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# Teaching for Belonging

Inclusive and Identity-Responsive  
Instruction

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HUMBER COLLEGE INSTITUTE OF TECHNOLOGY  
AND ADVANCED LEARNING

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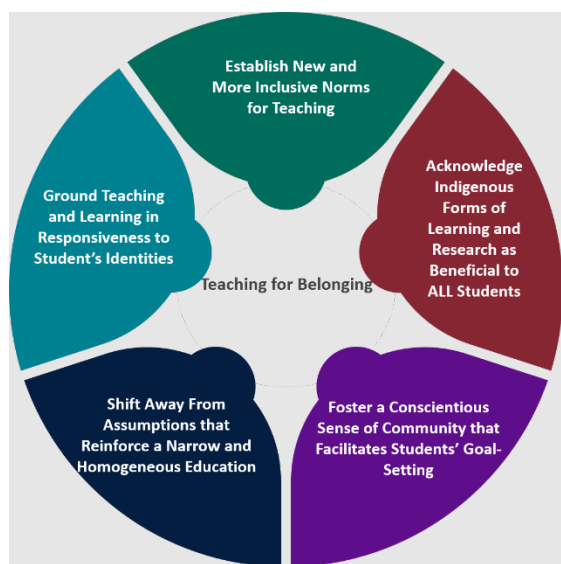
## Executive Summary

A language analysis of Humber's academic programs was conducted in the summer of 2019. It revealed that, at the program level, EDI language was woven through only 8% of Humber's programs. Drawing on the experience of these programs, the Curriculum and Programs Working Group of the EDI Task Force committed to develop a Toolkit to assist Faculty to incorporate EDI more fully into the curriculum.

The purpose of this Toolkit is to support post-secondary educators to encourage a sense of belonging in the classroom. Research suggests that students who experience a sense of belonging in the classroom and in the curriculum have higher grade point averages, lower attrition rates and higher graduation rates.

Teaching for Belonging: Inclusive and Identity-Responsive Instruction is grounded in five key theoretical components.

1. Establish new and more inclusive norms for teaching
2. Acknowledge Indigenous forms of learning and research as beneficial to all students
3. Ground teaching and learning in responsiveness to student's identities
4. Shift away from assumptions that reinforce a narrow and homogeneous education, and
5. Foster a conscientious sense of community that facilitate students' goal-setting



Anchored by the theoretical framework, the Toolkit first identifies five principles of Teaching for Belonging. These principles are followed by a self-reflection exercise to encourage educators to locate themselves and their own biases and assumptions as they enter this work.

An extensive rubric of questions and suggestions for Teaching for Belonging is provided along with scenarios that exemplify inclusive instruction.

Finally, to encourage ongoing and continuous learning, additional resources for inclusive instruction as well as other available toolkits are highlighted. These resources will be available through Humber libraries.

This Toolkit is but one of many components of the EDI framework and implementation plan developed to fulfil Strategic Pillar 3 of Humber's Strategic Plan 2018-2023, Healthy and Inclusive Community. In addition, it supports the Equity, Diversity and Inclusion mindset embedded into the Humber Learning Outcomes developed to support Strategic Pillar 1, Career-Ready Citizens. In combination, these two strategic pillars provide the foundation upon which this Toolkit is built.

## Acknowledgements

This Toolkit would not have been possible without the unwavering support of the following:

- Nancy Simms, Director, Centre for Human Rights, Equity & Diversity
- Derek Stockley, AVP, Academic
- Members, Curriculum and Programs Working Group (CPWG), EDI Taskforce
- Program Coordinators, full-time, partial load and part-time faculty of the Bachelor of Child and Youth Care and the Community and Justice Services Diploma programs.

Much respect to Dr. Christopher McLeish, Educational Psychologist, for assisting me to structure the toolkit within a solid theoretical pedagogical framework, for providing the outline for toolkit and working with me through many of its components. Thank you for your patience in walking me painstakingly through its development.

A tribute to Dr. Wesley Crichlow, Associate Dean, Equity and Professor, Social Sciences and Humanities, University of Ontario Institute of Technology who grounded the CPWG in a foundational understanding of weaving EDI through curricula. Thank you for your patience, your cautions, your guidance, your ever thoughtful questions and your work on the critical race theory component of this Toolkit.

Many thanks also to those whose brains I picked and who reviewed, critiqued and edited this work, including Nancy Simms, Tonia Richard and Dr. Ranya Khan.

Much honour to those at the center of the years of work that came before. Their work paved the way for the programs at the center of the EDI conversations in this research to visibly blaze a trail through the halls of Humber. Some of those who began this work have moved on to other positions or to other institutions. Their bloodwork and commitment to forging a space of belonging for all students birthed this research and this Toolkit. These programs would not be where they are today without their devotion to Humber's students. Without them, the curator of this Toolkit would not have had the wealth of experience to guide its development so that the rest of this institution can now benefit.

**This Toolkit is a testament to the decades of work that came before.**

And lastly, but firstly, **thanks to our students** – the students whose identities have not always been reflected in their teaching and learning experiences. Thank you for your insistent voices, for your challenges to how we operate and for your confidence in us to eventually arrive at a place where we are responding to your demands so that each and every one of you will be able to say with belief and conviction “we belong here”.

**WE GOT YOU!**

## A Note About the Author

I am the mother of a brilliant young Black woman, Adiaa, currently making her way through one of our institutions of higher learning.

I am a biracial Black, immigrant, cisgender, heterosexual woman born of a Black Grenadian mother and a white British father. I am a full-time faculty member who taught at Humber part-time then partial load for 8½ years prior to recently being hired full-time.

I enter this work as a critical race theorist, an anti-racist educator and a critical and transformative pedagogical practitioner who is dedicated to creating “belonging” in the curriculum, so that it will flow out and into the classroom.

I entered education in this country during my latter elementary years within Ontario’s immediate post-segregation era. My own personal experiences of racialization – constant fear of violence and exclusion, disconnectedness and shutting down for survival throughout my education – historically inform my understanding of “belonging” in the curriculum.

My daughter’s current post-secondary experiences inform my present understanding of “belonging” in the curriculum. Her questioning why Eurocentric dominance still permeates what she is taught... Her “critical thinking for survival” skills so she can check the “facts” imparted in the classroom... Her sifting through the historical inaccuracies, omissions, or outright misrepresentations to find the truth... Her double, triple energy required for learning...

And I think about the students with whom I have the privilege to engage; I think about all the students at Humber in the richness of their myriad social identities...

I embrace this work as an opportunity to contribute to the possibility of a different future for my daughter, our students and the generations that come after. I hope they will experience a different curriculum, one in which they will know they “belong”.

## Rationale

In this current era where the news daily reminds the populace of the ravages of oppression, it is incumbent on educators to examine their teaching for currency, relevance and its impact on the student in the classroom.

This is not new. Racial oppression and exclusion have been ongoing since before the founding of this country. The global pandemic along with recent and current events have only made the experiences of Indigenous peoples, people who are racialized and people who are marginalized more visible.

Students across the country have been identifying the ways in which educators perpetuate and/or reinforce the oppression they experience in the classroom. Humber's students have been vocal in alerting administrators of this experience of violence. In December 2020, the Ontario Human Rights Commission sent a [Letter to Colleges and Universities regarding racism and human rights concerns](#) regarding toxic learning environments, essentially putting the Ontario post-secondary sector on notice that these actions and behaviours will not be tolerated. Increasingly, Indigenous peoples, people who are racialized and communities that have been marginalized are demanding action.

### Purpose of the Toolkit

This Toolkit is designed for educators in post-secondary institutions in Canada. Research suggests that students who experience a sense of belonging in the classroom and in the curriculum, have higher grade point averages, have lower attrition rates and have higher graduation rates (Strayhorn, 2019; Bansel, 2018; McLeod, 2018; Blad, 2017).

The goal of this Toolkit is to provide a framework for instruction that fosters belonging in the classroom. It is anchored in five key components:

1. Establish new and more inclusive norms for teaching
2. Ground teaching and learning in responsiveness to student's identities
3. Acknowledge Indigenous forms of learning and research as beneficial to ALL students
4. Shift away from assumptions that reinforce a narrow and homogeneous education; and,
5. Foster a conscientious sense of community that facilitates student goal-setting.

These discussions are not new...nor are they new at Humber. The College has been talking about this for years. And now, after years of planning and preparation, talk is increasingly becoming action.

### Humber Strategic Plan 2018-2023

Strategic Priority 7 of Pillar 3: Healthy and Inclusive Community states the goal to "establish and institute an institutional framework for equity, diversity and inclusion that addresses the needs of both students and employees." Under this initiative, a multi-pronged approach was adopted for the development and implantation of an EDI



framework and implementation plan ([Healthy & Inclusive Community - Humber Strategic Plan 2018-23](#)).

In addition, the Humber Learning Outcomes (HLOs) support Pillar 1: Career Ready Citizens ([Career-Ready Citizens - Humber Strategic Plan 2018-23](#)) is another important component. In the creation of the HLOs, Humber centered Equity, Diversity and Inclusion as one of the three key mindsets or worldviews that are “crucial to the well-being and prosperity of individuals and communities” (p. 5).

In combination, these two strategic pillars provide the foundation upon which this Toolkit is built.

### **Humber EDI Task Force**

In the 2018-2023 Strategic Plan, the Humber College Institute of Technology & Advanced Learning identified as its Strategic Priority #7 the need to continue to build a diverse and inclusive community of exceptional students, faculty and staff. This priority is listed under Strategic Pillar #3 – Healthy and Inclusive Community.

Emerging from this Strategic Priority, the EDI Task Force was convened in January of 2019. Lead by Nancy Simms, Director, Centre for Human Rights, Equity & Inclusion and supported by Ian Crookshank, Dean of Students, the Task Force has two Executive Sponsors, Lori Diduch, VP, Human Resources & Organizational Effectiveness and Jason Hunter, VP, Students & Institutional Planning.

The mandate of the EDI Task Force is to develop an institutional framework and strategy for advancing equity, diversity and inclusion throughout Humber through a consultative and collaborative process.

Membership was solicited from across the College and in March of 2019, 50 participants, representing all administrative divisions, faculties and students volunteered to and attended the inaugural meeting of the EDI Task Force. From the onset, the members embraced the EDI Task Force as a “working” committee.

Within the Task Force, five key working groups were formed to develop a strategy for a specific component of the institutional framework identified above. Members chose the working group with which they wished to be involved: Equity and Access – Students, Equity and Access – Employees, Campus Culture, Communication, or Curriculum and Programs.

Since the onset of the EDI Task Force, its members participated in ongoing professional learning activities sponsored by the EDI Task Force and Human Rights Equity and Inclusion. These workshops by leading Canadian scholars in EDI and anti-racist work grounded the EDI Task Force in a solid foundational knowledge upon which an Institutional Plan can be built for EDI work at Humber.

### **Curriculum & Programs Working Group, EDI Task Force**

The Curriculum and Programs Working Group of the EDI Task Force (CPWG) came together in the Winter of 2019. Throughout the duration of the research, the Committee included: Dr. Ranya Khan, *co-lead*, Lara McInnis, *co-lead*, Shara Stone, *co-lead*,

Melinda Kao, Program Articulation and Development Consultant, Regina Hartwick, Adam Benn, Adnan Salam, Sarah Neiman, and Dr. Paul Griffin.

With the assistance of Dr. Wesley Crichlow (Ontario Tech University), the Committee adopted several primary fundamental theoretical perspectives and frameworks in shaping our work. These include Critical Race and Critical Whiteness Theory, Intersectionality, Decolonization Theory, Critical Pedagogies and Theory of Belonging.

The goal of the CPWG is to *advance the integration of equity, diversity and inclusion and Indigenous ways of being, knowing and doing into Humber's academic programs*. This Toolkit represents only one component of the overall CPWG strategy.

## EDI Research Steering Committee

In late spring 2020, the researcher requested the participation of the program coordinators (PCs) of the Bachelor of Child and Youth Care (BCYC) and the Community and Justice Services (CJS) programs to sit on a steering committee to guide the focus groups/EDI conversations. As the PC for the BCYC was in transition, both PCs agreed to sit on the committee. Several members of the CPWG also participated.

The committee met once before the 2020 summer hiatus and began regular meetings in the Fall. The committee collectively developed a framework for the research, sent out emails to faculty to encourage participation, and drafted questions for both the original and follow-up conversations.

Active commitment to the outcome of this project was evident from all from the onset, and the continued commitment from the out-going PC, BCYC was welcomed and appreciated as an indication of this commitment.

The committee members included Dr. Jaspreet Bal, Dr. Katherine Sloss, Lynn Bachinski, Dr. Ranya Khan, Lara McInnis, Melinda Kao, Sarah Nieman, and Dr. Paul Griffin.

## Curriculum Framework: Humber Learning Outcomes

The Humber Learning Outcomes (HLOs) framework is part of Humber's 2018-2023 Strategic Plan.



## HLO Key Mindsets

Mindsets are worldviews crucial to the well-being and prosperity of individuals and communities. As values, they inform how we approach challenging situations and

interact with others. The HLOs include three key mindsets: Equity, Diversity & Inclusion, Sustainability and Systems Thinking.

The **Equity, Diversity & Inclusion** Mindset “enables us to create a fair, just and inclusive world. As equity-minded individuals, Humber graduates have a deep understanding of and respect for human diversity, intersectional identities and cultural complexity. They act with empathy, compassion and humility to remove barriers for equity-deserving groups and create equal opportunity for all individuals and communities” ([Humber Learning Outcomes](#)).

This Toolkit provides strategies and approaches to ensure that the key mindset of Equity, Diversity and Inclusion is realized in the curriculum.

## Toolkit Development

During the summer of 2019, the HLO team conducted a quantitative analysis of all full-time academic programs offered by Humber College. The researcher sought to pinpoint programs that had already incorporated EDI language into their program materials. This provided an indicator of the extent to which EDI was woven through a program's curriculum (EDI Taskforce, 2019).

The research identified that, as of July 2019, only eight percent (8%) of Humber's 194 programs had EDI language directly woven through the curriculum and 45% of programs had EDI language indirectly woven into the curriculum. However, in 46% percent of programs, EDI did not appear to be present in program materials (EDI Taskforce, 2019).

The CPWG decided to explore the 8% of programs that had already woven EDI into the curriculum, with the goal of identifying the processes used to weave EDI throughout their curriculum at a program level. Originally planned to include broad representation, the research was scaled back due to the onset of the COVID-19 global pandemic.

With the support of then Senior Dean Derek Stockley, a steering committee was convened to guide the qualitative research in late spring of 2020. Made up of members of the CPWG, the lead investigator and the program coordinators (PCs) of the Bachelor of Child and Youth Care and the Community and Justice Services Program.

The steering committee developed the framework for the Conversations and the PCs "advertised" the Conversations among the faculty in their program. During the Fall of 2020, the CPWG facilitated two "Conversations". Non-full-time faculty were paid for their participation. Faculty could participate in either or both of the Conversations. Participants included program coordinators, full-time, partial load and part-time faculty. A total of 10 faculty participated; 7 participated twice.

The purpose of this research approach was to generate a rich and detailed account (McKim, 2017) of the existence of EDI systems and/or processes within the curriculum of the BCYC and CJS programs. Three primary questions were explored: How did the programs get to this place? What challenges did they experience along the way? What suggestions would they make to other programs working to weave EDI and IWBKD into their curricula?

The first conversation was facilitated by the co-leads of the CPWG; the second conversation was facilitated by the lead investigator. Members of the CPWG at large also attended the first conversation. While the Conversations were recorded, contributions were anonymized. The lead researcher alone held the coding sheet for participant identities. The recordings were transcribed using an external transcription service coordinated through the former program, Scholarship for Teaching and Learning.

Subsequently, a thematic analysis of the transcripts was conducted. Using the results of an extensive literature review and the themes emerging from the EDI Conversations, the following Toolkit was developed to reflect the insights of the participants.

## Definitions

**Belonging** refers to the right to participate in co-creating society: the structures, systems, institutions, practices and theories that explicitly and implicitly produce the social order in which we exist. It recognizes that humans thrive when connection to others is experienced. It stands in opposition to “othering,” the process whereby groups are seen as outside the mainstream of society. Belonging refers to an emotional need to affiliate and be accepted (Powell/HAAS Institute, 2021).

**Curriculum** broadly refers to the knowledge and skills students are expected to learn (Glossary of Education Reform, 2015). This includes teaching and learning materials, aims and objectives, learning outcomes, academic and competence standards, the syllabus, teaching methods and learning activities as well as assessment and feedback (Morgan & Houghton, 2011). Curriculum includes what is overtly taught (explicit curriculum), what is implicitly taught through instructor knowledge, implicit biases and values as well as what is not taught (null curriculum) (Eisner, 2002).

- **Content knowledge** refers to “the body of knowledge and information that instructors teach and that students are expected to learn” (Glossary of Education Reform, 2016).
- **Pedagogical knowledge** refers to “the specialized knowledge of instructors for creating effective teaching and learning environments for all students” (Guerriero, n.d., p. 2).
- **Pedagogical content knowledge** refers to “the knowledge that integrates the content knowledge of a specific subject and the pedagogical knowledge for teaching that subject” (p. 5) in a manner informed by insight on students’ identities and needs. It recognizes that learning includes a psychological process that occurs in a social context and that success in learning is dependent on both the cognitive and affective attributes of students (Guerriero, n.d.).

**Equity-deserving groups** refer to “communities who were historically and who are currently underserved and underrepresented. These include women, Indigenous persons, racialized persons, persons with disabilities, persons from diverse gender identities, persons who identify as members of the 2SLGBTQ+ community” ([Humber EDI Task Force, 2021](#)).

An **equity lens** refers to a process for analyzing the systems, structures, policies, processes and practices of an institution with the goal of eliminating barriers to inclusion for equity deserving groups. Within education, using an equity lens requires consistently and intentionally using “liberatory thinking..., valuing and prioritizing the diverse voices of students and communities..., creating equitable student experiences... and examining policies and systems to promote equitable opportunities for student” and stakeholder groups who are most impacted by structural inequities (Chicago Public Schools, 2020).

**Intersectionality** originally coined by Kimberlé Crenshaw in 1991, “intersectionality is a way of understanding and analyzing complexity in the world, in people, and in human experiences. The events and conditions of social and political life and the self can

seldom be understood as shaped by one factor. They are shaped by many factors in diverse and mutually influencing ways. When it comes to social inequality, people's lives and the organization of power in a given society are better understood as being shaped not by a single axis of social division, be it race or gender or class, but by many axes that work together and influence each other. Intersectionality as an analytic tool gives people better access to the complexity of the world and of themselves" (Collins and Blige, 2016, p. 2).

**Marginalization** refers to "the act of treating someone or something as if they are not important" (Cambridge Dictionary, 2021). It includes "the concept of intentionally forcing or keeping a person in an undesirable societal position" (Reference.com, 2021).

**Privilege** refers to "a special, unearned right, advantage or immunity granted or available only to a one person or group of people" (Dictionary.com, 2021; Frendo, 2012).

**Systemic racism** refers to the ways in which white supremacy – "the belief that white people are superior to people of other races and that white people should have control over other races [including] the social, economic and political systems that collectively enable white people to maintain power over people of other races" (Merriam-Webster, 2021) – is historically rooted in the structures, practices and legislations that make up Canada. Rooted in the power to act, it goes beyond individual attitudes, behaviours and biases, ideologies and institutional policies and practices to examine how systems such as education, health care, economics, politics, property ownership, judicial and criminal justice have all been grounded in racial inequity (Feagin, 2006; James, 2010; Chun, 2017; Gao, 2020).

### **Additional Definitions**

For definitions of additional terms, please visit the [Humber HROE Glossary of Terms](#) available at the Human Rights Equity and Inclusion website.

## Relevant Research

*“Education is the most powerful weapon which you can use to change the world.” (Nelson Mandela)*

*“Education is what got us here and, education is what will get us out.”  
(Senator Murray Sinclair)*

### Highlights from the study of academic programs and instruction at Humber

Research conducted during the summer of 2019 identified that, of the 194 programs offered by Humber as of July 2019, “eight percent (8%) of programs have EDI language clearly embedded into the curriculum, however, 45 percent of programs have EDI language indirectly embedded into the curriculum. On the other hand, 46 percent of programs have no apparent EDI present in their program materials” (EDI Taskforce, 2019, p. 2).

### Socialization, Discrimination and Education

The process of socialization is pervasive, consistent, self-perpetuating and often unrecognizable. It begins before birth and continues throughout life (Harro, 2008). It cannot be escaped.

As a significant agent in the process of socialization, the “education system” has traditionally sought to provide its students with a base knowledge for being successful in a colonial, capitalist, white-supremacist, western, patriarchal, heterosexist, ableist, Christian context (hooks, 1994; Heslin, Glenday, Pupo & Duffy, 2014). In socially constructing identities, a society establishes hierarchies which divide its citizens into dominant and non-dominant groups, where dominant or preferred groups have access to greater privileges, including being seen and visible in educational curriculum (Harro, 2008; Heslin et al, 2014,). Educational systems essentially present the story of the dominant group, neglecting to include the stories of equity-deserving groups (Heslin et al, 2014). At its core, through a dominant system of white supremacy (DiAngelo, 2017), education creates, maintains and perpetuates the “Myth of the Other” (Rella, 1994) and alienates equity-deserving students from the learning environment (hooks, 2009; Tuhawai Smith, 2021, Jones, 2020).

### Critical Race Theory

Critical Race Theory (CRT) originated as a discourse within legal scholarship in the 1970’s in answer to the slow response to racial justice in civil rights litigation and its ineffectiveness in addressing racial injustices, particularly institutional racism and structural racism in the political economy (Bell, 1998; Delgado, 1984, 1987). Similarly, Canadian Critical Race Theory (CCRT) recognizes the historical centrality and complicity of the law in upholding white supremacy (Aylward, 1999). CCRT understands anti-Indigenous racism, anti-Black racism and racism to be inherent in every aspect of



Canadian society. It recognizes Canada as a nation built on the colonization of Indigenous peoples and the colonization and enslavement of African peoples.

CRT educational scholars helped to launch radical, race-based critiques both of the status quo in schooling and of the inherent limitations in civil rights-based school reform, curriculum development, instruction and assessment (Ladson-Billings, 1998). As a whole, CRT scholarship challenges liberalist claims of objectivity, neutrality and colour-blindness in education or the law and argues that these principles actually normalize and perpetuate racism by ignoring the structural inequalities that permeate social institutions (Bell, 1998; Delgado & Stefancic, 2001). Like law, CRT in education is guided by the following tenets:

1. Racism is ordinary, not aberrational and education must center race in its analysis along axes of race, class, gender and other forms of marginalization and oppression (Bell, 1998; Delgado & Stefancic, 2001).
2. Racism advances the interests of the white ruling or dominant class who have no interest in eliminating it (Bell, 1980; Delgado & Stefancic, 2001).
3. The lived experiences of racialized folk must be recognized as valid and necessary to the analysis of race and racism. Consequently, master narratives that attempt to mask racial, sexual and gender discrimination must be rejected (Delgado, 1995, 1998; Crichlow, 2018; Solórzano & Yosso, 2002).
4. CRT practitioners must work to eliminate racial injustice as well as other forms of marginalization and oppression that pervade North American society (Matsuda, 1991).
5. Race and racism are endemic to Canadian society. Interdisciplinary and intersectional analyses must be studied and employed (Crenshaw, 1991, 1995; Taylor, Gillborn, & Ladson-Billings, 2009).

CRT has also led the way for other critical fields, including but not limited to, Black Feminist Thought (Collins, 2009, 2017; hooks, 2000; Harris, 2016; Porter, 2019; Rankin-Wright, 2019; Bell, 2015; Bhabha, 2015), Critical Race Feminism (Clark, 2019; Hines-Datiri, 2020; Few, 2016; Houh, 2015), Critical Queer Theory (Crichlow, 2003, 2019; Buyserie, 2018; Sykes, 2011; Carter, 2013; Furman, 2018), Critical Latino Theory (Bernal, 2002; Osorio, 2018), Asian Critical Race Theory (Powell, 2008; Rodriguez, 2018a; 2018b; Lawrence, 2019), Critical Indigenous Theory (Andersen, 2009; Moreton-Robinson, 2009), Critical Disability Studies (Charlton, J. 2000; Liasidou, 2014), and, Critical White Studies (Matias, 2014; Pennington, 2020; Cole, 2019; Patton, 2015; & McRuer, 2003).

## Critical Pedagogies

Recognizing education as a site of socialization, Paulo Freire (1970) used education a political act of liberation. Establishing the field *critical and liberatory pedagogy*, Freire framed education as a tool of reflection and action – a praxis – in which students could explore the nature of the oppression they experience (Freire, 1992, 1998).



hooks (1994, 2003) highlights the link between theory and practice, imploring educators to recognize the role of instructor as directly impacting the success of students, not just intellectually but also in how they interpret the world around them.

Further, Ladson-Billings (1995, 1998) proposed *culturally relevant pedagogy* that would accomplish three goals simultaneously: produce students with sustained academic achievement, cultural competence and an ability to critique the social order in which they live. More recently, building on the work of Freire, hooks, Ladson-Billings and others, Paris and Alim (2017) advocate for education to be *culturally sustaining*, meaning that it promotes linguistic, literate and cultural pluralism instead of reinforcing assimilation and colonialism.

### Indigenous Decolonization Theories

Cote-Meek (2014) conceptualizes colonization along four dimensions: it revolves around land, it is violent, it requires systems and structures to support it and it is ongoing. Colonial education perpetuates racism and trauma in the classroom and continues to be used as a form of violence to destroy the spirit of Indigenous students. Unfortunately, when using Western epistemologies to incorporate Indigenous education, well-meaning institutions reinforce colonialism rather than undoing it (Cote-Meek and Moeke-Pickering, 2020).

Foundationally, educators disregard the role that education and research has, and continues to play, in the colonial project when they assert that Eurocentric knowledge is refined, neutral and a scientific process (Tuhiwai Smith, 2021) in contrast to Indigenous knowledge which is viewed as limited to treaties, constitutional issues, and “Indian affairs” (Battiste, 2013). Decolonizing education must be grounded in dialogue and respect for a multiplicity of knowledges as well as the work of deconstructing the foundations of education and the processes of curricular development (Battiste, 2013).

Making the link between research and teaching, Louie, Pratt, Hanson & Ottmann (2017) examine the varying ways they have used Tuhiwai Smith’s (2012) Indigenous research principles in their classrooms to assist educators to reimagine what decolonization and Indigenous self-determination could look like in these spaces.

### Hidden, Null and Harmful Curriculum

Much research has been devoted to the meaning of curriculum. Eisner (2002) convincingly argued that implicit in all educational environments are three primary forms of curriculum: 1) the overt, explicit or written curriculum; 2) the covert or hidden curriculum; and 3) the null curriculum.

The *overt or explicit curriculum* refers to that curriculum that is publicly described, for instance in Course Outlines or Critical Paths. It comprises that which appears in the chosen text, is encoded into the presented slides, is entrenched in discussion questions and, among others, is embedded in the instructions for classroom activities, assignments and/or group work.

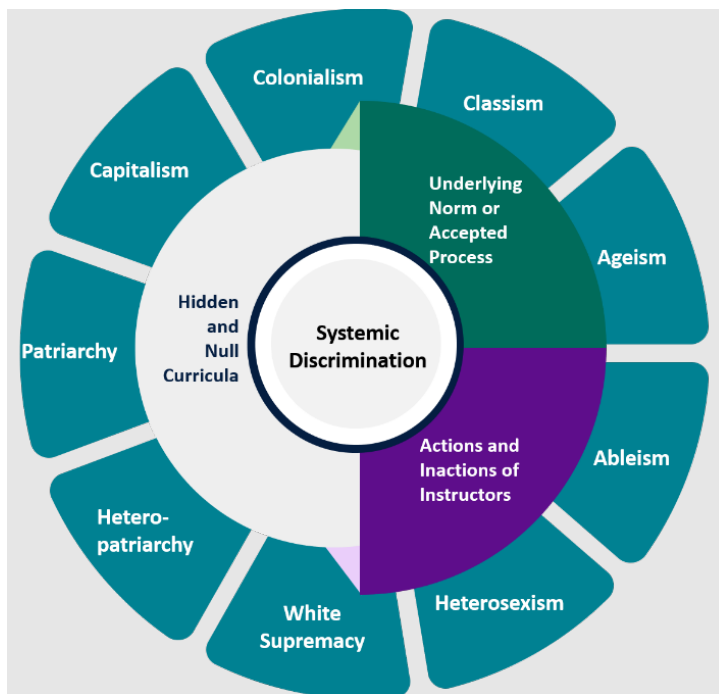
The *hidden or implicit curriculum* is revealed through the multiplicity of knowledges (or absence thereof), values, beliefs, attitudes, norms and expectations presented, often

unknowingly and largely unintentionally by the instructor (Flinders, Noddings & Thornton, 1986). Successful navigation of the course material requires an integral understanding of this hidden curriculum (Jackson, 1968 as cited in Boostrom, 2010).

The *null curriculum* specifically considers that which is absent, left out, and overlooked in how the curriculum is conceptualized, created, and enacted. What *is not taught* is not neutral (Eisner, 2002) and has a negative impact on student learning (Quinn, 2010). It has important ramifications for the “kinds of options one is able to consider, the alternatives one can examine, and the perspectives from which one can view a situation or problem” (Eisner, 2002, p. 97).

Thus, the hidden and null curriculum unintentionally create a *Curriculum of Violence* (Ighodaro & Wiggin, 2011). Recognizing that intentionality doesn't matter, Jones (2020) redefines curricular violence as occurring “when educators and curriculum writers have constructed a set of lessons that damage and otherwise adversely affect students intellectually and emotionally” (p. 48). It is also essential to extend the understanding of violence beyond the physical to recognize the myriad opportunities for non-physical injury and how traditional pedagogies harm both student learning as well as their ability to see themselves within the curriculum (Jones, 2020). Anti-Indigenous and anti-Black Racism, Heterosexism, Ableism, Colonialism, Racism, Sexism, Classism and all forms of state-sanctioned oppression are forms of violence.

As demonstrated in the graphic below, the underlying systemic discrimination into which members of society are socialized are supported by norms and values which then inform the choices instructors intentionally or unintentionally make in selecting what is explicitly and implicitly taught as well as what is excluded. What is taught *and what is not taught* both reinforce the systems of white supremacist domination that operate in the larger society (Flinders, Noddings & Thornton, 1986; Quinn, 2010).

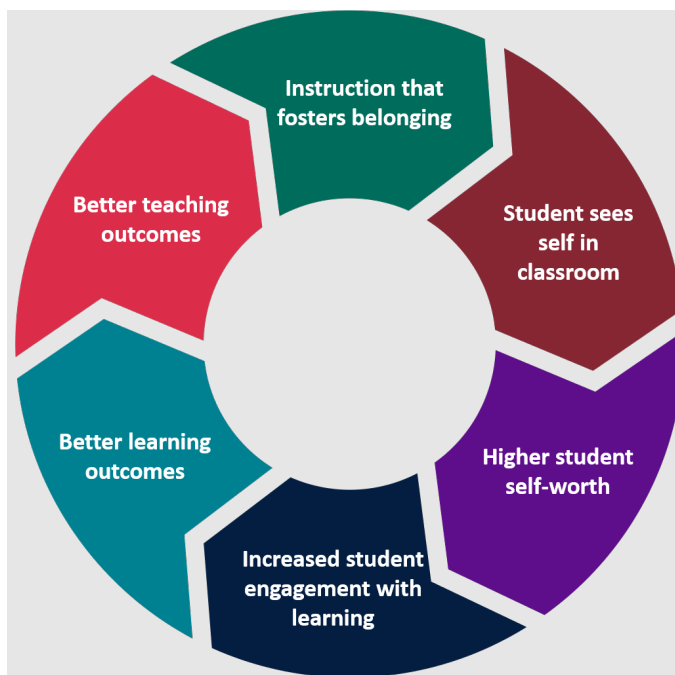


## Belonging

Marginality and/or mattering have a significant impact on student engagement in learning environments (Schlossberg, 1989). Schlossberg suggests five dimensions of mattering:

- Attention: that someone pays attention to us
- Importance: that another person cares about what we want, think and do
- Ego-extension: that other people are proud of our accomplishments
- Dependence: that we can depend on others and that others can depend on us
- Appreciation: that what we do is appreciated by others.

A sense of belonging is a basic human need (Strayhorn, 2016, 2019). For college students, this sense of belonging includes social supports on campus, whether they feel connected to campus, to their classrooms and instructors as well to other students and how they experience mattering. It as a relational and reciprocal process upon which basic human functioning is dependent and which plays a critical role in psychological and mental health (Strayhorn, 2019). Furthermore, a student's sense of belonging is intricately interconnected with their academic achievement, retention and persistence to graduate (Strayhorn, 2016, 2019).



To conceptualize belonging, instructors might reflect on their students experience in their classrooms. Is each student reinforced in the essence of who they are? Which of *my* actions or behaviours towards each student encourage their sense of mattering and which of my actions or behaviours encourage their sense of being marginalized?

Researchers from numerous equity-deserving communities have elucidated the impact of exclusion and belonging on campuses. Surfacing the heteronormativity of school practices, Bansel (2018) discusses how it reproduces discrimination and confirms for student members of the 2SLGBTQ+ community that they are neither welcomed nor do they belong in the classroom. Ladson-Billings (1995, 1998) and Jones (2020) highlight the impact of white supremacy and racial marginalization on student success. Tuhiwai Smith, Tuck & Yang (2019), Battiste (2013) and Cote-Meek (2014) discuss the continuing impact of colonialism on Indigenous students. Charlton (2000) describes the impact of ostracization and alienation on people with disabilities. Anderson (2021) provides an intersectional analysis of anti-Black racism and structural ableism and its impact on high school graduation rates and attendance at post-secondary institutions.

Belonging is a privilege that, available to some and denied to many, seeps into classrooms in the form of the explicit, hidden and null curricula in the form of whose voices are heard and supported as well as whose voices are absent or excluded. Student belonging is directly connected to their intersectional social identities. Race, gender, class, sexual orientation, religion, ability and age – among others – converge and influence whether students feel as though they belong in the classroom (Strayhorn, 2019).

### Putting it all together

An exploration of what all this means in practice is covered briefly below, encouraging the reader to rethink assumptions about the neutrality of knowledge.

When students consider the origins of philosophy as originating from the ancient Greek philosophers – ignoring the works of Confucius, Buddha, Imhotep or Amenhotep, to name only a few – students are “taught” that philosophy, and consequently ethics, are Western ideals. Additionally, when there is no acknowledgement in the curricula that the Greek and Roman philosophers studied for decades in Egypt and other parts of Africa (Adu-Asomoa, 2008), it confirms the ideology that what is important is European and reinforces the “hegemony of whiteness” that is discussed at length in Hess (1998). Thirty years later, in a more recent work, Hess (2017) continues to discuss how, along with colonialism, this “hegemony of whiteness” persists in permeating religious education and actively posits strategies using Robin D’Angelo’s (2019) framework of *White Fragility*. Again, this work is not new.

Consider the impact when students of the sciences do not learn of the origins of medicine in China, Africa and the Middle East, of the use of anesthesia in Sumer and China BCE or its description in Avicenna’s Canon of Medicine ca 1020 CE (Paul, 2016), one is led to believe that advances in medicine only came with the advent of male, European “doctors”. Consider the impact on the students understanding of the origins of mathematics when they do not learn that Pythagoras theorem was in use in Egypt for a millennia before he “discovered” this proof (Adu-Asomoa, 2008). Consider further the knowledge of plants and their efficacy in treating a wide range of physical disorders and their use in pharmacology. Much of this knowledge is grounded in the *sciences* developed by Indigenous peoples around the world (Ducusin, 2017; Molina, Eder & Gascon, 2015; McCaffrey, 2017).

It is always useful to remember Europe spent approximately 600 years from 500-1100 CE in the Dark Ages, burning books, decrying “science” and abstaining from knowledge generation while the rest of the world continued postulating, theorizing and practicing new learnings. As the “explorers” travelled to colonize the world, they brought these knowledges and skills back with them. They did not originate it. Current educators and researchers have a penchant for intellectual property and academic integrity, which is demanded from students. Yet, the hidden and null curricula behind the explicit curriculum is often rife with the theft of ancient knowledge and the “white-washing” of history.

Providing a narrative analysis of what was implicitly taught in and actively absented from curriculum across the years of education from elementary through post-secondary, Sawyer and Norris (2015) discuss the hidden and null curricula in relation to the 2SLGBTQ+ community. Borman (2020), Goldberg (2018) and Goldberg, Beemyn & Smith (2019) speak specifically to the experiences of trans\* students in post-secondary settings. The reader will not have to think too far afield to remember the pre-election rhetoric of the current Premier unabashedly campaigning on a promise to repeal the sex-ed curriculum to eliminate the “Liberal ideology indoctrinating our kids” (Regg-Cohn, 2019).

Inclusion around disability has been mandated by law at the K-12 as well as at the post-secondary levels for 15 years. While support from university faculty is generally supportive of inclusion, research by Vasek (2005) and Zhang et al. (2010) indicates that, despite legal requirements to do so, some faculty may not fully support students and research with students tends to support this finding (Tsagris & Muirhead, 2012; Furrie, 2017). Knowledge of Universal Design and how to implement it varies widely (Terreberry, 2017).

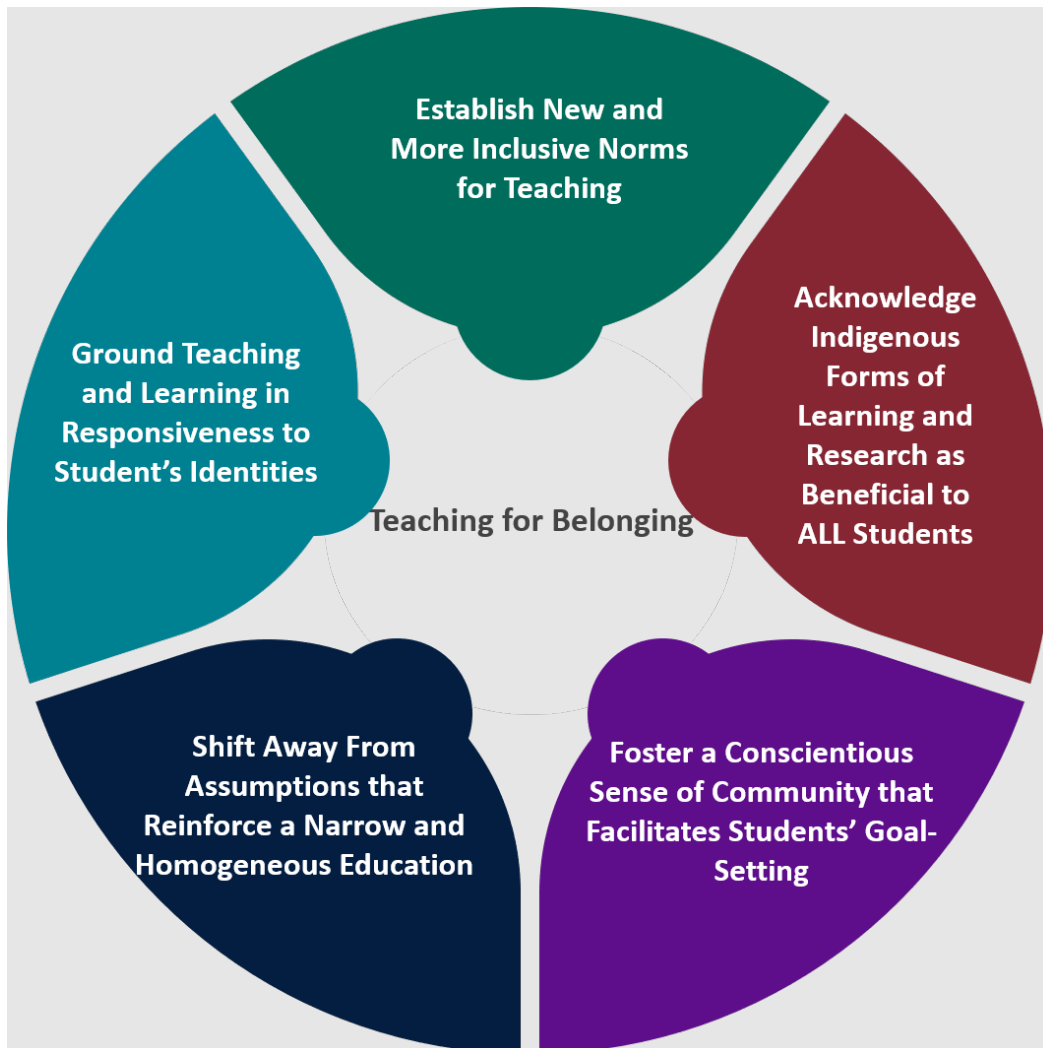
While, in 1988, former Prime Minister Brian Mulroney officially apologized for the internment of Japanese Canadians during World War II, what implicit messages continue to be communicated when the only history about Japanese people enters the curriculum through the bombing of Pearl Harbour? An (2020) argues that the exclusion of the integral role of Asian peoples in the building of the settler nation of the United States creates a curriculum of violence, one which implicitly encourages the bullying, isolation and exclusion of Asian Americans. In this regard, the histories of the United States and Canada are contemporaneous. Educators might ask themselves, in what ways has this “null” curriculum led to the violence against East Asian peoples during the current COVID-19 pandemic?

All together, the overt, hidden and null curricula establish the experience of students in the classroom. Together, they can create a space of belonging or a space of violence. While it behooves the dedicated educator to perceive their classrooms as anything other than a “safe space” for learning, it is critical that curriculum developers, writers, and deliverers are prepared to ask themselves a wide range of questions regarding the actual impact of their teaching content, approach and practice.

## Theoretical Framework

*Teaching for Belonging: Inclusive and Identity-Responsive Teaching* is grounded in pedagogical practice. It makes connections between theory and practice and their combined impact on students in the classroom. Given that research has solidly indicated that a strong sense of belonging directly impacts student engagement, success, retention, and graduation, this Toolkit focuses on the experience of the student in the classroom. It encourages instructors to consider the ways in which their assumptions and biases enter what they teach through their hidden and null curricula and its impact on students' sense of belonging. It provides a framework for surfacing these norms and reframing what and how instructors teach.

The following graphic represents the interconnections of the theoretical pieces discussed above. Each component informed the development of the framework behind *Teaching for Belonging: Inclusive and Identity-Responsive Teaching*. The subsequent table demonstrates how each component influences how and what is taught.



## Theories of Socialization

Theoretical Piece(s)  Harro; Heslin et al	Relevant to:				
	Content Knowledge	Pedagogical Knowledge	Pedagogical Content Knowledge	Student-Student or Student-Instructor Interactions	Assessment
<p>The student experience in Canadian schools is based on the bias- and prejudice-laden norms of the political majority group (White people)</p> <p><b>Implication:</b></p> <p>Establish more inclusive norms for Teaching and Learning</p>	<p>In light of Harro and Heslin et al.'s perspectives, content knowledge of a given topic should include information about the authors/scholars and the cultural influences (i.e. norms) on their writings.</p> <p><b>Why?</b></p> <p>Long-standing norms should be uncovered and questioned because they shape content even though they are not facts.</p>	<p>In light of Harro and Heslin et al.'s perspectives, pedagogical knowledge should include a plan and strategies for 2-way interactions (i.e. from students to instructors and vice versa) around the topic.</p> <p><b>Why?</b></p> <p>The norm of passive 1-way learning is linked to lower engagement and is, therefore, less effective than active 2-way learning.</p>	<p>In light of Harro and Heslin et al.'s expertise, pedagogical content knowledge should include writings and ideas from authors/scholars who share the same identities as the students.</p> <p><b>Why?</b></p> <p>Engagement with learning is higher when there is a norm of content that reflects the diversity among students.</p>	<p>In light of Harro and Heslin et al.'s expertise, student-student or student-instructor interactions should include critical questioning of the content.</p> <p><b>Why?</b></p> <p>Teaching and learning are enhanced when there is a norm of metacognitive dialogue about the biases and limitations that exist in the content.</p>	<p>In light of Harro and Heslin et al.'s expertise, assessment should include more than 1 way for students to demonstrate their critical thinking and questioning of the content.</p> <p><b>Why?</b></p> <p>Assessment captures more of what students have learned when it goes beyond the norm of measuring retention and application to also measuring evaluation with 2 modalities (e.g. verbal and visual or tactile).</p>



### Critical Race Theory and Critical Pedagogies

Theoretical Piece(s)	Relevant to:				
	Content Knowledge	Pedagogical Knowledge	Pedagogical Content Knowledge	Student-Student or Student-Instructor Interactions	Assessment
<p>Freire; hooks; Ladson-Billings; Paris &amp; Alim</p> <p>Successful learning involves students empowering themselves as knowledge builders whose identities enrich education and challenge biases in society.</p> <p><b>Implication:</b></p> <p>Ground teaching and learning in responsiveness to students' identities.</p>	<p>In light of Freire, hooks, Ladson-Billings and Paris &amp; Alim's perspectives, content knowledge should include information about the biased decision-making processes behind what is published in a textbook or research journal, distributed in a college or school, shared on YouTube or another social media platform and accepted as valid or legitimate.</p> <p><b>Why?</b></p> <p>To equip students as knowledge builders, they must be shown the social and subjective nature of the decisions that go into what is regarded as valid knowledge.</p>	<p>In light of Freire, hooks, Ladson-Billings and Paris &amp; Alim's perspectives, pedagogical knowledge should include a plan and support for students to work in pairs where they can be co-leaders of a learning project.</p> <p><b>Why?</b></p> <p>Students become knowledge builders or active learners through opportunities for self-empowerment.</p>	<p>In light of Freire, hooks, Ladson-Billings and Paris &amp; Alim's perspectives, pedagogical content knowledge should include activities where students can draw on knowledge of themselves (i.e., their identities and communities) to facilitate learning of the subject matter.</p> <p><b>Why?</b></p> <p>Students learn more effectively when they build on self and prior knowledge.</p>	<p>In light of Freire, hooks, Ladson-Billings and Paris &amp; Alim's perspectives, student-instructor interactions should involve students taking the lead to explain the links between their identities and the content while student-student interactions should involve students' questioning the biases that affect what is labeled as valid and what is labeled as alternative or not valid.</p> <p><b>Why?</b></p> <p>Students engage more with learning when instructors model the sharing of leadership (i.e. power) and they themselves have the latitude to be critical of the content.</p>	<p>In light of Freire, hooks, Ladson-Billings and Paris &amp; Alim's perspectives, assessment should include an independent project where students demonstrate the application of course content to the critical evaluation of data from their peers/communities outside of school.</p> <p><b>Why?</b></p> <p>Knowledge building occurs when students' whole selves can crystallize what they are learning inside and outside of school as a coherent construct.</p>



## Indigenous Decolonization Theory

Theoretical Piece(s)	Relevant to:				
	Content Knowledge	Pedagogical Knowledge	Pedagogical Content Knowledge	Student-Student or Student-Instructor Interactions	Assessment
<p><b>Battiste, Cote-Meeks; Louie et al; Tuhiwai-Smith</b></p> <p>Decolonized pedagogies center students in relational, interconnected and holistic approaches to learning (or "being, knowing and doing").</p> <p><b>Implication:</b></p> <p>Acknowledge Indigenous forms of learning and research as beneficial to ALL students.</p>	<p>In light of the work of Battiste, Cote-Meeks, Louie et al and Tuhiwai Smith, content knowledge must be critically examined in relation to how and why the perceived validity of course materials vary with the groups from which they originated (the political majority group versus Indigenous and equity-deserving groups).</p> <p><b>Why?</b></p> <p>Classroom instruction should equip students with the skills to identify and evaluate the biases and subjectivity in sources of information.</p>	<p>In light of the work of Battiste, Cote-Meeks, Louie et al and Tuhiwai Smith, pedagogical knowledge should include the space to learn, teach and synthesize through stories.</p> <p><b>Why?</b></p> <p>Storytelling is a compelling form of knowledge production/communication that centers the lived experiences of instructors and students.</p>	<p>In light of the work of Battiste, Cote-Meeks, &amp; Louie et al and Tuhiwai Smith, pedagogical content knowledge should include experiential and collaborative learning activities.</p> <p><b>Why?</b></p> <p>Experiential and collaborative learning tends to have a longer lasting impact on students' development.</p>		<p>In light of the work of Battiste, Cote-Meeks, &amp; Louie et al and Tuhiwai Smith, assessment should incorporate opportunities for students to self-evaluate their work and reflect on their self-development.</p> <p><b>Why?</b></p> <p>Students take greater ownership over their learning when they are able to exercise their autonomy.</p>

### Hidden, Null and Harmful Curricula Theory

Theoretical Piece(s)  Eisner; Ighodaro & Wiggan; Jones	Relevant to:				
	Content Knowledge	Pedagogical Knowledge	Pedagogical Content Knowledge	Student-Student or Student-Instructor Interactions	Assessment
<p>There is a structure in what is taught, directly or indirectly, and not taught that unfairly positions the histories and contributions of Indigenous and equity-deserving groups beneath the political majority group.</p> <p><b>Implication:</b></p> <p>Shift away from assumptions that reinforce a narrow and homogeneous form of education.</p>		<p>In light of Eisner, Ighodaro &amp; Wiggan and Jones work, pedagogical knowledge should include strategies to present the material on a more globalized scale.</p> <p><b>Why?</b></p> <p>Exposure to a more heterogeneous form of education will better prepare students for the nature of work in the 21<sup>st</sup> century.</p>	<p>In light of Eisner, Ighodaro &amp; Wiggan and Jones work, pedagogical content knowledge should include a candid analysis of the gaps in the material and the assumptions that ensue from said gaps.</p> <p><b>Why?</b></p> <p>A crucial part of students' knowledge building is delving into the impact of what is not included.</p>	<p>In light of Eisner, Ighodaro &amp; Wiggan and Jones work, student-student or student-instructor interactions should be vehicles for bringing to the forefront the knowledges of Indigenous and equity-deserving groups from across the globe.</p> <p><b>Why?</b></p> <p>Any effort to change the traditional and homogeneous form of education in Canadian schools must involve instructors supporting students as co-creators and co-discoverers of knowledge.</p>	.

## Theories of Mattering and Belonging

Theoretical Piece(s)  Blad; Schlossberg, Strayhorn; Bansel; McLeod	Relevant to:				
	Content Knowledge	Pedagogical Knowledge	Pedagogical Content Knowledge	Student-Student or Student-Instructor Interactions	Assessment
<p>Teaching and Learning are enhanced when there are social connections that enable people to appreciate the humanity in each other.</p> <p><b>Implication:</b></p> <p>Foster a conscientious sense of community that facilitates students' goal-setting.</p>		<p>In light of the work of Blad, Schlossberg, Strayhorn, Bansel and McLeod, pedagogical knowledge should include a plan for modeling collaboration and interdependence because students need guidance to build social connections.</p> <p><b>Why?</b></p> <p>An active teaching and learning community is one where all students truly participate in academic activities and projects.</p>	<p>In light of the work of Blad, Schlossberg, Strayhorn, Bansel and McLeod, pedagogical content knowledge should include the process of tackling the biases and misinformation that obstruct social connections.</p> <p><b>Why?</b></p> <p>When fostering a sense of community, the rationales for discrimination and exclusion must be challenged.</p>	<p>In light of the work of Blad, Schlossberg, Strayhorn, Bansel and McLeod, student-instructor interaction should involve opportunities for students to make choices about activities and projects.</p> <p><b>Why?</b></p> <p>One function of social connections is to scaffold students' self-determination.</p>	

## Principles of Teaching for Belonging: Inclusive and Identity-Responsive Instruction

In educational settings, the sense of belonging can propel students towards behaviours that support or work against academic success (Strayhorn, 2019; Blad, 2017; McLeod, 2018). Consequently, the learning environments created by instructors are in part responsible for how well students succeed or which students succeed. Students who can see themselves in the curriculum make connections to their everyday experiences and whose value is reinforced by what is taught. As a result, students tend to engage more frequently, actively participate in group activities and direct their energies into graded assessments. After all, the curriculum reflects their lived realities. Conversely, students who feel marginalized or excluded from the material and the classroom environment may unconsciously “opt out” of classroom instruction, decrease their commitment to group activities and not direct as much focused energy towards their graded assessments. Inadvertently, instructors reinforce systemic colonialism, white supremacy, ableism, heteropatriarchy and other oppressive systems within which students exist in the larger society.

Ultimately, as student performance increases, so too the educational institution benefits. More focused learning by students results in higher grades, lower attrition, increased graduation rates and ultimately, higher revenue from tuition and other services.

*Teaching for Belonging: Inclusive and Identity-Responsive Instruction* is grounded in the following core principles:

- Diversity describes the state of the world. Therefore, equity, inclusion and belonging are the cornerstones of preparing students for success in a globalized economy (Laktinova, 2019).
- Continuous development is necessary for building competence in inclusive teaching (Sharma, 2019).
- Students thrive in environments where their full identities are valued and respected (Tannenbaum, 2011, Government of Alberta, 2021).
- Curriculum and pedagogy are bias-laden and are consequently not neutral (Eisner, 2002)
- The highest quality of learning occurs when student’s agency, self-determination and self-reflection are supported (Weimer, 2012).

This is the first edition of this toolkit. It is designed as a living document. This work is ever changing. It is hoped that as educators engage with this work, they will add their experiences, insights, suggestions and successes to contribute to future editions.

## Self-Reflection Exercise

Inclusive and identity responsive classrooms begin with the instructors. Instructors tend to teach the material with which they are most familiar and that reflects their own worldviews, attitudes, values and identities. Intentional planning is required to push past biases and assumptions.

The following exercise asks instructors to use components of the Framework for Critical Action proposed by Lopez (2013). In particular, it focuses on a critical examination of the “self” and its impact on pedagogical practices.

---

*So, let's start here...*

*Ask yourself some questions about your own social identity. Who are you? How do you enter this work?*

---

### Self-Examination

Who are You?

Identity	Dominant	Me
Race	White	
Gender	Male	
Ability	Able-bodied	
Gender Identity	Cisgender	
Sexual Identity	Heterosexual	
Religion	Christian*	
Age	Male 25-40 Female 18-35	
Citizenship	Canadian	
Education	Bachelor's degree	
Socio-Economic Status	Middle/Upper	
First Language	English	

\*This is not about whether one practices Christianity but whether one is informed by a Christian value system (i.e. celebrates Christmas vs. Ramadan, Hanukkah or Divali, among others.)

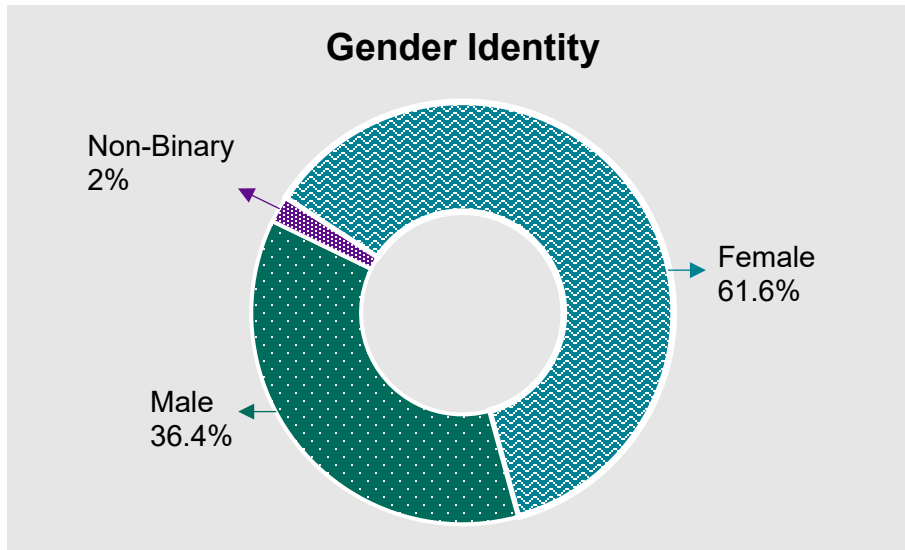
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*Thinking about your students over the last year. Did they share your identity? In what ways were they similar and different?*

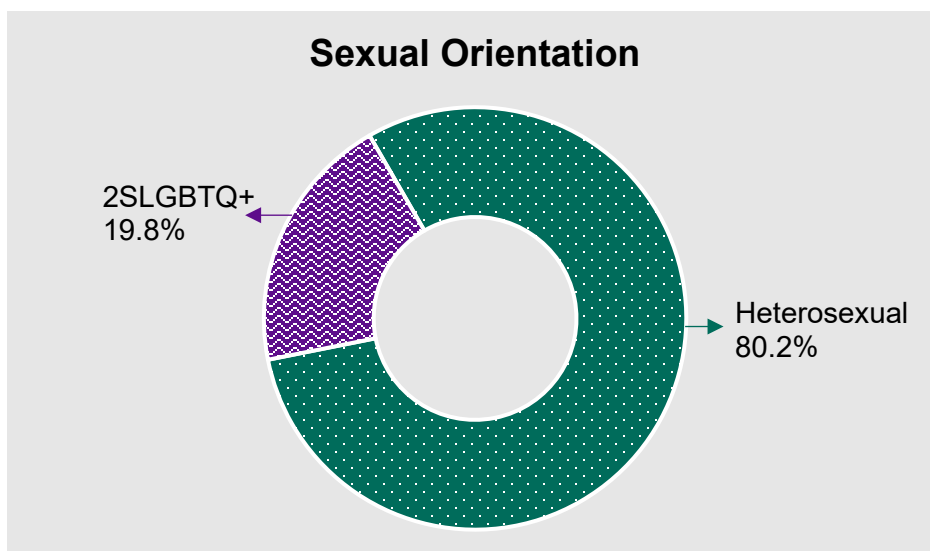
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According to Humber's Fall 2020 [Student Success Survey](#), the following graphs provide an overview of the demographics of the College's student population as they self-identify.

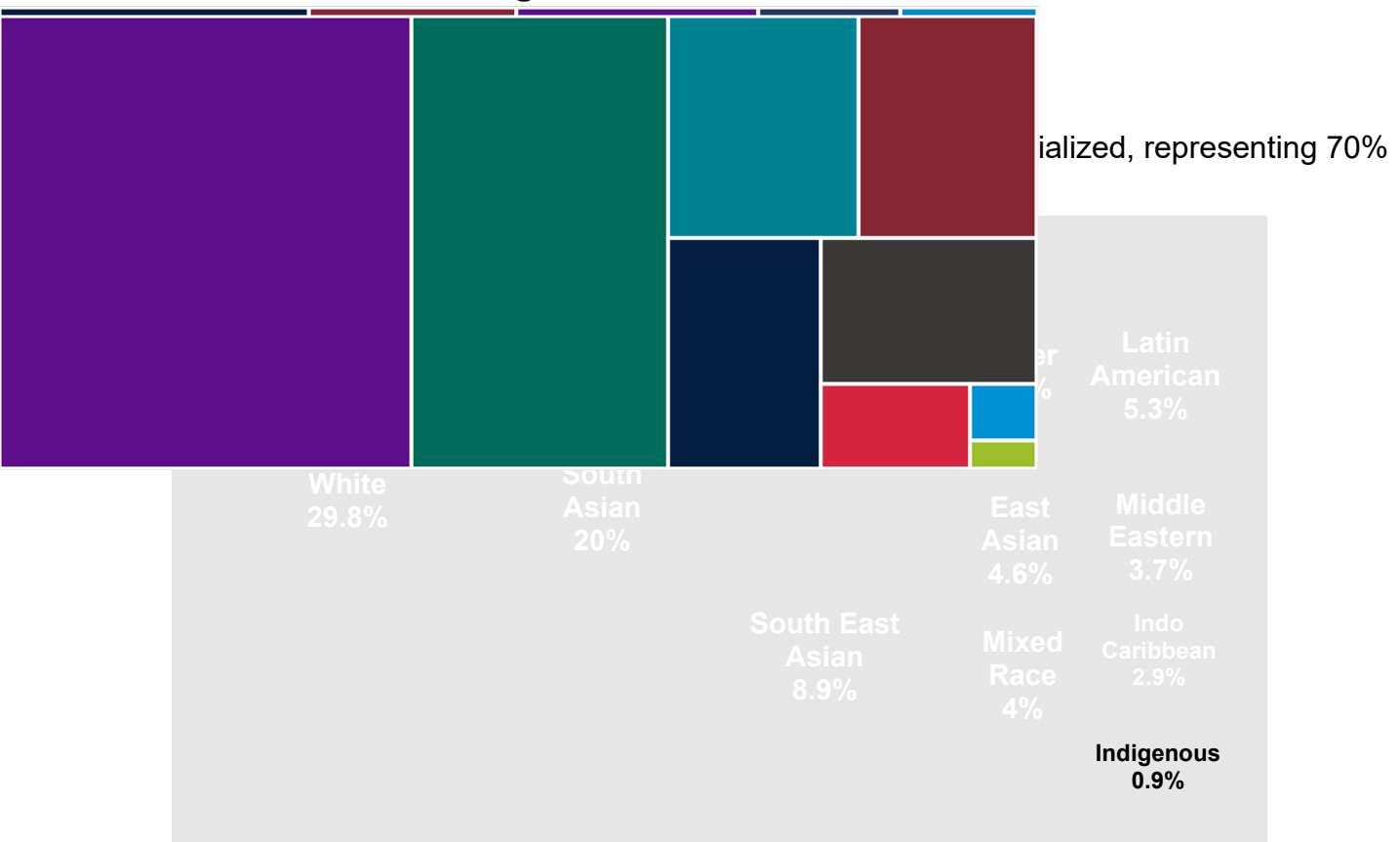
**Gender Identity:** Approximately 60% of students identify as female, 36% as male and 2% as gender non-binary, trans or transgender or other.



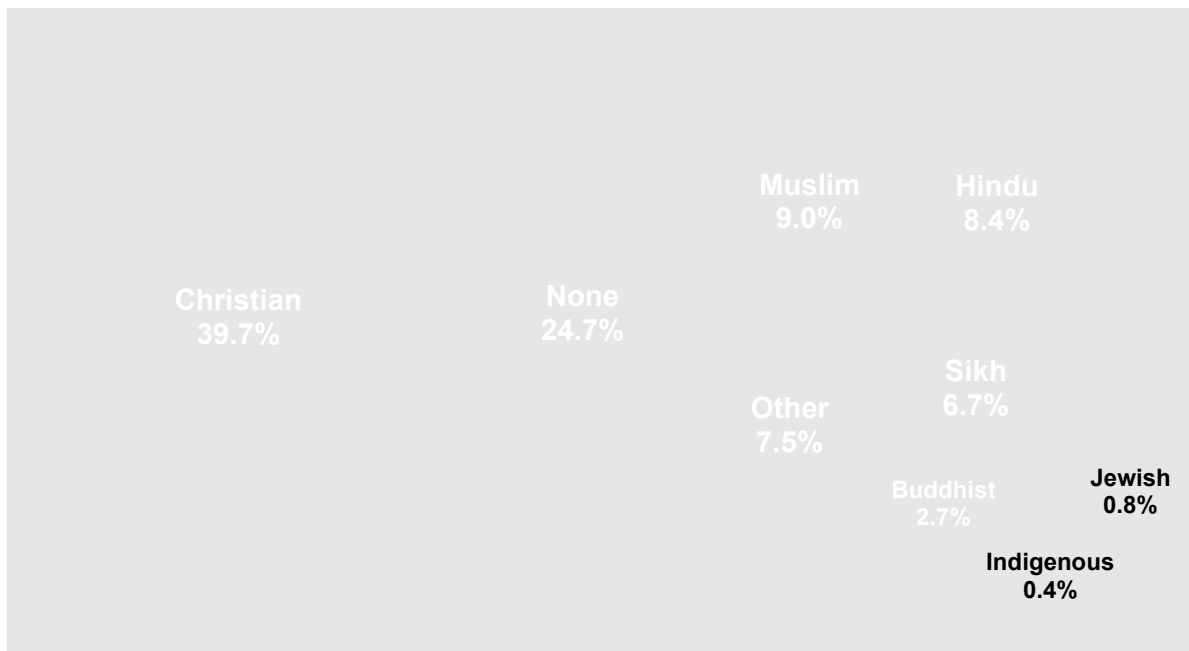
**Sexual Orientation:** Approximately 80% of students identify as heterosexual and 20% identify as members of the 2SLGBTQ+ community (bisexual, gay, pansexual, queer, lesbian, questioning, asexual, two-spirit or other).



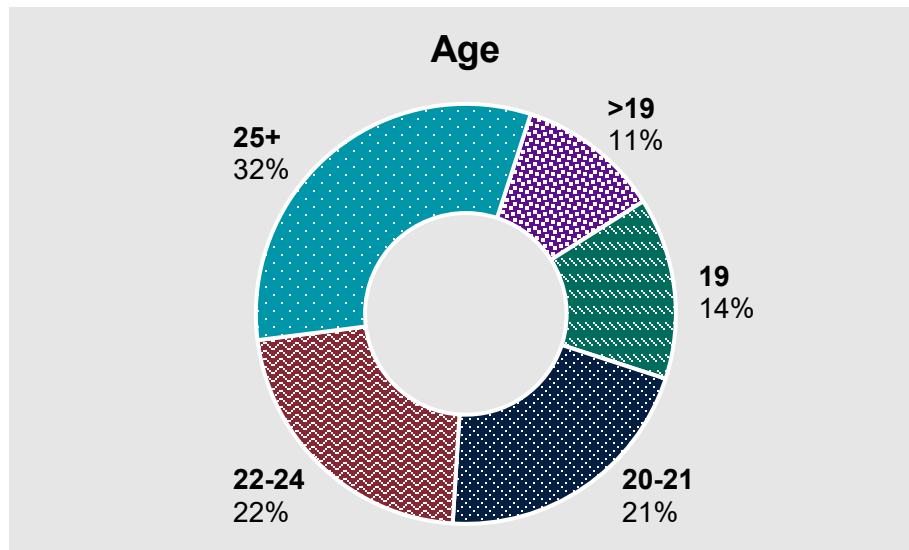
## Racial Background



**Religion:** Humber's student population is representative of a wide range of religious beliefs and values with 40% holding religious beliefs other than Christian or non-religious.



**Age:** Students 25 years or older represent 32% of Humber's student population. Students under the age of 25 comprise the remaining 68%.



**Disabilities:** In the Fall 2020 survey, the demographics of students with disabilities were not presented. However, 74% students with disabilities who responded to the survey indicated that their condition(s) or disabilities negatively affected or interfered with their academic performance.

**Finances:** The majority of students expressed concerns with financing their tuition, food, housing. 76% were concerned about paying tuition, 56% were concerned about financing their housing needs and 53% were concerned about paying for food. Approximately 1 in 4 students are “very concerned” about each category.

**Demands on time:** One third of students work more than 16 hours per week; 12% spend more than 16 hours per week caring for dependents. As the results are unidimensional, it is possible that some students may be spending over 16 hours per week working and over 16 hours per week providing care to dependents.

Remember, identities are intersectional and while you may think you know some of the identities of your students, you may not know all. Inclusive educators assume all identities are in the classroom, and plan instruction to ensure that students from all equity-deserving groups feel included and experience a sense of belonging.

### Assessing and Acknowledging Hidden Biases, Stereotypes, Beliefs and Assumptions

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*What are my assumptions? How do my assumptions and beliefs impact my expectations of students? Where are the gaps in my knowledge? How much do I know about the histories, contributions and experiences of Indigenous peoples, racialized peoples, people with disabilities, members of the 2SLGBTQ+ community and people of various religious beliefs? What do I need to learn and unlearn?*

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- What hidden biases, myths and/or stereotypes do I hold towards Indigenous peoples, Black people, South Asian people, Asian people, West Asian people, members of the 2SLGBTQ+ community, people with disabilities, and people of various religious backgrounds?
  - Remember Harro (2008) from above. We are all socialized into a culture that is grounded in colonialism, white supremacy, heteropatriarchy, ableism and Christianity. We cannot escape it. Consequently, we all hold hidden biases. The key here is to work towards uncovering them so that we can manage how they show up unintentionally in our teaching and learning practices. The resources below might be helpful in exploring thought patterns. (See references for complete citation)
    - Eli Clare, Digging Deeper
    - Shakil Chowdhry, Deep Diversity
    - Robin D'Angelo, White Fragility
    - Harro, The Cycle of Socialization
- Indigenous peoples as the first peoples of North America. What strategies did Canada use to colonize Indigenous territory? How does the colonial project in Canada continue to the current day?
  - Monchalin, The Colonial Problem
  - Manuel & Derrickson, Unsettling Canada: A National Wake-Up Call
  - Joseph, 21 Things You May Not Know About the Indian Act
  - Elliott, A Mind Spread Out on the Ground
- Black people, South Asian people, Asian people, West Asian people, members of the 2SLGBTQ+ community, people with disabilities and people of various religious backgrounds have been here from the origins of Canada. In what ways did they contribute to the founding of the settler state of Canada and to Canada's success?
  - Cooper, The Hanging of Marie-Angelique
  - Backhouse, Colour-Coded: A Legal History of Racism in Canada, 1900-1950
  - Simon Fraser University, [A Brief Chronology of Chinese Canadian History \(sfu.ca\)](https://www.sfu.ca/indigenous-studies/chronology-of-chinese-canadian-history)
  - South Asian Canadian Heritage, [Timeline · South Asian Canadian Heritage](https://southasiancanadianheritage.ca/timeline)

- NorthReach, [A Brief 2SLGBTQ+ Canadian History - Northreach Society](#)
- Wikipedia, [Timeline of LGBT history in Canada - Wikipedia](#)
- Inclusion Canada, [Historical Timeline for People with Disabilities.pdf \(inclusioncanada.ca\)](#)
- The Arabic Tapestry, [History of Recent Arab Immigration to Canada \(canadianarabcommunity.com\)](#)
- Human Rights Equity and Inclusion (HREI). (2021). Sharing Knowledge: Definitions for Anti-Indigenous Racism and Anti-Black Racism. Retrieved from [http://hrs.humber.ca/assets/files/human\\_rights/Resources-Human-Rights/Anti-Indigenous%20Racism%20and%20Anti-Black%20Racism%20Definitions.pdf](http://hrs.humber.ca/assets/files/human_rights/Resources-Human-Rights/Anti-Indigenous%20Racism%20and%20Anti-Black%20Racism%20Definitions.pdf)

## Assessing Pedagogical Practices and Exercising Agency

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*In what ways do my teaching practices reflect who I am? In what ways do my own hidden biases and knowledge limitations influence my teaching practices?*

*In what ways am I creating spaces where students can bring their full selves to the classroom?*

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In the next section, *Planning Inclusive Instruction*, a rubric is provided to assist you to assess your pedagogical practice and consider the extent to which you currently incorporate the identities and experiences of Indigenous peoples, racialized peoples, people with disabilities, members of the 2SLGBTQ+ community and people of various religious beliefs into your curriculum. It is a think tank of questions for you to consider in inclusive curriculum design, planning and implementation.

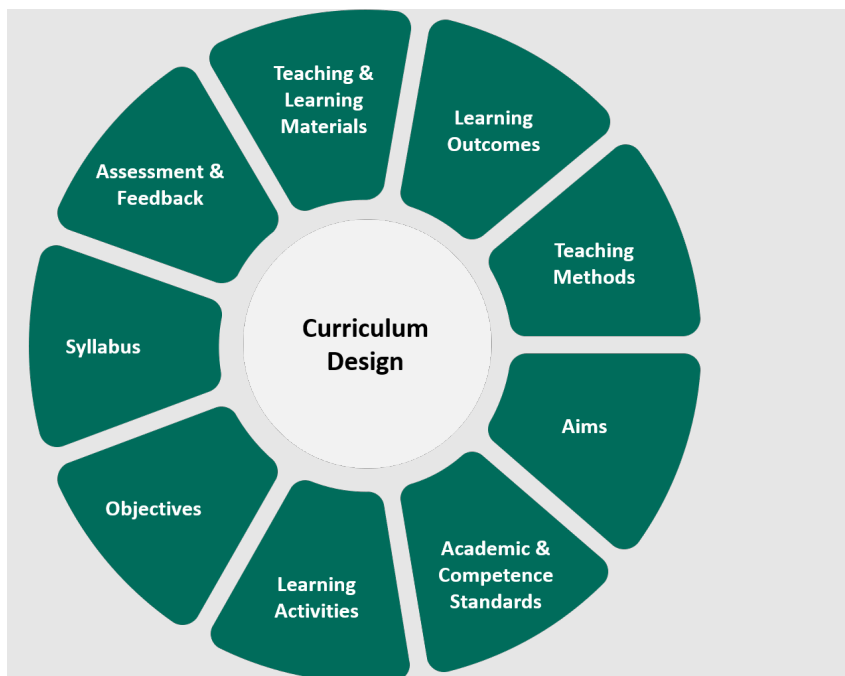
## Planning Inclusive Instruction

When we plan our curriculum, we do so for the students, the program, the institution and ourselves. As previously discussed, the academic success of students is in part dependent on the sense of belonging we create in the classroom. This is reflected in how we structure what we teach, whose voices we surface and make visible, whose experiences are reflected in the material, whose knowledge is centered and whose participation is valued. The more students feel that sense of belonging, the more likely they are to succeed. As student performance increases, so too the educational institution benefits. More focused learning by students results in higher grades, lower attrition, increased graduation rates and ultimately, higher revenue from tuition and other services.

In the words of students...

- “Wouldn’t it be wonderful if we learned that white people didn’t create everything...”
- “Imagine if instructors looked beyond their own perspectives and really thought about who is in the room...”
- “It demonstrates that teachers really know their material when they can talk about where knowledge actually came from... cuz we all know most of it didn’t come from Europeans...”
- “It really makes a difference when instructors use my correct pronouns and include trans\* folk in lectures”
- “I really appreciate my professors who make an effort to include my Indigenous heritage in our lessons...”
- “I really love it when I see the strengths of my community talked about. Usually, its just, the weaknesses, one problem after another...”

Teaching for belonging requires being self-reflective about teaching practices. It requires intentionally reviewing all aspects of curriculum and thinking specifically about how equity-deserving groups are represented and included in the curriculum. It requires intentionally and consistently using an “equity-lens”. It means thinking about everything in your curriculum from the perspective of Indigenous, racialized, disabled, 2SLGBTQ+ students and students marginalized by religion and/or poverty. Do not try and do this all at once; think it through for every identity and then consider the intersectional identities of your students. Morgan and Houghton (2011) encourage instructors to consider the following curricula components as they think about the ways in which they teach. As you consider the following, consider also what is unintentionally taught (the hidden curriculum) as what is not taught (the null curriculum).



Throughout this Toolkit, you will likely find more questions than answers. EDI work is both process and product, with the product being the result of the process. You may not know concretely where you will end up, but it will be closer to “belonging” than if you stayed where you are.

Expect that there are things you already know, some things you think you know, some things you may have thought about and other things that seem totally new.

As you continue, remember that this is a journey. Think of it as a road-trip where you are the driver. No one can carry you to your destination. There’s no plane, no train, no bus, no limousine. It is the responsibility of individual faculty to navigate their journey, to stop along the way and examine their own biases and knowledge. This Toolkit is a map with guides set up as assistance along the way.

The rubric below is organized around the key components of lesson planning: setting objectives or outcomes; establishing the materials and resources, activating prior learning; presentation of new material; and practice and assessment.

### Setting Objectives or Outcomes:

When planning instruction:	Low Level of Inclusive Instruction	High Level of Inclusive Instruction
How will critical thinking and an EDI mindset as described in the Humber Learning Outcomes be incorporated as a core learning outcome?	<p>Course outlines include a learning outcome that requires acquiring knowledge about the contributions to course content and/or the impact of course content on Indigenous peoples, racialized peoples, people with disabilities, members of the 2SLGBTQ+ communities and people of various religious beliefs.</p> <p>Learning objectives/outcomes acknowledges the impact of identity.</p>	<p>Course outlines include an anti-racism/anti-oppression program values and principles statement.</p> <p>The learning outcome requires the learner to analyze and critically reflect on the histories, identities, experiences and/or contributions of Indigenous peoples, racialized people, people with disabilities, members of 2SLGBTQ+ communities and people of various religious beliefs.</p>

### Establishing Materials or Resources:

When planning instruction:	Low Level of Inclusive Instruction	High Level of Inclusive Instruction
When planning a lesson, how does the material on the topic incorporate the research and perspectives of Indigenous peoples, racialized peoples, people with disabilities, members of the 2SLGBTQ+ communities and people of various religious beliefs?	<p>Textbooks, peer-reviewed articles and/or required learning materials are written/prepared by authors representing Indigenous peoples, racialized peoples, people with disabilities, members of the 2SLGBTQ+ communities and people of various religious beliefs.</p> <p>Stories, movies and videos from the voices of Indigenous peoples, racialized peoples, people with disabilities, members of the 2SLGBTQ+ communities and people of various religious beliefs are incorporated.</p>	<p>Additional material is sourced from alternative platforms, such as community websites and newspapers, self-published or open-source works, YouTube, social media platforms and blogs.</p> <p>Lectures are intentionally planned with examples, scenarios and/or case studies reflecting the experiences of Indigenous peoples, racialized peoples, people with disabilities, members of the 2SLGBTQ+ communities and people of various religious beliefs.</p> <p>Materials are presented from a strengths-based perspective. Rather than focusing solely on the deficits experienced in communities, a balanced</p>

When planning instruction:	Low Level of Inclusive Instruction	High Level of Inclusive Instruction
		approach identifying strengths, resilience and resistance and is utilized.
How accessible are your materials and lessons for students with disabilities?	<p>Presentation materials are developed with large, sans-serif fonts and minimal visual distractions. All graphics have Alt Text descriptions and all documents can be read by a screen-reader.</p> <p>Directions for in-class activities are provided orally, in writing and before class where possible. Handouts are available in alternate formats.</p> <p>Virtual lectures and videos are closed-captioned, and closed captioners are available for small group discussions. Attention is paid to the speed of speech and the instructor's physical location in the classroom.</p>	<p>Lessons and activities are planned with the assumption that students with various disabilities will be in the classroom.</p> <p>Available tools and supports are discussed in the first lecture and are revisited throughout semester.</p> <p>Where possible, seating arrangements are circular, U-shaped or in a round table format.</p>
What approaches do you plan to use to create supportive learning environments that foster a sense of belonging?	<p>Welcome students to the classroom.</p> <p>Prepare ice-breaker exercises to allow students to connect with each other and get to know student names where you can.</p> <p>Instructor availability is routinely discussed; students are encouraged to access the instructor and/or students are invited to individual or group meetings to make connections with students.</p>	<p>Lectures/classes begin with an opportunity for students to critically discuss current events and the impact on their lived experiences.</p> <p>Activities are planned to encourage students to relate personal aspects of themselves back to the subject matter.</p> <p>Activities are planned to encourage students to recognize their positionality and/or privilege and strategize what they will do to mitigate that privilege.</p>
What approaches can you utilize to support students of diverse gender identities in your classroom?	Your pronouns are identified in your email signature and referring to students by gendered pronouns is avoided.	Mis-gendering students is avoided by using student names, using pronouns identified by students or by using gender neutral pronouns for all students.

When planning instruction:	Low Level of Inclusive Instruction	High Level of Inclusive Instruction
	<p>Locations of gender-neutral bathroom are regularly identified.</p> <p>Transgender and non-binary identities are incorporated into discussions about gender.</p>	<p>Instructors are able to support students through the name change process at Humber.</p> <p>Diverse gender identities are incorporated in curriculum material.</p>

### Activating Prior Knowledge

When planning instruction:	Low Level of Inclusive Instruction	High Level of Inclusive Instruction
In what ways do your teaching strategies recognize and activate the prior knowledge of students?	<p>Remind students of learning in prior courses and educational experiences.</p> <p>Incorporate an activity in which students discuss their prior knowledge of a topic.</p>	<p>Classes begin with a brief topic introduction, followed by a trivia exercise or small group activity to encourage students to explore what they already know, or think they know, about the lesson topic.</p> <p>Lessons build upon what students identify they already know.</p> <p>Incorporate an activity in which students critically analyze prior learning experiences and identify misconceptions, gaps in learning and which cultural perspectives dominate prior knowledge experiences.</p>

### Presentation of New Materials:

When planning instruction:	Low Level of Inclusive Instruction	High Level of Inclusive Instruction
What strategies do you have in place to address biases, stereotypes and discriminatory behaviour that emerges in the classroom?	<p>Challenge biases and stereotypes using the Ontario Human Rights legislation.</p> <p>Prepare for conversations around Indigeneity, race, gender, disability, sexual orientation and gender diversity.</p>	<p>Expectations of acceptable classroom and social media behaviour are discussed in the first class and reiterated throughout the semester. Links to the Humber's Code of Student Conduct and Human Rights Policy are available on Blackboard.</p>

When planning instruction:	Low Level of Inclusive Instruction	High Level of Inclusive Instruction
	<p>In recognition of the varied living environments of students, in virtual environments where the ability to change a background is not possible, students are not required to turn on their cameras except in circumstances where “cameras on” is connected to course learning outcomes.</p>	<p>Power structures that reinforce colonialism, racism, heteropatriarchy, ableism and marginalization are challenged throughout lessons.</p> <p>Biases and stereotypes that emerge in the classroom are addressed as “teachable moments,” opportunities to share insights and create opportunities for dialogue.</p>
<p>How does the lesson plan incorporate opportunities for modeling the critical recognition and inquiry biases in the material?</p>	<p>Publication bias is acknowledged.</p> <p>A critical reflection of the course material is provided by the instructor.</p>	<p>The publication bias inherent in peer-review and book publication processes are critiqued and discussed as well as its consequent impact on whose perspectives are more or less likely to get written, reviewed and published.</p> <p>Opportunities are provided for students to discuss the ways in which biases in validated knowledge impact on the application of knowledge.</p> <p>Self-reflection activities encourage students to consider how the course content will impact them and to explore the impact from a perspective other than their own.</p>
<p>How will you encourage students to make the connections between the learned material and their lived experiences?</p>	<p>Using story-telling strategies, instructors share how they make connections between the content and their lived experiences.</p> <p>Small group activities that encourage students to link the learning material to their own experience are incorporated.</p>	<p>Subsequent to instructor sharing, students are encouraged to share their own stories of the connections they have made.</p> <p>Time is incorporated into lecture/class for students to identify and discuss the experiences of their communities in relation to course material and for students to make connections between</p>



When planning instruction:	Low Level of Inclusive Instruction	High Level of Inclusive Instruction
	Students are encouraged to identify and discuss the experiences of their communities in relation to course material.	the learning materials and their lived experiences.  Opportunities for students to learn by doing (experiential learning) and learn from others (collaborative learning) are integrated into lessons.
In what ways are students able to participate in co-creating the course content and/or assessment strategies?	First lessons invite students to participate in course planning.  As the course progresses, students are invited to suggest teaching and learning approaches or strategies to encourage engagement in learning.  Students participate in creating questions to be included in examinations.	Weekly lessons begin with an invitation to determine how the lecture will move forward.  Learners teach each other the content and engage in co-created learning activities.  Students participate in determining the structure, content and/or grading of activities and assessments.

### Practice

When planning instruction:	Low Level of Inclusive Instruction	High Level of Inclusive Instruction
What approaches do you use to encourage students to practice or apply their learning in the classroom?	Activities such as “think, pair, share” are regularly incorporated into teaching strategies.  Practice questions are developed to reflect the identities of Indigenous peoples, racialized peoples, people with disabilities, 2SLGBTQ+ communities and people of various religious beliefs.  (As a very simple example, an instructor could exchange mangoes and avocados for apples and oranges).	In small groups, with rotating leads, students discuss scenarios, conduct role plays and/or assess case studies drawn from the experiences of Indigenous peoples, racialized peoples, people with disabilities, 2SLGBTQ+ communities and people of various religious beliefs and report back their discussions to the class.  Students work in pairs or small groups to co-lead learning activities or projects in the classroom.

## Assessment

<p>What strategies do you use to determine how well students have acquired learning?</p>	<p>A variety of low stakes assessment options are incorporated. Late exceptions are available via professor, voucher or other advertised, equitably applied system.</p> <p>Students choose their topics and due dates from a pre-set list as well as select their team members.</p> <p>Students submit self-assessments of their own work for consideration by the instructor.</p> <p>Using open book and/or take-home exams over high anxiety, timed assessment, the focus is on the application of knowledge rather than on knowledge regurgitation.</p>	<p>Multiple types of assessments are incorporated to access a wide range of multiple intelligences and assessment modalities with highlighted due dates and/or flexible deadlines. These could include podcasts, websites, infographics, case studies, role-plays, practice demonstrations, open-book tests/exams, wikis, journals, reflective activities, discussion boards/chat rooms, artwork, spoken word, story-telling, and/or collages.</p> <p>Students co-create topic lists for research projects or participate in determining the type of assessment appropriate to the course material (i.e. essay, spoken word, poetry, graphical representations, etc.).</p> <p>Criteria-based grading or ungrading approaches are incorporated to maximize student investment in and enjoyment of learning.</p>
<p>In what ways are students required to demonstrate their ability to apply the course content to their own experiences, the experiences of their colleagues and/or the lived experience of their communities?</p>	<p>Diverse examples of projects are used so that students can see the benefits to their communities.</p> <p>Students can choose from projects that might address a concern impacting their community.</p>	<p>Students are encouraged to focus their research on community strengths rather than deficits and/or suggest solutions that draw upon the strengths of communities.</p> <p>High quality assessments are tied to a demonstrated ability to apply knowledge to and/or assess the impact on the experiences of Indigenous peoples and equity-deserving groups.</p>
<p>What strategies to you use to provide feedback to students?</p>	<p>Positive aspects of work are presented before providing suggestions for improvement.</p> <p>Feedback includes encouraging students to consider alternative viewpoints.</p>	<p>Biases and stereotypes are challenged in assessments.</p> <p>Quality of work is assessed for its ability to incorporate various viewpoints and identities.</p>

		Student grades are negotiated in-person between instructor and student based on feedback provided by both.
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## Scenarios that Exemplify Teaching for Belonging: Inclusive and Identity-Responsive Teaching

The following three scenarios provide examples of how Teaching for Belonging enhance the classroom experience for all students. How instructors manage the planning of their curriculum or the ways in which challenging comments are dealt with in the classroom enhances student learning and solidifies the credibility of instructors.

Teaching and Learning Scenario #1		
Correcting a Misconception that Undermines Belonging		
	The Situation	The Instructor's Action(s)
The Background Details and Beginning of the Scenario	<p>In a psychology class, the instructor and 28 students form a circle to discuss learning through direct experience and navigating issues of power. Two (2) research journal articles were provided as reading material, and 3 students volunteered to compose questions that would help initiate the whole class discussion. Each volunteer prepared 1 to 2 questions. In response to a student-made question about examples of learning through direct experience, 1 member of the class, a White person, describes a summer program that involved living and studying on an Indigenous reserve. The student ends her description of the program with the comment, "They [Indigenous peoples] have nothing." The other students become silent, and there are 2 Indigenous students in the class.</p>	<p>Before the whole class discussion ...</p> <ul style="list-style-type: none"> <li>▪ What should the instructor do?</li> </ul> <p>After the student's comment ...</p> <ul style="list-style-type: none"> <li>• What should the instructor say?</li> <li>• Hint: How would other people interpret the student's comment?</li> </ul>

The Middle of the Scenario	The student reiterates her last comment and says loudly, "They've been destroyed! I was there [on the Indigenous reserve]! They have nothing! They have nothing!" Everyone else in the class remains silent.	After the student reiterates her comment ... ▪ What should the instructor say?
The Conclusion of the Scenario	The student calms down, and the discussion shifts to the next student-made question about the need for lessons that tap into learners' communities. During this segment of the discussion, 1 of the Indigenous students says, "I'm First Nations and learning about my people." She adds that she visits her people's reserve 3 times a year and has not seen what her White peer saw on the other reserve. It is possible that the Indigenous student would not have participated in the discussion if she did not observe the instructor addressing the incorrect view.	After the student calms down ... ▪ What should the instructor say?
If the instructor does not respond to the student's misconception, the impact of such inaction would be alienating the Indigenous students in the class, losing credibility among all students and failing to model the poised critique of a problematic view. No response in this scenario is a sign of condoning erroneous statements.		

Teaching and Learning Scenario #1 – with responses		
Correcting a Misconception that Undermines Belonging		
	The Situation	The Instructor's Action(s)
The Background Details and Beginning of the Scenario	<p>In a psychology class, the instructor and 28 students form a circle to discuss learning through direct experience and navigating issues of power. Two (2) research journal articles were provided as reading material, and 3 students volunteered to compose questions that would help initiate the whole class discussion. Each volunteer prepared 1 to 2 questions. In response to a student-made question about examples of learning through direct experience, 1 member of the class, a White person, describes a summer program that involved living and studying on an Indigenous reserve. The student ends her description of the program with the comment, "They [Indigenous peoples] have nothing." The other students become silent, and there are 2 Indigenous students in the class.</p>	<p>The instructor encouraged the student volunteers to read the articles early, so they have time to edit and refine their questions. Furthermore, the instructor advised the volunteers to ask questions that would stimulate their peers to think deeply about the topic. A point the instructor raised about power is that <b>historical inequities</b> have caused the groups with less of it to be viewed in terms of the group with more of it and not themselves (e.g., their sociocultural assets). To assist the volunteers, the instructor provided feedback on the first drafts of their questions. The student-made questions were completed and submitted to the instructor 2 days before the discussion.</p> <p>After the student's comment ...</p> <ul style="list-style-type: none"> <li>The instructor says, "I hear you. We also can't confuse what Indigenous peoples know and have with the atrocities committed against them. White people's mistreatment of Indigenous peoples is not the defining characteristic of Indigeneity."</li> </ul>
The Middle of the Scenario	<p>The student reiterates her last comment and says loudly, "They've been destroyed! I was there [on the Indigenous reserve]! They have nothing! They have nothing!" Everyone else in the class remains silent.</p>	<ul style="list-style-type: none"> <li>After the student reiterates her comment ... ▪ The instructor says, "The wealth of Indigenous cultures and the achievement of Indigenous peoples are a permanent part of the world. Nothing can erase that. Don't confuse the peoples and cultures with the wrongdoing they've suffered. Indigenous peoples must have something because you learned from them, the benefits of which went to you and the college."</li> </ul>

<p>The Conclusion of the Scenario</p>	<p>The student calms down, and the discussion shifts to the next student-made question about the need for lessons that tap into learners' communities. During this segment of the discussion, 1 of the Indigenous students says, "I'm First Nations and learning about my people." She adds that she visits her people's reserve 3 times a year and has not seen what her White peer saw on the other reserve. It is possible that the Indigenous student would not have participated in the discussion if she did not observe the instructor addressing the incorrect view.</p>	<p>After the student calms down ...</p> <ul style="list-style-type: none"> <li>• The instructor says, "It isn't easy to challenge what other people feel strongly about. Likewise, it isn't easy to be challenged about what we feel strongly about. This kind of discussion is good because it pushes us to expand and be critical of our views. We're really engaging with the topic in a bold way."</li> </ul>
<p>If the instructor does not respond to the student's misconception, the impact of such inaction would be alienating the Indigenous students in the class, losing credibility among all students and failing to model the poised critique of a problematic view. No response in this scenario is a sign of condoning erroneous statements.</p>		

Teaching and Learning Scenario #2		
Infusing a critical and equitable consciousness into course curricula.		
	The Situation	The Instructor's Action(s)
The Background Details and Beginning of the Scenario	<p>A instructor has been teaching a criminology course for several semesters.</p> <p>After attending an Equity and Inclusion dialogue on anti-Black racism, an instructor has realized that the current content reinforces false stereotypes of over-involvement in the criminal justice system. For example, rational choice and social disorganization theory as well as the unidimensional statistics such as the over-representation of Black and Indigenous peoples in the justice system without the context of structural and systemic factors that lead to hyper surveillance and targeting.</p> <p>They would like to revise the syllabus and course material to be critical of the content and its impact on various communities.</p>	<ul style="list-style-type: none"> <li>What should the instructor ask themselves?</li> </ul>
The Middle of the Scenario	<p>The instructor critiques the theories and statistics because the false stereotype of the over-involvement of Black peoples is embedded within them. The instructor provides additional resources to give the students a broader and more critical view of criminology.</p>	<ul style="list-style-type: none"> <li>What should the instructor ask themselves?</li> </ul>



The Conclusion of the Scenario	<p>When encountering criminological theories in the future, students can ask the following questions to help them continue to think critically.</p> <p>Who is named in this theory/statistic?</p> <p>How are they portrayed by this theory/statistic?</p> <p>Who is advantaged and disadvantaged by the portrayal conveyed by this theory/statistic?</p>	<ul style="list-style-type: none"> <li>• What should the instructor ask themselves?</li> </ul>
<p>If the instructor does not adapt the syllabus, equity-seeking students will not connect to the course materials and may not feel left out or further disenfranchised by the instruction. Research has indicated that students retain learning when they feel a connection to the material that is taught. It is pivotal for instructors to practice the depth of critical thinking that they should encourage in their students.</p>		

Teaching and Learning Scenario #2 – with responses		
Infusing a critical and equitable consciousness into course curricula.		
	The Situation	The Instructor's Action(s)
The Background Details and Beginning of the Scenario	<p>A instructor has been teaching a criminology course for several semesters.</p> <p>After attending an Equity and Inclusion dialogue on anti-Black racism, an instructor has realized that the current content reinforces false stereotypes of over-involvement in the criminal justice system. For example, rational choice and social disorganization theory as well as the unidimensional statistics such as the over-representation of Black and Indigenous peoples in the justice system without the context of structural and systemic factors that lead to hyper surveillance and targeting.</p> <p>They would like to revise the syllabus and course material to be critical of the content and its impact on various communities.</p>	<p>Instructors can ask themselves the following questions:</p> <ul style="list-style-type: none"> <li>• Who is named in this theory/statistic?</li> <li>• How are they portrayed by this theory/statistic?</li> <li>• What's the intention of the theorist or scholar who developed the theory?</li> <li>• Who is advantaged and disadvantaged by the portrayal conveyed by this theory/statistic?</li> </ul>
The Middle of the Scenario	<p>The instructor critiques the theories and statistics because the false stereotype of the over-involvement of Black peoples is embedded within them. The instructor provides additional resources to give the students a broader and more critical view of criminology.</p>	<p>Instructors can ask themselves the following questions:</p> <ul style="list-style-type: none"> <li>• Who is named in this theory/statistic?</li> <li>• How are they portrayed by this theory/statistic?</li> <li>• What's the intention of the theorist or scholar who developed the theory?</li> <li>• Who is advantaged and disadvantaged by the portrayal conveyed by this theory/statistic?</li> </ul>

The Conclusion of the Scenario	<p>When encountering criminological theories in the future, students can ask the following questions to help them continue to think critically.</p> <ul style="list-style-type: none"> <li>• Who is named in this theory/statistic?</li> <li>• How are they portrayed by this theory/statistic?</li> <li>• What's the intention of the theorist or scholar who developed the theory?</li> <li>• Who is advantaged and disadvantaged by the portrayal conveyed by this theory/statistic?</li> </ul>	<p>Instructors can ask themselves the following questions:</p> <ul style="list-style-type: none"> <li>• Who is named in this theory/statistic?</li> <li>• How are they portrayed by this theory/statistic?</li> <li>• What's the intention of the theorist or scholar who developed the theory?</li> <li>• Who is advantaged and disadvantaged by the portrayal conveyed by this theory/statistic?</li> </ul>
<p>If the instructor does not adapt the syllabus, equity-seeking students will not connect to the course materials and may feel left out or further disenfranchised by the instruction. Research has indicated that students retain learning when they feel a connection to the material that is taught. It is pivotal for instructors to practice the depth of critical thinking that they should encourage in their students.</p>		

Teaching and Learning Scenario #3		
Correcting a Misconception that Undermines Belonging		
	The Situation	The Instructor's Action(s)
The Background Details and Beginning of the Scenario	<p>In a community building class, the instructor organizes an examination of socio-economic group differences and their impacts (meal). The meals students receive vary based on the socioeconomic group to which they are assigned. The socioeconomic groups in this exercise reflect different income levels within Canada. As an experiential exercise, students are treated differently based on the socioeconomic status to which they are randomly assigned by the instructor. The instructor brought in four facilitators to help the groups discuss questions about why they are in this group, how SES becomes entwined with race, and what can they do to move out of the group to which they have been assigned. Various scenarios move students from one group to another and the class explores the impact of that move. Groups take actions to try to change to where they were allocated. The focus of this exercise is both socio-economic group differences and economic mobility.</p>	<p>What should the instructor do?</p>

The Middle of the Scenario	<p>During the whole group debrief at the end of the exercise, a white student asks, “Aren’t Black people just lazy?” A racialized student interrupts saying, “He does this all the time. I’m really tired of hearing this crap in my classes. His questions are incredibly offensive to racialized people.” Other students in the class nod in agreement. Silence descends on the class.</p>	<p>After the outburst,</p> <ul style="list-style-type: none"> <li>• What should the instructor say?</li> </ul>
The Conclusion of the Scenario	<p>After class, the male white student speaks with the instructor, indicating he was raised in a very white small town. His secondary education did not discuss any of the material covered in his classes. Since he has been in post-secondary, he has learned so much about the experiences of others. He does not want to be offensive; he asks questions because he genuinely does not know. He asks how he should participate in classes going forward.</p>	<p>How should the instructor respond?</p>
<p>If the instructor does not respond to the interaction in the classroom, the white student may be ostracized, the racialized students may feel alienated, and the instructor may lose credibility in the classroom.</p>		

## Teaching and Learning Scenario #3 – with responses

### Correcting a Misconception that Undermines Belonging

	The Situation	The Instructor's Action(s)
The Background Details and Beginning of the Scenario	<p>In a community building class, the instructor organizes an examination of socio-economic group differences and their impacts (meal). The meals students receive vary based on the socioeconomic group to which they are assigned. The groups in this exercise reflect different income levels within Canada. As an experiential exercise, students are treated differently based on the socioeconomic status to which they are randomly assigned by the instructor. The instructor brought in four facilitators to help the groups discuss questions about why they are in this group, how SES becomes entwined with race, and what can they do to move out of the group to which they have been assigned. Various scenarios move students from one group to another and the class explores the impact of that move. Groups take actions to try to change to where they were allocated. The focus of this exercise is both socio-economic group differences and economic mobility.</p>	<p>The students were assigned a reading to prepare them for the learning exercise. Remind the class to review materials from Week One on Empathy and Week Two on Privilege.</p> <p>The instructor invites students to a meal to be hosted by the professor.</p> <p>The instructor randomly assigns students to four income levels and treated the students differently based on that status.</p>

The Middle of the Scenario	<p>During the whole group debrief at the end of the exercise, a white student asks, “Aren’t Black people just lazy?” A racialized student interrupts saying, “He does this all the time. I’m really tired of hearing this crap in my classes. His questions are incredibly offensive to racialized people.” Other students in the class nod in agreement. Silence descends on the class.</p>	<p>After the outburst,</p> <ul style="list-style-type: none"> <li>• The instructor says, “I hear you both. This is a learning environment, and we all have different levels of knowledge and understanding. However, we must all be responsible for the impact of our words, not the intent behind them. Your question is offensive because it reflects and reinforces false stereotypes and assumptions about people whose experiences are different from your own. Black people are not lazy. The research clearly demonstrates that Black people are less likely to be hired for positions for which they are qualified and often over-qualified due to systemic racism and implicit bias. After correcting the negative stereotype, the instructor adds, “Look around you? How many Black or Indigenous instructors have you had? There are numerous Black and Indigenous people with PhD’s. Why do you not see them here as instructors? Why are there so many racialized people with PhD’s and/or medical degrees driving taxis?”</li> <li>• When we have these difficult conversations, problematic assumptions may be uncovered and we have to address them. It doesn’t mean the person who holds that assumption is a bad person. It’s about moving everyone away from faulty ideas and having more constructive dialogue.</li> </ul>
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The Conclusion of the Scenario	<p>After class, the white student speaks with the instructor, indicating he was raised in a predominantly white small town. His secondary education did not discuss any of the material covered in his classes. Since he has been in college, he has learned so much about the experiences of others. He does not want to be offensive; he asks questions because he genuinely does not know. He asks how he should participate in classes going forward.</p>	<p>After the student explains his behaviour, the instructor says:</p> <ul style="list-style-type: none"> <li>• You may not intend to be offensive, however, it's the impact of your behaviour on others that's important.</li> <li>• Listen to your classmates. The way you worded your question framed racialized people in a demeaning way.</li> <li>• Using empathy, think about the impact of your questions before you ask them.</li> <li>• Remembering what we covered in Week 2, think about your privilege and the privileges others may not have had.</li> <li>• Take time to reflect on previous class engagements and do some research on your own about the experiences of others.</li> <li>• The professor provides two articles about negative stereotypes and racism in employment to help the student be more critical of his assumptions and how he communicates to others.</li> </ul>
<p>If the instructor does not respond to the interaction in the classroom, the white student may be ostracized, the racialized students may feel alienated, and the instructor may lose credibility in the classroom.</p>		



## Strategies for Belonging and Inclusive Instruction

The rights and responsibilities of personhood have not been bestowed equitably on all members of Canadian society. Teaching for Belonging requires instructors to embrace this reality and actively use their power as educators to work towards dismantling systems of power and domination. It is these systems that isolate and exclude students from full participation in the classroom. Indeed, students experience and respond to all-encompassing political, economic, material, cultural and spiritual marginalization as they navigate their lives, and these realities enter the classroom with them. It is incumbent upon instructors to create learning environments that counter these experiences of marginalization and provide spaces in which students can experience a sense of belonging.

Research has clearly indicated that student performance increases when they experience a sense of belonging. This reflects positively on the educational institution through lower attrition, increased graduation rates and higher revenues.

In order to encourage a sense of belonging for students:

- Acknowledge your privilege in the identities you hold and actively work to mitigate its impact on the learning environment.
- Recognize your power as an educator and examine personal biases around the behaviours and attitudes you expect of the “good” student.
- Recognize the limitations of your knowledge and develop a plan to increase your knowledge.
- Critically question your learning materials, teaching and assessment strategies, to determine the ways in which they reinforce or work to break-down colonialism, racism, heteropatriarchy, ableism and other forms of marginalization.
- Encourage student participation in the co-creation of knowledge.
- Use empathy to explore the lived realities and experiences of students and their potential impacts on learning.

## Other Resources for Inclusive Instruction

Equity work requires practitioners to engage in ongoing self-reflection and education (Dei, 2001; Lopez, 2013). Particularly as educators, it demands that instructors seek to redress the knowledges they have not previously been taught. One cannot teach or incorporate what one does not know. Be prepared to acknowledge your strengths and areas where you may be challenged. Critically analyze your explicit, hidden and null curricula. Increase your knowledge of the experiences of equity-deserving communities and hone your skills at embracing conversations around Indigeneity, race, disability, 2SLGBTQ+ identities and communities marginalized by religion and/or poverty in the classroom. As you concretely prepare to create a pedagogy of belonging, students, the institution and you yourself will reap the benefits.

In that vein, additional resources to encourage your growth are provided below.

### Establish New and More Inclusive Norms for Teaching

Harro, B. (2018). The Cycle of Socialization. In M. Adams, W.J. Blumenfeld, D.C.J. Catalano, K.S. DeJong, H.W. Hackman, L.E. Hopkins, B.J. Love, M.L. Peters, D. Shlasko, and X. Zúñiga's (Eds.), [\*Readings for Diversity and Social Justice, Fourth Edition\*](#), pp. 27-34. New York, NY: Routledge.

Henslin, J.M., Glenday, D. Pupo, N., and Duffy, A. (2014). [\*Sociology: A down-to-earth approach, 6<sup>th</sup> Canadian Edition\*](#). Toronto, ON: Pearson.

Lopez, A. (2013). [\*Embedding and Sustaining Equitable Practices for Teachers' Everyday Work: A Framework for Critical Action\*](#). *Teaching and Learning*, 7(3), pp. 1-15.

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### Ground Teaching and Learning in Responsiveness to Student's Identities

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## Human Rights

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- [\*Canadian Human Rights Act\*](#) (CHRA)
- [\*Employment Equity Act\*](#) (EEA) Canada
- Ontario [\*Anti-Racism Act\*](#)
- Ontario [\*Human Rights Code\*](#) (OHRC)
- Ontario [\*Occupational Health and Safety Act\*](#) (OHSA)

### Human Policies

- [\*Gender Diversity Policy\*](#)
- [\*Human Rights Policy\*](#)
- [\*Sexual Assault and Sexual Violence Policy\*](#)
- [\*Wearing of Kirpan Policy\*](#)

### Human Human Rights Resources

- [\*Human Rights and Inclusion\*](#)
- [\*AODA\*](#)
- [\*Employment Equity\*](#)

## Other Available Toolkits

This work is not new.

Post-secondary institutions in various parts of the world have been doing this work for decades. While this Toolkit focuses on encouraging faculty and instructors to think about the hidden and null curricula, a variety of Toolkits addressing EDI in the classroom are widely available. They have been organized below into two very broad categories – GENERAL and STEM.

Some of the Toolkits are collections of articles whereas others provide exercises and activities. Regardless of your field, all of them encourage faculty and instructors to think about the ways you can incorporate the wealth of experience and knowledge of marginalized peoples in order to encourage all students to feel as though they “belong” in our classrooms. A note of caution: mainstream students who hold dominant identities many find this approach difficult. Similarly, so might marginalized students. After being raised throughout their educational history to respect only that knowledge that is produced and recognized by dominant, academically oriented thinkers, this is only natural (Dei, 2001). Pushback is to be expected as your teaching seeks to unravel the dominant power structures deeply entrenched in our educational system. Indeed, it reflects the fundamental difference between anti-racist, anti-colonial, anti-heteropatriarchal, anti-ableist and anti-marginalized education (Dei, 2001). Embrace the knowledge that many students who may have felt left out in the past will now see themselves living in YOUR work.

The following selection of available toolkits are provided to encourage you to think about the various ways principles of equity, diversity and inclusion can be enhanced or incorporated into your teaching practices. (While not intended to be an exhaustive list, additional toolkits are listed in Appendix A.)

To ensure that the following descriptions accurately reflect the contents, the majority of the brief descriptions provided below are taken directly from their Toolkits and reproduced below within quotation marks.

### General

Colorado Department of Higher Education (Denver, CO)

#### [Equity Toolkit: Inclusive Curriculum Design in Higher Education](#)

“The Higher Education Academy (HEA) commissioned this guide to support the higher education sector to think creatively about inclusive curriculum design from a generic as well as a subject or disciplinary perspective.”



Deakin University (Victoria, AU)

[Inclusive Teaching Toolkit | Deakin](#)

“This Toolkit has been designed to support your inclusive teaching practice. The [team has] developed and sourced materials, resources and practical strategies that you can implement immediately into your approaches to teaching and learning. You will find teaching tips, exemplars, and suggestions from videos and case studies that showcase good teaching practice by your colleagues at Deakin and staff from other universities, as well as the perspectives of Deakin students.

The Toolkit offers a range of up-to-date references with links to articles, websites, and multimedia content where you can go to find further information to support you in your teaching.

Georgetown University (Washington, DC)

[CNDLS: Inclusive Pedagogy Toolkit | Georgetown](#)

“In this Toolkit, we offer concrete suggestions for designing inclusive, antiracist learning environments through five key interconnected aspects of teaching and learning relevant to all courses. These ideas are by no means exhaustive, but they’re intended to contribute to your development as an inclusive educator—to get you started or to add to your existing pedagogical practices. This is a process that is by its nature always ongoing.”

Harvard University (Cambridge, MA)

[Equitable & Inclusive Teaching | Derek Bok Center | Harvard](#)

“Equitable and inclusive teaching involves cultivating awareness of the dynamics that shape classroom experiences and impact learning. It also involves being responsive to these dynamics and intentional about using strategies, or inclusive moves, that foster a productive learning environment. Sometimes there will be difficulty; inclusive teaching empowers students and teachers to navigate this together. Ultimately, inclusive teaching is good teaching.”

University of Washington (Washington, DC)

[Inclusive teaching | UW](#)

“At the University of Washington inclusive teaching refers to pedagogical practices that support meaningful and accessible learning for students of all races, ethnicities, genders, socio-economic classes, sexualities, disability/ability statuses, religions, nationalities, ages, and military statuses. Teaching inclusively means leveraging the diverse strengths students and instructors bring to the learning environment, as well as recognizing how systems of power and privilege may play out in the classroom.”



## STEM

University of Alberta (Edmonton, AB)

[Equity, Diversity, Inclusion \(EDI\) Toolkit | University of Alberta](#)

“The Toolkit is meant to serve as a reference guide for you to access specific types of materials all related to EDI. Each resource has been labelled with the type of resource it is (e.g. article, blog post, report, infographic, etc.), a brief summary of what you can expect and the link to access it. These resources are categorized into topics that include: The Importance of EDI, Teaching Resources, Resources for Supporting Your Diverse Students and EDI in Action in STEM.”

“WISEST (Women in Scholarship, Engineering, Science and Technology) exists to promote equity, diversity and inclusion for women and gender minorities in the STEM fields. The Toolkit is meant to serve as a reference guide for the reader to access specific types of materials all related to EDI.”

University of Michigan (Ann Arbor, MI)

[Inclusive Teaching Resources for STEM Courses | UM](#)

“STEM classrooms are often overlooked in the area of inclusive education... The following resources have been curated specifically for STEM courses. The Resource Guides provide materials, readings, and strategies to further one’s knowledge and practice regarding inclusivity in STEM courses. The Activity Guides provide in-class activities that can be used to build inclusivity in the classroom.”

University of Virginia (Charlottesville, VA)

[Diversity And Inclusive Teaching Practices In STEM \(virginia.edu\)](#)

Discusses stereo-type threat and its impact on STEM students. Provides suggestions for curriculum development and delivery.

## Summary

Toolkit Component	How does the component contribute to improved ...				
	Content Knowledge?	Pedagogical Knowledge?	Pedagogical Content Knowledge?	Student-Student or Student-Instructor Interactions?	Assessment?
Theoretical Framework (pp. 19-24)	Instructors support students' critical thinking by revealing the subjectivity, biases and norms that are reflected in the course material.	Instructors foster students' agency through interactive and collaborative work that also taps into material produced by various groups from around the world.	Instructors support students' engagement through activities that build on what they bring to the course as members of specific groups and refute misinformation.	Instructors foster students' metacognition and initiative through a social environment where they can make choices for themselves and question biases in addition to utilizing the knowledges of Indigenous and equity-deserving groups.	Instructors support students' full development by designing measures of performance that encompass self-reflection, critical evaluation and data from outside the school.
Principles of Inclusive and Identity-Responsive Instruction (p. 25)		Instructors foster students' self-empowerment by positioning them as knowledge builders.	Instructors support students' engagement through learning experiences characterized by the appreciation of their whole identities.		
Self-Reflection Exercise (pp. 26-31)	Before instructors can assist students with addressing biases in the course material, they must confront and question their own biases.	Instructors remove impediments to students' agency by seeking the information necessary for the negation of biases that limit their participation in the course.		Instructors widen the path to metacognition by modeling the critique of unjust biases and false beliefs about Indigenous and equity-deserving groups.	

Planning Inclusive Instruction (pp. 32-40)		Instructors foster students' agency by using their input to design and revise lessons.	Instructors increase the relevance of lessons by connecting the material to students' identities and experiences.		
Scenarios that Exemplify Teaching for Belonging (pp. 41-53)	Instructors support students' critical thinking by modeling the examination of the biases embedded in the course material.		Instructors support students' engagement by modeling constructive responses to offensive remarks that negate the biases without casting aspersions.	Instructors foster metacognition and camaraderie by redirecting the interactions of a difficult discussion from a trajectory of ill will to a trajectory of inclusion and new understandings.	

Other resources for inclusive instruction are included on pages 55-60. They are organized around the key components of the theoretical framework:

1. Establish new and more inclusive norms for teaching
2. Ground teaching and learning in responsiveness to student's identities
3. Acknowledge Indigenous forms for learning and research as beneficial to all students
4. Shift away from assumptions that reinforce a narrow homogeneous education, and
5. Foster a conscientious sense of community that facilitates students' goal-setting.

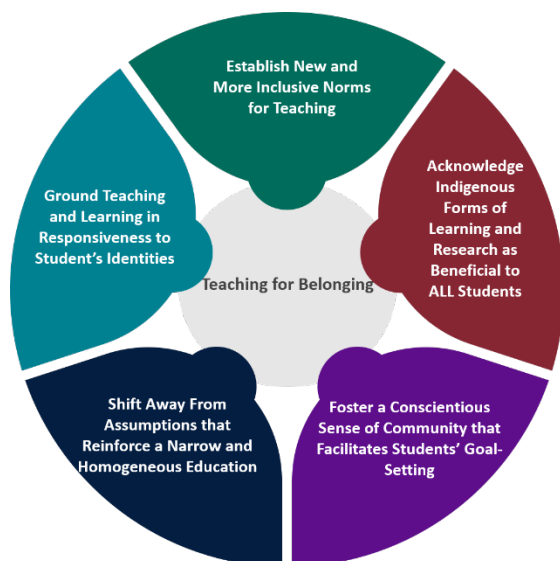
## Conclusion

This Toolkit is but one of many components of the EDI framework and implementation plan developed to fulfil Strategic Pillar 3 of Humber's Strategic Plan 2018-2023, Healthy and Inclusive Community. In addition, it supports the Equity, Diversity and Inclusion mindset embedded into the Humber Learning Outcomes developed to support Strategic Pillar 1, Career-Ready Citizens. In combination, these two strategic pillars provide the foundation upon which this Toolkit is built.

The language analysis of Humber's academic programs in the summer of 2019 revealed that, at the program level, EDI language was woven through only 8% of Humber's programs. Drawing on the experience of these programs, the Curriculum and Programs Working Group of the EDI Task Force committed to develop a Toolkit to assist Faculty to incorporate EDI more fully into the curriculum.

The theoretical framework of this Toolkit is anchored in five components:

1. Establish new and more inclusive norms for teaching
2. Acknowledge Indigenous forms of learning and research as beneficial to all students
3. Ground teaching and learning in responsiveness to student's identities
4. Shift away from assumptions that reinforce a narrow and homogeneous education, and
5. Foster a conscientious sense of community that facilitate students' goal-setting



Knowledge of inclusion, belonging and group identity is constantly evolving. This requires an individual commitment to continuous learning as well as an institutional commitment to regularly update this Toolkit.

A willingness to ask questions, to acknowledge the limitations of personal knowledge, to explore personal biases and recognize the impact of actions in the classroom can seem daunting. These characteristics are, however, the foundation of change. Students are clearly indicating that this is essential at this historical time. Further, the research clearly indicates that all these efforts have a direct impact on engagement, retention, graduation and overall student success. Lean into the discomfort. In the words of Nelson Mandela, "Education is the most powerful weapon we can use to change the world."

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## APPENDIX A: Other Available Toolkits

### Other Toolkits for Inclusive Post-Secondary Teaching

Association of College and University Educators (New York, NY)

[Inclusive Teaching Practices Toolkit | ACUE](#)

[10 Inclusive Teaching Practices | ACUE](#)

“A classroom, whether physical or virtual, is a reflection of the world in which we live. Research has shown that students from underrepresented groups often face additional challenges. By implementing inclusive teaching practices, faculty can create learning environments in which all students feel like they belong and can learn at high levels.”

Canadian Centre for Diversity and Inclusion (Toronto, ON)

[Toolkit for Addressing Fear and Resistance \(CCDI\)](#)

The Addressing Fear and Resistance Toolkit “provides practical suggestions and strategies for the challenge of dealing with fear and resistance to diversity and inclusion initiatives in your organization.”

Canadian Commission for UNESCO (Ottawa, ON)

[Reconciliation with Indigenous Peoples: A Holistic Approach – Toolkit for Inclusive Municipalities in Canada and Beyond](#)

A survey of Canadian municipalities conducted by the Canadian Commission for UNESCO (CCUNESCO) in 2017 identified a need for additional information to help municipalities learn about and respect the rights of the Indigenous population, both collectively (peoples) and individually (people), including those who live in municipalities

Canadian Council for Refugees (Montréal, QC)

[Promoting Positive Opinion About Refugees | Toolkit \(CCR\)](#)

“Welcoming refugees benefits both communities where they settle and the people who are able to escape persecution and build new lives. Those involved in welcoming refugees know this well, but not everyone does. There is a constant need to counter misperceptions and promote better understanding about refugees.

This toolkit is intended to help us get better at sharing stories, initiating better conversations and driving more productive community narratives that involve those who came to Canada to seek refuge from persecution.”

[Youth Engagement Sustainability \(YES\) | Toolkit \(CCR\)](#)

“This toolkit aims to do the following:

- Provide a starting point to explore challenges and best practices for implementing meaningful youth engagement
- Include key learnings and critical insights of youth engagement...
- Explore timely issues including navigating financial stress, the impacts of COVID-19 on youth engagement, and inclusivity and youth empowerment
- Highlight how a youth engagement approach interacts both horizontally within/across our communities and vertically as they relate to other systems of power
- Offer practical examples and strategies of how to fill in the gap between theory and practice within an organization context.”

Capilano University (North Vancouver, BC)

### [Indigenization | CapilanoU](#)

“Wanting to learn more about Indigenous Peoples and the Crown/Canada’s History, Allyship and Indigenous Education? Follow this self-directed 3-month journey with a balance of articles, videos, audios that you can learn from each week. Weeks 1-2 focus on the history while weeks 3-4 engage with Allyship and Indigenous Education each month.”

Colorado Department of Higher Education (Denver, CO)

### [Equity Toolkit: Equipping Educators to Erase Equity Gaps](#)

“This toolkit focuses on introductory, beginner level strategies and techniques to help individual educators start to develop and refine their knowledge and skills to become more inclusive practitioners. The site is especially designed for individuals who have limited or no access to professional development related to inclusive teaching. Please note that the most effective professional development requires a skilled facilitator working with a group of educators.”

### [Equity Toolkit for Administrators](#)

“This toolkit is designed to support you and your community in creating a plan and action steps for intervention and maintenance of a more accepting culture. The toolkit provides resources to support you in working through the impacts of a crisis within the school, as well as creating intervention and maintenance plans outside of a crisis. This model is community based, and relies on the participation and voices of the school community.”

Columbia University (New York, NY)

### [Guide For Inclusive Teaching at Columbia](#)

“Excellence in teaching and learning necessitates the inclusion of every student’s unique identities, experiences, and talents. The Center for Teaching and Learning’s Guide for Inclusive Teaching at Columbia is a great resource for our faculty and

graduate instructors to better understand different facets of inclusive teaching and make meaningful changes to their classrooms.”

EAB (Washington, DC)

#### [8 ways to make classrooms welcoming to transgender students | EAB](#)

“For higher ed leaders who want to support transgender students on their campuses, Z. Nicolazzo, [an assistant professor of transgender studies at the University of Arizona] recommends several strategies to help create a welcoming environment.”

Egale (Toronto, ON)

#### [Draw The Line – Against Transphobic Violence in Schools](#)

“Draw The Line Against Transphobic Violence materials include descriptions of transphobia, misgendering, transphobic sexual harassment and discussions of physical/sexual violence as well as descriptions of transmisogynist language and imagery.”

Faculty Focus (USA)

#### [Strategies for Antiracist and Decolonized Teaching | Faculty Focus](#)

“The aim is for teaching practice to be more honest and encompassing. We are not challenging academic freedom, but rather encouraging a reflection on how our knowledge is abridged and distorted. Academic freedom does not give us the right to disregard integrity, professional values, and human rights. As scholars we have a social responsibility to provide students with the comprehensive education they deserve, not one that is inherently racist and colonizing.”

GLSEN (New York, NY)

#### [Developing LGBTQ-Inclusive Classroom Resources](#)

“One way that educators can promote safer school environments is by developing lessons that avoid bias and that include positive representations of lesbian, gay, bisexual, transgender and queer (LGBTQ) people, history, and events. For LGBTQ students, attending a school with an inclusive curriculum is related to less-hostile school experiences and increased feelings of connectedness to the school community. Inclusive curriculum benefits all students by promoting diversity and teaching them about the myriad of identities in their communities.”

Higher Education Academy (York, UK)

#### [Building Student Engagement and Belonging in Higher Education at a Time of Change](#)

A report discussing overall student retention. Note the discussion of Learning and Teaching particularly in relation to curriculum contents and pedagogy.

Lane Community College (Eugene, Oregon)

[Equity Lens Toolkit](#)

“To ensure we realize our stated college values and actualize access, equity, and inclusion across the college, we are building and implementing an Equity Lens. We will be identifying and supporting best practices for equity-related initiatives, with a strong commitment to equal employment and educational opportunity in all activities, programs, and services.”

National Association of State Mental Health Program Directors (San Francisco, CA)

[Back to School: Toolkits to Support the Full Inclusion of Students with Early Psychosis in Higher Education \(NASMHPD\)](#)

“Many different stakeholders play important roles in campus life. For this reason, the Toolkits include both components that target specific groups (such as campus disability support services staff, administrators, counseling center staff, parents and students) and some materials intended for a cross-stakeholder audience. Two separate Toolkits are available: one targets students and families, the other campus administrators, staff and other members of the campus community such as student advocates. Both Toolkits include information briefs and handouts designed to be re-posted or printed and disseminated on college campuses. Components relevant to both broad groups are replicated in each Toolkit.”

Pennsylvania State University (University Park, PA – retrieved from University of Houston)

[Diversity Activities for Youth and Adults | PennState](#)

The activities in this publication have been adapted from activities from a variety of resources.

Peralta Community College (Alameda County, CA)

[Peralta Online Equity Rubric | PCC](#)

A sample rubric for assessing equity in a course.

Science of Learning Research Centre (Brisbane, AU)

[Higher Education Learning Framework \(uq.edu.au\)](#)

“HELF provides a framework that teachers can use to reflect on their current practice, finding affirmation for the excellent teaching that is already occurring in the higher education sector, and identifying priority areas for growth and change. The principles are not intended to be prescriptive but merely suggestive, depending on the relevant learning and teaching conditions. There is no suggestion that a high-quality learning experience requires all the principles to be addressed. The order of presentation of the



principles is not intended to be sequential or hierarchical. As is to be expected, all the principles have some degree of inter-relatedness due to the inherent nature of learning itself.

We present a framework for higher education learning that you, as an individual or as an organisation, can build upon, adapt and tailor to your particular context.”

Simon Fraser University (Burnaby, BC)

[Equity, diversity, and inclusion \(EDI\) resource guide: Home | SFU Library](#)

“SFU is committed to fostering a culture of inclusion and mutual respect and strives to create an environment where all SFU community members can thrive. As part of this commitment, SFU's Equity, Diversity, and Inclusion (EDI) Initiative has partnered with the SFU Library to develop this EDI resource guide.”

The519 (Toronto, ON)

[Creating Authentic Spaces - The519](#)

“Our Creating Authentic Spaces toolkit and education program is part of our efforts to challenge transphobia and to foster environments that are inclusive of gender identity and gender expression.

People who identify as trans often experience barriers to accessing necessary services due to discrimination or harassment based on their gender identity and gender expression.

Our toolkit and workshops explore the experiences and challenges faced by trans people and supports organizations and individuals to develop approaches to fostering a trans inclusive environment. The toolkit and workshops also highlights the small and larger steps they can take personally and within their organizations to create more inclusive spaces and services for trans people.”

The Open University

[Equity, Diversity and Inclusion in the Curriculum: Guidance for faculties and approval bodies](#)

“We are committed to providing high quality university education to all who wish to realise their ambitions and fulfil their potential; to widen participation; and to meet the needs of diverse groups of students. Creating an inclusive, relevant and accessible curriculum will contribute to attracting and retaining our target groups, equipping students to respond to increasingly diverse environments and will assist us in achieving our strategic objectives.”



### [7 Ways to Give Your Students a Sense of Belonging](#)

“A sense of belonging is a basic human need, just like the need for food and shelter. It enables the ability to see value in life and to cope with challenges. A sense of belonging makes us feel like there is a community behind us. It can make us feel relaxed and receptive and motivated.

Sound like a good state of mind for learning?

It sure is. A sense of belonging, like so many other nonacademic and contextual factors such as integrity, has a huge impact on classroom learning. Research has unveiled that a sense of belonging is core to academic success. And we teachers need to pay attention and make sure our classrooms are inclusive in order to support learning.”

University of Birmingham, (Birmingham, UK)

### [LGBTQ-Inclusivity in the Higher Education Curriculum: A Best Practice Guide](#)

“Universities have huge potential to transform lives. They are environments where teachers and lecturers role model good behaviours; where students are empowered to reach their full potential; where strong networks are formed; and where people have the opportunity to stand up for things that are important to them. In addition to this, for lesbian, gay, bi and trans people, universities can be environments that truly allow them to be themselves.”

University of British Columbia (UBC – Vancouver, BC)

### [Inclusive Teaching | UBC](#)

“This course was created for instructors in all disciplines who are interested in developing their capacity to create more inclusive classrooms and learning environments but are not sure of where to start. The content is also relevant for anyone who is involved in teaching and learning in higher education, including Teaching Assistants, educational developers, or staff who support instructors.”

### [Resources for faculty | Inclusive Teaching | UBC](#)

“Introductory Online Course – This course was created for instructors in all disciplines interested in creating more inclusive learning environments, but are not sure of where to start. We recommend that you start with Module 1 to ensure you are familiar with the basic concepts and vocabulary used in the course.”

### [About Us | What I Learned in Class Today | UBC](#)

“How do you talk about Indigenous Issues in the Classroom? *What I Learned in Class Today: Aboriginal Issues in the Classroom* is a research project that explores difficult discussions of Aboriginal issues that take place in classrooms at the University of British

Columbia. Students frequently report troubling and sometimes traumatic discussions of cultural issues in class. The video records of their experiences provides a way to think about developing more functional approaches and environments for discussion.”

University of California, Berkeley (Berkeley, CA)

#### [Catalysts For Change | Berkeley](#)

“Since its early days, UC Berkeley has sought to educate Californians from every background, regardless of their financial status. This initiative takes that public mission to a new level, promoting much-needed research on diversity and cultivating a campus built on fairness and acceptance.” (p. 7)

“Diversity and inclusion must be at the heart of teaching, learning, and research.” (p. 17)

“This report highlights nine case studies of how Berkeley has deployed the diversity catalyst model to drive innovations in equity and inclusion at our own campus. These case studies are meant to serve as inspiration to other campuses, not to be an exhaustive inventory of every campus diversity initiative taken over Berkeley’s history.” (p. 15)

University College Dublin (Dublin, Ireland)

#### [Toolkit for Inclusive Education Institutions: From Vision to Practice | UCD](#)

“This Toolkit is an essential resource to enable higher education institutions to move the diversity and inclusion conversation from concept to reality. Strongly grounded in research and practice, it offers a strategic institution-wide lens to move student access, participation and success from margins to mainstream, where diversity and inclusion is everyone’s business. The Toolkit is a catalyst for institutional transformation and is most welcome.” It is designed for use as a self-assessment exercise.

University College London (London, UK)

#### [Resources to Help Close the Awarding Gap | UCL](#)

“A growing collection of guides, case studies and other resources to inspire and advise on ways to reduce the BAME<sup>1</sup> awarding gap and embrace inclusivity.”

#### [BAME Awarding Gap Project Toolkit | UCL](#)

“The Toolkit aims to support staff to achieve outstanding teaching. The existence of differential outcomes like the awarding gap suggests we are falling short in our efforts to ensure success for all our students. The Toolkit is designed to help staff understand factors associated with the awarding gap, which are broken down into four key themes: inclusive curriculum, inclusive teaching, learning and assessment, belonging and

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<sup>1</sup> BAME = Black, Asian and minority ethnic

creating safe spaces. Each section explains why the theme is significant and provides a selection of practical tips, resources and further reading related to that theme.”

#### [Inclusive Curriculum Health Check](#)

“This guide is designed to support UCL staff to reflect on how to embed the principles of inclusivity in all aspects of the academic cycle. All higher education institutions are reviewing their activity to support student success and fair outcomes for all students.”

University of Houston (Houston, TX)

#### [Diversity Activities Resource Guide | UH](#)

“This worksheet is part of a curated selection of Diversity Equity and Inclusion exercises ... intended to provide an engaging, hands-on activity that allows participants to gain a greater understanding of Diversity, Equity and Inclusion topics.”

#### [EdChange - Equity, Anti-Bias & Diversity Activities & Exercises | UH](#)

A variety of activities to encourage classroom inclusion.

#### [Economic Justice | UH](#)

This activity involves the distribution of wealth. It challenges participants to examine the concepts of “fairness” and “responsibility” and reflect on their own actions.

#### [The Choice | UH](#)

This exercise invites students to examine their own biases and assumptions.

University of Illinois Chicago (Chicago, IL)

#### [Inclusive Teaching Toolkit | UIC](#)

“Inclusive teaching refers to pedagogy that strives to serve the diverse needs of all students, no matter their background, social identities, or prior educational experiences. The goal is to support student engagement with the course material using evidence-based, equity-minded, and accessible instructional practices. Here we provide resources to support instructors in their efforts to both incorporate diverse perspectives into the curriculum and also to create a welcoming, student-centered classroom climate.”

University of Michigan (Ann Arbor, MI)

#### [Creating Inclusive College Classrooms | UM](#)

“Inclusive classrooms are classrooms in which instructors and students work together to create and sustain an environment in which everyone feels safe, supported, and encouraged to express her or his views and concerns. In these classrooms, the content is explicitly viewed from the multiple perspectives and varied experiences of a range of groups. Content is presented in a manner that reduces all students' experiences of marginalization and, wherever possible, helps students understand that individuals'

experiences, values, and perspectives influence how they construct knowledge in any field or discipline. Instructors in inclusive classrooms use a variety of teaching methods in order to facilitate the academic achievement of all students. Inclusive classrooms are places in which thoughtfulness, mutual respect, and academic excellence are valued and promoted.”

#### [Inclusive Strategies Reflection | UM](#)

Inclusive Teaching Strategies: Reflecting on your practice – This checklist provides prompts to encourage faculty and instructors to reflect upon their current teaching practices.

University of Plymouth (Plymouth, UK)

#### [EDI Toolkits | University of Plymouth](#)

“Our EDI Toolkits are resources selected by staff and students to support anyone wanting to know more about a range of equality, diversity and inclusion topics. The resources may include podcasts, films, books, activities or online conferences, and each Toolkit has been carefully compiled so that they are suitable for anyone wanting to learn and approach sometimes challenging topics.”

University of Queensland (Brisbane, AU)

#### [Creating a Sense of Belonging in Your Courses | UQ](#)

“Students who develop a sense of belonging at UQ are more likely to enjoy and succeed in their studies (HELF, 2019, Eloff, O’Neil & Kanengoni, 2021, Strayhorn, 2019). Developing this sense of belonging is recognised in many of our plans.”

University of Sheffield (Sheffield, UK)

#### [Inclusive Learning & Teaching Handbook | Sheffield](#)

“The distinctive approach of the Project was its scope, which was not limited to working with specific groups of students, such as disabled students, but which had a vision of: ‘A University of Sheffield learning culture which enables all our students from whatever background to achieve their full potential’ – focus is primarily on disability accessibility

University of Southern California - Suzanne Dworak-Peck School of Social Work (USC – Los Angeles, CA)

#### [Diversity Toolkit: A Guide to Discussing Identity, Power and Privilege | USC](#)

“This Toolkit is meant for anyone who feels there is a lack of productive discourse around issues of diversity and the role of identity in social relationships, both on a micro (individual) and macro (communal) level. Perhaps you are a teacher, youth group facilitator, student affairs personnel or manage a team that works with an underserved

population. Training of this kind can provide historical context about the politics of identity and the dynamics of power and privilege or help build greater self-awareness.”

Western Washington University (Bellingham, WA)

[Teaching Handbook | Inclusive Toolkit | WWU](#)

“Engaging social justice in the classroom and in teaching resources.”

Wheaton College (Norton, MA)

[Becoming an Anti-Racist Educator - Wheaton College Massachusetts](#)

“Becoming an anti-racist is always a work in progress, seldom yields perfection, and differs depending on who you are... This resource is a action-oriented guide that does not claim to be exhaustive. It is meant to engage all educators in the college campus in becoming anti-racist.”

Yale University (New Haven, CT)

[Inclusive Teaching Strategies | Yale](#)

“Inclusive teaching refers to pedagogy that strives to serve the needs of all students, regardless of background or identity, and support their engagement with subject material. Hearing diverse perspectives can enrich student learning by exposing everyone to stimulating discussion, expanding approaches to traditional and contemporary issues, and situating learning within students’ own contexts while exploring those contexts. Students are more motivated to take control of their learning in classroom climates that recognize them, draw relevant connections to their lives, and respond to their unique concerns (Ambrose et. al, 2010).

Inclusive teaching builds upon an instructor’s basic instinct to ensure all voices are heard and that all students have a chance to participate fully in the learning process, by digging a little deeper into why participation imbalances exist. To develop this complex climate, instructors must practice a mixture of intrapersonal and interpersonal awareness, regular curriculum review, and knowledge of inclusive practices (Salazar et. al, 2009). In particular, inclusive teaching begins by considering a variety of concerns: why do some types of students seem to participate more frequently and learn more easily than others? How might cultural assumptions influence interaction with students? How might student identities, ideologies, and backgrounds influence their level of engagement? Finally, how might course and teaching redesign encourage full participation and provide accessibility to all types of students? Instructors can consider a variety of examples and strategies for mastering inclusive teaching pedagogy.”

## **STEM Specific Toolkits**

Anti-Racism in Stem

[Responses to 10 Common Criticisms of Anti-Racism Action in STEM](#)

“While observing and participating in recent discussions about the racism that pervades institutions, departments, and scientific discourse, we (the coauthors) observed a set of standard arguments levied against anti-racism action within STEM (Science, Technology, Engineering, and Mathematics). This document began as a repository for scholarly literature surrounding the experiences of BIPOC (defined below) in STEM, but has evolved into a more formalized, evidence-based reference and website. The goal of this document is to facilitate more productive conversations (and in turn, tangible systemic changes) toward addressing racial discrimination within STEM.”

#### [Responses to 10 Common Criticisms of Anti-Racism in STEMM](#)

Article published in PLOS Computational Biology

“The growing anti-racism movement sparked conversations within science, technology, engineering, mathematics, and medicine (STEMM) surrounding ways to combat racial bias in our respective fields. This team of authors represents a collaboration between scientists from historically marginalized groups and their allies. By compiling published academic literature, we hope to directly confront racist ideology in STEMM with evidence-based arguments while simultaneously amplifying the research and perspectives of scholars of color. Our broad goal in articulating this information is to facilitate more productive conversations (and, in turn, tangible systemic changes) toward addressing racial discrimination within STEMM.”

Beatrice Martini – blog

#### [Decolonizing technology: A reading list | Beatrice Martini](#)

A reading list suggesting strategies for reconsidering the teaching of as well as the role of technology

Engendering Success in Stem (ESS – Vancouver, BC)

#### [Intersectionality in STEM \(successinstem.ca\)](#)

An infographic encourages using an intersectional approach when teaching in STEM

InvestIN (London, UK)

#### [Teacher Resource Pack: Equality, Diversity and Inclusion in STEM Careers \(InvestIN\)](#)

Discusses how STEM has fallen behind and what needs to change. A free resource provided by InvestIN.

Nir Shafir

#### [Reading List on Modern and Colonial Science in the Middle East | Google Doc](#)

An ongoing global exercise to build a historical and current reading list of science in the Middle East.

## STEM Teaching Tools (Seattle, WA)

### [Teaching STEM in Ways that Respect and Build Upon Indigenous Peoples Rights \(stemteachingtools.org\)](https://stemteachingtools.org)

“Indigenous ways of knowing are sometimes thought to be in opposition to and detrimental to the learning of Western Science or STEM. Consequently, indigenous ways of knowing are rarely engaged to support learning. If STEM learning is to be meaningful and transformative for Indigenous youth, respecting Indigenous peoples rights and related critical issues, including Indigenous STEM, settler-colonialism, and decolonization, must be understood and explicitly addressed in Indigenous youths' informal and formal STEM learning experiences.”

### [How Can We Promote Equity in Science Education? \(stemteachingtools.org\)](https://stemteachingtools.org)

Equity should be prioritized as a central component in all educational improvement efforts. All students can and should learn complex science. However, achieving equity and social justice in science education is an ongoing challenge. Students from non-dominant communities often face "opportunity gaps" in their educational experience. [Inclusive approaches to science instruction](#) can reposition youth as meaningful participants in science learning and recognize their science-related assets and those of their communities.”

### [Practice Briefs \(stemteachingtools.org\)](https://stemteachingtools.org)

“These very short pieces highlight ways of working on specific issues that come up during STEM teaching. You can browse them below or [easily flip through and browse the entire collection online](#). If you would like to browse or download the entire collection of tools as eye-catching PDFs, check out: <http://STEMteachingtools.org/link/PDFcollection/>”

## University of British Columbia (UBC – Vancouver, BC)

### [EDI.I resources | UBC Applied Science](#)

“The resources provided below are organized according to the five themes: educate; engage; empower; enable; and evaluate.”

### [Truth and the Role of Engineers in Decolonization | UBC Applied Science](#)

“Our speakers series introduced our UBC Engineering community to Indigenous knowledge keepers, industry professionals and faculty from across Canada. We explored our colonial history, learned about the intersection of the engineering industry and Indigenous peoples of Canada and discovered more about the role engineers can have in reconciliation in Canada. We were happy to bring our two UBC campuses together around these important topics.

The dialogue series was developed in collaboration with our Tahlitan Nation partners and was divided into four topics, each including two presentations followed by small Sharing Circles where participants could further discuss, inquire and share.”



## Toolkits for High Schools

While the resources below were developed for high school settings, information and activities might be useful in the post-secondary context.

[Antibullyingpro.com](http://Antibullyingpro.com) (London, UK)

### [LGBTQ+ Inclusive Curriculum](#)

“In order for this to happen, young LGBTQ+ people need to feel supported and included within their schools. Not just throughout the physical environment, but within the curriculum also. In 2017 the government announced plans that made inclusive relationships and sex education compulsory throughout UK schools, starting from 2020. However it is important that LGBTQ+ issues are not purely a tick box exercise but interwoven throughout all subjects and school life. This guide aims to provide ideas, hints and tips as to how LGBTQ+ issues, the celebration of diversity as a whole and the challenging of gender stereotypes can be addressed in the classroom. We’ve broken this guide down by subject for easy referral with reference to both primary and secondary age suitability.”

[Canadian Centre for Diversity and Inclusion](#) (Toronto, ON)

These Toolkits include classroom or extracurricular programming material to support high school students in valuing and embracing diversity and inclusion.

[Toolkit 1: Getting Started | Diversity and Identity \(CCDI\)](#)

[Toolkit 2: Exploring My Power and Privilege \(CCDI\)](#)

[Toolkit 3: Prejudice Bias and Discrimination | How to Stop the Cycle \(CCDI\)](#)

[Toolkit 4: Navigating the Conflict Zone and Becoming an Ally \(CCDI\)](#)

[Toolkit 5: Taking Action | Building a School-Wide Initiative \(CCDI\)](#)

[Chicago Public Schools](#) (Chicago, IL)

### [Equity Framework: Creating and Sustaining Equity at the Individual, School and District Level](#)

“If we believe that all students—no matter their race\* or background—can reach the same ambitious goals through targeted approaches (Targeted Universalism), then we must critically examine and improve our mindsets, relationships, resource allocations, and policies (known as the four dimensions) to shift our practices to get equitable outcomes for all students.”



## Learning for Justice (USA)

### [Learning for Justice - Topics](#)

“Teach the topics that shape our students' lives. Whether you're looking for a text, a webinar or a grab-and-go lesson, these resources will help your students explore identity and diversity, recognize injustice and learn to take action.”