

Appendices



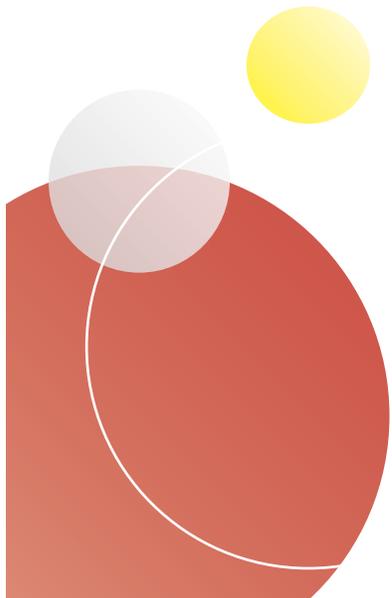
Case Studies

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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)



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?	<input type="checkbox"/>	<input type="checkbox"/>
Are there FNMI people working in the school as principals, teachers, support workers, or in other positions? Do they feel comfortable in the school?	<input type="checkbox"/>	<input type="checkbox"/>
Does the division or school have an FNMI educator recruitment plan?	<input type="checkbox"/>	<input type="checkbox"/>
Does an FNMI education advisory committee exist?	<input type="checkbox"/>	<input type="checkbox"/>
If so, is it consulted about the policies, priorities, plans, and practices of the school?	<input type="checkbox"/>	<input type="checkbox"/>
Do students feel welcomed, included, and safe in the school?	<input type="checkbox"/>	<input type="checkbox"/>
Does the school encourage and support teachers in infusing FNMI perspectives and FNMI cultures and heritage in their subjects and classrooms?	<input type="checkbox"/>	<input type="checkbox"/>
Do FNMI students participate in extra-curricular activities?	<input type="checkbox"/>	<input type="checkbox"/>
Are FNMI students achieving academic success?	<input type="checkbox"/>	<input type="checkbox"/>
Are there appropriate supports to assist students who are not succeeding academically?	<input type="checkbox"/>	<input type="checkbox"/>
Are FNMI students over-represented in special education?	<input type="checkbox"/>	<input type="checkbox"/>
Are FNMI students over-represented in office referrals, suspensions, and expulsions?	<input type="checkbox"/>	<input type="checkbox"/>
Are FNMI students included in gifted programs?	<input type="checkbox"/>	<input type="checkbox"/>
Is targeted funding for FNMI students, for special needs, and for ESL getting to the school in ways that help the intended students?	<input type="checkbox"/>	<input type="checkbox"/>
Has the school offered cultural proficiency, anti-racism, or equity training for teachers?	<input type="checkbox"/>	<input type="checkbox"/>
Does the school invite Elders into the school to participate in programs?	<input type="checkbox"/>	<input type="checkbox"/>
Does it recognize Elders' expertise and cultural knowledge with an honorarium?	<input type="checkbox"/>	<input type="checkbox"/>
Are FNMI students graduating from secondary school with courses that allow them to go to post-secondary programs?	<input type="checkbox"/>	<input type="checkbox"/>
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?	<input type="checkbox"/>	<input type="checkbox"/>
If FNMI languages are offered, are students succeeding?	<input type="checkbox"/>	<input type="checkbox"/>
After secondary school, are FNMI students experiencing success in post-secondary education and careers?	<input type="checkbox"/>	<input type="checkbox"/>
Are parents informed about programs that are available and about the implications of choosing particular programs?	<input type="checkbox"/>	<input type="checkbox"/>

(BCTF, 2002, pp. 45-46)



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

	Yes	No
Teacher awareness and commitment. Is this what's happening in your classroom?	<input type="checkbox"/>	<input type="checkbox"/>
I expect that each FNMI student will succeed, I seek the strengths of each student, and I build success through nurturing those strengths.	<input type="checkbox"/>	<input type="checkbox"/>
I recognize that there are many forms of success, and that they include, but are not limited to, academic success.	<input type="checkbox"/>	<input type="checkbox"/>
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.	<input type="checkbox"/>	<input type="checkbox"/>
I create a welcoming atmosphere in the classroom and school for FNMI parents.	<input type="checkbox"/>	<input type="checkbox"/>
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.	<input type="checkbox"/>	<input type="checkbox"/>
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.	<input type="checkbox"/>	<input type="checkbox"/>
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.	<input type="checkbox"/>	<input type="checkbox"/>
I recognize the Métis and different First Nations have many different cultures and languages, and I avoid presenting curriculum on a pan-Indian basis.	<input type="checkbox"/>	<input type="checkbox"/>
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.	<input type="checkbox"/>	<input type="checkbox"/>
I contribute to a welcoming atmosphere in the school and classroom for FNMI teachers and FNMI support workers.	<input type="checkbox"/>	<input type="checkbox"/>
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.	<input type="checkbox"/>	<input type="checkbox"/>
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.	<input type="checkbox"/>	<input type="checkbox"/>
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.	<input type="checkbox"/>	<input type="checkbox"/>
I use culturally proficient teaching strategies.	<input type="checkbox"/>	<input type="checkbox"/>

(BCTF, 2002, pp. 26–27)

Notes

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](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

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.