

# IATSE Local 891



## Equity, Diversity, Inclusion Glossary of Terms



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## Equity, Diversity and Inclusion Glossary of Terms

**Ableism:** An ideology and system of oppression in society that holds that some bodies are more valuable than others, which limits the potential of people with disabilities. People with disabilities are assumed to be less worthy of respect and consideration, less able to contribute and take part and of less value than other people. Ableism can be conscious or unconscious and is embedded in institutions, systems and the broader culture of a society

**Accessibility:** The extent to which a facility is readily approachable and usable by individuals with disabilities, particularly such areas as the residence halls, classrooms, and public areas.

**Age-ism:** Prejudiced thoughts and discriminatory actions based on differences in age; usually that of younger persons against older.

**Ally:** A person who is a member of one or more social identity groups considered to hold power and privileges in mainstream society who offers support, and takes action alongside members of marginalized and/or underrepresented groups ( e.g., a man taking action to support equal pay for women). An accomplice goes further in that an accomplice uses the power and privilege they have to challenge the status quo, often risking their physical and social well being in the process.

**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.

**Antisemitism:** Antisemitism is latent or overt hostility, or hatred directed towards, or discrimination against, individual Jewish people or the Jewish people for reasons connected to their religion, ethnicity, and their cultural, historical, intellectual, and religious heritage.

**Anti-Black Racism:** Anti-Black racism (ABR) is prejudice, attitudes, beliefs, stereotyping and discrimination that is directed at people of African descent. It is rooted in their unique histories, experiences, and legacies of enslavement, White supremacy, and colonialization. Anti-Black racism is pervasive and deeply entrenched in Canadian society, including in our institutions, policies, practices, social norms and protocols. The term was first expressed by Dr. Akua Benjamin, a Ryerson Social Work Professor.

Anti-Black racism is also a discomfort with, dislike, or in some cases, hatred of different expressions of Blackness or Black identities. It can include but is not limited to a person's physical appearance, hair, actions, clothing, choice of music, food, partner, etc. It exists in unconscious and conscious biases held by individuals that informs the ways decisions, procedures and practices are carried out in institutions (e.g. healthcare, retail, education, and legal).

Anti-Black racism is functionally normalized and in many incidences, it is rendered invisible to many communities, including diverse White and racialized communities. It is manifest in the current social, cultural, economic, legal and political marginalization of people of Black/African descent in Canada.

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Examples of different types of marginalization include:

- Oversurveillance in social, learning, consumer and work environments;
- Increased risk of exposure to violence and trauma by police, security guards, transit enforcers, border guards, and others tasked with enforcing laws;
- Facing discriminatory treatment and violence in employment, arts and culture, healthcare, education, housing, food security, and accessing the legal system;
- Higher rates of underemployment and unemployment;
- Loss of opportunities;
- Lower rates of pay for work of equal value;
- Degraded levels of service;
- Higher rates of poverty and barriers to social mobility; and
- Negative assumptions about educational attainment, expertise, experience, and income levels.

**BIPOC:** Is the acronym for ‘Black, Indigenous, People of Colour’. It enables a shift away from terms like “marginalized” and “minority.”

**Black:** Generally, describes a person of African or Caribbean descent. Many people in the United States consider the term “African American” the more polite and correct choice, but this isn’t always accurate; some Black people may not be American, while others may not trace their ancestry to Africa. Some may prefer to identify themselves by the country their family came from — Kenyan American or Jamaican American, for example.

**Bigotry:** An unreasonable or irrational attachment to negative stereotypes and prejudices.

**Cis-Gender:** A person who identifies as the gender they were assigned at birth.

**Cis-Sexism:** Oppression based assumption that transgender identities and sex embodiments are less legitimate than cis-gender ones.

**Classism:** Prejudiced thoughts and discriminatory actions based on a difference in socioeconomic status, income, class; usually by upper classes against lower.

**Colonialism:** Colonialism is the violent historical practice of European expansion into territories already inhabited by Indigenous peoples for the purposes of capturing new lands and removing natural resources. This expansion is rooted in acts of violent suppression of Indigenous peoples’ governance, legal, social and cultural structures. Colonialism was a systematic process of forced assimilation, exclusion and degradation of Indigenous ways of life. Indigenous peoples were, and continue to be, subjected to institutional and legal policies and practices designed to force them to conform to the structures of the colonial state. To this day, neocolonial practices and protocols exist enforced by different levels of government and manifest in all areas of society. “Colonialism remains an ongoing process, shaping both the structure and the quality of the relationship between settlers and Indigenous peoples.” (TRC Final Report, 2016 What We Have Learned: Principles of Truth and Reconciliation)

**Colonization:** The action or process of settling among and establishing control over the Indigenous people of an area. The action of appropriating a place or domain for one’s own use.

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**Conscious Bias (Explicit Bias):** Refers to the attitudes and beliefs we have about a person or group on a conscious level. Much of the time, these biases and their expression arise as the direct result of a perceived threat. When people feel threatened, they are more likely to draw group boundaries to distinguish themselves from others.

**Critical Race Theory:** Critical race theory in education challenges the dominant discourse on race and racism as they relate to education by examining how educational theory, policy, and practice are used to subordinate certain racial and ethnic groups. There are at least five themes that form the basic perspectives, research methods, and pedagogy of critical race theory in education:

1. The centrality and intersectionality of race and racism
2. The challenge to the dominant ideology
3. The commitment to social justice
4. The centrality of experiential knowledge
5. The interdisciplinary perspective

**Culture:** Culture is the pattern of daily life learned consciously and unconsciously by a group of people. These patterns can be seen in language, governing practices, arts, customs, holiday celebrations, food, religion, dating rituals, and clothing.

**Cultural Appropriation:** The adoption or theft of icons, rituals, aesthetic standards, and behaviour from one culture or subculture by another. It is generally applied when the subject culture is a minority culture or somehow subordinate in social, political, economic, or military status to appropriating culture. This “appropriation” often occurs without any real understanding of why the original culture took part in these activities, often converting culturally significant artifacts, practices, and beliefs into “meaningless” pop-culture or giving them a significance that is completely different/less nuanced than they would originally have had.

**Cultural Safety:** A culturally safe environment is physically, socially, emotionally, and spiritually safe. There is recognition of and respect for the cultural identities of others, without challenge or denial of an individual's identity, who they are, or what they need. Culturally unsafe environments diminish, demean, or disempower the cultural identity and well-being of an individual.

**Decolonization:** The process in which a country that was previously a colony (= controlled by another country) becomes politically independent: to free from colonial status: 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 requires non-Indigenous Canadians to recognize and accept the realities of Canada's colonial history, as well as its impact on diverse groups of Indigenous peoples. It also requires diverse members of Canadian society to understand the legacies of colonization, and take accountability for their roles in its continued existence. 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:

- Decolonization restores the Indigenous world view
- Decolonization restores culture and traditional ways
- Decolonization replaces Western interpretations of history with Indigenous perspectives of history

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Decolonization is a process where Indigenous Peoples are reclaiming the family, community, culture, language, 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. It's about revealing, renewal and rediscovery.

**Disability:** An impairment that may be cognitive, developmental, intellectual, mental, physical, sensory, or some combination of these. It substantially affects a person's life activities and may be present from birth or occur during a person's lifetime.

**Discrimination:** The denial of justice and fair treatment by both individuals and institutions in many areas, including employment, education, housing, banking, and political rights. Discrimination is an action that can follow prejudiced thinking.

**Diversity:** Diversity is differences in the lived experiences and perspectives of people that may include race, ethnicity, colour, ancestry, place of origin, political belief, religion, marital status, family status, physical disability, mental disability, sex, gender identity or expression, sexual orientation, age, class, and/or socioeconomic situations.

**Ethnicity:** A social construct that divides individuals into smaller social groups based on characteristics such as a shared sense of group membership, values, behavioural patterns, language, political and economic interests, history and ancestral geographical base.

**Equity Seeking Group:** Groups that identify barriers to equal access, opportunities and resources due to disadvantage and discrimination and actively seek social justice and reparation. Equity-seeking groups include groups whose members are treated differently because of their faith, immigrant status, sexual orientation, economic status, and level of education and/or literacy. These include but are not limited to Racialized people, People with disabilities, Indigenous (First Nations, Inuit and Métis), Women and 2S+LGBTQ.

**Equality:** A state of affairs in which all people within a specific society or isolated group have the same status in certain respects, including civil rights, freedom of speech, property rights and equal access to certain social goods and services.

**Equity:** Takes into consideration the fact that the social identifiers (race, gender, socioeconomic status, etc.) do, in fact, affect equality. In an equitable environment, an individual or a group would be given what was needed to give them an equal advantage. This would not necessarily be equal to what others were receiving. It could be more or different. Equity is an ideal and a goal, not a process. It ensures that everyone has the resources they need to succeed.

**Gay:** A person who is emotionally, romantically or sexually attracted to members of the same gender.

**Gender:** Gender refers to the characteristics of women, men, girls and boys that are socially constructed.

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This includes norms, behaviours and roles associated with being a woman, man, girl or boy, as well as relationships with each other. As a social construct, gender varies from society to society and can change over time. Gender interacts with but is different from sex, which refers to the different biological and physiological characteristics of females, males and intersex persons, such as chromosomes, hormones and reproductive organs. Gender and sex are related to but different from gender identity.

**Gender Expression:** Gender expression is how a person publicly presents their gender. This can include behaviour and outward appearances such as dress, hair, make-up, body language and voice. A person's chosen name and pronoun are also common ways of expressing gender.

**Gender Identity:** Gender Identity is each person's internal and individual experience of gender. It is their sense of being a woman, a man, both, neither, or anywhere along the gender spectrum. A person's gender identity may be the same as or different from their birth-assigned sex. Gender identity is fundamentally different from a person's sexual orientation.

**Gender Fluid/Genderfluid:** A person whose gender identification and presentation shifts, whether within or outside of societal, gender-based expectations. Being fluid in motion between two or more genders.

**Gender Non-Conforming:** A broad term referring to people who do not behave in a way that conforms to the traditional expectations of their gender, or whose gender expression does not fit into a category.

**Gender Spectrum:** The term gender spectrum is a way of describing gender without conforming to the gender binary. It denotes gender as a continuum that includes male and female, but without establishing them as absolutes or polar opposites. The view of gender as a spectrum allows for the inclusion of identities besides male and female-- specifically, it allows for the inclusion of intersex people, nonbinary gender identities, and nonbinary gender expressions.

**Gender Queer:** Genderqueer people typically reject notions of static categories of gender and embrace a fluidity of gender identity and often, though not always, sexual orientation. People who identify as "genderqueer" may see themselves as both male or female aligned, neither male nor female nor as falling completely outside these categories.

**Hate Crime:** Hate crime legislation often defines a hate crime as a crime motivated by the actual or perceived race, colour, religion, national origin, ethnicity, gender, disability, or sexual orientation of any person.

**Homophobia:** The fear or hatred of homosexuality (and other non-heterosexual identities), and persons perceived to be gay or lesbian.

**Hate Speech:** Broadly speaking, hate speech, under both section 319(2) of the Criminal Code and provincial human rights legislation, are expressions of "detestation" or "vilification" made publicly that expose a person or persons to hatred, or are likely or substantially certain to expose a person or persons to hatred. Freedom of expression in Canada is protected as a "fundamental freedom" by Section 2 of the Canadian Charter of Rights and Freedoms. The Charter also permits the government to enforce "reasonable" limits. Hate speech, obscenity, and defamation are common categories of restricted speech in Canada.



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**Inclusion:** Authentically bringing traditionally excluded individuals and/or groups into processes, activities, and decision/policymaking in a way that shares power.

**In-Group Bias (Favoritism):** The tendency for groups to “favour” themselves by rewarding group members economically, socially, psychologically, and emotionally in order to uplift one group over another

**Institutional Racism:** It is widely accepted that racism is, by definition, institutional. Institutions have greater power to reward and penalize. They reward by providing career opportunities for some people and foreclosing them for others. They reward as well by the way social goods are distributed, by deciding who receives institutional benefits.

**Intercultural Competency:** A process of learning about and becoming allies with people from other cultures, thereby broadening our own understanding and ability to participate in a multicultural process. The key element to becoming more culturally competent is respect for the ways that others live in and organize the world and an openness to learn from them.

**Internalized Oppression:** The process whereby individuals in the target group make oppression internal and personal by coming to believe that the lies, prejudices, and stereotypes about them are true. Members of target groups exhibit internalized oppression when they alter their attitudes, behaviours, speech, and selfconfidence to reflect the stereotypes and norms of the dominant group. Internalized oppression can create low self-esteem, self-doubt, and even self-loathing. It can also be projected outward as fear, criticism, and distrust of members of one’s target group.

**Internalized Racism:** When individuals from targeted racial groups internalize racist beliefs about themselves or members of their racial group. Examples include using creams to lighten one’s skin, believing that white leaders are inherently more competent, asserting that individuals of colour are not as intelligent as white individuals, believing that racial inequality is the result of individuals of colour not raising themselves up “by their bootstraps”. (Jackson & Hardiman, 1997)

**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. For Indigenous peoples, the historical trauma includes trauma created as a result of the imposition of assimilative policies and laws aimed at attempted cultural genocide, including the annihilation of Indigenous Nations, the imposition of the Indian Act system, and the forcible removal of Indigenous children to Indian Residential Schools. Contemporary trauma includes the disparities in access to basic human rights, including clean water, safe housing and minimum standards of income as well as ongoing lack of access to equity, justice, health and child welfare services.

Contemporary trauma also includes forced relocation away from ancestral territories and ongoing disputes about Indigenous governance, jurisdiction and decision-making related to resource and other development occurring within Indigenous territories. Other examples of intergeneration trauma include the ongoing legacies of slavery of people of African descent, as well as the impacts of racial segregation, and the long histories and contemporary forms of racial oppression and violence directed at Black and racialized individuals and communities.

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**Intersectionality:** Intersectionality is a term coined by African American legal scholar, Kimberlé Crenshaw. The term refers to the way in which people's lives are shaped by their multiple and overlapping identities and social locations, which, together, can produce a unique and distinct experience for that individual or group, for example, creating additional barriers, opportunities, and/or power imbalances. In the context of race and Indigenous identity, this means recognizing the ways in which people's experiences of racism or privilege, including within any one group, may vary depending on the individual's or group's relationship to additional overlapping or intersecting social identities, like religion, ethnic origin, gender, age, disabilities or citizenship and immigration status. An intersectional analysis enables a better understanding of the impacts of any one particular systemic barrier by considering how that barrier may be interacting with other related factors.

**Islamophobia:** Islamophobia is racism, stereotypes, prejudice, fear, or acts of hostility directed towards individual Muslims or followers of Islam in general. In addition to individual acts of intolerance and racial profiling, Islamophobia can lead to viewing and treating Muslims as a greater security threat on an institutional, systemic, and societal level.

**2S+LGBTQ:** Stands for Lesbian (a woman who is romantically and/or sexually attracted to other women), Gay (a man who is romantically and/or sexually attracted to or involved with other men. Gay is also sometimes used as an umbrella term to refer to the lesbian, gay, bisexual + community), Bisexual (a person who is romantically and/or sexually attracted to "both"/all genders. "Both" appears in quotation marks to reference the root of bi as meaning two, but also to acknowledge that there are more than two genders), Transgender (a person whose gender identity is different from the gender and sex they were assigned at birth. For example, a transgender woman is typically a person who was assigned male at birth, but now lives and identifies as a woman. Transgender can also be used as an umbrella term to refer to multiple identities including but not limited to: genderqueer, agender, or non-binary), Queer (as an identity refers to a person who is romantically and/or sexually attracted to people of all gender identities. Queer can also be used as an umbrella term to refer to the 2S+LGBTQ community. Historically the word queer has been an insult, however some people have reclaimed the word, while some are still opposed or uncomfortable with using it), 2-Spirit /Two-Spirit (an Indigenous person who identifies as part of the 2S+LGBTQ community. Within many traditions, 2-Spirit people were often healers, visionaries, and medicine people within Indigenous communities. Due to colonization 2-spirit people and teachings have been lost or hidden, and many 2-spirit people experience homophobia and transphobia in their own communities). The plus sign is intended to represent and acknowledge other identities not explicitly listed in the acronym

**Indigenous:** Naturally existing in a place or country rather than arriving from another place: Since Indigenous peoples continue to face threats to their sovereignty, economic well-being, languages, ways of knowing, and access to the resources on which their cultures depend, political rights have been set forth in international law by the United Nations, the International Labour Organization and the World Bank. In 2007, the United Nations issued a Declaration on the Rights of Indigenous Peoples (UNDRIP) to guide member-state national policies to the collective rights of Indigenous peoples, including culture, identity, language and access to employment, health, quality education and natural resources.



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**Marginalization:** Marginalization is a long-term, structural process of systemic discrimination that creates a class of disadvantaged minorities. Marginalized groups become permanently confined to the fringes of society. Their status is perpetuated through various dimensions of exclusion, particularly in the labour market, from full and meaningful participation in society.

**Micro-Aggressions:** Commonplace daily verbal, behavioural, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory racial slights. These messages may be sent verbally, (“You speak good English”), non-verbally (clutching one’s purse more tightly around people from certain race/ethnicity) or environmentally (symbols like the confederate flag or using Native American mascots). Such communications are usually outside the level of conscious awareness of perpetrators.

**Neurodiversity:** Neurodiversity refers to the natural and important variations in how human minds think. These differences can include autism, attention deficit hyperactivity disorder, dyspraxia, dyslexia, dyscalculia, Tourette Syndrome, and others. Like other variable human traits like race, gender, sexuality, or culture, there is no right or wrong form of diversity. The social dynamics that exert power over other forms of diversity also impact neurodivergent people. Neurodiversity is not something to be cured or corrected to fit some social norm - rather, we should celebrate different forms of communication and self-expression and promote support systems to allow neurodivergent people to thrive. (Neurocosmopolitanism, The National Symposium on Neurodiversity)

**Neurodivergent:** “Neurodivergent, sometimes abbreviated as ND, means having a brain that functions in ways that diverge significantly from the dominant societal standards of “normal.” A person whose neurocognitive functioning diverges from dominant societal norms in multiple ways – for instance, a person who is Autistic, has dyslexia, and has epilepsy – can be described as multiply neurodivergent. The terms neurodivergent and neurodivergence were coined by Kassiane Asasumasu, a multiply neurodivergent neurodiversity activist.” (Neurocosmopolitanism)

**Neurotypical:** “Neurotypical, often abbreviated as NT, means having a style of neurocognitive functioning that falls within the dominant societal standards of “normal.” Neurotypical can be used as either an adjective (“He’s neurotypical”) or a noun (“He’s a neurotypical”).” (Neurocosmopolitanism)

**Non-Binary/Gender Queer/Gender Variant:** Terms used by some people who experience their gender identity and/or gender expression as falling outside the categories of man and woman.

**Non-White:** Used at times to reference all persons or groups outside of the white culture, often in the clear consciousness that white culture should be seen as an alternative to various non-white cultures and not as normative.

**Oppression:** Results from the use of institutional power and privilege where one person or group benefits at the expense of another. Oppression is the use of power and the effects of domination.

**Patriarchy:** Patriarchy is commonly described as a system of social structures and practices, in which men govern, oppress and exploit women: A collective term for the violence that is found throughout the world and that is rooted in the patriarchal power structures it defends.

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**Pansexual:** A term referring to the potential for sexual attractions or romantic love toward people of all gender identities and biological sexes. The concept of pan-sexuality deliberately rejects the gender binary and derives its origin from the transgender movement.

**People of Colour:** A collective term for men and women of Asian, African, Latin and Native American backgrounds; as opposed to the collective “White” for those of European ancestry.

**Prejudice:** A prejudgment or preconceived opinion, feeling, or belief, usually negative, often based on stereotypes, that includes feelings such as dislike or contempt and is often enacted as discrimination or other negative behaviour; OR, a set of negative personal beliefs about a social group that leads individuals to prejudge individuals from that group or the group in general, regardless of individual differences among members of that group.

**Privilege:** Unearned access to resources (social power) only readily available to some individuals as a result of their social group.

**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 2S+LGBTQ.

**Race:** Race is a term used to classify people into groups based principally on physical traits (phenotypes) such as skin colour. Racial categories are not based on science or biology but on differences that society has created (i.e. “socially constructed”), with significant consequences for people’s lives. Racial categories may vary over time and place and can overlap with ethnic, cultural or religious groupings.

**Racial bias:** Racial bias is a predisposition, prejudice or generalization about a group or an individual based principally on race.

**Racial disparity:** Racial disparity is unequal outcomes in a comparison of one racial group to another racial group.

**Racial disproportionality:** The over-representation or under-representation of a racial group in a particular program or system, compared with their representation in the general population.

**Racial equity:** Racial equity is the systemic fair treatment of all people. It results in equitable opportunities and outcomes for everyone. It contrasts with formal equality where people are treated the same without regard for racial differences. Racial equity is a process (such as meaningfully engaging with Indigenous, Black, and racialized clients regarding policies, directives, practices and procedures that affect them) and an outcome (such as equitable treatment of Indigenous, Black, and racialized clients in a program or service).

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**Racialization:** Racialization is a process of delineating group boundaries (races) and allocation of persons within those boundaries by primary reference to (supposedly) inherent and/or biological (usually phenotypical) characteristics. In this process, societies construct races as 'real,' different, and unequal in ways that matter to economic, political, and social life.

**Racialized (person or group):** Racialized persons and/or groups can have racial meanings attributed to them in ways that negatively impact their social, political, and economic life. This includes but is not necessarily limited to people classified as "visible minorities" under the Canadian census and may include people impacted by antisemitism and Islamophobia.

**Racism:** Racism includes ideas or practices that establish, maintain or perpetuate the racial superiority or dominance of one group over another.

**Rainbow Flag:** The Rainbow Freedom Flag was designed in 1978 by Gilbert Baker to designate the great diversity of the LGBTIQ community. It has been recognized by the International Flag Makers Association as the official flag of the LGBTIQ civil rights movement.

**Safe Space:** Refers to an environment in which everyone feels comfortable expressing themselves and participating fully, without fear of attack, ridicule or denial of experience.

**Sexism:** Prejudiced thoughts and discriminatory actions based on a difference in sex/gender; usually by men against women.

**Sexual Orientation:** One's natural preference in sexual partners; examples include homosexuality, heterosexuality, or bisexuality. Sexual orientation is not a choice, it is determined by a complex interaction of biological, genetic, and environmental factors.

**Social Identity:** Involves the ways in which one characterizes oneself, the affinities one has with other people, the ways one has learned to behave in stereotyped social settings, the things one values in oneself and in the world, and the norms that one recognizes or accepts governing everyday behaviour.

**Social Justice:** A goal and a process in which the distribution of resources is equitable and all members are physically and psychologically safe and secure. Begins with an acknowledgement that oppression and inequity exist and must be actively dismantled on all levels. (Adams, Bell, & Griffin.)

**SOGIE:** An acronym that stands for Sexual Orientation, Gender Identity and Expression. Is used by some in a similar way to the umbrella acronym: 2S+LGBTQ.

**Social Justice:** A broad term for action intended to create genuine equality, fairness, and respect among peoples.

**Social Oppression:** This condition exists when one social group, whether knowingly or unconsciously, exploits another group for its own benefit.

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**Stereotype:** A generalization applied to every person in a cultural group; a fixed conception of a group without allowing for individuality. When we believe our stereotypes, we tend to ignore characteristics that don't conform to our stereotype, rationalize what we see to fit our stereotype, see those who do not conform as "exceptions," and find ways to create the expected characteristics.

**System of Oppression:** Conscious and unconscious, non-random, and organized harassment, discrimination, exploitation, discrimination, prejudice and other forms of unequal treatment that impact different groups.

**Tokenism:** Hiring or seeking to have representation such as a few women and/or racial or ethnic minority persons so as to appear inclusive while remaining mono-cultural.

**Trans:** The term trans acts as a more inclusive term than transgender for gender non-conforming and nonbinary folks.

**Transgender:** An adjective used most often as an umbrella term and frequently abbreviated to "trans." Identifying as transgender, or trans means that one's internal knowledge of gender is different from conventional or cultural expectations based on the sex that person was assigned at birth. While transgender may refer to a woman who was assigned male at birth or a man who was assigned female at birth, transgender is an umbrella term that can also describe someone who identifies as a gender other than woman or man, such as non-binary, genderqueer, genderfluid, no gender or multiple genders, or some other gender identity.

**Trans Misogyny:** The negative attitudes, expressed through cultural hate, individual and state violence, and discrimination directed toward trans women and transfeminine people.

**Transphobia:** Fear or hatred of transgender people; transphobia is manifested in a number of ways, including violence, harassment, and discrimination. This phobia can exist in LGB and straight communities.

**Transexual:** One who identifies as a gender other than that of their biological sex.

**Transition:** Transitioning is the process of taking steps to live as one's true gender identity. Transitioning is different for each individual and may or may not involve medical interventions like taking hormones or having surgery. Some people may not choose to transition in certain ways for a variety of reasons. The extent of someone's transition does not make that person's gender identity any less or more valid. Transitioning may include socially transitioning, such as going by certain pronouns or going by the Lived Name that affirms one's gender identity. Transitioning may involve making changes to one's physical appearance, such as wearing certain clothing, wearing one's hair in a different style or length, or more complex changes such as medically transitioning through hormones or surgery. Transitioning can also involve changing legal documents to match one's authentic sense of self.

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**Two-Spirit:** An umbrella term encompassing sexuality and gender in Indigenous communities. Two-Spirit people often serve integral and important roles in their communities, such as leaders and healers. It may refer to an embodiment of masculinity and femininity but this is not the only significance of the term. There are a variety of definitions and feelings about the term two-spirit – and this term does not resonate for everyone. Two-Spirit is a cultural term reserved for those who identify as Indigenous. Although the term itself became more commonly used around 1990, two-spirit people have existed for centuries.

**Unconscious Bias (Implicit Bias):** Social stereotypes about certain groups of people that individuals form outside their own conscious awareness. Everyone holds unconscious beliefs about various social and identity groups, and these biases stem from one's tendency to organize social worlds by categorizing.

**Whiteness:** A broad social construction that embraces the white culture, history, ideology, racialization, expressions, and economic, experiences, epistemology, and emotions and behaviours and nonetheless reaps material, political, economic, and structural benefits for those socially deemed white.

**White Fragility:** Discomfort and defensiveness on the part of a white person when confronted by information about racial inequality and injustice.

**White Privilege:** White Privilege is the spillover effect of racial prejudice and White institutional power. It means, for example, that a White person in the United States has privilege, simply because one is White. It means that as a member of the dominant group a White person has greater access or availability to resources because of being White. It means that White ways of thinking and living are seen as the norm against which all people of colour are compared. Life is structured around those norms for the benefit of White people. White privilege is the ability to grow up thinking that race doesn't matter. It is not having to daily think about skin colour and the questions, looks, and hurdles that need to be overcome because of one's colour. White Privilege may be less recognizable to some White people because of gender, age, sexual orientation, economic class or physical or mental ability, but it remains a reality because of one's membership in the White dominant group.

**White Supremacy:** White supremacy is a historically based, institutionally perpetuated system of exploitation and oppression of continents, nations and individuals of colour by white individuals and nations of the European continent for the purpose of maintaining and defending a system of wealth, power and privilege. Worldview: The perspective through which individuals view the world; comprised of their history, experiences, culture, family history, and other influences.

**Xenophobia:** Hatred or fear of foreigners/strangers or of their politics or culture.

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