Toronto Youth Cabinet

Anti-Oppression Training Resource

March 2019 Release

ACKNOWLEDGEMENTS

The operations of the Toronto Youth Cabinet (TYC) are guided by principles of anti- oppression. Anti-oppression training is a mandatory requirement for all members to represent the TYC and vote as outlined in Article 2 of the Toronto Youth Cabinet Constitution. The purpose of this resource is to provide prospective and current members with an introduction to anti-oppression principles, approaches and tools. Members are expected to apply this learning to all projects and contributions they perform as representatives of the TYC.

The TYC thanks the City of Toronto's Equity, Diversity, and Human Rights Division as well as the City of Toronto's Indigenous Affairs Office for their mentorship and assistance in producing this document.

LAND ACKNOWLEDGEMENT

The Toronto Youth Cabinet acknowledges the land on which we meet and work is the traditional territory of many nations, including the Mississaugas of the Credit, the Anishnaabeg, the Chippewa, the Haudenosaunee and the Wendat peoples, and is now home to many diverse First Nations, Inuit and Métis peoples. We also acknowledge that Toronto is covered by Treaty 13 with the Mississaugas of the Credit.

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What is oppression?

Overview

Oppression is any action, intentional or unintentional, or system controlled by a group that historically and/or currently wields power and that explicitly or implicitly disempowers, marginalizes, silences or subordinates another cultural or social group.

Oppression is often embedded in a culture's traditional practices as well as its established systems and institutions. As such, oppression often manifests in the attitudes and social beliefs of citizens. These attitudes and beliefs result in behaviours that drive further oppressive social interactions and structures. Empirical research has consistently linked oppression with debilitating psychological outcomes (examples include, but are not limited to, Molina & James, 2016; Pyke, 2010; Diaz, Ayala, & Bein, 2004; Meyer, 2003; and Sidanio Pratto, 1999).

Anti-oppression activism and operations are an ongoing effort to dismantle oppression against individuals and groups in communities, institutions, or systems. Through these approaches, individuals and organizations can actively challenge their own biases and confront societal and/or systemic oppression. Advocacy organizations, like the Toronto Youth Cabinet, play a key role in contributing to the creation of resources and spaces that are accessible and inclusive to all, particularly to those who are underserved in our society.

Intersectional Oppressions

The term "intersectionality" was coined by Kimberlé Crenshaw in 1989. In its original use, it refers to the way in which Black women's experience of gendered oppression is rooted in anti-black racism. The definition has gone on to be used in a context outside of race and gender to explain other overlapping systems of oppression.

For example, women from racialized groups experience discrimination differently than men from the same groups because, in western societies, women face negative stereotypes about their race and gender. For the same reasons, in societies with a colonial history, women of color experience gender discrimination differently than White women.

When teaching and practicing anti-oppressive procedures in multicultural societies, it is important to consider the intersectional identities of citizens, especially as they apply to the established social norms of a given society. An intersectional approach allows us to challenge multiple forms of discrimination and disadvantage by departing from stereotypes, which are reductive and often based on discriminatory and harmful premises, and honoring individuals' dynamic and complex experiences.

Layers of Intersectionality: Settler Diversity

The demographic makeup of settlers to Canada is diverse and has changed over time. Before 1971, 77% of settlers came from Europe. However, from 2006-2011, Europeans represented only 14% of settlers, though 78% of the total number of settlers from that period were identified as "visible minorities."

Canada's post-colonial relationship with settlers remains controversial and rooted in oppressive practices. The interests of capitalist white Canadians of European ancestry have traditionally influenced the number and nature of settlers permitted to enter and/or reside in the country. Consider, for example, current policy that makes it easier for some states to enter Canada relative to others (GoC Entry Requirements).

REFERENCES

Columbia Journalism Review: The Origin of The Term 'Intersectionality.'

Columbia Law School: Kimberlé Crenshaw on Intersectionality

Canada's History of Indigenous Oppression

Indigenous communities had been thriving on Canadian soil for many years prior to the arrival of Europeans. The arrival of Jacques Cartier in the 1500s paved the way for European settlement and the broader system of colonialism that was implemented by English settlers in the 1800s.

The term 'colonialism' refers to a set of policies and practices that allow a political power from one territory to exert control in a different territory. This control results in unequal power relations between the colonizer and the colonized such that the colonized are subjugated to the influence of the colonizer. Colonial influence began with the settlement of the first European immigrants in the 1500s; systemic genocide of and attempts to assimilate Indigenous people to European culture began in 1871, when European settlers began to forcefully assert dominance over Indigenous Canadians. One of the most notable tragedies of this period is the initiation of

the residential school system, which involved the displacement and kidnapping of Indigenous peoples, many of whom were children, in an attempt to forcefully and abusively assimilate them to Anglo-European culture. Negotiations toward reconciliation only began in 1970. As such, the effects of colonialism continue today. In addition to continued systemic racism, First Nations, Inuit, and Métis communities face insufficient access to key resources necessary for survival, including healthy food, clean water, infrastructural support, and culturally relevant, high-quality physical and mental healthcare. These injustices are but a few examples of the many ways that Canada's treatment of its Indigenous peoples violates the national Charter of Rights and Freedoms.

In 2008, the Truth and Reconciliation Commission (TRC) was formed as part of the Indian Residential Schools Settlement Agreement. The commission produced several documents describing the experiences of residential school survivors. The commission culminated in the publication of 94 Calls to Action that will begin an effective reconciliation process with Canada's Indigenous people. The commission's work has now been transferred to the National Centre for Truth and Reconciliation.

All settler Canadians share the responsibility of reconciliation with Canada's First Nations, Inuit, and Métis people.

Colonialism & white supremacy

The effects of colonialism in Canada most significantly affect Indigenous peoples. However, they also have implications for the past and present treatment of other racialized Canadians. The term 'white supremacy' refers to the system of policies, powers, and institutions that maintain the cultural and social dominance of White Europeans. White supremacy has influenced the origin of many key policies, powers, and institutions in Canada, such that the nature of this influence is taken for granted today and often goes unnoticed. This results in systemic and casual racism, which causes further social and economic inequities between racialized and non-racialized Canadians.

In recent years, the City of Toronto has taken steps toward effectively addressing these inequities between Canadians. Among the most recent of these are the Toronto Youth Equity Strategy and the Toronto Action Plan to Confront Anti-Black Racism.

REFERENCES

GoC Discover Canada

Truth and Reconciliation Calls to Action

FemNorthNet: Colonialism and Its Impacts

The Toronto Youth Equity Strategy

Toronto Action Plan to Confront Anti-Black Racism

What is power?

Overview

Power refers to the extent to which an individual or group is able to access resources. It allows individuals the freedom and ability to define the terms of their environment and to influence others.

Power dynamics among individuals and groups can be evident, such as in a basic organizational hierarchy. However, in a societal context, power dynamics are often difficult to see because i) some types of power are obtained through the traditional practices of a culture, which makes them appear natural, and/or ii) it is often easier to see power when it is directed against you rather than when you possess it. Obviously, individuals without power are less able to influence decisions — including policy — than those with power.

In 1959, social psychologists John French and Bertram Raven identified five forms of power, which Raven later amended to six (French & Raven, 1959; Raven, 1965; see also Raven, 2008). These categories of power are, respectively, legitimate, reward, expert, referent, coercive, and informational. These categories emphasize the contextually-dependent nature of power; that is, power is a result of social and subjective values.

We all have some type of power. To engage in anti-oppressive practices, we must first recognize the types of power that we have and make a commitment to use this power to benefit people rather than to oppress them. See Section D: Applying this Framework for Discussion Questions that will help you and your team identify the powers you possess as well as those that exist in your local communities.

Intersectional Powers

In the same way that oppression may be intersectional, so too can power. Take for example, a wealthy, white man serving as the Premier in Ontario. This individual would hold legitimate power (as a government authority); referent power (as a White man of high socioeconomic class); and coercive power (as Premier).

Evidently, power is very dependent on societal norms and values. It is important to note that power is a function of the relationship between an individual and these norms. The 'perks' of this relationship (or, power), are called privileges.

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What is privilege?

Overview

Privilege is an advantage or an immunity an individual possesses as a result of their implicit or explicit association with one or more societal powers. Types of privilege and the implications thereof may vary according to societal context.

Problematically, privileged citizens are perceived to be deserving of inclusion, respect, and support, while those with less privilege must advocate for these basic social needs.

Types of Privilege

In general, the factors that contribute to an individual's privilege vary according to societal norms and values. For example, referent power of heterosexual masculinity exists in many cultures, however, the way in which this power is manifested as privilege varies between cultures.Nevertheless, there are several forms of privilege that are consistent across western societies such as Toronto.

Able-bodied: Privilege of having complete functional control of one's own body. Many societal services and infrastructure are designed to accommodate exclusively able- bodied individuals. This provides them with more opportunities than those who cannot access these services and infrastructure due to physical disability.

Educational: Privilege of having or having had access to education that is not in large part sponsored by the government (i.e., post-secondary and/or private school).

Employment: Privilege of having consistent access to employment opportunities (especially, but not limited to, prestigious or high-paying positions) and/or of being employed and receiving a regular income and/or of receiving employment benefits (i.e., insurance).

Gender: The most common type of gender privilege is masculine. This privilege is well- documented in empirical literature across various disciplines, including, but not limited to healthcare, academics, and the workplace. In western societies, gender privilege is particularly influenced by an individual's intersectional identity. As such, two men with different racial identities experience masculine privilege differently. Similarly, a woman with racial privilege may have more power than a man without racial privilege.

Racial: One of the most commonly recognized, if misunderstood, types of privilege. Racial privilege is commonly associated with Eurocentrism and colonialism, though different types of racial privilege exist around the world, depending on culture and society. In western cultures, White individuals and those of European ethnicity possess the greatest racial privilege (see systemic racism), hence the term 'White privilege.'

Socioeconomic: Privilege of being a member of the upper middle- and upper classes (i.e., having or having the potential for significant disposable income).

Do I have privilege?

As you can see, there are many different kinds of privilege; most people have at least one. See Section D: Applying this Framework for an activity that will help your team members identify their personal privileges.

REFERENCES

City of Toronto Equity, Diversity, and Human Rights Division's Guide to Equity Terms

Applying this framework
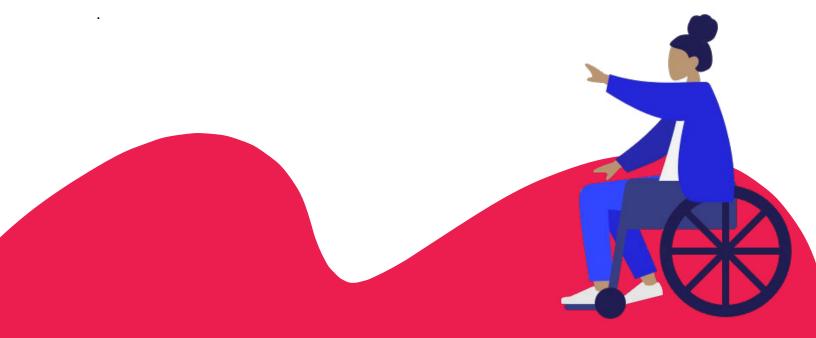
Things to Remember

- **There is diversity in diversity** – generalizing or simplifying the experiences of people does not reflect reality. Peoples' identities are unique and their experiences of multiple forms of oppression are valid.

- **Avoid oversimplified language** – listen to peoples' description of their identities and move away from defining people by a singular identity.

- **Recognize the perspectives absent from your spaces** – observe and seek to be inclusive of all perspectives. Create new opportunities for those absent to engage.

- **Educate yourself** – do not expect people with identities different from yours to educate you on their histories and experiences. Take the initiative to seek out information about new concepts and experiences. This will allow you to engage in information discussions and make meaningful contributions.

Working with Community Partners

The Toronto Youth Cabinet works closely with other community organizations to advocate for increased opportunities for Toronto's youth. In contributing to this work, members are expected to apply their learning of anti-oppression principles and approaches. For community partners and TYC members to innovate and respond to complex challenges together, members are expected to create welcoming, open and respectful spaces.

Guiding principles for working with community partners:

- **Encourage sharing** – create spaces for individuals to share their experiences and to be proud of who they are and where they come from.

- **Acknowledge power dynamics** – address those who are continuously participating and those who remain silent. Use this as an opportunity to address the reasons why certain individuals may not feel comfortable sharing while others assert their opinions and put down others' perspectives.

- **Challenge prejudice, bias and discrimination** – be vocal when you notice certain attitudes or opinions about individuals or groups. Question these perspectives, name them, and try to deconstruct them.

- **Engage in respectful dialogue** – establish ground rules for communication, be open to others' perspectives and ask for clarification when needed.

- **Remain informed** – seek to learn about peoples' identities, experiences and histories. Keep informed about current events and constantly question your assumptions about individuals and groups.
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Discussion Questions: Recognizing Power and Oppression

QUESTION	LEARNING OUTCOME
1. What types of power exist in your community?	Identify powerful individuals and their associated powers.
2. Consider the powers that exist in your community. Are any types of power more esteemed than others?	Identify most effective forms of power in personal community.
3. Consider the powerful people that exist in your community. How have they acquired this power?	Critically analyze ways in which power is bestowed.
4. Consider the powerful individuals in your community. Is the nature of their power influenced by any other power/individual in your community? In other communities?	Critically analyze ways in which power is relative, is a function of relationships between individual and societal values, is dependent on status quo.
5. How do you, personally, interact with the powers and powerful people in your community?	Identify personal relationships with societal powers.
6. What type of power do you, personally, possess?	Use answer(s) to previous question as guide to identifying personal powers.
7. Relative to the powers that generally exist in your community (see question 1), is there anyone in your community who lacks power?	Use answer(s) to question 1 to identify vulnerable/ under-served members of the community.
8. Consider the powerful individuals in your community. What is their relationship (professional, personal, etc.) to the least powerful individuals in your community? Are they beholden/accountable to these individuals?	Identify ways in which the powerful interact with less powerful. Encourage participants to consider/discuss the role of the powerful person relative to the less powerful.
9. Consider the least powerful individuals in your community. What power, if any, do they have? What powers do they lack? What societal norms and values account for/contribute to their lack of power?	Identify ways in which the least powerful in community may still hold power. Critically analyze societal norms and associated powers.

Privilege Activity: Token collection

You will need:
- At least 2 bags of dollar-store gems/other small item you can use as token (amount varies according to group size).
- A designated facilitator
- Privilege scenario list

Begin the exercise with all parties seated around a table. Administer 10 tokens to each participant. Explain that the exercise is best completed when participants are honest. Clarify that this is a safe space where participants will feel compassion for one another and no ill will is permitted.

The facilitator will prompt participants to take one token from the table for every statement that applies to their life and put one of their tokens in the token pool for every statement that does not apply to their life.

The facilitator will then read from the privilege scenario list (see Appendix A).

At the end of the exercise, participants will have varying amounts of tokens. Encourage participants to notice their own tokens and the amounts of their peers. Next, the facilitator will ask participants to:

1. Silently reflect on the number of tokens they have in front of them. What privileges do they represent? **How do these privileges influence their lives and lifestyle?**

2. Silently reflect on the number of tokens they returned to the middle of the table. **What privileges are absent from their lives?**

3. Silently reflect on the ways in which their existing and absent privileges interact, if at all, to influence their daily lives? **How might changes in either affect the way they live?**

4. Using the privileges, they do not have as a lens for empathy and compassion, silently reflect on **ways in which they can leverage their existing privileges to help those without those privileges.**

Discussion Questions: Recognizing Privilege

QUESTION	LEARNING OUTCOME
1. In the Privilege activity, you identified your various privileges. What were they?	Identify personal privileges.
2. How did the Privilege activity make you feel? Why?	Identify and understand the gratuitous nature of privilege (i.e., not necessarily earned or asked for).
3. Consider the powerful people that exist in your community. What kind of privileges do they have?	Critically analyze ways in which power and privilege are related.
4. Consider the most privileged individuals in your community. Is their privilege influenced by anyone else's privileges/lack of privileges? Consider intersectionality.	Critically analyze ways in which privilege may be maintained or lessened by the privileges of others.
5. Consider your personal privileges. How do they facilitate your daily activities?	Understand the real-time 'perks' of privilege.
6. Consider the privileges you do not have. Consider, further, the benefits conferred by these privileges. How do you, if at all, receive these benefits in spite of not having these privileges?	Understand that privilege can significantly facilitate access to different services, activities, etc., but is not necessary for such access.
7. Consider the members of your community. Is there anyone who has privileges that you do not have? How, if at all, does this affect your present and potential relationships with them?	Understand the influence of privilege on social relationships and perceptions.
8.Consider the members of your community. Is there anyone who lacks privileges that you do have? How, if at all, does this affect your present and potential relationships with them?	Understand the influence of privilege on social relationships and perceptions.
9. Consider the relatively more privileged individuals you identified in question 7. What are ways that they could leverage their privilege to facilitate your access to services and activities?	Identify ways in which participants can interact with community members to leverage their privileges, foster community health and development.

Recognizing Privilege (continued)

QUESTION	LEARNING OUTCOME
10. Why might these individuals fail/refuse to leverage their privilege?	Identify common/uncommon reasons for which individuals fail to leverage their privilege for the benefits of others.
11.Consider the relatively less privileged individuals you identified in question 8. What are ways that you could leverage your privileges to facilitate their access to services and activities?	Identify ways in which participants can leverage their privilege to foster community health and development..
12. Why might you fail/refuse to leverage your privilege?	Identify common/uncommon reasons for which participants fail to leverage their privilege for the benefits of others.
13. Consider your responses to questions 10 and 12. Between the two, are there any common reasons for failing to leverage privilege? Are any of these reasons, themselves, privileges?	Understand how privilege can unconsciously shape/inform behavior and perpetuate inequity.
14.Consider your responses to questions 10 and 12. Between the two, are there any different reasons for failing to leverage privilege? Why might these differences exist? Do these differences point to any specific privileges that the community members or you, personally, hold?	Understand how privilege can unconsciously shape/inform social perceptions and relationships, power, and perpetuate inequity

Vocabulary

Ability: The extent to which an individual is able to physically and psychologically navigate their environment according to the socially normative ways of doing so (see Social Normativity).

Able-bodied: Describes an individual without a physical disability.

Ableism: Discrimination against an individual or group of people due to perceived or real disability.

Accessibility: Equitable and barrier–free access to physical spaces, products, programs and services, as well as employment opportunities, for individuals of any ability.

Ageism: Discrimination against people based on their age, whether young or old.

Cisgender: An individual whose assigned sex.correspond to the gender with which they identify.

Coercive Power: Based on the ability to punish others for non-compliance. For example, the power that police exert over civilians in law-breaking situations.

Colonialism: (adj: colonial) - A system and/or practice of domination that involves i) the settling of a given country's citizens on another country's land; ii) the subjugation and exploitation of the host country's citizens for the economic and sociopolitical gain of the settler citizens/country; and iii) often, the transfer of a host country's exploited citizens to the colonizer country/another colonized country. Colonialism continues to this day; a key example includes Canada's oppression of its First Nations, Inuit, and Métis people, who preceded the arrival of the country's first European settlers (see Reconciliation).

Cultural competence: The ability to interact respectfully and effectively with people from different cultures.

Disability: An 'umbrella' term that describes various types of ability that differ from cultural expectations thereof. It is important to understand that individuals with disability are not 'impaired' or 'deficient' in any capacity; rather, their way of engaging in activities may simply differ from the social norms to which able-bodied people are accustomed.

> **Physical Disability:** Refers to a disability that may prevent an individual from participating in socially normative forms of physical activity (walking, exercising, etc) and/or participating in these activities in the traditional way. Many individuals with physical disabilities have established alternative ways to engage in these activities.

> **Psychological/Cognitive Disability:** Refers to a disability that may prevent an individual from participating in social or culturally acceptable forms of behavior, especially with regard to emotional response, cognition (i.e., critical thinking, problem-solving, etc.), and social interaction.

Discrimination: Any action that denies social participation or human rights (depending on power of discriminator) to an individual or categories of people. Usually based on prejudice.

Diversity: Being composed of different elements. Socially, this term is used to refer to the cultural and personal differences between individuals.

> **Racial diversity:** Composed of individuals with various racial identities.

> **Cultural diversity:** Composed of individuals with various cultural identities.

> **Gender diversity:** Composed of individuals with various gender identities.

Emotion Dysregulation: Describes a difficulty with effectively controlling (i.e., 'regulating') one's emotions and/or emotional responses to given situations.

Equity: Equitable systems ensure that everyone has what they need to succeed. These systems also focus on removing barriers that disadvantage some groups relative to others. To create equity in diverse communities, we must identify and challenge the forms of oppression and discrimination that result in inequity. This is different than treating people equally, which is better described by the term, "equality."

Eurocentrism: A worldview or social paradigm biased toward western European cultural values and practices.

Expert Power: A result of someone's real or perceived experiences, skills and knowledge. Examples of individuals that could have such power include doctors, lawyers, and/or any individual whose professional position is esteemed highly in their society.

Gender: Refers to the behaviours, performance and characteristics associated with an individual's sexuality. Often, especially in the case of cisgendered men and women, these behaviours, performance and characteristics are socially constructed and conditioned such that they are considered innate (see Gender binary)."

Gender Binary: Male and female. Many societies and communities only consider these two genders to be legitimate. This is an oppressive social paradigm, because gender is a social construct.

Gender Identity: The personal characteristics, attributes, values, and behaviours claimed by an individual (i.e., how they would describe themselves).

Legitimate Power: Refers to positions of authority and decision-making roles, such as government officials.

2SLGBTTIQQA: Full acronym referring to members of the LGBT+ community. Expanded acronym is 2-Spirited, Lesbian, Gay, Bisexual, Transgender, Transexual, Intersex, Queer, Questioning, and Asexual.

> **2-Spirited:** An identity exclusive to Indigenous communities, as the term was coined by the Indigenous community to describe members of their culture and heritage who have both male and female spirits. Two-spiritedness is an independent identity from the others on the LGBT spectrum. As such, one can be two-spirited and lesbian, two-spirited and gay, etc.

> **Lesbian:** A female-identifying individual who is sexually attracted to female- identifying individuals.

> **Gay:** A male-identifying individual who is sexually attracted to male-identifying individuals. Can also be an oppressive term if used derogatorily or insensitively, especially by cis-gendered heterosexual individuals.

Bisexual: An individual of any gender identity interested in either male- or female- identifying individuals.

Transgender: An individual of any gender identity who identifies as a gender other than that which they were assigned at birth.

Intersex: An individual born with genitalia that do not correspond to the social norms for either male or female genitalia. This may occur, for example, when an individual is born with a disorder of sexual differentiation (DSD), such as Klinefelter syndrome or Turner syndrome.

Queer: Anyone of a non-heterosexual identity. Heterosexual individuals should avoid using this word, as its use by this population has a history of oppression.

Questioning: An individual who is exploring their gender identity and/or sexual orientation.

Asexual: An individual who may not experience sexual attraction to any gender or sexual orientation or who experiences sexual attraction but consistently chooses not to act on it.

Marginalization: The effect of people being considered outside of, different or other than the ruling class and dominant ideas of what is normal. Often marginalization is directly connected to a person or groups real or perceived class, education, social networks, race, ability, age, gender and sexuality among other things.

Mental illness: A set of mental processes, with corresponding behaviours, that i) deviate significantly from an individual's usual pattern of behavior; ii) cause the individual distress; and iii) deviate from societal norms of behavior.

Neurodiversity: (adj, 'neurodiverse') Refers to individuals with mental capabilities that differ from societal norms. Includes individuals on the autism spectrum and those with mental illness or cognitive disability.

Non-binary: An individual who does not identify as male or female (see Binary).

Normativity: (adj. 'normative') - The values, standards and models in society that are determined by members of historically and/or currently powerful systems and are considered normal (i.e., how citizens are supposed to think and behave).

Oppression: The use of power to marginalize, silence or otherwise subordinate a person or social group, often to further privilege the oppressor.

Prejudice: Attitudes, perspectives and assumptions based on limited and generally incorrect information (especially stereotypes). Prejudiced beliefs, language and practices are damaging on personal and social levels because they ignore the individuality and complexity of members of a given social group.

Privilege: Access to power that gives members of a group numerous economic, political, social and cultural advantages, often at the expense of members of a marginalized group. Privileged citizens are better equipped to avoid or cope with social harms and/or legal punishments.

Psychosis: Describes symptoms of mental illness that make it difficult for an individual to accurately perceive reality and/or their environment. Typically associated with bipolar disorder and schizophrenia. Treatment options include a combination of medication and behavioural therapy.

Racialization: The process of socially constructing race as real, different and unequal in ways that subject people to differential, unfair, and unequal treatment. Because of those constructed classifications, racialization has real consequences for individuals and communities (i.e. discrimination, violence, marginalization, exclusion, precarity; Equity Diversity, and Human Rights Division).

Racialized: Includes those who may experience differential treatment on the basis of race, ethnicity, language, economics, religion, culture, politics, etc. The term is also used to describe situations in which race and disadvantage coincide (Equity, Diversity, and Human Rights Division).

Racism: A system implemented and enforced by an ethnic group who has, historically, wielded oppressive power. Racism enforces social and physical barriers based on a citizen's ethnicity, ethnic heritage, and associated cultural norms (real or perceived).

Note: When referring to someone with a mental illness, it is oppressive to use their illness as an adjective (i.e., 'schizophrenic', 'depressed', etc.) The scientific community uses the noun form, preceded by 'with' (i.e., 'an individual living with depression/ schizophrenia/...').

Systemic racism: A national, societal, and/or institutional belief that one race is superior to another or others. These beliefs are often introduced at the foundation or establishment of a nation, society, or institution. Although systemically racist institutions may presently have policy against racism, the very practices and rituals of a given nation, society, or institution, often have racist origins, independent of whether or not these are explicit in present-day iterations. Consequently, members of the historically oppressive group may have difficulty identifying systemic racism and the effects thereof.

Casual racism: A product of systemic racism. Occurs when a member of the oppressive group discriminates against another ethnic group in word or deed without knowing that they are doing so. This form of racism is particularly insidious as it allows citizens to maintain racism without conscious intention/knowledge of doing so. Note: Casual racism is racism. Incidences should be claimed responsibly and rectified immediately.

Reconciliation: Refers to all processes associated with providing equitable justice for the historical and present mistreatment, abuse, and genocide of First Nations, Inuit, and Métis Canadians. Members of these communities have indicated key steps toward effective reconciliation in the Truth and Reconciliation Commission's Calls to Action report (see References).

Referent Power: A result of someone's perceived right to others' respect. This form of power is particularly subject to societal values. It is primarily based on the social capital associated with a given individual. For example, the children of powerful individuals may hold referent power (i.e., by association with their parent).

Residential School System: A system of academic institutions designed and intended to remove Indigenous children from their parents and communities and eliminate the influence of Indigenous culture and traditions from their development and education. The first residential schools opened in the 1870s and the last school closed in 1996. During this period, more than 150,000 Indigenous children were brought to the schools, often against the will of their parents. There are many documented atrocities that occurred at the schools, including physical, emotional, psychological, and sexual abuse of students by institutional authorities.

Reward Power: Based on someone's ability to compensate another to ensure compliance. For example, the relationship between an employer and employee.

Settler (Canadian context): Any non-Indigenous individual who lives in Canada. Includes those born in Canada, permanent residents, and immigrants (documented or otherwise).

Sexism: A system that produces social and physical barriers based on gender, especially for girls, women, and femme-presenting, non-binary individuals.

Transphobia: Discrimination against transgender individuals.

Trauma: Any experienced event or behaviour that significantly disrupts an individual's physical and/or psychological boundaries.

Trigger: A behavior, word, phrase, item, and/or context that initiates a behavior. For example, a growling stomach triggers one to eat. In the psychological literature, a 'trigger' initiates a symptom of mental illness. Initially used to describe the cued onset of trauma-associated symptoms.

Truth and Reconciliation Commission (TRC): A result of the Indian Residential Schools Agreement. The TRC documented the Canadian Residential School System experiences of members of First Nations, Inuit, and Métis communities. The commission was formed in order to inform all Canadians of the true events that occurred at the residential schools, including the genocide of Indigenous Canadians.

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Toronto Action Plan to Confront Anti-Black Racism

Toronto Youth Equity Strategy: Building Resilience and Supportive Systems

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