

# MYSELF



ELEMENTARY TEACHERS' FEDERATION OF ONTARIO

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# THE SUPERPOWER IDENTITY

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## Myself Primary Division

### Background

This lesson challenges members of the school community to frame teaching and learning as acts for equity, well-being and achievement. This lesson requires students, educators and all 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-Imagine. 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:

- Define the term *identity*.
- Identify the various categories and characteristics that make up *identity*.
- Understand systemic barriers that First Nations, Métis and Inuit, and racialized Peoples face in Canada.
- Understand the value of *allies* in equity work.
- Set goals for their own equity work and call on others to do the same.

## Inquiry Goals

I wonder...

- Who am I?
- What is *identity*?
- What barriers do First Nations, Métis and Inuit, and racialized Peoples face in Canada?
- How can I be an *ally*?
- How can I call on others to engage in equity work?

## Call for Action

Students will create a comic book for the local community library to:

- Showcase their diverse identities and how they can be used as superpowers.
- Identify the barriers that First Nations, Métis and Inuit, and racialized Peoples face in society.
- Explore the ways that they can act as an ally.
- Challenge readers to think about their own superpowers and how they can be allies.

## Curriculum Expectations

- ✓ Grade 1 Language: Writing, Reading, Oral Communication, Media, Visual Arts, Social Studies
- ✓ Grade 2 Language: Writing, Reading, Oral Communication, Media, Visual Arts, Social Studies
- ✓ Grade 3 Language: Writing, Reading, Oral Communication, Media, Visual Arts, Social Studies

## Materials

Human Bingo sheet ([Appendix A](#))

Markers and crayons

Student journals

*Shi-Shi-Etko* by Nicolai Campbell

*Shin-Chi's Canoe* by Nicolai Campbell

Unlined index cards (six per student)

[Check a Book for Bias bookmarks](#)

## Suggested Prior Knowledge

- This lesson has a First Nations, Métis and Inuit content focus. Some prior classroom discussions of First Nations, Métis and Inuit identities in Canada and their historical/contemporary contexts is highly recommended. Previous exploration of First Nations, Métis and Inuit People’s contributions, struggles, acts of resilience, exploration of residential schools, pre/post contact, the *Indian Act* and current issues of *Land and Treaty Rights* would enrich the learning and understanding in this lesson.
- *Allyship* is also introduced as an important component of Action. There are recommended resources to support the deepening of this content. Prior learning of what an *ally* looks/feels/sounds like would support the learning.

## Lesson Structure

Task Component	Instruction	Assessment Focus
<p><b>Before (Activation/ Review)</b></p> <p><b>30 minutes</b></p>	<p>Inform students that they will participate in a bingo activity. Each student receives a Human Bingo sheet (<a href="#">Appendix A</a>). As a class, discuss the prompts before starting to accommodate all students who might benefit from reading aloud the text and visuals for access. Students mill around the room gathering the signatures of classmates who fulfill the statements on the Human Bingo sheet. The activity ends when the first student gets a column of signatures (horizontal, vertical or diagonal).</p> <p>Ask students to reflect on their experiences during Human Bingo:</p> <ul style="list-style-type: none"> <li>• <i>What strategies did you use during the activity?</i></li> <li>• <i>Did you face any challenges? How did you overcome these challenges?</i></li> <li>• <i>Did you discover something new about your classmates? If so, what?</i></li> </ul>	<p><b>Students:</b></p> <ul style="list-style-type: none"> <li>• Make connections to prior experiences with topics such as common interests and hobbies as well as life/familial experiences (e.g., languages spoken at home, familial membership, immigration status, etc.).</li> <li>• Listen as the teacher shares personal experiences and think about what they would say to reflect their own experience.</li> </ul>

Task Component	Instruction	Assessment Focus
	<p>Ask students what they believe the aims of Human Bingo are. Student volunteers share their thoughts with the whole class. Explain to students: <i>We played Human Bingo to help us think about our <b>identities</b> and those of our classmates. We explore what makes us different and similar in our experiences.</i></p> <p>Challenge students to define the term <i>identity</i>. As a whole group, brainstorm what is meant by <i>identity</i>. Record student responses on the board or on chart paper. This chart will be a reference point for the class in the upcoming processes.</p> <p>Explain that <i>identity</i> answers the question, “Who am I?” <i>Identity describes who we are. Identity can change over time and location. We can identify ourselves in many ways. For example, we can identify by our race, gender, age, religion, sexual orientation and family make-up and activities. We can even identify ourselves by what we do during our spare time and sports teams we are on.</i></p> <p>For deeper understanding of social identities in context and beyond culture, see the <a href="#">Additional Resources</a> section.</p> <p>Students share the multiple ways that they self-identify with the whole class. Encourage students to refer to the Human Bingo sheet (<a href="#">Appendix A</a>) for examples. Urge students to share their race(s), gender, religion and other identities to help create a safe and inclusive learning environment where discussions of race and all identities are welcomed and nurtured.</p> <p><b>Note:</b> <i>Children at this age may not be identifying categories using sophisticated and ‘adult’ terminology but research shows that they are noticing in ways that are formulating strong values and feelings. In fact, children as young as one and two already notice skin colour and gender as distinguishing markers. Attitudes, feelings and prejudices begin to form at an early age through many aspects of adult modelling and children absorbing covert and overt messages from their surroundings and adults.</i></p>	<ul style="list-style-type: none"> <li>• Share personal experiences.</li> </ul> <p><b>Questions to Consider for Assessment:</b></p> <ul style="list-style-type: none"> <li>• Are students able to draw on their experiences and begin describing/identifying ‘markers’ shared? (e.g., hobbies, interests, family celebrations, gender, language, skin colour, etc.).</li> <li>• Are students describing and articulating how they are similar and different from each other?</li> <li>• Are students asking questions to deepen their understanding of themselves and each other?</li> </ul>

Task Component	Instruction	Assessment Focus
	<p><i>It is important for educators to distinguish how young children are making sense of identity features as markers (e.g., your skin is brown, I speak Polish, you are a girl) as opposed to the attitudes and prejudices that are connected with some identity markers (e.g., you're a girl so you can't play sports). For more information on this topic, read <i>Anti-bias Education for Young Children and Ourselves</i> by Louise Derman-Sparks and Julie Olsen Edwards. Identity as markers are not in itself problematic. It is the attitudes, prejudices and behaviours attached to them that develop into acts of discrimination.</i></p>	
<p><b>During (Working on it)</b>  <b>30-40 minutes</b></p>	<p>Each student receives six unlined index cards. Ask students to write their name on the first card in large print. On each of the next five cards, students silently write down the aspects of their identity that are most important to them. Create and share your own identity cards to model to students the diverse ways that we self-identify. Be sure to include diverse aspects of yourself in your example. Example:</p> <div style="display: flex; justify-content: space-around; align-items: center; margin-top: 20px;"> <div style="border: 1px solid black; background-color: yellow; padding: 5px; text-align: center;">Christian</div> <div style="border: 1px solid black; background-color: yellow; padding: 5px; text-align: center;">Woman</div> </div> <div style="display: flex; justify-content: space-around; align-items: center; margin-top: 10px;"> <div style="border: 1px solid black; background-color: yellow; padding: 5px; text-align: center;">African-Canadian</div> <div style="border: 2px solid black; background-color: yellow; padding: 5px; text-align: center;"><b>Name</b></div> <div style="border: 1px solid black; background-color: yellow; padding: 5px; text-align: center;">Teacher</div> </div> <div style="display: flex; justify-content: space-around; align-items: center; margin-top: 10px;"> <div style="border: 1px solid black; background-color: yellow; padding: 5px; text-align: center;">Married to a man</div> <div style="border: 1px solid black; background-color: yellow; padding: 5px; text-align: center;">Speak French &amp; English</div> </div>	



Task Component	Instruction	Assessment Focus
	<p>Refer to <i>The Ontario Human Rights Code</i> for examples of identities. <b>Sexual orientation</b>, place of origin, age, race and <b>gender identity</b> are examples of identities. Students are also welcomed to self-identify based on their interests and sport affiliations.</p> <p><i>It is highly suggested that the class return to the initial chart after the Human Bingo game. Through the process of discussion and deepening the learning, add to the list so that the social identities students draw on will be more diverse and move from the surface examples.</i></p> <p>When students have finished recording their identities, ask them to flip each card over and draw an image that connects to aspects of their identity in some way. Provide students with an example:</p> <p><i>If you identify as African-Canadian, you might draw the African continent with the Canadian flag.</i></p> <p>Remind students to focus on sketching an image that connects to their <i>identity</i> and not on the quality of their artwork.</p> <p>In groups of four or five, students take turns sharing their identity cards with one another. Encourage students to discuss the experiences and feelings associated with each <i>identity</i>. Advise students to only share identity cards they feel comfortable talking about. Inform students that private and personal identity cards can be set aside.</p>	
<p><b>After (Reflecting/ Constructing/ Consolidating)</b></p> <p><b>10-15 minutes</b></p>	<p>Ask students to think about the feelings they associate with their identities: <i>Look at your identity cards. Think of a time when being a member of one of these particular groups made you feel included and valued. Pick one card and write words that are connected to the memory around the margins of the card.</i></p> <p>Ask students to choose an identity that made them feel excluded. Students write words around the margins of that particular identity card that describe</p>	<p><b>Students:</b></p> <ul style="list-style-type: none"> <li>• Participate in the creation of the class World Wall.</li> <li>• Use the Word Wall as a reference tool for listening and speaking.</li> <li>• Reflect and share experiences of inclusion and</li> </ul>

Task Component	Instruction	Assessment Focus
	<p>how it felt/feels to be excluded.</p> <p>Explain to students: <i>In your small groups, share your stories of inclusion and exclusion with one another.</i></p> <p>With students, use the cards to make a Word Wall (<a href="#">Appendix B</a>) showing all the categories and words describing the feelings associated with inclusion and exclusion.</p> <p>Students think through and share the guiding questions listed below orally and in writing<sup>1</sup>:</p> <ul style="list-style-type: none"> <li>• Was this an easy or a difficult exercise for you to do? What made it easy or difficult?</li> <li>• Were you surprised by the identities that you chose for yourself?</li> <li>• Did you learn something about a classmate’s identity that you did not know about before?</li> <li>• Would other people such as your friends, families and strangers have written down other identities for you?</li> <li>• Why is it that sometimes others see us differently from how we see ourselves?</li> </ul>	<p>exclusion.</p> <ul style="list-style-type: none"> <li>• Listen to classmates share their ideas.</li> <li>• Use the Word Wall as a reference tool for writing.</li> <li>• Write personal experiences in a journal.</li> </ul>
<p><b>Going Deeper</b></p> <p><b>30 minutes</b></p>	<p>Explain to the whole class: <i>Our race is an important part of our identity. For some; especially members of First Nations, Métis and Inuit and racialized communities; race evokes feelings of exclusion. Sometimes laws, practices and institutions in our communities all work together and exclude groups of people based on certain identities they hold, such as their race. As a result, not everyone has equitable access to good education, healthcare, housing or even employment.</i></p>	<p><b>Students:</b></p> <ul style="list-style-type: none"> <li>• Make connections to other subject areas and prior knowledge.</li> <li>• Identify barriers faced by First Nations, Métis and Inuit Peoples in Canada.</li> <li>• Ask questions for clarification.</li> </ul>

<sup>1</sup> Kathleen Gould Lundy (2008), *Teaching Fairly in an Unfair World*, p. 51.



Task Component	Instruction	Assessment Focus
	<p>Inform the whole class that you will read aloud the picture books <i>Shi-Shi-Etko</i> and <i>Shin-Chi's Canoe</i> by Nicola I. Campbell to better understand how Canadian laws and schools have excluded First Nations, Métis and Inuit Peoples:</p> <p><i>To find out about barriers that First Nations, Métis and Inuit Peoples experience in Canada, we are going to read the picture book Shi-Shi-Etko. This picture book will help us understand how laws and schools work together to devalue people because of their race. This book is about residential schools.</i></p> <p>Read <i>Shi-Shi-Etko</i> to the whole class. Following the read aloud and as a whole class, create identity cards for Shi-Shi-Etko. With students, write Shi-Shi-Etko's name on the first card in large print. On each of the next five cards, as a whole class, decide which aspects of Shi-Shi-Etko's identity to write down. Encourage students to use information garnered from the picture book to help determine what should be recorded on the card. The whole class discusses and determines what image to draw on the identity cards that connects to aspects of Shi-Shi-Etko's identity.</p> <p>Students share their ideas around the emotions Shi-Shi-Etko experienced when she felt included and excluded:  <i>Look at Shi-Shi-Etko's identity cards. Think of a time when being a member of one of these particular groups made her feel included and valued. Let's pick one card and write words that are connected to the memory around the margins of the card.</i></p> <p>Ask students to choose an <i>identity</i> that made Shi-Shi-Etko feel excluded. As a whole class, write words around the margins of that particular identity card that describe how it felt/feels to be excluded. Add these emotions to the Word Wall.</p> <p>Read <i>Shin-Chi's Canoe</i> by Nicola I. Campbell to the whole class. In groups of four or five, students create a set of identity cards for Shin-Chi based on</p>	<ul style="list-style-type: none"> <li>• Apply knowledge of exclusion and inclusion to understand the experiences of others.</li> <li>• Share thoughts orally to whole and small groups.</li> <li>• Work co-operatively in small groups.</li> <li>• Listen to a read aloud.</li> <li>• Respond orally and in writing to a text.</li> <li>• Ask questions to deepen understanding of text.</li> </ul>

Task Component	Instruction	Assessment Focus
	<p>information from the book. In their small groups, students determine the images for each identity card. Each group discusses instances and feelings of inclusion and exclusion experienced by Shin-Chi. Groups record these emotions on the margins of the identity cards. Student groups share Shin-Chi's identity cards with whole class.</p>	
<p><b>Individual Practice</b></p> <p><b>10-15 minutes</b></p>	<p>This next section explores the concept of <i>allyship</i>. This may be a new concept to young children. The lesson <i>Allies: A Discussion Activity</i> from the Teaching Tolerance website offers a process of exploring this concept and co-generating as a class the idea of 'being a good ally.'</p> <p>Through this discussion, the class might generate a list of criteria for <i>allyship</i> that includes the following items:  <i>An ally describes someone who is supportive of people different from themselves. They...</i></p> <ul style="list-style-type: none"> <li>• Try to understand the other persons' situation.</li> <li>• Are honest to themselves and others about what they know/don't know.</li> <li>• Are kind and trusting.</li> <li>• Try to be brave and help even when it's hard.</li> </ul> <p>Share with students the importance of working as allies to help ensure the equitable treatment of all members of the community.  <i>First Nations, Métis and Inuit and racialized communities continue to organize and take action against racism in Canada. It is important that we work as allies and listen to, learn from and work with First Nations, Métis and Inuit and racialized communities. By working together, we can learn about the barriers others face and the ways that we can collaborate to achieve equity.</i></p> <p>Ask the whole class to think through the following questions:</p> <ul style="list-style-type: none"> <li>• <i>What are some barriers that exist in Canada that make it difficult for the needs, strengths, identities and dreams of First Nations, Métis and Inuit, and racialized Peoples to be honoured?</i></li> </ul>	<p><b>Students:</b></p> <ul style="list-style-type: none"> <li>• Identify characteristics of <i>allyship</i>.</li> <li>• Set goals for work as an <i>ally</i>.</li> <li>• Record ideas in writing.</li> <li>• Share thoughts with whole class and small groups.</li> </ul>

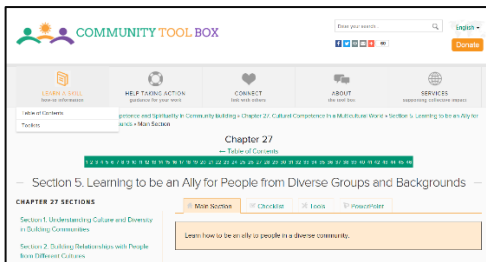
Task Component	Instruction	Assessment Focus
	<ul style="list-style-type: none"> <li>How can you act as an ally and listen to and work with First Nations, Métis and Inuit, and racialized Peoples for equity?</li> </ul> <p>Students share their ideas with the whole class. In a journal, students write a reflection using the questions as a guide.</p>	
<p><b>Call for Action</b></p> <p><b>45 + minutes</b></p>	<p>Students reimagine themselves as people with superpowers. Students create a comic book showcasing how they use diverse aspects of their identities as superpowers. The comic book explores the following question: <i>As a person with superpowers, how do you work with and learn from others to create local and global communities where all members, namely First Nations, Métis and Inuit, and racialized Peoples are treated equitably and feel included? Refer to your identity cards to help you think through your superpowers.</i></p> <p><i>In your comic book, be sure to:</i></p> <ul style="list-style-type: none"> <li>Showcase your diverse identities and how they can be used as superpowers.</li> <li>Identify the barriers that First Nations, Métis and Inuit, and racialized Peoples face in society.</li> <li>Explore the ways that you can act as an ally.</li> <li>Challenge readers to think about their own superpowers and how they can be allies.</li> </ul> <p>Refer students to the <a href="#">Check a Book for Bias</a> bookmarks to help ensure that their picture books honour the diverse identities and experiences found across the country.</p> <p>At the school or local book fair, copies of the students' comic books can be given to members of the community for free.</p>	<p><b>Students:</b></p> <ul style="list-style-type: none"> <li>Write about their identities.</li> <li>Reflect on barriers that First Nations, Métis and Inuit, and racialized Peoples face in Canada.</li> <li>Explore ways that they can act as an ally.</li> <li>Challenge others to think about their own identities.</li> </ul>
<p><b>Next Steps (Teacher Reflection)</b></p>	<ul style="list-style-type: none"> <li>Which aspects of my <i>identity</i> do I communicate with the school community?</li> <li>How do I communicate my <i>identity</i> with the school community?</li> </ul>	

Task Component	Instruction	Assessment Focus
	<ul style="list-style-type: none"> <li>• Who are my students?</li> <li>• How does my classroom reflect the identities and experiences of my students?</li> <li>• How does my classroom reflect the identities and experiences of First Nations, Métis and Inuit and racialized members of Canadian society?</li> <li>• How do I set-up a classroom climate that facilitates discussions on race?</li> <li>• How do I draw on my experiences of privilege and oppression to nurture students' sense of belonging in the classroom?</li> </ul>	

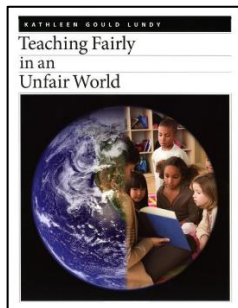
## Additional Resources



*Beyond Categorization: Addressing Social Identity as Culture and Context (TMC)*



*Learning to be an Ally for People from Diverse Groups and Backgrounds (Community Tool Box)*

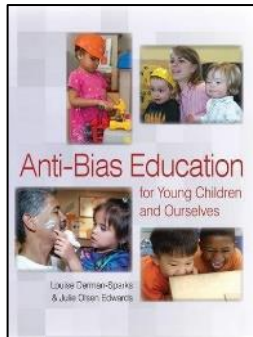


*Teaching Fairly in an Unfair World by Kathleen Gould Lundy (Pembroke Publishers, 2008)*

## References



*Allies: A Discussion Activity* (Teaching Tolerance)

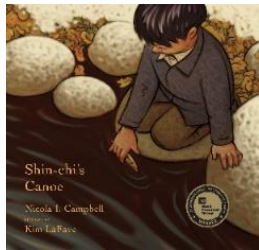


*Anti-Bias Education for Young Children and Ourselves* by Louise Derman-Sparks and Julie Olsen Edwards (National Association of the Education of Young Children (NAEYC), 2009)

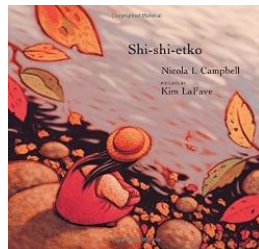


*Re-Think, Re-Connect, Re-Imagine. Thinking about ourselves, our schools, our communities. Reflecting on White Privilege.* (Elementary Teachers' Federation of Ontario, 2015)

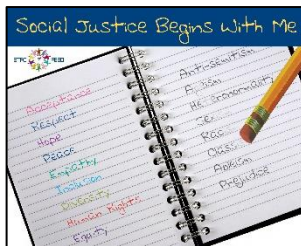




*Shin-Chi's Canoe* by Nicolai Campbell (Groundwood Books Ltd, 2008)



*Shi-Shi-Etko* by Nicolai Campbell (Groundwood Books Ltd, 2005)













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



**Ontario  
Human Rights Commission  
Commission ontarienne des  
droits de la personne**

*The Ontario Human Rights Code* (Ontario Human Rights Commission, 1962)

## Appendix A: Human Bingo

<p>Speaks more than 2 languages</p> 	<p>Favourite sport is basketball</p> 	<p>Born in the same month as you</p>
<p>Is left handed</p> 	<p>Has two or more pets</p>	<p>Has a sibling in the school</p> 
<p>Plays two or more musical instruments</p> 		<p>Was born in another country</p> 
<p>Favourite season is winter</p>	<p>Read more than two books this month</p> 	<p>Has a family member who lives in another city</p>
<p>Has been on a plane</p> 	<p>Has a food allergy</p>	<p>Has the same favourite song</p> 

## Appendix B: Word Wall

Identity	When I am excluded, I feel...	When I am included, I feel...
Age	Sad	Loved
Language	Angry	Important
Race	Ashamed	Special
Gender	Rejected	
Body size		
Learning style		
Athletic ability		

# GLOSSARY



ELEMENTARY TEACHERS' FEDERATION OF ONTARIO

# GLOSSARY

TERM	DEFINITION
<b>Aboriginal peoples</b>	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.
<b>Activism</b>	The action or policy of using vigorous campaigning to bring about political or social change.
<b>Advocacy</b>	The act or process of supporting a cause.
<b>Affirmative action</b>	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.
<b>Ally</b>	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.
<b>Allyship</b>	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.
<b>Assimilation</b>	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
<b>Barrier</b>	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).
<b>Bias</b>	An opinion, preference or inclination that limits an individual's or a group's ability to make fair, objective or accurate judgements.
<b>Class</b>	Class is a relative social rank in terms of income, wealth, education, status/position and/or power.
<b>Community</b>	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.
<b>Courageous conversations</b>	<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"> <li>• Stay Engaged;</li> <li>• Expect to Experience Discomfort;</li> <li>• Speak your Truth; and</li> <li>• Expect and Accept a Lack of Closure.</li> </ul>



TERM	DEFINITION
<b>Culturally Responsive and Relevant Pedagogy (CRRP)</b>	<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>
<b>Diversity</b>	<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>
<b>Employment equity</b>	<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>
<b>Equality</b>	<p>The state or quality of being equal; correspondence in quantity, degree, value, rank or ability.</p>
<b>Equity</b>	<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>
<b>Eurocentric</b>	<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
<b>Exclusion</b>	The state of group disempowerment, degradation and disenfranchisement maintained by systemic barriers and supported by an implicit ideology of superiority.
<b>Fairness</b>	Having or exhibiting a disposition that is free of favouritism or bias; impartial.
<b>First Nations, Métis and Inuit (FNMI)</b>	<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>
<b>Gender expression</b>	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.”
<b>Gender identity</b>	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.”
<b>Identity</b>	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.
<b>Inclusion</b>	Creating an environment where people have both the feeling and reality of belonging and are able to achieve to their full potential.

TERM	DEFINITION
<b>Inclusive</b>	To include all, to be comprehensive.
<b>Infrastructure</b>	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.
<b>Liberation</b>	The act of setting someone free from imprisonment, slavery, oppression.
<b>Marginalized</b>	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.
<b>Meritocracy</b>	A social system, society or organization in which people have power because of their abilities, not because of their money or social position.
<b>Mobilize</b>	To make ready for action and movement.
<b>Newcomer</b>	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
<b>The Ontario Human Rights Code 1962 (OHRC)</b>	<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"> <li>● Age;</li> <li>● Ancestry, colour, race;</li> <li>● Citizenship;</li> <li>● Ethnic origin;</li> <li>● Place of origin;</li> <li>● Creed;</li> <li>● Disability;</li> <li>● Family status;</li> <li>● Marital status (including single status);</li> <li>● Gender identity, gender expression;</li> <li>● Receipt of public assistance (in housing only);</li> <li>● Record of offences (in employment only); and</li> <li>● Sex (including pregnancy and breastfeeding).</li> </ul> <p>Protected social areas are:</p> <ul style="list-style-type: none"> <li>● Accommodation (housing);</li> <li>● Contracts;</li> <li>● Employment;</li> <li>● Goods, services and facilities; and</li> <li>● Membership in unions, trade or professional associations.</li> </ul>
<b>Oppression</b>	<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>
<b>Power</b>	<p>The capacity or ability to direct or influence the behavior of others or the course of events.</p>

TERM	DEFINITION
<b>Prejudice</b>	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.
<b>Privilege</b>	“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
<b>Racialized peoples</b>	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> .
<b>Racism</b>	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.”
<b>Sexual orientation</b>	A person’s attraction to someone of a different sex, the same sex or both sexes.
<b>Socio-economic status</b>	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.
<b>Stakeholder</b>	A group/individual that has an interest in a particular issue or project and can affect or be affected by the outcomes.

TERM	DEFINITION
<b>Systemic oppression</b>	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.
<b>Union or trade union</b>	<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>
<b>Unfairness</b>	Lack of equality or justice.
<b>White Privilege</b>	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.