

Glossary of Key Terms

Key Term	A Definition
4 Rs	Respect, relevance, reciprocity, and responsibility (Kirkness and Barnhardt, 2001).
Accomplice	An accomplice works within a system and “directly challenges institutionalized/systemic racism, colonization, and white supremacy by blocking or impeding racist people, policies, and structures” (Indigenous Allyship, p. 2).
Ally	Being an ally is about disrupting oppressive spaces by educating others on the realities and histories of marginalized people (Indigenous Allyship, p. 2).
Anti-racism	Anti-racism moves beyond a narrow preoccupation with individual prejudices and discriminatory actions to the examination of the ways in which racist ideas and individual actions are entrenched and supported (consciously or unconsciously) in institutional structures (Vallianatos, 2018, p. 3).
Co-resistor	Being a co-resistor is about standing together, as an ensemble, in resistance against oppressive forces, and it requires constant learning. It is combining theory and practice by establishing relationships and being deeply involved within a community that informs how one listens critically and understands an issue, and influences the way they go about disrupting oppressive institutions and systemic systems (Indigenous Allyship, p. 2).
Colonialism	The ideology advocating colonization (MMIWG Final Report 1a, p. 83).
Colonization	The process by which Europeans invaded and occupied Indigenous national territories (MMIWG Final Report 1a, p. 83).
Colour-blindness	The racial ideology that posits the best way to end discrimination is by treating individuals as equally as possible, without regard to race, culture, or ethnicity. At face value, this belief appears to not only amount to a dismissal of the lived experiences of people of color, but also suggests that racism does not exist so long as one ignores it. However, within the context of enduring structural and systemic racism, racial colour-blindness serves as a device to disengage from conversations of race and racism entirely (What Does Racism Look Like? Colorblindness – Anti-racism Resources – Research Help at Fitchburg State University (libguides.com)).

<p>Cultural safety</p>	<p>An approach that considers how social and historical contexts, as well as structural and interpersonal power, imbalances, shape health and health-care experiences. Practitioners are self-reflective/self-aware with regards to their position of power and the impact of this role in relation to patients. <i>Safety</i> is defined by those who receive the service, not those who provide it (Ward, Branch, and Fridkin, 2016).</p>
<p>Decolonizing</p>	<p>Centring Indigenous ways of being, knowing, and doing (MMIWG Final Report 1a, p. 66).</p>
<p>EDI</p>	<p>Equity, diversity, and inclusion.</p> <ul style="list-style-type: none"> • Equity: A measure of fair treatment, opportunities, and outcomes across race, gender, class, and other dynamics. • Diversity: The range of human differences, including, but not limited to, race, ethnicity, gender, gender identity, sexual orientation, age, social class, physical ability or attributes, religious or ethical values system, national origin, and political beliefs. • Inclusion: Refers to the intentional, ongoing effort to ensure that diverse individuals fully participate in all aspects of organizational work, including decision-making processes. It also refers to the ways that diverse participants are valued as respected members of an organization and/or community (University of Washington Racial Equity Glossary).
<p>Indigenous Knowledge</p>	<p>A term that refers to a set of complex knowledge systems based on the worldviews of Indigenous peoples. Indigenous knowledge reflects the unique cultures, languages, governance systems, and histories of Indigenous peoples from a particular location. Indigenous knowledge is dynamic and evolves over time. It builds on the experiences of earlier generations and adapts to present conditions. First Nations, Inuit, and Métis each have a distinct way of describing their knowledge. Knowledge-holders are the only people who can truly define Indigenous knowledge for their communities (Indigenous knowledge – Canada.ca).</p>
<p>Indigenous data sovereignty</p>	<p>The ability for Indigenous Peoples, communities, and Nations to participate, steward, and control data that is created with or about themselves. The term <i>sovereignty</i> refers to the fact that Indigenous Nations are sovereign in their governance, and that extends to their data and Knowledges as well. It recognizes that Indigenous People are the ultimate authority in their data and Knowledges and aims to redefine Indigenous Peoples’ relationship to research from being participant or subjects to being meaningful partners and co-researchers (Indigenous Data Sovereignty – Indigenous Studies – Research guides at University of Toronto (utoronto.ca)).</p>



Indigenous sovereignty	Arises from Indigenous Traditional Knowledge, belonging to each Indigenous Nation, tribe, and community. Traditional Indigenous knowledge consists of spiritual ways, culture, language, social and legal systems, political structures, and inherent relationships with lands, waters, and all upon them. Indigenous sovereignty exists regardless of what the governing nation-state does or does not do (Karim, Indigenous Sovereignty in Canada — The Indigenous Foundation).
Intergenerational trauma	A concept developed to help explain years of generational challenges within families. It is the transmission (or sending down to younger generations) of the oppressive or traumatic effects of a historical event (Inter-generational Trauma: 6 Ways It Affects Families Office for Institutional Equity (duke.edu)).
Intersectionality	A prism to see the interactive effects of various forms of discrimination and disempowerment. It looks at the way that racism, many times, interacts with patriarchy, heterosexism, classism, xenophobia—seeing that the overlapping vulnerabilities created by these systems actually create specific kinds of challenges (critical race theorist Kimberlé Williams Crenshaw to them. magazine).
Market failure	A market failure can occur when the private sector is relied on to provide goods and services and is unwilling and/or unable to provide these services or goods. In Canada, the private sector is failing to meet demand for telecommunications access in rural, remote, and geographically isolated communities due to the lack of incentives (primarily financial) for private telecommunication companies to address this problem.
MMIWG	Missing and Murdered Indigenous Women and Girls. The National Inquiry into MMIWG released their final report in June 2019 (Home Page - Final Report MMIWG (mmiwg-ffada.ca)).
OCAP	The First Nations Principles of Ownership, Control, Access, Possession—more commonly known as OCAP—assert that First Nations have control over data collection processes, and that they own and control how this information can be used (The First Nations Principles of OCAP® - The First Nations Information Governance Centre (fnigc.ca)).

Oppression	Can be thought of as the social act of placing severe restrictions on an individual, a group, or an institution. Political theorist Iris Young created a model called The Five Faces of Oppression. Essentially, Young says that there are five distinct types of oppression and that these types of oppression need to be understood separately and distinctly. Violence is probably the most obvious and maybe visible form of oppression, especially when it is physical, but violence can also be insidious and hidden, or it can be subtle (Defining Privilege, Oppression, Diversity and Social Justice Michigan Online (umich.edu)).
Race	A socially constructed rather than inherently meaningful category, one linked to relations of power and processes of struggle and one whose meaning changes over time. Race, like gender, is “real” in the sense that it has real, though changing, effects in the world and a real, tangible, and complex impact on an individual’s sense of self, experiences, and life chances (Frankenberg, 1993, p. 11).
Right relations	Moving beyond being a good partner and into the journey of reflecting on the impacts that an organization/person has and the potential in centring Indigenous worldview and voices in the work and righting the relationships with Indigenous Nations.
Social determinants of health	The conditions in which people are born, grow, work, live, and age, and the wider set of forces and systems shaping the conditions of daily life (Social Determinants of Health - Global (who.int)).
Structural racism	The overarching system of racial bias across institutions and society. These systems give privileges to white people, resulting in disadvantages to people of color. Example: stereotypes of people of color as criminals in mainstream movies and media (National Museum of African American History and Culture, <i>Taking about Race</i>).
Systemic racism	Policies and practices that exist throughout a whole society or organization, and that result in and support a continued unfair advantage of some people and unfair or harmful treatment of others based on race (SYSTEMIC RACISM meaning in the Cambridge English Dictionary).
Trauma informed	Supporting healing in a way that does no further harm (MMIWG Final Report 1a, p. 66).
TRC	The Truth and Reconciliation Commission of Canada provided those directly or indirectly affected by the legacy of the Indian residential school system with an opportunity to share their stories and experiences (Truth and Reconciliation Commission of Canada (rcaanc-cirnac.gc.ca)).

Two-Spirit	<p>“A term used within some Indigenous communities, encompassing cultural, spiritual, sexual, and gender identity. The term reflects complex Indigenous understandings of gender roles, spirituality and the long history of sexual and gender diversity in Indigenous cultures. Individual terms and roles for Two-Spirit people are specific to each nation. The word “Two-Spirit” was created in the early 1990s, by a group of Two-Spirit community members and leaders. Due to its cultural, spiritual, and historical context, the concept of “Two-Spirit” is to be used only by Indigenous People. However, not all Indigenous People who hold diverse sexual and gender identities consider themselves Two-Spirit, many identify themselves as LGBTQ+” (Two-Spirit (phsa.ca)).</p>
UNDRIP	<p>United Nations Declaration on the Rights of Indigenous Peoples (DRIPS_en.pdf (un.org)).</p>
White fragility	<p>A state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves (DiAngelo, 2011, p. 1).</p>
White privilege	<p>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 (“White Privilege: Unpacking the Invisible Knapsack” by Peggy McIntosh).</p>
White savior complex	<p>An ideology that is acted upon when a white person, from a position of superiority, attempts to help or rescue a BIPOC person or community. Whether this is done consciously or unconsciously, people with this complex have the underlying belief that they know best or that they have skills that BIPOC people don’t have (Nolan, <i>Don’t Let It Get You Down: Essays on Race, Gender, and the Body</i>, What Is White Savior Complex and Why Is It Harmful? Health.com).</p>
White supremacy	<p>i) the belief that the white race is inherently superior to other races and that white people should have control over people of other races;</p> <p>ii) the social, economic, and political systems that collectively enable white people to maintain power over people of other races (Merriam-Webster Dictionary).</p>
Whiteness	<p>A local of structural advantage, of race privilege; a “standpoint” from which white people look at themselves, at others, at society; a set of cultural practices that are usually unmarked and unnamed (Frankenberg, 1993, p. 1).</p>

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