# iHub ToolKit

# Advancing Justice, Equity, Diversity and Inclusion in Work-Integrated Learning:

## A Toolkit for Employers and Community Partners

## Glossary of Terms

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## Active Bystander

An active bystander is someone who not only witnesses a problematic situation, but takes steps to speak up or step in to keep the situation from escalating and causing further harm or distress to the victim. They do so by challenging the perpetrator/s' behaviour (Paull, Omari, & Standen, 2012). When it comes to intervening safely, remember the three Ds – **direct** (i.e. let people know that their actions or language are unacceptable and ask them to stop), **distract** (i.e. interrupt or start a conversation with the perpetrator/victim to stop the situation from going any further), and **delegate** (i.e. find someone to help such as security).

## Active Listening

Active listening is more than the passive act of receiving information or hearing. It is the "conscious processing of the auditory stimuli that have been perceived through hearing" (West & Turner, 2010). Active listening aims to minimize the effect of our biases and to practice mindful patience while setting aside our own agenda (Dollinger, Comer & Warrington, 2006). For example, an active listener pays close attention to and reflects on what another person is saying, rather than spending their 'listening' time crafting a a response or argument. Becoming a skilled and active listener requires practice.

## Ally

An ally is a person of one social identity group who stands up in support of members of another group (typically a group being discriminated against or treated unjustly). Being an ally involves consistent and ongoing actions grounded in "the moral imperatives of pursuing social justice and validating differences" (DeTurk, 2011, p. 575). For allies, honoring differences is an integral part of social justice and they seek to leverage their unearned privileges (such as being White/male/able-bodied) in society to the benefit of those who lack such privileges.

## Bias

Bias is a preference for or against a group, person, or thing. People often hold biases against others based on identity, such as race, gender, class, ability, and/or sexual orientation (Choudhury, 2015). Conscious bias is when someone knowingly gives preference to a person and feels justified in doing so. Unconscious bias is when people are not aware of their bias, they will convince themselves that their choice and preference are fair and justified.

## BIPOC

A contested term used to refer to Black, Indigenous, and People of Colour, sometimes also written as IBPOC.

## Colonialism

Colonization is the ongoing process where one group of people takes control of another group of people, their land and resources through military force and political dominance often damaging and/or destroying the colonized peoples ways of life (Bear & Gareau, 2015).

## Compassion Fatigue

Compassion fatigue has been characterized as vicarious trauma, as secondary trauma syndrome, or occasionally post-traumatic stress syndrome and/or as a variant of burnout (Joinson 1992, Craig & Sprang 2010, Yoder 2010). It can be thought of as the emotional residue or strain of exposure to working with those suffering from the consequences of traumatic events or significant emotional duress.

For more information on warning signs and tips for coping, please refer to: https://www.camh.ca/en/camh-news-and-stories/is-there-a-cost-to-protecting-caring-for-and-saving-others-beware-of-compassion-fatigue

## Culture

Culture "refers to the values, beliefs, behavior, and material objects that together form a people's way of life" (Macionis & Gerber, 2007: 56). Some components of culture include symbols, language, norms, values and beliefs, material culture and technology. Culture is so much a part of who we are and our everyday life, that it can be easy to overlook how it impacts how we perceive and interact with the world.

## Culture-specific knowledge and skills

Culture-specific approaches encourage deep understanding of one cultural context through detailed cultural knowledge (Bathurst, 2015).

## Culture-general knowledge and skills

Culture-general approaches bring culture-specific skills and knowledge together in ways that facilitate self-awareness, cross-cultural comparisons, and generalizability.

## Cultural safety

Originating from Māori nursing scholars, cultural safety is a complex and contested concept. It implies careful attention to power dynamics, with culturally unsafe practices being "any actions that diminish, demean or disempower the cultural identity and well being of an individual" (Cooney, 1994).

## Decolonization

Decolonization can refer to the actual removal of colonial powers and invaders from the societies they have dominated. In many settler nations such as Canada, decolonization also refers to recognizing and actively challenging the ways that colonial ideas, beliefs, values and norms privilege colonial ways of thinking and ways of life above others, and especially above those of Indigenous Peoples. Decolonization involves valuing, teaching, and adopting Indigenous knowledges and ways of doing things.

## Direct communication

Direct communication is a culturally-influenced communication style that places emphasis and value on verbal communication, with lesser emphasis on non-verbal communication and social context. There is a tendency to value being forthright and explicit (Jackson, 2018: 208).

## Discrimination

Discrimination in the unequal treatment of people based on prejudice about their membership in (a) social group(s), such as class, sexual orientation, gender, gender expression, race, disability, or so on.

## Diversity

Diversity refers to the existence of variations of different characteristics in a group of people. These characteristics could be everything that makes us unique, such as our cognitive skills and personality traits, along with the things that shape our identity (e.g. race, age, gender, religion, sexual orientation, cultural background).

## Equity

Equity refers to the goal of achieving similar opportunities and outcomes for everyone. An equity perspective recognizes that – because of prejudice and discrimination based on race, class, gender, ability, age and more – some groups of people do not have the opportunities or outcomes as others. Trying to achieve equity involves challenging prejudice and discrimination, as well as providing supports to help people overcome the unfair barriers they face (UBC, n.d.).

## High context communication

High context communication is a culturally-influenced communication style where context - including non-verbal communication, relationships, power dynamics - are all very important to

understanding what is being said. All of those contextual clues matter and need to be considered in relation to the actual verbal message.

## Inclusion

Inclusion refers to the creation of fair, equitable, healthy and safe social environments where all individuals are respected and feel meaningfully included. All peoples' contributions are valued (O'Mara, 2015).

## Indigenous knowledges

Indigenous scholar Dr. Marie Battiste (2013) explains that "Indigenous knowledges are diverse learning processes that come from living intimately with the land, working with resources surrounding the land base, and the relationships that it has fostered over time and place" (33). Other Indigenous scholars have elaborated that Indigenous knowledges are deeply relational and contextual and unsettling or challenging to Western knowledge systems (Kovach, 2009; Wilson, 2008; Younging, 2018). For these reasons, Battiste (2013) states that "To start the process of investigating Indigenous knowledge requires respect, collaboration, and dialogue between Indigenous and non-Indigenous peoples as points of negotiation for what can be brought together" (98).

## Indigenous Peoples

Indigenous representatives from all over the world have rejected the possibility of creating a formal definition of the term (United Nations, 2004). Smith (2012) explains that:
'Indigenous peoples' is a relatively recent term which emerged in the 1970s out of the struggles primarily of the American Indian Movement (AIM), and the Canadian Indian Brotherhood. It is a term that internationalizes the experiences, the issues and the struggles of some of the world's colonized peoples. The final 's' in 'Indigenous Peoples' has been argued for quite vigorously by Indigenous activists because of the right of peoples to self-determination. It is also used as a way of recognizing that there are real differences between different Indigenous peoples. (7)

In Canada, Indigenous can be used as a respectful term referring to diverse groups, including First Nations, Inuit, Métis, and non-status folks. Indigenous should always be capitalized, both as a sign of respect and because it is a proper noun. Older terms, including 'Indian' and 'Eskimo' should be treated as extremely offensive racial epithets. The term 'Aboriginal' has also been increasingly critiqued and is used less and less in Canada. You can learn more about these terms by watching this video.

## Indirect communication

Indirect communication is a culturally-influenced communication style that places emphasis and value on building relationships and respectful communication. Intended meanings are more likely to be implied or stated indirectly and subtly in order to avoid potential embarrassment or conflict.

## Intercultural understanding

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## Intersectional (also intersectionality)

Originally coined by Dr. Kimberly Crenshaw, intersectionality is an approach that draws attention to the interplay of different aspects of our identities - including race, gender, sexuality, class, disability, and so on - and how these identities 'interact' to influence our experiences and interactions in social context. Tepperman, Albanese, and Curtis (2021) explain that this approach calls attention to "the ways in which social inequalities are interwoven in a complex fashion. Gender inequalities, for example, are influenced by social class, disability, sexual orientation, race, ethnicity, age, and immigrant status" (605). You can view Dr. Crenshaw's Ted Talk on the urgency of intersectionality here.

## Low context communication

Low context communication is a culturally-influenced communication style where the verbal message is emphasized over context (context such as non-verbal communication, relationships, power dynamics, and so on). More focus is placed on the goal of the communication than on the relationships of those involved.

## Microaggressions

Microaggressions "are 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.

In many cases, these hidden messages may invalidate the group identity or experiential reality of target persons, demean them on a personal or group level, communicate they are lesser human beings, suggest they do not belong with the majority group, threaten and intimidate, or relegate them to inferior status and treatment" (Wing Sue, 2010).

## Model minority (myth of)

The term "model minority" has often been used to refer to a minority group perceived as particularly successful, especially in a manner that contrasts with other minority groups. The model minority myth privileges generalizations based on surface-level analysis at the expense of more-refined and nuanced understanding of the workings of systemic racism and bias against minority groups (Asian Americans in the Law, 2018).

## Name discrimination

Name discrimination occurs when people consciously or unconsciously treat people differently on the basis of their names. It usually takes the form of treating people with male or white sounding names better than people with female or non-white sounding names. Name discrimination has been shown to be pervasive in the Canadian labour market (Banerjee, Reitz, & Oreopolos, 2017; Oreopoulos, 2009; Oreopoulos & Dechief, 2011).

## Passing

Historically, the term 'passing' was originally associated with bi-racial people being able to pass as White. Many of those associations remain today, but passing can also refer to any member of a non-dominant group being able to 'pass' as a member of the dominant group in day-to-day life. This matters because it has a significant impact on the levels of discrimination and harm people tend to face in their daily lives. For example, the day-to-day lived experiences of a transgender woman who passes as a woman are likely to be very different from those of a transgender woman who does not (Travers, 2018). Passing' is strongly associated with racial passing, or the ability to be perceived as being of another racial category than that which was ascribed to you at birth.

## Prejudice

Prejudice refers to pre-judgments and beliefs about groups of people that often lead to discrimination. For example, people can be prejudiced against someone else of a different ethnicity, gender, religion, ability, socioeconomic status and so on.

## Privilege

Privileges are unearned advantages that some people enjoy because of their membership in particular social groups, and which are not available to people who are not members of those groups. Often, it can be very difficult to recognize your own privilege because it feels 'normal' to you.

## Qualified yes or no

Qualified yes or no statements are statements where the speaker places some form of condition or limitation on their yes or no response. For people from more high-context, indirect communication styles, it is not uncommon to give a "qualified yes" when the intended meaning is "no," particularly if they are speaking to someone in a position of higher power or authority than themselves.

## Restorative Conflict Resolution

Restorative conflict resolution approaches are grounded in the principles of restorative justice (see Blagg & Anthony, 2019; Cuneen & Tauri, 2016). Such approaches focus on relationships, accountability, redress, addressing and repairing harm, meaningful involvement and dialogue among all stakeholders, and building new relationships (Schormair & Gerlach, 2019).

## Reciprocity

The principle of reciprocity is about exchange for mutual benefit. Indigenous scholars, educators, and community members have highlighted that reciprocity - along with respect, relevance, and responsibility - need to be at the core of holistic approaches to working with Indigenous Peoples (Kirkness & Barnhart, 1991; Pigeon, 2016).

## Reconciliation

"Reconciliation is an ongoing process of establishing and maintaining respectful relationships. A critical part of this process involves repairing damaged trust by making apologies, providing individual and collective reparations, and following through with concrete actions that demonstrate real societal change" (TRC, 2015: n.p.).
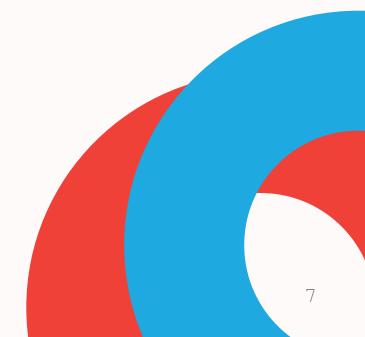
## Stereotypes

Stereotypes are oversimplified and sweeping generalizations about a group of people that are applied to all members of that group. "Even when stereotypes appear favourable...they still cause some people to pigeonhole others, thus distorting their perceptions of them" (Ravelli & Webber, 2013: 257).

## Trauma-informed practice

Trauma-informed practice involves taking a strengths-based approach that is "grounded in an understanding of and responsiveness to the impact of trauma. It emphasizes physical, psychological, and emotional safety for everyone, and creates opportunities for survivors to rebuild a sense of control and empowerment" (MCFD, 2017).

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