DISMANTLING ANTI-BLACK RACISM & SYSTEMIC DISCRIMINATION

A Toolkit for Community Organizations in the Region of Peel

Prepared for The Anti-Black Racism & Systemic Discrimination Collective of Peel Region (ABR & SD)

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WHY THIS TOOLKIT?

This toolkit, developed by the Anti-Black & Systemic Discrimination Collective, is a resource to support community agencies who want to join the work of addressing anti-Black, anti-Indigenous and all forms of racism, dismantling systemic discrimination and adopting practices, policies and behaviours that promote an equitable environment for all.

Each organization is at a different stage and place in this life-long journey toward racial equity and social justice. The issues, challenges and opportunities may present differently depending on a number of factors within your organization such as your leadership, staff, location and organizational culture. We are all seeking information on how to authentically engage racialized and marginalized populations, how to be strong allies and disrupt racism and systemic discrimination without conflict.
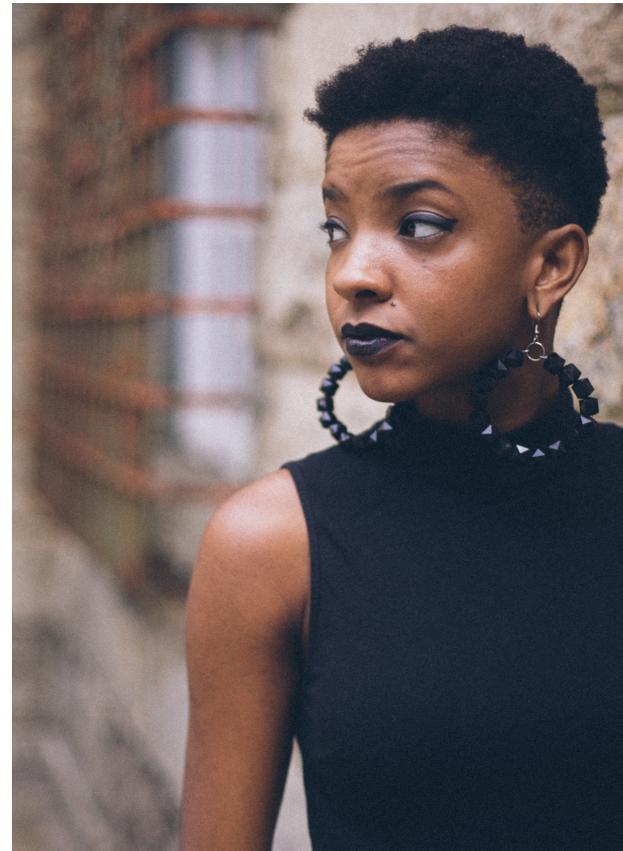
We hope this toolkit will help you to reflect and take action as we learn from each other. We encourage you to make notes as you read through the toolkit about where your organization is on this journey. Are you just starting out? Have you taken a few steps and faltered? Are you jogging along at a steady pace? That's OK. It's all good. You are here because you have the same vision and are moving along the same path as many others. Systems change is not a quick-fix initiative, a program with a short-term timeframe or will be changed by employing a diversity, equity and inclusion manager. Dismantling anti-Black, anti-Indigenous and all types of racism, prejudices and discrimination will take time, will be frustrating sometimes and you may feel as if you are not making progress.

We encourage you to stay the course. Together, with our combined will and perseverance, we will all reap benefits on the way.

BACKGROUND

The COVID-19 Pandemic continues to expose the extreme inequities faced by underserved communities. Black, Indigenous, South and East Asian and other racialized communities have been hit hard and the disparities are glaring. Systemic racism continues to have a multifaceted impact on how the pandemic has affected Black, Indigenous and racialized peoples, as they are more exposed to COVID-19 and the least likely to be protected, (VAW, 2020).

"Race doesn't put you at higher risk [of COVID-19]. Racism puts you at higher risk. It does so through two mechanisms: People of color are more infected because we are more exposed and less protected. Then, once infected, we are more likely to die because we carry a greater burden of chronic diseases from living in disinvested communities with poor food options [and] poisoned air and because we have less access to health care."

(Wallis, 2020, para. 4)

BACKGROUND

The intersection between the lack of access to equitable health care, over-representation in detention centers, precarious employment, and other race-based inequities that also lead to overcrowding in housing and on public transit, all increased the risk of exposure to COVID-19:

- Black women and racialized women are overrepresented in the care economy.
- Black, South Asian, and Filipino Canadians experienced higher increases in unemployment than the general population, thereby increasing their risk of exposure to COVID-19.
- The risk of unemployment increased if the racialized person was also from the 2SLGBTQIA+ community or belonged to multiple underserved communities.
- Immigrants and migrant workers are found to be one of the most at-risk populations throughout the pandemic and are the least likely to have access to the legal labour protections afforded to the general Canadian population, (VAW, 2020).

BACKGROUND

The Anti-Black Racism and Systemic Discrimination (ABR&SD) Collective evolved from the Region of Peel's Community Response Table which was formed at the onset of the COVID-19 pandemic. A group of approximately 25 agencies and other individuals met as the racial tensions mounted due to the killing of George Floyd in the US, which followed the outcries from within our own region of the police killing of Jamal Francique, D'Andre Campbell and Ejaz Choudry and shooting of Chantelle Krupka.

The collective came together to tackle anti-Black racism and systemic discrimination in all its forms. Their goals are to disrupt discrimination and advocate for underrepresented communities, through pushing for change at the organizational and institutional levels. The members are seeking a deeper understanding of the racial and social injustice issues in Peel Region and what can be done within their respective organizations and externally to address the issues.

THE FOUR I'S OF OPPRESSION

The Four I's of oppression provides a framework for understanding how oppression operates in various categories in organizations and society more broadly. All of the categories are interrelated therefore working to dismantle one category of oppression must be approached with consideration of all other categories. As you progress through each section of this toolkit reflect on how each category of oppression operates together as a system within your organization starting with ideological and moving through to interpersonal, institutional, and internalized.
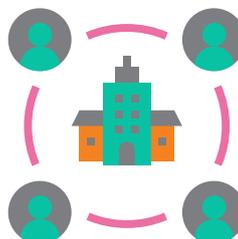
IDEOLOGICAL OPPRESSION

We live in a society structured by systemic racism and discrimination, a system that reinforces the belief that some groups are more deserving than others. The historical and cultural legacy of colonialism and slavery informs race relations and ideologies today. The enslavement of Black peoples was justified through false ideologies that labelled Black people as inferior, dangerous, and undesirable. Today these stereotypes and attitudes linger with Black people often imagined as criminal, dangerous, and undesirable. Colonial narratives have been used to justify the inequitable treatment of Black, Indigenous, and racialized peoples across Canada. Anti-Black racism is an ideology that is deeply entrenched in our culture, and ideological oppression shows up significantly in stereotypes of Black people, the devaluing of Blackness and Black culture, and negative characterizations of Black people. By working together to root out anti-Black racism we work towards the benefit of all peoples. Islamophobia, homophobia, ableism, transphobia and all forms of discrimination begin with ideas that support the justification of othering groups that are seen as outside of the 'norm' or 'acceptable'.

INTERPERSONAL OPPRESSION

Interpersonal oppression refers to how our ideologies manifest into oppressive behaviour and interactions, including behaviours that disrespect or harm members of groups that have been historically oppressed based on identity (e.g., racist jokes, microaggressions, stereotypes, hate crimes, physical violence). Interpersonal racism is when negative ideas about racialized people manifest into verbal or physical harm against them. 2SLGBTQIA+ communities are at a higher risk of social and economic exclusion that is further fuelled by interpersonal oppression. It's important to note that interpersonal oppression is supported by ideological and institutional oppressions. In community agencies, interpersonal racism looks like microaggressions, racist jokes, and comments that reinforce negative characterizations of Blackness or otherness. Interpersonal oppression can also lead to institutional oppression e.g., job loss, lack of promotions, inferior health care, lack of access to social services, or even housing.

INSTITUTIONAL OPPRESSION

Institutional oppression refers to the ways in which institutions (e.g., legal system, policing, education system, etc.) uphold and reinforce oppression and oppressive ideology through policies, practices and procedures. Anti-Black racism is evident in the ways institutions reinforce the inferiority of Blackness and Black people, such as the criminal justice system which asserts control over Black communities via policing, police violence and criminalization (e.g., war on drugs). In a community agency setting, institutional racism can show up in dress codes, hiring practices and pay inequities that marginalize racialized and 2SLGBTQIA+ staff. Institutional oppression can be so ingrained in practises that agencies may hide behind 'tradition' or by saying "this is the way that it has always been done". Institutional oppression is influenced by ideological oppression which is often false, stereotypical beliefs about underserved populations that make it into the operational framework of institutions.
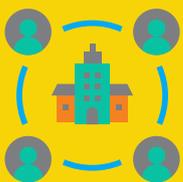
INTERNALIZED OPPRESSION

Internalized oppression refers to when oppressive ideologies are internalized and those from the oppressed groups mirror oppressive messages and behaviours against members of the group, including themselves. This includes when oppressed people believe and accept their oppression. While oppression is usually externally imposed on oppressed people, no one is immune from the ideologies that permeate our culture and institutions. Internalized anti-Black racism looks like Black individuals harbouring negative beliefs and attitudes towards Black people (including themselves) and Blackness or enacting racialized violence against other Black people. Racialized lateral violence can also occur between racialized communities who may internalize stereotypes about themselves as well as other racialized groups that they do not belong to. Lateral violence delays progress and allows institutional oppression to thrive. It is in the best interest of all racialized and other groups facing oppression to form solidarity between themselves and allies to impact change.

> *The truth is, no one of us can be free until everybody's free.*
>
> Maya Angelou

TACKLING ANTI-BLACK RACISM AND SYSTEMIC DISCRIMINATION IN COMMUNITY AGENCIES

THE HEALTH THREAT OF RACISM IN CANADA

Since the start of the Covid-19 pandemic in March 2020, racism has risen to the forefront of public consciousness and conversation. The heinous murder of George Floyd on May 25, 2020, by police in Minnesota, served as a social awakening for many who previously ignored or were in denial about the realities of anti-Black racism.

While this movement engaged many Canadians to begin or enhance their actions against racism, 2020 also saw an alarming increase in racially motivated attacks against Black communities. According to an annual report on hate crimes by Peel Regional Police, the Black community had seen a 57% increase in reported hate crimes in comparison to the previous year.

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TACKLING ANTI-BLACK RACISM AND SYSTEMIC DISCRIMINATION IN COMMUNITY AGENCIES

Over the last few decades Indigenous communities have spoken out against the past and current colonial violence endured by Indigenous peoples such as the legacy of residential schools, the 60s scoop, cultural genocide faced by many generations, and the unrelenting plight of Missing and Murdered Indigenous women. Racial discrimination in Canada predates the formation of Canada with the enslavement of Black peoples and the segregation of Indigenous groups. Racial discrimination was also evident in the imposition of the Chinese head tax of 1885 and the Japanese internment camps of 1941.

Black activists, scholars, community leaders, and educators have worked to highlight and dismantle anti-Black racism entrenched in our social systems and institutions. Despite their continued efforts and decades of advocacy and protests, Black, Indigenous, and other racialized communities still experience significant disadvantages in education, the justice system, economic stability, life expectancy and quality of life. In the education system, Black students are four times more likely to be expelled than White students in Toronto, experience a dropout rate that is almost double that experienced by White students, and are two times more likely than White students to come from a low-income household, (BCG, 2020).

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TACKLING ANTI-BLACK RACISM AND SYSTEMIC DISCRIMINATION IN COMMUNITY AGENCIES

In employment, Black people experience discrimination in hiring practices and salary negotiations, leading to a significant wage gap for Black people, especially Black women, (CCPA, 2019).

Additionally, Black people experience both explicit and subtle racism in the workplace and have significantly higher unemployment rates, particularly Black women. In healthcare, Black women are routinely under-screened for cervical and breast cancer and do not receive adequate treatment or pain management because of anti-Black racism, (BCG, 2020). Black people experience fatal police violence at alarmingly disproportionate rates and are 20 times more likely to be killed by police in Toronto than White residents, and despite making up only 8.5 percent of Toronto's population, Black people represent between 36 and 57 percent of escalated police interactions involving pepper spray, tasers or police dogs, (BCG, 2020). A report tabled by the Peel Regional Police in August 2021, revealed that 35 percent of use-of-force incidents in the region involved Black people who make up just 9.5 percent of the population.

TACKLING ANTI-BLACK RACISM AND SYSTEMIC DISCRIMINATION IN COMMUNITY AGENCIES

The COVID-19 pandemic played a key role in escalating racist hate crimes and xenophobia experienced by all racialized groups, but particularly by East and Southeast Asian people living in Canada. Data compiled by Statistics Canada found that while police-reported crime experienced an overall decrease in 2020, police-reported hate crimes skyrocketed to the highest rate documented by Statistics Canada in the 11 years they had been collecting this data, (STATS, CAN 2021).

For East and Southeast Asian people, police-reported hate crimes increased by 301 percent, meaning that visibly racialized East and Southeast Asian people were three times as likely to experience racially motivated violence. Some areas of Canada experienced exponentially higher increases, such as Vancouver where crimes against Asian individuals increased 717 percent in one year, (VAW, 2020). It's important to note that these statistics only capture the hate crimes that were reported to the police. Given the violence experienced by racialized communities at the hands of police and the lack of follow-through or accountability in response to incidents of racism, it is more than likely that the actual risk and experience of racially motivated hate crimes was significantly higher for all racialized communities.

APPLYING AN INTERSECTIONAL FRAMEWORK TO RACISM

Intersectionality is a framework for understanding the interconnected nature of oppressions by examining how multiple systems of oppression work to reinforce each other and create further subjugation of groups who experience multiple oppressions.

Developed by Black legal scholar, Kimberlé Crenshaw, (Crenshaw,2014), intersectionality can help us to better understand the ways in which racism operates against those marginalized by gender, sexuality, class, disability, age and other forms of oppression. The concept of intersectionality is key to an analysis of oppression as every person exists at the intersection of multiple systems of power and oppression. Moving away from a single-identity framework, intersectionality helps us to see how the intertwining of identities creates conditions for increased harm against those facing multiple systems of oppression.

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In the context of anti-Black racism, an intersectional framework is key to examining the ways in which racism intersects with other forms of oppression to impact women, 2SLGBTQIA+ people, working-class and low-income individuals, those experiencing disability, or other forms of marginalization disproportionately and uniquely. Examining the experiences of Black youth in the education system, for example, requires us to examine not just race but also gender, class and other inequities. Examining violence experienced by Asian Canadians throughout 2020 requires us to also attend to violence against women, and how this intersects with racialization.

EQUITY-BASED FRAMEWORK

An equity-based approach draws on the framework of intersectionality to analyze how inequities are experienced within and perpetuated against racialized communities. This approach is a response to these inequities to support those who experience the most challenges, barriers and discrimination. An equity-based approach recognizes that by addressing the challenges and barriers of those who experience the most harm in our systems will necessarily address the challenges and barriers of all. Applying an intersectional and equity-based approach is essential for combatting racism since racism occurs at multiple levels and impacts racialized people in different ways. Anti-Black racism is a distinct form of racism that is entrenched in our cultural norms, institutions and systems. Alongside Indigenous peoples, Black individuals in Canada experience some of the most extreme and pervasive forms of systemic racism.

Addressing anti-Black racism can serve as a pillar for tackling other forms of racism, ensuring that our efforts to address racism do not serve only the most privileged people, but address the root causes of racism and in its various manifestations, supporting those communities that experience the most barriers to achieving equity. Anti-Black and anti-Indigenous racism in Canada cannot be addressed without taking into consideration the impact of hundreds of years of slavery and colonization, which have left an indelible stain on the history pages of this country.

PRINCIPLES OF ORGANIZING

In this section, you will find organizing principles to be used by your organization to help guide your decision-making and reflection process. With utilizing these principles comes the acknowledgment that institutional and interpersonal conscious and unconscious bias historically and currently excludes equity deserving groups in often violent and significant ways. The following guiding principles are to be utilized in a manner that proactively works towards dismantling oppressive structures. Review each principle and reflect on the accompanying questions when making decisions in your organization.

ACCOUNTABILITY

Accountability refers to the assurance that an individual or organization will follow through with commitments made, act ethically and engage in repair work as needed when harm occurs or commitments are not met. In community organizations, accountability involves being answerable to the communities the organizations serve. When applying equity-based, intersectional and anti-racist approaches, accountability requires community organizations to engage in anti-racist efforts, actively seeking out and responding to feedback about processes, policies and procedures.

ACCOUNTABILITY - QUESTIONS TO ANSWER:

- How often are you performing need assessments within Black, Indigenous and equity-deserving communities?
- What data are being collected to track progress? How is that data being used to improve services to equity-deserving communities?
- How and about whom is data collected and shared?
- Does the work you are engaged in challenge systemic anti-Black racism, homophobia, transphobia, islamophobia, and other forms of systemic discrimination?
- Are you willing to address systemic racism and the root causes of inequity both internally and externally?

ACTION-ORIENTED

To be action-oriented is to be willing to take action not only when problems arise but also proactively. This requires a willingness to explore and accurately assess the issues that are occurring. An equity-based and intersectional lens is necessary to accurately examine the dynamics that are creating the problem, and how the problem is experienced differently for different members of the community, (French, Elizabeth). For example, when an organization wants to respond to racism, it is essential to examine and name the specific issues around racism that are occurring (e.g., Islamophobia, anti-Black racism, anti-Indigenous racism, etc.). An action-oriented approach aims to identify existing strengths and resources within communities and organizations, as well as identify what other resources or supports might be needed in order to address the issue.

ACTION-ORIENTED - QUESTIONS TO ANSWER:

- How is the organization disrupting the status quo? Has this been measured over time?
- Is the organization moving beyond the planning phase into the implementation phase?
- Does the organization have the capacity to follow through with equity initiatives?
- What actions has your organization taken to address anti-racism and systemic discrimination within your organization?
- Are you willing to join other members of the collective in challenging institutions such as the police, education, justice and healthcare to make their services more accessible and barrier-free?

ADVOCACY

Advocacy is any action by an individual, group, or organization that aims to influence institutions and systems. In an equity-based and intersectional approach to community-based work, advocacy means including and accounting for the most vulnerable and disadvantaged groups in our community and incorporating these groups into the planning, implementation and assessments of programs, as well as the design of policies and procedures. True advocacy is community-led and responsive; it includes the community in change-making and advocacy efforts. Advocacy is connected to cultural humility because it requires us to assess the privileges we have and to use these privileges to support the aims of a marginalized community.

ADVOCACY - QUESTIONS TO ANSWER:

- Are you willing to speak up when you see disparities in systems, processes and practices within your organization?
- Do you consider yourself a champion for equity-seeking groups?
- Does your advocacy efforts seek to empower and put people first?
- Are you clear about your purpose, the end goal and the impact on communities?
- How does the organization advocate for communities facing marginalization in a responsive and proactive manner?
- Is the organization public with its advocacy through using voice, writing letters, and standing in solidarity with equity deserving groups?
- Does your organization centre the lived experiences and community voices in service delivery?

BOLD AND BRAVE

Challenging systems of oppression is scary and requires us to push against the norms and status quo. It is impossible to engage in an equity-based or anti-racist framework without experiencing pushback from others or experiencing very challenging internal emotions. We must be bold and brave in this work, willing to stick to our values in the face of opposition, prepared to challenge oppressive systems and practices, and to push past ours and others' comfort for the safety and dignity of those who we aim to support. This work requires courage and a willingness to take risks, be accountable for our mistakes and move towards action. We are being called to be fearless in the pursuit of justice and take the path towards equity.

BOLD AND BRAVE - QUESTIONS TO ANSWER:

- Are you ready to face being uncomfortable and vulnerable in addressing anti-racism and systemic discrimination policies and practices?
- Are you willing to unlearn some of what you have learned and learn new ways of doing and seeing things?
- Are you afraid to admit you were misinformed in your beliefs, ways of thinking?
- Are you willing to challenge the status quo and break down barriers within your organization and externally?
- Are employees in your organization encouraged to speak up about disparities and inequities they see within the organization?
- Do you know which systems, policies, and procedures in your organization may be harming equity-deserving communities and perpetuating inequities?

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COLLABORATION

Collaboration refers to the process of meaningfully engaging all of the relevant stakeholders in decision-making. A collaborative process requires establishing a common or shared objective that is responsive to the experiences, needs, strengths, gifts, and talents each collaborator brings to the table. Meaningful collaboration makes room for transparent communication, authenticity and creativity to emerge, which is only possible when all those collaborating have equal authority over the process and decisions being made. Community organizations can engage in collaboration within their own teams, and also by engaging other stakeholders including service users and community leaders in designing and delivering services.

COLLABORATION - QUESTIONS TO ANSWER:

- Does your organization ensure that the voices of equity-deserving groups are centred in your decision-making?
- Do you ensure that recipients and clients have access to the decision-making process in programs and services impacting them?
- How often is your organization consulting with other culturally-diverse organizations?
- Do you consciously seek to do business/partner with racialized groups?
- How do your initiatives consider the impact of anti-racism, especially anti-Black and anti-Indigenous racism, and systemic discrimination within your organization and in the wider community?
- Does your organization collaborate with 2SLGBTQIA+ organizations or organizations focused on mental health?
- Does your organization take intersecting dimensions of diversity into consideration?

COMMUNITY-CENTRED

In a community-centred approach, initiatives are created in partnership with community-based organizations, community leaders and community members who collaborate in controlling resources, determining priorities and making decisions, (Attygalle, 2020). Community-centred initiatives require a sharing of power between organizations and the communities they serve, recognizing the unique context and needs of each community, drawing on the expertise and assets that exist within a community to address the issues they face, and redistributing resources to support the initiatives the community wants to develop.

COMMUNITY-CENTRED - QUESTIONS TO ANSWER:

- Are Black, Indigenous, racialized, and 2SLGBTQIA+ community members consistently given a seat at your decision-making table?
- How are you including communities in decisions that directly impact their members?
- Are your organization's leadership and staff reflective of the communities in which they serve?
- How often do you seek feedback and input from clients and the communities you serve?

CULTURAL HUMILITY

Cultural humility is a process that requires individuals to continually engage in self-reflection and self-critique as lifelong learners and reflective practitioners, (Tervalon & Murray-Garcia,1998). It is an approach that helps us create equitable institutions through the intentional practice of meeting others where they are, developing and maintaining mutually respectful and dynamic partnerships, addressing power differentials, institutionalizing organizational consistency and focusing on unlearning personal biases. An equity-based and intersectional approach requires recognition of systems of power and oppression and how each individual person exists within them. Humility in this sense lends itself to redressing the imbalance of power created by systems of oppression and hierarchy within our own workplaces and allows for more collaboration within organizations and with communities, (Greene-Moton, E & Minkler, 2020). Humility does not ask us to discredit ourselves: it requires us to recognize and critically self-reflect on our contributions and actions. Organizations must show humility and be ready to learn from other organizations and communities. It is important to remember that people are the experts of their own lived experiences and should be honoured and respected for this knowledge.

CULTURAL HUMILITY - QUESTIONS TO ANSWER:

- Does the organization accept criticism from community organizations and provide a platform to receive feedback from community members?
- Do you make a conscious effort to reduce the power imbalance in your interactions with clients/the community?
- Do you focus on the client and acknowledge that you can learn from them as well?
- Does your organization practice cultural humility when engaging with communities?

RESPONSIVENESS

Responsiveness is key to engaging in work that is community-led, action-oriented, transparent, accountable and equitable. Responsiveness requires organizations to be involved in the community, engaging and interacting with those most impacted by the issues, in order to accurately understand and address the issues that exist or arise. Communities change, needs change, and so do social issues and their impacts. In order for community support to be effective, it must be responsive to these changes as they occur, requiring that those involved are tuned into these shifts and prepared to make changes as they're needed.

RESPONSIVENESS - QUESTIONS TO ANSWER:

- Are your planning and initiatives flexible to meet emergency community needs?
- Does your organization strive to participate in initiatives that are organized by the communities you serve?
- When data show disparities between groups, is your organization shifting its services and resources?
- How is accessibility built into the organization's responses?
- Are barriers sought out and removed regularly?

SUSTAINABILITY

Sustainability is a practice of meeting needs and taking actions in a way that does not create further harm to individuals or an organization and can be sustained over time. Sustainability requires both extensive planning and an openness to change. It requires community organizations to account for the possibility of change in the planning of programs and services and to create structures that can function amongst change. In order for community work to be sustainable it must be responsive to the community, adjusting as needed to support the needs of those it aims to support, adjusting who it aims to support, or the effort it needs to move forward. In community work, sustainability efforts should examine the capacity of staff, the availability of long-term and permanent roles, and the wellness of those doing the work as these are often under-examined aspects of sustainable work that have a significant impact on the success of an organization and its efforts. To be sustainable, organizations need resources such as people, finances and capacity to remain effective over time.

SUSTAINABILITY - QUESTIONS TO ANSWER:

- Are your programs that support Black, Indigenous, racialized and equity-deserving communities sustainable or do they often become defunded?
- How does your organization plan to increase participation or outreach to Black, Indigenous, and equity-deserving populations over time?
- Is your organization prepared to pivot and adapt quickly to the changing needs of equity-deserving groups?
- Have your staff received adequate training to provide trauma-informed and culturally safe service to the community?
- Have your staff received mental health support and/or feel supported by your organization in the work they do?
- Do you partner with other organizations that can provide the services you do not offer?

TRANSPARENCY

Transparency refers to openness and honesty and is achieved when it is easy for others to see and understand what actions are taking place. Transparency is intricately linked with accountability, in that it is only when organizations are transparent about their aims and their actions, can the community hold the organization accountable to commitments they made or ought to make. Organizations should be transparent when stakeholders ask questions but should also be proactively transparent by making key information available that is relevant to stakeholders publicly.

TRANSPARENCY - QUESTIONS TO ANSWER:

- Are the economic, social, political, and health implications of your programming clear to equity-deserving communities?
- Are funds being allocated to specific equity-deserving communities? How are the funds being used? Is this clear to the communities accessing your services?
- Do you acknowledge any adverse impact on Black, racialized or other equity-deserving groups of intentional or unintentional actions taken by the organization?
- Are your policies and practices clearly stated and available to the communities you serve?
- Do you have "unwritten rules" that are contrary to your written policies?

DEFINITIONS

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. (OHRC)

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

Adverse impact: having a harmful result. Sometimes treating everyone the same will have a negative effect on some people. (OHRC)

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

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

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DEFINITIONS

Colonialism / Colonization: is an intentional process by which a political power from one territory exerts control over a different territory. It involves unequal power relations and includes policies and/or practices of acquiring full or partial political control over other people or territory, occupying the territory with settlers, and exploiting it economically.

Colonization is the invasion, dispossession, and subjugation of one people or community to another. The long-term result of such dispossession is institutionalized inequality. The colonizer/colonized relationship is by nature an unequal one that benefits the colonizer at the expense of the colonized. UBC Equity Terms

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. (OHRC)

Culturally competent organization: an organization that displays cultural competence, in both its systems and individual behaviour. (OHRC)

DEFINITIONS

Cultural Humility: is a process of self-reflection to understand personal and systemic biases and to develop and maintain respectful processes and to develop and maintain respectful processes and relationships based on mutual trust. Cultural humility involves humbly acknowledging oneself as a learner when it comes to understanding another's experience. – from Creating a Climate for Change

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 and expertise. (OHRC)

Disability: There are two common ways of looking at what disability is. One way is to see a disability as a medical condition that a person has. From this perspective, disability covers a broad range and degree of conditions, some visible and some not visible. A disability may have been present from birth, caused by an accident, or developed over time. There are physical, mental, cognitive and learning disabilities, mental disorders, hearing or vision disabilities, epilepsy, drug and alcohol dependencies, environmental sensitivities and other conditions.

DEFINITIONS

A newer way of looking at disability is that it is not something a person has. A person with a medical condition is not necessarily prevented (or disabled) from fully taking part in society. If society is designed to be accessible and includes everyone, then people with medical conditions often don't have a problem taking part. From this point of view, disability is a problem that occurs when a person's environment is not designed to suit their abilities. (OHRC)

Equity: Equity refers to fairness and justice in process and in results. Equitable outcomes often require differential treatment and resource redistribution so as to achieve equality among all individuals and communities. This requires recognizing and addressing barriers to provide opportunity for all individuals and communities to thrive in any situation they are in. (OHRC)

Equity Deserving Groups: Equity deserving groups are communities that experience significant collective barriers in participating in society. This could include attitudinal, historic, social and environmental barriers based on age, ethnicity, disability, economic status, gender, nationality, race, sexual orientation and transgender status, etc. Equity-seeking groups are those that identify barriers to equal access, opportunities and resources due to disadvantage and discrimination and actively seek social justice and reparation. QueensU EDI Terms

DEFINITIONS

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, Aboriginal peoples, persons with disabilities, LGBT persons and racialized people. (OHRC)

I**nclusive design:** Taking into account differences among individuals and groups when designing something, to avoid creating barriers. Inclusive design can apply to systems, facilities, programs, policies, services, education, etc. (OHRC)

Microaggressions: are brief and commonplace verbal behavioural and environmental indignities which communicate degrading, hostile, negative, messaging to an individual person or a group because of their identity with a group that has been historically faced oppression in society. There are four main categories of microaggressions including insults, assaults, and invalidations. Although the term micro* is used the impact of microaggressions can be devastating
 Racial Microaggressions in Everyday Life

DEFINITIONS

Racialization: the process by which societies construct races as real, different, and unequal in ways that matter and affect economic, political, and social life. (OHRC)

Racial profiling: any action 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 a person for greater scrutiny or different treatment. (OHRC)

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

Systemic barrier: a barrier embedded in the social or administrative structures of an organization, including the physical accessibility of an organization, organizational policies, practices and decision-making processes, or the culture of an organization. These may appear neutral on the surface but exclude members of groups protected by the Human Rights Code. (OHRC)

DEFINITIONS

Systemic discrimination: patterns of behaviour, policies, or practices that are part of the social or administrative structures of an organization, and which create or perpetuate a position of relative disadvantage for groups identified under the Human Rights Code. (OHRC)

Two-Spirit: "two-spirited" people were considered gifted among all beings because they carried two spirits: that of male and female. It is told that women engaged in tribal warfare and married other women as there were men who married other men. These individuals were looked upon as a third gender in many cases and in almost all cultures they were honoured and revered. Today, the term refers to Aboriginal people who are gay, lesbian, bisexual, trans-gendered, other gendered, third/fourth gendered individuals that walk carefully between the worlds and between the genders. (OHRC)

2SLGBTQIA+: Two-Spirit, Lesbian, Gay, Bisexual, Trans, Queer (or Questioning), Intersex, Asexual. The placement of Two-Spirit (2S) first is to recognize that Indigenous people are the first peoples of this land and their understanding of gender and sexuality precedes colonization. The '+' is for all the new and growing ways we become aware of sexual orientations and gender diversity UBC Equity Terms

Note: Definitions are taken primarily from the Ontario Human Rights Commission. Please visit the ohrc.on.ca for more human rights definitions

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