Our Children, Our Communities AND Our Future

Equity in Education: A Policy Framework
Message from Saskatchewan's Partners in Education

Securing the Well-Being of Our Children, Our Communities and Our Future: An Invitation to Participate

Saskatchewan's diverse population is reflected across the education system among our students and their families, educators, administrators, and board members. Ensuring that each person has equitable opportunity and benefit, regardless of ethnic origin, physical or mental disability, religious preference, culture, gender, family structure and lifestyle, social or economic background or other difference, is a critical priority. Excellence within Saskatchewan's education system will only be achieved when education equity is a reality.

While much has been accomplished to date to achieve education equity, we recognize that more can and must be done. Our success will, in large measure, determine the effectiveness, vitality and humanity of our schools in the future.

Our Children, Our Communities, and Our Future: Equity in Education puts forward our unified and strengthened commitment to education equity and the achievement of concrete results. This shared effort reflects the importance of the task and also the critical need to work together to achieve success. This policy framework provides a road map to guide us on a journey of change that aims at capturing the minds and hearts of each one of us on a personal level, as well as the focussed commitment of our organizations.

We believe that education has the ability to empower each person and to create the conditions for full and equal participation, opportunity and benefit in society. In making the challenge of education equity a shared priority, the education system is strengthening its commitment to the development and well-being of all children and youth, and making a vital contribution to the well-being and prosperity of all the province's people and communities.

By working together we can ensure that the vision outlined in this document becomes a reality and that equity for all Saskatchewan people is a mainstay of our quality of life. We invite each of you to make a personal and organizational commitment to join us on this journey.

[Signatures]

President LEADS

President SSTA

Chair Human Rights Commission

Minister of Education
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# Table of Contents

I. Introduction: From Many Peoples, Strength .......... 2  
   • Objectives .......................................................... 3

II. Understanding Equity:  
    Fairness, Opportunity and Benefit for All .......... 4

III. Ensuring Equity: The Challenges ..................... 6

IV. Policy Framework  
    • Policy ............................................................... 10  
    • Vision — Ideal State .......................................... 10  
    • Principles .......................................................... 11

V. Action Plan: Approach and Strategies .................. 12

VI. Shared Roles and Responsibilities ..................... 16

APPENDICES

A. Background:  
   Equity in Saskatchewan's Education System .......... 20

B. Glossary of Terms ............................................... 24

C. References .......................................................... 29
Introduction: From Many Peoples, Strength

Equity benefits everyone as individuals and our communities as a whole.

Saskatchewan has a sound tradition of relying on community values and cooperation to meet the challenges of adversity and opportunity. Historically, Indian and Métis peoples developed strong communities and prospered in a harsh climate through shared efforts. Settlers from other countries discovered early that their survival and success depended on working together and supporting one another. The provincial motto — From Many Peoples, Strength — captures the understanding that the diverse background of Saskatchewan’s people has always been one of the province’s greatest assets.

Respecting and valuing our diverse cultures and experiences enrich the quality of life of all our citizens. Nurturing diversity broadens the scope of input and understanding, bringing a rich and comprehensive range of perspectives and solutions to the challenges of the day.

Today, more than ever before, the well-being and prosperity of Saskatchewan people and communities depend on continuing the tradition of inclusive and cooperative effort. Ensuring equity for every person is central to this. When the rich diversity of our people is combined with the strengths of cooperation, outstanding results can be obtained that benefit everyone.

A commitment to the principle of equity means working to ensure that each person is able to reach his or her full potential and to make a positive contribution to community. In essence, this goal focuses on the questions:

- How do I want to be treated?
- How do I want my children to be treated?
- What do I want for my children?
- What do we want for our children?

The principle of equity is fundamental to the concept of public education and to a publicly funded school system. Saskatchewan’s education system has a leadership role to play in ensuring equity within its schools and across the province. Public education has the capacity to enlighten and empower and is the key institution in our society that nurtures understanding and harmonious communities.

Over the past two decades there have been many significant initiatives to advance equity within Saskatchewan’s education system. (Appendix A provides an overview.) These laudable activities provide a solid foundation for strengthened, system-wide efforts, as well as critical insight into what is needed and the most appropriate approaches to move toward concrete and lasting change.
# Table of Contents

I. Introduction: From Many Peoples, Strength .......... 2  
   • Objectives ......................................................... 3

II. Understanding Equity:  
    Fairness, Opportunity and Benefit for All ............ 4

III. Ensuring Equity: The Challenges ...................... 6

IV. Policy Framework  
    • Policy ............................................................... 10  
    • Vision — Ideal State ............................................ 10  
    • Principles .......................................................... 11

V. Action Plan: Approach and Strategies .................. 12

VI. Shared Roles and Responsibilities ...................... 16

APPENDICES

A. Background:  
   Equity in Saskatchewan’s Education System .......... 20

B. Glossary of Terms ................................................. 24

C. References ........................................................... 29
Understanding Equity:
Fairness, Opportunity and Benefit for All

Legislating equality of opportunity and treating everyone the same does not eliminate discrimination. The measure of equity is in equity of results, not equity of opportunity.

A useful approach in coming to understand what equity means is to ask the question, What is fair? Fairness and justice for all people, taking into account their unique situations, is at the heart of equity.

Clearly, it is not fair when people are discriminated against because of their ethnic origin, physical or mental disability, religious preference, culture, gender, family structure and lifestyle, social or economic background or other difference. Discrimination can take the form of not having the same opportunities as others, or it can be indirect, such as not having the supports necessary to achieve the same benefits and success as other students.

<table>
<thead>
<tr>
<th>What Equity Is</th>
<th>What Equity is Not</th>
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<tr>
<td>• ensuring equitable opportunity and benefit, recognizing that to be treated equitably some people may need more or different supports;</td>
<td>• treating everyone the same;</td>
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<tr>
<td>• broad in scope to include all differences;</td>
<td>• limited in scope or to a single target population;</td>
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<td>• employment practices that ensure equity and fairness;</td>
<td>• hiring token representatives;</td>
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<td>• curriculum, instructional, and evaluation materials and practices, as well as learning cultures that model and ensure equity;</td>
<td>• an instructional unit on equity or on a particular target group;</td>
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<tr>
<td>• recognizing the value of different ways of learning and views of knowledge; and,</td>
<td>• a single approach to learning and imparting knowledge; and,</td>
</tr>
<tr>
<td>• everyone having the opportunity to achieve.</td>
<td>• lowering standards.</td>
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**Equity is Defined in Legislation**

In Canada, the *Charter of Rights and Freedoms* lays the foundation for equality of opportunity and benefit for all peoples. It articulates fundamental principles that shape the fabric of Canadian society and enhance our quality of life. The *Charter* provides for “equal protection” and “equal benefits” for all Canadians.

The *Saskatchewan Human Rights Code* provides each person in the province with the right to equal benefit from the education system, regardless of race, colour, ancestry, nationality, place of origin, sex, disability, marital or family status, religion, creed, sexual orientation, or receipt of public assistance.

**A Definition of Equity for Education in Saskatchewan**

Equity in education is the fair and equal treatment of all members of our society who are entitled to participate in and enjoy the benefits of an education. All students and adults have the opportunity to participate fully and to experience success and human dignity while developing the skills, knowledge and attitudes necessary to contribute meaningfully to society.

**Equal Treatment Does Not Mean the Same Treatment**

The concept of equity goes beyond equality of opportunity where everyone is treated the same, to fostering a barrier-free environment where individuals benefit equally. It recognizes that some people require additional and specialized supports in order to achieve equal benefit.

**Applying Equity in Education**

The scope of equity in education includes and is not limited to: equity in access and benefit; employment; curriculum and instruction materials and practices; assessment and evaluation materials and practices; cross-cultural, intercultural, non-racist, non-sexist education; school culture and environment; student development; leadership development; and organizational development and change.
Acquiring knowledge about another group is not enough... it doesn’t change your behavioral patterns. ... Teachers who are to be effective ... have to have behaviours ... so that the Indian child feels good (Native Awareness: Behind the Mask, Videotape with Guide, 1989).

All children should be encouraged to live up to their potential, and every child should be celebrated for his or her uniqueness. It’s easy to focus on the differences, but there are two important things that you should keep in mind. All children are first, last and always children; and second, all children have special needs (Wolery, Strain, & Bailey, 1992).

It is important to try to reach every at-risk child. Each dropout represents a life whose full potential will not be realized (Poiriot and Canales, 1993-94).

Ensuring Equity: The Challenges

There are a number of challenges to be met in ensuring equity throughout the education system. These include:

1. How Can Public Education Meet Its Commitment to Provide Equitable Educational Opportunities and Benefits for All Students?

Saskatchewan’s public education system is founded on the principles of universal and compulsory education, appropriate for all students. Our students are increasingly diverse, with specific needs that must be met if they are to have equitable opportunities and benefits from education. Key groups of students for whom equity in education is an issue include:

- Indian and Métis Students

By the year 2006, it is expected that approximately 30% of the school population in Saskatchewan will be of Aboriginal ancestry (Saskatchewan School Trustees Association, 1993). This makes it imperative that education be culturally affirming, emphasizing Aboriginal history, cultures, traditions, and ways of knowing and learning in all aspects of the school program and environment.

- Students with Exceptional Needs

Over the past 30 years, attention to civil rights, parental demands for appropriate local educational programming and educators’ expanded knowledge of best practice in special education have contributed to the increased inclusion of students with exceptional needs in the regular classroom.

In 1971 mandatory legislation was enacted in Saskatchewan. The law stated in Section 186 of The Education Act requires that, within their jurisdiction, boards of education provide appropriate educational programs for all children.

- Students At Risk of School Failure

Significant numbers of students in Saskatchewan’s schools experience barriers to their learning because of social and emotional problems, such as poverty, family breakdown, violence, neglect, and teen pregnancy. For example, Saskatchewan has the second highest rate of poverty in Canada for children under 18 years of age at 21% (Government of Saskatchewan, 1993). Students experiencing these problems require a range of integrated social, health, justice and other services delivered in partnership with family and community members.
• **Gender**
Schools continue to be challenged to provide a gender-equitable environment. Gender equity relieves pressures for both females and males to conform to limiting gender stereotypes. School programs that foster more positive interaction and growth between the two sexes benefit all students.

Male and female students show relatively similar levels of achievement and participation in all subject areas in Saskatchewan schools. However, beyond high school, women have limited employment diversification and a proportionately low participation in the growth sectors of the economy. Continued efforts are needed to encourage young women to consider all options when moving from high school to work or further education.

• **Francophone Students**
*The Charter of Rights and Freedoms* gives Francophone parents, where numbers warrant, the right to manage and control the education of their children. Legislation enabling the implementation of Fransaskois governance in public education was passed in Saskatchewan in 1993. Currently there are eight schools serving approximately 900 students.

• **Students of the Minority Faith**
The Canadian Constitution and *The Education Act* ensure that people of minority faiths have access to an education consistent with their religious practices and values. Saskatchewan currently has 22 Catholic separate school divisions.

• **Rural Students**
In recent years, there has been a significant shift in population from rural to urban areas of the province. In 1970, 52% of the province's school population lived in rural Saskatchewan. Today 42% remains in the rural areas (Saskatchewan Education Statistics). The challenge is to provide equal access to a high quality of education for all students wherever they live in the province.

• **Northern Students**
Three percent of Saskatchewan's population lives in an area comprising half the province. Many people in the north face geographic and economic isolation. With almost 50% of its residents under the age of 20, the north has a very young population, and it is growing (Northern Saskatchewan Regional Training Needs Assessment Report, June 1996). Between census 1986 and 1991, there was a 5.5% population growth in the north compared to a provincial decline of 2%. The north is home to 25% of all the Aboriginal people in Saskatchewan. The challenge for the K-12 system is to provide a full range of educational opportunities to residents in sparsely populated and distant locations.

*The ultimate goal is not to continue with two versions of knowledge — the male version and the female version — but to develop a new synthesis that is richer for paying attention to both male and female perspective.* (Dr. Jane Gaskell, Saskatchewan Bulletin, May 8, 1991).

*When education is dispensed as much for girls as for boys, differences will no longer be looked at as deficiencies in either gender. When leadership in the schools is in the hands of as many women as men, it will be shared to a greater extent; it will be more cooperative, less confrontational and authoritarian. These changes would have a beneficial effect on boys as well as girls (Soucie, 1993).*
Equality in employment means that no one is denied opportunities for reasons that have nothing to do with inherent ability. It means equal access free from arbitrary obstructions. Discrimination means that an arbitrary barrier stands between a person's ability and his or her opportunity to demonstrate it. If the access is genuinely available in a way that permits everyone who so wishes the opportunity to fully develop his or her potential, we have achieved a kind of equality. It is equality defined as equal freedom from discrimination, now guaranteed by Section 15 of the Charter (Judge Rosalie Abella, 1985).

2. How Do We Ensure Equitable Employment Opportunities?

While women have traditionally made up 60% of the educational workforce, the numbers represented in administrative positions have been small (Canadian Education Statistics Council, 1992). In Saskatchewan in 1994-95, women comprised 62.1% of all classroom teachers, 36.1% of all vice principals and 25.7% of all principals. Of all administrative positions, including division staff, 27.7% were held by women (Saskatchewan Teachers' Federation, April 1996).

At the same time, the representation of male teachers in primary grades is low. In 1995-96, the percentage of male primary teachers across the province was 10.9%. For the same year, there were almost twice as many males teaching primary grades in rural areas than urban (Saskatchewan Education Data, 1997).

As of 1994, 179 teachers graduated from NORTEP of whom 133 are currently teaching, furthering their university education, or working in an education-related field. One hundred and eight graduates are classroom teachers working primarily in band operated or provincial schools in northern Saskatchewan (NORTEP, 1994).

In 1991, adults with disabilities represented 16.6% of the working age population in Saskatchewan. Fifty-eight percent of working age adults with disabilities were employed compared with 78.6% of non-disabled adults (Statistics Canada, 1994).

3. How Do We Eliminate Sexism, Racism and Discrimination Due to Other Differences?

The challenge of eliminating sexism, racism and all forms of discrimination is a major one because they are so pervasive — incorporated and sustained in the attitudes, behaviours, systems and institutions that shape our society.

In 1992, adolescent women (15-19 years of age) participating in a "Young Women Speak Out" symposium said that "sexism is very widespread in the schools, as much among faculty as in teaching materials. They observed that 'education and the picture of society presented in schools was drawn mainly from a male perspective.' The girls concluded that the boys should not be blamed because they are 'forced to conform to stereotypes that are imposed on them'” (Soucie, 1993).

In 1993, 25% of Canadians and 31% of young Canadians believed that "there was a great deal of racism in Canada" (Decima Report, 1993).

Growing numbers of educators and administrators recognize the urgent need to counteract systemic discrimination and to provide educational opportunities that reflect the diverse backgrounds, world views and lifestyles of all Canadians.

As a white person, I realized I had been taught about racism as something which puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage ... I was taught to see racism only in individual acts of meanness, not in invisible systems conferring dominance on my group (McIntosh, 1988).
4. How Do We Foster Harmonious and Prosperous Citizens and Communities?

The well-being and prosperity of each member of our society and of our communities as a whole require that we respect and value the differences and diversity of all people.

Eighty-two percent (82%) of Canadians live in neighbourhoods with some or many persons of different ethnic or racial backgrounds; 40% have family members with different ethnic or racial backgrounds; 64% work with people from different ethnic or racial backgrounds; and 73% have friends they see regularly who have different ethnic or cultural backgrounds (Angus Reid Group for Multiculturalism and Citizenship Canada, 1991).

One Canadian in six has a disability. The rate of disability increased from 13.2% in 1986 to 15.5% in 1991. Between 1986 and 1991 the number of people reporting a disability increased from 3.3 million to 4.2 million. Most of this increase occurred among people reporting a mild level of disability. The likelihood of having a disability increases with age. In 1991, 7% of children (14 years of age or younger) had a disability as compared to 13% of working age adults (aged 15-64) and 46% of seniors (aged 65 and older). Women are more likely than men to have a disability. In 1991, the disability rate among women was 16% as compared to 15% among men, a difference related to the longer life expectancy of women (Statistics Canada, 1991).

Public education is the key institution in society with the capacity to nurture understanding and the value of diversity. At the same time, it balances this with a focus on the development of personal responsibility and a commitment to working together toward common goals. This balance creates the conditions for each person to fully participate in the benefits of our society and fosters harmonious and prosperous communities.

The Real Global Village

If we could shrink the Earth’s population to a village of 100 people, with the relative size of human groups remaining the same, there would be:

- 57 Asians
- 21 Europeans
- 14 people from the Americas (North and South), and
- 8 Africans.

Seventy people would be non-white and 30 white.

Seventy would be non-Christian, and 30 Christian.

Fifty percent of the world’s wealth would be in the hands of six people.

Seventy people would be unable to read.

Fifty would suffer from malnutrition and eighty would live in sub-standard housing.

Only one would have a college education.

(Simon Fraser Public Interest Research Group)
IV Policy Framework

The vision, principles and action plan outlined below provide a framework for working to ensure equity in Saskatchewan's education system and across the province. Within this framework each school division and school is encouraged to develop its own unique actions based on the needs, priorities and resources of its community.

Policy

The partners in the Saskatchewan education system — the Saskatchewan Teachers' Federation, the Saskatchewan School Trustees Association, the Saskatchewan League of Educational Administrators, Directors and Superintendents, and Saskatchewan Education — are committed to working together and to sharing responsibility for providing an educational system where all people have the opportunity to experience success, to enjoy human dignity and to develop the skills, knowledge and attitudes necessary to contribute meaningfully to society.

Vision — Ideal State

We, the educators and trustees of Saskatchewan, believe in the dignity and value of all peoples. We recognize that equity benefits everyone. Our schools foster an ethic of caring and respect. We involve students, parents and community members in identifying and solving problems, encouraging shared ownership and responsibility. We lead the way and are a catalyst for change in fostering equity across the province.

Our education programs incorporate diverse perspectives, different world views and different ways of knowing and learning. Our school programs are holistic and integrated, supporting and celebrating humanity and building mutual understanding and respect among diverse groups. All students experience success and acquire the skills, knowledge and attitudes necessary to contribute meaningfully to society. Our educators and schools incorporate a comprehensive range of educational practices to meet diverse learning needs so that students benefit equally. They provide a responsive, culturally affirming and academically challenging learning environment.

Meeting the needs of our students is our main focus in staffing at every level of the educational organization. Efforts are made to ensure that the composition of our staff reflects the diversity within the population served by the school and education system.

Education equity enhances the quality of life of all Saskatchewan people, as our education system empowers each individual and creates the conditions for full and equal participation, opportunity and benefit.
**Principles**

The following principles guide our actions toward the goal of equity in education:

1. **Worth of the Person and Respect for Diversity**  
   *Because we believe in the inherent value and worth of each person...*  
   we respect and nurture the diversity, cultural heritage, life experience, ways of knowing, unique potential and capabilities of each child and adult. All students and adults have the opportunity to experience success and to develop the skills, knowledge and attitudes necessary to contribute meaningfully to society. It is understood that diversity enriches the lives of all Saskatchewan people.

2. **Cooperation, Empowerment and Shared Responsibility**  
   *Because we believe in cooperation, empowerment and shared responsibility...*  
   we use inclusive and collaborative processes involving education partners, students, and family and community members to broaden the base of participation and support. This recognizes that people are best able to learn and to change when they participate directly in the process and that all have a role in addressing the challenges. By working together we believe that we can solve broad, complex issues that may be beyond our individual control. It is understood that along with shared responsibility, there is mutual benefit in achieving the vision for equity.

3. **Educational Excellence**  
   *Because we believe in educational excellence...*  
   expectations are clearly defined and students are provided with the supports necessary to achieve their best. The learning program is responsive, culturally affirming, challenging and delivered in a caring school environment.

4. **Holistic, Comprehensive Approaches**  
   *Because we believe in using holistic and comprehensive approaches...*  
   we address issues by defining and dealing with them as a whole, rather than as parts. Solution-finding focusses on identifying root causes of problems, not simply addressing symptoms. It is understood that issues are complex and multi-faceted and that solutions are interconnected and interdependent.

5. **Affordability**  
   *Because we believe in affordability...*  
   initiatives to promote equity are integrated into all that we do. Strategies build upon existing structures and events, refocussing opportunities and making the most efficient and effective use of resources.

6. **Accountability**  
   *Because we believe in accountability...*  
   our schools and school systems are responsive to the diverse peoples of Saskatchewan. We provide comprehensive information on how well we are doing, including our strengths, concerns and areas for improvement.
If human rights and harmonious relations between cultures are forms of the beautiful, then our country is a work of art that is never finished (F.R. Scott, Poet/Human Rights Lawyer).

You have the people who change because they feel a moral imperative. They see themselves as upstanding citizens, as good people, and so they want to do the right thing. And those people can be appealed to on principle. Then there are those who are entirely pragmatic, who will change out of enlightened self-interest. Things are not going well with the classes; they can't control the kids. So they want to do something to change this annoying situation. And then there are those who will change because it's legislated, because they are told they have to. So we have three motivations: it's right; it will help me, I must (Lee, 1992).

Action Plan: Approach and Strategies

The Saskatchewan approach to ensuring equity in education was determined after careful assessment of the current Saskatchewan context and a review of past efforts in this province and other jurisdictions to foster equity. As well, the collaborative, process approach outlined in this action plan draws on survey responses received from Saskatchewan principals and directors in the fall of 1995, describing what has worked and what strategies and supports they would find useful.

Rationale for a Process Approach to Equity

Many considerations were weighed in determining that a collaborative, process approach was an effective way to proceed. These considerations include:

- recognizing that the challenge of ensuring equity in education and the magnitude of the change required to address this challenge call for comprehensive, concerted and continuing strategies that engage individuals and organizations in this commitment. They require the creation of a reflective culture and process for change.

- realizing that in addition to the commitment and energy of each individual in the education system, the commitment and shared responsibility of parents and community members is also required, if we are to be successful.

- understanding that while actions are needed to continue removing structural and systemic barriers, in many cases the most significant work must occur within each one of us as we examine our personal values and attitudes and reflect upon our behaviour and commitment.

- knowing that commitment and actions to achieve equity require a continuing process, not a single event. Facilitating a high-profile, long-term process approach requires time and sustained commitment.

- realistically appraising the current and future economic environment within Saskatchewan’s education system and communities, characterized by constrained financial and human resources.

- acknowledging that top-down, mandated change and control have proven to have limited success in bringing about the broad-based personal and cultural transformation that is required.
**A Collaborative, Community-Based, Process Approach to Equity**

Ensuring equity requires a process that engages people in thoughtful, reflective dialogue and practice, and facilitates change to create a culture within our schools and school divisions that is fair and just for all. The collaborative, process approach:

- encourages participation and shared responsibility by a broad-base of educators, family and community members;
- fosters personal commitment for change as well as cultural transformation in all our organizations to embrace equity; and,
- provides a balance of leadership and direction at the provincial levels, with self-direction, commitment and community-based and community-determined action.

The chart below outlines the characteristics of the process approach in this policy framework — what it is and what it is not.

<table>
<thead>
<tr>
<th>The Process Approach is About:</th>
<th>The Approach is Not About:</th>
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<tbody>
<tr>
<td>• collaboration and shared responsibility among education partners, including shared planning, decision making and evaluation;</td>
<td>• single organization leadership with full responsibility;</td>
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<tr>
<td>• personal and organizational commitment and transformation;</td>
<td>• systemic change alone;</td>
</tr>
<tr>
<td>• community-based (bottom-up) process and actions with direction and support from provincial organizations;</td>
<td>• top-down, provincially-mandated change and control;</td>
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<tr>
<td>• school divisions, schools and educators taking their own unique actions based on needs and priorities;</td>
<td>• a template of prescribed actions for all to follow;</td>
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<td>• ensuring equity for all in education;</td>
<td>• limiting the scope to a single target group;</td>
</tr>
<tr>
<td>• incorporating initiatives in support of equity into existing activities with existing resources;</td>
<td>• entirely new and separate activities requiring new resources;</td>
</tr>
<tr>
<td>• fundamental change through sustained personal and organizational commitment to fairness and justice;</td>
<td>• lip service to change with limited personal commitment;</td>
</tr>
<tr>
<td>• a comprehensive approach including those who are often excluded from employment opportunities or decision making bodies; and,</td>
<td>• a limited approach targeting some groups while blocking the participation or limiting the benefits for other groups; and,</td>
</tr>
<tr>
<td>• educational leadership.</td>
<td>• complacency.</td>
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*If we get parents involved in a collaborative way, we can change behaviours (Buzz Fogal, Saskatchewan Bulletin, February 9, 1996, Saskatchewan Teachers’ Federation).*
If there's going to be a solution here, there's got to be a sharing of power. We, in the education system, are not going to improve the situation for Aboriginal children if we think we're going to do it for them. We have to get rid of the "we-they" outlook (Ken Horsman, Assistant Deputy Minister for K-12 Education in Saskatchewan School Trustees Association, 1996).

Strategies in the Saskatchewan Process Approach

Strategies or processes that contribute to the Saskatchewan approach include:

1. **Collaboration and Partnerships**
   Members of the education community work in partnership with one another and involve students, parents and community members in planning, problem-solving and solution-finding regarding issues of equity. They promote and invite shared ownership of the problems and shared responsibility for the solutions.

2. **Personal Commitment and Personal and Organizational Transformation**
   Planning and actions focus on encouraging each member of the education community to take personal responsibility for creating an equitable education system. They focus on encouraging personal reflection on what each of us values and on what our dreams are for our children and communities. It is recognized that it is the commitment and work of individual people that transforms organizations and cultures.

   Ensuring equity demands the adoption or affirmation of personal values and behaviours in its support, as well as the transformation of our organizational culture through heightened awareness, dialogue and action.

3. **Proactive Leadership**
   Educators are active leaders in encouraging the full and skilled participation of students, parents and other community members in actions to address equity. As well, there is a focus on identifying and nurturing local and organizational leadership to champion equity.

4. **Community Development**
   In adopting community development processes, members of the education community work with other community groups, students and parents to define problems and develop community-based solutions in support of equitable opportunities and benefits for students and all members of the community.

   It is understood that the most effective solutions will come from individual communities — the school, school division or region — and that actions will vary from one community to another depending on needs and resources.

5. **Planning, Evaluation and Renewal**
   Dynamic planning and evaluation processes are maintained at the provincial, community and school levels, engaging educators, board members, students, parents and community members in planning, evaluation and continuous renewal of efforts and progress toward achieving equity goals.
6. Celebration of Successes

Throughout the change process to ensure equity, the attainment of individual achievements and team or organizational successes will be acknowledged and celebrated. Communication of successes and best practices throughout the education system will be achieved through networks, inventories, newsletters and other vehicles.

Principles and Strategies of Equity

While they were saying among themselves, “It cannot be done,” it was done (Helen Keller).

Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed it is the only thing that ever has (Margaret Mead).
Shared Roles and Responsibilities

The Saskatchewan Teachers’ Federation

The Saskatchewan Teachers’ Federation promotes leadership roles in equity among members and the profession within existing programs and new initiatives.

The Federation participates with enthusiasm in the *Our Children, Our Communities, and Our Future: Equity in Education* initiative. The Federation brings to this shared policy and action plan the energy and commitment of its members in the achievement of the following objectives:

- to promote equal opportunities and benefits for all through education;
- to promote equal opportunities and benefits in education;
- to promote a leadership role for members on equity; and,
- to promote multiple perspectives in the planning, implementation and evaluation of initiatives regarding equity.

Members of the Federation are committed to developing increased understanding and ownership of equity and are concerned about the well-being of all students and teachers. The arenas for action include both the education system and the teaching profession. Inequities in education and the profession are a reflection of inequities in the larger society.

The STF brings to this process the experience gained in working to establish diversity as the norm in schools and in the profession. This includes a rich wealth of dedication, successes, and realization of challenges and opportunities. Teachers and students rely on the support and modelling of equity in the education system and society. They rely heavily upon the sincere involvement and active support of all those involved in the education of children and youth.

Experience with equity issues highlights the importance of process in achieving equity. Process mediates imbalances of power, which are the essence of equity issues. All individuals and organizations working to address these issues need to actively work with each other to create an equitable environment. This includes modelling the desired changes to illustrate their commitment to equity.

Saskatchewan School Trustees Association

The Saskatchewan School Trustees Association is pleased to contribute to the cooperatively developed education equity policy framework for Saskatchewan entitled *Our Children, Our Communities and Our Future*.
This initiative provides an opportunity and focus for reflecting on education equity for all children in Saskatchewan.

Education in our schools is about the human interaction that ensures our children are prepared to contribute to society. Boards of education continue to provide the highest quality of education possible in their community within a climate of increasingly diverse student needs and limited financial resources. Boards of education are responsible for ensuring that system policies and practice provide for equality of opportunity and benefit for all children.

As the representative of Saskatchewan boards of education, the Saskatchewan School Trustees Association is a force for furthering education equity in Saskatchewan. As a democratic and voluntary organization, the SSTA ensures advocacy, leadership and support for member boards of education by speaking as the voice for quality public education for all children, offering opportunities for trustee development, and providing information and services.

Our Association looks forward to furthering the dialogue about education equity in Saskatchewan and integrating the principles outlined in this framework into all that we do.

League of Education Administrators, Directors and Superintendents

LEADS believes that any decision, action, policy or practice regarding education equity should be centred on meeting the needs of students within the educational system.

In keeping with an equity action proposal adopted in March 1991, the LEADS organization will advance equity by:

- promoting equity within the LEADS organization;
- promoting and modelling equitable practices as individual members;
- encouraging school boards to develop and implement equity policies;
- encouraging and supporting school administration and staff to practice equity for all students;
- providing opportunities for professional development of all staff to enhance and facilitate equity practices with students, each other and their publics; and,
- being supportive of equity policies of the STF, SSTA and Saskatchewan Education.

Saskatchewan Human Rights Commission

Through The Saskatchewan Human Rights Code, the Saskatchewan Human Rights Commission is charged with responsibility to forward the principles:
• “that every person is free and equal in dignity and rights” and
• “that cultural diversity is a basic human right and fundamental human value.”

The Commission also administers legislation stipulating that “every person and every class of persons shall enjoy the right to education without discrimination.”

To fulfil these obligations, the Commission works with Saskatchewan Education and education-related organizations to establish an education culture and environment that supports all students so they can receive maximum benefit and opportunity from the K-12 education system. The Commission also investigates complaints from students experiencing discrimination in the education system and negotiates settlements when discrimination is found to have occurred.

**Saskatchewan Education**

Saskatchewan Education provides policy leadership for the *Our Children, Our Communities, Our Future: Equity in Education* initiative. This role builds upon leadership in previous initiatives regarding gender equity and the Aboriginal Education Equity Program. The department promotes broader adoption of equity in education by ensuring that it is a key principle of each new provincial education policy. It models and promotes equitable practice and provides a range of supports at the provincial and regional level to promote and encourage implementation of equity in education.

Saskatchewan Education ensures that all new Core Curricula and approved curriculum resources reflect the values and principles of equity for all peoples. It promotes equitable instructional practice through Core Curriculum inservice and support documents.

Through Special Education services and supports, Integrated School-Linked Services, distance education and Indian and Métis education initiatives, Saskatchewan Education works to ensure that all students have equitable access to and benefit from a high quality education program that meets their needs.

The department monitors implementation of the policy and makes connections to the Saskatchewan Education Indicators Program.

**Indian and Métis Education Advisory Committee**

IMEAC advises and makes recommendations for action regarding education equity in the areas of governance and the Core Curriculum.
Appendices

A. Background:
   Equity in Saskatchewan's Education System

B. Glossary of Terms

C. References
Background:
Equity in Saskatchewan’s Education System

Equity in Education Committee

In Policy Directions for Secondary Education in Saskatchewan: Minister’s Response to the High School Review (1994), Saskatchewan Education made a commitment to provide leadership in moving equity along at a faster pace in Saskatchewan’s education system. To implement this commitment, the Equity in Education Working Committee was convened, made up of representatives from the Saskatchewan Teachers’ Federation, the Saskatchewan School Trustees Association, the League of Educational Administrators, Directors and Superintendents, the Saskatchewan Human Rights Commission and Saskatchewan Education.

The Committee’s first responsibility was the development of this joint policy framework. Future tasks will include serving as a catalyst for change by:

• implementing actions and processes that encourage and facilitate community-based dialogue and personal and organizational reflection and action;
• identifying and providing needed supports, including forums for discussion and information sharing among education partners and resource materials and tools;
• monitoring the implementation and progress of the action plan and making adjustments and additions as required to further assist the change process towards equity; and,
• sustaining commitment to equity at all levels of the education system and among all people within the education system.
**Activities to Date**

In the past two decades there have been many significant initiatives to advance equity within Saskatchewan’s education system for Indian and Métis students and employees, female students and employees, and students and adults with disabilities and special needs. While the list outlined on the following pages is not exhaustive, it provides a number of key examples that illustrate the scope of these activities. In addition to these examples, boards of education across the province have, and continue to develop policies and other steps to address specific equity issues.

These laudable activities in support of equity in education provide a solid foundation for strengthened, system-wide efforts at the personal, organizational and provincial levels that will achieve concrete results.

Note: The Saskatchewan School Trustees Association has published a number of papers and research reports on a range of equity issues. A full listing is found in the reference section, beginning on page 32.
## Equity Activities within Saskatchewan's Education System

### Indian and Métis
- Prejudice in Social Studies Textbooks (Saskatchewan Human Rights Commission, 1973-74);
- establishment of the Northern Teacher Education Program (NORTEP), 1976 and the Saskatchewan Urban Native Teacher Education Program (SUNETEP), 1980s;
- Joe Duquette High School, 1980;
- the Five Year Action Plan for Native Curriculum Development (1984);
- Indian and Métis Development Program (1984);
- the Saskatchewan Human Rights Commission report: Education Equity: A Report on Indian/Native Education in Saskatchewan (1985);
- Partners at School: A Handbook on How to Involve Indian and Métis Parents in School Activities (SSTA, STF and Saskatchewan Education, 1988);
- the Indian and Métis Education Policy from Kindergarten to Grade XII (1989);
- Partners in Action: Action Plan of the Indian and Métis Education Advisory Committee (1991);
- Indian and Métis Education Forum: Engaging Parents as Partners (SSTA, 1993);

### Gender Equity
- Sex Bias in Primary Readers (Saskatchewan Human Rights Commission, 1973-74);
- Gender Equity: Framework for Planning (Saskatchewan Education, 1991);
- Gender Equity: Policy and Guidelines for Implementation (Saskatchewan Education, 1991);
- Selecting Fair and Equitable Learning Materials (Saskatchewan Education, March 1991);
- STF Gender Equity Policy, 1993;
- Saskatchewan Physical Education Association "Gender Equity School Initiative";
- STF networks with provincial teacher organizations and CTF regarding issues of gender equity;
- Bibliography on Gender Issues (STF Stewart Resources Centre);
- Diversity Series (SPDU/SIDRU), 1996-97;
- McDowell Foundation Research projects on:
  - Adolescent Girls and Classroom Discourse,
  - Two Teachers' Classroom Practice of Gender Equity;
- Local Teacher Association Equity Committees;

### Students with Special Needs
- Special Education Policy Manual (1989) is presently being updated by Saskatchewan Education;
- Policies and Procedures for Locally Developed and Modified Courses of Study and Alternative Education Programs (1997);
- Institution of shared services agreements that enable rural school divisions to cooperate in providing Special Education services;
- ACCESS workshops provided for school divisions wishing to support their teachers of students with disabilities;
- Challenges, Choices and Changes, newsletter to schools (Saskatchewan Education);
- STF Children with Exceptional Needs Policy (1986);
- Diversity Series (SPDU/SIDRU), 1996-97;
- McDowell Foundation Research project on Sexual Victimization;

### Other
- Fransaskois school governance (1993);
- Saskatchewan's Action Plan for Children (1993);
- Forum on Integrated School-Based Services (SSTA, 1992);
- Building a Community for Learning: Integrated School-Based Services, SSTA Special Report (1992);
- Integrated School-Based Services for Children and Youth Interagency Symposium (1993);
- Working Together to Address Barriers to Learning: Integrated School-Linked Services for Children and Youth At Risk (1994);
- Heritage Languages Program;
- Multicultural Education and Heritage Languages Policies (1994);
- Extending the Learning Community: Involving Parents and Families in Schools (SSTA, 1994);
- Access to the School Grants Program — for school divisions wishing to establish alternative, or more culturally responsive programs such as Won Ska Cultural Centre, Prince Albert and Maverick School, Swift Current;
- STF Discrimination and Education Policy (1979);
- STF French Education Staffing Policy (1987);
<table>
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<tr>
<th>Indian and Métis</th>
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<th>Students with Special Needs</th>
<th>Other</th>
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<td>• <em>Indian and Métis Education: Present Realities and Future Directions</em>, SSTA Special Report (1992);</td>
<td>• <em>STF Equity Forum</em>, 1997;</td>
<td>• <em>STF Harassment and Sexual Harassment Policy</em> (1985);</td>
<td>• <em>STF Harassment and Sexual Harassment Policy</em> (1985);</td>
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<td>• <em>Racial Incidents: Policy Development Guidelines</em> (SSTA, 1992);</td>
<td>• <em>Sexual and Gender Harassment Policy</em> (LEADS, 1992).</td>
<td>• <em>STF Affirmative Action Policy</em> (1988);</td>
<td>• <em>STF networks with Saskatchewan Association for Multicultural Education and Saskatchewan Intercultural Association regarding equity issues</em>;</td>
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<td>• <em>Education Equity: A Significant Investment</em> (SSTA, 1991);</td>
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<td>• <em>STF and CTF participate in international projects involving teacher groups in many countries</em>;</td>
<td>• <em>STF networks with Saskatchewan Association for Multicultural Education and Saskatchewan Intercultural Association regarding equity issues</em>;</td>
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<td>• <em>Aboriginal Education Policy</em> (STF, 1994);</td>
<td></td>
<td>• <em>STF Employment Equity and Diversity Program</em>;</td>
<td>• <em>STF Standing Advisory Committees incorporate equity principles in terms of reference</em>;</td>
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<td>• <em>The Indian and Métis Education Action Plan</em> (IMEAC, 1995) and the Minister's Response (1996);</td>
<td></td>
<td>• <em>STF Equity Forum</em>, 1997;</td>
<td>• <em>STF and CTF participate in international projects involving teacher groups in many countries</em>;</td>
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<td>• Bibliographies on Aboriginal/First Nations Education (STF Stewart Resources Centre);</td>
<td></td>
<td>• <em>Equal Opportunity Policy</em> (LEADS, 1991);</td>
<td>• <em>STF and CTF participate in international projects involving teacher groups in many countries</em>;</td>
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<td>• Writing workshop incorporating Aboriginal content and perspectives (STF/Saskatchewan Education), 1996-97;</td>
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<td>• <em>LEADS: A Cultural Review</em> (1994).</td>
<td>• <em>STF and CTF participate in international projects involving teacher groups in many countries</em>;</td>
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<td>• Diversity Series (SPDU/SIDRU), 1996-97;</td>
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<td>• <em>STF and CTF participate in international projects involving teacher groups in many countries</em>;</td>
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<td>• McDowell Foundation Research projects on Indian and Metis education issues;</td>
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<td>• <em>STF Harassment and Sexual Harassment Policy</em> (1985);</td>
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<tr>
<td>• All STF Standing Advisory Committees incorporate equity principles;</td>
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<td>• <em>STF networks with Saskatchewan Association for Multicultural Education and Saskatchewan Intercultural Association regarding equity issues</em>;</td>
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<td>• Special Subject Council AWASIS;</td>
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<td>• <em>STF and CTF participate in international projects involving teacher groups in many countries</em>;</td>
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<td>• STF Equity Forum, 1997;</td>
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<td>• <em>STF networks with Saskatchewan Association for Multicultural Education and Saskatchewan Intercultural Association regarding equity issues</em>;</td>
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<tr>
<td>• <em>Diverse Voices: Selecting Equitable Resources for Indian and Métis Education</em> (Saskatchewan Education, 1998).</td>
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<td>• <em>STF networks with Saskatchewan Association for Multicultural Education and Saskatchewan Intercultural Association regarding equity issues</em>;</td>
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**Legislation**

The spirit and intent of a number of national and international policies and laws promote equity. Examples include:

- *The United Nations Universal Declaration of Human Rights*;
- *The Canadian Charter of Rights and Freedoms*; and,
- *The Saskatchewan Human Rights Code*. 
Glossary of Terms

The following definitions provide a shared understanding of the language used in the literature about equity. They are intended to clarify ideas and to provide consistency in language use across the province as we work together to achieve equity.

**Aboriginal Peoples** — the original inhabitants or indigenous peoples of Canada and their descendants. Aboriginal peoples include the Indian, Inuit, and Métis people of Canada (Ontario Ministry of Education and Training, 1993).

**Bias** — a subjective preference, prejudice, or inclination to make certain choices which may be positive or negative. Biases can often result in unfair treatment of individuals or groups (Agger-Gupta, 1995).

**Collaboration** — interagency collaboration is the most sophisticated level of agency relationships. It is a more intensive and jointly planned effort by organizations over a mutual concern that results in a mutually desired outcome. A relationship between two or more agencies exists in which the parties share common goals, mutual commitments, resources, decision making, and evaluation responsibilities. It involves a common goal with a clearly articulated and shared commitment that is within the scope of the general goals of the collaborating agencies (Swan and Morgan, 1993; Saskatchewan Education, Training and Employment, 1994c).

**Community Partnerships** — relationships between institutions and diverse groups within the community in which there is recognition of the experiences of people from these groups and evidence of their involvement in the decision making of the institutions (Ontario Ministry of Education and Training, 1993).

**Cooperation** — interagency cooperation is a process of working together informally to achieve the day-to-day goals of the organization. It represents a superficial level of agency interaction. Agencies are aware of one another and interact to provide general information, support, or referrals. Agency procedures, policies, and activities remain distinct and separate and are determined without reference to the procedures and policies of the other agencies. The agencies are autonomous, function independently in parallel fashion, and work toward the identified goals of their respective programs. Cooperation demonstrates a peaceful co-existence, but is neither genuinely interactive nor interdependent (Swan and Morgan, 1993; Saskatchewan Education, Training and Employment, 1994c).

**Culture** — the totality of ideas, beliefs, values, knowledge, language, and way of life of a group of people who share a certain historical background. Manifestations of culture include art, laws, institutions, and customs. Culture changes continually and, as a result, often contains elements of conflict and opposition (Ontario Ministry of Education and Training, 1993).
Disability — any restriction or lack resulting from an impairment of ability to perform an activity in the manner or within the range considered normal for a human being can be termed a disability. According to The Saskatchewan Human Rights Code, disability is defined as:

i) any degree of physical disability, infirmity, malformation or disfigurement that is caused by bodily injury, birth defect or illness, and without limiting the generality of the foregoing includes:

- epilepsy
- any degree of paralysis
- amputation
- lack of physical coordination
- blindness or visual impediment
- deafness or hearing impediment
- muteness or speech impediment
- physical reliance on a guide dog, wheelchair or other remedial appliance or device; or

ii) any of:

- a condition of mental retardation or impairment
- a learning disability or a dysfunction in one or more of the processes involved in the comprehension or use of symbols or spoken language; or
- mental disorder (Regina School Division No. 4 of Saskatchewan, 1992).

Discrimination — the unequal treatment of non-dominant groups or individuals, either by a person, or a group, or an institution with dominant identity. Through the denial of certain rights, discrimination results in inequality, subordination and/or deprivation of political, educational, social, economic and cultural rights (Minors, Mukherjee & Posen, 1995).

Dominant Culture — the most powerful cultural grouping: in most parts of Canada, the dominant culture is white, English-speaking, middle-to-upper income Christian males (Minors et al., 1995).

Employment Equity — employment equity focusses on removing barriers to equality in employment by identifying and eliminating discriminatory policies and practices, remedying the effects of past discrimination and ensuring appropriate representation of designated groups. Its goal is to achieve a workplace that reflects the representation of women, persons of aboriginal ancestry, members of visible minorities and persons with disabilities as they exist in the general population (Regina School Division No. 4 of Saskatchewan, 1992).

Equity — equality of opportunity, access, and outcome; equity is characterized by the fair and respectful treatment of all people, regardless of age, gender, race, religion, lifestyle, sexual orientation, creed, and so on. Equity hinges on equal rights, equal opportunities, and equal results.

Equity of Outcome — means starting from a person’s own perspective and providing the necessary experience and knowledge to ensure that he or she acquires the critical competencies needed for full and equal participation, opportunity and benefit in society. It means providing a rich and balanced educational program.
**Equity Program** — is one designed to remove barriers to equality by identifying and eliminating discriminatory policies and practices. Such a program remedies the effects of past discrimination (Ontario Ministry of Education, 1992).

**Ethnic Group** — a group of people who share a cultural heritage, which often includes national affiliation, language, and religion. Everyone belongs to an ethnic group. Individuals who are members of the same ethnic group can experience and express their ethnicity in a variety of ways (Ontario Ministry of Education, 1992).

**Eurocentric Curriculum** — a curriculum that focusses primarily on the experiences and achievements of people of European background. Such a curriculum inevitably marginalizes the experiences and achievements of people of other backgrounds (Ontario Ministry of Education and Training, 1993).

**First Nations** — refers to Indian bands and their peoples. The term connotes the significant historical reality of Indian people in Canada in that they have their own cultures, forms of government, languages, and traditions.

**Gender** — the relationship/role between women and men in a society.

**Gender Bias** — a situation in which one gender is given greater recognition or opportunity than the other. An example of gender bias is the absence of girls and women in research, discussions and resources (Saskatchewan Education, 1991).

**Gender Equity** — gender equity is the provision of equality of opportunity and the realization of equality of results for all students based on individual aptitudes, abilities and interests, regardless of gender (Saskatchewan Education, 1991).

**Harassment** — an action, verbal or physical, repeated or single, that is deliberate and unwelcome (Ontario Federation of Labour, 1993).

**Métis** — refers to those who descended from the historic Métis community in western Canada or to persons of Aboriginal ancestry who identify themselves at Métis (Saskatchewan Education, Training and Employment, 1994c).

**Minority Group** — a group of people within a given society that has little or no access to social, economic, political, cultural, or religious power. The term may connote inferior social position, or may refer to a group that is small in number (Ontario Ministry of Education and Training, 1993).

**Multicultural Education** — an approach to education, including administrative policies and procedures, curriculum, and learning activities, that recognizes the experiences and contributions of diverse cultural groups. One of the aims of multicultural education is to promote understanding of and respect for cultural and racial diversity (Ontario Ministry of Education and Training, 1993).
Multiculturalism — is the recognition of the cultural differences that exist in a diverse society and the endorsement of a society in which individuals of all cultures are accorded acceptance and respect. Multiculturalism encourages a positive acceptance of ethnic, religious, cultural and other forms of diversity and views diversity as the foundation of Canadian society (adapted from Saskatchewan Education, Training and Employment, 1994b).

Non-Racist Education — an approach to education that integrates the perspectives of Aboriginal and minority groups into an educational system and its practices. The aim of non-racist education is the elimination of racism in all its forms. Non-racist education seeks to identify and change educational policies, procedures, and practices that foster racism, as well as the racist attitudes and behaviour that underlie and reinforce such policies and practices. Non-racist education provides teachers and students with the knowledge and skills to examine racism critically in order to understand how it originates and to identify and challenge it (Ontario Ministry of Education and Training, 1993).

Non-Sexist Education — aims to foster gender equity by recognizing and counteracting systemic discrimination and prejudice based on gender. Non-sexist education provides teachers and students with the knowledge and skills to critically examine sexist and gender issues to identify and eliminate sexism.

Partnership — partnership means a shared commitment to pursue agreed-upon goals jointly and in a coordinated manner. Joint planning and shared decision making are characteristics of an effective partnership (OECD, Partnerships; Saskatchewan Education, Training and Employment, 1994c).

Prejudice — a set of opinions about or attitudes toward a certain group, or individuals within it, that casts that group and its members in an inferior light and for which there is no legitimate basis in fact. The term is derived from the word prejudice. Prejudicial attitudes are very resistant to change because concrete evidence that contradicts the prejudiced view tends to be dismissed as the exception to the rule (Ontario Ministry of Education and Training, 1993).

Race — a social and political, rather than scientific, construct which categorizes people on the basis of biological characteristics such as skin colour, shape of eyes, texture of hair, body size and physique (Willis, J.).

Racism — a set of erroneous assumptions, opinions, and actions stemming from the belief that one race is inherently superior to another. Racism may be evident in organizational and institutional structures and programs as well as in the attitudes and behaviours of individuals (Ontario Ministry of Education and Training, 1993).

Racist Incidents — Racist slurs: insulting and disparaging statements directed toward a particular racial or ethnic group. Covert racism: less overt acts, such as having low academic expectations for minority students, as well as overt acts such as laughter, silence, or non-intervention. All of these imply approval of racial prejudice (Regina School Division No. 4 of Saskatchewan, 1992).
Sexism — discrimination or prejudice based on gender; stereotyping people by gender (Strauss, 1992).

Sexual Harassment — sexual harassment is defined as any unwelcome sexual advance, request for sexual favours, or any other verbal or physical conduct of a sexual nature that takes place under any of the following circumstances:

a) When submission to the sexual advance is a condition of keeping or obtaining a position, or successfully participating in an educational setting or organization, whether expressed in explicit or implicit terms.

b) When a supervisor or superior makes a personnel decision based on an employee's submission to or rejection of sexual advances.

c) When sexual conduct unreasonably interferes with a person's work performance and creates an intimidating, hostile, or offensive work or learning environment.

d) Sexual harassment will be considered to have taken place if a reasonable person ought to have known that such behaviour is unwelcome (LEADS, March 1991).

Social Justice — a concept based on the belief that each individual and group within a given society has a right to equal opportunity, civil liberties, and full participation in the social, educational, economic, institutional, and moral freedoms and responsibilities of that society (Ontario Ministry of Education and Training, 1993).

Stereotype — a false or generalized conception of a group of people that results in the unconscious or conscious categorization of each member of that group, without regard for individual differences. Stereotyping may be based upon misconceptions and false generalizations about racial, age, ethnic, linguistic, religious, geographical, or national groups; social, marital or family status; physical, developmental, or mental attributes; or gender (Ontario Ministry of Education and Training, 1993).

Systemic Discrimination — discrimination resulting from systemic policies, practices and procedures that have an exclusionary impact on different groups of people with shared identities, such as race, age and/or gender (Minors et al., 1995).

A general condition, practice or approach that applies equally to everyone but negatively affects opportunities or results for specific groups of people.

Visible Minority — people who are non-Caucasian in ancestry or non-white in colour. This definition is not based on citizenship or religion. This group includes individuals of non-white or non-Caucasian origin from Europe, Australia, New Zealand, South America, and other parts of the world. People may self-identify themselves as visible minorities if they are of mixed heritage, such as those with a parent or grandparent from a visible minority group, as well as if their visible minority ancestry is more remote but they have preserved their ethnocultural heritage.
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| #96-01 | Looking To the Future — Building On the Past: 1995 Education Equity Seminar. |
| #95-05 | A Postcolonial Conception of the High School Multicultural Literature Curriculum, Jim Greenlaw. |
| #95-03 | The Impact of Rural Restructuring on the Delivery of Education Services in Rural Saskatchewan, M. Rose Olfert, Jacynthe Wionzek, and Jack C. Stabler. |
| #95-01 | Public School Finance in Saskatchewan: An Introspection, Vivian Hajnal. |
| #94-10 | The Recruitment and Retention of Aboriginal Teachers in Saskatchewan Schools, James McNinch. |
| #94-09 | Extending the Learning Community: Involving Parents and Families in Schools, Sheryl Mills. |
| #94-08 | Programs For Behaviourally Disordered Children and Youth, Esther Shatz. |
| #94-07a | Prevention of Disabilities |
| #94-07b | Prevention of Disabilities Program for Grades 7-8-9, Florence Lalonde. |
| #94-04 | Female Student Career Aspirations in Science, Sharon Bender. |
| #94-02 | Interagency Services: Professional Perceptions of Service Delivery to Special Needs Students, Douglas Robertson. |
| #93-10 | Indian and Métis Education 1993 Forum: Engaging Parents As Partners. |
| #93-09 | Co-operative Learning and Cross-cultural Classrooms, Gayle Hughes-White. |
| #93-04 | A Study of The Basic Cultural Assumptions of a School, Betty Ann Balon Bodnar. |
| #93-02 | Grouping Students For Instruction: A Summary of the Research, Loraine Thompson. |
| #92-16 | Building a Community For Learning: Integrated School-Based Services, SSTA special report. |
| #92-15 | Indian and Métis Education: Present Realities and Future Directions, SSTA special report. |
| #92-12 | Cognitive Processing and Intelligence in Children with Attention Deficit Hyperactivity Disorder, Dr. V. Schwean. |
#92-10  Deployment of Instructional Assistants in Saskatchewan Elementary Schools, Eleanor Desjardins.

#92-09  Principles for Fair Student Assessment Practices, SSTA policy leadership resource.


#92-04  Understandings: A Primary Resource Unit To Promote Acceptance and Understanding Of Exceptional Children, Patricia Kulyk.

#92-03  Cognitive, Academic and Personality Characteristics of Early School Leavers and Persisters, Marilyn Macdonald.

#92-02  How Gifted Adolescents Make Judgements, Margaret Lipp.

#91-10  Education Equity: A Significant Investment.

#91-09  A Study of Collaborative Consultation Competencies For Regular and Special Educators, Bev Huntington.

#91-05  The Student With a Physical Disability in the Regular Classroom: A Handbook for the Classroom Teacher and School Counsellor, S.J. Church.


#90-12  A Review of Operating and Capital Grant Formulas For Education in Saskatchewan, Jake Volk.

#90-06  Programs and Services for Indian and Métis Students in The Northern Lights School Division: Overview and Recommendations For Research.

#90-05  Preparation, Recruitment, Selection and Career Patterns of Directors of Education in Saskatchewan, Paulette Vanderlinde.

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