

Anti-racism Environmental Policy Scan

Ministerial Policies and Commitments

Volume 1



Canadian Teachers' Federation
Fédération canadienne des enseignantes et des enseignants

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Canadian Teachers' Federation

2490 Don Reid Drive, Ottawa, ON K1H 1E1

www.ctf-fce.ca

Further information about the CTF/FCE's research is available from Dr. Pamela Rogers;

research_recherche@ctf-fce.ca.

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CTF/FCE Anti-racism Environmental Policy Scan: Volume 1, Ministerial Policies and Commitments

Introduction

The CTF/FCE is committed to advocating and advancing its three foundational pillars: strengthening labour rights and unionization, ensuring adequate funding and resourcing for public education, and increasing action for social justice. These three advocacy pillars underpin the work of the CTF/FCE, which is supported and guided by its 18 Member and Associate Organizations. The social justice advocacy pillar includes working to advance Indigenous education; gender and 2SLGBTQ+ rights, equity, and equality; and has expanded to increase its commitments to anti-racist education and practices in teacher organizations and at all levels of public education in Canada. To continue building the pillar of social justice, delegates at the 2020 Annual General Meeting passed the following resolution:

"THAT the CTF/FCE reaffirms its commitment to addressing issues of discrimination, oppression, and racism by developing a plan of advocacy and research, for approval by its Board, that considers its own internal policies and practices, and supports Member Organizations in their effort to eliminate systemic racism, oppression and discrimination in education systems and society as a whole."

As part of the research aspect of this resolution, starting in September 2020, the CTF/FCE Research and Professional Learning team undertook an extensive document analysis project to understand the scope of anti-racist policy commitments across Canada.

Project Overview

This research project involved a pan-Canadian environmental scan of policies and procedures at the Ministerial and board levels, and between September 2020 and April 2021, over 500 policy documents were collected. The current report, Volume 1, includes our analysis of anti-racist policy commitments in Ministry-level policy documents across Canada. Further reports will include an analysis of board and district-level policies and procedures (Volume 2).

The current environmental scan report is subdivided into four sections. The first section includes a discussion of the current context, a brief overview of education policy, and the need for anti-racist work. This is followed by an executive summary, which includes a list of main findings, policy exemplars, and recommendations for future policy development. The second section includes research methods, scholarly and grey literatures related to anti-racist policy development, and a conceptual framing of anti-racism developed from the work of Dr. Ibram X. Kendi.

The third section is broken down by province/territory, and provides a detailed analysis of the policy commitments to anti-racism in each respective area. In this analysis, we comment on the



policy context in each jurisdiction, the scope of the policies included, where and how commitments to anti-racism appear in the included policy documents, as well as how commitments to anti-racism are expressed in approaches to education, the teaching profession, and learning environment.

Lastly, this report includes appendices with a word bank and full official document list from each province/territory. The word bank is comprised of a selection of important definitions for terms found across policy documents. The difference in definitions over time, and across provinces/territories shows the scope of language usage, and the importance of clearly defining race, racism, and equity-related discourses in official documents.

Context: Situating Policy, Commitments, and Anti-racism

In advance of meetings between the federal government and provincial/territorial ministers in November 2020, the CTF/FCE released a statement on anti-racism education, specifically asking for increased commitments in multiple areas and layers of public education:

"All Provinces and Territories must commit to developing robust education policies dedicated to anti-racist practices, including, but not limited to: targeting hiring practices for Black, Indigenous, and teachers of colour, professional development across all education stakeholders, including teachers, administrators, board, and Ministry level personnel, and K-12 curriculum development, with accountability mechanisms to ensure policy enactment in practice."

The request for increased policy commitments comes from consistent calls from racialized communities, which have been supported by critical research and literature on race and racism in public education, and is made all the more pressing by the continued realities of racism and racialized violence in schools and school systems across the country. It is a request to foreground anti-racism in education.

Anti-racism is the process of responding to racism in all its forms. It is not a state of being, but an active engagement towards transformative practices and approaches that work for racial equity, while continuing to support human rights.

Policy has been one particularly important area for anti-racism advocacy in publicly funded public education. In this report, we focus on the policy context of anti-racist commitments at the provincial/territorial level across Canada. The British Columbia Ministry of Education and Training, *Diversity in BC Schools: A Framework* policy document explains the significance of policy stating:

"...policies and procedures establish clear expectations for all members of the school community by encouraging appropriate action and providing a basis for sanctions in response to inappropriate action. They encourage pro-active and preventative endeavour as well as remedial and restorative



approaches. To be effective, policies and procedures must be regularly reviewed, communicated and implemented.”²

Policies therefore have dual processes of providing statements to define and support actions, as well as outline undesirable actions and effects. When these dual processes are linked with racism, these processes become about providing statements on race, racism, and anti-racism as well as defining specific actions to *support* anti-racism and *against* racism. Importantly, focusing on education policy means a lot of work at the school and community level that may inform, support, and operationalize commitments to anti-racism in public schooling is not included in this report. This is by no means to side-line or minimize the value and critical importance of advocacy and activist groups in their work to push for change, but using an environmental scan, the report shows how far anti-racist policy has come, in some cases, has disappeared, and where it needs to improve.

In this report, we define *policy* as official documentation with actionable directives that inform the teaching profession, the approach to education in the province/territory, and the learning environment in schools. Secondly, we understand policy to be a space for powerful change, and a process that is not neutral, but is imbued with meaning. Similar to Eva Bendix Petersen’s understanding of policy as a “world-making act,” creating policy is a value-laden undertaking; one that “has implications for what actions, sentiments, bodies, material arrangements” will be included, and which priorities, communities, and peoples’ needs are excluded.³ The development of anti-racist policy in education, then, is a process that includes undoing and bringing to light systemic racism, and the negotiation of multiple layers of meaning, values, histories, and commitments that need action. In other words, policy can create the conditions for anti-racist action, but this process needs to be understood as a “living,” iterative, ongoing process for change.



Executive Summary

The following sections outline the main findings from the pan-Canadian environmental policy scan, historical trends, and recommendations for future anti-racist policy work. The main findings include an analysis of commitment language in policy, accountability and implementation, and the framing of anti-racism in policy documents.

Main Findings

- Overall, there are few targeted policies that use directive language for racial equity. The most substantial policy development for racial equity, across Canada, was completed in the 1990's.
- There is a lack of sustained or consistent commitment to anti-racism in educational policies at the Ministry-level. Progressive policy language from earlier decades changed over time, and became more concerned with individual acts of bullying, instead of systemic, historical issues of racism in education systems and society in general.
- Anti-racism appears most often in two ways in policy documents: as connected to practices of diversity, and equity and inclusion, and/or in conversations of anti-bullying and anti-discrimination.
- When racism is discussed in policy, it is most associated with interpersonal violence (e.g., bullying, harassment, intimidation, hate speech), and not as a systemic or institutional issue.
- Policy commitments to support racial equity were most often connected to Indigenous students.

Commitment Language

- Ministry policy documents show the strongest commitment language to the *ideal* of racial equity, yet lack the structure and accountability actionable for follow-through.
- Commitments to anti-racism appear most strongly when connected to protective grounds in the *Canadian Charter of Rights and Freedoms* as well as provincial/territorial *Human Rights Codes/Acts*.
- Commitment language is largely without direct accountability measures – it is framed most often as compliance to Human Rights legislation or a statement of principles against racism and inequity, without steps to take to ensure its full implementation.
- Language in the Ministry-level policy documents is largely what Sara Ahmed⁴ calls, "non-performative" and often uses more general commentary instead of directly calling out racism to discuss racialized identity and difference. Examples of this include talking about diversity, multiculturalism, ethnicity, ethno-culturalism, ethnic background, or cultural heritage, instead of race and racism, without any real commitment for change.



Accountability and Implementation

- In most provinces and territories anti-racist practices are the responsibility of school boards or school divisions.
- Anti-racism appears most often as a statement or ideal in Ministry policy documents, but without specific accountability or frameworks for robust implementation. There are isolated instances of robust anti-racism policies across the country; these policies are not the norm and vary significantly.
- There is a lack of sustained or consistent commitment to anti-racism in educational policies at the Ministry level.

Anti-racism as Equity, Diversity, and Anti-bullying

There are three main ways anti-racism is communicated in provincial and territorial educational policies:

| Equity and Inclusion | Respect for Diversity | Anti-bullying |
|--|--|--|
| <ul style="list-style-type: none">• Measured predominantly by academic success• Practices focus on removal of barriers to academic success• Racism is a barrier to equitable access and outcomes | <ul style="list-style-type: none">• Individual focus instead of collective, systemic focus• Practicing tolerance and acceptance of individual differences• Racism understood as a lack of tolerance and acceptance of individual differences• No engagement with structures of power, instead seeking to include "others" who are "diverse" | <ul style="list-style-type: none">• Moves away from systemic aspects and effects of racism to the individual level• Student-centered, limits understanding racism to the learning environment and the teaching profession to fix• Racism is focused on interpersonal relationships |

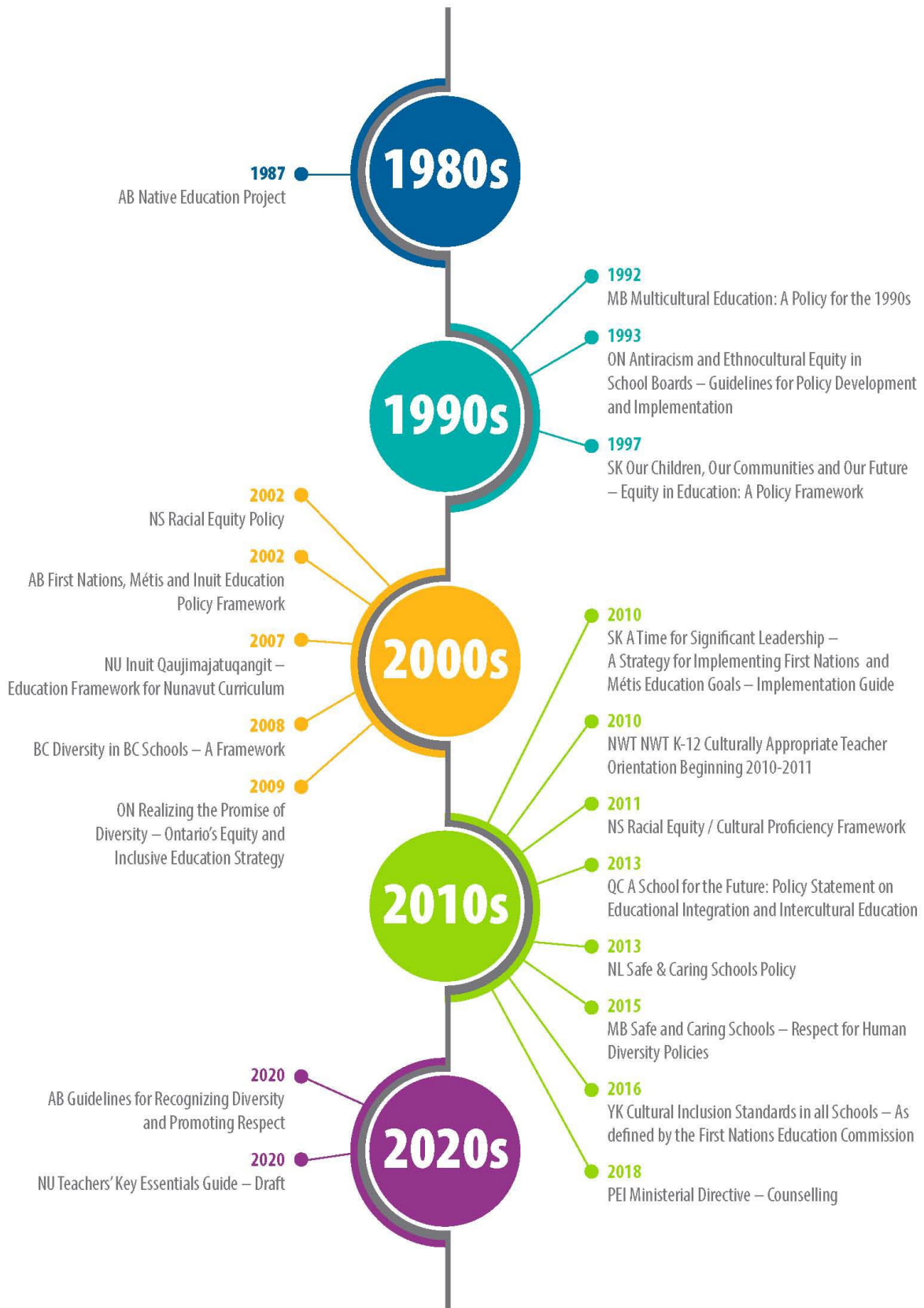
Historical Trends

The pan-Canadian scan of provincial and territorial education policies showed some overarching trends that shift the landscape and language of anti-racism over time. During the 1990s, many of the first anti-racism policies appeared across the country. These initial policies show some of the most robust commitments to anti-racism in policy from the scan. Commitments in these policies name racism quite directly and offer practices that include hiring, community relations, and systemic change to curriculum and policy structures throughout the educational system.



Following these initial policies, a shift occurred in the early to mid-2000s across the country. Policies during this time moved away from direct and overt naming of racism and targeted attention to racial equity toward a diluted language of equity and respect for diversity. Engagements with racial equity shifted to alignment with human rights legislation and race as prohibitive grounds for discrimination. These policies also shift to positioning racism as a barrier to student success linked to academic achievement. The graphic on the following page provides a timeline of significant public education policies across the country. The policies listed in this timeline are some of the prominent policies that related a commitment to racial equity and anti-racism.





Recent policies show a movement to increasingly individualized forms of understanding difference and equity practices. Policies after the 2010's emphasize a diluted form of equity and respect for diversity that has shifted away from conversations of power, and a targeted discussion on community and relationship building as pivotal equity practices throughout the school system. Due to this, policies instead focus on the learning environment, emphasizing discipline and comportment protocols, as well as codes of conduct for students and staff at school and board/district levels. Racism continues to be operationalized as a barrier to student academic success and a form of interpersonal violence like bullying, but is not discussed as a systemic and institutional issue that is connected to societal and historical forms of white supremacy and embedded racial inequities.

The switch from robust anti-racist policies in the 1990's to what we have referred to as "diluted" or "general" diversity language into the 2000's exemplifies what Fadi Ennab (quoting Ruth Wilson Gilmore) has termed the "organized abandonment" of racialized communities in the school system.⁵ While this abandonment of anti-racist policy might not have been the intention of education Ministries, its relative decline, and in some places, non-existence, points to concerning trends away from a focus on disrupting power and privilege, into tightening codes of conduct for students using "safety" as the policy impetus.

Policy Exemplars

Although anti-racism policies and procedures were overall lacking in number and in content, there were instances in which the provincial and territorial policies did offer promising anti-racist language, commitments, and accountability measures. These exemplars are not sustained throughout the documents. Below is a list of promising practices from across the provinces/territories' public education policy commitments to anti-racism in Canada. This is followed by a set of recommendations for consideration and advocacy in policy development, implementation, review, or renewal of commitments to anti-racism relevant to Canadian education systems and teacher organizations.

Extended commentary on policies and procedures can be found in the section on individual provinces and territories.

Promising practices for anti-racism educational policy include:

- Strong, direct accountability statements that are embedded in policy documents.
- Detailed policy statements that show connections between approaches and actions.
- Policies that acknowledge racism in the education system, its manifestations, and effects on various levels:
 - People (students, educators, administrators, community)
 - Places (policy, curriculum, schools, classrooms, resources)
 - Practices (hiring, professional development, incident reporting and response, partnerships)



- Policy statements that name structures and processes of power, including historical legacies of racism, systemic racism, white supremacy, and ongoing effects of colonialism.
- Policy actions and guidelines that engage participation in structures and processes of power and their undoing. For example, policies that both name mechanisms of racism *and* offer concrete steps, dedicated funding, and accountability frameworks to change the issue.
- Use of evidence-based and data-driven practices in accountability and action to support approach and commitments. This includes the collection of disaggregated data from students *and* education workers.
- Policies that embed commitments in multiple layers of the education system. For example, the overall approach to education (beliefs, values, and philosophical approaches), learning environment (assessment, curriculum, resources), and the teaching profession (pedagogy, professional development, hiring, promotion).
- Clearly defining key policy terms.
- Using active and direct language.
- Policies that have both overt statements as well as associated specific and directed procedures provide more robust commitments overall to anti-racist and racial equity ideas and practices in education policy.

Recommendations

- Policy documents should provide both broad-level commitment statements as well as targeted approaches and practices for anti-racism.
- Commitment statements should articulate both the importance of ideas and practices *for* racial equity and ideas and practices *against* racial inequities - practices for anti-racism and practices against racism (see the Research Methods, Scholarly, and Grey Literature section below for more information on this approach).
- Belief statements, definitions, and usages of racism need to acknowledge positions and systems of power. This means naming positions and system of power in racism directly: white supremacy, colonialism/settler-colonialism, Eurocentrism, capitalism.
- Policy commitments should provide overt and transparent accountability mechanisms: Accountability should directly communicate the responsible people, funding measures, and specific actionable goals of the policy, along with timelines and mechanisms for reporting on progress.
- Language in policy documents should move beyond a statement of principles to achieve, or a lofty commitment based on individual actions (anti-bullying or tolerance of diversity) towards commitments bound to accountable, measurable actions that consider systems of power and privilege.



Research Methods, Scholarly, and Grey Literature

“There is no such thing as a nonracist or race-neutral policy.”¹⁶

In his book, *How to be an Antiracist*,⁷ Dr. Ibram X. Kendi describes racism and anti-racism as *policies*. As policy, racism and/or anti-racism, are “written and unwritten laws, rules, procedures, processes, regulations, and guidelines that govern people.”⁸ Kendi contends that using policy to describe racism and anti-racism directly names the process involved, and is more tangible to grapple with than systemic or institutional definitions of racism and anti-racism. In this report, racist and anti-racist policy are defined following Kendi’s work, while also incorporating the discussion of education policy described in the prior sections.

Kendi explains that a *racist policy* involves ideas and actions that produce or sustain racial inequities, whether intended or not. This means *anti-racist policies* are those that are intentionally created to produce and sustain racial equity between racial groups. *Racial equity* is the relative balancing of two or more racial groups. *Racial inequity* is then the relative imbalance of two or more racial groups. Racial equity and inequity are not just ideas, but processes that need to be actively practiced and engaged to work.

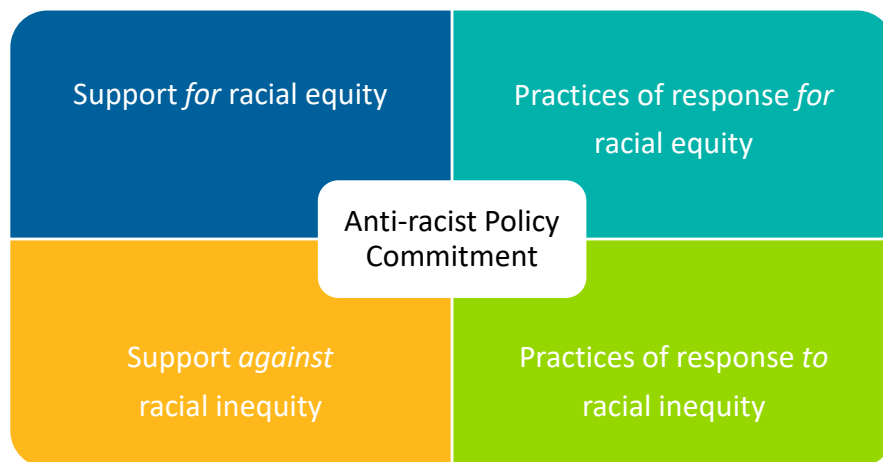


Figure 1. Anti-racist policy commitments conceptual framework.

The processes of racial *equity* require positive, pro-active, and restorative approaches and practices to respond to, and undo racism. To produce and sustain racial equity, anti-racism has two connected processes. These processes involve statements and actions *against* racial inequities, and statements and actions *for* racial equity. These processes together form a systemic commitment to anti-racism.⁹ In other words, policies need to work against continued racism in education settings, but also need to work to proactively promote equity specifically for



racialized people. These processes form the conceptual framework of anti-racist policy commitment that guide this study, represented in *Figure 1* above.

An example of these processes would be an anti-racist policy that works to remove systemic barriers experienced by Black, Indigenous, and racialized students in the school system. For instance, the strategy to collect disaggregated race-based data on learning outcomes has the potential to lead to practices that are targeted for responding to racial inequities, in other words, as a practice to respond to *racial inequity*. As an example of practices of response for *racial equity*, creating curricula that is representative of Black, Indigenous, and racialized students' histories, cultures, and experiences aligns and validates all students' experiences with official knowledge in schools. To note, these practices are not always easily disentangled from one another, often occurring simultaneously. Educational policies can have aspects that are racist and anti-racist at the same time.

Anti-racism Grey Literature

The existing grey literature on policies targeting anti-racism, inclusion, and equity highlights that there is an ongoing commitment to implement such frameworks within schools. Nonetheless, there is an evident lack of consideration and awareness when it comes to identifying and dismantling systematic barriers in institutions. This is poignantly showed in the consistent calls for more robust accountability, reporting, and implementation within the grey literature.

Following the example of policy response to racial inequities described above, in the Greater Toronto Area, researchers Carl James and Tana Turner emphasized how data collection and evidence-based research studies are crucial for evaluating the effectiveness of equity and inclusivity policies in schools and when providing support to, acknowledging, and understanding the concerns of groups who experience marginalization.¹⁰

Indeed, a lack of data and research on the effectiveness of equity, inclusivity, and anti-racism policies in schools will only lead to the persistence of poor educational outcomes for historically marginalized students attending publicly funded public institutions.¹¹ Yet, the implementation of anti-racism, inclusion, and equity policies in schools are not only necessary for the outcome of students, but they are also crucial for the livelihood of teachers and staff. In a report published by the Academic Women of Simon Fraser University, it was noted that "...policies are necessary tools for institutional change, including equity policies with respect to hiring and promotion."¹² As systematic barriers in Canadian public funded public schools are still present, policies targeting anti-racism, equity, and inclusion are required.

Existing Recommendations

The recommendations advanced in the literature seek to provide further guidance towards dismantling racism and systematic barriers in Canadian public education institutions. While it is apparent that significant efforts were made to construct the existing policies targeting anti-racism, inclusion, and equity, these recommendations highlight that significant progress and change still needs to occur.



The following recommendations were made in literature on anti-racism, inclusion, and equity policies:

- Eliminate the reliance of schools on law enforcement officers to enforce disciplinary measures on students, by adopting safety and discipline policies, procedures, and practices in schools to limit the need for outside intervention when conflicts arise.^{13,14}
- Ensure that curricula across Canada encompass Indigenous knowledge, with an emphasis on culture and language.¹⁵
- Employ First Nation, Métis, and Inuit individuals in the Canadian education system to forge a representative workforce.¹⁶
- Confront, address, and discuss anti-Black racism in schools through reinforcing professional development and strategic planning for teachers and by developing a curriculum aimed at understanding systemic racism and representing racialized groups.¹⁷
- Education Ministries/Departments need to acknowledge the existence of systemic racism and address the present systemic barriers found in Canadian education systems.^{18,19}

Commitment Statements and Policy Accountability

To address the “commitments” to anti-racism in Ministry-level policy and procedure documents, it is helpful to ground the conversation in the work of anti-oppressive scholar Sara Ahmed. Ahmed discusses commitment statements in equity policy in terms of the language used, but also the actions related such statements. This means commitment statements bring together two intertwined aspects: a statement – *what* an organization or institution will commit to – and an action linked to this statement – *how* the commitment will be organized in practice.

Ahmed addresses this as the *performative* aspects of commitment. Performative aspects of commitment show how policies, and the institution in which they are developed, approach anti-racism, but they also hint to how these institutions put anti-racism into practice. Ahmed describes that some commitment statements are “non-performative” in that they may say they are doing something, but the statement is the action in and of itself; no further action is planned outside of the statement of commitment. This means for instance, a Ministry of education can have a statement of commitment against racism, but the commitment cannot end at the statement. Subsequent actions, accountable steps, and processes must *show* that the commitment will go beyond words. As Ahmed notes, “To make a commitment is to pledge to do something.”²⁰ Assessing a policy’s level of performativity in the context of this report entails a detailed content analysis of policy documents for statements of commitment.

Manitoba’s Ministry of Education and Training’s *Multicultural Education: A Policy for the 1990’s*, describes the importance performativity in education policy:

“The transmission of a general policy statement into specific educational objectives is essential to the successful implementation of any policy. The objectives are an important link between the theoretical aspirations of a policy and the practical results to be achieved in the classroom.”²¹



Methods

This report is the result of a pan-Canadian environmental scan of provincial and territorial Ministry and selected board/district policy, procedure, and report documents from September 2020 to April 2021. As noted in the introduction, although multiple layers of documents were analyzed, this report focuses on Ministerial policies and procedures. Two research questions guide this work:

1. What internal policies and practices currently exist through Ministries of Education and school boards in all provinces and territories? What level of commitment do these policies show in addressing issues of discrimination, oppression, and racism?
2. What gaps exist in policies, procedures, and available resources for issues of discrimination, oppression, and racism? What are potential areas of improvement?

The environmental policy scan used three areas of engagement to situate policy commitments to anti-racism and anti-racist education: the approach to public education, teaching profession, and the learning and working environment of public schooling.

- The approach to public education included policy on Ministry-level approaches, foundational policy statements, and system-level practices and protocols regarding anti-racism, equity, inclusion, anti-discrimination, anti-oppression, diversity, and multiculturalism.
- The teaching profession included policy documents on hiring, workplace environment, standards of practice for educators and administrators, and professional development. To note, at the Ministerial level, there is little policy in the area of the teaching profession, whereas most policy related to the teaching profession occurs at the level of school boards or districts.
- The learning and working environment in schools included documents describing codes of conduct, student success practices like assessment and streaming, and work to understand this environment. Examples of this include practices surrounding inclusion and differentiated individual needs.

Data Collection and Analysis

Data collection involved a scan of publicly available documents and resources from provincial or territorial Ministry or Department websites. Initial scanning revealed there were very few dedicated educational policies on anti-racism, anti-discrimination, and for racial equity across the country. Therefore, the scan involved not only gathering any dedicated or targeted policies for racial equity and anti-racism, but also broadening to look for policy statements and actions throughout the provincial and territorial public education policy context on related content.



Along with the three areas of engagement which frame the study, inclusion and exclusion criteria for the scan were as follows:

- Ministry/Department level policy documents including policy implementation guides and frameworks, procedure manuals, and policy program statements.
- This excludes policy documents in other aspects of the provincial government that *may* apply to education and to teachers more specifically (e.g., workplace policies under general provincial employee administration).
- Legislative documents such as *Education Acts*, *School Acts*, and *Bills* are not included in this report.
- Reports created by the provincial or territorial educational body are not included, nor are supplemental or stand-alone resource materials produced, commissioned, published, or linked by the provincial / territorial institution on their public website.
- Teaching resource and curriculum documents are not included.

Included documents were organized by province and territory, and secondly in consideration of the three areas of concern for this report.

Analysis involved cataloguing what kind of policies, procedures, and reports each respective Ministry or department has published and made publicly available on this subject area. In cataloguing these documents, we describe: what kind of commitment statements these documents showed (e.g., holistic, targeted, uneven); how anti-racist commitment was conceptualized; and what kind of accountability measures were linked to these commitments. This was in terms of both policies that may fully elaborate these aspects, and scanning many policies for statements and/or actions linked to anti-racism, racial equity, anti-harassment, discrimination, and oppression.

Analysis also involved documenting aspects of commitment in terms of Ministerial approaches and stances of Ministries/Departments and boards for codes of conduct, school environment practices and supports, glossaries of terms and definitions, and mission/vision statements. Further, in scanning policy documents, we looked for practices of commitment and change in terms of hiring practices, professional development, resolution mechanisms or protocols for conflict, and school/teaching environment data collection and reporting. The scan also looked for policy documents and statements regarding specific groups traditionally marginalized in the education system (e.g., First Nations, Métis, Inuit,²² 2SLGBTQ+, racialized, students with exceptionalities or learning difficulties, new immigrants, refugees).

Synthesis involved reporting and describing the policy context of each province or territory. The policy contexts of each respective province/territory are deeply connected to political and social changes that may have influenced policy and policy development. These changes are complex and multifaceted. Therefore, though we acknowledge these changes exist, the full explanation of how they may have influenced public education policy is beyond the scope of the current report. The provincial/territorial analyses, then, report on the overall scope of the included policy



documents for that province/territory in terms of the areas of engagement and commitments to anti-racism. This is followed by a detailed analysis of where and how anti-racism commitments appear in the provincial/territorial policy context. A summary of engagements with the areas of concern – approach to public education, the teaching profession, and the learning environment – are included in the individual provincial/territorial reports. An appendix follows this report that aggregates definitions of important policy terms from the pan-Canadian scan. Terms are organized alphabetically with reference to the source policy documents. These terms show the breadth and depth of defining concepts linked to equity language.



Provincial and Territorial Policy Scan: Document Analysis



Newfoundland and Labrador

Policy Context

The Department of Education for Newfoundland and Labrador has the following clearly stated vision:

“Building an educational community in Newfoundland and Labrador that fosters safe, inclusive, and healthy learning environments for all educators and students in the early learning, K-12 and post-secondary education systems.”²³

In Newfoundland and Labrador, much of the policy writing is done by the provincial Ministry of Education and most of the implementation work is the purview of school districts and schools. As a result, policy documents appear as overt policy statement and procedures documents as well as standards of practice documents directed at school districts.

Publicly accessible educational policy documents appear under the sections titled “Inclusive schools” and “Safe and Caring Schools” on the Newfoundland and Labrador Department of Education’s website. Of Newfoundland and Labrador’s Department of Education publications, four policy documents fit the selection criteria of the environmental scan. Within these four policy documents, two are policy documents aimed at installing safe, caring, and inclusive practices in schools; one is a guideline document to support these policies; and one is a provincial “Action Plan” for developing Newfoundland and Labrador’s *Safe and Caring Schools Policy*.

Scope

The policy and procedures scan of Newfoundland and Labrador’s education ministerial-level documents shows general commitments for targeting discrimination and racism, as well as promoting equity and inclusion in publicly funded education institutions. The guidelines and practices found within these documents position approaches to public education as an inclusive philosophy to be promoted in schools. These documents also engage the teaching profession with attention to teacher professional learning regarding inclusionary practices. The school learning environment is attended to in guidelines largely in the form of codes of conducts.

Newfoundland and Labrador’s policy documents outline clear commitments towards promoting equity, equality, diversity, and inclusive education and for addressing incidents pertaining to bullying, discrimination, and racism in schools. Though these aspects show commitments against racial inequity, an overt commitment towards racial equity is not found within the present documents. The documents do demonstrate a direct commitment towards individuals who identify as LGBTQ+ however, with its own dedicated policy procedure document.²⁴



Policy Approaches to Anti-racism: Inclusion, Diversity, and Equity

In the policy documents distributed by Newfoundland and Labrador’s Department of Education, procedures and practices for anti-racism arise in terms of inclusion, diversity, and equity. The main element propelling and guiding these policy documents is the Department’s inclusive philosophy. This philosophy is described throughout the included policy document and particularly in the *Safe and Caring Schools Policy* and the *Guidelines for LGBTQ Inclusive Practices*. Diversity and equity are also heavily ingrained within the policy procedures and practices. The commitment to diversity is embedded in the curriculum, available resources, school community, and culture. Under the *Safe and Caring Schools Policy*, equity is promoted and discussed among all members of the school community.

Throughout the policy documents included for Newfoundland and Labrador, the term racist is only stated once, and race, and racism are not mentioned at all. These terms are mainly covert in these policy documents. Instead, there are terms such as “national or ethnic origin,” “discriminatory language,” “discrimination,” that are vastly mentioned in the included policy documents.²⁵ The single instance of the term racist appears within the definition of “verbal bullying,” which is discussed as “taunting, malicious teasing, making threats and racist or homophobic comments.”²⁶ The term “power imbalance” appears within the 2013 *Safe and Caring Schools Policy and Procedures*, as part of defining bullying behaviour.²⁷

This shows attention to concepts surrounding racism and processes of power in public education, particularly the learning environment, but elides a more direct engagement favouring more general language. The approach in the policy documents also places emphasis on interpersonal relationships as the site for anti-discriminatory practices.

Anti-racism and Equity: Areas of Engagement

Judging by the educational policy documents included in our analysis, approaches to public education used by the Department of Education of Newfoundland and Labrador consist of having the education system adopt a generalized inclusive philosophy. Although racism is not overtly engaged within the documents, Newfoundland and Labrador’s commitment to promote and celebrate inclusion, equity, and diversity in public schools is widely communicated.

In terms of the teaching profession and commitments to anti-racism, the observed policy documents demonstrate that school staff are to promote diversity, inclusion, and equity in schools. The included policy documents mention providing professional learning for teachers to foster inclusionary practices in schools.²⁸ They also mention promoting professional learning communities and professional learning plans as a means of collaborative school-level learning for teachers.²⁹ Nevertheless, the policy documents fail to demonstrate guidelines and commitments for the implementation of anti-racist, inclusive, and diverse hiring practices.

Newfoundland and Labrador’s Department of Education has outlined commitments, guiding principles, and practices towards an inclusive learning environment aimed at promoting diversity. The implementation of an inclusive learning environment focusses on showcasing diversity within school curriculums, by providing students and teachers with representative resources and



literature. Indeed, the school curriculums are set to “represent the many faces of diversity (ethnicity, ability, family composition, sexual identity, etc.).”³⁰ As such, there is a prominent emphasis on commitment statements and practices against racial inequity in the included policy documents, particularly in terms of the learning environment. Even so, there were no direct commitments to anti-racism in the form of practices for racial equity to pair with these practices against racial inequities through celebratory diversity, specifically within the approach of an inclusive learning environment of schools.



Nova Scotia

Policy Context

According to the *Business Plan 2020-21* of Nova Scotia's Department of Education and Early Childhood Development, the Department's mission and vision of education are as follows:

Mission

"The department will lead the transformation of the early years and public education system. We will do this by designing an innovative curriculum, facilitating excellence in teaching and learning, ensuring equity throughout the system, and working closely with our partners in education. This will provide children, students, and families with a strong foundation for success."

Vision

"All children and students are confident and proud, maximizing their potential and contributing to a thriving society."³¹

Nova Scotia's provincial education equity-related policy documents span 2002-2017 and are publicly available through the Nova Scotia Department of Education and Early Childhood Development (DOEECD) website. Out of the seven provincial policy and guideline documents included in this scan, three pertain to policy centered on student behaviour, attendance management, and police protocols in schools. Three policy documents are directly related to race, cultural proficiency, and the role of African Nova Scotian school support workers, with one document directly related to inclusion and inclusive education.

Scope

Out of the seven documents that fit the equity and anti-racism scan, one document fully addresses policies and procedures to implement anti-racism in various levels of the school system, the *Racial Equity Policy*. The *Racial Equity Policy*, published in 2002, directly focusses on race, racism, and anti-racism, and all policies after this time weaken in language, priorities, and direct commitments. The decrease in the attention paid to race, racism, and the inclusion of anti-racism is apparent over time, almost to the point of non-existence in documents after 2015.

Policy Approaches to Anti-racism: Racial Equity

The only official department policy that specifically includes anti-racism is the *Racial Equity Policy*. This foundational document was created out of recommendations from the 1994 *Black Learners Advisory Committee Report*,³² and includes clearly laid out policy, guidelines, and procedures for eight areas:



1. Equitable environment in the Department
2. Equitable curriculum
3. Equitable assessment
4. Equitable instruction practices
5. Respect and affirmation of the learner's first language
6. Equitable counselling and learner development
7. Equitable learning environment
8. Equitable community relations

While the policy has not been fully implemented in the school system,³³ it offers a framing for possible future policy directions, including a foundational stance *against* racial inequity, through “recognizing the historic systemic racism in the education system and society,”³⁴ while also providing guidelines on how to change the school system *for* racial equity, through curricular, assessment, and counselling practices, for example. The policy takes a strong stance on the implementation of anti-racist principles throughout the school system, with guidelines and procedures.

After this policy, no other documents use anti-racism as an organizing principle, and the language from the *Racial Equity Policy* does not continue into the 2011 *Racial Equity/Cultural Proficiency Framework*, even though the policy is referenced as a benchmark multiple times in the 2011 framework. The *Racial Equity/Cultural Proficiency Framework* moves away from anti-racism language into the broader realm of cultural proficiency, which is defined as: “an approach which offers both educators and their students’ knowledge and understanding of how to interact effectively with people in the environments who differ from them.”³⁵ As such, the framework document describes practices for navigating racial difference in education, but does not look to promote practices to redress or positively respond to the inequitable effects of racial difference.

Instead of focusing on broader structures of inequity, the *Racial Equity/Cultural Proficiency Framework* provides recommendations for institutional change through professional development, leadership, and data on student achievement *for* equity. This includes utilizing an Achievement Gap Initiative on student achievement/testing through disaggregated race-based data, and establishing a provincial equity policy leadership team to develop plans and curricula for professional development. The use of data would provide a benchmark for measuring the success of initiatives, however, after this document, the discussion of the provincial leadership team is no longer present, and there is scant accessible information on the outcomes of the Achievement Gap Initiative and/or reporting on the recommendations from the 2011 framework.

There is a provincial equity policy gap between 2011 and 2020, with the latest *Inclusive Education Policy* (effective 2020) providing a different framing of equity, one that focuses on equity as inclusion of students in school spaces, and not as a historical and/or societal issue of power imbalance. Instead, the policy defines inclusive education as “a commitment to ensuring a high-quality and linguistically responsive and equitable education to support the well-being and achievement of every student.”³⁶

While the policy does not specifically name racism (individual, systemic, or institutional) as a concern in schools, it names the conditions students are living in, but not the reasons for those



conditions. For example, in defining inclusive education, the policy states there needs to be “a focus on equity and supporting success for students who are historically marginalized and racialized (African Nova Scotian and Mi’kmaw students) or who come from other groups that have been traditionally under-represented and under-served, including, but not limited to, students with special needs and those struggling with poverty.”³⁷ This framing includes a conversation on African Nova Scotian and Mi’kmaw students as being marginalized, but it does not include any indication as to why or how racism continues to affect students, including the ways public schooling is part of this marginalization.

As such, there are no accountability measures against racism, and neither for racial equity, but the policy mentions broader inequities students might face in schools. The policy then provides roles and responsibilities for each layer of the school system for creating inclusive spaces, however, it remains disconnected from societal structures based in racial and economic dominance. This connection positions students as separate from their lived experiences without naming structures of racism, colonialism, and other intersecting oppressions.

Anti-racism and Equity: Areas of Engagement

Three of the most recent policies, the 2015 *Provincial School Code of Conduct Policy*, the 2017 *Provincial Student Attendance and Engagement Policy*, and 2017 *Nova Scotia Provincial School Police Protocol* concern school-level individual student behaviour. The code of conduct positions students, schools, and communities as partners in ensuring a positive school environment, including the immediate response of the system to unacceptable behaviours, which are listed in the appendix. Missing from this document are any considerations for relationship building with students, including professional development for building relationships with students who might face difficulties, or any consideration for a student-centric approach to understanding their behavioural issues. Other than a statement that expectations need to be addressed, “in a fair manner that does not disproportionately impact students based on race, culture, ethnicity, religion, creed, sex, sexual orientation, gender identity, gender expression, physical or mental disability, mental illness, age, national or aboriginal origin, socio-economic status, or appearance,” there are no guidelines for anti-racist, decolonizing, or otherwise critical praxis.

Similarly, the *Provincial Student Attendance and Engagement Policy* focuses on the need for students to learn how to be punctual, and responsible to “transition to the workforce.” This document does not use the words race, racism, or inclusion to note that students might come from varying backgrounds and have differing experiences with the school system. Instead, like the code of conduct and the attendance policy, the follow-up police protocol entrenches the idea of school and community safety as punitive, with rigid guidelines built on individual actions and not on building bridges with students and families to be truly inclusive and respectful. In these ways, the last three policies are not connected to anti-racism or inclusion, as they focus on controlling student bodies and equate this control with achievement or success – the opposite of the anti-racist, systemic approach of the 2002 *Racial Equity Policy*.



New Brunswick

Policy Context

The mandate for the Government of New Brunswick's Department of Education and Early Childhood Development states:

“The mission for New Brunswick public schools is to have each student develop the attributes needed to be a lifelong learner, to achieve personal fulfillment and to contribute to a productive, just and democratic society.”³⁸

Policy structures in New Brunswick place most of the policy writing and implementation work at the provincial Ministry level. Education policy and procedure documents appear as overt policy statement documents and procedure documents along with standards of practice and guideline documents.

Publicly accessible educational policy documents were largely under sub-sections for “Policies and Publications” of the Education and Early Childhood Development section on New Brunswick's provincial government's website. Of New Brunswick's Department of Education policy publications, twelve policy documents fit within the selection criteria of the environmental scan. Within these policy documents, seven are policy frameworks; four are appendixes included within the province's *Positive Learning and Working Environment Policy*; one is a standards of practice document for beginning teachers.

Scope

The policy and procedures scan of New Brunswick's ministerial-level documents demonstrates a strong commitment to promoting inclusion and diversity, limiting incidents of discrimination, promoting democratic values, and supporting human rights.

Included within the observed policy documents are also references to being against racial inequity with alignment to the *Canadian Charter of Rights and Freedoms*. Support for groups traditionally marginalized by the education system is found within *Policy 703 – Positive Learning and Working Environment*, under section 5.0 Goals/Principles. The framework for Policy 703 articulates the presence of “[support for] the formation of school-based groups that promote diversity when interest is expressed by a student or staff member (examples include First Nations groups, multicultural groups, religious groups, and sexual minority groups).”³⁹ Although no established equity-seeking group could be highlighted, the observed policy provides the opportunity for such to form.



Policy Approaches to Anti-racism: Inclusion and Positive Learning Environment

Among the twelve policy documents included within this anti-racism environmental scan, only one references racism. The *Policy 703 – Positive Learning and Working Environment*, originally produced in 1999 and last revised in 2018, is the only policy document in the scan that mentions the term “racism”. This term appears in the policy’s Goals/Principles section. According to the goals and principles prescribed for the *Policy 703 – Positive Learning and Working Environment*, schools need to foster “an atmosphere of respect and safety, free from homophobia, racism, and all other forms of discrimination that could lead to bullying and harassment.”⁴⁰

The included policy document demonstrates that the province’s commitment towards targeting racism is greatly focused on limiting incidents of discrimination within school communities. Indeed, a strong emphasis is put on the behaviour of all individuals within the school community to forge a school environment that is rooted in respect and safety.⁴¹ This shifts away from more systemic engagements and practices of anti-racism in approach to education and structures affecting the teaching profession like hiring, inclusive representation, and professional development support.

The policy documents published by New Brunswick’s Department of Education strongly vocalize anti-discrimination practices and guidelines, as well as support for human rights and diversity. The province’s commitment towards addressing discrimination on the basis “...of real or perceived race, colour, religion, national or ethnic origin, ancestry, place of origin, language group, disability, sex, sexual orientation, gender identity, age, social condition, or political belief” is clearly articulated in the *Policy 703 – Positive Learning and Working Environment*.⁴² The provincial *Education Act* and the *Canadian Charter of Rights and Freedoms* are included as legislative authority and referenced in the *Positive Learning and Working Environment Policy*. In fact, the policy document specifically cites Section 15 of the *Canadian Charter of Rights and Freedoms*, which defines equality rights in Canada.⁴³ As such, the policy documents align most strongly with following legislation and legal rights in its commitment statements forwarding overall commitments against racial inequities for educational policy in the province.

The included policy documents demonstrate a clear commitment towards inclusive education. The 2013 *Policy 322 – Inclusive Education* establishes that all public school in New Brunswick are required to follow an inclusive philosophy and pedagogical practices.⁴⁴ The approach to inclusion within the school learning environment is also very prominent among the included policy documents. Indeed, the 2018 *Policy 703 – Positive Learning and Working Environment*, outlines a plan that seeks to promote “a learning environment that is inclusive, safe, respects human rights, supports diversity and addresses discrimination”.⁴⁵ Discrimination is “addressed” through adherence to the prohibitive grounds *for discrimination*, effectively limiting practices to commitments against racial inequities. Further, in the plan section to implement this approach to positive learning and working environments, the policy document turns to “behaviour standards” to guide these practices. This places emphasis on individual comportment and control over



practices that promote communication and representative inclusion throughout the education system.

Anti-racism and Equity: Areas of Engagement

The included policy documents published by New Brunswick’s Department of Education show that attention is put on the learning environment and on the approaches to public education. The policy documents provide statements of commitment in terms of implementing an inclusive philosophy in schools, practices and guidelines against discrimination, and support for human rights and diversity.

Aspects of the teaching profession in the included policy documents for New Brunswick show predominantly punitive and disciplinary approaches to the teaching profession, providing detailed guidelines for reporting and surveillance of teachers and their professional actions for student safety. The *Policy 212 – Leave of Absence for Religions or Ethnic Purposes* last revised in 2001 for instance states that education personnel should be free to leave with or without pay though the conditions of that leave are largely at the determination of districts and schools and stipulations of the leave being “practicable.”⁴⁶ Therefore, the practicality of the potential support for racial equity in the policy document and the accountability in the policy to honour these rights is conditional. “Ethnic purposes” is also not defined in the policy document making the limiting implementation and equity of the policy.

The *Policy 322 – Inclusive Education* and the *Policy 703 – Positive Learning and Working Environment* clearly describe commitments towards implementing an inclusive learning environment in schools. The frameworks detailing New Brunswick’s inclusive learning environment also seek to construct a safe and respectful learning environments for students by presenting practices, guidelines, and procedures aimed at limiting incidents of racism and discrimination in schools through monitoring and policing of inter-personal relationships.



Prince Edward Island

Policy Context

The mandate for the Department of Education and Lifelong Learning from 2019 describes the overarching goal of the Department is to:

“...develop and deliver excellent high-quality education in English and French for Island children from birth to Grade 12, while also encouraging and promoting skills development and learning opportunities throughout all stages of life.”⁴⁷

Prince Edward Island’s public education policy structure show education policy and procedure documents appear as Minister Directives (MD). As a result, the writing of education policy statements and the implementation are directed to the school board level.

Publicly accessible educational policy documents were all found under the section titled “Minister’s Directives” on the Prince Edward Island government website. Of Prince Edward Island’s Department of Education and Lifelong Learning policy publications, three documents are included in the environmental scan. These three policy documents are Minister Directives (MD) installed by the Minister of Education and Lifelong Learning and provide further directives following clauses of the provincial *Education Act* R.S.P.E.I. 1988, Cap. E-02.

Scope

Prince Edward Island’s ministerial-level documents demonstrate indistinct commitments to anti-racism, inclusion, and equity in the province’s publicly funded educational institutions. Nevertheless, the directives outlined in these documents still seek to address approaches to public education, the teaching profession, and the learning environment. None of the documents showed attention to equity-seeking groups.

Policy Approaches to Anti-racism: Safe Schools

In only one policy document was the term racism articulated twice.⁴⁸ Also, the term racism in this policy document remains covert. The term is neither defined nor acknowledged within the document.

Anti-racism and Equity: Areas of Engagement

The documents included within this environmental scan show indistinct commitment towards anti-racism, inclusion, and equity policies and practices.

The Minister’s Directive (MD) 2021-03, *Responsible Use of Communication and Information Technology*, categorizes racism as an “unacceptable material.” Racism is also mentioned in this



document as one aspect for monitoring students' internet and technology usage in schools, along with searching and browsing content on pornography, hatred, "or any other inappropriate materials."⁴⁹ This policy document outlines twenty-five expectations for students when utilizing communication and information technology (CIT) at school. Limiting the accessibility of racist content is included as one of these expectations. This positions racism as outside the school and schooling system, and places emphasis on monitoring individual student behaviour. Further, this approach assumes that racism is easily recognizable and avoidable in online spaces and content.

The MD 2021-02, *Education Authority Staffing and Funding Program for the 2021-2022 School Year*, centers on the equal distribution of staff and resources among all public schools in Prince Edward Island. No commitments towards inclusive and equitable hiring practices or equity-seeking groups are outlined.

The MD 2018-04 titled *Education Services – Counselling* showcases a commitment towards providing students with counselling service, which can include multi-cultural counselling, aimed at diminishing existing barriers towards academic achievement. There is no mention of providing counselling for racialized students facing additional barriers, stemming from systematic racism that disproportionately impacts their opportunities for academic success. These services are also framed specifically for student academic achievement as a measure of student wellness and success.



Quebec

Policy Context

The Ministère de l'Éducation et de l'Enseignement supérieur in Quebec have the following mission and mandate:

“To offer, throughout Québec, living environments that are conducive to educational success and to regular participation in physical, recreational and sports activities—living environment that are inclusive, healthy and respectful of people’s needs and circumstances.

An inclusive education system that helps people succeed throughout their lives, an education system, backed by the commitment of its partners and stakeholders, that produces responsible, competent and creative citizens who are prepared for the digital world and fully engaged in a society where people of all ages regularly participate in physical, recreational and sports activities in a safe manner.”⁵⁰

Policy structures in Quebec place most of the policy writing and implementation work at the provincial Ministerial level. As a result, education policy and procedure documents appear as action plans containing objectives, measures, and actions; policy statements and frameworks, which encompass policy development, implementation, and guidelines documents; as well as government announcements covering the implementation of new education policies.

Publicly accessible educational policy documents were largely found by search on the Quebec’s Education Ministry website. Most policy documents are made available to the public in both French and English. Of Quebec’s Ministry of Education policy publications, four policy documents fit within the selection criteria of the environmental scan. Within these four policy documents, two are action plans documents, one which aims to provide new approaches to addressing incidents of violence in schools, and the other to support professional development of teachers. Finally, one document is a policy statement regarding educational integration of intercultural education. A government policy planning document, which discusses Quebec’s policy on educational success, is also included.

Scope

The policy and procedure scan of Quebec’s provincial-level documents demonstrates a commitment to recognizing the diversity present in Quebec society, in terms of ethnocultural, linguistic, or religious diversity. The scan also highlights a strong commitment to pluralism and the implementation of democratic principles, as well as commitments to forging an environment that does not tolerate discrimination and racism.



Anti-racism and anti-discrimination approaches and practices are most strongly linked to approaches and practices against incidents of overt violence in schools. The policy documents observed did not demonstrate any commitment towards specific groups for equity.

Policy Approaches to Anti-racism: Diversity and Equity

Among the four policy documents included within Quebec's anti-racism policy and procedures environmental scan, only two overtly mentioned racism. Racism was most fully discussed in Quebec's 2009 *Violence in Schools: Action Plan to Present and Deal with Violence in Schools 2008-2011*. In this specific policy document, racism is classed as a manifestation of violence and issue impacting school communities. Though violence is defined to acknowledge multiple types and manifestations in the policy document (see Appendix B), violence in this policy document is framed in terms of inter-personal relationships specifically, limiting the scope of understanding racism as violence to incidences of overt inter-personal acts. As such, to address racism in schools, among both peers and staff, the policy document outlines measures, actions, and procedures to be taken and followed when an incident of such nature occurs. The policy document also mentions a proposition to design a reference tool for parents and stakeholders to address racism incidents.⁵¹ In this approach, the systemic factors that may lead to violent incidents is not engaged in favour of a disciplinary reactive approach.

Alternatively, in Quebec's 2013 *A School for the Future: Policy Statement on Educational Integration and Intercultural Education*, three references to combating racism within Quebec society and schools are mentioned. These references emphasize providing inter-cultural cooperation between students, visible representations of diversity in educational personnel, and ensuring code of conducts respect human rights. However, no apparent strategies are mentioned within the policy document to combat racism in society or in schools. Therefore, though there is continued attention to some of the effects of racism in the education system, there is little accountable and supportive procedures of response for school and school districts.

In the policy documents included in the scan, Quebec positions its diverse society as the impetus for policy action. This approach to diversity is widely communicated in two policy documents, the first being Quebec's 2013 policy document *A School for the Future: Policy Statement on Educational Integration and Intercultural Education*, and the 2009 *Violence in Schools: Action Plan to Present and Deal with Violence in Schools 2008-2011*. In the former, it is consistently acknowledged that diversity exists in Quebec's public school system.⁵² In fact, great importance is put on "accepting that ethnocultural, linguistic and religious diversity have a right to exist" and in recognizing this right, foster an accepting and welcoming environment for all students and staff in Quebec's public school system.⁵³ This shows an approach focused on legal rights compliance as the practice of equity, and as such forwards a commitment against racial inequity on the premise of those rights.

The policy documents included in this anti-racism environmental scan also reveal commitments to the idea of promoting both social and employment equity in the public school system. Indeed, Quebec's 2017 *Policy on Educational Success: A Love of Learning, a Chance to Succeed*, states "[e]ducational settings... [are expected] to promote equal opportunity and social equity."⁵⁴



In terms of employment equity specifically, Quebec's 2013 *Policy Statement on Educational Integration and Intercultural Education* highlights the ineffectiveness of the programs that had been installed to promote ethnocultural diversity in multiethnic school boards.⁵⁵ The policy document also states that effective solutions targeting the reasons behind this lack of attainment need to be brought forward to ensure that employment equity quotas are reached.⁵⁶ Yet the processes of determining and producing an equitable framework for hiring continues to be left to school boards in the province. This makes for weak accountability language or supportive direction for school boards in practices of racial equity in hiring:

"[I]t seems appropriate to ask school boards and colleges to make sure that their hiring system includes no rules or practices that could have discriminatory effect and that the diversity of society finds some reflection even in the most homogenous institutions, and to urge educational establishments to encourage young immigrants to consider careers as teachers."⁵⁷

Therefore, though equitable hiring is discussed as an important aspect, it is positioned in a framework of diversity based predominantly on visible representation. It also acknowledges the homogeneity of institutions and the need for change in practices of hiring education personnel.

Anti-racism and Equity: Areas of Engagement

The policy documents included in this scan show commitments towards addressing racist incidents in schools, and to acknowledge, accept, and represent the diversity of Quebec, as well as promoting both social and employment equity. The commitments advanced in the included policy documents appear in the province's approaches to public education, teaching profession, and learning environment.

In Quebec's 2013 policy document, *A School for the Future: Policy Statement on Educational Integration and Intercultural Education*, the approach taken for public education is consistent with acknowledging and representing the province's ethnocultural, linguistic, and religious diversity. This positions equity as a multicultural mosaic, and links to practices against racial inequities, but is less connective to practices for racial equity.

The 1999 policy document, *Orientations for the Professional Development of Teachers: Taking an Active Approach to Change*, and the 2013 policy document, *School for the Future: Policy Statement on Educational Integration and Intercultural education*, highlight commitments to provide professional development to teachers as they "...must be trained to meet the educational challenges associated with Quebec's ethnocultural, linguistic and religious diversity".⁵⁸ Commitments for employment equity were also stated in the included policy documents. The policy places a large emphasis on teachers to learn, and then incorporate equity practices, however, there is no guidance provided on how the professional development will take place, leaving its implementation to school boards.

In terms of the school learning environment, the observed policy documents show a commitment towards implementing a school curriculum that is reflective of the ethnocultural, linguistic, and



religious diversity of Quebec society.⁵⁹ Also, Quebec's 2017 *Policy on Educational Success: A Love of Learning, a Chance to Succeed*, acknowledges the important role that public education institutions play in promoting both social equity and equal opportunity for students. The policy acknowledges the school environment as playing a large role for equity, however, it is through the language of individual student academic success. The policy uses statements (vision, values) to support this, but does not provide actions, procedures, or measures to attain such a school environment in practice.



Ontario

Policy Context

The Government of Ontario’s statement of purpose for the Ministry of Education for the 2020-2021 annual reporting describes:

“The Ministry of Education is responsible for administering child care and Ontario’s publicly funded education system (Kindergarten to Grade 12). From a child’s earliest years, and through elementary and secondary school, Ontario’s education system is committed to ensuring children and students have the skills and knowledge they need to reach their full potential and achieve lifelong success.

The Ministry of Education is also committed to ensuring a sustainable world-class education system for the students of today and the future.”⁶⁰

Policy structures in Ontario place most of the policy writing and implementation work at the school board level. As such, education policy and procedure documents appear as policy program memos, policy frameworks or strategies, with associated policy development, implementation, and guidelines documents.

Publicly accessible educational policy documents were largely under sections for Administrators, along with a “publications” repository on the Ministry of Education website. Of Ontario’s Ministry of Education policy publications, eighteen policy documents fit within the selection criteria of the environmental scan. Within these eighteen policy documents, seven are Policy Program Memoranda (PPM) documents which provide the most specific actionable guidelines and direction for Ontario school boards on current educational initiatives in the province; ten of the documents are policy implementation support documents that relate the approach and parameters of policy. A Memorandum of Understanding between the Métis Nation of Ontario and the Ontario Ministry of Education is also included.

Scope

The policy and procedures scan of Ontario’s ministry-level documents shows some targeted anti-racism and anti-oppressive policy for publicly funded public schooling in the province. It also shows some distribution of anti-racism practices and approaches with attention to the teaching profession and the school learning environment.

Most of the policy documents are broad in scope with foundational statements and commitments relating to the general approach to public education. Approaches and practices are most strongly linked to approaches and practices *against* racial inequities. Targeted policies and policy statements for Indigenous peoples represent the strongest attention to racial equity practices in the province’s Ministry level documents.



Policy Approaches to Anti-racism: Equity and Inclusion

Five policy documents articulate more than a singular mention of race and/or racism and commitments to anti-racism in public education in Ontario. These documents show a somewhat consistent history of engagement with practices of anti-racism in the province. Yet, in this engagement, there is a movement away from targeted commitments to anti-racism to more general language and approaches in terms of equity and inclusion in Ministry-level policy.

One of the earliest and most direct anti-racism policies in Ontario is the 1993 policy document *Anti-racism and ethnocultural equity in school boards: guidelines for policy development and implementation* [AEE]. This document outlines targeted *and* systemic practices of anti-racism in education covering the approach to education, the teaching profession, and the school learning environment.

The AEE document is overt in naming racism, acknowledging its embeddedness in the public education system. It provides some context for the importance of anti-racism education and “ethnocultural”⁶¹ equity for student success, and the betterment of society more broadly. Further, this policy provides a glossary of terms, as well as implementation frameworks and worksheets to support school boards in developing and implementing anti-racism and ethnocultural equity policies and approaches. In the policy, there are ten areas of engagement for anti-racism and ethnocultural equity along with associated goals:

1. Board policies, guidelines, and practices
2. Leadership
3. School-community partnerships
4. Curriculum
5. Student languages
6. Student evaluations, assessments, and placements
7. Guidance and counselling
8. Racial and ethnocultural harassment
9. Employment practices
10. Staff development

In each of the areas, the AEE policy document provides accountability goals to be inserted in school board policies and procedures. These areas show an attention to broad system-level foundational statements for anti-racism and “ethnocultural” equity. They also show inclusion of targeted response to inequity. This attention to the systemic, yet targeted need for initiatives – especially policy and procedures – relates an embedded commitment to anti-racism in the public education system in the province. There is an emphasis, for instance, in ensuring anti-racism is named in mission statements, that diversity of perspectives is represented in curriculum and equally in hiring committees.

There is attention to counselling services and the need for understanding of the effects of race in streaming and career planning. The document also highlights the importance of policy and program development to respond to needs of Indigenous students, along with second language



learners who may be recent immigrants. A related 2007 policy document – *Ontario First Nations, Métis, and Inuit Education Policy Framework* – argues for increased school board policy related to First Nation, Inuit, and Métis education. An associated “Implementation guide” was released in 2014 (*Implementation Plan: Ontario First Nations, Métis, and Inuit Education Policy Framework*).

These documents represent a targeted policy approach in supporting and responding to the equity needs of First Nations, Inuit, and Métis students in the province. Even as the specific needs for response to anti-Black racism are noted in the context discussion in policy documents,⁶² beyond the First Nations, Inuit, and Métis policy and implementation documents, targeted policies for supporting other aspects of racial equity, like practices for Black racial equity, do not presently exist. It should be noted, however, that the development of inter-ministerial policies to support Black youth in the 2017 *Ontario Education Equity Action Plan* document (p. 6) is mentioned, but without follow-through. These inter-ministerial policy documents are beyond the scope of this report, but remain potentially important policies for antiracism in public education in the province.

Despite these key aspects for anti-racism work and the strong example of anti-racism educational policy in the 1993 AEE policy document, the policy was superseded, rather than revised or updated, by several other policy documents and guidelines. These subsequent policy documents are:

- *Ontario’s Equity and Inclusive Education Strategy* (2009) [Equity strategy]
- *Policy Program Memorandum 119: Developing and Implementing Equity and Inclusive Education Policies in Ontario Schools* (2013) [PPM 119]
- *Equity and Inclusive Education in Ontario Schools: Guidelines for Policy Development and Implementation* (2014) [Guidelines]
- *Ontario’s Education Equity Action Plan* (2017) [Equity Action Plan]

These documents show a consistent commitment *against* racial inequity and a continued acknowledgement of the diverse student population in Ontario. Race is discussed as one dimension of diversity in these documents, as a potential barrier to equity, and a prohibited ground for discrimination. These policy documents shift away from an overt and targeted focus on anti-racism towards “more inclusive equity policies that address a broader range of discriminatory factors.”⁶³ The shift makes these subsequent policy documents broader in scope in terms of accounting for “a wide range of equity factors.”⁶⁴ This shift also allows for a single policy to cover the range of prohibited grounds for discrimination under the province’s *Human Rights Code*. In effect, race and racism becomes disconnected from being a targeted policy concern and placed under the larger umbrella framework of equity and inclusive education.

When racism is mentioned in these documents, it is in reference to the previous AEE policy document and situating the shift to equity. In the 2014 *Guidelines* document, for instance, attention to racism is packaged with disability as examples of systemic barriers affecting student achievement:

“The ministry remains firmly committed to the elimination of racism and of discrimination on the basis of disability. Although much good work has



*been done, and continues to be done, the presence of discriminatory biases and systemic barriers remains a concern.*¹⁶⁵

Equity is understood and measured in these documents largely through neoliberal ideologies of graduate rates, standardized testing results, and overall academic success. The discursive shift to neoliberal measures of equity in the Ontario policy documents has been well documented in the academic literatures.^{66,67}

Anti-racism and Equity: Areas of Engagement

Within the included documents there is some attention to the teaching profession and to the specific aspects of the learning environment in schools. The PPM documents reference commitments against racial inequity and an approach to multicultural diversity. They show less commitment for racial equity and practices.

The Provincial Code of Conduct and School Board Codes of Conduct (PPM 128), *Bullying Prevention and Intervention* (PPM 144), and *Progressive Discipline and Promoting Positive Student Behaviour* (PPM 145) only reference race and/or racism insofar that it is a prohibited ground of discrimination. Similarly, race and/or racism are *not* mentioned as targeted grounds for equity in these policy documents. These documents also emphasize the individualized forms of discrimination like bullying and are punitively focussed on discipline, codes of conduct and individual behaviour control.

In PPM 165, a component on *Diversity, Equity, and Human Rights* the policy document describes the need for a “diverse and representative teacher workforce to meet the needs of a diverse student body.”⁶⁸ The document states that employment policies and practices must be anti-discriminatory, and that barriers for “Indigenous peoples and equity-seeking groups” need to be identified and removed in all stages of the hiring process. This framing encourages practices *against* racial inequities, but does not advance commitments for racial equity in terms of positively discriminatory policies to ensure the diverse representation in the teacher workforce.



Manitoba

Policy Context

The Manitoba Ministry of Education clearly states its mission and vision on its public website as follows:

Mission

“To ensure that all Manitoba’s children and youth have access to an array of educational opportunities such that every learner experiences success through relevant, engaging and high quality education that prepares them for lifelong learning and citizenship in a democratic, socially just and sustainable society.”

Vision

“That every learner will complete a high school education with a profound sense of accomplishment, hope and optimism.”⁶⁹

In Manitoba, Ministry-level documents consist of overt policy statements along with handbooks, standards, and guidelines. Standards documents are stated to “reflect the base or minimum practices and services that should be available to all students in Manitoba.”⁷⁰ These foundational documents inform policies and procedures at the school district level in the province.

Scope

Policy documents are found on the Manitoba Ministry of Education’s public website under various content areas⁷¹ of the “K-12” education sub-pages. Twelve policy documents fit the inclusion criteria for this report. In these included documents, Manitoba’s Ministry of Education shows a consistent development of policies and procedures committed to multicultural diversity and equity in the province. This development shows a shifting emphasis from multiculturalism to ethnocultural equity, and most recently to an emphasis on respect for diversity and inclusion.

Practices linked to commitments cover approaches to public education, the teaching profession, and the learning environment. The policy documents situate commitments as foundational ideals guiding the education system. In the learning environment, language learning is consistently cited as an important action in anti-racist commitment. There is also some attention to the importance of continued teacher professional development and practices of employment equity. These documents further show some targeted attention to Indigenous inclusion in terms of embedding representation and perspectives within the education system in the province.



Policy Approaches to Anti-racism: Multiculturalism and Respect for Diversity

Four Manitoba policy documents show dedicated development of the province’s anti-racism policy approach in public education.

The 1992 *Manitoba Education Multicultural Education: A Policy for the 1990’s*, touted as one of Canada’s first multicultural education policies,⁷² represents the province’s fullest elaboration of its commitment to anti-racism in public education, and remains an active policy. It is cited as a conceptual framework for multicultural education in Manitoba, and shows a systemic approach with three “thrusts”:

1. Pride in cultural diversity of Manitoba society
2. Equality of opportunity
3. Partnership to achieve “the multicultural ideal”

These three approaches are predominantly focused on actions against racial inequity, toward multicultural inclusion. To this end, the policy includes equal opportunity objectives, non-discrimination, developing students’ value for diversity, and the “interdependence of all ethnocultural groups;” fostering partnerships with community ethnocultural groups, and developing curriculum that promotes “cultural and intercultural understanding.”⁷³ There is also a particular focus on linguistic diversity. The policy document cites actions to enhance language curriculum and develop programs as a means of integrating “the multicultural ideal” in the public education system in Manitoba.

This policy document also provides a list of actions to be taken by the Ministry of Education to assist in its implementation. Initiatives that school divisions, post-secondary institutions,⁷⁴ and ethnocultural communities are “encouraged” to undertake to further implement the policy are also provided. Actions for the school divisions include:

- Develop their own multicultural education policies and implementation strategies;
- Develop and provide introductory and ongoing professional development and in-service programs for administrators, teachers, and support staff;
- Develop partnerships with ethnocultural communities;
- Reflect the multicultural diversity of Manitoba’s population in their hiring practices.

Though actions and objectives are linked to different education stakeholders, the associated policy accountability language is weak. For instance, language describing school divisions actions uses “should,” or “encouraged to,” making accountability to these practices optional without repercussions if they are not implemented.

Following this document in 2003, the Manitoba Ministry of Education released *Diversity and Equity in Education: An Action Plan for Ethnocultural Equity*. The background section of this policy states that this is a benchmark document meant to provide a basis of discussion for further policy development. The subsequent *Kindergarten to Grade 12 Action Plan for Ethnocultural Equity 2006-2008* is the updated version of this document, based on further consultations. The



2006 policy calls for more action and implementation out of the foundational principles from the *Multicultural Policy* and 2003 document.⁷⁵ A consultation report for the 2003 policy is available on the Manitoba Ministry of Education website,⁷⁶ but as it is a report, it is not included in the current analysis of policy documents.

The 2003 and subsequent 2006 policy documents shift discourse from multiculturalism to diversity and ethnocultural equity. The 2003 *Diversity and Equity in Education* document defines diversity as being “ultimately about acceptance and respect for difference.”⁷⁷ The “ethnocultural” component of equity is not defined in the document, but educational equity is linked to social justice and removing barriers to equality in discriminatory policies and procedures. Along with these definitions, the 2003 policy document provides a set of principles that inform the approach of equity and diversity. These principles describe that respect for diversity is required to meet the needs of all learners:

- The removal of systemic and institutional barriers works for full student participation.
- Communication and collaboration “throughout the whole system” as well as robust policies and initiatives are keys to success.
- Leadership and monitoring ensure successful implementation.

It also includes goals of full student participation, relevant learning, developing knowledge of diversity, including knowledge of Aboriginal peoples historically and in the present, and completion of secondary education by all students. The approach of pairing diversity with ethnocultural equity, even as “ethnocultural” lacks a definition in the policy, provides a good example of balancing racial equity with practices against racial inequities.

Both the 2003 and 2006 policy documents outline actions under broad topics of capacity building at the Ministry and school division levels, as well as building a more inclusive teaching force. These actions show an effort to systemically engage with education, the teaching profession, and the learning environment. In these engagements, the stated actions continue to show attention to practices against racial inequities as well as those for racial equity. These actions include policy and program review and renewal of the Ministry’s *Multicultural Policy*, as well as: supporting school divisions in embedding equity and diversity into systems planning and safe schools initiatives, professional development and targeted positive employment practices, enhanced attention to language education programs, and having diverse representations in curricula and development teams.

Linguistic diversity continues to be an important component for multicultural and diversity education in the province from these policy documents. This attention to language education is also evident in the dedicated *Policy for Heritage Language Instruction* which outlines the province’s program of supporting language learning beyond Canada’s two official languages (English and French). Interestingly, Indigenous languages are not included as “heritage” languages under this policy.⁷⁸

The 2006 policy document states that Ministry-level initiatives take place over a three-year period (2006-2008) and largely replicate the actions in the previous 2003 *Action Plan* document. The 2006 document makes some important changes, however. There is an increased level of



detail to explain the steps, with instances of significant partnerships and collaboration. In particular, the 2006 policy document shows overt attention to providing departmental funding guidelines to support action and developing a position statement to “affirm the value of multilingual education for all students and continues our support for Aboriginal, French, and International languages.”⁷⁹ These are significant inclusions that show a balancing of ideas and actions in policy commitments.

The most recent policy document to articulate commitments to anti-racism in Manitoba is the 2015 *Safe and Caring Schools – Respect for Human Diversity Policies: A Support Document for Manitoba School Divisions and Funded Independent Schools in Developing Human Diversity Policies*. This document is a guide that is a direct result of actions in the 2003 and 2006 policy documents, as well as provincial changes in legislation. In the relevant policy documents, one of the action items was to provide support to school divisions and boards for embedding diversity and equity into their systems planning and safe schools initiatives. As the 2003 policy document states: “Anti-racism is an essential aspect of building safe schools. Our initiatives in support of safe schools provide us with the opportunity to further our anti-racism goals.”⁸⁰

The 2006 document further defines this relationship of safe schools initiatives to anti-racism goals in the development of school “intercultural codes of conduct.”⁸¹ In these processes, anti-racism becomes increasingly linked to an individual’s comportment and actions, particularly interpersonal violence and bullying. This emphasis, though important, shifts anti-racism further from engagement with the systemic aspects of racism.

The policy does, however, provide strong accountability mechanisms, as there is stronger accountability language – using “will” to describe actions instead of “should,” for example. The document also includes supportive supplementary materials for school divisions in developing and implementing diversity policies. These materials contain information on language and content, sample definitions, a checklist for inclusivity, legislative references, and compliance due dates. Providing these documents is supportive for policy development, as it presents foundational language and principles from which to build and renew policy at the school district level, at the same time providing important indicators to determine progress and action.

Equity-seeking groups: Policy considerations

There was a consistent and targeted attention to Indigenous education throughout the Manitoba policy scan. There was also one dedicated policy that outlines protocols for appropriate and respectful smudging in schools: *Smudging Protocol and Guidelines: Smudging Protocol and Guidelines for School Divisions*. The document provides a careful explanation of the cultural connections to smudging, its meanings, the reasons for smudging ceremonies, who can smudge, and how smudging can take place in schools. This document is an important example of policy encouraging a normalization of inclusive practices, particularly practices linked to fostering understanding of Indigenous peoples and their worldviews as part of public education.



Anti-racism and Equity: Areas of Engagement

There is a fairly balanced engagement with anti-racist commitments in the approach to public education, the teaching profession, and the learning environment. The four policy documents (discussed above) show attention to these areas in their background statements, as well as their goals and proposed actions. The *Belonging, Learning, and Growing: Kindergarten to Grade 12 Action Plan for Ethnocultural Equity* policy document covers an approach to public education through policy and program review and renewal as well as supporting school divisions in embedding equity and diversity into systems planning; the teaching profession in terms of professional development and targeted positive employment practices; and school environment attends to language education programs, curricular representations, and development.

Policy documents regarding the approach to education more broadly included here continue to acknowledge the importance of attending to the “increasing” diversity of Manitoba’s population. Diversity is inclusive of students with learning exceptionalities and difficulties, pairing diversity with a “philosophy of inclusion” for the public education system.⁸²

Only one document overtly covers the teaching profession, the *School Administration Handbook*. The Handbook acts as a legislative and policy resource document, collating all the relevant and active policies, initiatives, and legislative orders governing education in the province. As noted above, employment equity and continued professional development are, however, embedded into other policies.

Policy engagements with the learning environment focus on safe schools and procedures for responding to bullying. Racism is packaged as a form of bullying in these documents. Bullying as a concept is, however, robustly discussed, with its response connected to all students and stakeholders.⁸³ Documents under this area of concern also show targeted commitments to language learning as a prominent thrust in putting diversity and ethnocultural equity into action. Language is linked to culture in these documents, stressing the broader implications of language education for multicultural understanding, and connection to students’ identities.



Saskatchewan

Policy Context

Saskatchewan's Ministry of Education provides its mandate and mission statements in their annual plan documents. For 2021-22, the mission statement for the department reads:

“The Ministry of Education provides strategic, innovative and collaborative leadership to the early learning and childcare, Prekindergarten through Grade 12 education, literacy and library sectors. It promotes student success, well-being for Saskatchewan children and youth, and improved family literacy as a foundation of the province’s social and economic growth.”⁸⁴

The Ministry of Education in Saskatchewan provides overt policy and procedure documents, as well as supportive guides and manuals for school districts in the province. These documents guide standards, and outline approaches to practice for Ministry initiatives, as well as for school districts. Policy documents were found on the provincial website in their document depository, as well under the various programs and services outlined on the Ministry of Education website.

There are ten relevant policy documents from the Ministry-level policy scan of Saskatchewan included in this report. Two of these documents are foundational policies describing generalized approaches to inclusive education, wellbeing, and success. Three documents act as policy guides, and four as policy frameworks that describe policy statements, with recommendations for implementation. Finally, included here is a policy statement describing the Ministry's stance on student alliances for gender and sexual diversity.

Scope

The policy and procedures scan of Saskatchewan's Ministry-level documents shows some directed anti-oppressive policy for public schooling in the province. There is some distribution of anti-racism practices and approaches with attention to the teaching profession and the school learning environment.

Most of the policy documents for the province provide detailed and researched foundational statements and commitments relating to the general approach to public education. Many of the policy documents also provide support for implementation practices for the learning environment in various formats (e.g., checklists, reflection prompts, brainstorming and organizational charts). Anti-oppressive approaches and practices are most strongly linked to approaches and practices against racialized inequities. Targeted policies and policy statements for Indigenous peoples represent the strongest attention to racialized equity practices in the province's Ministry level documents. The policy document, *A Time for Significant Leadership: A Strategy for Implementing First Nations and Métis Education Goals* (2010) presents a robust example of a policy document that provides a supportive framework for schools and districts to begin and



continue the work of implementing the goals of First Nations and Métis education in the province.

Policy Approaches to Anti-racism: Equity

Three of the policy documents mention race and/or racism and commitments to anti-racism in public education in Saskatchewan. Overall, these documents show an increasingly targeted commitment to implementing First Nations and Métis education into the system, and acknowledge that racism is a barrier to student success.⁸⁵

The most direct attention to anti-racism in Saskatchewan appears in the 1997 policy document *Our Children, our Communities and our Future: Equity in Education: A Policy Framework*. Anti-racism itself is not named in the document, however, the policy engages racism and sexism directly as components for equity⁸⁶ and advocates for non-racist and non-sexist education. The difference in language shifts to equity of treatment and not responding to inequity.

The policy, however, does acknowledge the pervasiveness of racism, and that it is “incorporated and sustained in the attitudes, behaviours, systems and institutions that shape society.”⁸⁷ Equity is approached as inclusion, yet the document also shows an attention to the particularities of racial equity, backed up by policy commitments. The policy document further includes a glossary of terms and a detailed definition of equity in education⁸⁸ for the province with a scope that incorporates aspects of employment, and practices and resources for the learning environment, like assessment and school culture. The introductory sections of the policy document show an attention to the approach to public education, the teaching profession, and the learning environment. Further, this policy document provides a framework of vision, principles, and action plan for implementation at the district or school level.

The policy clearly states the partnership of education stakeholders and their common commitment “to working together and to sharing responsibility for providing an educational system where all people have the opportunity to experience success, to enjoy human dignity and to develop the skills, knowledge and attitudes necessary to contribute meaningful to society.”⁸⁹ The vision statement further elaborates on the province’s approach to equity as a shared ownership and responsibility, representation in staff that reflect the communities they serve, diverse perspectives in learning, and its mutual benefit to all. The principles of the framework cover the inherent worth of each individual, the importance of cooperation, empowerment and shared responsibility, and the success of every student. This is achieved through holistic and comprehensive approaches, the effective use of resources, and providing robust accountability measures.

The ‘action plan’ portion of the 1997 policy document outlines a rationale for a collaborative process approach that includes strategies for personal and organizational transformation, proactive leadership, community connection and development, accountability, celebrating success, and sharing best practices. These strategies provide descriptions of how these actions promote equity, which are then left largely open-ended for adaption and interpretation of school and school boards. Strategies are linked to specific education stakeholders in the province such as the Ministry of Education, the Saskatchewan Teachers’ Federation (STF), the League of



Educational Administrators, Directors and Superintendents, and the Indian and Métis Education Advisory Committee. The inclusion of the STF in these responsibilities highlights the importance of ensuring equity within the teaching profession, and teachers' unions as being an integral voice in the public education system not seen in other locations.

The policy language shifts in the subsequent 2004 policy document, *Caring and Respectful Schools: Towards School Plus – Ensuring Student Well-Being and Educational Success*. This document focuses specifically on the school learning environment. Equity is not used as a concept in this document, rather the focus is on student comportment and practices and protocols linked to bullying, violence, crisis intervention, and discipline. Recognition and acceptance of diversity “are critical values of effective communities” sliding away from systemic engagements with practices for equity towards more individualized and interpersonal forms of engagement with practices linked to racism like bullying, violence, and mental health, as racism itself is not mentioned in the document. The approach to diversity and the movement to individual comportment is furthered in more recent policy documents as well. These include:

- *Caring and Respectful Schools: Bullying Prevention a Model Policy* (2006)
- *Digital Citizenship Education in Saskatchewan Schools: A Policy Planning Guide for School Divisions and Schools to Independent Digital Citizenship Education from Kindergarten to Grade 12* (2015)

Equity-seeking groups: Policy considerations

Saskatchewan's Ministry of Education shows a concerted attention to the inclusion and success of First Nations and Métis peoples in the province. Two policy documents included in this report directly outline policy commitment and supportive processes for system-wide implementation of First Nations and Métis worldviews into the educational structures of public education in Saskatchewan:

- *A Time for Significant Leadership: A Strategy for Implementing First Nations and Métis Education Goals* (2010)
- *Inspiring Success: First Nations and Métis PreK-12 Education Policy Framework* (2018)

Both above documents embed First Nations and Métis ways of knowing and understanding into policy. Each document uses collaboratively developed frameworks rooted in First Nations and Métis worldviews to explain the policy and implementation processes, or to describe concepts. *A Time for Significant Leadership*, for instance, explains leadership out of Métis concepts towards cultivating and supporting the practices of leadership in all individuals over the promotion of individuals with certain qualities as leaders.

Further, these policy documents provide supportive detailed sections for schools and school districts to use when implementing policy. These include a discussion of accountability measures, indicators, and policy language to directly express where schools and school districts find themselves in the ongoing process of implementing First Nations and Métis education. These documents offer a strong example of the type of supportive practices that are required for implementation and accountability for racial equity.



Anti-racism and Equity: Areas of Engagement

Within the included documents, there is some attention to the teaching profession and to specific aspects of the learning environment. Discussions of race and racism are limited to policy documents discussed above. There is, however, a steady engagement with the acceptance of diversity in processes of public schooling.

Equity and respect for diversity are the major areas of engagement related to racial equity practices in these documents. Collaborative practices are also highlighted in these documents. The 1999 policy *Parent and Community Partnerships in Education: Policy Framework*, works alongside a second document from 1997, *Equity in Education*, which further emphasizes the importance of partnerships with parents and Aboriginal peoples at the school district level, and outlines the responsibilities of various stakeholders such as school districts, principals, teachers, students, parents, and community groups.

In terms of policy regarding the teaching profession, though professional development is consistently mentioned in the policy documents, particularly for practices linked to the learning environment,⁹⁰ along with several instances of practices for equitable hiring,⁹¹ there were no dedicated policy documents linked to the teaching profession found during the scan. *A Time for Significant Leadership* policy document does, however, provide a section in discussing each goal of First Nations and Métis education to reflect on professional development that may be needed or linked to each goal. The document also consistently maintains the importance of professional learning for education staff as a vital component of success for achieving First Nations and Métis education goals.

Policy documents covering the learning environment continue to mention diversity as a factor to consider in processes and practices of schooling. These documents focus on interpersonal relationships, rights, and protocols of comportment in terms of discipline and response to violence like bullying,⁹² digital citizenship,⁹³ new students such as recent immigrants or students coming to public schools off reserves,⁹⁴ and student clubs like GSAs.⁹⁵



Alberta

Policy Context

The annual *Guide to Education: ECS to Grade 12* from the Ministry of Education for Alberta states the mission for the Ministry:

“The ministry ensures that inclusive learning opportunities enable students to achieve success as engaged thinkers and ethical citizens with an entrepreneurial spirit. Key outcomes are focused on providing policy direction, funding and assurance to the Kindergarten to Grade 12 education system so that all students are successful at learning.”⁹⁶

The educational policy context in Alberta includes overt policy directives along with Ministerial orders, frameworks, and guideline documents. School boards or districts in the province are to enact, monitor, and review targeted policies based on these guiding documents from the Ministry.

Policy documents appeared in the “K to 12 education policies and standards” section of the Ministry of Education website along with a *Guide to Education* found on the page that contains current regulations, policies, and provincial standards. Further policy documents were found in the publication repository for the Alberta government. Of the policy documents available through these sources, nineteen policy documents (inclusive of the *Guide to Education*) have been included for this report. Ten are policy guidelines or frameworks, four of the policy documents are standards or foundational documents, one is an action plan for policy implementation, and three are Ministerial orders. There is also a detailed Memorandum of Understanding between the Government of Canada, the Government of Alberta, and the Assembly of Treaty Chiefs in Alberta for First Nations Education in the province that also provides a “long term strategic action plan.”

Scope

Alberta’s ministry-level documents show a generalized commitment against racial inequity in the province. This commitment appears most strongly as encouraging respect for multicultural diversity. In the policy documents, commitment statements appear in sections outlining approaches to education in the province, and general statements in terms of respect for diversity are briefly mentioned in policy documents regarding the teaching profession and school learning environment.

Policy documents in Alberta demonstrate consistent attention to targeted support for First Nations, Métis, and Inuit equity in education in terms of dedicated policy as well as broader commitments to public education.



Policy Approaches to Anti-racism: Respect for Diversity

Although the term anti-racism is not used in the policy documents, anti-racist ideas appear most strongly as connected to respect for diversity. This approach is diffused throughout the policy documents, which provides a significant example of a systemic approach. In the introductory sections of many of these policies,⁹⁷ the diversity of Alberta’s population is consistently mentioned as a driver for respect for diversity within the public education system. The policy documents do not, however, provide statements that acknowledge racism in educational systems or society. They also do not engage with concepts of power that continue racial inequities in education like Eurocentrism and white supremacy. Concepts of power are only mentioned in terms of defining bullying in the Alberta Ministry policy documents.

This approach is best illustrated in the 2020 policy document: *Guidelines for Recognizing Diversity and Promoting Respect*. This document provides educators and curriculum designers with guiding questions to consider for program and curriculum development. The questions aim to ensure a resource or program meets the criteria outlined in the document for recognizing diversity and promoting respect. The criteria entails:

- Questioning implicit and explicit statements towards respect for diversity.
- The approach to diversity in the curriculum or program, representations of different ways of learning, knowing, and understanding achievement.
- The extent to which it may or not aid teachers in “dealing positively with understanding and respect for others.”⁹⁸
- Applications of critical thinking towards people and their actions.

There is a consistent use of the above approaches to communicating commitments against racial inequity. Practices against racial inequity are packaged as a form of multicultural inclusion of “minority” groups. Minority groups are defined as social markers of identity, and acknowledged as a protective ground against discrimination from the *Canadian Charter of Rights and Freedoms* and the *Canadian Human Rights Act*.⁹⁹

This approach shows strong commitments to ideas and practices of anti-racism in terms of being against racial inequities, and for inclusion. However, it is not as successful at communicating anti-racism commitments in terms of ideas and actions *for* racial equity. This is because respect for diversity positions an individual’s ideas and practices in the language of inclusion, and does not by itself provide specific actions to respond to inequities experienced by traditionally and structurally marginalized racial groups.

Further, though this guideline document is supportive of critical reflective practices for racial inclusion, outside of adhering to the *Canadian Charter of Rights and Freedoms* and the *Canadian Human Rights Act*, there are no accountability measures. There is no mention of contact personnel at any level (Ministry, board/district, or school) to determine that programs and curriculum follow the guidelines, how adherence to these guidelines may or not be enforced or reviewed, or processes connected to how or where these guidelines are to be enacted. This means that although this policy document shows strong critical questions for reflective



engagement and practices towards racial inclusion, it does not provide any accountable action to ensure these critical aspects are implemented in practice to support racial equity.

The document also does not provide foundational commitments to action beyond reflective engagement towards inclusion. In other words, though respect for diversity fosters important ideas of anti-racism, there is a lack of deeper engagement with power and white supremacy to situate and support ideas and practices of racial equity.

Equity-seeking groups: Policy Considerations Supporting First Nations, Métis, and Inuit Education¹⁰⁰

Beyond general policy commitments against racial inequities, the Alberta Ministry of Education shows a consistent commitment to racial equity for First Nations, Métis, and Inuit students in the province. This commitment appears in three targeted policy documents: a foundational statement document, a policy framework, and the Memorandum of Understanding. The foundation document from 1987, *Native Education Project: Statement of Purpose*, describes responsibilities and goals for First Nations, Métis, and Inuit education between First Nations, Métis, and Inuit communities and the federal and provincial governments. This policy document provides a clear mandate and vision statements that highlight the importance of educational policy for equity. This includes providing “enhanced and equal opportunities for Native students” and continuing “to act on the concerns expressed by Native people on the education of their children.”¹⁰¹

In the background section of the document, it also states that the Native Education Project staff “are committed to developing and delivering programs and services which are relevant to the provincial and local needs of Native people in Alberta.”¹⁰² These statements show an understanding of the need for targeted practices and approaches for equity.

This policy document outlines specific tasks to practice racial equity such as using dedicated funding to support parental engagement in programming and resource development, using data on First Nations, Métis, and Inuit representation in personnel across school districts in the province to recognize gaps, and mechanisms and timelines for reporting on progress, developed with local resources. As such this foundational document provides a good example of a targeted policy for racial equity.

The 2002 *First Nations, Métis, and Inuit Education Policy Framework* links and continues the prior commitments of the previous policy and legislative documents. It provides the rationale for the document as a ‘framework’ that is inclusive of ideas and practices for racial equity. It presents a statement of principles and vision that guide the policy, specific goals, strategies for achieving these goals, performance measures for monitoring progress, and responsibilities for different stakeholders. The document further contains appendices which provide a glossary of terms relevant to First Nations, Métis, and Inuit communities and concerns, and a history of Aboriginal educational initiatives in the province.



The 2013 *Memorandum of Understanding for First Nations Education in Alberta: Long Term Strategic Action Plan* provides a detailed history and rationale for Ministry-level support for First Nations' run education in the province. As such, this document moves outside the bounds of this report in subject area, but nonetheless provides evidence of ongoing collaborative and targeted policy development in the province.

These targeted policy documents demonstrate more robust accountability measures than the *Guidelines for Recognizing Diversity and Promoting Respect* policy. They also show more attention to specific practices, goals, and need for evidence-based outcomes towards racial equity. Therefore, these targeted policy documents show a more overt attention to anti-racist ideas and practices. The *First Nations, Métis, and Inuit Education Policy Framework* policy, for instance, acknowledges consultation and participation of various Elders, band councils and groups, First Nations, Inuit, and Métis community groups at different levels and in different areas across the province. This shows the practices of ensuring the voices of equity-seeking groups are not simply acknowledged but that these groups are participants in education policy development.

As with the *Native Education Project* policy document, there is also a recognition of the importance of data to support accountability and equity, as well as the need for improving measures/indicators for First Nations, Métis, and Inuit students' success in relation to the goals set out in the policy. This makes for strong accountability mechanisms as indicators and measures of goals are directly stated in the policy document and not left for future work and further policy. Further, the policy document outlines a yearly review process that includes consultations, and reporting internally (within Ministry) and externally (to First Nations, Métis and Inuit communities). These are clear aspects in the policy document, which include the process of its development, and show a method for embedded accountability. This accountability moves beyond the statement of anti-racist ideas of respect for diversity and outlines some specific anti-racist practices to support racial equity for First Nations, Métis, and Inuit students and communities.

Alberta's Ministry of Education also has a policy guideline document *Guidelines for best practices: Creating learning environments that respect diverse sexual orientations, gender identities and gender expressions* (2016). This document positions gender identity and sexual orientation as aspects of diversity, and therefore embeds ideas and practices of equity as part of the broader framework of respect for diversity as the dominant approach for equitable practice in the province.

Anti-racism and Equity: Areas of Engagement

In the three areas of concern for this report, anti-racist commitments continue to be expressed through statements against racial inequity, most strongly appearing as respect for diversity, with some instances of targeted policy commitment language.

In policy documents regarding the approach to education in the province, racism is not mentioned, and race is only mentioned in the context of a prohibitive grounds of exclusion.¹⁰³



‘Respect for diversity’, which also expresses being against racial inequity, is mandated (via references to Alberta’s *Education Act*), however, as the responsibility of all educational ‘partners’ in the province including school boards, principals, teachers, and students,¹⁰⁴ and one of five outcomes and performance measures for school boards to consider in annual education results report.¹⁰⁵

In the policy documents that discuss the teaching profession, there are commitment statements against racial inequities in terms of embracing, honouring, and respecting diversity, as a standard for all educators and administrators in the province.¹⁰⁶ There is also some evidence of commitments to racial equity as the *Education Sector Workforce Planning Framework for Action* policy document lists one of its five strategic actions is to establish priorities in hiring that include “visible minorities” and “teachers of Aboriginal ancestry.”¹⁰⁷ The language in this policy was future-oriented and not directive in terms of when such priorities were to be implemented, how they should be implemented, or whether these were required or suggested actions.

Policy documents that deal with the learning environment show respect for diversity as the predominant approach to racial equity. These documents highlight a personal focus of equity practices in the province as “anti-racism” is forwarded as an example of a kind of character and citizenship education for students.¹⁰⁸ Respect for diversity is linked to anti-bullying, wellness,¹⁰⁹ and an effect of student learning in the province.¹¹⁰ There are also isolated mentions of practices towards developing respect for diversity such as further incorporating diverse cultural viewpoints and ways of knowing into pedagogy,¹¹¹ the inclusion of residential school and treaty education for students,¹¹² and the importance of culturally appropriate supports for students.¹¹³



British Columbia

Policy Context

The *Statement of Education Policy Order* updated for 2021 of British Columbia's Ministry of Education provides the following mission statement:

“The purpose of the British Columbia school system is to enable learners to develop their individual potential and to acquire the knowledge, skills, and attitudes needed to contribute to a healthy society and a prosperous and sustainable economy.”¹¹⁴

In British Columbia, the Ministry of Education and Training releases overt policy statement documents with supportive framework and strategy documents. Ministry level policy documents act as mandated direction and parameters for school boards in development of their own policies and procedures.

A full organized list of policy documents is directly accessible on the “Legislation and policy” tab of the Ministry of Education and Training website. Sixteen of the Ministry's public school policies have been included in this report. Of those included policies, five are guideline documents, three of which are directly linked to policies, and the remaining eleven are policy statements. To note, relevant policy terms appeared on the Ministry of Education and Training of British Columbia public website rather than embedded within policy documents. British Columbia was the only province or territory to organize its policy terms this way and relevant terms to this report appear in the Word Bank in Appendix B.

Scope

British Columbia's ministry-level documents show a consistent approach for recognizing and attending to the diversity of its population in its school system. This appears as commitments against racial inequities through strong links to human rights legislation and laws,¹¹⁵ a consistent mentioning of race as a component of diversity,¹¹⁶ and addressing race as a component of social relationships in diverse contexts.¹¹⁷ Anti-racism is mentioned in the policy documents as a concept for social responsibility, and goal of multiculturalism,¹¹⁸ as well as a component of mental health and wellness for students.¹¹⁹ Targeted commitments appear in dedicated education funding policies for Indigenous peoples, refugees, and recent immigrants.

The policy documents show a consistent need for foundational ideas and approaches to support practices and actions in commitments to equity and inclusion in public schools. Yet, the statements of practices and the accountability mechanisms in these policy documents are general, lacking in specifics for timelines and responsibilities.



Policy Approaches: Diversity and Safety

In British Columbia, anti-racism practices and concepts are expressed in four policy documents and two major approaches: diversity, and safe and caring schools.

- *Diversity in BC Schools: A Framework* (2008)
- *Diversity in B.C. Schools Policy* (2017)
- *Safe, Caring, and Orderly Schools: A guide* (2008)
- *Safe and Caring School Communities Policy* (2017)

The above policy documents exemplify the approach to public education in British Columbia, but also contain some directives in terms of the practices of employment for the teaching profession, pedagogical goals, and direction for the learning environment in schools.

All the above documents are used as foundational conceptual and procedural guides to support school boards and schools in their policy review, development, and/or production. The policy statement documents include: a succinct policy statement, references to legislative authority, and an outline for general procedures. In these documents, racism is specifically mentioned as one of several social issues that needs attention from education partners and community members.¹²⁰ This positions racism as one of many social “issues” that arises from a diverse population, making diversity the broader issue for policy engagement.

The 2008 *Diversity in BC Schools: A Framework* document, assists the school system in meeting legislative obligations, and its “ongoing efforts to create and maintain learning and working environments that are responsive to the diverse social and cultural needs of the communities it serves.”¹²¹ This statement acknowledges that the scope of commitments includes school and learning environments for students, but also importantly the working environment for educators and administrators. In this policy document, concepts of multiculturalism, human rights, employment equity, and social justice frame the foundational approach to diversity in the educational system in the province. This framework of diversity and commitment statement forwards ideas *against* racial inequities through multiculturalism and human rights. It also shows ideas *for* racial equity through employment equity and social justice.

The *Framework* document defines each concept (multiculturalism, human right, employment equity, social justice), provides a list of goals, and outlines guiding legislation linked to these concepts. The *Safe, Caring and Orderly Schools: A Guide* policy document has a similar organization, with a section defining the attributes of “safe, caring and orderly schools,” providing standards to develop these attributes through school codes of conduct, and outlining data considerations for privacy, reporting, and response.

In these four policy documents, ideas and goals are largely limited to legal compliance and standards. In the section describing guiding legislation for social justice, the *Diversity in BC Schools: A Framework* document notes that the concept is not specifically legislated in Canada, but its principles are supported in sections of the *Canadian Charter of Rights and Freedoms*.



This is also the case in the *Safe, Caring, and Orderly Schools: A guide* policy document as it emphasizes equality and “defense of human rights.”¹²² The *Guide* policy document mentions race only in reference to it being a prohibitive ground for discrimination under the *Multiculturalism Act* and the *BC Human Rights Code*. It also frames targeted initiatives for employment equity as “allowable” under Section 15 of the *Constitution Act* (1982).¹²³

Though legal compliance is a strong impetus for action, it also has a strong top-down emphasis that could limit grass-roots policy development, particularly for racial equity. Legal compliance shifts practices of social justice to the championing of equal rights. This is a practice against racial inequity but is not a practice for racial equity necessarily. It is a practice for racial *equality*. Social justice is cited in the *Safe, Caring, and Orderly Schools: A guide* policy document as a “code of reporting” incidences of violence and harm and as opposed to a “code of silence.”¹²⁴ This organizes social justice as a practice of naming incidences of violence and non-compliance to the protected rights and freedoms under legislation. As such, though the ideas of social justice and racial equity are well stated in the policy documents, the statements of practices show more emphasis on racial equality and practices against racial inequities.

The more recent policy statement on diversity in British Columbia schools, last revised in 2017,¹²⁵ shows a further slippage of statements of practice in terms of racial equity in favour of racial equality. The policy statement continues to emphasize respect for differences and the expectation of schools and boards of education to develop policy in accordance with legal requirements towards honouring diversity and respectful rights. Social justice is not mentioned in the policy statement document, downplaying this component of pro-active responsive action as part of the practice and approach for diversity in public education in British Columbia.

Employment equity is also downplayed as there is only brief mention of addressing the “diverse needs of students and employees”¹²⁶ by educational leaders in policy and procedures. The *Employment Equity Act* is listed as authority for the policy, but the connection is not elaborated in the policy statement document beyond this mention.¹²⁷ The procedures section of the policy statement outlines actions using open-ended language: steps to guide practice are generalized without specific accountability mechanisms. It states for instance that “areas that require improvement are identified,” and policies “should be regularly reviewed”¹²⁸ without providing connections to timelines, supportive funding, or personnel responsible. These generalized steps allow for more autonomy at the school district policy level but also provide a dearth of accountability at the Ministry-level.

The *Safe and Caring School Communities Policy* shows a better balance of accountability directions between Ministry and district levels. The policy statement provides suggestions for coordinating personnel, developing, reviewing, and implementing a district code of conduct (further elaborated in a guideline document¹²⁹), a violence risk assessment protocol, as well as an online bullying reporting tool.



Equity-seeking groups: Policy Considerations Supporting First Nations and Refugee Students

In the *Diversity in BC Schools Framework*, it states: “Aboriginal Peoples, as the original inhabitants of Canada, distinguish their cultural status from the broader definition of Canada’s cultural mosaic acknowledged in the concept of multiculturalism.”¹³⁰ The policy continues by listing the goals and purposes of both multiculturalism and for Indigenous students’ education in British Columbia schools. One of these goals is “developing culturally responsive services to meet the changing needs of the communities they are intended to serve, rather than expecting clients and consumers to adapt to prescribed services as they exist.”¹³¹ Though this line includes concerning neoliberal language towards relationships with First Nations, Métis, and Inuit peoples as consumers and clients of public education in the province, it also offers an approach for racial equity.

The policy statement on educational funding for Indigenous students further shows this targeted policy commitment. It clarifies “enhanced funding” for students of Indigenous ancestry is specifically allocated for “culturally appropriate educational programs and services to support the success of Indigenous students.”¹³² This funding is conditional to the current year’s manual, but any use of monies must be clearly documented and linked to local district-level ‘Enhancement Agreements’.¹³³

There are also two targeted policies concerning refugees or newcomer refugees and their rights to funding and educational support in the public education system in British Columbia. These policies acknowledge the need to recognize the unique position of students who are refugees. The actions outlined in these policies are limited however to how to appropriately apply for school classification, funding, and placement criteria for English Language Learning programs. There is also brief reference of the potential for additional social support for students who are refugees and a linked resource document for teachers.

Anti-racism and Equity: Areas of Engagement

British Columbia policy documents consistently cite the diversity of the province’s population in their front matter as impetus for embedding equitable practices into the school system. These documents also show a consistent attention to the needs of British Columbia’s Indigenous students in the public education system.¹³⁴ These policies continue to place the implementation at the district or school board level and provide general guidelines for responsibilities linked to reporting, planning, and review of policies, goals, objectives, and plans.¹³⁵

In terms of the teaching profession, there are two policy documents regarding conduct and standards for educators, along with an implementation guide. These documents continually cite a commitment to diversity and the responsibilities of educators to attend to this approach in their work and professional lives. Further, there is one policy statement on the importance of professional development and time for collaboration as factors for student success,¹³⁶ but these ideas are not linked to specific actions or funding in the policy documents. Also as mentioned



above, employment equity is one of four supporting concepts for British Columbia’s approach of honouring diversity in the educational system. In the employment equity section of *Diversity in BC Schools: A Framework*, it includes the goal of “remedying effects of past discrimination through positive policies and practices and making reasonable accommodation.”¹³⁷ This shows an acknowledgement of the need for equity-focused hiring, but there was no further mention of procedures to support this approach.

In policies regarding the school learning environment, emphasis is on individual approaches and practices against racial inequities through respect for diversity and defense of human rights. There is also a continued attention to the need for specific practices to be embedded, and to acknowledge Indigenous perspectives and diversity into classrooms through curriculum and resources.¹³⁸ These statements are most often phrased as aspects to include for development and implementation more specifically at the board or district level.¹³⁹



Yukon

Policy Context

During the environment scan, no clear statements of mission, vision, or mandate were found for the Yukon. The description for the Department of Education in the Yukon however provides the closest statement of the ministry's approach to education. The description reads:

“Under the Education Act, the Department of Education is responsible for delivering accessible and quality education to Yukon learners. We work closely with our partners in education, including Yukon First Nations, and school communities to develop and improve our programs and practices.”¹⁴⁰

Yukon policy writing occurs at the ministerial level. Indeed, the following included policy documents appear as overt policy and procedure documents with associated guidelines, protocol, standards, and support plan documents.

Publicly accessible education policy documents were located under the “Education and schools” section on Yukon’s government website. Of Yukon’s Department of Education publications, eleven policy documents fit within the selection criteria of the environmental scan. Within these eleven policy documents, five are overt policy documents outlining the procedures and principles to be implemented within publicly funded public schools in the territory; five are protocol, standard, and guideline documents addressing staffing, cultural inclusion, traditional medicines, violence threat risks, and curriculum objectives in Yukon schools; and one is a support plan designed for Yukon’s *Safe and Caring Schools Policy*.

Scope

The included documents from the policy and procedure scan demonstrates a direct stated commitment towards addressing systemic racism in Yukon public schools.¹⁴¹ In terms of approaches to public education, the included policy documents show a direct commitment to cultural inclusion and awareness in all Yukon schools. The policy documents also exhibit anti-discriminatory, equity-seeking, and inclusive practices and approaches to the school learning environment and teaching profession.

The policy documents published by Yukon’s Department of Education provide direct commitments towards implementing restorative practices and approaches in schools. The policy documents also show an embedding of “safe and caring” principles of inclusion, respect, and promotion of positive school climate for schools throughout many of the policy documents. As for practices linked to specific groups for racial equity, the included policy documents demonstrate targeted approaches and practices for First Nations peoples in Yukon, which include prioritization in hiring practices, addressing of systemic racism against First Nations



peoples, and First Nation cultural awareness, validation, and celebration as significant aspects for policy in the territory.

Policy Approaches: Cultural Inclusion

The policy documents distributed by Yukon’s Department of Education reveal a direct commitment towards addressing systematic racism in schools through cultural inclusion. The *Cultural Inclusion Standards for all Schools* policy document published in 2016 strongly and directly addresses goals developed out of a *Memorandum of Understanding* between the Federal government, Government of Yukon, and the Council of Yukon First Nations. This document begins by providing the legal rights of Indigenous peoples under various legislation and then turns to “addressing system racism” to support these rights. The document then moves to discuss principles of cultural inclusion through restorative relationships in schools for First Nations people in the territory. This approach shows an attention to supporting rights as being against racial inequities but also approach to racial equity by engaging the processes of racism experienced by First Nations people in the schooling system as a direct policy practice.

Cultural inclusion from the policy document begins with acknowledging the negative impacts of Canada’s residential school system on First Nations. It is the only document in the pan-Canadian scan that addresses residential schools beyond a single mention. Indeed, in the 2016 document, *Cultural Inclusion Standards in all Schools*, it is stated that it is “systemic racism, bullying, and segregation that sets First Nation students at a disadvantage. We seek to address these school and classroom dynamics by turning racism into cultural validation and celebration and by providing culturally appropriate student supports.”¹⁴² The *Cultural Inclusion* policy document outlines a clear commitment towards the implementation of reconciliation work to address the impacts of Canada’s residential school system on First Nations students.¹⁴³ Included within the 2016 policy document, are four minimum standards that have been developed by the First Nations Education Commission for the reconciliation work needed in Yukon schools.¹⁴⁴ The minimum standards include aspects of the following:

1. Cultural Awareness
2. Access to Knowledge
3. Relationships
4. Languages

These minimum standards are set to enhance the learning environment and achievement rates of all students attending Yukon public schools.¹⁴⁵ This is distinct from goals or practices for academic student success as a measure of racial equity and show attention to public education as a site for racial equity in terms of social and cultural belonging, validation, and relationship building. In terms of addressing the lasting impacts of this system on First Nations students, the 2018 *Safe and Caring Schools Policy* as well as the *Safe and Caring Schools Policy and Support Plan 2020/2021* also recognize the importance of installing restorative practices and approaches in public schools showing a consistent commitment to this practice for public schooling in the territory.



In Yukon's 2018 *Safe and Caring Schools Policy* document and associated 2020/2021 *Safe and Caring Policy and Support Plan* document, respect for others is also widely articulated. These documents continue to mention restorative practices, but focus on practices effecting individual behaviours more specifically in these documents. Respect is enlisted as one of the main purposes for Yukon's *Safe and Caring Schools Policy* among other purposes, such as bullying prevention and forging a positive school environment.¹⁴⁶ Under "Standards of Behaviour," respect and responsibility describe that "[a]ll members of the school community must...respect and treat others fairly, regardless of, for example, race, ancestry, place of origin, colour, ethnic origin, citizenship, religion, gender, sexual orientation, age or disability."¹⁴⁷ The importance of respect for others, based on marginalizing factors, demonstrates an untargeted approach consistent with being against racial inequities for addressing racism in schools.

The term "discrimination" is mentioned in four of the included policy documents inclusive of rights, behaviours, as well as resources in these documents. Discriminatory behaviour, as pertained in the *Yukon Human Rights Act*, is not to be tolerated among staff and students in schools.^{148,149} Discriminatory material and resources "except where a teaching/learning situation requires illustrative material to develop critical thinking about specific issues" are also prohibited to be utilized in Yukon public schools.¹⁵⁰ Undeniably, the principles enlisted above highlight a consistent and robust commitment to the anti-discriminatory practices in Yukon public schools along with a targeted attention to racial equity for First Nations peoples in the Yukon.

Anti-racism and Equity: Areas of Engagement

The policy documents included within this environmental scan demonstrate that commitments towards equity-seeking, anti-discriminatory, anti-racist, and inclusive practices are regularly engaged in the teaching profession and the learning environment of Yukon public schools.

Equity-seeking, anti-discriminatory and inclusive practices for the teaching profession can be observed in the included policy documents. Indeed, the 2017 *Staffing Protocol*, notes Yukon First Nation teachers are given priority when vacant positions are enlisted in schools.¹⁵¹ These prioritization protocols essentially seek to "...[reflect] the Department's commitment to increasing First nations representation within Yukon's teachers."¹⁵² Alternatively, anti-discriminatory and inclusive practices can be noted within the teaching profession in Yukon's 2020 *Respectful Workplace* policy. These practices together show a balancing of racial equity practices for supporting First Nations' representation in education staff, as well as ensuring negative discriminatory practices that continue racial inequities are also addressed through acknowledgement of protective grounds and emphasis on non-negative discriminatory practices in the workplace.

In terms of the learning environment in Yukon public schools, the 2020/2021 *Safe and Caring Schools Policy and Support Plan* demonstrates a commitment towards addressing systemic racism through cultural inclusion. The 2018 *Use of Traditional Medicines – Guidelines for Schools* further supports addressing racism by providing appropriate guidelines for inclusion of First Nations traditional ways of knowing and ceremony in Yukon schools as a standard of practice. In addition, the 2019 *Approval Guidelines for Projects, Presentations, Resources and Materials in*



Yukon School and the 2021 *Sexual Orientation and Gender Identity* highlight anti-discriminatory practices for school curriculums, staff, and students.



Northwest Territories

Policy Context

The Department of Education, Culture and Employment in the Northwest Territories provides a clear mission statement that guide education in the territory. The statement is as follows:

Mission

“To invest in and provide for the development of the people of the Northwest Territories, enabling them to reach their full potential, to lead fulfilled lives and to contribute to a strong and prosperous society.”¹⁵³

The Northwest Territories place much of the policy writing and implementation work at the departmental level. As a result, education policy and procedure documents appear as Ministerial Directives (MD), policy documents, including frameworks and guidelines, with associated handbooks and action plans to support school boards and schools in the territory.

Publicly accessible educational policy documents were under various Program and Service areas on the Northwest Territories Education, Culture and Employment Department website. Of the Northwest Territories’ Department of Education, Culture and Employment policy publications, thirteen policy documents fit within the selection criteria of the environmental scan. Within these policy documents, nine are Ministerial Directives (MD) documents which provide specific guidelines, principles, expectations, processes, and objectives that Northwest Territories schools are required to follow in accordance with the Department’s educational initiatives; three are policy framework documents with associated action plan documents; and one is a handbook document associated with a Ministerial Directive (MD) on inclusive schooling for the territory.

Scope

The policy and procedure scan demonstrates a focus on inclusive schooling policies for publicly funded education institutions in the territory. The included policy documents also show commitments to providing equal opportunities to all students. In terms of the teaching profession, the policy documents demonstrate a commitment to forging a representative workforce that gives priority to employing people from the Canadian north.

Many of the included policy documents underline the importance of culture-based education in the Northwest Territories. Policy documents targeting culture-based education provide guiding principles and directives for the cultural orientation of teachers. Targeted policies for treaty rights holders and the First Peoples in the Northwest Territories demonstrate some commitment to racialized equity.



Policy Approaches: Inclusive Schooling

Though anti-racism is not mentioned directly, the ideals and practices of racial equity are mainly articulated within the practices and procedures for inclusive schooling in the Northwest Territories' public education system. This approach to inclusive education is predominantly in terms of implementing and promoting the principle of equal opportunities for all students and staff, and respecting inherent diversity. Indeed, this is highlighted in the 2017 *Inclusive Schooling Handbook*:

“Inclusive schooling in the Northwest Territories...Is respectful of student and staff diversity in regards to their race, colour, ancestry, nationality, ethnic origin, place of origin, creed, religion, age, disability, sex, sexual orientation, gender identity, marital status, family status, family affiliation, political belief, political association, social condition and a conviction that is subject to a pardon or record suspension.”¹⁵⁴

The term race is only overtly mentioned in three of the included policy documents. Racism is not described or used in any of the policy documents. Further, no overt commitment targeting acts of racism or discrimination in schools could be noted in the included policy documents. In turn, though the included policy documents show an engagement with the general ideal of anti-racism as being against racial inequities and recognition of race as a component of individual diversity, there is no direct discussion or attention to racism in the public education system in the territory.

The *Honouring the Spirit of Our Children: A Framework for School Counselling Programs in the Northwest Territories* policy document published in 2004 does however provide a detailed description of First Nation Dene Kede and Inuit Inuuqatigiit perspectives of education, values, parenting approaches, and approaches to children. These perspectives and values are then embedded within the framework for counselling that is stated to be in response to extensive surveys of school staff in the territory. This shows an attention to the ‘on the ground’ needs of educators for supporting students in public schooling in the territory, as well as an intentional embedding of First Nations and Inuit worldviews into policy approaches.

Anti-racism and Equity: Areas of Engagement

The policy documents included within this environment scan demonstrate some commitments towards anti-racism as inclusive schooling and equal opportunity in terms in the Northwest Territories' approaches to public education, the teaching profession, and the learning environment.

The included policy documents demonstrate a commitment towards an inclusive approach to schooling that forges equal opportunities for all students in the Northwest Territories as the dominant approach to public education.

The 2001 Ministerial Directive (MD), *Departmental Directive – Recruitment of Teaching Personnel*, commits to prioritizing northern students in the hiring process for teachers in the Northwest Territories. This prioritization of northern students serves to forge “[a] northern teaching force representative of the population... [and will ensure that] the education system is



reflective of the language, culture and heritage of the north.”¹⁵⁵ Essentially, hiring processes for teachers in the Northwest Territories give priority to “...Indigenous Aboriginal teacher graduates.”¹⁵⁶ This shows a targeted attention to practices of representational inclusion in the territory for First Nations education staff and therefore practices of racial equity in processes linked to the teaching profession.

The Northwest Territories Education, Culture and Employment Department’s publications also highlight commitments towards the implementation of a safe, inclusive, and equal learning environment for students. These principles are in conjunction to the inclusive schooling practices and guidelines outlined in the 2017 *Inclusive Schooling Handbook* and the 2016 *Guidelines for Inclusive Schooling: Supporting the NWT Ministerial Directive on Inclusive Schooling*.

Nunavut

Policy Context

Nunavut provides a detailed vision statement for the Department of Education in the territory. Found on the Department’s public website, the statement reads:

“Our vision is to have more well-educated and self-reliant Nunavummiut. We aim for our high school graduation rates to be on par with the rest of Canada and for the majority of Nunavut youth to graduate from high school, college or university, and with the same level of skills, knowledge and abilities as graduates from anywhere in Canada.

We foresee more Nunavummiut employed as skilled professionals and tradespersons working in the public sector, the mining and fishing industry and the smaller business sectors such as the arts and tourism here in Nunavut.

We want to have more bilingual Inuktitut speaking teachers who will help increase bilingualism in our students. Bilingual education contributes to the preservation, use and promotion of Inuktitut and helps to ensure that Nunavummiut can be served in all our official languages.”¹⁵⁷

Policy structures in Nunavut place the majority of the policy writing and implementation work at the ministerial level. The included policy documents appear as overt policy and framework documents with associated handbook and guideline documents.

Publicly accessible educational policy documents were largely located under the sections titled “Educators,” “Education,” and “Human Resources” on Nunavut’s Department of Education’s website. Of Nunavut’s Department of Education publications, twelve policy documents fit within the selection criteria of the environmental scan. Within these policy documents, three are foundational documents providing educational frameworks for Nunavut curriculums and principles for approaching public education in the territory; two are professional standards documents pertaining to classroom teachers and school leaders; two are professional



development framework handbooks pertaining to classroom teachers and school leaders; two are essential guides designed, again, for school leaders and teachers; two are policy documents targeting inclusive education; and one is an employment plan document for Inuit peoples.

Scope

The policy and procedure scan of Nunavut’s ministry-level documents highlights a strong commitment to inclusive education by employing Inuit Qaujimajatuqangit perspectives (described further below). The importance of respect for diversity within the school community is also widely discussed in the included policy documents.

No overt commitments to anti-racism were found in the included education policy documents. However, targeted approaches to promote Inuit Societal Values, culture, and philosophies in public education were widely communicated in Nunavut’s policy documents. Inclusive education policies in Nunavut also displayed evidence of anti-discriminatory practices. Racialized equity practices, taking the form of a representative public service and an Inuit employment plan for the Department of Education, are highlighted within the observed policy documents.

Policy Approaches: Inclusion and Diversity

The included policy documents show strong commitments towards fostering an inclusive and Inuit-centric educational environment in public schools. Though racism and anti-racism are not directly mentioned or engaged in the included policy document, the attention to Inuit worldviews for and in public education is notable. Statements included in the policy documents demonstrate that Nunavut’s inclusion philosophy is founded upon both “Inuit Qaujimajatuqangit (IQ) perspectives – traditional Inuit laws, principles, values and worldview” and Western inclusive practices and knowledge.¹⁵⁸ This perspective spans three interacting foundational documents for public education in the territory:

1. *Inuit Quajimjatuqangit – Education Framework for Nunavut Curriculum* (2007)
2. *Ilitaunnikuliriniq – Foundation for Dynamic Assessment as Learning in Nunavut Schools* (2008)
3. *Inuglugjaittuq – Foundation for Inclusive Education in Nunavut Schools* (2008)

These documents show a concerted and systemic effort to bring together Inuit worldviews as well as educational processes and perspectives with Western approaches in the territory. Inuit education is not a piecemeal or sporadically integrated, but embedded into the foundations for public education. The principles for this type of education in Nunavut public schools target both learning and teaching, and seek to promote components such as equal access to education, positive school environments, respect, and safety.¹⁵⁹ In fact, the 2020 *Inclusive Education Policy* published by Nunavut’s Department of Education outlines the following principle that shows a detailed understanding of protective grounds against inequities in the schooling environment, stating:



“School environments, including students, staff, and community, respect diversity regardless of race, colour, ancestry, ethnic origin, citizenship, place of origin, creed, religion, first language, age, ability, gender identification, sexual orientation, marital status, family status, pregnancy, lawful source of income and a conviction for which a pardon has been granted.”¹⁶⁰

Included with Nunavut’s *Inclusive Education Policy* was also a provision for anti-discriminatory practices in public schools. Discrimination or any intent of such is prohibited in schools, as per the Nunavut *Human Rights Act* which encourages practices against racial inequities from an individual behaviour perspective.¹⁶¹

Respect for diversity is also greatly communicated within the included policy documents of this environmental scan. The principles for inclusive education, as outlined by Nunavut’s Department of Education, detail a strong commitment towards fostering school environments that respect and celebrate diversity.¹⁶²

Anti-racism and Equity: Areas of Engagement

The policy documents published by Nunavut’s Department of Education highlight that attention is put on each aspect of engagement for this report: approaches to public education, the teaching profession, and the schooling environment.

Documents that most pertained to approaches to public education were the 2020 *Inclusive Education Policy* and the three foundation documents discussed above. These policy documents strongly elaborate the inclusive approach forwarded within Nunavut’s public education system. They also vocalize principles pertaining to the importance of respect for diversity within Nunavut school environments.

The 2018 *Classroom Teachers: Nunavut Professional Standards* pertains to the teaching profession. In the 2018 policy document, it is outlined that professional standards for Nunavut teachers have been drawn from the “...best practices for professional development frameworks in education and have a specific focus on Indigenous populations.”¹⁶³ These professional standards work towards ensuring that teachers understand and apply the philosophy of Inuit beliefs, the Inuit Qaujimagatuqangit perspectives, and Inuit Societal Values within learning and teaching elements.¹⁶⁴



Appendices



Appendix A – Provincial/Territorial Document List

Documents are organized by Province and Territory and then by year of publication starting with the most recent documents. Documents published without a date or documents from the same territory or province and published in the same year are ordered alphabetically.

Newfoundland and Labrador

Department of Education. *Responsive Teaching and Learning Policy*, 2020.

Department of Education. *Safe & Caring Schools Policy Implementation Progress: Procedure 6*, 2013). *Guidelines for LGBTQ Inclusive Practices: *Procedure 7*, 2016.

Department of Education. *Inclusive Practices Guidelines: School level*, 2014.

Department of Education. *Bullying Intervention Protocol Template: Procedure 3*, 2013

Department of Education. *Nonviolent Crisis Intervention Guidelines: Procedure 4*, 2013).

Department of Education. *Safe & Caring Schools Policy*. 2013.

Department of Education. *Safe & Caring Schools Policy: Procedure 1 Positive Behaviour Supports*, 2013.

Department of Education. *Safe & Caring Schools Policy: Procedure 2 Code of Conduct Guidelines & Template*, 2013.

Department of Education. *Teaching Digital Citizenship: Procedure 5*, 2013).

Department of Education. *Safe & Caring Schools Provincial Action Plan*, 2002.

Nova Scotia

Department of Education and Early Childhood Development. *Inclusive Education Policy*, 2019.

Department of Education and Early Childhood Development. *Nova Scotia Provincial School Police Protocol*, 2017.

Department of Education and Early Childhood Development. *Provincial Student Attendance and Engagement Policy*, 2017.

Department of Education and Early Childhood Development. *Provincial School Code of Conduct Policy*, 2015.

Department of Education. *African Nova Scotian Student Support Worker: Guidelines, Standards, and Evaluation*, 2011.

Department of Education. *Racial Equity / Cultural Proficiency Framework*, 2011.

Department of Education. *Racial Equity Policy*, 2002.

New Brunswick

Department of Education and Early Childhood Development. *Sexual Orientation and Gender Identity: Policy 713*, 2020.



Department of Education and Early Childhood Development. *Positive Learning and Working Environment: Policy 703*, 2018.

Department of Education and Early Childhood Development. *Positive discipline for New Brunswick schools: Appendix B*, 2017.

Department of Education and Early Childhood Development. *Inclusive Education: Policy 322*, 2013.

Government of New Brunswick. *The Linguistic and Cultural Development Policy: A Societal Project for the French Education System*, 2010.

Department of Education. *Policy for the Protection of Pupils: Policy 701*, 2004.

Department of Education and Early Childhood Development. *Indemnification of Employees, District Education Council Members, Parent School Support Committee Members, Volunteers and Student Teachers: Policy 214*, 2003.

Department of Education and Early Childhood Development. *Leave of Absence for Religious or Ethnic Purposes: Policy 212*, 2001.

Department of Education. *School and School District Crisis Planning: Policy 705*, 2001.

Department of Education. *Provincial student code of conduct guidelines: Appendix D*, n.d.

Department of Education and Early Childhood Development. *21st Century Standards of Practice for Beginning Teachers in New Brunswick*, n.d.

Department of Education and Early Childhood Development. *Procedures for use by school personnel for incidents of inappropriate or harassing behaviour by parents or other visitors: Appendix C*, n.d.

Department of Education and Early Childhood Development. *Suggested topics for inclusion in the school positive learning and working environment plan: Appendix A*, n.d.

Prince Edward Island

Department of Education. *Minister's Directive: Education Authority Staffing and Funding Program for the 2021-2022 School Year*, 2021.

Department of Education. *Minister's Directive: Responsible Use of Communication and Information Technology*, 2021.

Department of Education. *Minister's Directive: Education Services – Counselling*, 2018.

Quebec

Ministère de l'Éducation et de l'Enseignement supérieur. *Policy on Educational Success: A love of learning, a chance to succeed*, 2017.

Ministère de l'Éducation, du Loisir et du Sport. *Violence in the Schools: Let's work on it together! Action plan to prevent and deal with violence in the schools 2008-2011*, 2009.

Ministère de l'Éducation. *Orientations for the Professional Development of Teachers - Taking an Active Approach to Change*, 1999.



Ministère de l'Éducation. *A School for the Future: Policy Statement on Educational Integration and Intercultural Education*, 1998.

Ontario

Ministry of Education. *Policy/Program Memorandum 165 – School Board Teacher Hiring Practices*, 2021.

Ministry of Education. *Policy/Program Memorandum 128 – The Provincial Code of Conduct and School Board Codes of Conduct*, 2019.

Ministry of Education. *Policy/Program Memorandum 145 – Progressive Discipline and Promoting Positive Student Behaviour*, 2018.

Ministry of Education. *Ontario's Education Equity Action Plan*, 2017.

Ministry of Education. *Ontario Schools – Kindergarten to Grade 12: Policy and Program Requirements*, 2016.

Ministry of Education. *Policy/Program Memorandum 159 – Collaborative Professionalism*, 2016.

Ministry of Education. **Memorandum of Understanding between Ministry of Education and The Métis Nation of Ontario*, 2015.

Ministry of Education. *Provincial Model for a Local Police/School Board Protocol*, 2015.

Ministry of Education. *Implementation Plan – Ontario's First Nations, Métis, and Inuit Education Policy Framework*, 2014.

Ministry of Education. *Realizing the Promise of Diversity – Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014.

Ministry of Education. *Creating Pathways to Success – An Education and Career/Life Planning Program for Ontario Schools - Policy and Program Requirements, Kindergarten to Grade 12*, 2013.

Ministry of Education. *Policy/Program Memorandum 119 – Developing and implementing equity and inclusive education policies in Ontario schools*, 2013.

Ministry of Education. *Policy/Program Memorandum 120 – Reporting Violent Incidents to the Ministry of Education*, 2011.

Ministry of Education. *Parents in Partnership – A Parent Engagement Policy for Ontario Schools*, 2010.

Ministry of Education. *Policy/Program Memorandum 144 – Bullying Prevention and Intervention*, 2009.

Ministry of Education. *Realizing the Promise of Diversity: Ontario's Equity and Inclusive Education Strategy*, 2009.

Ministry of Education Aboriginal Education Office. *Ontario First Nations, Métis, and Inuit Education Policy Framework*, 2007.

Ministry of Education and Training. *Antiracism and Ethnocultural Equity in School Boards: Guidelines for Policy Development and Implementation*, 1993.



Manitoba

Manitoba Education and Training. *Smudging Protocol and Guidelines - Smudging Protocol and Guidelines for School Divisions*, 2019.

Manitoba Education and Training. *Safe and Caring Schools - A Whole School Approach to Planning for Safety and Belonging*, 2017.

Manitoba Education and Training. *Safe and Caring Schools - Provincial Code of Conduct - Appropriate Interventions and Disciplinary Consequences*, 2017.

Manitoba Education and Training. *School Administration Handbook*, 2016.

Manitoba Education and Advanced Learning. *Provincial Assessment Policy Kindergarten to Grade 12: Academic Responsibility, Honesty, and Promotion/Retention*, 2015.

Manitoba Education and Advanced Learning. *Safe and Caring Schools - Respect for Human Diversity Policies*, 2015.

Manitoba Education, Citizenship and Youth. *Appropriate Educational Programming: A Handbook for Student Services*, 2007.

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Appendix B – Word Bank

The Word Bank includes a collection of relevant definitions from the pan-Canadian policy scan, which represent key policy terms and the shift in language usage over time. Definitions appear in alphabetical order and are cited from respective provincial/territorial documents.

Aboriginal Peoples - The descendants of the original inhabitants of North America. Section 35 of the Constitution Act, 1982 defines Aboriginal peoples to include First Nations (Indians), Inuit and Métis peoples. The Constitution does not define membership in First Nations (Indians), Inuit and Métis groups. First Nations, Inuit and Métis peoples have unique heritages, languages, cultural practices and spiritual beliefs. Aboriginal peoples is also a term used in other parts of the world to refer to the first inhabitants of a given area (Alberta, *First Nations, Métis and Inuit Education Policy Framework*, 2002, p. 38).

Aboriginal Peoples – Aboriginal peoples with their distinct cultural, spiritual, linguistic, civic, and political systems have occupied the territory now called Canada for thousands of years. Aboriginal peoples include the Indian, Inuit, and Métis peoples of Canada as defined by the Canadian Charter of Rights and Freedoms. Mi'kmaq are the First Nation People of Nova Scotia, New Brunswick, Prince Edward Island, and part of Gaspé, Quebec (Nova Scotia, *Racial Equity Policy*, 2002, p. 34).

Aboriginal Peoples - The original inhabitants or indigenous peoples of Canada and their descendants. Aboriginal peoples include the Indian, Inuit, and Metis people of Canada (Ontario, *Antiracism and Ethnocultural Equity in School Boards*, 1993, p. 40; Saskatchewan, *Our children, our Communities and our Future – Equity in Education: A Policy Framework*, 1997, p. 28).

Aboriginal Peoples - The descendants of the original inhabitants of North America. Section 35(2) of the *Constitution Act*, 1982, states: “In this Act, ‘Aboriginal peoples of Canada’ includes the Indian, Inuit, and Métis peoples of Canada.” These separate groups have unique heritages, languages, cultural practices, and spiritual beliefs. Their common link is their indigenous ancestry (Ontario, *Ontario First Nations, Métis, and Inuit Education Policy Framework*, 2007, p. 38; Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 84).

Aboriginal language and culture-based education - Education that reflects, validates and promotes the cultures and languages of the First Peoples of NWT. It is education that honours all forms of traditional knowledge, ways of knowing and worldviews (Northwest Territories, *Aboriginal Language and Culture-Based Education*, 2004, p. 9).

Acceptance - An affirmation and recognition of people whose race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, sex, sexual orientation, age, marital status, family status, abilities, or other, similar characteristics or attributes are different from one’s own. Acceptance goes beyond tolerance, in that it implies a positive and welcoming attitude (Ontario, *Developing and Implementing Equity and Inclusive Education Policies in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 84).



Affirmative Action - Programs or specific measures designed to make educational and employment opportunities more accessible to individuals or groups who have previously been excluded from full participation in the life of the community and/or society in general. In Canada, this term has become synonymous with initiatives that promote gender equity in the workplace (Ontario, *Antiracism and Ethnocultural Equity in School*, 1993, p. 40)

Anti-Black racism - Prejudice, stereotyping, and discrimination directed against Black people, including people of African descent. Anti-Black racism may be evident in organizational and institutional structures, policies, procedures, and programs, as well as in the attitudes and behaviours of individuals (Ontario, *Developing and Implementing Equity and Inclusive Education Policies in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 85).

Antidiscrimination Education - An approach that seeks to eliminate from an educational system and its practices all forms of discrimination based on the prohibited grounds identified in the Ontario Human Rights Code and other factors. Anti-discrimination education seeks to identify and change educational policies, procedures, and practices that may unintentionally condone or foster discrimination, as well as the attitudes and behaviours that underlie and reinforce such policies and practices. It provides teachers and students with the knowledge and skills that will enable them to critically examine issues related to discrimination, power, and privilege. Antidiscrimination education promotes the removal of discriminatory biases and systemic barriers (Ontario, *Developing and Implementing Equity and Inclusive Education Policies in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 85).

Anti-racism Education - A critical pedagogy that places history, race, and inequity of power relations as the central components for discourse and redress. The principal practice of anti-racism education is to challenge and combat racism in all its forms in the education process. The commitment is to ensure equitable outcomes for all learners and to build a just and humane society for all people (Nova Scotia, *Racial Equity Policy*, 2002, p. 34).

Antiracist Education - An approach to education that integrates the perspectives of Aboriginal and racial minority groups into an educational system and its practices. The aim of antiracist education is the elimination of racism in all its forms. Antiracist education seeks to identify and change educational policies, procedures, and practices that foster racism, as well as the racist attitudes and behaviour that underlie and reinforce such policies and practices. Antiracist education. Provides teachers and students with the knowledge and skills to examine racism critically in order to understand how it originates and to identify and challenge it (Ontario, *Antiracism and Ethnocultural Equity in School Boards – Guidelines for Policy Development and Implementation*, 1993, p. 40).

Antiracist Education - An approach that integrates the perspectives of Aboriginal and racialized communities into an educational system and its practices. Antiracist education seeks to identify and change educational policies, procedures, and practices that may foster racism, as well as the racist attitudes and behaviours that underlie and reinforce such policies and practices. It provides teachers and students with the knowledge and skills that will enable them to critically examine issues related to racism, power, and privilege. Antiracist education promotes the removal of



discriminatory biases and systemic barriers based on race (Ontario, *Realizing the promise of Diversity - Guidelines for Policy Development and Implementation*, 2014, pp. 85-86).

Antisemitism - Prejudice, stereotyping, and discrimination directed against individual Jews or the Jewish people on the basis of their culture and religion. Antisemitism may be evident in organizational and institutional structures, policies, procedures, and programs, as well as in the attitudes and behaviours of individuals (Ontario, *Developing and Implementing Equity and Inclusive Education Policies in Ontario Schools - Guidelines for Policy Development and Implementation*, 2014, p. 86).

Barrier - An obstacle to equity that may be overt or subtle, intended, or unintended, and systemic or specific to an individual or group, and that prevents or limits access to opportunities, benefits, or advantages that are available to other members of society (Ontario, *Developing and Implementing Equity and Inclusive Education Policies in Ontario Schools - Guidelines for Policy Development and Implementation*, 2014, p. 86).

Bias - An inaccurate and limited view of the world, a given situation, or individuals or groups. A bias against or towards members of a particular cultural, racial, religious, or linguistic group can be expressed through speech, nonverbal behaviour, and written and other materials (Ontario, *Antiracism and ethnocultural equity in School Boards – Guidelines for Policy Development and Implementation*, 1993, p. 40).

Bias - An opinion, preference, prejudice, or inclination that limits an individual's or a group's ability to make fair, objective, or accurate judgements (Ontario, *Developing and Implementing Equity and Inclusive Education Policies in Ontario Schools - Guidelines for Policy Development and Implementation*, 2014, p. 86).

Bias - A subjective preference, prejudice, or inclination to make certain choices which may be positive or negative. Biases can often result in unfair treatment of individuals or groups (Saskatchewan, *Our children, our Communities and our Future – Equity in Education: A Policy Framework*, 1997, p. 28).

Bullying - Bullying is typically a form of repeated, persistent, and aggressive behaviour directed at an individual or individuals that is intended to cause (or should be known to cause) fear and distress and/or harm to another person's body, feelings, self-esteem, or reputation. Bullying occurs in a context where there is a real or perceived power imbalance (Ontario, *PPM 144-Bullying Prevention, and Intervention*, 2009, p. 2).

Bullying - Bullying is a dynamic of unhealthy interaction that can take many forms. It can be physical (e.g., hitting, pushing, tripping), verbal (e.g., name calling, mocking, or making sexist, racist, or homophobic comments), or social (e.g., excluding others from a group, spreading gossip or rumours) (Ontario, *PPM 144-Bullying Prevention, and Intervention*, 2009, p. 3).

Bullying - Under the *Education Act* (s.1(1)), "aggressive and typically repeated behaviour by a pupil, where (a) the behaviour is intended by the pupil to have the effect of, or the pupil ought to know that the behaviour would be likely to have the effect of, (i) causing harm, fear, or distress to another individual, including physical, psychological, social, or academic harm, harm to the



individual's reputation, or harm to the individual's property, or (ii) creating a negative environment at a school for another individual, and (b) the behaviour occurs in a context where there is a real or perceived power imbalance between the pupil and the individual based on factors such as size, strength, age, intelligence, peer group power, economic status, social status, religion, ethnic origin, sexual orientation, family circumstances, gender, gender identity, gender expression, race, disability, or the receipt of special education" and where the intimidation includes the use of any physical, verbal, electronic, written, or other means (Ontario, *Equity and Inclusive Education in Ontario Schools - Guidelines for Policy Development and Implementation*, 2014, p. 86).

Bullying - Bullying is a deliberate form of aggression in which one person, or group of persons, feels entitled to exert power over another person (Alberta, *The Heart of the Matter – Character and Citizenship Education in Alberta Schools*, 2005, p. 81).

Bullying - Bullying means hurting someone or making them hurt inside by saying mean things or acting in a mean way. Sometimes we hurt people by accident, but bullying is when you hurt someone on purpose (Alberta, *The Heart of the Matter – Character and Citizenship Education in Alberta Schools*, 2005, p. 183).

Bullying - Bullying a pattern of repeated aggressive behaviour, with negative intent, directed from one person to another where there is a power imbalance (British Columbia, *Safe, Caring and Orderly Schools, A Guide*, 2008, p. 46).

Bullying - Bullying is behaviour that is intended to cause fear, intimidation, humiliation, distress, or other forms of harm to another person's feelings, self-esteem, body, or reputation, or is intended to create a negative school environment for another person (Manitoba, *Safe and Caring Schools - Respect for Human Diversity Policies*, 2015, p. 23).

Bullying - Bullying is behaviour that is intended to cause, or should be known to cause, fear, intimidation, humiliation, distress or other forms of harm to another person's body, feelings, self-esteem, reputation, or property. It is also behaviour that is intended to create, or should be known to create, a negative school environment for another person. Bullying takes place in a context of a real or perceived power imbalance between the people involved and is typically (but need not be) repeated behaviour. It may be direct (face to face) or indirect (through others); it may take place through any form of expression, including written, verbal, physical, or any form of electronic communication (referred to as cyberbullying), including social media, text messages, instant messages, websites, or e-mail (Manitoba, *Safe and Caring Schools - Provincial Code of Conduct, Appropriate Interventions and Disciplinary Consequences*, 2017, p. 13; Manitoba, *Safe and Caring Schools – Whole School Approach to Planning for Safety and Belonging*, 2017, p. 19).

Bullying - Bullying is typically repeated behaviour that is intended to cause harm to another person(s). A person participates in bullying if he or she directly carries out, assists, or encourages the behaviour in any way. Those that engage in bullying behaviour are perceived to be in a position of power. Bullying can be physical, verbal, social and/or electronic. In some circumstances bullying is an illegal activity (Newfoundland and Labrador, *Safe & Caring Schools Policy*, 2013, p. 10).



Bullying - Bullying means behaviour, typically repeated, that is intended to cause or should be known to cause fear, intimidation, humiliation, exclusion, distress or other harm to another person's body, feelings, self-esteem, reputation, or property, and can be direct or indirect, and includes assisting or encouraging the behaviour in any way (Nova Scotia, *Provincial School Code of Conduct Policy*, 2017, p. 7).

Bullying - A pattern of repeated aggressive behaviour, with negative intent, directed from one person to another, or from one group to another. In many cases bullying occurs when there is a power imbalance. Repeated bullying behaviours can take many forms and are not limited to; physical (e.g., pushing, tripping), verbal (e.g., name calling, put-downs), social (e.g., social isolation, gossip), intimidation (extortion, defacing property or clothing) or electronic bullying (threats or harmful and demeaning text messages, photos or videos distributed or published to the internet) (Yukon, *Safe and Caring Schools Policy*, 2019, P. 5).

Bullying Behaviour - A pattern of repeated aggressive behaviour, with negative intent, directed from one person to another where there is a power imbalance. Bullying behaviour - is a type of harassment and intimidation. This aggressive behaviour includes physical or verbal behaviour, and is an intentional and purposeful act meant to inflict injury or discomfort on the other person. There are three critical conditions that distinguish bullying from other forms of aggressive behaviour including: 1. Power: involves a power imbalance. Individuals who bully acquire their power through physical size and strength, including status within the peer group, and/or by recruiting support of the peer group. 2. Frequency: is repeated over time. Bullying is characterized by frequent and repeated attacks. It is this factor that brings about the anticipatory terror in the mind of the person being bullied that can be so detrimental and can have the most debilitating long-term effects. 3. Intent to harm: is intended to hurt. Individuals who bully generally do so with the intent to either physically or emotionally harm the other person (British Columbia, *Developing and Reviewing Codes of Conduct: A Companion to the Provincial Standards for Codes of Conduct*, 2007, p. 11)

Collective Culture - Characteristics of a society or a social group based on values, beliefs, traditions, and ways of living together that change depending on the individuals who participate in its evolution (New Brunswick, *The Linguistic and Cultural Development Policy: A Societal Project for the French Education System*, 2010, p. 167).

Cultural Identity - Process by which a group of individuals who share a partially common way of understanding and acting on the universe and of communicating their ideas and models for action become aware that other individuals and other groups think, act, and communicate in a way that is somewhat different from theirs (Dorais, 2004, p. 5) (New Brunswick, *The Linguistic and Cultural Development Policy: A Societal Project for the French Education System*, 2010, p. 167).

Culture - The totality of ideas, beliefs, values, knowledge, language, and way of life of a group of people who share a certain historical background. Manifestations of culture include art, laws, institutions, and customs. Culture changes continually and, as a result, often contains elements of conflict and opposition (Ontario, *Antiracism and Ethnocultural Equity in School Boards*, 1993, p. 40; Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 28).



Culture - The totality of ideas, beliefs, values, knowledge, language, and way of life of a group of people who share a certain historical background (Ontario, *Equity and inclusive Education in Ontario Schools - Guidelines for Policy Development and Implementation*, 2014, p. 87).

Culture - The totality of ideas, beliefs, values, knowledge, perspectives, language, and way of life of a people who share a background based on history, experience, geography, or other factors. Expressions of culture include foods, celebrations, music, visual arts, laws, institutions, customs, and rituals. Culture is both a collective and individual lived experience and consequently may shift and may contain paradoxes, and even oppositional elements (Nova Scotia, *Racial Equity Policy*, 2002, p. 34).

Culture – “...In its widest sense, culture may now be said to be the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs...” (UNESCO, 1982, p. 1). Culture therefore refers to a set of characteristics of a group of individuals or a society (New Brunswick, *The Linguistic and Cultural Development Policy: A Societal Project for the French Education*, 2010, p. 72).

Culture - Set of distinctive spiritual, material, intellectual, and emotional features of a society or a social group that encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions, and beliefs (UNESCO, 1982) (New Brunswick, *The Linguistic and Cultural Development Policy: A Societal Project for the French Education*, 2010, p. 167).

Culture - The living expression of ideas, behavioural norms, worldviews, and traditional knowledge of a group of individuals who have a historical, geographic, religious, spiritual, racial, linguistic, ethnic or social context, and who transmit, reinforce and modify those from one generation to another. Culture includes heritage; things we inherit from the past and bring forward to the future (Northwest Territories, *Indigenous Languages Education Policy*, 2018, p. 2).

Culture - People’s customs, traditions, history, stories, spirituality, values, beliefs and language that contribute to people’s personal and collective identity. Cultures have their roots in ancient perspectives, worldviews, knowledge and skills (Northwest Territories, *Aboriginal Language and Culture-Based Education*, 2004, p. 9).

Cultural Competence - A set of congruent behaviours, attitudes, and policies that come together in a system, agency, or among professionals and enables that system, agency, or those professionals to work effectively in cross-cultural situations (Nova Scotia, *Racial Equity/Cultural Proficiency Framework*, 2011, p. 3).

Cultural Proficiency - An approach which offers both educators and their students’ knowledge and understanding of how to interact effectively with people in their environments who differ from them (Nova Scotia, *Racial Equity/Cultural Proficiency Framework*, 2011, p. 3).

Criminal Harassment - Occurs when: (1) a person repeatedly follows an individual from place to place or repeatedly communicates, directly or indirectly, by any means (including electronic



means), with an individual, or watches the home or place of work of an individual, or engages in threatening conduct directed at a person or a member of that person's family; and (2) the victim of the criminal harassment is caused to reasonably, in the circumstances, fear for his or her safety (Ontario, *Provincial Model for a Local Police/School Board Protocol*, 2015, p. 29).

Cyberbullying - Means any electronic communication through the use of technology including, without limiting the generality of the foregoing, computers, other electronic devices, social networks, text messaging, instant messaging, websites and electronic mail, typically repeated or with continuing effect, that is intended or ought reasonably be expected to cause fear, intimidation, humiliation, distress, or other damage or harm to another person's health, emotional well-being, self-esteem, or reputation, and includes assisting or encouraging such communication in any way (Nova Scotia, *Provincial School Code of Conduct Policy*, 2017, p. 7).

Cyber Bullying - Bullying behaviour which is carried out through an internet service such as email, chat room, blog, discussion group or instant messaging. It can also include bullying through mobile phone technologies and new internet technologies in the future (British Columbia, *Developing and Reviewing Codes of Conduct: A Companion to the Provincial Standards for Codes of Conduct Ministerial Order and Safe, Caring and Orderly Schools: A Guide*, 2007, p. 11).

Cyber-bullying -The use of information and communication technologies such as e-mail, cell phones, pagers, text messages and personal Web sites to taunt, threaten or humiliate another student (Alberta, *The Heart of the Matter – Character and Citizenship Education in Alberta Schools*, 2005, p. 81).

Cyber-bullying - Under the *Education Act* (s.1.0.0.2), bullying by electronic means, including by "(a) creating a web page or a blog in which the creator assumes the identity of another person; (b) impersonating another person as the author of content or messages posted on the internet; and (c) communicating material electronically to more than one individual or posting material on a website that may be accessed by one or more individuals." Cyber-bullying can involve the use of email, cell phones, text messages, and/or social media sites to threaten, harass, embarrass, socially exclude, or damage reputations and friendships. It may include put-downs or insults and can also involve spreading rumours; sharing private information, photos, or videos; or threatening to harm someone. Cyber-bullying is always aggressive and hurtful (Ontario, *Realizing the Promise of Diversity – Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 87)

Cyberbullying - It may also occur through the use of technology (e.g., spreading rumours, images, or hurtful comments through the use of e-mail, cellphones, text messaging, Internet websites, or other technology) (Ontario, *Policy/Program Memorandum 144 – Bullying Prevention and Intervention*, 2009, p. 3).

Cyberbullying - Is bullying by means of any form of electronic communication, including social media, text messaging, instant messaging, websites, or e-mail (Manitoba, *Safe and Caring Schools – Provincial Code of Conduct – Appropriate Interventions and Disciplinary Consequences*, 2017, p. 13).



Discrimination - The practice or act of making distinctions between people based on such characteristics as race, ethnicity, nationality, language, faith, gender, disability, or sexual orientation, which leads to the inequitable treatment of individuals or groups. Discrimination may also have the effect of withholding or limiting access to opportunities, benefits, and advantages that are available to other members of society. The impact of discrimination becomes compounded when two or more factors such as race, gender, disability, etc., are present in the same situation (Ontario, *Antiracism and Ethnocultural Equity in School Boards – Guidelines for Policy Development and Implementation*, 1993, p. 40).

Discrimination - Whether discrimination exists in a given situation, it is important to assess whether the individual's or group's circumstances arise out of historical disadvantages or are the result of an act that denies or curtails their rights. There are two types of discrimination – direct and systemic. *Direct discrimination*: an overt action, taken on the basis of an individual's or group's response to such characteristics as race, ethnicity, nationality, language, faith, gender, disability, or sexual orientation, that is intended to bring about the inequitable treatment of individuals or groups that possess one or several of these characteristics. – *Systemic discrimination*: discrimination through apparently neutral policies or practices, which are reinforced by institutional structures and power and which result in the inequitable treatment of members of certain groups (Ontario, *Antiracism and Ethnocultural Equity in School Boards – Guidelines for Policy Development and Implementation*, 1993, p. 41).

Discrimination - Unfair or prejudicial treatment of individuals or groups on the basis of grounds set out in the Ontario Human Rights Code (e.g., race, sexual orientation, disability) or on the basis of other factors. Discrimination, whether intentional or unintentional, has the effect of preventing or limiting access to opportunities, benefits, or advantages that are available to other members of society. Discrimination may be evident in organizational and institutional structures, policies, procedures, and programs, as well as in the attitudes and behaviours of individuals (Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 87).

Discrimination - An act of making distinctions among social groups based on such characteristics as race, ethnicity, nationality, language, faith, gender, ability, or sexual orientation that leads to the inequitable treatment of members of the targeted groups. Discrimination, backed by institutional power, results in the effects of withholding and limiting access to the rights, freedoms, privileges, opportunities, benefits, and advantages that are available to other members of society (Nova Scotia, *Racial Equity Policy*, 2002, p. 34).

Discrimination - Treating a person or group differently, to their disadvantage and without reasonable cause, on the basis of a protected characteristic, such as ancestry, age or disability (Manitoba, *Safe and Caring Schools – Respect for Human Diversity Policies*, 2015, p. 23).

Discrimination - Means (a) differential treatment of an individual on the basis of the individual's actual or presumed membership in or association with some class or group of persons, rather than on the basis of personal merit; or (b) differential treatment of an individual or group on the basis of any characteristic referred to in subsection (2); or (c) differential treatment of an individual or group on the basis of the individual's or group's actual or presumed association with another individual or group whose identity or membership is determined by any characteristic



referred to in subsection (2); or (d) failure to make reasonable accommodation for the special needs of any individual or group, if those special needs are based upon any characteristic referred to in subsection (2) (Manitoba, *Safe and Caring Schools – Respect for Human Diversity Policies*, 2015, p. 17).

Discrimination - Treating someone differently based on a protected characteristic or the failure to reasonably accommodate a special need arising from such a characteristic (Manitoba, *School Administration Handbook*, 2016, p. 23).

Discrimination - Differential treatment of an individual based on generalizations about a group to which they belong or are perceived to belong, rather than on their personal merit. Discrimination also includes the failure to reasonably accommodate the special needs of an individual or group whose special needs are based on any of the above characteristics (Manitoba, *Appropriate Educational Programming – A Handbook for Student Services*, 2007, p. 35).

Discrimination - The unequal treatment of non-dominant groups or individuals, either by a person, or a group, or an institution with dominant identity. Through the denial of certain rights, discrimination results in inequality, subordination and/or deprivation of political, educational, social, economic and cultural rights (Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 29).

Discrimination - Consists of being mistreated or treated differently, unequally or unfairly on the basis of an identified group membership which may include: race, ethnic origin, colour, gender, sexual orientation, age, religion, marital/family status or disability (Yukon, *Safe and Caring Schools Policy*, 2019, p. 5).

Discrimination in Service - Means to deny a person a service customarily available to the public or to discriminate against a person or class of persons regarding a service customarily available to the public (British Columbia, *Developing and Reviewing Codes of Conduct: A Companion to the Provincial Standards for Codes of Conduct Ministerial Order and Safe, Caring and Orderly Schools: A Guide* 2007, p. 4).

Discriminatory Behaviour - Includes any discrimination based on race, culture, ethnicity, religion, creed, sex, sexual orientation, gender, gender identity, gender expression, physical disability or mental disability, mental illness, age, national or aboriginal origin, socio-economic status, or appearance (Nova Scotia, *Provincial School Code of Conduct Policy*, 2017, p. 7).

Discriminatory Publication - Refers to publishing, issuing or displaying--or causing to be published issued or displayed--any statement, publication, notice, sign, symbol, emblem or other representation that indicates discrimination or an intention to discriminate against a person or a group or class of persons, or is likely to expose a person or group or class of persons to hatred or contempt because of any of the grounds listed above. Schools may need to address discrimination of this type displayed in graffiti, student publications, blogs, websites, or other communication methods (British Columbia, *Developing and Reviewing Codes of Conduct: A Companion to the Provincial Standards for Codes of Conduct Ministerial Order and Safe, Caring and Orderly Schools: A Guide* 2007, p. 4).



Diversity - The presence of a wide range of human qualities and attributes within a group, organization, or society. The dimensions of diversity include, but are not limited to, ancestry, culture, ethnicity, gender, gender identity, gender expression, language, physical and intellectual ability, race, religion, sex, sexual orientation, and socio-economic status (Ontario, *PPM 119 – Developing and implementing equity and inclusive education policies in Ontario schools*, 2013, p. 9; Ontario, *Realizing the Promise of Diversity – Ontario’s Equity and Inclusive Education Strategy*, 2009, p. 6; Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 88).

Diversity - Encompasses all the ways in which human beings are both similar and different. It means understanding and accepting the uniqueness of individuals, as well as respecting their differences. Diversity may include, but is not limited to, gender identity, sexual orientation, age, ethnic origin, ancestry, culture, socio-economic status, religion, family status, mental and physical disability. (Winnipeg School Division) (Manitoba, *Safe and Caring Schools – Respect for Human Diversity Policies*, 2015, p. 8).

Diversity – Encompasses all children—their diverse personalities, ethnicities, languages, family structures, and learning styles all contribute to the makeup of a diverse classroom.... Diversity is neurological. Diversity is societal. Diversity is human. Teaching to diversity requires that teachers create a learning climate in the classroom and devise activities that allow all children to feel safe, respected and valued for what they have to contribute (Katz, 2012, p. 3) (Manitoba, *Safe and Caring Schools – A Whole School Approach to Planning for Safety and Belonging*, 2017, p. 27).

Diversity - Encompasses all the ways in which human beings are both similar and different. It means understanding and accepting the uniqueness of all individuals as well as respecting their differences. It is ultimately about acceptance and respect for difference (Manitoba, *Belonging, Learning and Growing - Kindergarten to Grade 12 Action Plan for Ethnocultural Equity 2006-2008, 2006*, p. 17).

Diversity - Is an overarching concept that reflects a philosophy of equitable participation and an appreciation of the contributions of all people. It is a concept that refers both to our uniqueness as individuals and to our sense of belonging or identification within a group or groups. Diversity refers to the ways in which we differ from each other. Some of these differences may be visible (e.g., race, ethnicity, gender, age, ability), while others are less visible (e.g., culture, ancestry, language, religious beliefs, sexual orientation, socio-economic background) (British Columbia, *Legislation and Policy Glossary*, 2021).

Dominant Culture - The most powerful cultural grouping: in most parts of Canada, the dominant culture is white, English-speaking, middle- to-upper income Christian males (Minors et al., 1995) (Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 29).

Dominant Group - A group that is considered the most powerful and privileged of groups in a particular society and that exercises power and influence over others through social and political means (Ontario, *Realizing the Promise of Diversity – Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 88).



Employment Equity - A program designed to remove systemic barriers to equality of outcome in employment by identifying and eliminating discriminatory policies and practices, remedying the effects of past discrimination, and ensuring appropriate representation of designated groups. Employment equity programs usually involve setting goals and timelines in order to ensure that defined objectives are met by a specified date (Ontario, *Antiracism and Ethnocultural Equity in School Boards – Guidelines for Policy Development and Implementation*, 1993, p. 41).

Employment Equity - A concept that addresses fair employment practices. It incorporates strategies designed to create a workforce that is, at all levels, representative of the diverse population it serves. Employment equity is not simply about hiring and recruitment; it means examining practices for promotion, and retaining employees and providing equitable access to opportunities within the organization. The aim is to achieve equality in the workplace so that no person is denied employment opportunities or benefits for reasons unrelated to ability (British Columbia, *Diversity in BC Schools – A Framework*, 2004, p. 16).

Employment Equity - An approach designed to remove systemic barriers to equality of opportunity in employment by identifying and eliminating discriminatory policies and practices, redressing the effects of historic and continued discrimination, and affirming appropriate representation of designated groups. An employment equity program usually involves a review of all existing employment policies, procedures, and practices; identification and removal of all discriminatory policies, procedures, and practices; development and implementation of equitable policies, procedures, and practices; setting goals and timelines in order to ensure that defined objectives are met by a specific date (Nova Scotia, *Racial Equity Policy*, 2002, p. 35).

Employment Equity - Focusses on removing barriers to equality in employment by identifying and eliminating discriminatory policies and practices, remedying the effects of past discrimination and ensuring appropriate representation of designated groups. Its goal is to achieve a workplace that reflects the representation of women, persons of aboriginal ancestry, members of visible minorities and persons with disabilities as they exist in the general population (Regina School Division No. 4 of Saskatchewan, 1992) (Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 29).

Equitable environment - An equitable environment is one in which everyone can see, hear, and feel the implementation of equity and where everyone acts according to the principles of equity and social justice (Nova Scotia, *Racial Equity Policy*, 2002, p. 35).

Equity - Refers to fairness, principles of justice used to correct or supplement the law (Nova Scotia, *Racial Equity Policy*, 2002, p. 35).

Equity - A condition or state of fair, inclusive, and respectful treatment of all people. Equity does not mean treating people the same without regard for individual differences. (Ontario, *Realizing the Promise of Diversity – Ontario’s Equity and Inclusive Education Strategy*, 2009, p. 6; Ontario, *PPM 119 – Developing and implementing equity and inclusive education policies in Ontario schools*, 2013, p. 9; Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 88).



Equity - A fundamental principle that every student should have the opportunity to succeed personally and academically, regardless of background, identity or personal circumstances (Ontario, *Ontario's Education Equity Action Plan*, 2017, p. 7).

Equity - Equality of access and outcome. An equity program is one that is designed to remove barriers to equality by identifying and eliminating discriminatory policies and practices. Such a program is intended both to remedy the effects of past discrimination and to prevent inequities (Ontario, *Antiracism and Ethnocultural Equity in School Boards – Guidelines for Policy Development and Implementation*, 1993, p. 41).

Equity - Refers to the provision of equitable opportunity, equitable access to programming, services, and resources critical to the achievement of outcomes for all students and the staff who serve them. Equity and equality are not necessarily synonymous, as equity can be achieved through unequal means (Manitoba, *Safe and Caring Schools – Respect for Human Diversity Policies*, 2015, p. 24).

Equity - Equality of opportunity, access, and outcome; equity is characterized by the fair and respectful treatment of all people, regardless of age, gender, race, religion, lifestyle, sexual orientation, creed, and so on. Equity hinges on equal rights, equal opportunities, and equal results (Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 29).

Equity - A concept that flows directly from our concern for equality and social justice in a democratic society. Educational equity refers most broadly to a condition of fairness with respect to educational opportunities, access, and outcomes for all people. Departmental initiatives towards equity are intended to remove barriers to equality by identifying and eliminating discriminatory policies and practices (Manitoba, *Belonging, Learning and Growing - Kindergarten to Grade 12 Action Plan for Ethnocultural Equity 2006-2008*, 2006, p. 17).

Equity - Principle of justice that takes into account the special needs of Francophone minorities in order to provide them with a standard of education equivalent to that of the official-language majority (Office of the Commissioner of Official Languages, 2006) (New Brunswick, *The Linguistic and Cultural Development Policy: A Societal Project for the French Education System*, 2010, p. 168).

Equity - A useful approach in coming to understand what equity means is to ask the question, What is fair? Fairness and justice for all people, taking into account their unique situations, is at the heart of equity (Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 8).

Equity - The fair and equal treatment of all members of our society who are entitled to participate in and enjoy the benefits of an education. All students and adults have the opportunity to participate fully and to experience success and human dignity while developing the skills, knowledge and attitudes necessary to contribute meaningfully to society. Equal Treatment Does Not Mean the Same Treatment. The concept of equity goes beyond equality of opportunity where everyone is treated the same, to fostering a barrier-free environment where individuals benefit equally. It recognizes that some people require additional and specialized supports in



order to achieve equal benefit (Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 9).

Equity of Outcome - Means starting from a person's own perspective and providing the necessary experience and knowledge to ensure that he or she acquires the critical competencies needed for full and equal participation, opportunity and benefit in society. It means providing a rich and balanced educational program (Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 29).

Equity Program - Is one designed to remove barriers to equality by identifying and eliminating discriminatory policies and practices. Such a program remedies the effects of past discrimination (Ontario Ministry of Education, 1992; Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 30).

Equity Programming - Programming that is designed to remove barriers to equality by identifying and eliminating discriminatory policies and practices. Such programming is intended both to redress the effects of historic injustice and to prevent inequities (Nova Scotia, *Racial Equity Policy*, 2002, p. 35).

Ethnic - An adjective used to describe groups that share a common language, race, religion, or national origin. Everyone belongs to an ethnic group. The term is often confused with “racial minority” (Ontario, *Antiracism and Ethnocultural Equity in School Boards – Guidelines for Policy Development and Implementation*, 1993, p. 41).

Ethnic - An adjective used to describe groups that share a common language, race, religion, or national origin (Nova Scotia, *Racial Equity Policy*, 2002, p. 35).

Ethnic - The shared national, ethnocultural, racial, linguistic, and/or religious heritage of a group of people, whether or not they live in their country of origin (Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 88).

Ethnic Group - A group of people who share a cultural heritage, which often includes national affiliation, language, and religion. Everyone belongs to an ethnic group. Individuals who are members of the same ethnic group can experience and express their ethnicity in a variety of ways (Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 30).

Ethnocultural Equity - As used in this document focuses on ethnocultural diversity and equity issues and goals. By ethnocultural we mean diversity related to cultural, linguistic, religious, and “racial” aspects of human diversity (Manitoba, *Belonging, Learning and Growing - Kindergarten to Grade 12 Action Plan for Ethnocultural Equity 2006-2008*, 2006, p. 17).

Ethnocultural Group - An ethnocultural group is a group of people who share a particular cultural heritage or background. Every Canadian belongs to an ethnic group. There are very different and distinct ethnocultural groups among people of African, Asian and European descent and Aboriginal peoples of North, Central, and South American descent in Canada. Some



Canadians experience discrimination because of their ethnocultural affiliation (Nova Scotia, *Racial Equity Policy*, 2002, p. 35).

Ethnocultural Group - A group of people who share a particular cultural heritage or background. Every Canadian belongs to some ethnic group. There are a variety of ethnocultural groups among people of African, Asian, European, and indigenous North, Central, and South American backgrounds in Canada. Some Canadians may experience discrimination because of ethnocultural affiliation (Ontario, *Antiracism and Ethnocultural Equity in School Boards – Guidelines for Policy Development and Implementation*, 1993, p. 41).

Eurocentric Curriculum - A curriculum that focusses primarily on the experiences and achievements of people of European background. Such a curriculum inevitably marginalizes the experiences and achievements of people of other backgrounds (Ontario, *Antiracism and Ethnocultural Equity in School Boards – Guidelines for Policy Development and Implementation*, 1993, p. 43; Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 30).

First Nation - A term that came into common usage in the 1970s to replace the word “Indian”, which many found offensive. The term “First Nation” has been adopted to replace the word “band” in the names of communities (Ontario, *Ontario First Nations, Métis, and Inuit Education Policy Framework*, 2007, p. 39; Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 88).

First Nations - Refers to Indian bands and their peoples. The term connotes the significant historical reality of Indian people in Canada in that they have their own cultures, forms of government, languages, and traditions (Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 30).

First Nations - This term, preferred by many Aboriginal peoples and the Assembly of First Nations, refers to the various governments of the first peoples of Canada. First Nations is a term preferred to the terms Indians, Tribes, and Bands that are frequently used by the federal, provincial, and territorial governments in Canada. There are over 600 First Nations across Canada with 46 First Nations in Alberta. The main Alberta-based tribal communities include the Blackfoot, Tsu’u T’ina, Stoney, Plains Cree, Woodland Cree, Chipewyan, Beaver and Slavey (Assembly of First Nations and Aboriginal Studies Glossary) (Alberta, *First Nations, Métis and Inuit Education Policy Framework*, 2002, p. 38).

Gender Bias – A situation in which one gender is given greater recognition or opportunity than the other. An example of gender bias is the absence of girls and women in research, discussions and resources (Saskatchewan Education, 1991) (Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 30).

Gender Equity - The provision of equality of opportunity and the realization of equality of results for all students based on individual aptitudes, abilities and interests, regardless of gender (Saskatchewan Education, 1991) (Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 30).



Harassment - Can be overt or subtle, intentional or unintentional. It can involve verbal or physical abuse or threats; unwelcome remarks, jokes, innuendoes, or taunting about a person's race, ethnicity, national origin, faith, dress, or accent; graffiti or the displaying of racist pictures; the composition and/or distribution of derogatory material; exclusion, avoidance, or condescension because of race or ethnocultural background; or a series of individual incidents which, when examined in their totality, can be seen to have a negative impact on an individual or a group (Ontario, *Antiracism and Ethnocultural Equity in School Boards – Guidelines for Policy Development and Implementation*, 1993, p. 16).

Harassment - A form of discrimination that may include unwelcome attention and remarks, jokes, threats, name-calling, touching, or other behaviour (including the display of pictures) that insults, offends, or demeans someone because of his or her identity. Harassment involves conduct or comments that are known to be, or should reasonably be known to be, offensive, inappropriate, intimidating, and hostile (Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 89).

Harassment - Any unwelcome or unwanted act or comment that is hurtful, degrading, humiliating, or offensive to another person is an act of harassment. Of particular concern is such behaviour that persists after the aggressor has been asked to stop (British Columbia, *Developing and Reviewing Codes of Conduct: A Companion to the Provincial Standards for Codes of Conduct Ministerial Order and Safe, Caring and Orderly Schools: A Guide*, 2007, p. 11; British Columbia, *Safe, Caring and Orderly Schools – A Guide*, 2008, p. 46).

Harassment - Means (a) a course of abusive and unwelcome conduct or comment undertaken or made on the basis of any characteristic referred to in subsection 9(2); or (b) a series of objectionable and unwelcome sexual solicitations or advances; or (c) a sexual solicitation or advance made by a person who is in a position to confer any benefit on, or deny any benefit to, the recipient of the solicitation or advance, if the person making the solicitation or advance knows or ought reasonably to know that it is unwelcome; or (d) a reprisal or threat of reprisal for rejecting a sexual solicitation or advance (Manitoba, *Safe and Caring Schools – Respect for Human Diversity Policies*, 2015, p. 19).

Harassment - Any behaviour that degrades, demeans, humiliates, or embarrasses a person, and that a reasonable person should have known would be unwelcome. It includes actions (e.g., touching, pushing), comments (e.g., jokes, name-calling) or displays (e.g., posters, cartoons). Harassment can also take place electronically (e.g., text messages, email or screen savers). The Code refers to harassment as a course of abusive and unwelcome conduct or comment made on the basis of any protected characteristic (MHRC, "What is Harassment?") (Manitoba, *Safe and Caring Schools – Respect for Human Diversity Policies*, 2015, p. 24).

Harassment - Means:

- being subjected to a course of abuse and unwelcome conduct or comment;
- being subjected to a series of objectionable and unwelcome sexual solicitations or advances;
- being subjected to a sexual solicitation or advance made by a person who is in a position to confer any benefit on, or deny any benefit to, the



- recipient of the solicitation or advance, if the person making the solicitation or advance knows or ought reasonably to know that it is unwelcome; and
- being subjected to a reprisal or threat of reprisal for rejecting a sexual solicitation or advance (Manitoba, *School Administration Handbook*, 2016, p. 23).

Harassment - Consists of unwelcome comments, actions or material directed at or offensive to another person in which the harasser knows or ought to have reasonably known is unwelcome (Yukon, *Safe Caring Schools Policy*, 2018, p. 5).

Harassment - An action, verbal or physical, repeated or single, that is deliberate and unwelcome (Ontario Federation of Labour, 1993) (Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 30).

Hate Crime - A criminal offence, perpetrated on a person or property, that is motivated by bias or prejudice based on actual or perceived race, ancestry, national or ethnic origin, language, colour, religion, sex, age, mental or physical disability, gender identity, sexual orientation, or other, similar factors. Hate crimes can involve intimidation, harassment, physical force, or threats of physical force against a person or an entire group to which the person belongs. (Any act, including an act of omission, that is not a criminal offence but otherwise shares the characteristics of a hate crime is referred to as a hate incident.) (Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 89).

Hate or Bias Motivated Occurrences - Incidents (e.g., involving statements, words, gestures) motivated by hatred or bias towards an identifiable group (i.e., a group distinguished by colour, race, religion, gender, sexual orientation, or ethnic origin) that are publicly communicated and that are wilfully intended to promote or incite bias or hatred against such a group (Ontario, *Provincial Model for a Local Police/School Board Protocol*, 2015, p. 30).

Human Diversity - Encompasses all the ways in which human beings are both similar and different. It means understanding and accepting the uniqueness of individuals, as well as respecting their differences. Diversity may include, but is not limited to, gender identity, sexual orientation, age, ethnic origin, ancestry, culture, socio-economic status, religion, family status, and mental and physical disability. (Winnipeg School Division) (Manitoba, *Safe and Caring Schools – Respect for Human Diversity Policies*, 2015, p. 26).

Human Rights - Rights that recognize the dignity and worth of every person, and provide for equal rights and opportunities without discrimination, regardless of race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, sex, sexual orientation, gender identity, gender expression, age, marital status, family status, or disability, as set out in the Ontario Human Rights Code, or other factors (Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 89).

Inclusion - A way of thinking and acting that allows every individual to feel accepted, valued and safe (Manitoba, *Appropriate Educational Programming – Standards for Student Services*, 2006, p. 34).



Inclusion - Builds on the Inuit belief that each individual is valuable, belongs and contributes, and helps all students become able human beings: *inummarik* (Nunavut, *Inclusive Education Policy*, 2020, p. 1).

Inclusion/Inclusive Setting - Specially designed instruction and support for students with special education needs in regular classrooms and neighbourhood schools (Alberta, *Standards for Special Education*, 2004, p. 7).

Inclusive Education - A pairing of philosophy and pedagogical practices that allow each student to feel respected, confident and safe so he or she can learn and develop to his or her full potential. It is based on a system of values and beliefs centred on the best interests of the student, which promotes social cohesion, belonging, active participation in learning, a complete school experience, and positive interactions with peers and others in the school community (New Brunswick, *The Linguistic and Cultural Development Policy: A Societal Project for the French Education System*, 2010, p. 147).

Inclusive Education - Education that is based on the principles of acceptance and inclusion of all students. Students see themselves reflected in their curriculum, their physical surroundings, and the broader environment, in which diversity is honoured and all individuals are respected (Ontario, *PPM 119 – Developing and implementing equity and inclusive education policies in Ontario schools*, 2013, p. 9; Ontario, *Realizing the Promise of Diversity – Ontario’s Equity and Inclusive Education Strategy*, 2009, p. 6; Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 89).

Inclusive Education - Providing all students with the supports and opportunities they need to become participating members of their school communities (Manitoba, *Appropriate Educational Programming – Standards for Student Services*, 2006, p. 34).

Inclusive Education - The pairing of philosophy and pedagogical practices that allows each student to feel respected, confident and safe so he or she can participate with peers in the common learning environment and learn and develop to his or her full potential. It is based on a system of values and beliefs centered on the best interest of the student, which promotes social cohesion, belonging, active participation in learning, a complete school experience, and positive interactions with peers and others in the school community. These values and beliefs will be shared by schools and communities. Inclusive education is put into practice within school communities that value diversity and nurture the well-being and quality of learning of each of their members. Inclusive education is carried out through a range of public and community programs and services available to all students. Inclusive education is the foundation for ensuring an inclusive New Brunswick society (New Brunswick, *Policy 322 – Inclusive Education*, 2013, p. 2).

Inclusive Education - Means a commitment to ensuring a high-quality, culturally, and linguistically responsive and equitable education to support the well-being and achievement of every student. It also means a philosophy that promotes a welcoming school culture where all members of the school community feel they belong, realize their potential, and contribute to the life of the school (Newfoundland and Labrador, *Atlantic Provinces Standards of Practice for School-based Administrators*, 2020, p. 5.).



Inclusive Education – The process that leads one to becoming an *inummarik*. It diminishes and removes barriers and obstacles that may lead to exclusion and is responsive to meet the diverse academic, physical and emotional needs of students. It is represented by two inter-connected pillars: 1) Safe and Caring Schools and 2) Student Success (Nunavut, *Inclusive Education Policy*, 2020, p. 1).

Inclusive learning environment - Means a classroom, school, online learning environment or other educational setting structured to anticipate, value and respond to the diverse strengths and needs of all learners (Alberta, *Ministerial Order 002 - Leadership Quality Standard*, 2020, p. 4; Alberta, *Ministerial Order 001 – Teaching Quality Standard*, 2020, p. 4).

Inclusive Schooling - A philosophical and practical educational approach, which strives to respond to individual student needs, and is intended to ensure equal access for all students to educational programs offered in regular classroom settings with their peers (Nunavut, *Iilitaunnikuliriniq – Foundation for Dynamic Assessment as Learning in Nunavut Schools*, 2008, p. 55).

Inclusive Schooling - Students access the education program, and required supports, in a common learning environment in the student’s home community (Northwest Territories, *Inclusive Schooling Handbook*, 2017, p. 12; Northwest Territories, *Guidelines for Inclusive Schooling: Supporting the NWT Ministerial Directive on Inclusive Schooling*, 2016, p. 14).

Indian - A term used to define Indigenous people under Canada’s *Indian Act*. According to the *Indian Act*, an Indian is “a person who pursuant to the *Act* is registered as an Indian or is entitled to be registered as an Indian.” This is a highly selective legal definition subject to historical events and legislation. The use of the term “Indian” has declined since the 1970s when the term “First Nations” came into common usage. There are three legal definitions that apply to Indians in Canada: Status Indian, Non-Status Indian and Treaty Indian (Alberta, *First Nations, Métis and Inuit Education Policy Framework*, 2002, p. 39).

Indigenous – Means “belonging to,” “native of,” or “first”; therefore, it has long been considered that Canada’s indigenous people are the Aboriginals of this country. However, in recent years the African Nova Scotian population has used it in reference to the first Africans to arrive in Nova Scotia (Nova Scotia, *Racial Equity Policy*, 2002, p. 36).

Individual Culture - Personal history fashioned by events and the individual’s familiar universe (Council of Ministers of Education, Canada, 2012) (New Brunswick, *The Linguistic and Cultural Development Policy: A Societal Project for the French Education System*, 2010, p. 168).

Individual Culture - Defined as personal history as shaped by the events in an individual’s life and everyday world (New Brunswick, *The Linguistic and Cultural Development Policy: A Societal Project for the French Education System*, 2010, p. 72).

Institutional Racism - Is the exercise of notions of racial superiority by social institutions through their policies, practices, procedures and organizational culture and values, either consciously or unconsciously. Institutional racism results in the unequal treatment of, or discrimination against,



individuals or groups with non-dominant identities (Nova Scotia, *Racial Equity Policy*, 2002, p. 36).

Inuit - Aboriginal people in northern Canada living generally above the tree line in the Northwest Territories, northern Quebec and Labrador. The Inuit are not covered by the *Indian Act* but the federal government makes laws concerning the Inuit (Alberta, *First Nations, Métis and Inuit Education Policy Framework*, 2002, p. 40).

Inuit - Aboriginal people in northern Canada, living mainly in Nunavut, the Northwest Territories, northern Quebec, and Labrador. Ontario has a very small Inuit population. The Inuit are not covered by the *Indian Act*. The federal government has entered into several major land claim settlements with the Inuit (Ontario, *Ontario First Nations, Métis, and Inuit Education Policy Framework*, 2007, p. 40; Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 90).

Integration - A long-term multidimensional adaptation process, which is distinct from assimilation, the overall adoption of the host society's culture and fusion with the majority group (Quebec, *A School for the Future: Policy Statement on Educational Integration and Intercultural Education*, 1998, p. 1).

Intersectionality - The overlapping, in the context of an individual or group, of two or more prohibited grounds of discrimination under the *Ontario Human Rights Code*, or other factors, which may result in additional biases or barriers to equity for that individual or group (Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 90).

Intimidation - The act of instilling fear in someone as a means of controlling that person (British Columbia, *Safe, Caring and Orderly Schools – A Guide*, 2008, p. 46).

Invisible Minority - People who may experience social inequities on the basis of factors that may not be visible, such as a disability or sexual orientation. The term may refer to a group that is small in number or it may connote inferior social position (Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 90).

Islamophobia - Prejudice, stereotyping, and discrimination directed against Muslims or Arabs on the basis of their culture and religion. Islamophobia may be evident in organizational and institutional structures, policies, procedures, and programs, as well as in the attitudes and behaviours of individuals (Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 90).

Key Cultural Experiences - Authentic and relevant activities and learning experiences that reflect, validate and promote the worldviews, cultures and languages of the Indigenous peoples of the NWT. The significance of each activity is strengthened by accompanying storytelling and traditional teachings, being on-the-land and active use of Indigenous languages (Northwest Territories, *Northwest Territories Junior Kindergarten – Grade 12 Indigenous Languages Education Policy*, 2018, p. 2).



Métis People - People of mixed First Nation and European ancestry. The Métis history and culture draws on diverse ancestral origins, such as Scottish, Irish, French, Ojibwe, and Cree (Ontario, *Ontario First Nations, Métis, and Inuit Education Policy Framework*, 2007, p. 40; Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 90).

Métis People - People of mixed First Nations and European ancestry who identify themselves as Métis people and are accepted as such by a Métis leadership. They are distinct from First Nations, Inuit or non-Aboriginal peoples. The Métis history and culture draws on diverse ancestral origins such as Scottish, Irish, French, Ojibway and Cree (Alberta, *First Nations, Métis and Inuit Education Policy Framework*, 2002, p. 40).

Métis - Refers to those who descended from the historic Métis community in western Canada or to persons of Aboriginal ancestry who identify themselves as Métis (Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 30).

Minority Group - A group of people within a given society that has little or no access to social, economic, political, cultural, or religious power. The term may connote inferior social position, or may refer to a group that is small in number (Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 30; Ontario, *Antiracism and Ethnocultural Equity in School Boards – Guidelines for Policy Development and Implementation*, 1993, p. 41; Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 90).

Minority Groups - May refer to different groups as related to age; gender; national or cultural/ethnic origin; colour; religious, spiritual, secular and political beliefs; physical/mental condition or social-economic status (Alberta, *Guidelines for Recognizing Diversity and Promoting Respect*, 2020, p. 4).

Multicultural Education - Includes curriculum and pedagogy that recognizes and values the experiences and contributions of all cultural groups. In Canada, multicultural education seeks the inclusion of all racial and cultural groups that have contributed to the creation of a vibrant multiracial, multicultural, multi linguistic, pluralistic Canada (Nova Scotia, *Racial Equity Policy*, 2002, p. 36).

Multicultural Education - An approach to education, including administrative policies and procedures, curriculum, and learning activities, that recognizes the experience and contributions of diverse cultural groups. One of the aims of multicultural education is to promote the understanding of and respect for cultural and racial diversity (Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 90; Ontario, *Antiracism and Ethnocultural Equity in School Boards – Guidelines for Policy Development and Implementation*, 1993, p. 41; Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 30).

Multiculturalism - Is the recognition of the cultural differences that exist in a diverse society and the endorsement of a society in which individuals of all cultures are accorded acceptance and respect. Multiculturalism encourages a positive acceptance of ethnic, religious, cultural and



other forms of diversity and views diversity as the foundation of Canadian society (Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 31).

Non-Racist Education - An approach to education that integrates the perspectives of Aboriginal and minority groups into an educational system and its practices. The aim of non-racist education is the elimination of racism in all its forms. Non-racist education seeks to identify and change educational policies, procedures, and practices that foster racism, as well as the racist attitudes and behaviour that underlie and reinforce such policies and practices. Non-racist education provides teachers and students with the knowledge and skills to examine racism critically in order to understand how it originates and to identify and challenge it (Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 31).

Non-Status Indians - Non-Status Indians are not entitled to be registered under the *Indian Act*. This may be because their ancestors were never registered or because they lost their status under former provisions of the *Indian Act* (e.g., enfranchised Indian) (Alberta, *First Nations, Métis and Inuit Education Policy Framework*, 2002, p. 39).

Power Dynamics - The process by which one group defines and subordinates other groups and subjects them to differential and unequal treatment (Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 91).

Power Imbalance - A situation in which an individual or group is able to influence others and impose its beliefs, subjecting other individuals and/or groups to differential and unequal treatment (Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 91).

Power Imbalance - Involves a power imbalance. Individuals who bully acquire their power through physical size and strength, including status within the peer group, and/or by recruiting support of the peer group (British Columbia, *Developing and Reviewing Codes of Conduct: A Companion to the Provincial Standards for Codes of Conduct Ministerial Order and Safe, Caring and Orderly Schools: A Guide*, 2007, p. 11).

Prejudice - A set of opinions about or attitudes towards a certain group, or individuals within it, that casts that group and its members in an inferior light and for which there is no legitimate basis in fact. The term is derived from the word “prejudge”. Prejudicial attitudes are very resistant to change because concrete evidence that contradicts the prejudiced view tends to be dismissed as “the exception to the rule” (Ontario, *Antiracism and Ethnocultural Equity in School Boards – Guidelines for Policy Development and Implementation*, 1993, p. 41; Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 31).

Prejudice - A preconceived negative opinion and/or hostile belief about an individual or group formed beforehand or without knowledge often on the basis of stereotypes (Manitoba, *Safe and Caring Schools – Respect for Human Diversity Policies*, 2015, p. 24).

Prejudice - The process of pre-judging a person or group negatively, usually without adequate evidence or information. Frequently, prejudices are not recognized as false or unsound



assumptions. Through repetition, they come to be accepted as “common-sense notions” and, when backed up with power, result in acts of discrimination and oppression (Nova Scotia, *Racial Equity Policy*, 2002, p. 36).

Pre-judgment - The pre-judgement (usually negative) of groups or individuals, or preconceived notions about them, based on misinformation, bias, or stereotypes (Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 91).

Privilege - The experience of freedoms, rights, benefits, advantages, access, and/or opportunities on the basis of group membership or social context, which is denied or not extended to members of all groups (Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 91).

Race - A group of people of common ancestry, distinguished from others by physical characteristics such as colour of skin, shape of eyes, hair texture, or facial features. Nowadays the term is used to designate the social categories into which societies divide people according to such characteristics. Race is also often confused with ethnicity. There are ethnic groups within racial groups (Ontario, *Antiracism and Ethnocultural Equity in School Boards – Guidelines for Policy Development and Implementation*, 1993, p. 42).

Race - A social construct that groups people on the basis of common ancestry and characteristics such as colour of skin, shape of eyes, hair texture, and/or facial features. The term is used to designate the social categories into which societies divide people according to such characteristics. Race is often confused with ethnicity (a group of people who share a particular cultural heritage or background); there may be several ethnic groups within a racial group (Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 91).

Race - Race is a classification of humankind into groups of people of common ancestry, distinguished by physical characteristics such as skin colour, shape of eyes, hair texture, or facial features (Nova Scotia, *Racial Equity Policy*, 2002, p. 36).

Race - A social and political, rather than scientific, construct which categorizes people on the basis of biological characteristics such as skin colour, shape of eyes, texture of hair, body size and physique (Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 31).

Racialization - The process through which groups come to be seen as different, and may be subjected to differential and unequal treatment (Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 91).

Racialized Group - A group of people who may experience social inequities on the basis of race, colour, and/or ethnicity, and who may be subjected to differential treatment (Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 92).



Racially Visible People - The term racially visible people is used to categorize non-dominant groups by race and colour only, not by citizenship, place of birth, religion, language, or cultural background (Nova Scotia, *Racial Equity Policy*, 2002, p. 36).

Racism - A set of erroneous assumptions, opinions, and actions stemming from the belief that one race is inherently superior to another. Racism may be evident in organizational and institutional structures and programs as well as in the attitudes and behaviours of individuals (Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 31; Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 92; Ontario, *Antiracism and Ethnocultural Equity in School Boards – Guidelines for Policy Development and Implementation*, 1993, p. 42).

Racism - Racism is prejudice or discrimination stemming from beliefs in superiority and in the ability to exert power over a person or a group because of a difference of racial, cultural or ethnic background (Nova Scotia, *Racial Equity Policy*, 2002, p. 36).

Racist - A term referring to the beliefs and/or actions of an individual, institution, or organization that imply (directly or indirectly) that certain groups are inherently superior to others (Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 92).

Racist Behaviour - Includes using racial/cultural slurs, engaging in racial/ethnic name-calling, or actions, or inciting others to use racist language or engage in racist behaviours (Nova Scotia, *Provincial School Code of Conduct Policy*, 2017, p. 7).

Racist Incidents - Racist slurs: insulting and disparaging statements directed toward a particular racial or ethnic group. Covert racism: less overt acts, such as having low academic expectations for minority students, as well as overt acts such as laughter, silence, or non-intervention. All of these imply approval of racial prejudice (Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 31).

Reconciliation - The process and goal of creating societal change through a fundamental shift in thinking and attitudes, increasing intercultural understanding to build a better society through learning about First Nations, Métis and Inuit perspectives and experiences, including residential schools and treaties (Alberta, *Ministerial Order 002 - Leadership Quality Standard*, 2020, p. 4).

Reconciliation - The ongoing process of establishing and maintaining respectful relationships with Indigenous peoples, based on recognition of rights, respect, cooperation and partnership (Northwest Territories, *Northwest Territories Junior Kindergarten – Grade 12 Indigenous Languages Education Policy*, 2018, p. 2).

School culture - Ways members of the school community work together (Alberta, *The Heart of the Matter – Character and Citizenship Education in Alberta Schools*, 2005, p. 43).

Sexual Harassment - Any unwelcome sexual advance, request for sexual favours, or any other verbal or physical conduct of a sexual nature that takes place under any of the following circumstances: a) When submission to the sexual advance is a condition of keeping or obtaining a



position, or successfully participating in an educational setting or organization, whether expressed in explicit or implicit terms b) When a supervisor or superior makes a personnel decision based on an employee's submission to or rejection of sexual advances c) When sexual conduct unreasonably interferes with a person's work performance and creates an intimidating, hostile, or offensive work or learning environment d) Sexual harassment will be considered to have taken place if a reasonable person ought to have known that such behaviour is unwelcome (Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 32).

Social Justice - A concept based on the belief that each individual and group within a given society has a right to equal opportunity, civil liberties, and full participation in the social, educational, economic, institutional, and moral freedoms and responsibilities of that society (Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 92; Ontario, *Antiracism and Ethnocultural Equity in School Boards – Guidelines for Policy Development and Implementation*, 1993, p. 42; Nova Scotia, *Racial Equity Policy*, 2002, p. 36; Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 32).

Social Justice - Social Justice is a philosophy that extends beyond the protection of rights. Social justice advocates for the full participation of all people, as well as for their basic legal, civil and human rights. The aim of social justice is to achieve a just and equitable society. It is pursued by individuals and groups – through collaborative social action – so that all persons share in the prosperity of society (British Columbia, *Diversity in BC Schools – A Framework*, 2004, p. 17).

Status Indians - Status Indians are registered or entitled to be registered under the *Indian Act*. The Act sets out the requirements for determining who is a Status Indian (Alberta, *First Nations, Métis and Inuit Education Policy Framework*, 2002, p. 39).

Stereotype - A false or generalized conception of a group of people that results in the unconscious or conscious categorization of each member of that group, without regard for individual differences. Stereotyping may be based upon misconceptions and false generalizations about racial, age, ethnic, linguistic, religious, geographical, or national groups; social, marital or family status; physical, developmental, or mental attributes; or gender (Ontario, *Antiracism and Ethnocultural Equity in School Boards – Guidelines for Policy Development and Implementation*, 1993, p. 42; Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 32).

Stereotype - A false or generalized, and usually negative, conception of a group of people that results in the unconscious or conscious categorization of each member of that group, without regard for individual differences. Stereotyping may be based on race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, sex, sexual orientation, gender identity, gender expression, age, marital status, family status, or disability, as set out in the Ontario Human Rights Code, or on the basis of other factors (Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 93).



Stereotype - The result of attributing unfounded characteristics of a whole group of people to all of its members. Stereotyping exaggerates the uniformity within a group and the differences among groups (Nova Scotia, *Racial Equity Policy*, 2002, p. 37).

Stereotypes - Simplified or fixed belief (often exaggerated) that people have about what members of a group are like, without allowing for individual differences (Manitoba, *Safe and Caring Schools – Respect for Human Diversity Policies*, 2015, p. 24).

Systemic Discrimination - Discrimination resulting from systemic policies, practices and procedures that have an exclusionary impact on different groups of people with shared identities, such as race, age and/or gender (Minors et al., 1995). A general condition, practice or approach that applies equally to everyone but negatively affects opportunities or results for specific groups of people (Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 32).

Systemic Discrimination - A pattern of discrimination that arises out of apparently neutral institutional policies or practices, that is reinforced by institutional structures and power dynamics, and that results in the differential and unequal treatment of members of certain groups (Ontario, *Realizing the Promise of Diversity – Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 93).

Systemic Discrimination - Includes policies, practices, and procedures that have an exclusionary impact on various groups of people with shared identities, such as race, age, disability, and/or gender. Institutional barriers, for example, job postings, hiring procedures or unrealistic/irrelevant entrance requirements may have unintentional effect of excluding specific groups (Nova Scotia, *Racial Equity Policy*, 2002, p. 37).

Threat - Any expression of intent to do harm or act out violently against someone or something, threats may be spoken, written, drawn, posted on the internet (MSN, Facebook) or made by gesture only. Threats may be direct, indirect, conditional or veiled (Yukon, violence-threat-risk-assessment-protocol, p. 5).

Treaty Indians - Belong to a First Nations whose ancestors signed a treaty with the Crown and as a result are entitled to treaty benefits. Non-treaty Indians have no such benefits (Alberta, *First Nations, Métis and Inuit Education Policy Framework*, 2002, p. 39).

Violence - Any use of force—verbal, written, physical, psychological or sexual—against any person, by an individual or a group, with intent to directly or indirectly wrong, injure or oppress that person by attacking his or her integrity, psychological or physical well-being, rights or property (Quebec, *Violence in the Schools: Let's work on it together! Action plan to prevent and deal with violence in the schools 2008-2011*, 2009, p. 8).

Visible Minority - A group of people who may experience social inequities on the basis of factors that may be visible, such as race, colour, and ethnicity, and who may be subjected to differential treatment. The term may refer to a group that is small in number or it may connote inferior social position. (See also racialized group.) (Ontario, *Equity and Inclusive Education in Ontario Schools – Guidelines for Policy Development and Implementation*, 2014, p. 93).



Visible Minority - People who are non-Caucasian in ancestry or non-white in colour. This definition is not based on citizenship or religion. This group includes individuals of non-white or non-Caucasian origin from Europe, Australia, New Zealand, South America, and other parts of the world. People may self-identify themselves as visible minorities if they are of mixed heritage, such as those with a parent or grandparent from a visible minority group, as well as if their visible minority ancestry is more remote but they have preserved their ethnocultural heritage (Saskatchewan, *Our Children, Our Communities and Our Future – Equity in Education: A Policy Framework*, 1997, p. 32).



Endnotes

- ¹ Canadian Teachers' Federation / Fédération Canadienne des enseignantes et des enseignants. "CTF/FCE Statement Addressing Anti-racism." *CTF/FCE News* (Nov. 10, 2020). <https://www.ctf-fce.ca/ctf-fce-statement-addressing-anti-racism/>
- ² Government of British Columbia Ministry of Education and Training, *Diversity in BC Schools: A Framework*, 2008, p. 23
- ³ Petersen, E. B. "Education policies as discursive formations: A Foucauldian optic." In *Education policy and contemporary theory: Implications for research*, ed. K. Gulson, M. Clark, & Petersen, E. B. (New York, NY: Routledge, 2015), 64.
- ⁴ Ahmed, Sara. *On being included: Racism and diversity in institutional life*. (Durham and London: Duke University Press, 2012).
- ⁵ Ennab, Fadi. "'Organized abandonment': Bill 64's impact on racialized communities." *Our Schools/Our Selves*, Summer/Fall 2021. Canadian Centre for Policy Alternatives, p. 12.
- ⁶ Kendi, Ibram X. *How to be an Antiracist* (New York, NY: One World, 2019), 18.
- ⁷ Though Kendi and many scholars and practitioners use "antiracism," in the context of this report, "anti-racism" is used following the Canadian Federal Anti-racism Strategy (<https://www.canada.ca/en/canadian-heritage/campaigns/anti-racism-engagement.html>)
- ⁸ Kendi, *How to be an Antiracist* (New York, NY: One World, 2019), 18.
- ⁹ Kendi, *How to be an Antiracist*, 2019.
- ¹⁰ Carl James and Tana Turner, "Towards Race Equity in Education: The Schooling of Black Students in the Greater Toronto Area," *York University* (2017): 1.
- ¹¹ James and Turner, "Towards Race Equity in Education: The Schooling of Black Students in the Greater Toronto Area," 64.
- ¹² Academic Women of SFU, *Radical Inclusion: Equity and Diversity Among Female Faculty at Simon Fraser University* (Burnaby, BC: Simon Fraser University, 2020), 26.
- ¹³ National Education Association, *Report of the NEA Committee on Discipline and the School-to-Prison Pipeline*, (Washington, DC: National Education Association, 2016), 13.
- ¹⁴ Dignity in Schools, *A Model Code on Education and Dignity: Presenting a Human Rights Framework for Schools*, (Dignity in Schools Campaign, 2019), 1.
- ¹⁵ Government of Saskatchewan Ministry of Education, *Promising Practices within Diverse Educational Systems*, (Calgary, AB: University of Saskatchewan, Aboriginal Education Research Center & First Nations' Adult and Higher Education Consortium, 2009), 21.
- ¹⁶ Government of Saskatchewan Ministry of Education, *Promising Practices within Diverse Educational Systems*, (Calgary, AB: University of Saskatchewan, Aboriginal Education Research Center & First Nations' Adult and Higher Education Consortium, 2009), 21.
- ¹⁷ Global Centre for Pluralism, *From Reflection to Action: Addressing Anti-Black Racism in Canadian Schools*, (Ottawa, ON: Global Centre for Pluralism, 2021), 3.
- ¹⁸ Global Centre for Pluralism, *From Reflection to Action: Addressing Anti-Black Racism in Canadian Schools*, 19.
- ¹⁹ Government of Saskatchewan Ministry of Education, *Promising Practices within Diverse Educational Systems*, 21.
- ²⁰ Ahmed, Sara. *On being included*. Duke University Press, 2012, 114.
- ²¹ Manitoba, Manitoba Education, *Multicultural Policy*, para. 28.
- ²² The terms used in this report related to Indigenous peoples in Canada such as Indigenous, First Nation, Métis, Inuit, Aboriginal, Native, are taken from the specific policy documents under consideration. We acknowledge that some of these terms are no longer in active usage but represent the language of the respective policy of that time.



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- ²³ Government of Newfoundland and Labrador Department of Education, *Vision*, <https://www.gov.nl.ca/education/department/#vision>
- ²⁴ Government of Newfoundland and Labrador Department of Education. *Safe and Caring Schools Procedure 7 Guidelines for LGBTQ Inclusive Practices*, 2016.
- ²⁵ Newfoundland and Labrador, Department of Education, *Safe & Caring School Procedure 3: Bullying Intervention Protocol*, (St-John: Department of Education, 2013), 1.
- ²⁶ Government of Newfoundland and Labrador, Department of Education, *Safe & Caring School Procedure 3: Bullying Intervention Protocol*, (St-John: Department of Education, 2013), 1.
- ²⁷ Government of Newfoundland and Labrador, Department of Education, *Safe & Caring School Procedure 3: Bullying Intervention Protocol*, (St-John: Department of Education, 2013), 2.
- ²⁸ Government of Newfoundland and Labrador Department of Education. *Safe and Caring Schools Policy*, 2013.
- ²⁹ Government of Newfoundland and Labrador Department of Education. *Responsive Teaching and Learning Policy*, 2020.
- ³⁰ Newfoundland and Labrador, Department of Education, *Safe and Caring Schools Policy and Procedures*, (St-John: Department of Education, 2013), p. 12.
- ³¹ Government of Nova Scotia Department of Education and Early Childhood Development. *Business Plan 2020-21*, 2020, p. 3. <https://beta.novascotia.ca/sites/default/files/documents/1-2305/business-plan-2020-21-department-education-and-early-childhood-development-en.pdf>
- ³² The *BLAC Report* (1994) was not completed by the Nova Scotia Department of Education, therefore was not included in this official ministry policy scan. The *BLAC Report* will be included in forthcoming CTF/FCE reporting on external and commissioned reports on race, race equity, and anti-racism.
- ³³ Enidlee Consultants Inc. 2009. *Reality Check: A Review of key program areas in the BLAC Report for their effectiveness in enhancing the educational opportunities and achievement of African Nova Scotian learners*. Halifax, NS: Government of Nova Scotia.
- ³⁴ Government of Nova Scotia Department of Education. *Racial Equity Policy*, 2002, p. 2.
- ³⁵ Government of Nova Scotia Department of Education. *Racial Equity/Cultural Proficiency Framework*, 2011, p. 1.
- ³⁶ Government of Nova Scotia Department of Education and Early Childhood Development. *Inclusive Education Policy*, 2020, p. 1.
- ³⁷ Government of Nova Scotia Department of Education and Early Childhood Development. *Inclusive Education Policy*, 2020, p. 1.
- ³⁸ Government of New Brunswick Department of Education and Early Childhood Development, *Mandates*, https://www2.gnb.ca/content/gnb/en/departments/education/contacts/dept_renderer.151.html#mandates
- ³⁹ Government of New Brunswick, Department of Education and Early Childhood Development, *Positive Learning and Working Environment Policy* (Policy 703), (Fredericton, Department of Education and Early Childhood Development, 2018), 2.
- ⁴⁰ Government of New Brunswick, Department of Education and Early Childhood Development, *Positive Learning and Working Environment Policy* (Policy 703), (Fredericton, Department of Education and Early Childhood Development, 2018), 2.
- ⁴¹ Government of New Brunswick, Department of Education and Early Childhood Development, *Positive Learning and Working Environment Policy* (Policy 703), (Fredericton, Department of Education and Early Childhood Development, 2018), 2.
- ⁴² New Brunswick, Department of Education and Early Childhood Development, *Positive Learning and Working Environment Policy* (Policy 703), (Fredericton, Department of Education and Early Childhood Development, 2018), 6.



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- ⁴³ New Brunswick, Department of Education and Early Childhood Development, *Positive Learning and Working Environment Policy* (Policy 703), (Fredericton, Department of Education and Early Childhood Development, 2018), 9.
- ⁴⁴ New Brunswick, Department of Education and Early Childhood Development, *Inclusive Education Policy* (Policy 322), (Fredericton, Department of Education and Early Childhood Development, 2013), 1-2.
- ⁴⁵ New Brunswick, Department of Education and Early Childhood Development, *Positive Learning and Working Environment Policy* (Policy 703), (Fredericton, Department of Education and Early Childhood Development, 2018), 3.
- ⁴⁶ Government of New Brunswick Department of Education. *Leave of Absence for Religious and Ethnic Purposes*, 2001.
- ⁴⁷ Government of Prince Edward Island Department of Education and Lifelong Learning, *Education and Lifelong Learning Mandate Letter*, 2019, <https://www.princeedwardisland.ca/en/information/education-and-lifelong-learning/education-and-lifelong-learning-mandate-letter>
- ⁴⁸ Prince Edward Island, Department of Education and Lifelong Learning, *Responsible Use of Communication and Information Technology*, (Summerside: Department of Education and Lifelong Learning, 2020), 6.
- ⁴⁹ Prince Edward Island, Department of Education and Lifelong Learning, *Responsible Use of Communication and Information Technology*, (Summerside: Department of Education and Lifelong Learning, 2020), 6.
- ⁵⁰ Government of Quebec Ministry of Education and Higher Education, *Ministère de l'Éducation et de l'Enseignement supérieur*. <https://www.quebec.ca/en/government/ministere/education/>
- ⁵¹ Quebec, Ministry of Education and Higher Education, *Violence in Schools: Action Plan to Present and Deal with Violence in Schools 2008-2011*, (Quebec: Ministry of Education and Higher Education, 2009), 12.
- ⁵² Quebec, Ministry of Education and Higher Education, *A School for the Future: Policy Statement on Educational Integration and Intercultural Education*, (Quebec: Ministry of Education and Higher Education, 2013), 1-4.
- ⁵³ Quebec, Ministry of Education and Higher Education, *A School for the Future: Policy Statement on Educational Integration and Intercultural Education*, (Quebec: Ministry of Education and Higher Education, 2013), 7.
- ⁵⁴ Quebec, Ministry of Education and Higher Education, *Policy on Educational Success: A Love of Learning, a Chance to Succeed*, (Quebec: Ministry of Education and Higher Education, 2017), 15.
- ⁵⁵ Quebec, Ministry of Education and Higher Education, *A School for the Future: Policy Statement on Educational Integration and Intercultural Education*, (Quebec: Ministry of Education and Higher Education, 2013), 14.
- ⁵⁶ Quebec, Ministry of Education and Higher Education, *A School for the Future: Policy Statement on Educational Integration and Intercultural Education*, (Quebec: Ministry of Education and Higher Education, 2013), 14.
- ⁵⁷ Quebec, Ministry of Education and Higher Education, *A School for the Future: Policy Statement on Educational Integration and Intercultural Education*, (Quebec: Ministry of Education and Higher Education, 2013), 30.
- ⁵⁸ Quebec, Ministry of Education and Higher Education, *A School for the Future: Policy Statement on Educational Integration and Intercultural Education*, (Quebec: Ministry of Education and Higher Education, 2013), 29.
- ⁵⁹ Quebec, Ministry of Education and Higher Education, *A School for the Future: Policy Statement on Educational Integration and Intercultural Education*, (Quebec: Ministry of Education and Higher Education, 2013), 24.



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- ⁶⁰ Government of Ontario Ministry of Education, *Published plans and annual reports 2020-2021: Ministry of Education*, 2021, <https://www.ontario.ca/page/published-plans-and-annual-reports-2020-2021-ministry-education>
- ⁶¹ In the AEE, “ethnocultural” refers to “a person’s cultural heritage in the broadest sense. It can include national affiliation, language, and religious background. There may also be ethnocultural groups within racial groups” (p. 5, note 2). See Appendix B for full list of definitions.
- ⁶² Acknowledgement of anti-Black racism appears in introductory sections of the Ontario’s *Equity and Inclusive Education Strategy* (2009) and Ontario’s *Education Equity Action Plan* (2017). A definition for “anti-Black racism” appears in the *Equity and Inclusive Education in Ontario Schools: Guidelines for Policy Development and Implementation* (2014) without a mention of anti-Black racism in the text itself. See Appendix B.
- ⁶³ Government of Ontario, Ministry of Education, *Policy Program Memorandum 119: Developing and Implementing Equity and Inclusive Education Policies in Ontario Schools*, 2013, p. 2.
- ⁶⁴ Government of Ontario, Ministry of Education, *Policy Program Memorandum 119: Developing and Implementing Equity and Inclusive Education Policies in Ontario Schools*, 2013, p. 3.
- ⁶⁵ *Ontario Equity and inclusive education -guidelines for policy*, P. 14.
- ⁶⁶ Rezai-Rashti, G., A. Segeren, and W. Martino. "The new articulation of equity education in neoliberal times: the changing conception of social justice in Ontario." *Globalisation, Societies and Education* 15, no. 2 (2017): 160-174.
- ⁶⁷ Basu, Ranu. "The rationalization of neoliberalism in Ontario's public education system, 1995–2000." *Geoforum* 35, no. 5 (2004): 621-634.
- ⁶⁸ Government of Ontario, Ministry of Education, *Policy Program Memorandum 165: Diversity, Equity, and Human Rights*, 2021.
- ⁶⁹ Government of Manitoba Education, *Manitoba Education Mandate, Mission, and Vision*, <https://www.edu.gov.mb.ca/edu/mandate.html>
- ⁷⁰ *Appropriate Educational Programming: Standards for Student Services*, 2006, p. 7.
- ⁷¹ Content areas include: Indigenous Education, Safe and Caring Schools, Policy and Planning, Professional Learning, and Student Services.
- ⁷² *Diversity and Equity in Education: An Action Plan for Ethnocultural Equity*, 2003. p. 1
- ⁷³ Manitoba Education, *Multicultural Education: A Policy for the 1990's*, 1992.
- ⁷⁴ Post-secondary institutions are under the governance of the Ministry of Education in Manitoba.
- ⁷⁵ *Kindergarten to Grade 12 Action Plan for Ethnocultural Equity 2006-2008*, 2006, p. 1.
- ⁷⁶ *Belonging, Learning, and Growing: Kindergarten to Grade 12 Action Plan for Ethnocultural Equity*, 2006.
- ⁷⁷ *Diversity and Equity in Education: An Action Plan for Ethnocultural Equity*, 2003, p. 4.
- ⁷⁸ There is evidence within the Ministry of Education website that language and culture curriculum for Indigenous language education is actively in development and implementation in the province. At the time of the writing of this report, there were no policy documents linked to these initiatives, however.
- ⁷⁹ *Kindergarten to Grade 12 Action Plan for Ethnocultural Equity 2006-2008*, 2006, p. 2.
- ⁸⁰ *Diversity and Equity in Education: An Action Plan for Ethnocultural Equity*, 2003, p. 9.
- ⁸¹ *Kindergarten to Grade 12 Action Plan for Ethnocultural Equity 2006-2008*, 2006, p. 1.
- ⁸² *Appropriate Educational Programming: A Handbook for Student Services*, 2007; *Appropriate Educational Programming: Standards for Student Services*, 2006; *School Administration handbook*, 2016.
- ⁸³ *Safe and Caring Schools – Provincial Code of Conduct: Appropriate Interventions and Disciplinary Consequences*, 2014; *Safe and Caring Schools: A whole-school approach to planning for safety and belonging*, 2017.
- ⁸⁴ Government of Saskatchewan Ministry of Education, *Plan for 2021-22*. <https://www.saskatchewan.ca/government/government-structure/ministries/education#annual-reports>
- ⁸⁵ *Inspiring Success: First Nations and Métis PreK-12 Education Policy Framework*



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- ⁸⁶ *A Time for Significant Leadership: A Strategy for Implementing First Nations and Métis Education Goals* (2010); *Inspiring success: First Nations and Métis PreK-12 Education Policy Framework*
- ⁸⁷ *Our Children, our Communities and our Future: Equity in Education: A Policy Framework*, 1997. p. 12.
- ⁸⁸ See Appendix for definitions [*Our children, our Communities and our Future: Equity in Education: A Policy Framework*, 1997, p.5]
- ⁸⁹ *Our Children, our Communities and our Future: Equity in Education: A Policy Framework*, 1997. 10
- ⁹⁰ *Caring and Respectful Schools: Towards School Plus – Ensuring Student Well-Being and Educational Success*, 2004.; *Digital Citizenship Education in Saskatchewan Schools: A Policy Planning Guide for School Divisions and Schools to Implement Digital Citizenship Education from Kindergarten to Grade 12* (2015); *Parent and Community Partnerships in Education: Policy Framework* (1999); *A Time for Significant Leadership: A Strategy for Implementing First Nations and Métis Education Goals* (2010); *Inspiring Success: First Nations and Métis PreK-12 Education Policy Framework* (2018); *Caring and Respectful Schools: Bullying Prevention: A Model Policy*, 2006.
- ⁹¹ *Our children, our Communities and our Future: Equity in Education: A Policy Framework* (1997); *A Time for Significant Leadership: A Strategy for Implementing First Nations and Métis Education Goals* (2010)
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- ⁹³ *Digital Citizenship Education in Saskatchewan Schools: A Policy Planning Guide for School Divisions and Schools to Implement Digital Citizenship Education from Kindergarten to Grade 12* (2015)
- ⁹⁴ *Student Transitions Guide: Supporting New Students in Your School: A Guide for Schools* (2017)
- ⁹⁵ Ministry of Education Policy Statement, *Student Alliances for Gender and Sexual Diversity in Saskatchewan Schools* (2015)
- ⁹⁶ Government of Alberta Ministry of Education, *Guide to Education: ECS to Grade 12 2020-2021*, 2020, p. 3. <https://open.alberta.ca/publications/1496-7359#summary>
- ⁹⁷ Respect for diversity is mentions in the introductory sections of 8 of the 19 documents.
- ⁹⁸ Government of Alberta Ministry of Education, *Guidelines for Recognizing Diversity and Promoting Respect*, 2020, p. 8.
- ⁹⁹ Government of Alberta Ministry of Education, *Guidelines for Recognizing Diversity and Promoting Respect*, 2020, p. 3.
- ¹⁰⁰ It must be noted that in the *First Nations, Métis, and Inuit Education Policy Framework* document, it clarifies that “First Nations, Métis, and Inuit people are not special interest groups in Canada. They are unique constitutional and governance entities, whose place in Canada is unlike that of any other people because of their original occupancy of Canada, their treaty rights, and Section 35 of the *Constitution Act, 1982* that recognizes and affirms the ‘existing aboriginal and treaty rights of the aboriginal peoples of Canada’” (p. 4). This statement places First Nations, Métis, and Inuit educational equity in the discourse of constitutional and sovereign rights. This aligns the impetus for targeted equity into a position of adherence and acknowledgement of these rights.
- ¹⁰¹ *Native Education Project: Statement of Purpose*, 1987, p. 1.
- ¹⁰² Ibid. (Native Education Project: Statement of Purpose, 1987, p. 1).
- ¹⁰³ Framework for Kindergarten to Grade 12 Wellness Education, 2009.
- ¹⁰⁴ Guide to Education: ECS to Grade 12, 2020-2021
- ¹⁰⁵ Policy and requirements for school board planning and results reporting (2019), p. 12.
- ¹⁰⁶ Leadership Quality Standard (2020); Ministerial Order 001: Teaching Quality Standard (2020); Teacher Growth, Supervision and Evaluation Policy (2015)
- ¹⁰⁷ Education Sector Workforce Planning: Framework for Action (2010), p. 15.
- ¹⁰⁸ The heart of the matter: Character and citizenship education in Alberta schools (2005);
- ¹⁰⁹ Success in School for Children and Youth in Care: Provincial Protocol Framework (2010); Digital citizenship policy development guide (2012)
- ¹¹⁰ Ministerial Order 28: Student Learning (2020); Literacy First: A plan for action (2010)
- ¹¹¹ Standards for Special Education (2004)



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- ¹¹² Guide to Education: ECS to Grade 12, 2020-2021; Ministerial Order 28: Student Learning (2020)
- ¹¹³ Success in School for Children and Youth in Care: Provincial Protocol Framework (2010); Guidelines for Time-out in Alberta Schools (2019)
- ¹¹⁴ Government of British Columbia Ministry of Education, *Statement of Education Policy Order*, 2021, p. D88. https://www2.gov.bc.ca/assets/gov/education/administration/legislation-policy/legislation/schoollaw/d/oic_128089.pdf.
- ¹¹⁵ Diversity in BC Schools: A Framework (2008); Diversity in B.C. Schools Policy (2017)
- ¹¹⁶ Diversity in BC Schools: A Framework (2008); Diversity in B.C. Schools Policy (2017); Safe, Caring and Orderly Schools: A Guide; Developing and Reviewing Codes of Conduct: A companion to the Provincial Standards for Codes of Conduct Ministerial Order and Safe, Caring and Orderly Schools: A Guide (2004) (2007); K-12 Funding – Newcomer Refugees (2011)
- ¹¹⁷ Safe, Caring and Orderly Schools: A Guide; Developing and Reviewing Codes of Conduct: A companion to the Provincial Standards for Codes of Conduct Ministerial Order and Safe, Caring and Orderly Schools: A Guide (2004) (2007)
- ¹¹⁸ Diversity in BC Schools: A Framework; Diversity in B.C. Schools Policy
- ¹¹⁹ Mental Health in Schools Strategy, p. 3.
- ¹²⁰ Safe, Caring and Orderly Schools: A Guide
- ¹²¹ Diversity in BC Schools: A Framework, p. 5.
- ¹²² Safe, Caring and Orderly Schools: A Guide, p. 9.
- ¹²³ Safe, Caring and Orderly Schools: A Guide, p. 58.
- ¹²⁴ Safe, Caring and Orderly Schools: A Guide, p. 20.
- ¹²⁵ Diversity in B.C. Schools Policy, 2017.
- ¹²⁶ Diversity in B.C. Schools Policy, 2017
- ¹²⁷ It is important to acknowledge that the *Employment Equity Act* may contain more overt and purposeful statements for employment equity, but this is beyond the scope of the current report and policy scan.
- ¹²⁸ Diversity in B.C. Schools Policy, 2017
- ¹²⁹ Developing and Reviewing Codes of Conduct: A companion to the Provincial Standards for Codes of Conduct Ministerial Order and Safe, Caring and Orderly Schools: A Guide (2004) (2007)
- ¹³⁰ *Diversity in BC Schools Framework*, p. 9
- ¹³¹ Diversity in BC Schools Framework, p. 9.
- ¹³² K-12 Funding – Indigenous Education policy, 2010
- ¹³³ British Columbia has instituted Enhancement Agreements between local Indigenous communities, school districts and the Ministry of Education as a form of mutual commitment and understanding for the success of Indigenous students. As these agreements are at the district level, they are not included in this report. For more information on the British Columbia Ministry of Education and Training Enhancement Agreements see <https://www2.gov.bc.ca/gov/content/education-training/k-12/administration/program-management/indigenous-education/enhancement-agreements>
- ¹³⁴ Policy for Student Success (2020); Framework for Enhancing Student Learning Policy, 2020
- ¹³⁵ Framework for Enhancing Student Learning Policy, 2020
- ¹³⁶ Policy for Student Success, 2020, p. 3.
- ¹³⁷ Diversity in BC Schools: A Framework, p. 12
- ¹³⁸ Framework; Indigenous Education Funding Policy; Learning Resources Policy.
- ¹³⁹ Learning Resources Policy; Framework; Framework for Enhancing Student Learning Policy; Developing and Reviewing Codes of Conduct: A companion to the Provincial Standards for Codes of Conduct Ministerial Order and Safe, Caring and Orderly Schools: A Guide (2004) (2007)
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- ¹⁴¹ Yukon, Department of Education, *Safe and Caring Schools Policy* (2018)



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- ¹⁵⁴ Government of the Northwest Territories, Department of Education and Career Development, *Inclusive Schooling Handbook*, 2017, p. 2.
- ¹⁵⁵ Government of Northwest Territories Department of Education and Career Development, *Departmental Directive – Recruitment of Teaching Personnel*, 2001, p. 2.
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- ¹⁵⁷ Government of Nunavut Department of Education, *Vision and Mandate*. <https://www.gov.nu.ca/education>
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