



## **The Regional Municipality of Durham**

### **Durham Region Anti-Racism Taskforce Agenda**

Thursday, September 29, 2022

7:00 PM

Council Chambers  
Regional Headquarters Building  
605 Rossland Road East, Whitby

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Please note: Due to COVID-19, the Region of Durham continues to hold electronic meetings for Advisory Committees with limited in-person attendance at this time. Members of the public may [view the Committee meeting](#) via live stream. If you wish to register as a delegate regarding an agenda item, you may register in advance of the meeting by noon on the day prior to the meeting by emailing [delegations@durham.ca](mailto:delegations@durham.ca) and will be provided with the details to delegate electronically.

#### **1. Traditional Territory Acknowledgement**

We are currently located on land which has long served as a site of meeting and exchange among the Mississaugas Peoples and is the traditional and treaty territory of the Mississaugas of Scugog Island First Nation. We honour, recognize, and respect this nation and Indigenous Peoples as the traditional stewards of the lands and waters on which we meet today.

#### **2. Roll Call**

#### **3. Declarations of Interest**

#### **4. Adoption of Minutes**

- A) Minutes of the Durham Region Anti-Racism Taskforce meeting held on Thursday, May 26, 2022 (Attachment #1)

#### **5. Delegations**

#### **6. Presentations**

- A) Keishia Facey, Durham Collective/RFWC Consulting, re: Durham Black Community Hub – Final Report

- B) Rachel Bromberg, International Crisis Response Association, re: Non-Police Crisis Response Initiative

**7. Information Items**

**8. Discussion Items**

- A) DEI Glossary (Attachment #2)
- B) Municipal Elections and Racialized Communities
- C) Working Group Updates and Next Steps
- D) DRART Membership
- E) National Day for Truth and Reconciliation

**9. Other Business**

**10. Date of Next Meeting**

Thursday, February 23, 2023, at 7:00 PM

**11. Adjournment**

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## **The Regional Municipality of Durham**

### **MINUTES**

#### **DURHAM REGION ANTI-RACISM TASKFORCE**

**Thursday, May 26, 2022**

A meeting of the Durham Region Anti-Racism Taskforce was held on Thursday, May 26, 2022 in the Council Chambers, Regional Headquarters Building, 605 Rossland Road East, Whitby, Ontario at 7:03 PM. Electronic participation was permitted for this meeting.

#### **1. Traditional Territory Acknowledgment**

Chair Lee read the following land acknowledgement:

We are currently located on land which has long served as a site of meeting and exchange among the Mississaugas Peoples and is the traditional and treaty territory of the Mississaugas of Scugog Island First Nation. We honour, recognize and respect this nation and Indigenous Peoples as the traditional stewards of the lands and waters on which we meet today.

#### **2. Roll Call**

Present: Councillor Lee, Regional Councillor, Chair  
F. Ahmed, Community Member, Vice-Chair  
S. Bookal, Community Member  
S. Caibaiosai, Industry/Association/Public Institution Representative  
PG Case, Industry/Association/Public Institution Representative  
S. Dave, Community Member  
T. Hancock, Community Member  
C. Oyeniran, Community Member  
N. Samuel, Industry/Association/Public Institution Representative  
K. Vieneer, Community Member  
J. Williamson, Industry/Association/Public Institution Representative  
G. Wilson-Beier, Community Member

Absent: E. Baxter-Trahair, Chief Administrative Officer  
L. Francis, Community Member  
J. Munawa, Community Member  
Z. Pickering, Community Member

#### **Staff**

Present: A. Hector-Alexander, Director, Diversity, Equity, and Inclusion  
P. Hines, Manager, Diversity, Equity, and Inclusion  
H. Mohammed, Policy Coordinator, Diversity, Equity, and Inclusion  
A. Sharma, Policy Advisor, Diversity, Equity and Inclusion  
R. Inacio, Systems Support Specialist, Corporate Services – IT  
K. Smith, Committee Clerk, Corporate Services – Legislative Services

**3. Declarations of Interest**

There were no declarations of interest.

**4. Adoption of Minutes**

Moved by F. Ahmed, Seconded by PG Case,  
That the minutes of the Durham Region Anti-Racism Taskforce meeting  
held on Thursday, April 28, 2022, be adopted.

CARRIED

**5. Delegations**

There were no delegations to be heard.

**6. Presentations**

A) Meera McDonald, Chair, Clarington's Diversity Advisory Committee and Co-Chair, Clarington's Anti-Black Racism Subcommittee, re: Update on Diversity and Anti-Racism Initiatives in Clarington

Meera McDonald, Chair of Clarington's Diversity Advisory Committee and Co-Chair of Clarington's Anti-Black Racism Subcommittee, provided a PowerPoint presentation with regards to an Update on Diversity and Anti-Racism Initiatives in Clarington.

Highlights of the presentation included:

- Clarington's Diversity Advisory Committee and Anti-Black Racism Subcommittee
- Our Work
  - Land Acknowledgment Statement
  - Statement condemning racism
  - Advocacy re: Symbols of Hate
  - Community engagement
  - Supported gender diversity initiative
- Focus of Work
  - Partnerships and Collaborations
  - Durham Regional Police Services Community Safety Council (East Division)
  - Inclusive Spaces Policy
  - Recognitions and Celebrations
- Support
  - Symbols of Hate
    - Background in Clarington
    - Action Taken
    - Future Direction
  - Collaboration and Consistency
  - Resources to address concerns of Racism & Discrimination

M. McDonald stated that the Clarington Diversity Advisory Committee is an advisory board for Clarington Council which provides advice, comments, and recommendations on issues that affect diversity in the community, foster awareness, reduce barriers, promote inclusion, and engage residents. She also stated that the Anti-Black Racism Subcommittee is a liaison between the community and the Diversity Advisory Committee and their focus is to develop strategies to address anti-Black racism and other forms of discrimination in the community.

M. McDonald stated that the Diversity Advisory Committee was formed in 2018 as a response to the growing diversity in the community. She also stated that they create an annual workplan which includes initiatives from committee members and requests for guidance from the community or municipality related to diversity and inclusion. She reviewed some of the work completed by the Committee in recent years.

M. McDonald is requesting the following of the Durham Region Anti-Racism Taskforce:

- To support their work by recommending that Regional Council support the same advocacy;
- When there is an opportunity / vacancy on the Durham Region Anti-Racism Task Force, that representation from Clarington be included in the membership to ensure their issues and concerns are discussed by the group; and
- To ensure consistency across the Region, to request support from the Durham Region Anti-Racism Task Force to be able to address and provide resources for Clarington residents.

M. McDonald responded to questions with regards to addressing symbols of hate and supporting residents; and if there is any development regarding jurisdiction with the Ontario Human Rights Commission.

B) Jaihun Sahak, Durham Children's Aid Society, re: Child Welfare Redesign Strategy

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Jaihun Sahak of the Durham Children's Aid Society provided a PowerPoint presentation with regards to the Child Welfare Redesign Strategy.

Highlights of the presentation included:

- Kasserian Ingera
- The Focus
- The Outcomes for Families
- Systemic Outcomes
- Co-Design
- Co-Create

- Co-Produce
- Co-Deliver

J. Sahak stated that Durham Children's Aid Society (CAS) has launched an urgent response model to the child welfare redesign called Kasserian Ingera. He stated that the main focus of the redesign is to transform children and family services to strengthen families and communities by prevention, early intervention, and finding more permanent homes for children and youth that cannot stay in their own homes or communities.

J. Sahak stated that the strategy is designed so that the outcome for families is less intrusive, their voices are being heard, they are being connected with families, communities and cultures, and ensuring that children, youth and families are being supported in their communities. J. Sahak provided various examples of calls that were heavily biased towards marginalized or racialized communities and reviewed how the redesign seeks successful outcomes for the child welfare system.

J. Sahak advised that Durham CAS has reached out to Durham Region to focus resources on addressing the over-representation of Black and Indigenous children in the child welfare system. He also advised that consultations were set up with the community and internally with their own staff, youth, foster parents and caregivers, and executive directors and staff from service providers to understand what is causing the over representation within the system.

J. Sahak stated that a number of Black-led agencies within Durham were invited to propose how they would proceed with the project and advised that the request for proposal from Ifarada Centre of Excellence was accepted. J. Sahak advised that upon initial contact with Durham CAS, families identifying as Black or bi-racial will be given the opportunity to receive service from Ifarada or stay with Durham CAS to ensure the best outcomes for the families.

J. Sahak advised that the goal is to replicate the model across all of Ontario. He added that the project is a three-year pilot that will be going through a robust evaluation process from the beginning. He stated that Durham CAS has partnered with an evaluator that has worked on the One Vision One Voice project and the University of Toronto will also be a part evaluator.

J. Sahak responded to questions with regards to receiving push back from the community; the number of Black foster parents and whether there are enough to help the Black children in care; closing the loop of accountability on the organization; education for non-racialized people who are caring for racialized children; potential internal resistance to the model and how it was approached; addressing having Black children placed in Black family homes; education available to those who have a duty to report on how the new model will work moving forward; how the information for the new model is being provided to the Indigenous and Black communities; and how the new model will assist youth when they age out of the program.

**7. Information Items**

There were no information items.

**8. Discussion Items**

**A) DRART Infographic**

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Hanna Mohammed shared an infographic that was put together by the graphic design team outlining the milestones of the Durham Region Anti-Racism Taskforce and that can be shared online to show members of the public what the taskforce has implemented since its inception. At the request of H. Mohammed, members of the committee provided their feedback on the infographic.

H. Mohammed advised that the communications team will develop social media products that can be shared with the community and advised that the social media products will be provided to members of the committee.

**B) DRART Letter of Support for Racialized Ukrainian Immigrants**

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Councillor Lee read the draft Letter of Support for Racialized Ukrainian Immigrants to committee members which would be sent out by Councillor Lee on behalf of the Durham Region Anti-Racism Taskforce.

A. Hector-Alexander advised that the letter would be provided to members of the committee and requested their feedback. Discussion ensued with regards to members of Provincial parliament, other diversity communities, and all municipalities in Ontario being copied on the letter.

**C) Sub-Working Group Updates**

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**1. Create an Anti-Racist Practices Standard for a Varsity of Sectors Including the 8 Local Municipalities**

J. Williamson provided the following update:

- The sub-working group has been working on having a consistent document through the academic, healthcare, and business sectors on how to report anti-racist practices and removing duplicate processes.

**2. Support Anti-Racism Education in Schools**

K. Vieneer advised that the sub-working group has not had an opportunity to meet since the last meeting.

**3. Create a Durham Region Anti-Racism Hub**

Councillor Lee provided the following update:

- The sub-working group has been compiling the contact information of all the Durham Region diversity groups that are currently in existence and stated that it is a key facet for the hub.
- There has been discussion regarding creating a common language between the subcommittees and all Durham Region municipalities as it would be more productive if the taskforce and Region were speaking in a common language.
- There has been brainstorming on ways to appeal to community members, such as by creating videos on different topics and connecting it to the hub.

4. Education for the Broader Community

F. Ahmed provided the following update:

- The excel spreadsheet has been cleaned up to ensure the information presented is streamlined, and the main focus is on Black, Indigenous, and 2SLGBTQI+ communities.
- The sub-working group is hoping to get assistance from the students in terms of validating the information and seeking consent from organizations to post their information on our websites.
- She provided the following updates on the tabs on the excel spreadsheet:
  - Prepared a list of speakers to utilize to bring different lens and perspectives to the conversation.
  - Prepared a list of organizations from within and outside Durham Region that focus on Black, Indigenous, and 2SLGBTQI+ communities.
  - Prepared a list of potential funding opportunities from the Federal government, with the potential of Provincial and Municipal funding.
  - Topics have been broken up into key areas and subtopics for speakers and different areas to explore.
  - Prepared a calendar of events
  - Prepared a community mapping tool to allow for community members to search for services and organizations.
- S. Caibaiosai advised that the sub-working group is proposing to hold an annual cultural event in Durham Region in partnership with other community partners, leaders, educators, businesses, and service organizations to host local vendors, artisans, performers and cultural food makers.

A. Hector-Alexander responded to questions with regards to the event being facilitated by Durham Region and the timelines for preparing for such an event.

A. Hector-Alexander advised that the Diversity, Equity and Inclusion Division has two students that are available to assist the subcommittee groups where needed.

**9. Other Business**

A) Traditional Territory Acknowledgment

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Discussion ensued with regards to modifying the current Traditional Territory Acknowledgment that is read at the beginning of Durham Region Anti-Racism Taskforce meetings.

**10. Date of Next Meeting**

The next regularly scheduled Durham Region Anti-Racism Taskforce meeting will be held on Thursday, June 30, 2022 at 7:00 PM in the Council Chambers, Regional Headquarters Building, 605 Rossland Road East, Whitby.

**11. Adjournment**

Moved by K. Vieneer, Seconded by C. Oyeniran,  
That the meeting be adjourned.

CARRIED

The meeting adjourned at 8:57 PM

Respectfully submitted,

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Councillor Lee, Chair

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K. Smith, Committee Clerk

# Glossary

**September 2022**

The Region of Durham's glossary is a living document that will be updated to reflect changes in terminology as language continues to evolve. To develop this glossary, we consulted with the Region of Durham's DEI Working Group, as well as inclusive language materials developed by groups and institutions across Ontario. A complete list of resources can be found at the end of this glossary.

**2SLGBTQI+** – An acronym that stands for Two-Spirit, Lesbian, Gay, Bisexual, Transgender, Queer and Questioning and Intersex and additional gender identities and sexual orientations.

**Ableism** – Attitudes or belief systems in society that devalue persons with disabilities. People with disabilities are assumed to be less worthy of respect and consideration, less able to contribute and take part, and of less value than other people. Ableism can be conscious or unconscious and is embedded in institutions, systems or the broader culture of a society.

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

**Accessibility for Ontarians with Disabilities Act (AODA), 2005** – The purpose of the AODA is to develop, implement and enforce standards for accessibility related to goods, facilities, employment, accommodations, and buildings. Along with the standards established through AODA, a target date of January 1, 2025, has been set for making Ontario an accessible province.

**Accessible** – Does not have obstacles for people with disabilities – something that can be easily reached or obtained; a facility that can be easily entered; information that is easy to access. People with disabilities have the right to equal treatment, which includes the right to accessible workplaces, public transit, health services, restaurants, shops and housing.

**Affirmative Action** – Action designed to address the historic disadvantage that identifiable groups (e.g., women, racialized persons) have experienced by increasing their representation in employment and/or higher education.

**African Canadian** – A Canadian of African origin or descent.

**Ageism** – Discrimination, stereotypes and prejudice towards others or oneself based on age.

**Allyship** – An active and consistent practice in which a person in a position of privilege and power seeks to operate in solidarity with a marginalized group. Allyship is not an identity – it is a lifelong process of building relationships based on trust, consistency, and accountability with marginalized individualized and/or groups of people. Allyship is not self-defined – a person's work and efforts must be recognized by the people they seek to ally themselves with.

**Alternative Format** – A method of communication that takes into account a person's abilities. Examples include providing a text version of a website, or a large print version of a document for people with varying visual abilities. Different formats ensure everyone has equal access to the information which is required under the Ontario Human Rights Code and the Accessibility for Ontarians with Disabilities Act, 2005.

**Anishinaabe (Ojibwe) (Phonetic spelling: An-ish-in-ah-beh, Oh-jib-way)** – Anishinaabe (other variants include Anishinabe, Anicinape, Nishnaabe, Neshnabé and Anishinabek) refers to a group of culturally and linguistically related First Nations that live in both Canada and the United States, concentrated around the Great Lakes. The Ojibwe, Chippewa, Odawa, Potawatomi, Algonquin, Saulteaux, Nipissing and Mississauga First Nations are Anishinaabeg (plural form of Anishinaabe). Some Oji-Cree First Nations and Métis also include themselves within this cultural-linguistic grouping.

**Anti-Asian Racism** – Discrimination and prejudice against Asian communities based on differences in appearance and culture. Racism against Asian Canadians has a long history in Canada and has manifested through discriminatory voting laws, exclusionary immigration policies, internment camps, forced relocation and hate crimes. Asian Canadians are generally from East, Southeast, South, Central or West Asia.

**Anti-Black Racism** – Anti-Black racism refers to policies and practices embedded in Canadian institutions that reflect and reinforce beliefs, attitudes, prejudices, stereotyping and/or discrimination that is directed at people of African descent and is rooted in their unique history and experience of enslavement and colonization here in Canada.

**Anti-Indigenous Racism** – The ongoing race-based discrimination, negative stereotyping and injustice experienced by Indigenous Peoples in Canada. It includes ideas and practices that establish, maintain and perpetuate power imbalances, systemic

barriers and inequitable outcomes that stem from the legacy of colonial policies and practices in Canada. Systemic anti-Indigenous racism is present in discriminatory federal policies such as the Indian Act and the residential school system, in the overrepresentation of Indigenous people incarcerated and child welfare systems, as well as inequitable outcomes in education, well-being and health.

**Anti–Oppression** – Strategies, theories and actions that challenge social and historical inequalities and injustices that are ingrained and operate within our systems and institutions through policies and practices that allow certain groups to dominate over other groups.

**Anti–Oppression Practice** – Seeks to recognize the oppression that exists in our society and attempts to mitigate its affects with the goal of equalizing the power imbalance in our communities. It looks at ways to deconstruct power and privilege and to address systemic inequality and advocate for change in systems and thinking that create oppression.

**Anti–Racism** – An active and consistent process of change to eliminate individual, institutional and systemic racism as well as the oppression and injustice racism causes.

**Anti–Semitism** – Hostility toward or discrimination against Jewish people or communities as religious, ethnic, or racial groups.

**Assistive Devices and Technologies** – Devices to help people – primarily people with disabilities, health conditions or impairments – to perform a task. Examples are a wheelchair, personal oxygen tank, assistive listening device, electronic device with adaptive technology, or visible emergency alarm.

**Audism** – A form of ableism. Audism is discrimination against a person who is deaf or hard of hearing. It holds the belief that a hearing person or a deaf person who behaves in a manner more similar to a hearing person (in appearance, communication and language use, and/or function) is more intelligent, qualified, well–developed, and successful than another individual who may be culturally Deaf, oral deaf, deafened or hard of hearing and may prefer to use a signed language or has an accent in the production of spoken language due to hearing loss, or uses a communication accommodation unfamiliar and dissimilar to hearing people.

**Barrier** – An overt or covert obstacle that prevents a person from fully taking part in all aspects of society, including physical, architectural, information or communications, attitudinal, economic and technological. The obstacle can be in the form of policies or practices.

**Belonging** – Having a meaningful voice and the opportunity to participate in the design of political, social, and cultural structures that shape one’s life — the right to both contribute and make demands upon society and political institutions. Belonging

requires mutual power, access, and opportunity among all groups and individuals within a shared container (such as a society, organization, club, etc).

**Bias** – The tendency, inclination, or prejudice towards or against something or someone. Biases are mental shortcuts based on social norms and stereotypes.

**Bigotry** – Intolerance, negative attitudes or stereotypes related to another person's creed, race, sexual orientation, etc.

**Biological Sex** – The biological classification of people as male and/or female. A doctor usually assigns sex at birth, by visually assessing external anatomy. Sex terms are "male", "female" and "intersex." Biological sex is not to be conflated with gender which involves personal identity factors.

**Biracial** – A person whose ancestry includes members of two racial groups.

**Biphobia** – Animosity, hatred, or dislike of bisexual people (see Bisexual) which may manifest in the form of prejudice or bias.

**Bisexual** – A person who is emotionally, physically, spiritually and/or sexually attracted to members of more than one gender.

**Black** – A social construct referring to people who have dark skin colour and/or other related racialized characteristics. The term has become less of an indicator of skin colour and more of racialized characteristics. Diverse societies apply different criteria to determine who is Black.

**Black People** – People originally of Black African heritage. Because of a long history of colonialism and migration, Black people now come from all parts of the world, including Canada.

**Blindness** – Covers a broad spectrum of visual disability, from when a person's sight is impaired enough to interfere with daily activities like reading, cooking or driving, up to total blindness. Each person's experience of blindness is unique.

**Brave Space** – An alternative to the safe space paradigm, a brave space is created by emphasizing the need for courage when discussing diversity and social justice issues rather than the illusion of safety. This better positions groups to accomplish learning goals by having genuine dialogue regarding challenging and controversial topics. The foundation for this linguistic shift is the realization that the pervasive nature of systemic and institutionalized oppression precludes the creation of safety within said system.

**Champion** – A person who assumes leadership by working with others to create and influence change in the organization or the wider community.

**Chippewas of the Thames First Nation** – The Anishinaabeg of the territory of Deshkaan Ziibing, also known as Chippewas of the Thames First Nation. The Chippewas of the Thames First Nations call themselves Anishinabek which means the original people. They are known as the Ojibway, which are a band of the Algonquin language family who originally migrated to the Great Lakes area from the north–eastern region of North America. Their political alliances are with the Odawa (Ottawa) and Bodaywadami (Pottawatomi) who together form the Three Fires Confederacy.

**Cisgender** - A person whose gender identity is in alignment with the sex they were assigned at birth.

**Cisnormativity** –The commonplace assumption that all people are cisgender and that everyone accepts this as “the norm.” The term “cisnormativity” is used to describe prejudice against trans people that is less overt or direct and more widespread or systemic in society, organizations, and institutions. This form of systemic prejudice may even be unintentional and unrecognized by the people or organizations responsible.

**Code-switching** – The ways in which Indigenous, Black or racialized people (consciously or unconsciously) adjust their language, syntax, grammatical structure, behaviour and appearance to fit Eurocentric culture. Code-switching can be damaging and cause people to feel like their natural and authentic selves are unacceptable, unprofessional, unpalatable and undesirable.

**Colonialism** – When one country violently invades and takes over another country or territory. The invading country claims the land as its own and sends its own people to live on that newly acquired land. Colonialism is a practice of domination and involves the control or enslavement of one group of people to another. Europeans, through the Doctrine of Discovery, aggressively colonized what is now known as Canada and forcefully applied systems of law, government and religion on this territory which displaced Indigenous communities and disconnected them from traditions, culture, land, air and waters.

**Colourism** – A prejudice or discrimination against individuals with a dark skin tone, sometimes among people of the same ethnic or racial group. Typically, favoritism is demonstrated toward those of lighter complexions while those of darker complexions experience rejection and mistreatment.

**Community** – A group of people having common goals, rights, responsibilities and privileges which enables them to communicate effectively and openly in order to work together toward goals identified as being for their common good. It means respecting, valuing and harnessing the richness of ideas, backgrounds and perspectives that are unique to each individual.

**Convention Refugee** – A person who meets the refugee definition from the 1951 Geneva Convention relating to the Status of Refugees. This definition is used in Canadian law and is widely accepted internationally. To meet the definition, a person must be outside their country of origin and have a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion.

**Covert Racism** – A form of racial discrimination that is disguised and subtle, rather than public or obvious. Concealed in the fabric of society, covert racism discriminates against individuals often through unnoticeable or seemingly passive methods. Covert, racially-biased decisions are often hidden or rationalized with an explanation that society is more willing to accept. These racial biases cause a variety of problems that work to empower the suppressors while diminishing the rights and powers of the oppressed. Covert racism often works subliminally, and often much of the discrimination is being done subconsciously.

**Culture** – The customs, beliefs, behaviours and/or achievements of a particular time and/or people; behaviour within a particular group.

**Cultural Assimilation** – The full adoption by an individual or group of the culture, values and patterns of a different social, religious, linguistic or national ethos, resulting in the elimination of attitudinal and behavioural characteristics of the original individual or group. This can be voluntary or forced.

**Cultural Competence** – An ability to interact effectively with people of different cultures, particularly in human resources, non-profit organizations, and government agencies whose employees work with persons from different cultural/ethnic backgrounds. Cultural competence has four components:

1. Awareness of one's own cultural worldview
2. Attitude towards cultural differences
3. Knowledge of different cultural practices and worldviews
4. Cross-cultural skills (developing cultural competence results in an ability to understand, communicate with and effectively interact with people across cultures)

**Cultural Sensitivity** – Involves the recognition that the lived experiences of all people include aspects similar and different to our own and that our actions affect other people. It involves getting to know and understand other cultures and perspectives. Culturally sensitive approaches acknowledge that difference is important and must be respected. However, culturally sensitive approaches in health care tend to focus on “others” as the bearers of culture. For example, although a culturally sensitive approach to nursing promotes respecting difference among patients/clients, people ultimately expected to conform to certain health care standards. Situations involving family visiting, medication,

and dietary compliance are common areas of conflict. Cultural sensitivity does not involve challenging the dominance of a health care system that “treats everyone the same” nor does it involve health care providers critically reflecting on their own actions and health care relationships in the context of our wider society.

**Critical Race Theory** – Or CRT, is a theoretical and interpretive mode that examines the appearance of race and racism across dominant cultural modes of expression. In recognizing the existence of racism, we can confront the beliefs and practices that enable it to persist while also challenging these practices in order to seek liberation from systemic racism. CRT scholarship also emphasizes the importance of finding a way for diverse individuals to share their experiences.

**Deaf** – Deaf with an uppercase ‘D’ is generally used to describe individuals with a severe to profound hearing loss, with little or no residual hearing. It also signifies people who consider themselves culturally deaf with deafness being part of their identity, and who belong and participate in the Deaf Community. Some Deaf people use a spoken language and speech reading, combined with their residual hearing and hearing aids, communication devices, and/or cochlear implants to communicate. Others use a signed language, such as American Sign Language (ASL) or la langue des signes québécoise (LSQ).

**deaf** – When written with a lowercase “d”, deaf is becoming more accepted as a reference to a hearing deficit only. It does not refer to any culture and/or language. Deaf (capital D) represents a social–cultural perspective (see Deaf above), and the other (small–d) a medial–pathological view.

**Diaspora** – The movement of peoples from their homelands into new regions. There is a common element in all forms of diaspora; these are people who live outside their natal (or imagined natal) territories and recognize that their traditional homelands are reflected deeply in the languages they speak, religions they adopt, and the cultures they produce.

**Dimensions of Diversity** – The unique personal characteristics that distinguish us as individuals and groups. These include but are not limited to age, sex, gender, race, ethnicity, physical and intellectual ability, class, creed, religion, sexual orientation, educational background, lived experience and expertise.

**Disability** – An umbrella term covering impairments, activity limitations, and participation restrictions. An impairment is a problem in body function or structure; an activity limitation is a difficulty encountered by an individual in executing a task or action; while a participation restriction is a problem experienced by an individual in involvement in life situations. Defining disability is complex and evolving.

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

**Diversity** – The concept of diversity encompasses acceptance and respect. It means understanding that each individual is unique and recognizing our individual differences. These can be along the dimensions of race, ethnicity, gender, sexual orientation, socio-economic status, age, physical abilities, religious beliefs, political beliefs, or other ideologies. It is the exploration of these differences in a safe, positive, and nurturing environment. It is about understanding each other and moving beyond simple tolerance to embracing and celebrating the rich dimensions of diversity contained within each individual. Diversity can also be considered in terms of organizational, professional and societal differences.

**Duty to Accommodate** – Under the Ontario Human Rights Code, employers, unions, housing providers and service providers have a legal duty to accommodate the needs of people with disabilities who are adversely affected by a requirement, rule or standard. Accommodation is necessary to ensure that people with disabilities have equal opportunities, access and benefits. Employment, housing, services and facilities should be designed inclusively and must be adapted to accommodate the needs of a person with a disability in a way that promotes integration and full participation.

**Economic migrant** – A person who moves countries for a job or a better economic future. The term is correctly used for people whose motivations are entirely economic. Migrants' motivations are often complex and may not be immediately clear, so it is dangerous to apply the "economic" label too quickly to an individual or group of migrants.

**Elder** – An Elder is a respected individual who plays a key role in Indigenous communities. Elders are important knowledge keepers, and they also help to ensure cultural continuity. As living connections to the past, Elders serve as teachers, healers, advisors and counsellors.

**Equal Access** – Recognizing that "one size does not fit all" in diverse urban/rural communities, equal access to health programs and services for all individuals requires the removal of barriers associated with literacy levels, language, culture, geography, social factors, education, economic circumstance and mental and physical ability.

**Equal Opportunity** – Aims to ensure that all people have equal access, free of barriers, equal participation and equal benefit from whatever an organization has to offer. Note that equal opportunity extends beyond employment.

**Equal Treatment** – Treatment that brings about an equality of results and that may, in some instances, require different treatment. For example, to give all students equal treatment in entering a building, it may be necessary to provide a ramp for a student who uses a wheelchair.

**Equity** – The rights of the individual to an equitable share of the goods and services in society. However, equality of treatment will not guarantee equal results. Creating equal results sometimes requires treating people differently from each other. Focusing on the results instead of the treatment is the concept of equity.

**Equity Lens** – The purpose of an equity lens is to be deliberately inclusive and to focus on equity in both processes and outcomes of policies and practices. An equity lens provides a framework to understand how decisions and actions either breakdown or reinforce the barriers that prohibit equal participation and benefit. Components of an equity lens include:

- Identifying barriers where they occur
- Eliminating barriers by making adaptations that reflect the lived experience of those affected
- Creating new ways of doing by considering inclusion at the earliest stages rather than at the end

**Ethnicity** – Refers to shared cultural practices, perspectives, and distinctions that set apart one group of people from another. That is, ethnicity is a shared cultural heritage. The most common characteristics distinguishing various ethnic groups are ancestry, a sense of history, language, religion, and forms of dress. Ethnic differences are not inherited; they are learned.

**Ethnocentrism** – Characterized by, or based on, the attitude that one's own group is superior. Ethnocentric habitual disposition is to judge foreign peoples or groups by the standards or practices of one's own culture or ethnic group.

**Eurocentrism** – The practice of using Europe and European culture as a frame of reference or standard criteria from which to view the world. Eurocentrism favors European cultural norms and excludes the realities and experiences of other cultural groups.

**First Nation** – A term used to describe Indigenous peoples of Canada who are ethnically neither Métis nor Inuit. This term came into common usage in the 1970s and '80s and does not have a legal definition. While "First Nations" refers to the ethnicity of First Nations peoples, the singular "First Nation" can refer to a band, a reserve-based community, or a larger grouping and the individuals who live in them.

**Francophone** – Persons whose mother tongue is French, plus those whose mother tongue is neither French nor English but have a particular knowledge of French as an Official Language and use French at home.

**Gay** – A term used to describe people who are emotionally, romantically, and/or physically attracted to people of the same gender. In contemporary contexts, lesbian is often a preferred term for women, though many women use the term gay to describe themselves.

**Gender** – Whereas “sex” is a person’s physical characteristics, “gender” is about what it means to be a man or woman in society. It is the expectations and stereotypes about behaviours, actions, and roles linked to being a “man” or “woman.” Social norms related to gender can vary depending on the culture and can change over time.

**Gender Binary** – A social system whereby people are thought to have either one of two genders: “man” or “woman.” These genders are expected to correspond to birth sex: male or female. In the gender binary system, there is no room for interpretations, for living between genders, or for crossing the binary. The gender binary system is rigid and restrictive for many people who feel that their “birth–assigned sex” does not match up with their gender, or that their gender is fluid and not fixed.

**Gender Diverse** – A term that is used to describe people with gender behaviors, appearances, or identities that are incongruent with those assigned to their birth sex. Gender diverse individuals may refer to themselves with many different terms, such as transgender, nonbinary, genderqueer, and gender fluid. Gender diverse is used to acknowledge and include the vast diversity of gender identities that exists.

**Gender Expression** – How a person publicly presents or expresses their gender. This can include behaviour and outward appearance, such as dress, hair, make–up, body language, and voice. A person’s chosen name and pronoun are also common ways people express their gender. Others perceive a person’s gender through these attributes.

**Gender Identity** – Each person’s internal and individual experience of gender. It is a person’s 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.

**Gender Neutral / Gender Inclusive** – Inclusive language to describe relationships (spouse and partner instead of husband/ boyfriend and wife/girlfriend), spaces (gender–neutral/universal restrooms for use by all genders), pronouns (they and ze are gender neutral/inclusive pronouns) among other things.

**Gender Non–Conforming / Gender Variant / Genderqueer** – Individuals who do not follow gender stereotypes based on the sex they were assigned at birth. They may

identify and express themselves as “feminine men” or “masculine women,” or as androgynous, outside of the categories “boy/man” and “girl/woman.” People who are gender non-conforming may or may not identify as trans.

**Gender Norms** – The gender binary influences of what society considers “normal” or acceptable behaviour, dress, appearance, and roles for women and men. Gender norms are a prevailing force in our everyday lives. Strength, action, and dominance are stereotypically seen as “masculine” traits, while vulnerability, passivity, and receptiveness are stereotypically seen as “feminine” traits. A woman expressing masculine traits may be chastised as “overly aggressive,” while a man expressing “feminine” traits may be labelled as “weak.” Gender norms can contribute to power imbalances and gender inequality in the home, at work, and in communities.

**Genocide** – Deliberate decisions and actions made by one nation or group of people in order to eliminate, usually through mass murder, the entirety of another nation or group. The term has also been used to refer to the destruction of the culture of a people, as in cultural genocide.

**Harassment** – Engaging in a course of comments or actions that are known, or ought reasonably to be known, to be unwelcome. It can involve words or actions that are known or should be known to be offensive, embarrassing, humiliating, demeaning or unwelcome. Harassment under the Ontario Human Rights Code is based on the prohibited/protected grounds.

**Hate Activity** – Comments or actions against a person or group motivated by bias, prejudice or hate based on race, ancestry, nationality or ethnic origin, language, colour, religion, sex, age, mental or physical disability, marital status, family status, sexual orientation or any other similar factor. Examples are: hate crime, hate propaganda, advocating genocide, telephone/electronic communication promoting hate, and publicly displaying hate in notices, signs, symbols and emblems.

**Hate Crime** – Crimes in which the offender is motivated by a characteristic of the victim that identifies the victim as a member of a group towards which the offender feels some animosity. They are a criminal offence against a person or property that is motivated or perceived to be motivated in whole or in part by the offenders hate, bias and/or prejudice against the intended victim’s real or perceived race, ethnic origin, color, language, religion, sexual orientation, gender identity and gender expression, and any other similar factor.

**Haudenosaunee (Iroquios) (Phonetic spelling: How-den-oh-show-nee, Ee-ro-kwah)** – The Peacemaker was sent by the Creator to spread the Kariwio or good mind. With the help of Aionwatha commonly known as Hiawatha, the Peacemaker taught the laws of peace to the Haudenosaunee. Haudenosaunee means People of the long house. Travelling from community to community they both succeeded in persuading the

Chiefs of each nation to join in the Great League of Peace and founded the only government with a direct connection to the Creator. It is one of the first and longest participatory democracies in the world. The Haudenosaunee Confederacy includes Six Nations, the Mohawks, Oneidas, Cayugas, Senecas, Onondagas, and Tuscaroras.

**Hard-of-Hearing** – A person whose hearing loss ranges from mild to profound and whose usual means of communication is speech. It is both a medical and sociological term.

**Hearing Impairment** – A diagnosed auditory defect, or medical condition, ranging from mild to profound that may not respond to medial intervention or amplification, and results in functional limitations in one or more areas of daily living. It should never be used to refer to Deaf people or people with hearing loss.

**Heterosexual** – A person who has emotional, physical, spiritual and sexual attraction to persons of the opposite sex.

**Heterosexism** – The assumption that heterosexuality is superior and preferable, and is the only right, normal or moral expression of sexuality. This definition is often used when looking at discrimination against gay, lesbian or bisexual people that is less overt, and which may be unintentional and unrecognized by the person or organization responsible.

**Historical Disadvantage** – Disadvantage resulting from historic patterns of institutionalized and other forms of systemic discrimination, sometimes legalized social, political, cultural, ethnic, religious and economic discrimination, as well as discrimination in employment. This also includes under-representation experienced by disadvantaged groups such as women, First Nations, Métis and Inuit, persons with disabilities, 2SLGBTQI+ persons and racialized people.

**Homosexual** – A person who has emotional, physical, spiritual and sexual attraction to persons of the same sex. It is considered outdated and often insulting to many gay people and communities.

**Homophobia** – Negative attitudes, feelings or irrational aversion to, fear or hatred of gay, lesbian or bisexual people and communities.

**Human Rights** – Affirms and protects the right of every individual to live and work without discrimination and harassment. Human rights policies and legislation attempt to create a climate in which the dignity, worth and rights of all people are respected, regardless of age, ancestry, citizenship, colour, creed (faith), disability, ethnic origin, family status, gender, marital status, place of origin, race, sexual orientation or socio-economic status.

**Immigrant** – Refers to a person who is, or has ever been, a landed immigrant or permanent resident. Such a person has been granted the right to live in Canada permanently by immigration authorities. Immigrants are either Canadian citizens by naturalization (the citizenship process) or permanent residents (landed immigrants) under Canadian legislation. Some immigrants have resided in Canada for a number of years, while others have arrived recently.

**Impairment** – A physical, sensory, intellectual, learning or medical condition, including mental illness that limits functioning and/or requires accommodation. An impairment may be apparent to others or hidden, inherited, self-inflicted or acquired, and may exist alone or in combination with other impairments. Impairments can affect anyone (whatever their gender, sex, race, culture, age, religion, creed, etc.).

**Inclusion** – Acknowledging and valuing people's uniqueness to enrich social planning, decision-making, and quality of life for everyone. In an inclusive municipality, we each have a sense of belonging, acceptance, and are recognized as valued and contributing members of society. Real inclusion takes place when those already included in the "mainstream" learn from those who are excluded and initiate change.

**Inclusive Design** – Taking into account what makes individuals and groups distinct when designing something, to avoid creating barriers. Inclusive design can apply to systems, facilities, programs, policies, services, education, etc.

**Indigenous** – First used in the 1970s, when Indigenous peoples worldwide were fighting for representation at the United Nations, and now frequently used by academics and in international contexts (e.g., the United Nations Declaration of the Rights of Indigenous Peoples). Understood to mean First Nations, Métis and Inuit communities, peoples, and nations that have a historical continuity with pre-invasion, pre-settler, or precolonial societies that developed on their territories, as distinct from the other societies now prevailing on those territories (or parts of them).

**Institutional Racism** – The ways in which institutional policies and practices create different outcomes for different racial groups. The institutional policies may never mention any racial group, but their effect is to create advantages for some and oppression and disadvantage for others.

**Intellectual Disability** – A term used to refer to the significant limitations, both in intellectual functioning (reasoning, learning, problem solving) and in adaptive behaviour, which covers a range of everyday social and practical skills. Intellectual disabilities can be present at birth or develop later in life.

**Intergenerational** – Existing or occurring between different generations of people; involving more than one generation.

**Intersectionality** – The intersection, or crossover, of our many identities affects how each of us experience life. These intersections occur within a context of connected systems and structures of power (e.g., laws, policies, state governments, other political and economic unions, religious institutions, and media).

**Intersex** – A term used to describe a person born with reproductive systems, chromosomes, and/or hormones that are not easily characterized as male or female. This might include a woman with XY chromosomes or a man with ovaries instead of testes. Intersex characteristics occur in one out of every 1,500 births. Typically, people that identify as intersex are assigned one sex, male or female, at birth. Some identify with their assigned sex, while others do not. Some choose to identify as intersex.

**Inuit (Phonetic spelling: In-u-ih)** – The Indigenous Peoples of Arctic Canada who live primarily in Nunavut, the Northwest Territories and northern parts of Labrador and Québec. The word Inuit means “people” in the Inuit language – Inuktitut. The singular of Inuit is Inuk. Their traditional languages, customs and cultures are distinctly different from those of the First Nations and Métis.

**Islamophobia** – Can be described as stereotypes, bias or acts of hostility towards individual Muslims, followers of Islam, or people perceived to look Muslim. In addition to individual acts of intolerance and racial profiling, Islamophobia leads to viewing Muslims as a greater security threat on an institutional, systemic and societal level.

**Land Acknowledgement** – A territorial or land acknowledgement is an act of reconciliation that involves making a statement recognizing the traditional territory of the Indigenous Peoples who called the land home before the arrival of settlers. A land acknowledgement reminds us that we are accountable to respectful relationships with Indigenous communities and that accountability involves all of us listening, learning, and reflecting on the historic and ongoing injustices in these communities.

**Lenni Lenape (Delaware)** – The Delaware, also called Lenni Lenape, Lenape or Lunaapeew, are a confederation of Algonquian-speaking Indigenous people from the northeastern Atlantic seaboard. Before colonization, they were especially concentrated in the Delaware River valley, for which the confederation was named. The northernmost Lenni Lenape were known as the Minisink, (People of the Stony Country) and later Munsee.

**Learning Disabilities** – A number of disorders which may affect the acquisition, organization, retention, understanding or use of verbal or nonverbal information. These disorders affect learning in individuals who otherwise demonstrate at least average abilities essential for thinking and/or reasoning. Learning disabilities range in severity and may also involve difficulties with organizational skills, social perception social interaction and perspective taking. Persons with learning disabilities can succeed when timely specialized assessments and interventions are developed.

**Lesbian** – A woman who has emotional, physical, spiritual and/or sexual attraction to other women.

**Marginalization** – A social process by which individuals or groups are, intentionally or unintentionally, distanced from access to power and resources and constructed as insignificant, peripheral, or less valuable/privileged to a community or “mainstream” society. Marginalized groups or people are those excluded from mainstream social, economic, cultural, or political life. Examples of marginalized groups include, but are by no means limited to, groups excluded due to race, religion, political or cultural group, age, gender/gender expression, or financial status.

**Marginalized Groups** – Groups or communities who have been socially and economically disadvantaged and may have also experienced discrimination. Such groups are excluded from full participation in the community.

**Mental Health** – More than the absence of a mental health condition or illness, it is a positive sense of well-being, or the capacity to enjoy life and deal with the challenges we face. Mental health is not fixed; it is influenced by a range of factors, including our life experiences, workplace or other environments, and the social and economic conditions that shape our lives.

**Mental Illness** – A broad range of psychological or behavioural symptoms that reduce an individual’s capacity to cope with daily life; a person may lose contact with themselves, their emotions may be uncontrolled, behaviour might be inappropriate, or a person might lose the ability to communicate effectively with other people. For some people it develops due to a chemical imbalance in the brain, while other causes may relate to the amount of stress in their lives, the patterns of communication they develop within their families, poverty and poor housing, the number of close friends and family they have to support them through difficulty and the degree to which each of them views their self-esteem. Common groups of mental illnesses, according to health professionals include: anxiety, mood, eating, psychotic, personality or childhood disorders, and dementia.

**Métis (Phonetic spelling: May – tee)** – A distinct Indigenous people with a unique history, culture, language, and way of life. The Métis Nation is comprised of descendants of people born of relations between First Nations women and European men. The offspring of these unions were of mixed ancestry and over time a new Indigenous people called the Métis resulted from the subsequent intermarriage of these individuals. The “ethnogenesis” of distinct Métis communities occurred as these new people were no longer seen as extensions of their maternal (First Nations) or paternal (European) relations and began to identify as a separate group.

**Microaggression** – The everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory,

or negative messages to target persons based solely upon their marginalized group membership.

**Migrant** – A person who is outside their country of origin. Sometimes this term is used to talk about everyone outside their country of birth, including people who have been Canadian citizens for decades. More often, it is used for people currently on the move or people with temporary status or no status at all in the country where they live.

**Minority** – A convenient, if misleading, word for non–dominant ethnic identities in Canada. While people with non–dominant identities are numerically in the minority in many parts of Canada, they are not numerically a minority in the world.

**Misogyny** – The hatred of, contempt for, or prejudice against women or girls. Misogyny can be manifested in numerous ways, including social exclusion, sex discrimination, hostility, androcentrism, patriarchy, male privilege, belittling of women, violence against women, and sexual objectification.

**Multiracial** – A person whose heritage includes members of multiple racial groups.

**Multiculturalism** – A Federal policy announced in 1971 and enshrined in law, the *Multiculturalism Act* of 1988. It promotes the acknowledgment and respect of diverse ethnicities, cultures, races, religions, and supports the freedom of these groups to preserve their heritage “while working to achieve the equality of all Canadians”.

**Neo-Pronouns** – Alternative pronouns that are gender neutral and preferred by some non-binary and gender diverse persons. Some examples include “ze/hir” and “ey/em”.

**Neurodivergent** – A non-medical term that describes people whose brain develops or works differently for some reason. This means the person has different strengths and struggles from people whose brains develop or work more typically. While some people who are neurodivergent have medical conditions, it also happens to people where a medical condition or diagnosis hasn’t been identified. Some conditions or diagnoses include autism spectrum disorder, attention-deficit hyperactivity disorder, down syndrome, dyslexia, intellectual disabilities and mental health conditions like bipolar disorder and obsessive compulsive disorder.

**Oneida Nation of the Thames** – The Oneida people are known within the Iroquois Confederacy as Onyota’a:ka, “People of the Standing Stone.” Much like their ancestors, the Oneida peoples of today, maintain a deeply rooted connection to the land and to their Iroquois culture and traditions.

**Oppression** – The use of power to disempower, marginalize, silence or otherwise subordinate one social group or category, often in order to further empower and/or privilege the oppressor. Social oppression may not require formally established

organizational support to achieve its desired effect; it may be applied on a more informal, yet more focused, individual basis.

**Overt Racism** – Frank and open, including graffiti, intimidations or physical violence, and legitimates negative racial stereotypes. Racial and ethnic slurs or so-called “jokes” are other examples of obvious racial discrimination. People often ignore racism because they do not know how to deal with it.

**Pansexual** – A term for a person who is attracted to other people regardless of gender.

**Patriarchy** – The norms, values, beliefs, structures and systems that grant power, privilege and superiority to men, and thereby marginalize and subordinate women and other gender identities.

**Pay Equity** – The principle of equal pay for work of equal value. For example, the requirement to pay males and females within the same organization the same salary for work that is judged to be of equal value.

**Person-first Language** – Language focusing on the individual while de-emphasizing a particular aspect of their identity which could be an illness, disability, or condition. Using it shows respect for an individual as a person.

**Persons with Disabilities** – Persons with one or more long-term or recurring disability (see Disability).

**Power** – Access to resources, position, status, wealth or personal strength of character that gives a person or a group or a system the ability to influence others. Power can be used to affect others positively or negatively.

**Permanent resident** – A person granted the right to live permanently in Canada. The person may have come to Canada as an immigrant or as a refugee. Permanent residents who become Canadian citizens are no longer permanent residents.

**Person without status** – A person who has not been granted permission to stay in the country, or who has stayed after their visa has expired. The term can cover a person who falls between the cracks of the system, such as a refugee claimant who is refused refugee status but not removed from Canada because of risk in the country of origin.

**Prejudice** – To have preconceived notions about a person or group negatively, usually without adequate evidence to substantiate the position. Frequently, prejudices are not recognized as false or unsound assumptions. Through repetition, they come to be accepted as common-sense notions and when backed up with power, result in acts of discrimination and oppression.

**Privilege** – Unearned benefits given to people who fit into a specific social group, simply by being a member of that social group. Having privilege is not inherently a bad thing and most people possess identities that gives them both unearned advantages and unearned disadvantages. The idea behind recognizing and examining one's privilege isn't to remove it, but to give others access to the same advantages.

**Prohibited/Protected Grounds** – The Ontario Human Rights Code prohibits discrimination or harassment based on personal characteristics. The specific protected grounds include: age, ancestry, citizenship, colour, creed, disability, ethnic origin, family status, gender identity and gender expression (recently added to the Code), marital status, place of origin, race, sex (including pregnancy), sexual orientation, receipt of public assistance (in housing) and record of offences (in employment).

**Queer** – A term used by some 2SLGBTQI+ people to describe themselves and/or their community. Reclaimed from its earlier negative use, the term is also considered by some to be inclusive of the entire community and by others who use the term to describe their more fluid identities. Traditionally a negative or pejorative term for people who are 2SLGBTQI+, some people within the community dislike the term. Due to its varying meanings, use this word only when self-identifying or quoting an individual who self-identifies as queer.

**Questioning** – An umbrella term to describe those who are in a process of discovery and exploration about their sexual orientation, gender identity, gender expression, or a combination thereof. Questioning people can be of any age. Questioning is a profoundly important process, and one that does not imply that an individual is choosing to be lesbian, gay, bisexual, transgender, and/or queer.

**Race** – A socially constructed rather than a biological classification. Race is not intrinsic to human beings but rather an identity created, often by socially dominant groups based on skin colour, to establish meaning in a social context. This often involves the subjugation of groups defined as racially inferior.

**Racialization** – The process through which groups come to be socially constructed as races, based on characteristics such as race, ethnicity, language, economics, religion, culture, politics, etc. That is, treated outside the norm and receiving unequal treatment based upon phenotypical features.

**Racial Profiling** – Any action undertaken for reasons of safety, security or public protection, that relies on stereotypes about race, colour, ethnicity, ancestry, religion, or place of origin, or a combination of these, rather than on a reasonable suspicion, to single out an individual for greater scrutiny or different treatment.

**Racism** – An ideology that either directly or indirectly asserts that one group is inherently superior to others. It can be openly displayed in racial jokes and slurs or hate

crimes, but it can be more deeply rooted in attitudes, values and stereotypical beliefs. In some cases, these are unconsciously held and have become deeply embedded in systems and institutions that have evolved over time. Racism operates at a number of levels, in particular, individual, systemic and societal. Racism is a wider phenomenon than racial discrimination. While the Code seeks to combat racism through public education and the advancement of human rights, not every manifestation of racism can be dealt with through the current human rights complaint mechanism and process. Nevertheless, racism plays a major role in fostering racial discrimination.

**Racism (Cultural)** – Refers to representations, messages and stories conveying the idea that behaviors and values associated with white people or whiteness are automatically better or more normal than those associated with other racially defined groups.

**Racism (Environmental)** – Refers to racial discrimination in environmental policy-making and the enforcement of regulations and laws; the deliberate targeting of communities of color for toxic waste facilities; the official sanctioning of the life-threatening presence of poisons and pollutants in communities; and the history of excluding people of color from the leadership of the environmental movement.

**Racism (Individual)** – The belief that all members of each race possess characteristics or abilities specific to that race, especially to distinguish it as inferior or superior to another race or races.

**Racism (Internalized)** – The personal conscious or subconscious acceptance of the dominant society's racist views, stereotypes and biases of one's ethnic group. It gives rise to patterns of thinking, feeling and behaving that result in discriminating, minimizing, criticizing, finding fault, invalidating and hating oneself while simultaneously valuing the dominant culture.

**Racism (Structural)** – The macro-level systems, social forces, institutions, ideology, and processes that interact with one another to generate and reinforce inequities among racial and ethnic groups.

**Reconciliation** – Efforts by individuals and institutions to raise awareness about colonialization and its ongoing effects on Indigenous people and communities. Reconciliation also refers to efforts made to address harms caused by policies and programs of colonization, such as residential schools. In 2015, the Truth and Reconciliation Commission defined reconciliation as the process of establishing and maintaining a mutually respectful relationship between Indigenous and non-Indigenous people. The journey towards reconciliation involves committing to improve the experiences of Indigenous communities with respect to child welfare, education, healthcare, justice, among other systems.

**Refugee** – A person who is forced to flee from persecution and who is located outside of their home country.

**Resettled Refugee** – A person who has fled their country, is temporarily in a second country and then is offered a permanent home in a third country. Refugees resettled to Canada are selected abroad and become permanent residents as soon as they arrive in Canada.

**Safe Space** – In educational institutions, safe space (or safe–space), safer space, and positive space are terms that, as originally intended, were used to indicate that a teacher, educational institution, or student body did not tolerate anti–2SLGBTQI+ violence, harassment or hate speech, thereby creating a safe place for all 2SLGBTQI+ students.

[2] The term safe space has been extended to refer to an autonomous space for individuals who feel marginalized to come together to communicate regarding their experiences with marginalization, typically on a university campus.

**Sex** – The classification of people as male, female, and intersex. Sex is usually assigned at birth and is based on an assessment of a person's reproductive systems, hormones, chromosomes, and other physical characteristics.

**Sexism** – Prejudice or discrimination based on sex, usually though not necessarily against women; behaviours, conditions or attitudes that foster stereotypes of social roles based on sex. Sexism may be conscious or unconscious, and may be embedded in institutions, systems or the broader culture of a society.

**Sexual Identity** – How a person identifies physically: female, male, in between, beyond or neither.

**Sexual Orientation** – The scientifically accurate term for an individual's enduring physical, romantic and/or emotional attraction to members of the same and/or opposite sex, including lesbian, gay, bisexual and heterosexual (straight) orientations. The offensive term “sexual preference,” is used to suggest that being gay or lesbian is voluntary and therefore “curable.”

**Social Class** – The hierarchical order of a society based on such indicators of social rank as income, occupation, education, ownership of property, family, religion and political relationships.

**Social Location** – The groups people belong to because of their place or position in history and society. All people have a social location that is defined by their gender, race, social class, age, ability, religion, sexual orientation, and geographic location. Each group membership confers a certain set of social roles and rules, power, and

privilege (or lack of), which can heavily influence one's identity and how one sees the world.

**Social Justice** – A concept premised upon the belief that each individual and group within society should have equal opportunity, fairness, civil liberties, and participation in society, including in the education, criminal justice, health, and financial systems.

**Stereotypes** – A preconceived generalization of a group of people, ascribing the same characteristic(s) to all members of the group, regardless of their individual differences. Stereotyping may be based upon misconceptions, incomplete information and/ or false generalizations about race, age, ethnic, linguistic, geographical or natural groups, religions, social, marital or family status, physical, developmental or mental attributes, gender or sexual orientation.

**Systemic Barriers** – Obstacles that exclude groups or communities of people from full participation in, and the benefits of, social, economic, and political life. They may be hidden or unintentional but are built into the way society works. Existing policies, practices and procedures, as well as assumptions and stereotypes, reinforce them.

**Systemic Discrimination** – The institutionalization of discrimination through policies and practices which may appear neutral on the surface but have an exclusionary impact on particular groups, such that various minority groups are discriminated against, intentionally or unintentionally. This occurs in institutions and organizations where the policies, practices and procedures (e.g. employment systems – job requirements, hiring practices, promotion procedures, etc.) exclude and/or act as barriers to racialized groups. Systemic discrimination may also result from some government laws and regulations.

**Two Spirit** – A term used by Indigenous peoples to describe, from a cultural perspective, people who are gay, lesbian, bisexual, trans, or intersex. It is used to capture a concept that exists in many different Indigenous cultures and languages. For some, the term two-spirit describes a societal and spiritual role that certain people played within traditional societies; they were often mediators, keepers of certain ceremonies; they transcended accepted roles of men and women, and filled a role as an established middle gender.

**Transgender or Trans** – An umbrella term that describes people with diverse gender identities and gender expressions that do not conform to stereotypical ideas about what it means to be a girl/ woman or boy/man in society. Trans can mean transcending beyond, existing between, or crossing over the gender spectrum. It includes but is not limited to people who identify as transgender, cross-dressers, or gender non-conforming (gender variant or genderqueer).

Trans includes people whose gender identity is different from the gender associated with their birth–assigned sex. Trans people may or may not undergo medically supportive treatments, such as hormone therapy and a range of surgical procedures, to align their bodies with their internally felt gender identity.

People who have transitioned from one gender to another may simply identify as female or male. Others may also identify as trans – as a trans woman or a trans man. Some people may identify as trans and not use the labels “female” or “male.” Others may identify as existing between male and female or in different ways beyond the binary of those terms.

Trans people may identify their gender in many ways. There is no single or universal experience of what it means to be trans. As a result, different trans people face distinct forms of discrimination in society, and this may relate to whether they identify as male, female, a person in the process of transitioning, a trans man, a trans woman, or gender non–conforming.

**Transphobia** – The aversion to, fear, hatred, or intolerance of trans people and communities. Like other prejudices, it is based on stereotypes and misconceptions that are used to justify discrimination, harassment, and violence toward trans people.

**Transitioning** – Refers to a host of activities that some trans people may pursue to affirm their gender identity. This may include changes to their name, sex designation, dress, the use of specific pronouns, and possibly medically supportive treatments such as hormone therapy, sex–reassignment surgery, or other procedures. There is no checklist or average time for a transition process, and no universal goal or endpoint. Each person will decide what meets their needs.

**Undue Hardship** – Under both the Ontario Human Rights Code and the Canadian Human Rights Act, there are provisions for employers and service providers that outline their duty to adjust rules, policies or practices to a reasonable limit in order to accommodate an employee’s needs that are related to the protected grounds of discrimination. The reasonable limit is known as undue hardship. Employers and service providers can claim undue hardship as the reason why certain policies and practices need to stay in place. In these cases, the hardship must be exceptional, excessive and disproportionate.

**Visual Impairment** – The accepted and politically correct term for describing the whole spectrum of vision, or lack thereof, experienced by people with a visual disability. A majority of people living with visual impairments have some degree of vision.

**White** – A social colour. The term is used to refer to people belonging to the majority group in Canada. It is recognized that there are many different people who are “White” but who face discrimination because of their class, gender, ethnicity, religion, age,

language, or geographical origin. Grouping these people as “White” is not to deny the very real forms of discrimination that people of certain ancestry, such as Italian, Portuguese, Jewish, Armenian, Greek, etc., face because of these factors.

**White Privilege** – The inherent advantages possessed by a white person on the basis of their racial identity in a society characterized by racial inequality and injustice. This concept does not imply that a white person has not worked for their accomplishments but rather, that they have not faced the same barriers encountered by others due to their racial identity.

**Xenophobia** – Any attitude, behavior, practice, or policy that explicitly or implicitly reflects the belief that people from other cultures or countries are inferior to the dominant group of people. Xenophobia is reflected in interpersonal, institutional, and systemic levels oppression and is a function of white supremacy.

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