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BUILDING COMMUNITY WELL-BEING, INCLUSIVITY & SUSTAINABILITY THROUGH SOCIAL PURPOSE REAL ESTATE

Real Estate through the lens of equity, inclusion and reconciliation

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March 2021

This report was produced as part of the UBC Sustainability Scholars Program, a partnership between the University of British Columbia and various local governments and organisations in support of providing graduate students with opportunities to do applied research on projects that advance sustainability across the region.
This project was conducted under the mentorship of Social Purpose Real Estate Collaborative (SPRE) staff and the SPRE Advisory Committee. The opinions and recommendations in this report and any errors are those of the author and do not necessarily reflect the views of Social Purpose Real Estate Collaborative or the University of British Columbia.

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1. INTRODUCTION

The Social Purpose Real Estate Collaborative (SPRE) has embarked on a learning journey to understand and reflect on the bias and discrimination long existing in the Real Estate sector. The aim of this journey is to understand the harm that has been, and is, created through such bias and discrimination, and to support the social purpose sector, its allies and partners, to create alternative real estate structures/systems that are committed to the principles of equity, inclusion and reconciliation for all peoples. SPRE seeks to enable a culture for the sector and itself guided by equity, inclusion and reconciliation.

Noting that while SPRE has undertaken leading edge research and action regarding issues and opportunities affecting real estate for the social purpose sector, it was felt that this work, like the real estate world itself, had not dug deeply enough into equity, inclusion and reconciliation perspectives, issues or solutions. SPRE is seeking to address this through a number of actions including:

1. Establishing and committing to a statement of principles for the SPRE Collaborative on equity, inclusion and reconciliation;
2. Creating learning and engagement opportunities with equity, inclusion and reconciliation representatives for the SPRE Collaborative, and in partnership with the Real Estate Institute of BC for the larger social purpose and market real estate sector;
3. Expanding SPRE's research work and resulting materials to ensure that equity, inclusion and reconciliation perspectives are evident and available to SPRE members, the social purpose sector and beyond.

As the first step in actioning #3, expanding SPRE's research work, a partnership with UBC's Sustainability Scholar Program was formed in 2020. The Scholar Intern was asked to conduct a research project investigating the challenges and opportunities in providing affordable, secure and suitable spaces for non-profits, social enterprises and artists through the specific lens of equity, inclusion and reconciliation. The Scholar's work involved:

- Interviews with SPRE Collaborative members to understand their work in the realm of equity, inclusion and reconciliation and what SPRE might be able to do to assist them in their journey;
- Creation of an annotated bibliography that could be used in combination with the existing ***Space for Community*** bibliography completed in 2020;
- Creation of a list of resources that SPRE members and the sector could use to learn more about, and to action, positive initiatives in equity, inclusion and reconciliation as they might relate to, or assist with, social purpose real estate;
- Creation of an equity, inclusion and reconciliation glossary of terms to assist SPRE members in their growth and learning of the issues and language.

These documents are meant to build capacity in the SPRE Collaborative and in the sector, providing members and the broader social purpose real estate community with a compilation of resources that will allow for a better understanding of the real estate systems SPRE is part of. The resources provided here are also intended to demonstrate how systems of oppression and injustice have been challenged within and outside the real estate sector and to equip individuals and organizations with access to positive examples and best practices.

The references included in these documents represent what is current widely available and in use in British Columbia in 2020-2021. They encompass a variety of material available, ranging from resources from grassroots organizations to the well-established UBC Library catalogue. It is important to know and understand what materials are in use out the broader society, and for SPRE and readers of these documents to adopt a critical eye while using them.

It is acknowledged that while SPRE and the UBC Scholar has sought to avoid any materials that perpetuate bias or discrimination, some of the materials in this compilation might reflect a biased view or have been developed by organizations that constitute systems of oppression and injustice. SPRE believes we cannot ignore these materials, but must use that critical eye to inform ourselves and to be part of a movement forward towards a better place of learning and commitment.

2. SPRE MEMBERS INITATIVES IN EQUITY, INCLUSION AND RECONCILIATION

Understanding what actions and initiatives are being explored by SPRE members is an important part of the knowledge sharing and capacity building of this learning journey initiated by SPRE. The findings presented here illustrate the range of initiatives already in course within member's organizations.

The information presented in the following pages is based on structured interviews, conducted between October 2020 and March 2021 with 13 members of the Collaborative. Interviewees were asked the same questions, which were coded based on categories of initiatives frequently mentioned. These coded initiatives generated a table that was used to produce a mind map of initiatives (Figure 2) and a graph (Figure 3). An Initiatives' Book was also created to help the reader understand what each initiative means by providing examples extracted from the interviews.

Figure 1 – Methodology used to capture the initiatives being explored by SPRE members.

It is important to notice that this methodology has some limitations; one of them being that it relies on information extracted from interviews. This means that the data shown here only comprehends what was mentioned in the interviews and it might not represent in totality the array of actions undertaken by some organizations.

It is acknowledged that different organizations are at different stages in the work towards equity, inclusion and reconciliation. The hope is that this information will provide ideas of what can be done, as well as inspire similar initiatives. The intention of this section is to inspire, leading to more actions that will enhance a culture of equity, inclusion and reconciliation within and outside SPRE.

The members interviewed belong to the following organizations:

- Canada Mortgage and Housing Corporation (CMHC)
- Canadian Heritage
- Central City Foundation
- City of Nanaimo
- City of North Vancouver
- City of Richmond
- City of Surrey
- City of Vancouver
- City of Victoria

- Community Impact Real Estate
- Metro Vancouver
- Real Estate Foundation of BC
- Vancity Foundation

2.1 INITIATIVES

2.1.1 MIND MAP

The following mind map illustrates the range of categories of initiatives being explores by SPRE members. The size of circles is an approximate representation of the frequency to which initiatives were mentioned during interviews.

Figure 2 – Mind map of initiatives mentioned by SPRE members during interviews.

2.1.2 GRAPH

This graph represents the number of members in percentage that mentioned a specific category of initiative during the interview. This graph allows for an understanding of what are the most and the least active initiatives being explores at this moment.

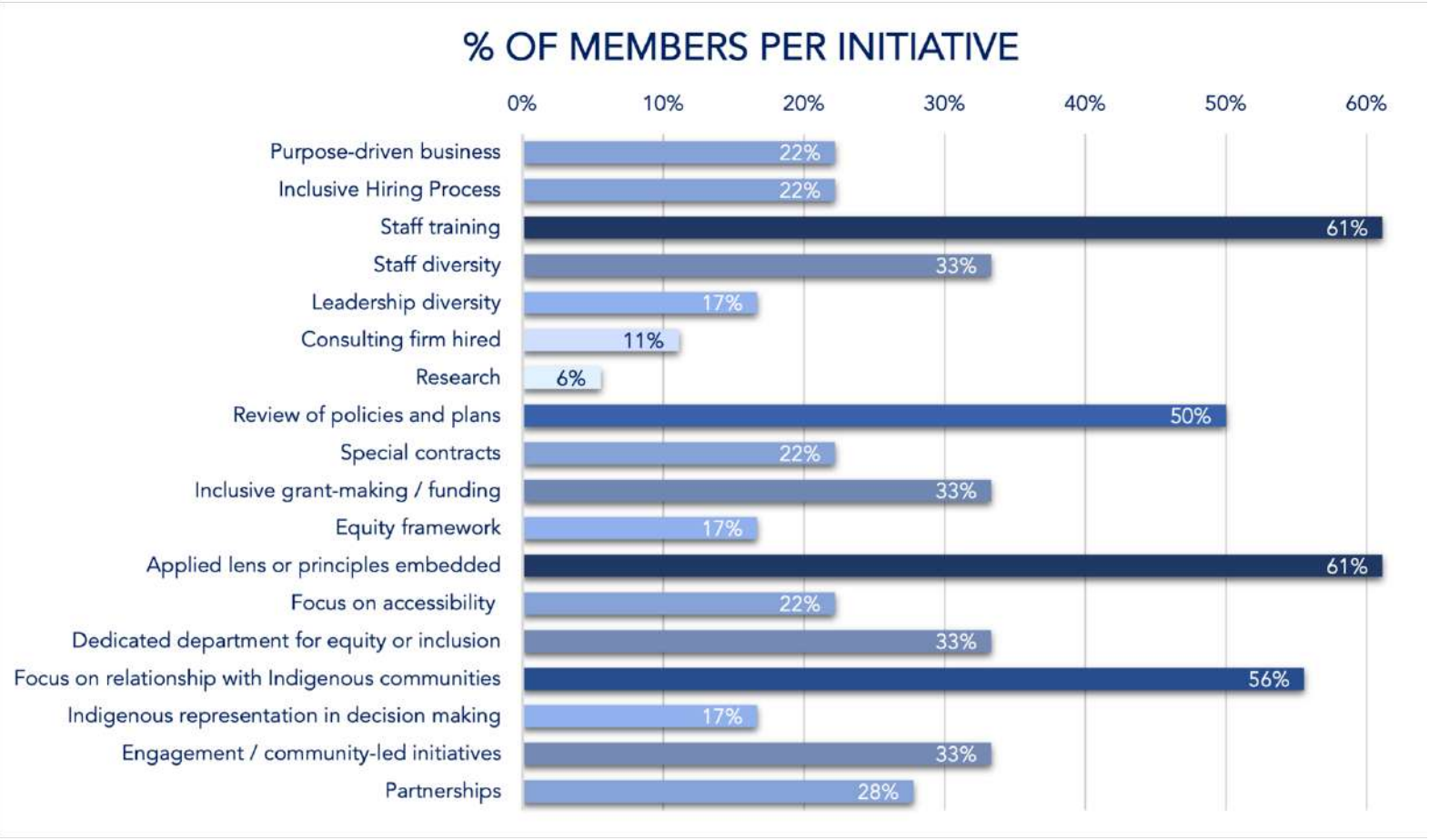

Figure 3 – Percentage of members doing a specific initiative.

2.1.3 INITIATIVES'S BOOK

This book of initiatives explains each category of initiative by providing examples as extracted from interviews. It was created based on actions mentioned during the interviews with SPRE members. Although not every reference of a specific action is represented in the book, it provides some examples to help the reader have a sense of what each category might represent.

INITIATIVE	EXAMPLE
Purpose-driven business	Equity-based model: taking capital assets and deploying them to create value for the community. Belief of the intrinsic value of human beings, their right to participate, pursue their dreams and get support for their challenges. This translates into helping everybody who needs/wants help, not only those who want to help themselves. Mission statement encompasses social justice and equity, work focused on shifting power structures.
Inclusive hiring process	Hiring is based on the composition of the Canadian population, targets based on % of Indigenous, People of Colour, etc. Job description prioritizing BIPOC folks for a specific project.
Staff training	Staff book club with BIPOC authors. Anti-racism, cultural sensibility, and accessibility training and workshops. Funding to do training within department and also to do any external training and workshops that impact staff's job. Diversity Symposium: annual event, bringing different sectors, staff and the community to learn from guest speakers. Leadership training, awareness raising: anti-racism, bias, privilege, how to be an ally, sensitizing work with leadership.
Staff diversity	Network of Black employees advise the president and the organization on next steps for diversity. Diversity in staff members and people with lived experience.

Leadership diversity	Diversity in the board of directors. Diversity in City Council.
Consulting firm hired	Consulting firm was hired to understand how policies and governance can reflect the organization's values and principles. Consultant hired to understand how lived experience could inform policy.
Research	Grant making team is researching other similar organizations to understand how they are doing the work around equity, inclusion, reconciliation.
Review of policies and plans	Update of the Official Community Plan incorporating equity and diversity. Social Plan updated including anti-racism, anti-discrimination and decolonization as topic areas.
Special contracts	Modification of grant contracts. Revision of clauses that allow for intellectual property share without consulting the beneficiary, which is particularly important for First Nations. Tenant evaluation system: community benefits become social covenants in the contract and tenants have to report annually on the delivery and impact of these benefits. Flexibility in funding up to 75% for First Nations in the North when the agency recognized that some Indigenous communities won't be able to secure the matching funding for a project.
Inclusive grant making/funding	Micro grants: small amounts of money with less rigor and easier application processes. Oral applications. Specific grants for organizations serving BIPOC communities, agreements with non-profits that aren't charities.

	Grants for community-led initiatives.
Equity Framework	Development of an equity framework for the entire City. Equity Framework: step by step for city staff in advancing and incorporating equity into the daily work, process and decision-making.
Applied lens or principles embedded	A funding program for events, projects and community capacity building, is informed by anti-racism and diversity lens. Arts Strategy: developed incorporating diversity, accessibility and reconciliation lens. Arts and Culture department applies equity lens into their daily work and grant programs.
Focus on accessibility	Accessibility-focused design is explored by the Social Issues Committee. Community Centre intentionally designed to be inclusive and welcoming. Accessibility working group and accessibility framework.
Dedicated department for equity or inclusion	Inclusion Coordinator and an Accessibility Coordinator roles. Diversity and Equity advisor role. Equity Office.
Focus on relationship with Indigenous communities	Indigenous relations department focused on developing relationships with First Nations. Board Policy on Truth, Justice & Reconciliation: commitment to the recommendations of the Truth and Reconciliation Commission.
Indigenous representation in decision making	First Nation as a board member and has decision-making powers.

	New model of governance where the City and First Nations come together to guide City's decisions.
Engagement or community led initiatives	Board Policy on Community-focused Philanthropy & Community-led Solutions. Arts Strategy developed with community engagement. Annual talks with the community to explore reconciliation with Indigenous and non-Indigenous discussions.
Partnerships	Redevelopment of lands owned by a settler organization, partnering with an Indigenous-led organization and resulting in shared land ownership. Housing solutions lab in partnership with CMHC. Redevelopment of family housing that are currently low-quality in partnership with BC Housing + school district + First Nation + the City.

2.2 CHALLENGES

What are the challenges in undertaking actions that forward a culture of equity, inclusion and reconciliation, was also a question asked during interviews. The circumstances and environments where these actions take place vary from organization to organization and they can represent barriers to this significant work.

It is important to pay attention to the challenges expressed by members, as they can provide mutual learning opportunities. Shared challenges can lead to discussions on how to overcome them, benefiting those experiencing it. At the same time, becoming aware of challenges faced by others can help one to plan and prepare in advance, avoiding missteps or missed opportunities with equity, inclusion, reconciliation, partners or initiatives.

The most prevalent challenges mentioned during interviews are as following:

- Lack of diversity in the sector;

- What does this work mean and how to advance these principles (equity, inclusion and reconciliation)?
- How to shift power?
- The intersection of land with these principles is not completely clear;
- How to discuss real estate on stolen lands?
- Politics, senior leadership and bureaucracy represent barriers for this work and some groups;
- Lack of awareness about the importance of this work;
- Lack of resources: staff and financial;
- Disconnection between documents and reality;
- How to learn from diverse voices/communities without putting the burden on them? How to do that in a way that they also benefit in the process?

2.3 EXPECTATIONS

This section addresses the future of this report and the future of SPRE in the direction of the works and actions around equity, inclusion and reconciliation.

The predominant concerns expressed by members during interviews were translated here into next steps, that will hopefully allow the continuity of this learning journey, whilst fostering the desired respect for and commitment to a culture of equity, inclusion and reconciliation for SPRE.

1. Completion of this project and availability of the material on SPRE website.

Upon the completion of the research, the expectation is that the annotated bibliography, glossary of terms and list of resources can be uploaded on SPRE website and become a public source of information for members and for the entire Social Purpose Real Estate sector community.

2. Re-think membership. Invite diverse voices and perspectives to the table.

The lack of diversity in the sector and in SPRE was mentioned many times during interviews. For SPRE, the existing membership structure needs to be reimagined, to remove financial barriers for participation where needed. In re-thinking membership, inviting usually silenced voices and diverse perspectives to SPRE table will continue to move the Collaborative towards a culture of equity, inclusion and reconciliation.

3. Provide a safe space for diverse voices and difficult conversations.

It was also mentioned that some organizations are still grappling with equity, inclusion and reconciliation and how these lenses are applied to their work. SPRE can play an important role in creating a safe space where people can discuss these issues, ask questions and learn from each other.

4. Start conversations about real estate on stolen lands and land back.

Another important question raised during interviews is the controversy of discussions about real estate in British Columbia, an unceded territory. Therefore, it is essential for the Social Purpose Real Estate sector to continue questioning its role in the bigger sector and how to reconcile the question of land ownership in these unceded lands. There is also an opportunity to rethink the concept of land ownership and undertake the research, engagement, discussions, advocacy that moves forward options to give the land back or share ownership of the land.

5. Put knowledge into action, generating concrete actions.

Interviews have showed a concern about the gap between discussions and knowledge generated through SPRE and concrete actions in the sector. SPRE members expressed great interest in leveraging the resources and knowledge to generate action and impact. Because SPRE is a Collaborative, and its work is driven by its members, this task requires collective effort.

3. ANNOTATED BIBLIOGRAPHY

The following annotated bibliography is a compilation of readings, books, articles, resources, webpages and toolkits. Each citation is followed by a brief descriptive paragraph, meant to instigate readers' curiosity and be an invitation to grow his/her knowledge on that specific area.

We recognize the existence of an extensive amount of brilliant work that has been produced over time. Thus, being impossible to assemble all of them, this annotated bibliography is not intended to be an exhaustive compilation of works and resources, but rather a sampling.

The works presented here focus particularly on different forms of discrimination, racism and bias and how this influences availability, rights, and use of land and property.

3.1 ARTICLES

- Allen, S. (2021, March 4). Community Land Trust. *Broadbent Institute*. Retrieved from https://www.broadbentinstitute.ca/community_land_trusts

  (community land trusts, Black people, housing)

  In this article, Stephanie Allen explores part of the history of Black communities in Canada, citing examples of how institutional racism forced displacement and community destruction among different places in Canada, including Vancouver and the destruction of Hogan's Alley.
  According to her, housing is a sensitive topic given that Black people are overrepresented among homeless and social housing populations. She mentions how the Black community in Vancouver, seeking redress for the past displacement and ongoing inequities, proposed a Black community-led non-profit land trust on the former Hogan's Alley block.
  She explains that community land trusts take a community land stewardship, and in this case, the municipality will provide a 99-year land lease for a nominal rate to the non-profit organization, and in turn they will develop a mixed-use, mixed-income development. She also explores the rise of the first community land trust as a product of the Civil Rights movement and provides some examples of community land trusts in Canada and how they operate. She ends my calling housing policymakers to commit to specific policies that enable Black communities in Canada do develop housing solutions that address their unique needs.

- Deschamps, T. (2020, June 12). Canada's housing agency admits lack of diversity, vows review through racial lens. *The Canadian Press*. Retrieved from https://globalnews.ca/news/7061946/cmhc-diversity-pledge/

  (lack of diversity, racism, Canada's housing agency)

This article is about a statement made by the Canada Mortgage and Housing Corporation (CMHC) acknowledging the lack of diversity in its ranks and its role in past acts of racism in Canada. In view of George Floyd's death by a police officer in Minneapolis and following anti-Black racism demonstrations, the agency said it will re-assess all of its practices through a racialized lens to an effort to eliminate discrimination. The article cites some measures announced by CMHC and shares the opinion of Kike Ojo-Thompson, a consultor in diversity, inclusion and equity, about the importance of CMHC's statement and what is missing in it.

- Elvar, D. (2019, July 25). LGBTQ2S+ Housing Needs and Challenges. *Canada Mortgage and Housing Corporation*. Retrieved from https://www.cmhc-schl.gc.ca/en/housing-observer-online/2019-housing-observer/lgbtq2s-housing-needs-challenges

  (LGBTQ2S+, discrimination, housing)

  This article by CMHC briefly approaches some of the challenges faced by the LGBTQ2S+ community in Canada in relation to housing. According to the author, these challenges account for the fact that LGBTQ2S+ people constitute a disproportionately large percentage of Canadian who are homeless, at risk of becoming homeless our in core housing need. The article also shows some of the initiatives that have been developed throughout Canada and it provides some guidance for future actions addressing the housing needs of this specific group.

- Lupick, T. (2016, July 11). History shows racism has always been a part of Vancouver real estate. *The Georgia Straight*. Retrieved from https://www.straight.com/news/734491/history-shows-racism-has-always-been-part-vancouver-real-estate

  (racism, Asian communities, real estate)

  The article explores manifestations of racism against Chinese and Asian communities due to frustration with real-estate prices that have surpassed the affordability of many long-time residents in British Columbia. It explores the historical intersection between land and race in BC, citing for example the year of 1884 when the arrival of thousands of Chinese workers building the Canadian Pacific Railway led to a growing anti-Chinese sentiment and the provincial government enacted legislation denying Chinese people the right to buy, lease, or pre-empt Crown lands. The article also mentions how Japanese Canadians were removed from their homes and placed in internment camps and when they were allowed to leave the internment system, their property had long since been auctioned off. The author also explores more recent displays of racism due to the fear of "Hong Kong money" and affirms that debates shifted from Asian money to revolve around the issue of foreign money and questions of how local residents could compete with newcomers who brought vast sums of wealth from businesses abroad.

- Mingus, M. (2015, June 6). Disability Justice - a working draft by Patty Berne. *Sins Invalid.* Retrieved from https://www.sinsinvalid.org/blog/disability-justice-a-working-draft-by-patty-berne

  (disability justice, disability rights, intersectionality)

  The author argues that the leadership of the disability rights movement in the US has historically centered white experiences and its framework leaves out other forms of oppression, invisibilizing the lives of peoples who lived at intersecting junctures of oppression. In response to this, in 2005, disabled activists of color, originally queer women of color incubated in progressive and radical movements that did not systematically address ableism began discussing a "second wave" of disability rights and ultimately launched a framework called "Disability Justice". Its framework understands ableism from an intersectionality perspective, knowing that that all bodies are unique and essential and that they are caught in the bindings of ability, race, gender, sexuality, class, nation state and imperialism. This movement also rejects the notion of land and humans as components of profit.

- Rae, J. (2020, March 2). The missing links to disability equality in Canada. *The Monitor*, *26(6)*, 30-31. Retrieved from https://www.policyalternatives.ca/publications/monitor/missing-links-disability-equality-canada

  (disability, equality, barriers)

  The author, who is a community organizer for disability rights, reflects about barriers that continue to exist for people with disabilities, despite after more than 45 years of work and progress in the field. According to him, there are still a range of barriers preventing persons with disabilities from playing the roles on our society they want to play. He mentions that building codes are not adequate do provide full, physical access to social spaces, there are not enough accessible and affordable housing, and transportation systems are not fully accessible. In order to change the scenario, he indicates five changes that would make a big difference. These changes involve the use of "disability lens" in every initiative, change in policy and leadership roles for people with lived experience, among others.

- Ravanera, C. (2021, January 19). Equitable, affordable, childcare key to "she-cession" recovery. *CERIC*. Retrieved from https://ceric.ca/2021/01/equitable-affordable-child-care-key-to-she-cession-recovery/

  (childcare, gender discrimination, BIPOC)

  Women in Canada have been disproportionately affected by the economic fallout of COVID-19, particularly women who are Black, Indigenous or People of Colour (BIPOC). Many have faced an increased burden of care work during the pandemic, leading some to cut their paid work hours or drop out of the workforce. The article argues that one solution to mitigate this gender

inequality is a national affordable childcare system, which experts agree will help boost women's labour force participation. But the vast impacts of COVID-19 on BIPOC communities underscore that any recovery policy, including a childcare program, must simultaneously address systemic racism.

- Robin, G. (2020, July 18). West Vancouver councillor outs 'shocking' racism in B.C. real estate - but it's not the only example. *Global News*. Retrieved from https://globalnews.ca/video/7193848/racism-and-discrimination-in-canadian-real-estate

  (2020, January 28). West Vancouver makes racist land covenants history. *CBC News*. Retrieved from https://www.cbc.ca/news/canada/british-columbia/land-covenants-1.5442686

  (2020, January 27) LTSA Supports Efforts to Amend Discriminating Covenants on District of West Vancouver Land Title Records. *BC Land Title and Survey*. Retrieved from https://ltsa.ca/ltsa-supports-efforts-to-amend-discriminating-covenants-on-district-of-west-vancouver-land-title-records/

  (land titles, land covenants, racism, discrimination, New Westminster motion)

  The first two articles discuss a motion introduced by a West Vancouver's councillor to redact covenants from land titles barring people of African and Asian descent from buying properties. Although the province of British Columbia declared these types of covenants null and void in 1978, the councillor argues that redacting them would serve as a history lesson. The article also shows that covenants like this one were not unique to West Vancouver, Calgary and Toronto also had covenants deterring Black and Jewish families from settling there.

  The second article discusses the unanimous passing of the motion and the following actions, involving working in collaboration with The Land Title and Survey Authority of British Columbia to identify and remove those covenants.

  The third article is the response from The Land Title and Survey Authority of British Columbia (LTSA) supporting the motion passed by the District of West Vancouver. It mentions Section 222 of the Land Title Act, enacted in 1978, which operates against and voids registered covenant that directly or indirectly has a discriminating effect, restricting the sale, ownership, occupation or use of land on account of sex, race, creed, colour, nationality, ancestry or place of origin of a person. The article explains that on being made aware of the continuing presence in the register of a discriminating covenant, the Registrar will act to amend the register and records. Where the instrument contains non-discriminating provisions that are not affected, the Registrar will make an endorsement on the affected document indicating that the discriminating covenant has been cancelled pursuant to s.222 of the Land Title Act. However, the Registrar is expressly prohibited from erasing or rendering illegible the original words on a record. The LTSA also states that because of the enormous number of transactions done every year, it relies on the assistance of

homeowners, local governments, and other property professionals to identify land title records that need to have such covenants voided.

- Spagnuolo, N. & Earle, K. (2017, July 17). Freeing our people: Updates from the long road to deinstitutionalization. Canadian Centre for Policy Alternatives. Retrieved from https://www.policyalternatives.ca/publications/monitor/freeing-our-people-updates-long-road-deinstitutionalization

  (disabilities, discrimination, deinstitutionalization, Canada)

  This article discusses the difficulties and abuses faced by people with intellectual disabilities in care facilities and mega-institutions. According to the authors, the situation reflects decades of systemic discrimination against people with intellectual disabilities, where the assumption of helplessness is a potent form of oppression that permits and justifies the removal of decision-making power. The article also shares some statistics on discrimination, poverty and violence against people with intellectual disabilities. The authors argue that the existence of care facilities and institutions pose a threat to anyone labelled with an intellectual disability and that there is a need to "deinstitutionalization": removing people from residential institutions and replacing these institutions with networks of community-based services. However, some of the options offered as alternative, such as group homes operated in a decentralized environment; non-profit agencies are responsible for managing both the real estate and the staffing of the home, reflect the same problems of larger institutions.

- Stoddart, J., Women and the Law (2014). In *The Canadian Encyclopedia*. Retrieved from https://www.thecanadianencyclopedia.ca/en/article/women-and-the-law

  Rights of Women. (2017, October 25). Government of Canada. Retrieved from https://www.canada.ca/en/canadian-heritage/services/rights-women.html

  (Canadian history of women rights, property rights, property ownership)

  These two articles are an overview of the historical changes in Canadian laws with regard to women's rights. Laws 200 years ago excluded women generally from public life; both articles approach the evolution and accomplishments of Women's Movement and Feminist Movements, such as the entrance of women into higher education, the right to vote, the inclusion of women in the definition of persons for the purposes of the Senate Act, among others. Particularly interesting is the section about women and property. It explains that a husband's permission was necessary for a wife to engage in business or even to administer or sell property which she had owned before marriage. These articles explain how the implementation of the Married Women's Property Acts has changed this situation and expanded women's rights, including the right to own property.

- Vincent, D. (2019, May 3). 'Renting While Black' forum aims to be an antidote to housing discrimination in Toronto. *Toronto Star.* Retrieved from https://www.thestar.com/news/gta/2019/05/03/renting-while-black-forum-aims-to-be-an-antidote-to-housing-discrimination-in-toronto.html

  (Black people discrimination, racism, rental market, Toronto)

  The article talks about repeated experiences of discrimination suffered by Latoya Williams, a Black woman, and her family when looking for places to rent in Toronto. Frustrated by those experiences, she decided to start a Facebook directory to help Black people and people of colour facing barriers finding rental accommodations. It has nearly 2,000 members, including renters, landlords, paralegals and real estate brokers. The article discusses that although the Ontario Human Rights Code prohibits landlords from discriminating against prospective renters, the existence of the directory shows that it still happens. The article also collects many similar stories of Black people who are part of the directory because they experienced discrimination when looking for rental places.
  The article further discusses that Studies in Canada and the U.S. have shown that white applicants for rental units get more favourable results than those who are Black and people of colour.

- Ware, S. M. (2020, June 24). *Give Us Permanence—Ending Anti-Black Racism in Canada's Art Institutions*. Canadian Art. Retrieved from https://canadianart.ca/features/give-us-permanence-ending-anti-black-racism-in-canadas-art-institutions/

  (arts and cultural spaces, anti-Blackness, Canada)

  Written by a member of the Performance Disability Art Collective and Black Lives Matter Toronto, the article explores the contradictory pro-Black/Black Lives Matter statements from art organizations and art institutions in face of the anti-Blackness witnessed by the author and his colleagues. His frustration is shared by other people from different parts of Canada, among them Dr. Naila Keleta Mae, artist and assistant professor at the University of Waterloo, who states that she is "*disgusted by statements from institutions, corporations and organizations on what they plan to do about anti-Black racism in the future if they have done little or nothing to end it in the past*". According to the author, the anti-Blackness is manifested in how Black artists' work is often exhibited in kitchen galleries or temporary shows, never as part of the permanent collection of the gallery and in exhibition titles (using dark as a reference for bad, evil). He also mentions the lack of Black people in positions of decision-making in most institutions in Canada, as well as the fact that Black artists and curators are constantly passed over, such as what was experienced by Chaédria LaBouvier, the first Black curator and first Black woman to curate an exhibition at the Guggenheim Museum in New York. Ware ends up calling arts and cultural spaces to give over their spaces to Black artists, curators and programmers, to shift the power dynamics in their boards and to hire Black leaders as ways to start a change that is long overdue.

- Yu, Henry. (2016, September 23). Is the B.C. 'foreign buyers' levy a new head tax? *The Globe and Mail.* Retrieved from https://www.theglobeandmail.com/opinion/is-the-bc-property-levy-on-foreign-buyers-a-new-head-tax/article32013536/

  (tax discrimination, property tax, Chinese)

  In this article the professor Henry Yu explains the similarities and differences between the property tax on foreign buyers implemented in B.C. and the head tax Chinese immigrants were forced to pay between 1885 and 1923. According to him, the target of this property tax is clearly the Chinese nationals, despite the fact that the legislation does not mention "Chinese", but "foreign". He explains that part of the money raised with the head tax was used to pay for infrastructure and that one of the proposed uses for foreign-buyers tax is to build affordable housing. He ends by questioning who are the "foreign".

3.2 BOOKS

- Bhandar, B., (2018). *Colonial lives of property: Law, land, and racial regimes of ownership*. Durham: Duke University Press. DOI:10.2307/j.ctv11smjpm.

  (settler colonialism, land ownership, concepts of property)

  Brenna Bhandar examines both historical cases and ongoing processes of settler colonialism in Canada, Australia, and Israel and Palestine. The author shows how the colonial appropriation of indigenous lands depends upon ideologies of European racial superiority as well as upon legal narratives that equate civilized life with English concepts of property. In this way, property law legitimates and rationalizes settler colonial practices while it racializes those deemed unfit to own property. The solution to these enduring racial and economic inequities, Bhandar demonstrates, requires developing a new political imaginary of property in which freedom is connected to shared practices of use and community rather than individual possession.

- Cardinal H. (1999) *The Unjust Society.* Vancouver: Douglas & McIntyre.

  (White Paper, Indian Act, rights of Indians)

  Claimed to be one of the most vital books ever published in North America regarding First Nations people's struggle for their identity, it was a response to Pierre Trudeau's election in 1968 and the White Paper introduced by Minister of Indian and Northern Affairs, Jean Chretien. If implemented, the White Paper would have repealed the Indian Act, transferred responsibility for Indian Affairs to the provinces and terminated the rights of Indians under the various treaties they had made with the Crown. Aboriginal people across Canada considered that the White Paper failed to recognize and honour First Nations' special rights, or to recognize and deal with

historical grievances such as title to the land and Aboriginal and treaty rights, or to facilitate meaningful Indigenous participation in Canadian policy making.
The book called for radical changes in policy on aboriginal rights, education, social programs and economic development and helped in causing the Canadian government to abandon the implementation of the White Paper.

- Coulthard, G. S. (2014). *Red Skin, White Masks: Rejecting the colonial politics of recognition.* Minneapolis: University of Minnesota Press. DOI:10.5749/j.ctt9qh3cv

  (politics of recognition, alternative politics, colonization)

  Against the idea that the politics of recognition promotes inclusion and democratic justice, the author illustrates how it only opens space for symbolic conciliatory gestures, instead of improving structural issues of inequality. Therefore, it contributes very little to relevant changes in the dynamic between settler states and First Nations peoples. The author suggests that for a recognition process to have an emancipatory effect, mutuality is a prerequisite. He then suggests an alternative politics, de-centring the colonizer-colonized relationship in what he calls a politics of "self-recognition", where mutual recognition is no longer required.

- Gurstein, P., & Hutton, T. (Eds.). (2019). *Planning on the Edge: Vancouver and the Challenges of Reconciliation, Social Justice, and Sustainable Development.* UBC Press.

  (Real Estate, "Vancouverism", reconciliation)

  This book investigates if Vancouver's international reputation as a model for sustainable development is warranted or not. While recognizing the many successes of the "Vancouverism" model, renowned planning scholars, activists, and Indigenous leaders acknowledge that forces of globalization and speculative property development resulted in social inequality and housing insecurity since the 1980s in the city and region. Authors highlight policies and practices needed to reorient Vancouver's development trajectory for a more equitable path, evaluating current policies and taking reconciliation with Indigenous peoples into account.

- Harris, C. (2007). *Making native space: Colonialism, resistance, and reserves in British Columbia.* University of British Columbia Press.

  (Indian reserves, land, treaties)

  This book provides a geographical history of the Indian reserve in British Columbia. Cole Harris analyzes the impact of reserves on Native lives and livelihoods and considers how, in light of this, the Native land question might begin to be resolved. The account begins in the early nineteenth-century British Empire and then follows Native land policy - and Native resistance to it - in British Columbia from the Douglas treaties in the early 1850s to the formal transfer of reserves to the

Dominion in 1938. Making Native Space clarifies and informs the current debate on the Native land question. It presents the most comprehensive account available of perhaps the most critical mapping of space ever undertaken in BC - the drawing of the lines that separated the tiny plots of land reserved for Native people from the rest. Geographers, historians, anthropologists, and anybody interested in and involved in the politics of treaty negotiation in British Columbia should read this book.

- McFarlane, P.; Scharbus, N. (2018) *Whose land is it anyway. A manual for Decolonization.* Federation of Post-Secondary Educators of BC. Retrieved from https://fpse.ca/sites/default/files/news_files/Decolonization%20Handbook.pdf

  (impacts of colonization, Indigenous contributions, decolonization, reconciliation)

  This book is a collection of essays from Indigenous writers inspired by a 2016 speaking tour by Arthur Manuel, described as the Nelson Mandela of Canada. It talks about the impacts of colonization on Indigenous people, how they were exploited and had their rights, ways of living and culture suppressed and forbidden, leading to a long list of social problems. It also approaches Indigenous contributions in medicine, architecture and language, among others, and how they did not receive credit for these contributions. The book also explores paths toward decolonization, which could lead to an eventual true reconciliation.

- Rothstein, R. (2017). *The color of law: A forgotten history of how our government segregated America* (First ed.). New York: Liveright Publishing Corporation.

  (spatial segregation, racial zoning, housing, North America)

  The book explores possible causes for segregation in American cities; the author defies the myth that it is due to prejudice, income difference or actions of private institutions like banks and real estate agencies. Richard Rothstein argues that laws and policy decisions passed by local, state, and federal governments are responsible for promoting discriminatory patterns that continue to this day. The author explains how racial zoning forced millions of African Americans to migrate from the South to the North, how they were impeded to buy homes in suburbs and how police supported these standards by resisting black families violently in white neighborhoods.

- Stanger-Ross, J. (2020). *Landscapes of injustice: A new perspective on the internment and dispossession of Japanese Canadians*. McGill-Queen's University Press.

  (dispossession, property, Japanese Canadians)

  This book reinterprets the internment of Japanese Canadians by focusing on the deliberate and permanent destruction of home through the act of dispossession. All forms of property were taken. Families lost heirlooms and everyday possessions. They lost decades of investment and

labour. They lost opportunities, neighbourhoods, and communities; they lost retirements, livelihoods, and educations. When Japanese Canadians were finally released from internment in 1949, they had no homes to return to. Asking why and how these events came to pass and charting Japanese Canadians' diverse responses, this book details the implications and legacies of injustice perpetrated under the cover of national security.

- Teelucksingh, C. (2006). *Claiming space: Racialization in Canadian cities*. Waterloo, Ontario: Wilfrid Laurier Univ. Press.

  (racism, racial diversity, multiculturalism)

  This book examines the various ways in which Canadian cities continue to be racialized despite objective evidence of racial diversity and the dominant ideology of multiculturalism. Contributors consider how spatial conditions in Canadian cities are simultaneously part of, and influenced by, racial domination and racial resistance. Reflecting on the ways in which race is systematically hidden within the workings of Canadian cities, the book also explores the ways in which racialized people attempt to claim space. These essays cover a diverse range of Canadian urban spaces and various racial groups, as well as the intersection of ethnicity, class, gender, and sexuality. Linking themes include issues related to subjectivity and space; the importance of new space that arises by challenging the dominant ideology of multiculturalism; and the relationship between diasporic identities and claims to space.

3.3 PAPERS

- Anderson, K. J. (1987). The idea of Chinatown: The power of place and institutional practice in the making of a racial category. *Annals of the Association of American Geographers*, 77(4), 580-598. Retrieved from https://www.jstor.org/stable/2563924?seq=1#metadata_info_tab_contents

  (Chinese segregation, Chinatown, racism, Vancouver)

  In this article Anderson explores the process of construction of the "Chinese" as a racial category in Vancouver, from the 1880s to the 1920s. The author argues that "Chinatown", like race, is an idea that belongs to the "white" European cultural tradition of domination, conferring outsider status on these people, affirming their own identity and privilege. He questions how some random streets in Vancouver became apprehended as "Chinatown", whose term and whose place was this, if no corresponding term such as "Anglo town" existed.
  Anderson investigates the role of government and the "power of definition" in granting legitimacy to the ideas of "Chinese" and "Chinatown" and affirms that "Chinatown" has been a critical nexus through which the race definition process was structured. The article makes the connection between place, in this case "Chinatown", power, racial discourse and institutional practice in a British settler society. The author finishes by stating that census districts are not neutral-looking and reveal social and historical processes.

- Blair, Peggy J. "Rights of Aboriginal Women On- and Off-Reserve." Vancouver: The Scow Institute, 2005. Retrieved from http://scow-archive.libraries.coop/library/documents/RPRightsofWomen.pdf

  (Aboriginal women, discrimination, property rights)

  English common law introduced into North America excluded women from property ownership and from holding positions of power. This discrimination has been particularly profound with respect to Aboriginal cultures subjected to English common law and statutes. These indigenous peoples held very different views of women and their roles in society.
  This paper describes Aboriginal women's right within their own societies and the discrimination they have suffered both on- and off-reserve as a result of Canadian laws. It describes the manner in which they have been discriminated against by the Indian Act and other Canadian laws such as the Canadian Human Rights Act.

- Harris, R., & Forrester, D. (2003). The Suburban Origins of Redlining: A Canadian Case Study, 1935-54. *Urban Studies*, 40(13), 2661–2686. https://doi.org/10.1080/0042098032000146830

  (redlining, mortgage, spatial discrimination, Canada)

  The article discusses redlining in Hamilton, Ontario, an experience typical of many other Canadian urban areas. The authors show how institutions declined mortgage loans in less-desirable suburbs in Hamilton from the early 1930s to the early 1950s. Redlining occurs when institutions decline to make investments in specific areas of the city, leading to racial discrimination and neighborhood decline. The practice originated in the 1930s, when a bare majority of Canadians used mortgages to acquire homes and federal agencies encouraged lenders to rate neighborhoods for mortgage risk. Underserved areas beyond city limits and in early stages of development did not qualify for government loans, therefore avoided by insurance companies. Containing the largest concentrations of new homes, the suburbs were the places where redlining first became possible.

- Masuda, J. R., Franks, A., Kobayashi, A., & Wideman, T. (2019). After dispossession: An urban rights praxis of remaining in Vancouver's Downtown Eastside. *Environment and Planning. D, Society & Space*, 38(2). Retrieved from https://doi.org/10.1177/0263775819860850

  (Vancouver's Downtown Eastside, displacement, gentrification, right to remain)

  The result of a multi-year research project and interviews conducted with residents from Vancouver's Downtown Eastside, this paper explores histories of displacement, dispossession and a rights-based approach used by residents to remain in the neighbourhood. The authors describe the "right to remain" as the strategy used by residents to remain living in the

neighborhood. The Right to Remain confronts a deficit-based representation perpetuated by media, public health, urban planners, and the like, that has worked to strip away collective rights and puts the fate of individuals in the hands of agents of the state and private sector responding only to what is visible here, now. It comprehends a struggle for the material resources to meet basic needs, but also involves retaining existential, cultural, and political resources that are the foundations of community building and are essential to a dignified urban life.
The article reveals how lack of investment from the government in the DTES leaves the area susceptible to revitalizations to occur time after time, replacing old structures and buildings, resulting in gentrification and displacement, due to increase in housing costs and services.

- Mawani, R. (2012). Racial violence and the cosmopolitan city. *Environment and Planning D: Society and Space,* 30(6), 1083-1102. https://doi.org/10.1068/d2311

  (cosmopolitanism, racism, Vancouver)

  In this paper the author argues that cosmopolitanisms, as visions of living with difference, and race and racisms, as political regimes of subjection and subjectification, are mutually essential. Despite efforts to expand cosmopolitanisms to include racial subjects previously excluded, these visions may be productive of new, renewed, and changing forms of racial subjection. Mawani argues that racisms are an immanent and organizing logic manifest in the production of racial heterogeneities and differentiations upon which cosmopolitical visions depend and also generative of the cosmopolitan outlook these encounters are thought to require. The essential relation between racisms and cosmopolitanisms is untangled through the labor demands of global capitalism and in the cultivated indifference that is frequently identified as the hallmark of a cosmopolitan disposition.

- Tuck, E., & Yang, K. (2012) Decolonization is not a metaphor. *Decolonization: Indigeneity, Education & Society*. 1 (1), 1-40. Retrieved from https://jps.library.utoronto.ca/index.php/des/article/view/18630/15554

  (reconciliation vs decolonization, repatriation of Indigenous land, settler guilt)

  This article's purpose is to remind the reader that decolonization is not a metaphor as it has been adopted recently in discourses such as "decolonizing our schools", and "decolonizing methods". These discourses' goals may be social justice and approaches decentralizing settler perspectives, however these may be distinct from decolonization. Colonization is entangled in institutions and structures, so non-Indigenous decolonial desires can further settler colonialism and serve as "moves to innocence" in an attempt to reconcile settler guilt and complicity.
  The authors argue that decolonization is about the repatriation of Indigenous land simultaneous to the recognition of how land and relations to land have always already been differently understood and enacted. The article ends by affirming that reconciliation and decolonization refer to two different incommensurable questions: the first is about rescuing settler normalcy and future, the latter is about Indigenous sovereignty and the future of Native people. A future that

is only possible by differentiating what is decolonization, human and civil rights from reconciliation.

3.4 PUBLICATIONS

- Claxton, N. X.; Fong, D.; Morrison, F.; O'Bansawin, C.; Omatsu, M.; Price, J.; Sandhra, S. K. (2021). *Challenging Racist "British Columbia" 150 Years and Counting*. University of Victoria. Retrieved from https://www.policyalternatives.ca/sites/default/files/uploads/publications/BC%20Office/2021/02/ccpa-bc_Challenging-Racist-BC.pdf

  (racism, British Columbia)

  This booklet dives into the long history of racist policies that have impacted Indigenous, Black and racialized communities in British Columbia over the last 150 years since BC joined Canada. It ties the histories of racism and resistance to present day anti-racist movements and invites the reader to rethink their origins and where they want to go in terms of racial equality.

- King, H.; Pasternark, S. (2019) *Land Back - A Yellowhead Institute Red Paper.* Yellowhead Institute. Retrieved from https://redpaper.yellowheadinstitute.org/wp-content/uploads/2019/10/red-paper-report-final.pdf

  (Indigenous land rights, land back, reconciliation)

  Like the first Red Paper released in 1970, this report was created in response to Canada's 1969 White Paper and focuses on linking Canadian policy prescriptions more closely to land and resource management. The aim is to support communities with information, ideas and tools to respond to federal plans on their own terms.
  The report is divided in four parts: part one exploring what is Indigenous consent and what elements configure consent; part two talks about alienation practices of provincial and federal authorization for extraction and development on Indigenous territories and how "Crown Lands" enable land alienation to third-parties; part three is about recognition and strategies developed to address the demands of Indigenous peoples and how they do not meet their needs and perpetuate colonization; part four provides examples of First Nations efforts at land and water reclamation and models of consent-based jurisdiction. The report concludes attesting that land back is not only a matter of justice, rights or reconciliation, but it can also help mitigate the loss of biodiversity and climate crisis.

3.5 REPORTS

- City of Vancouver. (2017). *Historical Discrimination Against Chinese People in Vancouver*. (Report number 010635). Retrieved from https://council.vancouver.ca/20171031/documents/rr1.pdf

  (Chinese, discrimination, property ownership, Vancouver)

  City of Vancouver's administrative report on the preliminary research on Historical Discrimination Against Chinese People in Vancouver. It recounts many of the episodes of discrimination suffered by Chinese people in Vancouver, including geographical segregation enhanced by policies set to contain them within demarcated boundaries. For instance, the visibility of Chinatown as a distinctive neighbourhood meant that it was a primary focus for attempts to create and maintain a divide. The report explains that property ownership and the implication that Chinese residents would be equal in status to white residents of an area that was the big issue for those in favor of segregation. It reports resolutions passed for the prevention of property ownership by Chinese in Vancouver and B.C., such as the covenants preventing a homeowner from selling to Chinese and non-whites. The report also describes the 1941 landmark case where a young Chinese Canadian couple tried to buy property in West Point Grey and how white community leaders and associations had mobilized to prohibit the sale. At that time Aldermen Halford Wilson and Henry DeGreaves headed a proposal to Council to draft a by-law that "would prevent 'Orientals' from being either tenants or owners in areas other than 'their own localities'". This report led to a public acknowledgement and a formal apology for past legislation, regulations and policies of previous Vancouver City Councils that discriminated against residents of Chinese descent, which can be found here https://vancouver.ca/files/cov/18-112-06%20chinese-apology-media-english.pdf.

3.6 THESIS

- Allen, S. (2019, June 12). *Fight the Power: Redressing Displacement and Building a Just City for Black Lives in Vancouver.* (Master's thesis, Simon Fraser University, Burnaby, Canada). Retrieved from http://summit.sfu.ca/system/files/iritems1/19420/etd20443.pdf

  (Black community, displacement, redress)

  Past and present planning practices impacting Black people in Canada are brought into focus in this master's project that traces Hogan's Alley, a Black community that existed in Vancouver's Strathcona neighbourhood and that was displaced through a series of racially-motivated decisions spanning decades. The project documents the efforts made by the contemporary Black community to seek redress for the past displacement, and how the City of Vancouver reacted to those efforts. Engaging critical race analysis along with justice-based planning theory, the project uses auto-ethnography to document the specific justice-based interventions made by the author

and other members of the Black community, including the proposal for affordable housing and a non-profit community land trust on the former Hogan's Alley site. This work expands urban studies scholarship by including the histories and perspectives of Black communities, foregrounding the way race influences the ordering of cities and how city planning pedagogy, policy, and practice maintain white colonial hegemony.

4. RESOURCES

- A Chronology of Advances in LGBT Rights in Canada, and in BC. British Columbia Teachers' Federation. Retrieved from https://bctf.ca/SocialJustice.aspx?id=6100

  This website provides a brief summary of some legal and legislative developments in Canada, and similar developments in British Columbia in terms of lesbian, gay, bisexual and transgender (LGBT) equality rights. For the context of this study, particular attention can be given to the *Family Relations Act* and the *Family Maintenance Enforcement Act* passed in 1997 in British Columbia, which allowed same-sex couples to register agreements relating to cohabitation and property division.

- Black Voices on the City – A resource guide. Retrieved from https://bvotc.shinyapps.io/Guide/

  Black Voices on the City is a student-organized database that catalogs contributions of Black researchers and practitioners to the field of urban planning, who seek to amplify Black voices in a field that has been overwhelmingly dominated by white, cisgender, heterosexual men since its beginnings. This guide is just one part of an effort to organize students and faculty around re-imagining what constitutes urban planning and who contributes to that dialogue.

- Equity and Inclusion Lens Guide. *The Nonprofit Association of Oregon*. Retrieved from https://nonprofitoregon.org/sites/default/files/NAO-Equity-Lens-Guide-2019.pdf

  This guide is a tool to instruct people about equity and inclusion and how to apply it to their work. It can be used by nonprofit leaders, staff, board and volunteers, community partners, consultants, funders and businesses that support nonprofits, as well as government organizations that partner with nonprofits.

- Equity Centred Community Design – Field Guide. *Creative Reaction Lab*. Retrieved from https://www.creativereactionlab.com/our-approach

  The Creative Reaction Lab pioneered a framework called Equity-Centered Community Design (ECCD)2 that acknowledges and utilizes the role of people + systems + power when developing solutions or approaches that impact "the many" within different communities. This guide explains the framework and provides key strategies to implement it. Equity-Centered Community Design is a creative problem-solving process based on equity, humility-building, integrating history and healing practices, addressing power dynamics, and co-creating with the community. This design process focuses on a community's culture and needs so that they can gain tools to dismantle systemic oppression and create a future with equity for all.

- Gonzales, R. *The Spectrum of Community Engagement to Ownership*. Facilitating Power. Retrieved from https://movementstrategy.org/b/wp-content/uploads/2019/09/Spectrum-2-1-1.pdf

This material can be used by local governments and by non-profit organizations or community groups working to facilitate community participation in solutions development and decision-making. The steps of the spectrum are set to build capacity for community collaboration and governance. Community-driven planning can enhance ownership over solutions and actions and can break the cycle of perpetual advocacy for basic needs in many communities.

- Hirsch, A. and Thomas, H. (2016). Sum of Us. *A Progressive's Style Guide*. Retrieved from https://s3.amazonaws.com/s3.sumofus.org/images/SUMOFUS_PROGRESSIVE-STYLEGUIDE.pdf

  A multi-voiced compilation of language guidelines created by community members, grassroots leaders, activists, and progressive funders in the U.S. It aims to combat discriminatory language and to promote a broad range of identities and perspectives when writing, speaking and using images. The guide is divided in issues' areas, such as age, disability, gender, and race, and to each of them it provides writing guidelines, recommendations, terms to use and to avoid and further resources to enrich users' knowledge.

- Indigenous Corporate Training Inc.
  https://www.ictinc.ca/free-ebooks
  This website offers free e-books on different topics related to working effectively with Indigenous People. The collection includes books with tips for words than can or cannot be used, overview of self-government, tips for local governments, among others.

- McNiff, J. (2016). *You and your action research project*. Routledge. https://doi.org/10.4324/9780203612538

  This book is a comprehensive guide for action research projects. It is written for practitioners who wish to study their practices in order to understand and improve them. Action research is a distinctive form of research, a process of inquiry conducted *by* and *for* those taking the action. Practitioners are enabled to investigate and evaluate their work, to live more fully in the direction of their educational values. They decide for themselves what to do, in negotiation with others. This can work in relation to individual as well as collective enquiries.
  Action research is an interesting approach for organizations willing to transform themselves and their culture, therefore it is potentially useful for the next steps of the learning journey initiated by SPRE.

- Native Land
  https://native-land.ca/
  It is a crowd-sourced, interactive website mapping traditional territories of Indigenous people, treaties and language. The intent of the site was directed towards non-Indigenous people as a tool to learn more about Indigenous people in their own country. The map does not represent or intend to represent official or legal boundaries of any Indigenous nations.

- Participedia
  https://participedia.net/
  A crowdsourcing platform including methods, cases and organizations on public participation and democratic innovation. Methods include participatory grant making, action research, appreciative inquiry, among many others. The tools shared in this website can enable access, diversity and equity in public engagement and participation processes.

- Qazi, H. (2019) *Power and Participation: a guidebook to shift unequal power dynamics in participatory design practice*. Carnegie Mellon University. Retrieved from http://www.maymoon-design.com/participation

  The book is meant to be a participatory design guide for practitioners who are grappling with the tensions of engaging projects that involve participants of a different background than their own. Part I provides theoretical background and covers a series of myths about participatory design that perpetuate imbalances of power. Part II is the practice-based part of the book and prompts readers to think about different aspects of participatory design in a new way—before, during, and after the engagement.

- Resource Bank. *Advocates for Equitable Design Education*. Retrieved from https://aede.ca/Resource-Bank

  This website from the University of Calgary School of Architecture, Planning and Landscape provides a consistently maintained repository of resources, which includes readings, webinars, and videos, etc., on topics pertaining to design justice, race, and decolonization.

- Seiter, C. (2018, June 8). *An Incomplete Guide to Inclusive Language for Startups and Tech*. Buffer. Retrieved from https://buffer.com/resources/inclusive-language-tech/

  The website provides a list of inclusive language guide created for startups and tech companies, but its use can be expanded to many other companies in different field. It includes language principles to enhance diversity and inclusion, phrases to avoid due to its discriminatory potential and a glossary of terms that have emerged recently.

- Vest, G. & Clarke, M. (2020). *The Toolkit for Health, Arts, Parks & Equity*. The Trust for Public Land and the National Association of County and City Health Official. Retrieved from https://www.tpl.org/sites/default/files/The%20Toolkit%20for%20HAP-E.pdf

  This toolkit proposes a strategy to address the structures, institutions, and the determinants that shape health equity. Health equity is understood as everyone's right to fair and just opportunities to be as healthy as possible.

It centers the power of parks and open space—as places for community building—and arts and culture—as conduits for that community building. Place-based arts and culture has demonstrated an ability to address collective trauma, racism, social isolation and exclusion, mental health, and certain chronic diseases. Accessing parks and green space has a demonstrated impact on mental health, social isolation and exclusion, and chronic disease. The Toolkit shows how arts and culture, and parks and public space can heal communities, build social capital, and mobilize residents to be agents of change for improving the conditions that impact health.

- Visual Timeline. Japanese Canadian History. Retrieved from https://japanesecanadianhistory.net/historical-overview/reference-timeline/

  (Japanese Canadian history)

  This timeline shows a historical overview of events lived by the Japanese Canadian community, since the arrival and settlement of a Japanese man in Canada, until the year of 2002, which marks the 125th anniversary of his arrival. The website also provides a broad list of resources to raise awareness about the history of this community. The list of resources can be accessed here: https://japanesecanadianhistory.net/other-resources/.

5. GLOSSARY OF TERMS

Language is a powerful and constantly evolving tool. As such, new words are always arising to construct new ideas and deconstruct old ones. Considering the crisis of bias and discrimination that continues to exist in society, language and words deserve our attention and our critical eye towards their history and use. Researched and assembled from the Internet based on what is commonly available at this time—this glossary is not intended to be absolute or definitive, nor are these terms endorsed or necessarily recommended by SPRE. Rather, these terms have been assembled to form a reference tool we hope is useful as part of our collective learning journey. The exclusive purpose of this compilation is to provide some basic terminology to support an introduction to the topics approached in the annotated bibliography, while expanding the readers' language.

**The Ontario Human Rights Commission currently makes available one of the most comprehensive lists of terms accessible via the Internet. SPRE does not endorse or necessarily recommend any of the following terms but provides them in this context with the aspiration that they provide insight into terms in common usage today. Definitions are provided exactly as they appear in the source documents. For a list with links to the source documents, please go to page 46.*

5.1 GLOSSARY

Ableism: attitudes in society that devalue and limit the potential of persons with disabilities. People with disabilities are assumed to be less worthy of respect and consideration, less able to contribute and take part, and of less value than other people. Ableism can be conscious or unconscious and is embedded in institutions, systems or the broader culture of a society.
(Ontario Human Rights Commission)

Aboriginal Peoples: a collective name for the original people of North America and their descendants. The Canadian Constitution (the Constitution Act, 1982) recognizes three groups of Aboriginal Peoples – First Nations, Métis and Inuit – as separate peoples with unique heritages, languages, cultural practices and spiritual beliefs.
(Ontario Human Rights Commission)

Accessibility: general term for the degree of ease that something (e.g., device, service, physical environment and information) can be accessed, used and enjoyed by persons with disabilities. The term implies conscious planning, design and/or effort to make sure something is barrier-free to persons with disabilities. Accessibility also benefits the general population, by making things more usable and practical for everyone, including older people and families with small children.
(Ontario Human Rights Commission)

Accessible: does not have obstacles for people with disabilities – something that can be easily reached or obtained; facility that can be easily entered; information that is easy to access.

(Ontario Human Rights Commission)

Ally: an action, not an identity. Members of the advantaged group who recognize their privilege and work in solidarity with oppressed groups to dismantle the system of oppression(s) from which derive power, privilege and acceptance. Allied behaviour means taking intentional, overt and consistent, responsibility for the changes we know are needed in our society, and does so in a way that facilitates the empowerment of persons targeted by oppression, even those from which they may benefit in concrete ways. The ally framework also implies that one does not feel directly implicated by the oppression.
(Conspire for Change)

Anti-racism/Anti-oppression: an active and consistent process of change to eliminate individual, institutional and systemic racism as well as the oppression and injustice racism causes.
(Ontario Human Rights Commission)

Barrier: anything that prevents a person from fully taking part in all aspects of society, including physical, architectural, information or communications, attitudinal, economic and technological barriers, as well as policies or practices.
(Ontario Human Rights Commission)

It can also be understood as an overt or covert obstacle which must be overcome for equality and progress to be possible.
(Canadian Race Relations Foundation)

Biases: 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.
(Canadian Race Relations Foundation)

BIPOC: Black, Indigenous, People(s) of Colour. Variations of this acronym are also sometimes used. BIMPOC: Black, Indigenous, Multiracial, People(s) of Colour. QTIBIPOC: Queer, Trans, and Intersex, Black, Indigenous, People(s) of Colour.
(Simon Fraser University Glossary of Inclusive and Antiracist Writing Terms)

IBPoC is a contemporary term that refers to Indigenous, Black and People of Colour. Its origins are in the USA, where the term is expressed as BIPOC. This formulation is sometimes used in Canada as well. It is an effort to place 'First Peoples first'.
(Primary Colours/Coulers Primaires)

Cisgender: person whose gender identity and gender expression aligns with their sex assigned at birth.
(Government of Canada)

Colonization: can be defined as some form of invasion, dispossession and subjugation of a people. The invasion need not be military; it can begin—or continue—as geographical intrusion in the form of agricultural, urban or industrial encroachments. The result of such incursion is the dispossession of vast amounts of lands from the original inhabitants. This is often legalized after the fact. The long-term result of such massive dispossession is institutionalized inequality. The colonizer/colonized relationship is by nature an unequal one that benefits the colonizer at the expense of the colonized.
(Racial Equity Tools)

Decolonization: may be defined as the active resistance against colonial powers, and a shifting of power towards political, economic, educational, cultural, psychic independence and power that originate from a colonized nations' own indigenous culture. This process occurs politically and also applies to personal and societal psychic, cultural, political, agricultural, and educational deconstruction of colonial oppression.
Decolonization demands an Indigenous framework and a centering of Indigenous land, Indigenous sovereignty, and Indigenous ways of thinking.
(Racial Equity Tools)

Disability: There are two common ways of looking at what disability is.
One way is to see a disability as a medical condition that a person has. From this perspective, disability covers a broad range and degree of conditions, some visible and some not visible. A disability may have been present from birth, caused by an accident, or developed over time. There are physical, mental, cognitive and learning disabilities, mental disorders, hearing or vision disabilities, epilepsy, drug and alcohol dependencies, environmental sensitivities and other conditions.
A newer way of looking at disability is that it is not something a person has. A person with a medical condition is not necessarily prevented (or disabled) from fully taking part in society. If society is designed to be accessible and include everyone, then people with medical conditions often don't have a problem taking part. From this point of view, disability is a problem that occurs when a person's environment is not designed to suit their abilities.
(Ontario Human Rights Commission)

Discrimination: treating someone unfairly by either imposing a burden on them, or denying them a privilege, benefit or opportunity enjoyed by others, because of their race, citizenship, family status, disability, sex or other personal characteristics (note: this is not a legal definition).
(Ontario Human Rights Commission)

Diversity: the presence of a wide range of human qualities and attributes within an individual, group or organization. Diversity includes such factors as age, sex, race, ethnicity, physical and intellectual ability, religion, sexual orientation, educational background and expertise.
(Ontario Human Rights Commission)

Equality: the effort to treat everyone the same or to ensure that everyone has access to the same opportunities. However, only working to achieve equality ignores historical and structural factors that benefit some social groups and disadvantages other social groups in ways that create differential starting points.
(Center for the Study of Social Policy)

Equity: fairness, impartiality, even-handedness. A distinct process of recognizing differences within groups of individuals and using this understanding to achieve substantive equality in all aspects of a person's life.
(Ontario Human Rights Commission)

Feminism: the term refers to political, social, and intellectual movements working towards the goal of equality for individuals of all genders. There have always been individuals who have fought against the limits that their society placed on people based on their gender. However, feminism as a political, social and intellectual movement only started in the mid-19th century in Europe. French philosopher Charles Fourier is credited with first using the term "féminisme" in the 1830s, and "feminist" first appeared in the Oxford English Dictionary in 1852. Since this time, feminism as a movement has spread across the world, including to Canada, in many different forms.
(The Canadian Encyclopedia)

First Nation(s)/First Nations People: this term became common use in the 1970s to replace the word "Indian." Although the term First Nation is widely used, no legal definition exists. The term has also been adopted to replace the word "Band" in the naming of communities. Many people today prefer to be called "First Nations" or "First Nations People" instead of "Indians." Generally, "First Nations People" is used to describe both Status and Non-Status Indians. The term is rarely used as a synonym for "Aboriginal Peoples" because it usually does not include Inuit or Métis people.
(Ontario Human Rights Commission)

Gender: refers to the roles, behaviours, activities, and attributes that a given society may construct or consider appropriate for men and women. It can result in stereotyping and limited expectations about what women and men can and cannot do.
(Government of Canada)

Gender Expression: refers to the various ways in which people choose to express their gender identity. For example: clothes, voice, hair, make-up, etc. A person's gender expression may not align with societal expectations of gender. It is therefore not a reliable indicator of a person's gender identity.
(Government of Canada)

Gender Identity: is a person's internal and individual experience of gender. This could include an internal sense of being a man, woman, both, neither or another gender entirely. A person's

gender identity may or may not correspond with social expectations associated with the sex they were assigned at birth. Since gender identity is internal, it is not necessarily visible to others. It is important to remember that gender identity is not the same as sex / assigned sex.
(Egale Canada Human Rights Trust)

Gender Neutral: refers to programs, policy and language that are free of explicit or implicit reference to gender or sex.
(Government of Canada)

Human Rights: in Canada, human rights are protected by federal, provincial and territorial laws. The Canadian Human Rights Act and provincial/territorial human rights codes protect individuals from discrimination and harassment in employment, accommodation and the provision of services. The *Canadian Charter of Rights and Freedoms* protects every Canadian's right to be treated equally under the law. The Charter guarantees fundamental freedoms such as (*a*) freedom of conscience and religion; freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication; freedom of peaceful assembly; and freedom of association.
(Canadian Race Relations Foundation)

Inclusion: appreciating and using our unique differences – strengths, talents, weaknesses and frailties – in a way that shows respect for the individual and ultimately creates a dynamic multi-dimensional organization.
(Ontario Human Rights Commission)

The extent to which diverse members of a group (society/organization) feel valued and respected.
(Canadian Race Relations Foundation)

Indian: this term is used to identify people the Government of Canada recognizes as having Indian status – people who have an identifiable band, who live or were born on a reserve, and/or who are recognized under a complex set of rules under the *Indian Act (1985*). The term does not include Inuit or Métis peoples. There are three categories of Indians in Canada: Status Indians; Non-Status Indians; and Treaty Indians. Note: The term "Indian" is considered outdated by many people, and "First Nation(s)" is typically used instead.
(Ontario Human Rights Commission)

Indigenous: generally used in the international context, refers to peoples who are original to a particular land or territory. This term is very similar to "Aboriginal" and has a positive connotation.
(Ontario Human Rights Commission)

Institutional Racism: exists in organizations or institutions where the established rules, policies, and regulations are both informed by, and inform, the norms, values, and principles of

institutions. These in turn, systematically produce differential treatment of, or discriminatory practices towards various groups based on race. It is enacted by individuals within organizations, who because of their socialization, training and allegiance to the organization abide by and enforce these rules, policies and regulations. It essentially maintains a system of social control that favours the dominant groups in society (status quo). This is one of the three levels that make up Systemic Racism.
(Canadian Race Relations Foundation)

Poignant examples of institutional racism can be found in school disciplinary policies in which students of color are punished at much higher rates that their white counterparts, in the criminal justice system, and within many employment sectors in which day-to-day operations, as well as hiring and firing practices can significantly disadvantage workers of color.
(Aspen Institute)

Intersectionality: the experience of the interconnected nature of ethnicity, race, creed, gender, socio-economic position etc., (cultural, institutional and social), and the way they are embedded within existing systems and define how one is valued. The term was coined by Kimberlé Crenshaw, who used it to describe the experiences of black women – who experience both sexism and racism.
(Canadian Race Relations Foundation)
A feminist approach to intersectionality can be found here: https://canadianwomen.org/the-facts/intersectional-feminism/.

Inuit: the Aboriginal Peoples of Arctic Canada who live primarily in Nunavut, the Northwest Territories and northern parts of Labrador and Québec. The word Inuit means "people" in the Inuit language – Inuktitut. The singular of Inuit is Inuk. Their traditional languages, customs and cultures are distinctly different from those of the First Nations and Métis.
(Ontario Human Rights Commission)

LGBT: short for Lesbian/Gay/Bisexual/Transgender. "GLBT" is also used. An acronym that also encompasses the diversity within the Trans and Queer community is LGBTTIQQ2A – Lesbian, Gay, Bisexual, Transgender, Transsexual, Intersex, Queer, Questioning, 2-spirited and Allies.
(Ontario Human Rights Commission)

Marginalization: a social process by which individuals or groups are (intentionally or unintentionally) distanced from access to power and resources and constructed as insignificant, peripheral, or less valuable/privileged to a community or "mainstream" society.
This term describes a social process, so as not to imply a lack of agency.
Marginalized groups or people are those excluded from mainstream social, economic, cultural, or political life. Examples of marginalized groups include, but are by no means limited to, groups excluded due to race, religion, political or cultural group, age, gender, or financial status. To what extent such populations are marginalized, however, is context specific and reliant on the cultural organization of the social site in question.

(UBC's Equity & Inclusion Glossary of Terms)

Métis: French term meaning "mixed blood." The Canadian Constitution recognizes Métis people as one of the three Aboriginal Peoples. The term is used broadly to describe people with mixed First Nations and European ancestry who identify themselves as Métis, distinct from First Nations people, Inuit or non-Aboriginal people.
(Ontario Human Rights Commission)

Non-Binary: (also 'genderqueer') refers to a person whose gender identity does not align with a binary understanding of gender such as man or woman. A gender identity which may include man and woman, androgynous, fluid, multiple, no gender, or a different gender outside of the "woman—man" spectrum.
(Government of Canada)

People-first Language: people-first language emphasizes the individuality, equality and dignity of people with disabilities. Rather than defining people primarily by their disability, people-first language conveys respect by emphasizing the fact that people with disabilities are first and foremost just that—people.
Example: the use of "a person with a disability", instead of "the disabled".
(EARN)

People of colour: often the preferred collective term for referring to non-White racial groups. Racial justice advocates have been using the term "people of color" (not to be confused with the pejorative "colored people") since the late 1970s as an inclusive and unifying frame across different racial groups that are not White, to address racial inequities. While "people of color" can be a politically useful term, and describes people with their own attributes (as opposed to what they are not, e.g., "non-White"), it is also important whenever possible to identify people through their own racial/ethnic group, as each has its own distinct experience and meaning and may be more appropriate.
(Racial Equity Tools)

Pronouns: are words that can take the place of a noun in a sentence. The English language has binary gendered third person singular pronouns (she/her/hers and he/him/his): there are only two options and they are both assigned a gender. Some other languages have more options, or options that are not gendered. Because gender is not, in fact, binary, these English language pronoun options are too limited. The third person plural pronoun "they/them" can be used as a gender-neutral alternative to gendered pronouns. Using they/them as a gender neutral third person pronoun is grammatically correct, even when the pronoun is taking the place of a singular noun. Here is an example: "Rico is so smart. I hope they are in my group for the project!"
(Simon Fraser University Glossary of Inclusive and Antiracist Writing Terms)

Privilege: unearned power, benefits, advantages, access and/or opportunities that exist for members of the dominant group(s) in society. Can also refer to the relative privilege of one group compared to another.
(Ontario Human Rights Commission)

Queer: a term used by some in LGBTQ communities, particularly youth, as a symbol of pride and affirmation of diversity. This term makes space for the expression of a variety of identities outside of rigid categories associated with sex, gender or attraction. It can be used by a community to encompass a broad spectrum of identities related to sex, gender or attraction (as with the acronym LGBTQ), or by an individual to reflect the interrelatedness of these aspects of their identity. Queer was historically a derogatory term for difference, used in particular to insult homosexuality and LGBTQ people. Although sometimes still used as a slur, the term has been reclaimed by some members of LGBTQ communities.
(Egale Canada Human Rights Trust)

Racism: a belief that one group is superior or inferior to others. Racism can be openly displayed in racial jokes, slurs or hate crimes. It can also be more deeply rooted in attitudes, values and stereotypical beliefs. In some cases, people don't even realize they have these beliefs. Instead, they are assumptions that have evolved over time and have become part of systems and institutions.
(Ontario Human Rights Commission)

Reconciliation: in 2015, the Truth and Reconciliation Commission (TRC) — which was set up in 2008 to document the effects of residential schools on Indigenous peoples — defined reconciliation as the process of "establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country." The TRC went on to say that in order for reconciliation to happen in Canada, "there has to be awareness of the past, an acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour."
The Truth and Reconciliation Commission expands on reconciliation in its report: What We Have Learned: Principles of Truth and Reconciliation, available at https://nctr.ca/.
(The Canadian Encyclopedia)

Settler Colonialism: is a distinct type of colonialism that functions through the replacement of indigenous populations with an invasive settler society. It aims to vanish Indigenous peoples and replace them with settlers. It's logic of elimination requires the removal of Indigenous peoples of a territory, by any means necessary (homicide, child abduction, religious conversion, reprogramming (via missions or boarding schools), and myriad forms of assimilation; again "settler colonialism destroys to replace".
It denies the existence of indigenous peoples and the legitimacy to claims to land and it continues to dispossess Indigenous peoples.

It is a structural system, not an event in history. In this sense, settler colonialism does not really ever "end". It promotes white supremacy and requires of those who arrive to participate as settlers.
(Tuck, 2013 and Wolfe, 2006)

Social oppression: refers to oppression that is achieved through social means and that is social in scope—it affects whole categories of people. This kind of oppression includes the systematic mistreatment, exploitation, and abuse of a group (or groups) of people by another group (or groups). It occurs whenever one group holds power over another in society through the control of social institutions, along with society's laws, customs, and norms. The outcome of social oppression is that groups in society are sorted into different positions within the social hierarchies of race, class, gender, sexuality, and ability. Those in the controlling, or dominant group, benefit from the oppression of other groups through heightened privileges relative to others, greater access to rights and resources, a better quality of life, and overall greater life chances. Those who experience the brunt of oppression have fewer rights, less access to resources, less political power, lower economic potential, worse health and higher mortality rates, and lower overall life chances.
(Canadian Race Relations Foundation)

Sexism: discrimination based on sex.
(Ontario Human Rights Commission)

Structural Racism: pertains to the ideologies upon which society is structured. These ideologies are inscribed through rules, policies and laws; and represents the ways in which the deep-rooted inequities of society produce differentiation, categorization, and stratification of society's members based on race. Participation in economic, political, social, cultural, judicial and educational institutions also structure this stratification. This is one of the three levels that make up Systemic Racism.
(Canadian Race Relations Foundation)

Systemic Racism: this is an interlocking and reciprocal relationship between the individual, institutional and structural levels which function as a system of racism. These various levels of racism operate together in a lockstep model and function together as a whole system. These levels are:

- Individual (within interactions between people)
- Institutional (within institutions and systems of power)
- Structural or societal (among institutional and across society)

(Canadian Race Relations Foundation)
In many ways "systemic racism" and "structural racism" are synonymous. If there is a difference between the terms, it can be said to exist in the fact that a structural racism analysis pays more attention to the historical, cultural and social psychological aspects of our currently racialized society.
(Aspen Institute)

Unceded: To concede something means to give it up. For example, in an argument I might say "I conceded that point," as a way of saying that I see the other person's perspective and have been convinced to give up my argument. Unceded means never given up, transferred or surrendered. The term unceded is often used in land or territorial acknowledgments to refer to lands or territories that were never given up and for which there are no treaties. Note: where there are treaties, lands and territories would not be considered unceded, though there are many contemporary legal challenges about the appropriateness of the treaties, the ways that they have been interpreted and applied, and the processes that were used to make them. The presence of specific treaties does not close the conversation on Indigenous land rights or sovereignty. However, the term unceded makes it clear that the ongoing occupation is illegal under international laws, such as the UN Declaration on the Rights of Indigenous Peoples. Indigenous/non-Indigenous relationships on unceded territories require unique forms of reconciliation and restitution.
(Simon Fraser University Glossary of Inclusive and Antiracist Writing Terms)

White: people belonging to any of various peoples with light coloured skin, usually of European origin. The term has become an indicator less of skin colour and more of racialized characteristics.
(Ontario Human Rights Commission)

A social colour. The term is used to refer to people belonging to the majority group in Canada. It is recognized that there are many different people who are "White" but who face discrimination because of their class, gender, ethnicity, religion, age, language, or geographical origin. Grouping these people as "White" is not to deny the very real forms of discrimination that people of certain ancestry, such as Italian, Portuguese, Jewish, Armenian, Greek, etc., face because of these factors.
(Canadian Race Relations Foundation)

White Privilege: refers to the unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on people solely because they are white. Generally white people who experience such privilege do so without being conscious of it.
(Racial Equity Tools)

White Supremacy: the idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Color and their ideas, thoughts, beliefs, and actions. While most people associate white supremacy with extremist groups like the Ku Klux Klan and the neo-Nazis, white supremacy is ever present in our institutional and cultural assumptions that assign value, morality, goodness, and humanity to the white group while casting people and communities of color as worthless (worth less), immoral, bad, and inhuman and "undeserving." Drawing from critical race theory, the term "white supremacy" also refers to a political or socio-economic system where white people enjoy structural advantage and rights that other racial and ethnic groups do not, both at a collective and an individual level.
(Racial Equity Tools)

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