

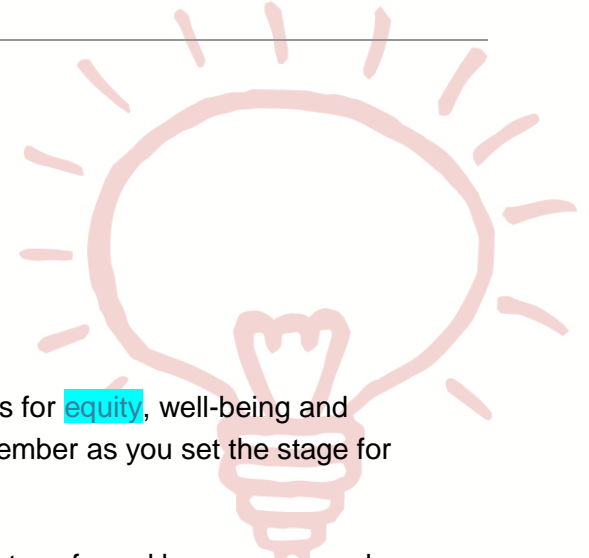
MY CLASSROOM



ELEMENTARY TEACHERS' FEDERATION OF ONTARIO

WHO'S GOT THE POWER?

*My Classroom
Intermediate Division*



Background

This lesson challenges members of the school **community** to frame teaching and learning as acts for **equity**, well-being and achievement. It would be relevant at any point in the year, but may be particularly useful in September as you set the stage for valuing a broad range of identities.

This lesson requires students, educators and other members of the school community to co-create safe and brave spaces where:

- Discussions are centred on **privilege** and **oppression**.
- Shifts in attitudes and beliefs for equity and well-being are nurtured.
- Critical inquiries around **identity**, **allyship** and **power** are fostered.

Prior to this lesson, review the *Glossary* section as well as ETFO's ***Re-Think, Re-Connect, Re-Imagines: Thinking about ourselves, our schools, our communities. Reflecting on White privilege*** resource. Members of the school community are urged to reflect on their own wonderings and engage in inquiries for equitable and **inclusive** communities.



Learning Goals

At the end of this lesson, students will be able to:

- Recognize how the systems of privilege – and **White privilege** in particular – may prevent them from seeing the value in different people.
- Begin to work towards recognizing how the system of privilege impacts them in their daily life.
- Imagine a world where people are not oppressed through the system of privilege.
- Create an action figure of someone who has achieved something awesome, but is not well known, possibly due to the system of privilege.



Inquiry Goals

I wonder...

- How the system of privilege manifests itself when my students are considering who the best person in the world is.
- How my students will respond to the ideas about recognizing their own privilege.
- How privilege has impacted my own life, my teaching and the relationships I have with my students and parent communities.



Call for Action

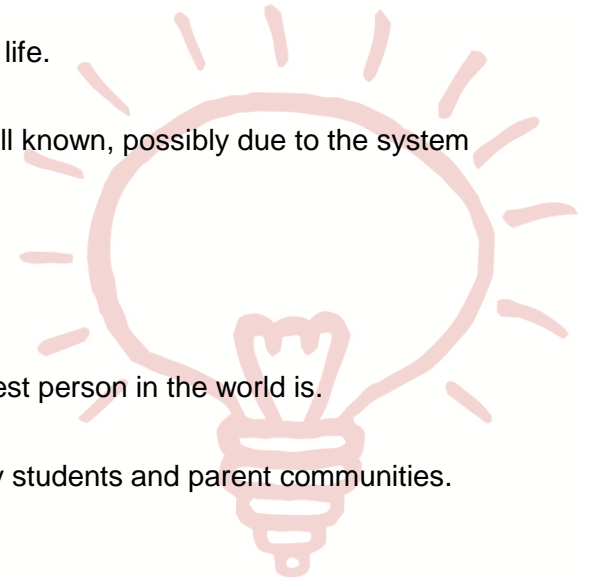
Students will create an action figure that:

- Applies the knowledge they have learned of an individual who has had great accomplishments.
- Considers a person overlooked because of the system of privilege.



Curriculum Expectations

- ✓ Grade 7: Language: Reading, Writing, Oral, Media; History, Visual Art
- ✓ Grade 8: Language: Reading, Writing, Oral, Media; History, Visual Art



Materials

White board/chalk board with markers/chalk

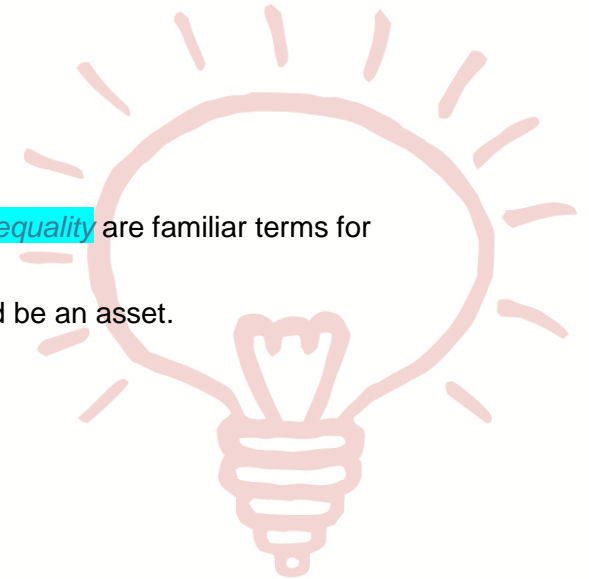
Chart paper and post-it notes

Best Person in the World Prompt ([Appendix E](#))

Peggy McIntosh Checklist – Adapted for Students with Teacher Speaking Points ([Appendix F](#))

Suggested Prior Knowledge

- Equity-related and identities language such as **racialized**, *privilege*, *marginalized*, *equity*, **equality** are familiar terms for students that can deepen this learning experience.
- Previous experiences on unpacking **bias** through media literacy, book analysis, etc. would be an asset.



Lesson Structure

Task Component	Instruction	Assessment Focus
<p>Before (Activation/ Review)</p> <p>30-45 minutes - could be more or less depending on length of class discussion</p>	<p>Best Person in the World</p> <p>Have students brainstorm qualities that the best person in the world would have using the prompts in Appendix E. Write them on the board. Have each student think of three examples of who might be the best person in the world. Tell them the people can be famous or known to them personally, can be living or dead, real or fictional.</p> <p>Ask students to share who they think are the best people in the world. Write them on the board. If a student shares people like mom, or police officers, you can just have a category, rather than the name of an individual. Once you have filled the board with names (students are free to share more than their original three as they think of additional examples), underline all the men. It will usually be a majority.</p> <p>Ask the students if they notice what the underlined people have in common.</p> <p>Discuss why they named so many men. Explain male privilege. Then underline, in another colour, all the people who are White (if you do not know who is or is not White, you can either ask the students or come back and underline them after). Ask what they have in common.</p> <p>If the list has gender and race balance, discuss why their list differs so greatly from other classrooms where this lesson has been used. In most cases, the majority of the names generated are White males. Ask students what the term <i>White Privilege</i> means to them.</p>	<p>Students:</p> <ul style="list-style-type: none"> • Listen to instructions and participate appropriately. • Share their ideas clearly and actively listen to each other. <p>Questions to Consider for Assessment:</p> <ul style="list-style-type: none"> • How are students expressing their ability to honour different perspectives? • How are they articulating their knowledge and their feelings of diverse perspectives, understandings of male/White privilege? • In what ways do they demonstrate critical and open discussion with their classmates?

Task Component	Instruction	Assessment Focus
	<p>Explain <i>White Privilege</i>: <i>White Privilege is about the concrete benefits of access to resources and social rewards and the power to shape the norms and values of society that Whites receive, unconsciously or consciously, by virtue of their skin colour in a racist society.</i> (Teaching for Diversity and Social Justice: A Sourcebook, page 9).</p> <p>It is important here to discuss some common aspects of male and White privilege. For many people, male privilege may be a visible and more acceptable concept than White privilege and the premise that more well-known men in this activity will be listed may be a factor that is accepted.</p> <p>Refer back to the list of qualities that the BEST people in the world should have, maleness and Whiteness will not be among them (hopefully).</p> <p>Discuss why they think so many White males ended up on the board, when these were not listed in the qualities that you brainstormed and wrote on the board.</p> <p>Ask:</p> <ul style="list-style-type: none"> • <i>Why do you think we were able to identify more men and White people than any other group identities?</i> <p><i>It is key here not to be focused on 'guilt or blame.' Students will come up with many justifiable reasons in their minds, (e.g., "We don't know anybody." "There aren't as many women or people of colour who are famous."). You may face resistance from some students that 'things are different now,' 'it's not really this bad' or 'reverse-racism/reverse-sexism.' The approach of interrogating critically such issues of power is through an inquiry and questions rather than 'telling and instructing.'</i></p>	

Task Component	Instruction	Assessment Focus
	<p>Resources and further reading on concepts of 'reverse-racism/sexism':</p> <ul style="list-style-type: none"> • Four 'Reverse Racism' Myths That Need To Stop (HuffPost) • Here's Why Reverse Racism Isn't Real (Everyday Feminism) <p>Discuss the impact of privilege and the role media plays in perpetuating it.</p> <p>Questions relating to the Best Person in the World activity:</p> <ul style="list-style-type: none"> • What impacts do these kinds of assumptions have on individuals in our society? For men? For women? For White people? For racialized people? • Who do we visualize when we are thinking of who the best people are? • How does this connect to the idea of White privilege? • Do these assumptions around who has value create barriers that prevent people from being considered the best person in the world? From being considered valuable in our society in general? • If we have racialized people on the board, what are they known for? Are they activists? Are they in stereotypical fields (e.g., Black men who play basketball or are rappers, or women who conform to the media's standards of beauty)? • Are the people on the board wealthy? How much does wealth inform our ideas of who has value? Who has power? (Classism) <p>After your discussion, you may want to add to the names on the board to include more diversity. This is dependent on the lists that your classroom compiles. Students may develop a more comprehensive and diverse representation of names especially if they have discussed such issues in the past.</p>	

Task Component	Instruction	Assessment Focus
	<p>Here are some suggestions if your students are having a challenging time: Malala Yousafzai, Mae Jemison, Kenojuak Ashevak, Lilly Singh, Gandhi, Rosa Parks, Viola Desmond, Colin Kapernick, Michael Sam, Laverne Cox, Shannen Koostachin, Cindy Blackstock, Tanya Tagak, Buffy Sainte-Marie, Francis Jeffers, Thomas King, Wab Kinew, Rosemary Brown, Stanley Grizzle, Lincoln Alexander.</p> <p>This is a great opportunity for students to do some quick research to expand on the list. Some criteria to consider might be:</p> <ul style="list-style-type: none"> • Canadian. • Diversity of social identities. • Representative of diverse societal areas (e.g., politics, business, art, sports, entertainment, etc.). 	
<p>During (Working on it)</p> <p>20-30 minutes</p>	<p>Recognizing My Privilege – Peggy McIntosh Checklist</p> <p>Have students complete the checklist individually while the teacher reads each question and helps students to understand the context. Refer to teacher prompts on the checklist in Appendix F. (Adapted from: Peggy McIntosh, <i>Unpacking the Invisible Knapsack</i>)</p> <p>Debrief:</p> <ul style="list-style-type: none"> • <i>What surprised you?</i> • <i>What had you taken for granted or never thought about before?</i> • <i>Are there aspects of other people’s realities that you have never considered?</i> • <i>Which aspect do you feel is more true? Less true? Historically different? Different in context?</i> • <i>If you create a tally of all of the things you said yes to, does it reveal that you experience a lot of advantages under the system of privilege</i> 	<p>Students:</p> <ul style="list-style-type: none"> • Show evidence of co-operation, leadership, sharing of roles and responsibilities. • Generate examples of stereotypes, prejudice and discrimination.

Task Component	Instruction	Assessment Focus
<p>After (Reflecting/ Constructing/ Consolidating)</p> <p>30-45 minutes or longer - depending how much focus you put on the creation of the visual representation</p>	<p><i>or does it reveal that you experience very few?</i></p> <p>Visual Representation</p> <ul style="list-style-type: none"> • <i>Who is aware of who has the power? Why do you think that is?</i> • <i>What steps need to be taken to ensure a more equitable distribution of power?</i> • <i>What can be gained by us, as a society if there is a more equitable distribution of power?</i> • <i>Whose will be the loudest voice in opposition to change?</i> • <i>What would the world be like if people experienced an equality of power?</i> <p><i>To get students thinking, ask them how the Jelly Bean game could be made fairer, if you did this activity. This is a lesson from the “Myself” Intermediate lessons of ETFO’s Re-Think, Re-Connect, Re-Imagine: Thinking about ourselves, our schools, our communities. Reflecting on White privilege resource.</i></p> <p>Create a visual/multi-media representation of our society after this change (e.g., poster, video, illustrated poem, model, diorama, drawing, etc.).</p>	<p>Students:</p> <ul style="list-style-type: none"> • Articulate their ideas clearly and confidently. • Think creatively to create their visual representation.
<p>Individual Practice</p> <p>30-40 minutes</p>	<p>Head, Heart, Feet Reflection</p> <p>Engage students in a discussion that probes the following ideas:</p> <ul style="list-style-type: none"> • Assess our everyday thinking and keep an open mind to find other people that you might consider best people in the world that you hadn't considered before. • When you're deciding who you like and who you think is annoying, stop and think about what's informing your decisions. 	<p>Students:</p> <ul style="list-style-type: none"> • Apply their knowledge about privilege to the world around them and refer back to it as they navigate the world.

Task Component	Instruction	Assessment Focus
	<ul style="list-style-type: none"> • Are there aspects about privilege that are maybe preventing you from seeing the value in other people? • Think in particular about the people that you find annoying. What is it about them that annoys you? Is it something that is actually within their control? <p>Students are asked to reflect on their thinking, attitudes and potential future actions. Have the class individually complete a reflection on the following prompts:</p> <p>Head: What are you thinking about that may be different or continue to be a struggle from this lesson experience?</p> <p>Heart: How did this lesson make you feel? About yourself, about others? About your initial and current thinking about male/female identities, White/racialized identities?</p> <p>Feet: What might you consider doing in the future to learn more, act on your questions/understandings?</p>	
<p>Call for Action: Guiding Questions</p> <p>1-2 hours or longer - depending on the expectation for the final product</p>	<p>Eclipsed by Privilege: Discovering Amazing People and Creating an Action Figure</p> <p><i>Privilege refers to a societal system where advantages are held by a group in power, or in a majority, that generally result from the oppression, suppression of and/or ignorance about minority groups or ignorance of the needs of these groups. Because these advantages are not usually written down or part of the law, they can be difficult to spot and often remain unseen or unrecognized. Unless we recognize privilege in action, we will not be able to make the world fairer for everyone.</i></p>	<p>Students:</p> <ul style="list-style-type: none"> • Use research skills to learn about a person they have never heard of. • Synthesize the information they have found. • Implement the elements and principles of design to share a message.

Task Component	Instruction	Assessment Focus
	<p>Student task: Find a person (either living or dead) who has contributed or achieved something awesome. Look for a person who we may not have heard about because they are part of a group that privilege overlooks, possibly based on ability, age, class, faith, gender identity, race or sexual orientation. Their achievement does not need to be related to their experiences of privilege/marginalization. In fact, it might be more appropriate if it is not. For example, you would not necessarily need to choose a person who uses a wheelchair who is a disability activist but could choose a person who uses a wheelchair who is a world-renowned scientist or an Olympic basketball player. We are more than just our struggles.</p> <p>Create an action figure with packaging either digitally or by hand.</p> <p>Include the following:</p> <p><u>Action Figure</u></p> <ul style="list-style-type: none"> Action figure of the person (either a 3D model or a drawing produced either digitally or by hand). Any accessories they should have. <p><u>Packaging</u></p> <ul style="list-style-type: none"> Name of the person. Special skills. Awesome achievements. Where to find out more (website). 	

Task Component	Instruction	Assessment Focus
	<p>Present your action figure to the class in the form of an advertisement for the action figure. You can create a video or choose another way to present.</p> <p><i>Ask the students if they think these action figures would sell. Why? Why not?</i></p> <p><i>If your students have selected Canadian individuals, this could be an interesting submission to the Historica Fair.</i></p>	
<p>Next Steps (Teacher Reflection)</p>	<ul style="list-style-type: none"> • Which students were engaged? Struggled? Felt privileged/marginalized in our conversations of privilege? Did I notice any patterns of identity in terms of voices? Perspectives (e.g., gender, race, language, class, abilities, etc.)? • How might I consider my practice to include the more reluctant voices? • How do I structure a more equitable classroom space in the context of societal spaces that are already so systemically privileged? • How can you continue to connect the concept of privilege/White privilege into everyday conversations in your classroom? • Who is being failed by our current education system? What steps do we think should be taken (both systemically and in our own classroom) to make changes to this system to ensure that everyone's needs are being met? 	

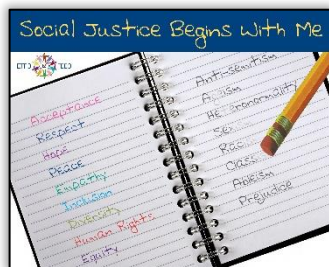
Additional Resources



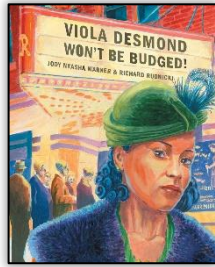
Heritage Minutes (Historica Canada)



On Privilege: Building Community Through Classroom Conversations (VOICE, Summer 2016)



Social Justice Begins With Me (Elementary Teachers' Federation of Ontario, 2011)



Viola Desmond Won't be Budged by Jody Nyasha Warner and Richard Rudnicki (Groundwood Books Ltd, 2010)

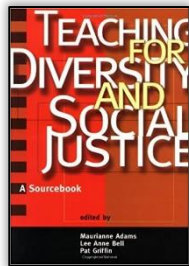


Why Are There Mostly White Males on the Canadian Heroes List? (HuffPost, 2014)

References



Re-Think, Re-Connect, Re-Imagine: Thinking about ourselves, our schools, our communities. Reflecting on White privilege (Elementary Teachers' Federation of Ontario, 2015)



Teaching for Diversity and Social Justice: A Sourcebook edited by Maurianne Adams, Lee Anne Bell and Pat Griffin (Routledge, 1997)

White Privilege: Unpacking the Invisible Knapsack

By Peggy McIntosh

Through work to bring racialists from Women's Studies into the rest of the curriculum, I have often noticed men's unwillingness to grant that they are over-privileged, even though they may grant that women are disadvantaged. They may say they will work to improve women's status, in the society, the university, or the curriculum, but they can't or won't support the idea of lowering men's. Details which account for below-marginal status are subject of advantages: white men gain from women's disadvantages. These details make visible privilege from being fully acknowledged, lessened or denied.

to ask what it is like to have white privilege. I have come to see white privilege as an invisible package of unearned assets that I can count on cashing in each day, but about which I was "careful" to remain oblivious. White privilege is like an invisible knapsack of special provisions, maps, passports, checkbooks, visas, clothes, tools and hand-crank.

Describing white privilege makes me deeply uncomfortable. As we do Women's Studies work, to reveal white privilege and risk men to give up some of their power, so we who write about white privilege must ask: "Having described it, what will I do to change or end it?"

I was taught to see racism only in individual acts of meanness, not in invisible systems conferring dominance on my group.

My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person, or as a participant in a damaged culture. I was taught to see myself as an individual whose moral state depended on the individual moral will. My schooling followed the pattern my colleague Elizabeth Minnich has pointed out: white are taught in terms of their lives as morally neutral, normative, and

White Privilege: Unpacking the Invisible Knapsack by Peggy McIntosh (1988)

Appendix E: Best Person in the World

Who do you think are the three BEST people in the world? Why are they the best?

_____ *is the best because* _____

_____ *is the best because* _____

_____ *is the best because* _____

Appendix F: Peggy McIntosh Checklist (adapted)

Peggy McIntosh Checklist (adapted for students, with teacher speaking points)

- It is important to ensure that students recognize that this situation is not one that they have created and not something that they should feel guilty about. Guilt is not a helpful part of solving the problem. Their job is only to recognize the ways in which their lives may have fewer barriers.
 - It is also important that racialized students do not feel that this means that they are bad people. Many racialized People have internalized this **racism**, and it is helpful for them to understand that it is a societal problem of **systemic oppression**, not anything that is wrong with them personally.
 - Everyone has equal value. Period.
1. I can, if I wish, arrange to be with people of my own race most of the time.
When you are in class, hanging out with friends, at an extracurricular activity (dance class, swimming lessons, sports practice, etc.) there are people there who are members of your race.
 2. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
Do shopkeepers follow you around? Do you feel like people at the store are acting as though you are suspicious? Are there reasons unrelated to race that this might happen? (Examples might include age or class.)
 3. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
In magazines, movies, TV shows, are there many people of your race? If there are, do you feel the representations are authentic or stereotypical?

Continued...

4. When I am told about our national heritage or about "civilization," I am shown that people of my colour made it what it is.
In History class, do you hear about the contributions of people of your race to the development of this country?
5. I can be sure that I will be given materials at school that include people of my race.
Do you see or hear about people who look like you in textbooks, books, classroom materials?
6. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.
Are things for your race widely available or are they "special interest" and hard to find?
7. I can arrange to protect myself, most of the time, from people who might not like me.
This could apply to many factors other than race. Can we think of any examples of when someone might not be able to protect themselves from someone who might not like them?
8. I can swear or dress in second-hand clothes without having people attribute these choices to the bad behaviour, the poverty or the illiteracy of my race.
What else could this apply to? Age? Also, can you think of other examples of stereotypical behaviours that someone of a certain race could be shamed for while a White person might be celebrated for it? (i.e., wearing traditional Indian garments, the person from India is called "fresh off the boat," the White person is seen as embracing other cultures or being worldly.)
9. I can do well in a challenging situation without people thinking that I am an example of an especially good person from my race.
The opposite of question 8, if you are seen as not adhering to negative stereotypes, are you the exception? Are you seen as rising above? Are you seen as an "oreo, apple, banana, coconut," White on the inside while another colour on the outside? What's wrong with statements like that?

Continued...

10. I can criticize our government and talk about how much I fear its policies and behaviour without being seen as a cultural outsider.
"If you don't like it, go back to your own country!" This attitude came up during the recent debates around the updated Human Development and Sexual Health Curriculum.
11. I can be pretty sure that if I ask to talk to "the person in charge," I will be facing a person of my race.
What does this tell us about who has power in our society or perhaps more importantly, who we expect to have power? When we picture people in positions of power, who do we picture? (i.e., all of our elected Prime Ministers have been White males.)
12. If a traffic cop pulls me over, I can be sure I have not been singled out because of my race.
DWB – Driving While Black, racialized People are stopped much more frequently by the police than White people are. Talk about the concept of racial profiling.
13. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys and children's magazines featuring people of my race.
Are there other factors that might make people feel unrepresented in these same factors? (Sexual orientation, disability, body shape/body size.)
14. If my day, week or year is going badly, I need not ask if each negative episode or situation is related to racism.
When we live in an oppressive, racist, stereotype-believing world, how do we know what is attributable to this or what is just bad luck? What is the difference?
15. I can choose blemish cover or bandages in flesh colour and have them more or less match my skin.
Ask how many students have ever considered this before?

GLOSSARY



ELEMENTARY TEACHERS' FEDERATION OF ONTARIO

GLOSSARY

TERM	DEFINITION
Aboriginal peoples	Defined in section 35(2) of the <i>Constitution Act, 1982</i> , s: "... 'Aboriginal peoples of Canada' includes the Indian, Inuit, and Métis peoples of Canada." Other terms used to encompass these diverse groups include First Nations, Métis and Inuit (FNMI), Indigenous, Native and First Peoples. For the purpose of this resource, Aboriginal and Aboriginal peoples will be used to respectfully acknowledge these original inhabitants of North America.
Activism	The action or policy of using vigorous campaigning to bring about political or social change.
Advocacy	The act or process of supporting a cause.
Affirmative action	Affirmative action policies were developed to address long histories of discrimination faced by minorities and women. This term is primarily in use in the USA. In Canada, we have used the term "employment equity" since the 1980's.
Ally	Someone who works against the oppression of a specific social group(s), even though they do not belong to that group, such as a man who works to end sexism or a White person who stands up against racism. Becoming an ally involves acknowledging your own privilege and taking action towards social justice.
Allyship	Allyship is not an identity – it is a lifelong process of building relationships based on trust, consistency and accountability with marginalized individuals and/or groups of people. Allyship is not self-defined – our work and our efforts must be recognized by the people we seek to ally ourselves with.
Assimilation	The process by which a person or persons acquire the social and psychological characteristics of a dominant or majority group: e.g., "Waves of immigrants have been <i>assimilated</i> into the American culture."

TERM	DEFINITION
Barrier	An obstacle to entry in societal activities, created by the culture of the community or the dominant group, i.e., people's behavior towards newcomers or persons seen as “the other” (e.g., marginalized groups).
Bias	An opinion, preference or inclination that limits an individual's or a group's ability to make fair, objective or accurate judgements.
Class	Class is a relative social rank in terms of income, wealth, education, status/position and/or power.
Community	A group of people living in the same place or having a particular characteristic in common; A feeling of fellowship with others, as a result of sharing common attitudes, interests and goals.
Courageous conversations	<p>Educator Glenn E. Singleton outlines Four Agreements to guide educators, students and community stakeholders when discussing race:</p> <ul style="list-style-type: none"> • Stay Engaged; • Expect to Experience Discomfort; • Speak your Truth; and • Expect and Accept a Lack of Closure.

TERM	DEFINITION
Culturally Responsive and Relevant Pedagogy (CRRP)	<p>Culturally Responsive and Relevant Pedagogy seeks to empower students intellectually, socially, emotionally and politically. Educators who ascribe to this pedagogy foster student voice by:</p> <p><u>Holding high expectations</u> Educators, students, families and community stakeholders work together to create a culture of high expectations in the classroom by engaging in high-yield teaching strategies, consistent assessment and caring relationships.</p> <p><u>Acquiring cultural competence</u> Educators use students' cultures and connections to communities as a vehicle for learning.</p> <p><u>Nurturing critical consciousness</u> Educators provide opportunities for students to critique the cultural norms, values and institutions that produce and maintain social inequities.</p>
Diversity	<p>The presence of a wide range of human qualities and attributes within a group, organization or society. The dimensions of diversity include, but are not limited to, ancestry, culture, ethnicity, gender identity, language, physical and intellectual ability, race, religion, sex, sexual orientation and socioeconomic status.</p>
Employment equity	<p>Federal legislation, encouraging the establishment of working conditions that are free of barriers, correcting the conditions of disadvantage in employment and promoting implementation of special measures and the accommodation of differences for the four designated groups in Canada: women, Aboriginal peoples, persons with disabilities and racialized persons.</p>
Equality	<p>The state or quality of being equal; correspondence in quantity, degree, value, rank or ability.</p>
Equity	<p>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.</p>
Eurocentric	<p>Focusing on European culture or history to the exclusion of a wider view of the world; implicitly regarding European culture as preeminent.</p>

TERM	DEFINITION
Exclusion	The state of group disempowerment, degradation and disenfranchisement maintained by systemic barriers and supported by an implicit ideology of superiority.
Fairness	Having or exhibiting a disposition that is free of favouritism or bias; impartial.
First Nations, Métis and Inuit (FNMI)	<p><i>First Nation.</i> A term that came into common usage in the 1970s to replace the word “Indian,” which many found offensive. The term <i>First Nation</i> has been adopted to replace the word “band” in the names of communities.</p> <p><i>Inuit.</i> Aboriginal people in northern Canada, living mainly in Nunavut, the Northwest Territories, northern Quebec and Labrador. Ontario has a very small Inuit population. The Inuit are not covered by the Indian Act.</p> <p><i>Métis people.</i> People of mixed First Nation and European ancestry. The Métis history and culture draws on diverse ancestral origins, such as Scottish, Irish, French, Ojibwe and Cree.</p>
Gender expression	The Ontario Human Rights Commission (2012) defines <i>gender expression</i> as: “Gender expression is how a person publicly expresses or presents their gender. This can include behaviour and outward appearance such as dress, hair, make-up, body language and voice. A person’s chosen name and pronoun are also common ways of expressing gender. Others perceive a person’s gender through these attributes.”
Gender identity	The Ontario Human Rights Commission (2012) defines <i>gender identity</i> as: “Gender identity is each person’s internal and individual experience of gender. It is a person’s sense of being a woman, a man, both, neither or anywhere along the gender spectrum. A person’s gender identity may be the same as or different from their birth-assigned sex.”
Identity	The concept a person develops about themselves that evolves over the course of their life. This may include aspects of life that they have no control over, such as where they grew up or the colour of their skin, as well as choices they make in life, such as how they spend their time and what they believe.
Inclusion	Creating an environment where people have both the feeling and reality of belonging and are able to achieve to their full potential.

TERM	DEFINITION
Inclusive	To include all, to be comprehensive.
Infrastructure	Refers to structures, systems and facilities serving the economy of a business, industry, country, city, town or area, including the services and facilities necessary for its economy to function.
Liberation	The act of setting someone free from imprisonment, slavery, oppression.
Marginalized	This term is used to refer to the process of making a group or class of people less important or relegated to a secondary position.
Meritocracy	A social system, society or organization in which people have power because of their abilities, not because of their money or social position.
Mobilize	To make ready for action and movement.
Newcomer	A) A person who is new to Canada who has come here either as an immigrant or refugee. B) A person who is new to a school.

TERM	DEFINITION
The Ontario Human Rights Code 1962 (OHRC)	<p>The <i>Ontario Human Rights Code 1962</i> prohibits discrimination against people based on a protected ground in a protected social area.</p> <p>Protected grounds are:</p> <ul style="list-style-type: none"> ● Age; ● Ancestry, colour, race; ● Citizenship; ● Ethnic origin; ● Place of origin; ● Creed; ● Disability; ● Family status; ● Marital status (including single status); ● Gender identity, gender expression; ● Receipt of public assistance (in housing only); ● Record of offences (in employment only); and ● Sex (including pregnancy and breastfeeding). <p>Protected social areas are:</p> <ul style="list-style-type: none"> ● Accommodation (housing); ● Contracts; ● Employment; ● Goods, services and facilities; and ● Membership in unions, trade or professional associations.
Oppression	<p>How one group is dominated by another, more powerful, individual or group through physical, psychological, social or economic threats or force and frequently by an ideology of dominance.</p>
Power	<p>The capacity or ability to direct or influence the behavior of others or the course of events.</p>

TERM	DEFINITION
Prejudice	A set of opinions about or attitudes towards a certain group or individuals within it that casts that groups and its members in an inferior light and for which there is no legitimate basis in fact. Usually a negative opinion formed before knowing all the facts.
Privilege	“Privilege exists when one group has something of value that is denied to others simply because of the groups they belong to, rather than because of anything they’ve done or failed to do. Access to privilege doesn’t determine one’s outcomes, but it is definitely an asset that makes it more likely that whatever talent, ability, and aspirations a person with privilege has will result in something positive for them.” – Peggy McIntosh
Racialized peoples	Recognizing that race is a social construct, the Ontario Human Rights Commission describes people as “racialized person” or “racialized group” instead of the more outdated and inaccurate terms <i>racial minority</i> , <i>visible minority</i> , <i>person of colour</i> or <i>non-White</i> .
Racism	According to the Ontario Human Rights Commission (2012): “Racism is a belief that one group is superior to others. Racism can be openly displayed in racial jokes, slurs or hate crimes. It can also be more deeply rooted in attitudes, values and stereotypical beliefs. In some cases, people don’t even realize they have these beliefs. Instead, they are assumptions that have evolved over time and have become part of systems and institutions, and also associated with the dominant group’s power and privilege.”
Sexual orientation	A person’s attraction to someone of a different sex, the same sex or both sexes.
Socio-economic status	An economic and sociological combined total measure of a person's work experience and of an individual's or family's economic and social position in relation to others, based on income, education and occupation.
Stakeholder	A group/individual that has an interest in a particular issue or project and can affect or be affected by the outcomes.

TERM	DEFINITION
Systemic oppression	Systematic oppression is the mistreatment of people within a social identity group, supported and enforced by the society and its institutions, solely based on the person's membership in the social identity group.
Union or trade union	<p>A union is an organized group of workers who collectively use their strength to have a voice in their workplace. Through a union, workers have a right to impact wages, work hours, benefits, workplace health and safety, job training and other work-related issues. (Los Angeles County Federation of Labor)</p> <p>“trade union” means an organization of employees formed for purposes that include the regulation of relations between employees and employers (Ontario Labour Relations Act)</p>
Unfairness	Lack of equality or justice.
White Privilege	White Privilege is about the concrete benefits of access to resources and social rewards and the power to shape the norms and values of society that Whites receive, unconsciously or consciously, by virtue of their skin colour in a racist society.