



2022

**Belonging
and Racial Identity
in Halton**

Land Acknowledgement

We acknowledge the land for sustaining us and for providing us with the necessities of life. This territory is covered by the Dish with One Spoon treaty and the Two Row Wampum treaty which emphasize the importance of joint stewardship, peace, and respectful relationships. As we reflect on land acknowledgements, let us remember that we are all stewards of the land and of each other.

We recognize the land on which we gather has been and still is the traditional territory of several Indigenous nations, including the Anishinaabe, the Haudenosaunee Confederacy, the Wendat, the Métis and the Mississaugas of the Credit First Nation. Halton Region sits on the treaty lands of the Mississaugas of the Credit First Nation. Since time immemorial, numerous Indigenous nations and Indigenous peoples have lived and passed through this territory.

Sheridan affirms it is our collective responsibility to honour the land, as we honour and respect those who have gone before us, those who are here and those who have yet to come. We are grateful for the opportunity to be learning, working, and thriving on this land.



Contents

Foreword	4
Orienting Ourselves	
Limitations of the Data	
Demographic Context	9
Quantitative Results	10
Who Are The Survey Respondents?	
Inclusivity by Local Municipality	
Qualitative Results	12
Inclusivity in Education	
Questioning Equity, Diversity and Inclusion	
Educating the Educators	
Cultural Displays	
Healthcare	
Rebuilding the Justice System	
Stop Asking, Start Doing	
Recommendations	19
Glossary	22

Foreword

This report is a community-led project. It is a culmination of work by local community organizations, educational institutions, community members and students. It is a representation of both quantitative and qualitative data to better understand what can be done to better provide Black, Indigenous and People of Colour (BIPOC) members of the community with a greater sense of inclusion and belonging.

In the summer of 2020, discussions began around a report that would build upon existing research, focused in Halton Region. Together, Elder Peter Schuler of the Mississaugas of the Credit First Nation, the Canadian Caribbean Association of Halton, Mending the Chasm and the Oakville Community Foundation partnered with Dr. Sara Cumming, Dr. Jessica Pulis and Mohamed Banda from Sheridan College. In the journey to build this report, the group worked with: Danish Sheikh, Victory Eragbon, Ifunanyachukwuka Udezue and Micah Angela, a number of students who helped build the survey, collect information and write and design the report.

As you explore this report, you will notice some words, phrases and ideas have been **bolded** to indicate that a further explanation of these terms can be found in the glossary at the back of the report.

The purpose of this research was to further explore and truly understand how to provide First Nations, Inuit and Métis, and **racialized** individuals with a greater sense of inclusion in all areas of life, as well as in the decisions they make within the communities where they live, study and work. In July of 2021, a survey was sent out to several thousand community members and residents of Halton Region, which further shed light on issues of exclusion. This report details our findings and the collective voices of Halton Region in recommendations to create a meaningful sense of inclusion in all areas of community life.

In order to meet the needs of growing diverse populations and to confront Canada's historic legacy of its treatment of First Nations, Inuit and Metis populations, many Canadian institutions are re-evaluating their work to be more inclusive. Canada's nationalist narrative as a multicultural and inclusive society is being challenged as diverse voices share their experiences of exclusion.

In this report, you will find a number of different voices and perspectives on the topic of inclusion and belonging in our community. This is presented as both quantitative and qualitative information, exploring the demographics of the group of survey responders as well as their thoughts and opinions on a number of issues.

Orienting Ourselves

Thank you for taking the time to engage with this report. Thank you to the many people who have provided their insights, discussions and knowledge that has contributed to the visible and invisible labour required to produce this document. These conversations cannot happen without listening to the experiences, voices, opinions and histories of everyone who calls Halton Region their home and community.

Through the recommendations of this report, some of the Equity, Diversity, and Inclusion (EDI) language and ideas may be new to some readers. These concepts are at times meant to be challenging, to present new opportunities for growth and provide a space where being unsettled in our beliefs can lead to change. This is consistent with equity work among the organizations undertaking this report and across Canada. The individuals engaged in this process are overwhelmingly committed to excellence in their work and want to share this enthusiasm for change that is anti-oppressive, anti-racist and provides strategies and goals that are both tangible and challenge the systems in our work to be more inclusive by design.

Both the quantitative and qualitative data will show trends that need to be addressed through engagement that is inclusive within policy and frameworks that have already been identified by the organizations undertaking this report, for example: the adoption of the United Nations Sustainable Development Goal to leave no one behind.

For those reasons above, this orientation section is a means of addressing system level changes that require listening to diverse voices and perspectives so that recommendations are inclusive. Take this time to think about how we can all engage with our community by listening, learning and critically thinking with this report.

Our examination of the results of the survey indicates there needs to be more education on inclusivity and more honest conversation about how we can create communities where everyone feels like they belong.



It is important to recognize that successfully engaging with anti-racism practices requires a transformation of people, systems and culture that have historically favoured only one way of doing things.

Limitations of the Data

The survey was completed during the COVID-19 pandemic and was beholden to the limits of public health at that time. Access to different communication channels, in-person events and other avenues of survey dissemination were limited. Consideration was given for those participants who preferred a physical copy of the survey mailed to them; however, no participants requested this.

In reading the survey data throughout this report, we feel it is important to note the 27% of white-identifying survey respondents. As the survey asked about the sense of belonging of community members, we have included everyone and adhered to the premise of listening to all voices. With this survey, and this report, we have created a space for all those who can contribute in a meaningful way.



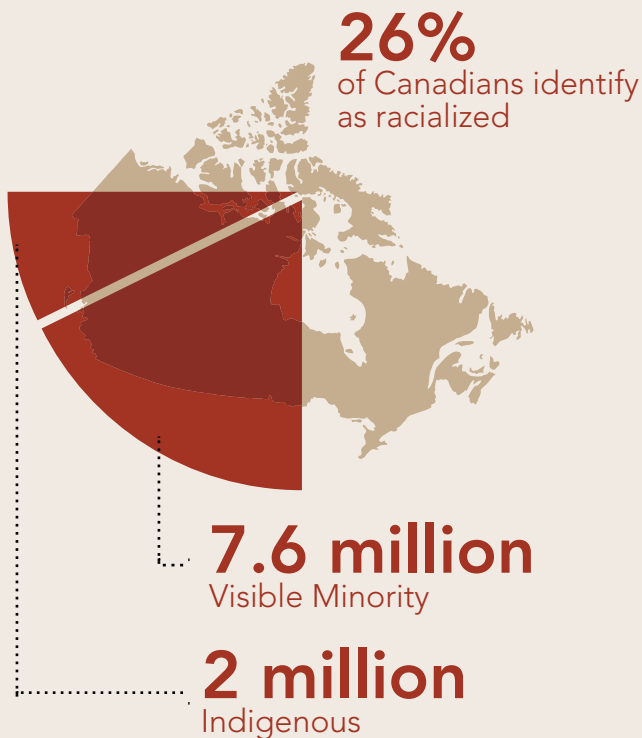
The majority of respondents identify as racialized, however we know that the 27% white-identifying respondents can and do include:

- Members of the community who have racialized family, partnerships, children and more
- Members of the community who are immersed in racialized areas, for example: work, volunteering, etc.

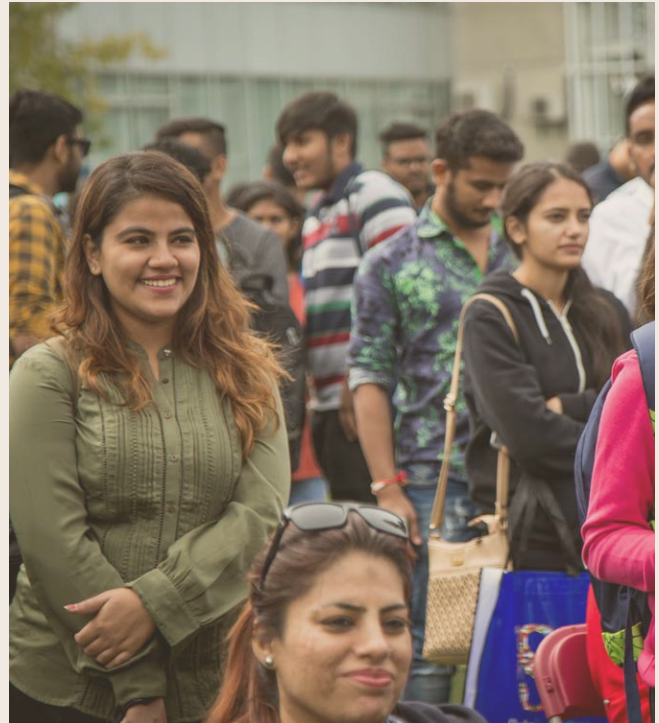
To read the full methodology, please go to The Foundation's website, here: www.theocf.org/report-methodology/

Demographic Context

In 2016, over 26% of Canadians identified as racialized. This number is projected to grow to one-third of the total Canadian population by the year 2036.

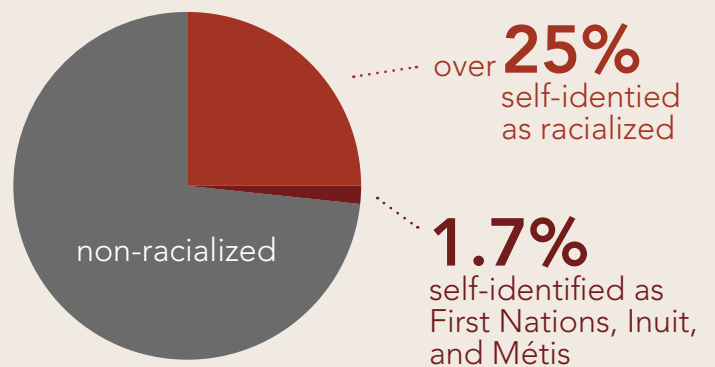


Source: Statistics Canada



In Halton Region, the total percentage of **racialized** individuals is nearly the same across Canada at 25% while nearly 10,000 individuals identified as First Nations, Inuit and Métis.

Halton REGION



Source: Statistics Canada



Literature Review

The Region of Halton is one of the largest urban centres for immigration in Ontario. As the population continues to grow, so does the diversity in both the working and educational sectors. There have been diverse representations in Halton for decades. For example, in the 2006 Census, 13% of the population identified as racialized. With this information at hand, research also shows that those who are racialized in Halton Region are especially underrepresented in the labour market.

Racialized immigrants are faced with four primary challenges when entering into Canada and the labour force: lack of recognition of foreign credentials and experience; language and communication skills specific to the workplace; employers' requirement for Canadian experience; and discrimination.

While many agree that the idea of social inclusion is a good one, researchers argue that social inclusion fails to address and understand the distinctive issues faced by Indigenous peoples in Canada, including: residential schools, cultural genocide and continued colonial practices in all aspects of life. [Source note: Cornell & Jorgensen, 2019] Furthermore, a growing body of research on inclusion suggests we would be able to holistically address issues of exclusion, which we know affect members of Black, First Nations, Inuit, Métis, and other racialized communities.

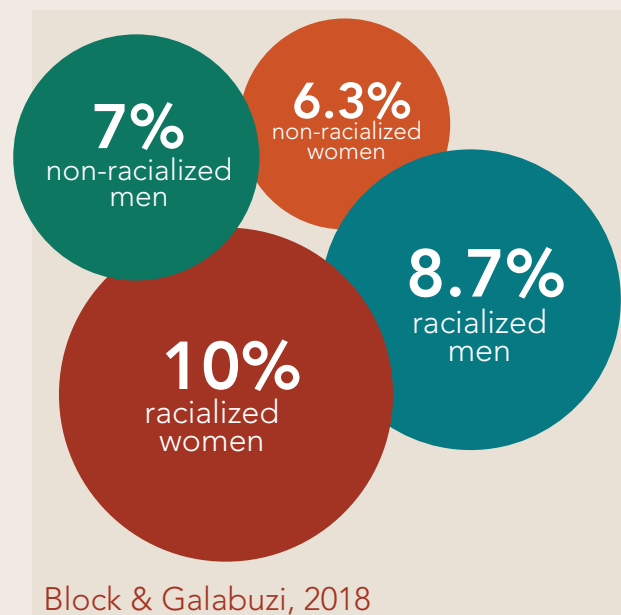
Inclusion cannot be on the terms of the dominant culture. If we, as a society, are not able to holistically address these issues, other cultures face the risk of assimilation into that dominant culture. For example, the creation

of residential schools, policies and practices that seek to create dominant power at the expense of others, particularly those who are Indigenous.

“Successive governments have tried - sometimes intentionally, sometimes in ignorance - to absorb Aboriginal people into Canadian society, thus eliminating them as distinct peoples. Policies pursued over the decades have undermined - and almost erased - Aboriginal cultures and identities. This is assimilation. It is a denial of the principles of peace, harmony and justice for which this country stands - and it has failed. Aboriginal peoples remain proudly different.”

-George Erasmus,
former National Chief, Assembly of First Nations

Canadian Unemployment Rate



Understanding the Narrative

Most of the tension that you will see reflected in this report lies in those who see the question of equity, diversity and inclusion as an issue of personal achievement, or an individual's success in the dominant culture, and those who look at it as a means of having their own cultural practices and perspectives included.

For some, belonging and inclusion means that racialized and First Nation, Metis and Inuit individuals should have access to and be able to achieve the dominant culture's hierarchy to find success. Instead, other respondents see belonging and inclusion as a means of having their cultural practices and perspectives openly included; that success is not defined by the dominant culture and instead by their own.

Racialized and First Nation, Metis and Inuit individuals may find "success" in the dominant culture; they may complete their education and take part in the workforce, but this definition of success has been decided by the dominant culture. It does not leave room for or include ideas and practices related to other cultures.

There is a noticeable willingness to accept and agree that racism is experienced on a personal level as well as an acceptance that accommodations should be offered and changes should be made based on the individual. But there is often an unwillingness to recognize that within a social system there exists systemic racism. Systemic racism closes the door on other cultures and perspectives, with the expectation that racialized and First Nation, Metis and Inuit individuals should assimilate or exist within the dominant culture.



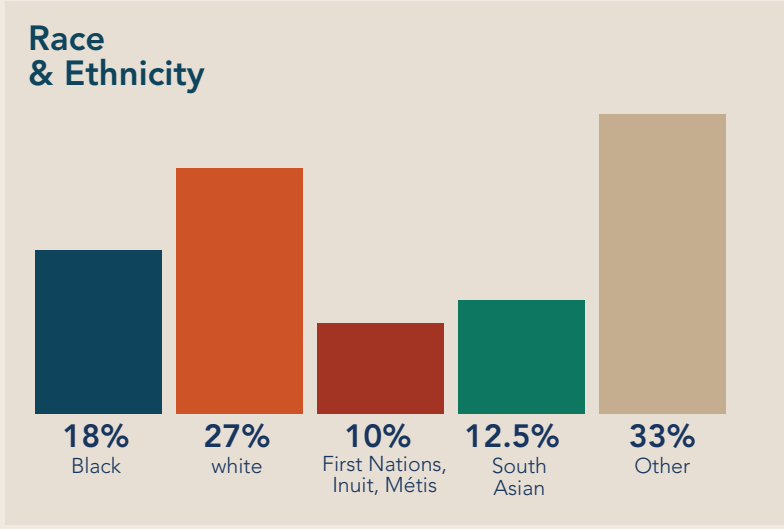
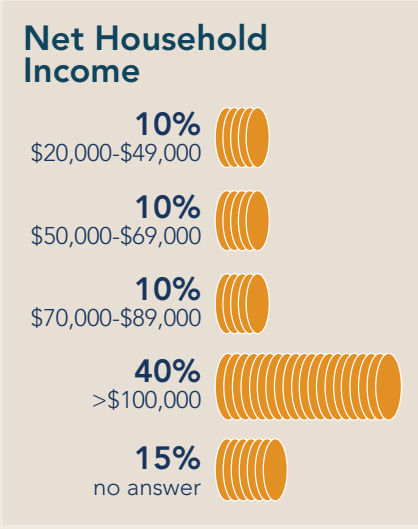
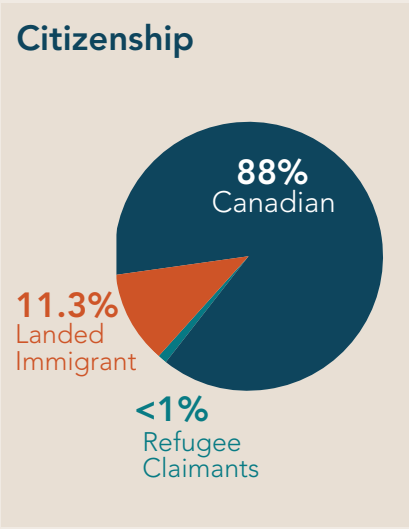
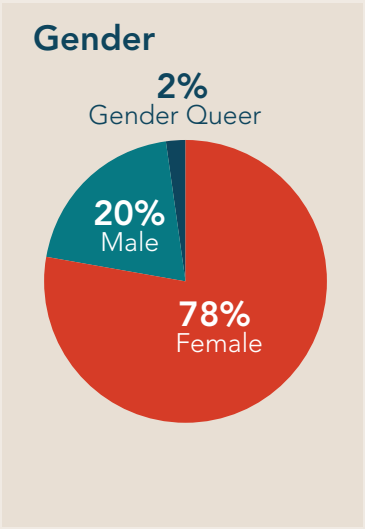
Some respondents noted that they feel a sense of loss of their own cultural practices as they are diminished by the dominant culture. Others see the integration of racialized and First Nation, Metis and Inuit individuals in the dominant culture as inclusion.

It is important to understand that racism is widely believed to be an issue by the respondents, but their personal definitions and understanding varies.

Quantitative Results

This section focuses on the quantitative data collected in the survey. This is information that can be counted or measured and is often given a value. For example, how many respondents are female? How many respondents are racialized? This data is numerical in nature, can be counted and often tells a story on its own.

Who Are The Survey Respondents?



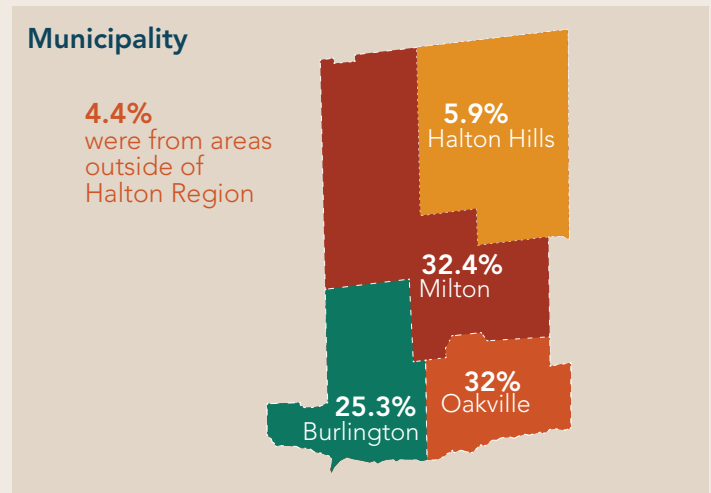
Inclusivity by Local Municipality

Respondents were asked to comment on where they feel most and least included within Halton Region. More people commented on this question than any other in the study, which resulted in meaningful and sustainable ways to build a more inclusive Halton Region.

While many respondents argued that they felt comfortable in their residential areas, and some even stated they felt comfortable and included everywhere in Halton, there were some distinct patterns where racialized and Indigenous people felt they least belonged.

For those who self-identified as racialized, they indicated some neighbourhoods feel particularly inaccessible, especially Oakville (south east) and Burlington. Georgetown was also noted as extremely exclusionary for racialized individuals, represented by Halton Hills which has the lowest proportion of racialized community members in Halton. Interestingly, some respondents who identify as white, indicated they felt a greater sense of exclusion as racialized and other 'non-English speaking' families moved into their neighbourhood, particularly in Milton. Milton has the highest proportion of racialized community members in Halton Region.

Most respondents felt that their local municipality could do a much better job of having cultural events, festivals, sporting events, ethnic food vendors and hair salons that are more representative of them. In addition, suggestions such as having representative signage (including imagery from 2SLGBTQIA+, Black Lives Matter, and Every Child Matters movements), as well as adding braille and audio choices in parks were made to improve a sense of inclusion.



Some places that were noted as inclusive spaces include:

Halton Multicultural Council (HMC)
Connections
YMCA
Dare to be Youth
Religious institutions

Some places that were noted **NOT** being inclusive spaces include:

Golf Courses
Libraries
Social Services
Driving Centres
Some hospital emergency rooms
School registration offices

Some of the most striking answers from the survey came from bi-racial or mixed-race individuals who expressed the difficulty of never belonging anywhere, not even within their own families. Some of these individuals wrote of being too white, too Indian or too Black for one side of their families. These same individuals expressed frustration at how this played out in their communities as they or their children attempted to fit into specific social circles.

Qualitative Results

This section focuses on the qualitative data collected in the survey. It's descriptive and generally the answer to a question in the respondent's own words. It cannot be counted, but is instead thoughts, feelings and opinions. In this section, you will find common sentiments, perspectives and elements from all of the survey respondents. These do not only represent a single respondent's opinion.



There is no information indicating that those who may have expressed opposition to Equity, Diversity and Inclusion (EDI) policies and practices are from self-identifying white respondents.

Inclusivity in Education

Respondents felt there were many problems within our education system as contributing to and limiting a sense of belonging. However, there was tension between those recognizing systemic racism and those focused on personal access and achievement of individual students. Some respondents felt that the education system in Halton Region was both implicitly and explicitly biased against those who are non-white, non-heterosexual and from non-nuclear families.

Their interpretation is that racism is systemic through the education system. While others felt that the 'new' focus on **Equity, Diversity and Inclusion (EDI)** is causing friction in society, and undermining the ability of students to succeed.



Questioning Equity, Diversity and Inclusion (EDI) in Education

While most respondents noted that we needed to ensure that we work harder to achieve inclusivity, others argued vehemently against the principles of EDI. These respondents argued that we should be treating people the same rather than pointing out their differences. They suggested categorizing everyone as either oppressed or oppressor based on race, gender and/or sexual identities was “deeply counterproductive in a unified society”.

Some respondents argued the “All Lives Matter” rhetoric and stated “wokeness has gone overboard”. These individuals argued that every time we focus on a specific community (e.g., Indigenous, Black, Chinese, 2SLGBTQ+), we are prone to more prejudice and hate. Multiple respondents lashed out at allowing gender and sexual diversity to be brought into the classroom, arguing that allowing children to believe it was okay to be “not normal” will “ruin” the family unit.

The survey results indicate that the tension in addressing inclusivity can be addressed through education. These same respondents felt that many **cisgendered heteronormative** white children are having difficulties but cannot access services due to such emphasis on race and sexuality in school. This has led these individuals to surmise that drawing attention to any one group for special treatment was a form of “reverse racism”.

Some felt that it was not the place of the school system at all, rather the responsibility of parents to teach their children to be “good and decent people,” ignoring altogether the **systemic racism** that pervades many children’s day-to-day experiences.

While others recognized that prioritizing diversity in the system was critical, they were highly concerned that it “may be happening at the expense of qualifications”. A few respondents argued that curriculum dedicated to equity, diversity and inclusion versus math, science, history, English, etc. would not “help them” get into university. However, they agreed that a course offered a few times a week or month might be helpful.



Qualitative Results

Educating the Educators

The most common sentiment expressed in the data was that the traditional school system of the past needs to be overhauled to reflect Canada's true history, and to explicitly include diverse voices.

Suggestions included: dissolving the Catholic school system and diverting all funds to one publicly-funded education system, hiring

more diverse teachers, valuing Indigenous ways of knowing and revising curriculum to align with First Nations, Inuit and Métis histories and storytelling. Respondents also pointed out that equity in education also means understanding how to better include those with disabilities, gender and sexual diversity into curriculum and infrastructure.

Specifically respondents indicated that:

1. Teachers should be trained in managing bias and cultural emotional intelligence and should be held accountable for racist microaggressions and unconscious bias directed towards our children.
2. There needs to be greater representation in teacher's college, in the classroom, administration and on the board. They wanted to see more consultation and collaboration with students about their lived experiences both at school and at home instead of getting recommendations outside of the student body.
3. Teachers and administration staff should be held accountable for inaction or dismissal of racism, discrimination and other forms of oppression and abuse within the classroom when committing the acts themselves.

The Truth and Reconciliation Commission (TRC) report in sections 62-65 asks for major overhauls to the current education system to reflect the voices of Indigenous peoples in Canada. Concerns were also expressed that in the summer of 2018, the Ontario Provincial government canceled plans to update Ontario's school curriculum.

These survey results show that Halton Region residents may be interested in changing the current education system but at the same time, some do not want EDI frameworks to influence the new design of curriculum and teaching.

Debwewin: The Oakville Truth Project is a local truth and reconciliation process of healing relationships, sharing truths, listening to the knowledge that is being shared and doing our part to redress past harms.

Cultural Displays

In addition to expanding staff to include those who identify as First Nations, Inuit and Métis, and racialized, some felt that cultural arts, music programs and culinary classes should be immersed in all school curriculum and throughout the community.

While technically outside of the education system, respondents argued that there are many (missed) opportunities in the community to also educate individuals on Halton's history with Indigenous and racialized individuals. For example, one person notes the information area at the entrance to the 16 Mile Creek trails in

Neyagawa should focus on First Nations history rather than settler history.

Some respondents identified Debwewin: The Oakville Truth Project, an initiative being undertaken in partnership with the Oakville Community Foundation and the Mississaugas of the Credit First Nation, as a good start on creating a place where Indigenous history and voices present a deeply unique and special connection to history that Halton should recognize.

While often assumed to be an Indigenous word, "Neyagawa" actually refers to Oakville's twin-city in Japan, which lies about 20 kilometres north-west of the city of Osaka.

Inclusivity in the Workplace

Perhaps not surprisingly, several respondents argued that while diversity in the workplace was also important, it should not happen at the expense of hiring the most qualified, showing an unwillingness to recognize the existence of systemic racism in the workplace. Respondents do not reflect on what "most qualified" has traditionally meant. However, there was recognition that bias may exist in hiring practices and that international credentials—other than North American—are undervalued.

Workplaces need to remove the barriers that have been erected that prevent professional new Canadians from integrating. Suggestions such as removing names, gender, school names and addresses from application processes and requiring diverse hiring committees were the most common. There was also recognition that EDI efforts need to go far beyond hiring as organizations often use diversity and inclusion as a Key Performance Indicator (KPI) versus an actual change in philosophy. Organizations need help in building inclusive environments for the long term.

Qualitative Results

Healthcare

Respondents identified the TRC Calls to Action that asks that training and cultural competency be implemented for all healthcare professionals and public servants. This includes skills-based training in **intercultural competency**, conflict resolution, human rights and anti-racism.

The data around healthcare is organized around three main themes.

1. Improving access
2. Mental health
3. The **decolonization** of our current healthcare system and recognizing alternative ways of healing

The most common theme was improving access and increasing access to free or more affordable treatments. Respondents did recognize the need for care outside of regular business hours, especially for people living in poverty who cannot afford to take time off work to seek medical attention.



Solutions that were suggested include:

- Opening clinics in heavily marginalized areas,
- Recognizing the need for interpreter services to help multilingual people communicate with and understand a doctor's advice,
- More affordable treatments and services for those with special needs,
- Equipment for those with mobility challenges, and
- More mental health professionals available to those who need them.

A frequently mentioned issue in our current healthcare system is the need for an increase in programs that prevent and treat mental health issues. Many respondents found that mental health services are an essential part of our health care and providing free and immediate access to mental healthcare workers is a crucial part of having a healthier society.

There was a recognition amongst many participants that we need to decolonize our current healthcare system and recognize alternative ways of knowing/healing in our services offered under OHIP. There were also suggestions of improving the integration process of internationally trained healthcare workers so that they can practice in Canada.

Rebuilding the Justice System

There are two seemingly opposite views that are expressed around overhauling the justice system with the participants. On one side, respondents argued that we need to defund the police, do more community outreach and offer many more mental health interventions. On the other side, respondents have argued to put more money into policing to create larger capacity.

Most respondents felt there was a great need for better responses to mental health and better relationships between the police and the community. Some feel this can happen in collaboration with police services while most felt this needs to happen without police involvement.

In several instances respondents discussed removing the “rotten apples” from the criminal justice system: those who’re found to racially profile or commit violence against

racialized community members. Most respondents agreed they needed to be fired quickly and prosecuted.

As well, all those involved in the Canadian Justice System (CJS) should be required to be involved in ongoing anti-oppression training and their jobs should be dependent on them putting these principles into practice.

All complaints made against police officers should be made public for complete transparency, as should corresponding consequences (or lack thereof).

Additionally, ensuring diversity in the hiring practices at all levels of the criminal justice system and having people that understand the lived experience of the Region’s population was the only way to build holistic approaches to prevention and rehabilitation.

Many argued that representation was key to understanding and building healthy communities.



Qualitative Results

Stop Asking, Start Doing

Racialized and Indigenous individuals expressed frustration over constantly being asked to bear the onus of responsibility for social change. One participant described this feeling as **“being used or viewed like I am in the zoo,”** and many claimed even this survey and report has come too late. These individuals stated that they had lived in the Region for a significant portion of their lives and if Halton really cared about their diverse community members, they would stop asking what was needed and start doing something substantial.

One respondent wrote that after all these years they were “still amazed that just 20 minutes outside of Toronto continues to feel like such a closed world”.

Diversity and inclusion should be at the centre of social policies rather than as a form of tokenism. Respondents argued that the problem starts at the top with almost all-white representation at mayoral and MP levels, and in most of the Chambers of Commerce across the Region. There was a need for less consultations and more racialized and Indigenous representation amongst decision makers for real change to occur.

Some respondents argued Halton officials do this 'on purpose' to actively attract high income earners to the Region. They believe officials prejudicially feel these are not folks who are Indigenous or racialized.



Recommendations for Equity, Diversity and Inclusion (EDI) and Anti-Racism and Anti-Oppression (ARAO)

These recommendations come directly from survey respondents and are portrayed here as a way to realize them in terms of policy implications and changes in the community.

Of note, the Truth and Reconciliation Commission's (TRC) Calls to Action outlines some immediate steps that also reflect the findings from this survey. The TRC report outlines critical areas of improvement in professional development, training and education that addresses intercultural competency, conflict resolution, human rights and anti-racism.

Inclusivity in Education

EDI workshops/classes for users of the Halton school system

Mandatory workshops/classes for all parents and children in the Halton school system on issues of equity, diversity and inclusion is important. Educating people on why Black Lives Matter and Every Child Matters are important movements can be beneficial to white communities and open up areas to understanding **allyship**.

English classes for speakers of other languages

Access to English classes for speakers of other languages that are taught by qualified and empathetic individuals would be helpful for those who are new to the country, whereas adding optional language courses beyond English, French and Spanish to the school system would be beneficial for those whom English is their first language.

Indigenous language revitalization

Indigenous language revitalization projects would help the broader community understand its history, and it would bolster the education of Indigenous students, who would benefit from feeling included.

Black Lives Matter is a movement that seeks to highlight racism, discrimination and inequality experienced by Black people. For more information, go to www.blacklivesmatter.ca

Every Child Matters is Canada's National Day for Truth and Reconciliation which began in classrooms across the country as the slogan for "Orange Shirt Day". For more information, go to www.orangeshirtday.org

Recommendations

Cultural Displays

More diverse recreation and leisure classes

Recreation and Leisure centres need to expand the classes they offer the community to include different forms of dance such as bollywood, sarang folk, calypso, hopak, traditional indigenous dances and music classes such as African drumming or Hindi singing lessons. Even yoga, which is not a traditional western practice, has been whitewashed away from its traditional roots. We need to offer Eastern/Asian/African/Indigenous practices and cultural practices by Eastern/Asian/African/Indigenous practitioners.

More shared greenspace and publicly accessible parks

Participants asked for shared green space that would allow for culturally and ethnically diverse individuals to come together in more organic ways. They also suggested

publicly accessible parks should include soccer, cricket, and football fields, as well as basketball and bocce ball courts. It should also include a live entertainment space so cultural events could take place throughout the year and the Region should work hard to ensure diversity of representation. Frequent and inclusive festivals and events where people's food, arts and music can be shared with the entire community.

Renaming spaces to recognize First Nations land, racialized figures

Participants suggested incorporating multiple language signs into public spaces and renaming spaces, places, and streets to properly recognize First Nations land and treaty rights and racialized historical figures and women versus only white settlers. And removing the names of known racist figures such as Dundas.

Inclusivity in the Workplace

More diverse mentorship opportunities and business grants

Indigenous and racialized mentorship and business grants would help individuals who have been historically excluded from receiving business startup funding to open businesses. For example, the data indicated there is a lack of hairdressers throughout the

Region who know how to work with black hair, or bars and restaurants that provide entertainment that is culturally diverse. More non-chain restaurants, coffee shops and furniture stores that represent other cultures would be a welcome addition to the community.

“ Despite the official ending of slavery decades ago, the rejections, the denials have continued till this day. As a community, against all odds, we stand and excel in all we do. However, when I listen to the stories of black professionals and their resilience, I hear a sense of normalcy and acceptance, as if we have accepted rejection as part of our lives. I’m afraid that’s not right. No community should accept pain and rejection as part of life; certainly, we do not accept this, not for ourselves or our future generations. We cannot lose hope and accept the status quo; my friends, the time has come for a real change, and that time is now! ”

- **Evangeline Chima, Executive Director of Black Mentorship Inc.**

Rebuilding Government and Justice Systems

Diversify Halton Region’s political body

The political body of this Region lacks the diversity to properly represent the needs of its constituents. Surveys like these are necessary to gather the diversity of opinions and needs that reflect the changing demographic.

More transparency needed from Halton Regional Police

The Halton Regional Police (HRP) also need to embrace these principles and become much more transparent in the gender, racial and ethnic makeup of the police force. There is a need for the HRP to be transparent with the public on how many types of complaints and allegations are made against any member of its force.

Improved public transportation system

Respondents feel the Halton transportation system in Milton and Halton Hills keeps people separated and is underdeveloped. An overhaul of the transportation system may allow for more inclusivity and for greater feelings of connectedness and ultimately belonging.



2SLGBTQ+

The term 2SLGBTQ+ stands for Two Spirit, Lesbian, Gay, Bisexual, Transgender, Queer or Questioning, and other sexual identities.

Allyship

An ongoing process of learning where a member of a different group works to end a form of discrimination for a particular individual or designated group.

Anti-Oppressive

Strategies, theories and actions that challenge social and historical inequalities/ injustices that have become part of our systems and institutions and allow certain groups to dominate over others.

Anti-Racist

An active and consistent process of change to eliminate individual, institutional and system racism.

Bias

A subjective opinion, preference, prejudice, or inclination, often formed without reasonable justification, which influences the ability of an individual or group to evaluate a particular situation objectively or accurately.

BIPOC

The term BIPOC stands for Black, Indigenous, and People of Colour.

Cisgender

A term used to describe an individual whose gender aligns with the one associated with the sex assigned to them at birth.

Colonialism

The policy or practice of acquiring full or partial control over another country, occupying it and exploiting it economically.

Cultural Intelligence

The ability to relate to and communicate effectively with people from other cultures. Often mixed with Emotional Intelligence.

Decolonization

To free a people or area from colonial status; a long-term process involving the bureaucratic, cultural, linguistic and psychological divesting of colonial power.

Diversity

The acceptance and respect of various dimensions including race, gender, sexual orientation, ethnicity, socio-economic status, religious beliefs, age, physical abilities, political beliefs and other ideologies.

Emotional Intelligence

The ability to identify and manage your own emotions and the emotions of others. Often mixed with Cultural Intelligence.

Equity

A condition or state of fair, inclusive and respectful treatment of all people. Equity does mean treating people the same without regard for individual differences, but

Heteronormative

The concept that heterosexuality is preferred, normal or superior to all other sexualities.

Inclusion

The extent to which diverse members of a group feel valued and respected.

Intercultural Competence

The ability to function effectively across cultures, to think and act appropriately, and to communicate and work with people from different cultural backgrounds.

Key Performance Indicator (KPI)

A quantifiable measure used to evaluate the success of a program, project, employee, company, etc.

Racialized

Individuals who are non-caucasian. Used in place of more outdated terms such as “visible minority.”

Racial Microaggressions

Brief and commonplace, intentional or unintentional verbal, behavioural or environmental indignities that communicate hostile, derogatory or negative attitudes towards racialized groups.

Reconciliation

The process of reconciliation is tied to the Government of Canada and Indigenous peoples. It is used to describe the attempts made to raise awareness about colonization and its ongoing effects on Indigenous peoples.

Systemic Racism

An interlocking and reciprocal relationship between the individual, institutional and structural levels which function as a system of racism. It manifests as discrimination in areas including, justice, employment, housing, health care, education and more.

Truth and Reconciliation Commission (TRC)

The Truth and Reconciliation Commission was active from 2008 to 2015 and facilitated reconciliation among former Residential School students, families and communities. The TRC published their report and calls to action, which can be read [here](#).



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Belonging

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