Interim Report: Starting a Conversation on Diversity and Inclusion in the
Department of Political Science

April 2021

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Introduction

This interim report is primarily concerned with promoting and starting a conversation on equity, diversity and inclusion in the Department of Political Science at the University of Windsor. It was prepared by Tartil Shaheen, in coordination with Dr Jesse Ovadia and Dr Rebecca Major. The report and associated panel event 'Starting a Conversation on Diversity and Inclusion in the Department of Political Science', are a first step toward stimulating discussions on this topic in our community and about what more we can do to strengthen our commitment to equity, diversity and inclusion.

Our effort comes at a very important time for the Department, and the University as a whole. The year 2020 marked a significant shift in the conversations surrounding anti-Black racism and other forms of injustice against minoritized individuals in Canada and across the globe. Widespread protests against racial and social injustice have focused the world's attention on addressing the deep, structural forms of oppression that continue to shape our societies and institutions today.

As stated by Frances Henry and Caroline Tator in *Racism in the Canadian university*, a culture of Whiteness and Anglo-Eurocentric ways of knowing dominates the values, norms, and philosophy of institutions of higher learning.[1] This paradigm of domination exists along various socially constructed axes that include class, gender, race, language, ethnicity, sexual orientation, religion, and different abilities.[2] This framework, known as intersectionality, coined by Kimberlee Crenshaw in 1989 and advanced by Patricia Hill Collins in 1991, is important in recognizing how power and powerlessness exist in our institutions.[3]

As political scientists, we study power, who holds it, how it is exercised, and who benefits from it within our society. As a Department we are also directly involved in the same power disparities that we study. While academia can be associated with bias, exclusion and marginalization, it can also play an important role in shaping attitudes and fostering a more inclusive society. We recognize that a full systemic change is needed to redress historical and persistent matters of injustice; but for the time being, we want to use the most immediate and direct resources at our disposal to promote equity and inclusion in our community.

We do not claim exclusive expertise on this subject-matter and we do not represent all points of view. Rather, we see ourselves as starting a conversation that will hopefully mark a new commitment to working on and taking concrete steps to promote equity, diversity, and inclusion. This is a shared community responsibility that we hope others will take up alongside us. We want to thank the Department for the support they have provided to our initiative. We encourage all members of the department—particularly those from equity-deserving groups—to make suggestions on how we can improve upon our commitments and contribute more substantively as a Department to redressing injustice at the University of Windsor, within Canada, and around the world.

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[1] Henry and Tator, *Racism in the Canadian University: Demanding Social Justice, Inclusion, and Equity*.
[2] Henry and Tator.
[3] Henry and Tator.

Goals and Intent

This interim report seeks to promote the inclusion of historically, persistently, and systemically marginalized individuals in the Department of Political Science at the University of Windsor.

The term **historically, persistently, and systemically marginalized individuals** is borrowed from the University of British Columbia's Inclusion Action Plan.[4] It is chosen cautiously and with the intention to recognize three things.

1) The University of Windsor and other institutions have historically granted privilege to some groups, while disadvantaging and excluding others. In this context, disadvantaged groups refer to individuals who identify as:

- Women.
- BIPOC (Black, Indigenous, and/or People of Colour).
- Persons with disabilities.
- Members of the 2SLGBTQIA+ community.
- People of different religious identities.
- Other individuals with visible and nonvisible differences.
  (see Anti-Oppression Glossary for definitions and a full list of important terminology)

2) History is not limited to the past. Legacies of past injustice continuously perpetuate current inequities and barriers to full societal inclusion.

3) These barriers and inequities are entrenched in the procedures, policies, and organizational cultures of our systems. Often, discrimination and exclusion are done unconsciously as they are part of the status quo.

Objectives

- Creating an equitable, diverse, and inclusive working environment for faculty, staff and student employees in the Department of Political Science
- Creating an equitable, diverse, and inclusive learning environment for students in the Department of Political Science
- Promoting inclusion, diversity, and representation in course offerings and syllabi.

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[4] The University of British Columbia (UBC), "Shaping UBC's Next Century."

Similar Initiatives Across Canada

This report draws upon and is informed by similar initiatives and reports conducted by several universities across Canada.

Initiatives in other Political Science Departments

- In June 2020, the Department of Political Science at McMaster University released a statement condemning anti-Black racism. While the statement is similar to many others published by university departments across Canada, McMaster Political Science made practical commitments to address systemic issues. Some significant commitments included:
    - Establishing an "advisory working group to review processes and practices around faculty hires, student recruitment and admissions, funding packages, and scholarship allocations" to reflect their commitment to inclusive excellence.[5]
    - Exploring "the possibility of developing scholarships for all visible minorities, and specifically for Black students, at the undergraduate and graduate level as a means of recruiting and supporting Black political scientists" in the department.[6]
    - Making an active effort to decolonize teaching and research practices. In doing so, they will draw on from "the wealth of information available from Black writers and educators" and provide training to instructors that will help them develop diverse and inclusive syllabi.[7]
- In June 2020, the Department of Political Science at the University of British Columbia launched an advisory body called the Equity and Diversity Committee (EDC). The committee seeks to examine structural biases in the Department's operations through consultations with students, faculty, staff, and alumni. Ultimately, it will develop an Equity and Diversity Action Plan for the Department that addresses 9 key areas. Some of these include departmental hiring practices; recognizing and supporting racialized and Indigenous faculty for the work they do in advancing equity; inclusion of diverse voices into course offerings; and the creation of supportive learning and working environments for all members in the Department. It is important to note that this initiative is part of a larger UBC Inclusion Action Plan that promoted the creation of departmental committees to examine issues of inequity.[8]

<div align="center">Websites for other EDI Initiatives</div>

UBC https://politics.ubc.ca/about/equity-diversity/ APSA https://www.apsanet.org/DIVERSITY/Diversity-and-Inclusion-Programs	Vanderbilt https://www.vanderbilt.edu/political-science/graduate/inclusionresources.php Penn State https://polisci.la.psu.edu/diversity Berkeley https://polisci.berkeley.edu/belonging

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[5] "Statement on Anti-Black Racism."
[6] "Statement on Anti-Black Racism."
[7] "Statement on Anti-Black Racism."
[8] The University of British Columbia (UBC), "Shaping UBC's Next Century."

University of Illinois https://pol.illinois.edu/resources/community-care/commitment-equity-diversity-and-inclusion	Villanova https://www1.villanova.edu/university/liberal-arts-sciences/about/diversity.html
UW-Madison https://polisci.wisc.edu/diversity-equity-and-inclusion/	U Minnesota https://cla.umn.edu/polisci/graduate/equity-diversity-0
Columbia https://polisci.columbia.edu/content/diversity-and-equity-committee	Wake Forest https://politics.wfu.edu/diversity-inclusion/
CalPoly https://politicalscience.calpoly.edu/pols-diversity	UCL https://www.ucl.ac.uk/political-science/equality-diversity-inclusion-edi
U Nevada https://www.unr.edu/political-science/diversity	

Initiatives at other universities

- In May 2020, the University of Western Ontario released the *President's Anti-Racism Working Group Final Report.* The report was conducted by the University's Anti-Racism Working Group and the data was collected through open listening sessions, online campus climate surveys, and written submissions from faculty, staff and students. Its conclusion addresses numerous social justice issues on campus (e.g., anti-Black racism, anti-Indigenous racism, anti-Semitism, Islamophobia etc.) and provides recommendations for systemic change.[9]
- In July 2020, the Office of the Vice-President, Equity & Community Inclusion at Ryerson University released an *Anti-Black Racism Campus Climate Review Report*. The report is based on a 2019 survey which invited Black students, faculty, and staff to share their experiences of anti-Black racism on campus and provide recommendations to create a more inclusive university environment for all. Out of the survey came a number of recommendations, ranging from funding events that specifically support and centre Black students, to revising university hiring and recruitment processes to encourage Black faculty members and staff. Ryerson University is seen as pioneer in these efforts, as they created an anti-racism taskforce in and released their first report back in 2009.[10]

Other Initiatives at the University of Windsor

- The Faculty of Arts, Humanities and Social Sciences has launched an Equity, Diversity and Inclusion Committee under the Dean. The committee consists of the Dean, AAU representatives (faculty and staff), undergraduate and graduate students, and OHREA. The committee has been investigating safe spaces on campus and virtual, hiring practices, training, and other initiatives
- In 2020 the University of Windsor made a commitment to address racial and social injustice on campus. It is currently in the process of creating an Anti-Black Racism Task

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[9] "President's Anti-Racism Working Group Final Report."
[10] Ryerson University, "Anti-Black Racism Campus Climate Review Report Anti-Black Racism Campus Climate Review Report 3."

force to combat systemic anti-Black racism on campus. Among other things, one of the goals of the taskforce is to develop an educational framework to raise awareness and understanding of anti-Black Racism. Further, it would see the university implement a racial demographic data collection framework in hopes to better address and monitor racial discrimination on campus. In the meantime, the University of Windsor has encouraged all members of the campus community to engage in this important work and this is precisely where this project gets its mission from.

Methodology

This research engaged in both primary and secondary data collection. We collected primary data on the background of the Department through informal conversations with past and current faculty members. This information was paired with secondary data gathered from books and institutional reports, as well as information from other universities.

Primary data was collected to examine diversity and inclusion in course offerings and syllabi. To quantify the extent to which authors from marginalized groups are represented in assigned course readings, we gathered all accessible course outlines in the Department of Political Science across four semesters; Fall 2019, Winter 2020, Fall 2020, and Winter 2021. The titles of all course material, peer reviewed and non-peer reviewed work (i.e. journal articles, books, news articles, videos, etc.), were entered into a spreadsheet and categorized into their respective year-level. Works with unknown authors and additional, non-required readings have been excluded from this data.

Next, the names of all identified authors were recorded; including those from works written by multiple authors. The final sample included 1118 unique authors from 87 accessible course outlines. Of these, there were
- 114 different authors across all 1000-level course readings
- 470 different authors across all 2000-level course readings
- 93 different authors across all 3000-level course readings
- 441 different authors across all 4000-level course readings

To classify the identities of authors, we conducted a refined web search of each author's name. Using images and descriptive data from university websites, articles, and biographies, we were in most cases able to make a determination about whether in our view an author was likely to identify as female, non-white, Black, and/or Indigenous. This data was manually inserted into the spreadsheet and using an in-cell formula, we counted the number of unique authors in each identity group. Finally, we calculated the number of authors from each identity group as a percentage of all authors across each year level (e.g. the number of female-identified authors as a percentage of all authors across all 1000-level courses).

Limitations

We are aware that not all required readings can be found in course outlines. It is entirely possible for an instructor to have assigned a reading that is not included in the syllabus. Similarly, it is possible for an instructor to have un-assigned a reading after publishing their course outlines.

This data does not consider qualitative information on diversity and inclusion in course outlines. It is important to note that some authors are given more exposure than others in the discipline (e.g., x reading may be studied over the span of months, and y reading may be studied in the span of a week). Overall, however, each author is only counted once in the final calculation regardless of how many appearances they make across all readings in a year-level.

Another limitation to our study is the method by which we determined author identity. By relying on public data, it was not possible to know each author's full identity profile. This may have led to inaccuracies in identifying author race, ethnicity, cultural background and/or gender. Furthermore, this study only identified female, non-white, Black, and Indigenous authors. No data was collected on authors from other equity-deserving groups (i.e., individuals with disabilities, members of the 2SLGBTQIA+ community, people of different religious identities, and individuals with other visible and non-visible differences).

Finally, we stress that this report represents an informal process of data collection as it is only meant to start a conversation on diversity and inclusion. It is our hope that with more resources and an approval from the University of Windsor Research Ethics Board, further research can be done to better-explore a full range of issues related to equity, diversity and inclusion in the Department. In terms of the narrow topic of course outlines, a more meaningful study would compare the representation of authors in course outlines, to the total number of authors/available workforce of that identity in the discipline and field.

Background on the University of Windsor's Department of Political Science

The Department of Political Science and Economics was established in 1963 with the founding of the University of Windsor.[11] Three years later, in 1966, Political Science became its own distinct department.[12] The early department and faculty were largely shaped by Walter L. White who focused on hiring academics that brought enthusiasm, experience, and a commitment to teaching.[13]

At the time, inclusion and diversity as defined in this report were not large considerations in the hiring process, and understandably so. The hiring pool was small, especially because the 1960s were a time of growth for many post-secondary institutions across Canada. The priority was on building a department. In fact, several faculty members had incomplete final degrees and were completing PhDs alongside teaching. Additionally, it was difficult to offer a wide variety of courses, so faculty members had to be versatile enough to teach courses that were not in their

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[11] Brown-John, "On Building a Department and Its Spirit: Political Science Department."
[12] Brown-John.
[13] Price, "Walter White and the Founding of the Political Science Department."

special area of knowledge.[14] It was only in the 1970s when the Department reached its maximum faculty complement, and by then, it offered courses on Canadian politics and International Relations, Communist systems, the United States, Europe, and developing nations in Asia, Latin America, and Africa. [15]

A distinguishable characteristic of the department was its focus on political diversity. Across Canada, Political Science departments tended to reproduce either on the right or the left of the political spectrum. At Windsor, there was no political litmus test in the hiring process. At the outset, there were faculty members that aligned with different political parties, whether they were Conservatives, Liberals, or NDPs.

It is also important to mention that the early department was a very tight-knit group. Much of the department's early success was a result of the close cooperation and dependability of all members. Unlike other institutions where academic achievement fostered rivalry and competition, team effort prevailed here.[16] The same can be said about the relationship between faculty and students. Faculty members were very much accessible to students as they ran an open-door policy with no office hours. As noted by Trevor Price in *Back in the Day*, Walter L. White was instrumental in bringing this about.[17]

Inclusion and Diversity: Key Milestones

Inclusion of Women

For the first 20 years or so, the Political Science faculty was primarily comprised of members who identified as males. Maureen Covell was the first woman hired in the 1960s, but she was hired on a one-year contract which was not renewed for "financial reasons."[18] Apart from a social event called the Faculty Wives Dinner prepared and served by the wives of faculty members, the inclusion of women at this level was limited. One reason for this was that there were no new hires needed as no one was retiring or planning to leave the department.

In general, though, and as mentioned by Barbara Thomas in *Back in the Day,* the university had few women faculty.[19] In 1975, a Status of Women Committee led by Dr. Mary Lou Dietz released a report showing that women only comprised 12.2 per cent of faculty. [20] Ten years later, the figure only increased by 1.3 percent and many of the women were in traditional "women departments" (i.e. Nursing and Home Economics). [21] Additionally, women tended to be employed in lower ranking positions than their male counterparts, and in turn, their salaries were also lower. [22] Promotions also took longer to achieve, often stopping at the glass ceiling of

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[14] Price.
[15] Price.
[16] Price.
[17] Price.
[18] Brown-John, "On Building a Department and Its Spirit: Political Science Department."
[19] Thomas, "Women Faculty at the University of Windsor: 'Ch-Ch-Ch-Changes.'"
[20] Thomas.
[21] Thomas.
[22] Thomas.

"Associate Professorship." [23]   With this in mind, there were a few university-wide changes occurring:

- In 1984 the Royal Commission on Equality in Employment (also known as the Abella Report) paved the way for the first Employment Equity Act and the Institution of the Federal Contractors Program. [24]   The University of Windsor signed onto this program in 1986. [25]
- In 1985 the Board of Governors passed a motion "to undertake program of affirmative action for female employees and students in order to diversify their occupational opportunities within the system and to eliminate barriers to their full and equal participation in employment." [26]
- In 1986, The University of Windsor received Employment Equity Incentive Funding from the Ontario Ministry of Colleges and Universities. [27]
- In 1987, an equity clause in the collective agreement (Article 30), as well as a joint faculty and staff association called "The Review Committee on Employment Equity Concerning the Status of Women" were negotiated. [28]
- In 1988, The RCEE presented a report to Senate called "The Positive Action Plan for Achieving Equity in Hiring Women Faculty." This report provided the infrastructure to achieve employment equity in the faculty recruitment process. It was approved in 1989. [29]

On the departmental level, these developments were paired with a few milestones:
- In 1988, Dr. Joan Boase was the first woman to be hired as on tenure-track.
- Maureen Mancuso was the second woman hired, and by 1992, there were four women with the addition of Dr. Martha Lee and Dr. Heather MacIvor.

Nonetheless, inclusion does not necessarily mean less challenges for women. For instance, university policies state there must be at least one woman on every faculty committee. With so few women in the department at the time, the responsibility fell onto the few to fulfill this demanding requirement. Often, this meant lots of committees and time spent on this of work— time that could be spent elsewhere, on other work or research.

Inclusion of other historically, persistently, and systemically marginalized individuals

In the past decade, the Department has made major strides in diversifying our faculty. Three of the four most recent hires have been women. These hires included a visible minority and our first Indigenous faculty member.

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[23] Thomas.
[24] Thomas.
[25] Thomas.
[26] Thomas.
[27] Thomas.
[28] Thomas.
[29] Thomas.

In 2017, the University of Windsor launched the President's Indigenous Peoples Scholars Program in response to the findings of the Truth and Reconciliation Commission and the - Universities Canada Principles of Indigenous Education.

This program was aimed to:
- *Advance the academic careers of Indigenous scholars.*
- *Increase the strength and diversity of Indigenous voices and stimulate dialogue about indigeneity on our campus.*
- *Expand the community of qualified, promising Indigenous scholars on campus.*
- *Support and enhance Indigenous educational leadership at the University.*
- *Foster greater intercultural engagement among Indigenous and non-Indigenous students, faculty, and staff.*

Due to historic under-representation of Indigenous Peoples in leadership roles on campus, the University allocated five tenure-track faculty positions for the appointment of Indigenous scholars. The university sought applications from scholars in all disciplines who self-identify as First Nations, Métis, or Inuit.

On the departmental level, this development was paired with one milestone. In 2018, Dr. Rebecca Major was the first Indigenous woman to be hired on tenure-track in the Department.

Further, the department approved new language surrounding Indigenous research and how to consider this in tenure and promotion decisions. This is a significant move in terms of reconciliation.

With COVID-19 restrictions, there was little data found on the department's history of hiring individuals from other equity-deserving groups. However, since the early days, the Department of Political Science has predominantly comprised of individuals who identify as white. There have been several people hired who identify as Black and/or People of Colour; but few have secured and have continued in tenure-track positions. Similarly, limited information is available on the inclusion of individuals with disabilities, members of the 2SLGBTQIA+ community, people of different religious identities, and individuals with other visible and non-visible differences.

Inclusion and Diversity in Staff and Students

There was little data found on the identities and experiences of Political Science students and graduates in the past. We were not able to find additional historical data of staff identities and experiences. With the amount of time and resources available this term, we were not able to proceed with research in these areas. In the recommendations we suggest possible further research on this topic, which would require dedicated departmental resources and approvals from the University of Windsor Research Ethics Board.

Assessment of Current Conditions

Objective 1: Creating an Equitable and Inclusive Working Environment for Faculty, Staff, and Student Employees

Current Conditions

The Department of Political Science today has progressed in terms of inclusion and diversity of employees. The following is data from The Annual Employment Equity Report released by the University of Windsor's Office of Human Rights, Equity & Accessibility (OHREA) from the year 2017 and most recently, 2019:

In 2017
- Women represented 33.3% of the internal workforce. The group constituted 43.3% of labour market availability.
- Aboriginal Peoples represented 0.0% of the internal workforce. The group constituted 1.3% of labour market availability
- Visible Minorities represented 25.0% of the internal workforce. The group constitutes 19.1% of labour market availability
- Persons with Disabilities represented 0.0% of the internal workforce. The group constitutes 3.8% of labour market availability.

In 2019
- Women represented 38.5% of the internal workforce. The group constituted 44% of labour market availability.
- Aboriginal Peoples represented 7.7% of the internal workforce. The group constituted 1.4% of labour market availability
- Visible Minorities represented 23.1% of the internal workforce. The group constituted 21.1% of labour market availability
- Persons with Disabilities represented 7.7% of the internal workforce. The group constituted 8.9% of labour market availability.

**These figures include lecturers, assistant professors, associate professors, and full professors. They exclude assistant deans, associate deans and deans. For more information on these reports and the methods used, see https://www.uwindsor.ca/ohrea/52/reports.

Assessment

On the face of it, the department fairs well in terms of diversity and inclusion, and it has improved since 2017. This is especially true when it comes to faculty hired directly by the Department (excluding redeployments to the Department from elsewhere in the University). Women and persons with disabilities are currently underrepresented in the department; however, this is not considered significant per the OHREA's severity ratio. Additionally, Aboriginal peoples (term used in report) and visible minorities meet representation goals in the Department.

Behind these numbers though, the situation is more complex given that we are a small department. For instance, in the 2017 report, the internal workforce representation of Aboriginal Peoples was 0.0% in the Department while the labour market availability for this group was 1.3%. Thus, this group was underrepresented in the department that year. In the 2019 report, this group represented 7.7% of faculty members, the department now meets the expectations for representation. In reality, however, this figure is based on only one person being hired. Similarly, visible minorities meet representation goals, yet they only comprise 3 out of 13 faculty members.

Furthermore, these numbers do not take into account qualitative information on diversity, inclusion, and other challenges continuously faced by equity-deserving groups in the Department.

Common challenges faced by these groups include, but are not limited to:
- Indirect forms of discrimination (e.g., systemic barriers)
- Direct discrimination (intentional exclusion).
- Underrepresentation on committees
- Differential treatment by students based on the faculty members' identity (e.g., gaslighting in classroom settings).
- Stereotyping, tokenism
- Higher expectations to educate others on these issues, requiring emotional labour without compensation.

As of 2021, all AAU heads in the Department been male and, with one exception, white. This situation looks unfavourable with respect to diversity; however, it is important to mention that individuals of historically, persistently, and systemically marginalized groups have served in the other two administrative positions—Undergraduate and Graduate Chair—and have served as Acting Heads. At least two female faculty members took opportunities to join other institutions and went on to serve as department heads in other Ontario universities. Moreover, there have been a number of female faculty that have taken on senior administrative positions within the University of Windsor. These include Dr Cheryl Collier (Acting Associate Vice-President, Academic and Acting Associate Dean in FAHSS), Dr Martha Lee (Assistant-Provost of Interfaculty Programs), Dr Anna Lanoszka (President of the Faculty Union) and several others. The most recent example is Dr. Collier who will take up the appointment as Dean of FAHSS on July 1st 2021.

Objective 2: Equitable and Inclusive Learning Environment for Students

Current Conditions and Assessment

Similar statistics to the OHREA report on employees cannot be found for identities of students in the Department. There is no doubt, however, that the Department of Political Science is comprised of students from diverse backgrounds. Common challenges faced by students of historically, systemically, persistently, or systemically marginalized groups include, but are not limited to:

- Systemic barrier that prevents individuals from fully participating in and outside the classroom setting
- Indirect forms of discrimination (e.g., microaggressions, gaslighting)
- Direct forms of discrimination
- Imposter syndrome

It is our hope that the panel event and discussions it begins as well as further research can shed additional light on current conditions and additional steps that can be taken to improve equity, diversity and inclusion in the department.

Objective 3: Promoting inclusion, diversity, and representation in course offerings and syllabi.

Current Conditions

The following is data collected on the identities of all known authors, from all accessible course outlines in the Department of Political Science, and across four different semesters:

There were 114 different authors across all 1000-level course readings from Fall 2019 to Winter 2021. Of all these authors, approximately
- 25.6 per cent were identified as female.
- 12.4 per cent were identified as non-white.
  - Of those, 5.3 per cent were identified as Black.
  - Of those, 0.9 per cent were identified as Indigenous.

There were 470 different authors across all 2000-level course readings from Fall 2019 to Winter 2021. Of these authors, approximately…
- 25.4 per cent of authors were identified as female.
- 8.5 per cent of authors were identified as non-white.
  - Of those, 1.7 per cent were identified as Black.
  - Of those, 2.1 per cent were identified as Indigenous.

There were 93 different authors across all 3000-level course readings from Fall 2019 to Winter 2021. Of these authors, approximately…
- 25.8 per cent were identified as female.
- 11.8 per cent were identified as non-white.
  - Of those, 4.3 per cent were identified as Black.
  - Of those, 1.1 per cent were identified as Indigenous.

There were 441 different authors across all 4000-level course readings from Fall 2019 to Winter 2021. Of these authors, approximately…
- 18.8 per cent were identified as female.
- 11.8 per cent were identified as non-white.
  - Of those, 4.3 per cent were identified as Black.
  - Of those, 1.4 per cent were identified as Indigenous.

Assessment

Overall, these findings unveil a pattern of gender and race bias in course outlines consistent with larger patterns of bias in our discipline and in the academy as a whole. Female-identified authors are underrepresented in course readings across all year-levels. These findings are consistent with emerging evidence of what J.K Harris calls a "syllabi gender gap."[30] Additionally, non-white authors are significantly underrepresented compared to white-identified authors. While this research did not explore the reasons for underrepresentation, the impacts of underrepresentation are important for both students and faculty.

Course outlines can help to expose these students to experts with whom they may identify with in their field. It is not enough to offer courses that specifically address equity, diversity and inclusion. A key argument in the APSA's report on Political Science in the 21st Century is that "Diversity, inclusiveness, and inequality should be incorporated as categories of analysis that inform each unit of study rather than be seen as a separate or supplementary unit in the curriculum."[31]

There is evidence that students are more likely to succeed if they are exposed to role models and mentors with whom they share race and gender identities. In many cases, students enter fields where they are professionally underrepresented, making it unlikely for them to encounter instructors that share the same identities as them. It is important for students to see themselves reflected in course work because it encourages them to adopt or retain a major. According to Phull, Cifikili and Meibauer, "Lack of representation may decrease student awareness of opportunities in professional fields and disadvantage the career success of academics of those identities."[32]

Action Items and Questions to Resolve

1. Find new ways to listen to the needs of historically, persistently, and systemically marginalized individuals in order to make them feel safe and welcomed.
2. Could we expand our departmental equity, diversity and inclusion (EDI) and include student and/or staff reps?
3. Continually update the department on progress through panels and open-discussion forums.
4. Conduct a department-wide survey on faculty, staff, and student experiences, paying particular attention to the experiences of international undergraduate and graduate students.
5. Identify if faculty require resources, support and/or additional training to deepen, expand and experiment with new research and teaching practices with the aim of developing more diverse and inclusive course outlines.
6. Identify if GAs/TAs could benefit from departmental EDI training
7. What should our department website communicate about EDI? Could it include an annual EDI report?

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[30] Harris et al., "Diversify the Syllabi: Underrepresentation of Female Authors in College Course Readings."

[31] American Political Science Association. "*Political science in the 21st century*".

[32] Phull, Ciflikli, and Meibauer, "Gender and Bias in the International Relations Curriculum: Insights from Reading Lists."

8. Could we have a land acknowledgement on our website and other acknowledgements that we are visitors on this land and that we are all treaty people?
9. Could the Department set up additional funding/a scholarship for a Black and/or Indigenous student?
10. Could the department make an annual EDI statement or report on our website?
11. In hiring new faculty and staff, how can the department consider candidates' approaches to EDI?
12. How can faculty be encouraged to consider EDI in their research, choice of co-authors, publications, citation patterns, etc.?
13. What can the department say and do for incoming students in the undergraduate and graduate orientations to explain our department's values and encourage that classrooms be safe spaces for all students?
14. Can the department be more engaged in promoting the bystander initiative? Could there be a department group?
15. How can faculty communicate the need to create safe spaces for discussion? What can be added to course outlines and said in the first class?
16. Do GA/TAs have a formal pathway to register concerns with the content of assignments they grade? Do they need training on what to do and how to handle these situations?
17. Do GA/TAs need more formal rules about conflicts of interest in marking?

Anti-Oppression Toolkit[33]

The purpose of this toolkit is to support dialogue about oppression within the Department of Political Science and encourage all faculty, staff and students to engage in actions that will advance social and racial justice.

Self-reflection:

Anti-oppression starts with examining oneself and acknowledging one's own seen and unseen biases. Ask yourself

- What identities do I have as a person (race, ethnicity, geographical location, religion, gender identity and expression, political affiliation, socio-economic status/economic class, sexual identity, ability, age, etc.)?
- What role do my identities play within my sense of self? How often do I think about my identities?
- How would I describe the context of my lived experience?
- What is my lived experience of privilege and disadvantage? How have my achievements been influenced by my identities?
- Is there a position that I do not feel that am able to take because of my identities?

Shifting from self to others:

Anti-oppression can be practiced in our interactions with others. To become change makers, we need to understand our part and our own roles of power. By remaining unaware of the power we have and how our actions affect others, we continue to reinforce and perpetuate patterns of oppression. The below are topics to reflect on when considering your power and privilege in personal and professional interactions:

Students, Faculty, and Staff

- What assumptions do I make about people of various other identities (e.g. folks from lower socio-economic status, individuals who are disabled, gender nonconforming, BIPOC, speak a different language, have an accent, etc.)?
- Am I asking questions and expressing curiosity in order to better understands others?
- Am I allowing and holding space for expressions of truth that are different from your own experience?

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[33] These reflection questions were borrowed from or inspired by the following websites:
https://www.local.gov.uk/sites/default/files/documents/Practice_Tool_15_Anti-racist%20practice%20Critical%20self-reflection%20WEB.pdf

http://www.ascd.org/publications/newsletters/education-update/oct19/vol61/num10/How-to-Be-an-Antiracist-Educator.aspx

https://www.utoledo.edu/education/programs/documents/social-philosophical-foundations-education/2020-8-10-Baker-Critical-self-reflection.pdf

https://cardinalatwork.stanford.edu/manager-toolkit/engage/ideal-engage/anti-racism-toolkit

- Am I initiating conversations for the sake of understanding or am I initiating conversations to get your point across?
- Am I aware of the language that you are using and how it impacts others?
- Am I aware that someone who seems sensitive about an issue has often gone through repeated aggression or encounters where that sensitivity was reinforced?
- What behaviors do I exhibit when I engage in conversations about privilege, discrimination, and oppression that may derail the conversation?
- Do I feel uncomfortable? Know that discomfort is a natural part of the process when beginning to dismantle oppression. Allow any feelings of guilt to be felt and processed, in order to shift from guilt to accountability.

Faculty-specific:

- What are the identities of my students? How do I know?
- In what ways do my students' identities influence how they experience the world? How do I know?
- How does my power and privilege show up in my work with students, take up space, or silence others?
- What single narratives am I telling myself about students, and how does that affect grading, behaviour management, and other interactions?
- Do I and the academic materials I use uphold whiteness or lift up the voices and experiences of people of colour?
- What do my students believe about race and culture in society and education, and how do they and I attend to the tensions inherent in theirs and my convictions and beliefs about race and culture in teaching and learning?
- What are and have been some social, political, historical, and contextual nuances and realities that have shaped my students' racial and cultural ways of knowing, both past and present? How consistent and inconsistent are their realities with mine?
- How does my identity provide and prevent access to necessary resources?

Shifting from self to the system:

As a Department, we have to actively by anti-oppression. We have to fight racism and other isms and phobias. All faculty, staff, and students deserve to learn and work in a comfortable environment. Consider how the academic resources, policies, admissions, hiring, grading, and behavior management practices at your university and ask yourself
- Which groups are benefited by these policies? Are any groups disadvantaged?
- Is a particular "rule" applied to all people or just to some?
- If so, what are the barriers to changing the policy, and how can those barriers be best addressed in order to make policies more equitable?
- Who holds the power in my organization? Who holds the resources?
- What type of open dialogue do we have around the topic of oppression? Create time to discuss oppression. Do not wait for something to happen.

Anti-Oppression Resources

The following resources are from the Leddy Library anti-black racism and anti-oppression recommended reading list. It builds from some of the suggestions from the University of Guelph's "Anti-Racism & Anti-Oppression Resources." at https://www.uoguelph.ca/diversity-human-rights/educational-resources-training/anti-racism-anti-oppression-resources.

Table 1

History of race and racism

Title	Description	Resource
The Skin We're In: A Year of Black Resistance and Power, by Desmond Cole	"In this in-depth exploration, DiAngelo examines how white fragility develops, how it protects racial inequality, and what we can do to engage more constructively."	Go to item
Policing Black Lives: State Violence in Canada from Slavery to Present by Robyn Maynard	"Delving behind Canada's veneer of multiculturalism and tolerance, Policing Black Lives traces the violent realities of anti-blackness from the slave ships to prisons, classrooms and beyond. Robyn Maynard provides readers with the first comprehensive account of nearly four hundred years of state-sanctioned surveillance, criminalization and punishment of Black lives in Canada."	Go to item
The Colour of Democracy: Racism in Canadian Society, by Frances Henry and Carol Tator	"The Colour of Democracy provides an in-depth analysis of racism by investigating (1) how dominant group values and ideologies affect the development and maintenance of inequitable socio-economic systems and structures in Canada; (2) racism's manifestations in the public sector and voluntary organizations; (3) the reasons for racism's continuation; and (4) the ways in which Canadian society has responded to racism."	Go to item
There's Something in the Water: Environmental Racism in Indigenous and Black Communities, by Ingrid R. G. Waldron	"Using settler colonialism as the overarching theory, Waldron unpacks how environmental racism operates as a mechanism of erasure enabled by the intersecting dynamics of white supremacy, power, state-sanctioned racial violence, neoliberalism and racial capitalism in white settler societies."	Go to item
Racisms in a Multicultural Canada: Paradoxes, Politics, and Resistance, by Augie Fleras	"In acknowledging the possibility that as the world changes so too does racism, this book argues that racism is not disappearing, despite claims of living in a post-racial and multicultural world. To the contrary, racisms persist by transforming into different forms whose intent or effects remain the same: to deny and disallow as well as to exclude and exploit."	Go to item
Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls	"The National Inquiry's Final Report reveals that persistent and deliberate human and Indigenous rights violations and abuses are the root cause behind Canada's staggering rates of violence against Indigenous women, girls and 2SLGBTQQIA people."	Go to item

Table 2

Systems of oppression in higher education

Title	Description	Resource
The Equity Myth: Racialization and Indigeneity at Canadian Universities, by Frances Henry and Malinda Smith et. al.	"A landmark study on racism in Canadian universities, The Equity Myth shows how the goal of achieving equity in higher education has been consistently promised, but never realized for racialized and Indigenous faculty members. It further reveals that the policies and diversity initiatives undertaken so far have only served to deflect criticism of a system that is doing little to change itself."	Go to item
Equity, diversity and inclusion at Canadian universities: Report on the 2019 national survey by Universities Canada.	"Delving behind Canada's veneer of multiculturalism and tolerance, Policing Black Lives traces the violent realities of anti-blackness from the slave ships to prisons, classrooms and beyond. Robyn Maynard provides readers with the first comprehensive account of nearly four hundred years of state-sanctioned surveillance, criminalization and punishment of Black lives in Canada."	Go to item
On being included racism and diversity in institutional life by Sara Ahmed	"What does diversity do? What are we doing when we use the language of diversity? Sara Ahmed offers an account of the diversity world based on interviews with diversity practitioners in higher education, as well as her own experience of doing diversity work."	Go to item
How #BlackInTheIvory put a spotlight on racism in academia, by Nidhi Subbaraman	A conversation with Joy Melody Woods and Shardé M. Davis, who founded the #BlackInTheIvory campaign	Go to item

Table 3

Recognizing Privilege and Naming Whiteness

Title	Description	Resource
White fragility : why it's so hard for White people to talk about racism, by Robin DiAngelo	"In this in-depth exploration, DiAngelo examines how white fragility develops, how it protects racial inequality, and what we can do to engage more constructively."	Go to item
White Privilege: Unpacking the Invisible Knapsack, by Peggy McIntosh	A foundational article on the concept of white privilege; essential reading for anyone new to the concept of privilege or revisiting it with a new perspective	Go to item
Understanding Whiteness, by the Alberta Civil Liberties Research Centre	"To combat racism today, it is necessary to understand the history of the ideology of 'race' in order to challenge whiteness as the foundation of racial categories and racism."	Go to item
Confronting racism is not about the needs and feelings of white people, by Ijeoma Oluo	"Too often whites at discussions on race decide for themselves what will be discussed, what they will hear, what they will learn. And it is their space. All spaces are."	Go to item

Table 4

Allyship and Action

Title	Description	Resource
How to be Antiracist, by Ibram X. Kendi	"Kendi weaves an electrifying combination of ethics, history, law, and science with his own personal story of awakening to antiracism. This is an essential work for anyone who wants to go beyond the awareness of racism to the next step: contributing to the formation of a just and equitable society."	Go to item
So you want to talk about race, by Ijeoma Oluo	"In So You Want to Talk About Race, Ijeoma Oluo guides readers of all races through subjects ranging from intersectionality and affirmative action to "model minorities" in an attempt to make the seemingly impossible possible: honest conversations about race and racism, and how they infect almost every aspect of American life."	Go to item
Me and White Supremacy: A 28-Day Challenge to Combat Racism, Change the World, and Become a Good Ancestor by Layla F. Saad	"Leads readers through a journey of understanding their white privilege and participation in white supremacy, so that they can stop (often unconsciously) inflicting damage on black, indigenous and people of color, and in turn, help other white people do better, too."	Go to item
Unsettling allyship, unlearning and learning towards decolonising solidarity, by Jenalee Kluttz, Jude Walker, and Pierre Walter	"We argue for the unlearning of colonial practices and mindsets which centre our particular white colonial knowledge, leadership, privilege, power and bodies and learning towards decolonising solidarity. To illustrate this process, we present three personal vignettes that speak about the start of our own 'unlearning of ourselves', and learning of decolonising solidarity."	Go to item
Ways to Be an Ally, from Two Lifetimes of Learning, by Amy Tan and Pamela Roach	"We both actively work to be allies in the fight against racism. Merely extolling that Canada is 'welcoming, open-minded and generous' with some diversity and inclusion policies does not automatically result in any real sense of belonging for Black, Indigenous and People of Colour. We share our stories in the hopes of showing what our lived experience has taught us in our lifelong work of allyship."	Go to item
How to Be an Ally if You Are a Person with Privilege, by Frances E. Kendall	A practical examination of allyship best practices	Go to item
Performative Allyship is Deadly (Here's What to Do Instead), by Holiday Phillips	A practical examination of how to ensure that your allyship is constructive	Go to item

For more resources, the University of Victoria library offers an excellent Anti-Racism & Anti-Oppression guide with to support reflective and informative teaching practices. It has numerous curated links to books, articles, films, videos, and other multimedia sources.
https://libguides.uvic.ca/antiracism

Glossary

As we engage in equity work, it is important to understand the power of language. Language shapes thoughts and impacts the way we think about things and how we understand the world around us. This is why we are providing a list of terms and phrases commonly used in anti-racism and equity discourse today. It's important to remember that this list of terms is constantly changing and shifting as we better understand different forms of oppression and resistance. This guide should be used as an introduction to be built on as more knowledge is acquired.

The terms in this list were borrowed from the Canadian Race Relations Foundation and the Canadian Federation of Students' Campus Tool-kit for Combatting Racism (unless stated otherwise). For more information, see: https://www.crrf-fcrr.ca/en/resources/glossary-a-terms-en-gb-1?start=100 and https://cfs-fcee.ca/wp-content/uploads/2019/07/Anti-Racism-Toolkit-Final-1.pdf

General Terms

Allyship: Occurs when a member of a privileged group works to dismantle any form of oppression from which they benefit. Being an ally means acting in solidarity with marginalized groups. Allyship is not an identity but an ongoing process.

Anti-Oppression: Strategies, theories, and actions that challenge social and historical inequalities/injustices that have become part of our systems and institutions and allow certain groups to dominate over others.

Barrier: An overt or covert obstacle; used in equity-based approaches, to mean a systemic obstacle to equal opportunities or outcomes; an obstacle which must be overcome for equality to be possible.

Bias: A subjective opinion, preference, prejudice, or inclination, often formed without reasonable justification, which influences the ability of an individual or group to evaluate a particular situation objectively or accurately.

Classism: A prejudice against or in favor of people belonging to a particular social class, resulting in differential treatment.

Discrimination: The denial of equal treatment and opportunity to individuals or groups because of personal characteristics and membership in specific groups, with respect to education, accommodation, health care, employment, access to services, goods, and facilities. This behaviour results from distinguishing people on that basis without regard to individual merit, resulting in unequal outcomes for persons who are perceived as different. Differential treatment that may occur on the basis of any of the protected grounds enumerated in human rights law.

Equality vs. Equity:

Equality is the ideology that everyone has access to the same opportunities.

Equity recognizes that not everyone has the same advantages and attempts to close those gaps. The idea of equity is that we cannot all be equal until we recognize the differences that privilege some and disadvantage others. In more practical terms, equality would be giving everyone the same sized shoe whereas equity would be giving everyone a shoe that fits their particular size.

Gaslighting: Manipulating someone into thinking they're wrong even when they're right. A form of emotional abuse, it can be used to make the victim question their own mental wellbeing. Women are more likely to experience gaslighting both in professional environments and in their personal lives. The assumption and stereotype that women are overly emotional, sensitive, irrational or fly off the handle easily is used to excuse the dismissal of their feelings and experiences.
https://www.bbc.com/future/article/20201123-what-is-racial-gaslighting

Harassment: Harassment is normally considered to be unwanted remarks, behaviours, or communications in any form. Harassment is prohibited on the grounds of discrimination where the person responsible for the remarks, behaviours or communications knows or reasonably ought to know that such actions are unwelcome.

Implicit Bias – Prejudices or stereotypes that we are not aware of which impact decisions, understanding, and actions

Intersectionality: Coined by Scholar Kimberlé Crenshaw, the term 'intersectionality' means that all systems of oppression are connected. Intersectionality recognizes that an individual is never just one thing, but a collection of identities and experiences. In many, if not most cases, it also acknowledges that one person can hold both privileged identities as well as identities that are marginalized.

Marginalization: A process of social devaluation that serves to justify disproportional access to scarce social and material resources. It's a process that pushes a particular group or groups of people to the edge of society by not allowing them an active voice, identity or place in it. It does this through the exclusion or isolation of people from being able to participate in political, social and economic mainstreams than others in society who hold power and privilege can participate in.

Individuals and groups can be marginalized on the basis of multiple aspects of their identity, including but not limited to: race, gender or gender identity, ability, sexual orientation, socioeconomic status, sexuality, age, and/or religion. Some individuals identify with multiple marginalized groups may experience further marginalization as a result of their intersecting identities.

Microaggressions – Everyday, subtle, intentional – and oftentimes unintentional – interactions or behaviors that communicate some sort of bias toward historically marginalized groups; the difference between microaggressions and overt discrimination or macroaggressions, is that people who commit microaggressions might not even be aware of them.

Oppressor, Oppressed, Oppression:

An oppressor is either one who uses their power to dominate a group or individual or one who refuses to use their power to challenge that domination.

An oppressed person is one who is dominated by an oppressor and by those who are complicit in that domination through their silence.

Oppression is the state of being subjected to unjust treatment or control. There are many forms of (often interlocking) oppressions: racism, sexism, classism, heterosexism, anti-Semitism, Islamophobia, ableism, ageism, homophobia, transphobia, etc.

Patriarchy: The norms, values, beliefs, structures and systems that grant power, privilege and superiority to men, and thereby marginalize and subordinate women.

Prejudice: The antipathy or negative feelings held by someone about another person or a group. Can be conscious or unconscious.

Power: Having access to resources and influence on a decision maker to get what you want accomplished. Power can be visible, hidden or invisible. Power can show up as power over others, power with others and/or power within a group. Power is always acquired at the expense of another person or group. Someone or some group has power because someone else or some other group does not.

Privilege: Systemic advantages based on certain characteristics that are celebrated by society and preserved through its institutions. These can include being white, having money, being straight, not having a disability, etc. People are often unaware that these characteristics can act as privileges as they are so effectively normalized. Privilege is not earned but is awarded automatically based on characteristics and traits of an individual.

Race/Cultural Related Terms:

Anti-Black Racism: Refers to the pervasive and systemic nature of racism that actively targets Black bodies and communities. It is the recognition that even within racialized communities, Black people are seen as the furthest from whiteness and are viewed as inferior. Anti-Black racism can take the form of underrepresentation of Black people on college and university campuses, high rates of police violence in Black communities or the maintenance of stereotypes that regard Black people as dangerous, lazy or criminal.

Anti-Indigeneity: The manifestation of hatred and violence against the original people of any given territory being colonized.

Antisemitism: Antisemitism is a certain perception of Jews, which may be expressed as hatred or blame. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.

BIPOC – The acronym BIPOC stands for 'Black, Indigenous, People of Color'. [Read more from New York Times (link is external)](#)

Classism: A prejudice against or in favor of people belonging to a particular social class, resulting in differential treatment.

Colonialism: The establishment, maintenance, acquisition and expansion of colonies through violence in one territory by people from another territory. The way in which colonization manifests itself may vary depending on the global location. In all forms, colonialism creates an unequal relationship between the dominant colonial state and between the Indigenous peoples of the colonized territory.

Colourism: A prejudice or discrimination against individuals with a dark skin tone, typically among people of the same ethnic or racial group; a form of oppression that is expressed through the differential treatment of individuals and groups based on skin color. Typically, favoritism is demonstrated toward those of lighter complexions while those of darker complexions experience rejection and mistreatment.

Ethnocentrism: The tendency to view others using one's own group and customs as the standard for judgment, and the tendency to see one's group and customs as the best.

Eurocentrism: Presupposes the supremacy of Western civilization, specifically Europe and Europeans, in world culture. Eurocentrism centres history according to European and Western perceptions and experiences.

Islamophobia: Fear, hatred of, or prejudice against Muslims, the people who practice the religion of Islam. Broadly, this presents Islam as a monolithic bloc, static and unresponsive to change and characterizes Muslims as barbaric, irrational, primitive and sexist. Hostility towards Islam is used to justify discriminatory practices towards Muslims and exclusion of Muslims from mainstream society.

Racialized: Refers to anyone who experiences racism because of their race, skin colour, ethnic background, accent or culture. Racialized people are people of colour, Indigenous peoples and ethnic and cultural minorities.

Racism: A system of disadvantage based on race. It empowers people with the ability to act on the belief that people of different races have different qualities and abilities, and that some races are inherently superior or inferior. Racism manifests in many ways, from dislike and avoidance of people based on their race to discrimination against them on an institutional level to acts of race-based violence. It also exists on various levels:

1. *Individual Racism:* Racism may be expressed in an overt manner but also through everyday behaviour that involves many small events in the interaction between people. This is often described as "everyday racism" and can be subtle in nature.
2. *Institutional or Systemic Racism:* Racism is evident in organisational and government policies, practices, and procedures and "normal ways of doing things" which may directly, indirectly, consciously, or unwittingly promote, sustain, or entrench differential advantage for some people and disadvantage for others.
3. *Societal Racism:* Racism is evident in cultural and ideological expressions that underlie and sustain dominant values and beliefs. It is evident in a whole range of concepts, ideas, images and institutions that provide the framework of interpretation and meaning for racialized thought in society. It is communicated and reproduced through agencies of socialisation and cultural transmission such as mass media, schools, colleges and universities, religious doctrines and practices, art, music and literature. It is also reflected in everyday language.

Racial gaslighting: Used to describe a way of maintaining a pro-white/ anti-black balance in society by labelling those that challenge acts of racism as psychologically abnormal.
https://www.bbc.com/future/article/20201123-what-is-racial-gaslighting

People of Colour: A term which applies to non-White racial or ethnic groups; generally used by racialized peoples as an alternative to the term "visible minority." The word is not used to refer to Aboriginal peoples, as they are considered distinct societies under the Canadian Constitution. When including Indigenous peoples, it is correct to say, "people of colour and Aboriginal / Indigenous peoples."

Settler/ Settler Colonialism: Within the context of race relations, the term refers to the non-indigenous population of a country. Settler colonialism functions through the replacement of indigenous populations with an invasive settler society that, over time, develops a distinctive identity and sovereignty. In Canada and in other countries, the ascendancy of settler culture has resulted in the demotion and displacement of indigenous communities, resulting in benefits that are unearned.

Whiteness, White Privilege, White Supremacy:

Whiteness is a socially and politically constructed ideology based on beliefs, values, behaviours, habits and attitudes which result in the unequal distribution of power and privilege based on skin colour. Whiteness is a marker of social, political and economic status that is always changing based on historical context.

White privilege refers to the systemic advantages afforded to white people with European ancestry around the world over those who are racialized and/or have ancestry that is not European. In a white supremacist system, white privilege and racial oppression are two sides of the same coin. White privilege is an historically based, institutionally perpetuated system of:

1. Preferential prejudice for, and treatment of white people based solely on their skin colour and/ or ancestral origin from Europe.
2. Exemption from racial and/or national oppression based on skin color and/or ancestral origin from Africa, Asia, Oceania the Americas and the Middle Eastern world.
3. Institutions and culture (economic, legal, military, political, educational, entertainment, familial and religious) which privilege peoples from Europe over peoples from, Africa, Asia, the Americas and the Middle Eastern World.

White Supremacy is an historically based, institutionally perpetuated system of exploitation and oppression of continents, nations, and racialized peoples by white peoples and nations of the European continent for the purpose of maintaining and defending a Eurocentric system of wealth, power and privilege.

Xenophobia: The fear or aversion to people and communities perceived as being "foreign" or different from the dominant culture.

First Nations, Metis, and Inuit Related Terms

Aboriginal Peoples: The descendants of the original inhabitants of North America. "Aboriginal Peoples" can be used to collectively describe three groups recognized in the Constitution Act, 1982: First Nation/Indians, Inuit, and Métis". These are separate peoples with unique histories, languages, cultural practices, spiritual beliefs, and political goals. The word "Aboriginal" is an umbrella term for all three peoples, and is not interchangeable with "First Nations" but can be used interchangeably with "Indigenous peoples", a collective name for the original peoples of North America and their descendants. It should also not be used when referring to only one or two of the three recognized groups.

First Nation: Some communities have adopted First Nation to replace the term "band" in the 1980s. It is a matter of preference and writers should follow the choice expressed by individual First Nations/bands. The term First Nation is acceptable as both a noun and a modifier.

First Nations People: Many people prefer to be called First Nations or First Nations People instead of Indians. The term should not be used as a synonym for Aboriginal Peoples because it doesn't include Inuit or Métis people.

Indigenous: Indigenous refers to the original peoples of any given land. In Canada, the Indigenous peoples of this land are Aboriginal people, that is to say, First Nations, Métis and Inuit peoples.

Indigenization

Inuit: Inuit people are the Aboriginal people of Arctic Canada, who live above the treeline in the Northwest Territories, Nunavut and in Northern Quebec and Labrador. *The Indian Act* does not cover the Inuit, however in 1939, the Supreme Court of Canada interpreted the federal government's power to make laws affecting "Indians, and Lands reserved for the Indians" as extending to the Inuit.

Métis: Métis refers to Aboriginal people of specific mixes of First Nation and European ancestry who identify themselves as Métis people, as distinct from First Nations people, Inuit or non-Aboriginal people.

The Métis have a unique culture that draws on their diverse ancestral origins, such as Scottish, French, Ojibway and Cree.

Two-Spirit: Two-Spirit reflects traditional First Nations, Métis and Inuit gender diversity, which includes the fluid nature of gender identity. The term can also refer to having both feminine and masculine spirits within one person. Two-spirit recognizes gender as a continuum and includes identity, sexual orientation and social roles.

Gender Related Terms

Cisgender: A cisgender person is someone whose gender identity corresponds with the gender they were assigned at birth.

Gender Identity: Gender Identity is the gender that a person sees themselves as and how they express themselves. This can include refusing to label oneself with a gender. Gender identity is often conflated with sexual orientation, but this is inaccurate.

Genderqueer: A person who redefines or plays with gender, bends or breaks the rules of gender, blurs the boundaries of gender or rejects the notion of gender altogether.

Gender vs. Sex:

Sex is designated at birth based on reproductive organs and chromosomes which creates a binary of male and female. For many people, their sex matches their gender identity, though these should be considered separate. Trans people, for example, are assigned one sex at birth but have a different gender identity.

Gender, on the other hand, denotes a social, cultural or psychological state of being, as opposed to that of biologically assigned sex. Some people do not have a gender identity that corresponds to their assigned sex, namely transgender, transsexual, intersex and genderqueer individuals.

Intersex: People who are born with "sex chromosomes," external genitalia, or internal reproductive systems that are not considered "standard" within the gender binary.

Misogyny: The fear and/or hatred of women. This is frequently linked to sexism and is often the root of violence against women.

Patriarchy: Patriarchy is an unjust social system that enforces gender roles and is oppressive to all people regardless of gender but disproportionately impacts all women. Patriarchy perpetuates oppressive and limiting gender roles, the gender binary, transphobia, sexual assault, etc. It often includes any social, political or economic mechanism that evokes cis male dominance.

Sexism: Prejudice or discrimination based on sex, usually though not necessarily against women; behaviours, conditions or attitudes that foster stereotypes of social roles based on sex. Sexism may be conscious or unconscious, and may be embedded in institutions, systems or the broader culture of a society. It can limit the opportunities of persons with disabilities and reduce their inclusion in the life of their communities.

Trans: An umbrella term to describe individuals whose gender does not match the gender that they were assigned with at birth. There are diverse identities under the transgender umbrella, including, but not limited to genderqueer, agender, gender non-conforming, nonbinary, etc.

Sexual Identity Related Terms

Asexuality/Asexual: Someone who does not experience sexual attraction, who has no interest in or desire of sexual activity within a relationship or outside of one. A person can be fully asexual or partly asexual.

Biphobia: The irrational fear, aversion and hatred of individuals who love and sexually desire men, women and non-gender conforming individuals. It is similar to homophobia, but it also inherently discounts and erases the experiences of bisexual people, both in society and within LGBTQ+ spaces.

Heterosexual: An individual who considers themselves attracted to members of the traditionally identified opposite sex.

Heterosexism: Heterosexism is a belief in the inherent superiority of heterosexuality and its rights to dominance. It describes an ideological system and patterns of institutionalized oppression that deny, denigrate and stigmatize any non-heterosexual behavior, identity, relationship or community. Heterosexism includes but is not limited to:

1. Overrepresentation of heterosexuality and heterosexuals in media portrayals of love/couples on television and in movies.
2. Exclusion of historical and political figures and celebrities' queer or trans identities.
3. Censorship of queer characters, themes, and issues in works of art, literature and entertainment.

Queer: An umbrella term used to describe people who are lesbian/gay/bisexual/transgender/gender variant or have an otherwise alternative sexuality or gender identity. At one time this was exclusively used as a slur by non-queer people. However, recently this term has been reclaimed by certain queer communities and is conceptualized as being more inclusive.

Being queer is a political statement which advocates breaking binary thinking and seeing both sexual orientation and gender identity as fluid.

Queer is a simple label that individuals may use to explain their complex set of sexual behaviors and desires that deviate from heterosexuality.

Many older LGBT people feel the word has been hatefully used against them for too long and are reluctant to embrace it, which opens discussions to reclamation and its purpose/effectiveness.

Physical and Mental Capability:

Ableism: Prejudice or discrimination against people with disabilities. It can be difficult to detect ableism as it may express itself in the form of expectations, assumptions, values, actions and/or verbal communication. Furthermore, there is the implicit assumption that everyone is able-bodied and generally the same abilities.

Ableism includes, but is not limited to:

- Having bathrooms that are not wheelchair accessible.
- Type/print that is very small.
- Activities that require a great deal of mobility.
- Institutions not sending out notices of elevator and/or escalator failures.

Ableism is the normalization of able-bodied people resulting in the privilege of "normal ability" and the oppression and exclusion of people with disabilities in most, if not all, levels of society. Ableism involves both denying access to people with disabilities and exclusive attitudes of able-bodied persons.

Able-bodied: Someone whose body and mind is perceived as healthy and as having no illness, injury, or condition that makes it difficult to access society

Accessibility: Accessibility is the state of being open to meaningful participation by all people, in particular people whose participation (in a specific activity or in society at general) is usually limited by oppression of some kind. Accessibility, in general, means being free of barriers which are placed by the dominant group, inadvertently or advertently, such as lack of childcare or a members-only policy. This also includes societal barriers, such as housing not being treated as a right but rather a commodity

Disability/ Differential Abled: A disability may be the result of combinations of impairments and environmental barriers, an inaccessibly built environment or other barriers that affect people's full participation in society.

Ageism: The normalization and privilege of people within the preferred age range in a society. This age range defines who is taken seriously, catered to by most goods and services, allowed to have an impact on decisions in society, and valued as a human being. Ageism results in invisibility, discrimination and inaccessibility faced by people outside that age range on either end of it, both younger and old.

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