Equity, Diversity and Inclusion in Practice

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Accessibility Statement

This book was designed with accessibility in mind so that it can be accessed by the widest possible audience, including those who use assistive technologies. The web version of this book has been designed to meet the Web Content Accessibility Guidelines 2.0, level AA.

While we aim to ensure that this book is as accessible as possible, we may not always get it right. There may be some supplementary third-party materials, or content not created by the authors of this book, which are not fully accessible. This may include videos that do not have closed-captioning or accurate closed-captioning, inaccessible PDFs, etc.

If you are having problems accessing any content within the book, please contact: abaijnath@ryerson.ca. Please let us know which page you are having difficulty with and include which browser, operating system, and assistive technology you are using.

INTRODUCTION

Land Acknowledgement

The following is Ryerson University's Land Acknowledgement:

> "Toronto is in the 'Dish With One Spoon Territory'. The Dish With One Spoon is a treaty between the Anishinaabe, Mississaugas and Haudenosaunee that bound them to share the territory and protect the land. Subsequent Indigenous Nations and peoples, Europeans and all newcomers have been invited into this treaty in the spirit of peace, friendship and respect."

The "Dish" or sometimes it is called the "Bowl" represents what is now southern Ontario, from the Great Lakes to Quebec and from Lake Simcoe into the United States. *We all eat out of the Dish, all of us that share this territory, with only one spoon. That means we have to share the responsibility of ensuring the dish is never empty, which includes taking care of the land and the creatures we share it with. Importantly, there are no knives at the table, representing that we must keep the peace. The dish is graphically represented by the wampum pictured above.

This was a treaty made between the Anishinaabe and Haudenosaunee after the French and Indian War. Newcomers were then incorporated into it over the years, notably in 1764 with The Royal Proclamation/The Treaty of Niagara.

SOURCES:

Burrows, John. 1997. "Wampum at Niagara: The Royal Proclamation, Canadian Legal History and Self-Government" in Asche, Michael, Aboriginal and Treaty Rights in Canada: Essays on Law, Equity, and Respect for Difference. Vancouver: University of British Columbia Press.

Hall, Anthony. 2003.The American Empire and the Fourth World: The Bowl With One Spoon, Part One. Montreal: McGill-Queens.

Johnson, Darlene. 2005. Connecting People to Place: Great Lakes Aboriginal History in Cultural Context. Prepared for the Ipperwash Inquiry.

Simpson, Leanne. 2008. "Looking after Gdoo-naaganinaa: Precolonial Nishnaabeg Diplomatic and Treaty Relationships." Wicazo Sa Review 23 (2): 29-42

Ryerson Land Acknowledgment statement.

ADDITIONAL RESOURCES:

Canadian Association of University Teachers Guide to Acknowledging Traditional Territory

Check out the Whose Land App for learning about the territory your home or business is situated on, finding information for a land acknowledgement, and learning about the treaties and agreements signed across Canada.

Purpose of this Resource

This interactive self-directed learning resource was created in response to an identified gap for students participating in experiential learning activities. It serves as a preparatory tool for students on how to navigate real-life scenarios they may encounter in the workplace. This resource consists of seven modules. Each module will introduce learners to equity, diversity and inclusion (EDI) within the work context and their rights and responsibilities in the workplace as new professionals embarking on their post-graduate journeys. Learners will be taken through a series of brief simulated experiences, interactive self-assessments, reflections, insights from peers and professionals, as well as educational content on key issues in EDI. By the end of this resource, learners should be able to respond to issues of discrimination and become active participants in integrating equity into their professional and personal lives.

Below is a brief overview of the modules:

- **Module 1: Key Concepts in Equity, Diversity and Inclusion –** This module introduces fundamental concepts, terminology and theory in equity, diversity and inclusion, serving as an introduction to and creating terms of reference for subsequent modules. Learners will be informed about applicable laws so that they are aware of their civic duty and legal rights.
- **Module 2: Anti-Indigenous Racism –** This module focuses on Indigenous experiences in the creation of "Canada" and the impact of colonialism and exclusion.
- **Module 3: Anti-Black Racism –** This module introduces historical experiences of Black-identified peoples and the impact of exclusion.
- **Module 4: Ableism and Accessibility –** This module focuses on accessibility, the Accessibility for Ontarians with Disabilities Act (AODA) and visible and non-visible disabilities.
- **Module 5: Gender Equity –** This module focuses on gender equity in the workplace, specifically on the experiences of women in the workplace.
- **Module 6: 2SLGBTQIA+ and Transgender Inclusion –** This module introduces learners to the barriers the 2SLGBTQIA+ and Transgender people face within the workplace, including respectful and affirming language and behaviours that challenge homophobia and transphobia.
- **Module 7: Understanding Harassment –** This module introduces various types of harassment and microaggressions that may occur in the workplace, with a special focus on sexual violence. Learners will also find information about their legal rights and responsibilities.

Learning Objectives

Below are the learning outcomes for this resource. By the end of this resource, you should be able to:

- Examine implicit bias, as well as the attitudinal and behavioural barriers to racial equity, inclusion, reciprocity, and reconciliation.
- Identify strategies to build intercultural competencies explored through the simulations.
- Learn about your rights and responsibilities in creating and seeking equity across settings, contributing to inclusive spaces.
- Utilize tools and strategies for self-advocacy and allyship.
- Understand the historical and contemporary issues as they relate to EDI and specific equity-deserving groups within a Canadian context.

- Describe the impacts of exclusion and discrimination as it relates to specific equity-deserving groups and their experiences with employment and the workplace.
- Demonstrate an understanding of the intersectional experiences of diverse peoples.
- Identify strategies for preparing for and navigating through the workplace/labour market and society as it relates to issues of equity.
- Explain applicable grounds for legal protections and obligations of the employer to prevent and respond to discrimination and harassment.
- Identify resources and supports for those who have experienced harassment and discrimination.

What to Expect

The modules within this resource follow a similar structure. Below are the key components of each module.

- **Introduction –** Each module begins with an introduction to the main topic, including the learning objectives of the module.
- **Pre-Assessment –** This section provides learners with an opportunity to locate themselves in relation to the equity issue, testing their general knowledge and implicit bias through reflective questions and knowledge checks.
- **Key Concepts –** This section provides an overview of the key concepts, discussions, issues and historical context of the module theme.
- **In the Workplace –** This section looks at the equity issue in the workplace setting and provides information about the provisions, standards, and associated legislation along with the roles and responsibilities of both employers and employees. Learners are also introduced to intersectional issues and the disproportionate impacts of diverse individuals' experiences.
- **EDI in Practice –** This section is included in all but Module 1: Key Concepts in Equity, Diversity and Inclusion. Learners will have the opportunity to apply their knowledge and understanding of the module theme to interactive scenarios in the workplace.
- **Now You –** This section explores what individuals can do in response to discrimination in their workplace. Learners will be provided with resources and supports to use in addressing challenging situations they may encounter either as a subject or witness to discriminatory behaviours. Opportunities for allyship are encouraged.
- **Post-Assessment –** This section provides learners with knowledge checks to assess their understanding, as well as reflective questions to consider or reconsider how they respond to inequity.
- **Summary –** This section provides learners with key takeaways from the module.
- **Resources and Further Learning –** Apart from the numerous links and resources shared throughout the module, this section provides a curated list of resources available to learners who wish to continue their learning journey.

Simulations, Knowledge Checks and Featured Conversations

Modules 2 to 7 of this resource include simulations that depict real life workplace scenarios related to EDI that learners may encounter during face-to-face interactions with clients, patients, consumers or colleagues. Through a series of videos and multiple-choice questions, learners gain insight and understanding of the different positionalities individuals may face in the workplace. Through this process, learners will have the opportunity to internalize knowledge and skills that they will subsequently be able to apply to their professional careers.

This resource also includes a number of knowledge checks (e.g., quizzes) to test their understanding of the key concepts in each of the modules. These low-stakes knowledge checks can be revisited as many times as the learner chooses. Finally, the resource includes a series of featured conversations with alumni, professionals and subject matter experts who share their perspectives on the importance of EDI in practice, including their personal experiences.

Using This Resource

How to Use This Resource

This self-directed learning resource was created for undergraduate students across Ontario. Learners can use this resource to prepare for their transition into their fields and professions, both as part of their experiential learning within their respective programs and their development as emerging professionals. Learners can go through the modules at their own pace and according to their own needs.

Instructors using this resource may link directly to the resource as a whole or by module in their teaching. This resource was created under an Ontario Commons 1.0 copyright license. If you are an instructor and would like to share or adapt the resource, please attribute the work to this book and eCampusOntario and indicate if changes have been made.

How to Navigate the Modules

The resource is hosted in Pressbooks (a web-based platform). If you are unfamiliar with Pressbooks, please view the video below to learn how to navigate Pressbooks.

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://pressbooks.library.ryerson.ca/ediinpractice/?p=834#oembed-1

Source: Iowa State University Digital Press. Navigating Your Course Pressbook. Licenced under Creative Commons CC BY-NC-ND 4.0

Reflection Journal Instructions

For learners who choose to use the Reflection Journal:

The Reflection Journal is designed to honestly and safely unpack and examine your views as you go through the Equity, Diversity and Inclusion in Practice Pressbook. You can return to your Reflection Journal whenever you are prompted to write a reflection about the content and resources that you engage with (look for the Reflection boxes in the Pre- and Post-Assessment chapters of each module).

Use the link below to access the Reflection Journal. You will be prompted to make a personal copy of the Google document when you select the link. After saving the copy to your Google Drive, you can star the file so that you can easily access it for all of your reflections as you go through this Pressbook. If you don't have access to Google Docs, you can download a MS Word version of this file onto your desktop.

Equity, Diversity and Inclusion in Practice Reflection Journal

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MODULE 1: KEY CONCEPTS IN EQUITY, DIVERSITY AND INCLUSION

Introduction

To say that we live in precarious times is not an exaggeration. This series of modules on equity, diversity and inclusion (EDI) was prepared in the context of a global COVID pandemic. Certainly, the pandemic exposed domestic and global inequalities as evidenced by gaps in vaccine access and immunization rates between "have" and "have-not" states. But the pandemic alone cannot explain the precarity. Warming temperatures contribute to extreme weather and human displacement and pose a protection risk for persons with disabilities ("Disability"). Global migration flows at unprecedented scales which have spawned new offshore detention centres and unapologetic nationalism. Digital technologies and the rapid growth of the platform economy potentially increase the vulnerability of gig workers, including migrants and persons from racialized groups. Transnational social movements expressed in "I can't breathe", "Idle No More" and "Me Too" declare the rejection of the status quo. These phenomena bespeak an urgency for action. Equity, diversity and inclusion discourses and practices are one response by international organizations, governments and employers.

This module, the first in a seven-part series, explores understandings of each of the three constituent terms, their differences, and how they are enacted in the workplace. By doing so, it synthesizes scholarship in multiple fields including gender, Black, settler-colonial, organizational behaviour and psychology, disability and cultural studies. Any project of this scope will be necessarily incomplete and, in this case, should be treated as a primer and not a comprehensive source. Keeping this in mind, this module sets the stage for a more detailed analysis regarding the role of EDI policies and practices in countering racism (Anti-Indigenous and Anti-Black Racism in Modules 2 and 3, respectively), Ableism & Accessibility (Module 4), Gender Equity and 2SLGBTQIA+ and Transgender Inclusion (Module 5 and 6), and Understanding Harassment (Module 7).

Each module comprises seven sections: i) Introduction, which outlines the purpose and learning objectives; ii) Pre-Assessment exercise; iii) Key Concepts that ground the discussion; iv) In the Workplace, which explores the implications for employers and workers; v) Now You that looks at the actions an individual can undertake; vi) Summary synthesizing the key takeaways; vii) Post-Assessment knowledge checks; and viii) Further Resources for continued learning. Each module is accompanied by a simulation exercise that highlights selected issues from the module. Overall, the structure and content attempts to provide theoretical and practical knowledge, along with an opportunity to explore specific equity issues, including the experiences of people who are members of those communities and groups within the context of the workplace and employment.

Learning Objectives

By the end of this module, you should be able to:

- Define equity, diversity and inclusion and how they are operationalized in the workplace.
- Understand how individual, organizational, and systemic factors inter-relate and create or reinforce social exclusion/inclusion.
- Differentiate types of microaggressions and give examples related to anti-Black racism, anti-Indigenous racism, sexism, homophobia, transphobia, and ableism.
- Reflect on how you can create and promote inclusive, safe and respectful environments through personal and professional actions.

Content Warning: Some language in this module may be offensive.

Pre-Assessment

Reflection

Complete **Reflection 1.1 (Module 1 Pre-Assessment)** in your Reflection Journal.

Reflect on the following questions:

- What is your approach to understanding the perspectives of colleagues from different backgrounds?
- What do you think might be a few potential issues arising in a diverse workplace?

For more information, please see the Reflection Journal Instructions in the Introduction to this Pressbook.

Key Concepts

What is EDI?

Equity, diversity and inclusion (EDI) policies and activities have intensified across institutions, sectors and professions. They refer to a variety of interventions usually centred on talent acquisition and retention, training and professional development strategies and processes designed to address implicit bias as well as the physical and psychological climate of safety. These practices aim to diminish or eliminate social exclusion by countering overt and covert discriminatory and prejudicial attitudes and practices that manifest in workplaces, schools and elsewhere. In other words, EDI is a strategic response to various *–isms* such as racism, sexism, cissexism and ableism. Additionally, homophobia and Islamaphobia.

bell hooks defines racism as the "institutional, cultural and interpersonal patterns and practices that create advantages for people legally defined and socially constructed as White, and the corollary disadvantages for people defined as 'non-White'" (60). Sexism refers to "discriminatory and prejudicial beliefs and practices" directed against women and men and linked with sex-role stereotypes." Ableism is defined by Campbell as "a network of beliefs, processes and practices that produces a particular kind of self and body (the corporeal standard) that is projected as the perfect, species-typical and therefore essential and fully human. Disability then, is cast as a diminished state of being human" ("Inciting Legal Fictions" 44). Discrimination and prejudicial attitudes based on race, gender and sexual orientation, and the ability to differentiate, rank, and prioritize forms of sentient life (Campbell, "Queer Anti-Sociality" 287–288) and, by so doing, hinder members of equity groups from participating fully in economic, political and social activities. Gender, ethnic and cultural diversity is framed as a business case for improving a company's profitability. While an ethically grounded case is being made for equity and decolonization of racial, gender, and disability justice. To understand the differences between these two cases, it is necessary to review the constituent elements of EDI.

Elemental Components

Within the EDI trinity, diversity is the easiest and quickest to operationalize since it involves recruiting, retaining, and promoting staff from underrepresented groups verifiable through tracking systems and diversity audits. Inclusion is more challenging since it involves the integration of underrepresented groups into the decision-making apparatus. Therefore, this is not just a numbers game, but a measure of the redistribution of power. Sometimes inclusion and diversity are coupled. For example, McKinsey reports that companies with executive teams comprising more than 30% of women outperformed companies with less diverse (10-30%) teams. Sometimes equity and inclusion are precursors to more radical political and social change implicated by equity and decolonization.

Equity entails understanding the factors that contribute to systemic racism and discrimination, and committing to critical action, which may include removing barriers to access, providing appropriate support systems, and reconciling past injustice through reparations. The inclusion of persons from historically underrepresented groups means that it is not just business as usual, since they bring with them a lived experience that is different from the experiences of the advantaged group. Decolonizing entails incorporating alternative forms of knowledge and lifeways formerly silenced, delegitimized or eliminated, such as Indigenous languages and spirituality (Santos 20). Therefore, employers must not only be concerned with who is sitting on boards or managerial positions, but what forms of knowledge they bring. Companies will be reluctant to bring onboard people who may not share the same priorities, or may be confident that those who bring a different perspective will "come around" with time. However, the desired outcome of equity and decolonization policies is transformation.

For example, if the wording is ordered based on an ascending degree of difficulty, it produces diversity, inclusion, equity (and decolonization) or DIE/DIED. Obviously, this acronym is rarely used, if at all, partly for its cringe-worthiness. But, putting aside such objections, death and dying may help clarify what is intended to be blunted through equity and decolonization. Consider, for example, the deaths of 6000 Indigenous children at residential schools, and more than 1000 murdered and kidnapped Indigenous women in Canada. Consider also the names memorialized like Breonna Taylor, Ahmaud Arbery, and George Floyd – Black victims of racial violence in the United States. These deaths cannot be accounted for by the misdeeds of some individual "bad apples." They reflect broader historical, political, economic, and socio-cultural structures and practices that privilege some over others. Subsequent modules will explore these systems and structures of power and privilege as they relate to the respective themes.

How EDI is expressed and conceived – whether as inclusion and diversity or diversity, equity, inclusion and decolonization, or other variations – depends, in part, on how problems of discrimination and violence are understood as an issue of profitability or transformation. While most persons agree that discrimination and violence based on differences related to race, ability, sex and gender orientation should be diminished or eliminated, there is no consensus around how to realize this aspirational goal. Some suggest that human rights need to be better enforced to ensure equality and the full participation of citizens in their societies. Human rights are "rights (entitlements) held simply by virtue of being a human being" (Donnelly 303). They are recognized, protected, and enforced by national and international legal and constitutional frameworks. However, as will be discussed in Modules 2 and 3, notions of who is a human and sub-human have changed with time, suggesting that these categorizations of people are constructed. These social constructions require closer examination as to their purpose, impacts, and outcomes as it relates to theories of inclusion and exclusion.

Others believe that recognizing, protecting and enforcing human rights is necessary but not sufficient. In this case, EDI policies and practices will amount to compensatory measures in the absence of systemic and structural reforms, including radical, economic, political, and social change. Therefore, discrimination is not directly related to individual behaviour or pathology. Instead, everyone is implicated in the reproduction of racism, sexism, homophobia, ableism and other forms of discrimination. For example, systemic racism is not just attributable solely to persons who are blatantly racist. It refers to organizational or societal institutions and the cultural norms that shape policies, practices and outcomes that disproportionately disadvantage equity groups (Pizaña). This means that the problem is not restricted to White nationalists and White supremacist groups. Most White people participate in systematic racism both knowingly and unknowingly, as it is normalized and routinized within systems, structures and institutions intended to reinforce their power and privilege. After all, as Bonilla-Silva writes, if racism is about fighting or educating the "racists," then "cohort replacement and increasing the educational level of the population would have already produced the elimination of the problem" (524). bell hooks refers to structural factors using the catch-all phrase "imperialist white supremacist capitalist patriarchy" to emphasize how gender, race, and class co-produce hierarchical power relations that oppress some groups while privileging White peoples (hooks 1). hooks understands racial and gendered inequalities as the result of economic structures and patriarchal systems. Patriarchy is "a political-social system that insists that males are inherently dominating, superior to everything and everyone deemed weak, especially females, and endowed with the right to dominate and rule over the weak and to maintain that dominance through various forms of psychological terrorism and violence" (hooks, "Understanding Patriarchy" 1).

Therefore, a business case stresses diversity and inclusion, and makes the argument based on profitability, and may invoke the concept of rights. A critical approach emphasizes equity and decolonization and the need for structural change – including economic (capitalism) and social (patriarchy) structures. The concept of intersectionality proposed by Kimberlé Crenshaw adds a layer of complexity. Intersectionality framed her critique of legal structures that force people to identify based on one category. For example, a woman fired from a job can file a lawsuit based on her sex or race, but not both, since arguments that combined categories were not recognized in US law. Crenshaw argued that these categories intersect and affect the oppression experienced by Black men and women (Crenshaw 1243). By extension, it is not sufficient to talk about women in leadership positions because the experience of White women generally differs from that

of Black women with respect to racism. Similarly, a Black, disabled man will most likely have a different experience from a White, disabled man or woman.

Watch this video, Kimberlé Crenshaw: What is Intersectionality? to learn more about intersectionality in Crenshaw's words.

An interactive H5P element has been excluded from this version of the text. You can view it online here:
https://pressbooks.library.ryerson.ca/ediinpractice/?p=167#h5p-3

However, some have found intersectionality to be of limited use, since it neither predicts nor prescribes which dimension takes precedence and under what conditions (i.e., is it race, class, abilities, gender, or sexual orientation) that exerts the greatest influence on the identity, preferences and behaviour of persons. Partly due to its elasticity and applicability to multiple identity groups, the concept has strayed from its original purpose, as Crenshaw observes. It is now commonly applied to promote individual behaviours like recognizing difference, being sensitive to the words we reach for, and seeking other points of view. But reducing intersectionality solely to individual behaviours is to repurpose the concept away from problematizing structures that make race invisible. Furthermore, this stunted view diminishes the complex and multi-dimensional impacts, choices and influences that shape the lives and circumstances of people not part of the dominant groups.

Why EDI Now?

There has been a noticeable uptick in efforts to institutionalize equity, diversity and inclusion in the academy, the private and non-profit sectors. These activities include convening anti-discrimination task forces and developing action plans, appointing EDI professionals and issuing commitments, setting targets, and establishing monitoring systems. The rise of EDI discourses and focus on dedicating resources at this moment is not happenstance; it reflects multiple factors, reviewed briefly below:

Factor 1: Demographic Shift

A racial demographic shift is underway in many western states as a result of lower natural birth rates and immigration. According to the 2016 census, 7.7 million racialized individuals in Canada comprised 22% of the population, up 16% from ten years earlier. By 2031, almost one-third of the population will be members of a visible minority.

Factor 2: Widening Wealth Inequality

Global wealth inequality has widened, as shown in Figure 1.1 below. 1% of the world's population controls 43% of the world's wealth. These figures indicate persistent income disparities despite a longstanding

commitment to human rights enshrined in constitutional frameworks and international human rights instruments, such as the Convention of the Rights of Persons with Disabilities, the Convention on the Elimination of Violence and Harassment, and the UN Declaration on the Rights of Indigenous Persons. This disconnect between the lived experience of racialized groups and public commitments to equality suggests that legal protections are necessary but not sufficient.

In Canada, data from Block et al. based on the 2016 census shows that racialized workers are more likely to be unemployed (9.2%) as compared with their non-racialized counterparts (7.3%). Data also shows a gap in employment income. Racialized women earned 59 cents for every dollar earned by non-racialized men. Racialized men earn 78 cents for every dollar that non-racialized men earn (11-12). Non-racialized women earn 67 cents for every dollar earned by non-racialized men.

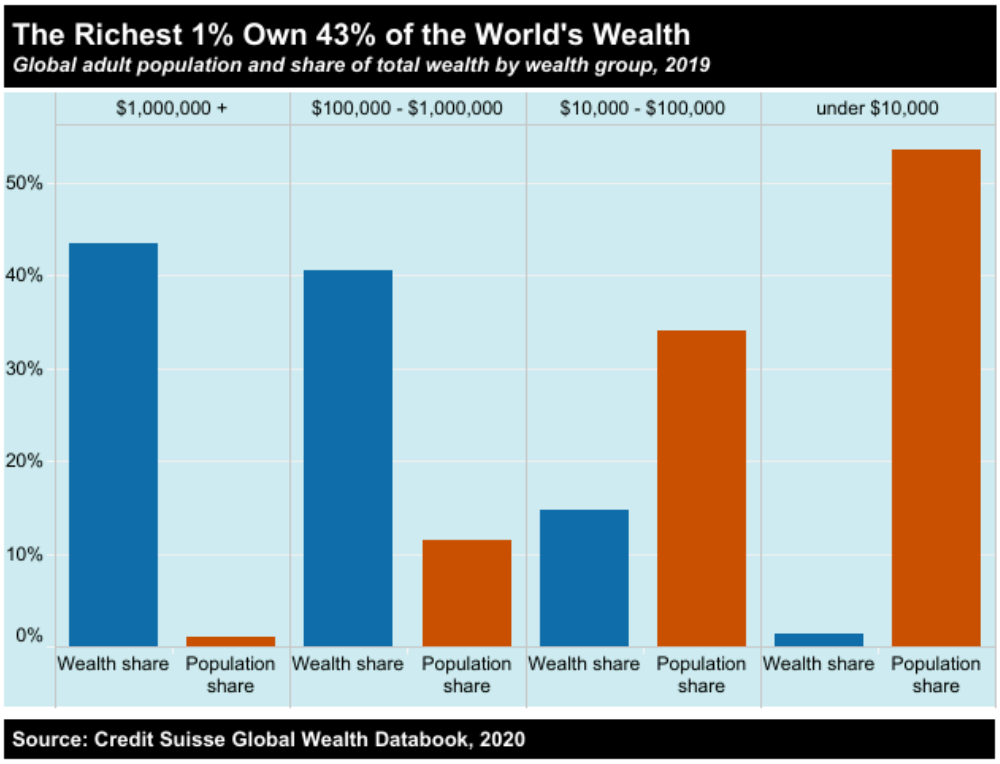

Figure 1.1. Global adult population and share of total wealth by wealth group, 2019.

An interactive H5P element has been excluded from this version of the text. You can view it online here:
https://pressbooks.library.ryerson.ca/ediinpractice/?p=167#h5p-19

Factor 3: Mobilized Social Movements

Related to factor 2 above, ongoing inequalities contribute to the mobilization of social movements like Idle No More, Black Lives Matter, disability rights and justice and queer movements. These, in turn, activate reactionary movements, as evidenced by the resurgence of support for White nationalist movements.

Factor 4: Research on Microaggressions

Scholars working in the field of psychology have examined forms of microaggressions. These are "everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership" (Sue 3). Since microaggressions are subtle, oftentimes, it is hard to judge whether the behaviour is a microaggression and what should be the most effective response. When a White woman clutches her purse while passing Black youth on the sidewalk, she implicitly communicates a microaggression. When two male co-workers call a female colleague a "bitch" in casual conversation after she expresses herself with confidence in a staff meeting, they are explicitly communicating a microaggression (Torino et al. 3).

An interactive H5P element has been excluded from this version of the text. You can view it online here:
https://pressbooks.library.ryerson.ca/ediinpractice/?p=167#h5p-4

What is the Definition of Microaggression?

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Three Types of Microaggressions

There are various ways to classify microaggressions in the scholarship. Sue and colleagues identified three types of microaggressions: microassaults, microinsults, and microinvalidations.

Microassaults

Microassaults are overt verbal, nonverbal, or environmental attacks that express discrimination and biases against groups based on race, sex, sexual orientation, abilities, and religion (Sue 8). Examples include hiring only men for certain roles, using offensive terms like "faggot" or asking to move seats on a plane to avoid sitting beside a Muslim.

Individuals enact microassaults under three conditions: (a) when they are assured of a degree of anonymity; (b) when they are in the company of others who share or tolerate their assumptions, beliefs and actions; or (c) when they are unable to control their feelings or actions. In all cases, the intent is to hurt or injure the target of the microassault, and there is no doubt about intentionality. For these reasons, microassaults are easier to deal with than either microinsults or microinvalidations (Torino et al.).

Microinsults

Microinsults are unconscious verbal or nonverbal actions that are rude, insensitive or denigrate a person's ability or identity based on race, gender or sexual orientation (Sue 9). Although microinsults are delivered unconsciously, these subtle snubs deliver a hidden message. For example, when a Black woman at a meeting is asked to jot down the minutes because she is assumed to be a secretary (and not a manager). The message here is that Black women lack the intellect or educational qualifications to be managers (Torino et al.).

Microinvalidations

Microinvalidations are unintentional verbal and nonverbal behaviours that deny, diminish, or dismiss the feelings and experiences of persons who are targeted by systemic racism and discrimination (Sue, "Microaggression" 10-11). For example, a person might tell a person of colour that they "don't see colour." Persons like this, who claim they are colour blind or, in other words, treat everyone the same and see people as humans rather than groups defined by their race or ethnicity, express a common microinvalidation. Since colour-blindness fails to acknowledge how the colour line marks and segregates people and justifies violence, it denies and invalidates the lived experience of people subject to systemic racism and discrimination (Sue et al. 7).

An interactive H5P element has been excluded from this version of the text. You can view it online here:
https://pressbooks.library.ryerson.ca/ediinpractice/?p=167#h5p-45

How microaggressions are like mosquito bites?

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://pressbooks.library.ryerson.ca/ediinpractice/?p=167#oembed-2

Viral Social Media Example of a Microaggression

Consider the viral exchange that took place in New York City in 2020 between a Black birdwatcher, Christian Cooper and Amy Cooper (no relation) while she walked her dog in Central

Park. Which of the three types of microaggressions best describes the behaviour shown in the video and/or described below?

Read the description below or watch the video in the NYT article.

[Video Description] Briefly, Ms. Cooper becomes combative after Mr. Cooper asks her to leash her dog in accordance with the park's rules. Ms. Cooper threatens to call the police. In speaking to a dispatcher, she repeatedly says that she is being recorded and threatened by an "African-American man", each time at a higher pitch to suggest the threat of imminent harm. Mr. Cooper takes out his phone to record the episode. From the outset, he attempts to disarm her threats by saying that he hoped she would call the police. He understands that these interactions can quickly get out of control or be mischaracterized. He records the exchange in an act of self-defence to render video evidence against potential false accusations of violence. The two left the park before police arrived.

Commentary: Ms. Cooper's behaviour conforms to a microassault. She was intentional and selected her words carefully for the maximal effect of intimidating and threatening Mr. Cooper. The threat to police encodes the potential use of violence and even lethal force. The reference to "African-American" infers danger.

Gender and Sexual Orientation

In the absence of birth control and other reproductive technologies, women have traditionally been principal caregivers for children and the elderly. Their productive but unpaid labour has contributed to their vulnerability and lower status. Women's access to education, and higher age at marriage, contribute to lower birth rates, and enable more women to enter the labour force. But, women are concentrated in low-wage sectors such as essential services, and care work. Men, on the other hand, in the absence of bearing children, have been unencumbered by unpaid domestic labour as compared to women, and these differences contribute to the gender pay gap and reinforce gender hierarchies.

Patriarchy is "a political-social system that insists that males are inherently dominating, superior to everything and everyone deemed weak, especially females, and endowed with the right to dominate and rule over the weak and to maintain that dominance through various forms of psychological terrorism and violence" (hooks, "Understanding Patriarchy" 1). Patriarchy generates a system of administrative control that begins from birth with the designation of newborns as male or female based on genetic and physiological characteristics that determine sex. The determination of male or female sets in motion socialization processes in gender roles and the differential treatment of boys and girls. Gender is neither fixed nor immutable. Rather, the performance of gender is tied to constructions of femininities and masculinities which evolve in tandem with social norms, knowledge and technologies (Butler, *Gender Trouble*). Connell proposed the term "hegemonic masculinity" to understand both women's subordination and inter-male hierarchies. Hegemonic masculinity presents a standard against which men are measured and femininity is contrasted based on a White, male, heterosexual archetype. Typical features include violence and aggression, competitiveness, adventure and thrill-seeking, athleticism, toughness, physical strength, emotional restraint, courage, and achieving success. Persons falling short of this ideal, such as men and boys who are effeminate and trans persons who do not conform to the male/female binary, become subject to ridicule as well as verbal and physical violence.

Capitalism

Capitalism and, specifically, neoliberal capitalism have guided public policy-making in western, liberal democracies since the 1980s. Neoliberalism promotes individualism, free-markets, and is averse to state intervention on the grounds that it threatens individual freedom and economic efficiency. At the same time, neoliberal policies have contributed to growing inequality gaps, as shown in Figure 1.1 earlier in this module. EDI is one of multiple strategies to close these gaps. It assumes that inclusion will reduce economic and social inequalities, increase innovation and strengthen efficiency. These assumptions preempt questions like inclusion into what? The language of inclusion implies a gatekeeper – someone is setting the criteria for inclusion. Only those who meet the criteria will be included (Osberg & Biesta 595), which leads to another question – who might be excluded by inclusion strategies?

Intersectionality

A thorough discussion of the interconnections between class, race, gender, and disability is beyond the scope of this module. Nonetheless, two frameworks are presented, and you are encouraged to refer to additional resources provided.

A Critical Reading of Capitalism

An alternative way to connect race, capitalism, and patriarchy calls for a critical reading of capitalism as reflected in the demands of radical social movements, including disability justice (Module 3) and abolitionist activists who argue for liberation – code for the transformation of capitalism. This is because the interests of the capitalist elite lie in securing control of at least three factors necessary for creating and maximizing surplus value: i) land and other forms of capital, which now include control over data; ii) productive workers, which involves the subordination of some groups based on social hierarchies based on religious doctrine or quasi-science (one-drop rule, blood quantum, eugenics) that justified the oppression of Black, Indigenous and persons of colour; iii) the attention of consumers by generating demand for goods and services.

In the past, periods of expansion have been characterized as a race. The so-called scramble for Africa of the 17th and 18th centuries, for example, carved out the continent among imperial powers to facilitate the extraction of resources and industrialization in the metropole. In the contemporary period, the race to control land has been replaced by non-terrestrial data and the expansion into space. Like land, data can be used to produce surplus value. Data can be sold to companies, to target consumers, and to inform preferences and behaviours through algorithmic decisions. Zuboff calls this surveillance capitalism. Unlike land, which needs to be cleared from its original occupants to be controlled, data requires the consent of the user, which is now a routine check of a box.

In the Workplace

Employers and workers have mutual responsibilities in addressing discrimination and harassment in the workplace. As discussed in Module 5, employers have a legal duty to create a safe work environment. EDI strategies and policies constitute a tool in the employer's toolbox to enable a safe campus/work climate. At the same time, individuals also play a role by practicing self-reflection and interrogating their assumptions about themselves and others.

Operationalizing ID/EDI in the Workplace

Employers operationalize EDI in various ways through:

- **Talent acquisition (hiring), retention (evaluation) and advancement (promotion) processes**, such as mitigating unconscious bias in the hiring processes. Bias is the preference or inclination of an individual or group over another that informs decision-making and actions.
- **Education, training and professional development in cultural safety and inclusive leadership competencies** (commitment, courage, collaboration, curiosity, consciousness of bias, cultural intelligence).
- **Leveraging data to monitor progress against expected outcomes to demonstrate accountability and effective diversity and inclusion policies.**

As mentioned above, diversity and inclusion strategies aim to strengthen the representation of equity groups in workplaces and to improve innovation and organizational performance by focusing on behavioural change at the individual level (McKinsey). Inclusion and diversity strategies do not directly address economic structures and political or legal institutions at the national or organizational levels that contribute to systemic racism and discrimination. By contrast, considerations of equity take racial (White supremacy), economic (capitalism) and social (gender) relations of power seriously.

Now You

There is no magic bullet. Responsibility for blunting racist, sexist, homophobic, ableist thoughts and actions is shared between individuals, organizations and society. This section looks briefly at response strategies for microaggressions and allied relations.

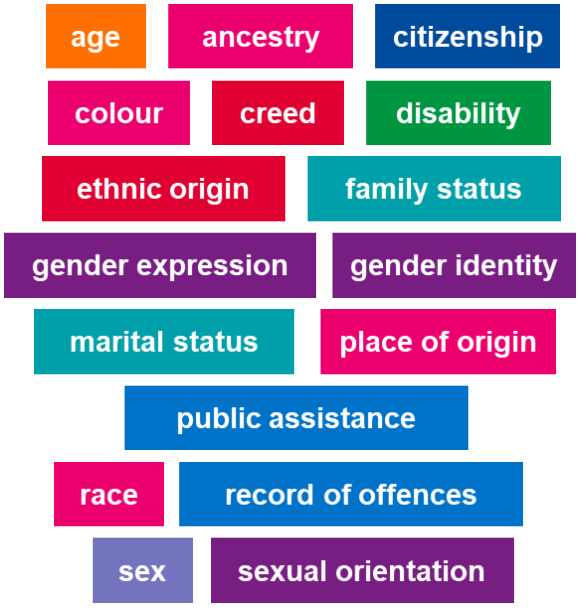
Response Strategies to Microaggressions

If you express microaggressions, it is important to recognize and acknowledge the harms of these actions, to interrogate underlying biases, and to take corrective action. So, if you are called out for your actions, resist reacting defensively and denying culpability. Instead, acknowledge that your behaviour has harmed others, whether intentional or not. Consider why you chose to express yourself in a particular way and what underlying assumptions might have informed your response.

If you are the target or a witness of microaggressions, you might consider engaging with various response strategies, including (Houshmand et al. 6; Sue et al. 135):

- Calling out perpetrators by naming the behaviour
- Seeking support
- Educating the perpetrator
- Choosing to avoid and not to engage
- Responding with humour

Take a look at these Ontario Human Rights Code grounds for protections:



Anti-Oppressive Struggles and the Role of Allies

Academic and practitioner interest in allies and allyship has emerged in the context of resurgent social movements like #IdleNoMore, #BlackLivesMatter, #disability justice, among others. The term, “allies”, is derived from the Latin “alligare” meaning “to bind to.” In social movement research, allies refer to individuals

and groups representing historically dominant groups who share a commitment to the core principles, values, and outcomes of a campaign, or social movement organized by historically marginalized groups. Examples of allyship include men allied with the feminist movement, White men and women allied with the Black civil rights movement, and heterosexual allies of queer liberation movements. Allies might not agree on all issues, but there must be some minimum threshold for mutual understanding to be compatible and a depth of commitment that renders a readiness for sacrifices to effect social change. These alliances raise a few critical questions, including, can these advantaged individuals/groups be trusted? What are the benefits and risks of allies?

Self-described Chicana, lesbian feminist Gloria Anzaldúa understands allyship as an emotional bond. It means "helping each other heal. It can be hard to expose yourself and your wounds to a stranger who could be an ally or an enemy. But if you and I were to do good alliance work together, be good allies to each other, I would have to expose my wounds to you and you would have to expose your wounds to me and then we could start from a place of openness" (qtd. in Finn 266). Implicit in this understanding is trust. After all, to expose wounds is to reveal vulnerabilities and is reserved for only those whom we trust. The issue of trust speaks partly to the motivations of advantaged groups or individuals, since they come to the struggle from a position of strength. Trustworthiness suggests allied action is motivated by principles and not pity. For example, some self-proclaimed allies might be motivated by a White saviour complex to "help" historically marginalized communities. **White saviour complex** is not allyship as much as it reinforces patrimonial power relations by assuming that disadvantaged groups are unable to effect social change without the dominant group's support. As Nova Reid writes with regard to Black social movements, "Black people don't need white people to rescue us. We don't. We have been rescuing ourselves and revolting against the oppressor throughout history." Reid continues highlighting that it is a misconception that Abraham Lincoln, a White man, rescued Black people from being enslaved. However, it was the Haitian Revolution from 1791-1804, the only successful slave revolt in history, that prompted the global abolition of slavery (Reid).

A risk of engaging with allies is that the movement's agenda might be co-opted by self-proclaimed allies motivated by self-interest. For example, some have described non-profit organizations and individuals that bandwagon on anti-oppressive struggles as constituting an ally-industrial complex (Squire 188). An example includes non-Indigenous students or graduates who accept internships or short-term volunteer placements with Indigenous communities in northern Canada to build their resumes and claim specialized knowledge in Indigenous history, governance systems, and public policies to position themselves strategically for more lucrative positions. Such individuals use opportunities for upward mobility rather than as a mechanism for solidarity. Other examples are non-profit organizations that respond to requests for proposals by donors on trending issues, regardless of their knowledge and capabilities. In such cases, the agenda might be corrupted, subverted, or co-opted into neoliberal agendas.

Part of assessing trustworthiness involves measuring the level of commitment, which may be apparent only through engagement with time. For some, the commitment is superficial. For example, some persons signal solidarity through performances, like a person or business owner who posts an "Every Child Matters" sticker on their door and/or wears an orange T-shirt to memorialize the deaths of Indigenous children at residential schools and the ongoing abuses of the child welfare system. However, they make no effort to learn about Indigenous history or believe it is an inconvenience when a land defence group blocks a railway. Similarly, someone might introduce themselves and the pronouns they use (i.e., "My name is John Smith and I use he/him/his pronouns") to signal their solidarity with trans* and gender-nonconforming communities, but do not speak out when they overhear a transphobic insult in a bathroom.

Allyship is action-centred and not a rhetorical commitment. Action includes listening, self-education, community building, challenging oppressive structures, and supporting social movements. Understood as an action and not a noun, to ally is to push back against racism and create space for freedom. Allyship is "working alongside, supporting, accepting you are going to get it wrong and showing up, anyway. It means accepting that anything worthy of seismic change will not happen without discomfort, consistency and a whole heap of courage. If someone is in any doubt, they should ask themselves: am I acting because it's the right thing to do, to centre the needs of others, or am I doing this for myself, to feel better and make myself look good?" (Kelley; Reid).

Sojourner Truth (1797-1883) was a Black female activist and emancipated slave in 19th century America. Speaking at a women's convention in 1851, she delivered a speech titled "On Woman's Rights". (Watch a performance of the Sojourner Truth's speech by Afro-Dutch women or read text of the speech in the Anti-Slavery Bugle Truth defiantly claims her rights, saying:

"...I am a woman's rights.

I have as much muscle as any man, and can do as much work as any man.

I have plowed and reaped and husked and chopped and mowed, and can any man do more than that?...]"

Sojourner Truth demanded to be treated as an equal by affirming the value of women's work and intellect. Apart from domestic service, Black women participated in agricultural labour alongside Black men. It is inconceivable that such a speech could have been conceived and delivered by a White feminist of that period who did not work in the fields. The speech is notable for another reason, namely the liberties taken by Frances Gage, a White feminist who reconstructed and published the speech in 1863 retitled "Ain't I a Woman" in support of Black feminists and the women's movement broadly. The article targeted a mainly White readership, and Gage misrepresents the original text by inflecting it with a heavy southern dialect. For example, she swaps the original title "On Woman's Rights" with "Ain't I a Woman". What motivated her to make these revisions and portray Sojourner Truth in this way remains unclear. But the edits insinuate a deliberate effort to subordinate Sojourner Truth (and Black feminists more broadly) to White feminists through language that conforms to White frames about how Black women speak. (The two speeches are presented side-by-side by The Sojourner Truth Project.)

Post-Assessment

Reflection

Complete **Reflection 1.2 (Module 1 Post-Assessment)** in your Reflection Journal.

Reflect on whether Gage's actions represent genuine allyship with the Black feminist struggle for equal rights, racial hierarchies and the advancement of her interests as a leader of White feminism, and/or an early example of the ally-industrial complex mentioned in this module.

For more information, please see the Reflection Journal Instructions in the Introduction to this Pressbook.

Summary

Systemic racism and discrimination are enacted in organizational and institutional policies and practices, such as the sanctioning of police violence against Black, Indigenous and persons of colour. They represent the intersections of dominant understandings regarding racial hierarchies, economic relations based on capitalism, and forms of masculinity and femininity. Systemic racism and discrimination are also enacted in microaggressions, including microassaults, microinvalidations, and microinsults. Therefore, it requires both structural reforms and behavioural change at the individual level.

EDI policies and practices are trending in the academy, private and non-profit sectors. They are means to address systemic racism and discrimination. It has emerged in the context of multiple factors, including demographic shifts in western societies, social movements spearheaded by historically marginalized groups, and worker shortages. Depending on how EDI is formulated, it can increase the representation of equity-seeking groups, contribute to their influence in decision-making, and reduce barriers to accessing employment. More radically expressed, it can transform organizational priorities and processes by pluralizing knowledge that has been historically undervalued or invisible.

In the absence of considerations of equity, diversity and inclusiveness alone may reproduce the values and beliefs of the dominant group in alternative forms, co-opt persons from historically marginalized groups, or generate new social hierarchies. Disrupting systemic racism and discrimination requires continuous, deliberate action because dominant group members will protect their interests. This includes shape-shifting by adopting discourses and practices that neutralize and manage demands for radical change, such as focusing on individual behaviour while neglecting structural change.

Resources and Further Learning

- Harvard | Implicit Bias Test
- Peggy McIntosh | White Privilege: Unpacking the Invisible Knapsack
- Ontario Human Rights Commission | Call it out: Racism, racial discrimination and human rights
- CNN | One type of diversity we don't talk about at work: Body size
- Layla F. Saad | How to be a good ancestor podcast

MODULE 2: ANTI-INDIGENOUS RACISM

Introduction

Welcome to Module 2: Anti-Indigenous Racism!

In Canada, First Nations people, Métis and Inuit peoples comprise under 5% of the total population. Statistics indicate that these groups have a shorter life expectancy, higher mortality and morbidity rates, and lower education levels as compared with the non-Indigenous population (Tjepkema et al. 3). The data reflects a history of Indigenous-settler relations codified in legally binding treaties and laws calculated to extend the state's dominion over Indigenous territories, expand White settlement, and extractive activities. There was always a wrinkle in these aspirations to control natural resources, namely the original inhabitants who were conceived as the "Indian problem." Problems demand solutions, which come in shape-shifting forms centred on enfranchisement and assimilation. Much has been learned about both Indian residential schools and the child welfare system that expanded as the last schools closed in the 1990s. Much less is understood about the more than 600 treaties, governance structures, and land management frameworks that inform Nation-to-Nation relations and economic development.

This module attempts to bring these two narratives together. Doing so raises an uncomfortable question – is there a risk that equity, diversity and inclusion discourses will become the latest in a series of harmful and unjust policies that attempt to integrate Indigenous peoples into Canada's body politic, or will it pluralize organizations by creating space for the expression of different ways of knowing?

*Note that this module is not an exhaustive learning material. The needs and issues within the community differ amongst the identities and are complex. This short module does not have the entire scope to address all of them. However, it is the first few steps to an ongoing journey, as it is a source that will provide relevant resources and knowledge with a focus on the context of employment. It is important to continue the unlearning and learning of damaging discourses that perpetuate the marginalization of people who belong to or have intersected identities within the Indigenous community.

Learning Objectives

After completing this module, you should be able to:

1. Identify the historical and contemporary legal, political-economic and social structures that perpetuate anti-Indigenous racism.
2. Explain why anti-Indigenous racism is different from forms of oppression and discrimination experienced by other equity-seeking groups.
3. Enact five practical steps to "look again" and challenge anti-Indigenous racism.
4. Describe types of discriminatory practices in the workplace, including identity fraud, tokenism and microaggressions.

Featuring Conversations With...

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://pressbooks.library.ryerson.ca/ediinpractice/?p=196#oembed-1

Pre-Assessment

American artist Andy Warhol's "Cowboys and Indians" series (1986) includes a portrait of Geronimo (image linked below). The series was part of what Warhol called "business art" that provided commercial products for collectors (Swenson). It comprised 10 silkscreen images reflecting Warhol's twin fascination with popular culture and the western frontier. The collection included portraits of Hollywood actor John Wayne, best known for western movies that stereotyped the hard-nosed cowboy embodying grit, and Annie Oakley – a White, female sharpshooter who headlined at Buffalo Bill's Wild West show. The series also comprised portraits of two other Native American warriors because, after all, cowboys in American mythology are constructed in relation to "Indians."

View the Portrait of Geronimo by Andy Warhol

Geronimo's commodified image is part business and part spectacle that invites the White gaze and reinforces racial hierarchies. This module is an attempt to "peck away at the gaze" (Morrison 210). It looks at how White settlers racialized Indigenous peoples through institutional structures and practices that facilitated territorial control and cultural genocide (The Truth and Reconciliation Commission 1).

Reflection

Complete **Reflection 2.1 (Module 2 Pre-Assessment)** in your Reflection Journal.

Reflect on the portrait of Geronimo using the prompts below:

- Do you think this painting represents an example of the White gaze?
- What ideas and feelings about past and current Indigenous-settler relations does it evoke?

For more information, please see the Reflection Journal Instructions in the Introduction to this Pressbook.

Key Concepts in Anti-Indigenous Racism

What is Anti-Indigenous Racism?

Anti-Indigenous racism (AIR) is defined as the ongoing race-based discrimination, negative stereotyping, and injustice experienced by Indigenous peoples within Canada.

It includes ideologies and practices that contribute to the establishment, maintenance, and perpetuation of power imbalances, structural obstacles, and inequitable results in Canada as a result of colonial policies and practices.

Discriminatory government laws like the Indian Act and the residential school system demonstrate systemic anti-Indigenous racism. It also manifests itself in Indigenous peoples' overrepresentation in provincial criminal justice and child welfare systems, as well as inequitable education, well-being, employment opportunities, and healthcare.

Settler Colonialism

The term "First Contact" signals a shift in relations between Indigenous and settlers from a period of pre-contact, where Indigenous people exercised sovereignty over the land, and post-contact, when settlers cohabited with Indigenous people, peaceably and in conflict. But the term itself "first" is problematic. It suggests that everything that preceded contact was insignificant because history, or at least history that is notable and worthy of recording, begins at some date. Whether intentional or not, it negates what preceded contact, and therefore marginalizes these accounts or vets them altogether from our knowledge systems and consciousness. Some Indigenous peoples call the land Turtle Island, Inuit know it as Nunangat or Denendeh. These pre-existed the "first discoveries" of the "New World" but apart from the imagery, this knowledge remains inaccessible to most non-Indigenous persons. Think of other ideas we attach to the term "first" as a signifier – first child, first words, first place. Each marks both a break from the past and a positional advantage – most people would agree that first place is always preferable to second place. Being first also has material effects – a first-place finish in a sporting competition issues endorsements, fame, and influence.

Similarly, first contact issued settler-colonialism – a system of unequal relations between White, European settlers and Indigenous peoples in colonies like Canada, the US, Australia, and elsewhere. Settler colonialism differs from other forms of colonialism, like imperialist colonialism, as practiced. For example, Belgium's colonial administration in the Congo Free State used forced Congolese labour to extract natural resources (i.e., rubber) for use in the metropole. Settler colonialism involves the settlement on the territory and the attempt to eliminate the original inhabitants. Rowe and Tuck describe settler colonialism as "the pursuit of land, not just labor or resources. Settler colonialism is a persistent societal structure, not just a historical event or origin story for a nation-state" (4). Settler colonialism has resulted in the genocide of Indigenous peoples and the conversion of Indigenous territory to settler property (Rowe & Tuck 4).

"First Contact" also had material, socio-cultural and psychological effects in settler-colonial nations like Canada, based on what Patrick Wolfe calls a logic of elimination (387). This logic refers to the removal or killing of Indigenous peoples necessary for the expropriation of their territories and European settlement. But it also refers to the elimination of cultural identity through processes of assimilation. Elimination requires tools for clearing, emptying, erasing as well as replanting, replacing and reshaping narratives. To fully understand the logic of elimination, it is important to make visible settler-colonial structures, their tools

and how they continue to evolve and maintain state control over territories, as well as produce intentional acts of resistance. While settler colonialism offers an array of entry points for this discussion, this section will focus selectively on Canadian public policies in three spheres: the centrality of land, governance structures, and making up peoples.

The Centrality of Land

"THIS IS INDIAN LAND" stretches across the CP Rail Bridge at Garden River, Ontario. The declarative statement reminds us that decolonization is not about the symbolism of a National Day of Reconciliation or other performative acts. Fundamentally, it is about the repatriation of Indigenous territory (Tuck & Yang 1). Land is at the centre of historical and contemporary Crown-Indigenous relations. Treaty rights and claims to unceded Indigenous territories, sovereignty, and self-determination backed by the United Nations Declaration of the Rights of Indigenous Persons differentiate anti-Indigenous racism from racism experienced by other equity-seeking groups. By virtue of their claims to territories, Indigenous peoples constituted the so-called "Indian problem" for successive governments pre- and post-Confederation. Although the label is now taboo, the core questions framing the problem remain salient – whose interests and what principles and values should guide Crown-Indigenous relations.

View A sign on Garden River's CP Rail Bridge reads "This is Indian land."

Read more about No reconciliation without land: Six Nations fight for truth for 200 years | CBC Radio

The Doctrine of Discovery

Settler-Indigenous relations are structured around treaties and partnership agreements and are premised on the Doctrine of Discovery. The Doctrine of Discovery establishes the government's foundational claims to territorial sovereignty, but it is contested by land defenders. The doctrine was adopted by colonial powers to establish "dominion" over territories previously unoccupied by settlers (Reid 336). In effect, these powers operated as if the land was terra nullius – nobody's land – ignoring the sovereign rights of Indigenous peoples. The Proclamation of 1763 by the British Crown following the defeat of French forces with the support of First Nations applied the doctrine of discovery to claim British territorial sovereignty (Venne 15).

With time, and as the context shifted, the government altered its policies and alliances to ensure British (and later Canadian) territorial sovereignty. The Crown encouraged westward expansion by offering land grants to White settlers as a bulwark against American encroachment or other powers who might claim territorial sovereignty based on the Doctrine of Discovery. It also regulated extractive activities by licensing logging, hunting, fishing, drilling, and mining to support economic development and the redistribution of national wealth through infrastructure projects (i.e., CP Railway) and transfer payments to the regions under its authority.

Therefore, the Crown conceives public lands as an asset that is owned, licensed, sold, or gifted at its discretion. Land is conceived as an investment. For example, the Indian Act (1876) established reserves – tracts of land governed by treaty arrangements or other means for the use of a particular group. The Crown retains legal title, including "the trees, wood, timber, soil, stone, minerals, metals or other valuables" (1876, c. 18, s. 6), allowing it to grant licenses for development of reserve lands.

Conflicts over Resources

In 2020, conflicts between Indigenous and non-Indigenous fishermen in Nova Scotia spilled

over, with White fishermen confiscating or destroying and burning two Indigenous fishing boats while police stood by and refused to protect Indigenous fishermen and their property. The right to fish, hunt and secure a "moderate livelihood" is recognized by the Supreme Court of Canada and entrenched in the Peace and Friendship Treaty of 1760 between the Mi'kmaq and the British government, which was designed to improve relations between the Mi'kmaq and contain cooperation between Aboriginal peoples and the French. Yet, White commercial fishermen do not recognize these treaty rights, and the police have failed to protect and enforce these rights under the law (Meloney). Here, race and historical rights to fishing and hunting are intimately connected.

This conception of land as property under the law contrasts with a relational view of land that motivates grassroots Indigenous land defenders, including Wet'suwet'en (2020-2021), and "1492 Land Back Lane" in Caledonia (2021). Land defenders are not a self-anointed title. According to Anne Spice, Acting Assistant Professor of Indigenous Environmental Knowledges in the Department of Geography and Environmental Studies at X University, "It is an action....'[It's] the practice of actually being on the land and reclaiming ancestral territories and territories that are under attack and insisting on a narrative that recognizes that these territories do not legitimately belong to the state, they don't belong to Canada." Indigenous values conceive of land as intimately bound with all life forces rather than an investment that is privately or publicly held. Dr. Anne Spice puts it this way: "It's about protecting our relationships with the land and the water and the animals and upholding our responsibilities, which is part of what it means to be Indigenous Peoples.... And part of our work is to be able to deepen those responsibilities and those relationships in the face of this really violent industrial push onto Indigenous lands" (Indigenous Land Defenders).

Governance Structures

The Indian Act recognized bands, which it defined as "any tribe, band or body of Indians who own or are interested in a reserve or in Indian lands in common, of which the legal title is vested in the Crown, or who share alike in the distribution of any annuities or interest moneys for which the Government of Canada is responsible." A band might have designated multiple reserves, but may also have no reserve land. Band chiefs (as opposed to hereditary chiefs) are elected every three years by band members in band councils and assigned reserves for bands.

By establishing band chiefs and councils elected through democratic processes, the government created a parallel governance structure to the hereditary chief system. Not only did elections challenge customary practices regarding leadership, they also created relationships between elected chiefs and band council members with government representatives from Indian Affairs (now split into two departments – Crown-Indigenous Relations and Northern Affairs Canada and Indigenous Services Canada), thereby shifting the constellation of stakeholders that shape decision-making within Indigenous communities. These new governance structures at the local level effectively brought the interests of elected chiefs/band council members more closely into the orbit of the government, since accessing public funding and services was conditional on compliance with government rules and policies.

Several solutions have been presented to address land claims and improve the economic development levels of Indigenous communities. In 1951, an amendment to the Indian Act provided for the conversion of reserves to local municipalities and modern treaties (treaties signed after 1975). Some activists have criticized this option as a means for the government to terminate the Indian problem through land claim settlements and self-government agreements that convert First Nations into municipalities and extinguish

the Treaty Rights of Indigenous peoples (Diabo). Another solution is to open on-reserve businesses in partnership with industry-provided band councils to opt into the First Nations Land Management regime. This regime is based on a Framework Agreement negotiated in 1996. Under this regime, sections of the Indian Act are voided. Individual First Nations can access funding for economic development projects and manage land and resources without the interference of the Canadian government. However, the legal title to reserve land remains with the Crown. According to the Yellowhead Institute, by removing and alienating Indigenous peoples from their full territories, the First Nations Land Regime Act produces results similar to the Indian Act. By clearing the land and making way for economic development, land management agreements integrate reserves into the global capitalist system (Jobin & Riddle 8). While the long-term consequences of such integration remain unclear, capitalism tends to reproduce inequalities in the absence of compensatory measures.

While we speak of First Nations, Inuit and Métis as sharing a common Indigenous identity, inter- and intra-group differences based on their territories, histories, leadership, treaties, experience with assimilative policies, and other factors preclude generalizations. Communities within these groups may share divergent opinions and interests regarding the way forward in their relations with the government and industry. Moreover, schisms due to divergent positions between the elected chiefs/band councils and the hereditary chiefs make clear how, like any other group, there is a polyphony of voices.

Making Up Peoples

The Indian Act (1876) and its successive amendments were to manage and eliminate this alleged "Indian problem" by "making up people" (Hacking). The Act defined an "Indian" as "any male person of Indian blood reputed to belong to a particular band; any child of such person; and any woman who is or was lawfully married to such person." It defined a "person" as "an individual other than an Indian" (Section 12). The Act further classified Indians (but not Métis or Inuit) into Status and non-Status Indians. Such classification schemes effectively racialized Indigenous peoples, and justified laws and normative practices regulating their mobility, education, social relations, economic activities, and customary practices. Duncan Scott (1862-1947), Deputy Superintendent General at the Department of Indian Affairs summed up the government's underlying motives: "I want to get rid of the Indian problem… Our objective is to continue until there is not a single Indian in Canada that has not been absorbed in the body politic" (qtd. in Weis 32). In pursuit of a Eurocentric notion of progress, the government enacted a series of laws to civilize, educate, and Christianize Indigenous peoples through enfranchisement, the Indian residential school system, and child welfare policies.

Enfranchisement

The Gradual Enfranchisement Act of 1869 and the Indian Act provided the legal basis for enfranchisement (citizenship) of Indian males over the age of 21 who could speak, read, and write English or French "readily and well", and be "sufficiently advanced in elementary education", of good moral character, and free from debt. A test evaluated whether the applicant was "civilized." Enfranchised men were granted their proportionate share of reserve land as private property (with some restrictions). Once an applicant was granted his share of land, he was excluded from the band's reserve land, and his treaty rights were converted into a one-time cash payment instead of future annuities. It is important to note that the Indian

Act discriminated against Indigenous women; women who married non-Indigenous men lost their status. At the same time, non-Indigenous women who married Indigenous men obtained Status. Amendments to the Act in 1985 partly eliminated sex-based discrimination to allow for the enfranchisement of women.

While enfranchisement was voluntary, some persons were automatically enfranchised and their formal relations with their First Nations communities were severed. For example, "Indians" who resided outside of Canada for five consecutive years ceased to be considered "Indian" under the law except under special circumstances. Therefore, persons who joined the Canadian military and served in a foreign country for 5 years lost their Indian status (Indian Act, 1876 24-25).

Residential Schools

The final report of the Truth and Reconciliation Commission (TRC), which convened between 2008-2015 to document the testimonies of survivors as an exercise in truth-seeking, identifies 94 calls to action as a pathway for reconciliation. From 1831 to 1997, about 150,000 students attended 139 schools run by government, missionaries and church organizations. Official records indicate more than 6,000 died in their care. However, the discovery of potential gravesites at former residential schools since 2020 suggests that current statistics underestimate the number of deaths. The TRC reported on the physical, sexual, and socio-emotional abuse of children, and concluded that the residential school system amounted to cultural genocide. Cultural genocide may involve language and ceremonial bans, the prohibition of cultural practices, educational reforms that promote assimilation, and the physical destruction of cultural institutions such as libraries, monuments or the land (Yellowknife Institute). The TRC's judgement contrasts with the conclusion of the National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG). The Inquiry's final report states that violence against Indigenous peoples constitutes genocide (National Inquiry into Murdered and Missing Indigenous Women and Girls 50).

Collectively, these reports, and similar inquiries that preceded them, create a body of evidence that shapes public memory about residential schools and, more broadly, Crown-Indigenous relations. By documenting archival records, and creating space for victims to bear witness to the abuse of power, neglect of a duty of care, violence, and systemic discrimination, these reports invalidate the claims of denialists who present an alternative, sympathetic interpretation of residential schools. Several key dimensions of residential schools documented by the TRC are worth repeating.

First, the state deployed the threat of force to ensure compliance. RCMP officers accompanied school administrators when children were removed from their homes and were dispatched to retrieve truants. Second, the state allied with Christian denominations like the Roman Catholic church to render services and convert children to Christianity. Third, many of the schools failed to provide children with basic numeracy and literacy skills that would support employability; for example, from 1940 to 1959, records show that more than half of those in Grade 2 would reach Grade 6 (TRC 80). Fourth, children were removed from classes to labour in the surrounding fields to generate revenue for the schools to maintain operations. Fifth, evidence suggests that the government willfully withheld resources from schools. For example, in Manitoba, Indian Affairs paid $180 per year for students in residential schools in 1938. By contrast, the government paid other boarding schools like the Manitoba School for the Deaf and the Manitoba Home for the Boys $642 and $550 per year, respectively. By 1947, one estimate indicates that the per capita grant provided for food in most schools was often half of what would be required for a balanced diet (Mosby 159). This chronic underfunding contributed directly to children's poor nutritional status, and increased susceptibility to illness and disease as a result of a lowered immune response, and high death rates.

Collectively, government policies have contributed to the scale of deaths at residential schools. While some argue that tuberculosis was also circulating in White settler communities, crowded dormitories and the failure to separate children with infectious diseases from the general student population at residential schools contributed to child deaths. The government repeatedly failed to address concerns over children's health raised, and tried to silence advocates like whistleblower Dr. Peter Bryce, the Chief Medical Officer for the Department of Indian Affairs. Bryce argued that the government's "absolute inattention to the bare

necessities of health" was responsible for the spread of tuberculosis and "startling death rolls" at residential schools" (Hay et al.).

From Residential Schools to Foster Care and Correctional Facilities

Although residential schools closed by the 1990s, the logic of elimination found expression in foster care and correctional systems. According to 2016 census data, over half of children (52.2%) in foster care under the age of 14 are Indigenous, although they make up only 7.7% of the population of children 0-14 years in Canada. Like the foster care system, Indigenous persons are over-represented in the correctional system. Although Indigenous youth between the ages of 12-17 comprise only 7% of all adolescents in the general population, about 35% of youth admitted to correctional services were Indigenous (2014-2015) (Statistics Canada). The gap is even wider for girls. Indigenous girls accounted for 44% of female youth admitted, and Indigenous boys accounted for 29% of male adolescents admitted. Behind each of these detached, objective statistics are subjective truths – stories of pain, trauma, despair, loss, but also joy, community, and resistance.

Implications for EDI in the Workplace

This module attempts to uncover the drivers of anti-Indigenous racism spanning legal, economic, political, and social structures. At its core is the intersection of settler colonialism and racial capitalism. Settler colonialism and its logic of elimination require clearing of Indigenous peoples from land for settlement and resource extraction. This is achieved partly by othering Indigenous peoples to justify land cessions through negotiated agreements and displacement of Indigenous peoples to reserves. The logic of elimination is also evident in wide-ranging policies like enfranchisement and mandatory schooling of Indigenous children in residential schools, where systemic abuse and neglect constitute cultural genocide. Since settler colonialism is a structure and not an individual event (Wolfe 388), it does not end with the closure of residential schools, or consultations with communities on economic development projects. Settler colonialism is ongoing through foster care and correctional systems, land management regimes, and economic development projects that degrade Indigenous landscapes and livelihoods.

This module is an attempt to describe settler colonial structures that contributed to Indigenous dispossession, dependency and oppression (Manuel 19). It suggests that to believe equity, diversity and inclusion policies and practices will advance reconciliation may be an overstretch. Depending on how these policies are conceived and enacted, they may simply be another tactic of assimilation, even if they promote improved levels of economic development for some Indigenous peoples. At the core of anti-Indigenous racism is settler colonialism and its logic of elimination. Therefore, for equity, diversity and inclusion policies to support transformative change, they must address this reality head-on, and the inherent tensions that arise from these uncomfortable truths. Canada as "two solitudes" is a common trope in historical texts that foreground British and French settlements and cultural sensibilities. It conveniently makes invisible a third solitude – Indigenous peoples. If equity, diversity and inclusion practices are to engage with Indigenous knowledge and lifeways, take seriously the lived experience of Indigenous peoples, and recognize Indigenous sovereignty and the return of Indigenous land, then they may contribute to reimagining settler-Indigenous relationships. It is not enough to tear up upon listening to testimonials from residential school survivors. Sympathy is neither empathy nor justice. Carter writes, "I learned that where sympathetic feeling bubbles up and dissipates in a cathartic rush into the gaping maw between "us" and "them," empathy offers no such relief until action is performed to relieve the shared suffering experienced by "us" (414). In the spirit of the TRC and MMIWG reports, this module is a call to action in defence of "us."

In the Workplace

Recently, controversial mascots for sports teams have raised attention to racist corporate branding. Other forms of potentially harmful workplace behaviours can be positioned along a spectrum from least to most visible. Mascots and identity fraud are located at the visible end of the spectrum, while tokenism and microaggressions are situated at the less visible pole.

These behaviours suggest that diversifying spaces by recruiting Indigenous persons alone will not be sufficient and may even intensify inter-group conflict and the marginalization of Indigenous employees. Here again, the close interplay of structures – in this case organizational culture – and individual preferences and behaviours is inescapable. A culture that is hostile to non-dominant forms of knowledge may create a permissive environment for microaggressions, tokenism, and identity fraud.

Identity Fraud

Media reports indicate that persons have been outed as fraudsters who falsely claimed Indigenous identity to gain positional and financial advantage. Their actions are harmful for at least two reasons. They poach opportunities intended for Indigenous peoples and to reduce disparities in education and employment. By claiming Indigenous identity without experiencing the dispossession and traumas shared by First Nations, Inuit, and Métis, fraudsters express White privilege and benefit from hard-fought recognition of treaty rights and the right to self-determination struggles. As Dr. Winona Wheeler, Associate Professor at the Department of Indigenous Studies, University of Saskatchewan writes from the perspective of an Indigenous scholar: “[We] are now doing our best to carve out spaces in the mainstream, as best we can, WITHOUT [emphasis in original] compromising who we are. I hear old people lamenting that so much has been taken and lost over time, that all we really have left is our identity” (2).

Cases that have arisen to date raise questions over how to assess Indigeneity claims to control reputational risks without establishing expectations that non-Indigenous applicants are exempt from. Once an employee is outed as a fraudster, not only is the organization’s reputation damaged, but the work produced by the employee also comes into question. There is no easy solution to the procedures and selection criteria needed to deter, investigate, and sanction suspected fraudulent claimants. Dr. Wheeler proposes that universities create “an official space where Indigenous scholars and staff can work with communities to develop a policy with criteria to evaluate Indigeneity claims” (2).

Tokenism

In the context of anti-Indigenous racism, tokenism is when Indigenous employees are tasked with duties involving Indigenous communities and issues to fulfill an obligation to consult with communities. While non-Indigenous managers and supervisors may be well-intentioned, by offloading responsibility for Indigenous-specific matters to Indigenous colleagues, they fail to engage in processes necessary for intergroup reconciliation. When tokenized, Indigenous persons are perceived as convenient go-to-persons familiar with Indigenous histories, communities, and cultural values, and are excluded from working on other issue areas that would diversify their knowledge and skill sets, and position them for promotion. They may be singled out for photo opportunities or counted in a company’s diversity report to board members and the public. However, when it comes to substantive matters like designing a policy or program with Indigenous communities, their knowledge and experience may not be called upon and taken into consideration (Interdepartmental Circles on Indigenous Representation).

Microaggressions

Indigenous persons in the academy and other workplaces face varying forms of microaggressions that reflect misinformation, knowledge gaps, and stereotypes that remain unproblematized and unchecked.

Microaggressions are grounded in biases and stereotypes that include judgements about intelligence, appearance, addiction, and cultural values.

An interactive H5P element has been excluded from this version of the text. You can view it online here:
https://pressbooks.library.ryerson.ca/ediinpractice/?p=399#h5p-14

Below are three groups of microaggressions and their corresponding examples (Ward et al. 308):

Some microaggressions indirectly invoke the notion of meritocracy to disqualify an Indigenous person's accomplishment and assume that Indigenous persons have inferior intelligence or capabilities than their non-Indigenous peers.

- An Indigenous professor wins an award for teaching excellence. A non-Indigenous colleague commented that they were awarded the medal because the university needed to improve its equity statistics (Hill et al. 111).
- "You must have got that promotion to fill a quota!"

Other microaggressions appear influenced by stereotypes in popular media.

- "Do you live in a teepee?"

Still, other microaggressions reflect inaccurate and incomplete knowledge of settler colonialism.

- "Dwelling on the past is not helpful. I think that it is time you people just got over it and moved on."
- "When are Indigenous people going to start fixing their problems?"

An interactive H5P element has been excluded from this version of the text. You can view it online here:
https://pressbooks.library.ryerson.ca/ediinpractice/?p=399#h5p-16

An interactive H5P element has been excluded from this version of the text. You can view it online here:
https://pressbooks.library.ryerson.ca/ediinpractice/?p=399#h5p-15

EDI in Practice

This interactive scenario uses a series of videos and multiple-choice questions to enable you to apply your knowledge about anti-Indigenous racism safely and with low risk. In this activity, you will have the opportunity to view a snapshot of the first day of an intern named Chris. You will be presented with a few situations that Chris and his colleagues encounter and options on which choices you think they should make, as well as questions about the situation in general. As you make your selections, you will be able to gain insight into the impact of your choices on these real-life situations that may arise in the workplace.

Please take a few minutes to go through the scenario below. After you have completed the activity, please review the key takeaways and reflect upon the questions that follow.

An interactive H5P element has been excluded from this version of the text. You can view it online here:

https://pressbooks.library.ryerson.ca/ediinpractice/?p=402#h5p-18

Key Takeaways

Key takeaways from the scenario include:

- When decolonizing the way we think, a priority is to think that everything we do is relational rather than transactional. Why is it important to acknowledge that relationships are not solely transactional?
- Appreciating the emotional toll and frequency of addressing anti-Indigenous racism an Indigenous person may experience, what are ways you can intervene to show allyship and combat discrimination?
- What themes and topics from the Truth and Reconciliation Commission Report are you familiar with?
- What might be some TRC recommendations that are related to or should be considered by your sector or profession?

Now You

What Can You Do?

So far, we have discussed the government's assimilative policies and their consequences for Indigenous persons and communities. Scroll through the images by Winnipeg-based artist K.C. Adams titled Perception. The photos prompt the viewer to "look again."

By juxtaposing these images, Adams evokes the "before" and "after" transformations typical of makeovers. But, in this case, the roles are reversed – the observer undergoes transformation and not the individuals serialized. By focusing on facial expressions, Adams explores the White gaze and how Indigenous persons are misperceived as lazy, addicts, criminals or promiscuous. But a shift in attitudes and perceptions is neither instantaneous nor guaranteed. It requires intentionality and concrete action because reconciliation is an ongoing process of acknowledgement of injustice, reparations and reimagining settler-Indigenous relations. What might this look like in practice?

Revisiting Geronimo and the White Settler Gaze

We began this module with the image of Geronimo and the White settler gaze. Look again at Geronimo.

Step 1. Look backward

Make visible knowledge and experience that has been made invisible through selective curricula and media representations. Narratives like Susanna Moodie in *Roughing it in the Bush* commonly depict Indigenous men as having "coarse and repulsive features" and "intellectual capacities scarcely developed" (qtd. in Simpson 98). The racialization of Indigenous peoples by dominant groups, in this case White settlers, explains the indignities that Geronimo experienced. Geronimo was an Apache warrior who participated in American Indian wars in the 1870s and 1880s before his capture in 1886. As a prisoner of war, he was displayed trophy-like at expositions such as the Pan-American Exposition in Buffalo in 1901 (see Figure 2.2 below), where he was made a curiosity for spectators to gaze and gawk at, and was among the main attractions (Swensen 451). Therefore, looking backward involves learning about history and setting aside preconceived notions. This requires actively seeking out Indigenous narratives that explore themes of dispossession and resistance, and a willingness to admit biases and misconceptions.

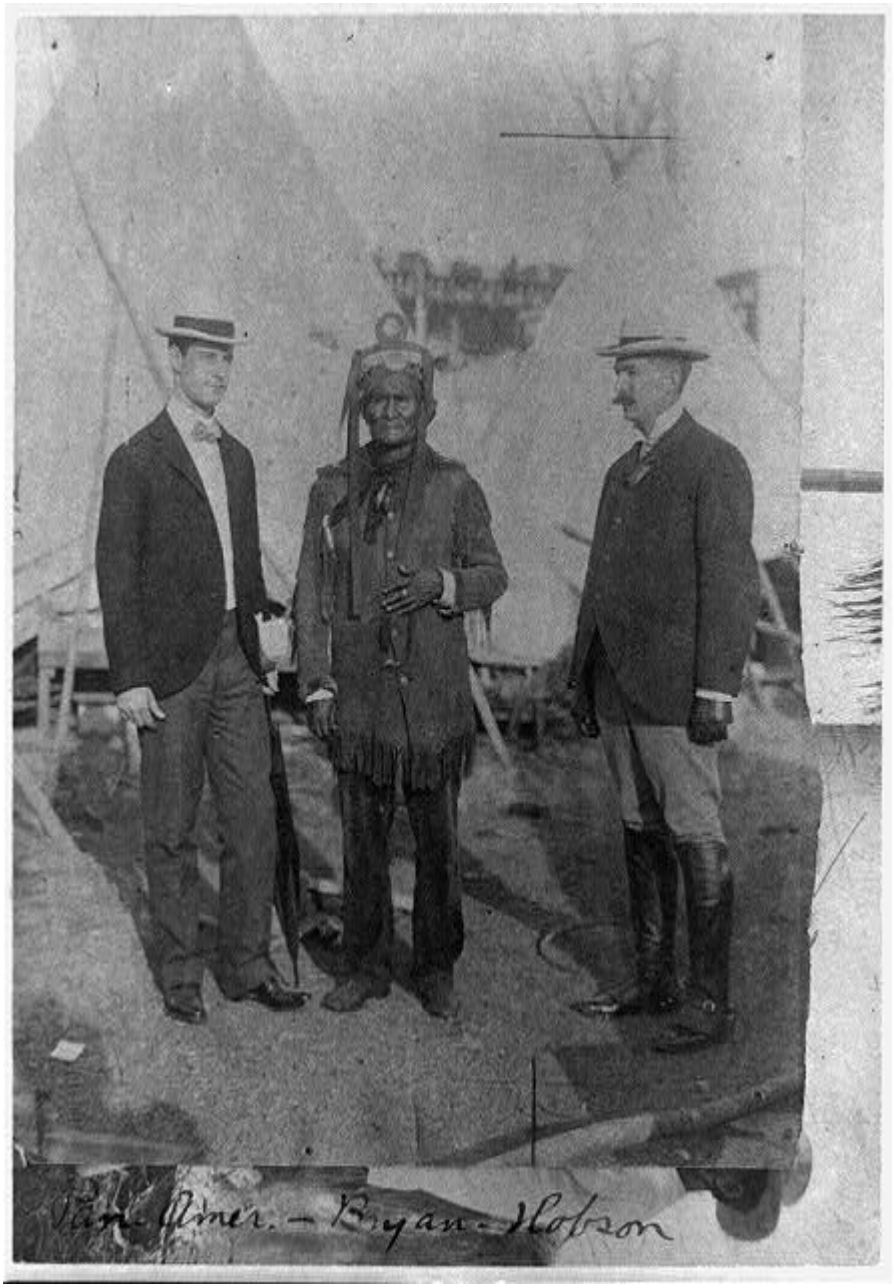


Figure 2.2. Geronimo and two other men standing for a photo, full length at the Pan-American Exposition, Buffalo, N.Y. Source: Library of Congress
Public Domain

Step 2. Look outward

Look outward by engaging with multiple perspectives, including forms of knowledge and experiences that have historically been silenced. In this case, for example, listen to the poem *When I was in Las Vegas and Saw a Warhol Painting of Geronimo* by b: william bearhart, a descendant of the St. Croix Chippewa Indians of Wisconsin and introduced by Padraig O'Tuama. Click to listen.

Step 3. Look inward

Look inward and recognize your positionality and how it shapes your perceptions and engagement with Indigenous peoples. Looking inward is needed to shake off White supremacy and paternalism that lulls non-Indigenous people into thinking that reconciliation begins and ends with a recognition of past injustice and

an apology. In other words, one must check any superficial acknowledgement that land was stolen, children were abused, social structures were disrupted, culture was denied, treaties were not respected, and then still go on to say something along the lines of "We meant well. We tried our best. Progress is inevitable, and while it is regretful, you [Indigenous peoples] didn't have the intelligence or fortitude to be successful. That's life. Maybe we'll try to be nicer and help more" (Simpson 100).

Watch the video, Advice for White Indigenous activists in Australia, by Professor Foley of the Gumbainggir nation in Australia.

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://pressbooks.library.ryerson.ca/ediinpractice/?p=404#oembed-1

Step 4. Look forward

This is an ongoing process that begins with learning and sharing and demands humility. The knowledge that has been introduced to you in this module serves as the first step towards Indigenous awareness. Looking forward with the bits of knowledge you gained and your journey around Truth and Reconciliation, it's important to think about your responsibilities with added awareness.

- **Be cautious of White Saviour Syndrome** or being an "Indigenous expert." It's important to dispel any assumption that Indigenous peoples are incapable of advocating for themselves, which is at the core of White savourism and rooted in White Supremacy. As non-Indigenous people, we must not take up space speaking on behalf of them. Even the most well-intentioned displays of allyship often centre White and non-Indigenous perspectives.
- **SHARE, SHARE, SHARE**. Contemplate how this knowledge informs your actions moving forward and share generously with others. The awareness and knowledge gained from this module reflects some foundational Indigenous awareness. This knowledge is critical to your own personal growth, self-awareness and respectful engagement with Indigenous communities. Freely sharing this knowledge will contribute to moving forward in everyone's Indigenous awareness.

Step 5. Take action

Looking in these ways provides the basis for action and authentic allyship. Completing these Pressbooks is the beginning of learning and unlearning. Doing further reading and increasing awareness, reading the Truth and Reconciliation at Ryerson in the 2018 community consultation summary report could be a first step.

You can start here! Amy Desjarlais (Lead, Kiwenitawi-kiwin Kiskino-hamatewina (Rebirthed Teachings) Working Group) has prepared resources and calls to action for non-Indigenous folks to stand in solidarity with Indigenous folks, residential school survivors and their families.

Post-Assessment

Reflection

Complete **Reflection 2.2 (Module 2 Post-Assessment)** in your Reflection Journal.

Look again at Warhol's portrait of Geronimo presented in the Pre-Assessment. What do you see and feel?

For more information, please see the Reflection Journal Instructions in the Introduction to this Pressbook.

Summary

Settler colonial structures – that dispossess, oppress and create dependency – through land cessation agreements and treaties, the creation of reserves and bands, and aggressive assimilation. In the past, government policies and practices aimed to eliminate the so-called “Indian problem.” Some have argued that contemporary policies are not as overtly violent; nevertheless, reconciliation is a form of recolonization where Indigenous peoples are reduced to another hyphenated cultural group (i.e., Indigenous-Canadians) similar to Italian Canadians, and Caribbean Canadians. But, anti-Indigenous racism is different from other forms of racism because of the centrality of land. Until issues of land sovereignty are addressed substantively, reconciliation remains out of reach. Therefore, while equity, diversity and inclusion may be conceived as a positive move toward greater representation of Black, Indigenous and other racialized groups in public service and private and non-profit organizations, critical perspectives caution against premature conclusions, and the hard work remaining for Indigenous peoples and non-Indigenous allies.

Resources and Further Learning

Below is a list of relevant educational and support resources.

Mental Health and Wellbeing:

- Ryerson students can reach out to the Centre for Counselling and Student Development for assistance.
- Self-care tips from an Indigenous perspective using the Medicine Wheel
- A mental health tip sheet for dealing with anxiety and depression
- Self-care tips and resources for Indigenous youth based on traditional Indigenous teachings
- National Indian Residential School Crisis Line, 1-866-925-4419
- Engage with the Aftercare Toolkit created by the Rebirthed Teachings Working Group for community members who have engaged with the KAIROS Blanket Exercise
- Anishnawbe Health Toronto: Traditional Teachings
- Community Resource List – TORONTO AREA REFERRAL SERVICES
    - Canadian Mental Health Association – Metro Branch
        - 416-535-8501
        - Information about individual psychiatrists, listed by specialty area (affective disorders, schizophrenia), location and languages spoken.
    - 519 Church Street Community Centre
        - 416-392-6874
        - Offers trauma-informed counselling services that prioritize the experiences and support needs of LGBTQ2S+ people. Does provide free in-house counselling (up to six sessions). Some services offered through this organization require a fee, but all are sliding scale.
    - CAMH – Trauma: Where to go when you're looking for help
- Mental Health Services – Canada

Articles/Readings:

- Truth and Reconciliation at Ryerson University
- National Centre for Truth and Reconciliation: Resources for non-Indigenous people
- Peace and Friendship Treaties in the Maritimes and Gaspé, prepared by William Wicken, PhD (The attached paper is the work of Prof. Wicken, PhD, and represents his views respecting the Crown/ Aboriginal treaty relationship in the Atlantic. It does not necessarily represent the views of the federal government.)
- The Indian Treaties Collection of the Nova Scotia Archives, which includes images of some of the actual treaty texts
- The Aboriginal and Treaty Rights Education Initiative by the Atlantic Policy Congress of First Nations Chiefs
- Dear white people, wake up: Canada is racist
- Canadian Geographic Indigenous Peoples Atlas of Canada
- Treaty Texts

Arts and Media:

- Kanehsatake: 270 Years of Resistance by Alanis Obomsawin – NFB
- Trick or Treaty? by Alanis Obomsawin – NFB
- Colonization Road: The path of reconciliation is long and winding – CBS Docs POV
- Implicit bias – PBS
- Dr. Pam Palmater (Professor, Chair in Indigenous Governance) has an incredible collection of teachings

on her YouTube channel that provides insight and analysis on current issues related to Indigenous Peoples in Canada
- The Leveller: Timeline of Canadian Colonialism and Indigenous Resistance
- CBC Podcast: Telling our Twisted Histories

Additional Resources:

- Amy Desjarlais (Lead, Kiwenitawi-kiwin Kiskino-hamatewina (Rebirthed Teachings) Working Group) has prepared resources and calls to action for non-Indigenous folks that all people are encouraged to review and read.
- Community Maps: Native-Land

MODULE 3: ANTI-BLACK RACISM

Introduction

Welcome to Module 3: Anti-Black Racism!

This chapter introduces the learners to key concepts related to anti-Black racism and their inter-relationship with racism, self-advocacy, and allyship. These are not abstractions; they are part of the lived experience of the person who identifies as Black (African descent or origin, African Black Caribbean, African-Canadian, Canadians of African descent) and are central to public discourses and social movements that challenge barriers to living, access to learning, employment and, more broadly, what it means to be human. Anti-Black racism within the Canadian context is not new; it has existed for over a century and continues to covertly and overtly permeate within all aspects of society, affecting people's livelihoods. It exists within individuals' day-to-day interactions, laws and policies, and societal institutions.

The purpose of this module is to encourage learners to deepen their reflections on the experience and impact of anti-Black racism. As well as introduce some concepts and theories that underpin anti-Black racism within the context of society, with a focus on the workplace environment. You'll explore root causes, real impacts, and practical ways that you can responsibly take action to combat racism and discrimination, while also identifying opportunities for allyship.

*Note that this module is not an exhaustive learning material. The needs and issues within the community differ amongst the identities and are complex. This short module does not have the entire scope to address all of them. However, it is the first few steps to an ongoing journey, as it is a source that will provide relevant resources and knowledge with a focus on the context of employment. It is important to continue the unlearning and learning of damaging discourses that perpetuate the marginalization of people who belong to or have intersected identities within the Black community.

Learning and Unlearning

Learning Objectives

After completing this chapter, you should be able to:

1. Identify anti-Black racism in the workplace, including microaggressions and tokenism.
2. Describe the key emotional and behavioural impacts that workplace discrimination has on the Black community.
3. Recognize the tools and critical considerations needed to dismantle anti-Black racism in your work and learning environments as a non-Black student or employee.
4. Identify practical strategies to advocate for yourself as a Black student or employee.

Featuring Conversations With...

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://pressbooks.library.ryerson.ca/ediinpractice/?p=132#oembed-1

Pre-Assesment

Reflection

Complete **Reflection 3.1 (Module 3 Pre-Assessment)** in your Reflection Journal.

Reflect on your own experiences in relation to race, diversity and privilege in order to gain an understanding of what shapes your perspectives using the prompts below:

- In what ways do I have more privilege compared to others, and in what ways do I have less privilege compared to others?
- Am I uncomfortable talking about racism with others? Why might this be?
- How do you feel about promoting diversity in the workplace / in schools? What are some examples of this happening and do you think it is effective?

For more information, please see the Reflection Journal Instructions in the Introduction to this Pressbook.

Key Concepts in Anti-Black Racism

What is Anti-Black Racism?

Anti-Black racism (ABR) is defined as "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" (Ontario.ca).

*To be added: *Watch the video below to learn more about how anti-Black racism is different from other forms of racism.*

Canada's History with Anti-Black Racism and White Supremacy

Canada's Black history is inextricably linked to the racism and discrimination that persists in society, workplaces and learning environments today. Below are key events of Canadian history from CCDI as it relates to Black people.

An interactive H5P element has been excluded from this version of the text. You can view it online here:
https://pressbooks.library.ryerson.ca/ediinpractice/?p=140#h5p-53

This history created the foundations of the systemic racism and barriers that many Indigenous and Black people struggle to overcome and manage in the workplace. Read more about Canada's history of race relations.

Canada's Black history is not just a story of victimization but of resistance, where the community grew and thrived in spite of continuous barriers.

Check out Notable Black historical Canadian figures

Explore photos and archives of the social and community life of Black Ontarians

More on ABR and White Supremacy...

The impact of anti-Black racism can be seen in the persistence of White Supremacy. White Supremacy is defined by the Anti-Defamation League (ADL) as:

"A term used to characterize various belief systems central to which are one or more of the following key tenets:

1. Whites should have dominance over people of other backgrounds, especially where they may co-exist;
2. Whites should live by themselves in a Whites-only society;
3. White people have their own "culture" that is superior to other cultures;
4. White people are genetically superior to other people."

These belief systems have shaped the organization of our society, influencing social, political and economic institutions, culture, values and norms, including the policies and practices within them. White supremacy

is based on “historical and institutional systems of exploitation and oppression of nations, continents and peoples of colour by white people… to maintain and defend wealth, power and privilege” (Lawrence & Kehler). Anti-Black racism is a result of White supremacy, rooted in slavery, segregation, and discriminatory laws and ideologies that perpetuate racial inequalities in every facet of life. This historical legacy, coupled with the tenets, underpins the systems and structures of our society, and with racism at the core, those who have access, influence and power are established.

In the Workplace

What comes to mind when you hear the word "professional"? What does a "professional" look and sound like?

The image of the ideal worker or professional is often constructed from a White lens. White features, language, and achievements are the norm to which non-White people are often compared. In the workplace, who is defined as "suitable", "ideal" or "successful" is often determined by how closely one resembles, literally and figuratively, this constructed identity of the qualified and good worker. Stigma, stereotypes, prejudices and bias play into the construction of concepts like "professionalism" and "suitability." Racism, therefore, is operationalized in the retention, recruitment and advancement process and policies within organizations. As a result, we tend to see a lack of representation and higher degrees of under-employed and unemployed Black people and people of colour across many sectors and at higher levels of organizations.

Microaggressions and unconscious bias mark the experience of employment for Black people and other racialized peoples, restricting their ability to fully participate as valued and contributing members in the work setting. Conditions such as these make it difficult to function, to have job satisfaction and to give optimal performance if you are in a constant state of deflecting racism, lacking support or mentorship, and prevented from opportunities to use and grow your talents and skills.

Microaggressions and Unconscious Bias

Anti-Black racism is commonly understood as glaring, direct hostility towards Black people through threats, name-calling, and violence; but for many who live this experience every day, this is just the tip of the iceberg.

Microaggressions are defined as "everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership" (Sue).

For many Black people in the workplace, microaggressions, discrimination, and unconscious biases can look like:

- Having your experiences and education deemed inadequate in comparison to non-Black colleagues with similar qualifications.
- Being told you're an exception, compared to other Black people: "You're very articulate" or "Your family must be really proud."
- Assumptions and jokes are being made about your preferences and abilities based on stereotypes: "You saw the basketball game last night, right?" or "We're thinking about doing a team retreat out at a camp; you know how to swim, right?"
- Being gas-lit or victim-blamed for calling out a microaggression or racist action: "You're being dramatic," "It was just a joke, chill out" or "You're reading too much into my comment. I'm not racist."

Imagine the energy that is used to socially and emotionally manage these interactions and barriers daily. Anti-Black racism can show up in nuanced and covert ways as well. This has lasting behavioural, emotional and psychological impacts on Black individuals, including trauma and exhaustion (Deloitte). Some of these impacts include:

- **Losing your identity to succeed (Deloitte)**: Many Black Canadians have mastered **code-switching**; which is the editing of one's self when surrounded by non-Black people to make others feel "comfortable" around them, or as an attempt to challenge the stereotypes and biases that may be applied to them for being Black. The extent of this can range from changing the language used

around non-Black people to styling their hair to fit the image of professionalism that is, by default, from a White perspective.
- **Imposter syndrome:** Imposter syndrome is the feeling of not belonging where you are, not deserving the office, promotion, job, team, or classroom that you currently have, no matter how qualified you are (Doggett). For many Black Canadians, this is a manifestation of internalized racism, the psychological result of centuries of systemic oppression by a dominant White supremacist culture reinforcing notions of inferiority and exclusion based on race. Such views perpetuate the idea that Black people are inherently not as skilled, nor good or deserving, as their non-Black peers.

The lack of representation and opportunity are prevailing factors that exacerbate these experiences of exclusion and the impacts of being devalued. One only has to consider who maintains positions of power, leadership and decision-making across organizations, institutions and agencies within society. Some telling examples are that Black leaders make up 1% of corporate Canada and White men account for 52% of political candidates despite making up only 36% of the population. Exclusion from social networks, lack of access to financial resources, limited access to advancement, including leadership and development opportunities and recruitment methods are some of the barriers that confront Black graduates, employees and job seekers. The newcomer experience adds other compounding challenges like language, local experience and accepted qualifications, that contribute to the unemployment and under-employment of Black peoples.

If you would like to further your understanding of microaggressions, Hadiya Roderique, a lawyer and journalist, and Marva Wisdom, Director of the Black Experience Project, discuss the effects that microaggressions and subtle racism can have.

Tokenism or Inclusion?

The scenario above with Jane and Cal is an example of tokenism. Tokenism is “diversity without inclusion” (Byarugaba). It creates the image of being tolerant and inclusive of racialized groups. For example:

- **Tokenism**: The hiring of a Black employee to an organization because someone posted a negative review of the interview process on LinkedIn, calling the hiring committee racist and noting the lack of diversity on the company’s “Meet the Team” webpage.
- **Not tokenism**: Hiring a strong candidate who is Black because of the skills, knowledge, and value they can bring to the team.

Tokenism occurs everywhere in organizations: from marketing campaigns claiming diversity or support for Black communities without real action to calling on the sole Black employee in an organization every Black History Month to talk about their experiences.

Remember that the subjects of tokenism (the tokens) are people, and just like with microaggressions, the experience of being a “token” can take its toll. Some of these impacts include:

- **The stress of misrepresentation:** Being the token in any group often results in becoming the champion of your identifying group involuntarily. Tokens are asked to speak, act, or educate on behalf of an entire Black community and the stress of misrepresenting that community is not to be overlooked. Black people are not a monolith and have membership in other oppressive identities. It is unfair to expect an individual to represent a community that is diverse and nuanced.
- **Reliving traumas**: Constantly being asked to share racialized experiences and stories for the purpose of educating others is an exhausting, emotional task.
- **Isolation**: When you have no one else who shares your identity to turn to for support or validation when microaggressions, tokenism, and discriminations occur, this can be incredibly lonely (Gillespie).

The concepts and impacts discussed in this section are scratching the surface of Black people's experience in learning and working environments. Below are resources you can explore to discover real stories and strategies from Black employees navigating racism, microaggressions, and tokenism.

- The Invisible Me – Shaping My Leadership: Stachen Frederick, Founder of BrAIDS for AIDS describes how stress and racism had real impacts on her physical and mental health and shares tools for creating greater inclusion.

EDI In Practice

This interactive scenario uses a series of videos and multiple-choice questions to enable you to apply your knowledge about anti-Black racism safely and with low risk. In this activity, you will have the opportunity to view a snapshot of an interaction involving an intern named Jane. You will be presented with a situation that Jane encounters and options on which choices you think she should make, as well as questions about the situation in general. As you make your selections, you will be able to gain insight into the impact of your choices on this real-life situation that may arise in the workplace.

Please take a few minutes to go through the scenario below. After you have completed the activity, please review the key takeaways and reflect upon the questions that follow.

An interactive H5P element has been excluded from this version of the text. You can view it online here:

https://pressbooks.library.ryerson.ca/ediinpractice/?p=144#h5p-36

Key Takeaways

Key takeaways from the scenario include:

Intent vs. Impact: Understanding that a racist action or comment is racist, no matter the initial intent.

- Imagine you're in the room as one of Jane's coworkers and have just witnessed this interaction. Would you respond to it? What would you do?
- Marking special events and times like Black History Month is important, as it is intended to build collective awareness. However, the frustration shared by groups and communities with taking a limited view of relegating these to only certain times we are responsible for reflecting or representing groups or issues, essentially disregards the continuous, long-term effects or impacts, current experiences and realities.
- What are ways for workplaces to be more inclusive in the long-term when acknowledging people's identities and differences?
- What are some things, as an ally, that you can do to co-create an inclusive and anti-racist space?

Now You

What Can You Do?

In every work and learning environment that you enter, you have the opportunity to create a more inclusive space for Black people. Here are some strategies that you may wish to consider:

- **Take Responsibility:** Once you enter a work or learning environment, your actions (and inactions) become a part of its social fabric; you will become interwoven with that environment's values and behaviours. Likewise, your values and behaviours will be felt by those around you. As a contributor to that environment, own what that contribution looks like. Racism impacts our thoughts and actions, often unconsciously, even if we don't want it to, whether we profit from it or internalize the damaging messages. Once we recognize this, we may begin to unpack how we contribute to the problem and what we can do to address it.

  Time's Up released a guide for building an anti-racist workplace, which provides real ways you can take responsibility within an organization. Layla Saad's "Me and White Supremacy: Combat Racism, Change the World, and Become a Good Ancestor" is a resource for those looking to do deeper reflective work into the ways in which their privilege has benefited them and the discrimination that they tolerate as a way to start dismantling it. You can read a summary of the book and listen to an interview with Saad to learn more.

- **Do Your Own Research:** By completing this Pressbook, you've begun the first step. Educate yourself about the history and present-day realities that Black people face in the workplace. Don't stop at this Pressbook. To go further, share resources with peers in a work or learning environment, and encourage co-workers to do their own research as well.

  If you're interested in having conversations about microaggressions and their impact, this interview from NPR provides strategies for having this conversation as a non-Black individual with other non-Black colleagues.

- **Witness and Respond:** Before responding to an act of racism or discrimination that you have witnessed, consider the power dynamics that exist in the situation, and if the perpetrator will retaliate against the target of the incident, others in their identifying community, or even yourself.

  The "Really? Project" from the University of British Columbia published this guide for responsible responses to witnessing discrimination. Among the many practical responses is one called the "Ouch!" response. This involves verbally saying "Ouch!" when you witness a microaggression as a non-confrontational way to draw attention to the perpetrator and have them stop and think about the comment/aggression.

- **Assess Your Work Environment:** Understand your organization's positions and actions towards dismantling anti-Black racism. This will involve active participation and not just expressions of support. Ask about your organization's anti-Black racism policy, resources and support, and call out any areas where you see gaps.

In all of these approaches, aim to exhibit good ally behaviour. This looks like assessing the people, power, and place where discrimination happens before taking action. This also looks like taking an intersectional

approach to dismantling anti-Black racism. People hold many identities targeted for discrimination that include racial, gender, sexual, cultural, ability, and age.

Self-Advocacy

Navigating the professional world as a Black person can be challenging, particularly in industries with less representation. But you don't have to do it alone.

Watch the video sample below of Kate Tutu providing insights and advice for Black students navigating spaces.

[VIDEO] Insert clip from SME interview, responding to these questions:

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- What can Black students do to advocate for themselves while navigating spaces with a culture that may not be inclusive?
- What advice would you give to Black students going into a work or learning space where they are the only Black-identifying individuals?
- What strategies have you personally used in the workplace to navigate racial tension and conflicts?

In addition to the strategies mentioned in the video, consider these tips for creating a more inclusive space for yourself in the workplace:

- **Set Boundaries**: Black people are often called on to champion anti-Black racism initiatives within their workplaces, or to educate non-Black colleagues on discrimination. Take some time to reflect on what you are comfortable with so that if/when you're asked (especially in high-stress situations), you have a response ready. Know that it's okay not to want to be that champion, and just as similarly, that you should not feel inadequate should you decide to take it on. Don't just set these boundaries. Write them down so that they enter real-time and space.
- **Seek Employee Resource Groups or People that Relate to You**: Navigating the workplace alone can be challenging or overwhelming. Frankly, finding people you relate to can make it easier. Seek out existing employee resource groups; if they don't exist, think about creating them. These groups can be safe spaces to discuss issues like microaggressions and frustrations in the workplace and get support from your community.
- **Seek out a Mentor and Community**: Canada has a number of Black professional groups that you can connect with, which are general or industry-specific. The list below is just a starting point.
  - General Community: The Onyx Initiative, Black Business and Professional Association
  - Medical Community: Black Medical Students Association of Canada
  - Technology Industry: Black Professionals in Tech Network (North America)

    - Arts and Media industry: National Association of Black Journalists SEED Program, NIA Centre for the Arts (Toronto)

- **Become Familiar with your Workplace and Learning Environment Rights**: Laws exist to prohibit discrimination within the workplace, but that doesn't mean that it won't occur. It's important to be aware of your rights and protection to be equipped to report any discrimination. The list below is just a starting point.
    - Racial harassment: know your rights (brochure) | Ontario Human Rights Commission

Post-Assessment

Checking In

Reflection

Complete **Reflection 3.2 (Module 3 Post-Assessment)** in your Reflection Journal.

Reflect on the journey that you took while interacting with the content and simulation in this module using the prompts below:

- What are some steps I could take in my own life (e.g., personal and professional interactions) to share more evenly my power and privilege as a White person (if that is my identity)?
- What piece or section of the module had the biggest impact on how you understood anti-Black racism? How did it make you feel?

For more information, please see the Reflection Journal Instructions in the Introduction to this Pressbook.

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Summary

This module was designed purposely to initiate and deepen reflection on anti-Black racism and the discourse that has real impacts on people's day-to-day interactions. Anti-Black racism (ABR) is defined as "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" (Ontario.ca). Anti-Black racism is institutionalized, and Canadians of all races (including other racialized non-Black people), are socialized to be inherently anti-Black. Because anti-Black racism is institutionalized, expressed in hidden or subtle ways, people find it difficult to identify behaviours or outcomes that are rooted in racism. These behaviours and outcomes are typically cloaked by a narrative of "that's just the way things are" or "that's how it's always been done," not attributing factors of racism in shaping them. This is what makes systemic and structural racism invisible, as they are left unchecked and unaccounted for. The reality, however, is that anti-Black racism can be severe, resulting in job loss, lack of access to healthcare, inciting violence, and exclusion. This module describes the legacy of White supremacy and its existence in institutions and influence on everyday practices, prompting users to begin the acknowledgement of anti-Black racism.

So, how do these models relate to equity, diversity and inclusion (EDI) policies and practices? Recall Module 1, in which diversity was noted to involve increasing the mix or variety of different people but not necessarily guaranteeing integration. Inclusion goes beyond compositional mix and is characterized by the participation of equity groups in decision-making. There is a clear recognition that conditions of equality presume sameness amongst groups and are distinct from equity. Seeking equality serves to mask barriers and leave narratives that perpetuate discrimination uninterrupted.

Equity involves the elimination of power inequalities, resources, and access among social groups. These concepts, coupled with this module, aim to provide strategies for self-advocacy for Black-identifying students and highlight responsibilities for co-creating inclusive work and learning environments. Beginning that process of acknowledging anti-Black racism by pushing toward equality and equity. EDI is meant to equip people with the proper tools to dismantle, disrupt, and demand more within organizations. However, it is essential to understand that people need to work with the dignity of having their histories acknowledged and their life experiences valued. It's vital to feel a sense of belonging and be able to witness and acknowledge restorative justice in the actions of those around you who are actively creating an inclusive environment for individuals.

Here is an image that helps with understanding the difference between equity and equality. Notice the impacts and actions associated with each concept. In this picture, it has Justice as a separate endeavour from Equity, highlighting the impact of moving towards justice-seeking initiatives. Most importantly, it illustrates that justice does not look the same for all people. It is with the inclusion of Black and racialized people that justice will best be determined. Focusing on the voices of those affected to identify the direct impacts and experiences of disproportionate resources and exclusion will inform more inclusive, safe and welcoming environments.

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https://pressbooks.library.ryerson.ca/ediinpractice/?p=152#h5p-13

Resources and Further Learning

Below is a list of relevant educational and support resources.

Mental Health and Wellbeing:

- Ryerson students can reach out to the Centre for Counselling and Student Development for assistance.
- A mental health tip sheet for dealing with anxiety and depression
- Self-care resources from Harvard University
- Resources for Black Healing
- Community Resource List – TORONTO AREA REFERRAL SERVICES
    - Canadian Mental Health Association – Metro Branch
        - 416-535-8501
        - Information about individual psychiatrists, listed by specialty area (affective disorders, schizophrenia), location and languages spoken.
    - 519 Church Street Community Centre
        - 416-392-6874
        - Offers trauma-informed counselling services that prioritize the experiences and support needs of LGBTQ2S+ people. Does provide free in-house counselling (up to six sessions). Some services offered through this organization require a fee, but all are sliding scale.
    - CAMH – Trauma: Where to go when you're looking for help
- Mental Health Services – Canada

Articles/Readings:

- Dear white people, wake up: Canada is racist
- "Anti-Racist Checklist for Whites" by Robin DiAngelo, adapted from John Raible (2018)
- How to become an ally: Educators, community leaders explain ways to stand up to anti-Black racism
- "5 Black Women Talk About Their Lives in Canada—Past, Present and Future" by Eternity Martis (2020)
- "Before You Declare Canada Is Not a Racist Country, Do Your Homework" by Vanmala Subramaniam (2020)

Arts and Media:

- Desmond Cole on Anti-Black Racism in Canada & US (Podcast)
- Implicit bias – PBS
- Seeing White – Scene on Radio (Podcast)
- Resisting Gendered State Violence Across Turtle Island: Cross-Border Solidarity Against Anti-Blackness (Robyn Maynard in Conversation with Andrea Ritchie)

MODULE 4: ABLEISM AND ACCESSIBILITY

Introduction

Welcome to Module 4: Accessibility!

This chapter will introduce learners to key concepts related to accessibility and their interrelationships, including ableism, models of disability, accommodations, self-advocacy, and allyship. These are not abstractions; they are part of the lived experience of persons with disabilities and are central to public discourses and social movements that challenge barriers to access learning, employment and, more broadly, what it means to be human. These concepts are also important for persons without disabilities. Most people can be affected by disability at some point in their lives – either directly as a result of accidents or illness or indirectly as caregivers or emotional supports. Even more broadly, non-disabled persons contribute to the stigmatization and discrimination of persons with disabilities and have a moral obligation to reflect on how they relate to the phenomenon of disability (Goodley 8).

The purpose of this module is to begin or deepen these reflective processes. As well as being an introduction to some concepts and theories that underpin ableism within the context of society, with a focus on the workplace environment. You'll explore root causes, real impacts, and practical ways that you can responsibly take action against it.

*Note that this module is not an exhaustive learning material. The needs and issues within the community differ amongst the identities and are complex. This short module does not have the entire scope to address all of them. However, it is the first few steps to an ongoing journey, as it is a source that will provide relevant resources and knowledge with a focus on the context of employment. It is important to continue the unlearning and learning of damaging discourses that perpetuate the marginalization of people who belong to or have intersected identities within the disability community.

Learning Objectives

The core learning outcomes are:

- To describe, compare and critique models of disability, and how each reinforces, resists, disrupts, and/or transgresses ableism, and ableist language, images, narratives and actions.
- To describe educational and workplace accommodations and processes, and the inherent tension associated with disclosure of disabilities and the duty to accommodate.
- To understand the legal rights based on international, national, and provincial laws and standards concerning persons with disabilities and the implications of an employer's duty to accommodate.
- To affirm the centrality of self-advocacy and embed it within an ecological approach that identifies factors external to the individual.
- To describe practical steps for allies to play a role in advancing social inclusion and equity in higher education and the workplace.

Featuring Conversations With...

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A note on language choices

Before proceeding, it is important to note that this module adopts person-first language over identity-first language that defines a person mainly with the disability. Person-first language, such as "a person with a visual impairment," implies the visual impairment is one of multiple dimensions that informs a person's identity and capabilities. In contrast, "a visually impaired person" tightly couples a person's identity with their impairment. Language can structure social and economic relations by essentializing persons, lowering expectations, and guiding behaviours based on stereotypes (Titchkosky 126-127). At the same time, it is important to acknowledge that there is no consensus around terminology. Some suggest that person-first language, while well-intentioned, is not problem-free or commonplace. Except for "persons of colour," people do not typically use person-first language. For example, we say "a male" rather than "a person who is male." In other words, identities often come first because they are salient and important. In the same way, some persons with disabilities prefer to be called disabled, and self-identify as a "paraplegic person." Some in the deaf community prefer to be called Deaf, with a capital "D." The uppercase "*D*" signifies that deafness is not a disability. Rather, it is the shared identity of a linguistic-cultural group similar to being English, French, and so on. From this perspective, identity-first language is a signifier that disability is an important marker of a person/group's sense of self and being (Dunn & Andrews 261).

Pre-Assessment

Images we encounter every day can both limit and expand our imagination and understanding. Visit the Legacy Art Project's murals of Terry Fox.

This image represents five artistic entries shortlisted for a mural in Toronto representing Terry Fox that will hang in a public space at the Rehabilitation Sciences Building at the University of Toronto. The competition is co-sponsored by the Legacy Art Project self-described "as a citizen-funded public space initiative dedicated to the spirit of courage, determination, and action that Terry Fox embodied." The murals depict Terry Fox (1958-1981), a cancer survivor and amputee who ran a cross-country "Marathon of Hope" in 1980 to raise donations for cancer research. He was forced to curtail the marathon after running 5,373 kilometres, and before reaching the Pacific Ocean. Yet, he remains an iconic image.

Reflection

Complete **Reflection 4.1 (Module 4 Pre-Assessment)** in your Reflection Journal.

Reflect on what the images of Terry Fox presented in the Pre-Assessment say (and do not say) about conceptions of disability and persons with disabilities, and any feelings that they emote.

For more information, please see the Reflection Journal Instructions in the Introduction to this Pressbook.

Key Concepts in Ableism and Accessibility

Globally, the WHO estimates that 15% of the total world population is disabled (WHO). In Canada, represented through the graph, Statistics Canada estimates 22% of the population 15 years and older is disabled. The proportion of people with disabilities rises with age, and the rate for females (24.3%) is higher than males (20.2%), as shown in Figure 4.1 (Scott et al.).

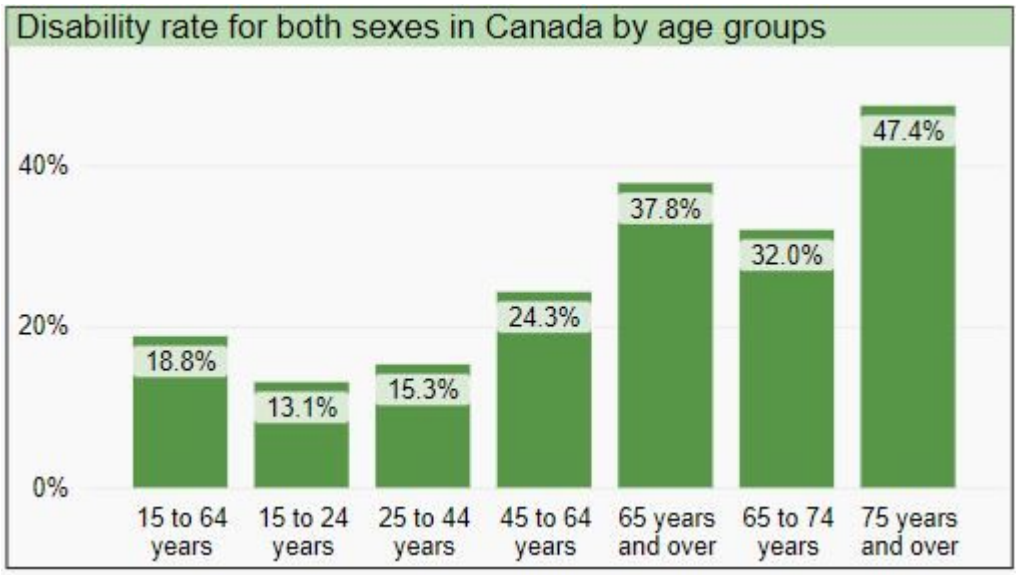

Figure 4.1. Disability rates in Canada by age and sex. Source: Statistics Canada. Canadian Survey on Disability, 2017: Data Visualization Tool Accessed 9 January 2022. Reproduced and distributed on an "as is" basis with the permission of Statistics Canada under the Statistics Canada Open Licence: https://www.statcan.gc.ca/en/reference/licence

Despite these prevalence rates, there is no consensus around the definition of disability, which signals its fluidity (Trybus et al. 61). This mutually dependent relationship is represented by terms like dis/ability, (dis)ability, and ability/disability (Schalk 6). By extension, disability cannot be understood without understanding ableism.

What is Ableism?

Campbell defines ableism as "a network of beliefs, processes and practices that produces a particular kind of self and body (the corporeal standard) that is projected as the perfect, species-typical and therefore essential and fully human" (5). Ableism perpetuates attitudinal behaviours, misconceptions, and negative assumptions that assign inferior value to people with disabilities. It reflects judgements by the dominant group (able-bodied people) over which human qualities and characteristics are desirable and which are feared and devalued (Kanter 417). It leads to discrimination and exclusion. People with disabilities face barriers in society, whether systemic, attitudinal or physical, and these experiences are exacerbated due to ableism. It affects disabled people and anyone who appears to be disabled.

Ableism exists at all levels of society and can manifest:

- **Institutionally:** Ableism can be systemic, affecting policies, legislation, education, employment,

criminal justice, healthcare systems, transportation, attitudes and more.

- **Interpersonally:** It can occur in day-to-day social situations or relationships. People with disabilities are often spoken to in a patronizing and disrespectful manner because it is assumed that someone who has a disability is inferior or incapable. It can also lead to violence, harassment, and bullying.
- **Internally:** When a person is consistently surrounded by negative narratives and experiences negative situations due to their disability, it can cause them to internalize these messages.

While often used interchangeably with disablism, there are nuanced differences. Disablism, like racism, sexism or classism, recognizes that persons with physical, sensory or cognitive impairments are marginalized based on these differences and linked with processes that (re)produce inequality (Goodley 16). Both terms convey discrimination, but ableism favours non-disabled persons, while disablism centres on discrimination against persons with disabilities.

In an interview, Elsa Sjunneson, who self-identifies as a deafblind woman, describes ableism as the way:

"Non-disabled people make the world unsafe for disabled people. It is a social structure that gets used to hurt people. So it's important for non-disabled people to learn about because much like other -ism's, it's a system that directly benefits non-disabled people..." (Q&A with Elsa Sjunneson).

Sjunneson stresses the importance of learning about ableism. This requires more than a pamphlet on disability etiquette and a how-to guide for interactions with persons having disabilities to prevent inappropriate, unwelcome and intrusive questions. It involves troubling the economic, social, and epistemic (knowledge) structures that promote particular conceptions of persons with disabilities.

Reflection

How Does Ableism Affect Your World?

After reading about ableism and how it can manifest in many forms, what are some examples of ableism that you have experienced personally or may have observed or witnessed?

Models of Disability

Models make sense of complex phenomena. Models of disability help to explain social dynamics and behaviours governing relations between persons with disabilities and non-disabled persons and contributing factors, including historical, political, cultural, economic, and epistemological factors. Bickenbach writes that "conceptualizations are not facts that can be shown to be true or false; they are constructions for organizing our thoughts..." (53). Which model an individual leans toward will depend on their ideological preferences and biases, the inherent persuasiveness of a model and how it holds up against scrutiny and testing. At least six models shape public understanding and private dispositions and behaviours. These are:

- **Charity Model**
- **Medical Model**
- **Legal, Rights-Based Model**
- **Supercrip Model**
- **Social Model**

- **Disability Justice Model**

We will be focusing on the Medical Model and the Disability Justice Model in the following pages. To further your personal understanding of the other disability models, explore the links above.

The Medical Model

The medical model centres on diagnosis, treatment, and prognosis. It is made possible by networks of medical and scientific researchers, clinical practitioners, corporations, and professional associations. They design, produce, test, and approve medical technologies and practices designed to, at best, cure and restore to "normal" and, at worst, do no harm. This model reinforces binaries like normal/abnormal, typical/deviant, disability/ability through measurement and classification systems.

Scientific knowledge is often incomplete, flawed and may lead to injury and harm, either deliberate or unintended. For example, eugenicists in the late nineteenth and twentieth centuries propagated the notion of a hierarchy of races based on cranial measurements that justified the enslavement of Black and Indigenous peoples and rationalized the forced sterilization of racialized women. Some have referred to this period as "old eugenics" in contrast to the "new" eugenics (Sparrow 32) represented by technologies like genetic editing tools such as CRISPR genetic scissors. In awarding the 2020 Nobel Prize for Chemistry to the inventors of CRISPR, the Nobel Committee stated that CRISPR enables researchers to alter the DNA of microorganisms, plants, and animals with precision. "This technology has had a revolutionary impact on the life sciences, is contributing to new cancer therapies and may make the dream of curing inherited diseases come true" (The Royal Swedish Academy of Sciences). By glimpsing a world where human enhancement is made possible, genetic diseases are eliminated and perfection is attainable, CRISPR (and other medical technologies) raises moral and ethical questions regarding what characteristics are valued, and who should make these decisions (see Michael Sandel's The Case Against Perfection).

The medical model is encoded with conceptions of normal/abnormal and made possible through statistics and specialized knowledge, which confers the power to label and categorize people. Labelling risks of "othering" by constructing persons as "less than" and "needing fixing." Such constructions are reflected and reproduced through cultural practices, and justify the institutionalization of persons with disabilities. For these reasons, the medical model has been criticized for dehumanizing persons with disabilities and perpetuating the notion that they constitute a "defective class" (Davis 37).

In this excerpt from a public lecture, Grappling with Cure, Eli Clare shares his enduring contact with the medical model. He recalls the evolution of labels such as "feeble-minded", "moron", "imbecile" and now "developmentally delayed" or "intellectually disabled." Clare contemplates what it means to be normal/abnormal, and how these archetypes morph through language and "expert" knowledge that is authoritative and unassailable.

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This model conceives people as individual, autonomous beings that fit into one of two groups – disabled or

able-bodied/minded. It emphasizes the role of curative and rehabilitative treatments that enable persons with disabilities to restore or proximate normalcy. They tend to marginalize the knowledge and lived experience of persons with disabilities and the role of stigma in perpetuating unequal power relations. Through binaries of normal/abnormal and self/other identities, they reinforce power inequalities that govern relations and possibilities. We turn next to the Disability Justice model, which centres on participation, highlighting how to achieve the full participation of persons with disabilities in public life.

The Disability Justice Model

Whereas rights-based and social models work within existing political-economic systems, disability justice activists make explicit their anti-capitalist stance and intersectional approach (Goodley 637). Neoliberal capitalism fetishizes an individual who is an autonomous, rational, work-ready, entrepreneurial, economically productive consumer. Conversely, it names those who cannot proximate this standard as inadequate, inferior, and flawed. Whereas the Disability Justice framework understands that all bodies are unique and essential, and "have strengths and needs that must be met" (Sins Invalid). For Disability Justice activists, the answer lies in structural change, not just better enforcement mechanisms, or anti-discriminatory practices. They advocate for coalition building across diverse equity groups and issue areas, including eco-ability – that rejects the view that the non-human species and the natural environment can be commodified and claimed as human property (Bentely et al.). It works towards collective justice and liberation for the transformation of society as a whole.

Activists, organizers, and cultural workers working in the field of disability justice recognize that able-bodied supremacy has evolved in connection to various systems of dominance and exploitation. White supremacy and ableism are inherently connected histories, both of which emerged in the context of colonialism and capitalist dominance. White supremacy uses ableism to create an inadequate/"other" group of people who are deemed less worthy/abled. A single-issue civil rights framework is inadequate to explain the full picture of discrimination against persons with disabilities and how it works in society. Discrimination against persons with disabilities can only be truly understood by tracing the relationship with discrimination against persons with disabilities, heteropatriarchy, white supremacy, colonialism and capitalism. The same oppressive systems that have been inflicting violence on Black and brown communities for 500 years have also been inflicting brutality on bodies and minds that do not fit the norm (Sins Invalid).

By recognizing how social ideas about normal/abnormal are internalized and affect their self-image and opportunities, persons with disabilities have reclaimed and reimagined labels like "crip" and "cripping" – derived from the derogatory "cripple." Crip is expressive of resistance. It is used as both a noun and verb to denote a particular identity, like crip-queer and crip-femme. "Crip time" or "cripping time" is not about slowing things down, but valuing alternative modes of doing, thinking and being. Crip theory, at its core, centres on expanding our notion of being human by bending archetypes of what it means to be normal, valuable, and desirable (McRuer).

The disability justice model centres on new social structures and not on the eradication of disability (Dolmage 2). New forms of understanding ability/disability will be achieved only through resistance. The disability justice model does not aim to eliminate or assimilate disability into some definition of normality. Instead, it carves out a space for a common understanding that expands understandings of what it means to be human.

Summary of the Legal, Social and Justice-Centred Models

The legal model establishes the laws, norms and rules that facilitate the participation of persons with disabilities in public spaces, including schools and workplaces. The social model focuses on barriers to accessing opportunities through inclusive design and accommodation. It places responsibility for disclosure

and negotiating accommodation largely on individuals. Justice- and equity-centred scholars and activists argue for reimagining disability as human variation and a more expansive understanding of accessibility. Proponents of the justice model represent queer, feminists, Black, Indigenous, and other racialized groups who argue for remaking systems of oppression. In other words, proponents of the social model focus on assimilation through training in self-advocacy and disclosure; the rights of disabled persons and the duties of employers contribute to liberal assimilation. In contrast, a justice-centred approach imagines a radical transformation and a reinterpretation of the relationship between persons, and between humans and the environment and non-human animals.

How Much Do You Know?

An interactive H5P element has been excluded from this version of the text. You can view it online here:

https://pressbooks.library.ryerson.ca/ediinpractice/?p=229#h5p-11

In the Workplace

Ableist perceptions embedded in recruitment, hiring and retention practices contribute to low rates of employment among persons with disabilities as compared with non-disabled persons. 2017 estimates from Statistics Canada indicate that 59% of persons with disabilities aged 25 to 64 years old were employed as compared with 80% of non-disabled persons. The percentage of people employed drops with the severity of one's disability. 76% of persons with mild disabilities were employed, whereas 31% of persons with very severe disabilities were in the workforce (Morris et al.). About 37% of employed persons with disabilities require one or more workplace accommodations such as modified work stations, flexible work arrangements, and assistive devices (Statistics Canada).

Accessibility

Ableism dictates a multi-pronged approach that includes eliminating or reducing barriers to access to physical and social spaces, learning activities, and workplaces. Therefore, ensuring access is a core pillar of diversity and inclusion strategies. Accessibility refers to the provision and design of services, devices, products, and environments that resolve or mitigate barriers for persons with disabilities. Accessibility includes universal design and accommodation. Universal design is "the design of products, environments, programmes and services to be usable by all people, to the greatest extent possible, without the need for adaptation or specialized design" (United Nations). Accommodation refers to procedures and processes that enable persons with disabilities to fulfill work and/or learning activities.

It is standard operating practice for Canadian higher education institutions to maintain an academic accommodation support office for students with disabilities. Typically, students with disabilities must register with the accommodation office to obtain support. This involves a process that centres on disclosure of disabilities, formal letters of accommodations issued to instructors that include the name of the student, the type of accommodation, and an agreement between the student and instructor. No additional information, such as the nature of the disability, is disclosed in the letter to safeguard student privacy. These procedures ensure individualized support tailored to student requests rather than a fixed menu of options. In workplaces, the human resources department undertakes similar responsibilities, although procedures may vary.

Disclosure

Obtaining accommodation requires disclosing needs and presenting biomedical or psychological evidence to support a claim of disability. The decision to disclose may be fraught with tension over whether, when, and how much to disclose to a potential or current employer, or educational institution. At this point, it is important to differentiate between visible and non-visible disabilities. People with **visible disabilities** may deal with environmental barriers to access, and overt forms of bias, like pitying and infantilizing comments, or questions based on misassumptions about their capabilities. They often have to "prove" their competence. In contrast, people with **non-visible disabilities** may have to "prove" and defend their claims of impairment if they are to build access, since their needs are not obvious and can be doubted and questioned. For example, they may need to justify why they need flexible deadlines (Trybus et al. 63). At the same time, because they are able-passing, they may have greater discretion whether to (not) disclose a disability. All persons, regardless of the type of disability, need only disclose relevant information about their condition as it relates to the work they are required to perform.

Some persons may choose not to disclose to their employer or educational institution. For example, a

student did not declare her dyslexia on enrolment at university, and only did so after failing the first round of exams. While this omission may appear irrational since it denied them the supports necessary for effective learning, research suggests that student disclosure depends on a number of factors including disability type, visibility of the disability, severity of the condition and its impact on job performance, and stigma associated with the condition (Lindsay, et al. 1916-1918). Therefore, decision-making involves weighing the potential benefits against anticipated adverse consequences based on judgements on how a request will be received – whether with trust and care or with skepticism and stigmatization by a supervisor, peer or co-worker.

The issue of timing is often an issue for job-seekers, particularly those with an invisible disability. They may choose to disclose this in their application, during an interview, following an offer of employment, or later. There is no right/wrong answer. Alternatively, some persons may opt for non-disclosure as a strategic choice based on previous experiences to avoid being seen as pitiable and incapable and lowering expectations. Given that not all persons with disabilities choose to disclose, it is important for post-secondary institutions and workplaces to create environments conducive to disclosure. Moreover, disclosure is not necessarily a one-time action, but an ongoing process (Lindsay et al. 1918). Disclosure may have to be revisited, as needs change.

The Duty to Accommodate

A request for accommodation triggers a duty to accommodate based on legal standards, including the Accessibility for Ontarians with Disability Act (AODA). This means that employers are obliged to eliminate or diminish discriminatory practices by adjusting their rules, policies and processes to ensure that a person can participate in learning activities and fulfill their responsibilities in the workplace. Examples of the duty to accommodate are:

- Providing accommodations for interviews or tests that are requisite for recruitment.
- Providing translators and/or assistive devices, such as special monitors and software programs for employees with visual or hearing impairments.
- Permitting an employee to attend a medical appointment.
- Making a workspace accessible to persons with mobility impairments (The Canadian Human Rights Commission).

Undue hardship

This duty to accommodate holds unless it entails undue hardship. While a degree of hardship is acceptable, an employer may be exempt from accommodating workers if they can show:

- Measurable costs related to the accommodation that poses a significant burden on an organization.
- A risk to the health and safety of the person seeking accommodation, other employees, tenants, staff or other service users.
- Other possible funding streams (i.e., government grants) that would offset the costs of accommodation have been explored and/or exhausted (OHCR).

For example, a small airline company can claim undue hardship to defend its decision to terminate a pilot after he was diagnosed with a visual impairment that left him with limited peripheral vision and unable to fly planes. The airline could argue that, since it has a small fleet and few employees, it could not offer him an alternative position. So keeping him on the payroll would cause undue hardship (CHRC).

The current legal provisions for accommodation do not guarantee social inclusion. The duty to

accommodate is triggered by a request for accommodation and verification of disability. However, the risk of stigmatization and discrimination associated with ableism, and the desire to protect their medical information may dissuade persons from disclosing their disabilities. Moreover, while the standard of undue hardship allows for reasonable accommodations, persons requiring significant support may be excluded if an employer successfully claims prohibitive costs.

EDI in Practice

This interactive scenario uses a series of videos and multiple-choice questions to enable you to apply your knowledge about accessibility safely and with low risk. In this activity, you will have the opportunity to view a snapshot of an interaction involving a job candidate named Charlie. You will be presented with a few situations involving Charlie and the hiring manager, Sarah, and options on which choices you think they should make, as well as questions about the situation in general. As you make your selections, you will be able to gain insight into the impact of your choices on these real-life situations that may arise in the workplace.

Please take a few minutes to go through the scenario below. After you have completed the activity, please review the key takeaways and reflect upon the questions that follow.

An interactive H5P element has been excluded from this version of the text. You can view it online here:
https://pressbooks.library.ryerson.ca/ediinpractice/?p=238#h5p-32

Key Takeaways

Key takeaways from the scenario to include:

- Have you ever witnessed/experienced ableism?
- What are some ways that you can co-create an inclusive space for people with disabilities?
- What are some accommodations that you think would help you to do your assigned work and participate more fully in your workplace? Accommodations could be a variety of things that enable you to do your work and can be related to such things as technology, scheduling, training etc.

Now You

What Can You Do?

In every work and learning environment that you enter, you have the opportunity to create a more inclusive space for people with disabilities. Here are some strategies that you may wish to consider:

- **Take Responsibility:** Once you enter a work or learning environment, your actions (and inactions) become a part of its social fabric; you will become interwoven with that environment's values and behaviours. Likewise, your values and behaviours will be felt by those around you. As a contributor to that environment, own what that contribution looks like. Self-auditing the misconceptions and negative attitudinal behaviours we carry about people with disabilities is crucial to taking responsibility and unlearning thinking and behaviours.
- **Do Your Own Research:** By completing this Pressbook, you've begun the first step. Educate yourself about the history and present-day realities that people with disabilities face in the workplace. Don't stop at this Pressbook. To go further, share resources with peers in a work or learning environment, and encourage co-workers to do their own research as well.
- **Witness and Respond:** Before responding to an act of ableism or discrimination that you have witnessed, consider the power dynamics that exist in the situation, and if the perpetrator will retaliate against the target of the incident, others in their identifying community, or even yourself.

  > The "Really? Project" from the University of British Columbia published this guide for responsible responses to witnessing discrimination. Among the many practical responses is one called the "Ouch!" response. This involves verbally saying "Ouch!" when you witness a microaggression as a non-confrontational way to draw attention to the perpetrator and have them stop and think about the comment/aggression.

- **Assess Your Work Environment:** Understand your organization's positions and actions towards dismantling ableism and existing barriers. This will involve active participation and not just expressions of support. Ask about your organization's policies on ableism, anti-discrimination policies, resources and support, and call out any areas where you see gaps.

In all of these approaches, aim to exhibit good ally behaviour. This looks like assessing the people, power, and place where discrimination happens before taking action. This also looks like taking an intersectional approach to dismantling ableism. People hold many identities targeted for discrimination that include racial, gender, sexual, cultural, ability, and age.

Allyship

The Social Model and Disability Justice Model affirm the role of society in stigmatization and oppression. It follows, then, that transformation is a collective responsibility that involves allies.

Six Behaviours and Actions for Allies

Ostrove et al. identified six types of behaviours and actions for effective allies (931-935).

1. Extend appropriate help, but do not always assume someone wants help. Ask if they want assistance. For example, say, "Can I provide assistance?" or "Can I get that for you?" (Claire 1). Recognize the agency and autonomy of persons with disabilities.

2. Recognize that disability is one of the multiple dimensions of identity; provide space for conversations about challenges.
3. Participate in advocacy campaigns and disability movements.
4. Build relationships and learn to be comfortable around persons with disabilities.
5. Be open to learning about the history of social understandings of disability, and the lived experience of persons.
6. Engage in respectful and non-patronizing and non-condescending discussions.

Action derives from deliberate thought or else it remains random, purposeless and even harmful. For allyship to be meaningful, it must be rooted in a shared commitment to an imagined world that transcends the current logistics of oppression. Some in the Black rights movement suggest the centrality of love. For example, James Baldwin writes in Letter from a Region in My Mind, "If we—and now I mean the relatively conscious whites and the relatively conscious blacks, who must, like lovers, insist on, or create, the consciousness of the others—do not falter in our duty now, we may be able, handful that we are, to end the racial nightmare, and achieve our country, and change the history of the world. . . ." That might seem utopian considering the violence of slavery and segregation, but love, including self-love, creates spaces for persons to articulate and share stories inscribed on bodies and minds. In sharing those stories, persons with and without disabilities find a common purpose to reshape the understandings of disability/ability and ab/normality and reinterpret and expand accessibility.

Self-Advocacy

Navigating the professional world as a person with disabilities or chronic illness is challenging, particularly in industries with less representation. But you do not have to do it alone.

Watch the video below of [alumni/expert's name] providing insights and advice for students with disabilities navigating workspaces.

[SME Video clip inserted here]

In addition to the strategies and insights mentioned in the video, consider these tips for creating a more inclusive space for yourself in the workplace:

- **Become Comfortable Communicating Needs:** Whether you have a visible or non-visible disability or need accommodation within a workplace or learning environment, it is important to be comfortable communicating your needs if/when you feel the need to disclose. Shifting your perception of disability is crucial in order to become more confident in advocating for yourself without guilt. The environment is the disabler; the individual is not the problem – society is.
- **Become Familiar with your Workplace and Learning Environment Rights:** Laws exist to prohibit discrimination within the workplace, but that doesn't mean that it won't occur. It's important to be aware of your rights and protection to be equipped to document and report any discrimination. The list below is just a starting point.

  Employment Equity Act

  Policy on preventing discrimination based on mental health disabilities and addictions | Ontario Human Rights Commission

  Duty to accommodate | Ontario Human Rights Commission

Disability and human rights (brochure 2016)

- **Seek Employee Resource Groups or People that Relate to You:** Navigating the workplace alone can be challenging or overwhelming. Frankly, finding people you relate to can make it easier. Seek out existing employee resource groups; if they don't exist, think about creating them. These groups can be safe spaces to discuss issues like microaggressions and frustrations in the workplace and get support from your community.
- **Seek out a Mentor and Community:** Canada has a number of diverse Disabled professional groups that you can connect with, which are general or industry-specific. The list below is just a starting point.

Odenetwork Mentorability
Accessibility Professional Network
Discoverability Job Seeker

A Word on Self-advocacy

The concept of self-advocacy is associated with confidence, resilience, empowerment and a layered identity (Goodley 342; Anderson & Bigby 113). Research involving college students with intellectual disabilities suggests a correlation between engagement in self-advocacy and:

- Successful college adjustment (Murray et al. 41);
- The development of a sense of belonging (Vaccaro et al. 677);
- Successful academic outcomes (Lombardi et al. 119);
- Embracing disability as part of self-identity (Anderson & Bigby 113).

Test et al. identified four dimensions of self-advocacy:

- Knowledge of self,
- Knowledge of rights,
- Communication (negotiation, assertiveness, problem-solving),
- Leadership is defined as "awareness of the common needs and desires of others, working with others, group dynamics and responsibilities" (Test et al. 50) is desirable, but not essential.

Although self-advocacy is important, it must not crowd out consideration of other factors external to individuals that impact learning and work performance. These include environmental factors, family support and parental role modelling, campus climate, and workplace culture and supports. Moreover, emphasizing self-advocacy at the expense of other factors has potential negative implications. First, it transfers social responsibility from organizations to individuals who must communicate the accommodations necessary to perform work/learning-related activities, while not addressing the parties on the negotiating table – i.e., educators and workplace supervisors. Second, it implies that self-advocacy facilitates problem-solving and eliminating or mitigating barriers to access. But it does not adequately consider the emotional energy that self-advocacy demands. Therefore, self-advocacy is best conceived as part of an ecological system that comprises institutional, parental/family and peer supports.

Post-Assessment

Reflection

Complete **Reflection 4.2 (Module 4 Post-Assessment)** in your Reflection Journal.

Look again at the images of Terry Fox presented in the Pre-Assessment:

- What do you see and feel?
- What does it tell you about your relationship with the phenomenon of disability?

For more information, please see the Reflection Journal Instructions in the Introduction to this Pressbooks.

Summary

Before the wrap-up...

How Well Do You Understand Ableism?

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From the outset, this module was designed purposefully to initiate and deepen reflection about disability and the assumptions of ability/disability that guide everyday practices. With this in mind, the module described six models of disability clustered around two groupings. The first group comprises the charity, medical, and supercrip models that function at the individual level by emphasizing benevolence, impairment, or exceptional personal qualities. They also lean toward the medicalization of disability and a commitment to curative and rehabilitative services and institutionalized care. The second group comprises the social, rights-based and disability justice models that function at the societal level and emphasize constructions of rights, barriers, and intersectional identities. Proponents of these models, particularly the social and disability justice variants, trouble conventional ideas of ability/disability and ableism, and advocate for pluralizing spaces, including physical and social spaces. Therefore, modifications like curb cuts and the provision of assistive technologies and mobility devices are necessary but not sufficient. Equality and equity demands acknowledging the lived experience of persons with disabilities, and inclusion in decision-making as reflected in the motto, “no decision about us without us.”

Accessibility and EDI – A Synthesis

So, how do these models relate to equity, diversity and inclusion (EDI) policies and practices? Recapping Module 1 of this book, diversity involves increasing the mix of different people but does not guarantee integration. Inclusion goes beyond compositional mix and is characterized by the participation of equity groups in decision-making. Equity involves the elimination of power inequalities, resources, and access among social groups. These concepts can form a bulwark against ableism. But they can also delimit transformation and even support exclusion, depending on how they are conceived and enacted. Some may lead to diversity, others may support social inclusion, while others aspire to transform social and economic relations between persons with and without disabilities.

Resources and Further Learning

Below is a list of relevant educational and support resources.

Mental Health and Wellbeing:

- Ryerson students can reach out to the Centre for Counselling and Student Development for assistance.
- A mental health tip sheet for dealing with anxiety and depression
- Community Resource List – TORONTO AREA REFERRAL SERVICES
    - Canadian Mental Health Association – Metro Branch
        - 416-535-8501
        - Information about individual psychiatrists, listed by specialty area (affective disorders, schizophrenia), location and languages spoken.
    - 519 Church Street Community Centre
        - 416-392-6874
        - Offers trauma-informed counselling services that prioritize the experiences and support needs of LGBTQ2S+ people. Does provide free in-house counselling (up to six sessions). Some services offered through this organization require a fee, but all are sliding scale.
    - CAMH – Trauma: Where to go when you're looking for help
- Mental Health Services – Canada

Articles/Readings:

- 7 Workplace Etiquette Tips for Disability Inclusion by Serena Kappes
- Can You Tell The Difference Between Accommodation and Accessibility? by Katie Rose Guest Pryal
- Disability justice, anti-ableism and access resources: An assortment of resources and further reading about anti- ableism, access, and disability justice.
- What's Disability got to do with it? How ableism work as a mechanism of white supremacy, capitalism, and colonization
- Disability Visibility: First-Person Stories from the Twenty-First Century by Alice Wong (Book)
- People With 'Invisible Disabilities' Fight For Understanding: NPR
- 10 Principles of Disability Justice by Sins Invalid
- 7 Ways to Make Your Social Justice Space Accessible to Disabled People

Arts and Media:

- Tangled Art + Disability
- Job Accommodation Network. "Deciding Whether to Disclose a Disability During an Interview."
- Job Accommodation Network. "Disclosing a Disability to Obtain an Accommodation."
- Disability Visibility on Stitcher (Podcast)

Additional Resources:

- Sins Invalid
- AODA Alliance. "Accessibility for Ontarians with Disability Act Alliance."
- Disability Justice Network of Ontario
- Eugenics Archives
- Fireweed Collective
- Job Accommodation Network

MODULE 5: GENDER EQUITY

Introduction

Welcome to Module 5: Gender Equity!

This module focuses primarily on women in the workplace.

Learning Objectives

After completing this chapter, you should be able to:

1. Describe women's employment in Canada.
2. Recognize key theories and concepts surrounding feminism and women's empowerment.
3. Identify actions that demonstrate how to be a stronger ally for women in the workplace.

Featuring Conversations With...

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Pre-Assessment

Before we get started, take a moment to reflect on these questions:

Reflection

Complete **Reflection 5.1 (Module 5 Pre-Assessment)** in your Reflection Journal.

Reflect on the following questions:

- What is your understanding of feminism? Define it for yourself.
- What are the key characteristics of a feminist?
- Would you define yourself as a feminist?

For more information, please see the Reflection Journal Instructions in the Introduction to this Pressbook.

Key Concepts in Gender Equity

We will begin by looking at a timeline of women's participation in the workforce starting in the early 1900s. However, it is important to acknowledge the differences in the experiences of women who belong to other equity-deserving groups. Often, the literature represents a historical view that privileges the experience of White women and asserts a western, White feminist perspective regarding discussions of gender equality. The intersectional experiences of women and the disproportionate impacts on various groups suggest we must consider differences in the experiences and the kinds of impact it has on different women belonging to other groups and communities. Discussions of gender equity have transformed to include women and girls, two-spirit, trans and non-binary. We wish to acknowledge this is a notable limitation of this module in its current state.

This timeline outlines the level of participation that women had in the workplace and the still existing wage gap.

The wage gap that exists between men and women is in large part due to women having access to work that is traditionally aligned with perceived gender roles. The work tends to resemble domestic work that is performed for free in the household. In 2015, women were most highly represented in healthcare, social assistance, educational services as well as food and accommodation services. Another factor in the wage gap is that more women than men are employed in part-time jobs.

We must consider why women tend to be steered towards these options and how we can create more opportunities to show value to anyone in these lines of work.

It must be noted that women often get paid less in corporate spaces as well, making less than their male counterparts. Over time, the wage gap has lessened; however, there is still a way to go.

Let's look at key concepts and theories intended to provide you with a foundation of theoretical information. These concepts and theories only scratch the surface of the lived experience of women. By gaining foundational knowledge, you will begin to be able to engage in deeper dialogue and be primed to engage in deeper learning and self-discovery.

Feminism

First appearing in the 1870s, the term feminism referred to women's freedom and emancipation. Today, it refers to a complex set of ideologies and theories that, at its core, seek to achieve equal social, political, and economic rights for women. Despite its intention to be representative of all women, a critique of feminism is that the feminist movement prioritizes White women and leaves behind racialized women, women with disabilities, and trans women.

Sexism, Misogyny, Patriarchy

Sexism is any expression (i.e., actions, words, images, gestures) based on the idea that some persons, most often women, are inferior because of their sex (519). This shows up in a variety of ways, such as women always being asked to be note-takers at meetings, men gaining access to certain roles because they are believed to be more suited to a role or, most obviously, a gender wage gap. As outlined earlier, women earn 89 cents for every dollar a man makes.

Misogyny is the hatred and denigration of women and characteristics deemed feminine. In the workplace, we see this show itself as women being deemed "too emotional," or in cases of harassment or violence, victim-blaming takes place in the protection of the male aggressor. Misogyny often becomes

internalized, and is used to self-evaluate or as a way to denigrate oneself instead of critiquing a system designed to hate and devalue women.

Patriarchy is a system deeply embedded in our society. A system of relationships, beliefs, and values embedded in political, social, and economic systems that structure gender inequality between men and women. Attributes seen as “feminine” or pertaining to women are undervalued, while attributes regarded as “masculine” or pertaining to men are privileged. This system privileges men and the role men have traditionally played. An example to think about is the 9-5 work week, designed with the assumption that women are able to care for the home. With women in the workforce and often remaining the primary caregiver, this system puts them at a disadvantage. As a result, women are deemed to be less committed to their jobs because of conflicting responsibilities at home.

In the Workplace

Experiences in the Workplace

Burnout

Women experience burnout for a variety of reasons in the workplace, such as being unrewarded and unrecognized in the workplace compared to men, as well as having to work harder to prove their worth. Women who have children also have to balance the double duty of being caregivers.

Dress Code

While workplaces are beginning to become more casual, women still encounter different expectations on the way they present themselves. The expectations of "professional" dress and what is deemed a "professional" hairstyle can appear different in some workspaces and in some industries. Women still have to negotiate their appearance at work. This is especially true for racialized women.

Children and Family

Women are penalized or feel penalized in workplaces for having children. This often looks like being overlooked for a job or losing out on a job opportunity to a less-qualified candidate. There are also perceptions that mothers are less committed to their jobs, resulting in women having to work harder to prove their commitment to their jobs.

Perceptions of Behaviour

Women are judged very differently from men when it comes to their behaviour in the workplace. If a woman expresses anger, they are more likely to be penalized for their behaviour, whereas men will not. In some cases, men may even be rewarded. Women are also more likely to be perceived as emotional or bossy, whereas men are seen as authoritative.

Harassment

Workplace harassment refers to objectionable or unwelcome conduct, comments, or actions by an individual, at any event or location related to work, which can reasonably be expected to offend, intimidate, humiliate or degrade. Workplace harassment includes verbal abuse, humiliating behaviour, threats to persons, physical violence, and unwanted sexual attention or sexual harassment. While workplace harassment can be experienced by both men and women, it is more often experienced by women.

Intersectionality

Looking at how gender intersects with other facets of one's identity is a critical part of these conversations. Intersectionality refers to the interconnected nature of social categorizations such as race, class, and gender, regarded as creating overlapping and interdependent systems of discrimination or disadvantage; a theoretical approach based on such a premise. Originally coined by Kimberlé Crenshaw, intersectionality recognizes the compounding effects of one's belonging to more than one equity-deserving group.

Race

For example, on average, women of colour earn 88.2 cents for every dollar non-racialized women earn. This gap can vary, as studies have shown Indigenous women earn even less than this. The disparity goes even further as racialized women are more likely to be actively engaged in the workforce but experience a higher rate of unemployment than non-racialized women. Racialized women are also more likely to experience harassment, being questioned for competence, intelligence and skill level. This is especially true for Black women who experience higher levels of discrimination, harassment and devaluing in the workplace.

Disability

Persons with disabilities experience additional barriers to employment; finding it difficult to access employment, and often only having access to low-wage jobs. The experience within the workplace includes systemic discrimination and harassment. Women with disabilities often have the added experience of an increased risk of sexual harassment because they are more vulnerable and unable to protect themselves.

The Law

The Ontario Human Rights Code (OHRC) sees gender identity and gender expression as protected grounds.

The province understands gender identity to be each person's internal and individual experience of gender. It is their 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 identity is fundamentally different from a person's sexual orientation. **Gender expression** is how a person publicly presents their gender. This can include behaviour and outward appearances such as style of dress, hairstyle, make-up, body language and voice. A person's chosen name and pronouns are also common ways of expressing gender.

Trans and non-binary communities are therefore protected under the law from discrimination on the basis of:

- Employment
- Housing / Accommodation
- Goods, services and facilities
- Membership in unions, trades or professional associations
- Contracts

What this law also means is that, beyond acts of discrimination, organizations need to be ready to provide accommodations for these groups that will eliminate barriers to equal access.

Some barriers may appear covertly through discrimination and stereotypes. For example, a trans or non-

binary person may not be hired because they risk making colleagues or clients uncomfortable or because they are simply deemed not to be a “good fit” for the organization.

EDI In Practice

This interactive scenario uses a series of videos and multiple-choice questions to enable you to apply your knowledge about gender equity safely and with low risk. In this activity, you will have the opportunity to view a snapshot of an interaction involving a female-identifying senior student named Sam. You will be presented with a few situations that Sam and her colleague, Matt (another student), encounter and options on which choices you think they should make, as well as questions about the situation in general. As you make your selections, you will be able to gain insight into the impact of your choices on these real-life situations that may arise in the workplace.

Please take a few minutes to go through the scenario below. After you have completed the activity, please review the key takeaways and reflect upon the questions that follow.

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Key Takeaways

- Women's experiences can be uniquely shaped by different interlocking identities beyond gender, like race, class, age, disability, sexual orientation, and more. Why is the intersectional lens important when examining gender inequality?
- Identify some policies or organizational responses that centre on improving/responding to gender equity?
- What are some of the roles women play within your current setting/sector? Note how often these are leadership and decision-making roles.

Now You

At the Organizational Level

How can workplaces support gender equity?

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https://pressbooks.library.ryerson.ca/ediinpractice/?p=690#h5p-49

Allyship

There are many ways to be an ally in the workplace. Utilize your power to be an ally in the ways that feel best for you. Here are a few examples:

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https://pressbooks.library.ryerson.ca/ediinpractice/?p=690#h5p-50

Self Advocacy

It is important to understand how to self-advocate. No one knows your needs better than you. Take the time to do the work and be your own best champion.

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https://pressbooks.library.ryerson.ca/ediinpractice/?p=690#h5p-51

Knowing Your Rights

The Ontario Human Rights Code (OHRC) recognizes discrimination based on sex. The Code offers protection from harassment and wrongful dismissal due to pregnancy.

Within the workplace, the Ontario Health and Safety Act (OHSA) outlines the process for reporting workplace harassment. When raising a complaint, the organization must respond immediately to ensure

safety. The time required to conduct an investigation can vary depending on the case and its complexity. The employer is required to provide written feedback on the outcome of the investigation.

If the outcome of the investigation is not satisfactory, you may file a complaint with the ministry, who will step in to conduct a deeper analysis of the situation.

As mentioned previously, it is important to keep documentation tracking the situation. The more information you have, the stronger your case will be.

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https://pressbooks.library.ryerson.ca/ediinpractice/?p=690#h5p-52

Reporting Harassment

Below are the steps to take to report harassment according to the Ontario Health and Safety Act (OHSA):

1. Report the event to your employer or supervisor.
2. Your employer must conduct an investigation.
3. Both the staff member who was harassed and the harasser will receive a written outline of the investigation's findings and actions taken.
4. If the situation has not been resolved, you can file a complaint with the ministry.

Resource: Filing a workplace health and safety complaint | ontario.ca

Post-Assessment

Reflection

Complete **Reflection 5.2 (Module 5 Post-Assessment)** in your Reflection Journal.

Reflect on the following questions:

- Whether you define yourself as a feminist or not, what are some key takeaways about feminism?
- What are some of the ways you have seen sexism show up in your field or profession? Make note of any gendered roles.
- What are steps you can take today, within the next month and within this year, to become a stronger ally?

For more information, please see the Reflection Journal Instructions in the Introduction to this Pressbook.

Summary

This module is only the beginning of this conversation. We encourage you to consider additional opportunities for learning and understanding.

Understanding the language such as feminism, misogyny, patriarchy, sexism, and knowing how this shows up in the workplace gives you a starting place to disrupt cycles of oppression and discrimination.

As you leave today, consider these additional resources to stay engaged in the conversation and to deepen your learning.

Canadian Women's Foundation – Canadian Women's Foundation

Catalyst: Workplaces That Work for Women

Resources and Further Learning

Below is a list of relevant educational and support resources.

Mental Health and Wellbeing:

- Ryerson students can reach out to the Centre for Counselling and Student Development for assistance.
- A mental health tip sheet for dealing with anxiety and depression
- Community Resource List – TORONTO AREA REFERRAL SERVICES
    - Canadian Mental Health Association – Metro Branch
        - 416-535-8501
        - Information about individual psychiatrists, listed by specialty area (affective disorders, schizophrenia), location and languages spoken.
    - 519 Church Street Community Centre
        - 416-392-6874
        - Offers trauma-informed counselling services that prioritize the experiences and support needs of LGBTQ2S+ people. Does provide free in-house counselling (up to six sessions). Some services offered through this organization require a fee, but all are sliding scale.
    - CAMH – Trauma: Where to go when you're looking for help
- Mental Health Services – Canada

Articles/Readings:

- Nine Tips for Being a Male Ally at Work
- Women in the Workplace by McKinsey
- Equity vs Equality: What's the Difference? – Global Citizen

Arts and Media:

-

Additional Resources:

- Equity & Inclusion Glossary of Terms – UBC Equity & Inclusion Office
- Eliminating discrimination to advance the human rights of women and transgender people – Ontario Human Rights Commission
- Sexual Health and Gender Resources – Ryerson University

MODULE 6: 2SLGBTQIA+ AND TRANSGENDER INCLUSION

Introduction

Welcome to Module 6: Gender in the Workplace!

The goal of this module is to introduce learners to key concepts related to the 2SLGBTQIA+ and non-binary community, and its inner-relationships to intersectionality, language, systematic barriers, self-advocacy and allyship. These are not abstractions; they are part of people's lived experiences and are central to public discourses and social movements that challenge barriers to living, access to healthcare, employment, and, more broadly, what it means to be human.

The purpose of this module is to begin or deepen these reflective processes. As well as be an introduction to some concepts and theories that underpin transphobia, homophobia, and the overall oppression of the community within the context of society, with a focus on employment and the workplace. You'll explore root causes, real impacts, and practical ways that you can responsibly take action against it.

*Note that this module is not an exhaustive learning material. The needs and issues within the community differ amongst identities and are complex. This short module does not have the entire scope to address all of them. However, it is the first few steps to an ongoing journey, as it is a source that will provide relevant resources and knowledge with a focus on the context of employment. It is important to continue the unlearning and learning of damaging discourses that perpetuate the marginalization of people who belong to or have intersecting identities within the 2SLGBTQIA+ and non-binary communities.

Learning Objectives

After completing this module, you should be able to:

1. Recognize laws and definitions/theories of genders and sexualities.
2. Differentiate terms under sexual orientation, gender identity, and gender expression.
3. Recognize the barriers that 2SLGBTQIA+ and non-binary people face within the workplace.
4. Identify respectful and affirming language as well as challenge homophobic and transphobic language and behaviour.
5. Identify strategies to make the environment safe and inclusive for queer, two-spirit and trans people.

Featuring Conversations With...

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A Word on Language

Before embarking on the module, it is important to note the significance of language and the power it has to shape our perceptions of people. The use of appropriate, affirming, and inclusive language when interacting with 2SLGBTQIA+ and non-binary people is important. The precise usage of language in relation to gender and sexuality can go a long way toward dispelling many of the myths and misconceptions (Gender Spectrum). At the same time, it is important to acknowledge that there is no consensus around terminology; vocabulary around gender and sexuality is constantly evolving. Gender-diverse people often need to find their own words to describe themselves and their experiences (519). Like the discourse on first-person language versus identity-first language in the disability community, regardless of their arguments, it is understood that the choice is salient to the self. This rings true for gender and sexuality too, and it is important to note that what may be affirming to one person may not hold true for another.

Disclaimer: The terminology used in this module is not meant to serve as an exhaustive list of terminology or affirming language. Please do further research or look at some resources found below:

- Definitions and Terms – LGBTQ2S Toolkit
- TransWhat? · Glossary of terms

Pre-Assessment

Reflection

How Much Does Cisnormativity Affect You?

This questionnaire is adapted from the Canadian Federation of Students, Challenging Cisnormativity questionnaire.

Read each statement below. Give yourself a point if the statement is true to you. Each question is worth 1 point. Add up your score upon completion and review the summary below to learn more about how you navigate the world and some suggested actions:

- Strangers do not ask me what my "real name" (given name) is.
- People do not assume that they have a right to call me by my "real name" (given name) (e.g., in class, your professor uses a given name even after you've requested a different name).
- People do not disrespect me by using incorrect pronouns, even after they have been corrected.
- I do not have trouble ticking off my gender in a box when I am filling out a form.
- Strangers do not assume they can ask me what my genitals look like or how I have sex.
- I do not worry about whether I will be able to find a bathroom to use or whether I will be safe in a bathroom or locker room.
- The healthcare system (or my health insurance provider) does not specifically exclude me from receiving benefits or treatments available to others because of my gender identity.
- I can expect that my healthcare provider(s) will refer to me by my preferred name and pronouns and I will be able to access publicly funded and supportive healthcare.
- My mental health has never been questioned for stating my gender.
- My family respects and accepts my gender identity.

Next steps:

Add up your score (recall that each statement is worth 1 point) and complete **Reflection 6.1 (Module 6 Pre-Assessment)** in your Reflection Journal.

If you score above 5, consider how you navigate the world differently than someone who might score below 5. How safe would you feel entering spaces such as bathrooms, classrooms or workspaces? How valued would you feel as a member of society?

If you score below 5, use this time to continue to think about what it means to engage with the workforce and how you might seek support as you move towards your career. Reach out to your career centre for support and try to identify mentors who can be your companion. This module will give you tips on how to identify safe workspaces and how to advocate for yourself.

For more information, please see the Reflection Journal Instructions in the Introduction to this Pressbook.

Key Concepts in 2SLGBTQIA+ and Transgender Inclusion

Canada's History with the 2SLGBTQIA+ Community

Brief Timeline from Northreach Society:

Add list

Canada's history with the 2SLGBTQIA+ community has been a reflection of resistance and exclusion, where the community has faced constant systemic discrimination and exclusion within society. Despite historical milestones and evolving protection of human rights to include the community, barriers persist. The impacts of discrimination and exclusion have real impacts when it comes to laws, healthcare, mental health, employment, etc.

Misconceptions, lack of support and education contribute to the perpetuation of attitudinal behaviours, transphobia, homophobia, and overall discrimination towards the community. Let's go through introductory concepts and ideas to educate and help you differentiate terms under sexual orientation, gender identity, and gender expression.

A note on Intersectionality

The term "intersectionality" was coined by Black feminist and legal scholar Kimberlé Crenshaw to describe how individuals with multiple marginalized identities can experience multiple and unique forms of discrimination that cannot be conceptualized separately (Crenshaw).

When addressing issues of discrimination ranging from gender, race, religion, gender identity, sexual orientation, and other identities, an intersectional framework is applied. Lived experiences are shaped by the interaction of identities. Looking at a single category, you are not able to fully understand the complexities of one's experience. A singular view fails to acknowledge the diverse impacts of intersecting systems of oppression and privilege (which can occur simultaneously) that create different lived experiences within our social context. This framework allows people to understand how an individual's unique identity plays a role in how they experience community, power, work and beyond, so we can support them more fully (Lopez & Gadsden).

Applying an intersectional lens to health disparities amongst marginalized groups determines factors that contribute to the disparities. For example, homophobic and transphobic discrimination (either real or anticipated) by health practitioners has been identified as a key factor in both leading to health issues and a lower rate of health-seeking in members of the 2SLGBTQIA+ community (McNair). This fear and experience can be compounded by individuals who are immigrants or asylum-seeking and a part of the 2SLGBTQIA+ community, factoring in social and cultural factors (Meijia-Canales & Leonard).

Watch the video below to gain a better understanding of intersectionality and the importance of the application of the framework.

What is intersectionality?

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What does 2SLGBTQIA+ mean?

Below is a breakdown of the sexual orientation and gender terms within the acronym 2SLGBTQIA:

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Note on the acronym:

The acronym isn't an exhaustive list of gender, sexuality and gender expression, the "+" represents other identities, like:

- **Pansexual:** A person who is attracted to other people regardless of gender
- **Non-binary:** An umbrella term for gender identities that fall outside of the man-woman binary

Remember that everyone, not just 2SLGBTQ+ people, has a gender identity, gender expression, and sexual orientation.

Identities of the 2SLGBTQIA+ community are often paired together, though each identity is different and has different experiences and needs related to that identity. It is important to note that individuals are multi-faceted and can have multiple memberships within the community. Moreover, they have intersecting identities of race, disability, etc.

Note: Terminology is constantly evolving; this is not an exhaustive list. Check out:

- Language of Gender – Gender Spectrum
- The 519 Glossary of Terms – The519
- Definitions and Terms – LGBTQ2S Toolkit

Sex and Gender

Sex and gender are often conflated, perpetuating negative stereotypes and misconceptions that have real impacts on people's day-to-day livelihoods. It is important to understand the difference and to understand that both can change for a person. Sex is the classification of people as either male, female, or intersex. Sex is usually assigned at birth and is based on an assessment of a person's reproductive systems, hormones, chromosomes, and other physical characteristics. When a person is assigned a sex at birth, it is sometimes thought that this corresponds to their gender; this may or may not be the case. Gender refers to the individual and/or social experience of being a man, a woman, neither or all. Social norms, expectations and roles related to gender vary across time, space, culture, and individuals.

Cisnormativity and Heteronormativity

Heteronormativity is the assumption that everyone is heterosexual and that heterosexuality is the default, "normal" sexual orientation. The term is used to describe prejudice against people that are not heterosexual, "it can be and is less overt or direct and more widespread or systemic in society, organizations, and institutions" (519).

Let's watch this video to better understand heteronormativity within the context of a workplace setting, demonstrating the impact heteronormativity can have on day-to-day interactions.

What's Heteronormativity?

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Cisnormativity is the assumption that all people are cisgender, meaning their sex assigned at birth aligns with their gender identity, and that is the default or "normal" gender identity. This privileges cisgender identities and erases or under-represents gender variance, which often results in prejudice and harmful narratives. Cisnormativity is used to describe systemic prejudice against trans people. 519 states "it can be and is less overt or direct and more widespread or systemic in society, organizations, and institutions."

Heteronormativity and cisnormativity result in prejudice against the community, but it also contributes to the erasure of the 2SLGBTQIA+ community, especially trans folks. As a result, barriers are established and maintained to disrupt access to adequate healthcare, education, employment, housing, etc. These barriers have direct negative effects on people's mental health, safety and livelihoods.

Transphobia

Transphobia (or **cissexism**) is the negative views and sentiments against trans persons and communities, including aversion, fear, hostility, and intolerance (which can be internalized too). It, like other biases, is founded on assumptions and misunderstandings that are used to justify discrimination, harassment, and violence against trans individuals or others who are thought to be trans (519). Transphobia is rooted in the desire to maintain the gender-binary erasing/obscuring the realities of the variance of gender, which marginalizes identities that don't align with either birth-assigned sex or none at all (Anti-Transphobia – Anti-Oppression – Research Guides at Salem State University).

Transphobia is broad and can encompass everything from "hate crimes directed at trans people, to structural barriers to inclusion in institutional settings (e.g., schools, hospitals, employment), to interpersonal discrimination" (Bauer & Scheim 2). Transphobia is detrimental to the physical and mental health of trans people and is associated with an increased risk of depression, suicide, anxiety and murder (Longman et al.). These barriers and risks are compounded when you highlight Black trans women's experiences and other IPOC. Beyond institutional barriers, transphobia results in violence and death; higher amongst Black trans women. For those who face all these types of transphobia on a regular basis, the impacts may be severe. It is crucial to understand that trans individuals are not inherently more likely to have mental health issues, but that discrimination and prejudice create an unsafe and exclusionary society. This exacerbates factors that can lead to mental health issues.

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Employment, housing, mental health, economic marginalization, lack of social participation, avoidance of health care and violence are some of the results of systemic discrimination or antagonism directed against transgender/non-binary/genderqueer/agender persons.

Read Transgender People in Ontario, Canada Statistics from the Trans PULSE Project to Inform Human Rights Policy

Specific contexts around employment, workplace and microaggressions will be explored later in the module.

Many trans Ontarians experience transphobia according to the Ontario-based Trans PULSE survey:

- 98% of trans Ontarians reported at least one experience of transphobia.
- Nearly 75% of trans people have been made fun of for being trans.
- Over 25% have experienced physical violence because they were trans.
- Nearly 25% reported being harassed by police.
- Trans women experience transphobia more often than trans men (Longman et al.).

The effects of transphobia can be compounded by the intersection of race, class, religion, disability, etc.

Gender, Sexuality, and Gender Expression

Gender and sexuality are separate and important to a person's overall identity. Gender identity, sexuality or gender expressions are not inherently linked, and assumptions should not be made about one's sexual orientation based on their gender or gender expression or vice versa. The social constructs reproduced by **cisnormativity** and **heteronormativity** around gender and sexuality result in prejudice and systemic oppression negatively impacting gender-diverse and sexual minority individuals. The existing social constructs are assumed to be the "norm" and this contributes to why terms and understanding get conflated, fuelling misconceptions.

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Let's take a closer look at sex, gender identity and pronouns. What is the difference between sex and gender identity and what are pronouns? Why do we use them?

Gender Identity and Pronouns

Additionally, there are **Neo-Pronouns**, which are:

Alternative pronouns that are gender neutral and preferred by some non-binary and gender-diverse persons. Some examples are "ze/hir" and "ey/em" (519).

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In the Workplace

What comes to mind when you think of an ideal image of a worker? How do they dress? How do they act?

The "acceptable" employee is influenced by the White hetero- and cisnormative lens, which causes individuals who express their gender or are a sexuality that is not the "normal" image to be marginalized and excluded.

Imagine going to your workplace every day, dealing with the stress of having a job. Then, on top of that, there is an additional amount of energy and emotion that is expelled to navigate spaces that pressure you to deny fundamental aspects of your identity. The 2SLGBTQIA+ community, who are gender-diverse and part of sexual minorities, face stigma and discrimination based on their gender identity, sexuality and gender expression. It can be traumatic and isolating when tasked with consistently validating your gender identity, expression or sexuality.

Attitudinal behaviours and systemic discrimination are embedded in the organizational process of the workplace, starting from recruitment to the day-to-day operations. Failing to address these factors of underrepresentation and retention issues will continue to result in exclusive and unsafe workplaces.

Check out this infographic on barriers to employment and training for 2SLGBTQ+ folks – The519.

Applying an intersectional lens highlights exacerbated results of underrepresentation, specifically when race is intersected with gender and sexuality. Check out a study done through McKinsey & Company.

Trans Experience at Work

Trans people face especially sharp barriers to advancement in the workplace, and their experience is distinct from others within the community. In social situations, especially the workplace, trans persons may face stigma and discrimination, as well as antagonism from others and pressure to "manage" their identities. The experiences of harassment, isolation and microaggressions from colleagues and clients can be detrimental. It is important to mention that Black trans individuals and other IPOC face higher risks of discrimination and barriers because of the intersection of race. These events can trigger a cascade of psychological responses that can negatively impact trans people's turnover intentions, work happiness, and emotional well-being.

A poll and study done by McKinsey & Company found that transgender people, whether straight or LGBQ+, find their gender or sexual orientation as a barrier to employment advancement. It was mentioned previously how salient gender is to one's identity. Having a positive and inclusive workplace is vital to people's mental health so they can bring their full self to work.

An interactive H5P element has been excluded from this version of the text. You can view it online here:

https://pressbooks.library.ryerson.ca/ediinpractice/?p=606#h5p-42

Microaggressions and Unconscious Bias

Transphobia, homophobia, and overall prejudice can be direct hostility to threats, name-calling, and violence; but for many who experience this every day, it is just the tip of the iceberg. In the chapter focusing on "Key Concepts," **microaggressions** were defined as: "everyday verbal, nonverbal, and environmental

slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership" (Sue 3).

Culturally, society has made transphobia, homophobia, and ignorance acceptable. Regardless of intent, the impacts of these aggressions are the same. The lack of education and bigotry are direct causes of invalidating, harassing and creating unsafe exclusive environments that negatively affect individuals.

For many 2SLGBTQIA+ people in the workplace, microaggressions, discrimination, and unconscious biases can look like:

Microaggressions against the 2SLGBTQIA+ community:

- "You're too pretty to be a lesbian."
- "Wow, I'm so surprised. You don't look or sound gay!"
- "But are you sure you're [insert identity here]?"
- "Aren't you a [man/woman]? Why are you wearing [clothes]?

Microaggressions against transgender, non-binary or gender-diverse people:

- Misgendering
- Excess focus on anatomical sex markers, most usually reproductive organs
- Avoidant behaviour, such as moving away or leaving out of a group
- "So you're really a man, right?" (when talking to a trans woman) or "So you're really a woman, right?" (When talking to a trans man)
- "I also wanted to be a boy when I was a child."
- "What's your real name?"
- "You're just dressing for effect."

Talking about a trans person "passing" as if it is an achievement implies that a trans person's gender expression determines their worth, which is false.

The concepts and impacts discussed in this section are scratching the surface of the 2SLGBTQIA+ community's experience in learning and working environments. Below are resources you can explore to discover real stories and strategies from 2SLGBTQIA+ employees navigating homophobia, transphobia, ignorance and microaggressions.

- Add more

EDI In Practice

This interactive scenario uses a series of videos and multiple-choice questions to enable you to apply your knowledge about transgender inclusion safely and with low risk. In this activity, you will have the opportunity to view a snapshot of an interaction involving a transgender employee named Bek. You will be presented with a situation that Bek encounters and options on which choices you think they should make, as well as questions about the situation in general. As you make your selections, you will be able to gain insight into the impact of your choices on this real-life situation that may arise in the workplace.

Please take a few minutes to go through the scenario below. After you have completed the activity, please review the key takeaways and reflect upon the questions that follow.

An interactive H5P element has been excluded from this version of the text. You can view it online here:

https://pressbooks.library.ryerson.ca/ediinpractice/?p=608#h5p-34

Key Takeaways

Key takeaways from the scenario include:

- Beyond supporting the person in the moment, what are some other ways you can be an ally to this individual in the workplace?
- Why do you think the other individual felt uncomfortable using Bek's pronouns and how could you help them learn more about the value of pronouns?
- What are ways the organization can create a more supportive and inclusive environment for transgender people?

Now You

What Can You Do?

In every work and learning environment that you enter, you have the opportunity to create a more inclusive space for 2SLGBTQIA+ people. Below are some strategies that you may wish to consider.

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https://pressbooks.library.ryerson.ca/ediinpractice/?p=610#h5p-43

In all of these approaches, aim to exhibit good ally behaviour. This looks like assessing the people, power, and place where discrimination happens before taking action. This also looks like taking an intersectional approach to dismantling transphobia, homophobia and ignorance against gender-diverse and sexual minorities. People hold many identities targeted for discrimination that include racial, gender, sexual, cultural, ability, age, etc.

Self-Advocacy

Navigating the professional world as a person who identifies with the 2SLGBTQIA+ community can be challenging, particularly in industries with less representation. But you do not have to do it alone.

Watch the video below of [expert's name] providing insights and advice for 2SLGBTQ+ students navigating spaces.

In addition to the strategies mentioned in the video, consider these tips for creating a more inclusive space for yourself in the workplace.

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https://pressbooks.library.ryerson.ca/ediinpractice/?p=610#h5p-44

Post-Assessment

Reflection

Complete **Reflection 6.2 (Module 6 Post-Assessment)** in your Reflection Journal.

Reflect on the journey that you took while interacting with the content and simulation in this module using the prompts below:

- What are three ways you can make your workspaces more inclusive?
- Write down three actions you can take within the next three months that will show allyship and solidarity with other trans and non-binary individuals.

For more information, please see the Reflection Journal Instructions in the Introduction to this Pressbook.

Summary

Key Takeaways

Review key takeaways for responsibility in creating an inclusive work or learning environments, and strategies for self-advocacy (i.e., actionable tools in the workplace).

This module was designed purposely to initiate and deepen reflection on the experiences of 2SLGBTQIA+ peoples and the narratives that have real impacts on people's day-to-day interactions and livelihoods. Transphobia, homophobia, and the antagonism of the overall community perpetuate discrimination, misconceptions and negative stereotypes that impact all aspects of life. The reality, however, is that bigotry and prejudice can be severe, resulting in job loss, lack of access to healthcare, inciting violence, and exclusion. These factors are exacerbated when applying an intersectional lens. Race, religion, class, disability, gender, etc., increase levels of risks and barriers. For example, Black trans women have an increased risk of violence and discriminatory health care practices due to compounded identities of race and gender. This module describes the legacy of cisnormativity and heteronormativity and its existence in institutions and influence on everyday practices, prompting users to begin the acknowledgement of any harboured prejudice.

Resources and Further Learning

Mental Health Resources:

- The Trevor Project

Educational Trans Resources on YouTube

All about pronouns with Ash Hardell
https://www.youtube.com/watch?v=4NcMV5dsmgI
Biological Sex is not always binary by Ash Hardell
https://www.youtube.com/watch?v=S8MFPQ9b0xg
What its like to be non-binary by CBC News: The National
https://www.youtube.com/watch?v=7Gr78THojrU
Science of being Transgender by ASAPScience
https://www.youtube.com/watch?v=MitqjSYtwrQ
Angelica Ross explains the history of the word “Transgender”
https://www.youtube.com/watch?v=gXH7vytxGus
Jacob Tobia explains the History of the Word “Genderqueer”
https://www.youtube.com/watch?v=Yo6_8LhHJa4
The Marie Kondo of Gender: Jacob Tobia
https://www.youtube.com/watch?v=VJuazGmIfJ0&t=332s

Gender-fluid dressing

Gender-fluid dressing could lead to renaissance in fashion, says advocate | CBC Radio

MODULE 7: UNDERSTANDING HARASSMENT

Introduction

Welcome to Module 7: Workplace Harassment!

The final chapter of this series broadly covers harassment in the workplace. As workplaces evolve in the context of social norms and practices, understandings of the causes, human and material costs of workplace harassment, and legal protection have expanded. Harmful behaviours once tolerated, blithely dismissed, or even sanctioned, are now considered wholly unacceptable and illegal. Public attention to sexual harassment has intensified with high-profile cases involving senior Armed Forces personnel in Canada, as well as singer R. Kelley and movie director Harvey Weinstein in the United States in the broader context of the #MeToo and #TimesUp movements has elevated the issue of workplace harassment in the academy, public and private sectors.

Learning and Unlearning

Learning Objectives

After completing this chapter, you should be able to:

1. Differentiate between forms of workplace harassment, including bullying and sexual harassment, and multi-level risk factors.
2. Describe human rights and legal frameworks at the international, federal and provincial (Ontario) levels, and the obligations of employers to ensure a safe workplace.
3. Explain the socio-ecological model that combines individual and organizational risk factors to explain workplace harassment.
4. Identify the outcomes of workplace harassment, and at least four coping strategies adopted by individuals who have experienced harassment.
5. Recognize the challenges of launching a formal complaint about workplace harassment.

Featuring Conversations With...

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://pressbooks.library.ryerson.ca/ediinpractice/?p=208#oembed-1

Content Warning: This module contains references to sexual harassment that some readers may find triggering.

Disclaimer: This document does not constitute legal advice. If you believe you are a victim of workplace harassment and discrimination, please seek legal advice or contact local community resources that can provide expert support. The Law Society of Upper Canada referral service provides the name of a lawyer, a paralegal, and up to 30 minutes of free consultation.

Pre-Assessment

Reflection

Complete **Reflection 7.1 (Module 7 Pre-Assessment)** in your Reflection Journal.

Reflect on the questions below:

- What have been some ways you have coped when faced with discrimination? What could have helped you to respond differently?
- What were some concerns or worries you had about disclosing or addressing an incident?

For more information, please see the Reflection Journal Instructions in the Introduction to this Pressbook.

How Much Do You Know?

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Key Concepts in Workplace Harrasment

There is no consensus regarding the preferred label for unacceptable workplace behaviours. Proposed terminology includes psychological harassment, workplace bullying, incivility, moral harassment, sexual harassment, aggression, and online harassment. The terminology reflects a variety of destructive interpersonal phenomena that differ causes and consequences (Ng et al. 1721). For convenience, this module adopts the definition of workplace harassment and violence used by the Canada Labour Code (1985) – any "action, conduct or comment, including of a sexual nature, that can reasonably be expected to cause offence, humiliation or other physical or psychological injury or illness to an employee." Based on this definition, workplace bullying is a sub-category of workplace harassment in Canada.

This module understands workplace harassment to include workplace bullying and sexual harassment. Workplace bullying is defined as "harassing, offending, socially excluding someone or negatively affecting someone's work tasks." For behaviour to be labelled as bullying, it must take place repeatedly and regularly (weekly) and over a period of time (about six months). A conflict is not bullying if it is an isolated incident or involves two persons having relatively equal power (Einarsen et al. 15). While other, less rigid definitions exist, this definition helps differentiate bullying from other forms of conflict, like interpersonal conflict.

According to Berdahl, sexual harassment is "behavior that derogates, demeans, or humiliates an individual based on that individual's sex" (qtd. in Cortina & Areguint 287). Sexual harassment is prohibited by law in Canada. Cases that reach the Ontario Human Rights Tribunal suggest that damages are awarded based on the merits of each case. Typically, the level of awards is related to whether the harassment was an isolated incident or a frequent occurrence, and the severity of harm as evidenced by medical proof (Lay 6).

Sexual harassment is an umbrella term that comprises three subtypes:

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Prevalence

Workplace harassment affects 15% of workers globally, although prevalence rates vary by occupational context and geography (Nielsen & Einarsen 74). This is roughly consistent with Statistics Canada's Workplace Harassment Survey (2018), which found that 19% of women and 13% of men 25 to 64 years old reported being harassed in their workplace in the previous 12 months (Hang & Moyser). Select the hotspots from the three figures that follow for a summary of the statistics on workplace harassment prevalence.

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Figure 5.1. Proportion of men and women who reported workplace harassment in the past 12 months by type (%). Source: Statistics Canada General Social Survey, 2016. From Chart 2, Hango and Moyser (2018). Reproduced and distributed on an "as is" basis with the permission of Statistics Canada under the Statistics Canada Open Licence: https://www.statcan.gc.ca/en/reference/licence

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Figure 5.2. Source of harassment among persons who reported experiencing harassment. Source: Statistics Canada General Social Survey, 2016. From Chart 2, Hango and Moyser (2018). Reproduced and distributed on an "as is" basis with the permission of Statistics Canada under the Statistics Canada Open Licence: https://www.statcan.gc.ca/en/reference/licence

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Figure 5.3. Predicted probability of reporting workplace harassment by occupation. Source: Statistics Canada General Social Survey, 2016. From Chart 2, Hango and Moyser (2018). Reproduced and distributed on an "as is" basis with the permission of Statistics Canada under the Statistics Canada Open Licence: https://www.statcan.gc.ca/en/reference/licence

Figure 5.1 below shows the proportion of reported harassment by type and sex. Verbal abuse was the most common type, with 12.5% of women and 9.7% of men having experienced this type of harassment. Almost 4% of women and 0.7% of men reported unwanted sexual attention or sexual harassment. Other research shows that sexual harassment most often involves a male perpetrator and female targets, while bullying tends to involve persons of the same sex. For example, an American survey found that 80% of female bullies targeted female victims; and 56% of male bullies targeted male victims (Gibbons et al. 205).

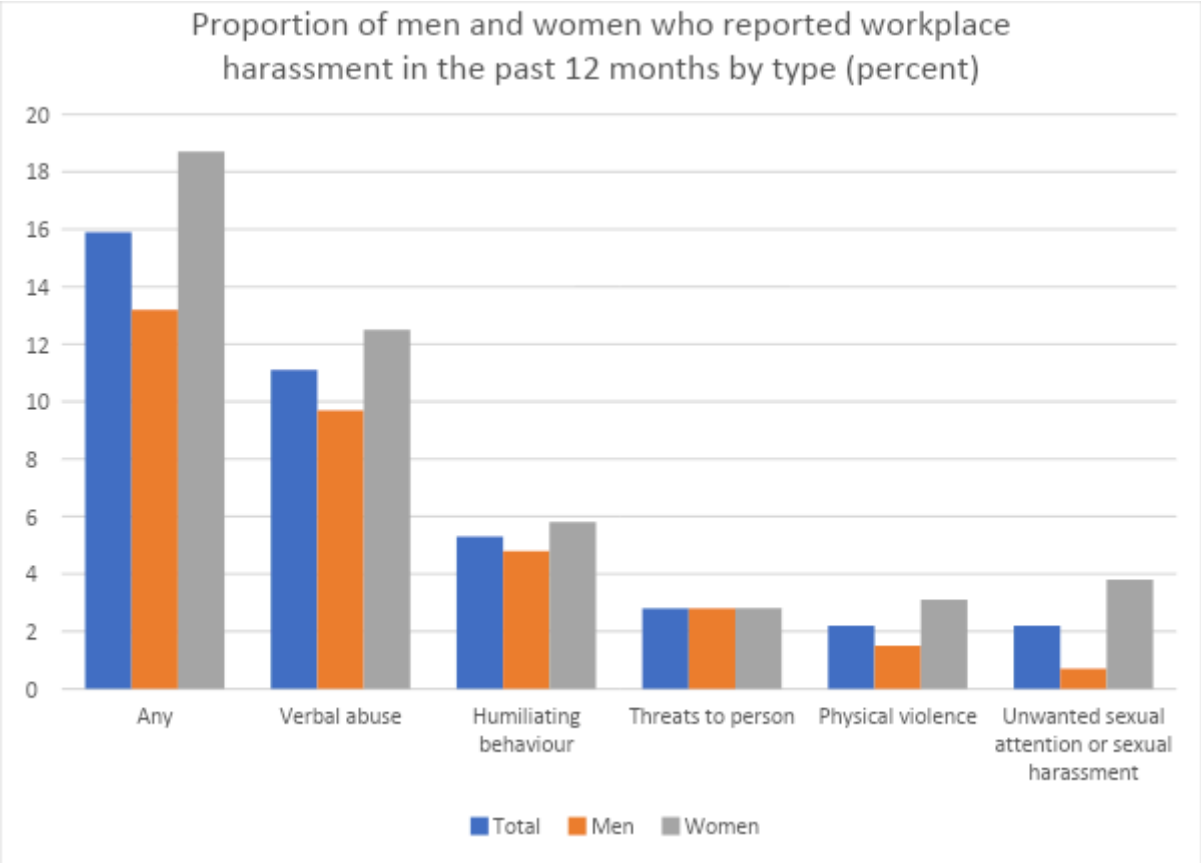

Figure 5.1. Proportion of men and women who reported workplace harassment in the past 12 months by type (%). Source: Statistics Canada General Social Survey, 2016. From Chart 2, Hango and Moyser (2018). Reproduced and distributed on an "as is" basis with the permission of Statistics Canada under the Statistics Canada Open Licence: https://www.statcan.gc.ca/en/reference/licence

Figure 5.2 below shows that, among persons who reported being harassed, almost 50% of men and women were harassed by clients or customers. Almost 40% of men and 31.6% of women said that supervisors or managers were the perpetrators. About 34.3% of respondents reported that colleagues or peers were the harassers, with no significant difference between men and women. Other employees were less likely to be the source of harassment at almost 6%. These findings are consistent with studies that show the majority of perpetrators are leaders, managers or supervisors, although there is conflicting evidence. Overall, these results highlight the role of power differentials in structuring relations between the offender and the target person (Zapf et al. 116).

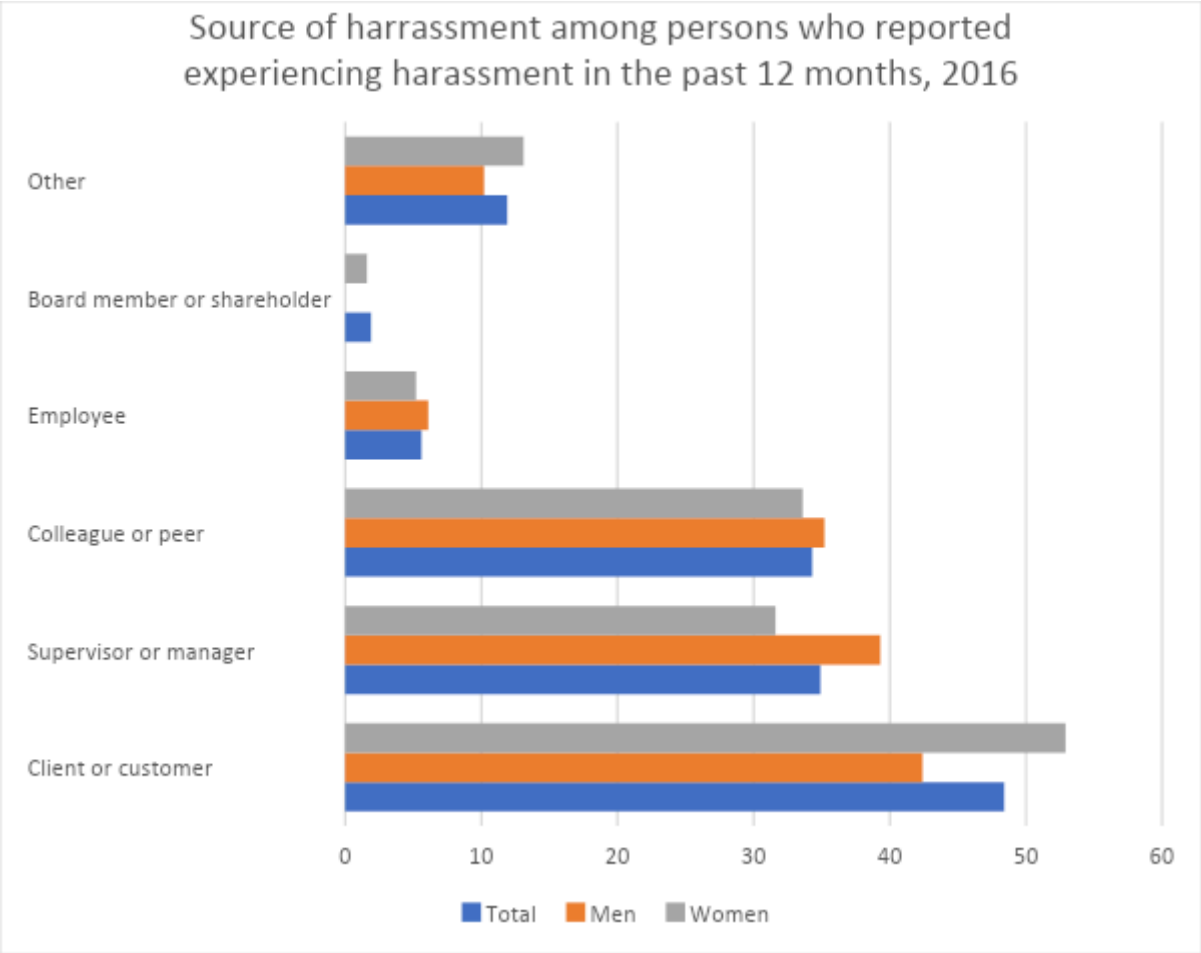

Figure 5.2. Source of harassment among persons who reported experiencing harassment. Source: Statistics Canada General Social Survey, 2016. From Chart 2, Hango and Moyser (2018). Reproduced and distributed on an "as is" basis with the permission of Statistics Canada under the Statistics Canada Open Licence: https://www.statcan.gc.ca/en/reference/licence

Figure 5.3 shows that men and women in health-related fields are at the highest risk of exposure to harassment as compared to other occupations. Statistics Canada also found that harassment is more prevalent among LGBTQ2+ workers, people living with disabilities, and young people. These results are consistent with a British study that showed LGB employees are at greater risk of bullying and discrimination as compared with their heterosexual counterparts (Hoel et al. 313).

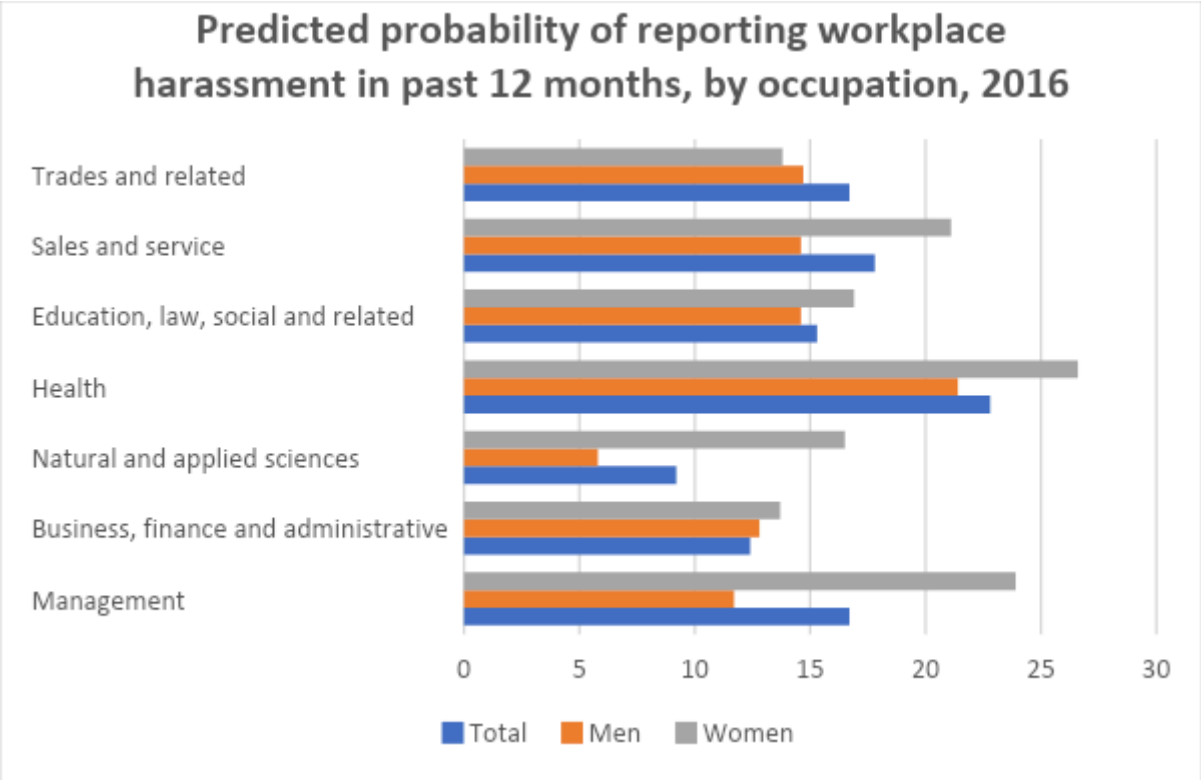

Figure 5.3. Predicted probability of reporting workplace harassment by occupation. Source: Statistics Canada General Social Survey, 2016. From Chart 2, Hango and Moyser (2018). Reproduced and distributed on an "as is" basis with the permission of Statistics Canada under the Statistics Canada Open Licence: https://www.statcan.gc.ca/en/reference/licence

Legal Frameworks and Standards

The International Labour Office (ILO) is an international organization that advocates for decent work and contributes to agenda-setting and norming among its member states. The ILO reports on the ratification and implementation of the Violence and Harassment Convention, 2019. The Convention acknowledges the harms resulting from workplace violence and harassment and calls on states to enact laws and policies, education and training programs, enforcement and monitoring mechanisms that protect workers (Article 4) (Beqiraj 1172-1174).

In Canada, two overlapping sets of normative and legal frameworks establish the obligations of employers and employees, including the obligations to create a safe, non-discriminatory workplace: human rights legislation recognizes protected groups and occupational health and safety legislation are not linked with protected groups and establishes a broader definition of harassment (see Figure 5.4 below).

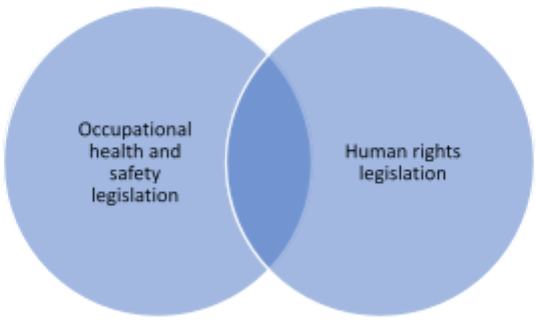

Figure 5.4. Overlapping legislative frameworks for the workplace in Canada.

Human Rights Legislation

The **Canadian Human Rights Act (1985)** prohibits discriminatory policies and practices in recruitment, referral, hiring, promotion, training, apprenticeship based on "race, national or ethnic origin, colour, religion, age, sex (including pregnancy), sexual orientation, gender identity or expression, marital status, family status, genetic characteristics, disability and conviction for an offence for which a pardon has been granted or in respect of which a record suspension has been ordered" (Dept. of Justice). Similarly, the **Ontario Human Rights Code (1990)** prohibits discriminatory actions in protected social areas, including employment that discriminates against people based on the grounds of age, race, citizenship, ethnicity, religion, disability, gender identity, gender expression, sex (including pregnancy and breastfeeding) and sexual orientation. The Code affirms the right to freedom from workplace harassment by the employer, agent of the employer or employee due to any of the protected grounds listed above. The Code also specifies a person's right to be free from sexual solicitation or advances made by a person in a position to grant or withdraw benefits or advancements, or to threaten reprisal, or take punitive action upon the rejection of a sexual solicitation or advance (OHRC).

Occupational Health and Safety Legislation

Canada Labour Code (1985) comprises three sections – industrial relations (Part I), occupational health and safety (Part II) and labour standards (Part III). Part II includes the obligations of employers to prevent and protect against workplace harassment, and to support victims of harassment and violence in the workplace. Such measures include training employees, and designating a person familiar with legal issues, investigative and resolution processes to receive complaints (Dept. of Justice).

Consistent with the Canada Labour Code, **Ontario's Occupational Health and Safety Act (OHSA) (1990)** establishes the definition of harassment, and the duties of employers to develop and maintain workplace harassment policies, programs, reporting and resolution procedures, including investigations, training, program review and annual reporting.

Select each of the links below to learn about the ways that the human rights and occupational health and safety legislation establish standards for workplace behaviours.

Human rights and occupational health and safety legislation establish standards for workplace behaviours in at least three ways.

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Causes and Consequences

Several theories help explain the causes and consequences of harassment. They emphasize the individual characteristics of the targeted person and the bully, or organizational factors. This module adopts a social-ecological approach (Espelage et al. 100-101) that considers the interaction of micro- (individual), meso- (organizational), and macro- (societal) level factors, as shown in Figure 5.5.

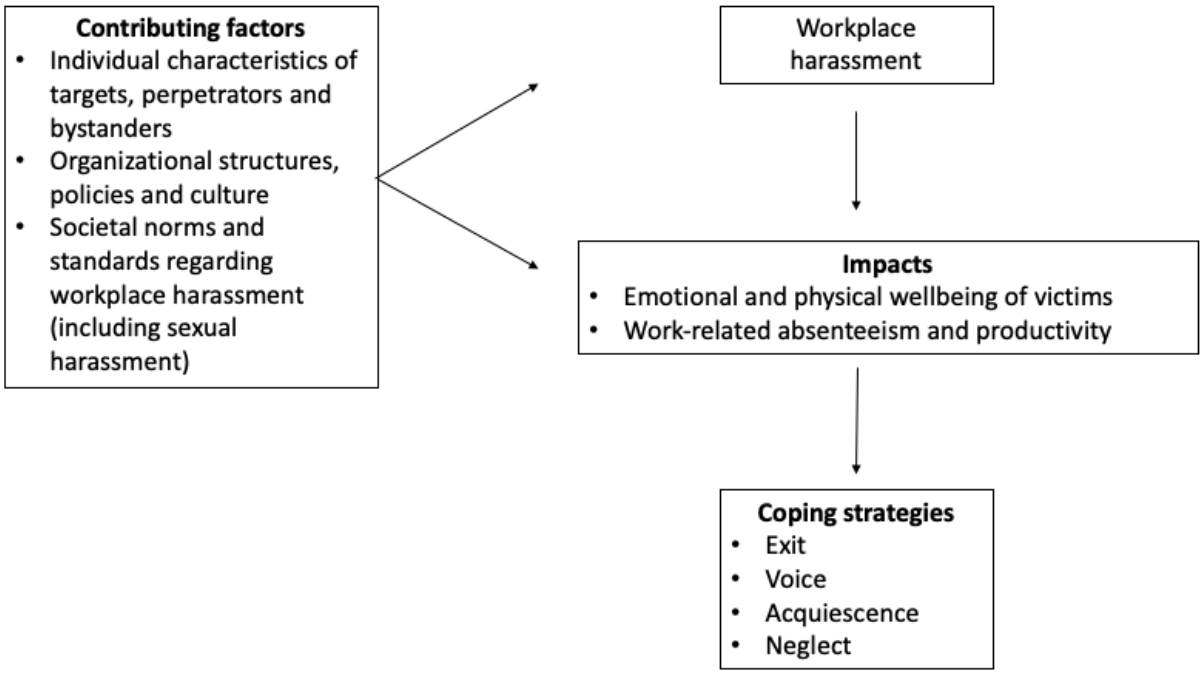

Figure 5.5. A multi-dimensional approach to understanding workplace harassment.

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Contributing Factors in Workplace Harassment

Micro-level Risk Factors

Conflicting empirical results pose a challenge in assessing risk factors. That said, victims are more likely to be women, persons starting a new job or working under a new supervisor, and in a subordinate capacity. Some studies suggest targets are disposed toward neuroticism and conscientiousness (Einarsen et al., "Workplace Bullying" 233). Research regarding bullies is more limited. Studies suggest that bullies are more likely to be men, and hold supervisory or managerial roles. Some studies indicate that bullies are disposed toward aggressive and narcissistic behaviours related to low self-esteem (Einarsen et al. 233-234).

Bystander Behaviours

Victims of harassment may believe that a bystander will intervene on their behalf, but research

suggests that this trust may be misplaced. A bystander "is a person who is present when an event takes place but is not directly involved. Bystanders might be present when sexual assault or abuse occurs, or they could witness the circumstances leading up to these occurrences" (Aggarwal & Brenner 6). A US-based survey indicates that at least 70% of persons who witness workplace harassment do not report the incident to Human Resources personnel (Equal Employment Opportunity Commission). Reasons include a fear of retaliation by the perpetrator or organization, lack of awareness about reporting procedures, concern that any report will be dismissed or not taken seriously, the personal costs may be too high and outweigh any potential benefits, and the bystander effect (the assumption that others know about or have witnessed similar events and will intervene) causes individuals to be less likely to respond (Sanderson 26).

Several models have been proposed to differentiate types and categories of bystanders (Paull et al., "Bystander" 7-16). These models explain the ways bystanders respond upon witnessing workplace harassment. For example, Paull suggests a four-part typology of reactions spanning active/passive intervention and constructive/destructive engagement ("I could help" 1723). In other words, a bystander may actively support the target by informing human resources. However, they may also side with the offender, either passively by further isolating the target, or actively by engaging in harassing behaviours. Where a bystander leans will be informed by pre-existing relationships with the perpetrator and/or the victim and weighing the costs/benefits of (in)action. For example, if a bystander believes that their intervention on behalf of a victim will not affect the situation in any tangible way, they may adopt a passive mode; if they dislike or hold different perspectives from the target, this may lead them toward a destructive stance.

Meso-level Risk Factors

At the meso-level, organizational culture and structures may create a permissive environment for harassment. Organizations characterized by power hierarchies, a climate of fear that leaves little room for open criticism, and a culture of gossip are more likely to experience incidents of harassment. Other risk factors include organizations with many employees, male-dominated organizations, and organizations centred on clients/patients, and specific industrial sectors (often male-dominated) (Nielsen & Einarsen 74).

These factors partly explain the prevalence of bullying in policing and military organizations. For example, systemic sexual harassment in the Canadian military contributed to a class-action lawsuit against the Department of National Defence (DND), and a public apology by the Government of Canada in December 2021 over a string of allegations against senior military leaders. The apology cited government "inaction" and "systemic failure" and referenced the External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed Forces, also known as the 2015 Deschamps Report. The report acknowledged an organizational culture that tolerates and reinforces a hostile, sexualized environment demeaning to women and LGBTQ+ members, and quid pro quo sexual harassment, incidents of sexual assault involving lower rank women and higher rank men, and date rape (Brewster; Deschamps).

Macro-level Risk Factors

Most studies focus on individual and organizational risk factors. Macro-level factors may also affect norms, legal reforms, policies and practices to create a more hostile environment for behaviours formerly tolerated. For example, the #MeToo movement provided an emphatic rejection of sexual harassment as "business as

usual." Public attention opened the space for targets of harassment to speak up and to be listened to; for companies to revamp policies and practices, and for legislatures to address gaps in the legal frameworks.

Impacts of Workplace Harassment

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These adverse mental and physical consequences, in turn, contribute to health-related worker absenteeism, lower productivity and job satisfaction, and higher burnout rates (Einarsen & Mikkelsen 129). If word spreads about a toxic work culture, it may affect the ability of the organization to recruit workers and increase the risks of harassment litigation. Apart from the direct costs to victims in terms of adverse impacts on their physical and mental health, indirect costs associated with harassment include recruitment and training costs linked to staff turnover, employee support services such as counselling/rehabilitation, investigation costs, litigation and financial settlements (Kline & Lewis 4). Kline and Lewis estimate that bullying and harassment costs the National Health Service in the United Kingdom almost 2.3 billion pounds sterling annually (almost $CAD 4 billion based on the exchange rate at the end of 2021) (2). Coping strategies will be discussed in the following chapter.

In the Workplace

What Workplace Bullying Looks Like

This section looks at examples of workplace bullying and coping strategies. As mentioned earlier, bullying can be verbal or physical attacks, such as teasing, badgering, and insults. They can be actions that exclude and isolate a targeted person from their peer group, or undermine a person's work performance, and peer relationships (Zapf et al. 103). While not intended to be an exhaustive list, here are some examples of workplace bullying:

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Coping Behaviours

Victims of harassment adopt various coping strategies. Kwan et al. classify four categories (136) – exit, voice, acquiescence, and neglect (EVAN), which were listed in Figure 5.5 in the previous chapter. Lee et al. add a coping behaviour, namely retribution (R) (94).

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Several studies suggest that victims of workplace bullying are more likely to use neglect, followed by acquiescence, voice, retribution and exit (Lee et al. 95). These results indicate that victims are reluctant to confront the offender or to elicit the support of coworkers. Kwan and her colleagues found that victims of harassment were more likely to adopt voice strategies when working for an organization with a positive safety climate (141). Such an organization is characterized by a management that supports issues that affect employees' psychological health; gives priority to resolving issues about psychological health and safety; communicates with employees about psychological health and safety matters; and promotes workers' participation in issues of psychological health and safety (Kwan et al. 135). Conversely, victims in a negative safety climate are more likely to adopt exit, acquiescence, and neglect strategies.

Lee et al. recommend problem solving and active behaviours (e.g., voice and confrontation) (95), Kwan et al.'s results suggest that using active coping strategies, such as exercising voice, are not likely to be effective unless there is a positive safety climate (143).

EDI In Practice

This interactive scenario uses a series of videos and multiple-choice questions to enable you to apply your knowledge about harassment safely and with low risk. In this activity, you will have the opportunity to view a snapshot of an interaction involving an employee named Samira. You will be presented with a few situations that Samira encounters and options on which choices you think she should make, as well as questions about the situation in general. As you make your selections, you will be able to gain insight into the impact of your choices on these real-life situations that may arise in the workplace.

Please take a few minutes to go through the scenario below. After you have completed the activity, please review the key takeaways and reflect upon the questions that follow.

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Key Takeaways

Key takeaways from the scenario include:

- What oppressive systems or attitudes are perpetuated in workplaces that prevent employees from inappropriate conduct by coworkers?
- In any of your past job/volunteer/placement positions, have you ever received training or materials that covered how to report harassment or discrimination, bullying or workplace violence?
    - If yes, did you feel more aware of the options available to address the matter, possible outcomes, how your privacy may be protected, and resources or support available to either anyone experiencing or with knowledge of an incident? What is some other information you have found helpful?

Now You

Resolving Issues of Workplace Harassment

Resolving problems of workplace harassment will require diplomacy, patience, and fortitude.

Learn

When joining an organization, or newly encountering workplace harassment at your organization, familiarize yourself with the harassment policies and procedures. As mentioned above, by law, all organizations are required to develop and maintain workplace harassment policies and procedures. If information is not available through the company's website or intranet, then seek out the information from the person responsible for occupational health and safety-related issues. Organizations with five or fewer employees are not required to have a joint health and safety committee or a health and safety representative unless a designated substance regulation applies to the workplace. Organizations with six to 19 workers are required to have a health and safety representative, and organizations with 20 or more workers must have a joint health and safety committee (Government of Ontario).

Document

If you are a victim of harassment or a bystander, thoroughly document the incident(s), including a detailed description of events, the dates and times of incidents, where it occurred, the names of persons who witnessed these events, names of persons you confided in immediately after the event (if applicable) (UCSC *Tips for Targets*).

Deciding How to Respond to Harassment

If you are bullied, above all, Rayner et al. advise avoiding actions that will escalate the conflict (i.e., by using retribution strategies). "It is therefore crucial not to hit back by, for example, pointing out their weaknesses, starting rumours about them, or in any other way adding fuel to the bully's fire" (147). That said, you must consider what you want. Some may want the bullying to stop and to keep working; others may desire an admission of guilt from the offender. Each of these entails various costs, both immediate and potentially long-term. Even doing nothing and accepting the maltreatment (i.e., acquiescing) is a choice and entails a cost such as increased stress that may affect health and relationships (148).

You may exercise your voice and confront the bully directly. This may be more productive if the bullying recently started and has not become a pattern of behaviour in your relationship. Stating the effect of the behaviours and its unacceptability will, in some cases, "be enough to cause the perpetrator to change" (Rayner et al. 148). Alternatively, you may choose to disclose harassment to a co-worker, supervisor/manager, and/or human resources personnel, depending on the source of harassment. By engaging with human resources personnel, you are effectively asking them to enforce a duty of care, although reports suggest that victims do not get the feedback they expect (151). You may consider discussing your situation with a member of the union if you work in a unionized environment. You may also confide in a colleague, friend or family member about the situation and whether to file a formal harassment complaint. Some might advise you to think twice – that it might hurt your future prospects or reputation. Some may be wholly supportive.

Others may imply, if not openly say, that you will be labelled a troublemaker, overly sensitive, or a whiner if you proceed to file a complaint. They may suggest that the incident(s) may not be as harmful in hindsight, and do not warrant your reaction by saying, for example, "That was just a joke. You can't be so serious and take offence to everything…Just forget about it and it will pass." Also, be mindful that a complaint will require you to convey events that may be triggering with persons with whom you have no previous professional or personal relations (Ahmed 521). At every turn in your complaint journey, there may be barriers. This is not intended to discourage and dissuade, but simply a reminder that such situations are inflected by power, and persons may question the credibility of a complaint and, by extension, the person making it. Therefore, filing a complaint requires fortitude (522).

You may also remove yourself from the environment, either by quitting and finding employment elsewhere, moving internally within an organization, or avoiding the offender. This decision will depend on a number of factors, including the scarcity/availability of jobs internal or external to the organization, your professional networks, financial situation, and the likelihood of "institutional harassment" (522). For example, Google employees who reported harassment faced retaliation, which provides a powerful signal to those who might be considering disclosing misconduct (Vox).

Prepare to Submit a Formal Complaint

For those who decide to remain and to submit a formal complaint. It is important to be proactive and prepare for a formal complaints process. For example, you might document the problem, including evidence of:

- the pattern and duration of behavio[u]r;
- the effects of the behaviour on your ability to perform your job effectively;
- the impact of the behaviour on your team, unit, or department;
- any actions that have been taken to address the problem, and the results (UCSC, *Tips for Targets*).

Here are some strategies that may be used at the meeting to present your complaint:

- remain confident of your tone and body language;
- share only factual details of the incident and protect your credibility;
- discuss your positive relationships with peers and managers;
- summarize your performance record;
- provide names of other employees who have been bullied (with their consent).
- acknowledge the possibility that the bully might not be aware of the effects of his/her/their actions;
- ask if there are further questions or issues that require further clarification.
- inquire about next steps in the process and actions that may be taken (UCSC, *Tips for Targets*).

Decide When to Report

There is no time limit for a current employee to notify an employer about an incident of harassment. If the alleged perpetrator is no longer an employee, the organization does not have an obligation to investigate. However, former employees have three months after the end of their employment to file a complaint and may apply for a three-month extension (Justice Laws Website). First, you must notify your supervisor or the

designated health and safety representative responsible for the harassment and violence prevention policy. Then you must try to resolve the complaint with your supervisor, or the designated person.

Generally, there are three options to resolve a complaint – a negotiated resolution, conciliation, and a formal investigation. These options fall on a spectrum of conflict resolution processes that move from informal to more formal ways of resolving conflict. For example, conflict mediation is one such option that could be an effective option to consider, allowing individuals involved greater ability to inform the outcomes. The more formal processes will mean decisions and outcomes will be determined by a third party like an adjudicator.

When deciding how to proceed, always find out about all the options available to you to enable you to make an informed decision that is best for you. In some cases, a report of an incident can trigger an investigation even without your consent or approval.

Negotiation, Conciliation and Investigation

Negotiated Resolution

A negotiated resolution involves communication between the parties (employer, alleged victim, alleged perpetrator) about the alleged incident, and possible actions to resolve the issue and prevent further occurrences. For example, an employer might convene meetings with the parties separately to understand the nature of the conflict and might facilitate a settlement. If the alleged perpetrator assumes responsibility for the behaviour, the employer might recommend an apology and forms of restorative justice. The employer might recommend a conflict resolution coach to improve the interpersonal communication skills of both or one of the parties.

Conciliation

Conciliation requires that both the alleged victim and alleged perpetrator jointly participate in conciliation and agree on a conciliator to assist in facilitating a resolution. A conciliator can be a professional mediator, a supervisor, an Elder, a faith-based figure, a colleague, etc. Conciliation amounts to a mediated discussion or series of discussions.

Investigation

An investigation is the most complicated of the three options (Employment and Social Development Canada). If you (the principal party) choose to proceed with a formal investigation, you will be required to provide supporting documentation about the health impacts, such as a sworn statutory declaration, a police report, a note from a health practitioner, or counsellor, or a restraining order. At any point in the investigation process, the parties may discuss a negotiated resolution or conciliation. You and the alleged perpetrator (the responding party) must agree on an investigator. The investigator should be a neutral person, with no conflicts of interests in the case, or even a third-party depending on the severity of the charges to ensure the findings are not biased. If the case is not resolved and is taken up by an external tribunal, such as the Ontario Human Rights Tribunal, the quality of the investigation process will come under scrutiny. This would include an assessment of the investigation's fairness, impartiality, comprehensiveness, and compliance with procedures (Employment and Social Development Canada).

Once the investigation is complete, the employer must notify the parties with a copy of the written report, and determine whether the findings substantiate the claims of harassment. The employer cannot

take reprisal measures against you based on Section 50 of the Act, which prohibits any retaliatory action against a complainant. Such actions include terminating or threatening to dismiss a worker, disciplining, or suspending, or threatening to discipline or suspend a worker, imposing any penalty on a worker, or intimidating or coercing a worker. If a case against an employer for reprisal is brought to court, the employer must show that they did not terminate/penalize the worker due to the harassment claim. Moreover, "[e]ven if the employer has what would otherwise be legitimate reasons for termination, if one factor in the decision is the applicant having exercised his rights under the OHSA, the termination will be found to be a violation of section 50 of the OHSA" (Barton v. Commissionaires (Great Lakes), 2011 CanLII 18985 (ON LRB) at para. 20 qtd. in McCarthy Tetraut 2018).

While an investigation is more exhaustive than either a negotiated resolution or conciliation, it is more time-consuming, and may likely require you to disclose personal information, such as medical records. For these reasons, an investigation may further aggravate stress levels, at least during the investigative stage.

If the matter is not resolved in any of these three ways and in a satisfactory manner, you have a number of options:

- If you believe you are a victim of alleged workplace harassment, you may contact the Ministry of Labour if the employer fails to conduct an investigation of the complaints that is appropriate in the circumstances.
- If you have been fired and believe that the action was a reprisal for filing a harassment complaint, you can file a complaint with the Ontario Labour Relations Board related to employee rights under the OHSA.
- You may file a formal complaint with the Ontario Human Rights Commission within one year of the alleged incident.

Post-Assessment

Reflection

Complete **Reflection 7.2 (Module 7 Post-Assessment)** in your Reflection Journal.

Reflect on the questions below:

- What are some factors that you might consider when deciding to report an incident of harassment?
- From where or whom might you consider seeking support to address issues of discrimination and harassment?

For more information, please see the Reflection Journal Instructions in the Introduction to this Pressbook.

How Much Do You Know?

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Summary

This module aims to introduce core dimensions of workplace harassment laws, policies, and practices. It outlined the prevalence, causes and consequences of workplace harassment, international, national and provincial rights-based and occupational health and safety legal frameworks, and mechanisms for resolving a workplace dispute. A socio-ecological approach shows that harassment is not a problem just affecting individuals. It also affects employers whose duty of care extends to creating a safe work environment. Employers establish policies, provide education and training activities, take complaints seriously and resolve disputes while also managing reputational risks and potential litigation costs.

Two factors make preventing and managing workplace harassment more challenging in the future – the use of digital technologies and more flexible work arrangements. These developments extend workspaces into cyberspace and the home, and make regulating and monitoring workplace behaviours by employers more problematic. As a result, laws, policies and practices are likely to continue to evolve even more rapidly in the future.

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Resources and Further Learning

E-courses/Workshops

Canadian Centre for Occupational Health and Safety (CCOHS). Violence in the Workplace: Awareness.

Workplace Safety and Prevention Services (WSPS). Workplace Violence And Harassment Awareness.

Websites

Canadian Centre for Occupational Health and Safety (CCOHS). Violence and Harassment in the Workplace.

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Government of Ontario. Reprisals against Workers by Employers.

Ministry of Labour. Understand the law on workplace violence and harassment.

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Glossary

Anti-Black racism (ABR)

Anti-Black racism (ABR) is defined as "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" (Ontario.ca).

Charity Model

The charity model conceives disability as a deficit that dictates the benevolence of strangers. It is exemplified by advertising campaigns showing persons with visible impairments like cleft lip, amputation, blindness, and leprosy.

Disability Justice Model

Disability Justice Model/Framework examines disability and ableism with an intersectional approach. It understands disability as it relates to other identities and various systems of oppression.

Legal, Rights-Based Model

The legal, rights-based model of disability centres on a universal conception of human rights as codified in the International United Nations Convention on the Rights of Persons with Disabilities (United Nations). Persons with disabilities are rights-bearing persons capable of claiming their rights and making decisions based on free and informed consent (United Nations, n.d.). In other words, the Convention affirms the motto "No decision about us without us."

Medical Model

The medical model centres on diagnosis, treatment, and prognosis. It is made possible by networks of medical and scientific researchers, clinical practitioners, corporations, and professional associations that design, produce, test, and approve medical technologies and practices designed to, at best, cure and restore to "normal" and, at worst, do no harm. This model reinforces binaries like normal/abnormal, typical/deviant, disability/ability through measurement and classification systems.

Social Model

The social model emerged in the 1970s, and challenges medicalized and individualist accounts of disability. It differentiates between disability from impairment. Impairment is the physical/material reality (a medical condition affecting a body); disability is socially constructed through discriminatory attitudes and practices that deny people's access to social and physical spaces and are not the result of individual deficit.

Supercrip Model

The supercrip model promotes heroic tropes embodied in both fictionalized characters and persons. For example, Matt Murdocks Dare Devil and Terry Fox. Although this model tries to displace stereotypes of pitiable, powerless victims with a positive, idealized image, it does not lend itself to nuance, contradictions, or complexity. These narratives often neglect the circumstances that enable supercrips to be exceptional including race, gender, or class privilege and devalue the lives of persons with disabilities which do not match up with the glorified image (Schalk 80).