

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/> Chief Executive Officer	

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 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.
- 1.2 KDH recognizes it is strengthened by targeted measures to identify, remove, prevent, and mitigate any and all forms of discrimination specifically, but not limited to, communities marginalized by race, ethnicity, gender identity and expression, sexual orientation, disability, socioeconomic status, and other intersecting identities, delivering, receiving, and/or supporting care throughout the organization.
- 1.3 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.

- 1.4 Kemptville District Hospital is situated on the lands of the Algonquin Nation and recognizes the history and connection that the Algonquin Nation has to these lands.
- 1.5 Kemptville District Hospital (KDH) values diversity and the human rights of others. Kemptville District Hospital recognizes and respects the rights of Indigenous Peoples as defined in Section 35 of Canada's Constitution. Furthermore, it promotes the health and dignity of the person; courteous conduct; and mutual respect, fairness, and equality.
- 1.6 KDH will continue to actively work to redress the harmful 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.
- 1.7 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."

- 1.5 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.
- 1.6 KDH recognizes it is strengthened by targeted measures to identify, remove, prevent, and mitigate any and all forms of discrimination specifically, but not limited to, communities marginalized by race, ethnicity, gender identity and expression, sexual orientation, disability, socioeconomic status, and other intersecting identities, delivering, receiving, and/or supporting care throughout the organization.
- 1.7 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.
- 1.8 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.
- 1.9 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.
- 1.10 Confidentiality
- 1.10.1 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.

1.10.2 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.

1.11 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 Review
- d) Prevention of Workplace Violence and Harassment Policy

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)** 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 a 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 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 HR, 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 HR, 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-fcrr.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>
- 6.5 Human Rights Code, R.S.O. 1990, c.H.19
- 6.6 Merriam-Webster Online Dictionary.
- 6.7 Occupational Health and Safety Act, R.S.O. 1990, c.O.1
- 6.8 Ontario Health (2022). Ontario Health's Equity, Inclusion, Diversity and Anti-racism Framework. <https://www.ontariohealth.ca/sites/ontariohealth/files/2020-12/Equity%20Framework.pdf>
- 6.9 Ontario Health (2023). Annual Business Plan. https://www.ontariohealth.ca/sites/ontariohealth/files/2022-05/OHBusinessPlan22_23.pdf
- 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 individual 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

	<p>millennia before explorers arrived from Europe, and can also refer to a community of people as a replacement term for “band” (see “Band”).</p> <p>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.</p>
<u>Genocide</u>	<p>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.</p>
<u>Harassment</u>	<p>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.</p>
<u>Hate Crime</u>	<p>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.</p>
<u>Hate Group</u>	<p>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.</p>
<u>Hate Propaganda</u>	<p>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.”</p>
<u>Holocaust</u>	<p>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.</p> <p>With a lowercase “h”, a holocaust is the destruction or slaughter on a mass scale, especially caused by fire or nuclear war.</p>
<u>Holodomor (Ukrainian: to kill by starvation)</u>	<p>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.</p>

<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>	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. 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.”

<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>	The norms, values, beliefs, structures and systems that grant power, privilege and superiority to men, and thereby marginalize and subordinate women.
<u>People of Colour</u>	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.”
<u>Pluralism</u>	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.
<u>Porajmos (Roma: The Devouring)</u>	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.
<u>Power</u>	The ability to influence others and impose one’s beliefs.
<u>Prejudice</u>	A state of mind; a set of attitudes held, consciously or unconsciously, often in the absence of legitimate or sufficient evidence.

	<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 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> <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.</p>
<u>Racial Discrimination</u>	<p>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.”</p>
<u>Racial Profiling</u>	<p>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.</p>
<u>Racialization</u>	<p>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.</p>
<u>Racism</u>	<p>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.</p>

<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.
<u>Settler/Settler Colonialism</u>	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.
<u>Sexism</u>	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.
<u>Shoah (from Hebrew, meaning ‘catastrophe’)</u>	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.
<u>Social Justice</u>	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.
<u>Social Oppression</u>	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

	<p>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>
<u>Stereotype</u>	<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>
<u>Stéréotype</u>	<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>
<u>Structural/Societal Racism</u>	<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>
<u>Systemic Discrimination</u>	<p>The institutionalization of discrimination through policies and practices which may appear neutral on the surface but which have an exclusionary impact on particular 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.</p>
<u>Systemic Faithism</u>	<p>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).</p>
<u>Systemic Racism</u>	<p>This is an <i>interlocking and reciprocal</i> relationship between the individual, institutional and structural levels which function as a system of racism. 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</p>
<u>Tolerance</u>	<p>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.</p>
<u>Treaty</u>	<p>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.</p>

<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.