

GLOSSARY - EQUITY AND INCLUSIVE EDUCATION **KEY TERMS FOR SELF-ADVOCACY, UNDERSTANDING OUR CONNECTION WITH OTHERS, AND BEING ALLIES**

As COPA values principles of inclusion and works within a feminist, anti-oppression social justice framework, this glossary has been compiled to provide an understanding of language that describes many forms of power, privilege and discrimination.

Language is constantly evolving, so please use this glossary as a guide. Individuals may use different words to describe themselves or use the terms in a slightly different way than they are described here. Being an ally involves listening for and using language that individuals and groups indicate are respectful.

It is important to acknowledge the cultural lenses that shape this particular glossary: an English-speaking, urban, Canadian context. Differences may be seen across generations, peoples or geographic regions within Canada.

Able-Bodied Privilege: the privilege that those without any developmental, emotional, physical, sensory, cognitive or health-related disabilities experience.

Ableism: A set of erroneous assumptions, beliefs, practices and policies - overt or subtle – that are directed against people who have developmental, emotional, physical, sensory, or health-related disabilities. Ableism assigns superior value and worth to people who appear able-bodied. It is rooted in learned fear and contempt and manifested in personal attitudes, expressions, and behaviours of defamation, avoidance, discrimination, and/or any form of violence or threats against people who have some form of disability, on an individual, a systemic or an institutional level.

Aboriginal, Indigenous, First Peoples: The original peoples of Canada includes First Nations, Inuit, and Métis peoples. These separate groups have unique heritages, languages, cultural practices, and spiritual beliefs between them and amongst them. Their common link is their Indigenous ancestry. In Canada, the terms Indigenous, Aboriginal, and First Peoples are used as umbrella terms to describe First Nations, Métis and Inuit peoples. Although umbrella terms are used, it is most respectful to identify people by their specific identities (e.g., Cree, Mohawk) and identify nations by the names they use in their own languages ie. Haudenosaunee instead of the former Iroquois).

Acceptance: An affirmation and recognition of people whose race, religion, nationality, ethnicity, beliefs, or other similar characteristics or attributes are

different from one's own. Acceptance is distinct from *tolerance*, which is a begrudging recognition of people's differences, and from *advocacy*, whereby differences are embraced, celebrated, and viewed as an asset, and power imbalances are actively addressed.

Accommodation: An adjustment made to policies, programs, guidelines, or practices to enable individuals to benefit from and take part in the provision of services equally, and to participate equally and perform to the best of their ability in the workplace or an educational setting. Accommodations are provided so that individuals are not disadvantaged or discriminated against on the basis of the prohibited grounds of discrimination identified in the Ontario Human Rights Code or other, similar grounds.

Adulthoodism: A set of erroneous assumptions, beliefs, practices and policies - overt or subtle – that are directed against children and adolescents. Adulthoodism assigns superior value and worth to adults. It is rooted in learned fear and contempt and manifested in personal attitudes, expressions, and behaviours of defamation, avoidance, discrimination, and/or any form of violence or threats against children and adolescents on an individual, a systemic or an institutional level.

Ageism: A set of erroneous assumptions, beliefs, practices and policies - overt or subtle – that are directed against people on the basis of their age, particularly against young people and the elderly. Ageism assigns superior value and worth to people on the basis of their age. It is rooted in learned fear and contempt and manifested in personal attitudes, expressions, and behaviours of defamation, avoidance, discrimination, and/or any form of violence or threats against people on the basis of their age. This can occur on an individual, a systemic or an institutional level.

Ally: Someone who advocates for and supports members of a marginalized social group other than their own. People that reach across differences to achieve mutual goals.¹

Anti-Black Racism: A set of erroneous assumptions, beliefs, practices and policies - overt or subtle – that are directed against Black people, with historical roots in slavery and colonialism. Anti-Black racism assigns superior value and worth to anyone who is not black. It is based on learned fear and contempt and manifested in personal attitudes, expressions, and behaviours of defamation, avoidance, discrimination, and/or any form of violence or threats against people who are black on an individual, a systemic or an institutional level.

Antiracism Education: An approach that integrates the perspectives of indigenous and racialized communities into an educational system and its practices. Antiracist

¹ Adapted from http://geneq.berkeley.edu/lgbt_resources_definiton_of_terms#ally.

education seeks to identify and change educational policies, procedures, and practices that may foster racism, as well as the racist attitudes and behaviours that underlie and reinforce such policies and practices. It provides teachers and students with the knowledge and skills that will enable them to critically examine and challenge issues related to racism, power, and privilege. Antiracist education promotes the removal of discriminatory biases and systemic barriers.

Antiracist: A standpoint that refers to beliefs, actions, policies and movements developed or adopted to challenge and eliminate racism in all its forms. In general, an anti-racist standpoint is intended to promote a society in which people do not face any form of discrimination on the basis of their ethno-cultural origin.

Anti-Semitism: A set of erroneous assumptions, beliefs, practices and policies - overt or subtle - that are directed against Jewish people on the basis of their culture, ethnicity and religion. Anti-Semitism assigns superior value and worth to people who are not Jewish, and especially to those who are Christian. It is rooted in learned fear and contempt and manifested in personal attitudes, expressions, and behaviours of defamation, avoidance, discrimination, and/or any form of violence or threats against people who are Jewish on an individual, a systemic or an institutional level.

Barrier (Systemic/overt/invisible): An obstacle to equity that may be overt or subtle, intended or unintended, and systemic or specific to an individual or group, and that prevents or limits access to opportunities, benefits, or advantages that are available to other members of society.

Bias: A subjective opinion, preference, prejudice, or inclination, formed without reasonable justification, that limits an individual's or a group's ability to make fair, objective, or accurate judgments.

Biphobia: A set of erroneous assumptions, beliefs, practices and policies - overt or subtle - that are directed against people who are bisexual. Biphobia assigns superior value and worth to those who are not bisexual (for example, people who are heterosexual, gay men and lesbians). It is rooted in learned fear and contempt and manifested in personal attitudes, expressions, and behaviours of defamation, avoidance, discrimination, and/or any form of violence or threats against people who are bisexual on an individual, a systemic or an institutional level.

Bisexual: One who can have significant sexual or romantic attractions to members of any gender and/or sex, but not necessarily simultaneously or equally.

Bullying: A form of persistent and aggressive behaviour directed at an individual or individuals that is intended to cause (or should be known to cause) fear and distress and/or harm to another person's body, feelings, self-esteem, or reputation. Bullying occurs in a context where there is a real or perceived power imbalance. Repetition of bullying incidents may exacerbate the power imbalance and the negative impact.

Cisgender: The gender identity of a person who is not transgender; a person who is cisgendered is one whose gender identity or gendered behaviours and/or appearance are in harmony with what their culture expects of their body.

Cissexual: The gender identity of a person who is not transsexual, a person whose internal gender identity has always been in harmony with their external body and with how their culture expects them to identify with that body.

Cissexual/Cisgender Privilege: The privilege that non-trans people experience as a result of having their femaleness or maleness deemed authentic, natural, and unquestionable by society at large. This privilege allows non-trans people relative freedom and support to take their sex and gender for granted in ways that trans people cannot. In contrast, trans people are often punished for the ways their gender identity does not match the social expectations of the sex they were assigned at birth.

Class: The hierarchical arrangements of people in society as economic groups.

Classism: The prejudice and/or discrimination on the basis of socioeconomic class. It includes individual attitudes and behaviors, systems of policies and practices that are set up to benefit those with economic wealth over those with little no economic wealth.

Class Privilege: The privilege that provides those with economic means access to resources. This privilege allows those with economic means relative freedom and support in the world, as well as high social status. People with class (and other forms of) privilege may view these unearned advantages as “normal” and “natural” leading to a sense of entitlement. The greater the means, the greater the level of privilege (and corresponding social power) afforded to the individual or individuals in question.

Creed: One of the prohibited grounds of discrimination in the Ontario Human Rights Code, interpreted by the Ontario Human Rights Commission to mean “religious creed” or “religion”. Creed is “a professed system and confession of faith, including both beliefs and observances or worship” that is “sincerely held” and includes non-deistic belief systems. Creed does not include “secular, moral, or ethical beliefs or political convictions” or “religions that promote violence or hate towards others or that violate criminal law”. Individuals who do not belong to a religion or practice any specific faith are also protected by the code.

Culture: The shared patterns of learned behaviours, interactions, and affective understanding that are transmitted through a process of socialization and developed by a group of people to assure its adaptation and survival. These dynamic human behaviour patterns include knowledge, values, belief, art, law, morals,

customs, collective experiences and any other capabilities or habits acquired by individuals as a member of society.

Cyber bullying: Bullying that occurs through the use of information and communication technologies (e.g., spreading rumours or hurtful images or comments by means of e-mail or text messaging, or on social media sites or personal websites).

Disability: A term that covers a broad range and degree of conditions, some visible and others not (e.g., physical, mental, and learning disabilities, hearing or vision disabilities, epilepsy, environmental sensitivities). A disability may be present from birth, may be caused by an accident, or may develop over time.

Discrimination: Unfair or prejudicial treatment of individuals or groups on the basis of race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, sex, sexual orientation, age, marital status, family status, or disability, as stipulated in the Ontario Human Rights Code, or on the basis of other similar factors, such as gender identity, language, body size/shape, socio-economic status. Discrimination has the effect of preventing or limiting access to opportunities, benefits, or advantages that are available to other members of society. Discrimination may be evident in organizational and institutional structures and programs as well as in the attitudes and behaviours of individuals.

Diversity: The presence of a wide range of human qualities and attributes within a group, organization, or society. Its dimensions include, but are not limited to, ancestry, culture, ethnicity, gender identity, language, physical and intellectual ability, skin colour, religion, sex, sexual orientation, and socio-economic status.

Dominant group: A group that is considered the most powerful and privileged of groups in a particular society and that exercises power and influence over others through social and political control.

Duty to Accommodate: The legal obligation that school boards, employers, unions, and service providers have under the Ontario Human Rights Code to take measures that enable people to benefit from and take part in the provision of services equally, and to participate equally and perform to the best of their ability in the workplace or an educational setting.

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. Measures designed to promote equity seek to ensure all people have access to opportunities and resources that meet their needs by addressing the individual, systemic and institutional barriers and challenges that prevent equal outcomes.

Ethnicity: A concept that refers to membership in a culturally defined group whose members may or may not live in the same country or have the same skin colour, and who share one or all of the following characteristics: language, culture and religion.

Ethnocentrism: The tendency to look at the world primarily from the perspective of one's own culture. It is defined as the viewpoint that "one's own group is the centre of everything," against which all other groups are judged. Ethnocentrism often entails the belief that one's own ethnic or cultural group is the norm, is the most important and/or that some or all aspects of its culture are superior to those of other groups.

First Nations Peoples: First Nations peoples are distinct indigenous communities in Canada with unique languages, histories, cultures and spiritual practices (along with the Métis and Inuit – see separate definitions). The term First Nations came into common usage in the 1970s to replace the word *Indian*, which many found offensive. The term First Nations has been adopted to replace the word “band” in the names of communities. There are more than 500 First Nations in North America.

Gay: A person who identifies as male and who has significant sexual or romantic attractions primarily to people of the same sex or gender. Colloquially used as an umbrella term to include all LGBTQ (see separate definition) people; however, many lesbians and bisexual people do not feel included by this term.

Gender: A socially constructed system of classification that ascribes qualities of masculinity and femininity to people. It refers to one's sense of self as masculine or feminine regardless of the physical self. Gender is often conflated with sex but sex refers to bodies and gender refers to social expectations of the person with a particular type of body/genitals/hormones.

There are aspects or continuum or spectrums of gender that contribute to our understanding or interpretation of a person's gender:

Genitals/Hormones/Chromosomes (external and internal characteristics of the body): *female – intersex (blend) – male*

Gender Expression/Appearance (clothing, behaviours, mannerisms, etc.): *female/feminine – blend – male/masculine – neither*

Gender Role (socially expected and regulated behaviours expected based on a culture's beliefs about what is acceptable given one's genitalia): *female/feminine – blend – male/masculine – neither*

Gender Identity (how one feels internally): *female/feminine – blend – male/masculine – neither*

Gender based violence: Any form of behaviour - including psychological, verbal, physical and sexual behaviour – that is based on gender identity and is intended to control, humiliate, subordinate or harm an individual or group. This form of violence is generally directed at those whose gender identity does not conform to their biological sex. It is based on homophobic, bi-phobic, lesbophobic, or transphobic attitudes and prejudice which can be either conscious or unconscious and which exist on an individual, systemic and institutional level. (See-Sexist Violence as a distinct form of violence against girls and women.)

Gender Identity: A person's sense of self, with respect to being masculine, feminine, or somewhere in between. Gender identity is different from sex (male or female), sexual orientation (who one is romantically or sexually attracted to), and may be different from birth-assigned or biological sex. Gender can be understood as fluid and changing rather than static and fixed, and as a continuum with stereotypically male and female attributes at each end of the spectrum.

Harassment: A form of discrimination that may include unwelcome attention and remarks, jokes, threats, name-calling, touching, or other behaviour (including the display of pictures) that is meant to insult, offend, or demean someone because of his or her identity. Harassment is directed at an individual by someone whose conduct or comments are, or should reasonably be known to be, offensive, inappropriate, intimidating, and hostile.

Hate Crime/Hate Incident: Criminal offences that are motivated by hate towards an identifiable group. The incident may target race, national or ethnic origin, language, colour, religion, sex, age, mental or physical disability, gender identity, sexual orientation or any other similar factors. Hate crimes can be perpetrated against a person or property, and can involve intimidation, harassment, physical force, or threats of physical force against a person or an entire group to which the person belongs. These types of offences are unique in that they not only affect those who may be specifically targeted by the perpetrator, but they often have an indirect impact upon entire communities. (Any act, including an act of omission, that is not a criminal offence but otherwise shares the characteristics of a hate crime is referred to as a *hate incident*).

Hate Propaganda: Public promotion of ideas, beliefs, and ideologies transmitted in written, oral, or electronic form for the purpose of inciting hatred and perpetuating belligerent attitudes or actions towards a particular group.

Heterosexism: The presumption that everyone is, should be, or should wish to be heterosexual, and the belief that heterosexuality is inherently normal and/or superior to all other sexual orientations. These presumptions lead to prejudice, bias or discrimination at the individual, institutional and systemic levels.

Heterosexual: A person who is primarily attracted - sexually and/or romantically - to people of a sex other than their own.

Heterosexual Privilege: The privilege that those who are or appear to be heterosexual experience as a result of having heterosexuality deemed authentic, natural, and unquestionable by society at large. This privilege allows heterosexual people relative freedom and support to take their sexual orientation for granted in ways that LGBTQ people cannot. In contrast, LGBTQ people, or those who appear to be so, are often punished.

Homophobia: A set of erroneous assumptions, beliefs, practices and policies - overt or subtle - that are directed against those who identify as men and who are or appear to be attracted to, intimate or affectionate with members of the same sex or gender. Homophobia assigns superior value and worth to people who are not gay (for example, heterosexual men, heterosexual women). It is rooted in learned fear and contempt and manifested in personal attitudes, expressions, and behaviours of defamation, avoidance, discrimination, and/or any form of violence or threats against people who are gay on an individual, a systemic or an institutional level.

Human Rights: Rights that recognize the dignity and worth of every person, and provide for equal rights and opportunities without discrimination, regardless of race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, sex, sexual orientation, age, marital status, family status, or disability, as stipulated in the Ontario Human Rights Code, or other similar factors.

Inclusion: An approach that aims to reach out to and include all people, honouring the diversity, uniqueness, talents, beliefs, backgrounds, capabilities, and ways of living of individuals and groups. Inclusive practices aim to create a culture of fairness and belonging in which people are, and feel that they are an important part of all aspects of society.

Inclusive Education: Education that is based on the principles of acceptance and inclusion of all students. Students see themselves reflected in their curriculum, their physical surroundings, and the broader environment, in which diversity is honoured and all individuals are respected.

Internalized oppression: The process by which members of a socially marginalized group come to believe and accept (consciously or unconsciously) the superior status of the dominant group and their own subordinate status as deserved, natural and inevitable. Through internalized oppression, members of an oppressed group may come to act upon the ideas used to justify their own subordination, and use against themselves the methods of the oppressor. This leads to a pattern of powerlessness and despair that results in destructive and chronic behaviour. An example of internalized racism is shadeism (see definition).

Intersectionality: The experience of two or more overlapping levels of oppression that create complex layers of identity in individuals. Each of these layers may expose a person to a distinct form of discrimination, such as those grounds for discrimination which are prohibited under the Ontario Human Rights Code, or other, similar factors. The combination of various forms of discrimination may result in additional biases or barriers to equity and also produce something that is unique and distinct from any one form of discrimination standing alone.

Intersex: Refers to people born with atypical or indeterminate primary sexual characteristics, which usually distinguish male from female bodies, making it difficult to assign them a clear sex. The term used by the social movement is critical of the medical norms concerning sex assignment for infants.

Inuit: A term that means “the people” and refers to indigenous peoples who live in or originate from Inuit Nunaat (Inuktitut expression for Inuit homeland), spanning the Northwest Territories to parts of Northern Quebec and Labrador (Nunatsiavut). There are five primary distinct Inuit language dialects spoken throughout Canada and four per cent of Canada’s Aboriginal population identify as Inuit (Statistics Canada, 2006).

Invisible minority: Individuals whose minority status is not necessarily evident, as may be the case with regard to religion, disability or sexual orientation.

Islamophobia: A set of erroneous assumptions, beliefs, practices and policies - overt or subtle – that are directed against Muslims or Arabs on the basis of their culture, ethnicity and religion, or against individuals who are perceived as Arabs or Muslims. Islamophobia assigns superior value and worth to people who are not Muslim, and especially to those who are Christian. It is rooted in learned fear and contempt and manifested in personal attitudes, expressions, and behaviours of defamation, avoidance, discrimination, and/or any form of violence or threats against people who are Muslim or Arab on an individual, a systemic or an institutional level.

Lesbian: A woman or girl, or someone who identifies as a woman or girl, who has significant sexual or romantic attractions primarily to people of the same sex or gender identity.

Lesbophobia: A set of erroneous assumptions, beliefs, practices and policies - overt or subtle – that are directed against lesbians or women who appear to be intimate or affectionate with other women. Lesbophobia assigns superior value and worth to people who are not lesbians (for example, heterosexual women, gay men). It is rooted in learned fear and contempt and manifested in personal attitudes, expressions, and behaviours of defamation, avoidance, discrimination, and/or any form of violence or threats against lesbians on an individual, a systemic or an institutional level.

LGBTQ: An acronym representing the terms lesbian, gay, bisexual, trans and queer. This shorthand refers to individuals and communities marginalized based on their sexual orientations, gender identities, and non-normative social/sexual/romantic/family configurations. Generated by Western, English-speaking, often middle class members of these communities, it is a relatively simple acronym amongst several that are being developed in order to be as inclusive as possible, e.g. LGBTT2SIQQPPAAA.

Core to the evolution of these acronyms is an ongoing dynamic process in which community members are striving to acknowledge such things as the social locations of those developing and using these terms; the complexities of power, privilege, and colonization; who is visible and not visible; who does and does not have a sense of common ground; what equity and inclusion looks like for different people; and how to be allies for each other.

Male Privilege: The privilege that men experience as a result of maleness and masculinity being deemed superior by society at large. This privilege allows men relative freedom and support in the world.

Métis People: The Métis people constitute a distinct indigenous nation in which its people are of mixed First Nations' (Ojibwe and Cree) and European (Scottish, Irish, French) ancestry. They share a common culture, as well a unique history and language called Michif, with various regional dialects. The Métis in Canada accounted for 34% of the overall Aboriginal population in 2006, up from 26% in 1996. Nearly nine out of 10 Métis lived in the western provinces and Ontario (Statistics Canada 2006).

Minority Group: A group of people within a given society that has little or no access to social, economic, political, cultural, or religious power. The term may refer to a group that is small in number or it may connote inferior social position.

Misogyny: The hatred or contempt of women, girls and any “feminine” attributes or characteristics traditionally associated with women and girls, including beliefs or attitudes that are personal or institutionally embedded. This can include a negative attitude toward women as a group. Misogynist attitudes and beliefs may be extreme or less overt and include a dislike of women who don't fall into acceptable categories of feminine behaviour.

Monosexism: The belief, structures, and actions that promote monosexuality (either exclusive heterosexuality and/or homosexuality) as the only legitimate or right sexual orientation, excluding and making invisible bisexual or pansexual orientations.

Multicultural Education: An approach to education, including administrative policies and procedures, curriculum, and learning activities, that recognizes the experience and contributions of diverse cultural groups. One of the aims of

multicultural education is to promote the understanding of and respect for cultural and racial diversity.

Oppression: The systemic and pervasive nature of social inequality woven throughout social institutions as well as embedded within individual consciousness. Oppression fuses institutional and systemic discrimination, personal bias, bigotry, and social prejudice in a complex web of relationships and structures that saturate most aspects of life in our society.

Oppression denotes structural and material constraints that significantly shape a person's life chances and sense of possibility.

Oppression also signifies a hierarchical relationship in which dominant or privileged groups benefit, often in unconscious ways, from the disempowerment of subordinated or targeted groups.

Out: The status of an LGBTQ person who has chosen to be open about their sexual orientation and/or sex identity or gender identity to varying degrees. The term implies a change in status, in that a person is openly disclosing this aspect of themselves after having previously kept it private or hidden. Also, a verb denoting the public exposure of these aspects of a person's identity against their will.

Pansexuality: A sexual orientation characterized by the potential for aesthetic attraction, romantic love, or sexual desire for people, regardless of their gender identity or biological sex. In its simplest form, pansexuality denotes the potential of sexual attraction to all genders and beings, and acknowledges the many sexual possibilities that exist within us. Also known as omnisexuality.

People of Colour: The term unites disparate ethnocultural and 'racial' groups into a larger collective of solidarity (Tuman, 2003). It draws attention to ways in which different people are racialized and therefore may be subjected to differential treatment or experience social inequities on the basis of factors that may be visible, such as skin colour and ethnicity. The term "people of colour" is used to replace the term "visible minority" as the latter term implies inferiority.

Power: One's ability to influence or control, people, events, processes, or resources. Power is gained through privileges afforded to people and/or institutions (e.g. government, church, family, law enforcement etc.).

Power dynamics: The process by which one group defines and subordinates other groups and subjects them to differential and unequal treatment.

Prejudice: An implicitly held belief, leading to pre-judgment or an unjustifiable and usually negative attitude, often about a group of people and its individual members. Such negative attitudes are typically based on unsupported generalizations (or

stereotypes) that deny people's right to be recognized and treated as individuals with individual characteristics, and that may cause, support or justify discrimination.

Privilege: an unearned benefit or advantage that is granted to some, but not others. Such determinations are based on one's identity or position in society and the value that is socially ascribed to it (e.g. race, class, gender, sexual orientation, ability, education, etc.).

Queer: An identity currently proudly used by some to defy gender or sexual restrictions. Once derogatory slang, it is now a reclaimed self-designation that is sometime used as an umbrella term for sexual and gender minority communities. It suggests an alternative sexuality, which may include one's sexual orientation and/or gender identity, and may also include a range of people who challenge gender norms in various ways. Not accepted by all, especially some older members of the LGBT community.

Questioning: A person who has questions about, or who is exploring their sexual orientation, sexual identity and/or gender identity. Questioning individuals are reluctant to classify themselves as having any particular sexual identity, and instead embrace the fluidity of their attractions whenever and with whomever they occur.

Race: The arbitrary social classification and construct that refers to a group of people of common ancestry, distinguished from others by characteristics such as colour of skin, shape of eyes, hair texture, and/or facial features. The term is used to designate the social categories into which societies divide people according to such characteristics. Race is often confused with ethnicity (a group of people who share a particular cultural heritage or background); there may be several ethnic groups within a racial group. Modern biologists do not recognize 'race' as a meaningful scientific category.

Racialization: A social process by which certain groups of people come to be designated as different and are singled out for unequal treatment on the basis of real or imagined physical characteristics. This process imposes a racial interpretation, assigns racial connotations, and labels and stigmatizes the activities of marginalized people by emphasizing the social construction of difference.

Racism: A set of erroneous assumptions, opinions, and actions stemming from a premise assuming the existence of "races" in the human species and a racial hierarchy. Racism may be evident in organizational and institutional structures and programs as well as in the attitudes and behaviours of individuals.

Racist: Beliefs and/or actions of an individual, institution, or organization that imply (directly or indirectly) that certain groups are inherently superior to others. Its basic premise is the existence of "races" in the human species and a racial

hierarchy. It may be evident in organizational and institutional structures and programs as well as in the attitudes and behaviours of individuals.

Religion: The term refers to both the personal practices related to communal faith and to group rituals and communication stemming from shared conviction. It is an organized approach to human spirituality and might consist of a specific system of belief about deity, often involving rituals, a code of ethics, a philosophy of life, and a “worldview.”

Religious accommodation: An obligation under the Ontario Human Rights Code to provide reasonable accommodation (see related definition of “accommodation”) for students and employees who wish to observe the tenets or practices of their faith, as well as for those who wish *not* to participate in any form of religious observance.

Sex: The category of male or female based on characteristics that are biologically determined such as chromosomes, hormonal profiles, internal and external sex organs.

Sexism: A set of erroneous assumptions, beliefs, practices and policies - overt or subtle – that are directed against women and girls, or people who are perceived to be women and girls. Sexism assigns superior value and worth to men and maleness. It is rooted in learned fear and contempt and manifested in personal attitudes, expressions, and behaviours of defamation, avoidance, discrimination, and/or any form of violence or threats against girls and women on an individual, a systemic or an institutional level.

Sexism is both distinct from and closely connected to gender discrimination, which can also target men and boys. Sexism is also connected to yet distinct from homophobic, lesbophobic and transphobic beliefs and practices. Sexism specifically targets girls and women solely due to their inferior social status as female.

Sexist violence: Any form of behaviour - including psychological, verbal, physical and sexual behaviour – that is based on sexist or misogynistic beliefs and is intended to control, humiliate, subordinate or harm girls and women, either as individuals or as a group. This form of violence is always directed at girls and women. It is based on attitudes and prejudice about girls and women which may be either conscious or unconscious and which exist on an individual, a systemic and an institutional level.

Sexual Orientation: A person’s sense of romantic or sexual attraction to people of the same sex, a different sex, or both sexes. A person’s sexual orientation is something distinctively different from their gender identity.

Shadeism: A set of erroneous assumptions, beliefs, practices and policies - overt or subtle – that are directed against people who have darker skin. Shadeism assigns superior value and worth to lighter-skinned people. It is rooted in learned fear and contempt; internalized racism may be a factor when it occurs within racialized

communities. Shadeism is manifested in personal attitudes, expressions, and behaviours of defamation, avoidance, discrimination, and/or any form of violence or threats against people who have darker skin on an individual, a systemic or an institutional level. Also known as colorism.

Social Justice: A concept based on a vision of society in which the distribution of resources is equitable and all members are physically and psychologically safe and secure. It is the belief that each individual and group within a given society has a right to equal opportunity, civil liberties, and full participation in the social, educational, economic, and institutional dimensions of society. Social justice involves social actors who have a sense of their own agency as well as a sense of social responsibility toward and with others and the society as a whole.

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 racial, age, ethnic, linguistic, religious, geographical, or national groups; social, marital, or family status; physical, developmental or mental attributes; or sex or gender.

Systemic Discrimination: A pattern of discrimination that arises out of apparently neutral institutional policies or practices, that is reinforced by institutional structures and power dynamics, and that results in the differential and unequal treatment of members of certain groups.

Tokenism: The policy or practice of offering limited inclusion of people from a minority or marginalized group to give the impression of significant or broad inclusion which is in fact not really lived out. The process of making only a symbolic gesture towards full equity and inclusion of those most often under-represented, marginalized or excluded from institutions and organizations.

Trans-gender person: Individuals who feel their gender does not match their assigned sex, and who may consequently perform a gender other than that which corresponds to their sex. Also an umbrella term to describe individuals who fall outside of traditional and binary (male/female) gender categories or norms.

Transitioning: A process undertaken by transsexual people in which they may undergo surgery and/or hormone therapy in order to make their bodies fit what they feel is their self-identified sex/gender. This may also involve social and legal processes such as changing one's name.

Transphobia: A set of erroneous assumptions, beliefs, practices and policies - overt or subtle - that are directed against transsexual, transgendered and gender-non-conforming people. Transphobia assigns superior value and worth to non-trans

people (for example, people who are heterosexual, gay men and lesbians) and those who conform to traditional gender norms. It is rooted in learned fear and contempt and manifested in personal attitudes, expressions, and behaviours of defamation, avoidance, discrimination, and/or any form of violence or threats against transsexual, transgendered and gender-non-conforming people on an individual, a systemic or an institutional level.

Transsexual person: A person who experiences a mismatch between their gender identity and the biological sex they were assigned at birth, and who might change or want to change their body. For example, a transsexual person might choose to change the physical sex of their body by undergoing surgery and/or hormone therapy, by doing electrolysis, or by wearing gender specific clothing in order to make their bodies fit what they feel is their self-identified sex/gender. This process of change, known as transitioning, may also involve social and legal processes such as changing one's name.

Two spirited: Indigenous people who possess the sacred gifts of the feminine, masculine and gender variant spirits. Two-spirited people have held traditionally respected roles within indigenous cultures and societies. They may also identify as being gay, lesbian, bisexual, transgender or transsexual.

Visible Minority: An outdated term describing peoples, other than Aboriginal peoples, who are non-white and who may experience social inequities on the basis of factors that may be visible, such as skin colour and ethnicity and who may be subjected to differential treatment. Although the term connotes inferior social position rather than numerical status or size, the terms 'racialized people' or 'people of colour' are more accurate and widely accepted.

White Privilege: The privilege that people who are, or are assumed to be Caucasian, experience as a result of their white, Caucasian, European identities. The privilege is a consequence of the perceived superiority of being white, European and Caucasian. This privilege allows those who are, or are perceived to be, white, relative freedom and support in the world.

Xenophobia: A set of erroneous assumptions, beliefs, practices and policies - overt or subtle - that are directed against people who are considered to be "foreigners" or "strangers". Xenophobia assigns superior value and worth to those who share the dominant culture. It is rooted in learned fear and contempt and manifested in personal attitudes, expressions, and behaviours of defamation, avoidance, discrimination, and/or any form of violence or threats against people who are considered to be "foreigners" or "strangers" on an individual, a systemic or an institutional level.

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