higher education is met with challenges finding their space and community. For some, they may never find that space, consistently looking for space and a community to gain that support while for others, this eventually comes to fruition, but taking some time. For some, community and space come from their cultural communities, while for others, it comes from groups who hold similar values or interests. What is ultimately shown is that racialized students need and want space on campus. It is hard for them to find this space, and central to finding this space is the connection to community. Finding their space and community on campus leads to higher success within higher education and contributes positively to their university experience. Another point that is shown, central to student success is racialized students having representation on campus. This representation can range from representation in faculty, to that of student service providers, to students, to cultural events happening on campus. Ultimately, greater representation helps to contribute to greater self-efficacy and correlates to higher levels of student success (Gethers, 2017; Hagedorn, Chi, Cepeda, Mclain, 2007; James & Taylor, 2008; "University of Guelph", 2016). Finally, the current situation is one that racialized students don't see enough representation of themselves on campus, specifically within faculty, student services, and other positions of leadership on campus. Multiple participants noted the importance of representation contributing not only to them feeling a connection to the campus community, but also to their success, viewing representation in the light of a role model, or something that they can achieve and strive for.

Moving the Modern University Towards Decolonization

I now move to discuss how the university can move forward and begin to decolonize. As shown in previous themes and codes from my data, institutions can do this by creating a space in this community that allows for racially marginalized students to feel welcomed, and thus, be able to appropriately support racially marginalized student success. This remains vague due to the nature of decolonization, as described in chapter 3.

Decolonization is a complicated process that does not have straightforward answers. However, that makes it all the more important to be able to begin the process and begin answering these tough questions. The success of so many students hangs in the balance by what institutions choose to do and choose not to do. Institutions, including the University of Alberta, have begun to move forward in introducing changes not only to policy but attempting to tackle the wider campus culture. These initiatives are good starting places for decolonization to begin; however, there still needs to be much more done in order to truly achieve decolonization. When answering my second research question of how the university can decolonize itself, it is important to reflect not only on the data collected and examples presented in both chapters 5 and 3, respectively, but also to reflect on the theory influencing my conceptual framework from chapter 2. Reflecting on the influences outside of not only the university but historical and societal factors on racially marginalized students furthers the goal and ability of the institution to be able to achieve decolonization in its future. Furthermore, the answers to decolonization are not uniform, nor are they global in terms of community.

Decolonization for different populations look very different for others, and a core tenant of decolonization is exactly this, that in order to achieve decolonization, it must be achieved through different communities and lenses that are impacted differently by colonial practices and legacies (Tuck & Yang, 2012). To first answer this question, I turn to the theme from the data that directly served to answer this research question. This theme, focusing around hearing the suggestions and thoughts of racially marginalized participants in my data, emphasizes the thoughts and opinions of these students for where the university should move in terms of helping to decolonize the institution. What the university should, and should not do, has a wide variety of answers based on the experiences and individual contexts of racialized students.

At this moment, however, I call back to the suggestion that Arthur put forward; Arthur looked to what the university is doing in terms of indigenous supports on campus and turning to them for advice and framework for how racially marginalized students should be able to access supports. “I think you have to follow the lead of indigenous services on campus. Providing people from those communities to lead the charge and lead those spaces for students of those communities. Students want to talk to people who look and are like them” (Arthur, personal communication, January 7, 2020).

This concept of representation within student services was not new when Arthur suggested it in our interview. This concept was also introduced throughout chapter 3, mainly through the CJ Mumford (now Black Students' Association) Centre at the University of Guelph. Furthermore, both Arthur and Nicole discussed representation in both faculty and student services on campus, and how that was key for them in allowing for more figures that could be role models for them and see themselves in these positions of importance within the university. As presented in chapter 3, creating more opportunities for diverse representation through the hiring of more racialized staff and faculty has been shown to increase levels of investment and higher levels of racialized student success. This is something that the university needs to enact with more urgency than what they are now because of its dramatic effect on the success of racialized students. It is briefly mentioned in the university's EDI strategic plan; however, like the rest of the policy, it is diluted and does not have a lot of direction behind it. Creating more positions for racialized faculty and staff to be a part of the university community is one way that the university should move in helping to support the institution in supporting racialized students, as I move to these two themes, they will present answers on how to further the university can decolonize itself in order to more effectively and accurately support racialized students in their success on campus.

Supporting the Institution and Students

Before discussing what, the institution is currently doing in terms of its EDI initiatives; it is important to recognize the difference between EDI initiatives and decolonial work. EDI initiatives, while important, are generally a catch-all term to encompass everything that can broadly be associated with Equity, Diversity, and Inclusion.

Decolonization, on the other hand, is a very specific term that, even though, as discussed in chapter 2, is very complex, has a very specific set of boundaries and qualifications (Tuck & Wang, 2012). Decolonial work can be engulfed by these catch-all terms and can get lost and bogged down in terms such as EDI. As has been referred to many times, "Decolonization is not a metaphor" (Tuck & Yang, 2012). Decolonization needs to be paid special attention to, and thus needs to be separated out from EDI initiatives. The first point to note about what the university can do is that the University of Alberta is not starting from scratch as of early-2020.

The institution has adopted formal policy that sets itself apart from other contemporary universities. The main signal of this is the EDI Strategic Plan for the university that was released in early-2019. Within this plan, the university and their EDI Strategic Focus Group planned and implemented goals related to EDI initiatives across different levels of campus, ranging from senior administrators to staff and students. From an administration point of view, the university is currently doing a lot to help enact change, but this is still all very early in the process. However, if we reflect on what truly it means to decolonize, the university has very far to go in terms of enacting real change to making the lives of racialized students on campus better. Yes, high-level policy is a good starting point; however, as mentioned in chapter 5, the EDI strategic policy is difficult to nail down exactly what is going to happen to enact change. It is broad, vague, and relies a lot on individual faculties carrying the brunt of the work, and assuming key individuals around campus buy into what the plan is promoting. I was fortunate enough to be able to sit down and discuss the University of Alberta's EDI strategic plan and my individual interview findings with a member of the University of Alberta's senior administration team. The motivation behind this conversation was to have an institutional response to my data and have their opinion on where the EDI Strategic plan is now, and where it needs to go in the future.

Within this conversation, I wanted to discuss with a senior administrator both the EDI strategic plan at large, as well as present some of my data found from the individual interviews, so get their opinion on the views and opinions of current racially marginalized students at the university. Beginning our conversation, the administrator outlined for me the beginnings, consultation, and process behind the creation of the university's EDI strategic plan. The administrator highlighted the importance of the university to have a specific EDI strategic plan that runs parallel with that of *For the Public Good*, the university's institutional strategic plan.

When developing the plan, the EDI scoping group, made up of 30 community members (eventually reaching over 80 in its membership), wanted to create a plan that was 1) current based on the needs of the campus, 2) person-centric, 3) did not generalize people within a certain community (Personal Communication, Senior Administrator, February 28, 2020). Throughout the consultation process, the scoping group held multiple focus groups and hired an outside consulting firm to help them put together the data that was collected. Throughout this first round of consultation (as the senior administrator noted there would be multiple stages of consultation throughout this plan), it was important for the group to structure their focus group very lose;

the senior administrator noted the importance of this lose focus group structure making sure that everyone who participated had an opportunity to share; "people always have stories to tell" (Personal Communication, Senior Administrator, February 28, 2020). Furthermore, the senior administrator noted the importance of having diversity in the scoping group because it is important to make sure that the group does not become too insular and become subject to groupthink. Following extensive community consultation and feedback from the scoping group, the plan was officially launched to the campus community in February 2019; but the work had only just begun. As the plan continues to move forward, there will continue to be assessments, consultation, and community involvement as the plan evolves over time. I asked the senior administrator what they envisioned the plan would look like beyond the original 4-5 years of the current document. They saw the plan moving forward beyond the initial general stages of what the plan is right now into more specific actions that can be taken by all corners of the campus community (Personal Communication, Senior Administrator, February 28, 2020). Part of this, as well as the importance of having adequate feedback structures set up so that the plan can continue to evolve and change with the needs of the community (Personal Communication, Senior Administrator, February 28, 2020).

The final thought that I wish to share from our conversation around the plan itself is that generally, the plan has been well received by the campus community, although the senior administrator notes that the plan is not without its criticisms. "There definitely are colonial aspects to the plan; now that we have a starting point and a framework to begin from, we can move forward together to develop this plan further" (Personal Communication, senior administrator, February 28, 2020). The senior administrator also noted that with EDI work, there needs to be enthusiasm and buy-in from the campus community; "you can't do EDI for people – You have to balance people's willingness to change, with the speed that you are putting forth the change. If you do not balance the two, there will be little action to come of it", said the senior administrator, as they discussed the plan as a starting point for something larger on campus" (Personal Communication, Senior Administrator, February 28, 2020).

As I moved along in our discussion to some of the data that I wanted to present to them, mainly surrounding racist experiences on campus that participants in this research noted, but also their suggestions for what the institution could do to create a more welcoming environment to racially marginalized students.

The senior administrator was unsurprised by the data of the student perspective in that 1) it was nothing that was not brought up prior during any of the focus groups or consultation while creating the plan, and 2) that currently in our system, students will fall through the cracks so to speak, and that is what the plan is here to do – to help those students. When addressing racist experience by students, the senior administrator acknowledged how the plan is set up not only to provide training and education to educators and administrators on campus, but also to change the campus culture as a whole, in recognizing the importance of EDI work, and having the entire campus embrace it the way that senior administration has (Personal Communication, Senior Administrator, February 28, 2020). Specifically discussing professors, the Senior Administrator noted how professors' efforts can vary so drastically, and how that difference is more pronounced depending on the faculty; "they are an entirely different issue to tackle when it comes to embracing and buying into EDI work" (Personal Communication, Senior Administrator, February 28, 2020). When discussing different ideas that students had to make the campus a more welcoming place for students, the senior administrator met the ideas with hesitancy in the sense of where to begin? Many of the ideas were very generic and open-ended from students, and so the senior administrator's curiosity was surrounding how/where can we begin with these ideas? What does it mean to have an increase in cultural events? One of the main focuses of the EDI plan is to make the dominant culture more inclusive, so how can we do that through these ideas (Personal Communication, Senior Administrator, February 28, 2020).

Overall, the conversation I was able to have with the senior administrator gave me a much-valued institutional perspective on both the current state of the University of Alberta in terms of EDI work, but also the development and future of the EDI strategic plan. Their insight on the development of the plan, and thoughts based on the data I had collected, gave a contrasting view to that of the students who participated within my individual interviews.

In addition to the University, other organizations around campus, most notably the University of Alberta Students' Union, incorporate EDI into their strategic plan. Examples of initiatives include specific student awards meant for those who help to promote EDI initiatives across campus. The organization is also currently in the process of creating an internal EDI committee to oversee equitable practices in its organizational structure, both with professional staff and students' council, for a more accurate representation of the campus community, and more direct implementation of the Aboriginal Relations and Reconciliation Committee's recommendations

for the organization, that fall closely in line with the calls to action from the Truth and Reconciliation Commission. Furthermore, within the realm of student awards, it was shown that specific EDI awards were made available across the university community, both from the Students' Union as well as the university. There are specific examples of Indigenous student awards both within the Students' Union and the University of Alberta as well, further showing the implication of EDI principles into student awards. However, as has been shown within the university, these organizations show a clear lack of focus when it comes to decolonial work.

Their strategic plans are also vague and unconvincing of real change to be enacted. The university is not tackling the issue of decolonization from the very beginning, which is important to acknowledge. Through senior administration, student awards, and other organizations on campus, there are initiatives involving the most powerful decision-makers at the institution to combat colonialism and decolonize the university space. However, it does need to be addressed the clear gaps that exist in what is currently happening within the institution right now. Ultimately, none of what the university is doing in terms of their EDI strategic plan matters if it is not translated into tangible action that can influence the experience of racialized students on the ground, in a positive, progressive way. The university has created a foundation that seems that though it will be able to set itself up for success in the future, but is this foundation enough? I am skeptical of the EDI plan and the implementation of the plan for multiple reasons.

For me, the plan in its current form, offers very little in terms of tangible action, and is very focused on high-level goals, and starting with change from senior administration, down through faculty and staff, and eventually enacting change on the ground for students. With the plan's enaction now (in June 2020) of almost a year and a half, I personally have heard very little about the plan and how it has moved forward since its inception. As the plan is designed initially for 4-5 years, I am curious to see the long-term sustainability of this plan in translating into action. As demonstrated above from my conversation with the senior administrator, the importance of high-level policy in helping to set direction for the university, and the EDI strategic policy is such an important document is shown. However, there needs to be tangible action and a tangible plan to enable this policy to take effect throughout the institution. Furthermore, my skepticism is influenced by the current situation within the world that I find myself in as I write this concluding chapter.

With the COVID-19 pandemic and its influence on every aspect of our lives thus far in 2020, and I imagine continuing into 2021, the University has been thrust into crisis response mode, first to address issues with finishing the Winter 2020 semester, then planning for the Spring/Summer 2020, semesters, and the 2020/2021 academic year. COVID-19 has proven itself an enormous task to deal with by itself, let alone the other challenges that the university continues to face in the opposition of a provincial government that continues to attack post-secondary education. As I write this, the University is currently dealing with a global pandemic, one of which we have not seen in over 100 years, and the most aggressive and fast-sweeping budget cuts in the 112-year history of the institution. With the urgency of both of these crises that the university is currently dealing with, I am skeptical that anything else, including this EDI strategic plan, will take priority as it should. And that is not an indictment on the University; it is an understandably unprecedented situation. Speaking as an employee of the Students' Union who has professionally been on campus for almost a decade, I understand this perspective. However, I do believe that not enacting the EDI policy moving forward would be a failure to address a third crisis happening, and that is the continued oppression of racialized people in society, including those on the university campus. I am hopeful that the current movements in Canada surrounding Black Lives Matter, and Indigenous rights and issues, can continue its momentum in keeping institutions across all facets of society accountable.

Regardless of my skepticism of this plan, it is an indication that the university is attempting to come up with action that will help to decolonize the institution, with is a step in the right direction moving forward. Calling back to Tuck & Wang (2012), decolonization is not a metaphor. You cannot simply use it in policy, or words that are not followed by tangible action. The university is in an extraordinary time of crisis at this current moment, and it is important to recognize that, as all members of the institution are asked to do "more with less" in the most extreme fashion. However, the crisis surrounding racialized students on this university campus needs our help; they need tangible action, representation, and more than just policy telling them they matter. As a community, we need to keep ourselves accountable and continue the positive work that has been done and not forget about it because of the other crisis that is happening to our community. There has been momentum created by the EDI Strategic Plan, and that momentum is necessary and key to succeeding in decolonizing this institution.

More now than ever, we need to work together to move this high-level policy, not only from the university, but also from the Students' Union, into tangible action that can help us as a campus move forward in creating a space where racialized student feel as though they belong, are valued, and can thrive, and not simply survive. It is imperative that regardless of the crisis that the university is currently going through, that this work does not stay stagnant, and continues to move forward in creating that action that front-line staff and faculty can use to enact real change in the institution.

Disconnect – Institutional v. Racialized Expectations

Now that I have answered my research questions, it is important to discuss the disconnect that is present between the institutional and the racialized student perspective on the issues present throughout this thesis' research, especially how to decolonize the university in supporting racialized student success. On the one hand, you have the institutional perspective. A perspective that, through high-level policy and my conversation with a senior-administrator, centers around a strong central policy for the university. That through this policy, the institution will be able to support its faculty and staff, in EDI initiatives, in order to achieve an equitable campus. The issue that I see with this perspective is that 1) large policies take a long time to enact, and 2) there is no mention of decolonization within the document.

This is an important distinction to make because simply aiming for EDI initiatives is very different from actively decolonizing the institution. This is a distinction that needs to be made in order for true decolonization to occur on campus. Important to understanding the distinction between EDI and decolonization is understanding the difference between radical and incremental change: Do we enact social and structural change slowly to not upset too many people and create foundations for lasting change, or do we implement radical, sweeping, fast change, that does not give much time for people to react to it? The issues of EDI policy are the same issues that exist within incrementalism, in that lasting, real, impactful change does not happen because when small, mainly cosmetic, changes are made, it is easy to forget about the goal of creating social justice and change. Within this thesis, I am calling for decolonizing the university space, not the implementation of EDI policy within the institution.

Looking at both literature and theory presented in chapters 2 and 3, an understanding of the importance of decolonization not only within the institution but also within society is shown. From what has been suggested from the racialized student perspective, is the need and desire for tangible action, now; action that goes beyond the creation of EDI initiatives or inclusivity for inclusive's sake. From representation on campus to addressing systemic covert racism to the celebration of the different cultures and identities on campus, both within this thesis' research data and the literature presented in chapter 3, there is a need for tangible action now. Frankly, the EDI strategic policy and the institutional perspective held by the University of Alberta is an example of immediate action that is tangible. It offers the potentiality of action in a time frame that ranges from 2-4 years, to "to be determined." Yes, a university is a large bureaucratic structure, and yes, it takes time to make change, but that is all the more reason to start now, to start enacting substantial change that will affect racialized students on the ground and help to support their success. Distilled, vague policies are a start, but they have no meaning right now unless there is buy-in from the community. Leadership within the university, global pandemic, and budget cuts or not, needs to take a stand and lead by example when it comes to addressing these issues across campus. Now is the time to act. In meetings I attend across the university in the present day in my current position in the institution, I keep hearing a phrase that I believe to be extremely relevant to this topic – "Don't let a good crisis go to waste," or in other terms, now is as good of a time as any, to try different things, to shake things up.

If this can apply to a variety of program implantation across the university, then why can't it apply to support racialized student success? There is no time like the present to be on the right side of history, and the University has a great opportunity to do so – they just need to treat decolonization of as equal value as the other initiatives across the institution. As I turn now to the reflection portion of this chapter, my reflexivity will be explained, both in terms of discussing the struggles and implications of data but also my own struggles of whether I should be doing this research at all? As stated above, it is a question that I continue to grapple with to this day, and that the fact that I do not have a solid answer shows the importance of reflexivity in qualitative research. Furthermore, in future implications of this thesis' research, I see opportunities around community-based research, comparative research between domestic racialized populations, and indigenous populations of students, and using this study to provide foundational knowledge of where to begin to enact the EDI strategic plan across the institution.

Research Limitations

The reason why I wanted to initially pursue this research is that in the Canadian context, there is a significant gap when discussing the needs of racialized students, even more so with domestic students. In the North American higher education context, many studies have been shown that specifically focus on black students in America, with an increasing amount of research being put into Latino/research. In the Canadian context, as mentioned in chapter 3, the majority of research focuses on supporting both international students and indigenous students. Looking even further into a more localized context, with the continued attacks from the current provincial government on higher education in the province, and the dramatic changes incoming to the University of Alberta, I believe this thesis' research provides an awakening opportunity for the province and the institution with that is the current racialized student experience, and what we need to start doing in order to creating more equitable experiences in higher education through decolonization. To focus on the newly announced restructuring plans of the university, this plan, in combination with the current EDI strategic plan, presents a great opportunity for the university in restructuring in a way that puts more of a focus and effort in accounting for decolonial practices, and equitable education for racialized students.

As faculties and services are being restructured, there presents the opportunity for senior administration to be able to put in place their policy and help to transition it into tangible, on the ground action. One of the most important ways they can do this is through a restructuring process that accounts for greater representation in both faculty and student services, that mirrors the demographics of the university. Furthermore, the university as well should begin to collect demographic data on their student population in order to better understand their students and, therefore, better understand their needs. The findings of this study can further these goals and projects that the university is currently under, by providing a local, foundational context and knowledge base to "springboard" from into action across the institution.

An additional limitation is reflected in the struggles of data collection, mainly gaining participants for individual interviews, have, in a way, added more data into the data collection process, that I did not fully expect. It was for this reason that I chose to use modified grounded theory within my methods, because of the unexpected twists and turns that this thesis inevitably has taken. It is because, mainly due to the factors listed below, that I was not able to hold a focus group where the data from the individual interviews was presented and discussed.

Due to time constraints on my research that were exacerbated by struggling to secure participants, the focus group had to be cut from the study. Despite this, between both individual interviews and document analysis, I was still able to establish the trustworthiness of the data collected and complete data collection. This justified hesitancy from racialized students to participate in this research was one of the three hurdles that this research (for the most part) had to overcome. The second factor that led to struggles securing participants was the omission of a monetary incentive or any kind of stipend for participation. This omission was simply because this was an unfunded research project. Monetary incentive typically leads to higher volumes of both interested participants and retention. There were many participants who expressed interest but declined when they found out there was no stipend for participation. Despite a lack of funds, I am grateful that I was able to secure enough participants for whom their interest in moving my project forward was sufficient. This was not as large of a factor as my own positionality within race, as will be discussed below; however, it was another factor that contributed to some struggles of gaining and securing participants in this research study.

The largest barrier to data collection (which may not be surprising) was my own position within the space and place of the University of Alberta. As a white man, doing race-based research, for many justifiable reasons, elicits questions, concerns, and not-positive responses from folks within the people of colour space on campus. Because of the history of white people collecting and then exploiting data from communities of colour within the social sciences, this was an inevitability that I knew I would have to face. As described in chapter 4, I took this into consideration in my design by not only being aware and monitoring privilege as much as possible during this process, but also putting checks and balances in place to show participants that their participation will not be exploited. Once participants were interested and I was able to demonstrate these checks and balances, participants were comfortable enough to participate in the research. Ultimately, no students declined to participate due to my own positionality, although it continued to play a role in how I approached the remainder of the study, which I will outline below.

A key limitation of this thesis is my use of theory throughout. My theoretical framework is first introduced in chapter 2 and is then weaved throughout the entirety of this study. As mentioned earlier, it was my intent to provide a theoretical and conceptual understanding of the intricacies of how colonialism not only works internally and on the racialized consciousness, but

how it has both evolved and also stayed the same over the past 60 years. Due to my social location and positionality, this use of theory helped me to further gain an understanding of these intricacies as a way to further broaden my understanding and perspective of the racialized student experience because of the influence of my lived experience, and not experiencing racialization. The limiting factor of this use of theory is that a fine line is drawn between the use of theory to compliment and help create this understanding of an important topic, but also using theory to bias your own findings, and coming to a conclusion before you've even conducted your research, especially within (modified) Grounded Theory. This interpretation could have been made by readers of this thesis prior to this chapter, and that is understandable. The complex weave of theory that has been used in this study was to help create a past, present, and future timeline of the intricacies of colonialism and race so that non-racialized people, such as myself, can gain greater insight into the stories of those who are racialized. I was able to comprehend and better reflect and understand the experiences of the participants in this study because of how theory was used throughout this thesis.

Finally, another important limitation to this study was the population of students indicated for research participation. Domestic racialized students were the chosen focal point of this study because of the lack of research that exists on their experience within higher education. There currently exists a more extensive research base on specifically Black and Latino/a/x students in the United States and Indigenous students in Canada. Furthermore, both countries have cast a fairly broad research perspective on international students. The focus on domestic racialized students was an important focal point of this study but also was a limiting factor in the populations discussed, which ultimately limited the generalization of the outcomes of the study to all racialized student experiences. With this being said, most of these limitations from this thesis' research have presented other opportunities for future research related to supporting the student success of racialized students, which I will now transition to a presentation of these future research opportunities.

Future Research

In my future academic opportunities, as I plan on at some point pursuing my Ph.D., I would like to build off this thesis' research into what I originally planned on doing some three years ago when this thesis began. I am hoping at some point to incorporate Community Based Research to build off this thesis' research, to investigate how racialized students are supported by their communities in higher education, and what the university should do to work with these organizations to ensure that racialized students are receiving the support they need to be successful in higher education. For future research, I would like to essentially run the same study but focus separately on two distinct groups that I excluded from my population in this study (as outlined in chapter 4)—the first being Indigenous students. Indigeneity and higher education have an extremely complex relationship, as being indigenous in Canada does as a whole. Indigenous students have their own sets of oppression, challenges, and goals for decolonization in compared to other racialized populations, and I would like to find out more about their lived experiences at the University of Alberta.

Following this, I would like to do a comparative study between this data set and the data set of Indigenous students to see in what ways are these experience similar, in what ways they are different, and how we need to augment our student services to be inclusive of these very different populations of racialized students. In line with the EDI strategic plan for the institution and based on my current work as a higher education professional, I would like to work on creating guidelines, training, and policy for staff and faculty across the institution that is evidence-based. I believe that this information will ensure the university strategic plan is something that is followed through and that all professional members of this community take seriously. This also includes working with both students' associations/unions to ensure that their staff and executive boards are held to the same standard of training and expectations that all professional staff at the University of Alberta are held to in terms of decolonial work. I believe there is a large gap that exists in the Canadian context in support of racialized students in student services, and that this thesis' research can be used as a foundation for the institution to continue research of different populations to more accurately understand their needs, and thus, be able to support them the same way that they can support non-racialized students.

As mentioned in chapter 5, Kelly mentioned the importance of their reconnection with their South African community both in the city and in the university in helping to support them in their success at university. I want to investigate the importance of community organizations by going to these organizations and chatting with students and community organization leaders, to understand their perspective on this issue, and see 1) do post-secondary institutions help to support the work that they do and 2) if they do not, then should they? Or should they leave the work of community support to the community? This research would involve community organization site research. It was initially very ambitious for my master's thesis, but reflecting on it for potential doctorate work, I believe it would be a natural progression.

Final Reflection – Personal

In regard to introspection in this context, when Maslow (1966) asserted "there is no substitute for experience, none at all' (p.45), he pointed researchers towards the value of self-dialogue and discovery" (Finaly, 2002, p.213) Maslow "also asserted (from Walsh, 1995), that those researchers who begin their research with the data of their experience seek to embrace their own humanness as the basis for psychological understanding" (Finaly, 2002, p.213).
In "addition to examining one's own experience and personal meanings for their own sake, insights can emerge from personal introspection which then forms the basis of a more generalized understanding and interpretations" (Finlay, 2002, p.214); reflections are assumed to provide data regarding the social/emotional world of participants" (p.214). "As Parker (1997) reminds us: "We need to be aware of ourselves as the dreamers . . . unlike instances of other people telling us their dreams, we understand and share, partially at least, at some level, the story" (p.214). Furthermore, "we see that the genre of reflexivity as intersubjective reflection has grown significantly - Here, researchers explore the mutual meanings emerging within the research relationship" (Finlay, 2002, p.215). They "focus on the situated and negotiated nature of the research encounter and, for those of a psychodynamic persuasion, how unconscious processes structure relations been the researcher and participant" (p.215). The "process here involves more than reflection – instead, a radical self-reflective consciousness (Sartre, 1969) is sought where the self-in- relation-to-others becomes both the aim and object of focus" (p.216).

Both of these styles of reflexivity will be prominent throughout this final section of this thesis, as I work through my own reflections on this multi-year process. Simply put, the question of whether I should be doing this thesis, and subsequent research was a constant thought throughout this process for me. Three years into this process, and still to this point, I do not have an exact answer to the question of whether I should continue this research in the future. Whether someone of my own identity (straight, white male) should be doing race-based, decolonial work in this way was a concern of mine from the beginning of this thesis. Calling back to chapter 4, what is shown is a large portion of my ethical considerations surrounded the inherent privilege of my identity, both in terms of conducting this thesis' research and the effect on participants, but also my own blind spots in analyzing data based on my lived experience. To go through this introspection, I will be reflecting on three time periods of this thesis' research: pre-data collection, data collection, and now, post data collection. The oscillation of my own feelings on this matter has changed on this matter frequently, so the only way to accurately describe my feelings on the matter are to reflect on this in a three-stage manner. If I asked myself this question three years ago, when I first started putting together this thesis' research, if I should be doing this, unequivocally, my answer would have been yes, I should be – for multiple reasons. The justification for this would have been primarily around intent and identity.

My own identity has and continues to play a crucial role in my own reflection through my professional, personal, and academic lives. When I first began this thesis, I thought it was important for someone of my identity to do it because, in order to decolonize society, the oppressors and colonizers need to do the work and not leave it up to racialized populations to educate us and be the only ones to do the work. Further, my professional career in the student services at the university influenced me heavily in this even more so, because I believed that this thesis would allow me to be able to enact real change in my own organization to better support racialized students. Finally, my intent influenced heavily why I believed I should be doing this type of research. There have been many debates about whether intent matters when it comes to this area of research and my own thoughts on this have changed over the years. But when I first started this thesis, I wanted to help – I wanted to contribute positively to the university community, and I wanted to make racialized students' experiences better at the university. With my earnest intent for this thesis, I believed that that would guide my potential impact and allow me to be able to "check myself" and my privilege, as I outlined in chapter 4.

Now moving forward about a year and a half into the period just before I began collection, and during data collection, my stance on impact and intent changed quite a bit. Through my own professional experiences, and further preparing my academic research, that frankly, intent does not mean anything. Ultimately what matters is your impact; specifically, your impact on those you are participating to be a part of your study. This greatly influenced me as I began my data collection, and further helped me to do all that I could to create an atmosphere where participants felt comfortable in discussing their racialization on campus. In addition, I began to become very disillusioned with this thesis and beginning to feel as though I am pursuing the wrong field of Academia. This was due to 1) not being able to prioritize academia for various personal and professional reasons, but also 2) that I had begun to switch my thinking into that I should not be doing this type of research; I should not be helping the university to decolonize in this way, and that I would never be able to understand the experiences of racialized students, and that in attempting to help make their experience better on campus, I would end up making it worse. These feelings carried with me for almost a year until I began my data collection.
During my data collection, my passion and focus for this thesis' research were rekindled in a way that I could not have imagined.

My conversations with the students who graciously participated without compensation reaffirmed to me that someone of my identity could do this type of research, as long as you do it the right way. That right way includes understanding your position in the research, holding yourself accountable for your blind spots, and ethics in performing this type of research, along with maintaining your duty of care in ensuring a safe environment for participants to disclose their experience. There were two main reasons why I was rejuvenated throughout his process. The first being that none of my participants questioned why I was doing this thesis. After explaining to them my context and why I was pursuing this, it made sense to them. In a way, it was validating. I did not pursue this thesis looking for or desiring validation, but it showed that my intent was indeed matching my impact on the participants. Second, comments from a couple of my participants, mainly Arthur, thanking me for doing this research. Arthur specifically indicated to me that this needs to be addressed and that they were glad that someone was doing it, especially someone involved with front-line student services. Those comments thanking me not only for doing what I was doing, but also for having them to participate in this type of research, was what I had hoped my impact would be from the very beginning of this process; that

my impact would match my intent, and that I could make a difference to help the racialized student experience within the institution. This feeling was carried forth for me throughout my collection and data and analysis.

So how do I feel now? What are my thoughts to the questions of "should I be doing this?". Well, I do not know – I do not have a definitive answer, and I anticipate I probably never will. It is a complex question, one that I continue to grapple with. Reflecting back on where I began, my intent has stayed the same – I wanted to pursue this thesis because I am passionate about it and want to do my part in changing the campus culture, to make it safer and more inclusive for racialized students. That intent has always driven me to create research that drives change, but more importantly, creates a safe space for racialized students to be heard – to have their lived experiences listened too, and more importantly, taken into account to make a change to the way we do this in higher education. Based on the feedback of my participants, I was successful in doing this, in having my impact match my intent. But is it enough? Just because I was successful doing so this time around doesn't mean that I would be in another research study – even if I took all of the same steps and care, it doesn't mean all of my participants would feel safe. This is what I continue to struggle with, the thought that even though I could do everything right, and the way that it should be done, but that I could still end up causing harm to participants, for a multitude of reasons (my identity, my power, my position, to name a few). Ultimately, is this risk worth it? Should someone of my identity be doing this type of research, or should I be stepping aside and allowing those who have lived and can understand racialized lived experiences be doing this type of research? Am I continuing to do more damage and perpetuating a "white savior" narrative? At the moment that I am writing this, I believe that there is space for someone of my identity and privilege to do this type of research. However, this statement comes with a large asterisk. You cannot play by your own rules. You must, when entering shared spaces, and to successfully create shared, safe spaces, be cognoscente of where you are, what you are doing, and why you are doing it. This goes for all stages of research, from interviewing participants to beginning your literature review. No matter where you are in the research timeline, you cannot forget that you are in a space that is not for you. You are in a space that is meant to amplify the voices, concerns, and lived experience of the racialized.

This thesis has taught me more than I ever thought possible. I will always be in debt to this process in that it has done so much for me to shape my views professionally, academically, and personally. Without it, I truly would not be where I am today. Even though these are my thoughts right now as I sit and write this final chapter, nearing the end of this journey, I anticipate that as I academically move forward, I will continue to oscillate between yes and no to this question of whether I should be doing this; and I think that is a positive thing. I believe that not having a definitive answer helps in keeping a person honest and reflexive about their experiences so that they don't become stagnant or complacent in their work. And to be successful in this type of research, you can never become complacent nor stagnant. I am grateful and fortunate for the experiences and opportunities that this thesis has given me.

From where I began this journey almost three years ago to where I am known, I have learned more than I ever thought possible; about this type of research, about myself, and about where I want to take this moving forward. It has not been an easy road to get to this point, but it has been rewarding beyond measure. It is important to note that this is not the end of the road, but the beginning of it for me in terms of this work and what I want to continue to do to create equitable education on Canadian university campuses. There are endless opportunities to expand on this work in order to continue the fight for equitable education.

Conclusion

The process and findings of this thesis had led me down a path that I initially did not expect when this process began three years ago, and the context in which I am writing this reflection has changed drastically. The University community has changed Presidents, developed and EDI strategic plan, is working on managing the greatest health crisis in a century, and undergoing a massive transformation in structure and delivery. To conclude this thesis, I want to discuss the findings of this thesis' research and answer the question – so what? Why does any of this matter? This thesis' research process, as I mentioned above in my personal reflection, has been transformational in ways I could have never expected. With that being said, this thesis should not only be transformational for myself, but for the students who participated in this study, and all racialized students on university campuses. That inherently is why this type of research matters.

This type of research has an opportunity to be transformational to the student experience for thousands of students, in hopes of creating a community in which racialized students can feel welcomed, feel like they can be themselves, and can all thrive while achieving high levels of student success. While looking at my first research question, what is the racially marginalized student experience, the themes of Community, Finding Space and Racism in University, are a sober reminder that the racially marginalized student experience is far from what we should be striving towards, but also, it is not as bad as what we may assume. On the one hand, there are students expressing that they feel welcomed and supported here on campus, and on the other, there are students who struggle to find community and space, struggle to achieve success, and experience high levels of anxiety and other mental health issues.

This is a stark reminder that there are a lot of students who continuously fall through the cracks, and the institution needs to address systemic needs that fill those cracks so all students can find their place on campus. Furthermore, racialized students continually face racism in their daily lives. Especially with the current movements around Black Lives Matter and Anti-Racist education, it has always not been enough to say that we are "not racist." Saying that we are not racist creates environments where systemic, covert forms of racism flourish and affect the consciousness, success, and experience of racialized students. Simply put, the university community needs to do more. Now, what exactly do "we" need to do? How exactly can we decolonize the university space? The findings from this study point to the themes of representation, and community, along with tangible action. It is not enough to have a policy that says that senior administration expects the community to do "x,y, and z." The university community must push for tangible action on this campus to decolonize actively. To actively decolonize is to first understand and push for active decolonization, and not lumping it under EDI or Anti-Racist education/initiatives. Part of this decolonial process is creating an environment in which students can find community, space, and actively no not have to combat racism in their day-to-day lives. There needs to be more than one "catch-all" policy in place – we need every faculty, every unit, every person in this community to understand their role in upholding systemic oppression, and actively work with one another to decolonize the university.

How exactly do we do this? First, it will take time, effort, and investment. Investing in consultation, investing in diverting funds from projects that uphold colonial injustice, and diverting them to decolonial projects and practices, actively setting a precedent that if you are not

actively anti-racist, then maybe you should not be a part of this community. There are so many ways that we can and should go about the decolonization process, but the first start has to be through investing time and money into the process. If not, it will remain an "aspiration" of the institution that will never be actualized. All in all, this type of research matters because the well-being of our students is on the line, not only the well-being of racialized students but the well-being of non-racialized students. Actively creating education, investing funds, and time into decolonization will ultimately benefit non-racialized students. These students, through the process of decolonization, will be able to understand their role in upholding oppression and be able to actively take steps to limit that oppression, which in turn will help to support the success of racialized students on campus.

Even after students are done with their time on campus, the foundations that we provide to them during their time on campus will carry with them throughout their lives. Universities are the foundation for a society in many ways, and the University of Alberta is an essential institution at the heart of this community. Creating a better institution by advocating and implementing radical, substantial change is possible. To create a better, more equitable educational institution for our racialized students is possible. It is up to us now, the members of the community, not only faculty and staff but students as well, to take up the charge and start to create this change. Not simply through policy or affirmations of the need for action to happen, but for tangible, decolonial work to actually take place. We must make this a priority for our community. We are in unprecedented times, with unprecedented demands. But the decolonization of this institution should be part of these unprecedented times. If we can continue to actively work together, to educate, invest, and decolonize, we can set a precedent for all of society not only through our actions, but also the students that we help to prepare for their time outside of the university space, and for the rest of their lives.

References

Abbott, P. and Sapsford R. J. (1997). *Research into Practice*. New York: Open University Press.

Academic Matters. (2016, January 18). Higher Education and Growing Inequality. Retrieved from https://academicmatters.ca/higher-education-and-growing-inequality/.

Agrey, L.G. (2014). Opportunities and Possibilities: Philosophical Hermeneutics and the Educational Researcher. *Universal Journal of Educational Research*, 2, pp.396-402.

Anderson, V. (1995). Beyond Ontological Blackness: An Essay on African American Religious and Cultural Criticism. As part of *The History of the Transatlantic Slave Trade*. London: Bloomsbury.

Andrews, K. (2019, October 23). Racism in Universities is a systemic problem, not a series of incidents. Retrieved from:https://www.theguardian.com/education/2019/oct/23/racism-in-universities-is-a-systemic-problem-not-a-series-of-incidents.

Baldwin, J. (1962, November 17). Letter from a region in my mind. Retrieved from: https://www.newyorker.com/magazine/1962/11/17/letter-from-a-region-in-my-mind.

Bell, J. (2005). *Doing Your Research Project*. New York: Open University Press.

Benson, G. D (1989). "Epistemology and Science Curriculum". *Journal of Curriculum Studies*. 21, pp.329-44.

Bidwell, A. (2013, July 13). Report: Higher Education creates "Racial White Privilege". Retrieved from http://www.usnews.com/news/articles/2013/07/31/report-higher-education-creates-white-racial- privilege.

BlogTO (2017, November 2). Racist signs surface at University of Toronto Campus. Retrieved from https://www.blogto.com/city/2017/11/racist-signs-surface-university-toronto-campus/.

Bowen, G.A (2009). Document Analysis as a Qualitative Research Method. *Qualitative Research Journal*. 9(2), pp. 27-40.

Bogdan, R. C. and Biklen, S. K. (2006). *Qualitative research in education: An introduction to theory and methods*. New York: Allyn & Bacon.

Bourdieu, P., and Wacquant, L. J. D. (1992). *An Invitation to Reflexive Sociology*. Chicago: University of Chicago Press.

Brown, M. (2012, March 5). Grading Student Loans. Liberty Street Economics. Retrieved from http://libertystreeteconomics.newyorkfed.org/2012/03/grading-student-loans.html.

Brown, P., Lauder, H., Ashton, D. (2012). *The Global Auction: The broken promise of jobs, education, and incomes*. Oxford: Oxford University Press.

Bundale, Brett (2019, February 5). Dalhousie professors ask university of confirm blackface violates code of conduct. Retrieved from: https://globalnews.ca/news/4926480/dalhousie-law-blackface/.

Cabo, D. P. (2017). Effects of community-service learning on heritage language learners' attitudes towards their language and culture. *Foreign Language Annals*, 50, 71-83.

Campbell, D.T. (1955). The informant in quantitative research. *American Journal of Sociology*. 60, pp. 339-342.

Canadian Broadcasting Corporation (2017, April 14). Why so many Canadian universities know so little about their own racial diversity. Retrieved from http://www.cbc.ca/news/canada/race-canadian-universities-1.4030537.

Canadian Broadcasting Corporation (2016, September 21). University of Alberta investigating disturbing racist posters. Retrieved from https://www.cbc.ca/news/canada/edmonton/university-of-alberta-investigating-disturbing-racist-posters-1.3770286.

Canadian Broadcasting Corporation (2016, October 4). Anti-Muslim posters at University of Calgary prompt rally of support. Retrieved from https://www.cbc.ca/news/canada/calgary/university-calgary-anti-muslim-posters-1.3791054.

Canadian Broadcasting Corporation (2016, November 23). Queen's University investigates "shockingly racist" student costume party. Retrieved from https://www.cbc.ca/news/canada/ottawa/costume-party-photos-queen-s-university-1.3863522.

Canadian Federations of Students (2015). Student Debt in Canada: Education shouldn't be a debt sentence. Retrieved from https://cfs-fcee.ca/wp-content/uploads/2018/10/Factsheet-2015-05-Student-Debt-EN.pdf.

Carter, D. F., Locks, A. M. and Winkle-Wagner, R. (2014). The college transition process: When many ships collide. In Winkle-Wagner, R. and Locks, A. M. (Eds.), Diversity and inclusion on campus: Supporting racially and ethnically underrepresented students. New York: Routledge.

Casey, D., Murphy, K. (2009). Issues in using methodological triangulation in research. *Nurse Researcher*, 16(4), pp. 40-55.

Caute, D. (1970). *Frantz Fanon*. New York: Viking Press.

Césaire, A. (2000). *Discourse on Colonialism*. New York: Monthly Review Press.

Charmaz, Kathy. (2006). *Constructing Grounded Theory: A Practical Guide through Qualitative Analysis*. Los Angeles: SAGE Publications.

Claggett, M. (2018). Financing Fees: The Inequitable Burden of University Costs. Retrieved from https://www.ousa.ca/research_reports, pp. 1-14.

Codjoe, H. (2006). The role of an affirmed black cultural identity and heritage in the academic achievement of African Canadian students. *Intercultural Education*, 17(1), pp. 33-54.

Cokley, K. (2006). The Impact of Racialized Schools and Racist (Mis)Education on African American Students' Academic Identity. In M. G. Constantine & D.W Sue (Eds.), *Addressing Racism: Facilitating Cultural Competence in Mental Health and Education Settings* (pp. 127-144). Wiley & Sons.

College of St. Scholastica (2017, July 10). The importance of community participation: Why college clubs & organizations matter. Retrieved from http://www.css.edu/the-sentinel-blog/the-importance-of-community-participation-why-college-clubs-and-organizations-matter.html

Collins, C. and Hoxie, J. (2015, December 1). Billionaire Bonanza: The Forbes 400 and the rest of us. Institute for Policy Studies. Retrieved from http://www.ips-dc.org/billionaire-bonanza/.

Cowan, J and Kessler, J. (2015, February 19). How to Hold Colleges Accountable. Retrieved from https://www.nytimes.com/2015/02/19/opinion/how-to-hold-colleges-accountable.html?_r=0.

Creswell, J.W (1994). *Research Design Qualitative and Quantitative Approaches*. Los Angeles, Sage.

Crotty, M. (1998). *The Foundations of Social Research: Meaning and Perspective in the Research Process*. London: Sage Publications.

CTV News (2014, November 4). Costume controversy: Brock students in blackface win Halloween contest. Retrieved from: https://www.ctvnews.ca/canada/costume-controversy-brock-students-in-blackface-win-halloween-contest-1.2086439.

Cutcliffe, J.R. (2005). Adapt or Adopt: developing and transgressing the methodological boundaries of grounded theory. Journal of Advanced Nursing. 51(4), 421-428

Delgado, R, Stefancic, J. (2001). *Critical Race Theory: An Introduction*. New York: New York University Press.

Dudley-Marling, C. (2015). The Resilience of Deficit Thinking. *Journal of Teaching and Learning*. 10(1), pp. 1-12.

Denzin, N. (2006). *Sociological Methods: A Sourcebook*. London: Aldine Publishing.

Dudovskiy, J. (2018, January 11). Snowball sampling: Research Methodology. Retrieved from https://research-methodology.net/sampling-in-primary-data-collection/snowball-sampling/.

Ebersole, J. (2015). A Discussion on Higher Education Accountability. Forbes Online Magazine. Retrieved from https://www.forbes.com/sites/johnebersole/2015/02/23/a-discussion-on-higher-education-accountability/#18d4936a7717.

Enriquez, L. (2011). "Because we feel the pressure and we also feel the support": Examining the educational success of undocumented immigrant Latina/o students. *Harvard Educational Review*. 81, pp. 476-499.

Elsayyad, A. (1960). "Informed Consent for Comparative Effectiveness Trials". *New England Journal of Medicine*, 370, 1958-1960.

Faden, R. R., and Beauchamp, T. L. (1986). *A History and Theory of Informed Consent*. New York: Oxford University Press.

Fanon, F. (1952). *Black Skin, White Masks*. New York: Wiley.

Fanon, F. (1961). *The Wretched of the Earth*. New York: Wiley.

Finlay, L. (2002). Negotiating the Swamp: The Opportunity and Challenge of Reflexivity in Research Practice. *Qualitative Research*. 2(2), pp. 209-230.

Forbes (2017, August 25). Universities: Then and Now. Retrieved from: https://www.forbes.com/sites/ccap/2017/08/25/universities-then-and-now/#313a329f7c19.

Foubert, John D., Urbanski, Lauren A (2006). Effects of Involvement in Clubs and Organizations on the Psychosocial Development of First Year and Senior College Students. *NASPA Journal*, 43:1 (pp. 166-182).

Frederickson, G. M. (2002). *Racism: A Short History*. Princeton: Princeton University Press.

Freire, P. (2000). *Pedagogy of the Oppressed*. New York: Continuum.

Gallicano, T. (2013, September 1). An example of how to perform open coding, axial coding, and selective coding. Retrieved from https://prpost.wordpress.com/2013/07/22/an-example-of-how-to-perform-open-coding-axial-coding-and-selective-coding/.

Gauntlett, D. (2011, June 22). Making is Connecting: The Social Meaning of Connecting. Excerpt on Bourdieu and Social Capital. Retrieved from http://www.makingisconnecting.org/gauntlett2011-extract-sc.pdf.

Gay, G. (1994). Coming of age ethnically: Teaching young adolescents of colour. *Theory into Practice*. 33(3), pp. 149-155.

Garuk, B. (2017). Canada's Hidden Racism. Retrieved from: https://current.ecuad.ca/canadas-hidden-racism.

Geshekter, C. (2008, September 25). The effects of Proposition 209 on California: Higher Education, Public Employment and Contracting. Retrieved from https://www.nas.org/blogs/article/the_effects_of_proposition_209_on_california_higher_education_public_employ.

Gethers, S.D (2017). Representation Matters: The ways in which African American Faculty Support African American Students in Higher Education: A Doctoral Dissertation presented to the Faculty of the USC Rossier School of Education. Retrieved from: http://digitallibrary.usc.edu/cdm/ref/collection/p15799coll40/id/349654.

Gill, P, Stewart, K., Treasure, E., Chadwick, B. (2008). Methods of Data Collection in Qualitative Research: Interviews and Focus Groups. *British Dental Journal*. 204, pp. 291-295.

Glaude Jr, Eddie S. (2020, June 25). James Baldwin insisted we tell the truth about this country. The truth is, we've been here before. Retrieved from https://time.com/5859214/james-baldwin-racism/.

Glaser, B.G., and Strauss, A, L. (1967). *The Discovery of Grounded Theory: Strategies for Qualitative Research*. New York, Aldine Publishing.

Global News (2018, February 23). Dalhousie president responds after racist graffiti found at university. Retrieved from https://globalnews.ca/news/4044908/dalhousie-president-responds-after-racist-graffiti-found-at-university/.

Grolier Encyclopedia of Knowledge. (1991). *Frantz Fanon*. New York: Wiley.

Guiffrida, D.A. and Douthit, K.Z,. (2010). The Black Student Experience at Predominantly White Colleges: Implications for School and College Counselors. *Journal of Counseling & Development*, 88, 311-318.

Hacking, Ian (2002). *Historical Ontology*. Cambridge, Harvard University Press.

Hagedorn, L.S., Chi, W.Y.F., Cepeda, R.M., and McLain, M. (2007). An Investigation of Critical Mass: The Role of Lation Representation in the Success of Urban Community College Students. *Research in Higher Education*. 48(1), pp.73-91.

Harris, B.A. (2006). The Importance of Creating a "Sense of Community". *Journal of College Student Retention: Research, Theory & Practice*. 8(1), pp. 83-105).

Harvard Law Today. (2003, April 13). HLS to Celebrate 50 Years of Women Graduates. Retrieved from https://today.law.harvard.edu/hls-to-celebrate-50-years-of-women-graduates/.

Henry, A. (2016, November 14). Canadian Campuses suffer from a lack of racial inclusion. Retrieved from https://www.universityaffairs.ca/opinion/in-my-opinion/canadian-campuses-suffer-from-a-lack-of-racial-inclusion/.

Henry, F., Dua E., James, C.E., Kobayashi, A., Li, P., Ramos, H., & Smith, M.S. (2017). *The Equity Myth: Racialization and Indigeneity at Canadian Universities*. Vancouver: UBC Press.

Henry, F., and Tator, C. (2009). *Racism in the Canadian University: Demanding Social Justice, Inclusion, and Equity*. Toronto: University of Toronto Press.

Hiraldo, P. (2010). The Role of Critical Race Theory in Higher Education. *The Vermont Collection*, 31, 53-59.

Huffington Post. (2016, January 4). Students of color aren't getting the mental health help they need in college. Retrieved from https://www.huffingtonpost.ca/entry/students-of-color-mental-health_us_5697caa6e4b0ce49642373b1.

Inside Higher Education. (2016, November 16). Feeling Unsafe. Retrieved from https://www.insidehighered.com/news/2016/11/17/nsse-survey-finds-lack-support-unsafe-feelings-among-minority-students.

James, C.E., and Taylor, L. (2008). "Education will get you to the station": Marginalized Students' Experiences and Perceptions of Merit in Accessing University. *Canadian \ Journal of Education*. 31(3), pp. 567-590.

James, H. (2017, March 30). (Re)conciling: How universities can address Canada's colonial legacy. Retrieved from: https://www.utoronto.ca/news/reconciling-how-universities-can-address-canada-s-colonial-legacy.

Jones, Beau Fly. (1966). "James Baldwin: The Struggle for Identity". *The British Journal of Sociology*. 17(2), pp. 107-121.

Khan, M & Manderson, L. (1992). Focus Groups in Tropical Disease Research. *Health and Policy Planning*. 7(1), pp. 56-66.

Kincheloe, J.L. (2008). *Knowledge and Critical Pedagogy – An Introduction*. New York: Springer.

Kincheloe, J. L. (2005). Critical Constructivism Primer. New York, NY: P. Lang.

Knupfer, G. (1947). Portrait of the Underdog. *The Public Opinion Quarterly*. 11(1), pp. 103-114.

Koseff, A. (2020, March 10). California's affirmative action ban, Proposition 209, targeted for repeal. Retrieved from https://www.sfchronicle.com/politics/article/California-s-affirmative-action-ban-15121025.php.

Lincoln, Y.S., Guba, E.G. (1985). *Naturalistic Inquiry*. Newbury Park, CA: Sage Publications.

LinkedIn. (2019, January 30). Clarence J Mumford Centre. Retrieved from https://ca.linkedin.com/in/clarence-j-munford-centre-b1570014.

Maxwell, J. A. (2006). Literature reviews of, and for, educational research: A commentary on Boote and Beile's "Scholars before Researchers". *Educational Researcher*. 35, pp. 28-31.

Maxwell, J. A. (2005). *Qualitative Research Design: An Interactive Approach (2nd. Edition)*. Thousand Oaks, CA: SAGE Publications.

Maxwell, J. (2012). Conceptual Framework: What Do You Think Is Going On? *In Qualitative research design: an interactive approach*. (pp. 39-72). Thousand Oaks, CA: Sage Publications.

McCorkindale, D. (2018, April 30). Race and Racism at Canadian Universities. Retrieved from https://www.aaihs.org/race-and-racism-at-canadian-universities/.

McGill University (2019). Equity, Diversity, & Inclusion at McGill. Retrieved from https://www.mcgill.ca/equity/edi-research/internal-mcgill-resources.

Merriam, S.B. (2009). *Qualitative Research: A Guide to Design and Implementation*. San Francisco, Wiley & Sons.

Miles, M. B., & Huberman, A. M. (1994). Qualitative data analysis: An expanded sourcebook (2nd ed.) New York, Sage Publications.

Misawa, M. (2015). The color of the rainbow path: An examination of the intersection of racist and homophobic bullying in U.S higher education. *Canadian Journal of Educational Administration and Policy*. 173 (pp.93-112).

Morales, E. M. (2014). Intersectional Impact: Black Students and Race, Gender, and Class Microaggressions in Higher Education. *Race, Gender & Class*, 21: 3-4 (pp.4 8-66).

Morgan, D. L (1988). *Focus Groups as Qualitative Research*. London, Sage.

Museum of Jewish Montreal. (2018). Jewish Student Quota at McGill University. Retrieved from http://imjm.ca/location/1565.

Nelson, C. (2017, February 27). Modern Racism in Canada Has Deep Colonial Roots. Retrieved from: https://www.huffingtonpost.ca/charmaine-nelson/modern-racism-canada_b_14821958.html.

Newkirk II, V.R. (2017, October 6). The Language of White Supremacy. Retrieved from https://www.theatlantic.com/politics/archive/2017/10/the-language-of-white-supremacy/542148/.

New York Times (1965, March 7). The American Dream and the American Negro: Transcript of the Cambridge debate between William F. Buckley Jr. and James Baldwin. Retrieved from http://www.nytimes.com/images/blogs/papercuts/baldwin-and-buckley.pdf.

Nursey-Bray, P. (1980). Race and Nation: Ideology in the thought of Frantz Fanon. *Journal of Modern African Studies*. 18, pp. 135-142.

Omi, M. and Winant, H. (1986). *Racial formation in the United States: from the 1960s to the 1980s*. New York: Routledge & Kegan Paul.

Padilla-Diaz, M. (2015). Phenomenology in Educational Qualitative Research: Philosophy as Science or Philosophical Science? *International Journal of Educational Excellence*. 1, pp. 101-110.

Poon, O.A (2018). The Racial Mascot Speaks: A critical race discourse analysis of Asian Americans and Fisher vs. University of Texas. *The Review of Higher Education,* 42(1), pp. 235-262.

Price, J.H., and Murnan, J.Assistant. (2004). Researching Limitations and the Necessity of Reporting Them. *American Journal of Health Education*, 35(2), pp. 66-67.

Purdue Owl. (2020). Critical Race Theory (1970s – Present). Retrieved from: https://owl.purdue.edu/owl/subject_specific_writing/writing_in_literature/literary_theory_and_schools_of_criticism/critical_race_theory.html.

Quijano, A. (2000). Coloniality of Power, Eurocentrism, and Latin America. *Nepentla: Views from the South,* 1, pp. 533–580.

Quijano, A. (2007). “Coloniality and Modernity/Rationality.” *Cultural Studies*. 21, pp. 168-178.

Queen’s University. (2012, April 1). Student Mental Health and Wellness: Framework and Recommendations for a Comprehensive Strategy. Retrieved from http://www.queensu.ca/principal/sites/webpublish.queensu.ca.opvcwww/files/files/CMHFinalReport.pdf.

Reeves, R., Rodrigue, E., and Kneebone, E. (2016). Five Evils: Multidimensional Poverty and Race in America. The Brookings Institution. Retrieved from: https://www.brookings.edu/wpcontent/uploads/2016/06/reeveskneebonerodrigue_multidimensionalpoverty_fullpaper.pdf.

Ritskes, E. (2012, September 21). What is Decolonization and why does it matter? Retrieved from https://intercontinentalcry.org/what-is-decolonization-and-why-does-it-matter/.

Robert Wood Johnson Foundation. (2017, November 17). Qualitative Research Guidelines Project. Retrieved from http://www.qualres.org/HomeCrit-3518.html.

Robson, K., Ansief, P.,, Brown, R.S., and George, R. (2018). Underrepresented Students and the Transition to Postsecondary Education: Comparing Two Toronto Cohorts. *Canadian Journal of Higher Education*. 48(1), pp.39-59.

Rose, C., and Kincheloe, J. (2003). Art, Culture, & Education: Artful Teaching in a Fractured Landscape. New York: Peter Lang.

Rothbauer, P. (2008) "Triangulation." In Given, Lisa (Ed.), "The SAGE Encyclopedia of Qualitative Research Methods." *Sage Publications*. 56, pp. 892-894.

Schell, C. (1992). *The Value of the Case Study as a Research Strategy*. Manchester: Manchester Business School.

Shadish, W.R., Cook, T.D., (2002). *Experimental and Quasi-Experimental Designs for Generalized Casual Inference*. Boston: Houghton Mifflin Company.

Shoen, J.W. (2015, June 16). Why college costs are so high and rising. Retrieved from http://www.cnbc.com/2015/06/16/why-college-costs-are-so-high-and-rising.html.

Silverman, M. (2006). *Frantz Fanon's 'Black Skin, White Masks': New Interdisciplinary Essays*. Manchester University Press.

Smith, C. (2004). Tuition fee increases and the history of racial exclusion in Canadian legal education. Retrieved from http://www.ohrc.on.ca/en/book/export/html/8976.

Solorzano, D., Ceja, M., & Yosso, T. (2000). Critical Race Theory, Racial Microaggressions, and Campus Racial Climate: The Experiences of African American College Students. *Journal of Negro Education*. 69(1/2), pp. 60-73.

Stanford University (2019). Frantz Fanon - Encyclopedia of Philosophy. Retrieved from https://plato.stanford.edu/entries/frantz-fanon/.

State University (2020). College Extracurricular Activities – Impacts on Students, Types of Extracurricular Activities. Retrieved from https://education.stateuniversity.com/pages/1855/College-Extracurricular-Activities.html

Statistics Solutions (2019, February 4). What is Trustworthiness in Qualitative Research? Retrieved from: https://www.statisticssolutions.com/what-is-trustworthiness-in-qualitative-research/.

Stein, S. (2017). A Colonial history of the higher education present: rethinking land-grant institutions through processes of accumulation and relations of conquest. *Critical Studies in Educaiton*. 61(2), pp. 212-228.

Stein, S., and Andreotti, V.D.O (2016). Decolonization and Higher Education. In M. Peters (Ed.), Encyclopedia of educational philosophy and theory. Singapore: Springer Science + Business Media.

Steele, C.M, and Aronson, J. (1995). Stereotype Threat and the Intellectual Test Performance of African Americans. *Journal of Personality and Social Psychology*. 69(5), pp. 797-811.

Strauss, A.L., and Corbin, J.M,. (1990). *Basics of qualitative research: grounded theory procedures and techniques*. New York: Sage Publications.

Sugarman, J. (2009). *The Wiley handbook of theoretical and philosophical psychology: methods, approaches, and new directions for social sciences*. London: Wiley Blackwell.

Swilto, J.G.A.E (2002). Modern Day Colonialism – Canada's Continuing Attempts to Conquer Aboriginal Peoples. *International Journal of Minority and Group Rights*. 9, pp. 103-141.

Tervalon, M and Murray-Garcia, J. (1998). Cultural Humility versus Cultural Competence: A Critical Distinction in defining physician training outcomes in multicultural education. *Journal of Health Care for the Poor and Underserved*, 9, pp. 117-125.

Tewell, E. (2019). Reframing Reference for Marginalized Students: A Participatory Visual Study. *Reference & User Services Quarterly*. 58(3), pp. 162-176.

The Gateway Online. (2017, November 1). "It's ok to be white" posters, offensive pumpkin found on campus. Retrieved from https://www.thegatewayonline.ca/2017/11/posters-offensive-pumpkin/.

Tuck, E. and Yang, W. (2012). Decolonization is not a Metaphor. *Decolonization: Indigeneity, Education & Society*, 1, pp. 1-40.

United Nations. (1960, December 14). Declaration on the Granting on Independence to Colonial Countries and Peoples. Retrieved from https://www.un.org/en/decolonization/declaration.shtml.

Unity and Struggle (2015, April 13). Fanon and the Theory of Race. Retrieved from http://www.unityandstruggle.org/2015/04/fanon-and-the-theory-of-race/.

Universities Canada. (2017). Action Plan on Equity, Diversity, and Inclusion. Retrieved from https://www.univcan.ca/priorities/action-plan-equity-diversity-inclusion/.

University Affairs. (2018, May 2). Navigating Racism: Black graduate students need support. Retrieved from https://www.universityaffairs.ca/opinion/in-my-opinion/navigating-racism-black-graduate-students-need-support/.

University of Alberta. (2017, June 14). Community-University Partnership. Retrieved from https://www. ualberta.ca/faculties-and-programs/centresinstitutes/community-university-partnership.

University of Alberta. (2017, June 14). For the Public Good: Institutional Strategic Plan. Retrieved from https://www.ualberta.ca/strategic-plan.

University of Alberta. (2009, October 11). University of Alberta Mandate. Retrieved from http://advancededucation.alberta.ca/media/277211/ualberta.pdf.

University of Alberta (2020). Indigenous Initiatives. Retrieved from https://www.ualberta.ca/provost/our-initiatives/indigenous-initiatives/index.html

University of Alberta. (2019, January 11). University of Alberta EDI Strategic Plan. Retrieved from https://www.ualberta.ca/equity-diversity-inclusivity/about/strategic-plan-for-edi/index.html.

University of Alberta. (2020). University of Alberta Scholarships & Awards. Retrieved from https://www.ualberta.ca/registrar/scholarships-awards-financial-support/index.html.

University of Alberta Graduate Students' Association (2019). University of Alberta Graduate Students' Association Board Strategic Work Plan. Retrieved from https://www.ualberta.ca/graduate-students-association/about/board-strategic-work-plan.

University of Alberta Students' Union (2019). University of Alberta Students' Union Strategic Plan. Retrieved from https://www.su.ualberta.ca/about/strategicplan/.

University of Alberta Students' Union (2020). University of Alberta Students' Union Awards. Retrieved from https://www.su.ualberta.ca/services/awards/.

University of Alberta Students' Union (2020). History – The Landing. Retrieved from https://su.ualberta.ca/services/thelanding/history/.

University of British Columbia. (2017, May 17). Community Engagement. Retrieved from http://communityengagement.ubc.ca/.

University of British Columbia Press (2018). The Equity Myth: Racialization and Indigeneity at Canadian Universities: Summary. Retrieved from https://www.ubcpress.ca/the-equity-myth.

University of California at Los Angeles, School of Public Affairs. (2016, December12). What is Critical Race Theory? Retrieved from https://spacrs.wordpress.com/what-is-critical-race-theory/.

University of Connecticut. (2016, August 26). Ethics and Informed Consent. Retrieved from https://researchbasics.education.uconn.edu/ethics-and-informed-consent/#.

University of Minnesota. (2016, March 16). University Plan, Performance, and Accountability Report. Retrieved from http://www.academic.umn.edu/accountability/.

University of Guelph. (2016, February 15). Supporting the Needs of Black Students at the University of Guelph. Retrieved from https://studentlife.uoguelph.ca/sites/uoguelph.ca.studentlife/files/public/Supporting%20the%20Needs%20of%20Black%20Students%20at%20the%20University%20of%20Guelph%20-%20Report%20of%20Findings.pdf.

University of Oregon. (2015, April 24). Confession of Cecil Rhodes - 1877. Retrieved from https://pages.uoregon.edu/kimball/Rhodes-Confession.htm.

University of Southern California, School of Public Affairs. (2019, January 27). What is Critical Race Theory? Retrieved from https://spacrs.wordpress.com/what-is-critical-race-theory/.

University of Toronto. (2015, July 17). Performance Indicators for Governance. Retrieved from https://www.utoronto.ca/sites/default/files/PI2015_full.pdf.

University of Toronto. (2017, July 17). Reports and Accountability. Retrieved from https://www.utoronto.ca/about-u-of-t/reports-and-accountability.

Versaevel, L. N. (2014, August 16). Canadian Post-Secondary Students, Stress, and Academic Performance – A Socio-Ecological Approach. Electronic Thesis and Dissertation Repository. Retrieved from http://ir.lib.uwo.ca/cgi/viewcontent.cgi?article=4054&context=etd.

Vice News (2019, January 21). “Doug Ford’s Tuition Plan Is an Attack of Students, Protestors

Say". Retrieved from https://www.vice.com/en_ca/article/7xnppb/doug-fords-tuition-plan-is-an-attack-on-students-protesters-say.

Villet, C. (2011). Hegel and Fanon on the Question of Mutual Recognition: A Comparative Analysis. *Journal of Pan African Studies*, 4(7). pp.39-51.

Walden University (2020). Conceptual & theoretical frameworks overview. Retrieved from https://academicguides.waldenu.edu/library/conceptualframework.

Warren, R. P (1965). *Who Speaks for the Negro?*. Yale University Press: New Haven.

Weiner, L (2006). Challenging Deficit Thinking. *Educational Leadership: Journal of the Department of Supervision and Curriculum Development,* 64(1), pp.42-45. Retrieved from http://www.ascd.org/ASCD/pdf/journals/ed_lead/el200609_weiner.pdf.

Yellowhead Institute (2020). Land Back: A Yellowhead Institution Red Paper. Retrieved from https://redpaper.yellowheadinstitute.org/.

Zamani-Gallaher, E. (2010). *The State of the African American Male (Courageous Conversations)*. East Lansing: Michigan State University Press.

Appendix A – Participant Recruitment

Recruitment Poster

Department of *Educational Policy Studies*
University of Alberta

PARTICIPANTS NEEDED FOR
RESEARCH IN THE RACIALLY MARGINALIZED STUDENT EXPERIENCE

We are looking for volunteers to take part in a study of
the racially marginalized student experiences as a university student.
As a participant in this study, you would be asked to participate in an anonymous confidential individual interview.
Your participation would involve one session,
which is approximately two hours of total time commitment.
For more information about this study,
please contact:

Josh Connauton
at
Email: *joshuha@ualberta.ca*
This study has been reviewed by and received ethics clearance through a University of Alberta Research Ethics Committee. Study Identifier: Pro00081646

Recruitment Email

Hello,

My name is Joshuha Connauton and I am a Masters student working under the supervisions of Dr. Jorge Sousa in the in the Department of Educational Policy Studies at the University of Alberta. I am contacting you because you recently provided your name and contact details through (**name of Informant**) or (**email address**) and indicated you would be interested in being contacted about this study as a potential participant.

To briefly refresh you about the purpose of this study, the study aims to contribute to scholarship and research on creating a more equitable university experience for all students. Racially marginalized students, as in society in general, are subject to racism through a variety of ways.

This impacts their experience in university, and affects their academic, mental, and physical health, as the current scholarship shows. This study aims for the academy to better understand the racially marginalized student experience in order to better inform changes to university services and culture in order to better support and encourage the success of all students. Your study participation will be participation in an anonymous individual interview, that will take place on the University of Alberta campus. The interview will be recorded and be transcribed. The interview will be anonymous in that your identity will not be tied to your answers, but it will not be confidential.

This means that what you contribute to the study through the interview will be published and used as data in the published thesis. The interview participation will take no more than an hour and a half.

The plan for this study has been reviewed by a Research Ethics Board at the University of Alberta. If you have questions about your rights or how research should be conducted, you can call (780) 492-2615. This office is independent of the researchers.

The following time slots are available to participate in this study.

(List of available times)

If you are interested in participating, please contact me at joshuha@ualberta.ca and list your top three choices for when you would like to participate from the list above. I will then send a confirmation email indicating that you have been signed up for one of those times. and provide you with further information concerning the location of the interview. If you have to cancel or reschedule, please email me at joshuha@ualberta.ca.
Sincerely,

Joshuha Connauton
M.Ed Student
Department of Educational Policy Studies, University of Alberta

Informed Consent

INFORMATION LETTER and CONSENT FORM

Study Title: Decolonizing the University: Perspectives of Racially Marginalized Students at the University of Alberta. Pro00081646.

Research Investigator:
Joshuha Connauton
7-104 Education North
University of Alberta
Edmonton, AB, T6G 2G5

Supervisor:
Dr. Jorge Sousa
5-01 Education North
University of Alberta
Edmonton, AB, T6G 2G5

joshuha@ualberta.ca Sousa@ualberta.ca
780-492-4905

Background

You are being asked to consent to your participation in this research project based off your interest and meeting the appropriate criteria for participation. You are being contacted based off you are providing the study with your contact information and interest in participation in this study. The study focuses on the racially marginalized student experience on university campuses. The reason for this study is not only to understand the racially-marginalized student experience, but to also be able to set a foundation to begin to set up better supports on university campuses for racially-marginalized students as well as to begin making the university campus a more welcoming place for these students. This study will provide data to be included in the master's thesis project for Joshuha Connauton, a current M.Ed student within the department of Educational Policy Studies at the University of Alberta.

Purpose

The purpose of this study is to contribute to scholarship and research on creating a more equitable university experience for all students. Racially marginalized students, as in society in general, are subject to racism through a variety of ways. This impacts their experience in university, and affects their academic, mental, and physical health, as the current scholarship shows. This study aims for the academy to better understand the racially marginalized student experience in order to better inform changes to university services and culture in order to better support and encourage the success of all students.

Study Procedures

Your study participation will be participation in an anonymous individual interview, that will take place on the University of Alberta campus. The interview will be recorded and be transcribed. The interview will be anonymous in that your identity will not be tied to your answers, but it will not be confidential. This means that what you contribute to the study through the interview will be published and used as data in the published thesis. The interview participation will take no more than an hour and a half.

Benefits

You will not benefit directly from participating in this study. We hope that the information we get from doing this study will help us better understand the racially marginalized student experience in university to be able to begin creating a more equitable student experience.

Risk

There may be risks to being in this study that are not known. If we learn anything during the research that may affect your willingness to continue being in the study, we will inform you immediately.

Voluntary Participation

You are under no obligation to participate in this study. The participation is completely voluntary.
As a participant, you can opt out of your participation at any point until your individual interview has taken place, then we cannot pull your data from the study. If you decide to withdraw from the study at any point during the individual interview up until completion, that will be accepted. You will not be penalized in any way if you choose to withdraw. If you choose to withdraw your participation, your data will be destroyed by having the audio recording and any paper notes deleted/shredded. Any contact information we have of yours will be deleted. To withdraw from the study, please contact Joshuha at joshuha@ualberta.ca or 780-932-8175 to indicate that you wish to withdraw your participation.

Confidentiality & Anonymity
Data from this study will be used in a research thesis, and potentially in future articles/posters/academic presentations. As mentioned above, the data will remain anonymous in that the data you provide will not be linked back to you, but it will not be confidential in that we will be using it to inform a research thesis and potentially other academic endeavors. Only myself and my supervisor, Dr. Jorge Sousa, will have access to the full data. Data will be kept in a secure area (a locked cabinet in my office for paper documents, and an encrypted hard drive for digital files) for a minimum of 1 year following completion of this research project. When it is destroyed following this time period, it will be done in a way that ensures privacy and confidentiality. Participants can receive a copy of the research findings if they are interested in doing so by contacting Joshuha.

Further Information
If you have any further questions, or concerns, please contact Joshuha Connauton at joshuha@ualberta.ca or 780-932-8175 or XXX at XXX XXX XXXX.

The plan for this study has been reviewed by a Research Ethics Board at the University of Alberta. If you have questions about your rights or how research should be conducted, you can call (780) 492-2615. This office is independent of the researchers.

Consent Statement

I have read this form and the research study has been explained to me. I have been given the opportunity to ask questions and my questions have been answered. If I have additional questions, I have been told whom to contact. I agree to participate in the research study described above and will receive a copy of this consent form. I will receive a copy of this consent form after I sign it.

_____ _____
Participant's Name (printed) and Signature Date

_____ _____

Name (printed) and Signature of Person Obtaining Consent Date

REMO Ethics Approval

Notification of Approval

Date:	July 24, 2019	
Study ID:	Pro00081646	
Principal Investigator:	Joshuha Connauton	
Study Supervisor:	Jorge Sousa	
Study Title:	Decolonizing The University	
Approval Expiry Date:	Wednesday, July 22, 2020	
Approved Consent Form:	Approval Date 7/24/2019 7/24/2019	Approved Document Informed Consent - Focus Group Informed Consent (1).doc

Any proposed changes to the study must be submitted to the REB for approval prior to implementation.

Thank you for submitting the above study to the Research Ethics Board 1. Your application has received a delegated review and been approved on behalf of the committee.

A renewal report must be submitted next year prior to the expiry of this approval if your study still requires ethics approval. If you do not renew on or before the renewal expiry date, you will have to re-submit an ethics application.

Approval by the Research Ethics Board does not encompass authorization to access the staff, students, facilities or resources of local institutions for the purposes of the research.

Sincerely,

Anne Malena, PhD.
Chair, Research Ethics Board 1

Note: This correspondence includes an electronic signature (validation and approval via an online system).

Appendix B – Data Collection

Sample Individual Interview:

Participant:

Date/Time:

Interviewer:

Intro:

Individual Interview Questions

Thank you for coming in today! As has been previously discussed, this is an individual interview participation within my Masters' Thesis study focusing on the experiences of racially marginalized students on Canadian university campuses. This interview will take between 45min-1 hour in length. There are a variety of questions asking about your experience thus far here at the University of Alberta. These questions have the potential to have you relive traumatic experiences in your life. If you have to leave the room and take a break, or do whatever you need to do, absolutely please do so. You can feel free to withdraw from the study during this interview, or after up until the point that I have transcribed your interview transcript. Your participation in this interview will remain anonymous, but not confidential. This means that I will be publishing your answers and using them as part of my thesis, however they will not be attached to you or your name in anyway. Before we get started, do you have any further questions that have not yet been answered?

1. 1) State your first name, and last initial
2. 2) State your program and year in that program
3. 3) State your hometown (defined as where you have lived the majority of your life)

Part 1: Being Racially Marginalized in University:

1) Tell me about your experience with microaggressions on the UAlberta campus?

Follow-Up Questions:

- - In classrooms? From Professors?
- - From administrative staff (i.e academic advisors)?
- - From classmates? Students in general?

2. 2) Has this experience differed from year to year? What has made it different/not different as you move through your university career?
3. 3) When you first began university, how did you understand racism? How do you understand it now?
4. 4) Have your experiences with racism differed between high school and university? How so? How not?

Part 2: Support in University:

1. 1) Have you accessed supports here at the University? Which supports?
2. 2) How have your experiences been with accessing these services?
3. 3) Have you ever attempted to access support on campus for experiencing racism? Why or why not? If you have, how was that experience?
4. 4) From your own experience, or drawing on others that you know of, do you think the university offers adequate support for racially marginalized students to combat racism and oppression on campus? Why or why not?

Participant Descriptors

Participants	**Sam**	**Arthur**	**Kelly**	**Nicole**	**Grace**
Year	**3rd**	**3rd**	**3rd**	**3rd**	**3rd**
Program	**Business**	**Sciences**	**Sciences**	**Sciences**	**Sciences**
Self-Identification	**Newcomer to Canada**	**Born & raised in Edmonton**	**Born & Raised in Edmonton**	**Immigrant to Canada – Has been here since they were an early-teenager**	**Born & raised in Alberta, not in Edmonton.**

Appendix C – Individual Interview Coding

Themes, Codes & Definitions

Themes:

***Racism in University*[11]:**

This theme encompasses broadly, the experiences of racially marginalized students in higher education. This theme serves to understand and ask questions around the intricacies of how racially marginalized students experience racism within higher education. This theme was developed based on the core inspiration for this study, questions asked during individual interviews, and the coding process of said interviews.

While going through the interview, transcription, and coding process, every participant had identified two things: 1) That they had not experienced explicit racism on the University of Alberta campus, and 2) They all had experienced implicit racism in one way or another. By including racially marginalized students as my principle demographic, discussing the experiences, impact, and outcome of racism experienced in university, is key to answering my research questions, posed at the beginning of this study.

Conceptual Framework: This theme connects directly to my conceptual framework through Critical Race Theory, and its connection with Fanon, Baldwin, and Quijano. Broadly speaking, "Racism in University" directly correlates with Critical Race Theory, in understanding how racism, colonialism, and oppression operates today, within an individual and societal context. Reflecting on the ideas of Fanon and Baldwin, and the "self" and self-efficacy, within this code, we hear about the experiences and the effects of over and covert forms of racism that participants have experienced at university. We also begin to understand within this code, how racialized people within the university context, can begin to move past, and as Fanon discusses in *Black Skin, White Mask*, the importance of understanding the socialization of racism and colonialism, to move past, and begin to decolonize a space.

Further themes that are included within this code include systemic & institutional racism, colonialism, oppression, explicit and implicit racist experiences, microaggressions, and conscious or unconscious racist experiences.

Codes within this theme: experience during university, services on campus, creating space on campus.

Student Success in University:

[11] Italics are used to denote the specific titles of themes and codes within data analysis

This theme encompasses how students achieve (or not achieve) success within higher education. This code serves to understand and ask questions around the diverse ways that racially marginalized students achieve success in university. This definition of success is holistic and is not confined to just academic success. Due to my student services background, student success encompasses both academic, and non-academic success. This includes self-identified success around mental, physical, and emotional well-being, in addition to academic success.

While going through the interview, transcription, and coding process, every participant had identified three things: 1) That while reflecting on their university career, things had "gotten better over time", and they had begun to achieve both academic and non-academic success in university, and 2) Their own ways and strategies of achieving student success, while always including a definition of what it meant to them to have a community of support, and 3) how this interacted with their notions of self, and self-efficacy within university.

Further Themes that are included within this code include community building, interactions with one's cultural community, notions of "self", self-efficacy, identity, services accessed on campus, loneliness, and institutional and non-institutional support.

Codes within this theme: (reflecting on) experience in university, creating space on campus, services on campus and community on/off campus.

Decolonizing the University - How can we move forward?

This theme encompasses how institutionally, the university can move forward, and begin to further decolonize itself, to create space for, and increase success for racially marginalized students.

This code serves to understand and ask questions around the complex concept of decolonization and using the experiences and suggestions of racially marginalized students, begin to identify a starting point for where the institution can begin to decolonize. This theme overlaps very closely with the document analysis portion of my data collection, in the review of the University of Alberta's EDI Strategic Plan released in January of 2019. As well, this code also is directly related to one of my two research questions, in that how the university can begin to decolonize itself.

While going through the interview, transcription, and coding process, every participant had identified two things: 1) That the university still has a lot of work to do in order to decolonize itself, and making the space inclusive of racially marginalized students and 2) Based on their own experiences, improvements that could be made to address their concerns raised throughout their individual interview.

Conceptual Framework: This theme can be connected to my conceptual framework through the concept of historical ontology, and understanding the importance of lived experience, and how they have an influence on our sense of knowing and being. Interconnected with my other theme,

we see that both Fanon and Quijano provide frameworks for understanding how lived experiences, influence our sense of knowing, and being. Furthermore, Quijano's Coloniality of Power framework, allows us to understand and connect how racist, and colonial experiences influence our ideas of self, and knowledge, and inevitably contribute to continued colonialism in the 21st century. Furthermore, Foucault noted the importance of exposing the limits in which we are constituted as subjects and using history to confront them and believed critique might make way for new possibilities of thinking and being. Within Historical Ontology, we see the importance of understanding our lived experiences, to understand why things are the way they are, and once we are able to understand where we find ourselves currently, we can begin to move forward, and understand in what ways we can effectively begin to decolonize spaces, and in this case, the university.

Further Themes that are included within this code include improving access to services, identity, seeing one's self in the services they are accessing, institutional and non-institutional community support, accessibility.

Codes within this theme: (reflecting on) experience in university, creating space on campus, services on campus and community on/off campus, "people who look like me".

***Supporting Student Success*:**

This theme encompasses broadly, the attempts of both institutional, and non-institutional bodies at the University of Alberta, to make policy changes that ideally, will "trickle down" from senior administration, to front line workers and students, will improve the experiences of racially marginalized students on campus.

This code serves to understand and ask questions around how the University of Alberta plans to move forward, and begin decolonization of the campus, and enact changes and policies that will directly benefit racially marginalized students and help to create a positive experience for them on campus. While going through the document review, and coding process, the documents analyzed had identified two things: 1) That institutionally, there is a recognition that changes need to happen in order to begin the process of decolonization and creating a welcoming campus for racially marginalized students, and 2) The impact of these policies on students, is unclear.

Conceptual Framework: This theme, connects back to my conceptual framework through both historical ontology, and critical race theory. Specifically, we see this theme help to make sense of how we can move forward and understand the decolonization of the institution, through the understanding of lived experiences, and how racism and colonialism continue to manifest themselves to this day. through this understanding, tying back to the concepts of Fanon, Baldwin, and Foucault around the importance of self and self-efficacy in spaces, furthermore serves to support decolonization efforts in understanding the importance of understanding the lived experiences of people, and in this case students, to be able to decolonize their experience in university.

Further Themes that are included within this code include institutional and non-institutional policy,

Equity, Diversity, and Inclusion, Research, Teaching, and Public Service, Students (Research Trainees), and Student Life and Accountability, intersectionality, student voice.

Codes within this theme: Student Association Policy, Institutional Policy, and Student Awards Policy.

Supporting the Institution:

This theme encompasses how institutionally, policy aims to support the growth and progress of the institution that in term, will help to make campus a more inclusive and positive environment for racially marginalized students, staff, and faculty. This code serves to understand and ask questions around how not only the institution of the University of Alberta focuses on supporting its racially marginalized students, but also its racially marginalized faculty, staff, and research to help the progression of not only the UAlberta community, but the broader community as well.

While going through the document review, and coding process, the documents analyzed had identified two things: 1) That institutionally, there are many communities and groups needed attention from the institution. This includes not only racially marginalized students, but staff and faculty as well, and 2) The priorities of the institution remain unclear and muddled within bureaucracy.

Conceptual Framework: This theme, connects back to my conceptual framework through both historical ontology, and critical race theory. Specifically, we see this theme help to make sense of how we can move forward and understand the decolonization of the institution, through the understanding of lived experiences, and how racism and colonialism continue to manifest themselves to this day. through this understanding, tying back to the concepts of Fanon, Baldwin, and Foucault around the importance of self and self-efficacy in spaces, furthermore serves to support decolonization efforts in understanding the importance of understanding the lived experiences of people, and use that as the catalyst of change and to be able to decolonize their experience in university.

Further Themes that are included within this code include Climate, Workforce (Faculty and Staff), Research, Teaching, and Public Service, Vision and Leadership, intersectionality, and accountability.

Codes within this theme: Student Association Policy, Institutional Policy, and Student Awards Policy.

Code Definitions

Experience During University	Community on/off Campus	Creating Space on Campus	Services on Campus	"People Who look like me"	High Level Policy
This code refers to anything that can be described as an experience within university. This code aims to provide clarity and classification to the experiences of racially marginalized students in university, and was developed in relation to the above themes Experience during university can refer, but is not limited to to experience descriptors, experiences of racism, colonialism,and oppression, accessing services on campus, and experiences inside, and outside of the university class.	This code refers to what, how, and why participants created, and fostered different communities both on and off campus. This code aims to provide clarity on the communities built on and off campus by racially marginalized students to act as a support network, during their time as an undergraduate student. Communities on/off campus include physical and nonphysical communities, and communities based around cultural and non-cultural similarities.	This code refers to how racially marginalized students go about creating space on campus for themselves. This code aims to highlight this experience for these students, and to highlight their attitudes on self efficacy, identity, and where they see themselves in the university space. Creating Space on Campus includes physical and theoretical space, ideas of the "self", internal and external attitudes of space,	This code refers to how, why, and what services on campus racially marginalized students access. This code aims to show similarities and differences in how racially marginalized students access specific services, as well as highlighting why or why not they choose to use specific services on campus. Services on Campus, includes both formal and informal services, institutional and non-institutional services, and	This code refers to the importance of seeing people that look like yourself plays on your idea of identity and place within university. This code aims to show the importance that participants identified in being able to identify with people in power in university, and how that positively influences their experience in the university space. "People who look like me" includes self identity, self efficacy, belonging and loneliness on campus,as	This code refers to any piece of policy analyzed that comes from the institution of the University of Alberta. This code aims to represent the current policy coming from the institution, surrounding decolonizatio n, and supporting racially marginalized students on campus. Institutional Policy can refer to any of the points from the EDI Strategic Policy of the University of Alberta, or any other official policy document from the University of Alberta

		identity, and self efficacy.	both internal and external reasonings for accessing or not accessing services.	well as ideas of power, and connection to the university space.	Senior Administration.

Examples of Coding

Individual Quotes	Code	Themes	Interview
"Overwhelmed"	Experience during university	Student Success in University	1
"Because she could not understand my accent….and was very frustrated"	Experience during university	Racism in University	1
"Eventually I became frustrated…..by that point i was like, whatever, like move on from it"	Experience during university	Racism in University	1
"Challenging"	Experience during university	Student Success in University	1
"From my background, and my culture, it has influenced my understanding of certain topics and people are not always understanding to different points of view"	Community on/off campus	Student Success in University	1
"There was one experience I had in an economics class, and to explain a theory, the professor started pointing around the class at different students saying "Ok, so we have a rich guy over here, and a poor guy over here", and when they said "poor guy", they pointed at me. Then he	Experience during university	Racism in University	1

asked me “where are you from”, and I said the Philippines, to which he responded, “Oh yeah, that is definitely poor”.”			