

Outcome Mapping + Equity, Gender, and Social Justice

Glossary of Terms - First Draft July 2023

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Note: Adapted from Governing for Health Equity Glossary originally compiled by Heidi Schaeffer¹

Ableism

Ableism refers to the practices and dominant attitudes in society that devalue and limit the potential of persons with disabilities. A set of practices and beliefs that assign inferior value (worth) to people who have developmental, emotional, physical or psychiatric disabilities.

Anti-Asian Racism, which is another form of hatred and discrimination directed towards people of Asian descent. Anti-Asian racism has become more visible in North America since the COVID-19 pandemic began in 2020. Statistics from the Vancouver Police Department show a 717-per-cent rise in hate crimes against East Asian people from 2019 to 2020. In a survey of more than 500 Canadians of Chinese ethnicity in 2020, over 30% reported being frequently exposed to racist graffiti or messaging on social media since the pandemic began.

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.

¹ <https://www.allianceon.org/Governing-for-Health-Equity>

Definitions and related concepts come from different sources compiled in: Awake to Woke to Work: Building a Race Equity Culture, from Equity in the Center publications. <https://equityinthecenter.org/aww/>

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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.

Anti-Oppression

Anti-Oppression refers to strategies, theories and actions that challenge socially and historically built inequalities and injustices that are ingrained in our systems and institutions. Oppression includes racism and other forms of discrimination, including homophobia, transphobia, sexism and patriarchy, ableism, ageism, anti-Semitism, Islamophobia and more. Anti-oppression is a concept, a framework, a practice and a theory.

Anti-Racism

Anti-Racism recognizes that racism is a pervasive issue that occurs at individual, institutional and system levels, requiring proactive and consistent action to address and transform. Anti-Black racism and anti-Indigenous racism are distinct forms of racism reflecting historical and colonial contexts and current ways our society values Black and Indigenous people and communities. The term ‘Anti-Black Racism’ was first expressed by Dr. Akua Benjamin, a Ryerson Social Work Professor. It seeks to highlight the unique nature of systemic racism on Black-Canadians and the history as well as experiences of slavery and colonization of people of Black-African descent in Canada.

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Anti-Semitism, which is latent or overt hostility, or hatred directed towards, or discrimination against, individual Jewish people or the Jewish people in general for reasons connected to their religion, ethnicity, and their cultural, historical, intellectual, and religious heritage.

Cultural safety

Cultural safety is a concept developed in New Zealand by nurses working with Māori that moves beyond the traditional concept of cultural sensitivity to analyzing power imbalances, institutional discrimination and relationships with colonizers. It develops the idea that to provide quality care for people from different ethnicities other than the mainstream, health care providers must embrace the skill of self-reflection as a means to advance a therapeutic encounter and provide care congruent with the knowledge that cultural values and norms of the people are different from his/her own. A central principle of “Cultural Safety” is that peoples decide what is culturally safe or unsafe, shifting the power from professionals to people. The concept is spreading to other fields of human services and to other areas of the world, particularly in areas with strong minorities of indigenous people in former European colonies. *Definition adapted by the AHAC Executive Directors Circle from the work of Irihapeti Ramsden.*

Diversity

Diversity means having a multitude of voices, experiences and skills in one space. Diversity is more than those differences that are visible. In Ontario, there is great diversity in our cities and towns, whether in terms of race, country of origin, religion, sexuality, age, gender or physical or mental abilities, religious/spiritual beliefs or political ideologies. However, there are still many decision-making bodies such as most Boards, and senior management positions where there is very little diversity.

Equity

Equity is distinctly different from equality. Equality refers to the division of resources into equal parts so that everyone gets the same. In contrast, equity

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involves people getting the resources they need. Equity means understanding that in Ontario, in Canada and in the world, there is inequity some communities face greater barriers due to structural issues. To address this structural marginalization, equity encourages us to think about facilitating access to opportunities, including resources and services. These opportunities must be reflective of community needs.

Health Equity

An approach that includes policies and interventions that address discrimination and oppression with a goal of eradicating social inequality and disadvantage for the purpose of reducing differences in health outcomes. Health equity means all people (individuals, groups and communities) have a fair chance to reach their full health potential and are not disadvantaged by social, economic and environmental conditions. The goal of a health equity approach, as defined in the Health Equity charter, is to dismantle barriers, eliminate health inequities and improve access to health care, especially for those who have historically faced and continue to face discrimination and disadvantage.

Homophobia and Transphobia

Homophobia and Transphobia can take many different forms, including negative attitudes and beliefs, aversion to and prejudice against gay and transgendered people. With Transphobia we see the discounting of preferred pronouns or gender identity, derogatory language and name-calling, bullying, and even violence. Transphobia can create both subtle and overt forms of discrimination. For example, people who are transgender (or even just thought to be transgender) may be denied jobs, housing, or health care, just because they're transgender.

Inclusion

Inclusion refers to identifying and addressing structural and systemic barriers that marginalize certain groups of people in our communities. When it comes to decision making, we can be inclusive by including and valuing the contributions of

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all community members, especially those whose daily lives are to be most impacted by the decisions.

Meaningful Inclusion refers to “the art of creating environments in which any individual can be and feel welcomed, respected, supported, and valued to fully participate and bring their full, authentic selves to work. An inclusive and welcoming climate embraces differences and offers respect in the words/actions/thoughts of all people.”²

Intersectionality

The term intersectionality was coined by Black feminist legal scholar Kimberlé Crenshaw in 1989. She introduced intersectionality “as a way of framing the various interactions of race and gender in the context of violence against women.” Intersectionality acknowledges the ways 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 or opportunities. In the context of race, this means recognizing the ways in which people’s experiences of racism or privilege, including within any one racialized group, may differ and vary depending on the individual’s or group’s additional overlapping (or “intersecting”) social identities, such as ethnicity, Indigenous identification, experiences with colonialism, religion, gender, citizenship, socio-economic status or sexual orientation.

Islamophobia

Islamophobia is racism, stereotypes, prejudice, fear, or acts of hostility directed towards individual Muslims or followers of Islam in general

Settler colonialism

Settler colonialism is the unique process where the colonizing population does not leave the territory, asserts ongoing sovereignty to the land, actively seeks to

² AWAKE TO WOKE TO WORK: BUILDING A RACE EQUITY CULTURE <https://equityinthecenter.org/resources/>

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assimilate the Indigenous populations and extinguish their cultures, traditions and ties to the land. Settler colonialism is not only the practice of colonialism, the domination and subjugation of one people over another, but in Canada, it is ongoing. One example is the anti-Indigenous racial discrimination and bias in health care that has serious and well documented impacts on Indigenous Peoples, including delays and/or the denial of treatment, and can result in sub-standard health care, worsened health conditions, and even death.³

Xenophobia

Xenophobia describes hate and fear of people who are perceived to be foreign or strange including, but not limited to: Anti-Asian racism, anti-Semitism, Homophobia, Islamophobia and Transphobia.

Though these are the main core concepts explored in the modules related to anti-racism and anti-oppression, there are several other important core concepts. These are included in the board tool book such as: Heterosexual privilege, Able-bodied privilege, White privilege and Settler privilege.

³ Allan & Smylie, 2015, Harding, 2018.

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Glossary of Related Concepts⁴

Anti-oppression Organization

An organization that actively recognizes and mitigates the oppressive effects of white dominant culture and power dynamics, striving to equalize that power imbalance internally and for the communities with which they work.

Assimilate

The phenomenon that occurs when people belonging to the nondominant group understand dominant culture norms and take on their characteristics either by choice or by force. Many people of color are asked to “check their identities at the door” in professional settings to make their white peers comfortable. By doing so, many people of color find it easier to get promotions and professional opportunities, as well as to gain access to informal networks typically accessible only to whites.

Critical Race Theory

A theory that explicitly states and recognizes that racism is ingrained in the fabric and system of society. Even without overt racists present, institutional racism is pervasive in dominant culture. Critical Race Theory examines existing power structures, and identifies these structures as based on white privilege and white supremacy, which perpetuate the marginalization of people of color. Overall, Critical Race Theory examines what the legal and social landscape would look like today if people of color were the decision-makers.

⁴ Definitions in related concepts come from different sources compiled in: Awake to Woke to Work: Building a Race Equity Culture, from Equity in the Center publications. <https://equityinthecenter.org/aww/>

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Decolonize (Mind)

We exist within societal structures rooted in historical facts, one of which is colonialism: the policy and practice of acquiring control of land (frequently occupied by people of color), occupying it, and codifying power structures to elevate one race and culture above all others. The international practice of colonization informs the dominant culture that characterizes North American society today, driving ideologies and subconscious biases rooted in centuries of racism, classism, and white privilege. In order to dismantle white supremacy and the white dominant culture norms it influences, one must actively “decolonize” the mind, recognizing and counteracting the consistently produced advantages for whites and chronic adverse outcomes for people of color. It illuminates that racism exists without the presence of individual actors because it is systemically embedded. When Canada was founded, racist principles were codified in governance structures and policies. As a result, racism is embedded in institutions, structures, and social relations across society. Today, structural racism is composed of intersecting, overlapping, and codependent racist institutions, policies, practices, ideas, and behaviors that give an unjust amount of resources, rights, and power to white people while denying them to Indigenous people, and all racialized people.

Microaggression

The everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership.

Race Equity

The condition where one’s race identity has no influence on how one fares in society. Race equity is one part of race justice and must be addressed at the root causes and not just the manifestations. This includes the elimination of policies, practices, attitudes, and cultural messages that reinforce differential outcomes by

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race.

Race Equity Culture

A culture focused on proactive counteraction of social and race inequities inside and outside of an organization.

Race Equity Lens

The process of paying disciplined attention to race and ethnicity while analyzing problems, looking for solutions, and defining success. A race equity lens critiques a “color blind” approach, arguing that color blindness perpetuates systems of disadvantage in that it prevents structural racism from being acknowledged. Application of a race equity lens helps to illuminate disparate outcomes, patterns of disadvantage, and root cause.

Social Justice

A concept of fair and just relations between the individual and society. This is measured by the explicit and tacit terms for the distribution of power, wealth, education, healthcare, and other opportunities for personal activity and social privileges.

White Privilege

The power and advantages benefiting perceived white people, derived from the historical oppression and exploitation of other non-white groups.

White Supremacy

The existence of racial power that denotes a system of structural or societal racism which privileges white people over others, regardless of the presence or the absence of racial hatred. White racial advantages occur at both a collective

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and an individual level, and both people of color and white people can perpetuate white dominant culture, resulting in the overall disenfranchisement of people of color in many aspects of society.

White Supremacy Culture

Characteristics of white supremacy that manifest in organizational culture, and are used as norms and standards without being proactively named or chosen by the full group. The characteristics are damaging to both people of color and white people in that they elevate the values, preferences, and experiences of one racial group above all others. Organizations that are led by people of color or have a majority of people of color can also demonstrate characteristics of white supremacy culture. Kenneth Jones and Tema Okun identified twelve characteristics of white supremacy culture in organizations: Perfectionism, Sense of Urgency, Defensiveness, Quantity of Quality, Worship of the Written Word, Paternalism, Power Hoarding, Fear of Open Conflict, Individualism, Progress is Bigger/More, Objectivity, and Right to Comfort.