

# Our Glossary

[A-E](#) [F-K](#) [L-O](#) [P-T](#) [U-Z](#)

When discussing racism and speaking out against it, it is important to be as specific and clear as possible about the terms we use because:

- Racism is often expressed in blanket statements, generalities, and misinformation, coupled with often-intense emotions
- Your ability to identify and counter problematic assumptions, statements and dynamics will be enhanced by your familiarity with appropriate and current terms and their definitions

The CARED Collective maintains a glossary with definitions of key terms related to your work in anti-racism. These terms are crucial to the system of thought that works to combat individual, institutional and systemic racism. This list is by no means exhaustive. Moreover, history has shown us that terminology tends to shift over time, particularly as marginalized groups and individuals are increasingly heard.

You will notice that our citations ([in blue](#)) will either link to the online resource or can be found in the footnotes. You will also find additional readings, resources and related terms marked by the following symbol: ➤

➤ See CARED’s sections on [“The Basics: Level 1”](#) and [“The Basics: Level 2”](#)

## A - E

**Ableism:** “The pervasive system of discrimination and exclusion that oppresses people who are differently abled, including differences in mental, cognitive, emotional, and/or physical abilities, through attitudes, actions, or institutional policies” ([UC Davies Retrieved 9/14/20](#)).<sup>1</sup> Castañeda and Peters (2000)<sup>2</sup> define the term as “a form of discrimination or prejudice against individuals with physical, mental, or developmental disabilities that is characterized by the belief that these individuals need to be fixed or cannot function as full members of society” ([qtd. in Smith, Foley & Chaney, 2008, p. 304](#)).<sup>3</sup>

➤ Click [here](#) to see Smith, Foley and Chaney’s full article “Addressing Classism, Ableism, and Heterosexism in Counselor Education”

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<sup>1</sup> University of California, Davis. LGBTQIA Resource Centre Glossary.

<sup>2</sup> Castañeda, R., & Peters, M. L. (2000). Ableism. In M. Adams, W. J. Blumenfeld, R. Castañeda, H. W. Hackman, M. L. Peters, & X. Zúñiga (Eds.), *Readings for diversity and social justice* (pp. 319–323). New York: Routledge.

<sup>3</sup> Smith, L., Foley, P. F., & Chaney, M. P. (2008). Addressing classism, ableism, and heterosexism in counselor education. *Counselling & Development*, 86, 303-309.

**Aboriginal Peoples:** A collective name for the diverse Indigenous peoples—the original inhabitants—of Canada. The term was enshrined in the Constitution Act of 1982, and refers to First Nations (which includes Status and non-Status Indians), Inuit, and Métis peoples. While the collective term has offered a sense of solidarity among Indigenous communities, the term has also functioned to erase the distinct histories, languages, cultural practices, and sovereignty of more than fifty nations that lived here prior to European colonization. As such, its usage is often debated, with communities preferring their own terms of self-identification. Recently, the term Indigenous has become more prevalent, as it is the term adopted in the UN Declaration on the Rights of Indigenous Peoples. The Constitution Act affirmed the rights of Aboriginal peoples, but did not define them explicitly, leaving this process to the courts.

➤ See *First Nations, Indian, The Indian Act, Indigenous, Métis, Native, Status/non-Status Indian & Inuit*

➤ **Suggested Reading:** *Cultivating Canada: Reconciliation Through the Lens of Cultural Diversity*; Click [here](#) to see the full PDF (It may take a moment to load)

**Acceptance:** “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” ([CRRF Retrieved 8/13/20](#)).<sup>4</sup>

**Affirmative Action:** “An active effort to improve the employment or educational opportunities of members of minority groups and women through explicit actions, policies or programs” ([CRRF Retrieved 8/13/20](#)). These explicit actions refer not only to inclusion in the hiring process, but are meant to change how a place of work or learning functions, perhaps in regards to decision making or communication.

➤ See *Employment Equity*

**Ageism:** “The belief in the intrinsic superiority of people within a certain age range, often accompanied by prejudice, stereotyping, and discrimination on the basis of age, usually against old people” ([Colman, 2015](#)).<sup>5</sup> Although ageism most commonly refers to the elderly, it can also be directed towards children, youth, young adults (i.e. any group outside of one’s own). Essentially, it is about assuming someone is inferior and less capable due to his/her age or perceived age.

**Ally:** “A member of a different group who works to end a form of discrimination for a particular individual or designated group” ([CRRF Retrieved 8/13/20](#)). For example, a more privileged group or individual may work to end a form of oppression that gives him/her privileges; this could be men who work to end sexism or white individuals who engage in anti-racist work.

**Anglocentrism:** Centred on or considered in terms of either England/Britain, or the English language. As English is the dominant language in Canada, English-speakers may tend to assume

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<sup>4</sup> Canadian Race Relations Foundation (CRRF)

<sup>5</sup> Colman, A. (2015). ageism. In *A Dictionary of Psychology*. Oxford University Press.

that the English language is both the “norm” and “ideal.” People who are Anglocentric may not see that language creates and carries culturally specific perspectives/world views, and may assume that the world views produced through English are universal.

**Anti-Black Racism:** “Anti-Black racism is prejudice, attitudes, beliefs, stereotyping and discrimination that is directed at people of African descent and is rooted in their unique history and experience of enslavement and its legacy. Anti-Black racism is deeply entrenched in Canadian institutions, policies and practices, to the extent that anti-Black racism is either functionally normalized or rendered invisible to the larger White society. Anti-Black racism is manifest in the current social, economic, and political marginalization of African Canadians, which includes unequal opportunities, lower socio-economic status, higher unemployment, significant poverty rates and overrepresentation in the criminal justice system” ([Gov’t of Ontario, “Glossary” Retrieved 9/28/20](#)).

**Anti-Indigenous Racism:** “Anti-Indigenous racism is the ongoing race-based discrimination, negative stereotyping, and injustice experienced by Indigenous Peoples within Canada. It includes ideas and practices that establish, maintain and perpetuate power imbalances, systemic barriers, and inequitable outcomes that stem from the legacy of colonial policies and practices in Canada. Systemic anti-Indigenous racism is evident in discriminatory federal policies such as the Indian Act and the residential school system. It is also manifest in the overrepresentation of Indigenous peoples in provincial criminal justice and child welfare systems, as well as inequitable outcomes in education, well-being, and health. Individual lived-experiences of anti-Indigenous racism can be seen in the rise in acts of hostility and violence directed at Indigenous people” ([Gov’t of Ontario, “Glossary” Retrieved 9/28/20](#)).

**Anti-Oppression:** “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” ([CRRE Retrieved 8/13/20](#)).

**Anti-Racism:** “An active and consistent process of change to eliminate individual, institutional and systemic racism” ([CRRE Retrieved 8/13/20](#)). This process involves examining and challenging societal structures and individual biases/beliefs that uphold racism and its power imbalances.

➤ To learn more, visit our page [Anti-Racism Defined](#)

**Anti-Racist Education:** “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” ([CRRE Retrieved 8/13/20](#)). However, a focus on anti-racism does not necessarily mean that other forms of oppression are considered or addressed.

➤ See *Multiculturalism, Diversity & Intersectionality*

**Anti-Semitism:** “The body of unconscious or openly hostile attitudes and behaviour directed at Jewish people (individually or collectively), leading to social, economic, institutional, religious,

cultural, or political discrimination. Anti-Semitism has also been expressed through acts of physical violence and through the organized destruction of entire communities” (Henry & Tator, 2006, p. 347).<sup>6</sup>

**Appropriation:** “The claiming of rights to language, subject matter, and authority that are outside one's personal experience. The term also refers to the process by which members of relatively privileged groups ‘raid’ the culture of marginalized groups, abstracting cultural practices or artefacts from their historically specific contexts” (Henry & Tator, 2006, p. 347).<sup>7</sup> The term also applies to the economic exploitation of marginalized groups (particularly Indigenous peoples) by producing and selling cultural/intellectual property. In such cases, the communities from which the practices/items originate are neither consulted nor given any share of the profits. This is often the case with dream catchers, Inukshuks, soapstone carvings, inappropriate/unauthorized use of images on clothing or furniture.

➤ **Suggested Reading:** Loretta Todd’s [“Notes on Appropriation”](#)

**Assimilation:** “The full adoption by an individual or group of the culture, values and patterns of a different social, religious, linguistic or national ethos, resulting in the diminution or elimination of attitudinal and behavioural characteristics of the original individual or group. Can be voluntary or forced” (CRRF Retrieved 8/13/20).

**Bias:** “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” (CRRF Retrieved 8/13/20). Biases (particularly implicit biases) are built into and perpetuated by societal structures. It is therefore important to examine our biases on an individual level. These biases might be against others’ race, gender, weight, disability, sexuality, skin-tone, age, culture or religion.

➤ Click [here](#) to take one of Harvard’s “Project Implicit” quizzes on implicit bias

**Binary Thinking:** A Western, capitalist form of perceiving the world that conceives of things only in terms of oppositions: either/or, good/bad, right/wrong, winner/loser, for/against. Binary thinking can be a form of denial or resistance; it supposes that there are only 2 mutually exclusive options and nothing in between. For example, when it comes to Indigenous sovereignty, non-Indigenous individuals may feel that if such a group gains rights, they themselves are automatically losing something (perhaps their home or vacation property) when in reality, someone else’s gain is not their loss.

**BIPOC:** An acronym that stands for “Black, Indigenous, and People of Colour.” Some see the term as inclusive as it acknowledges that “POC” (People of Colour) alone does not accurately represent the disparate ongoing and historical experiences of both black and Indigenous people. On the other hand, some argue that using an all-encompassing term like “BIPOC” is lazy, homogeneous and a “product of colonialism” (Luger qtd. in Garcia).<sup>8</sup> The term can be used

<sup>6</sup> Henry, F., & Tator, C. (2006). *The colour of democracy: Racism in Canadian society*. 3rd Ed. Toronto, ON: Nelson.

<sup>7</sup> *ibid.*

<sup>8</sup> Sandra E. Garcia. 2020. “Where Did BIPOC Come From?” *New York Times*.

generally to represent the non-white experience, however, many “BIPOC” individuals agree that using specific language when referring to racialized groups or experiences is ideal.

➤ **Suggested Reading:** Sandra E. Garcia’s article [“Where Did BIPOC Come From?”](#)

**Black Lives Matter (BLM):** A Black-centered political movement founded by Alicia Garza, Patrisse Cullors, and Opal Tometi in 2013 ([Black Lives Matter, “Herstory” Retrieved 8/14/20](#)). The movement was created in response to the acquittal of George Zimmerman who brutally murdered 17-year-old Trayvon Martin as he was walking home (unarmed) from the store (*ibid.*).

“Black Lives Matter is an ideological and political intervention in a world where Black lives are systematically and intentionally targeted for demise. It is an affirmation of Black folks’ humanity, [their] contributions to this society, and [their] resilience in the face of deadly oppression” (*ibid.*).

Since 2013, BLM has gained worldwide momentum in its “fight to end State-sanctioned violence, liberate Black people, and end white supremacy” (*ibid.*).

➤ **Suggested Resources:** [Black Lives Matter](#), [BLM in Canada \(huffingtonpost.ca\)](#) & [BLM News \(rabble.ca\)](#)

**Classism:** The cultural, institutional and individual set of practices and beliefs that assign value to people according to their socio-economic status. In classism, those in the “upper” and “middle” classes are considered more valuable than those of “lower” classes, such that those in the upper classes are taken more seriously and seen as contributing “more” to society at the expense of recognizing that the class structure is based on exploitation of the labour of the so-called lower classes. Based in capitalist economics and imperialism, classes have been racialized, and can be seen in both local, national, and international contexts: “First World” and “Third World,” for example.

**Colonialism/Colonization:** “Colonialism is defined as a policy or set of policies and practices where a political power from one territory exerts control in a different territory. It involves unequal power relations” ([FemNorthNet, 2016, p.1](#)). “Colonialism in Canada may best be understood as Indigenous peoples’ forced disconnection from land, culture and community by another group. It has its roots in Canada’s history but it is alive and well today, too. In Canada’s north, governments offer support to industries that take over northern land for resource extraction and remove Indigenous peoples from it” (*ibid.*).

➤ **Suggested Reading:** The Truth and Reconciliation Commission of Canada’s report [What We Have Learned: Principles of Truth and Reconciliation](#). Click [here](#) for the TRC’s full list of findings

➤ See *Imperialism & Neocolonialism*

**Colour-Blindness:** Colour-blindness (or colour evasion) is the insistence that one does not notice or see skin colour or race. Annamma, Jackson and Morrison state that colour-blindness “conflates lack of eyesight with lack of knowing. Said differently, the inherent ableism in this term equates blindness with ignorance” (2017, p. 154).<sup>9</sup> Gotanda asserts that this

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<sup>9</sup> Annamma, S., Jackson, D., & Morrison, D. (2017). Conceptualizing color-evasiveness: using dis/ability critical race theory to expand a color-blind racial ideology in education and society. *Race Ethnicity and Education*, 20(2), 147-162.

“[n]onrecognition [of the significance of race] fosters the systematic denial of racial subordination and the psychological repression of an individual’s recognition of that subordination, thereby allowing such subordination to continue” ([Gotanda, 1991, p. 16](#)).<sup>10</sup>

➤ **Suggested Readings:** [“The Paradox of Power and Privilege: Race, Gender and Occupational Position”](#) & [White Women, Race Matters: The Social Construction of Whiteness](#)

**Culture:** The aspects of individual and group identities that include language, religion, race, gender, experience of migration/immigration, social class, political affiliations, family influences, age, sexual orientation, geographic origin, ethnicity, experience or absence of experience with discrimination or other injustices.

“The totality of the ideas, beliefs, values, knowledge, and way of life of a group of people who share a certain historical, religious, racial, linguistic, ethnic, or social background. Manifestations of culture include art, laws, institutions, and customs. Culture is transmitted and reinforced, and it changes over time” ([Henry & Tator, 2006, p. 349](#)).<sup>11</sup>

In Canada, some aspects of complex cultural processes of Indigenous communities and communities of colour (culturally specific foods, clothing, music, art practices etc.) have been assumed by white people to equal “culture”; this happens in conjunction with the exoticizing of difference. Ideally, “culture” should be considered a verb, an action, a process, a way of living.

**Cultural Racism:** “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” ([CRRF Retrieved 8/14/20](#)).

**Cultural Sensitivity:** The awareness of and responsiveness to the cultural values, beliefs, behaviours of people whose cultural backgrounds are different from our own.

➤ See *Acceptance*

**Cultural Values:** Ideas that do not require external or outside evidence to be accepted as true. Groups of individuals share more or less similar values or beliefs that help them to communicate with one another and explain their similarities and differences. These values become a yardstick for groups to measure to what degree individuals belong to the group. Groups with different value systems are likely to experience conflict or disagreement because they will experience the same event from the viewpoint of contrasting assumptions.

**Decolonization:** “Decolonization once viewed as the formal process of handing over the instruments of government, is now recognized as a long-term process involving the bureaucratic, cultural, linguistic and psychological divesting of colonial power. ... Decolonization is about shifting the way Indigenous Peoples view themselves and the way non-Indigenous people view Indigenous Peoples. Indigenous Peoples are reclaiming the family, community, culture, language,

<sup>10</sup> Gotanda, N. (1991). A critique of ‘our constitution is colour-blind.’ *Stanford Law Review*, 44 (1), 1-68.

<sup>11</sup> Henry, F., & Tator, C. (2006). *The colour of democracy: Racism in Canadian society*. 3rd Ed. Toronto, ON: Nelson.

history and traditions that were taken from them under the federal government policies designed for assimilation. Some communities are reclaiming control via self-government agreements, treaties, or other negotiated agreements” ([Indigenous Corporate Training Inc., “A Brief Definition of Decolonization and Indigenization” Retrieved 8/18/20](#)).

“Decolonization requires non-Indigenous Canadians to recognize and accept the reality of Canada’s colonial history, accept how that history paralyzed Indigenous Peoples, and how it continues to subjugate Indigenous Peoples. Decolonization requires non-Indigenous individuals, governments, institutions and organizations to create the space and support for Indigenous Peoples to reclaim all that was taken from them” ([ibid.](#)).

➤ **Suggested Reading:** *Unsettling the Settler Within: Indian Residential Schools, Truth Telling, and Reconciliation in Canada* by Paulette Regan; Click [here](#) to read the first 30 pages

**Denial:** “Refusal to acknowledge the societal privileges ... that are granted or denied based on an individual’s ethnicity or other grouping” ([Institute for Democratic Renewal and Project Change Anti-Racism Initiative, \*A Community Builder’s Tool Kit\*, p. 32](#)).

**Discrimination:** “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” ([CRRF Retrieved 8/18/20](#)). There are three kinds of discrimination: **overt discrimination, unequal treatment, and systemic discrimination:**

- **Overt discrimination:** the granting or denying of certain rights to certain groups of individuals.
- **Unequal treatment:** the differential treatment of one group in comparison with another because of certain characteristics (i.e. paying lower wages to women in comparison to men for work of equal value).
- **Systemic discrimination:** the policies and practices entrenched in established institutions that result in the exclusion or promotion of designated groups.

**Diversity:** “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” ([CRRF Retrieved 8/18/20](#)).

Unfortunately, in discourses of privilege/racism, the recognition of diversity has been used, falsely, as evidence of genuine equality, social justice, and the end of racism. In other words, “diversity training” has, at times, devolved into a simplistic recognition of “differences” with little attention to racism, systemic/institutional racism, unequal distribution of power/authority, and little change in attitudes or actions of the most privileged.

**Dominant Culture:** In Canada, Dominant culture results from patterns of learned behaviors and values that are shared among members of a group, and are transmitted to group members over time; these behaviors and values distinguish the members of one group from another. Even with the extent of racial and ethnic diversity in Canada, the prevailing cultural values are of European (Western) origin and are perceived as the norm. **Euro-Canadian** is a term used to refer to predominantly white Canadians of European descent and encompasses their cultural values, attitudes and assumptions. It refers to the group of people that is largest in number and “successfully controls other groups through social, economic, cultural, political, or religious power. In Canada, the term has generally referred to White, Anglo-Saxon, Protestant males” (Henry & Tator, 2006, p. 327).<sup>12</sup> The term “mainstream” is often used to describe or refer to dominant culture.

➤ See *Culture*

**Employment Equity:** “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” (CRRF Retrieved 8/18/20).

**Environmental Racism:** “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” (CRRF Retrieved 8/18/20). Indigenous communities are at particular risk, as is their ability to perform their traditional roles as custodians of the land.

**Equality:** Equal treatment is valued as one of the central concepts (along with tolerance and freedom of expression) in liberal democracies. Often the discourse of equality is used to perpetuate discriminatory practices because there is a focus on same or equal treatment, which is perceived as fair by dominant culture. Therefore, the focus remains on the treatment and not on the result. If the treatment does not result in equality or the balancing of power, then equality has not been achieved. Keeping the focus on equal treatment is a form of denial and promotes a lack of knowledge by being unwilling to consider how dominant institutions may not meet the needs of racialized people and how they are structured to exclude certain groups (Bolgatz, 2005<sup>13</sup>; Henry & Tator, 2006<sup>14</sup>, 2009<sup>15</sup>; Howard, 2006<sup>16</sup>; Sefa Dei et al. 2000<sup>17</sup>).

<sup>12</sup> Henry, F., & Tator, C. (2006). *The colour of democracy: Racism in Canadian society*. 3rd Ed. Toronto, ON: Nelson.

<sup>13</sup> Bolgatz, J. (2005). *Talking race in the classroom*. New York, NY: Teachers College Press.

<sup>14</sup> Henry, F., & Tator, C. (2006). *The colour of democracy: Racism in Canadian society*. 3rd Ed. Toronto, ON: Nelson.

<sup>15</sup> Henry, F., & Tator, C. (Eds.). (2009). *Racism in the Canadian university demanding social justice, inclusion, and equity*. Toronto, ON: University of Toronto Press.

<sup>16</sup> Howard, G. R., (2006). *We can't teach what we don't know: White teachers, multiracial schools* (Second Edition). New York: Teachers College Press.

<sup>17</sup> Sefa Dei, G. J., Zine, J., Karumanchery, L. L., James-Wilson, S., & James, I. M. (2000). *Removing the margins: the challenges and possibilities of inclusive schooling*. Toronto, ON: Canadian Scholars' Press Inc.



➤ See *Systemic/Institutional Racism*

Substantive equality or equity stipulates that differences among individuals and groups be taken into account and accommodated for institutional policies, practices and laws. In the context of human rights law, equality does not necessarily mean equal treatment, but rather equal consideration. As such, the result may be the same treatment in some cases and special consideration or treatment in other cases (Kallen, 2003).<sup>18</sup>

**Equity:** “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” (CRRF Retrieved 8/18/20). The claim (often by white, middle-class people) that one treats everyone “the same” is not only false, but is not the goal of anti-racism.

**Ethnicity:** “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” (CRRF Retrieved 8/18/20).

The word “ethnic” is often used to denote non-dominant or less-powerful cultural identities in Canada. In Western Canada (e.g., Alberta), “ethnicity” is typically, and problematically racialized as non-white (as in “ethnic food” aisles in grocery stores). However, communities of white people comprise ethnic communities (e.g., Irish Canadian).

**Ethno-Cultural Group:** A group of people who share a common distinctive heritage, culture, social patterns and a sense of belonging.

**Ethnocentrism:** The tendency to view others through the filters and assumptions of one’s own group/practices and to see one’s own group as “the norm,” the best, or the ideal to which others should conform. In anti-racism work in Canada, the term, particularly in terms of what is seen as “the norm,” most often and appropriately applies to white, middle-class, Christian, straight people. Belief in the superiority of one’s own ethnic group may be a “natural human tendency that advances the notion of dissimilarity between two ethnic groups. Each group evaluates the other as to how similar or different the group is from its own. The more similar they are, the greater the acceptance. The more dissimilar the other group is the more negative stereotyping will occur. This stereotyping can then lead to misunderstandings and possibly hostility” (Leong & Bhagwat, 2001).<sup>19</sup>

**Eurocentrism:** The tendency to view others through the filters and assumptions of European (primarily Northern European) perspectives, and to assume European practices and perspectives to be the best, the ideal, the norm. One need not be of European ancestry to be Eurocentric. A

<sup>18</sup> Kallen, E. (2003). *Ethnicity and human rights in Canada* (3rd ed.). Don Mills, ON, Canada: Oxford University Press.

<sup>19</sup> Leong, F. T.L., & Bhagwat, A. (2001). Challenges in “unpacking” the universal, groups, and individual dimensions of cross-cultural counseling and psychotherapy: Openness to experiences as a critical dimension. In D. B. Pope-Davis & H. L. K. Coleman (Eds.), *The intersection of race, class and gender in multicultural counseling* (pp. 241-266). Thousand Oaks, CA: Sage.

Eurocentric view considers history according to European experiences and paradigms (i.e., the assumption that history in Canada “began” with the arrival of Europeans).

## F - K

**Feminism:** Actions, perspectives, and historical movements aimed at challenging and eliminating sexism. Some forms of feminism, particularly “mainstream” feminism in North American and Europe, have been criticized appropriately for their erasure of race and class dynamics and cultural specificity. For example, these movements might claim a “universal sisterhood” to unite black African women and North American middle-class women without consideration of how white middle-class women may be complicit in racism, classism, and the First World's exploitation of Third World peoples.

**First Nations, First Peoples, Aboriginal People:** “In Canada, [refers to] status Indians, non-status Indians, Inuit and Métis” (Henry & Tator, 2006, p. 325).<sup>20</sup> Indigenous peoples of North America, recognizing that in both pre-and post-contact with European civilizations, indigenous peoples are not a single entity or a single nation. This term also recognizes, in a contemporary Canadian context, not just that people lived in the geographic space before Western contact, but that their nations preceded the formation of Canada's current political nation-state. The term is sometimes used interchangeably with “Aboriginal,” “Native,” and “Indigenous,” or by more specific nation/band affiliations (e.g. Siksika, Stoney, Peigan). Depending on self-and group-identification, some aboriginal people might include themselves in the designation “people of colour” [although this is controversial]. The most important distinction to make here is that non-aboriginal people of colour, along with white people, come from immigrant ancestors: “The evidence of racism in Canada is most graphically manifested in the 400-year relationship between a white racist society and oppressed Aboriginal indigenous peoples. ... The relationship of aboriginal peoples to the state is significantly different from its relationship to racial minorities” (Henry & Tator, 2006, p. 5).

➤ Click [here](#) to see an excerpt from *The Colour of Democracy: Racism in Canadian Society* 4th Edition

**First Nations:** A term used to refer to the original inhabitants of the territories overlain by Canada, which came into popular usage in the 1980s. It refers to the 50+ specific, autonomous and sovereign Indigenous nations that existed and flourished prior to European colonization (and that continue to do so). The term has been adopted as a collective term among Indigenous communities in Canada, particularly as it asserts both custodianship/occupancy of the land prior to colonization, as well as inherent sovereignty. It has also been taken up by one of the national bodies representing Indigenous peoples in Canada: The Assembly of First Nations.

“First Nations” (plural) refers to more than one of these communities, while “First Nation” (singular) refers to one community/nation. Many communities will self-identify using their

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<sup>20</sup> Henry, F., & Tator, C. (2006). *The colour of democracy: Racism in Canadian society*. 3rd Ed. Toronto, ON: Nelson.

traditional terminology (e.g., Piikani, Tsuu T'ina, Siksika, Kainai).

The term should not be confused with or be considered to include Métis or the Inuit, as these are culturally, linguistically, and in the case of the Inuit, distinct from First Nations peoples.

➤ Click [here](#) to learn more about First Nations

**Freedom of Expression:** In Canada, the right to freedom of thought, belief, expression and opinion, including freedom of the press, and other media, as guaranteed by section 2 of the Charter of Rights and Freedoms. Dissemination of hate propaganda and genocide, however, is a crime under the Criminal Code, although this has recently been appealed successfully in a Supreme Court decision.

There are limits placed on this freedom by the Human Rights Act(s) of various provinces. It is a criminal offense in Canada to promote hatred or advocate genocide or distribute hate propaganda. According to the United Nations definition, genocide can involve mass murder (Rwanda, The Holocaust) as well as assimilationist practices such as the removal of children from their homes/communities with the express intent to destroy their culture (cultural genocide).

➤ See *Genocide*

**Genocide/The UN Convention on the Prevention and Punishment of the Crime of Genocide:**

Passed in New York in 1948, this convention declares genocide a crime under international law. The convention defines genocide as any act committed with the idea of destroying in whole or in part a national, ethnic, racial, or religious group. According to Article II, this includes acts such as:

- Killing members of the group;
- Causing serious bodily or mental harm to the group;
- Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- Forcefully transferring children of the group to another group.

A Royal Commission into the separation of Indigenous Australian children from their families (entitled *Bringing Them Home*) identified the practice as genocide under the UN definition. Canada's Indian Residential School System, by removing children and placing them in boarding schools with an assimilationist agenda, is considered by Indigenous communities and their allies in Canada as a form of attempted genocide.

The convention declares that there is no immunity from being prosecuted for committing genocide: those found guilty of genocide will be punished for their crime, regardless of whether they are or were legally constituted ruler, public officials, or private individuals. According to Article VI, anyone charged with genocide will be put on trial by either:

- a competent court of the country where the act was committed; or
- an international court that has jurisdiction over the people and crimes concerned

(United Nations Human Rights. [“Convention on the Prevention and Punishment on the Crime of Genocide”](#)).

**Harassment:** “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” ([CRRF Retrieved 8/21/20](#)).

**Hate Group Activity:** “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” ([CRRF Retrieved 8/21/20](#)). Individuals who promote hatred will often insist that they have the right to do so as a right of freedom of speech. Dissemination of hate propaganda is an offense under the criminal code.

**Heterosexism:** “[T]he privileged and dominant expression of sexuality in most known societies, which is often regarded as the ‘natural’ form of human sexual desire. In Western culture, heterosexuality has been normalized and prioritized over all other forms of human sexuality via institutional practices, including the law and social policy” (Henry D. Jary & J. Jary, 2006).<sup>21</sup> In other words, the normalization of heterosexuality denies, denigrates and stigmatizes non-heterosexual forms of behaviour, identity, relationship or community.

It is also referred to as “normative heterosexuality” and “compulsory heterosexuality” and is a foundational assumption of both Western patriarchy and fundamentalist Christianity, whose strong hold on Alberta remains.

Many Indigenous communities in Canada traditionally have celebrated and often venerated “two-spirited” people as having particular gifts relating to their understanding of male and female perspectives. These individuals cannot be defined by the narrow, Western tendency to classify individuals by sexual orientation alone. In other words, to equate homosexuality/ bisexuality/ transgender with Indigenous “two spiritedness” is inadequate to the breadth of “two-spiritedness.”

➤ See *Two-Spirited People*

**Homophily/Racial Homophily:** Homophily “is the principle that a contact between similar people occurs at a higher rate than among dissimilar people” ([McPherson, Smith-Lovin & Cook, 2001, p. 416](#)).<sup>22</sup> Thus, racial homophily is “the preference for associating with individuals of the same racial background” ([Wimmer & Lewis, 2010, p. 583](#)).<sup>23</sup> Although homophily is often perceived to

<sup>21</sup> Jary, D., & Jary, J. (2006). heterosexuality. In Collins Dictionary of Sociology (4th ed.). HarperCollins.

<sup>22</sup> McPherson, M., Smith-Lovin, L., & Cook, J. M. (2001). Birds of a Feather: Homophily in Social Networks. *Annual Reviews*, 27, 414-444.

<sup>23</sup> Wimmer, A., & Lewis, K. (2010). Beyond and Below Racial Homophily: ERG Models of a Friendship Network Documented on Facebook. *American Journal of Sociology*, 116(2), 583-642.

be a neutral concept of group formation, racial homophily and other forms of homophily have been criticized as subtle forms of systemic discrimination.

Moreover, Vicki Smith explains how homophily “contributes to occupational race and sex segregation, a leading cause of the race and sex gaps in pay. One common way that workers learn about new employment opportunities is through their social networks. Job-finding networks tend to be race and sex homophilous. As a result, minorities and women, who are segregated into minority-dominated and female-dominated occupations and workplace networks, pass along job information to other minorities and women, channeling them into segregated jobs as well. Employers who rely on referral-based hiring also contribute to the maintenance of occupational race and sex segregation because employees tend to refer socially similar job applicants, reproducing the race and sex composition of the current labor force” (*Sociology of Work: An Encyclopedia*, 2013).<sup>24</sup>

**Homophobia:** “Negative attitudes towards homosexual people and homosexuality which may be manifested in discrimination, hostile behaviour, or hate crimes. ... The use of ‘phobia’ has been criticized as implying a pathological and irrational fear rather than a form of prejudice analogous to racism. ... **Internalized homophobia** is reflected in laws, policies, practices, and the history of invisibility of gay people in the mass media” (Chandler & Munday, 2016).<sup>25</sup> This fear/prejudice of gay, lesbian, bisexual and transgendered people is rooted in the desire to maintain the heterosexual social order.

**Human Rights:** “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 *Canadian Charter of Rights and Freedoms* 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” (CRRF Retrieved 8/21/20).

On 10 December 1948, the United Nations adopted and proclaimed The Universal Declaration of Human Rights (UDHR).

➤ Click [here](#) to see the full Declaration

**Ideology/Ideological Racism:** “A complex set of beliefs, perceptions, and assumptions that provide members of a group with an understanding and an explanation of their world. Ideology influences how people interpret social, cultural, political, and economic systems. It guides behaviour and provides a basis for making sense of the world” (Henry & Tator, 2006, p. 350).<sup>26</sup>

**Idle No More:** “With roots in the Indigenous community, Idle No More began in November 2012 as a protest against the introduction of Bill C-45 by Stephen Harper’s Conservative government.

<sup>24</sup> Smith, V. (Ed). (2013). *Sociology of Work: An Encyclopedia*. Sage Publications.

<sup>25</sup> Chandler D., & Munday, R. (2016). homophobia. In *A Dictionary of Media and Communication*. Oxford University Press.

<sup>26</sup> Henry, F., & Tator, C. (2006). *The colour of democracy: Racism in Canadian society*. 3rd Ed. Toronto, ON: Nelson.

Idle No More activists argued that the Act's changes diminished the rights and authority of Indigenous communities while making it easier for governments and businesses to push through projects without strict environmental assessment. The movement quickly gained supporters from across Canada (and abroad), and grew to encompass environmental concerns and Indigenous rights more generally" (Tabitha Marshall. "[Idle No More](#)," *The Canadian Encyclopedia Online*, Retrieved 9/8/20).

➤ Click [here](#) to learn more about Idle No More

**Immigrant:** "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" (CCRF Retrieved 9/8/20). This term is sometimes used incorrectly to refer to people of colour. The term "**New Canadian**" has emerged more recently, partly in resistance of this misuse of the term and the assumption that a "true" Canadian is white.

**Imperialism:** "While 'colonialism' ... is used to refer to the domination and control of non-European places/people by Europeans settled in that space, imperialism is the principle behind the colonial project. But the term also gestures at the organization of the colony and territories into a profitable economic and political system, with attempts at cultural homogenization as well" (Nayar, 2015, p. 94).<sup>27</sup> In other words, imperialism is the ideological foundation that justifies and normalizes domination and exploitation of people and territories (i.e. racism, capitalism), while colonization/colonialism refer to the material practices, policies, and actions of dispossession and domination (e.g., war, enslavement, dispossession/dispersal of people through violence as well as ideology, Christianization, and so on).

➤ See *Colonialism*

**Implicit Bias:** "Thoughts and feelings are "implicit" if we are unaware of them or mistaken about their nature. We have a bias when, rather than being neutral, we have a preference for (or aversion to) a person or group of people. Thus, we use the term "implicit bias" to describe when we have attitudes towards people or associate stereotypes with them without our conscious knowledge. A fairly commonplace example of this is seen in studies that show that white people will frequently associate criminality with black people without even realizing they're doing it" (Perception Institute. "[Implicit Bias](#)," Retrieved 9/8/20).

➤ Click [here](#) to test your implicit bias in regards to race, age, countries, skin-tone, gender, weight or sexuality

**Inclusive Education:** "Education that is based on the principles of acceptance and the 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" (CRRF Retrieved 9/8/20).

In recent years, the term "inclusive" has proven problematic, insofar as its practitioners and

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<sup>27</sup> Nayar, P. K. (2015). *The Postcolonial Studies Dictionary*. Chichester, SXW: John Wiley & Sons, Ltd.

proponents have falsely assumed that an increase in representations of diversity (a wider range of students seeing their communities reflected in the curriculum) somehow automatically equals anti-racism education. This is because the diversity of representations (and even increases in the hiring of teachers of colour and Indigenous teachers) does not automatically change how the system functions, nor does it in itself change the power dynamics that continue to grant power and authority to whiteness/white people and dominant methods. Instead, an “add-on” approach to education has been adopted, in which the system remains fundamentally unchanged in its practice and assumptions, with representations of people of colour and Indigenous people added on to an unchanged, dominant, center. This leaves Indigenous people and people of colour in a difficult position: the increase in diverse representation is pointed to by white people as evidence that inclusiveness has already been achieved, while they are left in periphery of the decision-making process.

**Inclusive Language:** “The deliberate selection of vocabulary that avoids the explicit or implicit exclusion of particular groups and that avoids the use of false generic terms, usually with reference to gender” ([CRRF Retrieved 9/9/20](#)). An example of inclusive language is the use of the word “partner” in place of “husband/boyfriend” and “wife/girlfriend,” both of which reinforce heterosexuality as norm.

**Indian:** The term widely used until very recently by Europeans and Euro-Canadians to identify (and erase the differences among) the Indigenous peoples of South, Central, and North America. It is believed to have originated with Christopher Columbus, who thought he had arrived in Asia when he arrived in the Caribbean. Indigenous communities have continued to assert and fight for the formal recognition of their own traditional terms of self-identification (in their traditional languages), and the term “Indigenous” has become generally accepted as an appropriate term for referring collectively to Indigenous peoples. 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.

“The Canadian Constitution recognizes three groups of Aboriginal peoples: Indians (more commonly referred to as First Nations), Inuit and Métis. These are three distinct peoples with unique histories, languages, cultural practices and spiritual beliefs” ([Indigenous and Northern Affairs Canada Retrieved 9/8/20](#)). Indians are categorized as “status” (also referred to as registered), non-status, and Treaty Indians. According to the Indian Act, a status Indian is registered as an Indian under the Indian Act and a non-status Indian is not registered under the Act. A Treaty Indian is a person who belongs to a First Nation that signed a treaty with the Crown.

As with the Indian Act, the legislated definition of an “Indian” person in Canada is fraught with the ideologies and material realities of colonialism, and profoundly affects eligibility for a

person's rights, access to voting privileges, and funding within a band/reserve/community. Indeed, it is used to determine band membership, though First Nations have fought strenuously for the right to determine their own membership. One example of the colonial foundation of the Act is its history of the stripping of Indigenous women of any Indian status if she married a non-Indian person, which affected the status of her children. Bill C-31, which was passed in 1985, only partly addressed this problem (as it conflicted with human rights legislation), as it restored status for the individual women but placed limits on the status of her children and grandchildren.

➤ **Suggested Reading:** [“Indian Act and Women’s Status Discrimination via Bill C31 and Bill C3”](#)

**The Indian Act (Canada):** First passed by the Canadian government in 1876 as an amalgamation of existing colonial legislation, policies, and ideologies, and still in existence today, the Indian Act essentially gives the federal government power/jurisdiction over Indigenous people and affairs in Canada. It is the only legislation in Canada that defines individuals and groups according to imperialistic definitions of “race.” The Act defines who is or is not an Indian and who is eligible for specific rights, access to resources, and funding. The Act has granted the government the authority to ban traditional ceremonial practices such as the Potlatch, (and to imprison practitioners), to grant Indian Agents virtually complete authority over reserve communities, to create the Indian Residential School system, and to strip Indigenous women of “status” for marrying non-Indigenous men.

While many of the most offensive provisions of the Indian Act were removed in 1951, Indigenous communities and their allies view the Act as the mechanism by which the federal government has been able to serve its own interests in terms of the acquisition of and power over land, resources, and Indigenous people. At the same time, Indigenous communities are hesitant to abolish the Indian Act because: *a)* the Act does by implication recognize some inherent Indigenous rights (even if it does so by actively denying these rights) and *b)* for justified fears that abolishing the Act would be a move towards assimilation rather than recognition of Indigenous sovereignty.

➤ Click [here](#) to learn more about the Indian Act

**Indigeneity:** “[T]he state or quality inherent to an indigenous group—or individual, that exemplifies their position as an original people who inhabit and were born, or produced naturally, in a given land or region, including their descendants and relations thereof” (*Mexikayotl*, [“The Problem with Indigeneity”](#)).

**Indigenization:** To “[m]ake indigenous; subject to native influence. ... [According to Indigenous Corporate Training:]

- Indigenization recognizes validity of Indigenous worldviews, knowledge and perspectives
- Indigenization identifies opportunities for indigeneity to be expressed
- Indigenization incorporates Indigenous ways of knowing and doing

Indigenization requires non-Indigenous people to be aware of Indigenous worldviews and to respect that those worldviews are equal to other views. Indigenization is about incorporating



Indigenous worldviews, knowledge and perspectives into the education system, right from primary grades to universities.

It must be acknowledged that there is not a homogenous Indigenous worldview, and that each Indigenous nation or community will have their own worldview. There may be similarities and common points but it is a frequently made assumption that they are all the same. Therefore, when an organization, say a school district, makes a commitment to indigenize their curriculum they need to consult with the Indigenous community on whose land the schools stand for input on how to incorporate their knowledge and ways of doing into the curriculum” ([Indigenous Corporate Training Inc., “A Brief Definition of Decolonization and Indigenization” Retrieved 9/8/20](#)).

**Indigenous:** According to The United Nations’ “Permanent Forum on Indigenous Issues,” Indigenous peoples are the descendants “of those who inhabited a country or a geographical region at the time when people of different cultures or ethnic origins arrived. The new arrivals later became dominant through conquest, occupation, settlement, or other means.” Indigenous peoples practice unique traditions and “retain social, cultural, economic, and political characteristics that are distinct from those of the dominant societies in which they live. It is estimated that there are more than 370 million Indigenous peoples spread across 70 countries worldwide” ([The United Nations, “Who are indigenous peoples?”](#)).

According to the UN, the most fruitful approach is to “identify rather than define Indigenous peoples. This is based on the fundamental criterion of self-identification as underlined in a number of human rights documents.” A contemporary understanding of this term is based on the following:

- Self-identification as Indigenous, at the individual level, and accepted as such by the community as their member
- Historical continuity with pre-colonial and/or pre-settler societies
- Strong link to territories and surrounding natural resources
- Distinct social, economic, or political systems
- Distinct language, culture and beliefs
- Form non-dominant groups of society
- Resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities

“There are 370 million indigenous persons living in the world today. Of those, there are more than 5,000 distinct groups in more than 70 countries. Although representing 5 per cent of the world's population, indigenous peoples represent 15 per cent of the world's poorest people” ([The United Nations, “Durban Review Conference,” Geneva 2009](#)).

**Indigenous Rights in Canada:** “It is difficult to generalize about definitions of Indigenous rights because of the diversity among First Nations, Métis and Inuit peoples in Canada. Broadly speaking, however, Indigenous rights are inherent, collective rights that flow from the original

occupation of the land that is now Canada, and from social orders created before the arrival of Europeans to North America. For many, the concept of Indigenous rights can be summed up as the right to independence through self-determination regarding governance, land, resources and culture” (Catherine Bell & William B. Henderson. Rev. Gretchen Albers. [“Rights of Indigenous Peoples in Canada,”](#) *The Canadian Encyclopedia Online*, Retrieved 9/8/20).

“Indigenous peoples have traditionally pointed to three principal arguments to establish their rights: international law, the [Royal Proclamation of 1763](#) (as well as treaties that have since followed) and the common law as defined in Canadian courts. ...

On the national stage, the Royal Proclamation of 1763 has historically been viewed as the constitutional basis for Indigenous treaties and a source of legal rights. Affirmed by section 35 of the [Constitution Act, 1982](#), the legal principles of the Royal Proclamation are still applied in modern-day treaties.

The inclusion of section 35 in the Constitution signaled a new era of judicial and political opinion on the question of Indigenous rights. This section protects a spectrum of different Indigenous and **treaty rights**, including legal recognition of customary practices such as marriage and adoption, the site-specific exercise of food harvesting and other rights that do not involve claims to the land itself, and assertions of ownership of traditional lands” (*ibid.*).

**Individual Racism:** “The beliefs, attitudes and actions of individuals that support or perpetuate racism. Individual racism can occur at both a conscious and unconscious level and can be both active and passive. Examples include telling a racist joke, using a racial epithet or believing in the inherent superiority of whites” (Adams, Bell & Griffin (eds.). *Teaching for Diversity and Social Justice: A Sourcebook*, qtd. in [Racial Equity Resource Guide](#)).

Individual Racism is learned from broader socio-economic histories and processes and is supported and reinforced by systemic racism. Because we live in such a culture of individualism (and with the privilege of freedom of speech), some people argue that their statements/ideas are not racist because they are just "personal opinion." Here, it is important to point out how individualism functions to erase hierarchies of power, and to connect unrecognized personal ideologies to larger racial or systemic ones. That is, individualism can be used as a defensive reaction. This is why it is crucial to understand systemic racism and how it operates.

➤ To learn more, visit our page [“Individual Racism vs. Systemic Racism”](#)

**Intergenerational Trauma:** “Historic and contemporary trauma that has compounded over time and been passed from one generation to the next. The negative effects can impact individuals, families, communities and entire populations, resulting in a legacy of physical, psychological, and economic disparities that persist across generations” (Gov’t of Ontario, [“Glossary”](#) Retrieved 9/28/20).

**Internalized Racism (Dominance):** Internalized dominance “describes and explains the experience and attitudes of those who are members of dominant, privileged, or powerful

identity groups” (Tappan, 2006, p. 2116).<sup>28</sup> Griffin explains how “members of the [dominant] group accept their group’s socially superior status as normal and deserved” (qtd. in Tappan, 2006, p. 2116).<sup>29</sup>

**Internalized Racism (Oppression):** Stuart Hall defines internalized racism as “the ‘subjection’ of the victims of racism to the mystifications of the very racist ideology which imprison and define them” (qtd. in Pyke, 2010, p. 552).<sup>30</sup> More specifically, the term can be defined as “the individual inculcation of the racist stereotypes, values, images, and ideologies perpetuated by the White dominant society about one’s racial group, leading to feelings of self-doubt, disgust, and disrespect for one’s race and/or oneself” (Pyke, 2010, p. 553).<sup>31</sup> It must be noted that this internalized racism is not the fault of the oppressed individual and that “[p]lacing responsibility on the oppressed to solve the problem suggests it is of their own making, which easily leads to blaming the victims for internalized racism” (Pyke, 2010, p. 554).<sup>32</sup>

Additionally, “[i]nternalized racism is the situation that occurs in a racist system when a racial group oppressed by racism supports the supremacy and dominance of the dominating group by maintaining or participating in the set of attitudes, behaviors, social structures and ideologies that undergird the dominating group’s power. It involves four essential and interconnected elements:

- *Decision-making* — Due to racism, people of color do not have the ultimate decision-making power over the decisions that control our lives and resources. As a result, on a personal level, we may think white people know more about what needs to be done for us than we do. On an interpersonal level, we may not support each other’s authority and power — especially if it is in opposition to the dominating racial group. Structurally, there is a system in place that rewards people of color who support white supremacy and power and coerces or punishes those who do not.
- *Resources* — Resources, broadly defined (e.g., money, time, etc.), are unequally in the hands and under the control of white people. Internalized racism is the system in place that makes it difficult for people of color to get access to resources for our own communities and to control the resources of our community. [They] learn to believe that serving and using resources for [themselves] and [their] particular community is not serving “everybody.”
- *Standards* — With internalized racism, the standards for what is appropriate or “normal” that people of color accept are white people’s or Eurocentric standards. [They] have difficulty naming, communicating and living up to [their] deepest standards and values, and holding [themselves] ... accountable to them.

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<sup>28</sup> Tappan, M. B. (2006). Reframing Internalized Oppression and Internalized Domination: From the Psychological to the Sociocultural. *Teachers College Record*, 108(10), 2115-2144.

<sup>29</sup> *ibid.*

<sup>30</sup> Pyke, K. D. (2010). What is Internalized Racial Oppression and Why Don’t We Study It? Acknowledging Racism’s Hidden Injuries. *Sociological Perspectives*, 53(4), 551-572.

<sup>31</sup> *ibid.*

<sup>32</sup> *ibid.*

- *Naming the problem* — There is a system in place that misnames the problem of racism as a problem of or caused by people of color and blames the disease — emotional, economic, political, etc., on people of color. With internalized racism, people of color might, for example, believe [they] are more violent than white people and not consider state-sanctioned political violence or the hidden or privatized violence of white people and the systems they put in place and support” ([Racial Equity Resource Guide, “Glossary” Retrieved 9/8/20](#)).

➤ See *Implicit Bias, Privilege & Internalized Racism/Oppression*

In *Teaching/Learning Anti-Racism: A Developmental Approach*, Derman-Sparks and Brunson Phillips discuss the “psychological dilemma of conflicting judgments about one’s value as a member of a racial and cultural group” (p. 58).<sup>33</sup> This dilemma (to either accept, reject or ignore the negative identity ascribed to them by society) often leads the individual to “implicitly accept the negation of their humanness and [they] are thus forced to question their own basic worth. This strategy for reducing contradictions creates new conflicts and tensions, for, by buying into the belief that people of color are “bad,” they are left with the problem of how to be “of color” and “good” at the same time. The preservation of self-esteem, then, becomes the source of tension. In order for individuals to be of basic worth, they must resist accepting the fact that they belong to the inferior group. Consequently, they try to become less like their own people and more like the admired group. In other words, accepting society’s view pushes these individuals to locate themselves outside of the racial/ethnic group” ([Derman-Sparks & Brunson Phillips, 1997, p. 58](#)).<sup>34</sup>

Importantly, it is possible for oppressed individuals to “reject racism’s false picture of their people. [These individuals] hold on dearly to what they know to be true: the reality of oppression against people of color, the importance of recapturing the characteristics of their cultural history, the need to articulate the racist practices of White society” (*ibid.*).<sup>35</sup>

➤ See *Internalized Racism (Dominance) & Implicit Bias*

**Intersectionality:** “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” ([CRRF Retrieved 9/9/20](#)). In other words, the interconnected nature of all forms of oppression against particular groups.

**Inuit:** “Inuit — Inuktitut for “the people” — are an Indigenous people, the majority of whom inhabit the northern regions of Canada. An Inuit person is known as an Inuk. The Inuit homeland is known as Inuit Nunangat, which refers to the land, water and ice contained in the Arctic region. The term Inuit Nunangat may also be used to refer to land occupied by the Inuit in Alaska and Greenland. In 2011, using data from the National Household Survey, Statistics Canada estimated that 59,440 people in Canada, about 4.2 percent of the Aboriginal population, identified themselves as Inuit” ([Minnie Aodla Freeman. Rev. Anne-Marie Pedersen, Zach Parrot & David](#)

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<sup>33</sup> Derman-Sparks, L., & Brunson Phillips, C. (1997). *Teaching/Learning Anti-Racism: A Developmental Approach*. New York, NY: Teachers College Press.

<sup>34</sup> *ibid.*

<sup>35</sup> *ibid.*

Gallant. [“Inuit,” \*The Canadian Encyclopedia Online\*, Retrieved 9/9/20\).](#)

There are eight main Inuit ethnic groups: the Labradormiut (Labrador), Nunavimmiut (Ungava), Baffin Island, Iglulingmiut (Iglulik), Kivallirmiut (Caribou), Netsilingmiut (Netsilik), Inuinnait (Copper) and Inuvialuit or Western Arctic Inuit (who replaced the Mackenzie Inuit). Inuktitut, the Inuit language, has five main dialects in Canada: Inuvialuktun (Inuvialuit region in the Northwest Territories); Inuinnaqtun (western Nunavut); Inuktitut (eastern Nunavut dialect); Inuktitut (Nunavik dialect); and Nunatsiavumiuttut (Nunatsiavut)” (*ibid.*).

“The Inuit have never been subject to the *Indian Act* and were largely ignored by the Canadian federal government until 1939, when a court decision ruled that they were a federal responsibility, though still not subject to the *Indian Act*. What followed were policies that enforced assimilation into a “Canadian” way of life. Formerly nomadic peoples were transformed, sometimes through forced relocation, into sedentary communities, and disc numbers were introduced to supersede an Inuit naming system that did not correspond to administrative needs” (*ibid.*). Despite these challenges, the Inuit have demonstrated tremendous resiliency and adaptability, negotiating the land claim resulting in the creation of the Inuit territory of Nunavut in 1999 (Peter Kikkert. [“Nunavut,” \*The Canadian Encyclopedia Online\*, Retrieved 9/9/20\).](#) In 2010, Leona Aglukkaq was named the first Inuk federal cabinet minister when she became the federal minister of health (CBC News. [“Inuit welcome Aglukkaq as federal health minister,” Retrieved 9/9/20\).](#)

➤ Click [here](#) to learn more about the Inuit

**Islamophobia:** “Fear, hatred of, or prejudice against the Islamic religion or Muslims” ([CRRF Retrieved 9/9/20\).](#)

## L - O

**LGBTQIA2S:** An acronym for Lesbian, Gay, Bisexual, Trans (can be used for Transgender, Transsexual, Transitioning, Transman and Transwoman), Queer/Questioning, Intersex, Asexual and Two-Spirit. Other possible acronyms include LGBTQ2S, LGBT, LGBTQ, LGBTQA, TBLG. ([LGBTQ2S Toolkit Retrieved 9/14/20\).](#) “Although all of the different identities within “LGBT” are often lumped together (and share sexism as a common root of oppression), there are specific needs and concerns related to each individual identity” (*ibid.*).

➤ **Suggested Resources:** [The University of Technology Sydney’s terminology](#), [The University of California Davis’ LGBTQIA Resource Center Glossary](#) & [LGBTQ2S Terms and Definitions \(Canadian Context\)](#)

➤ See our definitions for *Transgender, Transexual, Queer & Two-Spirited People*

**Liberalism/Liberal (Democratic) Racism:** Democratic liberalism is distinguished by a set of beliefs that includes, among other ideals: the primacy of individual rights over collective or group rights; the power of (one) truth, tradition, and history; an appeal to universalism; the sacredness of the principle of freedom of expression; and a commitment to human rights and equality. But as many scholars observe, liberalism is full of paradoxes and contradictions and assumes different

meanings, depending on one's social location and angle of vision (Hall, 1986<sup>36</sup>; Goldberg, 1993<sup>37</sup>; Apple, 1993<sup>38</sup>; Winant, 1997<sup>39</sup>). As Parekh argues, "Liberalism is both egalitarian and inegalitarian" (1986, p. 82).<sup>40</sup> It simultaneously supports the unity of humankind and the hierarchy of cultures. It is both tolerant and intolerant (Henry & Tator, 2006, p. 28).<sup>41</sup>

**Majority:** "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" (CRRF Retrieved 9/14/20). In most parts of Canada, the term refers to white, English-speaking, Christian, middle-to-upper income Canadians.

**Melting Pot:** "A term used to refer to an American monocultural society in which there is a conscious attempt to assimilate diverse peoples into a homogeneous culture, rather than to participate as equals in the society while maintaining various cultural or ethnic identities" (Oyewole, 2017).<sup>42</sup> The term is often used as a contrast to multiculturalism in Canada.

➤ See *Multiculturalism*

**Métis:** A term used in Canada to refer to people of mixed Indigenous and European ancestry who share a distinct history, culture and "nation" within Canada (that is distinct from Indigenous or European culture). That is to say, being part Indigenous and part white does not automatically make one Métis. In the Canadian Constitution Act of 1982, Métis people (along with those of "Indian" and Inuit descent) are defined as a distinct Aboriginal people.

In terms of history, the Métis National Council, explain how the "advent of the fur trade in west central North America during the 18<sup>th</sup> century was accompanied by a growing number of mixed offspring of Indian women and European fur traders. As this population established distinct communities separate from those of Indians and Europeans and married among themselves, a new Aboriginal people emerged – the Métis people – with their own unique culture, traditions, language (Michif), way of life, collective consciousness and nationhood" (The Métis Nation. "Who are the Métis?" Retrieved 9/14/20).

"Distinct Métis communities developed along the routes of the fur trade and across the Northwest within the Métis Nation Homeland. This Homeland includes the three Prairie provinces (Manitoba, Saskatchewan, Alberta), as well as, parts of Ontario, British Columbia, the Northwest Territories and the Northern United States" (*ibid.*).

"Consistently throughout history, the Métis people have acted collectively to protect and fight

<sup>36</sup> Hall, S. (1986). Variants of liberalism. In J. Donald and S. Hall (Eds.), *Politics and ideology*. Milton Keynes: Open University Press.

<sup>37</sup> Goldberg, D.S. (Ed.). (1990). *The anatomy of racism*. Minneapolis: University of Minnesota Press.

<sup>38</sup> Apple, M. (1993). Constructing the 'other': Rightist reconstructions of common sense. In C. McCarthy and W. Crichlow (Eds.), *Race, identity, and representation in education*. New York and London: Routledge.

<sup>39</sup> Winant, H. (1997). Behind blue eyes: Whiteness and contemporary U.S. racial politics. In M. Fine et al. (Eds.), *Off white: Readings on race, power, and society* (pp. 40-56). New York and London: Routledge.

<sup>40</sup> Parekh, B. (1986). The 'new right' and the politics of nationhood. In *The new right: Image and reality*. London, UK: Runnymede Trust.

<sup>41</sup> Henry, F., & Tator, C. (2006). *The colour of democracy: Racism in Canadian society*. 3rd Ed. Toronto, ON: Nelson.

<sup>42</sup> Oyewole, A. (Ed). (2017). *Glossary. Black Lives Have Always Mattered, A Collection of Essays, Poems, and Personal Narratives*. New York, NY: 2Leaf Press.

for their rights, lands and ongoing existence as a distinct Aboriginal people and nation within the Canadian federation – from the Métis provisional governments of Riel in Manitoba (1869-70) and Saskatchewan (1885) to contemporary Métis governing bodies. This dedication continues to exist as citizens and communities throughout the Métis Nation Homeland keep the nation’s distinct culture, traditions, language and lifestyle alive and pursue their own social and economic development” (*ibid.*).

While the federal government formally recognizes the distinct history and culture of the Métis people, the specific determination of what constitutes Métis rights remains in process. It should be noted, however, that in Western Canada there is a history of scrip (a form of land ownership granted by the Canadian government) and a growing body of court cases recognizing Métis hunting and fishing rights.

➤ See also *First Nations, Inuit, Indigenous, & Aboriginal*

➤ **Suggested Reading:** âpihtawikosisân’s article [“Who are the Métis?”](#)

**Minority Group:** “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. [A group in a minority position does not have to be in the minority numerically.] 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” ([CRRF Retrieved 9/14/20](#)).

**Multiculturalism:** A state policy announced by the federal Liberal government in 1971. It acknowledged that many Canadians with non-dominant ethnicities experienced unequal access to resources and opportunities. It urged more recognition of the contribution of those ethnicities and more equity in the treatment of all Canadians. Since 1971 there has been increasing recognition of the limitations of this concept. Firstly, because it does not explicitly acknowledge the critical role that racism plays in preventing this vision from materializing; and secondly, because it promotes a static and limited notion of culture as fragmented and confined to ethnicity ([Thomas, 1987](#)).<sup>43</sup>

Moreover, while multiculturalism in policy did not explicitly exclude or deny Indigenous Canadians’ treaty rights and claims to territories, in practice, or in mainstream/dominant perceptions of multiculturalism, Indigenous Canadians and ‘non-dominant ethnic communities’ were viewed as being the ‘same’ under the law. The practice of multiculturalism is often about examining or celebrating surface culture. Surface culture refers to the things that bring cultures together for example events where ethnic groups are focused on in the context of food, dance or traditional dress. This is often referred to as a multicultural event or celebrating diversity. Although these types of celebrations bring people together, they do not address the political, social and economic imbalances as there is no discussion of race as a social construct, racism or power ([Sleeter & McLaren, 1995](#)).<sup>44</sup> These events ignore the deeper cultural issues which often cause difficulties or conflict between cultures due to lack of understanding of deeply held

<sup>43</sup> Thomas, B. (1987). *Multiculturalism at work: A guide to organizational change*. Toronto, ON, Canada: YWCA.

<sup>44</sup> Sleeter, C., & McLaren, P. (1995). *Multicultural education, critical pedagogy, and the politics of difference*. New York, NY: SUNY.

cultural beliefs. Deep cultural beliefs that are different than mainstream beliefs are often viewed as problems or disadvantages by mainstream/white Canadians.

➤ See *Culture*

**Native:** “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” ([CRRF Retrieved 9/14/20](#)).

**Neocolonialism:** “While many nations in Africa, Asia and South America acquired political independence from European nations in the 20<sup>th</sup> century, economic control over the new nations has continued. ... [These] independent nations (former colonies) rarely have economic independence. Their economic policies are usually subject to scrutiny and even pressure by First World nations or supranational organizations (that are essentially controlled by First World nations). ... Puppet regimes (that we have seen installed in numerous African nations through the 20<sup>th</sup> century) are usually an effective way for the First World nations to retain political and economic control over the new nation. ... Exploitation of the natural resources of the former colonies continues through mining and cheap labour (sweatshops). Economic control is also very often accompanied by **cultural imperialism**. From the dominance of European languages (especially English) to consumer products to entertainment (Hollywood’s empire), cultural imperialism in the age of globalization is the most visible ‘face’ of neocolonialism” ([Nayar, 2015, p. 115](#)).<sup>45</sup>

➤ See *Imperialism*

**New Canadian** ➤ See *Immigrant*

**Non-Status Indian** ➤ See *The Indian Act*

**Oppression:** The systemic, institutionalized or individual subjugation of one individual or group by a more dominant individual or group; it can be overt or covert. Put simply, it is an abuse of power that is justified by the dominant groups’ explicit ideology. To uphold this unequal dynamic, physical, psychological, social, or economic threats or violence are often used. The term also refers to the injustices suffered by marginalized groups in everyday interactions with members of the dominant group.

➤ See *Power & Prejudice/Racial Prejudice*

## P – T

**Patriarchy:** “The norms, values, beliefs, structures and systems that grant power, privilege and

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<sup>45</sup> Nayar, P. K. (2015). *The Postcolonial Studies Dictionary*. Chichester, SXW: John Wiley & Sons, Ltd.



superiority to men, and thereby marginalize and subordinate women” ([CRRF Retrieved 9/14/20](#)). While patriarchy does privilege men, this privilege does not automatically extend to all men, to men of colour, Indigenous men, gay/bisexual men, men living poverty, or men with disabilities, given the intersecting operation of racism, heterosexism, classism, and ableism.

**People of Colour:** “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 peoples” ([CRRF Retrieved 9/14/20](#)).

**Political Correctness:** In the late 1980s and the early 1990s, minority groups argued that terms used by the mainstream to identify them were often inaccurate, inappropriate, and offensive. They urged the acceptance of their own terms of self-definition. As these terms have entered the public discourse, they have been met with a combination of relief and support, supportive uncertainty, and downright resistance. All of these responses, rather confusingly have been referred to as “political correctness.”

For example, those of us who want to support a particular groups’ processes of self-naming, and who want to avoid using a term that is seen by the group as derogatory, want to use the “appropriate” or “correct” term. In the case of Indigenous groups and the vast array of terminology, this can be a process of uncertainty. Change, however, typically involves resistance, and “political correctness” has also been used, increasingly negatively, as backlash against the struggle of minority peoples’ rights to self-definition and the power shifts that entails. “Political correctness” has been accurately identified as a liberal or conservative (often white, middle-class) strategy that defuses the momentum of minority groups to shift power relationships in our society.

Additionally, as Paul Kivel writes, the “words we use to describe groups of people have developed within the system of racism as it has changed historically ... It can be hard for white people to accept new terms because they represent challenges to long standing social relationships. Different words call forth different behaviour. We may feel less secure that we know the racial rules – what to say and how to act” (Kivel, 1996, p. 75-76).<sup>46</sup>

**Power:** “The ability to influence others and impose one’s beliefs” ([CRRF Retrieved 9/14/20](#)). Basically, all power is relational, and the different relationships either reinforce or disrupt one another. The importance of the concept of power to anti-racism is clear: racism cannot be understood without understanding that power is not only an individual relationship but a cultural one, and that power relationships are shifting constantly. Power can be used malignantly and intentionally, but need not be, and individuals within a culture may benefit from power that they are unaware of.

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<sup>46</sup> Kivel, P. (1996). Uprooting racism: How white people can work for racial justice. Gabriola Island, BC: New Society Press.

**Position Power:** The extent of one’s authority within an organization; it is the juice that comes with your title or place in the organization. This power is usually governed by predetermined rules, policies, and procedures, and generally speaking, it is one’s right to exercise various punishments and rewards that are within one’s scope of the organization.

**Prejudice/Racial Prejudice:** To “pre-judge” an individual or group. “A state of mind; a set of attitudes held, consciously or unconsciously, often in the absence of legitimate or sufficient evidence” ([CRRF Retrieved 5/17/18](#)). Oftentimes, prejudices are not recognized as stereotypes or false assumptions and through repetition, become accepted as “common sense.” When backed with power, prejudice results in acts of discrimination and oppression against groups or individuals. **Racial prejudice** refers to a set of discriminatory or derogatory attitudes based on assumptions deriving from perceptions about race/skin colour. Racial Prejudice can be directed at white people (e.g., “White people can’t dance”) but is not considered racism because of the systemic relationship of power.

➤ Click [here](#) to see our section “What is Racism?” and our definitions for *Racism & Racial Discrimination*

**Privilege:** Refers to unearned benefits, advantages, or rights for belonging to the perceived “normal” or “natural” state of the “mainstream” and/or dominant culture. Privilege allows for active, persistent exclusion and the devaluation of those who are “othered” or “marginalized.”

“Privilege is not [only] about race or gender, but ... it is a series of interrelated hierarchies and power dynamics that touch all facets of social life: race, class, gender, sexual orientation, religion, education, gender identity, age, physical ability, passing, etc.” ([Media Smarts. “Forms of Privilege,” Retrieved 9/16/20](#)).

There are several elements to privilege:

1. “[T]he characteristics of the privileged group define the societal norm.” For example, an individual judged to succeed or fail depending on how similar their characteristics are to those who hold the privilege (the norm).
2. “Members of the privileged group gain greatly by their affiliation with the dominant side of the power system... [therefore] achievements by members of the privileged group are viewed as the result of individual effort, rather than privilege.”
3. “Members of privileged groups can opt out of struggles against oppression if they choose. *Often this privilege may be exercised by silence.*”
4. “The holder of privilege may enjoy deference, special knowledge, or a higher comfort level to guide societal interaction.”
5. “Privilege is not visible to its holder; it is merely there, a part of the world, a way of life, simply the way things are” ([Wildman & Davis, 1997, p. 315-316](#)).<sup>47</sup>

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<sup>47</sup> Wildman, S. M., & Davis, A. D. (1997). Making systems of privilege visible. In R. Delgado, R. & J. Stefancic (Eds.), *Critical white studies: Looking behind the mirror* (pp. 314-319). Philadelphia: Temple University Press.

➤ See *White Privilege/White-Skin Privilege*

**Queer:** “One definition of queer is abnormal or strange. Historically, queer has been used as an epithet/slur against people whose gender, gender expression and/or sexuality do not conform to dominant expectations. Some people have reclaimed the word queer and self identify in opposition to assimilation (adapted from “Queering the Field”). For some, this reclamation is a celebration of not fitting into social norms. Not all people who identify as LGBTQIA use “queer” to describe themselves. The term is often considered hateful when used by those who do not identify as LGBTQIA” ([LGBTQIA Resource Center Glossary Retrieved 9/18/20](#)).

➤ See *LGBTQIA2S*

**Race:** “‘Race’ is a socially constructed phenomenon, based on the erroneous assumption that physical differences such as skin colour, hair colour and texture, and facial [or other physical] features are related to intellectual, moral, or cultural superiority. The concept of race has no basis in biological reality and, as such, has no meaning independent of its social definitions” (Henry & Tator, 2006, p. 9).<sup>48</sup> In other words, race is a “concept which signifies and symbolizes social conflicts and interests by referring to different types of human bodies” (Omi & Winant, 1994, p. 55).<sup>49</sup> Although race is socially constructed, it significantly affects the lives of people of colour and Indigenous people.

➤ Click [here](#) to see our section on “Race” and our definitions for *Racism & Racial Discrimination*

**Race Relations:** “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. 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” ([CRRF Retrieved 9/18/20](#)).

**Racialization:** Racialization is the very complex and contradictory process through which groups come to be designated as being of a particular “race” and on that basis, they are subjected to differential and/or unequal treatment. Put simply, “racialization [is] the process of manufacturing and utilizing the notion of race in any capacity” (Dalal, 2002, p. 27).<sup>50</sup> It is 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.” ([CRRF Retrieved 9/20/20](#)).

Racialization is also the “extension of racial meaning to a previously racially unclassified relationship, social practice or group. Racialization is an ideological process, an historically specific one. Racial ideology is constructed from pre-existing conceptual (or, if one prefers, “discursive”) elements and emerges from the struggles of competing political projects and ideas seeking to articulate similar elements differently” (Omi & Winant, 1989).<sup>51</sup>

<sup>48</sup> Henry, F., & Tator, C. (2006). *The colour of democracy: Racism in Canadian society*. 3rd Ed. Toronto, ON: Nelson.

<sup>49</sup> Omi, M., & Winant, H. (1994). *Racial formation in the United States: From the 1960s to the 1980s* (Second Edition). New York: Routledge.

<sup>50</sup> Dalal, F. (2002). *Race, Colour and the Process of Racialization: New Perspectives from Group Analysis, Psychoanalysis and Sociology*. New York, NY: Brunner-Routledge.

<sup>51</sup> Omi, M., & Winant, H. (1994). *Racial formation in the United States: From the 1960s to the 1980s* (Second Edition). New York: Routledge.

➤ **Suggested Reading:** Our page on [“Racialization”](#)

**Racial and Ethnic Identity:** “An individual’s awareness and experience of being a member of a racial and ethnic group; the racial and ethnic categories that an individual chooses to describe him or herself based on such factors as biological heritage, physical appearance, cultural affiliation, early socialization and personal experience” (Adams, Bell & Griffin (eds.). *Teaching for Diversity and Social Justice: A Sourcebook*, qtd. in [Racial Equity Resource Guide](#)).

**Racial Discrimination:** “Any distinction, exclusion, restriction, or preference based on” perceptions about race “that has the purpose of nullifying or impairing the recognition, enjoyment, or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural, or any other field of public life” (Henry & Tator, 2006, p. 351).<sup>52</sup>

It is important to note the difference between racial discrimination and racism. The Ontario Human Rights Commission describes racism as being a “broader experience” than racial discrimination.

➤ Click [here](#) to learn more on OHRC’s webpage

In other words, racial discrimination can happen to anyone who is discriminated against based on their race and is usually an individual act. Racism is more pervasive as it is not only an individual behaviour or act, but a way of thinking and is institutionalized/inherent in Canada. In Canada, anyone can experience racial discrimination but only people of colour and Indigenous people can experience racism; white people, as the dominant group, benefit from a system that oppresses others on the basis of race. In this system, white people are not put at a disadvantage due to their race, thus, it is not possible for them to experience racism.

➤ Click [here](#) to learn more about the UN’s *International Convention on the Elimination of All Forms of Racial Discrimination*

➤ **Suggested Reading:** Our page on [“The Myth of Reverse Racism”](#)

**Racial Microaggressions:** “Everyday insults, indignities and demeaning messages sent to people of color by well-intentioned white people who are unaware of the hidden messages being sent to them. [Oftentimes, white people will deny or not see that they are delivering such messages as it “assails their self-image of being good, moral, decent human beings [and instead, they must contend with the idea that] ... at an unconscious level they have biased thoughts, attitudes and feelings that harm people of color” (Sue qtd. in DeAngelis).<sup>53</sup>

Examples: “What are you?” (often directed at mixed race individuals) “Where are you from?” “You speak good English.” “When I look at you, I don’t see color.” “I’m not a racist. I have several Black friends.” “Everyone can succeed in this society if they work hard enough.” “Why do you have to be so loud/animated? Just calm down.” “Why are you so quiet? We want to know what you think. Be more verbal. Speak up more.” “You people...” “As a woman, I know what you go

<sup>52</sup> Henry, F., & Tator, C. (2006). *The colour of democracy: Racism in Canadian society*. 3rd Ed. Toronto, ON: Nelson.

<sup>53</sup> DeAngelis, Tori. *Unmasking ‘Racial Microaggressions.’* APA, 2009, Vol 40, No. 2, p. 42.

through as a racial minority.” A store owner following a customer of color around the store. (For more, see [Examples of Microaggressions](#)).

Microaggressions can leave the receiver feeling confused/angry due to the subtle nature of these communications, especially if the speaker denies that their words or actions are biased. Overall, these backhanded comments and behaviours can cause individuals to feel “as if they don’t belong, that they are abnormal or that they are untrustworthy” (DeAngelis).

➤ **Suggested Readings:** [Examples of Microaggressions](#) & Tori DeAngelis’ article [Unmasking ‘Racial Microaggressions’](#)

**Racial Minority:** “A group of persons who, because of their physical characteristics, are subjected to differential treatment. Their minority status is the result of a lack of access to power, privilege, and prestige in relation to the majority group” (Henry & Tator, 2006, p. 351).<sup>54</sup>

**Racial Profiling:** “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 [or arrest]” (CRRF Retrieved 9/18/20).

**Racism:** Racism refers not only to social attitudes towards non-dominant ethnic and racial groups but also to social structures and actions which oppress, exclude, limit and discriminate against such individuals and groups. Racist social attitudes originate in and rationalize discriminatory treatment. Racism in the larger society can be seen in discriminatory laws, residential segregation, poor health care, inferior education, unequal economic opportunity and the exclusion and distortion of the perspectives of non- dominant Canadians in cultural institutions (Thomas, 1987).<sup>55</sup>

Racism refers to “a system in which one group of people exercises power over another on the basis of skin colour; an implicit or explicit set of beliefs, erroneous assumptions, and actions based on an ideology of the inherent superiority of one racial group over another, and evident in organizational or institutional structures and programs as well as in individual thought or behaviour patterns” (Henry & Tator, 2006, p. 352).<sup>56</sup>

Racism also consists of “policies and practices, entrenched in established institutions, that result in the exclusion or advancement of specific groups of people. It manifests itself in two ways: (1) institutional racism: racial discrimination that derives from individuals carrying out the dictates of others who are prejudiced or of a prejudiced society; (2) structural racism: inequalities rooted in the system-wide operation of a society that excludes substantial numbers of members of particular groups from significant participation in major social institutions” (Henry & Tator, 2006, p. 329).<sup>57</sup>

➤ **Suggested Reading:** Our page [“What is Racism?”](#)

<sup>54</sup> Henry, F., & Tator, C. (2006). *The colour of democracy: Racism in Canadian society*. 3rd Ed. Toronto, ON: Nelson.

<sup>55</sup> Thomas, B. (1987). *Multiculturalism at work: A guide to organizational change*. Toronto, ON, Canada: YWCA.

<sup>56</sup> Henry, F., & Tator, C. (2006). *The colour of democracy: Racism in Canadian society*. 3rd Ed. Toronto, ON: Nelson.

<sup>57</sup> *ibid.*

**Reverse Racism:** “The term ‘reverse racism’ is sometimes used to characterize ‘affirmative action’ programs, but this is inaccurate. Affirmative action programs are attempts to repair the results of institutionalized racism by setting guidelines and establishing procedures for finding qualified applicants from all segments of the population” (Ricky Sherover-Marcuse. [“A Working Definition of Racism,”](#) p. 2).

➤ Click [here](#) to learn more about the **myth** that affirmative action takes jobs and scholarships away from white people

“The term ‘reverse racism’ is also sometimes used to characterize the mistreatment that individual whites may have experienced at the hands of individuals of color. This too is inaccurate. ... [W]e should not confuse the occasional mistreatment experienced by whites at the hands of people of colour with the systematic and institutionalized mistreatment experienced by people of color at the hands of whites” (ibid.).

➤ Click [here](#) to see our section “Reverse Racism – Myth or Reality”

➤ **Suggested Readings:** Tim Wise’s article [“A Look at the Myth of Reverse Racism”](#), Michael Harriot’s article [“Reverse Racism, Explained”](#) (American context) & Manisha Krishnan’s article [“Dear White People, Please Stop Pretending Reverse Racism Is Real”](#) (Canadian context)

**Segregation:** “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” (CRRF Retrieved 9/18/20). Exclusive neighbourhoods and gated communities are examples of economic segregation; the fact that these neighbourhoods are predominantly white demonstrates how whiteness and middle/upper class ideologies are mutually reinforcing.

**Settler Colonialism:** The term is characterized by “a persistent drive to ultimately supersede the conditions of its operation. The successful settler colonies ‘tame’ a variety of wildernesses, end up establishing independent nations, effectively repress, co-opt, and extinguish indigenous alterities, and productively manage ethnic diversity. By the end of this trajectory, they claim to be no longer settler colonial (they are putatively ‘settled’ and ‘postcolonial’ – except that unsettling anxieties remain, and references to a postcolonial condition appear hallow as soon as indigenous disadvantage is taken into account). Settler colonialism thus covers its tracks and operates towards its self-supersession ... In other words, whereas colonialism *reinforces* the distinction between colony and metropole, settler colonialism erases it” (Veracini, 2011, p. 3).<sup>58</sup>

➤ See *Colonialism*

**Sexism:** “The cultural, institutional, and individual set of beliefs and practices that privilege men, subordinate women, and devalue ways of being that are associated with women” (LGBTQIA Resource Center Glossary Retrieved 9/18/20).

**Sexual Orientation:** Sexual orientation can be defined as feelings of attraction towards other

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<sup>58</sup> Veracini, L. (2011). Introducing settler colonial studies. *Settler Colonial Studies*, 1(1) 1-12.

people (same sex, opposite sex, both sexes etc.) and does not require sexual activity or intimacy.

**Socially-Imbued Power:** Is based on social identities that the society has historically (and currently) privileged. Social identities include one’s gender, race, class, language, ethnicity, sexuality, physical and mental health. A high level of socially-imbued power often brings greater access to other forms of power. Generally, socially-imbued power is exercised unconsciously and influences others through the confidence that accompanies such power. When people are conscious of the dynamics of socially imbued power, they may choose to use it and/or challenge it with different consequences (Thomas, 1987).<sup>59</sup>

**Social Justice:** “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” (CRRF Retrieved 9/18/20).

**Status and non-Status Indian** ➤ See *The Indian Act*

**Stereotyping:** “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” (CRRF Retrieved 9/18/20). These generalizations are often based on misconceptions or false/incomplete information.

**Systemic/Institutional Racism:** “Racism that consists of policies and practices, entrenched in established institutions, that result in the exclusion or advancement of specific groups of people. It manifests itself in two ways: (1) institutional racism: racial discrimination that derives from individuals carrying out the dictates of others who are prejudiced or of a prejudiced society; (2) structural racism: inequalities rooted in the system-wide operation of a society that excludes substantial numbers of members of particular groups from significant participation in major social institutions” (Henry & Tator, 2006, p. 352).<sup>60</sup>

**Tolerance:** Usually meant as a supportive or open attitude towards those perceived as different from oneself, and most often referring to attitudes of white people towards people of colour and Indigenous peoples. While the term has a basis in international law, in Canada, it has developed the problematic connotation of “putting up with.” That is, white Canadians may perceive themselves as “tolerant of differences” but only insofar as they are not required to think or behave in non-racist ways. “[T]oday the term acceptance is preferred” (CRRF Retrieved 9/18/20).

**Transgender:** Sometimes shortened to “trans,” the term refers to people whose gender identity is different from the social expectations for the physical sex they were assigned at birth. It is important to note the difference between biological sex (genitals, chromosomes) and social gender (perceptions and ideologies about masculinity and femininity). Leslie Feinberg

<sup>59</sup> Thomas, B. (1987). *Multiculturalism at work: A guide to organizational change*. Toronto, ON, Canada: YWCA.

<sup>60</sup> Henry, F., & Tator, C. (2006). *The colour of democracy: Racism in Canadian society*. 3rd Ed. Toronto, ON: Nelson.

describes this umbrella term as encompassing “transsexuals, drag queens, butches, hermaphrodites, cross-dressers, masculine women, effeminate men, sissies, tomboys, and anybody else willing to be interpolated by the term” (Stryker & Whittle, 2006, p. 4).<sup>61</sup>

➤ See *LGBTQIA2S*

**Transexual:** Transexual refers to a person who identifies as the opposite sex they were assigned at birth. A transexual individual may undergo medical treatment to change their physical sex to match their sex identity (through hormone treatments and/or surgery). Not all transexual individuals can have, or desire, this treatment.

➤ See *LGBTQIA2S*

**Treaty:** “Indigenous treaties in Canada are constitutionally recognized agreements between the Crown and Indigenous peoples. Most of these agreements describe exchanges where Indigenous nations agree to share some of their interests in their ancestral lands in return for various payments and promises. On a deeper level, treaties are sometimes understood, particularly by Indigenous people, as sacred covenants between nations that establish a relationship between those for whom Canada is an ancient homeland those whose family roots lie in other countries. Treaties therefore form the constitutional and moral basis of alliance between Indigenous peoples and Canada” (Anthony J. Hall. Rev. Gretchen Albers. [“Treaties with Indigenous Peoples in Canada,” \*The Canadian Encyclopedia Online\*, Retrieved 9/22/20](#)).

In 1990, the Supreme Court of Canada, in the [Sioui case](#), determined that “treaties and statutes relating to Indians should be liberally construed and uncertainties resolved in favour of the Indians.” In the same case, the court introduced into Canadian jurisprudence a principle adopted from a 19th-century ruling in the USA indicating that treaties “must therefore be construed, not according to the technical meaning of its words to learned lawyers, but in the sense in which they would naturally be understood by the Indians” (*ibid.*).

“In spite of the constitutional character of treaties, the non-Indigenous peoples who made and implemented them tended to see them as self-serving deals rather than sacred pacts between independent nations. Historically, non-Indigenous treaty negotiators believed treaties were inexpensive and convenient ways to strip Aboriginal title (i.e., ownership) from most of the lands in Canada so that resources could be used by settlers. ... Even in modern times, the federal and provincial governments tend to interpret treaties in legalistic terms, contending that Indigenous peoples “ceded, surrendered, and yielded” their ancestral rights and titles through treaties. In other words, treaties can be seen as real estate deals by which the Crown purchased Indigenous lands and provided them with reserves and one-time or continual payments in return” (*ibid.*).

“This narrow view of treaties has produced a huge divide between the Canadian government’s perspective and that of Indigenous peoples. On the one hand is the government’s view of treaties as legal instruments that surrendered Indigenous rights. On the other is the Indigenous view of treaties as instruments of relationships between autonomous peoples who agree to

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<sup>61</sup> Stryker, S., & Whittle, S. (2006). *The transgender studies reader*. New York, NY: Routledge.



share the lands and resources of Canada. Seen from the Indigenous perspective, treaties do not surrender rights; rather, they confirm Indigenous rights. Treaties recognize that Indigenous peoples have the capacity to self-govern. Bridging the gap between these two views of treaties poses a huge challenge to people and lawmakers in Canada” (*ibid.*).

➤ Click [here](#) to view the full article on the Canadian Encyclopedia

**Two-Spirited People:** “Two-Spirit, a translation of the Anishinaabemowin term *niizh manidoowag*, refers to a person who embodies both a masculine and feminine spirit. Activist Albert McLeod developed the term in 1990 to broadly reference Indigenous peoples in the lesbian, gay, bisexual, transgender and queer (LGBTQ) community. Two-spirit is used by some Indigenous peoples to describe their gender, sexual and spiritual identity” ([Michelle Filice. “Two-Spirit,” \*The Canadian Encyclopedia Online\*, Retrieved 9/22/20](#)). The mainstream terms used for lesbian, gay, bisexual, transgendered and queer individuals are seen, in an Indigenous context, as Eurocentric, too focused on sexual orientation/gender identity alone, and, as a result, narrow and limiting.

➤ Recommended Resource: [First Stories – Two Spirited. 2007. Written and directed by Sharon A. Desjarlais. 6 mins.](#)

➤ See *LGBTQIA2S*

## U - Z

**United Nations Declaration on the Elimination of All Forms of Racial Discrimination:** “The Declaration on the Elimination of All Forms of Racial Discrimination is a human rights proclamation issued by the United Nations General Assembly, outlining that body’s views on racism. It was adopted by the General Assembly on 20 November 1963. This Declaration was an important precursor to the legally binding Convention on the Elimination of All Forms of Racial Discrimination” ([Wikipedia, Retrieved 9/22/20](#)).

➤ Click [here](#) to learn more about the *Declaration on the Elimination of All Forms of Racial Discrimination*

**United Nations Declaration on the Rights of Indigenous Peoples (2007):** “The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) was adopted by the General Assembly on Thursday, 13 September 2007, by a majority of 144 states in favour, 4 votes against (Australia, Canada, New Zealand and the United States) and 11 abstentions (Azerbaijan, Bangladesh, Bhutan, Burundi, Colombia, Georgia, Kenya, Nigeria, Russian Federation, Samoa, and Ukraine)” ([UNDESA. “United Nations Declaration on the Rights of Indigenous Peoples,” Retrieved 9/22/20](#)).

“Years later the four countries that voted against have reversed their position and now support the UN Declaration. Today the Declaration is the most comprehensive international instrument on the rights of indigenous peoples. It establishes a universal framework of minimum standards for the survival, dignity and well-being of the indigenous peoples of the world and it elaborates

on existing human rights standards and fundamental freedoms as they apply to the specific situation of indigenous peoples” (*ibid.*).

**United Nations International Day for the Elimination of Racial Discrimination:** “The UN General Assembly resolution 2142 (XXI), adopted on 26 October 1966, proclaimed 21 March as the International Day for the Elimination of Racial Discrimination to be commemorated annually. On that day, in 1960, police opened fire and killed 69 people at a peaceful demonstration in Sharpeville, South Africa, against the apartheid “pass laws”. Proclaiming the Day in 1966 which signifies the struggle to end the policy of apartheid in South Africa, the General Assembly called on the international community to redouble its efforts to eliminate all forms of racial discrimination” ([United Nations, “International Day for the Elimination of Racial Discrimination,” Retrieved 9/22/20](#)).

**Universalism:** “The assumption that there are irreducible features of human life and experience” ([Ashcroft, Griffiths & Tiffin, 2002](#)).<sup>62</sup> Claims about the universality of existence, however, usually emanate from the mainstream/dominant locations, and use white, western, middle-class, straight, male experience and perspectives as holding true (or ideal) for all of humanity. An insistence on universality, or its possibility, often emerges as a response by white people to discussions of racism (e.g. “we are all the same”); the evidence that these individuals “present,” however, is often vague or generalized to the point of meaninglessness in the attempt to erase the materialities of privilege and oppression (i.e., “we all love our children”). The ideology of universalism is pervasive in Canada, used to market a wide range of commodities, especially literature and film.

**Visible Minority:** “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’” ([CRRF Retrieved 9/22/20](#)).

**White Fragility:** “White people in North America live in a social environment that protects and insulates them from race-based stress. This insulated environment of racial protection builds white expectations for racial comfort while at the same time lowering the ability to tolerate racial stress ... White Fragility is a state in which even a minimum amount of racial stress becomes intolerable [for white people], triggering a range of defensive moves. These moves include the outward display of emotions such as anger, fear, and guilt, and behaviors such as argumentation, silence, and leaving the stress-inducing situation. These behaviors, in turn, function to reinstate white racial equilibrium” ([DiAngelo, 2011, p. 54](#)).<sup>63</sup>

➤ **Suggested Reading:** Robin DiAngelo’s article [“White Fragility: Why It’s So Hard to Talk to White People About Racism”](#)

**Whiteness:** “A social construction that has created a racial hierarchy that has shaped all the social, cultural, educational, political, and economic institutions of society. Whiteness is linked to

<sup>62</sup> Ashcroft, B., Griffiths, G., & Tiffin, H. (2002). *The empire writes back: theory and practice in post-colonial literatures* (2nd ed.). New York, NY: Routledge.

<sup>63</sup> DiAngelo, R. (2011). White Fragility. *International Journal of Critical Pedagogy*, 3(3), 54-70.

domination and is a form of race privilege invisible to white people who are not conscious of its power” (Henry & Tator, 2006, p. 353).<sup>64</sup>

“‘Whiteness,’ like ‘colour’ and ‘Blackness,’ are essentially social constructs applied to human beings rather than veritable truths that have universal validity. The power of Whiteness, however, is manifested by the ways in which racialized Whiteness becomes transformed into social, political, economic, and cultural behaviour. White culture, norms, and values in all these areas become normative natural. They become the standard against which all other cultures, groups, and individuals are measured and usually found to be inferior” (Henry & Tator, 2006, p. 46-47).<sup>65</sup>

Ruth Frankenberg asserts that whiteness is “a dominant cultural space with enormous political significance, with the purpose to keep others on the margin. ... [W]hite people are not required to explain to others how ‘white’ culture works, because ‘white’ culture is the dominant culture that sets the norms. Everybody else is then compared to that norm. ... In times of perceived threat, the normative group may well attempt to reassert its normativity by asserting elements of its cultural practice more explicitly and exclusively” (qtd. in Estable et al., 1993, p. 21).<sup>66</sup>

➤ **Suggested Reading:** Our page on [“Understanding Whiteness”](#)

**White Privilege/White-Skin Privilege:** “Refers to the unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on people solely because they are white. Generally white people who experience such privilege do so without being conscious of it.

Examples of privilege might be: “I can walk around a department store without being followed.” “I can come to a meeting late and not have my lateness attributed to [my] race.” “Being able to drive a car in any neighborhood without being perceived as being in the wrong place or looking for trouble.” “I can turn on the television or look to the front page and see people of my ethnic and racial background represented.” “I can take a job without having co-workers suspect that I got it because of my racial background.” “I can send my 16-year old out with his [or her] new driver's license and not have to give him [or her] a lesson [on] how to respond if police stop him [or her].” (Peggy McIntosh. “White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women Studies,” qtd. in [Racial Equity Resource Guide](#)).

Peggy McIntosh explains how “[a]s a white person I realized I had been taught about racism as something which puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage. ... I have come to see white privilege as ... an invisible weightless knapsack of special provisions, assurances, tools, maps, guides, codebooks, passports, visas, clothes, compass, emergency gear, and blank checks. ... I

<sup>64</sup> Henry, F., & Tator, C. (2006). *The colour of democracy: Racism in Canadian society*. 3rd Ed. Toronto, ON: Nelson.

<sup>65</sup> *ibid.*

<sup>66</sup> Estable et al. (1997). *Teach Me to Thunder: A Manual for Anti-Racism Trainers*. Canadian Labour Congress.

began to see why we [white women] are justly seen as oppressive, even when we don't see ourselves that way. At the very least, obliviousness of one's privileged state can make a person or group irritating to be with" (McIntosh, 1997, p. 292).<sup>67</sup>

➤ **Suggested Readings:** Peggy McIntosh's article "[White Privilege: Unpacking the Invisible Knapsack](#)", Cory Collins' article "[What is White Privilege, Really?](#)" & Media Smarts' article "[Forms of Privilege](#)"

➤ See *Privilege & Whiteness*

**White Supremacy:** This term is often connected to extremist, right-wing hate groups. However, the term is often used in anti-racist work to force an acknowledgement of the belief systems underlying whiteness. Thus, white supremacy is seen as the ideology which perpetuates white racism. This ideology exists in both the overtly prescriptive form, i.e. the white supremacy that we attach to right-wing white power groups, and as the self-perpetuating cultural structure also known as whiteness.

**Xenophobia:** Refers to the "attitudes, prejudices and behaviour that reject, exclude and often vilify persons, based on the perception that they are outsiders or foreigners to the community, society or national identity" (qtd. in UNESCO. "[Xenophobia](#)," Retrieved 9/22/20).<sup>68</sup> In other words, xenophobia is "[f]ear and hatred of strangers or foreigners or of anything that is strange or foreign" (CRRF Retrieved 9/22/20).

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<sup>67</sup> McIntosh, P. (1997). A personal account of coming to see correspondences through work in women's studies. In R. Delgado, R. & J. Stefancic (Eds.), *Critical white studies: Looking behind the mirror* (pp. 291-299). Philadelphia: Temple University Press.

<sup>68</sup> Declaration on Racism, discrimination, Xenophobia and Related Intolerance against Migrants and Trafficked Persons. Asia-Pacific NGO Meeting for the World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance. Teheran, Iran. 18 February 2001.