

**Anti-Racist, Anti-Oppressive, Intersectional
 Trauma-informed, Healing-Centred, Culturally Safe, Responsive & Affirming Approach
 towards Equitable Outcomes**

Equity = Addressing Disparity and Disproportionality

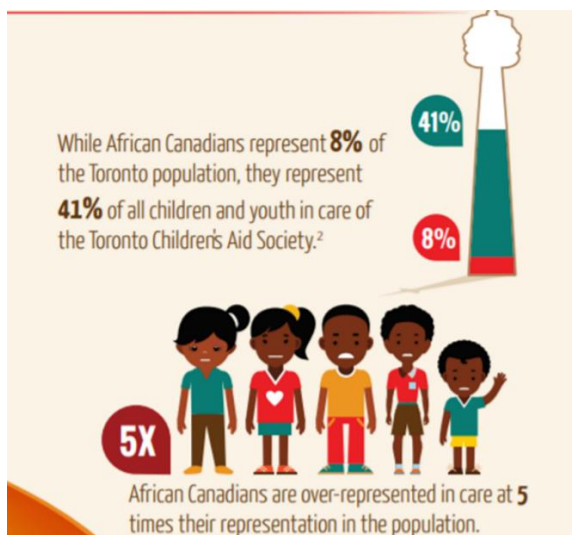
Disparity: Refers to a difference in decision making, treatment and outcomes for a particular equity-seeking or Indigenous group in comparison to their dominant counterparts (e.g. the treatment and outcomes of Black and Indigenous families in comparison to families who are racialized white, etc.)



When a report to child welfare has been made, people of African descent are investigated twice as often as Whites.⁶

White children who are abused or neglected are twice as likely as children of African descent to receive services in their own homes.⁷

Disproportionality: Is the over or under representation of certain groups compared to their proportion in the general population



- **Disproportionality is about the numbers.**
- **Disparity is about the treatment.**

Equity or equitable outcomes largely result from dismantling the occurrence of disparity and disproportionality in the engagement of children, youth, their families and the communities they belong to along with their occurrence within the organization (e.g. human resources, policies, etc.). This process includes working collaboratively to address oppression in all its forms within and between all systems/sectors and within society as a whole.

Definitions & Resources

Anti-Racism (AR) Practice:

Anti-racism refers to engaging in work that challenges our social structures and social institutions with the goal of bringing about systemic change with respect to racism and racial oppression. This work is intended to empower racialized individuals while also encouraging white people to become aware of and begin challenging the power and privileges afforded to them so that they may develop into allies.

Anti-Colonialism

Anti-colonialism, strictly speaking, is a term that may be applied to a movement opposed to any form of colonialism or imperialism. Colonialism, occurs when a foreign country or power uses domination, violence and exploitation to take land and resources from an indigenous group of people. In doing so, the foreign power will often exploit any available human labour from the indigenous group. Colonialism draws upon racial and discriminatory ideologies to justify the oppression and marginalization of others.

Anti-Oppression (AO) Practice

Anti-oppression refers to engaging in work that critically examines how social structures and social institutions work to create and perpetuate the oppression and marginalization of those who have been identified as not belonging to the dominant group. A commitment to anti-oppression requires that we act by working towards achieving greater social justice and equality for all. Anti-oppression can also be understood as a framework that guides our day-to-day practice, our interactions with others, and how we give meaning to our life experiences.

Intersectionality

Intersectionality promotes an understanding of human beings as shaped by the interaction of different social locations (e.g., 'race'/ethnicity, Indigeneity, gender, class, sexuality, geography, age, disability/ability, migration status, religion, etc.). These interactions occur within a context of connected systems and structures of power (e.g., laws, policies, state governments and other political and economic unions, religious institutions, media). Through such processes, interdependent forms of privilege and oppression shaped by colonialism, slavery, imperialism, racism, cissexism, heterosexism, ableism and patriarchy are created. **"Intersectionality 101"** Olena Hankivsky, PhD

Trauma-informed Services

Trauma-Informed Care (TIC) is an approach in the human service field that assumes that an individual is more likely than not to have a history of trauma. Trauma-Informed Care recognizes the presence of trauma symptoms and acknowledges the role trauma may play in an individual's life- including service staff. [What is Trauma-Informed Care?](#)



Cultural Safety

Cultural safety means an environment which is spiritually, socially and emotionally safe, as well as physically safe for people; where there is no assault, challenge or denial of their identity, of who they are and what they need. [Cultural Safety - What Does it Mean for Our Work Practice?](#)

Culturally Responsive Services

General services that have been adapted to populations and communities who members identify as having particular cultural or linguistic affiliations by virtue of their place of birth, ancestry or ethnic origin, religion, preferred language or language spoken at home. "Culturally responsive services also refer to services provided in a way that is culturally responsive to the varied and intersecting "biological, social and cultural categories such as gender identity, class, ability, sexual orientation, religion, caste, and other axes of identity". A culturally responsive organization typically refers to an organization that possesses the knowledge and capacity to respond to the issues of diverse, multicultural communities at multiple intervention points. Culturally responsive organizations affirmatively adopt and integrate the cultural and social norms and practices of the communities they serve. These agencies seek to comprehensively address internal power and privilege dynamics throughout their service delivery, personnel practices and leadership structure. [Culturally Effective Organizations](#)

Culturally Relevant:

While the term often deals specifically with instruction of African American students in the United States, it has been proven to be an effective form of pedagogy for students of all racial and ethnic backgrounds. For instance, in Canada, research reflects the need to bridge the gap between traditional Aboriginal education and Western education systems by including spirituality in Aboriginal educational practices. By making education culturally relevant, it is thought to improve academic achievement. Although most of this practice is undertaken in a primary or secondary school setting, Baumgartner and Johnson-Bailey have experienced the implementation and discussions of culturally relevant teaching within a higher education environment. Whilst cultural relevance originated in the educational systems, it's meaning has been extrapolated and extended to other systems and settings. Culturally relevant pedagogy can also be found in the literature as "culturally appropriate" (Au & Jordan, 1981), "culturally congruent" (Mohatt & Erickson, 1981), "culturally responsive" (Au, 2009; Cazden & Leggett, 1981; Erickson & Mohatt, 1982; Lee, 1998), and "culturally compatible" (Jordan, 1985; Vogt, Jordan & Tharp, 1987).

Equity:

Equity is defined as the quality of being fair, unbiased, and just. Equity ensures a commitment to equal access to resources, opportunities, power and responsibility. An equitable workplace environment enables the organization to be supportive of clients, staff along with internal and external stakeholders towards meeting their full potential. All policies that aid in the above endeavor is considered an equity-based policy.



Equity is a process:

Working towards equity and inclusivity is a process and requires identifying, assessing, understanding the systems and processes that create and maintain barriers to inclusion. Policies that assist with the above process are considered equity-based policies.

Systemic/Intergenerational Trauma

Clients who hold marginalized identities and live on the margins with regards to access and resources are often misunderstood, misdiagnosed and under-served because there is a lack of recognition of the impact of oppression that creates traumatic experiences. Namely, marginalized identities often experience poor outcomes because of historical oppression and ongoing social exclusion. This often creates generational impacts, including collective experiences of trauma. Our notion of trauma must become more comprehensive by expanding to include different forms of oppression, such as racism, sexism, classism, homophobia, Islamophobia, etc.. (Hardy, 2017)

Glossary of Terms draws upon the works of:

- Galabuzi, G.E. (2006). *Canada's Economic Apartheid: The Social Exclusion of Racialized Groups in the New Century*. Toronto, ON: Canadian Scholars' Press Inc.
- Henry, F. & Tator, C. (2006). *The Colour of Democracy: Racism in Canadian Society* (3rd Edition). Toronto, ON: Thomson Canada Limited.
- Lopes, T. & Thomas, B. (2006). *Dancing on Live Embers: Challenging Racism in Organizations*. Toronto, ON: Between the Lines.
- The Child Welfare Anti-Oppression Roundtable (October 2008). "Anti-Oppression in Child Welfare: Laying the Foundation for Change"