**“Advocate”** A person who publicly supports through actions that speak in favour of, recommends, or argues for a cause, supports or defends, or pleads on behalf of others.

**“Anti-Racism”** Active process of identifying and eliminating racism by changing systems, organizational structures, policies, practices, and attitudes, so that power is redistributed and shared equitably

**“Asexual”** The lack of a sexual attraction or desire for other people.

Because a true alliance is a *mutual* defense or progress pact, people or groups with massively disproportionate power or resources cannot be true allies. However, the *type* of power or resources can be of equal value even when they appear to be very different. For instance, people with very little money or who live under repressive regimes and face fascist paramilitaries may have developed extraordinary strategies and tactics to meet their needs and fight for justice, so their ability to teach their strategies to others is *extremely* valuable to those who don’t have that knowledge, especially if their governments are becoming increasingly authoritarian while fascist street gangs become increasingly bold.

**“Authentic Self”** is the true you. Aligned and congruent self image, stature, values, beliefs, goals, behaviour, words, and public image. The ability to be yourself without regret

**“Bigotry”** (also called “**prejudice**”) is belief that some groups (by race, gender, religion, language, or other factors) are intrinsically better than other groups. Bigotry does not require power, and anyone—including targets of bigotry—can be bigoted, even against their own groups.

**“BIPOC”** is an acronym that stands for Black, Indigenous, and People of Colour

**“Bisexual”** A person emotionally, romantically or sexually attracted to more than one sex, gender or gender identity though not necessarily simultaneously, in the same way or to the same degree. Sometimes used interchangeably with pansexual.

**“Cisgender** and **cisnormativity”** most people are “cisgender” (not trans); that is, their gender identity is in line with or “matches” the sex they were assigned at birth. Cisnormativity (“cis” meaning “the same as”) refers to the commonplace assumption that all people are cisgender and that everyone accepts this as “the norm.” The term is used to describe prejudice against trans people that is less overt or direct and more widespread or systemic in society, organizations and institutions. This form of systemic prejudice may even be unintentional and unrecognized by the people or organizations responsible.

1. **Equity-mindedness**: the demonstration of an awareness of, and willingness to, address equity

For instance, whereas women in general are targets of sexist discrimination (such as lower pay for work of equal value), racialized women face double discrimination from racist *and* sexist people (for instance, hyper-sexualization of racialized women in general, or **“misogynoir,”** meaning discrimination against women of African descent, even for wearing their hair naturally). While media may report on violence against racialized men, they may largely ignore violence against racialized women.

**“Colonialism”** is the practice domination, which involves the subjugation of one people to another, including but not limited to resources, political, and economical control over a dependent territory

**“Diversity”** refers to the experiences and perspectives of people arising from differences of 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 socio-economic situations, among factors.

**“Equity”** refers to parity in policy, process, and outcomes for historically and/or currently underrepresented and/or marginalized people and groups while accounting for diversity. It considers power, access, opportunities, treatment, and outcomes in three main areas:

**“Everyday racism”** refers to racial discrimination that may seem subtle or invisible to those who aren’t the targets of it, but includes condescension, heightened surveillance or refusal to engage (as in stores), and avoidance in public areas such as transit, cafeterias, and more. As with all such discrimination, the damage arises from the frequency, intensity, and duration of the experiences which may span a lifetime, and which usually lower quality of life and personal expectations for social and professional advancement.

**“Formal allies”** are partners in a formal alliance. The term “allies” has come to mean “sympathizers,”, “patrons,” or “sponsors,” and the made-up expression “allyship” has replaced the established word “alliance” in a way that seems to mean “sympathy”. However, those terms ignore the simple reality of *actual* alliances, which are clearly defined pacts for mutual support, in which allies either support the terms of the alliance, or endure the collapse of the alliance and therefore suffer for their action. On the other hand, sympathizers, patrons, and sponsors can withdraw sympathy, patronage, and sponsorship at any time--without penalty.

**“Gay”** A person who is emotionally, romantically or sexually attracted to members of the same gender. Men, women and non-binary people may use this term to describe themselves.

**“Gender binary”** a social system whereby people are thought to have either one of two genders: man or woman. These genders are expected to correspond to birth sex: male or female. In the gender binary system, there is no room for interpretations, for living between genders, or for crossing the binary. The gender binary system is rigid and restrictive for many people who feel that their natal sex (sex they were labelled with at birth) does not match up with their gender or that their gender is fluid and not fixed.

**“Gender Expression”** is how a person publicly expresses or presents their gender. This can include behaviour and outward appearance such as dress, hair, make-up, body language and voice. A person’s chosen name and pronoun are also common ways of expressing gender. Others perceive a person’s gender through these attributes. A person’s gender identity is fundamentally different from and not related to their sexual orientation.

**“Gender-fluid”** A person who does not identify with a single fixed gender or has a fluid or unfixed gender identity.

**“Gender Identity”** is each person’s internal and individual experience of gender. It is a person’s 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 norms”** the gender binary influences what society considers “normal” or acceptable behaviour, dress, appearances and roles for women and men. Gender norms are a prevailing force in everyday lives. Strength, action and dominance are stereotypically seen as “masculine” traits, while vulnerability, passivity and receptiveness are stereotypically seen as “feminine” traits. A woman expressing masculine traits may be stereotyped as overly “aggressive,” while a man expressing “feminine” traits may be labeled as “weak.” Gender norms can contribute to power imbalances and gender inequality in the home, at work and in communities.

**“Gender non-conforming/gender variant/gender queer”** individuals who do not follow gender stereotypes based on the sex they were assigned at birth. They may identify and express themselves as “feminine men” or “masculine women” or as androgynous, outside of the categories “boy/man” and “girl/woman.” People who are gender non-conforming may or may not identify as trans.

**“Gendered racism”** or **“misogynist racism”** is the mistreatment and exclusion of racialized women because of the combination of racist and sexist attitudes against them.

**“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 being both male and female, neither male nor female or as falling completely outside these categories.

**“Homophobia”** The fear and hatred of or discomfort with people who are attracted to members of the same sex.

**“Inclusion”** is an active, intentional, and continuous process to address inequities in power and privilege and build a respectful and diverse community that welcomes all who support it, and which fosters opportunities for all to flourish. Inclusion is not a lack of standards for quality of work or behaviour, and cannot be a shield to “include” for colonialist, racist, misogynist, homophobic, fascist or other anti-social acts.

**“Indigenous Peoples”** applies to those who are not only native but which has never been introduced or brought from elsewhere through colonization.

**“Interpersonal racism”** refers to attitudes, ideas, and behaviours that support, and therefore reinforce, racial inequality. It is important to note that interpersonal and institutional racism function both independently and in concert.

**“Internalized Oppression”** Internalized oppression is the belief that heterosexism and being white are “normal” or better than LGBTQ+ people or people of colour, as well as the often unconscious belief that negative stereotypes about LGBTQ+ or people of colour are true.

**“Intersectionality”** refers to the ways that racism, racial discrimination, harassment, and vilification are frequently connected to other venues for oppression (identities such as sex, gender, and sexuality), and the requirements for those identities to work together to replace them with solidarity.

**“Intersex”** a term used to describe a person born with reproductive systems, chromosomes and/or hormones that are not easily characterized as male or female. This might include a woman with XY chromosomes or a man with ovaries instead of testes. Intersex characteristics occur in one out of every 1,500 births. Typically intersex people are assigned one sex, male or female, at birth. Some intersex people identify with their assigned sex, while others do not. Some choose to identify as intersex.

**“LGBTQ+”** An acronym for Lesbian, Gay, Bisexual, Transgendered, and Queer. The + is added to signify that the acronym fits many identities. This is one fo the most popular ways in society to refer to all people who are marginalized due to sexual orientation and/or gender identity

**“Lesbian”** A woman who is emotionally, romantically or sexually attracted to other women. Women and non-binary people may use this term to describe themselves.

**“Lived” gender identity** is the gender a person feels internally (“gender identity” along the gender spectrum) and expresses publicly (“gender expression”) in their daily life including at work, while shopping or accessing other services, in their housing environment or in the broader community. See section 13.3.3 of this policy: Recognizing lived gender identity.

**“Marginalized”** is a person, group, or concept treated as insignificant or peripheral

**“Non-binary”** An adjective describing a person who does not identify exclusively as a man or a woman. Non-binary people may identify as being both a man and a woman, somewhere in between, or as falling completely outside these categories. While many also identify as transgender, not all non-binary people do. Non-binary can also be used as an umbrella term encompassing identities such as agender, bigender, genderqueer or gender-fluid.

Other examples include exclusion from hiring and promotion, under-paying, defamation, harassment, and violence; misogynist racism can also fixate on the family and marital status of racialized women.

**“Outing”** Exposing someone’s lesbian, gay, bisexual transgender or gender non-binary identity to others without their permission. Outing someone can have serious repercussions on employment, economic stability, personal safety or religious or family situations.

**“Pansexual”** Describes someone who has the potential for emotional, romantic or sexual attraction to people of any gender though not necessarily simultaneously, in the same way or to the same degree. Sometimes used interchangeably with bisexual.

People who have transitioned from one gender to another may simply identify as female or male. Others may also identify as trans, as a trans woman or a trans man. Some people may identify as trans and not use the labels “female” or “male.” Others may identify as existing between male and female or in different ways beyond the binary of male/female.

**“Psychological benefits of racism”** are reasons that non-racialized people choose racism over trans-racial solidarity, even when the cost is their own advancement. A racially-divided workforce will fail to win a better contract because racist workers mistreat or exclude racialized workers who are then vulnerable to being recruited as scabs. As former US president Lyndon B. Johnson once said, “If you can convince the lowest white man he’s better than the best colored man, he won’t notice you're picking his pocket. Hell, give him somebody to look down on, and he'll empty his pockets for you.”

**“Psychological Safety”** is the belief that you won’t be punished or humiliated for speaking up with ideas, concerns, or mistakes. People feel comfortable being themselves and they bring their full selves to work.

**“Queer”**  A term people often use to express a spectrum of identities and orientations that are counter to the mainstream. Queer is often used as a catch-all to include many people, including those who do not identify as exclusively straight and/or folks who have non-binary or gender-expansive identities. This term was previously used as a slur, but has been reclaimed by many parts of the LGBTQ movement.

**“Questioning”**A term used to describe people who are in the process of exploring their sexual orientation or gender identity.

1. **Representational equity**: the proportional participation at all levels of an institution
2. **Resource equity**: the distribution of resources for closing equity gaps; and

**“Race”** at its mildest, is the idea that humanity is separated into “breeds” distinguished by geographical origin and physical features; at its worst, it’s the idea that those groups form a hierarchy of intellectual ability and moral worth. While human groups obviously vary by appearance, some groups who resemble each other are related only distantly, whereas others who look unalike can be related closely; regardless, all humans belong to the same species, and individuals achieve based on their access to resources, not their ancestry. European imperialists and colonialists used the concept of a racial hierarchy to justify conquest, massive theft, occupation, and genocide; to this day, the myth of a racial hierarchy still serves as justification for inequality, exclusion, exploitation, oppression, and even war. In this document, “race” and “racial” also include the terms ***colour, nationality, national origin, ethnicity,*** *or* ***ethno-religious origin.***

**“Racial harassment”** is action that intimidates, degrades, or harms people by targetting them because of their ethnic origin, race, or nationality. Examples include verbal abuse, bullying, threatening behaviour, damaging property, displaying racist symbols, encouraging racist acts, or even assault.

**“Racial microaggressions”** are everyday slights, indignities, put downs and insults that racialized people experience in their day-to-day interactions with people.

**“Racial oppression”** includes **exploitation** such as hiring workers from racialized groups because they are less able to resist unfair conditions because racism prevents them from having **formal allies** (see below), so managers can demote or fire them with impunity; racialized temporary foreign workers (TFWs) risk being sent home to their countries and losing not only their current (meagre) income but the ability to pay all the debts they incurred to come to Canada (including exploitation by TFW recruiters). Racial oppression can also include **violence** by security guards, police, and the prison system, by random individuals, or by racist organizations including racist street gangs such at the Proud Boys (which the Canadian government named in 2021 as a terrorist organization).

**“Racial vilification”** is communication that promotes racial disrespect or hatred.

**“Racialized people”** are people whom the dominant group says belong to another “race.” [At various times in North American history](https://theundefeated.com/features/white-immigrants-werent-always-considered-white-and-acceptable/), Anglo-Canadians and Anglo-Americans regarded Irish, Jewish, Italian, Ukrainian, and other groups as “non-White.” Other societies including the remnants of the French and Spanish empires have “racial” categories that don’t exist in Anglo-North American culture. The cultures who benefit from the concept of race periodically change those racial categories to maintain the power and privilege that the system of racism provides them. For instance, racists frequently describe “racialized” immigrants as both “lazy” *and* “coming to steal our jobs.” When workers choose racism over trans-racial solidarity, they trade minimal financial benefits for the **psychological benefit** of believing themselves to be superior.

**“Racism” (**also called **“racial discrimination,” “systemic racism,” “structural racism”)** is the weaponization of bigotry through power, especially through institutions such as business, government, education, policing, and unions. Racism rewards the dominant race with material or psychological profit; even when racism blocks the solidarity that would financially benefit those people, they may cling to racism because it offers the enjoyable *belief* that they are superior, especially when they have few options for advancement. Racism doesn’t require hatred or the expression of bigoted slurs. Rather, ***racism is action* that serves dominant groups by excluding, exploiting, oppressing, or otherwise harming people outside the dominant race** (whom it benefits). Systemic racism produces **racist results** even when its perpetrators don’t recognize the harm they’re causing (“**unconscious racism**”), or when they speak civilly using socially acceptable terms (“**polite racism**”). By comparison, anyone who uses gasoline-powered vehicles is contributing to air pollution and global warming; it’s irrelevant if those people would never consider themselves polluters *when the only relevant matter is that* *they are* *polluting,* and that they live and work in a system that *automatically produces pollution in the pursuit of profit.* Racism can overlap with other forms of systemic oppression, with varying results, so that targets of racism may still participate in oppressing people of other groups.

**“Settler”** To be a **settler** is to be bound up in the social, political, cultural and economic structures that both make **Canada** possible and make it colonial. To be a **settler** is to exist in relation to indigenous peoples whose land was stolen and on which **settlers** now live, work, love and laze about

**“Sex**and**gender”** whereas “sex” is a person’s physical characteristics, “gender” is about what it means to be a man or woman in society. It is the expectations and stereotypes about behaviours, actions and roles linked to being a “man” or “woman.” Social norms related to gender can vary depending on the culture and can change over time.

**“Sex”** is the anatomical classification of people as male, female, or intersex, usually assigned at birth

**“Sexual Orientation”** is used to describe the direction of attraction for intimated relationships with the other gender (heterosexual), the same gender (homosexual), or two genders (bisexual)

**“Sexual orientation and gender identity are different**” sexual orientation describes human sexuality, from gay and lesbian to bisexual and heterosexual orientations.[[182]](http://www.ohrc.on.ca/en/policy-preventing-discrimination-because-gender-identity-and-gender-expression/appendix-b-glossary-understanding-gender-identity-and-expression%22%20%5Cl%20%22_ftn182%22%20%5Co%20%22) A person’s gender identity is fundamentally different from and not related to their sexual orientation. Because a person identifies as trans does not predict or reveal anything about their sexual orientation. A trans person may identify as gay, lesbian, queer, straight or bisexual, just as people who do not identify as trans.

**“Soft bigotry of low expectations”** is an attitude that confuses pity with respect, and is a frequent component of “polite racism” (see definition of **“racism”** below). People with low expectations of other races often see those people as worthy of charity, rescuing, or tokenism, but do not see any of them (except for celebrities or famous politicians) as being admirable, worth emulating, or fit for leadership in any area. If a supervisor routinely gives lower performance review scores to “racialized” workers than to European-Canadian workers, *even if that supervisor aggressively censures racist jokes,* that supervisor is practicing the soft bigotry of low expectations. The same is true of a manager who never encourages “racialized” workers to seek indispensable experience, training, or other opportunities for career advancement, while doing so for European-Canadian workers only. See **“psychological benefits of racism.”**

**“Solidarity”** is cooperation for shared goals, arising from shared values and mutual respect and admiration. Whereas, a **formal alliance** can operate purely from practical necessity (for instance, the Allies immediately became mortal, nuclear-armed enemies after fighting on the same side of World War II), solidarity only exists when its partners prove by their actions that they view each other as worthy equals; they may demonstrate their admiration by emulating each other’s strategies, tactics, or styles while awarding full credit to those who taught them.

**“Social Exclusion”** involves the lack or denial of resources, rights, goods and services, and the ability to participate in the normal relationships and activities available to the majority of the people in a society, whether in economic, social, cultural, or political arenas. It affects both the quality of life of individuals and the equity and cohesion of society as a whole

**“Straight”** attracted to people of the opposite sex

**“The workplace”** is not only where workers do their jobs, but where they do any employer-directed or union business.

“Trans” includes people whose gender identity is different from the gender associated with their birth-assigned sex. Trans people may or may not undergo medically supportive treatments, such as hormone therapy and a range of surgical procedures, to align their bodies with their internally felt gender identity.

**“Trans** or **transgender**” an umbrella term that describes people with diverse gender identities and gender expressions that do not conform to stereotypical ideas about what it means to be a girl/woman or boy/man in society. “Trans” can mean transcending beyond, existing between, or crossing over the gender spectrum. It includes but is not limited to people who identify as transgender, transsexual, cross dressers or gender non-conforming (gender variant or gender queer).

Trans people may identify their gender in many ways. There is no single or universal experience of what it means to be trans. As a result, different trans people face distinct forms of discrimination in society, and this may relate to whether they identify as male, female, a person with a trans history, a person in the process of transitioning, a trans man, trans woman, transsexual, or gender non-conforming.

**“Transitioning”** refers to a host of activities that some trans people may pursue to affirm their gender identity. This may include changes to their name, sex designation, dress, the use of specific pronouns, and possibly medically supportive treatments such as hormone therapy, sex-reassignment surgery or other procedures. There is no checklist or average time for a transition process, and no universal goal or endpoint. Each person decides what meets their needs.

**“Transphobia”** the aversion to, fear or hatred or intolerance of trans people and communities. Like other prejudices, it is based on stereotypes and misconceptions that are used to justify discrimination, harassment, and violence toward trans people.

**“Two-Spirit”** a term used by Aboriginal people to describe from a cultural perspective people who are gay, lesbian, bisexual, trans or intersex. It is used to capture a concept that exists in many different Indigenous cultures and languages. For some, the term Two-Spirit describes a societal and spiritual role that people played within traditional societies, such as: mediators, keepers of certain ceremonies, transcending accepted roles of men and women, and filling a role as an established middle gender.

**“Unintentional racial exclusion”** is the negligent habit of including people from the dominant group while excluding “racialized” people. For instance, if managers decide that the best way to assess the suitability of employees for advancement is to drink alcohol together, they exclude all people who abstain from alcohol. While not all Muslim-Canadians avoid alcohol, most of them do. To say Islam is not a race—and so this example is irrelevant to discussing racism—ignores that the majority of Muslims are West, North, and East Africans, and West and South Asians. Managers are free to enjoy their personal time as they wish, but requiring staff to engage in activities they can’t join is professional discrimination.

Allies are not allies because they “feel” something, but because they *do* things and are accountable for the quality and efficiency of their results. Declaring a desire to “be” a “good ally” is irrelevant when no clear terms of alliance exist, especially since the focus for a formal ally must be **action** (fulfilling the terms of the alliance) and **not status** (enjoying praise for being seen as morally good). Formal allies have no choice but to place commitment over convenience, otherwise their formal alliance collapses.

**“White Fragility”** discomfort and defensiveness on the part of a white person when confronted with information about racial inequality and injustice; also a form of internalized superiority

**“Xenophobia”** an eversion or hostility to, disdain for, or fear of foreigners, people from different cultures, or strangers. The fear or dislike of the customs, dress, look of people who are culturally different from oneself