Creating **Racism-Free** Schools *through* Critical/Courageous Conversations *on* Race

Manitoba

Creating Racism-Free Schools through Critical/Courageous Conversations on Race

Contents

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The bear is highly respected by Indigenous peoples across Canada. Its physical strength and the ferocity with which it protects its young make it a natural symbol of courage. In the Seven Teachings, courage is represented by the bear. The bear's head on the cover and throughout this document is intended to inspire courageous conversations, and the circles within represent harmony between the four races of humanity.

Purpose of this Document

It is important to recognize the multi-faceted nature of racism in our land. While Indigenous peoples and marginalized non-Indigenous groups in Canada both experience racism that is similar in many ways, in many other ways the racism experienced by Indigenous peoples in Canada is unique. Colonialism, the *Indian Act,* and the residential school system, for example, have created a "dual track" of racism that is distinct among First Nations, Métis, and Inuit (FNMI) people. Therefore, this document is intended to

- inform and encourage educators to recognize the importance of critical/ courageous conversations about the impacts of racism on Canadian society as a whole

- describe the various levels of racist practice to inform educators of where and when racism can occur

- describe the effects of racism on school divisions, schools, staff, students, and communities

- be a call to action through dialogue and informed discussion

- acknowledge the historical and contemporary manifestations of institutional and "everyday" racism that have affected Indigenous people in Canada and resulted in the dispossession of their lands and the destruction of their languages, cultures, spiritualities, and communities

- stimulate dialogue and informed discussion in the educational system, schools, and communities with respect to the impact of racism on FNMI children and youth and families, which has resulted in diminished educational opportunities and inequitable educational outcomes

- promote courageous and critical conversations on race and racism in schools as a means of facilitating change, developing effective strategies for overcoming racism, providing appropriate and equitable programming, and ensuring equitable outcomes for FNMI (and all other) children

- contribute to the reconciliation of Aboriginal peoples and all Canadians by encouraging educators and schools to respond positively to the Truth and Reconciliation Commission's Calls to Action

Preface: Towards a Racism-Free World

This document begins with the words of Nelson Mandela, a great role model of anti-racism, reminding us that anti-racism work is long, hard, and never-ending, but that ultimately we have the greatest tool for changing the hearts and minds of the world—*education*.

"A fundamental concern for others in our individual and community lives would go a long way in making the world the better place we so passionately dreamt of."

– Nelson Mandela (2008a)
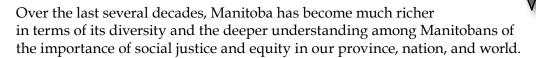
"I have walked that long road to freedom. I have tried not to falter; I have made missteps along the way. But I have discovered the secret that after climbing a great hill, one only finds that there are many more hills to climb. I have taken a moment here to rest, to steal a view of the glorious vista that surrounds me, to look back on the distance I have come. But I can only rest for a moment, for with freedom comes responsibilities, and I dare not linger, for my long walk is not yet ended."

– Nelson Mandela (2008b)

"Education is the most powerful weapon which you can use to change the world."

– Nelson Mandela (1990)

Introduction

Over the last several decades, Manitoba has become much richer in terms of its diversity and the deeper understanding among Manitobans of the importance of social justice and equity in our province, nation, and world.

Manitoba in particular has seen many changes as a result of the growth of Indigenous communities. It has also seen recent success in attracting increasing numbers of new Canadians from around the world, reflecting a rich mix of religions, languages, and cultures. There have been significant changes concerning human rights and equality at the provincial, national, and international levels. The last decades have been some of the most difficult because of the extent of war and conflict throughout the world, and because of the continued challenge of protecting the rights of civilians. Many of Manitoba's new citizens from other continents have been personally and collectively affected by war and conflict. The development of the Canadian Museum for Human Rights in Winnipeg is a testimony to our growing understanding of how human rights issues transcend borders.

These developments in Manitoba, Canada, and in our contemporary world have raised our awareness of human interdependence and the importance of active and meaningful participation as citizens at the local, national, and global levels. This document provides a vision of how our education system can prepare students to meet the challenges of an increasingly diverse society and create local and international communities characterized by diversity, justice, and equity. Equally important, it provides a direction for the renewal of Manitoba Education and Training's efforts to challenge inequity and work towards an educational system that provides an appropriate, engaging, and meaningful educational experience that welcomes all learners.
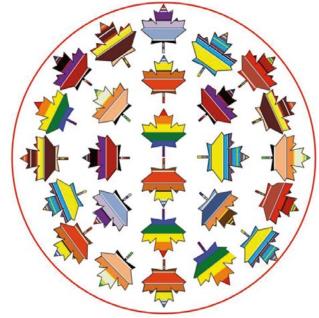
A Land of Diverse Peoples

Historically, the land that is now Manitoba was a unique tapestry of Indigenous peoples. Woven into this tapestry were immigrants who came to this land over the past several centuries from around the world. Many of these immigrants were seeking freedom from the ravages of natural disasters or from religious, political, and economic oppression and war. Human diversity has been a constant and ever-evolving characteristic of Manitoba's peoples.

The last few decades have seen a rather dramatic change in the cultural, linguistic, and religious composition of Canada's and Manitoba's peoples. The change has resulted from several factors, including population growth among FNMI peoples and altered patterns of immigration, which are both significant for Manitoba.

According to the 2007 publication *Aboriginal Demography – Population, Household and Family Projections 2001–2026,* Manitoba's and Canada's Indigenous populations are "growing almost twice as fast as the Canadian population and this trend is expected to continue over the next two decades" (Indian and Northern Affairs Canada, p. 5). The growth in the Indigenous population will be especially important to the western provinces and Manitoba specifically. By 2026, Manitoba's Indigenous population is expected to grow by 53% (Indian and Northern Affairs Canada, p. 6). This growth will affect many cities, as "Urban and on-reserve locations are also expected to experience high levels of Aboriginal population growth" (Steffler, p. 20). The growth in the Indigenous population is especially important for Winnipeg, where Indigenous peoples currently account for more than 10% of the population (Statistics Canada, 2013). It is critically important to consider the changing nature of the composition of Canada today and in the near future.

The study *Projections of the Diversity of the Canadian Population 2006–2031* by Statistics Canada indicates that Manitoba's and Canada's diversity will only continue to grow, especially in terms of the percentage of citizens of visible minority origins, religious affiliation, and linguistic origins. A few selected highlights of the projections for 2031 from the report follow (Statistics Canada, 2010, p. 1).

The composition of Manitoba's families has also changed dramatically. While historically the majority of families were composed of a household with two parents, this is no longer true. Today's families are diverse and include blended families, families with same-sex parents, single-parent families, multi-generational and extended families, and childless families. The increasing diversity of families is documented in the Statistics Canada 2007 report *Family Portrait: Continuity and Change in Canadian Families and Households in 2006, 2006 Census.* The 2006 census was the first time the census counted same-sex married couples as a result of the legalization of same-sex marriages in all of Canada in July 2005. In total, the census enumerated 45,345 same-sex couples, of which 7,465, or 16.5%, were married couples. In addition, over half (53.7%) of same-sex married spouses were men in 2006, compared with 46.3% who were women. About 9.0% of persons in same-sex couples had children aged 24 years and under living in the home in 2006. This was more common for females (16.3%) than for males (2.9%) in same-sex couples (Milan et al.).

The combined and cumulative effects of rapidly growing and much more youthful Aboriginal, immigrant, and visible minority populations have had and will increasingly have a significant impact on the K–12 educational system in Manitoba, but especially Winnipeg. Already in 2001, approximately 32% of children aged 0–5 years of age were of Indigenous and visible minority origins (Manitoba Education, Citizenship and Youth, 2006, p. 10). Based on the projections about the rapid growth of Manitoba's Aboriginal and visible minority youth populations, it is conceivable that within less than a decade the percentage of Indigenous and visible minority students in Winnipeg's schools will approach or exceed 50%.
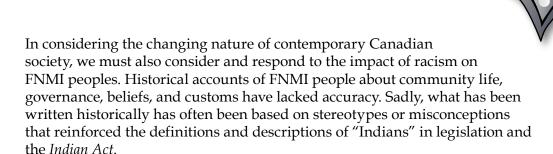
Despite the rich human diversity that is Manitoba and Canada, there have been rips and stains in our social fabric that were left by oppression, violence, and inequities in our society and our history of social injustice. These include but are not limited to

- effects of colonialism and residential schools on Canada's diverse Indigenous (FNMI) peoples
- unequal treatment of women before and under the law
- the struggle of francophone Canadians for cultural and linguistic survival
- the impact of racist immigration and other polices that limited the freedoms and rights of many Canadians
- the internment of ordinary Canadians as "enemy aliens" during the First and Second World Wars
- the struggle for inclusion, respect, and just treatment among various equity-seeking groups, including Canadians of differing abilities and diverse sexual orientations

Notes

In considering the changing nature of contemporary Canadian society, we must also consider and respond to the impact of racism on FNMI peoples. Historical accounts of FNMI people about community life, governance, beliefs, and customs have lacked accuracy. Sadly, what has been written historically has often been based on stereotypes or misconceptions that reinforced the definitions and descriptions of "Indians" in legislation and the *Indian Act*.

The original version of the *Indian Act* defined "Indians" as "non-persons under the law." The treatment of FNMI people historically and to this day reflects the dominant cultural beliefs of "European superiority." This resulted in policies and practices that dealt with the "Indian problem" in very destructive ways. For example, residential schools were used to "get rid of the Indian in the Indian child" by forbidding the use of Indigenous languages, traditions, spirituality, customs, and ways of knowing held by the generations of Indigenous peoples of Turtle Island. This experience was cultural genocide and has resulted in intergenerational physical, mental, spiritual, sexual, and emotional trauma.

The information about this destructive and oppressive period in Canada's history has not been a part of the educational system and curricula until recently. Generations of Canadians do not understand why Indigenous people are not "just getting over it." This statement is very commonly heard and made by many Canadians, which is why teaching and learning about the true causes that lie behind many of the social and family issues of FNMI peoples becomes imperative.
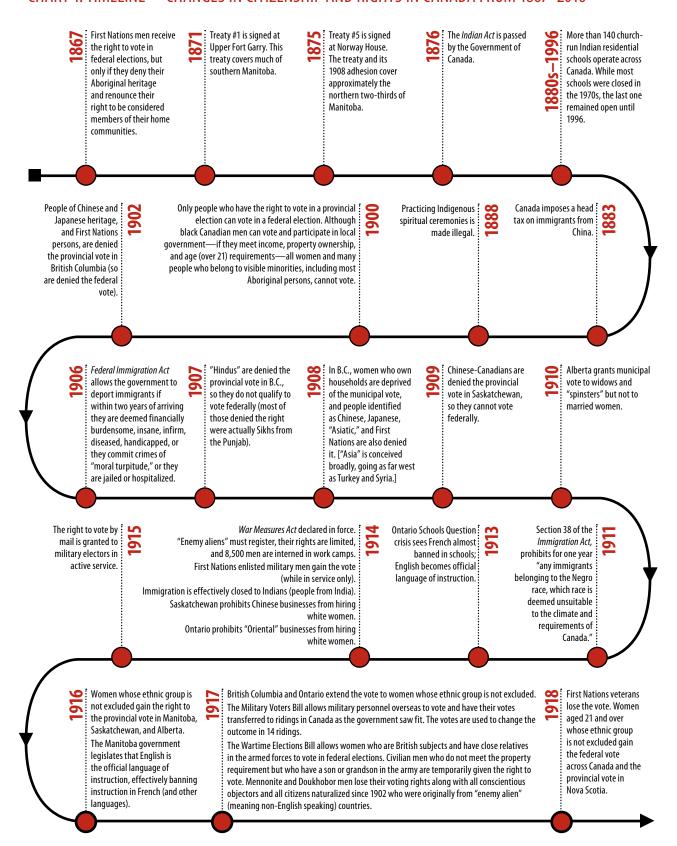
It is important that all Canadians understand how and why racism experienced by FNMI people is both similar and different from the racism experienced by Canadians whose ancestors were from other countries and that came and settled here long ago. Many of the people who have come to Canada from other countries over the centuries did so for many reasons, but generally they were seeking freedom, security of life, and opportunities to flourish, and were to some extent welcomed, although that may have changed over time.
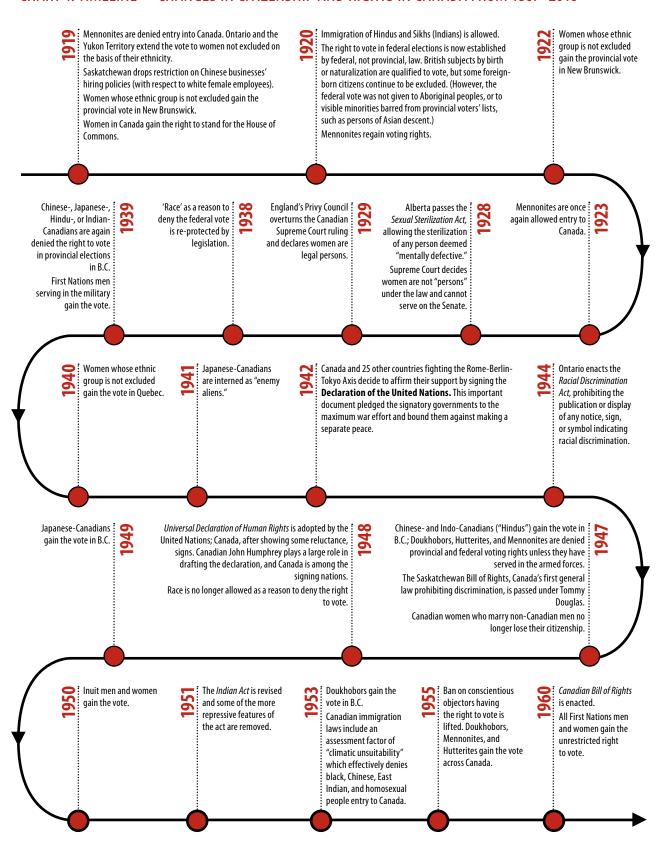
How are the Experiences with Discrimination of Indigenous and Non-Indigenous Peoples Similar?
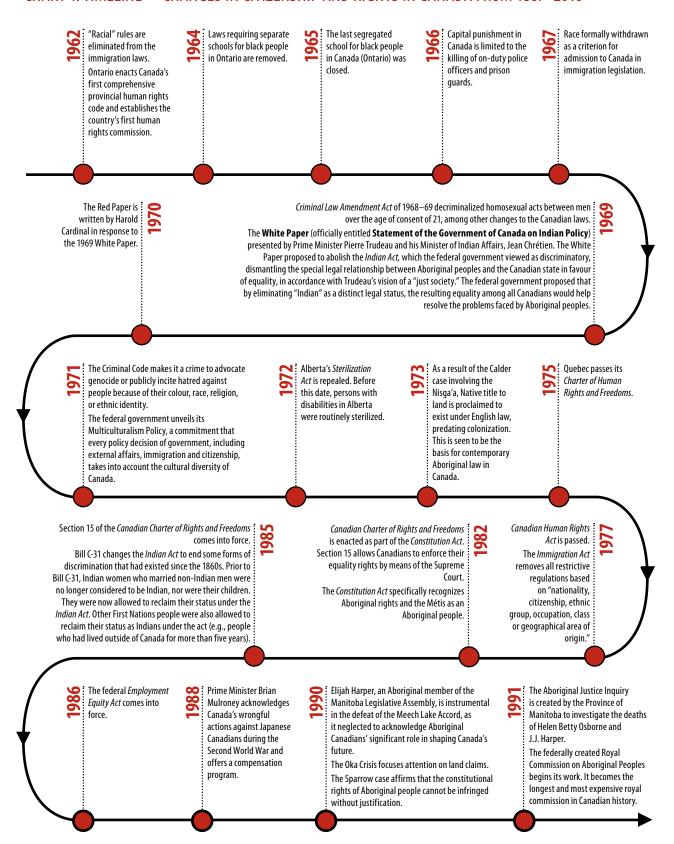
The *Changes in Citizenship and Rights in Canada from 1867–2016* timeline that follows provides an overview of selected examples of how different groups, such as women, Indigenous peoples, gays and lesbians, and people of different religious, ethnic, and racial backgrounds, were discriminated against in Canadian law and struggled for their human rights.
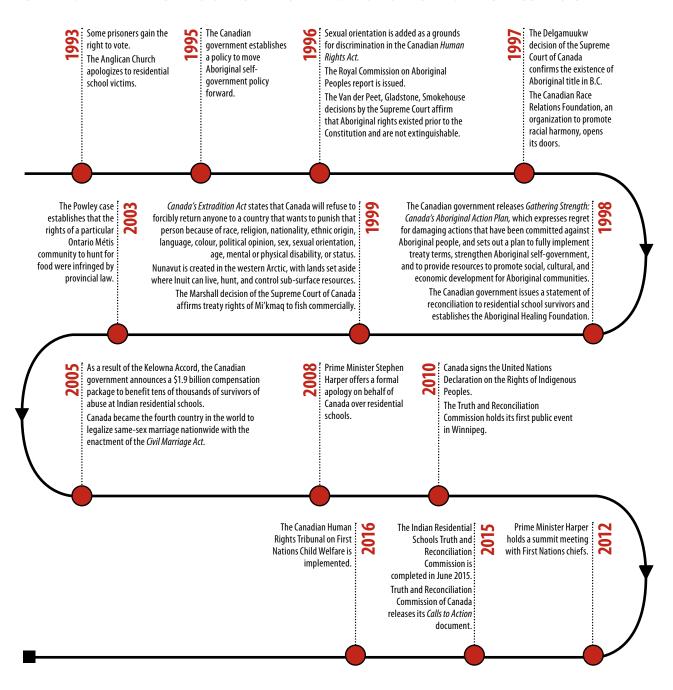
The discrimination that various groups experienced over Canada's history was similar in many ways. For example, citizenship and voting rights were denied, given, and taken away at various times for certain groups including FNMI, women, Mennonites, Japanese Canadians, black people, etc. For example, both women and FNMI peoples of Canada were at one time for legal purposes deemed not to be "persons" and therefore denied the right to vote. However, in 1916 when women gained the right to the vote in Manitoba, Saskatchewan, and Alberta provincial elections, this only applied to **some** women. Indigenous women and women from some other ethnic groups were excluded.

It also shows how, over time, human rights and related legislation have evolved to protect Canadians of various backgrounds and groups from discrimination.

CHART 1: TIMELINE—CHANGES IN CITIZENSHIP AND RIGHTS IN CANADA FROM 1867–2016

1867 First Nations men receive the right to vote in federal elections, but only if they deny their Aboriginal heritage and renounce their right to be considered members of their home communities.

1871 Treaty #1 is signed at Upper Fort Garry. This treaty covers much of southern Manitoba.

1875 Treaty #5 is signed at Norway House. The treaty and its 1908 adhesion cover approximately the northern two-thirds of Manitoba.

1876 The *Indian Act* is passed by the Government of Canada.

1880s–1996 More than 140 church-run Indian residential schools operate across Canada. While most schools were closed in the 1970s, the last one remained open until 1996.

1902 People of Chinese and Japanese heritage, and First Nations persons, are denied the provincial vote in British Columbia (so are denied the federal vote).

1900 Only people who have the right to vote in a provincial election can vote in a federal election. Although black Canadian men can vote and participate in local government—if they meet income, property ownership, and age (over 21) requirements—all women and many people who belong to visible minorities, including most Aboriginal persons, cannot vote.

1900 Practicing Indigenous spiritual ceremonies is made illegal.

1888 Canada imposes a head tax on immigrants from China.

1883

1906 *Federal Immigration Act* allows the government to deport immigrants if within two years of arriving they are deemed financially burdensome, insane, infirm, diseased, handicapped, or they commit crimes of "moral turpitude," or they are jailed or hospitalized.

1907 "Hindus" are denied the provincial vote in B.C., so they do not qualify to vote federally (most of those denied the right were actually Sikhs from the Punjab).

1908 In B.C., women who own households are deprived of the municipal vote, and people identified as Chinese, Japanese, "Asiatic," and First Nations are also denied it. ["Asia" is conceived broadly, going as far west as Turkey and Syria.]

1909 Chinese-Canadians are denied the provincial vote in Saskatchewan, so they cannot vote federally.

1910 Alberta grants municipal vote to widows and "spinsters" but not to married women.

1915 The right to vote by mail is granted to military electors in active service.

1915 *War Measures Act* declared in force. "Enemy aliens" must register, their rights are limited, and 8,500 men are interned in work camps.
First Nations enlisted military men gain the vote (while in service only).
Immigration is effectively closed to Indians (people from India).
Saskatchewan prohibits Chinese businesses from hiring white women.
Ontario prohibits "Oriental" businesses from hiring white women.

1914 Ontario Schools Question crisis sees French almost banned in schools; English becomes official language of instruction.

1913 Section 38 of the *Immigration Act,* prohibits for one year "any immigrants belonging to the Negro race, which race is deemed unsuitable to the climate and requirements of Canada."

1911

1916 Women whose ethnic group is not excluded gain the right to the provincial vote in Manitoba, Saskatchewan, and Alberta.
The Manitoba government legislates that English is the official language of instruction, effectively banning instruction in French (and other languages).

1917 British Columbia and Ontario extend the vote to women whose ethnic group is not excluded.
The Military Voters Bill allows military personnel overseas to vote and have their votes transferred to ridings in Canada as the government saw fit. The votes are used to change the outcome in 14 ridings.
The Wartime Elections Bill allows women who are British subjects and have close relatives in the armed forces to vote in federal elections. Civilian men who do not meet the property requirement but who have a son or grandson in the army are temporarily given the right to vote. Mennonite and Doukhobor men lose their voting rights along with all conscientious objectors and all citizens naturalized since 1902 who were originally from "enemy alien" (meaning non-English speaking) countries.

1918 First Nations veterans lose the vote. Women aged 21 and over whose ethnic group is not excluded gain the federal vote across Canada and the provincial vote in Nova Scotia.

CHART 1: TIMELINE—CHANGES IN CITIZENSHIP AND RIGHTS IN CANADA FROM 1867–2016

1919 Mennonites are denied entry into Canada. Ontario and the Yukon Territory extend the vote to women not excluded on the basis of their ethnicity.
Saskatchewan drops restriction on Chinese businesses' hiring policies (with respect to white female employees).
Women whose ethnic group is not excluded gain the provincial vote in New Brunswick.
Women in Canada gain the right to stand for the House of Commons.

1920 Immigration of Hindus and Sikhs (Indians) is allowed.
The right to vote in federal elections is now established by federal, not provincial, law. British subjects by birth or naturalization are qualified to vote, but some foreign-born citizens continue to be excluded. (However, the federal vote was not given to Aboriginal peoples, or to visible minorities barred from provincial voters' lists, such as persons of Asian descent.)
Mennonites regain voting rights.

1922 Women whose ethnic group is not excluded gain the provincial vote in New Brunswick.

1939 Chinese-, Japanese-, Hindu-, or Indian-Canadians are again denied the right to vote in provincial elections in B.C.
First Nations men serving in the military gain the vote.

1938 'Race' as a reason to deny the federal vote is re-protected by legislation.

1929 England's Privy Council overturns the Canadian Supreme Court ruling and declares women are legal persons.

1928 Alberta passes the *Sexual Sterilization Act,* allowing the sterilization of any person deemed "mentally defective."
Supreme Court decides women are not "persons" under the law and cannot serve on the Senate.

1923 Mennonites are once again allowed entry to Canada.

1940 Women whose ethnic group is not excluded gain the vote in Quebec.

1941 Japanese-Canadians are interned as "enemy aliens."

1942 Canada and 25 other countries fighting the Rome-Berlin-Tokyo Axis decide to affirm their support by signing the **Declaration of the United Nations.** This important document pledged the signatory governments to the maximum war effort and bound them against making a separate peace.

1944 Ontario enacts the *Racial Discrimination Act,* prohibiting the publication or display of any notice, sign, or symbol indicating racial discrimination.

1949 Japanese-Canadians gain the vote in B.C.

1948 *Universal Declaration of Human Rights* is adopted by the United Nations; Canada, after showing some reluctance, signs. Canadian John Humphrey plays a large role in drafting the declaration, and Canada is among the signing nations.
Race is no longer allowed as a reason to deny the right to vote.

1947 Chinese- and Indo-Canadians ("Hindus") gain the vote in B.C.; Doukhobors, Hutterites, and Mennonites are denied provincial and federal voting rights unless they have served in the armed forces.
The Saskatchewan Bill of Rights, Canada's first general law prohibiting discrimination, is passed under Tommy Douglas.
Canadian women who marry non-Canadian men no longer lose their citizenship.

1950 Inuit men and women gain the vote.

1951 The *Indian Act* is revised and some of the more repressive features of the act are removed.

1953 Doukhobors gain the vote in B.C.
Canadian immigration laws include an assessment factor of "climatic unsuitability" which effectively denies black, Chinese, East Indian, and homosexual people entry to Canada.

1955 Ban on conscientious objectors having the right to vote is lifted. Doukhobors, Mennonites, and Hutterites gain the vote across Canada.

1960 *Canadian Bill of Rights* is enacted.
All First Nations men and women gain the unrestricted right to vote.

CHART 1: TIMELINE—CHANGES IN CITIZENSHIP AND RIGHTS IN CANADA FROM 1867–2016

1962 "Racial" rules are eliminated from the immigration laws. Ontario enacts Canada's first comprehensive provincial human rights code and establishes the country's first human rights commission.

1964 Laws requiring separate schools for black people in Ontario are removed.

1965 The last segregated school for black people in Canada (Ontario) was closed.

1966 Capital punishment in Canada is limited to the killing of on-duty police officers and prison guards.

1967 Race formally withdrawn as a criterion for admission to Canada in immigration legislation.

1970 The Red Paper is written by Harold Cardinal in response to the 1969 White Paper.

1969 *Criminal Law Amendment Act* of 1968–69 decriminalized homosexual acts between men over the age of consent of 21, among other changes to the Canadian laws.
The **White Paper** (officially entitled **Statement of the Government of Canada on Indian Policy**) presented by Prime Minister Pierre Trudeau and his Minister of Indian Affairs, Jean Chrétien. The White Paper proposed to abolish the *Indian Act,* which the federal government viewed as discriminatory, dismantling the special legal relationship between Aboriginal peoples and the Canadian state in favour of equality, in accordance with Trudeau's vision of a "just society." The federal government proposed that by eliminating "Indian" as a distinct legal status, the resulting equality among all Canadians would help resolve the problems faced by Aboriginal peoples.

1971 The Criminal Code makes it a crime to advocate genocide or publicly incite hatred against people because of their colour, race, religion, or ethnic identity.
The federal government unveils its Multiculturalism Policy, a commitment that every policy decision of government, including external affairs, immigration and citizenship, takes into account the cultural diversity of Canada.

1972 Alberta's *Sterilization Act* is repealed. Before this date, persons with disabilities in Alberta were routinely sterilized.

1973 As a result of the Calder case involving the Nisga'a, Native title to land is proclaimed to exist under English law, predating colonization. This is seen to be the basis for contemporary Aboriginal law in Canada.

1975 Quebec passes its *Charter of Human Rights and Freedoms.*

1985 Section 15 of the *Canadian Charter of Rights and Freedoms* comes into force.
Bill C-31 changes the *Indian Act* to end some forms of discrimination that had existed since the 1860s. Prior to Bill C-31, Indian women who married non-Indian men were no longer considered to be Indian, nor were their children. They were now allowed to reclaim their status under the *Indian Act*. Other First Nations people were also allowed to reclaim their status as Indians under the act (e.g., people who had lived outside of Canada for more than five years).

1982 *Canadian Charter of Rights and Freedoms* is enacted as part of the *Constitution Act*. Section 15 allows Canadians to enforce their equality rights by means of the Supreme Court.
The *Constitution Act* specifically recognizes Aboriginal rights and the Métis as an Aboriginal people.

1977 *Canadian Human Rights Act* is passed.
The *Immigration Act* removes all restrictive regulations based on "nationality, citizenship, ethnic group, occupation, class or geographical area of origin."

1986 The federal *Employment Equity Act* comes into force.

1988 Prime Minister Brian Mulroney acknowledges Canada's wrongful actions against Japanese Canadians during the Second World War and offers a compensation program.

1990 Elijah Harper, an Aboriginal member of the Manitoba Legislative Assembly, is instrumental in the defeat of the Meech Lake Accord, as it neglected to acknowledge Aboriginal Canadians' significant role in shaping Canada's future.
The Oka Crisis focuses attention on land claims.
The Sparrow case affirms that the constitutional rights of Aboriginal people cannot be infringed without justification.

1991 The Aboriginal Justice Inquiry is created by the Province of Manitoba to investigate the deaths of Helen Betty Osborne and J.J. Harper.
The federally created Royal Commission on Aboriginal Peoples begins its work. It becomes the longest and most expensive royal commission in Canadian history.

CHART 1: TIMELINE—CHANGES IN CITIZENSHIP AND RIGHTS IN CANADA FROM 1867–2016

1993 Some prisoners gain the right to vote.

The Anglican Church apologizes to residential school victims.

1995 The Canadian government establishes a policy to move Aboriginal self-government policy forward.

1996 Sexual orientation is added as a grounds for discrimination in the Canadian *Human Rights Act.*

The Royal Commission on Aboriginal Peoples report is issued.

The Van der Peet, Gladstone, Smokehouse decisions by the Supreme Court affirm that Aboriginal rights existed prior to the Constitution and are not extinguishable.

1997 The Delgamuukw decision of the Supreme Court of Canada confirms the existence of Aboriginal title in B.C.

The Canadian Race Relations Foundation, an organization to promote racial harmony, opens its doors.

2003 The Powley case establishes that the rights of a particular Ontario Métis community to hunt for food were infringed by provincial law.

Canada's Extradition Act states that Canada will refuse to forcibly return anyone to a country that wants to punish that person because of race, religion, nationality, ethnic origin, language, colour, political opinion, sex, sexual orientation, age, mental or physical disability, or status.

Nunavut is created in the western Arctic, with lands set aside where Inuit can live, hunt, and control sub-surface resources.

The Marshall decision of the Supreme Court of Canada affirms treaty rights of Mi'kmaq to fish commercially.

1999 The Canadian government releases *Gathering Strength: Canada's Aboriginal Action Plan,* which expresses regret for damaging actions that have been committed against Aboriginal people, and sets out a plan to fully implement treaty terms, strengthen Aboriginal self-government, and to provide resources to promote social, cultural, and economic development for Aboriginal communities.

The Canadian government issues a statement of reconciliation to residential school survivors and establishes the Aboriginal Healing Foundation.

1998

2005 As a result of the Kelowna Accord, the Canadian government announces a $1.9 billion compensation package to benefit tens of thousands of survivors of abuse at Indian residential schools.

Canada became the fourth country in the world to legalize same-sex marriage nationwide with the enactment of the *Civil Marriage Act.*

2008 Prime Minister Stephen Harper offers a formal apology on behalf of Canada over residential schools.

2010 Canada signs the United Nations Declaration on the Rights of Indigenous Peoples.

The Truth and Reconciliation Commission holds its first public event in Winnipeg.

2016 The Canadian Human Rights Tribunal on First Nations Child Welfare is implemented.

2015 The Indian Residential Schools Truth and Reconciliation Commission is completed in June 2015.

Truth and Reconciliation Commission of Canada releases its *Calls to Action* document.

2012 Prime Minister Harper holds a summit meeting with First Nations chiefs.

What are the Specific Forms of Discrimination that FNMI Peoples Have Experienced—and Continue to Experience—in Canada?

Unfortunately, far too many FNMI people were deprived of the very same things that the newcomers who were welcomed to Canada desired and often were promised—such basic needs as land, freedom of religion, safety, and security of life. For example, when the Russian government imposed intense Russification in the late 1800s, Doukhobors and Mennonites experienced major restrictions of their cultural and religious rights. As a result, many of them sought opportunities to settle in other lands. From 1870 to 1914, Mennonites and other religious groups were welcomed to settle in what is today Manitoba and other parts of Canada. The Mennonites were attracted by the promise of land and freedom to practise their religion and speak their language.

In contrast, as people from various nations were immigrating to Canada seeking better opportunities, safety, and freedom, FNMI peoples were being denied their access to land, freedom, spiritual beliefs, and language through the many policies and practices of the same Canadian government that offered refuge to the immigrants from other lands.

The United Nations Commission on Human Rights recognizes the unique experiences with discrimination that Indigenous peoples in Canada and in other countries experience.

> "Indigenous peoples face many challenges and their human rights are frequently violated: they are denied control over their own development based on their own values, needs and priorities; they are politically under-represented and lack access to social and other services. They are often marginalized when it comes to projects affecting their lands and have been the victims of forced displacement as a result of ventures such as the exploitation of natural resources."
>
> *– United Nations Human Rights Office of the High Commissioner*

The psychological, social, and multi-generational damage caused by being marginalized and excluded in your own land, by having your land appropriated, and by having your freedom and rights systematically denied or restricted is immense, deep, painful, and long-lasting. The sovereignty and freedom FNMI peoples enjoyed before the arrival of Europeans was appropriated by the new colonial government. Their traditional education and governance systems, their ways of life, their languages, ceremonies, communities, and even their children were targeted for assimilation, and became managed through oppressive federal policies.

The repression of traditional FNMI spiritual beliefs, systems, and practices was also much more extensive than the repression that non-Aboriginal religious minorities experienced. For example, although some Christian groups such as the Quakers, Mennonites, Hutterites, and Doukhobors experienced discrimination because of their beliefs and ways of life or for being conscientious objectors, largely they had the freedom to practise their religion. Another example is with respect to Buddhist and Sikh immigrants in the late 1800s and early 1900s. While immigration policies and practices may have discriminated against them, they had the freedom to practise their religions.

> "Aboriginal people have a long and proud history that includes rich cultural and spiritual traditions. Many of these traditions, however, were altered or even taken away upon the arrival of European settlers. The forced introduction of European culture and values to Aboriginal societies, the dispossession of Aboriginal lands, and the imposition of alien modes of governance began a cycle of social, physical and spiritual destruction. You can see the effects of this today. Some effects include poverty, poor health, and substance abuse. Underlying these problems is a loss of identity and a learned helplessness from having their values oppressed and their rights ignored."
>
> *– Centre for Social Justice*

FNMI peoples were systematically denied religious freedom. Starting with the prohibition of the West Coast peoples' Potlatches and the Prairie peoples' Sun Dances, or the 1884 seizure of ceremonial pipes, drums, and other sacred instruments, Indigenous peoples in Canada faced oppression with respect to their spiritual and cultural practices.

With the passage of the *Indian Act* in 1876, the remaining self-government rights for Indigenous Canadians were denied and they were essentially made wards of the federal government. Historically, FNMI peoples' resistance and struggles to maintain their own cultural and spiritual traditions and to exercise control over their traditional lands and resources were often branded as treason or even "terrorism" (e.g., Oka crisis).

Some of the key events and developments with respect to the struggle of the Indigenous peoples of Canada for justice and self-governance is provided in *Chart 2: Timeline of First Nations, Métis, and Inuit Struggle for Justice and Self-Governance.* The timeline chart provides evidence of FNMI peoples' long and ongoing struggle since the imposition of the *Indian Act* to recapture their inherent right to self-determination and self-governance, and the quest for social justice.

CHART 2: TIMELINE OF FIRST NATIONS, MÉTIS, AND INUIT STRUGGLE FOR JUSTICE AND SELF-GOVERNANCE

1613

The Kaswhenta or Two Row Wampum Treaty arises from the Tawagonshi Agreement of 1613. The agreement is made between representatives of the Six Nations of the Haudenosaunee (Iroquois) and representatives of the Dutch government in what is now northern New York. The Haudenosaunee use this treaty, which is built on the values of peace, friendship, and mutual respect, as the basis for all of its subsequent treaties with European and North American governments. The Kaswentha Treaty commits both groups to an agreement that they will not force their laws, traditions, customs, or language on each other, and that they will coexist peacefully as each group follows its own unique path.

1701–1760

Treaties of Peace and Neutrality: European power struggles for control of North America, especially between the British and the French, lead to the formation of vital military alliances with First Nations peoples that bring much-needed support to both camps. In some cases, First Nations agree to sell lands of the Great Lakes to the British in exchange for their protection and the continued right to hunt and fish, as in the 1701 Albany Deed.

In 1760, as victory over the French in Canada is apparent, the British seek a treaty with the Seven Nations, who were allies of the French. In August, an agreement is reached, ensuring the neutrality of the Seven Nations.

The conditions and rights of First Nations set out in the agreement include the following:
- members of the Seven Nations will have access and right of free movement throughout their traditional territories without interference by British troops
- they will retain the same privileges as they had during the French regime
- the Seven Nations alliance with France will be forgiven and there will not be any repercussions
- First Nations will continue to hold their lands, villages, and hunting territories

1725–1779

Peace and Friendship Treaties: A "peace and friendship" treaty—the 1725 Treaty of Boston between the British and the First Nations peoples of Maine, New Hampshire, New Brunswick, and Nova Scotia—is intended to provide security and safety for British settlers. Through the treaty, the First Nations agree not to harm or attack the British.

Additional treaties follow in response to French attempts to obtain the support of First Nations groups.

Between 1725 and 1779, the British and the Mi'kmaq, the Maliseet, and the Passamaquoddy nations agree to several peace and friendship treaties with each other.

1763

A Royal Proclamation issued by King George III recognizes Indigenous peoples' rights to their land. Only the Crown can acquire lands from First Nations and only by treaty.

1781–1862

Upper Canada Land Surrenders: Following the end of the wars between Britain and France and the Royal Proclamation of 1763, a series of treaties result in land being ceded or surrendered. Treaty and first land cession under the protocols of the Royal Proclamation is concluded between Britain and the Seneca, a member of the Six Nations Haudenosaunee Confederacy. By the time of Confederation, nearly the entire land mass of Ontario at the time was ceded by a treaty.

1831

The Mohawk Indian Residential School opens in Brantford, Ontario.

1844

The Bagot Commission recommends that the government establish **manual labour schools** for First Nations children.

1850
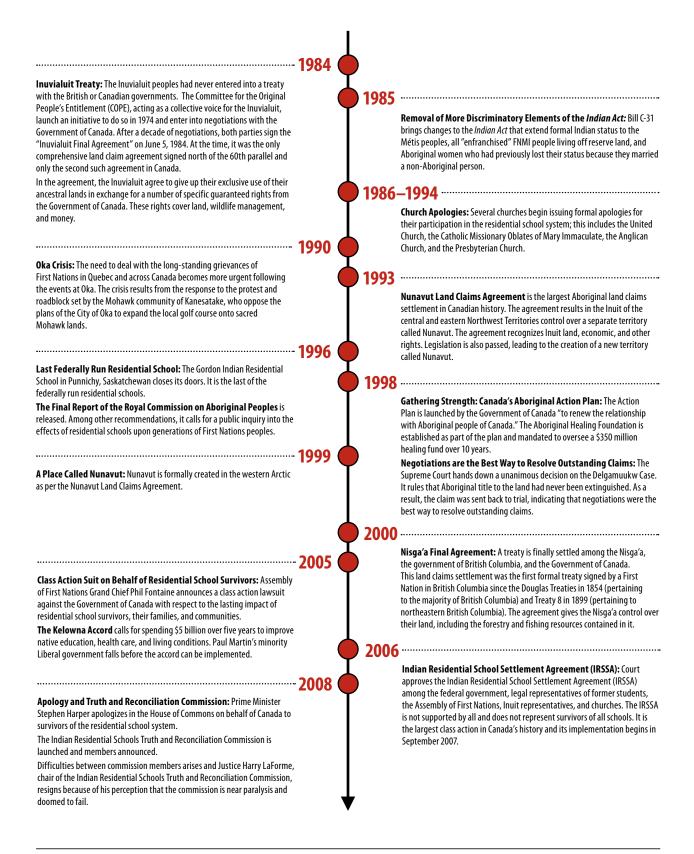
Robinson-Superior and Robinson-Huron Treaties: Anishinaabe of the Upper Great Lakes in 1847 petition the Governor General, requesting compensation for the lands they had lost to mining and other activities. The leaders of First Nations living north of Lake Superior agree to the terms of the treaty proposed by William Benjamin Robinson but not those with respect to Lake Huron. The Robinson-Superior Treaty is signed on September 7, 1850.

Subsequently, the Ojibwa Chiefs sign the Robinson-Huron Treaty at Sault Ste. Marie on September 9, 1950. In both treaties, the First Nations involved retain hunting and fishing rights in the territory and lands are to be set aside for each group as a reserve.

1850–1854

Douglas Treaties: William Benjamin Douglas negotiates a series of 14 land purchases from the Aboriginal people at Fort Victoria, Fort Rupert, and Nanaimo on behalf of the Hudson's Bay Company. The treaties include the protection of reserved village sites and Indigenous people's right to hunt and fish in the ceded territories.

1857

The *Gradual Civilization Act* stipulates that all "Indian" males over the age of 21 who can speak, read, and write English or French will be "enfranchised," which requires them to renunciate their Indian status and become British subjects.

1867

Canada is created under the terms of the **British North America Act,** which gives the federal government responsibility for Indigenous peoples and their lands.

1869

Louis Riel's Provisional Government launches the Red River Resistance, which ultimately leads to Manitoba's entry into Confederation.

1870

Manitoba and the Northwest Territories join Canadian Confederation.

1871–1875

Numbered Treaties: The Crown negotiates 11 treaties between 1871 and 1921. These are largely based on the model established by the 1850 Robinson treaties, but they are not all identical. The numbered treaties cover the area from Lake of the Woods to the Rocky Mountains to the Beaufort Sea.

Similar to the Robinson treaties, the 11 numbered treaties promise reserve lands, annuities, and the continued right to hunt and fish on unoccupied Crown lands in exchange for Aboriginal title.

The treaties also hold clauses that are in keeping with "civilization" programs undertaken in central Canada. As a result, all treaties include clauses for schools or teachers to educate children and promise agricultural implements to assist First Nations signatories in their transition to a sedentary and agricultural lifestyle.

The **first five numbered treaties** deal with native lands in northwestern Ontario and what is now southern Manitoba, southern Saskatchewan, and southern Alberta. These treaties surrender land on a huge scale. A total of 11 numbered treaties are negotiated during this period, culminating with Treaty 11 in 1921.

1872

The **Dominion Lands Act** promotes European settlement in the Prairie provinces by offering title to 160 acres of land to any settler who will build a homestead on the land and cultivate at least 40 acres.

1876

The **Indian Act** is enacted, essentially extinguishing any remaining First Nations rights to self-government and making them wards of the federal government. The act gives the Canadian government the sole right to create legislation regarding "Indians" and "Indian" lands. This act also defines Indian status and related legal rights.

1879

The Davin Report recommends the creation of a system of industrial schools where children are to be intentionally separated from their parents and communities to reduce the influence of the "wigwam."

1883

Prime Minister John A. MacDonald authorizes the creation of residential schools in Western Canada in keeping with the Davin Report.

1884

Repression of First Nations Spirituality: Amendments to the *Indian Act* are made that prohibit traditional First Nations ceremonies, such as potlatches and the Sun Dance.

1885

The Northwest Rebellion is a brief and unsuccessful fight by First Nations and Métis for the recognition of land and treaty rights in Saskatchewan. Riel and other leaders are hanged for treason. Poundmaker, Big Bear, and others are imprisoned.

1889

Allegations of physical and sexual abuse are raised at the Rupert's Land School in Selkirk, Manitoba.

1892

Agreement for Church-Run Residential Schools: The federal government reaches accord with some Christian church groups to enter into a formal agreement to operate residential schools.

1896

Growth of Residential Schools: Forty-five residential/industrial schools are open and operating in Canada.

1906

Forced Relocation: Amendments are made to the *Indian Act* that allow for the removal of First Nations reserves near towns with more than 8,000 inhabitants.

1907

Medical Inspector for Indian Affairs Dr. P.H. Bryce reports that **health conditions in the residential schools are a "national crime."**

1914

Restriction of Rights to Expression: An amendment to the *Indian Act* requires western First Nations peoples to seek official permission before appearing in traditional "costume" in any public dance, show, exhibition, stampede, or pageant.

1920

Compulsory Residential School Attendance: Residential school attendance is made compulsory for children between the ages of 7 and 15 by Duncan Campbell Scott, Deputy Superintendant of Indian Affairs.

1923

Williams Treaties: The Williams Commission reveals that much of Ontario is subject to First Nations land claims and that these lands had not been ceded by earlier treaties. The government decides that new "surrender agreements" are required. Two separate treaties, known as the Williams treaties, result. One covers the lands between Georgian Bay and the Ottawa River and the second covers the lands along the shore of Lake Ontario and the lands up to Lake Simcoe.

1927

Restriction of Legal Rights: An amendment to the *Indian Act* restricts First Nations' rights to freely solicit funds for legal claims; doing so without permission is made illegal.

1939

Inuit Covered by the *Indian Act*: The Supreme Court of Canada determines that Inuit peoples are to be categorized as Indian and governed by the *Indian Act*.

1940s

Standards for Residential Schools: The federal government begins to apply provincial curriculum standards to residential schools and to integrate First Nations students into regular schools.

1951

Removal of Some Discriminatory Aspects of the *Indian Act*: Major revisions are made to the *Indian Act*, including allowing women to participate in band elections and hold office, as well as the removal of prohibitions on traditional Aboriginal practices and ceremonies.

1955

Expansion of Residential Schools in the North: Government expands the residential school system and student hostels for Inuit students in the North.

1958

Recommendation to Abolish Residential Schools: Regional inspectors with Indian Affairs recommend the dismantling of the residential school system.

1961

Voting Rights Affirmed: Amendments to the *Indian Act* recognize First Nations and Inuit peoples' rights to vote without having to give up their "Indian status" in federal elections.

1969

Ending Church-Run Residential Schools: The partnership between the government and churches for the running of residential schools is ended. The federal government takes over the residential schools and begins to transfer control of the schools to Indian bands.

1972

Indian Control of Indian Education is a policy document written by the National Indian Brotherhood advocating parental responsibility and local control over First Nations education. The policy was accepted by the federal government one year later.

1973

Aboriginal Land Title Affirmed: The Government of Canada's long position of refusing to recognize Aboriginal title to lands begins to shift. The Supreme Court of Canada's landmark decision in *Calder v. Attorney General of British Columbia* holds that Aboriginal rights to land exist, citing the Royal Proclamation.

1975

The **James Bay and Northern Quebec Agreement,** a First Nations land claim settlement, is approved in 1975 by the Cree and Inuit of northern Quebec. In 1978 it is slightly modified by the **Northeastern Quebec Agreement,** bringing Quebec's Naskapi First Nations into the treaty. The agreement has significant economic, social, and cultural implications, and it opens the way for new hydro projects.

1977

A New Approach to Settling Land Claims: The Berger Inquiry's final report recommends that no pipeline be built until existing land claims are settled. These set a new precedent for relations between First Nations, Métis, and Inuit peoples and the federal government.

1979

12 Residential Schools Remain: By 1979 there are still 12 residential schools in Canada with a collective enrolment of approximately 1,200 students.

1982

Affirming the Rights of FNMI Peoples: Canada's *Constitution Act* is amended to recognize and affirm the rights of "Indian, Inuit, and Métis peoples of Canada."

1984

Inuvialuit Treaty: The Inuvialuit peoples had never entered into a treaty with the British or Canadian governments. The Committee for the Original People's Entitlement (COPE), acting as a collective voice for the Inuvialuit, launch an initiative to do so in 1974 and enter into negotiations with the Government of Canada. After a decade of negotiations, both parties sign the "Inuvialuit Final Agreement" on June 5, 1984. At the time, it was the only comprehensive land claim agreement signed north of the 60th parallel and only the second such agreement in Canada.

In the agreement, the Inuvialuit agree to give up their exclusive use of their ancestral lands in exchange for a number of specific guaranteed rights from the Government of Canada. These rights cover land, wildlife management, and money.

1985

Removal of More Discriminatory Elements of the *Indian Act*: Bill C-31 brings changes to the *Indian Act* that extend formal Indian status to the Métis peoples, all "enfranchised" FNMI people living off reserve land, and Aboriginal women who had previously lost their status because they married a non-Aboriginal person.

1986–1994

Church Apologies: Several churches begin issuing formal apologies for their participation in the residential school system; this includes the United Church, the Catholic Missionary Oblates of Mary Immaculate, the Anglican Church, and the Presbyterian Church.

1990

Oka Crisis: The need to deal with the long-standing grievances of First Nations in Quebec and across Canada becomes more urgent following the events at Oka. The crisis results from the response to the protest and roadblock set by the Mohawk community of Kanesatake, who oppose the plans of the City of Oka to expand the local golf course onto sacred Mohawk lands.

1993

Nunavut Land Claims Agreement is the largest Aboriginal land claims settlement in Canadian history. The agreement results in the Inuit of the central and eastern Northwest Territories control over a separate territory called Nunavut. The agreement recognizes Inuit land, economic, and other rights. Legislation is also passed, leading to the creation of a new territory called Nunavut.

1996

Last Federally Run Residential School: The Gordon Indian Residential School in Punnichy, Saskatchewan closes its doors. It is the last of the federally run residential schools.

The Final Report of the Royal Commission on Aboriginal Peoples is released. Among other recommendations, it calls for a public inquiry into the effects of residential schools upon generations of First Nations peoples.

1998

Gathering Strength: Canada's Aboriginal Action Plan: The Action Plan is launched by the Government of Canada "to renew the relationship with Aboriginal people of Canada." The Aboriginal Healing Foundation is established as part of the plan and mandated to oversee a $350 million healing fund over 10 years.

Negotiations are the Best Way to Resolve Outstanding Claims: The Supreme Court hands down a unanimous decision on the Delgamuukw Case. It rules that Aboriginal title to the land had never been extinguished. As a result, the claim was sent back to trial, indicating that negotiations were the best way to resolve outstanding claims.

1999

A Place Called Nunavut: Nunavut is formally created in the western Arctic as per the Nunavut Land Claims Agreement.

2000

Nisga'a Final Agreement: A treaty is finally settled among the Nisga'a, the government of British Columbia, and the Government of Canada. This land claims settlement was the first formal treaty signed by a First Nation in British Columbia since the Douglas Treaties in 1854 (pertaining to the majority of British Columbia) and Treaty 8 in 1899 (pertaining to northeastern British Columbia). The agreement gives the Nisga'a control over their land, including the forestry and fishing resources contained in it.

2005

Class Action Suit on Behalf of Residential School Survivors: Assembly of First Nations Grand Chief Phil Fontaine announces a class action lawsuit against the Government of Canada with respect to the lasting impact of residential school survivors, their families, and communities.

The Kelowna Accord calls for spending $5 billion over five years to improve native education, health care, and living conditions. Paul Martin's minority Liberal government falls before the accord can be implemented.

2006

Indian Residential School Settlement Agreement (IRSSA): Court approves the Indian Residential School Settlement Agreement (IRSSA) among the federal government, legal representatives of former students, the Assembly of First Nations, Inuit representatives, and churches. The IRSSA is not supported by all and does not represent survivors of all schools. It is the largest class action in Canada's history and its implementation begins in September 2007.

2008

Apology and Truth and Reconciliation Commission: Prime Minister Stephen Harper apologizes in the House of Commons on behalf of Canada to survivors of the residential school system.

The Indian Residential Schools Truth and Reconciliation Commission is launched and members announced.

Difficulties between commission members arises and Justice Harry LaForme, chair of the Indian Residential Schools Truth and Reconciliation Commission, resigns because of his perception that the commission is near paralysis and doomed to fail.

2009

Re-launch of the Truth and Reconciliation Commission: The Indian Residential Schools Truth and Reconciliation Commission is re-launched by then-Governor General Michaëlle Jean. Justice Murray Sinclair, an Ojibway-Canadian judge and First Nations lawyer from Manitoba, is named as the chair.

2010

Grandchildren Gain Status: Following the changes in 1985, Bill C-3 extends status under the *Indian Act* to grandchildren of Aboriginal women who had previously lost their status through marriage to non-Aboriginal men.

2011

Catholic Formal Apology Lacking: The Canadian Conference of Catholic Bishops continues to refuse to issue a formal apology, even though other churches issued formal apologies between 1986 and 1994 for their part in the residential school system.

2012

National Summit: Prime Minister Harper invites First Nations chiefs to a summit meeting.

Truth and Reconciliation Interim Report: TRC's interim report highlights the lack of cooperation on the part of the federal government and the failure to provide full access to all documents requested by the commission.

2015

The Final Report of the Truth and Reconciliation Commission:
The TRC's final report of its findings is released at the closing ceremony in Ottawa. The report includes the document *Calls to Action,* which proposes 94 actions intended to further reconciliation and attend to the lasting impact of the residential schools system on Canada and FNMI peoples.

The Canadian Human Rights Tribunal on First Nations Child Welfare:
In 2007, the First Nations Child and Family Caring Society and the Assembly of First Nations jointly file a human rights complaint against the federal government of Canada. The complaint alleges that child welfare services provided to First Nations children and families on-reserve are flawed, inequitable, and discriminatory.

On January 26, 2016, The Canadian Human Rights Tribunal issues its decision. The tribunal rules in favour of the plaintiffs, finding that First Nations children were in fact being discriminated against as a result of underfunding and other failures.

2016

Canada Signs United Nations Declaration on the Rights of Indigenous Peoples: Canada declares full support of the United Nations Declaration on the Rights of Indigenous Peoples. Previously, Canada under Stephen Harper had endorsed the declaration in 2010, but with qualifications that gave Canada "objector" status at the UN with respect to the declaration. The 2016 announcement removes this status. The Declaration recognizes a wide range of Indigenous rights, from basic human rights to land, language, and self-determination rights.

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For a full overview of the inherent rights of self-governance of the Indigenous peoples of Canada and their struggle to assert those rights, see *The Inherent Right of Self-Governance: A Timeline* by the Centre for First Nations Governance at www.fngovernance.org/timeline/timelinewindow.

Going Forward

It is time we collectively ask why the residential schools system was allowed to occur, and time we share the knowledge of the Apartheid-like practices used by Canada to get rid of or handle the "Indian problem."

For as much that has been done to educate Canadians about racism, many still don't know or haven't been taught the unique ways in which racism has affected Aboriginal people in Canada. FNMI peoples need to know and understand how systematic racism continues to affect them and their children. This document is intended to support bridging this knowledge gap so that we as Canadians may understand the impacts of systemic racism on FNMI people. The hope is that it provides support to Manitoba educators towards understanding how lack of knowledge can perpetuate the misery and suffering of racism.

It is time to account for the tremendous sacrifice made by the FNMI people of this country and to teach and learn about the powerful and positive aspects of all peoples of Canada. As Canadians, it is important that we know and understand the history of Canada's treatment of FNMI peoples and how this has affected and continues to affect them and all of Canadian society and its institutions.

The Truth and Reconciliation Commission Report has several Calls to Action for Canada, some of which require education systems to address the impact of systemic racism on Aboriginal people. It is incumbent upon school divisions, schools, and their staff to be knowledgeable about the Calls to Action and how they can influence positive change in their relationships with children, youth, parents, and other staff, and teach in our schools that standing by and letting racism continue to occur is not an option.

The Truth and Reconciliation Commission has a mandate to collect stories, learn the truth, and inform all Canadians about what happened in residential schools. The commission collected thousands of documents and stories including records held by those who operated and funded the schools, testimony from officials of the institutions, and experiences reported by survivors and their families and anyone personally affected by the residential school experience and its subsequent impacts. The commission hopes to guide and inspire FNMI peoples and Canadians to continue the process of truth and healing, leading toward reconciliation and renewed relationships based on mutual understanding and respect.

Bentwood Box

"Carved by Coast Salish artist Luke Marston and commissioned by the TRC, the TRC Bentwood Box is a lasting tribute to all Indian residential school survivors. The carved panels represent the unique cultures of former FNMI students.... The TRC Bentwood Box reflects the strength and resilience of residential school survivors and their descendants, and honours those survivors who are no longer living. The artist pays respect to his own grandmother by depicting her residential school experiences at Kuper Island in the carvings." (TRC, n.d.)

Truth and Reconciliation Commission of Canada (TRC)

Residential schools for Aboriginal people in Canada date back to the 1870s. Over 130 residential schools were located across the country, and the last school closed in 1996. These government-funded, church-run schools were set up to eliminate parental involvement in the intellectual, cultural, and spiritual development of Aboriginal children.

During this era, more than 150,000 FNMI children were placed in these schools often against their parents' wishes. Many were forbidden to speak their language and practise their own culture. While there are an estimated 80,000 former students living today, the ongoing impact of residential schools has been felt throughout generations and has contributed to social problems that continue to exist.

On June 11, 2008, the Prime Minister, on behalf of the Government of Canada, delivered a formal apology in the House of Commons to former students, their families, and communities for Canada's role in the operation of the residential schools.

The Indian Residential Schools Settlement Agreement

With the support of the Assembly of First Nations and Inuit organizations, former residential school students took the federal government and the churches to court. Their cases led to the Indian Residential Schools Settlement Agreement, the largest class-action settlement in Canadian history. The agreement sought to begin repairing the harm caused by residential schools. Aside from providing compensation to former students, the agreement called for the establishment of the Truth and Reconciliation Commission of Canada with a budget of $60 million over five years.

The commission views reconciliation as an ongoing individual and collective process that will require participation from all those affected by the residential school experience. This includes FNMI and former students, their families, communities, religious groups, former Indian residential school employees, government, and the non-Indigenous people of Canada.

In 2015, the Truth and Reconciliation Commission in 2015 published *Honouring the Truth, Reconciling for the Future – Summary of the Final Report of the Truth and Reconciliation Commission of Canada*. The report calls for all Canadians to engage in a process of reconciliation and has several Calls to Action.

With respect to reconciliation, the TRC states:

> "To the Commission, reconciliation is about establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country. In order for that to happen, there has to be awareness of the past, acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour.
>
> We are not there yet. The relationship between Aboriginal and non-Aboriginal peoples is not a mutually respectful one. But, we believe we can get there, and we believe we can maintain it. Our ambition is to show how we can do that.
>
> In 1996, the Report of the Royal Commission on Aboriginal Peoples urged Canadians to begin a national process of reconciliation that would have set the country on a bold new path, fundamentally changing the very foundations of Canada's relationship with Aboriginal peoples. Much of what the Royal Commission had to say has been ignored by government; a majority of its recommendations were never implemented. But the report and its findings opened people's eyes and changed the conversation about the reality for Aboriginal people in this country (TRC, 2015a, pp. 6–7)."

The TRC Calls to Action include seven recommendations that are specific to education. These range from efforts to bridge educational and employment gaps between Aboriginal and non-Aboriginal Canadians to providing culturally appropriate early childhood education programs for Aboriginal families. The following are the key principles:

- Providing sufficient funding to close identified educational achievement gaps within one generation
- Improving education attainment levels and success rates
- Developing culturally appropriate curricula
- Protecting the right to Aboriginal languages, including the teaching of Aboriginal languages as credit courses
- Enabling parents to fully participate in the education of their children

The TRC challenges all Canadians to engage in reconciliation and to work together to confront the challenges we face through the "It Matters to Me" initiative, which stated that "the time has come to bring reconciliation into the discussion." Schools also need to be fully engaged in the reconciliation process and dialogue.

The Truth and Reconciliation Commission Calls to Action report called on education systems to respond to the legacy of residential schools and the impacts of systemic racism on Aboriginal people. Therefore, it is incumbent upon schools and their staff to be knowledgeable about the Calls to Action and how to influence positive change in the relationships among children, youth, parents, and staff so that they are racism-free, and that they teach in our schools that allowing racism to occur is not an option.

Recently, Manitoba's school divisions were required to renew or develop some form of human diversity statement and/or policies, as well as to allow for student social justice clubs and groups. Many school divisions also have anti-racism, anti-bias, or anti-homophobia policies or programs. In addition, in many school divisions there are Aboriginal education support services, action plans, and strategies intended to improve their capacity to meet the needs of FNMI students and their families.

While we have made some progress in policies related to safe schools and inclusive education, we need to ensure that our divisional and school policies are strengthened and evolved to attend to changing societal needs and to reflect new understandings and developments. We need to collaborate and strive to make our schools truly equitable, inclusive, and reflective of our commitment to human rights and social justice. Divisional and school policies are an important aspect of building an educational system that attends to all students.

While the majority of Canadians are likely to embrace human diversity, inclusion, human rights, equality, and sustainable development as fundamental social and personal values, there are ongoing challenges to achieving a more inclusive, just, and equitable society. Racism, religious intolerance, homophobia, gender-based violence, resistance to the inclusion of persons with differing abilities, and other forms of discrimination are still all too evident in our communities and schools. The lasting effects of discrimination on our students are powerful and are often directly related to behaviour problems, anti-social behaviour, violence, disengagement from the classroom and school, lower achievement, and higher dropout rates.

The educational literature and contemporary research provide strong evidence that chronic poverty has serious effects on the educational outcomes and life chances of many students. The effects of poverty challenge all groups, but particularly FNMI peoples, new Canadians, and women. Contemporary Canadian educational research has shown that the short-term and long-term effects of poverty on students are enormous and need to be addressed.

To address these challenges, a new attitude and vision has emerged in Manitoba and throughout Canada that changes how we view diversity in the classroom. Diversity is no longer seen as an obstacle or a problem but as a strength and source of hope for the future. Respect and appreciation for diversity has become in many ways and for most Canadians the keystone that unites Canada and its people and is often put forward as an ideal for the world as a whole.

As an increasingly diverse province, it is important that we work to find solutions to the new and continuing challenges and problems posed by racism and inequity. We need to acknowledge and respond positively and effectively to our increasingly diverse and complex society and its needs. This requires that we recognize that diversity is not a peripheral, Winnipeg, inner-city, or urban concern, but one that is at the very core of our educational system.

Notes

What is Racial Discrimination or Racism?

For the Manitoba Human Rights Commission (MHRC), "Discrimination under *The Human Rights Code* (the Code) is treating a person or group differently, to their disadvantage and without reasonable cause, on the basis of a group characteristic, such as ancestry, sex, or disability." (Manitoba Human Rights Commission)

The MHRC defines racism as being "Any distinction, exclusion, restriction or preference, intentional or unintentional, based on race, colour, cultural or ethnic origin that has the purpose of nullifying or impairing the equal enjoyment or exercise of human rights."

What Does the Manitoba *Human Rights Code* Say about Racial Discrimination or Racism?

The Human Rights Code (the Code) protects individuals and groups in Manitoba from discrimination. The Code prohibits unreasonable discrimination based on the following grounds, called "protected characteristics."

- Ancestry
- Nationality or national origin
- Ethnic background or origin
- Religion or creed, religious belief, religious association, or religious activity
- Age
- Sex, including gender-determined characteristics such as pregnancy
- Gender identity
- Sexual orientation
- Marital or family status
- Source of income
- Political belief, political association, or political activity
- Physical or mental disability
- Social disadvantage

The Manitoba Human Rights Commission defines the following terms related to ethnic background or origin (see [Human Rights in the School](#) by the Manitoba Human Rights Commission):

Race

A socially created category to classify humankind by common ancestry or descent; it is reliant upon differentiation by general physical or cultural characteristics such as colour of skin and eyes, hair type, historical experience, and facial features.

Racism

A set of implicit or explicit beliefs, assumptions, and actions based upon an ideology of inherent superiority of one racial or ethnic group over another. Racism can be evident within organizational or institutional structures and programs, as well as within individual thought or behaviour patterns.

The Code protects Manitobans from racial discrimination in

- public services and facilities (such as schools, restaurants, government offices, or hospitals)
- employment (includes hiring, firing, wages, or other terms of employment)
- tenancy (renting a place)
- buying a house, condominium, mobile home, or other property
- publications (such as newspapers, posters, or signs)

What Forms does Racism Take?

Racism can take many forms. It can take the form of language, such as verbal abuse, racist slurs, and/or disparaging language. It can be written in a piece of text or the use of an image that is stereotypical, disparaging, or offensive. It can take the form of social interaction, from refusing to stand or sit next to someone to outright physical attacks. It can also be present or embedded in the policies, practices, and patterns of relationships in an organization and society.

Racism may be by omission or commission, direct or indirect, individual or institutional

Racism occurs between individuals on an interpersonal level, but it is also embedded in organizations and institutions through their policies, procedures, and practices. Often, it is easier to recognize individual or interpersonal acts of racism, such as when someone says a racial slur, or is ignored in a social or work setting, or is the victim of an act of violence.

Individual Racism

Individual racism refers to an individual's racist assumptions, beliefs, or behaviours and is "a form of racial discrimination that stems from conscious and unconscious personal prejudice" (Henry and Tator, p. 329). Individual racism is connected to/learned from broader socio-economic histories and processes and is supported and reinforced by systemic racism.

Examples of individual forms of racism in schools:

- making fun of clothes, food, or physical appearance of people from different cultures
- telling jokes directed against people from particular groups
- using insulting language about particular cultural groups
- making fun of people's accents or names
- refusing to work or play with or sit next to other people who are from a different culture or speak a different language
- writing graffiti against people from particular cultural backgrounds
- stereotyping people from different cultural or linguistic groups
- telling people to "go back where they came from"
- not including students from particular backgrounds in class activities
- favouring students from some backgrounds more than others
- not helping students from some backgrounds as much as others
- expecting students from some cultural or linguistic groups to do better or worse than others in schoolwork
- not respecting people's different religious beliefs
- bullying students from different cultural and linguistic groups
- assaulting people from different cultural backgrounds

However, "individual" racism does not emerge from a vacuum. It is often the result of or nurtured by a society's foundational beliefs and ways of seeing/doing things, and is manifested in organizations, institutions, and systems (including education).

Systemic Racism

Systemic racism includes the policies and practices entrenched in established institutions that result in the exclusion or promotion of designated groups. It differs from overt discrimination in that no individual intent is necessary (Toronto Mayor's Committee on Community and Race Relations).

It manifests itself in two ways:

- Institutional racism: racial discrimination that derives from individuals carrying out the dictates of others who are prejudiced or of a prejudiced society

- Structural racism: "inequalities rooted in the system-wide operation of a society that excludes substantial numbers of members of particular groups from significant participation in major social institutions (Henry and Tator, p. 352)."

Some forms of systemic racism may be more explicit or easier to identify than others (e.g., the Indian residential schools system in Canada; the exclusion of Jews from some public facilities; race-segregated schools; the way that "universal suffrage" did not include Indigenous North American women; how Indigenous men did not receive the vote until 1960, unless they gave up their status/identity as Indigenous).

Some Canadian examples of systemic racism are the 1885 Head Tax, the 1923 *Exclusion Act,* the 1897 *Female Refugees Act,* and there are many more.

Examples of systemic forms of racism in schools:

- School curricula that claims to be "inclusive" and "representative" but omits representation from certain groups or is under-representative of some groups (although there have been significant improvements in curriculum development and delivery in recent decades)

- School trustees and divisional and school administrators that are not representative of the diversity in the school and community

- Lower teacher expectations of students from certain groups

- Inequities in educational outcomes

- Lack of culturally and linguistically appropriate programming

Other forms or manifestations of systemic racism may not be as readily obvious to some—usually those who are privileged by the system. Fortunately, individuals can be anti-racist within, and despite, systems and institutions that are systemically racist.

What are the Effects of Racism on Students and School?

Racism can be experienced by all sorts of people at school—students, teachers, parents, maintenance staff, office staff, canteen staff, and casual workers—and it can be embedded in the school culture and practices. Here are some ways in which racism might affect the students, the teachers, and the whole school. What other effects might racism have on people?

Students who experience racism might

- be afraid of going to school
- have trouble studying and concentrating in class
- stay away from school
- feel anxious and unhappy
- have trouble making friends
- fall behind in schoolwork
- get lower results in their exams
- not speak their first language for fear of being teased or picked on
- reject their own culture and parental values
- be confused about their own identity
- be aggressive or disruptive

Teachers who witness or experience racism might

- not want to go to work each day
- lose confidence in their ability to teach
- feel anxious and unhappy
- stay away from school
- lose enjoyment in teaching

The effects of racism on the whole school include

- students making friends only with others from the same background
- conflict and fights between students from different cultural or linguistic groups
- conflict between staff and students from different backgrounds
- unfriendly school environment
- parents not having confidence in the school and education system

Notes

"Two primary objectives of the Residential Schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption Aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as it was infamously said, "to kill the Indian in the child". Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country."

– Prime Minister Stephen Harper (Parliament of Canada)

Critical/courageous conversations build on **critical race theory**. Cheryl I. Harris in her 1993 *Harvard Law Review* article posits that to fully understand racial disparities in a nation, one first has to understand that racism is woven or embedded throughout the fabric of that society and all of its institutions—often in ways that the dominant people barely perceive, but which the victims experience every day.

Critical literacy requires that teachers adopt a critical stance. This stance requires the educator to first become critically aware of race and racism and other issues related to power and inequity and then to develop a personal understanding of critical literacy. Self-reflective and reflexive ways of being and doing within the classroom, our community, and our home are important ways to develop a personal understanding of critical literacy, social justice, and anti-racism. (For more information on critical race theory and education, see resources and references in the appendices of this document.)

Many non-FNMI teachers have had limited or no opportunity to reflect upon the social constructs and privilege of "Whiteness" and are consequently socially unaware of its implications. As a result, many educators typically are "oblivious to racism; avoid racial and social issues; deny the social construction of race; and assume no responsibility for, nor take any action to reverse, the social implications of Whiteness" (Delano-Oriaran et al.).

However, teachers can "unlearn" racism and become transformative educators. Educators that use a transformationist lens have developed the ability to successfully teach FNMI students, as well as those with culturally and linguistically diverse backgrounds that are different from their own. They have

- reflected upon and acknowledged their privilege and their racial biases and stereotypes
- understand their influence in their teaching and relationships with FNMI and culturally and linguistically diverse students

Such educators employ culturally relevant and culturally responsive approaches and pedagogies and apply anti-racist and multicultural education strategies. When transformationist teachers implement FNMI, anti-racist, and multicultural curriculum approaches, they change the very structure of the curriculum and teach within and across all content areas to enable students to view issues from a diversity and equity perspective. They are able to

- provide equitable education opportunities for all students
- build upon the background and experiences of culturally and linguistically diverse students
- empower students to think critically
- leave no child "academically behind"
- teach equality, justice, and power (Delano-Oriaran et al.)

By engaging in critical/courageous conversations on race, racism, and racial identity and their implications for culturally and linguistically diverse students, educators are able to unlearn racism and develop a critical perspective and transformative pedagogy.

Intersectionality

> "For more than 25 years, Aboriginal people have been articulating their goals for Aboriginal education. They want education to prepare them to participate fully in the economic life of their communities and in Canadian society. But this is only part of their vision. Presenters told us that education must develop children and youth as Aboriginal citizens, linguistically and culturally competent to assume the responsibilities of their nations. Youth that emerge from school must be grounded in a strong, positive Aboriginal identity. Consistent with Aboriginal traditions, education must develop the whole child—intellectually, spiritually, emotionally, and physically. Current education policies fail to realize these goals."
>
> *– Royal Commission on Aboriginal Peoples*

Although race and racism are at the centre of critical race analysis, it is important to recognize their relationship or intersection with other forms of oppression, such as gender and class discrimination.

While layers of subordination based on race, gender, class, immigration status, surname, phenotype, accent, and sexuality will lead to different experiences for a wide range of people of colour, they all share the experience of a racialized identity.

Critical/Courageous Conversations in School Divisions

Critical/courageous conversations on race and racism at the school division level are an important aspect of addressing racism in education and in society. This means that the division's leadership needs to engage in such conversations and initiatives designed to address inequities related to systemic racism.

The goals of the framework are to achieve improvements in three distinct but overlapping domains:

- Community
- Leadership
- Learning and teaching

Beginning Critical/Courageous Conversations

All schools are challenged by institutional forms of racism, but some seem to do better than others at creating equitable learning environments.

"There's no one-size-fits-all response to that question and no magic checklist or formula to answer it or, more importantly, to bring about needed change. However some approaches to identifying and mounting a strong response to institutional racism in schools are increasingly accepted as effective practices.

Mica Pollock, editor of *Everyday Antiracism: Getting Real about Race in School,* calls on educators to develop an "everyday consciousness" about the relevance of race in schools. Be aware, ask questions, and "keep inquiring," says Pollock, who is the director of the Center for Research on Educational Equity, Assessment and Teaching Excellence at the University of California, San Diego. Pollock offers four questions as a starting point for assessing and addressing institutional racism in a school setting:

- Am I seeing, understanding, and addressing the ways the world treats me and my students as members of racial groups?

- Am I seeing, understanding, and addressing communities and individuals in their full complexity?

- Am I seeing, understanding, and addressing the ways opportunities to learn or thrive are unequally distributed to racial groups?

- What actions offer necessary opportunities to students in such a world?

And then, when considering such actions, Pollock urges educators to ask the following:

Is this action moving students closer to educational opportunity or farther away from it? Why? What is our evidence?"

– Southern Poverty Law Center

Supporting Critical/Courageous Conversations in Schools and among Educators

> "…You will know you have achieved your goal of quality education when your children are enjoying the challenge of school/learning. When their self-esteem and self-confidence is evident, when your children are proud of who they are, and when links with the older generations are made. You will know you have achieved your goal when the majority of the children who enter your system graduate and go on to further education or get a job, when they are living happy and fulfilled lives of their own making. This list could go on and on. What is clear is that it could take several years before you see the results of today's efforts, much as it has taken years to realize the devastation caused by residential schools and other forms of colonial schooling."
>
> *– Verna J. Kirkness*

Teachers' knowledge and understanding of the impact of racism on students and learning is a critical aspect of creating equitable, inclusive, and appropriate classroom and learning environments. Gary Howard in *We Can't Teach What We Don't Know: White Teachers, Multiracial Schools* outlines what good teachers know, what they do, and how they embrace culturally responsive teaching. With our student population becoming ever more diverse and teachers remaining largely of white, non-Aboriginal origins, this is an important aspect of addressing racism and closing the achievement gap. Therefore, it is important that schools facilitate and deepen the discussion of race and social justice in education among their teaching staff.

In a more recent article "As Diversity Grows: So Must We" (March 2007), Howard states that educational leaders in diversity-enhanced schools are working to transform themselves and their schools to serve all their students well. From his experience working with such schools and educators, he has learned that such transformative work proceeds best in five phases:

1. Building trust
2. Engaging personal culture
3. Confronting issues of social dominance and social justice
4. Transforming instructional practices
5. Engaging the entire school community

Supporting Critical/Courageous Conversations with Students

"Education is central to a movement towards a fairer, less oppressive society. All students have dreams or hopes for the future and it is our responsibility to find ways to generate hope and agency, to empower Aboriginal and non-Aboriginal students alike."

– Michelle I. Vanhouwe

Critical literacy is an approach to teaching that focuses on building students' awareness of how systems of meaning and power affect people and the lives they lead. This approach invites conversations about fairness and justice, and encourages children to ask why some groups of people are positioned in society as the "other" or as "others" (Leland et al.).

Critical literacy and critical books meet one or more of the following criteria:

- They don't mask or try to make differences invisible and instead seek to explore what differences make a difference in society.

- They give voice to those who traditionally have been silenced or marginalized, and thereby enrich our understanding of history and life.

- They provide examples of how we can begin to take action about important social issues.

- They explore how the dominant systems of power and meaning work in our society to create hierarchies and to position certain groups.

- They don't provide easy or "happily ever after" endings for complex social problems.

Heather Coffey states that "Critical literacy is the ability to read texts in an active, reflective manner in order to better understand power, inequality, and injustice in human relationships. For the purposes of critical literacy, text is defined as a 'vehicle through which individuals communicate with one another using the codes and conventions of society.' Accordingly, songs, novels, conversations, pictures, movies, etc. are all considered texts." (Coffey)

Critical literacy is a crucial aspect of anti-racism education and of engaging students in critical dialogue on race and racism. Critical literacy encourages social justice and exploration of language and literature in many forms. However, because critical literacy will look different in every classroom as a result of the subject, the theme or issue, and the population of students, there are many ways in which teachers may engage students and help them master critical literacy.

There are many resources that teachers may draw on to help them implement critical literacy approaches and inform their practice. See the bibliography at the end of this document.

Teaching from a Critical Social Justice or Anti-racism Perspective

As teachers seek to engage students in critical and courageous conversations on race and racism, it is important that they first consider some important points and reflect on their own knowledge and comfort with talking about race and racism, particularly with respect to FNMI peoples.

The suggestions that follow build on the B.C. Social Responsibility Performance Standards and are from the British Columbia teachers' resource *Make a Case against Racism: A Guide for Teachers of Grades 4–7* (British Columbia Ministry of Attorney General).

Pre-teaching Considerations

Racism is a topic that conjures up a range of thoughts and emotions. In approaching this topic, teachers may find it helpful to consider

- how their own background and experience might affect their approach to the topic (those who have not personally witnessed or experienced racism may not be aware of its presence or of its impact on those who have)
- what their own thoughts and feelings are with respect to this subject
- what generalizations or stereotypes they themselves may have harboured
- what race-related power dynamics might exist in their classrooms (e.g., who might be experiencing racism—either in subtle ways or through bullying, harassment, or intimidation)
- how best to create a safe learning environment where racism can be discussed in a constructive way

Good will and professional judgment supported by excellent classroom-management practices are important assets to support discussions about this topic. In addition, teachers may find it helpful to approach the discussion with

- heightened sensitivity to the comfort levels of students who might have first-hand experience of racism
- honest acknowledgement of their own limitations (e.g., not having personally experienced what it is like to be a target of racism)
- some familiarity with the terminology and concepts involved with anti-racism education (see the glossary included in the appendices of this resource)
- a clear sense of boundaries regarding forms of self-expression in the school environment (respecting students' needs and rights to self-expression and inclusion does not involve a validation of any or all opinions; self-expression that is hurtful or that can readily be construed as a perpetuation of oppression or injustice should not be a part of classroom discourse and should be immediately addressed)

It is hoped that teachers who have addressed these considerations will find that the students who may have experienced racism welcome a chance to have their reality acknowledged, placed into context, and discussed openly (British Columbia Ministry of Attorney General, 2008).

Resources to Support Divisional, School, and Classroom Reflection and Awareness

See the [appendices](#) for three case studies and three discussion/reflection tools that can assist in stimulating critical/courageous conversations and reflection at the divisional, school, and classroom levels.

The three case studies are

- Case Study 1: Supporting Equitable Outcomes In Low SES Schools Pilot Project
- Case Study 2: Dufferin School Centennial Project
- Case Study 3: Social Responsibility Standards

The three discussion/reflection tools are

- Questions for Dialogue—Division and Schools
- School Indicators of Inclusiveness with Respect to FNMI Students
- Teaching from a Social Justice Stance: Questions for Self-Reflection

In this document, we have proposed that school divisions and all educational partners engage in critical/courageous conversations on race and racism in education with respect to our educational system, with a view to eradicate inequities and systemic barriers. We have also offered some resources and ideas that may help educators engage, facilitate, and nurture these critical and courageous conversations. We hope that this resource will inspire educators and educational partners in Manitoba to hear this and the TRC's "calls to action."

"We want education to provide the setting in which our children can develop the fundamental attitudes and values which have an honored place in Indian tradition and culture. The values that we want to pass on to our children, values which make our people a great race, are not written in any book. They are found in our history, in our legends and in the culture. We believe that if an Indian child is fully aware of the important Indian values he will have reason to be proud of our race and of himself as an Indian….

The gap between our people and those who have chosen, often gladly, to join us as residents of this beautiful and bountiful country, is vast when it comes to mutual understanding and appreciation of differences. To overcome this, it is essential that Canadian children of every racial origin have the opportunity during their school days to learn about the history, customs and culture of this country's original inhabitants and first citizens. We propose that education authorities, especially those in Ministries of Education, should provide for this in the curricula and texts which are chosen for use in Canadian schools."

– National Indian Brotherhood/Assembly of First Nations (1972)

"Finally, there is no reason for anyone who wants to contribute to the reconciliation process to wait until the publication of the Commission's final reports. There is an opportunity now for Canadians to engage in this work, to make their own contributions to reconciliation, and to create new truths about our country. As Assembly of First Nations National Chief Phil Fontaine observed when he accepted Canada's apology in June 2008, 'Together we can achieve the greatness our country deserves.' Our challenge and opportunity will be to work together to achieve that greatness."

– Truth and Reconciliation Commission of Canada (2012b)

Appendices
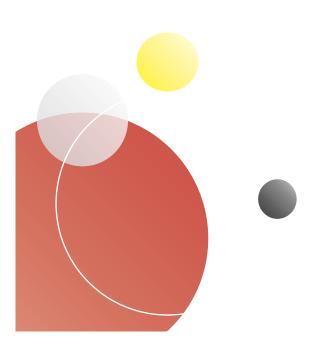
Case Studies

- Case Study 1: Supporting Equitable Outcomes In Low SES Schools Pilot Project
- Case Study 2: Dufferin School Centennial Project
- Case Study 3: Social Responsibility Standards

Critical/Courageous Conversation Tools

- Questions for Dialogue: Division and Schools
- School Indicators of Inclusiveness with Respect to Students
- Teaching from a Social Justice Stance: Questions for Self-Reflection

Glossary

Case Study 1: Supporting Equitable Outcomes in Low SES Schools Pilot Project

Supporting Equitable Outcomes in Low SES (socioeconomic status) Schools Pilot Project is an example of how critical/ courageous dialogue in schools can help educators develop transformative pedagogies and address inequities in their schools. While it does not draw on Glenn Singleton's *Courageous Conversations about Race* protocol, it is similarly based on critical race theory and equity education principles.

The project focused on "Making Equity Work in Schools" and was a comprehensive three-year anti-racist professional development project for the 21 schools in the Inner City District of the Winnipeg School Division. This school-based model designed by Enid Lee Consultants Inc. provided leadership training for educators responsible for providing high-quality educational opportunities for all students—with the emphasis on improving academic outcomes for students who may be marginalized due to gender, language, race, culture, or socio-economic factors.

The inner city community of schools reflects significant populations of groups of students from culturally and linguistically diverse backgrounds that the educational research suggests are the groups that may be disadvantaged in gaining access to the curriculum and participating fully in its aspects. These include

- students from low socio-economic backgrounds
- First Nations, Métis, and Inuit students
- students learning English as an additional language
- students of non-English speaking backgrounds
- both girls and boys may be disadvantaged by various forms of gender stereotyping

The equity-centred goals for the program included

- advancing student learning, leadership, and academic achievement among targeted populations
- partnering with families and communities for authentic engagement and empowerment
- building and maintaining systems for educational equity in schools and other educational organizations

The "Making Equity Work in Schools" model provided **for extended and sustained conversation and collaboration** among administrators, teachers, support staff, and community members. "Traditionally, conversations around equity issues have been almost non-existent or 'swept under the carpet'—the idea that if such issues are not identified, they do not exist." (Winnipeg School Division, p. 5) Enid Lee states that "on the whole, give or take, more or less, groups from Aboriginal and racialized communities are mostly still left standing outside, staring through a window at others enjoying the feast."

Through this program, the reluctance to talk about real equity issues has shifted and educators are challenged and encouraged to readily identify equity issues and consider actions to make changes in schools. There has been an obvious breakthrough (paradigm shift) in year two of the program. A sense of trust and openness and desire to learn permeates the learning community" (Winnipeg School Division). Enid Lee played an important role in engaging the participating schools and educators in critical/courageous conversations on race and linguistic and cultural diversity. She also worked with individual schools as a critical friend, helping them through their dialogue, data gathering, reflection, and analysis.

The participants reported that they benefitted from the project's extended collaboration around equity issues, addressing equity and inequity issues in schools, allowing diversity in individual school programs, and providing professional development and leadership opportunities.

They also reported the following student, educator, and community benefits:

- Students: Increased student engagement, risk taking, and self-esteem, as well as enhanced attendance and opportunities for involvement.

- Educators: Increased reflective practice, change in attitudes toward students, development of capacity and expertise in data collection, and personal professional growth around equity issues.

- Community: Meaningful conversations with school staff, sharing unique strengths of community members in the classroom context and increased parental involvement in school governance.

Case Study 2: Dufferin School Centennial Project

Dufferin School was at the centre of an innovative five-year community development initiative that sought to revitalize and improve one of Winnipeg's most challenged neighbourhoods—Centennial. The Winnipeg Foundation launched the Centennial Neighbourhood Project in late 2003 on the premise that "education is the ticket out of poverty" and aspired to improve the educational, social, and economic life of the community. Transforming Dufferin School into a vibrant and successful community school was a crucial element of the initiative. Suni Mathews, a long-time advocate for educational equity and anti-racist education, played a major role in launching the program as principal of the school.

Critical/courageous conversations facilitated by Enid Lee about race and racism were a very important aspect of the project and the changes and achievements that resulted. The initiative and the critical/courageous conversations that took place also reflected a process that embodies Gary Howard's five steps of school transformation.

Although the project ended in 2008, the impact of the project and the initiatives and developments that were undertaken at Dufferin have had a lasting effect and helped define a pathway for the school and community for a better future. The school's objectives were to

- improve prospects of students in the Centennial neighbourhood through family literacy, pre-school, in-school, and community support programs
- enhance programming for students and families
- support local residents and service agencies to influence quality of life in the neighbourhood
- identify best practices that could be extended through public policy to other inner-city neighbourhoods

Programs launched at the school included

- Community Family Resource Centre
- Early Years Literacy Intervention Program
- Anti-Racist Education Professional Staff Development
- Integration of the Arts
- Career Exposure Project
- Teacher Assistant Internship Program

The achievements noted after five years included

- Literacy levels of Grades 1 to 6 students at Dufferin School have improved substantially, with the majority at or above the literacy level for their grade
- School stability has increased, with fewer neighbourhood families moving
- An Aboriginal Head Start early childhood development program, the only program of its kind in an urban school, was established in Dufferin, and the program strengthens academic skills, cultural awareness, and community stability
- An Aboriginal Elder on staff at Dufferin School who provides cultural support to students and families
- A three-year, anti-racist education training program for teachers that provides professional development with particular relevance to inner-city schools
- Two groups of local residents have been trained as teacher assistants and have become community role models, helping bridge the cultural gap between teachers and students
- A model for Aboriginal teacher education has been developed, and a working group is creating a program that would train 125 Aboriginal teachers

To read a report on the Centennial Project initiatives and their impacts, see the entry under "Winnipeg Foundation" in the bibliography of this document.

Case Study 3: Social Responsibility Standards

In Manitoba, the social studies curriculum has at its foundation the concepts of citizenship and identity in the Canadian and global contexts. Intended to reflect the many voices and stories that comprise the Canadian experience past and present, the curriculum framework is inclusive of Aboriginal, francophone, and diverse cultural perspectives.

Social studies engages students in the continuing debate concerning citizenship and identity in Canada and the world. Through social studies, students are encouraged to participate actively as citizens and members of communities and to make informed and ethical choices when faced with the challenges of living in a pluralistic democratic society (see Manitoba's social studies curriculum at www.edu.gov.mb.ca/k12/cur/socstud/docs.html).

In addition, Manitoba offers an elective course, *Grade 12 Current Topics in First Nations, Métis, and Inuit Studies,* which supports the empowerment of students through the exploration of the histories, traditions, cultures, world views, and contemporary issues of Indigenous peoples in Canada and worldwide. Students gain knowledge and develop the values, as well as the critical thinking, communication, analytical, and inquiry skills, that will enable them to better understand past and present realities of Indigenous peoples. Additionally, exploration of topics such as self-determination, self-government, and language and cultural reclamation allows students to understand and work towards the post-colonial future envisioned by Indigenous peoples.

In a similar vein, British Columbia developed a series of performance standards for social responsibility that are intended to provide "a framework that schools and families can use to focus and monitor their efforts to enhance social responsibility among students and to improve the social climate of their schools. Assessment of social responsibility comes from accumulating observations in a wide variety of situations that, taken together, can provide a useful profile of school improvement and student development" (British Columbia Ministry of Education).

The Social Responsibility standards offer one approach to building safe and inclusive classrooms. The chart that follows on the next page provides an overview of the standards for K–12. For more information, see https://www.bced.gov.bc.ca/perf_stands/social_resp.htm.

Social Responsibility Standards for K–12				
K–3	4–5	6–8	8–10	11–12
Contributing to the Classroom and School Community				
Usually welcoming, friendly, kind, and helpful Participates in and contributes to classroom and group activities	Friendly, considerate, and helpful Contributes and shows commitment to classroom and group activities	Routinely kind and friendly, and helps and includes others if asked Takes responsibility, contributes, and works co-operatively	Usually kind and friendly Takes some responsibility for the school or community and contributes willingly to class and group activities	Kind, friendly, and inclusive Works actively to improve the school or community; often volunteers for extra responsibilities and shows leadership skills
Solving Problems in Peaceful Ways				
In conflict situations, tries to express feelings honestly, manage anger appropriately, and listen politely; most often relies on adult intervention without considering alternatives Can clarify problems and generate simple, logical strategies	Tries to manage anger, listen to others, and apply logical reasoning to resolve conflicts, and usually knows when to get adult help Can explain simple problems or issues and generate and select simple, logical strategies	Tries to solve interpersonal problems calmly: often shows empathy and considers others' perspectives Can clarify an increasing range of problems or issues, generate and compare potential strategies, and anticipate some consequences	In conflict situations, usually manages anger appropriately, listens respectfully, presents logical arguments, and can paraphrase opposing viewpoints Can clarify problems or issues, generate strategies, weigh consequences, and evaluate actions	In conflict situations, shows empathy and a sense of ethics, presents soundly reasoned arguments, and considers divergent views Can clarify problems or issues, generate and analyze strategies, create an effective plan, and use evidence to evaluate actions
Valuing Diversity and Defending Human Rights				
Shows increasing interest in fairness; treats others fairly and respectfully	Treats others fairly and respectfully; often shows interest in correcting injustice	Usually treats others fairly and respectfully; tries to be unbiased; shows some support for human rights	Treats others with respect and fairness; increasingly willing to speak up or take action to support diversity and defend human rights	Treats others ethically and with respect; speaks out and takes action to support diversity and defend human rights, even when that may not be a popular stance
Exercising Democratic Rights and Responsibilities				
Shows emerging sense of responsibility, generally following classroom rules; able to identify simple ways to improve the school, community, or world	Shows a growing sense of responsibility toward the classroom, school, community, and world; wants to make a difference, but needs help identifying opportunities for action	Shows a sense of community and an interest in making the world a better place; tries to follow through on planned actions	Shows a sense of responsibility and community-mindedness; increasingly demonstrates interest in taking action to improve the world	Shows a strong sense of community-mindedness and accountability Can describe and work toward an ideal future for the world

(British Columbia Ministry of Education, 2001)

Critical/Courageous Conversation Tools

Questions for Dialogue: Division and Schools

1. Do the policies and practices of your school and school division regarding Aboriginal students promote *acculturation* or *assimilation*?

   a. Which of these approaches should be the school and district objective?

2. Is there a need for anti-racism education as defined in the glossary?

   a. If there is, how might anti-racism education be initiated for your school?

3. Have Aboriginal peoples in Manitoba been subject to colonialism that has had a negative impact on their culture?

4. Can you identify direct discrimination in your school that has been directed at Aboriginal students, parents, Aboriginal teachers, or Aboriginal support workers?

5. Can you identify systemic discrimination in your school or district that has the effect of discriminating against Aboriginal teachers, Aboriginal students and/or parents, or Aboriginal support workers? If no Aboriginal teachers are teaching in your school, is that absence a result of systemic discrimination?

6. To what ethnic group do you belong? Is that ethnic group a part of the dominant culture? Do some ethnic groups assume they have superiority over others and demonstrate forms of ethnocentrism?

7. Do the curriculum, learning resources, teaching practices, and school organization of your school demonstrate ethnocentrism?

8. Is your classroom inclusive of all students, including Aboriginal students?

9. Is social justice an objective of your teaching and of the operation of your school?

10. Is there a stereotype of Aboriginal people that is having a negative impact on Aboriginal students in your school?

(BCTF, 2002, p. 19)

Adapted from *Beyond Words: Creating Racism-Free Schools for Aboriginal Learners* with permission from the British Columbia Teachers' Federation.

School Indicators of Inclusiveness with Respect to FNMI Students

	Yes	No
Does the school's physical environment include visible representation of FNMI culture and people?	❏	❏
Are there FNMI people working in the school as principals, teachers, support workers, or in other positions? Do they feel comfortable in the school?	❏	❏
Does the division or school have an FNMI educator recruitment plan?	❏	❏
Does an FNMI education advisory committee exist?	❏	❏
If so, is it consulted about the policies, priorities, plans, and practices of the school?	❏	❏
Do students feel welcomed, included, and safe in the school?	❏	❏
Does the school encourage and support teachers in infusing FNMI perspectives and FNMI cultures and heritage in their subjects and classrooms?	❏	❏
Do FNMI students participate in extra-curricular activities?	❏	❏
Are FNMI students achieving academic success?	❏	❏
Are there appropriate supports to assist students who are not succeeding academically?	❏	❏
Are FNMI students over-represented in special education?	❏	❏
Are FNMI students over-represented in office referrals, suspensions, and expulsions?	❏	❏
Are FNMI students included in gifted programs?	❏	❏
Is targeted funding for FNMI students, for special needs, and for ESL getting to the school in ways that help the intended students?	❏	❏
Has the school offered cultural proficiency, anti-racism, or equity training for teachers?	❏	❏
Does the school invite Elders into the school to participate in programs?	❏	❏
Does it recognize Elders' expertise and cultural knowledge with an honorarium?	❏	❏
Are FNMI students graduating from secondary school with courses that allow them to go to post-secondary programs?	❏	❏
Are language and culture programs offered in physical facilities that are central in the school rooms or portables that are on the margins of the school?	❏	❏
If FNMI languages are offered, are students succeeding?	❏	❏
After secondary school, are FNMI students experiencing success in post-secondary education and careers?	❏	❏
Are parents informed about programs that are available and about the implications of choosing particular programs?	❏	❏

(BCTF, 2002, pp. 45–46)

Critical/Courageous Conversation Tools

Teaching from a Social Justice Stance: Questions for Self-Reflection

	Yes	No
Teacher awareness and commitment. Is this what's happening in your classroom?	❏	❏
I expect that each FNMI student will succeed, I seek the strengths of each student, and I build success through nurturing those strengths.	❏	❏
I recognize that there are many forms of success, and that they include, but are not limited to, academic success.	❏	❏
I recognize that FNMI communities and families have the key role in defining what constitutes success for their children, and that success includes recognition of their identity and pride in their culture.	❏	❏
I create a welcoming atmosphere in the classroom and school for FNMI parents.	❏	❏
I acknowledge and respect different world views and the implications for what is valued knowledge and what are ways of knowing.		
I incorporate FNMI history and culture into the curriculum and my teaching practices on an ongoing basis.	❏	❏
I am respectful of protocols about specific cultures and recognize the situations in which it is appropriate or inappropriate for the sharing of stories, dances, and other forms of cultural representation.	❏	❏
I acknowledge the importance of First Nations languages to both individual development and maintaining cultures, and I recognize the expertise of First Nations language teachers.	❏	❏
I recognize the Métis and different First Nations have many different cultures and languages, and I avoid presenting curriculum on a pan-Indian basis.	❏	❏
I recognize the positive contributions that Elders and role models from FNMI communities can make to the content of education, to creating pride among FNMI students, and to building respect for FNMI culture among all students.	❏	❏
I contribute to a welcoming atmosphere in the school and classroom for FNMI teachers and FNMI support workers.	❏	❏
I recognize that treating all students just the same is not a form of social justice, but is a form of submerging the FNMI student in a culture that is based on European patterns.	❏	❏
I am aware that any single particular FNMI student or adult should not be expected to be an expert on all FNMI cultures or peoples.		
I recognize that the development of the whole child includes physical, intellectual, social, emotional, and spiritual development.	❏	❏
I recognize the negative impact that the residential school experience had on many individuals and the ongoing impact on the relationship of many First Nations people to the schools.	❏	❏
I use culturally proficient teaching strategies.	❏	❏

(BCTF, 2002, pp. 26–27)

Glossary

The following definitions come from three sources and provide a guideline to the meanings of words often used in multiculturalism/anti-racism/anti-bias education. They are offered to provide common ground for discussion.

Definitions used in this glossary come from three sources:

Manitoba Education and Training's *Safe and Caring Schools: A Resource for Equity and Inclusion in Manitoba Schools (MB MYGSA), Terms and Concepts.* www.edu.gov.mb.ca/k12/safe_schools/mygsa/?print

BCTF's *Beyond Words: Creating Racism-Free Schools for Aboriginal Learners.* https://www.bctf.ca/uploadedFiles/Public/AboriginalEducation/ BeyondWords(1).pdf

B.C.'s *Make a Case against Racism: A Guide for Teachers of Grades 4–7.* www.embracebc.ca/local/embracebc/pdf/make_a_case_teachers_guide. pdf

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Note

- The definitions without asterisks are from Manitoba's MyGSA.
- The definitions with the single asterisk are taken from *Beyond Words*.
- The definitions with the double asterisk are taken from *Make a Case against Racism: A Guide for Teachers of Grades 4–7.*

Aboriginal Peoples: The descendants of the Indigenous or original inhabitants of a particular nation or territory. In Canada the term is used to collectively describe three cultural groups of Aboriginal people: "Inuit," "Métis people," and "First Nations." These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs, histories, and political goals (AFN).

The 1982 *Constitution Act* confers official Aboriginal status on status Indians, non-status Indians, Inuit, and Métis. As the Indigenous people of Canada, Aboriginal peoples argue that they have collective entitlements that were never extinguished and that they are rightfully entitled to special considerations.

Acculturation*: The process of selectively adopting traits from the host culture to blend with values from one's own culture.

Assimilation*: A process, usually in reference to cultural minorities, of surrendering distinctive characteristics and identity in order to become part of and accepted by the majority group.

Anti-Racism: Strategies, theories, and actions concerned with identifying, challenging, preventing, eliminating, and changing the values, structures, policies, programs, practices, and behaviours that perpetuate individual, institutional, and systemic racism as well as the inequities in outcomes racism causes.

Anti-racism Education: An approach to education designed to eliminate racism in all its forms and challenge social, economic, and educational inequalities to which ethnocultural, ethnoracial, and other groups are subject. It permeates all subject areas and school practices. It relies on a systemic approach to change (as opposed to solely the teaching of social issues within curriculum content). One of its primary aims is to promote critical thinking among teachers and students about racism and its origins and issues of power, justice, and inequality, and to challenge racism at all levels—personal, cultural, and institutional. Anti-racist education can also be learned in informal and non-formal educational settings.

Anti-Racist: A general term describing an activity, event, policy, or organization combating racism in any form.

Bias: A subjective opinion, preference, prejudice, or inclination, either for or against an individual or group, formed without reasonable justification that influences an individual's or group's ability to evaluate a particular situation objectively or accurately.

Reasonable apprehension of bias exists when there is a reasonable belief that an individual or group will pre-judge a matter and, therefore, cannot assess a matter fairly because of bias.

A system that forces all people into only two categories—either man or woman, boy or girl. In this system men and women are expected to look and behave in particular ways that are different from one another.

Colonialism: Usually refers to the period of European colonization and political domination from the 1400s onwards in the Americas, Asia, and Africa, and includes the different forms of colonialism involving settler colonies like Canada and non-settler colonies like India during British rule. Colonialism differs also across colonizing nations and across time. For example, French colonialism had different policies from British colonialism, while modern colonialism is often seen as part of "globalization," which includes the exploitation of labour and national resources by transnational corporations and the expansion of free trade agreements and blocs.

Critical or Courageous Conversations: These conversations draw on critical race theory (CRT), which is a critical examination of society and culture, to the intersection of race, law, and power. Therefore, they are dialogues or conversations with diverse peoples that focus on inequities in society and their impact on different peoples. Critical or courageous race conversations are often associated with many of the controversial issues involved in the pursuit of equality issues related to race and ethnicity, as well as other aspects.

Culture*: The totality of ideas, beliefs, values, knowledge, habits, and the way of life of a group of individuals who share certain historical experiences.

Discrimination: The unjust or prejudicial treatment of an individual or groups of people. The unequal treatment of groups or individuals with a history of marginalization either by a person or a group or an institution that, through the denial of certain rights, results in inequality, subordination, and/or deprivation of political, education, social, economic, and cultural rights.

The Canadian Human Rights Commission defines discrimination as "treating people differently, negatively, or adversely because of their race, age, religion, sex, etc., that is because of a prohibited ground of discrimination. As used in human rights laws, discrimination means making a distinction between certain individuals or groups based on a prohibited ground of discrimination."

Discrimination is when you are treated less favourably than someone else either because of your real or perceived sexual orientation, your gender, your ethnicity or religion, etc.

Direct discrimination is when a person is treated less favourably than another person because of a protected characteristic they have or are thought to have, or because they associate with someone who has a protected characteristic. Protected characteristics in Manitoba's *Human Rights Code* include the following:
- Ancestry
- Nationality or national origin
- Ethnic background or origin
- Religion or creed, or religious belief, religious association or religious activity
- Age
- Sex, including gender-determined characteristics, such as pregnancy
- Gender identity
- Sexual orientation
- Marital or family status
- Source of income
- Political belief, political association, or political activity
- Physical or mental disability
- Social disadvantage

Systemic discrimination: The institutionalization of discrimination through policies and practices that may appear neutral on the surface but have an exclusionary impact on particular groups, such that various minority groups are discriminated against, intentionally or unintentionally. Systemic racism operates directly or indirectly to sustain the power structure and advantages enjoyed by the dominant groups. It results in the unequal distribution of economic, social, and political resources and reward among diverse groups. It also denies diverse peoples access to fully participate in society and creates barriers to education, employment, housing, and other services available to the dominant group. Systemic discrimination may also be the result of some government laws and regulations.

Diversity: The variety of characteristics that all persons possess, that distinguish them as individuals, and that identify them as belonging to a group or groups. It is a term used to encompass all the various differences among people that is commonly used in Canada and in the United States in reference to programs aimed at reducing discrimination and promoting equality of opportunity and outcome for all groups. The dimensions of diversity include, but are not limited to, ancestry, culture, ethnicity, gender, gender identity, language, physical and intellectual ability, race, religion, sex, sexual orientation, socioeconomic status, type of area (urban/rural), age, faith, and/or beliefs.

Dominant Group: A group that is considered the most powerful and privileged of all groups in a particular society or context and that exercises that power through a variety of means (economic, social, political, etc.).

Equality: The state of being equal in regard to status, rights, opportunities, and treatment.

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. For treatment to be fair, issues of diversity need to be taken into account so that the different needs and requirements of individuals are met. As a concept underlying social and educational perspectives, it takes into consideration the existence of systemic obstacles and social inequalities, and proposes policies and practices to counter them—thereby providing all individuals and groups the possibility of educational success, employment and social mobility. In equitable terms, educational achievement should be an inclusive rather than an exclusive goal.

Ethnic: An adjective used to describe groups that share a common language, culture, religion, or national origin. Everyone belongs to an ethnic group. (See Culture.)

Ethnicity: Ethnicity is a social and political construct used by individuals and communities to define themselves and others. It can be used to describe how people are defined, differentiated, organized, and entitled to group membership based on shared linguistic, historical, geographical, religious, and/or racial homogeneity. Ethnicity can also be used in reference to a consciously shared system of beliefs, values, practices, and loyalties shared by members of a group who perceive themselves as a group. Essentially, ethnicity can be thought of as an attachment that a person or a group feels towards a common cultural heritage. Ethnicity and ethnic identity are interchangeable terms.

Ethnocentrism*: A condition characterized by pre-occupation with one's cultural or national group and belief in its superiority over others.

Eurocentrism*: Exclusive or almost exclusive attention to events and peoples originating in Europe, as well as consideration of information from the perspective of white people who came to North America from Europe.

First Nations: One of the three distinct cultural groups of Aboriginal Peoples. This is a term that came into common usage in the 1970s to replace the word *Indian,* which many people found offensive. Although the term *First Nation* is widely used, no legal definition of it exists. Among its uses, the term *First Nations Peoples* refers to the Indian people in Canada, both Status and non-Status. Many Indian people have also adopted the term *First Nation* to replace the word *band* in the name of their community. There are 633 First Nations bands, representing 52 nations or cultural groups, and more than 50 languages. Most individuals prefer to be referred to by their specific nation (e.g., Cree, Dakota, Dené, Anishinaabé, Ojibwé, Oji-Cree, Black Foot, etc.).

Hate**: An intense dislike of, and contempt for, another person or group of people.

Hate/Bias Crime: In Canada, there are four specific offences recognized in the *Criminal Code* as hate crimes: advocating genocide, public incitement of hatred, willful promotion of hatred, and mischief in relation to religious property. In addition, other criminal offences (e.g., assault, mischief) may be classified as a hate crime should the incident be motivated by hatred towards a particular group based on race, national or ethnic origin, language, colour, religion, sex, age, mental or physical disability, sexual orientation or any other similar factor (Dowden and Brennan, 2012).

Inclusive Education: The term *inclusive,* when used in regard to educational institutions or programs, refers to the successful education of all students while acknowledging and respecting diversity. It is an approach to 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.

Indian Act: Introduced shortly after Confederation, the *Indian Act* was an amalgamation of pre-Confederation colonial legislation that had been updated to meet the needs of the emerging Canadian state to expand and allow European settlement of the West and other regions. This Canadian legislation governs the federal government's legal and political relationship with Aboriginal peoples across Canada. It has been amended many times. The amendments made in the late 1800s and the first few decades of the 1900s are generally accepted as making the act more repressive, and were intended to further the Canadian state's goals of assimilation. Since 1945, some of its more repressive and detrimental elements have been removed to comply with the international human rights law regarding civil and political rights, including opposition to genocide.

Intersectionality: A lens of analysis of social relations and structures within a given society. The concept of intersectionality recognizes how each person simultaneously exists within multiple and overlapping identity categories (including but not limited to gender, race, ethnicity, class, gender identity, gender expression, sexual orientation, ability, body size, citizenship, religion, creed). Social institutions and relations privilege and marginalize these identities differently and create differentiated access to resources.

Inuit: Aboriginal peoples in northern Canada who live above the tree line in the Yukon, Northwest Territories, Nunavut, northern Quebec, and Labrador. The word means "people" in the Inuit language—Inuktitut. The Inuit are one of the cultural groups comprising Aboriginal peoples of Canada.

The term is also used internationally, as in 1977 when the Inuit Circumpolar Conference was held in Barrow, Alaska, and it officially adopted the name "Inuit," meaning "the people" as a replacement for the name "Eskimo," meaning "eaters of raw meat."

Métis: Originally referred to persons of mixed Indian and French ancestry, it now refers to a person who self-identifies as Métis, is of historic Métis nation ancestry, and/or is accepted by the Métis nation through its acceptance process.

Multiculturalism**: Refers to a society that recognizes, values, and promotes the contributions of the diverse cultural heritages and ancestries of its entire people. A multicultural society is one that continually evolves and is strengthened by the contributions of its diverse peoples.

Multicultural Education: A broad term that may refer to a set of structured learning activities and curricula designed to create and enhance understanding of and respect for cultural diversity. The term often connotes inclusion of racial, ethnic, religious, linguistic, national, international, and political diversity, and is also inclusive of the culture, heritage, history, beliefs, and values of the various peoples within a pluralistic society.

This is an educational approach that positively seeks to acknowledge diversity in culture, faith, language, and ethnicity in relation to school ethos, curriculum, and home-school-community partnerships.

The term *intercultural* is sometimes used interchangeably.

Prejudice: Bias is an attitude that favours one person or group over another.

Protected Characteristics: The *Manitoba Human Rights Code* prohibits unreasonable discrimination based on the following grounds, called "protected characteristics":
- Ancestry
- Nationality or national origin
- Ethnic background or origin
- Religion or creed, or religious belief, religious association, or religious activity
- Age
- Sex, including gender-determined characteristics, such as pregnancy
- Gender identity
- Sexual orientation
- Marital or family status
- Source of income
- Political belief, political association, or political activity
- Physical or mental disability
- Social disadvantage

In addition to these listed characteristics, the *Manitoba Human Rights Code* prohibits discrimination that is based on other group stereotypes rather than on individual merit.

Race: A socially created category to classify humankind according to common ancestry or descent. It is reliant upon differentiation by general physical or cultural characteristics such as colour of skin and eyes, hair type, historical experience, and facial features. 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.

Racism: A mix of prejudice and power leading to domination and exploitation of one group (the dominant or majority group) over another (the non-dominant, minority, or racialized group). It asserts that the one group is supreme and superior while the other is inferior. Racism is any individual action or institutional practice backed by institutional power, which subordinates people because of their colour or ethnicity.

Racist: Refers to an individual, institution, or organization whose beliefs and/or actions imply (intentionally or unintentionally) that certain races have distinctive negative or inferior characteristics. Also refers to racial discrimination inherent in the policies, practices, and procedures of institutions, corporations, and organizations which, though applied to everyone equally and may seem fair, result in exclusion or act as barriers to the advancement of marginalized groups, thereby perpetuating racism.

Respect: A feeling of regard for the rights, dignity, feelings, wishes, and abilities of others.

Social Justice: Equal treatment and equality of social and economic opportunity, irrespective of one's sexual orientation, gender identity/expression, race/ethnicity, biological sex, national origin, age, or health status; a concept that "Each person possesses an inviolability, founded on justice, that even the welfare of society as a whole cannot override. For this reason, justice denies that the loss of freedom for some is made right by a greater good shared by others." (Rawls)

A concept premised upon the belief that each individual and group within society is to be given equal opportunity, fairness, civil liberties, and participation in the social, educational, economic, institutional, and moral freedoms and responsibilities valued by society. It includes equitable and fair access to societal institutions, laws, resources, and opportunities without arbitrary limitations based on observations or interpretations of differences in age, colour, culture, physical or mental disability, education, gender, income, language, national origin, race, religion, or sexual orientation.

Generally, a socially just society is one that values human dignity, celebrates diversity, pursues a common purpose, embraces individual and collective rights and responsibilities, narrows the gaps between the advantaged and disadvantaged, provides equitable access to resources for health and well-being, eliminates systemic discrimination, and accommodates different needs.

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 and of the characteristics as described in the Manitoba *Human Rights Code* or on the basis of other similar factors.

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