



Glossary:

[Taking Action in Our Spheres of Influence- Intersectional Anti-Racism & Anti-Oppression Gender-Based Violence Framework](#)

Ableism is “the discrimination of and social prejudice against people with disabilities based on the belief that typical abilities are superior. At its heart, ableism is rooted in the assumption that disabled people require ‘fixing’ and defines people by their disability. Like racism and sexism, ableism classifies entire groups of people as ‘less than,’ and includes harmful stereotypes, misconceptions, and generalizations of people with disabilities” ([Eisenmenger, 2019](#)).

Aboriginal refers to Inuit, Métis, and First Nations peoples. The Canadian constitution recognizes Aboriginal peoples as an umbrella term to refer to these distinct Indigenous groups. While the Canadian government introduced this term into official language as a replacement for ‘Indian’ and ‘Native,’ and it remains in usage in Canadian society and law, this term’s Latin origins roughly translate to “not original”. As an umbrella term, it risks homogenizing nations and peoples that have diverse and distinct cultures, languages, histories, traditions, and laws ([Animikii, 2020](#)). The preferred international terminology to refer to peoples whose origins pre-date colonization and/or settler society is ‘Indigenous’ ([United Nations Permanent Forum on Indigenous Issues, n.d.](#)).

Anti-Asian Racism refers to “historical and ongoing discrimination, negative stereotyping, and injustice experienced by peoples of Asian descent, based on others’ assumptions about their ethnicity and nationality. Peoples of Asian descent are subjected to specific overt and subtle racist tropes and stereotypes at individual and systemic levels, which lead to their ongoing economic, political, and cultural marginalization, disadvantage, violence, and unequal treatment. This includes perceptions of being a ‘Yellow Peril,’ a ‘Perpetual Foreigner,’ a ‘Model Minority,’ ‘exotic,’ or ‘mystic.’ These stereotypes are rooted in Canada’s long history of racist and exclusionary laws, and often mask racism faced by peoples of Asian descent, while erasing their historical contributions to building Canada” ([Government of Canada, 2019](#)).

Anti-Black Racism “is prejudice, attitudes, beliefs, stereotyping and discrimination that is directed at people of African descent and is rooted in their unique history and experience of enslavement and its legacy. Anti-Black racism is deeply entrenched in Canadian institutions, policies, and practices, to the extent that anti-Black racism is either functionally normalized or rendered invisible to the larger White society. Anti-Black racism is manifest in the current social, economic, and political marginalization of [Black] Canadians, which includes unequal opportunities, lower socio-economic status, higher unemployment, significant poverty rates and overrepresentation in the criminal justice system” ([Ontario Anti-Racism Directorate, 2018](#)).

Anti-Indigenous Racism “is the ongoing race-based discrimination, negative stereotyping, and injustice experienced by Indigenous Peoples within Canada. It includes ideas and practices that establish, maintain, and perpetuate power imbalances, systemic barriers, and inequitable outcomes that stem from the legacy of colonial policies and practices in Canada. Systemic anti-Indigenous racism is evident in discriminatory federal policies such as the Indian Act and the residential school system. It is also manifest in the overrepresentation of Indigenous peoples in provincial criminal justice and child welfare systems, as well as inequitable outcomes in education, well-being, and health. Individual lived experiences of anti-Indigenous racism can be seen in the rise in acts of hostility and violence directed at Indigenous people” ([Ontario Anti-Racism Directorate, 2018](#)).

Anti-Oppression is a framework that recognizes that oppression exists in society and aims to eradicate oppression by examining and challenging power dynamics while empowering those who experience oppression ([The Anti-Violence Project, n.d.](#)). Anti-Oppression starts at the level of the individual through self-education and self-awareness, and extends to the interpersonal, institutional and community.

Anti-Racism is a process that acknowledges the existence of systemic racism and, through policies and practices, seeks to actively identify, challenge, and end systemic racism in all its various forms. According to Colour of Poverty-Colour of Change, “To be effective, the Anti-Racism Strategies must be results-oriented and must produce long term, sustainable change that will withstand the test of time, and any change in political power” ([Colour of Poverty – Colour of Change, 2019](#)).

Antisemitism is the “hatred of Jews or prejudice against them as an ethnic, religious, or racial group. Antisemitism can take many forms and includes negative stereotypes or discrimination against individual Jews, acts of desecration of synagogues or Jewish cemeteries, and organized attacks by mobs, police, or military against Jewish communities. The “new antisemitism,” a controversial concept that emerged in the 1990s, holds that opposition to Zionism, the State of Israel, or even Israeli policy, is tantamount to demonization of the Jews. Many observers emphasize, however, that not only is this an inaccurate use of the term “antisemitism,” but it dilutes its meaning” ([Kamel, 2022](#)).

BIPOC is an acronym referring to Black, Indigenous and People of Colour. It is used to differentiate among racialized people and draws attention to those identified within the Ontario Anti-Racism Act ([2017](#)) as being “most adversely impacted by systemic racism, including Indigenous and Black communities.” The acronym is also at times presented as IBPOC to prioritize the experiences of Indigenous communities and draw attention to Truth and Reconciliation commitments. While the term emerged from an intention to signal that Black and Indigenous communities experience particular impacts of racism and white supremacy, it has been critiqued for providing another way of subsuming all non-white people into one group, losing the nuance of its original intention ([Paradkar, 2021](#)).

Carceral feminism “describes an approach that sees increased policing, prosecution, and imprisonment as the primary solution to violence against women. This stance does not acknowledge that police are often purveyors of violence and that prisons are always sites of violence. Carceral feminism ignores the ways in which race, class, gender identity, and immigration status leave certain women more vulnerable to violence and that greater criminalization often places these same women at risk of state violence” ([Law, 2014](#)). Further, carceral feminism inadvertently or actively “discourages alternative responses to gender and sexual violence, including community accountability and transformative justice” ([Canessa, 2022](#)).

Cis/cisgender refers to a person whose gender identity is aligned with the sex they were assigned at birth ([the 519 Glossary of Terms](#)).

Cisnormativity “refers to the commonplace assumption that all people are cisgender and that everyone accepts this as “the norm.” The term cisnormativity is used to describe systemic prejudice against trans people. This form of systemic prejudice may go unrecognized by the people or organizations responsible” ([the 519 Glossary of Terms](#)).

Cissexism refers to “a system of oppression that considers cis people to be superior to trans people. It includes harmful beliefs that it is “normal” to be cis and “abnormal” to be trans. Examples include scrutinizing the genders of trans people more than those of cis people or defining beauty based on how cis people look” ([the 519 Glossary of Terms](#)).

Classism is “the institutional, cultural and individual set of practices and beliefs that assign differential value to people according to their socioeconomic class; and an economic system that creates excessive inequality and causes basic human needs to go unmet;” where class refers to relative status based on income, wealth, education, occupational status, and/or power ([National Conference for Community and Justice, n.d.](#)).

Colonialism is the historical practice of European expansion into territories already inhabited by Indigenous peoples for the purposes of acquiring new lands and resources. This expansion is rooted in the violent suppression of Indigenous peoples’ governance, legal, social, and cultural structures. Colonialism attempts to force Indigenous peoples to accept and integrate into institutions that are designed to force them to conform with the structures of the colonial state. “Colonialism remains an ongoing process, shaping both the structure and the quality of the relationship between settlers and Indigenous peoples” ([Truth and Reconciliation Commission of Canada, 2016](#)).

Criminalization is “to make an activity illegal or to treat someone as criminal” and refers to the sustained practices of over-policing and surveillance on communities that are negatively stereotyped, such as Black communities, people experiencing poverty and/or homelessness, sex workers, and drug users. Criminalization produces long-term harms from over-policing,

“such as harassment, expulsion from school, use of force, asset forfeiture, questionable searches and seizures, fines, detention, and incarceration” ([YWCA, 2017](#)).

Cultural genocide refers to “the attempted destruction of a group’s culture. Cultural genocide may involve such acts as language bans, a prohibition on creative acts of expression, educational reform to promote assimilation, or a physical attack on cultural institutions such as libraries, monuments, or the land” ([Yellowhead Institute, 2019](#)).

Decolonization is the “repatriation of Indigenous land and life” ([Tuck and Yang, 2012](#)). It involves a dismantling of settler colonial structures and relationships. In a settler colonial context, decolonization is inherently unsettling, and not reducible to civil rights and social justice. Decolonization “is accountable to Indigenous sovereignty and futurity” ([Tuck and Yang 2012: 35](#)), that is, to Indigenous self-determination and self-governance. For non-Indigenous people, supporting decolonization “can require us to locate ourselves within the context of colonization in complicated ways, often as simultaneously oppressed and complicit” ([Walia 2012](#)).

Discrimination refers to “Treating someone unfairly by either imposing a burden on them, or denying them a privilege, benefit or opportunity enjoyed by others, because of their race, citizenship, family status, disability, sex or other personal characteristics” ([Government of Canada, 2019](#)).

Equality refers to “the practice of ensuring equal treatment to all people, without consideration of individual and group diversities” ([the 519 Glossary](#)).

Equity refers to “The practice of ensuring fair, inclusive, and respectful treatment of all people, with consideration of individual and group diversities. Access to services, supports and opportunities and attaining economic, political, and social fairness cannot be achieved by treating individuals in exactly the same way. Equity honours and accommodates the specific needs of individuals/ groups” ([the 519 Glossary](#)).

Equity-seeking groups are “communities that face significant collective challenges in participating in society. This marginalization could be created by attitudinal, historic, social, and environmental barriers based on age, ethnicity, disability, economic status, gender, nationality, race, sexual orientation, and transgender status, etc. Equity-seeking groups are those that identify barriers to equal access, opportunities and resources due to disadvantage and discrimination and actively seek social justice and reparation” ([Canada Council for the Arts, n.d.](#)).

Ethnic group refers to “a person’s ethnic or cultural origins. Ethnic groups have a common identity, heritage, ancestry, or historical past, often with identifiable cultural, linguistic, and/or religious characteristics” ([Ontario Anti-Racism Directorate, 2018](#)).

Eurocentrism is a worldview that “Presupposes the supremacy of Western civilization, specifically Europe and Europeans, in world culture. Eurocentrism centres history according to European and Western perceptions and experiences” ([Canadian Race Relations Foundation](#)).

Gender “can refer to the individual and/or social experience of being a man, a woman, or neither. Social norms, expectations and roles related to gender vary across time, space, culture, and individuals” ([the 519 Glossary](#)).

Genderqueer/Non-binary refers to “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.’” They may also see their gender as fluid and non-fixed from day to day. People who are non-binary or genderqueer may or may not identify as trans ([the 519 Glossary](#)).

Gender Binary refers to “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 living between genders or for transcending the gender binary. The gender binary system is rigid and restrictive for many people whose sex assigned at birth does not match up with their gender, or whose gender is fluid and not fixed” ([the 519 Glossary](#)).

Gender Expression refers to “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. All people, regardless of their gender identity, have a gender expression and they may express it in any number of ways” ([the 519 Glossary](#)).

Heteronormativity refers to “the commonplace assumption that all people are heterosexual and that everyone accepts this as ‘the norm.’ The term heteronormativity is used to describe prejudice against people that are not heterosexual and 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” ([the 519 Glossary](#)).

Heterosexism relates to social structures and practices that serve to elevate and enforce heterosexuality while subordinating or suppressing other sexual orientations. It includes “the assumption that everyone is heterosexual, and that heterosexuality is superior and preferable. The result is discrimination against bisexual, lesbian and gay people that is less overt, and which may be unintentional and unrecognized by the person or organization responsible” ([the 519 Glossary](#)).

Homophobia is “negative attitudes, feelings, or irrational aversion to, fear or hatred of gay, lesbian, or bisexual people and communities, or of behaviours stereotyped as ‘homosexual.’ It

is used to signify a hostile psychological state leading to discrimination, harassment, or violence against gay, lesbian, or people” ([the 519 Glossary](#)).

Indigenous refers to communities, peoples, and nations that “are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing on those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems” ([United Nations 2016](#)).

Intersectionality “is based on two key ideas. First, viewing a problem through an intersectional lens reveals the nature of discrimination that flows from the intersection of multiple identities. When oppressions based on two or more identity categories intersect, a new form of oppression is created that is different from the constituent forms of oppression added together. [. . .] The second idea connects individual and group experiences of disadvantage based on intersecting identities to broader systems of power and privilege. In doing so, intersectionality recasts identity categories not as objective descriptors of an individual’s innate characteristics, but as socially constructed categories that operate as vectors for privilege and vulnerability within our social, cultural, political, economic and legal power structures” ([Ajele and McGill, 2020](#)).

Islamophobia is “Islamophobia is racism, stereotypes, prejudice, fear, or acts of hostility directed towards individual Muslims or followers of Islam in general. In addition to individual acts of intolerance and racial profiling, Islamophobia can lead to viewing and treating Muslims as a greater security threat on an institutional, systemic, and societal level.” ([Ontario Anti-Racism Directorate, 2018](#))

Oppression refers to a pattern of persistent and systematic disadvantage imposed on large groups of people, in many domains of social life, including employment, social status, treatment by the legal system, and vulnerability to violence. Oppression generally entails “the domination of subordinate groups in society by powerful (politically, economically, socially, and culturally) groups. It entails the various ways that this domination occurs, including how structural arrangements favour the dominant over subordinate group” (Mullaly, 2002 in [LGBTQ2S Toolkit, n.d.](#)).

Prison Industrial Complex (PIC) refers to “the overlapping interests of government and industry that use surveillance, policing, and imprisonment as solutions to economic, social and political problems” ([Critical Resistance, n.d.](#)). A key feature of the PIC includes mass incarceration, which has disproportionately impacted Black, Indigenous and racialized communities and other marginalized groups, including poor people, queer people and disabled people ([Tufts University Prison Divestment](#)).

Race is “a term used to classify people into groups based principally on physical traits (phenotypes) such as skin colour. Racial categories are not based on science or biology but on differences that society has created (i.e., “socially constructed”), with significant consequences for people’s lives. Racial categories may vary over time and place and can overlap with ethnic, cultural or religious groupings” ([Ontario Anti-Racism Directorate, 2018](#)).

Racial equity “is the systemic fair treatment of all people. It results in equitable opportunities and outcomes for everyone. It contrasts with formal equality where people are treated the same without regard for racial differences. Racial equity is a process (such as meaningfully engaging with Indigenous, Black, and racialized clients regarding policies, directives, practices and procedures that affect them) and an outcome (such as equitable treatment of Indigenous, Black, and racialized clients in a program or service)” ([Ontario Anti-Racism Directorate, 2018](#)).

Racial Justice is “a vision and transformation of society to eliminate racial hierarchies and advance collective liberation, where Black, Indigenous and/or People of Color, in particular, have the dignity, resources, power, and self-determination to fully thrive” ([Sen and Keleher, 2021](#)).

Racialization is “a process of delineating group boundaries (races) and allocation of persons within those boundaries by primary reference to (supposedly) inherent and/or biological (usually phenotypical) characteristics. In this process, societies construct races as ‘real,’ different, and unequal in ways that matter to economic, political, and social life” ([Ontario Anti-Racism Directorate, 2018](#)).

Racialized (person or group) “can have racial meanings attributed to them in ways that negatively impact their social, political, and economic life. This includes but is not necessarily limited to people classified as “visible minorities” under the Canadian census and may include people impacted by antisemitism and Islamophobia” ([Ontario Anti-Racism Directorate, 2018](#)).

Racism refers to “the body of ideas and practices that establishes, maintains, and perpetuates such [race-based] categories of difference, sustained through multiple, varied, and contextually specific social, political, and economic construction” (Bakan and Dua 2014). In other words, racism is “ideas or practices that establish, maintain or perpetuate the racial superiority or dominance of one group over another” ([Ontario Anti-Racism Directorate, 2018](#)).

Sanism is “a systematized discrimination, antagonism, or exclusion directed against neurodivergent people based on the belief that neurotypical cognition is superior” and stems from the assumption that there is one ‘right,’ ‘normal,’ or ‘healthy’ way for a brain to be configured and to function, and if a person’s brain is configured and functions differently from the dominant standard, there is something ‘wrong’ or ‘abnormal’” ([Simmons University, 2021](#)).

Settler colonialism is a structure of processes (Simpson 2017)—including the displacement and dispossession of Indigenous peoples from their lands, physical and cultural genocide, assimilation, and the subordination and/or destruction of Indigenous political and legal systems—that enable the settlement and establishment of a foreign colonial nation state, which is populated by non-Indigenous people (Veracini, 2010; Wolfe, 1999).

Systemic racism “consists of organizational culture, policies, directives, practices, or procedures that exclude, displace, or marginalize some racialized groups or create unfair barriers for them to access valuable benefits and opportunities. This is often the result of institutional biases in organizational culture, policies, directives, practices, and procedures that may appear neutral but have the effect of privileging some groups and disadvantaging others” ([Ontario Anti-Racism Directorate, 2018](#)).

Trans or Transgender is “an umbrella term referring to people whose gender identities differ from the sex they were assigned at birth. “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, non-binary or gender non-conforming (gender variant or genderqueer)” ([the 519 Glossary](#)).

Transmisogyny refers to “negative attitudes, expressed through cultural hate, individual and state violence, and discrimination directed toward trans women and trans and gender non-conforming people on the feminine end of the gender spectrum” ([the 519 Glossary](#)).

Transphobia refers to “Negative attitudes and feelings and 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, or those perceived to be trans” ([the 519 Glossary](#)).

Two Spirit “describes gender identity and expression as fluid and beyond strictly male or female. Two-Spirit tends to be a pan-Indigenous term, but not all [Indigenous] gender non-conforming individuals identify as Two-Spirit” ([Yellowhead Institute, 2019](#)). Two Spirit is an “umbrella term encompassing gender and sexual diversity in Indigenous communities. Two Spirit people often serve integral and important roles in their communities, such as leaders and healers. There are many understandings of the term Two Spirit – and this English term does not resonate for everyone. Two Spirit is a cultural term reserved for those who identify as Indigenous” ([the 519 Glossary](#)).

White Privilege refers to “the inherent advantages possessed by a white person on the basis of their race in a society characterized by racial inequality and injustice. This concept does not imply that a white person has not worked for their accomplishments but rather, that they have not faced barriers encountered by others” ([Canadian Race Relations Foundation, n.d.](#)).

White Supremacy refers to “a comprehensive condition whereby the interests and perceptions of white subjects are continually placed centre stage and assumed as ‘normal’” ([Gilbourn, 2006](#)). bell hooks (2000) maintains that “there could be no real sisterhood between white women and women of color if white women [are] not able to divest of white supremacy.”

Xenophobia refers to “any attitude, behavior, practice, or policy that explicitly or implicitly reflects the belief that immigrants are inferior to the dominant group of people. Xenophobia is reflected in interpersonal, institutional, and systemic levels oppression and is a function of White supremacy” ([Cokorinos, 2007](#)).

Works Cited

- Ajele, Grace and Jena McGill. (2020). Intersectionality in Law and Legal Contexts. LEAF: Women's Legal Education & Action Fund. Retrieved February 7, 2022, from <https://www.leaf.ca/wp-content/uploads/2020/10/Full-Report-Intersectionality-in-Law-and-Legal-Contexts.pdf>.
- Animikii Indigenous Innovation (2020). Why we say 'Indigenous' instead of 'Aboriginal'. Animikii Indigenous Innovation. Retrieved February 21, 2022, from <https://animikii.com/news/why-we-say-indigenous-instead-of-aboriginal>.
- Canada Council for the Arts. (n.d.). Glossary. Retrieved February 24, 2022, from <https://canadacouncil.ca/glossary>.
- Canadian Race Relations Foundation. (n.d.). CRRF Glossary of Terms. Retrieved February 21, 2022, from <https://www.crrf-fcrr.ca/en/resources/glossary-a-terms-en-gb-1/>
- Canessa, Ginevra. (2022). Abolition Feminism matters: Why the fight against carceral feminism should be in everyone's interest. London School of Economics and Political Science. Blog. Retrieved February 27, 2022, from <https://blogs.lse.ac.uk/humanrights/2022/01/21/abolition-feminism-matters-why-the-fight-against-carceral-feminism-should-be-in-everyones-interest/>.
- [Colour of Poverty – Colour of Change. \(2019\)](#). Proposed Framework for a New Anti-Racism Strategy for Canada. Retrieved February 21, 2022, from [https://ocasi.org/sites/default/files/PROPOSED COP-COC FRAMEWORK for Anti-Racism Strategy Jan 2019 0.pdf](https://ocasi.org/sites/default/files/PROPOSED_COP-COC_FRAMEWORK_for_Anti-Racism_Strategy_Jan_2019_0.pdf).
- Cokorinos, Lee. (2007). The Racist Roots of the Anti-Immigration Movement. Black Agenda Report. Retrieved February 22, 2022, from <https://www.blackagendareport.com/content/racist-roots-anti-immigration-movement>.
- Critical Resistance (n.d.). What is the PIC? What is Abolition?. Retrieved February 27, 2022, from <http://criticalresistance.org/about/not-so-common-language/>.
- Eisenmeyer, Ashley. (2019). Ableism 101: What is it, what it looks like, and what we can do to fix it. Access Living. Retrieved February 21, 2022, <https://www.accessliving.org/newsroom/blog/ableism-101/>.
- Gillborn, David; (2006) Rethinking White Supremacy: Who counts in 'Whiteworld'. *Ethnicities*, 6 (3): 318-340.

- Government of Canada. (2019). Building a Foundation for Change: Canada's Anti-Racism Strategy 2019–2022. Retrieved February 21, 2022 from <https://www.canada.ca/en/canadian-heritage/campaigns/anti-racism-engagement/anti-racism-strategy.html#a8/>.
- hooks, bell. (2000). *Feminism is for Everybody: Passionate Politics*. South End Press.
- Kamel, Rachael. (2022). Key Terms and Concepts. Reframing Israel. Retrieved February 20, 2022, from <http://reframingisrael.org/2015/05/key-terms-and-concepts/>.
- Law, Victoria. (2014). Against Carceral Feminism. Jacobin. Retrieved February 27, 2022, from <https://www.jacobinmag.com/2014/10/against-carceral-feminism/>.
- LGBTQ2S Toolkit. (n.d.). Anti-Oppression Framework Refresher. Retrieved February 22, 2022, from <http://lgbtq2stoolkit.learningcommunity.ca/training/anti-oppression-framework-refresher/>.
- Mullaly, R. (2002). *Challenging oppression: A critical social work approach*. Don Mills, Ont.: Oxford University Press.
- National Conference for Community and Justice. (n.d.). Classism. Retrieved February 22, 2022, from <https://www.nccj.org/classism-0>.
- Ontario Anti-Racism Act. (2017). S.O. 2017, c. 15. Queen's Printer for Ontario. Retrieved February 21, 2022, from <https://www.ontario.ca/laws/statute/17a15>.
- Ontario Anti-Racism Directorate (2018). Data Standards for the Identification and Monitoring of Systemic Racism. Retrieved February 22, 2022, from <https://www.ontario.ca/document/data-standards-identification-and-monitoring-systemic-racism/glossary>.
- Paradkar, Shree. (2021). Why I'm saying bye to 'BIPOC' this year. Toronto Star. Retrieved February 24, 2022, from <https://www.thestar.com/opinion/star-columnists/2021/12/11/why-im-saying-bye-bye-to-bipoc-this-year.html>.
- Sen, Nayantara and Terry Keleher. (2021). Creating Cultures & Practices for Racial Equity: A Toolbox for Advancing Racial Equity for Arts and Cultural Organizations. Race Forward. Retrieved February 25, 2022 from https://www.raceforward.org/system/files/Creating%20Cultures%20and%20Practices%20For%20Racial%20Equity_7.pdf.
- Simmons University Library. (2021). Anti-Oppression: Anti-Sanism. Retrieved February 23, 2022, from <https://simmons.libguides.com/anti-oppression/anti-sanism>.

- Simpson, Leanne. (2017). *As We Have Always Done: Indigenous Freedom Through Radical Resistance*. Minneapolis: University of Minnesota Press.
- The Anti-Violence Project. (n.d.). What is Anti-Oppression? University of Victoria. Retrieved February 22, 2022, from <https://www.antiviolenceproject.org/anti-oppressive-practices/>.
- The 519. (2022). The 519's Glossary of Terms, facilitating shared understandings around equity, diversity, and awareness. Retrieved February 21, 2022, from <https://www.the519.org/education-training/glossary>.
- Truth and Reconciliation Commission of Canada. (2016). What We Have Learned: Principles of Truth and Reconciliation. Final Report of the Truth and Reconciliation Commission. Retrieved February 20, 2022 from <https://nctr.ca/about/history-of-the-trc/trc-website/>.
- Tuck, Eve, and Wayne Yang. (2012). Decolonization is not a metaphor. *Decolonization, Education and Society* 1(1):1-40. Retrieved February 27, 2022, from <https://jps.library.utoronto.ca/index.php/des/article/view/18630/15554>.
- Tufts University Prison Divestment. (n.d.). What is the Prison Industrial Complex? Retrieved February 27, 2022, from <https://sites.tufts.edu/prisondivestment/the-pic-and-mass-incarceration/>.
- United Nation. (2016). State of the World's Indigenous Peoples: Indigenous Peoples' Access to Health Services. Retrieved February 22, 2022, from <https://www.un-ilibrary.org/content/books/9789210575553/read>.
- United Nations Permanent Forum on Indigenous Issues. (n.d.). Indigenous Peoples, Indigenous Voices: Fact Sheet. Retrieved February 21, 2022, from https://www.un.org/esa/socdev/unpfii/documents/5session_factsheet1.pdf.
- Veracini, Lorenzo. (2010). *Settler Colonialism: A Theoretical Overview*. Houndmills, UK: Palgrave Macmillan.
- Walia, Harsha. (2012). Decolonizing Together: Moving beyond a politics of solidarity toward a practice of decolonization. Briarpatch. Retrieved February 22, 2022, from <https://briarpatchmagazine.com/articles/view/decolonizing-together>.
- Wolfe, Patrick. (1999). *Settler Colonialism and the Transformation of Anthropology: The Politics and Poetics of an Ethnographic Event*. London: Cassell.

Yellowhead Institute. (2019). Glossary for *Land Back: A Yellowhead Institute Red Paper*. Retrieved February 22, 2022, from <https://redpaper.yellowheadinstitute.org/wp-content/uploads/2019/10/red-paper-glossary-final.pdf>.

YWCA. (2017). Backgrounder: What are Criminalization and Racial Profiling? Retrieved February 21, 2022, from https://www.ywca.org/wp-content/uploads/RPBACKGROUNDER_FINAL.pdf.