



**MUNICIPALITY OF NORTH GRENVILLE
INDIGENOUS ADVISORY CIRCLE MEETING AGENDA**

January 30, 2025, 4:00 p.m. - 6:00 p.m.
Held in Meeting Room 2, 285 County Road 44

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I. Other Business

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K. Adjournment



Corporation of The Municipality of North Grenville

Committee Name Committee Meeting No. 10

Draft Minutes

Thursday, December 19 2024 4:00 p.m.

Meeting Room 1, North Grenville Municipal Centre

Present

Member Phillip Seymour

Member Lorraine Rekmans

Regrets

Member Patti McDonald

Guests

Katie Hogue, Kemptville District Hospital

Stephanie Phillips, Kemptville District Hospital

Irene Scott, Holy Cross Catholic Church

Esther Kasalu-Coffin, Holy Cross Catholic Church

Staff Present

Hillary Geneau, Director of Corporate Services

A. Open Meeting

The meeting was called to order by consensus at 4:04 p.m.

A round of introductions was done.

B. Opening Prayer

An opening prayer was provided by Member Phillip Seymour.

C. Approval of the Agenda

IAC-2024-28

The agenda was approved by consensus.

D. Disclosure of Interest

None.

E. Approve Minutes of Previous Meeting

**E.1. Meeting Minutes – September 19, 2024
IAC-2024-29**

The meeting minutes of September 19, 2024 were approved by consensus.

F. Delegations

F.1. Kemptville District Hospital Update

Guest Katie Hogue explained the Kemptville District Hospital's desire to provide education for front line staff about culturally appropriate care. The Hospital is currently creating terms of reference for an equity, diversity, inclusion, and ethics committee. Katie had previously worked on the Crystal Clear Policy in Parry Sound. The policy aims to avoid stigma and to address incidents of stigmatization when they occur. In Parry Sound the policy was endorsed by neighbouring First Nations and local community groups. The Kemptville District Hospital is looking to adopt a localized version of the policy and would like the Circle to review and advise who else it can be shared with. The policy is being shared across the province to be adapted to each community.

Member Lorraine Rekmans suggested the policy should include how to provide culturally appropriate care.

Guest Katie Hogue explained that education is an important part of the policy.

Guest Stephanie Phillips noted she would like to be made aware of events that the Circle is holding in order to share with staff.

Director Hillary Geneau advised she will add those present at the meeting to the mailing list for the Circle's events.

Guest Esther Kasalu-Coffin suggested there may be funding available to support such initiatives at the Hospital and asked if the policy includes obligations and reprimands if staff are not following the policy.

Guest Katie Hogue explained that staff must review and sign off on the policy every year as part of the performance evaluation process. There are also targets for training and related to the policy.

Guest Stephanie Phillips indicated there are also patient advocates and there is an investigative process should an issue occur.

G. Decision Items

G.1. Membership

Member Lorraine Rekmans suggested having an ally category as part of the Circle's membership.

Director Hillary Geneau will provide amended terms of reference and application at the next meeting.

G.2. FFC Committee

The members discussed formally inviting the FFC Committee to combine their meetings with the Circle.

G.3. Planning and Value Mapping/Archeological Exercise

Member Lorraine Rekmans asked for staff to follow-up with Infrastructure Ontario regarding any studies and whether an artifact was found on the site and given to Pikwàkanagàn.

The members agreed to regroup on holding an event in the new year and to continue to be involved in the Official Planning process.

G.4. Winter Solstice Event

Director Hillary Geneau advised everything is ready for the event on December 21.

G.5. Future Events

Member Lorraine Rekmans suggested holding a ribbon skirt making event on January 11 to recognize Ribbon Skirt Day which occurs on January 4. Lorraine will send information about needed materials and Hillary will prepare other items including tables and extension cords.

The North Grenville Historical Society is celebrating Heritage Month in February and has asked Lorraine to speak on February 15. Lorraine is unavailable but Phil will see if he or someone else can attend.

The members discussed holding an event in March at the Peter Wensink Maple Forest and the Agroforestry Centre. Hillary will contact them.

G.6. Draft Reconciliation Framework

Member Lorraine Rekmans suggested incorporating growing food including wild rice into the use of the waterfront. This could be included in the Official Plan.

Guest Esther Kasalu-Coffin asked for more information about the actions related to Economic Development.

Director Hillary Geneau explained the first action is related to working with developers to ensure Indigenous values are considered. The second action could involve updating the Municipality's procurement process or creating an Indigenous-owned business list.

Member Lorraine Rekmans suggested creating a newsletter that could be shared with nearby First Nations.

Guests Esther Kasalu-Coffin and Katie Hogue asked about social services in North Grenville. Director Hillary Geneau provided some information about social services and will provide some resources.

G.7. 2025 Meeting Calendar

The members agreed to move the January meeting to Thursday, January 30 and to continue meeting the third Thursday of the month at 4:00 p.m.

H. Correspondence/Information Items/Reports

None.

I. Other Business

None.

J. Public Questions

None.

K. Adjournment

IAC-2024-30

Member Lorraine Rekmans provided a closing prayer.

The meeting was adjourned at 5:46 p.m.

CORPORATION OF THE MUNICIPALITY OF NORTH GRENVILLE

Schedule “B-11” to By-Law No. 23-23

Indigenous Advisory Circle

Purpose

The purpose of the IAC is to:

- a) To provide advice and recommendations to the Municipality of North Grenville on Indigenous aspirations, issues, and concerns.
- b) To support the Municipality in its efforts to honour and celebrate Indigenous peoples.
- c) To provide advice and recommendations on how to implement the Truth and Reconciliation Commission Calls to Action, the Royal Commission on Aboriginal Peoples, and the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls and Two Spirited People.
- d) To promote and support reconciliation between Indigenous peoples, the Municipality, and the citizens of North Grenville.
- e) To promote reconciliation between municipal citizens and Indigenous peoples.

The Committee shall have regard to the shared priorities of the Community Strategic Plan, Committee Handbook, and Procedural By-Law.

Membership

The goal will be to have a Circle that is comprised of a minimum of four (4) and a maximum of nine (9) volunteer members. A staff person(s) from Corporate Services may also attend meetings as a liaison(s) to the Municipality. The majority of members shall be Indigenous.

In considering the appointment of members to the Committee, the Circle shall consider the following:

- a) The members of the IAC shall be Indigenous, ensuring that the perspectives and concerns of the Indigenous community are represented in the Circle’s discussions and recommendations.
- b) The Circle shall consider the expertise and experience of potential members in relation to the mandate of the IAC. This may include experience in Indigenous governance, community development, or other relevant fields.

The Circle shall review applicants and make a recommendation to Council.

The Circle may by consensus remove any member of the Circle who is unable to fulfill their obligations.

Commitment

The Municipality has committed to receiving advice and recommendations from the IAC with respect and agrees to declare its allyship with Indigenous peoples. This relationship will be founded on an understanding of the sovereignty of the original

Algonquin peoples and their legal interests in their lands as well as the other original peoples of Turtle Island that make this area home.

Facilitation of Meetings and Initiatives

The Circle members at each meeting will agree as to who will facilitate the discussion.

At the end of each meeting the volunteer members will select a naamaadgeⁱ (helper) for the next month, inclusive of facilitating the next meeting. This person will be the point of contact for the next month.

The naamaadge will present the Committee's reports and recommendations to Council, as required with staff support.

Advisory Experts and Observers

The Circle may invite additional knowledge keepers and observers to attend a regular meeting(s) to support the work of the Circle.

Meetings

The Circle shall meet at least quarterly – either in person or via an accessible virtual platform. Additional meetings shall be held if necessary.

Agenda packages will be sent out the week prior to the meetings and published on the Municipality's website. Draft minutes will be distributed by email to each Circle member by the Corporate Services department within one (1) week following the meeting.

Quorum

Quorum of the Circle shall be a majority of the appointed members.

Decision Making

Decision making of the Circle will be by consensus in keeping with the seven grandfather teachingsⁱⁱ.

Department Jurisdiction

Corporate Services - The Director is responsible to ensure that all associated legislative responsibilities to the Circle are fulfilled.

Staff Contact

Director of Corporate Services

Administrative Support

The Clerk delegates authority to the Director of Corporate Services to provide minute taking. Agenda preparation and distribution will be done by the Director of Corporate Services in conjunction with the naamaadge and Clerk's division. The Clerk's division will post the agenda on the municipal website and via the meeting calendar invitation.

Budget

The Circle will prepare an annual work plan including budget requests ahead of the budget cycle. The Director of Corporate Services shall bring forward budget requests of the Circle as part of the Municipal budget process.

ⁱ The Ojibway word for “helper” is Naamaadge. Naamaadgekwe is used to describe female helpers. Naamaadgenini is used to describe male helpers. Naamaadge is used to describe members from the two-spirit community who do not want to be identified as female or male. All persons should be asked how they would like to be identified. The pronunciations are as follows:

Naamaadge = Nah-mahd-geh
Naamaadgekwe = Nah-mahd-geh-kwe
Naamaadgenini = Nah-mahd-geh-nee-neh

Source: Loretta King McDonald, Odawa, member of the Eagle Clan, Elder and Ojibway language teacher from the Wikwemikong Unceded Territory on Manitoulin Island

ⁱⁱ The following Seven Grandfather Teachings will be used as a reference and may be altered by the Circle members as necessary. The Seven Grandfather Teachings are a set of Anishinaabe guiding principles passed down from generation to generation to guide the Anishinaabe in living a good life in peace and without conflict.

Guiding Principles

Many Indigenous organizations and communities have adopted the Seven Grandfather Teachings as a moral stepping stone and cultural foundation. Communities have adapted the teachings to suit their community values. Despite where the teachings originated, they share the same concepts of abiding by moral respect for all living things.

The Seven Grandfather Teachings are among the most widely shared Anishinaabe principles because they are relatable and encompass the kind of morals that humanity can aspire to live by. They offer ways to enrich one’s life while existing in peace and harmony with all of creation.

The Story

The Creator gave spirits known as the Seven Grandfathers the responsibility to watch over the Anishinaabe people. The Grandfathers sent a Messenger down to earth to find someone to communicate Anishinaabe values. After searching in all directions, the Messenger found a baby. The Seven Grandfathers instructed the Messenger to take the baby around the Earth for seven years to learn the Anishinaabe way of life. After their return, the Grandfathers gave the baby, now a young boy, seven teachings to share with the Anishinaabe people; love, respect, bravery, truth, honesty, humility, and wisdom. Below lists each teaching in Anishinaabemowin and the linguistic breakdown of each word.

1. Debwewin = Truth

To speak only to the extent, we have lived or experienced. Commonly referred to as Truth.

- Deb = to a certain extent
- We = sound through speech
- Win = a way it is done

Truth is represented by the turtle as the turtle was here during the creation of Earth and carries the teachings of life on his back.

2. Dabasendiziwin = Humility

To think lower of oneself in relation to all that sustains us. Commonly referred to as Humility.

- Dabas = low or lower
- End = pertaining to thought
- Izi = state or condition
- Win = a way it is done

Humility is represented by the wolf. The wolf lives for his pack and the ultimate shame is to be an outcast.

3. Manaaji'idiwin = Respect

To go easy on one another and all of Creation. Commonly referred to as Respect.

- Manaaji = to go easy on someone
- Idi = in a reciprocal way
- Win = a way it is done

Respect is represented by the buffalo. The buffalo gives every part of his being to sustain the human way of living. The buffalo respects the balance and needs of others.

4. Zaagi'idiwin - Love

Unconditional love between one another including all of Creation, humans and non-humans. Commonly referred to as Love.

- Zaag = to emerge, come out or flow out
- Idi = in a reciprocal way
- Win = a way it is done

The eagle represents love because he has the strength to carry all of the teachings.

5. Gwayakwaadiziwin - Honesty

To live correctly and with virtue. Commonly referred to as Honesty.

- Gwayak = correctly, straightly, and rightly
- Aadizi = he/she lives
- Win = a way it is done

Honesty is represented by either the raven. They both understand who they are and how to walk in their life.

6. Zoongide'ewin = Bravery or Courage

To live with a solid, strong heart. Commonly referred to as Bravery or Courage.

- Zoongi = solid, strong
- De'e = a form of heart
- Win = a way it is done

Bravery is represented by the bear. The mother bear has the courage and strength to face her fears and challenges while protecting her young. To face life with courage is bravery.

7. Nibwaakaawin = Wisdom

To live with vision. Commonly referred to as Wisdom.

- Ni = the soul within
- Waa = pertaining to sight
- Kaa = an abundance
- Win = a way it is done

The beaver represents wisdom because he uses his natural gift by altering the environment for his family's survival.

Date	Actions
January – Spirit Moon	https://ecampusontario.pressbooks.pub/indigstudies/chapter/13-grandmother-moons/
January 4 – Ribbon Skirt Day	Ribbon Skirt Workshop
February – Bear Moon	First Tapping Event
March – Sugar Moon	https://ecampusontario.pressbooks.pub/indigstudies/chapter/13-grandmother-moons/
March 20 – Spring Equinox	
March 31 – National Indigenous Languages Day	<p>Newspaper ad with translations and explaining what the day is, liked the last sept 30 ad, section from the calls to action</p> <p>Suggested content:</p> <p>March 31 is an opportunity for Indigenous and non-Indigenous peoples to honour Turtle Island's extensive linguistic legacy. A number of the Truth and Reconciliation Commission of Canada: Calls to Action speak to protecting Indigenous language rights, including Action 13: We call upon the federal government to acknowledge that Aboriginal rights include Aboriginal language rights.</p> <p>Ojibway is an Algonquin language used by the Anishnabek. Here are some translations used by the Municipality's Indigenous Advisory Circle:</p> <p>Debwewin = Truth Manaaji'idiwin = Respect</p>
April – Sucker Moon	First Weekend of April - Maple Weekend (pancake breakfast)
May – Flower Moon	
May 5 - The National Day of Awareness for Missing and Murdered Indigenous Women, Girls, and 2SLGBTQQIA+ Peoples, also	Beaded pins: If anyone wants to order a beaded pin. here is the link: https://tribalrootsimports.com/

known as Red Dress Day	
May 11 – The Moosehide Campaign	Purchase pins, see if local MNR is engaged The Moosehide people already have their 2023 website up and the campaign resource section last year was full of graphics and tools etc.
June – Strawberry Moon	
June 1 to 30 - National Indigenous History Month	
June 3 – A Day of Action for Families of MMIWG	NWAC appears to recognize October 4 – to confirm at next meeting
June 21 - National Indigenous Peoples Day/Summer Solstice	
July – Raspberry Moon	https://ecampusontario.pressbooks.pub/indigstudies/chapter/13-grandmother-moons/
Blackberry or Thimbleberry Moon	https://ecampusontario.pressbooks.pub/indigstudies/chapter/13-grandmother-moons/
August – Corn Moon	https://ecampusontario.pressbooks.pub/indigstudies/chapter/13-grandmother-moons/
August 9 – The International Day of the World’s Indigenous Peoples	
September – Falling Leaves Moon	https://ecampusontario.pressbooks.pub/indigstudies/chapter/13-grandmother-moons/
September 19 – Powley Day (Ontario)	

September 22 – Autumnal Equinox	
September 30 – The National Day for Truth and Reconciliation and Orange Shirt Day	Event at FFC space The Orange Shirt Society – history, resources, orange shirts etc. https://orangeshirtday.org/ Celebration of Resilience
October – Freezing Moon	https://ecampusontario.pressbooks.pub/indigstudies/chapter/13-grandmother-moons/ Full moon ceremony
November – Little Spirit Moon	https://ecampusontario.pressbooks.pub/indigstudies/chapter/13-grandmother-moons/
First full week of November – Treaty Recognition Week in Ontario	November 2 All Souls Day
November 7 – Inuit Day	
November 8 – Indigenous Veterans’ Day	
November 16 – Louis Riel Day	Unsure about recognizing this day, members to discuss at next meeting - no
December – Blue Moon/Big Spirit Moon	https://ecampusontario.pressbooks.pub/indigstudies/chapter/13-grandmother-moons/
December 21 - Winter Solstice	

IAC 2025 Meeting Dates

Third Thursday of the month at 4:00 p.m.
Meeting Room 1 and Virtual Link

20 Feb 2025

20 Mar 2025

17 Apr 2025

15 May 2025

19 Jun 2025

17 Jul 2025

21 Aug 2025

18 Sep 2025

16 Oct 2025

20 Nov 2025

18 Dec 2025

Kemptville District Hospital Policy	
Department: ADMINISTRATION	Policy Number:
Unit: ADMINISTRATION AND HUMAN RESORCES	Date Approved:
Subject: CRYSTAL CLEAR CODE OF CONDUCT	Revision Dates:
Approval: <hr/> Vice President Corporate Affairs	

POLICY BACKGROUND

Crystal Gracie was an Anisinaabe kwe (Ojibway Women) and Registered Band Member of Shawanaga First Nation, Ontario. Crystal was diagnosed as a young adult with hereditary angio-edema type 3 and sarcoidosis, which contributed to complicated flare-ups of widespread body pain, and life-threatening airway compromise. Crystal self-identified as Indigenous First Nation when accessing the healthcare system. Crystal received excellent care, however she also faced multi-leveled stigma and racism at various points of healthcare access and delivery in Toronto, North Simcoe Muskoka and Parry Sound, ON. Crystal's journey onto the Spirit World (passed away), occurred on March 25, 2022, at the age of 31. Connie Foster, her mother, advocate, and nurse practitioner, spearheaded the idea to enact a code of conduct to address stigma and racism interactions. A working group with representation from North Muskoka and Parry Sound was struck to collaborate on the process and details to move this initiative forward that included First Nation engagement and support.

*The Leadership of the Kemptville District Hospital have agreed to adopt and implement the **Crystal Clear** Code of Conduct. This policy stands to ensure that there is a process set in place that all healthcare services delivered and accessed under the umbrella of the Kemptville District Hospital are safe from stigma and racism. The policy accompanies a reporting process and steps set in place to address reports of stigma and racism with the foundation of the policy rooted in education. This accountability and responsibility are across the entire organization and are implemented to ensure that the understanding of the policy and expected code of conduct is **Crystal Clear**.*

1.0 POLICY STATEMENT

- 1.1 Kemptville District Hospital (KDH) values diversity and the human rights of others. Furthermore, it promotes the health and dignity of the person; courteous conduct; and mutual respect, fairness, and equality.
- 1.2 KDH will continue to actively work to redress the legacy of residential schools and advance the process of Canadian reconciliation through standing in support of the 94 calls to action from the Truth and Reconciliation Commission.
- 1.3 KDH makes the following pledge:
"We offer our promise that we will actively seek the truth and we will share the knowledge and the good words that will help to bring our cultures, our organizations, and our communities closer together. My organization is committed to measurable progress in our Journey to Reconciliation."
- 1.4 KDH is committed to identifying, preventing, and eliminating systemic racism and stigma in all aspects of the relationships and interactions between employees, physicians, volunteers, staff, board members, students, visitors, patients, and clients. This commitment will be fulfilled through leading by example in the advancement of racial

and social equity through ongoing policy development, education, and disciplinary action. KDH recognizes it is strengthened by targeted measures to identify, remove, prevent, and mitigate any systemic racism and discriminative barriers in any interaction facing specifically, but not limited to, Black, First Nation, Inuit, Metis (FNIM)¹; and People of Colour, and/or gender diverse, delivering, receiving, and/or supporting care throughout the organization.

- 1.5 Every person has the responsibility to conduct themselves in a manner that provides a safe environment free from vexatious, offensive, or disrespectful behaviour. Further, every person has the responsibility to report behaviour that may be perceived as an approach that contributes to an unsafe working and/or healing environment. It is every person's responsibility to actively work to de-stigmatize and promote equitable approaches within our organization.
- 1.6 Complaints of harassment, discrimination, and/or inappropriate conduct will be addressed promptly. If the complaint is substantiated, the person who was responsible for the behaviour may be subject to corrective training and/or disciplinary action up to and including termination of employment. Where appropriate mandatory reporting to employee's affiliated colleges, professional regulatory body. Further, reporting to the Ontario Human Rights Commission will be enacted if appropriate.
- 1.7 All employees, physicians, volunteers, staff, and students must follow the S-22 VIOLENCE AND HARASSMENT PREVENTION IN THE WORKPLACE policy, as signed off annually in Surge Learning.
- 1.8 Confidentiality
- 1.8.1 All complaints received pursuant to this policy shall be considered strictly confidential. Every attempt will be made to ensure that the identities of the complainant and the alleged harasser will be held in complete confidence and will remain anonymous. Disclosure may happen when necessary to aid in an investigation, required due to legal requirements, or to take disciplinary and/or corrective action. The parties of the complainant are also expected to maintain confidentiality. Failure to maintain confidentiality by a party or parties of the complaint may also be subject to disciplinary and/or corrective action.
- 1.8.2 All employees, physicians, volunteers, staff, and students must follow the HR 2III-A-09 Confidentiality of Personal and Hospital Related Information Policy as signed in the HR Form 217 Pledge of Confidentiality.
- 1.9 This policy establishes the Equity, Diversity, Inclusion (EDI) & Ethics Committee which shall serve as a resource to health service providers, patients, families, and members of the community when issues of equity and/or ethical issues arise.

2.0 DEFINITIONS

Extensive definitions can be found in 8.0 Glossary of Terms to provide a fuller understanding of anti-stigma and anti-racism terms.

Additional definitions include:

2.1 Workplace Harassment

Workplace Harassment is disrespectful and inappropriate behavior defined by the Occupational Health and Safety Act (OHSA), as:

- (a) engaging in a course of vexatious comment or conduct against a worker in a workplace that is known or ought reasonable to be known to be unwelcome, or
- (b) workplace sexual harassment.

2.2 Workplace Sexual Harassment

- (a) engaging in a course of vexatious comment or conduct against a worker in a workplace because of sex, sexual orientation, gender identity or gender expression, where the course of comment or conduct is known or ought reasonably to be known to be unwelcome, or
- (b) making a sexual solicitation or advance where the person making the solicitation or advance is in a position to confer, grant or deny a benefit or advancement to the worker and the person knows or ought reasonably to know that the solicitation or advance is unwelcome.

2.3 Harassment/Discrimination under the Human Rights Code

The *Code* [Ontario Human Rights Code] states that every person has a right to equal treatment with respect to employment without discrimination or harassment because of race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, sex, sexual orientation, gender identity, gender expression, age, record of offences, marital status, family status or disability.

2.4 Bullying

Bullying is a form of harassing behavior defined as; the repeated and continuous, malicious mistreatment of one individual by another that is generally associated with a power imbalance and the behaviour is driven by the offender's desire to control their target.

2.5 Inappropriate Unwanted Touch

Inappropriate touching may not always be "sexual". Many individuals are uncomfortable with touch from anyone other than close family contacts. Unwanted touch can include, but is not limited to, the following examples: hugs, neck massages, slaps on the back even in jest.

2.6 Vexatious

Merriam-Webster Dictionary defines *vexatious* as "causing vexation; distressing" and/or "intended to harass."

2.7 Stigma

"A complex and powerful social process of labeling, othering, stereotyping and devaluation that leads to status loss and discrimination" ([1] Nyblade, L., Stockton, M. A., Giger, K., Bond, V., Ekstrand, M. L., McLean, R., Mitchell, E. M. H., Nelson, L. E., Sapag, J.C., Siraprapasiri, T., Turan, J. & Wouters, E. (2019). Stigma in health facilities: why it matters and how we can change it. *BMC Medicine*, 17(25), 1-15.)

3.0 EQUIPMENT

N/A

4.0 PROCEDURE

4.1 **Employees, Physicians, Volunteers, Students, Senior Leadership, and Board Members**

- 4.1.1 All staff, **physicians**, volunteers, students, senior leadership, and **board members** will be required to complete the following annual Surge Learning Modules:
- a) **Cultural Competence and Indigenous Cultural Safety Training (5 Modules)**
 - b) **Privacy and Confidentiality Policy and Training**
 - c) **Crystal Clear Code of Conduct Policy**
 - d) **Prevention of Workplace Violence and Harassment Policy and Training**
 - e) **Workplace Bullying (6 Modules)**

4.2 Every situation is unique, but whenever possible, informal resolution of an issue as soon as possible is advisable.

4.3 Our expectation is that all employees, physicians, volunteers, students, visitors, patients, clients, senior leadership, and board members accept constructive criticism with humility and an approach that opens them to education opportunities to broaden understanding of more appropriate approaches and conduct. We are all committed to being life-long learners and must be willing to enter discussions about barriers to equity (i.e. racism and stigma) in the workplace as our collective responsibility to ensuring workplace safety and client-centred care.

4.4 Employees are encouraged to follow the process as outlined to try to resolve a problem under policy. (Note that the Employee and Family Assistance Program (EFAP), your union (if applicable), your supervisor, **KDH Equity & Ethics Committee**, or the Human Resources Department may also be helpful in facilitating resolution of the problem).

4.5 Informal Process – Level 1 to 4
Refer to Respect in the Workplace – S-22 VIOLENCE AND HARASSMENT PREVENTION IN THE WORKPLACE policy and I-22 COMPLAINT PROCESS.

4.5.1 Informal Process – Level 1
Be proactive. Try to resolve the problem on your own. Do not wait until a recurrence or assume the problem will go away. If the situation is appropriate and you feel safe to do so, approach the individual who made you feel uncomfortable; explain how it affected you, in confidence. Often, an individual may not be aware that their behaviour is offensive and/or creating an unsafe work environment, and most will change the behaviour once they are aware of the problem. If another individual approaches you regarding an issue of respect; careful listening, respectful discussion, humility, and honesty will often lead to a resolution.

4.5.2 Informal Process – Level 2
If you have attempted to resolve the problem without success or if you are not comfortable addressing the problem on your own, discuss the problem and possible solutions with your immediate supervisor. Confidentiality considerations should be discussed and agreed upon.

4.5.3 Informal Process – Level 3
If for any reason you are unable to discuss the problem with your immediate supervisor, or the unwanted behaviour involves your supervisor, other avenues are available to help you resolve the problem. You may contact another appropriate level of management up to and including Senior Leadership. The Importance of confidentiality will be addressed.

4.5.4 Informal Process – Level 4

If you have attempted to resolve the problem and it has failed to correct the situation, then assistance through Human Resources, **KDH Equity & Ethics Committee**, the EFAP and/or your union may be necessary. Confidentiality will be reinforced with all individuals involved and the potential to elevate to a formal process will be discussed.

4.6 Formal Process

- 4.6.1 Should an employee believe they are the subject of stigmatizing and/or discriminating behaviour including prejudice and overt bias, stereotyping, racial/stigmatizing profiling, and/or subtle forms of stigmatizing discrimination (i.e. “microaggression”) it is important, but not mandatory, that they utilize the Informal Process (4.5), to make it known to that person, either verbally or in writing, that such behaviour is not acceptable. However, confronting the alleged harasser is not legally required, and failure to do so will not be construed as diminishing the credibility of the complaint.
- 4.6.2 No one shall be subject to disciplinary action for reporting or giving evidence of alleged stigmatizing and/or discriminating behaviour provided that the report is made in good faith.
- 4.6.3 If the alleged stigmatizing and/or discriminating behaviour is such that an employee is fearful of reprisals from the alleged harasser, or the suspected stigmatizing and/or discriminate behaviour has made them so uncomfortable that they do not wish to have any further contact with the alleged harasser, they have the option to report this complaint to their immediate supervisor/manager, **KDH Equity & Ethics Committee**, or Human Resources Department. If the alleged harassment involves a member of the Human Resources Department, then the individual has the right to file their complaint with the Chief Executive Officer’s office, and **KDH Equity & Ethics Committee** directly. Employees may, at any time, file a complaint directly to the Ontario Human Rights Tribunal should the alleged harassing behaviour meet the definition of discrimination.
- 4.6.4 When a complaint is lodged with an immediate supervisor/manager, the immediate supervisor/manager must inform the **KDH Equity & Ethics Committee**, and Head of Human Resource, or delegate, of such complaint so that the Manager of Human Resources, or delegate, may cause an investigation to be initiated.
- 4.6.5 The complainant will be advised by the Head of Human Resources, or delegate, of all their options and the time limits that may apply.
- 4.6.6 The complainant is strongly advised to make and retain written notes of the event(s) upon which the complaint is based. These notes should include a record of what happen, dates, times, location, and names of witnesses if available, and should be provided to the Head of Human Resources, or delegate, upon the disclosure of their complaint. **The KDH Stigma and/or Discrimination Complaint Form (HR Form X.X)** should be used as a tool to document a complaint. Further, an incident report should be input in the **RIMS incident tracking system**, and categorized as harassment in the form of stigmatization and/or racism to track appropriately.
- 4.6.7 All complaints will be investigated in an unbiased, impartial, and timely manner. KDH, at its discretion (**in consultation with KDH Equity & Ethics Committee**), may secure the services of a qualified third party to investigate the complaint in cases in which the appearance of prejudice may cause concern. All participants in

the complaint process will be advised of the identity of the third party secured and their qualifications.

- 4.6.8 The investigation will include interviewing the complainant, the alleged harasser, and any other persons who may provide information relevant to the complaint. KDH is committed to working with the complainant and the **KDH Equity & Ethics Committee** to include culturally appropriate methods of conflict resolution where appropriate (e.g., healing circle). In all but exceptional circumstances, investigations will be initiated immediately and concluded within sixty (30) calendar days. If the investigation is going to extend beyond thirty (30) calendar days, the complainant will be notified.
- 4.6.9 When an employee is accused, they shall be informed of the complaint by the Head of Human Resources, or delegate and shall be entitled to a copy of the complaint and/or accusations. Due to the sensitive nature of complaints some information may need to be redacted.
- 4.6.10 KDH's Crystal Clear Code of Conduct policy must be explained clearly to the alleged harasser by the Manager of Human Resources, or delegate, and informed that the consequences of infringement of the policy may include disciplinary action, up to and including termination of employment depending on the severity of the situation and circumstances.
- 4.6.11 When the investigative process is complete, the complainant and the alleged harasser will be informed via each having an individual outcome meeting and writing of the outcome of the investigation, the recommended resolution of the complaint as well as any corrective action taken by the employer.
- 4.6.12 If the complainant finds the resolution to be unsatisfactory, they may request the Manager Human Resources, or delegate, submit the complaint to the **KDH Equity & Ethics Committee** and/or Chief Executive Officer of Kemptville District Hospital for further review.
- 4.6.13 Formal complaints of harassment made to the Head of Human Resources, or delegate, are documented and stored in a separate locked file in the Human Resources Department. Should an investigation be conducted into allegations of harassment and disciplinary action is an outcome, written documentation of the disciplinary action taken will be maintained on the employee's personnel file.

4.7 **Patients, Visitors, and Clients**

Every situation is unique, but whenever possible, informal resolution of an issue as soon as possible is preferable.

Receiving Questions and/or Complaints

Step 1. When a staff member receives a stigma and/or racism related question that is easy to answer, they should answer it. If they are unable to answer it, the staff member must report to clinical or administrative supervisor immediately. **The staff member must also file an electronic incident report.**

Step 2. If a clinical or administrative member receives a stigma and/or racism related complaint that they are able to answer or address on their own, they should do so. In cases where it is determined that there may be immediate risk, the staff member must report to the clinical or administrative supervisor immediately.

Step 3. If the staff member is unable to answer the question:

- 3.1 Tell the patient that they will forward the complaint to the **KDH Equity & Ethics Committee**. The patient will receive acknowledgement within one business day. KDH will respond formally with the results of the investigation within 30 days.
- 3.2 Tell the patient that they will give the question the **KDH Equity & Ethics Committee**. KDH will respond formally with decision within 30 days.
- 3.3 Give the inquiry to the **KDH Equity & Ethics Committee** and a member of leadership.

Step 4. When receiving the question or complaint the **KDH Equity & Ethics Committee** a member of leadership must:

- 4.1 Contact the person within one business day and ask for clarification if the question or complaint is unclear;
- 4.2 Log that the inquiry or complaint was received using the Inquiries and Complaints Log and in RIMS incident reporting system.

Step 5. When responding to the question or complaint, the **KDH Equity Committee**, KDH leadership must:

- 5.1 Write a response to the question or complaint;
- 5.2 Circulate the response to the other members of the unit/department if required;
- 5.3 Acknowledge the question or complaint within one business day or inform the person that the inquiry may take up to 30 days;
- 5.4 Update the *Inquiries and Complaints Log* when the response is sent.

4.8 Our expectation is that all employees, physicians, volunteers, staff, visitors, patients, clients, senior leadership, and board members accept constructive criticism with humility and an approach that opens them to education opportunities to broaden understanding of more appropriate approaches and conduct with patients, visitors, and clients. We are all committed to being life-long learners and must be willing to enter discussions about racism and stigma as barriers to care as our own responsibly to ensuring patient/client/visitor safety and patient/client-centred care.

4.8.1 Additional considerations and processes for formal questions/complaints from patients, visitors, and clients:

4.8.1.1

Should a patient, visitor, or client feel they are the subject of stigmatizing and/or racist behaviour including prejudice and overt bias, stereotyping, racial/stigmatizing profiling, and/or subtle forms of racial/stigmatizing discrimination it is important, but not mandatory, that they speak with a staff member on their care team to make it known to that person, either verbally or in writing, that such behaviour is not acceptable. However, confronting the alleged harasser is not legally required, and failure to do so will not be construed as diminishing the credibility of the complaint.

4.8.1.2

No patients, visitors, or clients will be subject to any repercussions to the care that is being delivered. A patient, client, or visitor may request a change in care provider/team if they feel the relationship with the harasser is compromising care. The KDH Department Team and Chief Nursing Executive (and/or delegate) will work with the individual and/or individual's substitute decision maker submitting the request to adjust care team within reasonable availability of staffing capacity, space, etc. Further, no employees, physicians, volunteers, staff, visitors, patients, clients, senior leadership, and/or board members shall be subject to disciplinary action for giving evidence of alleged stigmatizing and/or racist behaviour provided that the report is made in good faith.

4.8.1.3

If the alleged stigmatizing and/or racist behaviour is such that a patient, visitors and/or client is fearful of reprisals from the alleged harasser, or the suspected stigmatizing and/or racist behaviour has made them so uncomfortable that they do not wish to have any further contact with the alleged harasser, they have the option to report this complaint to the Chief Executive Officer, and **KDH Equity & Ethics Committee**. Patients, visitors, or clients may, at any time, file a complaint directly to the Ontario Human Rights Tribunal should the alleged harassing behaviour meet the definition of discrimination.

Patients, visitors, or clients may also, at any time, file a complaint directly to the Patient Ombudsman: <https://patientombudsman.ca/>

For FNIM-specific concerns an Early Resolution Indigenous Specialist is available through the Patient Ombudsman program:

<https://patientombudsman.ca/Indigenous-Engagement/Service-for-Indigenous-patients>

4.8.1.4

When a complaint is lodged with an immediate supervisor/manager, the immediate supervisor/manager must inform the Chief Executive Officer, KDH Equity Committee, and Head of Human Resources, or delegate, of such complaint so that the Manager of Human Resources, or delegate, may cause an investigation to be initiated.

4.8.1.5

The complainant will be advised by the Head of Human Resource, or delegate, of all their options and the time limits that may apply.

4.8.1.6

The complainant is strongly advised to make and retain written notes of the event(s) upon which the complaint is based. These notes should include a record of what happen, dates, times, location, and names of witnesses if available, and should be provided to the Head of Human Resources, or delegate, upon the disclosure of their complaint. Human Resources Stigma Racism Complaint Form (**HR Form X.XX**) should be used as a tool to document a complaint.

4.8.1.7

All complaints will be investigated in an unbiased, impartial, and timely manner. KDH, at its discretion (**in consultation with KDH Equity Committee**), may secure the services of a qualified third party to investigate the complaint in cases in which the appearance of prejudice may cause concern. All participants in the complaint process will be advised of the identity of the third party secured and their qualifications.

4.8.1.8

The investigation will include interviewing the complainant, the alleged harasser, and any other persons who may provide information relevant to the complaint. KDH is committed to working with the complainant and the **KDH Equity & Ethics Committee** to include culturally appropriate methods of conflict resolution where appropriate (e.g., healing circle). In all but exceptional circumstances, investigations will be initiated immediately and concluded within sixty (60) calendar days.

4.8.1.9

When an employee, physician, volunteer, senior leadership member, or board member is named as a harasser, they shall be informed of the complaint by the Head of Human Resources, or delegate and shall be entitled to a copy of the complaint.

4.8.1.10

When an employee, physician, volunteer, senior leadership member, or board member is named as a harasser, KDH's Crystal Clear policy must be explained clearly to the alleged harasser by the Head of Human Resources, or delegate, and informed that the consequences of infringement of the policy may include disciplinary action, up to and including termination of employment depending on the severity of the situation and circumstances.

4.8.1.11

When the investigative process is complete, the complainant and the alleged harasser will be informed in writing of the outcome of the investigation, the recommended resolution of the complaint as well as any corrective action taken by the employer.

4.8.1.12

If the complainant finds the resolution to be unsatisfactory, they may request the Sr. Manager of People Services, or delegate, submit the complaint to the Chief Executive Officer, and **KDH Equity & Ethics Committee** for their review.

4.8.1.13

Formal complaints of harassment made to the Sr. Manager of People Services, or delegate, are documented and stored in a separate locked file in the Human Resources Department. Should an investigation be conducted into allegations of harassment and disciplinary action is an outcome, written documentation of the disciplinary action taken will be maintained on the employee's personnel file.

5.0 OUTCOMES

- 5.1 All patients and families, staff, physicians, visitors, students, and volunteers will have a safe care and work environment that is free from stigma or racism. They will have a formal process to follow if they have concerns relating to equity, stigma, and/or racism.
- 5.2 All staff, physicians, students, and volunteers will have annual mandatory education on cultural safety and be required to sign off annually on the Crystal Clear Code of Conduct Policy.

6.0 REFERENCES

- 6.1 Canadian Race Relations Foundation. Glossary of Terms. <https://www.crrf-ferr.ca/en/resources/glossary-a-terms-en-gb-1>

- 6.2 College of Nurses of Ontario (2019). Practice Standard: Code of Conduct. https://www.cno.org/globalassets/docs/prac/49040_code-of-conduct.pdf
- 6.3 College of Physicians and Surgeons (2023). Respect for Human Rights. <https://www.cpso.on.ca/About/Privacy,-Accessibility-Human-Rights-Codes/Respect-for-Human-Rights>
- 6.4 Gunn, B.L. (unknown). Ignored to Death: Systemic Racism in the Canadian Healthcare System. University of Manitoba. <https://www.nourishleadership.ca/resources-1/2021/4/9/ignored-to-death-systemic-racism-in-the-canadian-healthcare-system>
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- 6.10 Ontario Human Rights Commission (2009). Policy and guidelines on racism and racial discrimination. https://www3.ohrc.on.ca/sites/default/files/attachments/Policy_and_guidelines_on_racism_and_racial_discrimination.pdf
- 6.11 Sue, D. W., Capodilupo, C. M., Torino, G. C., Bucceri, J. M., Holder, A. M. B., Nadal, K. L., & Esquilin, M. (2007). Racial microaggressions in everyday life: Implications for clinical practice. *American Psychologist*, 62(4), 271–286. <https://doi.org/10.1037/0003-066X.62.4.271>
- 6.12 Truth and Reconciliation Commission of Canada (2015). Truth and Reconciliation Commission of Canada: Calls to Action. https://publications.gc.ca/collections/collection_2015/trc/IR4-8-2015-eng.pdf
- 6.13 Vancouver Coastal Health (2018). Indigenous Cultural Safety Policy. <https://www.vch.ca/sites/default/files/import/documents/Indigenous-cultural-safety-policy-booklet.pdf>

7.0 RELATED POLICIES AND DOCUMENTS

- 7.1 HR 2III-A-09 Confidentiality of Personal and Hospital Related Information Policy
- 7.2 HR Form 217 Pledge of Confidentiality
- 7.3 I-22 Complaint policy- general
- 7.4 S-22 Violence and Harassment prevention in the workplace policy

8.0 GLOSSARY OF TERMS

Adapted from Canadian Race Relations Foundation Glossary of Terms
<https://www.crrf-fcrr.ca/en/resources/glossary-a-terms-en-gb-1>

<u>Ableism</u>	A belief system that sees persons with disabilities as being less worthy of respect and consideration, less able to contribute and participate, or of less inherent value than others. Ableism may be conscious or unconscious, and may be embedded in institutions, systems or the broader culture of a society. It can limit the opportunities of persons with disabilities and reduce their inclusion in the life of their communities.
<u>Aboriginal Peoples</u>	The descendants of the original inhabitants of North America. “Aboriginal Peoples” can be used to collectively describe three groups recognized in the <i>Constitution Act, 1982</i> : First Nation/Indians, Inuit, and Métis”. These are separate peoples with unique histories, languages, cultural practices, spiritual beliefs, and political goals. The word “Aboriginal” is an umbrella term for all three peoples, and is not interchangeable with “First Nations” but can be used interchangeably with “Indigenous peoples”, a collective name for the original peoples of North America and their descendants. It should also not be used when referring to only one or two of the three recognized groups.
<u>Aboriginal Rights</u>	Aboriginal rights refer to practices, traditions and customs that distinguish the unique culture of each First Nation and were practiced prior to European contact; rights that Aboriginal peoples of Canada hold as a result of long-standing ancestral use and occupancy of the land. Examples include the right to hunt, trap, and fish on ancestral lands. Aboriginal rights will vary from group to group depending on the customs, practices, and traditions that have formed their distinctive cultures. Aboriginal rights are protected under s.35 of the Constitution Act, 1982.
<u>Aboriginal Self-Government</u>	Aboriginal self-government is the formal structure through which communities may control the administration of their people, land, resources, and related programs and policies, through agreements with federal and provincial governments. Self-government agreements address: the structure and accountability of Aboriginal governments, their law-making powers, financial arrangements, and their responsibilities for providing programs and services to their members. Self-government enables Aboriginal governments to work in partnership with other governments and the private sector to promote economic development and improve social conditions.
<u>Aboriginal Title</u>	A legal term that recognizes the inherent Aboriginal right to land or a territory. The Canadian legal system recognizes Aboriginal title as a <i>sui generis</i> , or unique collective right to the use of and jurisdiction over a group’s ancestral territories.
<u>Acceptance</u>	Affirmation and recognition of those whose race, religion, nationality, values, beliefs, etc. are different from one’s own. Acceptance goes beyond ‘tolerance’ which represents a “coming to terms” with difference rather than an embrace or approval of it.
<u>Acculturation</u>	The process where culture, values and patterns of a new or different culture are adopted by a person or an ethnic, social, religious, language or national group while still retaining elements of the original culture, values and traditions – both majority and minority cultures can be susceptible to this process. Acculturation is typically tied to political conquest or expansion.
<u>Adverse Impact</u>	The impact, whether intended or not, of employment practices that disproportionately affect groups such as visible minorities and women. Though a practice may appear neutral, it has a discriminatory effect on groups protected by human rights and/or employment legislation.
<u>Affirmative Action</u>	An active effort to improve the employment or educational opportunities of members of minority groups and women through explicit actions, policies or programs. See “Employment Equity”

<u>Ageism</u>	Ageism refers to two concepts: a socially constructed way of thinking about older persons based on negative attitudes and stereotypes about aging and a tendency to structure society based on an assumption that everyone is young, thereby failing to respond appropriately to the real needs of older persons. Ageism also includes discrimination that is more systemic in nature, such as in the design and implementation of services, programs and facilities. Age discrimination involves treating persons in an unequal fashion due to age in a way that is contrary to human rights law.
<u>Ally</u>	A member of a different group who works to end a form of discrimination for a particular individual or designated group.
<u>Ancestry</u>	A line of people from whom one is descended; family or ethnic descent.
<u>Anti-Black Racism</u>	Policies and practices rooted in Canadian institutions such as, education, health care, and justice that mirror and reinforce beliefs, attitudes, prejudice, stereotyping and/or discrimination towards people of African descent.
<u>Anti-Oppression</u>	Strategies, theories, and actions that challenge social and historical inequalities/injustices that have become part of our systems and institutions and allow certain groups to dominate over others.
<u>Anti-Racism</u>	An active and consistent process of change to eliminate individual, institutional and systemic racism.
<u>Anti-Racist Education</u>	Anti-racist education is based in the notion of race and racial discrimination as being embedded within the policies and practices of institutional structures. Its goal is to aid students to understand the nature and characteristics of these discriminatory barriers, and to develop work to dismantle them.
<u>Antisemitism</u>	Antisemitism is a certain perception of Jews, which may be expressed as hatred or blame. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities. The IHRA definition provides examples, which may serve as illustrations, found here .
<u>Apartheid</u>	An Afrikaans word created to describe the South African system of institutionalized segregation to maintain white domination. From the 1960's to 1991, a plan of "Grand Apartheid" was implemented, emphasizing territorial separation and police repression. The official State policy separated black and white South Africans in order to oppress, dominate, and control blacks, while enriching whites at their expense. Only the so-called "white" citizens of South Africa were allowed to vote and participate in government, and to enjoy many other privileges.
<u>Attitude</u>	An individual's state of mind which makes them react in certain ways towards social events or objects; a consistent pattern of thoughts, beliefs, emotions, and reactions.
<u>Band</u>	A community of status Indians recognized by the federal government under the Indian Act. There are over 600 recognized Indian bands in Canada. Bands often have land set apart for their collective use (see "Reserve"). Each band has its own governing council, usually consisting of a chief and several councillors. The members of a band share common values, traditions, and practices rooted in their ancestral heritage. Today, many Indian bands prefer to use the word "First Nation" to describe their communities.
<u>Barrier</u>	An overt or covert obstacle which must be overcome for equality and progress to be possible.

<u>Bias</u>	A subjective opinion, preference, prejudice, or inclination, often formed without reasonable justification, which influences the ability of an individuals or group to evaluate a particular situation objectively or accurately. See “Reasonable apprehension of bias”
<u>Bigot</u>	Someone who is intolerantly devoted to their biased opinion, prejudices or beliefs towards people with perceived differences.
<u>Bilingualism</u>	Refers to an official policy of Canada, with two official languages (English and French). The ability to utilize two languages with equal fluency.
<u>Bill C-31</u>	The pre-legislation name of the 1985 Act to Amend the Indian Act. This Act eliminated certain discriminatory provisions of the Indian Act. The Bill had three major goals: to address gender discrimination of the Indian Act, to restore Indian status to those who had been forcibly enfranchised due to previous discriminatory provisions, and to allow bands to control their own band membership as a step towards self-government.
<u>Black/African Canadians</u>	People of African descent and those who define themselves as such, who are now residents/citizens of Canada.
<u>Bona Fide Occupational Requirement</u>	A workplace prerequisite that is directly related to the requirements of a specific job and which employers may consider when making decisions on the hiring and retention of employees.
<u>Censorship</u>	The act of implementing a policy or program designed to suppress, either in whole or in part, the production of, or access to, information, such as sources, literature, the performing arts, music, theatre/movies, letters, documents, or ideologies which are considered unacceptable or dangerous for political, moral, or religious reasons.
<u>Classism</u>	A prejudice against or in favor of people belonging to a particular social class, resulting in differential treatment.
<u>Colonialism</u>	The policy or practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically. In the late 15 th century, the British and French explored, fought over, and colonized places within North America which constitutes present day Canada.
<u>Colourism</u>	A prejudice or discrimination against individuals with a dark skin tone, typically among people of the same ethnic or racial group; a form of oppression that is expressed through the differential treatment of individuals and groups based on skin color. Typically, favoritism is demonstrated toward those of lighter complexions while those of darker complexions experience rejection and mistreatment.
<u>Conciliation</u>	An informal communications process aimed at getting two or more parties to establish meaningful dialogue, narrow down issues in dispute, and suggest cooperative ways of resolving conflict.
<u>Convention Refugees</u>	At the 1951 United Nations Convention, a single definition of the term “refugee” was determined and agreed upon. A convention refugee is defined as “Someone who is unable or unwilling to return to their country of origin owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion.” See Geneva Convention Relating to the Status of Refugees, 28 July, 1951, and Protocol signed at New York 31 January 1967
<u>Creed</u>	A professed system and confession of faith, including both beliefs and observances or worship. A belief in a god or gods or a single supreme being or deity is not a requisite.

<u>Cultural Assimilation</u>	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 diminution or elimination of attitudinal and behavioural characteristics of the original individual or group. Can be voluntary or forced.
<u>Cultural Group</u>	Members of a group having the same beliefs, behavioural norms, values, language, ways of thinking about and viewing the world.
<u>Cultural Racism</u>	Portrayal of Aboriginals, Blacks, people of colour and different ethnicities in the media, school texts, literature as inherently “inferior”, “savage”, “bad”, “primitive”. The premise by a host society that devalues and stereotypes minority populations.
<u>Culture</u>	The mix of ideas, beliefs, values, behavioural and social norms, knowledge and traditions held by a group of individuals who share a historical, geographic, religious, racial, linguistic, ethnic and/ or social context,. This mix is passed on from one generation to another, resulting in a set of expectations for appropriate behaviour in seemingly similar contexts.
<u>Designated Groups</u>	Social groups whose individual members have been historically denied equal access to employment, education, social services, housing, etc. because of membership in the group. In the Employment Equity Act, the four designated groups are: women, aboriginal peoples, persons with disabilities, and members of visible minorities.
<u>Discrimination</u>	The denial of equal treatment and opportunity to individuals or groups because of personal characteristics and membership in specific groups, with respect to education, accommodation, health care, employment, access to services, goods, and facilities. This behaviour results from distinguishing people on that basis without regard to individual merit, resulting in unequal outcomes for persons who are perceived as different. Differential treatment that may occur on the basis of any of the protected grounds enumerated in human rights law.
<u>Diversity</u>	A term used to encompass the acceptance and respect of various dimensions including race, gender, sexual orientation, ethnicity, socio-economic status, religious beliefs, age, physical abilities, political beliefs, or other ideologies.
<u>Dominant Group</u>	Defined as the group that controls the major elements of a society’s norms and values. The dominant group is often but not always the majority.
<u>Emigration</u>	The process of leaving one’s home or country in order to settle in another place or country, for personal, economic, political, religious or social reasons.
<u>Employment Equity</u>	A program designed to remove barriers to equality in employment for reasons unrelated to ability, by identifying and eliminating discriminatory policies and practices, remedying the effects of past discrimination, and ensuring appropriate representation of the designated groups (women; Aboriginal peoples; persons with disabilities; and visible minorities). Employment Equity can be used as an active effort to improve the employment or educational opportunities of members of minority groups and women through explicit actions, policies or programs.
<u>Environmental Racism</u>	A systemic form of racism in which toxic wastes are introduced into or near marginalized communities. People of colour, indigenous peoples, working class, and poor communities suffer disproportionately from environmental hazards and the location of dangerous, toxic facilities such as incinerators and toxic waste dumps. Pollution of lands, air and waterways, often causes chronic illness to the inhabitants and change in their lifestyle.
<u>Equal Opportunity Program</u>	In the United States and other jurisdictions, an explicit set of policies, guidelines and actions devised to eradicate discriminatory practices and to ensure access to and full

	participation in educational and employment opportunities, housing, health care, services, goods and facilities available to the general community. In Canada these goals are addressed through national and provincial human rights codes, the Employment Equity Act and the Charter of Rights and Freedoms.
<u>Equity</u>	A condition or state of fair, inclusive, and respectful treatment of all people. Equity does not mean treating people the same without regard for individual differences.
<u>Ethnic Group</u>	Refers to a group of people having a common heritage or ancestry, or a shared historical past, often with identifiable physical, cultural, linguistic and/or religious characteristics.
<u>Ethnicity</u>	The multiplicity of beliefs, behaviours and traditions held in common by a group of people bound by particular linguistic, historical, geographical, religious and/or racial homogeneity. Ethnic diversity is the variation of such groups and the presence of a number of ethnic groups within one society or nation.
<u>Ethnocentrism</u>	The tendency to view others using one’s own group and customs as the standard for judgment, and the tendency to see one’s group and customs as the best.

<u>Eurocentrism</u>	Presupposes the supremacy of Western civilization, specifically Europe and Europeans, in world culture. Eurocentrism centres history according to European and Western perceptions and experiences.
<u>First Nation</u>	A term that came into common usage in the 1980’s, to replace the term “Indian,” which some people find offensive – it has no legal definition. “First Nation peoples” or “First Nations” refers to the Indian peoples of Canada, both status and non-status, who are descendants of the original inhabitants of Canada who lived here for millennia before explorers arrived from Europe, and can also refer to a community of people as a replacement term for “band” (see “Band”). First Nation peoples are one of the distinct cultural groups of Aboriginal peoples in Canada. There are 52 First Nations cultures in Canada, and more than 50 languages. The term “First Nation” is not interchangeable with “Aboriginal,” because it does not include Métis or Inuit.
<u>Genocide</u>	The United Nations defines genocide as any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group: killing members of the group; causing serious bodily or mental harm to members of the group; deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; forcibly transferring children of the group to another group.
<u>Harassment</u>	Harassment is a form of discrimination. It involves any unwanted physical or verbal behaviour that offends or humiliates you, whether subtle or overt. Generally, harassment is a behaviour that persists over time. Serious one-time incidents can also sometimes be considered harassment.
<u>Hate Crime</u>	The Criminal Code of Canada defines Hate Crime as an offence committed to intimidate, harm or terrify not only a person, but an entire group of people to which the victim belongs. Crimes are motivated by hate, prejudice or bias on the basis of grounds such as colour, race, religion, ethnic origin or sexual orientation, gender identity or expression, or mental or physical disability. In such cases, the sentencing principles of the Code (section 718.2) can be enforced to impose an increased sentence. As noted in a separate entry, Hate Propaganda offenses are covered under specific sections of the Code.

<u>Hate Group</u>	An organization that – based on its official statements or principles, the statements of its leaders, or its activities – has beliefs or practices that attack or malign an entire class of people, typically for their immutable characteristics. These organizations spread propaganda intended to incite hatred toward certain groups of people; advocate violence against certain groups on the basis of sexual orientation, race, colour, religion etc.; claim that their identity (racial, religious etc.) is 'superior' to that of other people; do not value the human rights of other people.
<u>Hate Propaganda</u>	Negative ideologies and beliefs transmitted in written, verbal, or electronic form in order to create, promote, perpetuate, or exacerbate antagonistic, hateful, and belligerent attitudes and action or contempt against a specific group or groups of people. The Criminal Code defines Hate Propaganda as “any writing, sign or visible representation that advocates or promotes genocide or the communication of which by any person would constitute an offence under section 319.”
<u>Holocaust</u>	With a capital “H”, this term is generally understood to refer to the state-sponsored genocide of 6 million Jewish men, women and children by the Nazis and their collaborators between 1933 and 1945. International Holocaust Memorial Day honours the memory of these victims as well as five million other people, including Roma and homosexuals. With a lowercase “h”, a holocaust is the destruction or slaughter on a mass scale, especially caused by fire or nuclear war.
<u>Holodomor (Ukrainian: to kill by starvation)</u>	The term given to the man-made famine in Ukraine (1932-1933) that resulted in the deaths of as many as 10 million Ukrainians from starvation and related birth defects. The Holodomor is recognized as an act of genocide by the government of Canada.
<u>Homophobia</u>	Encompasses a range of negative attitudes and feelings toward homosexuality or people who are identified or perceived as being lesbian, gay, bisexual or transgender (LGBTQ2S). It has been defined as contempt, prejudice, aversion, hatred or antipathy. Homophobia is observable in critical and hostile behavior such as discrimination and violence
<u>Human Rights</u>	In Canada, human rights are protected by federal, provincial and territorial laws. The Canadian Human Rights Act and provincial/territorial human rights codes protect individuals from discrimination and harassment in employment, accommodation and the provision of services. The <i>Canadian Charter of Rights and Freedoms</i> protects every Canadian’s right to be treated equally under the law. The Charter guarantees fundamental freedoms such as (a) freedom of conscience and religion; freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication; freedom of peaceful assembly; and freedom of association.
<u>Immigrant</u>	One who moves from their native country to another with the intention of settling permanently for the purpose of forging a better life or for better opportunities. This may be for a variety of personal, political, religious, social or economic reasons.
<u>Inclusion</u>	The extent to which diverse members of a group (society/organization) feel valued and respected.
<u>Inclusive Education</u>	Education that is based on the principles of acceptance and inclusion of all students. Students see themselves reflected in their curriculum, their physical surroundings, and the broader environment, in which diversity is honoured and all individuals are respected.

<u>Inclusive Language</u>	The deliberate selection of vocabulary that avoids explicit or implicit exclusion of particular groups and that avoids the use of false generic terms, usually with reference to gender.
<u>Indian</u>	<p>A term historically used to identify and erase the differences among the Indigenous peoples of South, Central, and North America. The term "Indian" has been recognized as derogatory and incorrect in its history and usage, but its use in Canada persists because of the continuing legislated definitions of "Indian" contained in The Indian Act (1876), and, more recently, in the enshrinement of Aboriginal Rights under the Canadian Constitution Act of 1982. While some Indigenous people in Canada do self-identify as "Indian," the use of the term "Indian" by non-Indigenous people is generally confined to discussions of legislative definitions and concerns. Three categories apply to Indians in Canada: status Indians, non-status Indians, and treaty Indians.</p> <p>A Status (or Registered) Indian is the legal identity of a First Nations person who is registered as an "Indian" under the Indian Act.</p> <p>Treaty Indians are persons who are registered under the Indian Act and can prove descent from a Band that signed a treaty.</p> <p>A non-status Indian is someone who considers themselves to be a First Nations person, or a member of a First Nation, but who the Government of Canada does not recognize as an Indian under the Indian Act, either because they are unable to prove their Indian status or have lost their status rights. Non-status Indians do not receive the same rights and benefits conferred upon status Indians under the Indian Act.</p>
<u>Indian Act</u>	First passed in 1876 and amended several times since, the Indian Act governs the federal government's legal and political relationship with status Indians across Canada, setting out federal government obligations and regulating the management of reserve lands, Indian monies, and other resources. The Indian Act also currently requires the Minister of Aboriginal Affairs and Northern Development to approve or disallow by-laws enacted in First Nations communities.
<u>Indigenous</u>	First used in the 1970's, when Aboriginal peoples worldwide were fighting for representation at the U.N., this term is now frequently used by academics and in international contexts (e.g., the United Nations Declaration of the Rights of Indigenous Peoples). Indigenous is understood to mean the communities, peoples, and nations that have a historical continuity with pre-invasion, pre-settler, or pre-colonial societies that developed on their territories, as distinct from the other societies now prevailing on those territories (or parts of them). Can be used more or less interchangeably with "Aboriginal," except when referring specifically to a Canadian legal context, in which case "Aboriginal" is preferred, as it is the term used in the Constitution.
<u>Individual Racism</u>	Individual Racism is structured by an ideology (set of ideas, values and beliefs) that frames one's negative attitudes towards others; and is reflected in the willful, conscious/unconscious, direct/indirect, or intentional/unintentional words or actions of individuals. This is one of the three levels that make up Systemic Racism.
<u>Institutional Racism</u>	Institutional Racism exists in organizations or institutions where the established rules, policies, and regulations are both informed by, and inform, the norms, values, and principles of institutions. These in turn, systematically produce differential treatment of, or discriminatory practices towards various groups based on race. It is enacted by individuals within organizations, who because of their socialization, training and allegiance to the organization abide by and enforce these rules, policies and regulations. It essentially maintains a system of social control that favours the dominant groups in society (status quo). This is one of the three levels that make up Systemic Racism.

<u>Institutions</u>	Institutions, according to Samuel P. Huntington, are "stable, valued, recurring patterns of behavior". Further, institutions can refer to mechanisms of social order e.g. government, business, unions, schools, churches, courts, police), which govern the behaviour of a set of individuals within a given community.
<u>Integration</u>	The process of amalgamating diverse groups within a single social context, usually applied to inter-racial interaction in housing, education, political and socio-economic spheres or activity. People who are integrated still retain their cultural identity. Integration is the implemented policy that ends segregation.
<u>Intercultural Communication</u>	Information exchange wherein the sender and receiver are of different cultural, ethnic or linguistic backgrounds.
<u>Interculturalism</u>	In the province of Quebec, an alternative to multiculturalism. Interculturalism accepts the primacy of francophone culture and then works to integrate other minorities into a common public culture, while respecting their diversity.
<u>Internalized Dominance</u>	Where individuals are unconsciously conditioned to believe they are superior or inferior in status, affecting social interaction. Internalized domination or dominance is likely to involve feelings of superiority, normalcy and self-righteousness, together with guilt, fear, projection and denial of demonstrated inequity.
<u>Internalized Oppression</u>	Patterns of mistreatment of racialized groups and acceptance of the negative messages of the dominant group become established in their cultures and members assume roles as victims.
<u>Intersectionality</u>	The experience of the interconnected nature of ethnicity, race, creed, gender, socio-economic position etc., (cultural, institutional and social), and the way they are imbedded within existing systems and define how one is valued.
<u>Intolerance</u>	Bigotry or narrow mindedness which results in refusal to respect or acknowledge persons of different backgrounds.
<u>Inuit</u>	A circumpolar people who live primarily in four regions of Canada: the Nunavut Territory, Nunavik (northern Quebec), Nunatsiavut (Newfoundland and Labrador), and the Inuvialuit Settlement Region (western Arctic). "Inuit" means "people" in the Inuit language of Inuktitut; when referring to one person use the word "Inuk," which means "person." Inuit are one of the ethno-cultural groups comprising the Aboriginal peoples of Canada. The Inuit are not to be confused with the Innu, who are a First Nations group living in southeastern Quebec and southern Labrador.
<u>Islamophobia</u>	Fear, hatred of, or prejudice against the Islamic religion or Muslims.
<u>Lateral Violence</u>	Displaced violence directed against one's peers rather than adversaries. This construct is one way of explaining minority-on-minority violence in developed nations. It is a cycle of abuse and its roots lie in factors such as: colonisation, oppression, intergenerational trauma and the ongoing experiences of racism and discrimination. See: Vertical Violence
<u>Majority</u>	The numerically largest group within a society. The majority may be (but is not necessarily) the dominant group that successfully shapes or controls other groups through social, economic, cultural, political, military or religious power.

<u>Marginalization</u>	With reference to race and culture, the experience of persons outside the dominant group who face barriers to full and equal participating members of society. Refers also to the process of being “left out” of or silenced in a social group.
<u>Mediation</u>	The intervention into a dispute or negotiation by an acceptable impartial and neutral third party who has no authoritative decision-making power, to facilitate voluntarily and acceptable settlement of issues in dispute between parties. In a race relations context, its aim is to reach a signed agreement setting out specific steps to be taken by each side to restore social harmony and peaceful relations.
<u>Métis</u>	<p>The Métis people originated in the 1700’s when French and Scottish fur traders married Aboriginal women, such as the Cree, and Anishinabe (Ojibway). Their descendants formed a distinct culture, collective consciousness and nationhood in the Northwest. Distinct Métis communities developed along the fur trade routes. Today, it is sometimes used as a generic term to describe people of mixed European and Aboriginal ancestry, but in a legal context, it only refers to descendants of specific historic communities (e.g., the inhabitants of the Red River Colony in today’s Manitoba) or specific groups (e.g., the Paddle Prairie Métis Settlement, a contemporary community in today’s Alberta) or the people who received land grants or scrip from Canadian government. The term is sometimes contentious, as each Métis organization defines membership using different terms. Canada has the only constitution in the world that recognizes a mixed-race culture, the Métis as a rights-bearing Aboriginal people.</p> <p>The Métis National Council website defines Métis as “a person who self-identifies as Métis, is distinct from other Aboriginal Peoples, is of historic Métis Nation ancestry and who is accepted by the Métis Nation.”</p>
<u>Minority Group</u>	Refers to a group of people within a society that is either small in numbers and may have little or no access to social, economic, political, or religious power. Minority rights are protected by the Canadian Charter of Rights and Freedoms, the Human Rights Acts and Codes, and the UN Convention on the Rights of Minorities.
<u>Multicultural/Multiracial Education</u>	A broad term which may refer to a set of structured learning activities and curricula designed to create and enhance understanding of and respect for cultural diversity. The term often connotes inclusion of racial, ethnic, religious, linguistic, national, international, and political diversity, and is also inclusive of the culture, heritage, history, beliefs and values of the various peoples within a pluralistic society.
<u>Multiculturalism</u>	Federal policy announced in 1971 and enshrined in law in the Multiculturalism Act of 1988. It promotes the acknowledgment and respect of diverse ethnicities, cultures, races, religious, and supports the freedom of these groups to preserve their heritage “while working to achieve the equality of all Canadians.”
<u>Native</u>	A general term for a person originating from a particular place. This term is somewhat ambiguous because many people of immigrant ancestry who have been born in North America claim to be "native" Canadians or Americans. The capitalization of the word is used to refer to the descendants of Indigenous peoples, but does not denote a specific Aboriginal identity (such as First Nations, Métis, or Inuit). In reference to Aboriginal peoples, it is generally thought of as outdated.
<u>Network</u>	Refers to a group of people with common interests who share information formally or informally.

<u>Non-Status Indian</u>	<p>An Aboriginal person who is not recognized as "Indian" under The Indian Act. This term does not apply to Inuit or Métis persons as they are not included under The Indian Act.</p> <p>Non-Status Indians commonly refer to people who identify themselves as Indians but who are not entitled to registration on the Indian Register pursuant to the Indian Act. Some may however be members of a First Nation band.</p>
<u>Patriarchy</u>	<p>The norms, values, beliefs, structures and systems that grant power, privilege and superiority to men, and thereby marginalize and subordinate women.</p>
<u>People of Colour</u>	<p>A term which applies to non-White racial or ethnic groups; generally used by racialized peoples as an alternative to the term “visible minority.” The word is not used to refer to Aboriginal peoples, as they are considered distinct societies under the Canadian Constitution. When including Indigenous peoples, it is correct to say “people of colour and Aboriginal / Indigenous peoples.”</p>
<u>Pluralism</u>	<p>A state in society where some degree of cultural, linguistic, ethnic, religious or other group distinctiveness is maintained and valued. Pluralism is promoted by policies of multiculturalism and race relations, the Human Rights Codes and the Canadian Charter of Rights and Freedoms.</p>
<u>Porajmos (Roma: The Devouring)</u>	<p>The term given to the murder of as many as 500,000 Roma people during World War II by the Nazi regime and its collaborators. The Porajmos is recognized as an act of genocide by the government of Canada.</p>
<u>Power</u>	<p>The ability to influence others and impose one’s beliefs.</p>
<u>Prejudice</u>	<p>A state of mind; a set of attitudes held, consciously or unconsciously, often in the absence of legitimate or sufficient evidence.</p> <p>A prejudiced person is considered irrational and very resistant to change, because concrete evidence that contradicts the prejudice is usually dismissed as exceptional. Frequently prejudices are not recognized as false or unsound assumptions or stereotypes, and, through repetition, become accepted as common sense notions.</p> <p>The terms “racism” and “prejudice” are sometimes used interchangeably but they are not the same. A primary difference between the two is that racism relies on a level of institutional power in order to impose its dominance.</p>
<u>Privilege</u>	<p>The experience of unearned freedoms, rights, benefits, advantages, access and/or opportunities afforded some people because of their group membership or social context.</p>
<u>Race</u>	<p>Modern scholarship views racial categories as socially constructed, that is, race is not intrinsic to human beings but rather an identity created, often by socially dominant groups, to establish meaning in a social context. This often involves the subjugation of groups defined as racially inferior, as in the one-drop rule used in the 19th-century United States to exclude those with any amount of African ancestry from the dominant racial grouping, defined as “white”. Such racial identities reflect the cultural attitudes of imperial powers dominant during the age of European colonial expansion. This view rejects the notion that race is biologically defined</p>
<u>Race Relations</u>	<p>The pattern of interaction, in an inter-racial setting, between people who are racially different. In its theoretical and practical usage, the term has also implied harmonious relations, i.e., races getting along.</p>

	Two key components for positive race relations are the elimination of racial intolerance arising from prejudicial attitudes, and the removal of racial disadvantage arising from the systemic nature of racism.
<u>Racial Discrimination</u>	According to the International Convention on the Elimination of All Forms of Racial Discrimination (to which Canada is a signatory), racial discrimination is “any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin, which nullifies or impairs the recognition, enjoyment or exercise of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.”
<u>Racial Profiling</u>	Any action undertaken for reasons of safety, security or public protection that relies on assumptions about race, colour, ethnicity, ancestry, religion, or place of origin rather than on reasonable suspicion, to single out an individual for greater scrutiny or differential treatment. Profiling can occur because of a combination of the above factors, and age and/or gender can influence the experience of profiling. In contrast to criminal profiling, racial profiling is based on stereotypical assumptions because of one’s race, colour, ethnicity, etc rather than relying on actual behaviour or on information about suspected activity by someone who meets the description of a specific individual.
<u>Racialization</u>	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.
<u>Racism</u>	Racism is a belief that one group is superior to others performed through any individual action, or institutional practice which treats people differently because of their colour or ethnicity. This distinction is often used to justify discrimination. There are three types of racism: Institutional, Systemic, and Individual.
<u>Racist</u>	Refers to an individual, institution, or organization whose beliefs and/or actions imply (intentionally or unintentionally) that certain races have distinctive negative or inferior characteristics. Also refers to racial discrimination inherent in the policies, practices and procedures of institutions, corporations, and organizations which, though applied to everyone equally and may seem fair, result in exclusion or act as barriers to the advancement of marginalized groups.
<u>Reasonable Apprehension of Bias</u>	A legal term used to determine whether or not the decision of a judge may have been influenced by bias. The test is whether a reasonable person properly informed would apprehend that there was conscious or unconscious bias on the part of the judge.
<u>Reserve</u>	A reserve is a parcel of land where legal title is held by the Crown (Government of Canada), for the use and benefit of a particular First Nation. An Addition to Reserve is a parcel of land added to the existing reserve land of a First Nation or that creates a new reserve. Land can be added adjacent to the existing reserve land (contiguous) or separated from the existing reserve land (non-contiguous). An Addition to reserve can be added in rural or urban settings. The term “reservation” is only used in the United States and does not apply in Canada.
<u>Segregation</u>	The social, physical, political and economic separation of diverse groups of people, based on racial or ethnic groups. This particularly refers to ideological and structural barriers to civil liberties, equal opportunity and participation by minorities within the larger society.

<p><u>Settler/Settler Colonialism</u></p>	<p>Within the context of race relations, the term refers to the non-indigenous population of a country. Settler colonialism functions through the replacement of indigenous populations with an invasive settler society that, over time, develops a distinctive identity and sovereignty. In Canada and in other countries, the ascendancy of settler culture has resulted in the demotion and displacement of indigenous communities, resulting in benefits that are unearned.</p>
<p><u>Sexism</u></p>	<p>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. It can limit the opportunities of persons with disabilities and reduce their inclusion in the life of their communities.</p>
<p><u>Shoah (from Hebrew, meaning ‘catastrophe’)</u></p>	<p>The term for the state sponsored murder of 6 million Jews by the Nazi regime (1933-1945) and their collaborators. It differs from “Holocaust” (which in some uses refers to Roma, homosexuals and others) in that it is used specifically with reference to the Jewish victims of Nazism.</p>
<p><u>Social Justice</u></p>	<p>A concept premised upon the belief that each individual and group within society is to be given equal opportunity, fairness, civil liberties, and participation in the social, educational, economic, institutional and moral freedoms and responsibilities valued by the society.</p>
<p><u>Social Oppression</u></p>	<p>Social oppression refers to oppression that is achieved through social means and that is social in scope—it affects whole categories of people. This kind of oppression includes the systematic mistreatment, exploitation, and abuse of a group (or groups) of people by another group (or groups). It occurs whenever one group holds power over another in society through the control of social institutions, along with society's laws, customs, and norms. The outcome of social oppression is that groups in society are sorted into different positions within the social hierarchies of race, class, gender, sexuality, and ability. Those in the controlling, or dominant group, benefit from the oppression of other groups through heightened privileges relative to others, greater access to rights and resources, a better quality of life, and overall greater life chances. Those who experience the brunt of oppression have fewer rights, less access to resources, less political power, lower economic potential, worse health and higher mortality rates, and lower overall life chances.</p>
<p><u>Stereotype</u></p>	<p>A preconceived generalization of a group of people. This generalization ascribes the same characteristic(s) to all members of the group, regardless of their individual differences.</p>
<p><u>Stéréotype</u></p>	<p>Une généralisation préconçue d'un groupe de personnes. Cette généralisation attribue les mêmes caractéristiques à tous les membres du groupe, indépendamment de leurs différences individuelles.</p>
<p><u>Structural/Societal Racism</u></p>	<p>Structural or Societal Racism pertains to the ideologies upon which society is structured. These ideologies are inscribed through rules, policies and laws; and represents the ways in which the deep rooted inequities of society produce differentiation, categorization, and stratification of society's members based on race. Participation in economic, political, social, cultural, judicial and educational institutions also structure this stratification (Carl James, 2010). This is one of the three levels that make up Systemic Racism.</p>
<p><u>Systemic Discrimination</u></p>	<p>The institutionalization of discrimination through policies and practices which may appear neutral on the surface but which have an exclusionary impact on particular</p>

	groups. This occurs in institutions and organizations, including government, 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.
<u>Systemic Faithism</u>	Refers to the ways that cultural and societal norms, systems, structures, and institutions directly or indirectly, consciously or unwittingly, promote, sustain or entrench differential (dis)advantage for individuals and groups based on their faith (understood broadly to include religious and non-religious belief systems).
<u>Systemic Racism</u>	This is an <i>interlocking and reciprocal</i> relationship between the individual, institutional and structural levels which function as <i>a system of racism</i> . These various levels of racism operate together in a lockstep model and function together as whole system. These levels are: Individual (within interactions between people) Institutional (within institutions and systems of power) Structural or societal (among institutional and across society) Please see Individual Racism, Institutional Racism, and Structural/Societal Racism
<u>Tolerance</u>	A liberal attitude toward those whose race, religion, nationality, etc. is different from one’s own. Since it has the connotation of ‘to put up with’, the term “acceptance” is now preferred.
<u>Treaty</u>	A negotiated agreement between a First Nation and the federal and provincial governments that spells out the rights of the First Nation with respect to lands and resources over a specified area. It may also define the self-government authority of a First Nation. The Government of Canada and the courts understand treaties between the Crown and Aboriginal peoples to be solemn agreements that set out promises, obligations, and benefits for both parties.
<u>Treaty Indian</u>	Status Indians belonging to a First Nation/band whose ancestors signed a treaty with the Crown, and, as a result, are entitled to treaty benefits.
<u>Vertical Violence</u>	A term used to describe abusive behaviours towards those in less powerful positions. Vertical violence is a broad term which may include bullying, harassment, intimidation or acts of physical violence. It may occur in the workplace, in schools or in social settings. See: Lateral Violence
<u>Visible Minority</u>	Term used to describe people who are not white. Although it is a legal term widely used in human rights legislation and various policies, currently the terms racialized minority or people of colour are preferred by people labelled as ‘visible minorities’.
<u>White</u>	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.
<u>White Privilege</u>	The inherent advantages possessed by a white person on the basis of their race 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 barriers encountered by others.

<u>Xenophobia</u>	Fear and hatred of strangers or foreigners or of anything that is strange or foreign.
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Reconciliation Framework

Title page

Manaajidiwin

They respect each other.

Municipality of North Grenville

Reconciliation Framework

Prepared by: First Peoples Group and the Indigenous Advisory Circle

May 2024

Land Acknowledgement

The Municipality of North Grenville acknowledges that the Municipality operates on the territory of the Algonquin Nation.

We recognize all original peoples¹ of Turtle Island who now call North Grenville their home. We respect and support the need for cultivating a strong relationship, and we commit to Indigenous-informed decision making to foster the path towards reconciliation.

¹ Original peoples include First Nations, Métis, and Inuit

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Framework Context

Overview

This Municipality of North Grenville Reconciliation Framework is the foundation for how the community will build and maintain respectful relationships with the original peoples of this land who are members of our community. It was created with the support of First Peoples Group, an Ottawa-based Indigenous consulting company, and the Municipality of North Grenville’s Indigenous Advisory Circle. It includes:

- Background Information on reconciliation-related work the Municipality has already undertaken
- Guiding principles from the Truth and Reconciliation Commission of Canada
- A framing of “What is Truth and Reconciliation?”
- A three-pronged framework (Symbolic, Substantive, and Systemic)
- Recommended reconciliation actions based on the 10-Year Community Strategic Plan

Background

“North Grenville is committed to an ongoing reconciliation process, not only to better understand the meaningful actions we can all take, but also to provide the foundation as a community for moving forward” Mayor Nancy Peckford, 2023

Recognizing the historic and contemporary inequities faced by the original peoples, the Municipality has committed to addressing the systemic oppression of Indigenous peoples and to build a community that is inclusive, responsive, and respectful. This is a road to reconciliation, a journey that we will take with the original peoples of our community. The Municipality will take guidance from the Seven (7) Grandfather Teachings, “...a set of Anishinaabe guiding principles passed down from generation to generation to guide the Anishinaabe in living a good life in peace and without conflict. Many Indigenous organizations and communities have adopted the Seven Grandfather Teachings as a moral stepping stone and cultural foundation. Communities have adapted the teachings to suit their community values. Despite where the teachings originated, they share the same concepts of abiding by moral respect for all living things.”² (See Appendix A). Briefly, these principles are: Truth, Humility, Respect, Love, Honesty or Courage, and Wisdom.

As a foundation for this important work, it is important to understand the historical context of the relationship between the original peoples and the Canadian government. As was so succinctly stated in *What We Have Learned: Principles of Truth and Reconciliation*, Report of the Truth and Reconciliation Commission, 2015:

² Source: <https://www.7generations.org/seven-grandfather-teachings/>

For over a century, the central goals of Canada's Aboriginal policy were to eliminate Aboriginal governments; ignore Aboriginal rights; terminate the Treaties; and, through a process of assimilation, cause Aboriginal peoples to cease to exist as distinct legal, social, cultural, religious, and racial entities in Canada. The establishment and operation of residential schools were a central element of this policy, which can best be described as cultural genocide

The efforts to eradicate Indigenous people in Canada can be observed through many historical and contemporary efforts in addition to residential schools, the last of which closed in 1996. Over the centuries, Canada seized the traditional lands of Indigenous peoples, they restricted the movement of First Nations by creating Indian reserves, children were forbidden from speaking their languages, and First Nation women were separated from their families and communities through discriminatory provisions in the *Indian Act*, designed to prevent the transmission of cultural values and identity from one generation to the next.

The *Indian Act*, which remains in force today, continues to undermine the rights, sovereignty and self-determination of First Nations and it has served to erode and destroy the political and social structures that have been in existence since time immemorial. This is just one example of legislation, policy, and practice across all levels of government that... When we think of other levels of government such as provincial/territorial, we need to look no further than child welfare laws and the erosion of families. At the municipal level, we have seen many examples of disregard for burial grounds in favour of golf courses, such as what we saw in Oka in 1990. We have also seen the destruction of forests and waterways without regard to the original uses of these resources by Indigenous peoples for trading, hunting, travel, nourishment, and medicines in order to facilitate development. Locally, North Grenville is situated on Algonquin territory and historically has been developed by settlers and their descendant, without consideration for the fact that this land was never ceded to Canada through negotiations or treaties.

Truth and Reconciliation Commission of Canada

The establishment of the Truth and Reconciliation Commission of Canada is founded in the findings of the 1996 Royal Commission on Aboriginal Peoples (RCAP). This Commission was created to help “restore justice to the relationship between Indigenous and non-Indigenous people in Canada and to propose solutions to stubborn problems.” After four years of cross-country consultation, testimony, research studies, 178 days of public hearings and 96 community visits, RCAP published its final report. In it, they recommended that the Government of Canada establish a public inquiry with a goal to investigate the origins and effects of residential school policies and practices, conduct public hearings, commission research and analysis of the breadth of the effects of policies and practices and recommend remedial action.

As a part of these actions, the Indian Residential Schools Settlement Agreement came into force in September of 2007. In addition to compensation, measures to support healing and

commemorative activities the Agreement also stipulated the establishment of a Truth and Reconciliation Commission.

Between 2007 and 2015, the TRC spent 6 years travelling to all parts of Canada and heard from more than 6,500 witnesses. The TRC also hosted 7 national events across Canada to engage the Canadian public, educate people about the history and legacy of the residential schools system, and share and honour the experiences of former students and their families.

In June 2015, the TRC held its closing event in Ottawa and presented the executive summary of the findings contained in its multi-volume final report, including 94 "calls to action" (or recommendations) to further reconciliation between Canadians and Indigenous Peoples.

The 94 calls to action are organized in the following subheadings:

- Child Welfare
- Education
- Language and Culture
- Health
- Justice
- Reconciliation

Canada also has a responsibility to uphold the Crown's honour to the original peoples. It is against this backdrop, and in the current legal and legislative context, that the Municipality of North Grenville has embarked on a journey of reconciliation in response to the Truth and Reconciliation Commission's 2015 [Calls to Action \(CTA\)](#)³. In particular, there are three (3) recommendations that are directed to local levels of government. These include:

- 43. We call upon federal, provincial, territorial, and municipal governments to fully adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples as the framework for reconciliation. Note: The Municipality recognizes the incompatibility of the Canadian Constitution with UNDRIP.
- 47. We call upon federal, provincial, territorial, and municipal governments to repudiate concepts used to justify European sovereignty over Indigenous peoples and lands, such as the Doctrine of Discovery and terra nullius, and to reform those laws, government policies, and litigation strategies that continue to rely on such concepts.
- 57. We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills based training in intercultural competency, conflict resolution, human rights, and anti-racism.

³ To view the Truth and Reconciliation Commission of Canada: Calls to Action visit <https://nctr.ca/records/reports/>

TRC Principles of Reconciliation

(Introduction). The TRC Principles of Reconciliation are⁴:

1. The United Nations Declaration on the Rights of Indigenous Peoples is the framework for reconciliation at all levels and across all sectors of Canadian society.
2. First Nations, Inuit, and Métis peoples, as the original peoples of this country and as self-determining peoples, have Treaty, constitutional, and human rights that must be recognized and respected.
3. Reconciliation is a process of healing of relationships that requires public truth sharing, apology, and commemoration that acknowledge and redress past harms.
4. Reconciliation requires constructive action on addressing the ongoing legacies of colonialism that have had destructive impacts on Aboriginal peoples' education, cultures and languages, health, child welfare, the administration of justice, and economic opportunities and prosperity.
5. Reconciliation must create a more equitable and inclusive society by closing the gaps in social, health, and economic outcomes that exist between Aboriginal and non-Aboriginal Canadians.
6. All Canadians, as Treaty peoples, share responsibility for establishing and maintaining mutually respectful relationships.
7. The perspectives and understandings of Aboriginal Elders and Traditional Knowledge Keepers of the ethics, concepts, and practices of reconciliation are vital to long-term reconciliation.
8. Supporting Aboriginal peoples' cultural revitalization and integrating Indigenous knowledge systems, oral histories, laws, protocols, and connections to the land into the reconciliation process are essential.
9. Reconciliation requires political will, joint leadership, trust building, accountability, and transparency, as well as a substantial investment of resources.
10. Reconciliation requires sustained public education and dialogue, including youth engagement, about the history and legacy of residential schools, Treaties, and Aboriginal rights, as well as the historical and contemporary contributions of Aboriginal peoples to Canadian society.

What is Truth?

We often forget the component of Truth when thinking of the work of Reconciliation. We acknowledge that this comes from a place of positive intent; wanting to seek justice, make things right, and take action. When we jump into action before engaging with Truth (which consists of acknowledging stereotypes, biases, gaps in our understanding, unlearning, and re-

⁴ To view the principles in full visit https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Principles_English_Web.pdf

learning), we are not able to meaningfully engage in Reconciliation. Truth and Reconciliation should be viewed as a cyclical rather than linear process.

Truth means acknowledging an accurate history.

Truth means addressing systemic racism and acknowledging that in the words of Justice Sinclair “cultural genocide is probably the best description of what went on here. But more importantly, if anybody tried to do this today, they would easily be subject to prosecution under the genocide convention... the government did try to eliminate the culture and language of indigenous people for well over a hundred years. And they did it by forcibly removing children from their families and placing them within institutions that were cultural indoctrination centres.”

Truth means knowing and understanding the current legal and political context in which Indigenous peoples continue to be oppressed and subjugated by the state.

Truth means knowing that Indigenous people have made and are making significant contributions to Canada and that Indigenous knowledge systems can add value to our communities.

The Federal and Provincial governments have to reconcile their sovereignty claims with the original title and legal interests of Indigenous peoples. Continued efforts to extinguish Indigenous rights and interests must stop. The relationship must be one of nation-to-nation.

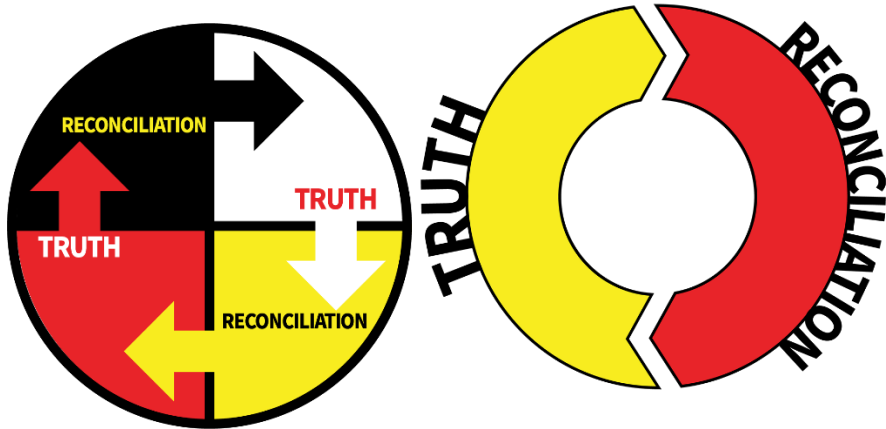
What is Reconciliation?

In Canada, reconciliation is a collaborative process aimed at rebuilding the relationship between governments and original peoples. It is a process based on the respect and recognition of inherent rights and partnerships. It is a process where we can speak the truth, acknowledge past and contemporary harms, enhance relationships and work towards **Mino Bimaadiziwin – living the good life.**

Reconciliation means learning how to share and co-exist on the land together so that all creation thrives.

Reconciliation means working with Indigenous peoples in a relationship based on respect, as allies to ensure that Indigenous rights are respected so that Indigenous peoples will **live Mino Bimaadiziwin, a good quality of life.**

Reconciliation means telling the truth of our history together as peoples.



Introduction to the Municipality’s Framework

The Municipality of North Grenville began its reconciliation efforts in the summer of 2021 as a response to the Truth and Reconciliation Commission’s Calls to Action. To guide this work, the Municipality engaged the services of an Indigenous advisory firm, First Peoples Group (FPG). Once the municipal Indigenous Advisory Circle (IAC) was established, the group began crafting the Framework to align with their vision.

Frameworks and policy documents that are not aligned with other strategic documents often end up sitting on a shelf. The actions recommended in the Framework have been woven into the pillars of the Community Strategic Plan.

As a result of this process, the Municipality and Indigenous Advisory Circle (IAC) have completed the following:

1. In 2023, the Municipality created an Indigenous Advisory Circle (IAC) to help guide and support initiatives and reconciliation efforts. The IAC has worked to finalize the Reconciliation Framework, update the land acknowledgement, and begin work on some of the recommendations included in the draft Framework.
2. On June 8, 2022, the Municipality hosted a community engagement session on the development of a Reconciliation Framework.
3. In February 2022, North Grenville’s Council adopted an Indigenous Land Acknowledgement. The acknowledgement was created in consultation with First Peoples Group, Indigenous community members, and local stakeholders who had been in contact with the Municipality.
4. In January of 2022, reconciliation was identified as a key value the new Community Strategic Plan and it prioritized a number of the goals and actions. Once the Reconciliation Framework is complete the Strategic Plan will be updated to include more specific action items.
5. In early 2022, municipal staff began reviewing its procedures, policies, and strategic documents to assess how they align with the Municipality’s reconciliation efforts. This assessment was the foundation for developing a draft Reconciliation Framework.
6. In 2021 Members of Council and municipal staff took part in Indigenous Awareness Training. This training is provided to new hires, and ongoing learning opportunities have been provided including information on the land acknowledgement and around days of significance.
7. In 2021 Council officially committed to an annual recognition of September 30th - the National Day for Truth and Reconciliation. Three (3) Every Child Matters flag raising ceremonies have been held and in 2023 a ceremony in honour of this day was held in the Arboretum in the Ferguson Forest. Both of these events saw the participation of many local community members as well as Indigenous community members.
8. Each year on November 8th, North Grenville lowers its flags in recognition of Indigenous Veterans Day, paying respect to and acknowledging the many contributions and sacrifices of original peoples to Canada’s war efforts and peacekeeping missions.

The Reconciliation Framework: Symbolic, Substantive, Systemic

First Peoples Group suggested a three (3)-pronged framework to think through different spheres of reconciliatory actions. It should be noted that these spheres are not 'levels' and do not exist in a hierarchy by any means. All three (3) of these spheres must work together to ensure different entry points to Reconciliation.

Symbolic

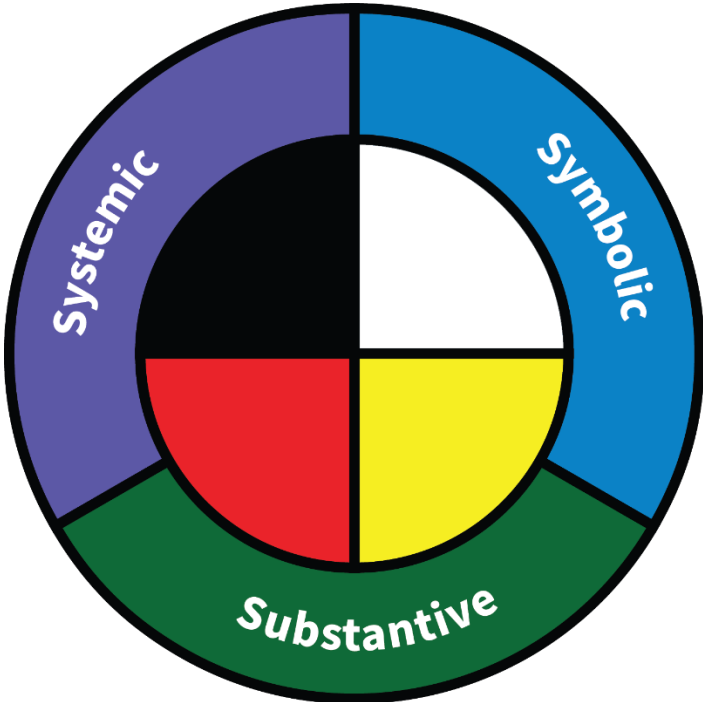
Symbolism should not be conflated with 'performance'. Symbolism can serve as an entry point for someone to begin their reconciliation journey. If a person or organization were to remain in the symbolic sphere, this could be problematic.

Substantive

Substantive reconciliation could look like creating a pathway for Indigenous folks that was not there previously such as a summer internship program for Indigenous students.

Systemic

Lastly, systemic reconciliation focusses on system-level change. This could mean changes to regulations and the introduction of new policies and/or procedures.



North Grenville Strategic Plan

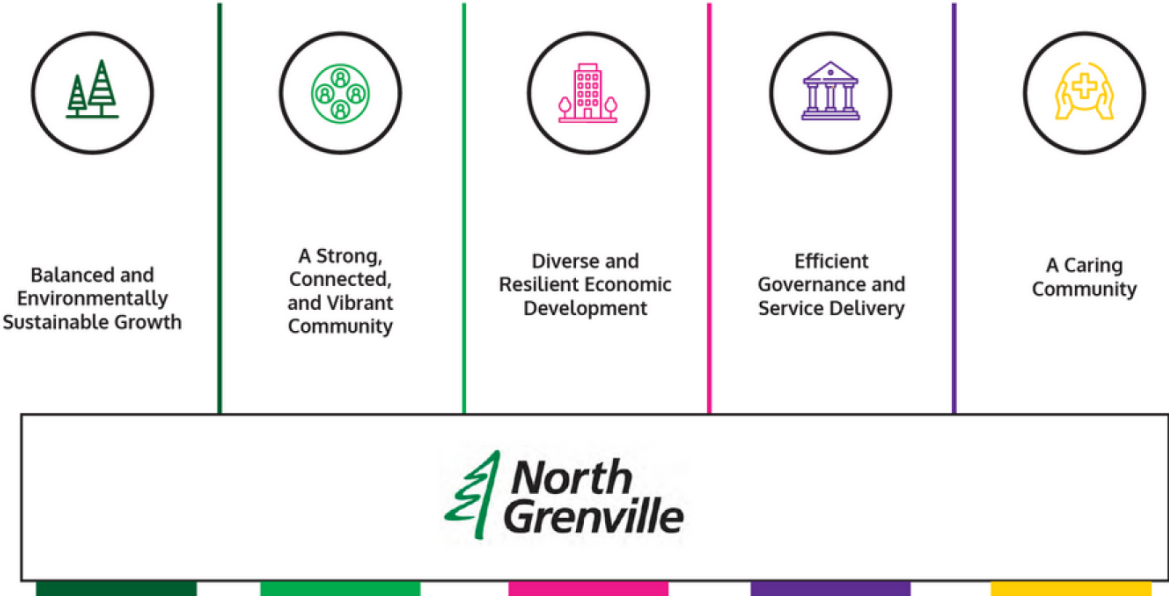
On January 25, 2022 Council adopted the Municipality of North Grenville’s 10-year Community Strategic Plan. The plan aims to achieve the community’s vision of North Grenville as “a caring, vibrant, and cohesive community, where growth is sustainably managed to enhance the quality of urban and rural life for all.”

This Community Strategic Plan reflects the shared insights of almost 2,000 residents, advisory committee members, community groups, Council, and municipal staff who engaged in the process.

The plan is based on a foundation of five pillars:

- 1. Balanced and Environmentally Sustainable Growth
- 2. A Strong, Connected, and Vibrant Community
- 3. Diverse and Resilient Economic Development
- 4. Efficient Governance and Service Delivery
- 5. A Caring Community

Strategic Pillars



Weaving the Reconciliation Framework and Strategic Plan Together

What was heard through public consultation for the Reconciliation Framework has been interwoven with the 10-Year Community Strategic Plan. Frameworks and policy documents that are not aligned with key strategic documents often end up sitting on a shelf.

The recommended actions include symbolic, substantive, and systemic actions.

Strategic Pillar #1: Balanced and Environmentally Sustainable Growth

For North Grenville, balanced and environmentally sustainable growth means setting clear goals related to managing growth and infrastructure needs in a way that does not harm the environment, or our “small-town” feel. It means mitigating climate change, preserving our collective heritage and history, and fostering an even better quality of life, for all residents.

Reconciliation Actions

- 1. Acknowledge in all municipal documents that North Grenville is operating on the land of the Algonquin People.**

A review should be done of all current documents to place the acknowledgement. All future documents should include the acknowledgement.

Symbolic	Substantive	Systemic
X		

- 2. Undertake land use mapping to ensure Indigenous land use values and Indigenous heritages sites are protected.**

Work has begun by a community group to map out trails traditionally used by the Anishanbek. Updates to the Official Plan should consider the historic relationship of Algonquin People to this land.

Symbolic	Substantive	Systemic
	X	

- 3. Develop an Indigenous consultation protocol to give effect to free, prior, and informed consent when development impacts on Algonquin rights.**

Work with the Planning and Development department to establish processes to encourage developers consider impacts on land and resources.

Symbolic	Substantive	Systemic
		X

- 4. Support the location and development of an Indigenous Friendship Centre in the community**

Friendship Centres exist in larger communities to improve the quality of life for Indigenous peoples and offer supports, programs, and services. The nearest centre is Odawa Native Friendship Centre (ONFC).

Symbolic	Substantive	Systemic
	X	

5. Use of the surplus lands for traditional medicine initiative

Planting, caretaking and harvesting traditional medicines would be both an Indigenous Knowledge learning opportunity for all community members, as well as an opportunity for Indigenous community members to reconnect with traditional plants and medicines. An example of this type of initiative is the creation of healing gardens near clinics and hospitals in municipalities such as Ajax and Calgary. We recommend developing a close relationship with the First Nations Health Authority to learn more about a traditional medicine framework.

Symbolic	Substantive	Systemic
		x

6. Review municipal lands for use by Indigenous peoples

It is recommended the Municipality consider how unsettled/Crown lands may be used to further its Reconciliation journey.

Symbolic	Substantive	Systemic
		x

Strategic Pillar #2: A Strong, Connected, and Vibrant Community

A strong, connected, and vibrant community is critical to our vision. Better community engagement, healthy, and connected living, as well as an environment rich in arts and culture will not only improve community outcomes, but will also strengthen cohesion, and well-being for our residents.

Recommended Reconciliation Actions

1. Murals

It is recommended the Municipality engage Indigenous artists (local if possible) to create murals in various public spaces throughout the community. Murals could be accompanied by educational pieces (such as a QR code that links to an interview with the artist) as a way to celebrate the vibrance of Indigenous art and share Indigenous Knowledge. Incorporate informational packages offered at Municipal offices outlining the cultural pieces within the community and incorporate Indigenous histories throughout.

Symbolic	Substantive	Systemic
x		

2. Crosswalk

It is recommended the Municipality install artistic crosswalk representations that coincide with certain Indigenous recognition days and months.

Symbolic	Substantive	Systemic
x		

3. Road/Trail Naming

It is recommended the Municipality name specific roads in the community after notable Indigenous people (local if possible), phrases in the language, or values/teachings of local Indigenous Nations. Information pamphlets and/or booklets should be created to accompany these namings, with relevant cultural information and images. Residents, especially local Indigenous residents should be consulted in the naming process.

Symbolic	Substantive	Systemic
x		

4. Reconciliation Logo

It is recommended the Municipality create a Reconciliation logo as a recognizable symbol throughout the community. The creation of this logo could be done through a public contest, where community members (especially youth) are encouraged to submit entries.

Symbolic	Substantive	Systemic
x		

5. Image Library for Municipal Use

It is recommended the Municipality engage an Indigenous photographer (local if possible) to capture natural landscapes throughout the community, as well as capture these various reconciliation actions via photograph and video. These images and videos will serve as an archive, to preserve the institutional memory of the Municipality's commitment to reconciliation, as well as for communications purposes.

Symbolic	Substantive	Systemic
	x	

6. Translations

It is recommended the Municipality develop a working relationship with a set of Indigenous language speakers (Anishinaabemowin/Ojibwe specifically) to engage with as necessary. At a minimum, these language speakers should be compensated at the same rate as a French language translator.

Symbolic	Substantive	Systemic
x		

7. Permanent Museum Space

The space would showcase the Indigenous histories of the area, as well as the history of the residential school era. They stress that "if we neglect to recognize the past, we are doomed to repeat it". This could also serve as an opportunity to highlight the accomplishments of Indigenous peoples, including leaders, athletes, and artisans.

Symbolic	Substantive	Systemic
	x	

8. Land Acknowledgement

The Municipality has already completed the work of crafting a land acknowledgement. It is recommended a land acknowledgement guide be created to support citizens in how and when to deliver land acknowledgements. The land acknowledgement can also be used in e-mail signatures.

Symbolic	Substantive	Systemic
x		

Strategic Pillar #3: Diverse and Resilient Economic Development

A diverse and resilient economy is about closing the gap between different groups, setting up a robust and attractive business landscape, and ensuring that North Grenville residents can access the goods they need, when they need them – for both leisure and necessity.

Recommended Reconciliation Actions

1. Connecting with Nations on Development

It is recommended the Municipality continue the current work of engaging local Indigenous communities and organizations when it comes to development, especially when it evolves natural resources. It is further recommended that a protocol be developed to guide this engagement to ensure there is consistency maintained across departments and areas of work.

Symbolic	Substantive	Systemic
	x	

2. Supporting Local Indigenous Businesses Through Capital and Mentorship

It is recommended the Municipality develop an Indigenous grant program for small Indigenous-owned businesses. Entrepreneurship is a promising pathway for Indigenous peoples to create their own employment and independent sources of income. This program will seek to reduce barriers that Indigenous peoples face when starting or growing their businesses, and ensure that they have access to the training, resources, and capital they need to prosper and thrive.

Symbolic	Substantive	Systemic
		x

Strategic Pillar #4: Efficient Governance and Service Delivery

We want to be continuously improving. Efficient governance and service delivery means continuing to be fiscally responsible, committing to longer-term planning, and making sure that processes, protocols, and services are modernized. It also means increasing our ownership, and leadership over what happens in North Grenville – which will require us to work closely with other levels of government, and community partners.

Recommended Reconciliation Actions

1. Protect Indigenous heritage sites, and Indigenous values in land use planning (ie. sacred sites, medicinal plants, cultural use areas, biodiversity, water quality, etc.)

Symbolic	Substantive	Systemic
		x

2. Traditional Protocol Guide

It is recommended the Municipality establish a traditional protocol guide which will include detailed information on gifting of traditional medicines (where to acquire them, when to give them, who to give them to), engaging with Knowledge Keepers and Elders, as well as local Indigenous values and teachings.

Symbolic	Substantive	Systemic
	x	

3. Professional Development for Municipal Employees and the Public

It is recommended the Municipality establish a series of Reconciliation-focused trainings that will be required for municipal staff, and made available to the public as well. It is important that these types of learning opportunities are not only situated at onboarding, but throughout the lifecycle of employees. Suggested topics include:

- History of Indigenous Peoples
- History and legacy of residential schools
- The United Nations Declaration on the Rights of Indigenous Peoples
- Treaties and Aboriginal Rights
- Indigenous law
- Indigenous-Crown relations

- Skill-based training in intercultural competency, conflict resolution, human rights, and anti-racism
- Land settlements

Symbolic	Substantive	Systemic
	x	

4. Reconciliation-Based Hiring Questions for Municipal Job Applicants

It is recommended the Municipality include at least one Reconciliation-based question during interviews for job applicants. A sample question could be: Can you tell us about actions you have taken on your reconciliation journey thus far?

Symbolic	Substantive	Systemic
	x	

5. Reconciliation Assessment of Policies and Procedures Annually

It is recommended the Municipality conduct annual reviews of policies and assessments through the lens of Reconciliation and Indigenous Knowledge. First Peoples Group has guided the Municipality through an initial Reconciliation Assessment of policies and procedures, and we recommend this work continue on an annual basis to ensure the fibers of the Municipality are evolving as the Reconciliation journey continues to evolve.

Symbolic	Substantive	Systemic
		x

6. Indigenous Procurement Strategy

It is recommended the Municipality develop a strategy to procure cost-effective goods and services from Indigenous firms. It is important to note that Indigenous procurement differs from traditional supply chain contracting and service procurement as relationship building is a key component when working with Indigenous firms and contractors.

Symbolic	Substantive	Systemic
		x

7. Encourage Indigenous Staffing

A number of tools could be used to facilitate this action, including using language in job postings that encourage Indigenous people to apply. Additionally, leave could be provided for transitional Aboriginal practices as done by the federal government.

Symbolic	Substantive	Systemic
		x

8. Tracking progress on the Framework

The IAC will use the Framework to guide their work. An update on the Reconciliation Framework will be provided to Council annually.

Symbolic	Substantive	Systemic
		x

Strategic Pillar #5: A Caring Community

Ensuring that community members with diverse lived experiences are supported, and can access the right services, at the right time is vital for our future, and our vision. Cultivating a caring community means working with different levels of government, improving equity, diversity, and inclusion, and mitigating housing challenges among already vulnerable groups.

Recommended Reconciliation Actions

1. Traditional Healing Centre

It is recommended the Municipality consider the creation of a traditional healing centre, or, in the interim, perhaps a division of traditional healing within current health care centres in the community. Types of traditional healing may include:

- hosting of sharing circles
- information on traditional medicine use
- ceremonies (smudging, sweat lodge)
- space for general activities/events

Symbolic	Substantive	Systemic
		x

2. Indigenous Advisory Circle

The Indigenous Advisory Circle has been established that will assist Council in engaging Indigenous people who are residents in North Grenville to join the Municipality and its citizens on a journey of Reconciliation. The Indigenous Advisory Circle will provide advice and/or recommendations that enhance the wellbeing of Indigenous people and/or resolve municipal issues.

Symbolic	Substantive	Systemic
		x

Final Thoughts

On the journey of Reconciliation, we must acknowledge there will be missteps and mistakes. Having said this, we commit to remaining steadfast in our journey, and to progress. There is no formula for Reconciliation; there is no prescription. We are working together to forge a new foundation for relationship building. Let us lean into discomfort, lean into unlearning, and lean into relearning. Let us not be paralyzed by the fear of making mistakes. Let us extend grace to ourselves and to others as we work toward authentic action together.

Reconciliation.

Commitment to Relationship

“Reconciliation is about relationship-building, and we invite all members of our community to participate in this process as we navigate a meaningful way forward together.”

- Councillor Kristin Strackerjan.

Though the national framework is unaccommodating in leading Canada to its full potential to recognize and respect the original Nations on a nation-to nation basis, the Municipality of North Grenville is nonetheless committed to addressing the gaps in legislation wherever possible, to bring meaningful effect to its work with Indigenous peoples on Reconciliation. This may at times include calls to the federal and provincial Crowns to remedy any legislation that is inconsistent with the principles of reconciliation.

“The assertion of sovereignty in the preamble to the Royal Proclamation has long posed significant challenges to the relationship between Indigenous peoples and the descendants of settlers. According to Brian Slattery, through the preamble of the Royal Proclamation, “the Crown asserts ultimate sovereignty over extensive regions in the American interior”, while simultaneously recognizing “that these territories are actually in the possession of numerous Indian nations, which are ‘connected’ with the Crown and live under British - ‘Protection’.” – P.C Hennessy, J. , *Restoule v. Canada (Attorney General)*, 2018 ONSC 7701

Appendix A: Seven Grandfather Teachings

The Seven Grandfather teachings are a set of Anishinaabe guiding principles passed down from generation to generation to guide the Anishinaabe in living a good life in peace and without conflict.

Guiding principles

Many Indigenous organizations and communities have adopted the Seven Grandfather Teachings as a moral stepping stone and cultural foundation. Communities have adapted the teachings to suit their community values. Despite where the teachings originated, they share the same concepts of abiding by moral respect for all living things.

The Seven Grandfather Teachings are among the most widely shared Anishinaabe principles because they are relatable and encompass the kind of morals that humanity can aspire to live by. They offer ways to enrich one's life while existing in peace and harmony with all of creation.

The story

The Creator gave spirits known as the Seven Grandfathers the responsibility to watch over the Anishinaabe people. The Grandfathers sent a Messenger down to earth to find someone to communicate Anishinaabe values. After searching in all directions, the Messenger found a baby. The Seven Grandfathers instructed the Messenger to take the baby around the Earth for seven years to learn the Anishinaabe way of life. After their return, the Grandfathers gave the baby, now a young boy, seven teachings to share with the Anishinaabe people; love, respect, bravery, truth, honesty, humility, and wisdom. Below lists each teaching in Anishinaabemowin and the linguistic breakdown of each word.

1. Debwewin = Truth

To speak only to the extent, we have lived or experienced. Commonly referred to as Truth.

- Deb = to a certain extent
- We = sound through speech
- Win = a way it is done

Truth is represented by the turtle as the turtle was here during the creation of Earth and carries the teachings of life on his back.



2. Dabasendiziwin = Humility

To think lower of oneself in relation to all that sustains us. Commonly referred to as Humility.

- Dabas = low or lower
- End = pertaining to thought
- Izi = state or condition

- Win = a way it is done

Humility is represented by the wolf. The wolf lives for his pack and the ultimate shame is to be an outcast.



3. Manaaji'idiwin = Respect

To go easy on one another and all of Creation. Commonly referred to as Respect.

- Manaaji = to go easy on someone
- Idi = in a reciprocal way
- Win = a way it is done

Respect is represented by the buffalo. The buffalo gives every part of his being to sustain the human way of living. The buffalo respects the balance and needs of others.



4. Zaagi'idiwin - Love

Unconditional love between one another including all of Creation, humans and non-humans. Commonly referred to as Love.

- Zaag = to emerge, come out or flow out
- Idi = in a reciprocal way
- Win = a way it is done

The eagle represents love because he has the strength to carry all of the teachings.



5. Gwayakwaadiziwin - Honesty

To live correctly and with virtue. Commonly referred to as Honesty.

- Gwayak = correctly, straightly, and rightly
- Aadizi = he/she lives
- Win = a way it is done

Honesty is represented by either the raven. They both understand who they are and how to walk in their life.



6. Zoongide'ewin = Bravery or Courage

To live with a solid, strong heart. Commonly referred to as Bravery or Courage.

- Zoongi = solid, strong
- De'e = a form of heart
- Win = a way it is done

Bravery is represented by the bear. The mother bear has the courage and strength to face her fears and challenges while protecting her young. To face life with courage is bravery.



7. Nibwaakaawin = Wisdom

To live with vision. Commonly referred to as Wisdom.

- Ni = the soul within
- Waa = pertaining to sight
- Kaa = an abundance
- Win = a way it is done

The beaver represents wisdom because he uses his natural gift by altering the environment for his family's survival.

