CENTRE FOR INNOVATION IN
CAMPUS MENTAL HEALTH

Canadian Mental
Health Association
Ontario

Equity, Diversity & Inclusion:

A Toolkit for Postsecondary Campuses

Table of Contents

[3] About

[5] Equity and Mental Health

[7] Use of self/self-reflection

[9] Individual-level interactions

[11] Program-level interactions

[14] Policy-level interactions

[16] Next steps

[18] Appendix A

[21] Appendix B: Other Resources

About

The Campus Equity Toolkit is a guide to supporting students prepared by the Centre for Innovation in Campus Mental Health and the Canadian Mental Health Association, Ontario.

This guide is part of a province wide effort to enhance equity, by promoting positive mental health and well-being at postsecondary institutions. It has been reviewed and informed by diverse perspectives, including members of the Aboriginal Reference Group (Council of Ontario Universities) and Indigenous Peoples Education Circle (Colleges Ontario).

Target Users

This guide targets student leaders, front-line staff, faculty members, and program leaders who directly interact with students as a part of their roles and responsibilities, in addition to policy makers and strategic planners, who indirectly influence the experiences of students. Readers are encouraged to use this guide to consider the accessibility of resources and how choice can be expanded to support student retention and success.

Purpose

This toolkit aims to take a meaningful approach in offering guidance on how to support students from all walks of life, whether in need of mental health and addictions supports or not, and the suggestions provided are meant to enhance campus experiences for students in the long term.

What to expect/how it can be used

This toolkit uses the topics of equity, diversity and inclusion, to explain their impacts on mental health, and the importance of addressing preexisting conditions in campus life. This is not a definitive resource as the experiences, perspectives and approaches of students are diverse across the province and informed by their lived experiences, however, the steps and strategies outlined provide a foundation for learning, reflecting and engaging.

Ontario's increasing diversity is reflected among the student population in postsecondary campuses. This diversity is one of the province's greatest strengths, creating a need for designing inclusive and welcoming campuses. Consider that between 2006 and 2016, the Indigenous population has risen by 42%, that immigrants are projected to make up 36% of Ontario's population by 2036, and that the enrolment of international students is increasing at a higher rate than of Canadian students.[1] These students arrive from diverse countries, cultures, and religions, enrich the student body with their participation, and create opportunities to meaningfully embed diversity and equity into campus life.[2] These benefits emerge when students' unique needs are acknowledged and the design and delivery of programs and services are created with equity in mind.[3]

When we talk about applying an equity lens, we are referring to understanding the unique needs of students based on aspects of their identity such as culture, race, religion, sexual orientation, physical or mental health disability, etc., which have resulted in experiences of marginalization. These are individuals that experience differential access to power, wealth and other resources, leading to social, economic, and political marginalization. In contrast to equality, which seeks the same treatment for all individuals, an equity-based approach recognizes that individuals need to be treated differently based on their unique needs, and plays an especially important role in mental health.

Equity and Mental Health

Mental health impacts every one of us and is influenced by the social and economic conditions that shape our life experiences, referred to as the social determinants of health (SDOH).

Social Determinants of Health
Social determinants of health (SDOH) are the living conditions that shape the health of individuals. The SDOH include Aboriginal status, disability, early life, education, employment and working conditions, food insecurity, health services, gender, housing, income and income distribution, race, social exclusion, social safety net, unemployment and job security.[5]
For more information, visit: thecanadianfacts.org

In addressing the SDOH, three related factors are particularly significant for mental health: freedom from discrimination and violence, social inclusion, and access to economic resources.[6]

1. Discrimination refers to actions taken to exclude or treat others differently because of their race, ethnicity, gender, sexual orientation and/or disability, creating a hostile and stressful environment.[7] Violence is often the vehicle through which discrimination is acted out, and includes abuse, neglect, bullying, violence by intimate partners, sexual violence, state sponsored violence, self-directed violence and collective violence.[8]

2. Social inclusion or connectedness is protective of mental health. Having social ties can promote feelings of attachment and companionship, enhancing one's sense of purpose, self-esteem, and ability to deal with adversity.[9]

3. Access to economic resources, such as housing, education, work and income, impacts one's level of social connectedness and personal sense of competence.[10]

Feeling safe, socially included, and being able to access economic resources have a significant impact on our mental health and are especially important to consider as diversity increases on campus. As an example, consider Indigenous students, whose participation in post-secondary learning has historically been limited due to the lasting impacts of colonization. Decades of systemic discrimination, violence, exclusion, and economic marginalization has created barriers for Indigenous students in accessing higher education. The impacts of these issues are wide-ranging, touch diverse regions and populations across the province, and are entrenched in services. Some postsecondary campuses have started taking measures to address these by working with Indigenous communities to create supports and programming that honour their histories and life experiences.[11]

In order to better understand steps that lead to action, this toolkit outlines examples of strategies to support individuals coping with discrimination and violence, social exclusion, and economic marginalization. It also provides guidance to those looking to implement these from different levels of interaction, including at the individual-, program-, and policy-level.

Use of self/self-reflection

Our own birth stories, family structures, life experiences, and societal influences form our sense of identity and how we think about other identities. Our identity is the lens through which we view the world; it grounds us, guides us, defines who we are and what we do. With different opportunities and interactions, our identities evolve and require self-reflection. This is the process of deliberately paying attention to our experiences and behaviours, understanding how our meanings of the world are formed, and noticing the role these play in decision-making. Self-reflection requires us to critically consider our role within the context of moral, political, and ethical issues.[12]

Cultural Humility
Self-reflection leads to cultural humility, which involves listening without judgment and being open to learning from and about others. Cultural humility requires us to learn about our own culture and our biases and is the building block to cultural safety.[13]

Self-reflection questions to consider:

- Where and how does your identity fit within the organization?
- What steps are taken to ensure that you, and others with your identity, are represented and heard in your team, the program, and the larger organization?
- Whose identity is underrepresented, and whose voices are not heard? What steps can you take to amplify those voices?
- How can you hold decision-makers accountable for their actions?
- Think about meetings where you are a participant: What efforts are taken to ensure the meeting is accessible, equitable, and representative? How are decisions made? Seek information about the criteria behind decisions, question whether members from different cultures, race, religions, sexual orientations, physical or mental health disabilities, etc. were consulted, and request knowledge on future directions.
- What is your level of knowledge and comfort with the history of people from groups that have and continue to experience marginalization?
- What steps can you take to increase your own awareness, and how can this information support you during everyday life?

Within postsecondary educational institutions, this challenges us to understand how our positionality and privilege in areas of race, culture, and social class shape students' thinking, learning, and understanding. Experiencing this process of reflection and learning one's own biases, privilege, and roles can be a challenging practice, and create feelings of stress and discomfort. Accepting these feelings creates space for our awareness to grow and is extremely important as the groundwork from which to build upon. Appendix A offers an exercise to support this process, and the questions below encourage critical self-reflection.

With a stronger understanding of our own role and assumptions, we are better positioned to take responsibility in creating shifts in student experiences. Through the lens of the three factors defined above; freedom from discrimination and violence, social inclusion, and access to economic resources, we will explore how to advance equity and enhance students' experiences through different levels of interaction, with a goal of creating cultural safety.

Cultural Safety

Cultural safety is an outcome of cultural humility, defined and experienced by those who receive the service – they feel safe. Cultural safety requires an acknowledgment that we are all bearers of culture and carry our own attitudes, beliefs, assumptions, and values, and is based on respectful engagement that can help students find paths to well-being.[14]

Individual-level interactions

Practicing critical self-reflection brings awareness to how our identity and positions influence our individual level interactions and creates opportunities to consider how we can better support students.

How can we support students in feeling safe from experiences of discrimination and violence?

Acts of discrimination and violence are often motivated by stigma, which is a negative stereotype about others based on culture, race, gender, sexual orientation, physical or mental health, and other aspects of identity. Stigma is often visible through our use of language.

- Language that carries assumptions about an aspect of their identity may result in labels that discourage students from seeking help. When interacting with a student, reflect back the language that they have used in describing their experiences.
- When interacting with a member of an Indigenous community, acknowledge that you are a guest on this land. While "Indigenous" and "Aboriginal" are terms used to define the original inhabitants of colonized countries; in Canada, they include First Nations, Métis, and Inuit. Although "Indigenous" is the favoured term, it is more respectful to be specific about the Nation you are referring to and use the term they use to self-identify.[15]
- Some terms that are more inclusive and preferred are "people first" language, i.e. instead of "substance user," it is preferable to say, "person who uses substances." When in doubt, it is always better to ask how they would prefer to be identified.

Mindful language
People first language is non-stigmatizing and refers to using neutral language that focuses on the individual. For more information and examples on how to use person first language, click here.

How can we support students in feeling socially included?

Social inclusion is a thoughtful and intentional process, requiring individuals to consider how students' experiences have impacted their ability to connect with others and their educational experiences. The degree to which students feel comfortable in the learning environment depends on the congruence between their cultural background and the dominant culture of the educational institution.

- Acknowledge the diversity that students bring. It is important that instructors become aware of the ways in which traditional classroom culture excludes or constrains learning for some students and learn how to create environments that encourage sharing.
- Creating feelings of social inclusion requires an awareness of the oppressive forces and inequities they experience and a commitment to forming allyships.

Being an Ally

Being an ally requires us to be honest about our own relationship with oppression, and actively resist oppressive forces.[16] For more information on allyship, refer to the Indigenous Ally Toolkit[17] and LGBTQ2S+ Ally Toolkit[18].

How can we support students in accessing resources?

Access to resources requires a consideration of the historical context that different cultures have faced. Building awareness of the histories that students come with is part of the process of reconciliation, which involves developing a respectful relationship between cultures. In the case of Indigenous students, reconciliation is discussed as between Indigenous and settler people working together to overcome the devastating effects of colonization. Examples of how you can support the process of reconciliation include exploring how your own space can become more inclusive and respectful. When decisions are being made among groups of people, consider how you can embed equity.[19]

Program-level interactions

Our individual interactions with students are heavily influenced by larger forces. Where a program's structure creates settings that perpetuate experiences of discrimination and violence, prevent social inclusion, and block access to economic resources, our individual efforts toward more equitable interactions with students will be limited in their impact.

How can a program promote feelings of safety from discrimination and violence?

Countering experiences of discrimination and violence requires creating spaces where students can feel welcome, safe, understood, and connect with others from similar cultures and experiences.

- Enrolment rates of Indigenous students have been increasing; however, challenges persist in their transition to post-secondary education due to relocation, feeling disconnected from their home and culture, and experiencing discrimination and violence[20]. Initiatives that help to increase feelings of safety are:
  - Creating more safe spaces such as Indigenous Student Centres.
  - Transition programs which provide a warm transfer between secondary and postsecondary schools and cohort groups of students whom they can connect with.
  - Peer-support or peer-mentorship programs that connect upper year students with incoming students.
  - Using language that is accessible and supportive of first-generation students and their families.
- LGBTQ2+ students are more visible on postsecondary campuses yet efforts to support them in feeling safe often results in the conflation of sexual orientation and gender identity.

Gender Identity
Gender identity is each person's internal and individual experience of gender. It is their sense of being a woman, a man, both, neither, or anywhere along the gender spectrum. A person's gender identity may be the same as or different from their birth-assigned sex and is fundamentally different from a person's sexual orientation.[21]

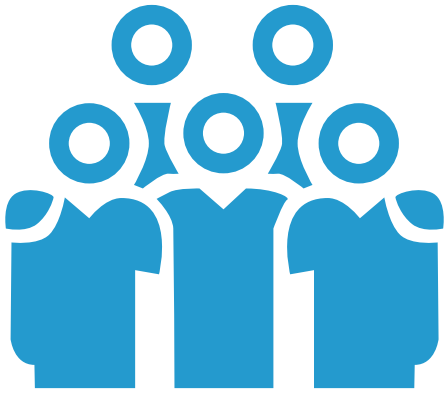
Sexual Orientation
Sexual orientation refers to how individuals define their sexual attraction to others.
A person's sexual orientation is not determined by their sexual history. It may also change over the course of a person's life. and is fundamentally different from a person's sexual orientation.[22]

Consider how spaces on campus can become inclusive of students of all sexual orientations, and how healthcare and counselling offices can meet the needs of students identifying differently to the gender they were assigned at birth. Initiatives include:

- Creating LGBTQ2+ campus resource centers staffed by professionals and students.
- Designing programming on campus to support LGBTQ2+ students and educate others about inclusion on an ongoing basis, starting with orientation week.
- Work with faculty and staff to enhance visibility of LGBTQ2+ topics in curriculum, contributing toward more inclusive classroom experiences.

It is important to remember that for some students, their sexual orientation or gender identity may not be their most salient identity during life on campus, with their racial, political or religious identity being more prominent. Acknowledging such diversity within the LGBTQ2+ community is as important as recognizing sexual orientation and gender identity on campus as a whole[23].

How can a program support social inclusion?



Social inclusion requires a foundation of safety, enabling students to engage with others. This requires a review of how traditional practices and methodologies can become more dynamic, fluid, and reflective of cultural histories. A significant challenge in the campus environment are the foundational values which inform the learning experience. Canadian educational institutions promote values of competitiveness and maximizing individual achievement. Globally viewed as primarily Western values, these may be alienating for students from cultures where group achievement is valued over individual achievement.[24] While this is one example, it is representative of the subtle ways in which traditional classroom culture and expectations may leave some students feeling excluded.

How can a program promote access to economic resources?

Integral to the promotion of positive mental health and wellbeing, students must feel they are able to achieve a lifestyle that allows them to pursue their educational goals. This is possible through programs that support students in accessing safe and affordable housing, applying to different sources of funding and employment opportunities. As noted earlier, Indigenous students often incur expenses having to relocate for postsecondary education. These students already face significant barriers to accessing economic resources in their home communities, placing them at a greater disadvantage. The same is true for international students, who leave their support networks in their home countries and are subject to high fees due to their status. The questions below consider barriers that may discourage students from accessing support.

- How is the program promoted on campus? What materials are used (flyers, screen advertisements, phone applications, websites)?
- What does promotion for these services reflect, and who among the staff members are aware of them and how to share information about them?
- How do students access the program, and what are the steps involved in the process?
- What accommodations are available to support students? How would students learn about them, and go about requesting them?
- Are the staff within the program prepared to provide culturally competent services?
- How is the knowledge held by staff in this area used to inform policies at a higher level, to ensure all areas are communicating about the role of equity across programs?

Policy-level interactions

Creating campuses that are equitable and inclusive requires a closer look at the underlying policies in consultation with members and students from different communities. A policy provides the framework for program design and determines how services are delivered. Embedding principles of equity in all policies and planning processes is a crucial step toward targeting discrimination and violence, promoting social inclusion, and enhancing access to resources.

Some things to think about when developing policies such as gender-based violence policies, mental health policies, accessibility policies, etc. include[25]:

- Will these policies hinder students' ability to organize around and/or raise awareness on issues impacting their communities and other political organizations?
- What steps will be taken to ensure that all students feel safe and comfortable?
- Considering that Indigenous students, racialized students, international students and LGBTQ2S+ students are less likely to disclose or report instances of harassment, sexual violence and discrimination, what are ways that the policies can support students, but still maintain a level of confidentiality and safety?

How can a policy enhance student safety on campus?

As described earlier, the practice of self reflection, our individual interactions, and the programs we work within, all have a role to play in creating feelings of safety. These levels of engagement are influenced by the policies in place.

- Policies such as codes of conduct, anti-harassment, anti-discrimination, equity and inclusion, etc. strive to address discrimination associated with race, ethnicity, gender, sexual orientation, physical and/or mental health disabilities, etc., along with strategies and action plans detailing their implementation.
- Policies should be clearly publicized at various points throughout the campus, be present in all meeting areas, social spaces, and learning environments, as well as online, and clearly outline the risks associated with misconduct.
- With regular review of the code, and a clear commitment from the leadership team toward its execution, students may experience its effects during campus life.

How can a policy promote social inclusion?

Policies that promote social inclusion speak to the importance of representation in the educational environment. Creating such policies requires that it be representative of different opinions and does not carry assumptions about any particular race, culture, religion, sexual orientation, physical or mental health disability, etc. Truly committing to this work requires a combination of the strategies discussed already and collaboration with persons with lived experiences and members from racialized communities. Some ways in which campuses have worked toward enhancing feelings of social inclusion include:

- Ensuring guest speakers are reflective of the student body on campus and within the classroom.
- Structural changes, such as naming buildings in Aboriginal languages and creating spaces for Elders-in-residence.
- Amending core curriculum requirements to include a course on the history of Indigenous culture.[26]
- Having all-gender washrooms on campus with signage indicating the space is inclusive and that the college or university respects everyone's right to choose the washroom that is appropriate for them.

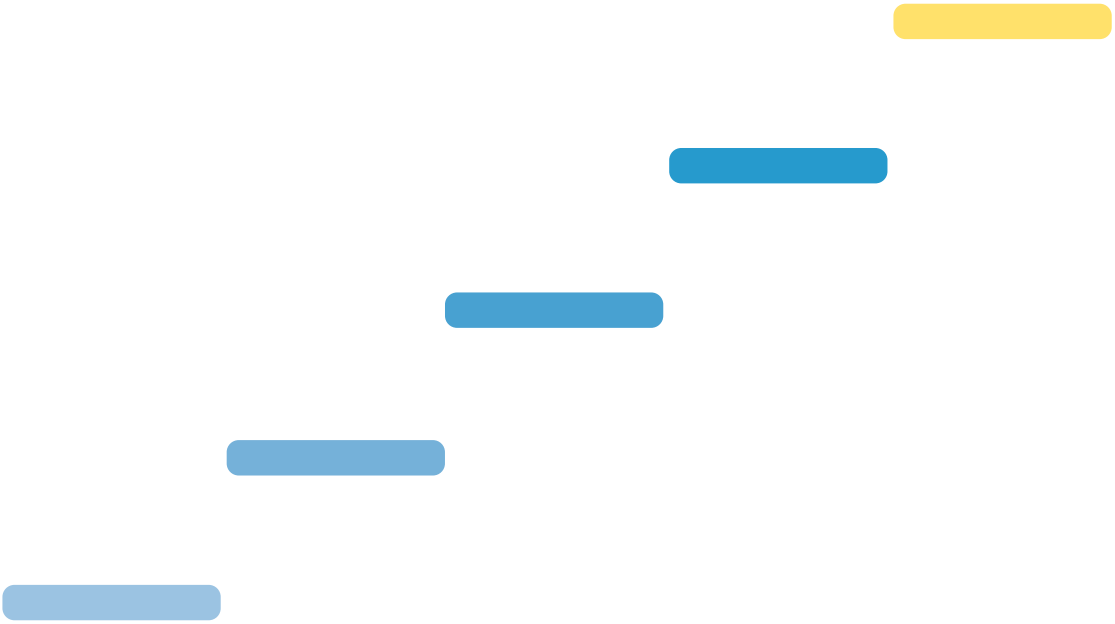
How can a policy create access to economic resources?

- Consider the recruitment methods being utilized. How are marginalized communities that have historically experienced lower postsecondary enrollment rates being supported? This could include funding opportunities, access to academic advising, and emphasis placed on extracurricular activities.
- Once on campus, students need to have access to financial resources in order to participate fully in activities. We discussed earlier the limited employment opportunities that Indigenous students can access. Consider how current employment policies for roles on campus may block students who have limited work experience, especially international students, and whether these opportunities provide supportive options. Changing the structure of these role will enable students to increase access to resources and support their participation in campus life.

Ultimately, an effective policy identifies discrimination, violence, social exclusion, and economic marginalization as persistent realities with harmful effects. It identifies the benefits of equity, consults with community members, specifies the actions to be taken, the responsibility held by decision makers, plans for implementation, and how individuals will be held accountable.[27] Furthermore, creating a commitment to equity on campus requires investments in human resources, program development, budget, board functions, and strategic planning.[28] The Health Equity Impact Assessment tool may be used to guide this process.

Next steps

This is a process of change that starts with oneself. In practicing self-reflection, we can better understand how to create value from collaboration, deliver services in a holistic manner, and learn to work in discomfort while engaging respectfully.[29] For too long, we have been "doing for" or "doing to"; and we are learning how to shift into "doing by and doing with." As a campus continues to grow and expand in its efforts to reach a diverse student population, a good place to measure success is through evaluating the experience of those with the softest voice. These are the students whose cultural backgrounds are the minority within the institution and are perceived as having the least power. Learning about their experience is crucial to understanding where the efforts must continue to be made by support staff, administrators, and faculty. Success will come when these students benefit from a healthier educational environment, their thoughts and ideas are viewed as contributions that are properly assessed and valued, and they are able to positively transform their institution.[30]



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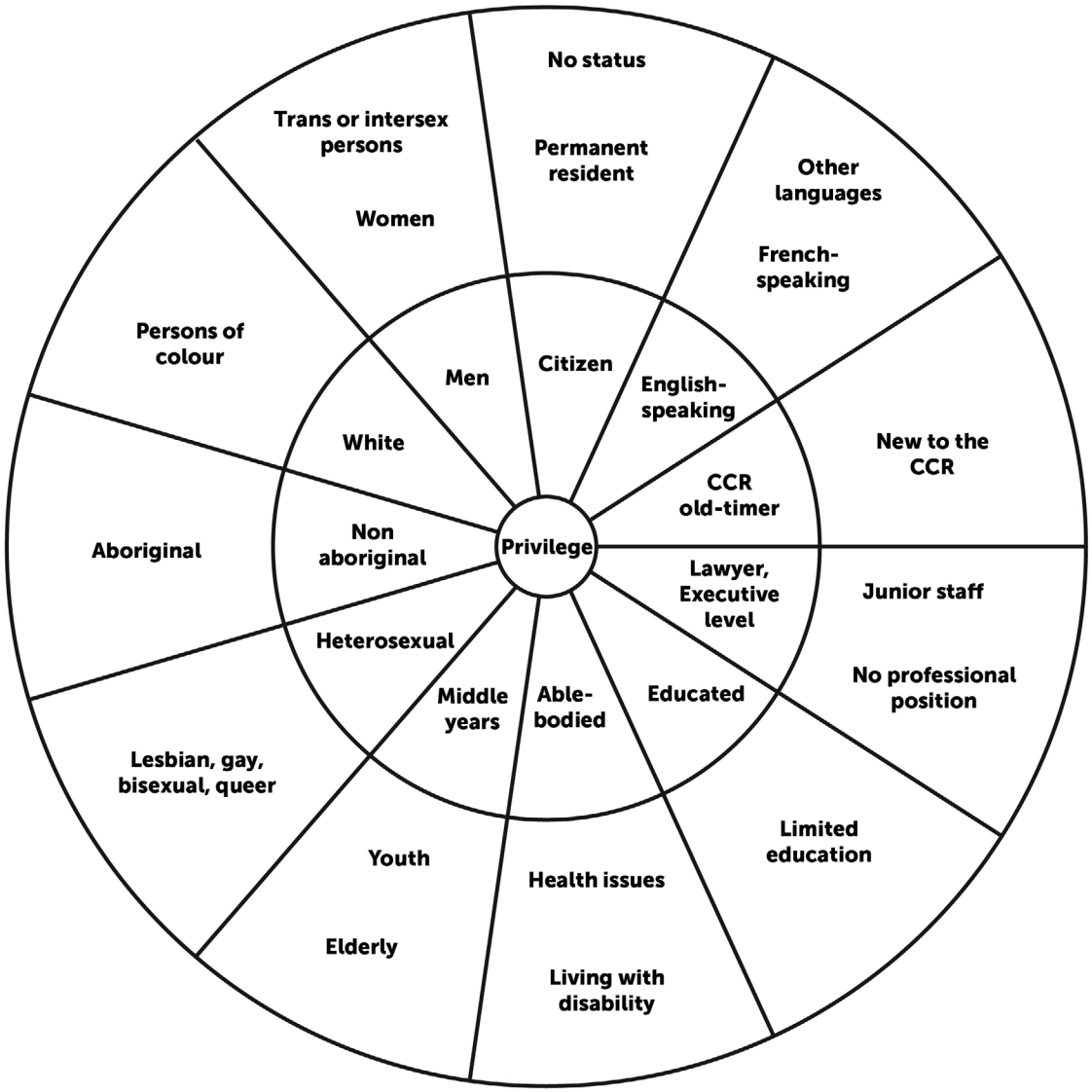
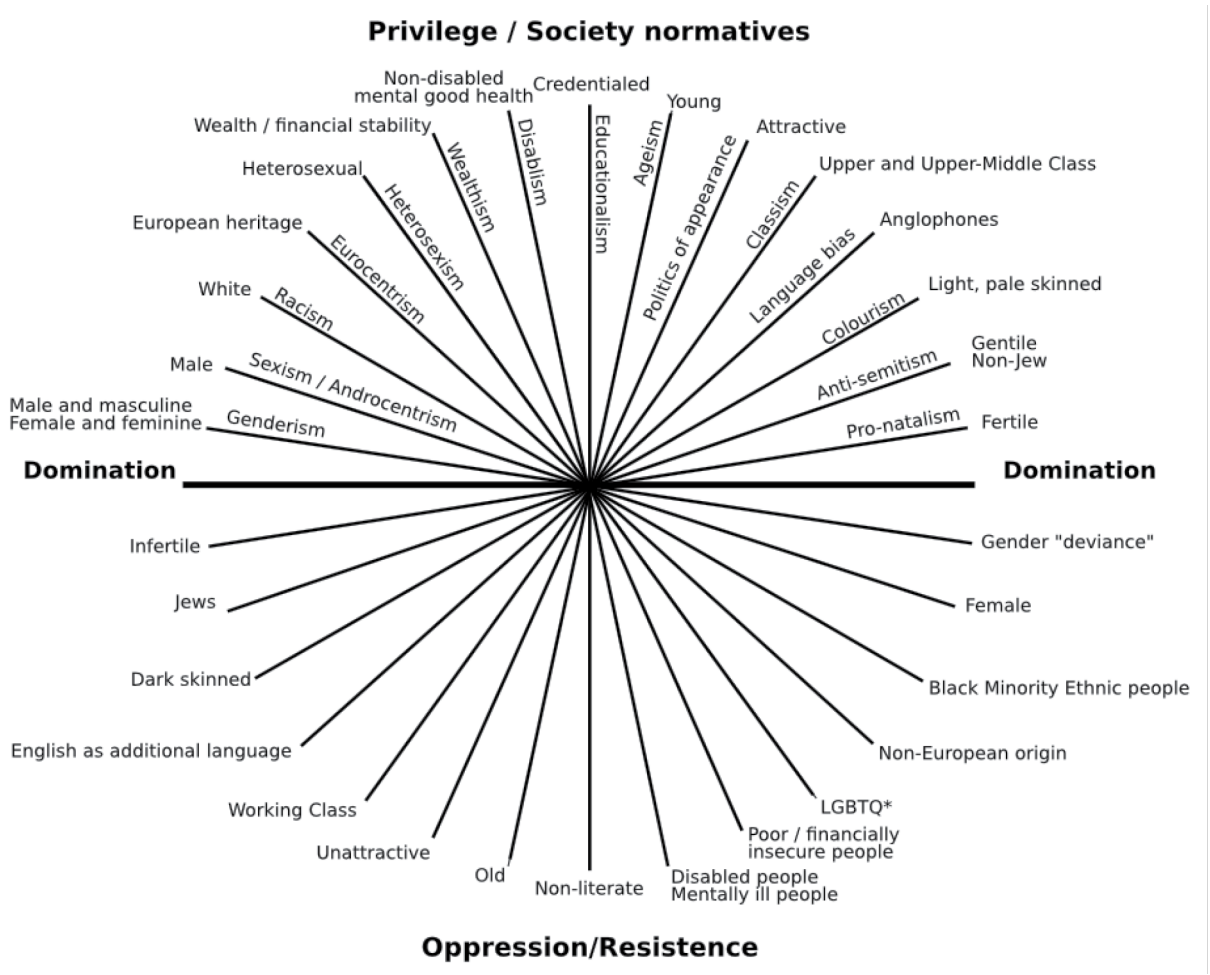
Appendix A

Appendix A

Use the wheel* below to explore where you lie, and how you would describe yourself. Consider how your position on the wheel may be different if one thing changed for you.





Adapted from Kathryn Pauly Morgan, “Describing the Emperor’s New Clothes: Three Myths of Educational (In) Equality.” *The Gender Question in Education: Theory, Pedagogy, & Politics,* Ann Diller et al., Boulder CO: Westview, 1996

Appendix B

Other Resources

Other Resources

A framework for enhancing multicultural counselling competence: Canadian counsellors are increasingly called upon to work with diverse client populations whose needs may not be met through traditional counselling models. The question for many is how to development the attitudes, knowledge, and skills for competent and ethical practice. This article introduces core competencies designed to assist counsellors to effectively infuse culture into all aspects of the counselling process. It then describes how these competencies are combined to enhance the multicultural competence of counsellors. Practical strategies are then introduced to provide a starting place for counsellors who identify the need for further professional development to increase their multicultural competence. (Paper: Sandra Collins, Athabasca University, Nancy Arthur, University of Calgary, 2007).

International Student Mental Health Support Toolkit for Program Planning: A toolkit designed to provide some considerations to assist in developing initiatives and supports to promote the mental health of international students. (Toolkit: Ryerson University, University of Toronto, and OCAD University, 2015)

Going Global: Supporting Ontario's International Students: The Ontario Undergraduate Student Alliance (OUSA) recognizes the importance of attracting more international students to study in Ontario, as articulated by the Ontario government in its Open Ontario Plan. In a competitive global environment, international students enable the province to train and retain highly skilled individuals, provide access to a greater pool of talent, diversity and ideas, and contribute to the economy. This paper provides an overview of six areas of significant importance to undergraduate domestic and international students alike, all of which are in need of greater attention by institutions and the provincial government. (Paper: Ontario Undergraduate Student Alliance, 2011)

International Education in Ontario: This paper examines the policies surrounding international students and international education from the perspective of college students in Ontario. The goal of this paper is to inform the discussion on the federal, provincial, and institutional policies surrounding international students as they pursue Ontario credentials and international education in general. International student currently represent about 10% of the overall college population. Their experiences are different from typical college students', in part because international students undergo a different process of applying to an Ontario college. Furthermore, these students typically come from cultures that are different than that of Ontario, and may have difficulties in adapting to the way of life and the stresses associated with being an international student. It is important to make sure there are supports in place to address the differing needs these students have as they study in Ontario. (Policy Paper: College Student Alliance, 2013).

Supporting International Students: Many international students do not readily seek mental health supports, despite facing multiple challenges in their transition to a new country and educational system. This webinar will look at some of the barriers to access, including stigma of mental health issues, differing cultural perceptions of the definitions, causes, and handling of mental health, and a lack of awareness of supports offered on and off campus. We will discuss ways to overcome these barriers while taking into account the cross-campus collaborations needed to enhance support for international students. (Webinar: Centre for Innovation in Campus Mental Health, 2018).

Immigrant and Refugee Mental Health Project Toolkit: The Refugee Mental Health Toolkit, is a part of the E-learning tools and Community of Practice for Refugee Mental Health project funded by Citizenship and Immigration Canada. The toolkit is planned to be a repository of resources compiled to support service providers to appropriately respond to the mental health needs of refugees. It is meant to be an online resource providing information, ideas, tools and materials needed to be used by settlement counselors and health care providers, with clients to develop newcomer awareness of mental health issues, reduce stigma and encourage help-seeking. (Toolkit: Portico, Centre for Addiction and Mental Health).

Tailoring University Counselling Services to Aboriginal and International Students: Lessons from Native and International Student Centres at a Canadian University: This paper reviews experiences from a doctoral-level practicum in counselling psychology that targeted aboriginal and international university students outside of the mainstream counselling services at a western Canadian university over a two-year period. It recommends an integrated approach, combining assessment, learning strategy skills, and counselling skills while incorporating community development methodology. The paper concludes with recommendations for counsellor training that will enhance services to both international and aboriginal students (Paper: Lloyd Hawkeye Robertson, Athabasca University, Kathryn Holleran, Dufferin-Peel Catholic District School Board, Marilyn Samuels, University of Calgary, 2015).

Dibaadan Project: provides specialized outreach, prevention, and intervention from an Indigenous wellness perspective. This includes events and activities to learn more about caring for your wellbeing. Any student may access these services: status, non-status, non-Indigenous. (Report: Student Counselling Services, Nipissing University, 2017).

Journeying Towards Holistic Wellness, A Resource for First Nations, Métis and Inuit Students: a handbook meant to increase understanding of the experiences of First Nations, Métis and Inuit students. Addresses gaps in mental health services for post-secondary First Nations, Métis and Inuit learners in Ontario. (Student Handbook: University of Guelph, Mohawk College, Six Nations Polytechnic).

Niagara Holistic Wellness Initiative: built upon an Indigenous understanding of wellness, which views mental health from a holistic perspective, the Niagara Postsecondary Holistic Wellness Initiative by Brock University and partner Niagara College developed an easily accessible, user-friendly online information portal and face-to-face programs to respond to the diverse mental health needs in Niagara. (Website: Brock University, Niagara College, 2013).

Sault College Mental Health Hub: the Mental Health Hub was developed as a model for Northern Colleges to ensure their students have access to mental health services that address prevention, diagnosis, treatment, and crisis service needs that are unavailable in the community due to low available resources. As the Northern colleges have high percentages of students who are Indigenous, this includes culturally appropriate services such as an Elder-in-Residence program, and alternative methods of treatment such as ceremonies, sweats, and art programming.

Aboriginal Postsecondary Education and Training Policy Framework: this policy framework will provide the impetus and structure for implementing a renewed approach to postsecondary education and training with effective measures for change. Together with the First Nation, Métis, and Inuit Education Policy Framework, it establishes the foundations of the government's Aboriginal Education Strategy. (Framework: Ministry of Colleges and Universities, Ontario Public Service, 2011).

KAIROS Blanket Exercise: a unique, participatory history lesson – developed in collaboration with Indigenous Elders, knowledge keepers and educators – that fosters truth, understanding, respect and reconciliation among Indigenous and non-Indigenous peoples. (Exercise: KAIROS Canada).

Future Further, the Ontario Universities' Indigenous Student Resource Portal: a dedicated resource that provides information on supports and services for Indigenous students interested in, or already attending, an Ontario university. Available on this website is information on universities in Ontario, resources for indigenous students, FAQs, and information on the Aboriginal Post-Secondary Information Program. (Website: Future Further).

Tailoring University Counselling Services to Aboriginal and International Students: Lessons from Native and International Student Centres at a Canadian University: reviews experiences from a doctoral-level practicum in counselling psychology that targeted aboriginal and international university students outside of the mainstream counselling services at a western Canadian university over a two-year period. It recommends an integrated approach, combining assessment, learning strategy skills, and counselling skills while incorporating community development methodology. The paper concludes with recommendations for counsellor training that will enhance services to both international and aboriginal students. (Paper: Lloyd Hawkeye Robertson, Athabasca University; Kathryn Holleran, Dufferin-Peel Catholic District School Board; Marilyn Samuels, University of Calgary; 2015).

Community Listening Circles Toolkit: the Art Hives Network invites people in communities across Canada to come together to form small listening circles, sitting in a circle and listening to each other, and reflecting critically on personal and collective choices and experiences. Adding spontaneous and informal art-making about a topic that may be uncomfortable, uncertain and unclear helps to maintain an empathetic space. Community listening circles can generate the necessary dialogue to uncover and examine how our personal and collective story intersects with colonialism, and how we may reproduce it in our lives and cause harm to Indigenous peoples. (Toolkit: Art Hives Network, Concordia University, 2018).

A Review of Aboriginal Education Councils in Ontario: since the launch of the Province of Ontario's Aboriginal Education and Training Strategy in 1992, institutions have established Aboriginal Education Councils (AECs) in order both to access targeted ministry funding for Indigenous education and to facilitate discussion and collaboration among Indigenous community members and senior institutional representatives. AECs currently take a broad range of forms, varying by size, membership, mandate, and outcomes. The goal of this research project was to document these differences, and to highlight promising practices that can be shared among AECs across the province and guide practice and policy development. (Review: Academica Group Inc., 2016)

School Counsellors Tool Kit: Talking to Your Students About Dating & Healthy Relationships: Indigenous people are more likely than non-Indigenous people to report having experienced sexual or physical violence by a spouse. This report discusses ways to talk to students about healthy relationships. (Toolkit: Ontario Native Education Counselling Association (ONECA), 2018).

Pulling Together: A Guide for Indigenization of Post-Secondary Education Institutions: a guide/ professional learning series for the Indigenization of post-secondary institutions. These guides are intended to be living resources that augment existing training currently offered through the institutions, recognizing that place-based Indigenous knowledge, languages, and practices are reflected in the localized delivery of Indigenized learning resources. (Professional Learning Series: Kory Wilson, Indigenization Project, BCcampus, 2018).

Addressing the Healing of Aboriginal Adults and Families within a Community-owned College Model: this paper discusses residential schools, strategies for addressing the effects of trauma on learning, addressing healing through programming and curriculum, and using academic programs as healing resources. It includes a case study of the Blue Quills First Nations. (Paper: William Aguiar, Regine Halseth, National Collaborating Centres for Public Health, 2015).

Dr. Susan Dion: First Nation, Métis, and Inuit-focused Collaborative Inquiry and Community Involvement: Susan Dion discusses her study of collaborative inquiry involving educators working with community partners to meet the needs of Indigenous students. The study clearly revealed the importance of involving community members as partners throughout the inquiry process. This cultivated a deeper reciprocal understanding between educators and community members. Educators gained greater knowledge about the histories, cultures and perspectives of their local First Nation, Métis, and Inuit communities. The collaboration enables all participants to play a greater role in identifying student learning needs and to bring about positive change. (Video Discussion: Dr. Susan Dion, York University, 2016).

Understanding Mental Health and Wellbeing Among Aboriginal Post-Secondary Students: this study aimed to understand mental health from an Aboriginal worldview as well as Aboriginal post-secondary students' preferences for receiving mental health information in order to effectively translate culturally appropriate mental health information to Aboriginal students. Using primarily qualitative methods, the study sought to develop, implement and evaluate a knowledge translation strategy for Aboriginal post-secondary students to increase their mental health knowledge and coping resources, which in turn, could aid in their successful completion of postsecondary education and improve their ability to move their communities forward. (Dissertation: Caitlin Joy Davey, Ryerson University, 2015).

Education as a Social Determinant of First Nations, Inuit and Métis Health: examines some of the key factors contributing to or hindering academic success for Indigenous peoples in Canada, including historic and contemporary impacts of colonialism, socio-economic marginalization, educational funding inequities, and personal reasons. While current trends and levels of educational attainment are on the rise, there are multiple ways for improving Indigenous learning. Specifically, decolonizing approaches like land, language, culture, and Indigenous knowledge-based pedagogies and curriculum are addressed. The fact sheet concludes by highlighting some promising practices in advancing education among Indigenous peoples, from early learning and care initiatives to post-secondary studies. (Fact Sheet: National Collaborating Centres for Public Health, 2017).

Urban Aboriginal Peoples Study: discusses urban Indigenous identity, culture, experiences, political identity and engagement, justice, happiness, scholarly achievement, and educational values, aspirations and experiences. (Review: Environics Institute, 2010).

Aboriginal Youth: A Manual of Promising Suicide Prevention Strategies: this manual starts with a review of the literature of Aboriginal suicide prevention literature and provides some useful statistics and background information that may prove valuable to individuals who which to write a proposal to obtain funding for their prevention program. Some of the main preventative factors are discussed as well as other useful sections that will tell you how you will know when you are making a difference. Practical information such as program contact names and contact information is also provided. Successful projects are divided into categories such as community development, peer helpers, gatekeepers, self esteem building, family and youth support. (Manual: Jennifer White, Nadine Jodoin, Centre for Suicide Prevention, CMHA Alberta, 2003, Revised 2004)

Maintaining Balance: Staying Connected to Land, Culture & Language: list of activities created in an effort to offer ways to keep Indigenous youth in touch with their home territory, identity and cultural heritage. Keeping Indigenous youth grounded to their home territory helps to keep family and close connections, familiar relationships and supports from home close to heart. Traditional activities and learning on the land helps to keep youth focussed on their work and goals while at school. Keeping Indigenous youth grounded in who they are, helps to instill pride and confidence, respect and responsibility to themselves, their families and community. (Activity Guide: Ontario Native Education Counselling Association (ONECA), 2018).

National Aboriginal Youth Suicide Prevention Strategy (NAYSPS) Program Framework: discusses Indigenous youth suicide prevention strategies in Canada. (Framework: Health Canada, 2013).

Suicide Among Aboriginal People in Canada: this document discusses the epidemiology of suicide among Indigenous populations, the origins of suicide (individual vulnerability, resilience, and social suffering) and best practices in suicide prevention. It also recommends suicide prevention training programs and toolkits. (Paper: Laurence J. Kirmayer, Gregory M. Brass, Tara Holton, Ken Paul, Cori Simpson, Caroline Tait, Aboriginal Healing Foundation, 2007).

Indigenous Well-being in Schools: Web-based Resource Guide: created as a companion document to Indigenous Well-Being in Schools: Understanding, Promoting and Supporting Indigenous Learners, Final Report (ONECA. 2018). Resources in this guide cover identify and worldview, cultural competency, health and well-being, education, funding Indigenous wellness, and more. (Resource Guide: Ontario Native Education Counselling Association (ONECA), 2018).

A Framework for Indigenous School Health: Foundations in Cultural Principles: the purpose of this project was to establish a format through which a dialogue circle approach could be initiated, and a co-constructive process could be established that was inclusive of Indigenous voices international and which would result in the design of a common framework for school health programming for Indigenous schools and communities. (Framework: National Collaborating Centre for Aboriginal Health (NCCAH), 2010).

Ontario Federation of Indian Friendship Centres Aboriginal Mental Health Strategy: discusses current trends in Indigenous mental health, a cultural framework, current issues and needs, the current response, and desires for the future. (Strategy: Ontario Federation of Indian Friendship Centres, 2013).

Navigating Two Worlds: Experiences of Counsellors Who Integrate Aboriginal Traditional Healing Practices: the use of traditional healing among Canadian Aboriginal communities has experienced a revival, and the therapeutic benefits of these practices have received much research attention. An argument is repeatedly made for incorporating Indigenous healing into clinical interventions, yet recommendations on how this may be accomplished are lacking. The present study aimed to address this limitation. (Paper: Olga Oulanova, Roy Moodley, Ontario Institute for Studies in Education, University of Toronto, 2010).

Healing traditions: culture, community and mental health promotion with Canadian Aboriginal peoples: reviews recent literature examining the links between the history of colonialism and government interventions (including the residential school system, out-adoption, and centralised bureaucratic control) and the mental health of Canadian Aboriginal peoples. (Literature Review: Laurence Kirmayer, McGill University; Cori Simpson, Jewish General Hospital; Margaret Cargo, Université de Montréal; 2003)

Promoting Indigenous mental health: Cultural perspectives on healing from Native counsellors in Canada: this paper will present the findings from a qualitative study exploring the narratives of Indigenous counsellors in Native community. (Paper: Suzanne L. Stewart, Ontario Institute for Studies in Education (OISE), University of Toronto, 2008).

Considerations for Indigenous child and youth population mental health promotion in Canada: this paper aims to improve understandings of Indigenous mental health in Canada, and demonstrate how particular determinants either contribute to increased risk for mental illness or act as protective factors for positive mental health. (Paper: National Collaborating Centres for Public Health, 2017).

Indigenous Education Protocol: this important document underscores the importance of structures and approaches required to address Indigenous peoples' learning needs and support self-determination and socio-economic development of Indigenous communities. (Protocol: Colleges and Institutes Canada).

Universities Canada Principles on Indigenous Education: in the spirit of advancing opportunities for Indigenous students, the leaders of Canada's universities commit to the following principles, developed in close consultation with Indigenous communities. These principles acknowledge the unique needs of Indigenous communities across Canada and their goals of autonomy and self-determination, as well as differences in jurisdiction among provinces and territories, institutional mission among universities, and the authority of appropriate university governance bodies in academic decision-making. (Framework/Protocol: Universities Canada).

First Nation, Métis, and Inuit Students in Ontario's Post-Secondary Education System: In the Province of Ontario's pursuit of a 70% post-secondary education (PSE) attainment rate, First Nation, Métis, and Inuit people must be a primary consideration to ensure that the province meets its targeted goals. First Nations, Métis, and Inuit (FNMI) peoples are the youngest and fastest-growing demographic in Canada, yet they face a variety of barriers that hinder their educational success. These barriers include, but are not limited to, financial, institutional, historical, geographical, educational, and personal barriers, many of which often intersect. To tackle these barriers, there needs to be a coordinated and holistic approach to resolve the issues that students encounter as they pursue higher education. (Policy Paper: College Student Alliance, 2012).

LGBTQ+ Students Policy Paper: On university campuses across Ontario, students who are LGBTQ+ face varying levels of discrimination, exclusion, and increased health and safety risks. This policy paper was developed by the Ontario Undergraduate Student Alliance (OUSA) to explore possible policy interventions. In the fall of 2014, OUSA began an extensive research and consultation process to assemble a wealth of information about the experiences, opinions, and satisfaction levels among university students who identify as LGBTQ+ in Ontario. Guided by these student voices, and informed by best practices highlighted in existing literature, this paper offers recommendations to improve equity, safety, and inclusion. Though deep-seated structural factors are the root causes of discrimination and prejudice, it is not in the scope of this paper to offer an academic exploration of these topics. Rather, this paper maintains a problem-solving focus, connected closely to primary research, and offers short-term prescriptions intended to improve the student experiences for LGBTQ+ students. (Policy Paper: Ontario Undergraduate Student Alliance, 2015).

Providing mental health services for LGBTQ+ students on campus: An interview with Kathryn Dance, Acting Director of Psychological Services, Student Experience at Western University, and with Chérie Moody, Psychology Resident at Psychological Services, regarding their approach to providing mental health services for LGBTQ+ students on campus. (Interview: Kathryn Dance, Chérie Moody, Western University, Centre for Innovation in Campus Mental Health, 2018).

LGBTQ2 Health Policy: Addressing the Needs of LGBTQ2 Post-Secondary Students: This brief focuses on LGBTQ2 post-secondary students and ensuring their needs are addressed in LGBTQ2 health policy. Drawing on research conducted with LGBTQ2 students in Canada and the United States, we describe some of the challenges that LGBTQ2 postsecondary students face, including mental health challenges. Based on our research, other literature, and our collective experience, we offer recommendations to inform the development of federal policies and initiatives that will promote the acceptance, belonging, and wellbeing of LGBTQ2 post-secondary students throughout the country. (Policy Brief: Canadian Centre for Gender and Sexual Diversity, 2019).

LGBTQ+ Student Experience Survey Report: LGBTQ+ students' experiences and attitudes at universities: OUSA's LGBTQ+ Student Experience Survey was a mixed methods research project conducted in November 2014 designed to gain understanding of the opinions and experiences of Ontario university students who identify as Lesbian, Gay, Bisexual, Trans, Queer, Questioning, or other orientations or identities that do not conform to cisgender and heterosexual paradigms (LGBTQ+). The purpose of the survey was to identify any gaps that might exist in university services, programming, and supports that can diminish or negatively impact university experiences for these students. (Paper: Ontario Undergraduate Student

Campus Tool-Kit for Combatting Racism: The pandemic of racism is widespread across North American campuses and communities. With the rise of white supremacist groups, racist social conservative policies, and the trend of these governments targeting student groups on campus, working together on anti-racism activism has never been more needed. (Toolkit: Canadian Federation of Students).