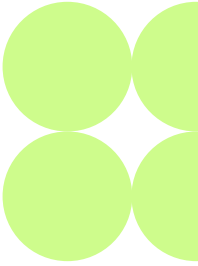
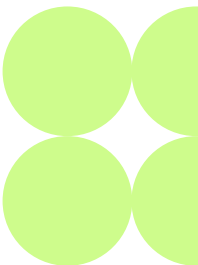


GLOSSARY OF EDI TERMS

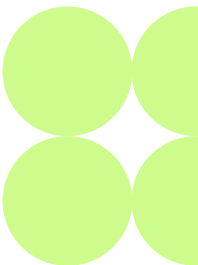


Ableism	The essence of ableism is summed up well by Emma Partridge who describes it as ‘a belief that there is an ideal way for a body and mind to be’ (Partridge, March 11, 2020). The ableist framework sets out a hierarchy in which the disabled are at the bottom and the non-disabled are at the top. What this belief leads to is a system of thinking, which becomes ingrained within our ways of speaking, thus infiltrating our culture, in where we prefer non-disabled persons as the ‘ideal’ over those whom we then classify as ‘inferior’ either mentally or physically.
Acculturation	Acculturation refers to the process of learning about and incorporating a second culture into one’s own cultural ethos. This generally occurs when one moves into a new physical area where the cultural norms differ. Through this process, one adapts to the mainstream norms of the new culture but retains some of one’s previous cultural identity. The key word when it comes to acculturation is integration.
Anti-Black (Systemic) Racism	Anti-Black racism is defined as 1) stereotypical beliefs, 2) prejudiced attitudes, and 3) discriminatory acts directed towards people of Black/African descent, which can cause harm to these individuals both directly and indirectly. A fuller term – anti-Black systemic racism – was coined by Akua Benjamin to express the unique nature of systemic racism of people of African descent in Toronto (“Equity, Diversity and Inclusion: Glossary of Terms,” August 2020).
Anti-Racism	Anti-racism encompasses the philosophies and strategies which – recognizing systems of racial discrimination – actively seek to confront and remove racially inequitable outcomes and power imbalances between groups and the structures that sustain these inequalities.
BIPOC	The acronym BIPOC stands for ‘Black, Indigenous, and People of Colour.’ The term emerged as an alternative to POC (People of Colour) to highlight that Black and Indigenous groups have unique experiences of racism. It has been pointed out by some that this term is reductionist, being too broad to give any nuanced meaning to the experiences of the various groups it encompasses (Fakim & Macaulay, 2020). Despite these criticisms, it can be argued that the term is useful in uniting historically marginalized groups under one banner in their struggle to achieve EDI goals.

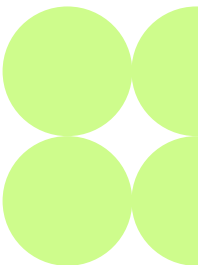
Cisgender	The term cisgender refers to a person who identifies with the sex and gender identity they were assigned at birth. For example, a person assigned male at birth who identifies as a man would be considered cisgender.
Code Switching	The term code switching refers to the phenomenon whereby people adjust their speech, behaviour and appearance to stand out less in a dominant culture. They do this in order to have better chances of receiving fair treatment, good service, or employment opportunities.
Covert Racism	The term covert racism refers to racist ideas, attitudes, and/or beliefs in subtle, hidden or secret forms. When they are expressed, these affronts often go unchallenged because of their indirectness.
Cultural Appropriation	Cultural appropriation refers to the exploitative use of cultural elements such as language, art, symbols, customs, and/or ideas. This is generally done without showing understanding and/or respect for that culture's history, experience or traditions. Most often this concept refers only to the appropriation of a minority culture's ideas by a dominant culture, and not the reverse.
Diaspora	In general, the term diaspora refers to the dispersion of a population outside their homeland for historical reasons. Generally, members of a diaspora retain a connection to their homeland through language, religion and culture.
Diversity and Inclusion	Generally, when diversity and inclusion are used in tandem, they refer to a condition within a society where individuals are respected for their distinctive talents, skills, and abilities – garnered from their unique experiences and ethno-cultural backgrounds – to the benefit of the greater socio-cultural group.
Dominant Culture	A dominant culture is a culture able to impose its values, language and ways of behaving on a subordinate culture. While this can happen because of the dominant culture's economic or political power, it can also happen when individuals choose to assimilate to the dominant culture of their own free will (often out of a preference for the dominant culture). Such individuals often become torchbearers of the dominant culture's belief systems, social structures and political systems (Marshall, 1998).
Emotional Tax	The term emotional tax refers to the combined feelings of being different from peers because of gender, racialized identity, and/or ethnicity (or any combination) and the associated effects on health and well-being.



Equity	The term equity refers to a process by which fair treatment of individuals is sought by giving accommodations to individuals who face specific barriers (such as discrimination and special needs). By removing these barriers, disadvantaged individuals attain proportionate access to opportunities, networks, resources and supports, thus having a better chance of participating in all aspects of society and its benefits. Equity work analyses and challenges unfair systems and practices and works towards the creation of equal outcomes.
Ethnocentrism	The term ethnocentrism refers to the practice of using one's own group as a frame of reference or basis by which to judge other cultures. This is a type of bias where one's own cultural norms are seen as the standard criteria by which to assess others, to their exclusion. Often, this term is used in the context of dominant cultures claiming superiority over subordinate cultures (Bizumic & Duckitt, 2012).
First Nations	The term First Nations – in the Canadian context – refers to the Indigenous peoples in Canada (both status and non-status). There are 52 First Nation peoples in Canada, speaking over 50 languages. The Canadian Constitution Act of 1982 recognizes First Nations peoples as one of three Indigenous peoples in Canada.
Imposter Syndrome	Imposter syndrome refers to a collection of feelings of inadequacy that persist despite evident success. For BIPOC individuals, this inadequacy is inevitably tied to their skin colour, physical characteristics and/or cultural background.
Indigenous	The term Indigenous refers to the descendants of native people from any culture with ancient ties to the land where they reside. This was the term chosen by Indigenous peoples of many backgrounds at the United Nations level to best describe the original peoples of a territory. The term can be used in an international, transnational or global context. In a Canadian context, it is used in Section 35 of the Canadian Constitution (1982) and includes First Nations, Inuit and Métis peoples.
Intersectionality	The term intersectionality refers to a feminist sociological theory postulated by Kimberlé Crenshaw in 1989. The theory claims that the intersections of individuals' multiple identities (most importantly gender, racialized identity, education, and sexual orientation) can offer individuals certain advantages and disadvantages. According to the theory, the way these identities interact with social structures (e.g. policies, laws, systems, norms) lead to different experiences for different people (Crenshaw, 1989).



Inuit	The term Inuit — singular Inuk — is used to describe the Aboriginal peoples of Arctic Canada who live primarily in Nunavut, the Northwest Territories, and northern parts of Labrador and Québec. The term is Inuktitut for ‘the people.’ The Canadian Constitution Act of 1982 recognizes Inuit people as one of three Indigenous peoples in Canada.
Métis	The term Métis comes from a French word meaning ‘mixed.’ It is used broadly to describe people with mixed Indigenous and European ancestry who identify themselves as such. The Canadian Constitution Act of 1982 recognizes Métis as one of the three Indigenous peoples in Canada. Historically, it applied only to children of French fur traders and Cree women in the Prairies, of English and Scottish traders and Dene women in the north, and Inuit and British in Newfoundland and Labrador. Most communities use a three-part formula for identity: 1) who self-identifies as Métis (as distinct from other Aboriginal peoples), 2) is of a historic Métis Nation Ancestry, and 3) who is accepted by the Métis Nation (“History,” 2022).
Non-Binary	The term non-binary refers to an individual who does not identify exclusively either as a male or a female, but rather as being both, somewhere in between, or as falling completely outside these categories. Non-binary is generally included under the umbrella of transgender, although some non-binary people choose not to identify as transgender.
Prejudice	The term prejudice refers to conscious or unconscious preconceived stereotypes (opinions or judgments), which are generally negative in nature. Literally meaning ‘pre-judgments’ in Latin, prejudices are based upon isolated traits in others and are generally informed by feelings of superiority and/or hatred towards other people or groups.
Racial Micro-aggression	The term racial microaggression refers to the insults, indignities and demeaning messages sent to racialized individuals or groups. When intentional, it is a form of passive-aggressive behaviour: a pattern of indirectly expressing negative feelings instead of openly addressing them.
Settler	In the simplest terms, a settler is a person who has migrated to a new place to establish a home there. In this way it is synonymous with immigrant. In some circles, the term is used more precisely in contrast to ‘Indigenous persons.’ In this expansive sense, any person who immigrates to a new place — including all their descendants — will be considered settlers. Given that many immigrants and their children find it offensive to be labelled as settlers, this term can be contentious.



Systemic/Structural Racism	The term systemic/structural racism encompasses the normalization and legitimization of historical, cultural and institutional dynamics that exclude marginalized groups or create unfair barriers for them to access valuable benefits and opportunities within a society or organization. In this way, structural racism is the legacy of policies, which had favoured in the past one dominant racialized group.
Tokenism	The term tokenism refers to symbolic gestures or performative practices which aim to create the appearance of diversity in spaces where marginalized/racialized people are not usually welcome or where they are not allowed to participate fully. Often, these gestures are undertaken for organizations to give the appearance of integration or to comply with affirmative action rules.
Transgender	The terms transgender (trans) and trans-sexual refer to those whose biological sex assigned at birth does not correspond to their gender identity; thus, they cross the socially constructed lines of gender identity, in particular the binary of masculine and feminine. The prefix trans means 'across' in Latin.
Unconscious Bias	Unconscious bias is a mixture of social stereotypes about groups of people an individual forms outside their own conscious awareness. These most often form early in childhood based on the bias of our respective social and identity groups. Generally, it refers to the deep-seated negative assumptions about certain groups based upon learned stereotypes and prejudices.
Xenophobia	The term xenophobia refers to the display of dislike or hatred against those perceived as outsiders based on their presumed descent, national, ethnic or social origin. The term derives from the Greek 'phobos,' meaning fear, and 'xenos,' meaning foreigner.

Resources for further learning

- National Centre for Truth and Reconciliation: [Reconciliation Plans](#)
- Colleges & Institutes Canada: [Accelerating Reconciliation – Indigenous Education Protocol](#)
- Course: [4 Seasons of Reconciliation](#)

