Anti-racism Environmental Policy Scan

School Board Policies and Commitments

Volume 2

Canadian Teachers' Federation
Fédération canadienne des enseignantes et des enseignants

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Introduction

Welcome to the second volume of the Canadian Teachers' Federation's (CTF/FCE) environmental scan of anti-racism policy in Canadian public education. Guided by its 18 Member and Associate Organizations, this report continues CTF/FCE's commitment to social justice and anti-racism in public education in Canada.

Beginning in September 2020, the CTF/FCE Research team undertook an extensive document analysis project to better understand the scope of anti-racist policy commitments in Canada.

Volume 1, *Ministerial Policies and Commitments* (July 2021), reported on provincial and territorial level policies and procedures including documenting historical trends in policy change, thematic insights, as well as how policies acknowledge or define anti-oppressive, anti-racist, diverse, and inclusive commitments in each province and territory.

Volume 2, *School Board Policies and Commitments*[1], continues the CTF/FCE's work on documenting the anti-racism policy landscape, now looking at the school board level in K-12 publicly funded, public education in Canada. The report provides the following sections:

- Executive Summary
- Volume 1 Insights in Brief
- Research Methods and Framing
- Thematic Analysis of Board Level Policies
- Conclusions and Exemplars
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Context: Canadian Anti-racism Policy at the School Board Level

There has been consistent social action, especially from racialized and Indigenous communities, in favour of anti-racism in education in Canada and beyond. This community action has been supported by academic and scholarly literature consistently noting the impacts of systemic and institutional racism in school environments. School boards are important actors for addressing racism and including anti-racism in the educational policy landscape. As an example, Alberta's Edmonton Public Schools division explains the importance of anti-racist work in its recommendation report *Anti-Racism and Curriculum Redesign* from June 2020:

> *We know racism exists in all our institutions, including our schools, and all of us have a role in working towards eliminating it. It is not enough to*

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[1] In Canada, education is a provincial/territorial responsibility and provinces et territories use different names to designate administrative authorities in charge of schools: school board, school district, school division, branch, etc. For the sake of simplifying, in this document, we have used the more common term "school board" to refer to such authorities in a generic way and kept the provincial or territorial terms in Appendix B (description per province and territory.).

> *not be racist; we must explicitly be anti-racist and take an active role in standing up against racism.*[1]

Being "explicitly anti-racist" at the school board level requires policy to articulate intentional shifts that will restructure education systems in anti-oppressive and equitable ways. These changes are often difficult and complicated, but necessary for redressing racial inequities, and intentionally promoting racial equity in schools. The Vancouver School Board explains some of these actions for anti-racism in the school context within its *Interim Report: Anti-Racism and Non-Discrimination Strategic Plan noting*:

> *Anti-racism involves taking proactive steps to move from discrimination towards empowerment. It is different from other approaches that focus on multiculturalism or diversity because it acknowledges that systemic racism exists and actively confronts the unequal power dynamic between groups and the structures that sustain it. Anti-racism involves consistently assessing structures, policies, and programs, and through monitoring impact, ensuring they are fair and equitable for everyone.*[2]

Further, policy must evolve to work alongside societal and community-led movements for systemic change. Since anti-racism is built upon the idea of both supporting racial equity and dismantling racial inequity,[3] **the role of policy in anti-racism is two-fold: anti-racism policy must define and support actions for racial equity, while also outlining undesirable effects and actions which continue racial inequity.**[4]

These policy actions must also work together in different layers of policy structures in the educational system. The next section provides an Executive Summary of Volume 2 followed by a section reviewing the insights from Volume 1, *Ministerial Policies and Commitments.*

Volume 2: Executive Summary

This section outlines the key findings from the Volume 2 pan-Canadian environmental policy scan. This includes overall trends and themes, an overview of commitment language within the sampled policies, and recommendations that build on those from Volume 1 towards robust anti-racist educational policy for K-12 education in Canada. For further details on conclusions and promising models for anti-racist policy in Canada, see the Conclusions and Exemplars section.

Main Findings

- In general, there is a dearth of substantial anti-racism policy at the school board level across Canada. Certain provinces/territories displayed no substantial anti-racism policy within the sampled boards, with some rarely mentioning race at all.
- There is a lack of consistency in anti-racism policy across sampled boards both within provinces and territories and across Canada.
- Robust ministerial policies did not necessarily translate into strong policy at the board level in their respective locales.
- Policies focused on issues of race and racism tended to passively denounce instances of racism, particularly in interpersonal relationships, with few (if any) actionable steps.
- There is an overarching treatment of racism as an issue solely at the individual level, meaning that policy tended to only establish regulations for interpersonal relationships while avoiding potential issues at the systemic/organizational level. This resulted in an avoidance of historical inequities which continue to disadvantage Black, Indigenous, and racialized peoples, and a lack of progress in addressing the root causes of racism.

Commitment Language

- Overall, there is most commonly a commitment to the generalized ideals of diversity and inclusion rather than explicit commitments to racial equity.
- There is very little commitment to specific strategies or plans for racial equity or the dismantling of racial inequity within school systems.
- Commitments to anti-racism are often legitimized and restricted to ties to legal frameworks such as provincial human rights codes, the *Canadian Charter of Rights and Freedoms,* and the *Criminal Code*.
- Commitment is frequently framed as an assumed reality without substantial information on implementation in practice, or accountability measures, meaning that anti-racism commitments are typically understood as a statement of ideals rather than as actionable policy and procedures.
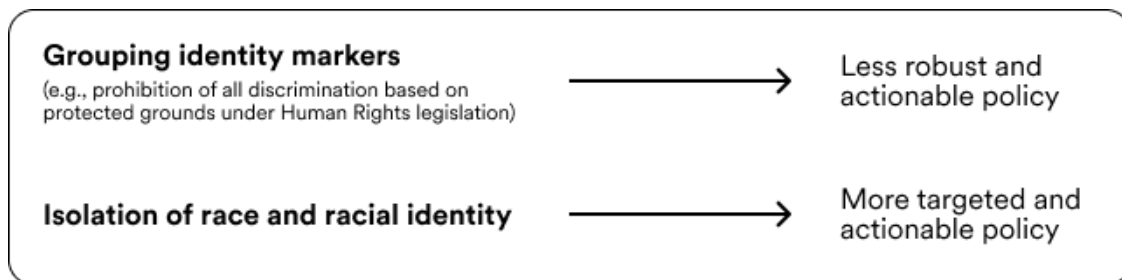
Trends and Themes

Three prominent conceptual and organizational trends appeared through the analysis of

sampled school board level policies in Canada:

1. **Racial equity focus over generalized human rights makes for strong policy.**
   We found a correlation between the isolation of race as a variable from other prohibitive grounds for discrimination and substantial anti-racism policy. In other words, the specificity of race and racism in policy led to stronger policy overall as opposed to the grouping of race with various identity markers (e.g., gender, ability), grouping racism with other forms of oppression (e.g., sexual harassment, gender discrimination), or grouping race under general diversity and inclusion discourses, which tended to be accompanied by less robust anti-racist policies. For example, in Ontario, the Conseil des écoles publiques de l'Est de l'Ontario (CEPEO) had policy structures where racism was only part of anti-harassment policy and student code of conduct policies,[5] positioning response to racism as part of only broader prohibitive grounds for discrimination. This is in contrast to the Toronto District School Board (TDSB) for example that had a policy structure that mentions anti-racism explicitly as a founding principle in their *Safe and Caring Schools Policy*[6], but also provides specific policy like *Reporting and Responding to Racism and Hate Incidences Involving and Impacting Students in Schools*[7], as well further harassment and equity policies for students and staff. In this way the TDSB ensure that race and racism are understood in relation to other prohibitive grounds for discrimination, but also given its own explicit specificity in policy to name, respond, and provide guidance on practices of anti-racism. It is this attention to specificity of race and racism in schooling that makes for more robust and actionable policy at the school board level.

Grouping identity markers
(e.g., prohibition of all discrimination based on protected grounds under Human Rights legislation) ⟶ Less robust and actionable policy

Isolation of race and racial identity ⟶ More targeted and actionable policy

2. **Urban and rural school boards had distinct contextual policy emphases.**
   There was a distinction between the types of anti-racism policies in urban and rural environments. School boards representing urban communities tended to have policies based on racial and ethnocultural diversity, and multicultural inclusion, whereas those representing more rural communities tended to have policies with more emphasis on the ideals and principles of reconciliation and decolonizing education.

Urban
Emphasis on racial, ethnocultural diversity and multicultural inclusion

Rural
Emphasis on reconciliation and decolonization

3. **Most school board policies took a preventative over proactive approach to racial equity.**
The vast majority of school board policies focused on preventative positions and practices: avoiding future instances of interpersonal racism with strong positional statements on being against racial inequities. There is a dearth of policies that include clear actions and redress to move beyond mere prohibitionary or individualized responses towards more systemic changes.

Proactive anti-racist approach

Preventative anti-racist approach

Legal framing

Banning racist misconduct

Targeted actions or programs for racial equity

Avoiding future instances of interpersonal racism
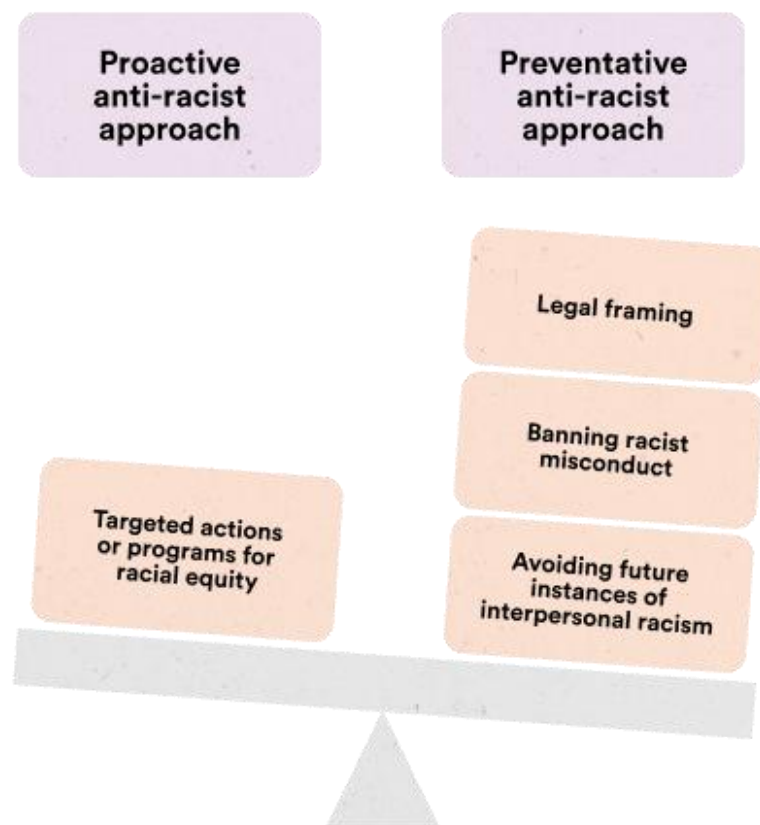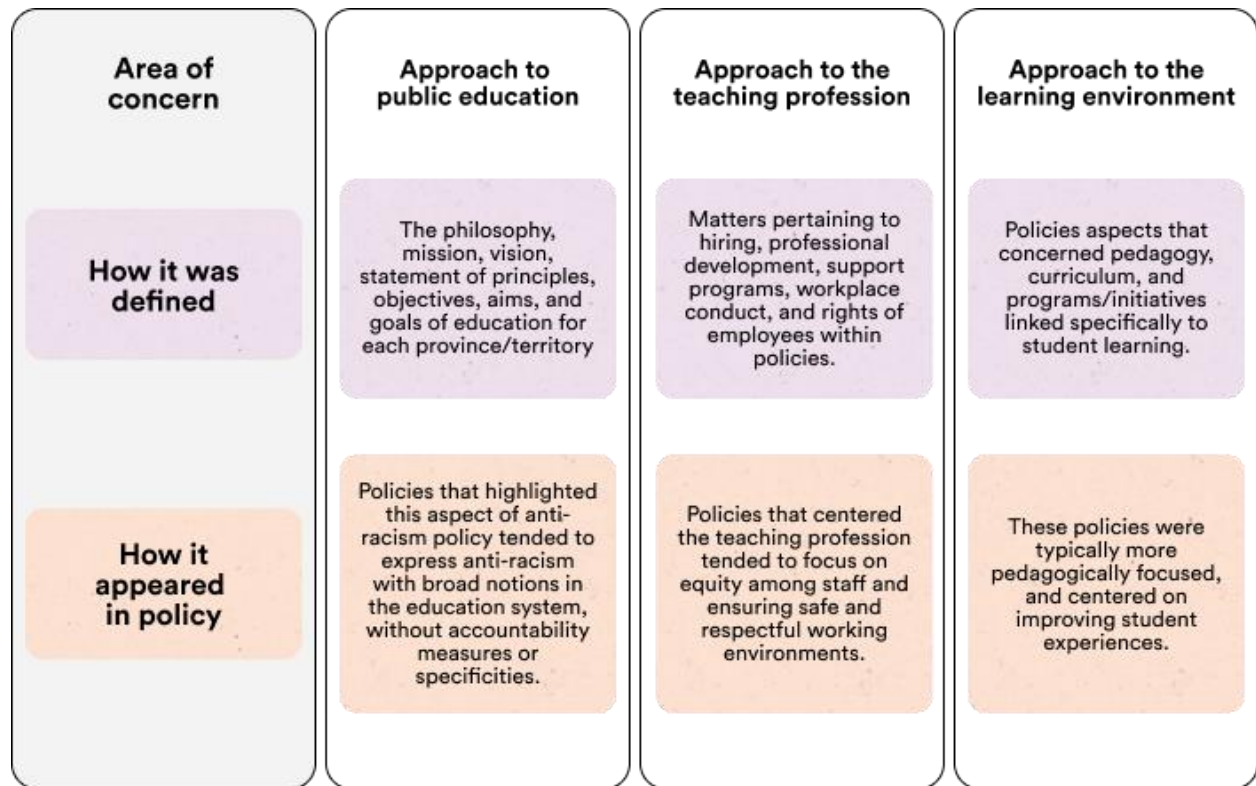
Recommendations

- Racism should be specifically addressed in school board policy but also mentioned in context with other anti-oppressive efforts and practices like the Truth and Reconciliation Commission of Canada's *Calls to Action*.
- Anti-racist policy should be treated as a unique and focused issue and not generalized as diversity and inclusion or limited to one procedure, such as employment equity.
- Education policy for anti-racism should combine overarching commitments to anti-racism and specific, goals-based, strategies for implementing anti-racist practices in school boards.
- Policy should be actionable, with specific goals and named responsible parties who will monitor and ensure implementation.
    - Accountability measures should be embedded to continually monitor the efficacy and proper implementation of anti-racism policy.
    - Accountability should show overt continuity between Ministerial and school board policies to ensure full coverage of roles and responsibilities in policies.
- All areas of concern should be addressed from an anti-racist perspective, including:
    - Learning environment (e.g., pedagogy, curriculum, programs/initiatives linked specifically to student learning)
    - Teaching profession, and education working conditions (e.g., hiring, professional development, support programs, workplace conduct, rights of employees)
    - Approach to public education (e.g., philosophy, mission, vision, statement of principles, objectives, aims, understanding of goals of education)
- School boards should enact policy that addresses racism beyond the interpersonal level, and work to describe and implement actions that dismantle racism within the organizational and structural levels of the education system.
- Anti-racism policy should work in a two-fold manner, both striving for racial equity and working against existing racial inequity.
- Policy should be driven by evidence-based and data-based research to reflect the needs and issues of the communities served by school boards.
- Key policy terms should be clearly defined in policy documents.

Volume 1: Ministerial Level Insights in Brief

The CTF/FCE's *Anti-racism Environmental Scan: Volume 1, Ministerial Policies and Commitments*, found **few targeted policies with actionable anti-racism strategies at the ministerial level.**

Anti-racism Policy Approaches

Volume 1 examined anti-racism in ministerial level educational policies through three distinct areas of concern. The graphic below provides an overview of our findings from Volume 1 in terms of how these three approaches came to be defined and implemented in ministerial policies. Please see Volume 1 for a full description of findings and insights from the ministerial level analysis.

Area of concern	Approach to public education	Approach to the teaching profession	Approach to the learning environment
How it was defined	The philosophy, mission, vision, statement of principles, objectives, aims, and goals of education for each province/territory	Matters pertaining to hiring, professional development, support programs, workplace conduct, and rights of employees within policies.	Policies aspects that concerned pedagogy, curriculum, and programs/initiatives linked specifically to student learning.
How it appeared in policy	Policies that highlighted this aspect of anti-racism policy tended to express anti-racism with broad notions in the education system, without accountability measures or specificities.	Policies that centered the teaching profession tended to focus on equity among staff and ensuring safe and respectful working environments.	These policies were typically more pedagogically focused, and centered on improving student experiences.

Defining Anti-racism from Ministerial Policy

Though there was a dearth of specific anti-racism policy, ministerial policies communicated the ideals of anti-oppression and racial equity in three main ways:

1. **Generalized, non-specific ideals of equity and inclusion**
   Generalized ideals of equity and inclusion referred to the assurance of equitable access and outcomes, occasionally through the removal of barriers and often within the realm of academic success or employment opportunities.

2. **Respect for diversity**
   Respect for diversity was focused on the individual, promoting tolerance and acceptance of differences without addressing existing power structures or systemic barriers.

3. **Anti-bullying**
   Anti-bullying also referred to an individualistic approach yet was specifically centered on student or employee relationships and behaviours rather than the education system. This form was typically in reference to instances of harassment and codes of conduct.

> *In ministerial policies, racism was consistently referenced as an interpersonal issue, rather than a systemic and deeply rooted problem, and most ministries positioned anti-racism policy as the responsibility of school boards. Commitment language in ministry-level policies was focused primarily on the ideal of racial equity with little specificity in terms of strategies and accountability measures.*

Volume 1 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.
- 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 (e.g., anti-bullying or tolerance of diversity) towards commitments bound to accountable, measurable actions that consider systems of power and privilege.

Connecting to Volume 2: Accountability Avoidance

Both volumes demonstrate a lack of consistency and depth in anti-racism policy in education across Canada. This inconsistency is not only in scope and depth of engagement with anti-racism approaches and practices, but also in terms of accountability and the relative level of connections between Ministerial and school board level policies overall. We found a pattern of what we are calling **accountability avoidance** to describe how accountability is shifted from one interested party to another, or one layer of the education system to another in education policy.

In our analysis, accountability avoidance becomes visible as the responsibility of ministries (to support and enact anti-racism approaches and practices) is shifted to school boards while school boards cite ministerial policies and provincial/federal human rights legislation as the impetus and foundation for their anti-oppressive and anti-racist policies. This, in turn, results in major gaps in terms of concrete, accountable, and actionable anti-racism policy at ministerial and school board level. As a result, both levels of education governance and policy formation look to the other to produce actionable policy, creating a cycle of responsibility avoidance in education policy.

Research Methods and Framing

The CTF/FCE *Anti-racism Environmental Policy Scan: Volume 1, Ministerial Policies and Commitments*, provides a detailed discussion of the concepts that inform the larger scan and analysis, and continues to inform the results and insights in this *Volume 2, School Board Policies and Commitments*. The section below provides the informing definitions for anti-racism and policy as well as details on how we situate these concepts as a research framework that grounds this work.

You can also consult Appendix B in *Volume 1*, and Appendix C in this volume for a word bank of relevant definitions pulled from the scanned policy documents.

Informing Concepts

Anti-racism
Anti-racism can be understood as the process of responding to racism in all its existing forms, be they historically embedded, structural, institutional, reparative, interpersonal, or emerging forms yet to be documented. It is not a state of being, nor of disposition. Anti-racism is an active engagement towards transformative practices and approaches that respond to racial inequities while continuing to support human rights.

Policy
Policy in education is an official form of documentation with actionable directives that inform the teaching profession, the approach to education in the school board, and the learning environment in schools. It is imbued with layers of meaning, and functions as a vehicle with the potential to transform public education.
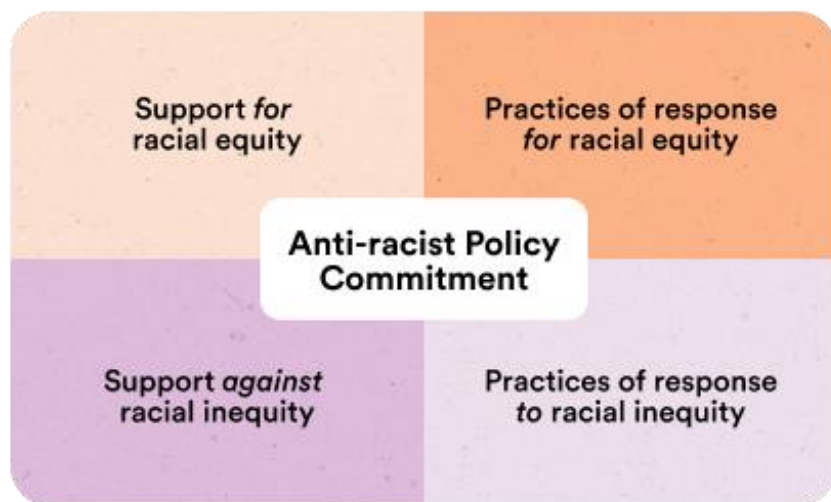
Conceptual Framework: Anti-racist Policy

Figure 1. Conceptual Framework.

In Canadian schools, policy can and should be a driving force for the development and incorporation of anti-racism. As anti-racism is rooted in both supporting racial equity and dismantling racial inequity,[8] the role of policy in anti-racism is two-fold: anti-racism policy must define and support actions for racial equity, while also outlining undesirable effects and actions which continue racial inequity.[9]

As such Volume 2 (following Volume 1) is guided by a responsive theoretical framework informed by the work of Dr. Ibram X. Kendi.[10] Kendi's framework involves two interactive processes: a responsive process and a proactive process (see Figure 1).

The **responsive process** in anti-racist policy involves ideas and actions against racial inequities, which consist of imbalances in power (personal, collective), social capital, and unearned privileges between two or more racial groups.

The **proactive process** involves ideas and actions for racial equity, which requires proactive, positive, and restorative ideas and practices that work for a relative balancing of power between two or more racial groups.

As a result, the broader framework for anti-racist policy implies both a preventative and proactive approach that acknowledges ideas and realities, while also encouraging specific actions that redress racialized power imbalances in social contexts. Together, these aspects form systemic anti-racist policy commitments (see Volume 1 for further detail).

Treating policy as a collection of living documents to be utilized as ongoing mechanisms for social change creates conditions for crucial anti-racist work.

Methods

Volume 2 follows the same relative methodology and methods as those described in Volume 1, adding the school board layer to our pan-Canadian environmental scan of anti-racism policies and procedures in Canada.

Research Questions

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?

Volume 2 is the result of a pan-Canadian environmental scan of selected school board policy, procedure, and report documents from October 2020 to April 2021. In accordance with Volume 1, Volume 2 of the environmental policy scan situated policy commitments to anti-racism and anti-racist education by using three areas of concern:

- the approach to public education,
- the learning environment, and
- the teaching profession.

Data Collection and Sampling

The school board sample was selected and compiled based on differences in geography (regions, urban/rural/suburban), demography, language, as well board organizational structures. Selected documents were organized by province/territory, then by school board.
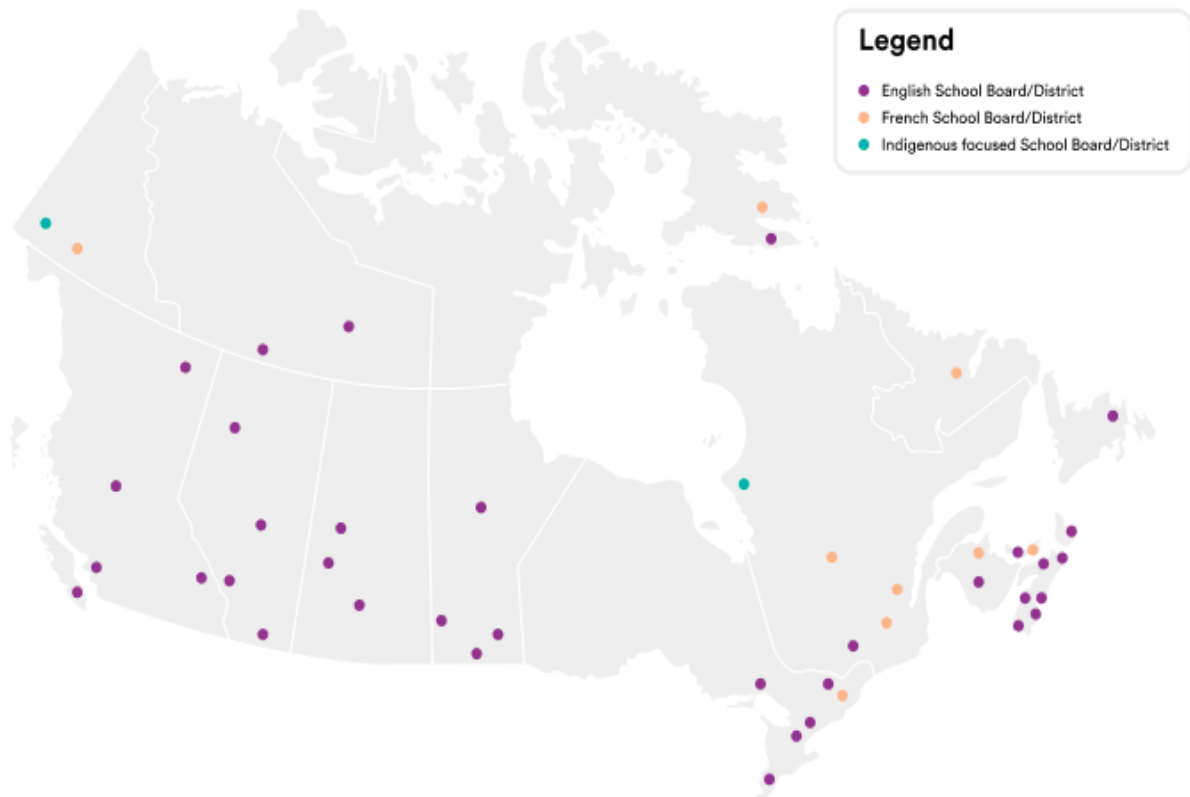
The data collection process involved compiling publicly available policy and procedural documents from a sample of school boards representative of all provinces and territories.

As the initial scanning for Volume 2 revealed an apparent lack of specific anti-racism, anti-oppression, and racial equity policy documents. As such other concepts and policies, such as anti-bullying, harassment, employment equity policies, and codes of conduct, were also included in the analysis.
The analysis process followed a consistent method for each sampled board:

1. Collection and description of information on each sampled school board (in terms of demographics, geographic information, and organizational structure of policies).
2. Content analysis of each policy and procedure collected in terms of 3 areas of concern (see above).
3. Analysis of breadth and scope of the policy documents in relation to anti-racism and racial (in)equity in the board.

Documents were coded using the MAXQDA software to develop a thematic understanding of the range and depth of engagement with racism, discrimination, oppression, and commitments addressing racial equity or anti-racism at the school board level. Emergent thematic analyses revealed several major trends in school board level policy across Canada. The next section provides a detailed discussion of these thematic findings.

Thematic Findings

The Volume 1 pan-Canadian scan concluded that anti-racism policy is underdeveloped in Canadian publicly funded public education systems.

Volume 2 has found this to continue as a trend at the school board level. Thematic analysis also revealed the following:

- Few school boards had policies that had practices or procedures to combat issues of racial inequity and/or oppression in schools.
- Very few referred to used anti-racism specifically in their documents.
- There was a high degree of variance in the ways boards addressed racism, with some boards having little to no policy regarding instances of racism, while other boards employed an array of policies and procedures with varying degrees of comprehensiveness.
- School board policies frequently positioned racism as an interpersonal issue, or as a matter of representation (for example, in staffing, or curricular resources). This often led to policies that framed anti-racism solely through anti-bullying and equitable hiring.
- School board policies that placed responsibility for addressing racism beyond an individualized or representational basis often shifted accountability to a different layer of the education system. Such accountability shifting was observed across boards and in ministerial level policies as well.

Positioning and Framing in School Board Anti-racist Policy

Anti-racist policy was framed predominantly one of two ways in the sampled policy documents: through human rights legislation or through reconciliation with Indigenous peoples and communities linked to the Truth and Reconciliation Commission of Cananda's *Calls to Action*.

These framings position race and racism in particular ways with noted effects on the relative efficacy of a school board's policies: a focus on race and racism specifically makes for more directed anti-racist actions. This contrasts with policies that position race and racism within more generalized frameworks of human rights and anti-discrimination which had in turn leads to more generalized and less actionable practices for anti-racism and racial equity.

Anti-racism Policy as Attending to Human Rights Legislation

Almost all the policy documents examined linked to official legislative documents as foundations for anti-racist policy at the school board level. In this orientation, legal documents, and legislation (provincial, federal, or constitutional) are cited to establish the responsibility of boards to uphold human rights. These legal documents, however, were not designed to directly act within school systems, but instead form a legal foundation of rights and responsibilities in public institutions and public employment generally.

Relying on legal frameworks alone does not create strong conditions for anti-racist actions in schools. Instead, it distances responsibility from the education system onto legislation. While

legislation is a fundamental layer to support human rights in schools, it is the lowest level of action as it is the bare minimum school boards must adhere to.

Anti-racist Policy as Reconciliation with Indigenous Peoples

Policies that did not engage a human rights framing, largely framed policy in the principles of reconciliation and the community-driven teaching styles of First Nations, Métis, and Inuit in Canada. These policies linked to official documents and reports from the Truth and Reconciliation Commission of Canada, as well as the worldviews of local Indigenous communities themselves. This type of policy is concerned with the cultural revitalization of Indigenous communities and the preservation of traditional practices, languages, and customs.

Saskatchewan's Northern Lights School Division had more of a focus on Indigenous anti-racism due to its demographic nature which encompasses three Indigenous communities (Kikino Métis Settlement, Buffalo Lake Métis Settlement, Fishing Lake Métis Settlement) along with numerous Indigenous students who do not live in these communities. As a result of this demographic, the board ensures that First Nation and Métis Elders have responsibilities within the schools in recognition of the importance of Elder knowledge and their influence on the youth of the community[1].

Examples of Indigenous anti-racist policy in practice were most often from school boards which boast large populations of Indigenous students or exist near historically Indigenous communities. This leads to a demographic configuration where policies centered on the elimination of anti-Indigenous racism specifically, and which often employed Indigenous methods of community reconciliation.

Both framings of policy are important and though most sampled board policies tended to focus on one framing over the other, some more robust school board policies utilized both framings in separate and ideally interconnected policies. These framings create conditions facilitating certain types of practices and actions discussed more fully below.

What follows is a thematic discussion of three major trends in sampled school board level educational policies.

Identity Groupings and Racial Specificity

Sampled policies showed patterned distinctions in how they either group racialized identity with other aspects of identity in policy or had specific policies for attending to race and racism in the school board context. Numerous school boards grouped various forms of diverse identity, such as gender, sexual orientation, age, and religious affiliation, within an overarching policy. This results in policy actions that assume different aspects of identity are experienced in the school environment in the same ways. This is why the separation of identity and/or an attention to intersectionalities in identity is often an indication of the quality of anti-racism policy since a specific focus on race is often linked to a more fulsome understanding of racial inequity.

The influence of different identity markers on a person's life can be massively different. The way that a person's race affects their social reality has the potential to be vastly different from the ways in which their age or gender affects their social reality.

School boards with substantial anti-racism policies tended to highlight how instances of racism must be addressed differently than other types of discrimination because the institutional effects and circumstances differ.

Benefits to **isolating** identity aspects over grouping in education policy:

01 **Specificity**
The policy scope is more specific, allowing for a more robust policy structure that can attend to intersectional identity aspects as well as the particularities of race and racism in education systems at the school board/district level. Specificity also allows for the creation of clearer and more attainable goals and benchmarks for success.

02 **Adaptability**
The policy becomes much more adaptable to changes. It much easier to amend one of many specific policies than to amend one overarching diversity or harassment policy. A collection of more targeted policies allows for a simpler amendment process without attempting to fit changing social patterns into more generalized and overarching structures.

03 **Collaboration**
The inclusion of community guidance and input is considerably easier when identity aspects are treated separately. Since robust anti-racism policy includes community engagement and consultation, it is important that there is attention paid to the needs of specific communities for racial equity.

In Practice

Overall, more substantive anti-racism policies at the school board level tended to have more specific policies on race and racism over jurisdictions that had more generalized policies and therefore relied on more broader understandings of oppression and discrimination in public education.

For example, Manitoba's Park West School Division (one of four divisions from the province sampled for this scan) cites 13 characteristics in their *Respect for Human Diversity* policy that are protected from discrimination based on the Manitoba *Human Rights Code*[11]. This groups 13 different potential identity markers under the same 4-page policy document. Additionally, there are no supplementary policies within the policy structure which specifically deal with any of these 13 characteristics in greater detail. These characteristics are again grouped without individual attention in the division's *Equal Opportunity for Employment* policy[12] and its *Safe Schools: Harassment* policy.[13] At the time of analysis there were no publicly available policies which dealt specifically with issues of race/racism, nor were there any which focus specifically on any of the other designated identity markers listed in its policies. As a result, there are insufficiently anti-racist policy actions and practices because the policy is generalized to attend to aspects of discrimination and diversity as a grouping without regard for the differences between and within identities and the ways in which they must be addressed differently in policy discourse and practices.

School boards who address identity markers individually and according to the intricacies of different types of oppression and discrimination linked to identities tended to have stronger anti-racism policy and policy structures. British Columbia's Vancouver School Board for instance had a robust and accountable policy structure that ensured policy with specificity in terms of responding to racism in schools. Of the 20 documents analyzed from Vancouver School Board, 6 documents dealt specifically with race or issues pertaining to race. The documents, having already been separated from general policies on diversity and discrimination, are further divided into more specific document types, such as the *Aboriginal Education Enhancement Agreement Report*[14] and the policy on *Racial, Ethno-Cultural and/or Religious Harassment*.[15] Further, other documents such as meeting notes on the integration of anti-racism in Vancouver schools[16] and a letter to the Ministry of Education calling for more focus on Black Canadian history in the provincial curriculum[17] also provide insight into the organization of diversity policies in the Vancouver School Board. While identity markers are still grouped together in broader policy documents, the intricacy of the experiences of racialized people is given special attention beyond these broad statements of purpose and made an overt, public and accessible part of the school board's policy structure, governance, and accountability.

Demographic Contextualization

In our analysis of the sampled school boards, the more populous urban communities and more isolated rural communities both tended to have high quality policies based on the demographics they serve, which led to vastly different interpretations of anti-racism implementation in schools. School boards serving rural communities tended to focus on reconciliation and Indigenous education in their policies, whereas school boards serving urban communities tended to focus on the diversity of their populations and thus a broader context for their anti-racism policies.

Both types of policy emphasis are needed for a fulsome and substantial anti-racism policy structure, yet most school boards focussed on one or the other with some engaging in policies that attended to both.

Several Indigenous-led school boards sampled during this scan, such as the Cree School Board[18] of Western Quebec, the Yukon First Nations School Board,[19] and the Coalition of Nunavut District Education Authorities emphasize Indigenous practices and perspectives in all levels of policy, rather than specific policies engaging anti-oppression and anti-racism. Therefore, the above trends refer only to school boards which are not founded and operated exclusively by Indigenous communities.

Contextualization in Policy May Be a Matter of Necessity

This contextual connection between demographic communities and policy emphasis is indicative of a larger underlying theme of policy based on necessity, meaning that boards tend to implement only the policies which are explicitly needed for their demographics and operations. The efficacy of this strategy varies, as this can create gaps in policy later as communities evolve over time and policies do not necessarily keep pace with these changes. This policy contextualization is also necessary for school boards as they may not have the resources or supports to develop, and upkeep detailed and robust policy structures in their jurisdictions. This is one of the reasons why the treatment of policy as a living document is so crucial to the implementation of successful and actionable anti-racist policy and why sharing robust policy exemplars becomes an important aspect of anti-racism engagement itself.

In Practice

A comparison of Alberta's Livingstone Range School Division and Ontario's Toronto District School Board policies provides an example of the effects of demographic contextualization in anti-racism policy. The Livingstone Range School Division of Southwestern Alberta provides education for about 3600 students in a number of rural communities through its 27 schools, including 13 Hutterite Colony schools,[20] and two First Nations' communities.[21] As such, its policies are influenced by the rural nature of the board and its communities. Drawing on the Truth and Reconciliation Commission of Canada's resources, Livingstone Range School Division employs a policy which translates the calls to action set out by the Commission into an educational context for implementation in its schools.[22] This includes Indigenous language instruction for cultural revitalization and professional development for teachers on Indigenous

issues, among other strategies.

In addition to the emphasis on Truth and Reconciliation in an educational context, there is also Indigenous influence on a structural level within the Livingstone Range School Division. As outlined in its *Committees of the Board* policy, the First Nation, Metis, Inuit, and LRSD Liaison Committee is one of the many committees under the umbrella of the Division and it works with neighbouring Indigenous boards of education to ensure the continued success of First Nation, Métis and Inuit students who attend Livingstone Range schools[23]. Both policies showcase how proximity to Indigenous communities and prevalence of Indigenous students influence the type of policy that is implemented in a school board.

On the other hand, the Toronto District School Board serves approximately 247,000 students in 583 schools within the region of Toronto[24]. This creates a much broader array of diversity among students and staff than would typically be seen in rural communities. As a result, anti-racism policies implemented by the Toronto District School Board must apply to a broader idea of racial diversity to encompass its entire demography. To ensure this, the board has published numerous documents which analyze the interactions between race and student experience in different subsets of racialized populations, including a research report on the success of Afrocentric schools[25], an analysis of how student demography impacts suspension rates[26], and an overview of student achievement based on ethnic differences[27].

While the scanned policy documents for the Toronto District School Board mention a goal to dismantle anti-Indigenous racism[28], the topic of Indigenous anti-racism is framed through the same principles of anti-racism which are employed in the aforementioned documents. Policies pertaining to the promotion of Indigenous anti-racism are not, as they are in many rural boards, given specific attention, nor are they framed through the principles of truth and reconciliation.

Preventative and Responsive Policies

Following the anti-racist policy framework that draws on the work of Kendi, robust anti-racist policies contain elements of both preventative and responsive to anti-racism in school settings. Most anti-racism policy examined in this pan-Canadian scan can be categorized as either a preventative or a responsive policy.

Preventative measures for combatting racism, including the interdiction of race-based harassment or a commitment to ensuring respect for diversity, tend to lead to broader policies for inclusion. Since these measures are preventative, they tend to be broad sentiments that do not target specific institutional issues present within the board. These policies typically provide the basis for diversity and inclusion policies and tend to be homogenous across boards. While having preventative policies in place is a necessary steppingstone towards successful anti-racism policy, it quickly becomes anachronistic as the community it governs continues to grow and evolve, providing only a base level policy structure that does not continue to actively fight racial inequity or promote racial equity. This is why existing preventative policies typically require complementary responsive policies or procedures to maintain relevance through time.

Preventative policies, meaning those which work to prevent future instances of racial inequity through regulations and statements of purpose, are the most common type of anti-racism policy in Canadian school boards. Examples of preventative policies include;
- anti-bullying and Safe Schools policies,
- violence prevention policies,
- workplace harassment policies,
- codes of conduct, and
- organizational mandates/statements of purpose.

These types of policies are foundational documents and merely represent the starting point for anti-racist growth through policy. On top of this existing structure, other policies and strategies must be employed in order to ensure proper implementation of anti-racism principles. Even employment equity policies, when not paired with affirmative action measures or diversity management strategies, do not address the root causes of racism in the school board community. This is why it is important to build upon preventative foundations with responsive policies.

Responsive policies, meaning policies which work to counteract existing instances and structures of racism, are less commonly implemented. In fact, many of the responsive policies analyzed in this scan were implemented in the last few years. Many policies did contain some examples of responsive measures however, such as:
- inclusion of new curriculum
- re-naming of schools
- professional development
- Elder programs and community leadership programs
- changes or analyses of discipline measures

These responsive measures tended to lead to more substantial anti-racism policies overall. Since these measures are responsive, they are more likely to be based on community engagement/insight or recorded experiences of students/staff. This typically leads to more comprehensive anti-racism policy.

Responsive policies involve actively working towards the growth of anti-racism in schools. When creating and implementing policy, it is necessary to treat anti-racism not as a singular objective, but as an ongoing process involving persistent acts to improve racial equity. While the preventative measures detailed above create a basis upon which to begin this more arduous task, responsive measures are necessary for the successful implementation of anti-racist principles in policy.

Policy cannot be treated as a static set of regulations and simultaneously be expected to reflect the needs of the community. As such, accountability measures, policy update schedules, and community input mechanisms are crucial for the creation and implementation of anti-racism policy that is both preventative and responsive.

In Practice

In jurisdictions with more robust anti-racism policies, there was also evidence of community-led initiatives that have supported and advocated for racial equity and anti-racism in the communities the school boards serve. This can been seen in the public discussions with the Board of Trustees[29] and the Policy and Governance Committee[30] in British Columbia's Vancouver School Board, the community activism to address disparities in discipline rates for racialized students in Ontario's Ottawa-Carleton District School Board[31], the use of Indigenous elders as community liaisons in Alberta's Northern Lights Public Schools division[32], and parent feedback leading to anti-racism curriculum redesign in Alberta's Edmonton Public Schools division[33].

These sampled school boards have existing policy structures rooted in preventative measures, such as Safe Schools and Respectful Working Environment policies, yet they also build upon these existing measures using community feedback to address concerns as they arise within the school board system. In other words, making space in policy development for responsive policy actions to address community needs.

Conclusions and Exemplars

This final section provides insights and summative comments on the pan-Canadian anti-racist policy analysis including suggested aspects of a robust anti-racist policy, guidelines on anti-racist policy evaluation, and exemplars of robust policy aspects. These conclusions and considerations are to support further policy development and advocacy for anti-racist policy in Canada.

Robust Anti-racist Educational Policy: Targeted, Comprehensive, Responsive

Robust anti-racism policies included elements from all three trends discussed above, including being actionable and specific to ongoing concerns and needs for addressing racism on individual and systemic levels. Analysis reveals that anti-racist policy at the school board level should be targeted, comprehensive, and responsive.

Targeted
Policy that positions race and racism as specific areas of focus, while maintaining actions to support all human rights grounds, and working against all forms of discrimination and oppression.
Direct action at all levels of the education system.
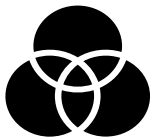
Comprehensive
Detailed with fully actionable plans, funding structures, and accountability mechanisms. A nuanced understanding of connections to and with other anti-oppressive practices like the Truth and Reconciliation Commissions Calls to Action.[34]
Links and creates continuities with other policy frameworks, practices, and structures throughout the education system.

Responsive
Includes collaboration with communities for feedback and advising to direct actions grounded in the experience of Black, Indigenous, and racialized communities.
Builds upon a framework of preventative policy documents to embed actionable and accountable changes.

Policy Evaluation: A Continuum of Scope, Depth, and Responsiveness

Based on the policy analysis of sampled school boards, combined with findings from Volume 1, we have developed a graphic framework for quick reference to evaluate an educational policy from an anti-racist perspective in terms of scope, depth, and responsiveness.

Scope covers notions of where and how race and racism appear in policy documents. Nascent

forms only discursively recognize race and racism in their systemic complexities, but do not, for instance, include procedures or actionable plans. More robust forms attend to the complexities of race and racism within all social intersections and offer specific solutions that are responsive to complexity.

Depth engages how issues of racism and antiracism are embedded in policy and policy structures. Nascent forms of anti-racist policy may acknowledge race as a component of identity but do not attend to the ways in which racism is embedded in policy and education governance. Robust policy ensures anti-racist frameworks and practices that are systemically articulated throughout policy structures.

Responsiveness looks at the level of action in the policy. More nascent forms of anti-racism policy focus on prohibitive actions based on human rights legislation as the bounds of action and often lack more in systems and accountable practices and actions. Robust policies have detailed and structured procedures that attend to human rights legislation but also embed specific, ongoing, and actionable procedures to redress systemic racial inequities at different layers of the education system and link to specific personnel.

Anti-racist Policy Evaluation Chart			
Level of complexity (going up)	Scope	Depth	Responsiveness
1	Discursive recognition of systemic racism, predominant focus on one of three forms of anti-racism	Mentions race but not necessarily racism, isolated policy	Situated predominantly against racial inequity
2	Acknowledgement of race and its intersectionality with other identity markers	Anti-racism policy commitments systemically distributed throughout policy structures locally	Generalized accountability and broad commitment language
3	Understanding of connections between race and racism as well as interpersonal racial bias and systemic racism	Common policy frameworks and continuity between boards and Ministry policies	Actionable goals/plans for the advancement of broad commitments
4	Recognition of interactions between interpersonal and systemic forms of oppression	Policy frameworks and concepts connected to communities and evidence-based practices	Regular policy review and update based on current research, practices, and community needs
5	Intersectional understanding of	Policy situated with research and	Situated as both against racial

	identities and oppressions and acknowledgement of specificities within communities that recognizes links between individuals and systems	definitions of key terms and concepts and connective across education system	inequities and for racial equity through specific and actionable goals and plans including timelines, assigned personnel, and benchmarking

Promising Models: Canadian Anti-racist Policy Exemplars

The table below provides a summary of robust policy aspects based on the CTF/FCE's pan-Canadian scan of anti-racist policy at the school board level in terms of structure, contents, and practices. This is by no means exhaustive but presents some positive trends in educational policy for anti-racism in Canada.

Structure	• Use of specific and relevant anti-oppressive frameworks (e.g., Race Relations and Cross-Cultural Understanding Framework[35]) with continuity and connection throughout policy structures with levels of action. • Embedded policy renewal/review schedules to ensure continuity and best practices. • Ministerial and school board policy collaboration and continuities between layers. • Policy addresses learning environment, approach to education, and teaching profession.
Contents	• Acknowledgement that Black, Indigenous, and racialized communities have diverse needs and experiences, and that racism in school boards and educational systems is experienced in myriad ways. • Acknowledgement of racism as a unique issue, with specific policy sections dealing with matters of racism and racial discrimination.[36] • Procedural foci on individual, systemic, institutional, and pedagogical methods for combatting racism in each board. • Specific responsibilities for all involved in policy implementation including: board executives, trustees, program and human resource personnel, teaching personnel, principals, vice-principals, and other school level leaders, and administrative and support personnel. • Actions and procedures that respond to evidence-based effects of racism.[37] • Clear accountability goals and procedures that outline short- (one year), medium- (three years) and long-term (five years) actions.

Practices	• Community feedback mechanisms linked directly to policy development and review practices. • Space for community-driven activism in policy development and review including development of recommendation reports and audits of current and ongoing policies and procedures. • Use of research and evidence-based recommendations (including the collection of self-identification data) linked to specific communities and experiences in varying educational contexts. • Specific, ongoing, and long-term funding for professional development/training and resources for all invested parties and staff at all levels on anti-racism theories and practices in education.

Appendices

Appendix A – 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
Conseil scolaire francophone provincial. *Harcèlement au travail*, 2021.
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Appendix B – Sampling Descriptions of School Board Policy Structures by Province and Territory

Below is a brief overview of the sampled policy at the board level by province/territory.

Newfoundland and Labrador

Both of Newfoundland and Labrador's two school districts were included in the scan: Newfoundland and Labrador English School District and the Conseil scolaire francophone provincial de Terre-Neuve-et-Labrador. Policy structure in Newfoundland and Labrador requires provincial level policies to be implemented at district/conseil level. In turn, anti-racist policies and practices stem directly from ministry-level documents.

Nova Scotia

Seven English-language regional education centres from Nova Scotia were sampled: Annapolis Valley Regional Centre for Education, Cape Breton-Victoria Regional Centre for Education, Chignecto Central Regional Centre for Education, Halifax Regional Centre for Education, South Shore Regional Centre for Education, Strait Regional Centre for Education, and Tri-County Regional Centre for Education. Policy structure in Nova Scotia varies by regional education centre, with some centres opting for a policy-procedure format, while others use policy handbooks/manuals. Several policy documents during time of analysis were under review or up for review soon. Many policies within the province are also shared between or inspired by their counterparts in other boards.

New Brunswick

The New Brunswick anglophone and francophone districts were sampled. In New Brunswick school districts, diversity and inclusion policies (beyond hiring practices) are taken from provincial-level policy, meaning that the boards use ministerial policies, such as *Policy 322 Inclusive Education*. Many ministerial policies from the New Brunswick Department of Education and Early Childhood Development are referenced in the analyzed sample of policy documents, along with provincial and federal legislation, and occasionally constitutional law, showing a strong reliance on official documents in school district policies. Policies are not necessarily shared between districts, so all English-language documents used refer to the South and West Districts, while all French-language documents used refer to the South District. All collected policy documents have been written or updated in the last eight years.

Prince Edward Island

Prince Edward Island has two school boards, which were both sampled in the analysis: the English-language school board, called Public Schools Branch, and the French-language school board, called Commission scolaire de langue française. Prince Edward Island school boards have their own policies and procedures, separate from ministerial policy. Policy documents tended to be shorter in length (1-4 pages) with accompanying procedure document(s) when necessary. Policies in both boards are cross-referenced with other board policies, while also referring to provincial, federal, and constitutional law, largely for defining terms of reference.

Quebec

Three French-language school boards, one English-language school board, and one Indigenous trilingual school board were sampled from Quebec: Centre de services scolaire de la Capitale, Centre de services scolaire de la Baie-James, Centre de services scolaire de la Riveraine, English Montreal School Board, and Cree School Board. Quebec school board policy with any discussions race can be separated into three categories: harassment policy, hiring and employment policy, and cultural policy. There is a dearth of policy that directly references racism at the board level in the province, although it was more commonly referenced in English-language and trilingual boards, than in French-language boards. Most documents included policy and procedures into a single document resulting in fewer, but more detailed policy documents. All policies from sampled boards were created or updated in the last 12 years.

Ontario

Five English-language school districts and one French-language school board were sampled from Ontario: Greater Essex County District School Board, Ottawa-Carleton District School Board, Peel District School Board, Toronto District School Board, Rainbow District School Board, and Conseil des écoles publiques de l'Est de l'Ontario. Policy documents in Ontario boards have a higher tendency to be separated into multiple documents than to combine policy and procedure in the same document. All policies have been written or updated in the past 22 years. Several boards have completed their own research projects about school demographics and race-related disparities, usually based on survey and/or interview data. Typically, separate policies are written to establish guidelines regarding racism or ethnocultural issues, rather than including these concepts in larger policy documents. In general, there is a significant number of documents pertaining to the subject of race and culture, but little regarding the elimination of systemic racism, and very few board-wide procedures to complete such a goal.

Manitoba

Four English-language school divisions were sampled from Manitoba: Winnipeg School Division, Park West School Division, Frontier School Division, and Border Land School Division. All dated policies collected from Manitoba school divisions have been updated in the last 28 years, although many of the available policies are undated so it is unclear whether this is the case across the four sampled divisions. Policy and procedures are typically compiled within the same document, or procedures are not included at all. Overall, there is little tangible anti-racism policy. Several divisions refer largely to provincial policies where their own policy is lacking. Race, while mentioned more in Manitoban divisions than in other boards, reference to racism or anti-racism is rare in policy documents from the sampled divisions.

Saskatchewan

Three English-language school divisions were sampled from Saskatchewan: Northern Lights Public Schools, Living Sky Public Schools, and Saskatoon Public Schools. The policy structure of Saskatchewan school divisions is variable, with some using the policy/procedure structure and others using the term procedure to mean both types of documents simultaneously. Several also have handbooks and codes of conduct which do not follow this structure, as they are typically organized in a format for public readership. All documents from sampled divisions have

been written or updated in the last 17 years, although several are undated, so it is unclear as to whether this general recency is accurate. Due to their locations, there is significant policy on the integration of Indigenous knowledge and traditions which sets these boards apart from other provinces. There is little, however, in the way of actionable strategies for combatting systemic and entrenched issues of racism within the board structure, nor are there many references to the existence of such issues.

Alberta

Four English-language school divisions were sampled from Alberta: Edmonton Public Schools, Calgary Board of Education, Livingstone Range School Division, and Northland School Division. All policies from sampled Alberta school divisions have been written or updated in the last 19 years, with the majority having been updated in the past five years. Policies from Alberta school divisions vary greatly, with some having created substantial anti-racism policy in the past several years, while others frame all policies on inclusivity through the lens of respect for diversity while avoiding statements of specificity regarding race. Divisions with significant Indigenous populations tend to have substantial policy related to equity for Indigenous students or Indigenous education, while only Edmonton Public Schools remotely addresses issues of systemic and perpetual racism within the division structure while also employing procedures to combat issues.

British Columbia

Five English-language schools districts were sampled from British Columbia: Vancouver School Board, Greater Victoria School District, Nechako Lakes School District, Rocky Mountain School District, and Fort Nelson School District. Recency of policy updates in British Columbia school districts varies greatly. The Vancouver School Board's policies tend to be from the last five or six years, whereas the Greater Victoria School District's policies date back as far as 1980. Structures also vary, although there seems to be a tendency towards a separation of policy and procedure/regulation. Several school districts also have publicly available research reports or data analyses, typically regarding retention and graduation rates broadly or in reference to a certain subsection of the population. Antiracism policies/procedures (and mentions of race/racism in general) are few and far between. Only 20 of the 269 mention the words racism/race/racial coming from districts outside of the Vancouver School Board making it the only analyzed board or district that has substantial policy on racism and anti-racism.

Yukon

There is limited policy availability and limited school information publicly available for Yukon public schools. Policy appears to be written at the individual school level or the ministerial level, rather than at the board level, meaning that very few Yukon school policies were analyzed. Documents from the Yukon First Nations School Board and from the Commission scolaire francophone du Yukon were included.

Northwest Territories

Northwest Territories has the most comprehensive policy structure at the district level in the territories. They follow the structure of many provincial policy sets. All documents that are

dated have been written or updated in the last 13 years, although several are undated policies, so the general recency of policy is unknown. Any references to race or diversity are framed through a general respect for diversity and there is no recognition of potential systemic issues beyond the individual level. Documents from the Yellowknife Education District and from the South Slave District Educational Council were scanned.

Nunavut

In Nunavut, District Education Authorities are closely tied to the Ministry of Education and tend to utilize ministry-level policy in their operations. There is a French language school board, but currently only one operating French language school in the territory. This results in very few available policy documents for the scan. Documents from the Coalition of Nunavut District Education Authorities and from the Commission scolaire francophone du Nunavut were scanned.

Appendix C – 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 peoples 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 Boards*, 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. Antidiscrimination 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. 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 means 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 the 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 and 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 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 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. (Manitoba Human Rights Commission, *What is Harrassment?*; 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 willfully 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 centred 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, *Ilitaunnikuliriniq – 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 Northwest Territories. 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 at 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. 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 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 Education, 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)

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