

RESEARCH ON CANADIAN MUNICIPALITIES AND INCLUSIVE SERVICES

PARTNERSHIPS FOR MUNICIPAL INNOVATION – WOMEN IN LOCAL LEADERSHIP (PMI-WILL)

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SUBMITTED BY
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Executive Summary

The provision of equitable municipal services to all residents ensures that no one is disadvantaged, and all have access to the full extent of services and programs that municipalities can offer without barriers. Central to this approach is ensuring that local governments consider and respond to the diverse needs of its residents, including women and marginalized groups. Part of their marginalization is the continued underrepresentation in the workforce including in the municipal workforce and in leadership positions including in elected office. The challenges may also come as a result of inadequate access to government programs and services provided by local governments such as limited access to public parks and recreational facilities, uncleared or lack of sidewalks, lack of access to affordable housing, or reduced options for public transportation.

The purpose of this environmental scan is to highlight various gender-responsive and inclusive approaches from local governments across Canada, including both urban and rural centres. Through desk research of publicly available documents, a total of 50 initiatives from 41 municipalities were identified using the GBA Plus approach by considering geographic representation, priority populations, and a diversity of themes and focuses. To determine to what extent the initiatives support women and marginalized communities, the research applied the Global Diversity Equity and Inclusion Benchmarks (GDEIB) to assess whether they align with global best practices.

Section 2 highlights how the *Canadian Charter of Rights and Freedoms* provides the legal basis for equality, equity, and inclusion, including how equitable measures such as affirmative action programming are rooted in outlined constitutional rights. This section primarily offers an overview of the relationship between *Charter* rights and local governments such as democratic engagement, the right to mobility and livelihoods, legal rights, and language rights.

The 50 gender-responsive and inclusive initiatives outlined in Section 3 have been grouped into the following two categories:

Category 1 includes initiatives that are internal or structural in how local governments function or organize their work including: (1) strategies and plans, (2) policies, (3) procedures and standards, (4) training, and (5) committees.

Category 2 includes initiatives that directly support residents, especially women and marginalized populations. This section has nine focus areas that either focus on a particular segment of the population and/or a theme, namely: (1) accessibility and persons with disabilities, (2) health, wellness and recreation, (3) gender-based violence, (4) food security, (5) municipal services for children, (6) youth, (7) older adults, (8) racialized and newcomer populations, and (9) Reconciliation and Indigenous Peoples.

The research further elaborates on two case studies in Section 4, highlighting the following two best practices:

1. **Participatory budgeting** at the Halifax Regional Municipality which allows for direct participation and engagement by residents in capital budget decisions and expenditures, with the overall objective of promoting positive social change in the community through inclusion.
2. **Safe City Initiative** from the United Nations as implemented in the City of Winnipeg that works to ensure safer public spaces for diverse women that are free from all forms of harassment, assault, and discrimination.

In addition to publicly available information, key informant interviews with elected officials and municipal staff were completed to inform the case studies included in this report.

Section 5 provides an overview of the GDEIB which is the approach used throughout the report to evaluate municipal initiatives in assessing their alignment with global best practice standards. Seven out of the 15 benchmark categories were used as being most relevant to the initiatives. More than half of the sample initiatives can be considered to be fully aligned with best practices towards equity, while slightly more than a quarter can be considered as being progressive, en route to aligning with the global best practice standards.

Section 6 outlines the findings from the environmental scan with the following main observations:

- Most initiatives are associated with an advisory committee where lived experiences is a requirement from members.
- Although both governments and civil society have done much work, much more work remains in moving toward equity and equality.
- Strategies focused on women and gender equality were only recently launched and will need more support and time before their effectiveness can be measured.
- Application of intersectionality is variable but is growing.

The report also identified areas that can support the success of an initiative, namely:

- culturally responsive and meaningful public engagement,
- the availability of disaggregated data, and
- mechanisms for equity budgeting or appropriate resourcing of gender-responsive and inclusive initiatives.

There is a recurring theme of improving relations between local governments and Indigenous and racialized communities, especially in working towards truth, reconciliation, and healing with the Indigenous Peoples and pursuing anti-racist approaches. Overall, this environmental scan has identified gender-responsive and inclusive approaches in local governments that highlights the positive shift toward a more human-centric and rights-based approach which goes beyond jurisdictional responsibilities and compliance to legislative requirements.

Section 1.0 Introduction

The provision of equitable municipal services to all residents ensures that no one is disadvantaged, and all have access to the full extent of services and programs that municipalities can offer without barriers. Central to this approach is ensuring that local governments consider and respond to the diverse needs of its population, including women and marginalized groups that may experience a disadvantage in all aspects of society.

Research has shown that marginalization is a complex issue that involves multi-layered socio-economic considerations and challenges that need to be addressed with care and informed intentional efforts (Montesanti et al., 2016). Factors that lead to marginalization, include but are not limited to, disadvantages and discrimination on the grounds of race, sex, gender and gender expression, wealth, immigration status and sexual orientation. Women and marginalized groups often face challenges, barriers and systemic issues -- which include biases, systematic discrimination, exclusionary policies or practices, and challenges when accessing local government services. People on the margins of any community are typically susceptible to heightened vulnerability and are disproportionately affected by barriers to socioeconomic status, power, and privilege. Such barriers could include a lack of access to higher education or occupational underrepresentation, poverty, poorer health outcomes, violence, and constant barriers when accessing services. In addition, “the COVID-19 pandemic and the conditions it has created have exposed and exacerbated the deep disparities that exist across gender, race, ability and class lines” (City for All Women Initiative, 2020).

As “cities are microcosms of complex and interconnected inequalities”, efforts by local governments have the potential to address inequities and respond to the diverse needs of all its residents (City for All Women Initiative, 2020). Understanding the needs of residents in all their intersectional diversity, and the barriers and gaps they experience are key to providing the most appropriate services and programs. Gender responsive and inclusive approaches (including but not limited to Gender-Based Analysis Plus) are essential tools to assess the differentiated impact that policies, programs, and initiatives have on people of different identities and adjust them accordingly to ensure the needs of all, including the marginalized and underrepresented, are met.

Di Giovanna (2021) explains that developing an understanding of how and why certain groups are marginalized is needed to both properly engage with affected populations, and to ultimately determine the most appropriate assistance needed. For example, the Ontario Community Health Centers (CHCs) engaged marginalized populations in planning and decision-making for health service programming (Montesanti, 2016). The research affirms the practice that for a robust engagement, the barriers faced by marginalized populations must be addressed, to gain insights from individuals and communities and better inform the design and delivery of effective services and interventions.

As the closest level of government to the people, municipalities have a direct impact on the quality of life and of residents. In the context of engaging all residents to inform initiatives by local governments, municipalities can ask the following questions:

- Who is in the community?
- What are their historical context and trauma (if any)?
- What are the current challenges the group faces and why?
- How can obstacles and hurdles from experience with working the local government be overcome?
- What are the municipality's current actions, or what is available to meet the specific needs of the group? (Ibid).

This environmental scan seeks to answer those questions, and therefore, highlights gender responsive and inclusive approaches and initiatives that local governments in Canada are utilizing to provide fair and equitable means by which women and marginalized groups can adequately access municipal services and programs.

1.1 Methodology and Research Scope

The research focused on different gender-responsive and inclusive initiatives by local governments in Canada. The case studies were informed by key informant interviews from elected officials and municipal staff¹ while the initiatives, legislation and glossary were based upon publicly available documents and information. The initiatives are grouped into the following two categories:

Category 1 includes gender-responsive and inclusive initiatives that are internal or structural in how local governments function or organize their work including: (1) strategies and plans, (2) policies, (3) procedures and standards, (4) training, and (5) committees.

Category 2 includes gender-responsive and inclusive initiatives that directly support residents, especially women and marginalized populations. This section has nine focus areas that either focus on a particular segment of the population and/or a theme, namely: (1) accessibility and persons with disabilities, (2) health, wellness and recreation, (3) gender-based violence, (4) food security, (5) children, (6) youth, (7) older adults, (8) racialized and newcomer populations, and (9) Reconciliation and Indigenous Peoples.

The initiatives were identified using the GBA Plus approach by considering geographic representation, priority populations, and a diversity of themes and focuses. A total of 50 initiatives were highlighted from 41 municipalities, mainly from rural centres with a handful of local governments from urban settings from across Canada. This approach was taken intentionally as the research findings will be used to inform international development work in

¹ Although over six community organizations were invited for an interview to inform the case studies, we were not able to secure a contact person for these conversations.

localities that may have similar challenges, such as limited resources and capacities.² As for priority populations, women, and marginalized groups in all their intersectional diversity were considered such as Indigenous Peoples, racialized and newcomer communities, diversity in age, rural women, individuals from low-income households, and persons with disabilities. The third consideration in selecting initiatives was based upon a diversity of themes and focuses that are relevant or disproportionately affects women and marginalized communities. This includes safety and gender-based violence, food security, and accessibility, health, and wellness.

Furthermore, the research applied the Global Diversity Equity and Inclusion Benchmarks (GDEIB) on one initiative per focus area, for a total of 14, as a way to provide an example of how the benchmarks can be used to assess whether they align with global best practice standards. Although the GDEIB has four groups and 15 benchmark categories, we determined the following three groups seven benchmark categories as being relevant:

- Foundation - Vision, Leadership and Structure
- Bridging - Assessment and Learning
- External - Community, Services and Products.

The GDEIB also uses the following rating system in their assessment:

- **Level 1 Inactive:** No DEI work has begun
- **Level 2 Reactive:** The bare minimum is pursued in the context of compliance
- **Level 3 Proactive:** There is a clear awareness of the value of DEI and it is starting to be implemented systematically
- **Level 4 Progressive:** DEI is being implemented systematically and that results and outcomes are pursued beyond what is required or expected
- **Level 5 Best Practice:** Demonstrates current global best practices in DEI

The research also elaborates on two case studies highlighting best practices in participatory budgeting and inter-agency collaboration to address gender-based violence. The participatory budgeting example was selected because it is a tangible way to engage grassroots women and marginalized populations in decision-making. Similarly, there is little work in gender budgeting in Canada, and the case study allows learning about this innovative process. The second case study focused on addressing gender-based violence (GBV) was selected because the initiative originated from the international domain through the United Nations and is now being implemented by a local government. Similarly, GBV disproportionately impacts women and women from marginalized populations such as Indigenous women and girls. Therefore, this case study provides insights into how local initiatives can connect with issues of national and international importance.

² It's important to note that the environmental scan is only a snapshot of what exists, as many initiatives from Canadian urban centres were not included in the review. As much as possible, the biggest urban centres were not included except for initiatives that were only found there.

Section 2.0 Human rights Legislation

2.1 The *Charter* as the legal basis for equality, equity, and inclusion

Social inclusion, gender equity, and equality are closely related concepts and the end goals of the initiatives outlined in this report. The United Nations (2016) defines social inclusion “as the process of improving the terms of participation in society, particularly for people who are disadvantaged, through enhancing opportunities, access to resources, voice, and respect for rights”. Social inclusion is enshrined in the 2030 Agenda for Sustainable Development and embedded in the 17 Sustainable Development Goals. Closely related to inclusion is equity in that it highlights the importance of considering the unique needs of individuals and communities, emphasizes self-determination, rebalances power imbalances, and enhances the participation of marginalized groups (e.g., social inclusion) (Minow, 2021). This aligns with intersectionality analysis such as Gender-based Analysis Plus (GBA Plus) in both the process of determining the needs of affected populations and in the development and implementation of appropriate equitable interventions in order to achieve equality.

Equity and equality are closely related terms, and both are needed to achieve social inclusion. “Behind both “equality” and “equity” are underlying goals of fairness, justice, and respect for individual dignity. “Equity” in current parlance offers ways to achieve equality by either meeting individual needs or producing alterations of entrenched patterns impairing equality” (Minow, 2021, p. 189). In alignment with the initiatives that were highlighted in this report, equitable measures and initiatives are pursued to ensure equal access and equal opportunities in order for equal outcomes to be achieved for all individuals regardless of their backgrounds.

The *Canadian Charter of Rights and Freedoms* establishes the constitutional right and legal basis for equality, equity, and inclusion. Section 15 of the *Charter* states that “(e)very individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability”.

Section 15 of the *Charter* explicitly sets out equal protection and equal benefit, and freedom from discrimination. One area that is a theme for this report is the pursuit of gender equality, and as seen in the *Charter*, Section 15 includes the legal basis for gender equality as well as section 28 which explicitly affirms that all rights and freedoms in the *Charter* are guaranteed equally to male and female persons. Section 15 of the *Charter*, similar to provincial and territorial human rights legislation, safeguards against discrimination including sexism, racism, ageism, and ableism.

Section 25 of the *Charter* protects the rights of Indigenous Peoples, specifically referred as Aboriginal Peoples in the Constitution. These include treaty rights and the *Charter* recognizes Indigenous rights and establishes the constitutional protections towards Indigenous culture, customs, traditions and languages (Canada, 2022a). The Government of Canada (2022) also states that “where Indigenous Peoples are entitled to special benefits under treaties, other

persons who do not enjoy those benefits cannot argue that they have been denied the right to be treated equally under section 15 of the *Charter*” (Ibid.). This is an important clarification of what equitable measures can mean, especially in the context of social inclusion and equality. In addition, Section 27 of the *Charter* focuses on multiculturalism where diversity is embedded within the Constitution in that the *Charter* shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians.

Charter cases within the courts have also extended equality protections on the basis of other characteristics not explicitly listed in Section 15 but covered in Section 26 in that “the *Charter* does not restrict the creation or enjoyment of other rights” (Canada, 2022). For example, the following *Charter*-related cases provided examples of grounds that were not explicitly identified in the *Charter*:

- Citizenship - see *Andrews v. Law Society of British Columbia*, [1989] 1 SCR 143
- Family status - see *Schachter v. Canada*, [1992] 2 SCR 679
- Sexual orientation - see *Vriend v. Alberta*, [1998] 1 SCR 493
- Marital status - see *M. v. H.*, [1999] 2 SCR 3.

Regardless if explicitly stated or not, the *Charter* makes it clear that every individual “is to be treated with the same respect, dignity and consideration. This means that governments must not discriminate on any of these grounds in its laws or programs” (Canada, 2022a). These sections affirm equality and social inclusion explicitly in the *Charter*.

According to the Social Inclusion Audit (2022) toolkit: “Social inclusion is the manner in which institutions understand and engage their communities, as well as how they explore, view, and challenge barriers, values, and behaviours. Social inclusion is also defined by how institutions develop, implement, and evaluate policies and procedures, how they provide equitable access to services, and finally, how they demonstrate the level of inclusion through tangible outcomes”.

In numerous occasions, the *Charter* has specified direct support towards affirmative action programs to ameliorate the conditions experienced by disadvantaged groups or individuals “including those that are disadvantaged because of race, national or ethnic origin, colour, religion, sex, age or mental or physical disability” (see subsection 15(2)). Municipal initiatives listed in this report aim to improve conditions affecting marginalized populations such as addressing gender-based violence or improving support for Indigenous people thus aligning with the *Charter*. Government interventions are expected to promote equality, social inclusion, and pursue equitable measures for disadvantaged groups, and are protected within the *Charter*. This includes actions taken by municipalities. Section 32(1) of the *Charter* clearly states that “the application of the *Charter* to the actions of the federal, provincial and municipal governments” (Amelio, 2019). The application of the *Charter* to local governments in Canada was affirmed by a Supreme Court of Canada decision in *Godbout v. Longueuil (City)*, [1997] 3 S.C.R. 844.

In addition to affirmative action which can be interpreted as equitable public policy measures to address inequities and/or support disadvantaged groups, social inclusion also includes social cohesion, sense of belonging, valued participation, and access to information (Canas and Staples, 2018). The *Charter* supports all these areas as it guarantees every person's ability to participate in society, authentically as they are and in their diversity through the freedoms expressly protected within Section 2 including: freedom of conscience and religion; freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication; freedom of peaceful assembly; and freedom of association.

2.2 *Charter* rights and connections in municipalities

The *Charter* outlines the rights of Canadians in the areas of democratic engagement, mobility and livelihoods, legal rights, and language rights. Each of these areas support social inclusion, equity, and equality and their relevance with local government are further explained below:

2.2.1 Democratic engagement

At one point in Canada's history, the right to vote, which is a defining characteristic of citizenship and political inclusion, was not extended to women, Indigenous Peoples, and certain religious and ethnic groups such as Japanese, Chinese, and other Asian Canadians (Senate of Canada, 2013; Elections Canada, 2022). Voting rights and participation in the democratic process are now protected in Section 3 of the *Charter* since 1982 as "(e)very citizen of Canada has the right to vote in an election of members of the House of Commons or of a legislative assembly and to be qualified for membership therein".

The extension of voting rights continues to be salient today. For example, the House of Commons is currently debating Bill C-210, a Private Member's Bill to lower the federal voting age in Canada from 18 to 16 years of age. Several municipalities across Canada, including Halifax, Vancouver, Toronto, Hamilton, and Calgary "have requested that their provincial governments change the provincial elections acts to include permanent residents (PRs) on the voting list" which will expand the eligibility to cast a vote in municipal elections to permanent residents who have not yet received their Canadian citizenship (ISANS, 2021).

2.2.2 Mobility, residence, and livelihood

Section 6 of the *Charter* covers both Canadian citizens and permanent residents and establishes the rights and limitations in terms of mobility, residence, and livelihood. Subsection 6(2) gives all Canadian citizens and permanent residents the right to live, work, or set up a business anywhere in Canada. Municipalities are engaged in housing, commercial zoning, and assisting residents to set up businesses. The provision of municipal services in these areas are aligned with supporting the rights of individuals protected within the Constitution. The *Charter* goes further by acknowledging government interventions towards equity and inclusion and have made allowance for specific limitation such as subsection 6(3) when deciding eligibility based on residence for social benefits such as welfare, or subsection 6(4) when creating programs that

favour its own residents as a way to ameliorate social or economic disadvantages (Canada, 2022a).

2.2.3 Legal rights

Section 7 of the *Charter* affirms that everyone has the right to life, liberty and security and the right not to be deprived thereof except in accordance with the principles of fundamental justice. This section is critically important to outline the function of governments to provide the support and services to ensure individuals' safety, freedoms, and wellbeing. Embedded in sections 7 to 14 of the *Charter* are protections for Canadians when dealing with the justice system including the areas of: search and seizure (Section 8), detention or imprisonment (Section 9), Arrest or detention (Section 10), Proceedings in criminal and penal matters (Section 11), Treatment or punishment (Section 12), Self-crimination (Section 13), and access to an interpreter (Section 14). These sections outline specific rights and responsibilities of justice participants including police, the accused, witnesses, and the complainant. These sections are particularly relevant for municipalities that maintain their own law enforcement as these sections ensure that individuals who are involved in proceedings are treated fairly which is required from both by-law enforcers and police agencies and surrounding services that support their function such as 911 operators, parking violation enforcers, and even automatic/mechanized photo radars.

The *Charter* applies to all police agencies regardless if it's a national, provincial or municipal force as they "are government institutions that exercise statutory authority" (Canada, 2022). The same can be said about by-law enforcers and by-laws with an enforcement component to ensure that they align with the *Charter*. In *R v Le*, 2019, the Supreme Court of Canada requires "the police to comply with the *Charter* in all neighbourhoods and to respect the rights of all people, uphold the rule of law, promote public confidence in the police, and provide safer communities. The police ... better than anyone, understand that with extensive powers come great responsibilities".

The Supreme Court of Canada, for example, has indicated that the purpose of section 8 is to protect the privacy of residents as the *Charter* provides everyone the right to be secure against unreasonable search or seizure. The courts have weighed in the application of section 8 and states that "(i)n most cases, they are allowed to enter private property to look for evidence or to seize things only if they have been given a search warrant by a judge. On the other hand, government inspectors may enter business premises without a warrant to check if government regulations are being observed" (Canada, 2022a).

Understanding the rights and limitations during inspections is relevant to what municipalities can do and in what context. Section 9 focuses on detention or imprisonment, which is certainly applicable for police agencies. The "courts have stated that laws allowing officers to stop drivers for breath tests are reasonable and do not violate the *Charter*" (Canada, 2022a). It becomes an issue, however, when there is evidence or there is a community perception which ultimately impacts the legitimacy of the justice system, that there could be issue of racial profiling and

over-monitoring by any law enforcement agency may it be police or by-law enforcement of marginalized individuals and communities. The Ontario Human Rights Commission, for example, has released a study in 2019 focusing on the elimination of racial profiling in law enforcement. “Canadian courts and human rights tribunals have long recognized that racial profiling exists, affects people from Indigenous and racialized communities, and is contrary to the *Charter* and human rights laws” (ONHRC, 2019, p. 3).

Section 12 of the *Charter* focuses on the protection against any cruel and unusual treatment or punishment which includes any excessive or abusive use of force by law enforcement officials. Law enforcement agencies have training, policies, and operational standards with regards to the use of force. It’s important to integrate Section 12 in this regime in order to keep the centrality of rights and freedoms afforded by the *Charter*.

2.2.4 Language rights and interpretation

Section 14 aligns with equitable measures and social inclusion as the *Charter* requires that “a party or witness in any proceedings who does not understand or speak the language in which the proceedings are conducted or who is deaf has the right to the assistance of an interpreter”.

The extension of an interpreter in the administration of justice ensures that individuals are able to participate fully in the language they are most comfortable in and also ensures compliance with accessibility legislative requirements for deaf individuals requiring sign language interpretation. The *Charter* and accessibility legislation brings up the question about the government’s capacity to communicate vis-a-vis sign language especially for front line and law enforcement personnel.

In general, sections 16 to 22 of the *Charter* establish the equality of status and equal rights and privileges of Canada’s two official languages. “The *Charter* guarantees that any member of the public can communicate with and receive service from the federal government in the official language of their choice. The *Charter* does not oblige any member of the public to become bilingual”, however (Canada, 2022a).

A 1999 Senate of Canada report on social cohesion affirms that “social cohesion is not about social uniformity and homogeneity” nor is it about “the absence of conflicts”. The Senate report concludes that social inclusion and cohesion “has to do with how well institutions manage diversity and resolve conflicts by finding mutually satisfactory accommodation. The ability of institutions to manage socio-economic cleavages and conflicts depends on their legitimacy. When the legitimacy of institutions is declining, their capacity to foster social cohesion and build bridges between Canadians is weakened”. As such, the legitimacy of municipal governments includes engaging with activities that promote and pursue social inclusion, equity, and equality; and thus, aligning with the *Charter*.

Section 3.0 Gender-responsive and inclusive initiatives in local governments

The following information outlines the gender-responsive and inclusive initiatives that were reviewed as part of this environmental scan.

Category 1: Internal and structural gender-responsive and inclusive initiatives

Focus Area 1: Strategies and Plans

Various strategies and plans are used by local governments to focus on different public policy priorities in a more holistic and comprehensive way. For example, municipalities across Canada tend to group gender-responsive initiatives under their women and equity strategies (WGES). To date, five urban centres have launched a WGES in recent years and are currently at various levels of implementation including **Ottawa, Vancouver, Toronto, Halifax, and Calgary**. These strategies offer a comprehensive plan that guide municipalities by outlining strategic priorities and outcomes in pursuit of gender equality. The strategies signal Council's commitment towards gender-responsive and inclusive actions which often include a public engagement process, policies, training, HR-related initiatives, the mainstreaming of an intersectional lens such as GBA Plus, and the development of services and programs specifically for women and gender-diverse residents to better respond to their needs.

Another example of a strategy is the **City of Thompson's** (MB) Thompson Urban Aboriginal Strategy (TUAS). It was established in 2005 to improve the social and economic opportunities and programs for urban Indigenous residents of a northern and rural community of Thompson, Manitoba. The TUAS identified areas that need resources, support, and intervention to improve the lives of Indigenous residents namely in the areas of: culture, education and training, employment, housing, women and children, and youth.

Toward Equity and Diversity: A Strategy for Belonging

Municipality of the County of Kings, NS | Rural Community (Population: 60,600)

The **Municipality of the County of Kings** (NS) is committed to combating racism, discrimination, stigmatization, and prejudice faced by its residents, with the goal of improving race relations and fostering equitable participation of all residents in the community. In order to achieve this objective, the municipality launched a strategy called *Toward Equity and Diversity: A Strategy for Belonging*.

The Strategy outlines various concrete actions categorized under the following six (6) pillars:

- Demonstrating Leadership and Enhancing Representation
- Economic Empowerment

- Truth, Awareness and Advocacy
- Cultural celebration and reflection of diversity
- Creating Safe Spaces, Land and Built Environment
- Access and Equitable Service Delivery

With the exception of the first pillar being focused on municipal staff and internal processes, all the other five pillars are focused on residents. In consideration of the intersectional and diverse needs of its residents, a set of lenses were developed to analyze current and future policies and municipal actions from various perspectives including the following:

- **Reconciliation and Mi'kmaq Treaty Rights** to prioritize actions that provide safe and equitable access to municipal services to meet the needs of Indigenous Peoples and align the municipality's Strategy and actions with the Truth and Reconciliation (TRC) Calls to Action, particularly as it relates to municipal governance.
- **African Diaspora, Anti-Black Racism and Reparations** to acknowledge the history and impact of centuries long displacement, disenfranchisement and systemic barriers that affect the living realities of African Nova Scotians today, and to work towards active reparation for them.
- **Equity, Inclusion and Diversity** to focus on socio-economic barriers that exclude marginalized and racialized groups from the decision making process, and to actively work towards empowering, strengthening and supporting their voices and engagement for better inclusion and belonging.

GDEIB Assessment *Toward Equity and Diversity: A Strategy for Belonging*

FOUNDATION	BRIDGING	EXTERNAL
Vision: Progressive Leadership: Proactive Structure: Progressive	Assessment: Best Practice Learning: Progressive	Community: Best Practice Services & Products: Progressive

Focus Area 2: Policies

Policies are a set of rules or guidelines organizations adhere to in order to achieve specific goals or priorities. They include directions, targets, guiding principles, and approaches. In the context of public policy, this can include “a law, regulation, procedure, administrative action, incentive, or voluntary practice of governments and other institutions. Policy decisions are frequently reflected in resource allocations” (CDC, 2015).

A relevant example is the Equality and parity policy which aims to create awareness of the social inequalities faced by women, gender-diverse individuals, and marginalized groups in the **Marguerite-D'Youville Regional County Municipality** (QC). It works to create change by

developing a culture of equality in all areas by integrating GBA Plus in planning and delivery of programs and projects. For example, the policy includes the provision of culturally sensitive employee training, the priority of strengthening the sense of belonging in the community and encouraging residents to increase their democratic engagement through Council activities.

Recalling the intersectionality of women, the **City of Kitchener's** (ON) Equity, Inclusion and Anti-racism Policy outlines the local government's commitment to develop and foster a workplace where equity, inclusion, and anti-racism are the guiding principles in how they will do the work, and the desired outcomes of the work that is being pursued. The policy outlines specific actions to remove systemic barriers which includes diversifying the municipal workforce including individuals with lived experiences, providing ongoing training for all employees, pursuing intentional data collection, and ensuring public accountability.

Staff Council Relations Policy

Town of Cobourg, ON | Rural Community (Population: 19,440)

The Town of Cobourg's Staff Council Relations Policy is a legislative requirement under the *Municipal Act, 2001* and governs the relationship between Members of Council and Staff of the Town of Cobourg. "The purpose of this Policy is to provide guidance on how the Town of Cobourg maintains and promotes respectful, tolerant and harassment-free workplace between Members of Council and all Officers and Employees of the Town guided by the Code of Conduct for Members of Council and Local Boards, the Discrimination & Harassment-Free Workplace Policy, and the Procedural By-Law" (see Section 1.1). This is an important policy towards achieving inclusion and directly relates to women and marginalized communities as harassment and discrimination occurs based on the human rights protected grounds to include sex, gender, race, ethnicity, age, and ability, to name a few.

The Policy also clearly sets out the roles, responsibilities, and relationships between municipal staff and elected officials. In particular, Council governs while staff provide advise, implement, and manage public service delivery. The Policy also includes the Code of Conduct for Members of Council and Local Boards, and the Employee Code of Conduct Human Resources Policy which also sets the proper mechanisms and procedures when dealing with complaints (see Section 11.0). It also includes a template that is to be used to post a Notice of Concern or Complaint.

A subsection within this Policy focuses on Dscrimination and Harassment-Free Workplace Policy and outlines the expectations for the Town to "provide a discrimination-free and harassment-free workplace in which all persons can be treated with dignity and respect" (see Section 9.0). This subsection explicitly states the Town's commitment and support of the *Ontario Human Rights Code* and the *Ontario Health and Safety Act* which governs the expectations against harassment and discrimination including sexual harassment in the workplace. This clarity provides an enabling environment for women and marginalized leaders to expect mutual respect from all other colleagues and stakeholders.

GDEIB Assessment *Staff Council Relations Policy*

FOUNDATION	BRIDGING	EXTERNAL
Vision: Progressive Leadership: Indeterminable Structure: Not applicable	Assessment: Reactive Learning: Not applicable	Community: Not applicable Services & Products: Not applicable

Focus Area 3: Procedures and Standards

Having procedures and standards on how to pursue gender equality by local governments is an effective way to mainstream gender-responsive and inclusive initiatives in public policymaking. Procedures describe actions to take in specific instances including step by step guidance on what to do or how to respond, while standards establish benchmarks from which actions or initiatives are assessed against.

For example, the Indigenous Peoples and Records is a research guidance document developed by the **City of Winnipeg's** (MB) Archives in direct response to Truth and Reconciliation Commission (TRC) of Canada's Call to Action 77 which calls upon "provincial, territorial, municipal, and community archives to work collaboratively with the National Centre for Truth and Reconciliation to identify and collect copies of all records relevant to the history and legacy of the residential school system, and to provide these to the National Centre for Truth and Reconciliation" (Truth and Reconciliation Commission of Canada, 2012, p. 9). The Indigenous Peoples and Records guidance document was designed to provide a more accurate and robust history of Indigenous People in Winnipeg. The guidance document sets information on how to identify records and contextual information as it relates to the local Indigenous populations namely: the urban Indigenous population, settler colonialism, building relationships, the Indian Residential Schools, the aqueduct, family history, and Indigenous achievement.

Another example of both a standard and procedural guidance is the **City of Oshawa's** (ON) Equity and Inclusion Lens and Handbook. It was developed to assist the City to respond to its Diversity and Inclusion Plan and its ultimate goal is to ensure that the principles of equity, inclusion, fairness, justice and non-discrimination is integrated in the development and delivery of programs, services, policies, procedures and decision making. The handbook does this by including an Equity and Inclusion Lens and corresponding worksheet on how to apply the lens, prompt questions to guide specific areas of work and help align it to the Diversity and Inclusion Plan, and guidelines to Inclusive Writing.

Data for Equity Strategy

Toronto, ON | Urban Centre (Population: 2.96 million)

The **City of Toronto's** (ON) Data for Equity Strategy came as a response from several Council directions regarding disaggregated data and lessons learned from the Toronto Public Health experience as a result of their pandemic response to COVID-19. The Strategy aligns with Toronto's commitment to Indigenous, Black and equity-seeking groups and to understanding "who is accessing City programs, who is achieving which outcomes, where they live" and who may be experiencing access barriers. The Strategy was implemented through a phased approach, including pilot projects of early adopters, community guidance, and coordination with privacy, information and technology practitioners within the City.

The Strategy's goal is to collect and use disaggregated sociodemographic data to 'inform program planning, policy development, and service delivery that is inclusive of and responsive to the needs of all Torontonians, particularly Indigenous, Black and equity-seeking groups, (and to) support equitable, evidence-based and accountable decision-making" (City of Toronto, n.d., p. 1). The development of the Strategy was informed by public consultations with researchers, data and anti-racism experts, relevant community organizations and stakeholders, advisory groups, community members and leaders. Integrating their feedback, the Strategy centres its approach with the following five key principles:

1. Equity, Inclusion and Human Rights
2. Privacy and Security
3. Open Data
4. Indigenous Data Governance
5. Black Communities and Data Governance

GDEIB Assessment *Data Equity Strategy*

FOUNDATION	BRIDGING	EXTERNAL
Vision: Best Practice Leadership: Proactive Structure: Progressive	Assessment: Progressive Learning: Indeterminable	Community: Best Practice Services & Products: Progressive

Focus Area 4: Training

According to the UN Women Training Centre, training for gender equality is a “transformative process that aims to provide knowledge, techniques, and tools to develop skills and changes in attitudes and behaviours... It is a tool and a strategy to effect individual and collective transformation towards gender equality through consciousness raising, empowering learning, knowledge building, and skill development. Training helps men and women to build gender competence and acquire the knowledge and skills necessary for advancing gender equality in their daily lives and work” (UN Women Training Centre, 2015, p. 11).

The **City of Kingston’s** (ON) Engage for Change project seeks to re-frame the relationship between Indigenous and non-Indigenous people in Kingston with the goal of supporting a community that integrates and respects Indigenous Peoples’ identities, voices, languages, and culture. One key area in this multi-year strategy is training that relates to EDI, cultural sensitivity, competency, and safety. Kingston allocated funds towards this project, and both City staff and Council received these training to contribute to improving relations with Indigenous People.

The **City of Peterborough’s** (ON) online and free Accessibility training is part of their commitment to demonstrate leadership for accessibility in the community. It aims to help its staff, volunteers, contractors, consultants, suppliers, and the general public to receive training and knowledge towards meeting the legislative and compliance requirements of the *Accessibility for Ontarians with Disabilities Act*. The training includes eight course modules and covers topics such as accessibility standards for customer service, employment standards, accessible documents, and transportation requirements. The training is self-paced, and the City has also identified the mandatory courses specific for volunteers, staff, and vendors.

GBA Plus Training

Edmonton, AB | Urban Centre (Population: 972,223)

In 2017, the **City of Edmonton’s** (AB) City Council passed a motion to implement mandatory Gender-based Analysis Plus (GBA Plus) for senior leaders in the Administration and for City Councillors by the end of 2018. The goal of GBA Plus is to advance gender equality and to ensure that intersectional factors are considered when analyzing public policy issues and in the development and implementation of policies and programs in response. By applying GBA Plus, governments can strengthen their action towards addressing the needs of women and gender-diverse individuals in all their intersectionality.

The GBA Plus training consists of the federal government’s bilingual and self-paced online training as well as classroom discussions and assigned case studies. The Council also directed City staff in the areas of research, policy and program development, human resource and communication to receive a more in-depth customized training developed by the City of Edmonton to supplement the online federal modules. The City of Edmonton has also committed

to four evaluation metrics with targets and outcomes which are associated with completing the training. They include:

- Percentage (%) of management staff that have completed the training
- Percentage (%) of required staff that completed the training
- Effectiveness measures are to be developed
- Alignment with the City of Edmonton’s Women’s Quality of Life Scorecard

GDEIB Assessment *GBA Plus Training (Edmonton, AB)*

FOUNDATION	BRIDGING	EXTERNAL
Vision: Best Practice Leadership: Best Practice Structure: Progressive	Assessment: Progressive Learning: Progressive	Community: Indeterminable Services & Products: Proactive

Focus Area 5: Committees

The former Minister of Women and Gender Equality Canada, Minister Monsef, stated that “we will not achieve gender equality in Canada without women having access to full political and civic participation” (Monsef, 2020). Participating in municipal committees is certainly one way that women and traditionally marginalized populations are able to engage and participate in the decisions that affect them, their families, and communities.

For example, the **Town of Truro’s** (NS) Diversity Advisory Committee aims to support diversity, equity, and inclusion for all people whilst providing equal opportunities for employment for its residents to the Town’s workforce. Its membership includes a mix of Councillors, municipal staff, residents, and community organizations as non-voting participants. The committee makes recommendations to Council with the goal of enhancing the town’s policies by identifying barriers to employment and improving the process for recruitment, hiring, retention, and training. The committee also seeks to have appropriate representation of underrepresented groups at all levels of Truro’s workforce and works to foster a workplace culture and climate of equity. It also supports community events that promote and strengthen community unity and social inclusion by celebrating diversity.

Another example is the Advisory Committee on Accessibility in the **City of Prince George** (BC). Committee members provide advice to Council, staff, and municipal committees to ensure that the City becomes and continues to be a barrier-free community. Committee members include individuals with lived experiences of differing abilities and community organizations that serve persons with disabilities. The committee works to increase public awareness and collect feedback on how accessibility can be improved for public spaces and municipal facilities.

Ad-hoc Committee on Gender Diversity

Fredericton, NB | Urban Centre (Population: 63,116)

The **City of Fredericton** (NB) formed the Ad-hoc Committee on Gender Diversity after a female Councillor expressed concern over a decision to nominate five men and no women to a land development committee in 2019 (Bird, 2020). The Committee was then created as a recognition that Fredericton “recognizes the need for diversity in local government and wants to develop a Council and committee composition reflective of the local community” (City of Fredericton, 2019, p. 1). The Committee’s composition includes Councillors, community members with knowledge and expertise on gender, and City staff.

The main mandate of this ad-hoc committee is to provide recommendations to Council on issues pertaining to:

- “Gender sensitivity within Council, Council Committees and on committees that require approval of Council
- Gender diverse representation on City Council committees, and similarly, for committees requiring approval of Council” (Ibid.).

In January 2020, Fredericton’s City Council “voted unanimously to adopt seven recommendations from the advisory committee; four from their mandate to look at gender awareness and sensitivity and three from their mandate to increase representation” (Yamoah, 2020). More specifically, the recommendations were as follows:

Gender Sensitivity:

- Adopt the Fredericton Council Code of Conduct bylaw and policy.
- Provide on-going professional development for Councillors and committee members.
- Require the completion of the GBA+ online training course for all chairs of committees.
- Amend the Administrative Report to include a GBA+ lens.

Representation:

- Review of current practices for requesting applications for appointments to committees.
- Review the current appointment process and propose changes based on best practices.
- Create gender-friendly procedural bylaws and administrative policies (Ibid.).

GDEIB Assessment *Ad-hoc Committee on Gender Diversity*

FOUNDATION	BRIDGING	EXTERNAL
Vision: Proactive Leadership: Proactive Structure: Progressive	Assessment: Indeterminable Learning: Reactive	Community: Indeterminable Services & Products: Not applicable

Category 2: Gender-responsive and inclusive initiatives directly supporting residents

Focus Area 6: Accessibility and persons with disabilities

“There are 6.2 million Canadians aged 15 and older who have a disability” (Choi, 2021). Ensuring that local governments are able to extend accessible services such as transportation, considerations in the built environment such as parks, sidewalks and buildings, and accessible information and communication technologies (ICT) contribute to the safety, health, and wellbeing of persons with disability. There are many municipalities across Canada that have developed mechanisms such as accessibility plans and standards.

For example, the **City of Victoria** (BC) has an Accessibility Framework that states their commitment to “identifying, removing, and preventing barriers across its services, programs and infrastructure, in order to benefit the community in a way that respects the dignity and independence of people with disabilities” (City of Victoria, 2020, p. 8). The Framework focuses on ensuring that accessibility is promoted in urban policy, design, planning, operations, and development through building the City’s own capacity but also increasing partnerships with accessibility service providers. The Framework also aims to remove barriers and increase the participation of persons with disabilities in accessing services, and in engaging in public decision making. For example, the Framework was informed by the Accessibility Advisory Committee where members were “limited to people with lived experience or accessibility challenges and may also include individuals representing a broad range of under-served and equity seeking groups” (City of Victoria, n.d.).

Similarly, the **City of Kenora** (ON) has been working towards its Multi-Year Accessibility Plan (2019-2022) and the approach centres on human dignity, independence, and the prevention and removal of barriers to accessibility. The Plan supports the Government of Ontario’s goal to make Ontario an accessible province by 2025 and is consistent and compliant with the *Accessibility for Ontarians with Disabilities Act, 2005*. Kenora is also committed to upholding the Ontario Building Code to ensure accessible and barrier-free design for “newly constructed buildings and existing buildings that are to be extensively renovated” (City of Kenora, n.d., p. 5). The Plan predominantly focuses on services for residents including transportation, design of public spaces, and improvements to city infrastructure. It also includes support to employees with disabilities, and increasing staff capacity to offer accessible services such as providing training and developing policies and standard operating procedures (City of Kenora, n.d.).

Accessible Public Spaces Design Standards

Brant, ON | Rural Community (Population: 39, 474)

In alignment with provincial legislation, the **County of Brant's** (ON) Design of Public Spaces Standards (Accessibility Standards for the Built Environment) came into effect on January 1, 2016. The Standards mandates all new construction or major building changes related to recreational trails or beach access routes, outdoor public eating areas, outdoor play spaces, outdoor paths of travel, parking areas, and service-related elements such as service counters. The goal of the Standards is to ensure that “public spaces in the County of Brant can become accessible, inclusive and barrier free, allowing anyone who wants to use and enjoy them the opportunity to do so” (County of Brant, 2013).

This is a promising practice as the Standards offer clear and comprehensive guidance (including dimensions, surface/materials details, and diagrams) on accessibility requirements involving: pathways, trails, and exterior walks; seating and rest areas; signage and way signage; playground equipment; stairs; concession counters; fixed queuing guides; waiting areas; pavilions and shelters; bridges and ramps; overhanging and protruding objects; shade; lighting; washrooms; accessible parking; passenger loading and drop off zones; curbs and ramps, and accessible pedestrian signals. The document also includes guidance on consultations.

The Standards was collaboratively developed, with contributions from neighbouring municipalities, and support from both staff (including the Chief Building Official), and the Accessibility Advisory Committee.

GDEIB Assessment *Accessible Public Spaces Design Standards*

FOUNDATION	BRIDGING	EXTERNAL
Vision: Best Practice Leadership: Indeterminable Structure: Progressive	Assessment: Indeterminable Learning: Proactive	Community: Best Practice Services & Products: Best Practice

Focus Area 7: Health, wellness and recreation

There are many factors that contribute to the health and wellness of residents including the following main determinants of health: income and social status, employment and working conditions, education and literacy, childhood experiences, physical environments, social supports and coping skills, healthy behaviours, access to health services, biology and genetics, gender, culture, and race/racism (Canada, 2022). Although the primary responsibility of health falls within the jurisdiction of provinces and territories, local governments have an important

role in contributing to the health and wellness of its residents directly through the provision of public health, paramedic services, recreational services, and long-term care homes.

For example, **Halton Region's** (ON) Health Department³ operates Sexual Health Clinics at five locations across the Region. All clinics are free and do not require a health card to access its services and programs. Medical professionals provide confidential health services including birth control and pregnancy services for youth and young adults including birth control counseling, emergency contraception, free condoms, and pregnancy counselling and supports, as well as health supports associated with sexually transmitted and blood borne infection services for all ages including HIV and STI testing. The clinics also offer free needle exchange supplies, harm reduction supplies, and naloxone overdose prevention kits. Accessibility was also taken into consideration as all five clinics are wheelchair accessible and have free parking, and language interpretation services are also extended to residents.

Consistent with the determinants of health, the the **City of Yellowknife** (NWT) has an Access for All program that “provide(s) free access to drop-in recreational activities and Public Transit for low income citizens and/or families”. The program offers a one year (annual) transit pass⁴, and a one year Family Flexi Pass membership to recreational facilities and drop-in programs to residents and families with low incomes. Similarly, the Comox Valley Regional District in partnership with the City of Courtenay, the Town of Comox, and the Village of Cumberland launched a pilot program that helps ameliorate financial barriers for youth looking to access recreational programs. Through the Leisure for Everyone Accessibility Program (LEAP), children and youth from low-income households aged 18 and under are eligible for up to 52 free drop-ins per year at recreational programs provided by local governments.

HRM Washrooms & Drinking Fountains Strategy

Halifax, NS | Urban Centre (Population: 439,819)

Research has shown that “physical activity has been a good and effective choice to mitigate the negative effects of the COVID-19 pandemic on mental health” and having public washrooms and water fountains promotes active living and the exploration of the outdoors (Marconcin et al., 2022). In 2020, the **Halifax Regional Municipality** (NS) launched the HRM Washrooms & Drinking Fountains Strategy as a decision-making framework regarding washrooms and drinking fountains in recreational parks operated by the municipality. It aims to ensure that HRM is strategic in how to identify and prioritize the locations of these facilities in existing and future parks (HRM Halifax, 2020). The Strategy also “outlines costing information and recommendations for upgrades and new washrooms and drinking fountains that are prioritized

³ Halton Region serves residents and businesses in the four distinct municipalities of the City of Burlington and Towns of Halton Hills, Milton and Oakville by providing shared programs and services including: economic development, services for children and seniors, emergency planning, housing and infrastructure, water and waste management, public health and paramedic services.

⁴ Many local governments have similar programs for affordable transit such as those in Hamilton, Ottawa, or Winnipeg.

across various parks throughout the municipality”, with a significant investment of public funds (Ibid., p. 5). In fact, the Strategy includes a recommendation “to prepare annual business plans for washrooms and drinking fountain projects for consideration in the annual capital budgets” (Ibid., p. 1).

Several factors were considered in developing the Strategy, but not limited to universality, gender, seniors, tourism, seasonality, and families. The application of an intersectional lens helped determine the needs of diverse segments of the population. A consultation was also conducted with staff and some of the key discussions highlighted matters related to: safety, maintenance, aesthetics, cost, hours of access, accessibility, and amenities. As a result, universal design and accessibility also played prominently in its recommendations.

Municipal staff also recognize, in light of the pandemic, that access to public washrooms and drinking fountains goes beyond recreation needs, but also include equity considerations especially for more vulnerable populations. Access to public washrooms is an essential infrastructure, and HRM recognizes that more in-depth analysis for these considerations are needed in future review of the Strategy.

GDEIB Assessment *HRM Washrooms & Drinking Fountains Strategy*

FOUNDATION	BRIDGING	EXTERNAL
Vision: Best Practice Leadership: Not applicable Structure: Indeterminable	Assessment: Best Practice Learning: Not applicable	Community: Progressive Services & Products: Progressive

Focus Area 8: Gender-based violence

“Gender-based violence is one of the most pervasive, deadly and deeply-rooted human rights violations. It is a significant barrier to individual and community safety and wellbeing” (Public Safety Canada, 2020). “Gender-based violence (is) defined as violence that is committed against someone based on their gender identity, gender expression or perceived gender” (Cotter and Savage, 2019). In Canada, more than 11 million have been physically or sexually assaulted since the age of 15 (Ibid.). Studies from Statistics Canada show that “(y)oung women and women who are a sexual minority (will) most likely experience unwanted sexual behaviour in public”, while sexual minority men are more likely to experience unwanted sexual behaviour in public compared to heterosexual men (Ibid.). “Further, women who identified as belonging to an Indigenous group (First Nations, Métis, or Inuit) were more likely than non-Indigenous people to report experiencing violence since the age of 15 (55% versus 38%, respectively)” (Ibid.).

Many local governments are engaged in addressing gender-based violence. One of the most common ways are public awareness campaigns such as flag-raising ceremonies and proclamations made at city hall to commemorate Sexual Assault Awareness month (April), the 16 Days of Activism Against Gender Based Violence (Nov 25-Dec 10), and the National Day of Remembrance and Action on Violence Against Women (December 6). Here are examples from Canadian municipalities:

- The **Regional County Municipality of Argenteuil** (QC) has a public awareness campaign called “*Domestic violence is not always obvious*” to encourage individuals experiencing intimate partner violence to urgently seek help as a response to an increasing number of domestic violence cases especially at the height of the pandemic.
- The **City of Moose Jaw** (SK) proclaimed May 12 as *Moose Hide Campaign Day* which is an Indigenous-led grassroots national movement of men, boys, and all Canadians who are taking a stand to end violence against women and children.
- The **City of Charlottetown** (PE), in partnership with the provincial government, the PEI Advisory Council on the Status of Women, the Provincial Community Chaplaincy, and the PEI Rape and Sexual Assault Centre, released a video series in 2017 entitled “*Make it Your Business*” – which focuses on bystander intervention videos to intervene safely when witnessing violence in the workplace and in public spaces.
- The **City of Edmonton** (AB) partnered with community organizations like Men Edmonton and Hollaback Alberta to target men and boys as active allies and participants to address gender-based violence through the “*This is What it feels like*” public campaign to address street harassment.

Indigenous Women & Girls and Two-Spirit People Coming Home Report

Saskatoon, SK | Urban Centre (Population: 266,141)

The City of Saskatoon’s Indigenous Women & Girls and Two-Spirit People Coming Home Report is a substantive piece of research which was rooted in the Indigenous way of knowing, of Indigenous Elders and Knowledge-Keepers including listening to grandmothers and aunties. The process is rooted in a decolonizing perspective, ethical framework, intersectionality, and trauma-informed practice. It was very much informed by the intersectional perspectives of Indigenous women and girls, and Two-Spirit individuals with lived experiences of not only Indigeneity but as survivors of gender-based violence. The report was guided by the City of Saskatoon’s MMIWG2S Advisory Group and a diverse group of researchers who also include team members from Indigenous communities. It was developed to identify tangible actions for the City of Saskatoon to respond to the Calls for Justice contained within the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls, *Reclaiming Power and Place* (2019).

Through this report, the voices of Indigenous individuals and families with lived experiences were amplified. The report and its recommendations “are intended to inform the City of Saskatoon’s long-term strategy and action plan on how to improve the quality of life and health and safety for Indigenous women, girls and two-spirit people experiencing all forms of violence, trauma and/or exploitation” (City of Saskatoon, n.d., p. 10). This report highlighted how the City of Saskatoon can create a space for Indigenous women, girls and Two-Spirit (IWG2S) to build trust, and support IWG2S in all aspects of making Saskatoon a welcoming and inclusive home for everyone. It identified the structural constraints and systemic barriers that contribute to the violence and exploitation experienced by IWG2S, and also identified approaches to increase their safety and security including who to partner with for sustained change such as hiring an Independent Representative of Matriarchs and coordinating services throughout different municipal departments/units.

GDEIB Assessment *Indigenous Women & Girls and Two-Spirit People Coming Home Report*

FOUNDATION	BRIDGING	EXTERNAL
Vision: Best Practice Leadership: Progressive Structure: Progressive	Assessment: Indeterminable Learning: Best Practice	Community: Best Practice Services & Products: Best Practice

Focus Area 9: Food security

The pandemic is exacerbating the global hunger crisis. “The effects of the COVID-19 pandemic are exposing the existing flaws in food systems, many of which stem from gender inequalities and the unfair treatment of women and girls. Women and girls are the majority of food producers and food providers for their households, but their contributions are frequently unseen” (CARE, n.d., p. 2). Domestically, “in 2017-18, 1 in 8 households in Canada was food insecure⁵, amounting to 4.4 million people, including more than 1.2 million children” (PROOF, 2022). Statistics Canada (2020) found that “female lone-parent families were the most likely to experience food insecurity (25.1%), followed by male lone-parent families (16.3%) and couples with children (7.3%)”. Over 360,000 of Canadian households reliant on government benefits as their main source of income were food insecure (Ibid.). Food insecurity was highest in Nunavut, and is also tied with housing insecurity, and poverty.

There is a movement that has been gaining momentum with regards to community gardens and local food production as a way to alleviate some of the pressures of food insecurity. Local

⁵ According to Statistics Canada (2020), “food insecurity exists when household members report having issues with the quality or quantity of food consumed (moderate food insecurity) or having experienced reduced food intake or disrupted eating pattern (severe food insecurity)”.

governments are in a unique position in that community gardens also promote active living and can contribute to people's sense of belonging at the neighbourhood level. Municipalities can also pave the way for earmarking plots of land and assist in making community gardens possible through navigating zoning and code requirements.

For example, in the **City of North Vancouver** (BC), their focus has been on eating locally grown food, contributing to food security of its residents, and to environmental sustainability. "The City supports local food through farmers markets, community gardens, urban farms, community organizations (such as the Edible Garden Project) and other initiatives that connect consumers and growers" (City of North Vancouver, 2021). They also work with local community organizations to increase residents' access to food. For example, the City is a signatory of the North Shore Community Food Charter which aims to integrate food systems in the local area, including the use of a Food Map tool.

In the **Town of Riverview** (NB), the local government runs a community garden which includes 40 in-ground plots, 21 raised beds and 3 wheelchair accessible beds available to residents for rent at \$25 plus tax per plot for the year. This initiative is run by their Parks, Recreation and Community Relations. It aims to cultivate a community garden that is safe and welcoming for residents to gather, be active, and share their knowledge and gardening experience as a way to build community and a sense of belonging, promote active living, and increase access to fruits and vegetables. The Town has a one-page document that is accessible for interested residents which outlines how to register, the community guidelines, instructions on how to tend the plots, and considerations associated with health and safety precautions associated with COVID-19. The Town also created an easy to use online registration system for the plot rentals. They are also using this opportunity to engage its residents by asking volunteers to help with the gardens.

Community Gardens Development and Operations Policy

Kingston, ON | Urban Centre (Population: 132,485)

Launched in 2016, the City of Kingston has instituted a Community Gardens Development and Operations Policy which is administered by the City's Recreation and Leisure Services branch. The Policy Statement is very clear in that: "(t)he City of Kingston recognizes community gardening as a means of providing active and social opportunities to enhance health and well-being, connecting people to nature, providing protection and use of public open spaces, environmental education and reducing food insecurity" (City of Kingston, 2016, p. 1). This policy also comes after Council has made food security a strategic priority in 2015 as part of its Sustainable Kingston Plan. The policy provides "guidelines for the development and operation of Community Gardens on municipally owned lands" (Ibid.). Inclusion is central to its operations as equal access to the community gardens is a guiding goal. For example, accessibility considerations are a prominent consideration including accessible parking.

With regards to the operations of the community gardens, the City "will maintain an annual fund to support the development of new community gardens and the enhancement/

maintenance of existing Community Gardens” (Ibid.). The City will also provide information on how to develop and maintain community gardens, including other potential sources of funding. The City will also support in raising public awareness to encourage more residents to participate and ensure sustainability of the initiative.

From an equity perspective, aside from promoting health, providing more access to food helps residents who may be more vulnerable such as those from low income households. The Policy also considers accessibility, including accessible garden beds, and is committed to ensuring equal access to all Kingston residents.

GDEIB Assessment *Community Gardens Development and Operations Policy*

FOUNDATION	BRIDGING	EXTERNAL
Vision: Indeterminable Leadership: Not applicable Structure: Best Practice	Assessment: Not applicable Learning: Indeterminable	Community: Best Practice Services & Products: Best Practice

Focus Area 10: Municipal services for children

For the most part, the provision of social services is within the purview of provinces and territories in Canada by virtue of the *Constitution Act, 1867* (Cameron, 2009). This includes social services for the wellbeing of children. However, “Ontario is unique within Canada in that municipalities play a central role in the planning, funding and administration of early years and licensed child care services” (OMSSA, 2018). One area where there is jurisdictional overlap is in the area of recreation programs which is more commonly provided by local governments.

With regards to municipal services for children, for example, **Middlesex County’s** (ON) Child Care Fee subsidy program helps low-income families receive funding to enable access to childcare. To be eligible for support, applicants must have children between 0 and 12 years of age, be a resident of Middlesex County, be working or going to school, or have a child referred by a recognized referral agency or physician for developmental reasons. As the program is provincially mandated with capped funding, the County of Middlesex is currently on a waitlist situation, as there are no funds to place new children or families. The program has also established a priority waitlist for parents whose family incomes are under \$20,000 followed by those under \$30,000. This ensures that the subsidy program prioritizes families who need the support the most.

Culturally appropriate programming is necessary for services offered to marginalized populations. For example, the Kenora Anishinaabe-Kweg Aboriginal Head Start Program in the **City of Kenora** (ON) aims to support urban Indigenous children and their families with culturally

appropriate childcare that implements the Seven Grandfather Teaching of Respect, Love, Honesty, Courage, Humility, Wisdom, and Truth. Their program aims to revive the Ojibwe language and culture especially amongst urban Indigenous children and families. It also considers Canada's Food Guide for Indigenous People to ensure culturally appropriate foods are extended to children. The program strives to work with and support parents in order to support and build their growth and capacity. In alignment with the primacy of community within Indigenous cultures, the program also works with the children's extended family and invites collaboration and input from Elders, cultural teachers, and knowledge keepers.

Summer Club Companion Policy for Children with Disabilities

Magog, QC | Rural community (Population: 27,430)

The **City of Magog's** (QC) Summer Club Companion Policy for Children with Disabilities seeks to support and provide positive experiences for children aged 5 to 12 with differing abilities through a summer club day camp that provides a safe, fun, and accessible environment for children. Approximately 20 children living with a disability participate annually. The policy promotes integration and inclusion for children living with a disability to enable their active participation in all activities provided at the camp. A companion is assigned to each child while at camp, and their role is to ensure the child's safety, help them adapt and fully participate.

The policy specifies the City's responsibilities such as: providing support to applicants, forwarding the applicants in a confidential manner to the evaluation committee, providing the decision of the application to the families, providing the information to summer camp leaders, and ensuring that the children with disabilities are able to participate fully. If there is reasonable doubt as to why a child could be considered inadmissible to the Summer Club, the City would consult with professional agencies and community organizations that work with the child on a regular basis for further guidance. If after the consultation, a child is still deemed inadmissible, the City then contacts the parents or legal guardians of the child, informing them of the negative decision, and the case analysis that has led to the decision. Where appropriate, the City further works with the parents or legal guardians and partner organizations to find alternatives to the summer club that can meet the child's needs adequately.

GDEIB Assessment *Summer Club Companion Policy for Children with Disabilities*

FOUNDATION	BRIDGING	EXTERNAL
Vision: Proactive Leadership: Best Practice Structure: Best Practice	Assessment: Indeterminable Learning: Indeterminable	Community: Best Practice Services & Products: Best Practice

Focus Area 11: Municipal services for youth

The **City of Dorval** (QC) created a Youth Advisory Committee in November 1988 for the purpose of reaching more youth to encourage civic engagement. The committee can have up to 15 young residents between the ages of 12 and 17. The committee meets quarterly, and they discuss youth-related projects, make recommendations to Council, and are involved in the planning, development, and implementation of programs and activities relating to the needs of young people. For example, Dorval has a program called [Teen Zone](#) which offers a community hub for youth to socialize and engage in different activities including an open drop in space as well as structured programming. According to their website, the Teen Zone is “(a) place for youth, created by youth!” ([City of Dorval, 2017](#)).

The Youth Live Program from the **Halifax Regional Municipality** (NS) provides youth with the opportunity to develop both employment and life skills. The Program is for youth between the ages of 16 to 24 who are unemployed and are not attending school full time. It offers 24 weeks of paid employment for the participants as well as job readiness workshops to improve their employability skills. The program offers valuable experience to hone various skills such as leadership, customer service, organization, and cash management. It also gives young people the opportunity to receive their certification in Workplace Hazardous Materials Information System (WHMIS), First Aid Training, and Food Safety. In addition, co-op employment opportunities are available within the municipality’s Park and Recreation Services.

Mental health program for children and youth

Hamilton, ON | Urban Centre (Population: 569, 355)

The **City of Hamilton’s** (ON) Public Health Services offers an outpatient mental health program for children and youth under the age of 18, as well as their families. Through this program, the City provides free and confidential medical support with regards to: social, emotional and behavioural difficulties; self-harm; suicidal thoughts; anxiety; depression; grief; gender and sexuality; family conflict and family separation; trauma; fire setting; and school difficulties. The program is also explicit in offering “culturally-responsive services and/or translation services, including American Sign Language Services” to residents who may need them. Consistent with ensuring cultural safety and the *do no harm principles* in data collection, the City is also transparent to communicate that they are committed to protecting “the personal health information of all their clients, and asks for consent before sharing any of their information” ([City of Hamilton, 2022](#)).

This Program also offers two entry points to access mental health support. Single sessions that are brief mental health counselling have a low barrier entry where residents can complete a self-referral online registration form. The City aims to respond in 1-2 business days to schedule an appointment. In a time where there is collective trauma associated with the pandemic and

the renewed focused on the issues of racism and discrimination, as well as the limited availability of mental health resources in some jurisdictions in Canada, this direct and self-referral way to access the program is commendable. If residents need longer-term counselling and therapy, the process for application was also stated clearly on the City's website which aligns with principles of plain language and accessibility. A referral is needed from Contact Hamilton to ensure that the support is directed to the most appropriate services.

The Program's website also offers relevant information to ease the burden of residents. They provide information about their approach to care, what residents need to do before the visit, what to expect during the visit, and how feedback from residents will be used to improve service delivery.

GDEIB Assessment *Mental health program for children and youth*

FOUNDATION	BRIDGING	EXTERNAL
Vision: Best Practice Leadership: Not applicable Structure: Best Practice	Assessment: Indeterminable Learning: Not applicable	Community: Best Practice Services & Products: Best Practice

Focus Area 12: Municipal services for older adults (seniors)

Initiatives that provide older adults (or seniors) with personalized care to ensure their health and safety support their independence and affirms their dignity. The COVID-19 pandemic demonstrated the detrimental effects of isolation on the mental, psychological, emotional and overall well-being of individuals which acutely impacted older adults. These challenges exacerbate pre-existing marginalization experienced seniors in all their intersectionality, including sex, gender, race, ethnicity, language, and differing abilities. Different levels of government have taken active steps to mitigate these challenges in order to better support the quality of life for older adults in Canada.

Launched in 2021, the **Regional County Municipality of Argenteuil** (QC) has a peer program which offers a free automated call service for its senior population, especially for those who may live alone to ensure their health and safety. The peer program affirms independent living for seniors and allows them to stay in their homes longer while minimizing health and safety risks. The automated calls are made daily at a predetermined time, seven days a week. If no response is received, protocols are followed to identify if the senior is in distress and if emergency services are required. Since the beginning of the program across Quebec, many Seniors have been helped and saved from life threatening situations.

Another example of a municipal initiative for seniors is from the **City of Iqaluit** (NU) called the Elder's Qammaq. This program offers a drop-in centre that is dedicated for Indigenous Elders and it provides a safe and welcoming space to congregate and socialize. Administered and supported by the local government, it is a recognition of the needs of its local population and the importance and centrality of Elders in Indigenous communities. The centre provides organized activities and special events five days a week for 3.5 hours a day. It also provides opportunities for Elders to come together, socialize, cook and share a meal, and explore their creativity through art. Through these programs, Indigenous culture and traditions are supported and encouraged to flourish.

Towards an Age-Friendly Community

Abbotsford, BC | Urban Centre (Population: 147,700)

The **City of Abbotsford's** (BC) Towards an Age-Friendly Community was created to supplement their 2017 Age Friendly Strategy. Abbotsford's goal is to ensure that seniors and older adults living with a disability, chronic illness, or in precarious situations such as homelessness are able to receive the help, support, and resources they need. The Strategy focuses on the need for equitable and fair treatment of seniors

- Addressing the diverse and unique challenges faced by seniors in housing, healthcare, and food security
- Mental health and social inclusion are important aspects that contribute to their overall wellbeing

In addition, the Strategy aligns their goals and objectives with the World Health Organization's (WHO) Global Age-Friendly Cities Project to identify age-friendly communities which includes the following eight (8) domains: outdoor spaces and buildings, transportation, housing, social participation, respect and social inclusion, civic participation and employment, communication and information, and community support and health services. The Strategy also looked at the basic needs of seniors such as transportation, housing, seniors' mental health and social inclusion, coordinated access and the spectrum of care including those in long-term care, and supporting vulnerable seniors including those who may be experiencing housing insecurity, low income, food insecurity, or elder abuse. The Strategy also looked at the population of seniors in Abbotsford, considering their intersectionality including their ethno-cultural diversity, Indigeneity, and differing abilities.

GDEIB Assessment *Towards an Age-Friendly Community*

<p>FOUNDATION</p> <p>Vision: Best Practice</p> <p>Leadership: Indeterminable</p> <p>Structure: Best Practice</p>	<p>BRIDGING</p> <p>Assessment: Best Practice</p> <p>Learning: Indeterminable</p>	<p>EXTERNAL</p> <p>Community: Progressive</p> <p>Services & Products: Best Practice</p>
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Focus Area 13: Municipal services for racialized and newcomer populations

As of 2020, immigrants and newcomers to Canada, account for approximately 21.5% of Canada's population (Statista, 2021). They are an integral part of the Canadian society and economy, accounting for almost 100% of the Canadian labour force growth (Canada, 2022). Most immigrants to Canada are racialized and marginalized as they face inequities, and systemic racism in almost all sectors including in health, education, employment, and the criminal justice system (Canada, 2016; Grenier, 2017). Inequities, discrimination, and racism are, unfortunately, common experiences to Indigenous, Black and racialized populations across Canada (Gerami, 2020). With the renewed focus on equity and anti-racism, several jurisdictions across Canada are undertaking initiatives to address these inequities and marginalization.

One example is the **City of Saskatoon's** (SK) Anti-racism education which is a public awareness campaign designed to raise awareness on the many forms of racism, the social, economic, historical, and political factors that contribute and influence it, and the various ways to actively address and prevent racial discrimination and inequality. Its campaign entitled '*I am the Bridge Anti-Racism Campaign*' aims to spark dialogue on racism and inspire residents to speak up against racism, be open-minded, and welcome all people from different cultures.

The Performing Arts Internship and Co-op Program for Black and Indigenous Youth from the **City of Brampton** (ON) is another great example of how local governments support racialized and newcomer populations. This program helps dismantle some of the economic barriers faced by Black and Indigenous youth in pursuing training or career opportunities in the performing arts. Designed by and for Black and Indigenous youth, the initiative contributes to increasing cultural understanding, promotes opportunities for mentorship and professional development, and prepares youth for leadership opportunities within the field of creative arts. Managed by the City of Brampton, and in partnership with Algoma University and local school boards, this initiative strengthens the City's diversity and inclusion strategy that focuses on attracting and retaining a growing number of diverse talent and of youth that is reflective of the community.

Free of Fear Services for All Policy

London, ON | Urban Center (Population: 543,551)

The **City of London** (ON) enacted its Free of Fear Services for All Policy in 2018, and its purpose is "to enable London residents with uncertain or no immigration status to access City services without fear that the City will ask for and provide information on the immigration status of individuals to other public institutions or orders of government". The policy enables all residents to meaningfully access services provided by the municipality, and to expect respect from City staff. The policy is led by the City's Anti-Racism and Anti-Oppression Division, and it has adopted a Non-Disclosure practice by City staff to ensure that the City's services are provided to every resident without the requirement to provide proof of immigration status. Many of the City's services and resources can be accessed with proof of identification only, and which in some

cases can be simply a utility bill or service bill with one's current address on it to prove residency. The policy also provides a framework on compliance as "the City's Senior Leadership Team is collectively and individually responsible for directing compliance with this policy" (City of London, 2021). It also explicitly states that managers are "responsible for ensuring that staff are aware of and compliant with this policy and that no other policies or procedures are developed that contravene this policy" while "employees are responsible for providing services to all residents in a respectful and meaningful manner and not enquiring about immigration status directly or indirectly unless legally required to do so as an eligibility requirement for access to specific services" (Ibid.).

GDEIB Assessment *Mental health program for children and youth*

FOUNDATION	BRIDGING	EXTERNAL
Vision: Best Practice Leadership: Best Practice Structure: Best Practice	Assessment: Indeterminable Learning: Indeterminable	Community: Best Practice Services & Products: Best Practice

Focus Area 14: Reconciliation and Indigenous Peoples

Canada's history of colonialism and assimilation policies such as the Indian Residential School (IRS) system and the "Sixties Scoop" has significantly damaged relationships between Indigenous and non-Indigenous Peoples. The path to reconciliation is a long and complex process and the Truth and Reconciliation Commission of Canada: Calls to Action (2015) has been offering a path forward. Much is left to be done in this process of healing and restoration to address oppressive practices that have created significant inequities.

The Tawâw Project is one of the ways that the **Regional Municipality of Wood Buffalo** (AB) is striving to engage in meaningful relationships with Indigenous communities. Meaning 'come in' in the Cree language, Tawâw is a tri-party partnership between the Wood Buffalo Wellness Society, the McMurray Métis, and Wood Buffalo Housing to create 22 beds for homeless Indigenous individuals and families. The project will be converting two housing buildings into transitional and supportive housing spaces and community partners, including Indigenous-led and Indigenous-serving organizations, will provide the services needed for the full operation of the shelter. When residents are ready to leave the shelter, they will be able to transition to other Wood Buffalo Housing units as part of this program.

Access to clean water is a fundamental human right (see United Nations Resolution 64/292); yet in many Indigenous communities and reserves across Canada, access to clean water is not a reality. As of May 28, 2022, there remains 34 long-term drinking water advisories in effect in 29 Indigenous communities (Canada, 2022). Although a federal responsibility, local governments have pursued collaborative efforts to provide clean drinking water to Indigenous communities.

Through the Comox Valley Water Treatment Project, the **Comox Valley Regional District** (BC), partnered with the K'ómoks First Nation (K'ómoks) to effectively manage water resources in the region to supply clean drinking water to both communities. This collaboration has also enabled Indigenous Peoples to engage in long-term planning and environmental protection goals.

Truth and Reconciliation Commission Calls to Action: Ongoing Action Plan

Kamloops, BC | Rural community (Population: 90,280)

The **City of Kamloops** (BC) and the Tk'emlúps te Secwépemc (TteS) community have been on a journey of relationship building and reconciliation which was formalized through a letter of understanding (LOU) that was signed in 2019. It “outlined each community’s commitment to preserving and promoting Secwépemc values, including protecting TteS cultural heritage resources” (City of Kamloops, 2022). The “2019–2022 Kamloops City Council Strategic Plan includes direction to strengthen relationships with Indigenous communities” (Ibid.) and an instrumental component of this is the Kamloops’ Truth and Reconciliation Commission Calls to Action: Ongoing Action Plan. In particular, the Strategy works towards the implementation of the LOU and of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). This action plan focuses on seven actions that focus on language and culture.

More specifically, the action plan includes the following initiatives:

- Learning implications and outcomes of implementing the UNDRIP.
- The Cultural Heritage Working Group which includes Council and staff, to develop plans to preserve and protect Indigenous culture and heritage.
- The Joint Recreation Working Group which includes Council and staff, to discuss options for TteS recreational programs and facilities to be funded from the sanitary sewer agreement.
- Both Councils undertake joint efforts to share information on cultural heritage and history with their staff and the general public.
- Cultural awareness and diversity training for City staff, and commemorative days such as Orange Shirt Day, Canada Day, and September 30 Day of Truth and Reconciliation.
- Repatriation of cultural objects in the City’s collection back to the TteS
- Le Estcwéy (The Missing) which is a records search and initiative to create a repository for all records from the Kamloops Indian Residential School.
- Development of Consultation Protocol, Indigenous Procurement Policy, Cultural Heritage Protocol, Cultural Heritage Policy, and Cultural Awareness and Diversity Training

GDEIB Assessment *Truth and Reconciliation Commission Calls to Action: Ongoing Action Plan*

<p>FOUNDATION Vision: Best Practice Leadership: Best Practice Structure: Best Practice</p>	<p>BRIDGING Assessment: Best Practice Learning: Best Practice</p>	<p>EXTERNAL Community: Best Practice Services & Products: Best Practice</p>
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Section 4.0 Case Studies

This section includes two case studies of exemplary gender-responsive and inclusive initiatives from Canadian municipalities, namely:

- Participatory Budgeting from the Halifax Regional Municipality, and
- Safe City Initiative from the City of Winnipeg.

These initiatives focus on community engagement, participation, and collaboration especially with marginalized populations. It demonstrates how local government works with relevant stakeholders, within municipalities, across different governmental actors, and community stakeholders that advocate for and provide frontline services to residents.

These case studies provide a more in-depth description of these initiatives, how they came to be, the actors involved, the challenges and successes they encountered, and the lessons learned from their implementation. This section provides an opportunity to learn more about these initiatives as they delve deeper into the process, methods, and means of achieving tangible solutions to real world complex problems to explore and assess the initiatives' transferability in other municipalities.

Case Study 1. Halifax Regional Municipality: Participatory Budgeting

Halifax, NS | Urban Centre (Population: 439,819)

Halifax Regional Municipality (HRM) (NS) is a thriving and multicultural city with a rich and unique history that features the Mi'kmaq Peoples as its original inhabitants, and waves of immigration from European settlers, Black Loyalists who arrived following the American Revolution between 1782-1785, Black refugees who migrated between 1813-1816 following the War of 1812, and the Trelawney Maroons who were exiled from Jamaica in 1796 following the wars the waged against the British government in Jamaica (ANSA, 2022; Grant, 2015; Nova Scotia Museum, 2014). Descendants of these groups still live in communities across HRM today; including but not limited to the Preston townships, Hammonds Plains, Beechville, etc. In more recent times, there has been an influx of immigrants from all continents around the world, as well as an rural-urban migration from within the province and from the nearby Atlantic provinces.

With an intersectionally diverse population, government leaders need to provide different ways for its population to engage in decisions that affect them. Exploring and implementing innovative and creative ways enable a greater reach and provide an opportunity for more and diverse residents to fully participate as part of their democratic engagement and social inclusion. Directly hearing from residents helps better inform policies, programs, and services, and ensures that government initiatives adequately meet the diverse needs of the population.

Participatory budgeting is an approach taken by some local governments to collaboratively arrive at decisions with residents and community organizations, particularly on budget capital and expenditures. It is a type of budgeting process where the allocation of funds or resources are co-determined with residents through a democratic deliberation process usually through a voting process. This method of budgeting shifts the power associated with capital expenditure from municipal leaders to community members; therefore, empowering people, strengthening democratic processes, building stronger communities, and creating a fairer and more equitable administration and allocation of public resources. The first documented use of participatory budgeting can be traced back to 1989, in the city of Porto Alegre, Brazil. This approach has since been used in thousands of cities worldwide with positive results such as reducing poverty rates, decreasing child mortality rates, promoting transparent and accountable governance, and generally improving public services (Local Government Association, 2016; Wampler & Touchton, 2014).

Participatory budgeting was introduced in Halifax in 2013 by Councillor Waye Mason of District 7 - Halifax South Downtown. It was introduced to involve and engage community members to vote on how to allocate the ward's discretionary capital budget on projects that matter to residents the most in order to promote positive social change in the community. In partnership with COLAB, a social impact agency that designs and facilitates strategic processes, they planned a public-led participatory budgeting process that determined how District 7's \$94,000 discretionary budget would be spent in the community. Cllr. Mason explained that the participatory budgeting process enabled women and marginalized populations to be directly involved in the decision-making process. It was a deliberate and intentional effort to demonstrate that their views and voices are valuable and directly result in municipal decisions.

Prior to the inception of this process in the district, funds from the budget would have been allocated to groups that may already have had connections with previous councillors or knew how to navigate the municipal system which would have excluded newer or lesser-known organizations from accessing the funds.

“When I was elected in 2012 and was given this money, capital funds, to use at my discretion, I began researching participatory budgeting that was already being done at bigger cities like New York in a bid to see how we could have the residents of my constituency decide on how they wanted to use the funds...”

Councillor Waye Mason, District 7, Halifax South Downtown
Halifax Regional Municipality

Though the use of participatory budgeting is not mandatory for HRM councillors, it is, however, becoming a preferred budgeting method for other councillors including Cllr. Lindell Smith of District 8 - Halifax Peninsula North, Cllr. Shawn Cleary of District 9 - Halifax West Armdale, and Cllr. Sam Austin, District 5- Dartmouth Centre, to mention a few. Cllr. Lindell Smith explains that the participatory budgeting process has helped provide funds to small and local grassroots

organizations and not-for-profit groups such as youth groups, women shelters, immigrant and newcomer organizations, and mental health and addiction support groups that would otherwise have to compete for funding with bigger and more established groups such as United Way, for example.

Participatory budgeting has enabled better access to funds by diverse groups and ultimately better served the needs of individuals from what the funds are used to accomplish. In some of the districts, the fund is divided into two streams:

- a lower funding stream usually between \$2,000 to \$3,000 per project, and
- a higher funding stream for projects and initiatives needing up to \$10,000.

This is done to ensure fairness and equitable allocation of funds. Community members gather on a predetermined voting day, listen to proposals from groups requesting funds which enables awareness-raising of the local initiatives available in the community, and cast ballots on what they consider important to better serve their needs and the community. The projects with the most votes are allocated the funds, and they continue to disburse the funds in sequence until all the capital budget has been distributed.

This method of budgeting, though extremely beneficial in community engagement and equitable access to government resources, has not come without its fair share of challenges. Cllr. Mason explains that the proposition for the use of participatory budgeting was initially met with a lot of resistance and opposition from the City Council. However, persistence and determination paid off and has led to the process being more increasingly used by Councillors across the municipality, as the benefits of it were made evident. It has been a rewarding and empowering process as community residents regardless of background, stature, or citizenship have been able to equally engage in voting and in participation. This is especially true for groups that have been excluded from the democratic process such as newcomers, international students, children and youth, and traditionally marginalized communities including Indigenous and racialized groups, persons with differing abilities, and individuals who are either of low income or differing literacy rates. Participatory budgeting has allowed everyone to participate, and it prides itself as a low-barrier process. Everyone is encouraged to vote in response to the information provided by the groups applying for the funds.

"...Once, a Syrian (newcomer) family attended the participatory budgeting (voting night) and they commented on how this was the first time they were able to vote... This is one of the reasons we do this - to give people a voice."

Councillor Lindell Smith, District 8, Peninsula North
Halifax Regional Municipality

Some valuable lessons learned from utilizing a participatory budgeting method from HRM:

- How collaboration and partnership with local independent experts to develop the participatory budgeting process and based on research from other jurisdictions can ensure that the approach fits the local community, its residents, and their needs

- There is a need to be open-minded and willing to evolve and adapt to adequately meet the needs of the community and respond to challenges as they arise like the pandemic
- Intentionally reaching out to residents and grassroots organizations to invite them to participate in both applying for funding and in the voting process to ensure they know what kinds of projects are available, what organizations can apply, and how everyone can participate in the voting process
- Developing a clear vetting process for applicants to ensure that everyone on the ballot at voting night are in fact eligible to receive capital funding

Gender-responsive and inclusive practices:

- The importance of transparency and accountability on the part of the government and its representatives towards the community they serve
- Using experiments and evidence-based research to find an approach that provides the best solution for inclusive community development
- Intentional and targeted efforts to reach hard-to-reach, underserved, and marginalized populations
- Developing and implementing a low-barrier and easy to understand process to ensure everyone can engage in the decision-making process
- The importance of fostering better democratic processes that gives residents the power for their ideas and voices heard that results in tangible decisions and outcomes

GDEIB Assessment *Participatory Budgeting*

<p>FOUNDATION</p> <p>Vision: Best Practice Leadership: Best Practice Structure: Best Practice</p>	<p>BRIDGING</p> <p>Assessment: Not applicable Learning: Indeterminable</p>	<p>EXTERNAL</p> <p>Community: Best Practice Services & Products: Best Practice</p>
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Case Study 2. Safe City Initiative

Winnipeg, MB | Urban Centre (Population: 766,900)

In 2013, the **City of Winnipeg** (MB) became the first Canadian city to become a part of the United Nations Safe Cities and Safe Spaces Global Programme through UN Women. Winnipeg's Safe City Initiative is a program that aims to reduce and prevent violence and harassment against women and girls.

Winnipeg's Safe City Initiative completed a scoping study in 2016 that revealed that there are higher incidents of harassment and gender-based violence particularly experienced by Indigenous women, girls, Two-spirit individuals, as well as marginalized groups including Black women, racialized women, women living with a disability, and newcomer immigrant women. This was made even more evident following the murder of Tina Fontaine, an Indigenous teenage girl, who was abducted and eventually murdered. Though she was a youth in care of the Manitoba Family Child Services and had been reported missing by her family members, the system failed to protect her.

The Safe City Initiative aims to address the critical problem of gender-based violence and aims to contribute to efforts to addressing Missing and Murdered Indigenous Women and Girls. As a result of this initiative and the recognition of gaps in providing safe spaces, actions have been taken by the City of Winnipeg in partnership with key stakeholder organizations including other governmental actors such as the provincial government and law enforcement and community stakeholders, to create safer spaces for women and girls.

The Safe City Initiative is not a single-focused initiative, however, but rather an amalgam of initiatives related to the theme of addressing gender-based violence which includes though not limited to the following:

Heart Medicine Lodge

In partnership with the Manitoba Status of Women provincial department, funding was provided to Ka Ni Kanichik, an Indigenous-led grassroots community organization established by Indigenous community leaders and Elders, to design and lead programs and services that are necessary to bring about positive social transformation for Indigenous communities and individuals. The Heart Medicine lodge is the first healing program in Canada specifically designed to provide support and resources for Indigenous women and girls who have experienced gender-based violence including sexual violence and assault. The services provided through this program are culturally based and appropriate for Indigenous women and are available to all who identify as women over the age of 18. Some of the services include the following:

- **Healing program:** This is a 12-week closed-group program focusing on trauma and its effects, empowerment for Indigenous women, cultural identity, and an inward look into the strengths of Indigenous women to help and support their healing process
- **Sharing circles:** An open program that focuses on using the power of shared stories in a culturally safe space to support the healing journey and process
- **Advocacy:** Providing legal and medical support needed by survivors as well as accompaniment to appointments and in navigating systems and service providers
- **Traditional ceremonies:** The use of Indigenous traditional ceremonies to help with the healing journey of survivors such as a sweat lodge
- **Elder Support and counselling services** are available in person

Winnipeg Transit Request Stop Program

This aspect of the Safe City Initiative in Winnipeg focuses on transit. It includes a variety of approaches such as training provided to bus drivers, making explicit that bus drivers are able to stop in between designated stops outside of rush hour when requested by a passenger to lessen their walking distance or when bus drivers notice someone running towards a bus who may be fleeing a perpetrator or a potentially dangerous situation.

“Transit systems have more incidents of violence and sexual violence cases (than other public spaces). So, we (City of Winnipeg) work together with the transit service to provide sensitivity training to bus drivers, advising them on how to recognize signs of someone in distress... If a woman for example is running to catch a bus, bus drivers have been trained and taught to not just drive off, as there might be a reason, they are running to catch the bus.”

Councilor Cindy Gilroy, District of Daniel McIntyre
City of Winnipeg

Vehicle-for-hire training and Code of Conduct

This initiative was developed to train new cab drivers who are predominantly newcomers to Canada with regards to Canadian law and cultural norms especially surrounding sexual harassment and sexual violence. This was developed as a result of complaints regarding miscues and misinterpretation from cab drivers and passengers that have escalated to sexual harassment such as being friendly or engaging in conversation as being misinterpreted as a sexual/romantic interest. A code of conduct was developed for all drivers of vehicle-for-hires such as cab drivers and Uber drivers operating in Winnipeg. Together with the training offered and the Code of Conduct, drivers can be held accountable for inappropriate behavior or misconduct, and simultaneously able to receive information about cultural norms and expectations and Canadian law regarding sexual harassment and violence. New drivers wanting to run a vehicle- for-hire service in Winnipeg must take the training and familiarize themselves with the Code of Conduct.

Third-party reporting framework

It is well established that “very few incidents of sexual assault are reported to police” (Justice Canada, 2021). Winnipeg’s third-party reporting initiative comes as a response to this phenomenon as the Safe City Initiative discovered or validated the experience that women who were sexually assaulted were more comfortable reporting these incidents to local stakeholder community organizations than law enforcement agencies. As a result, a third-party reporting framework was developed through collaboration and partnership with the Klinik Community Health Center, Ka Ni Kanichihk, and the Winnipeg Police Services and six (6) other community organizations that provide support and services to survivors of gender-based violence. This third-party reporting framework offers survivors the option to remain anonymous while still being able to file a report to the police through a community organization. Though formal evaluation of the efficacy of this program is currently underway, anecdotal evidence suggests that there is an increase in the reporting of sexual assault cases through this mechanism.

“...For example, a survivor can provide information about a crime to a trained staff from a supporting community organization who then relays that information to law enforcement, while keeping the survivor’s identifying information anonymous. Law enforcement receives official documentation about the sexual assault, and it is stored in such a way that patterns or themes from repeat offenders may become apparent... If law enforcement wishes to contact the survivor for any reason, they would reach out to the community organization representative to do so. It is always the choice of the survivor to remain anonymous or to become involved in a formal investigation.”

Staff member,
Winnipeg Committee for Safety

Bystander intervention Lunch and Learn sessions

The City of Winnipeg also conducted lunch and learn sessions that offered training on bystander intervention for City staff. It includes sensitivity training to better recognize workplace harassment and how to develop safe intervention skills to act when witnessing a potentially harmful incident. A program called ‘**Women at Work**’ was also created for City staff where intersectionally diverse women within the municipal workforce can discuss the challenges they face at work and provide recommendations on how to develop a safer workplace. The City also strives to have equal representation of women throughout the City’s workforce, so that workplace and organizational culture can shift and be more inclusive.

The Safe City Initiative faced many challenges, however. For example, a change in government has shifted the leadership of the initiative from the province to the City due to changing priorities. The Initiative also lacks a consistent source of both human and financial resources to continue its much-needed programming and coordination efforts.

“...With the exception of a small yearly allowance to host stakeholder meetings and community consultations, the Winnipeg Safe City Initiative existed without any direct funding until late 2021. The work of all the stakeholders involved was done “off the side of the desk”, out of a strong vision for creating a city that is more equitable, safe, and accessible for women and girls. Thankfully, the initiative has some funding from the Mayor’s Office and will be utilizing it to develop a multi-year strategic plan that includes more community consultation, short and long-term actionable items, and measurable outcomes.”

Staff member,
Winnipeg Committee for Safety

Lessons learned from implementing this initiative:

- Being the first Canadian municipality to join the Global Safe City Initiative, challenges were encountered in finding transferable data to the Canadian context from the United Nations system, especially considering the urban Indigenous population of Winnipeg. The mixed methods Scoping Study was conducted to address some of the data gaps to ensure that the stories and lived experiences were integrated into the analysis.
- Education and training were identified as critical areas needed to build a safer community. This included early education on consent, public awareness about sexual violence and its prevalence, and education on the justice system.

Gender-responsive and inclusive practices:

- Intergovernmental and interagency collaboration and partnerships are needed to address complex issues such as safety and gender-based violence.
- The Safe City Initiative was a collaboration and partnership with different levels of government, community organizations, and grassroots communities. It also benefited from strong champions who played a vital role in either setting the Initiative into motion or continuing it when leadership and priorities shift.
- Using a culturally appropriate approach in addressing sexual harassment and violence especially with regards to working with Indigenous population and communities.
- Feedback from the Scoping Study was used to directly inform initiatives to improve safety for women and marginalized groups.

GDEIB Assessment *Safe City Initiative*

FOUNDATION	BRIDGING	EXTERNAL
Vision: Best Practice Leadership: Progressive Structure: Best Practice	Assessment: Indeterminable Learning: Progressive	Community: Best Practice Services & Products: Best Practice

Section 5.0 GDEIB Benchmarks Observations

The Global Diversity, Equity & Inclusion Benchmarks (GDEIB) is an approach that focuses on results, and provides an opportunity to progressively address growth and development. Its application can be used to work towards: creating a better and equitable world for everyone; advancing an inclusive culture; and improving organizational effectiveness.

The research applied the GDEIB on 14 initiatives to show how they align with global best practice standards. Seven out of the 15 benchmark categories were used as being most relevant to the initiatives. More than half of the sample initiatives (or 8 out of 14) can be considered to be fully aligned with best practices towards equity, while slightly more than a quarter (or 4 out of 14) can be considered as progressive.

Most initiatives align with best practice standards in the areas of having a vision that aligns with diversity, equity and inclusion, and in the area of serving the community. On the other hand, the area of learning seems to be lacking the most which is not necessarily because training or learning was not included, but rather the best practice calls for mainstreaming these principles in all training, for all staff and stakeholders. The following table summarizes the GDEIB assessment on all 14 initiatives.

GDEIB assessment of gender-responsive and inclusive initiatives in local governments in Canada

Gender responsive and inclusive initiatives in local governments	Foundation: Drive the Strategy			Bridging: Align & Connect		External: Listen to and Serve Society	
	Vision	Leadership	Structure	Assessment	Learning	Community	Services & Products
“Toward Equity and Diversity: A Strategy for Belonging in the Municipality of the County of Kings (County of Kings, NS)	Progressive	Proactive	Progressive	Best Practice	Progressive	Best Practice	Progressive
Staff Council Relations Policy (Cobourg, ON)	Progressive	Indeterminable	Not applicable	Reactive	Not applicable	Not applicable	Not applicable
Data for Equity Strategy: Supporting Equitable Services, Equity Priorities, Performance Measurement and Accountability (Toronto, ON)	Best Practice	Proactive	Progressive	Progressive	Indeterminable	Best Practice	Progressive
GBA Plus Training (Edmonton, AB)	Best Practice	Best Practice	Progressive	Progressive	Progressive	Indeterminable	Proactive
Ad-hoc Committee on Gender Diversity (Fredericton, NB)	Proactive	Proactive	Progressive	Indeterminable	Reactive	Indeterminable	Not applicable

Gender responsive and inclusive initiatives in local governments	Foundation: Drive the Strategy			Bridging: Align & Connect		External: Listen to and Serve Society	
	Vision	Leadership	Structure	Assessment	Learning	Community	Services & Products
Accessible Public Spaces Design Standards (Brant, ON)	Best Practice	Indeterminable	Progressive	Indeterminable	Proactive	Best Practice	Best Practice
HRM Washrooms & Drinking Fountains Strategy (Halifax, NS)	Best Practice	Not applicable	Indeterminable	Best Practice	Not applicable	Progressive	Progressive
Indigenous Women & Girls and Two-Spirit People Coming Home Report (Saskatoon, SK)	Best Practice	Progressive	Progressive	Indeterminable	Best Practice	Best Practice	Best practice
Community Gardens Development and Operations Policy (Kingston, ON)	Indeterminable	Not applicable	Best Practice	Not applicable	Indeterminable	Best Practice	Best Practice
Summer Club Companion Policy for Children with Disabilities (Magog, QC)	Proactive	Best Practice	Best Practice	Indeterminable	Indeterminable	Best Practice	Best Practice
Mental health program for children and youth (Hamilton, ON)	Best Practice	Not applicable	Best Practice	Indeterminable	Not applicable	Best Practice	Best Practice

Gender responsive and inclusive initiatives in local governments	Foundation: Drive the Strategy			Bridging: Align & Connect		External: Listen to and Serve Society	
	Vision	Leadership	Structure	Assessment	Learning	Community	Services & Products
Towards an Age-Friendly Community (Abbotsford, BC)	Best Practice	Indeterminable	Best Practice	Best Practice	Indeterminable	Progressive	Best Practice
Free of Fear Services of All Policy (London, ON)	Best Practice	Best Practice	Best Practice	Indeterminable	Indeterminable	Best Practice	Best Practice
Truth and Reconciliation Commission Calls to Action: Ongoing Action Plan (Kamloops, BC)	Best Practice	Best Practice	Best Practice	Best Practice	Best Practice	Best Practice	Best Practice
Participatory Budgeting (Halifax, NS)	Best Practice	Best Practice	Best Practice	Not applicable	Indeterminable	Best Practice	Best Practice
Safe City Initiative (Winnipeg, MB)	Best Practice	Progressive	Best Practice	Indeterminable	Progressive	Best Practice	Best Practice

Notes:

- a) Indeterminable means that there is not enough information in the supporting materials to make a high-level assessment on where the initiative is against the GDEIB.
- b) Not applicable means that the GDEIB, in general, does not apply to the initiative.
- c) Four benchmarks were not included in the table because HR internal processes of attracting and retaining staff were not a focus of this research. Similarly, the benchmarks on communications and procurement were excluded as the best practice indicators associated with these two benchmarks would not be accurately assessed using publicly available information.

Section 6.0 Conclusion

The research highlighted gender-responsive and inclusive approaches that local governments in Canada are implementing to better serve and meet the needs of women and marginalized populations. These include both internally-focused and externally-focused initiatives that are interrelated. The first group of initiatives focuses on improving the operations of local governments, while the second group highlights services and programs that directly impact and/or interact with residents. The research includes initiatives from Canadian local governments, from both rural and urban areas, to show the range and breadth of possibilities.

Most initiatives have advisory committees with Council participation, City staff, and some members with lived experiences. In more progressive jurisdictions or areas where significant gaps have been identified, and therefore deliberate measures are required to address them, membership in the advisory committees is limited to residents with lived experiences.

Although both governments and civil society have done much work, much more work remains in moving toward equity and equality – which are societal pillars protected within the Constitution through the *Canadian Charter of Rights and Freedoms*. However, there are tensions between equity and equality, such as questions regarding fairness juxtaposed to affirmative action or equitable measures. Some initiatives also reflect the ongoing debate about gender neutrality as being more inclusive (often seen in language and washrooms). Still, the approach could also be deemed as not being gender-responsive.

It's also important to highlight that many initiatives, especially strategies focused on women and gender equality, were only recently launched. At the date of writing, only five municipalities have a Women and Gender Equity Strategy (WGES), which is at various stages of development and implementation. An interesting question is why only a handful exists at this point in history? And, how does gender parity in Council affect (or not) the likelihood of such a strategy? And what about the influence of members of the Council, the Mayor, and senior municipal leaders?

The WGES, being a relatively new policy tool within local governments, is a reflection of both a policy window for this kind of work after years of labouring by the women's movement. It also reflects societal changes with greater awareness and sensitivities towards gender equality and intersectionality. The recent emergence of WGES can also indicate a trickle-down effect as GBA Plus, although first introduced as GBA in the Government of Canada in 1995 from the United Nations, has now been more mainstreamed in federal, provincial, and territorial levels of government in Canada. Supportive structures are needed to ensure the success of these strategies, such as the need for meaningful and practical training, change management, leadership buy-in, alignment of structures such as policies and procedures, and a general culture shift to integrating equity and equality in the values and DNA of an organization.

From this environmental scan, we have also identified three areas that are needed to support governments at any level to develop and implement gender-responsive and inclusive approaches successfully, and they are:

- culturally responsive and meaningful public engagement,
- the availability of disaggregated data, and
- mechanisms for equity budgeting or appropriate resourcing of gender-responsive and inclusive initiatives.

Another vital pattern that emerged is that jurisdictions will have initiatives that impact women in their diversity despite not having a concerted WGES. Perhaps the most evident is initiatives that address gender-based violence, as women are disproportionately affected by intimate partner violence, sexual violence, and sexual harassment. Age-based services such as those for children and seniors also impact women as care responsibilities are still predominantly shouldered by them, and women's life expectancy continues to be longer than that of men.

The initiatives reviewed also focus on intersectionality, although its usage and prominence remain variable. One of the most apparent indicators is when an intersectionality analysis such as GBA Plus or an Equity and Inclusion lens has been applied or if training has been made available about these approaches. There is variability regarding the extent to which various personal and social identity factors are specified within the initiatives. Some initiatives have taken more progressive approaches at being explicit about the role of intersectionality that goes beyond identifying diversity dimensions but invites local governments to recognize and challenge systems of oppression that create and maintain inequalities. Similarly, the initiatives reviewed have a recurring theme of improving relations between local governments and Indigenous and racialized communities, especially in working towards truth, reconciliation, and healing with the Indigenous Peoples and pursuing anti-racist approaches.

Overall, this environmental scan has identified gender-responsive and inclusive approaches in local governments that highlights the positive shift toward a more human-centric and rights-based approach which goes beyond jurisdictional responsibilities and compliance to legislative requirements. This shift is welcomed as society and systems grow in understanding of the inequities and inequalities that persist and the role local governments have to contribute towards achieving equity and equality for women and marginalized communities.

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Annex 2. Gender-responsive and Inclusive Initiatives

The following information outlines the gender-responsive and inclusive initiatives that were reviewed as part of this environmental scan. They include 14 focus areas and are grouped into two categories. **Category 1** includes gender-responsive and inclusive initiatives that are internal or structural in how local governments function or organize their work such as policies, strategies, and staff training. This section has five focus areas, namely:

1. Strategies and Plans
2. Policies
3. Procedures and Standards
4. Training
5. Committees and Public Engagement

Category 2 includes initiatives that are external-focused where services and programs provided by the local government interact directly with residents. This section has nine focus areas that either focus on a particular segment of the population and/or a theme, namely:

1. Reconciliation and Indigenous relations
2. Racialized populations
3. Children
4. Youth
5. Older adults
6. Accessibility and persons with disabilities
7. Health and wellness
8. Gender-based violence
9. Food security

The following lists the initiatives that were reviewed for this environmental scan, where 3 initiatives were highlighted in the summary report.

Category 1: Internal and structural gender-responsive and inclusive initiatives

Focus Area 1: Strategies and Plans	
Location	Initiative
Various including Ottawa, ON and Vancouver, BC	Women and Gender Equity Strategies (WGES)
Thompson, MB	Thompson Urban Aboriginal Strategy (TUAS)
Kitchener, ON	Corporate Strategy on Equity and Anti-Racism
Municipality of the County of Kings, NS	Toward Equity and Diversity: A Strategy for Belonging in the Municipality of the County of Kings

Focus Area 2: Policies	
Location	Initiative
Marguerite-D'Youville Regional County Municipality, QC	Politique d'égalité et de parité (Equality and parity policy)
Cobourg, ON	Staff Council Relations Policy
Hamilton, ON	Equity and Inclusion Policy
Winnipeg, MB	Newcomer Welcome and Inclusion Policy
Marguerite-D'Youville Regional County Municipality, QC	Equality and parity policy
Kitchener, ON	Equity, Inclusion and Anti-racism Policy

Focus Area 3: Procedures and Standards	
Location	Initiative
Winnipeg, MB	Indigenous Peoples and Records
Oshawa, ON	Equity and Inclusion Lens and Handbook
Charlottetown, PE	Creating Accessible Events
Toronto, ON	Data for Equity Strategy: Supporting Equitable Services, Equity Priorities, Performance Measurement and Accountability

Focus Area 4: Training	
Location	Initiative
Edmonton, AB	GBA+ Training
Kingston, ON	Cultural training within Engage for Change
Peterborough, ON	Accessibility training

Focus Area 5: Committees	
Location	Initiative
Truro, NS	Diversity Advisory Committee
Prince George, BC	Advisory Committee on Accessibility
Fredericton, NB	Ad-hoc Committee on Gender Diversity

Category 2:

Gender-responsive and inclusive initiatives directly supporting residents

Focus Area 6: Accessibility and persons with disabilities	
Location	Initiative
Brant, ON	Accessible Public Spaces Design Standards
Victoria, BC	Accessibility Framework
Kenora, ON	Multi-Year Accessibility Plan 2019 - 2022

Focus Area 7: Health and wellness	
Location	Initiative
Halton Region, ON	Sexual Health Clinics
Halifax Regional Municipality, NS	HRM Parks Washrooms and Drinking Fountain Strategy
Yellowknife, NWT	Access for All

Focus Area 8: Gender-based violence	
Location	Initiative
MRC d'Argenteuil, QC	"Domestic violence is not always obvious" campaign
Saskatoon, SK	Indigenous Women & Girls and Two-Spirit People Coming Home Report
Edmonton, AB	Gender Based Violence and Sexual Assault Prevention Initiative
Moose Jaw, SK	Moose Hide Campaign Day
Charlottetown, PE	"Make it Your Business"

Focus Area 9: Food Security	
Location	Initiative
Kingston, ON	Community Gardens Development and Operations Policy
City of North Vancouver, BC	Local Food
Saskatoon, SK	Urban Food Production
Riverview, NB	Community Garden

Focus Area 10: Children	
Location	Initiative
Middlesex County, ON	Child Care Fee subsidy program
Kenora, ON	Kenora Anishinaabe-Kweg Aboriginal Head Start Program
Magog, QC	Summer Club Companion Policy for Children with Disabilities

Focus Area 11: Youth	
Location	Initiative
Hamilton, ON	Mental health assessment and treatment
Halifax Regional Municipality, NS	Youth Live Program
Dorval, QC	Youth Advisory Committee

Focus Area 12: Older adults	
Location	Initiative
Abbotsford, BC	Towards an Age-Friendly Community
MRC d'Argenteuil, QC	Programme PAIR- Un service gratuit d'appels automatisé pour la population aînée d'Argenteuil
Iqaluit, NU	Elder's Qammaq

Focus Area 13: Racialized and newcomer populations	
Location	Initiative
Saskatoon, SK	Anti-racism education (public awareness campaign)
Brampton, ON	Performing arts Internship and Co-op Program for Black and Indigenous Youth
London, ON	Free of Fear Services of All

Focus Area 14: Reconciliation and Indigenous Relations	
Location	Initiative
Regional Municipality of Wood Buffalo, AB	Tawâw Project
Comox, BC	Water Treatment Project
Kamloops, BC	Local Truth and Reconciliation Commission Action Plan

Annex 3. Glossary of DEI-related Terms

Terms	Definition
2SLGBTQIA+ 2SLGBTQ+ LGBTQ+	“Two Spirit, Lesbian, Gay, Bisexual, Trans, Queer (or Questioning), Intersex, Asexual. The placement of Two Spirit (2S) first is to recognize that Indigenous people are the first peoples of this land and their understanding of gender and sexuality precedes colonization. The ‘+’ is for all the new and growing ways we become aware of sexual orientations and gender diversity” (UBC, n.d.)
Ableism	“Attitudes in society that devalue and limit the potential of persons with disabilities” (Ontario Human Rights Commission (ONHRC), n.d.). It is the prejudice and discrimination against people with a disability (Canada, 2022).
Aboriginal	“Aboriginal is a general term that collectively refers to First Nations, Métis and Inuit people in Canada, and is found in the Canadian constitution” although Indigenous People is more commonly used and viewed to be more respectful (UBC, n.d.)
Accessibility	“A general term for the degree of ease that something (e.g., device, service, physical environment, and information) can be accessed, used and enjoyed by persons with disabilities” (ONHRC, n.d.).
Accommodation	“Accommodation is a word used in human rights to describe the duties of an employer, service provider, or landlord to give equal access and treatment to people who are protected by Ontario’s Human Rights Code” (Human Rights Legal Support Centre, 2020). Some examples of accommodations include access to a sign language interpreter, software or assistive technology, modifying work schedules, or providing assistance through support services (Canada, 2022)
Affirmative Action	“Action designed to address the historic disadvantage that identifiable groups (e.g., women, racialized persons) have experienced by increasing their representation in employment and/or higher education” (ONHRC, n.d.).
Ageism	“Discrimination based on age” often experienced by youth and older adults (ONHRC, n.d.).
Ally	A person who recognizes their own privilege and commits to learning about the challenges of marginalized individuals and communities, and acts in solidarity to fight oppression (ONHRC, n.d.). An ally does not seek acknowledgement or call themselves an ally. Rather, their involvement and commitment are recognized by members of the group they have allied with. Being an ally is not simply a matter of identity; it involves taking action. A person who experiences discrimination can also be an ally (Canada, 2022)

Terms	Definition
Anti-Blackness Anti-Black Racism	<p>Anti-Blackness both voids Blackness of value, while systematically marginalizing Black people and their issues. The first form of anti-Blackness is overt racism. (The Movement for Black Lives, n.d.)</p> <p>Anti-Black Racism is defined “as policies and practices rooted in Canadian institutions such as, education, health care, and justice that mirror and reinforce beliefs, attitudes, prejudice, stereotyping and/or discrimination towards people of Black-African descent. The term ‘Anti-Black Racism’ was first expressed by Dr. Akua Benjamin, a Ryerson Social Work Professor. It seeks to highlight the unique nature of systemic racism on Black-Canadians and the history as well as experiences of slavery and colonization of people of Black-African descent in Canada” (Black Health Alliance, 2018).</p>
Anti-racism / Anti-oppression	“An active and consistent process of change to eliminate individual, institutional and systemic racism as well as the oppression and injustice racism causes” (ONHRC, n.d.).
Antisemitism	“The word antisemitism means prejudice against or hatred of Jews... The term <i>antisemitism</i> was coined only in the nineteenth century, but anti-Jewish hatred and Judeophobia (fear of Jews) date back to ancient times” (Holocaust Encyclopedia, n.d.)
Assimilationist	“One who is expressing the racist idea that a racial group is culturally or behaviorally inferior and is supporting cultural or behavioral enrichment programs to develop that racial group” (Kendi, 2019 qtd. In MP Associates et al., 2021).
Assistive device	“Devices to help people – primarily people with disabilities – to perform a task. Examples are a wheelchair, personal oxygen tank, assistive listening device, electronic device with adaptive technology, or visible emergency alarm” (ONHRC, n.d.).
BAME	Means Black, Asian, Minority ethnic. It is a term commonly used in the United Kingdom, used collectively to refer to people of non-White ethnicities (Sharkey, 2021)
Barrier	A physical, structural, technological, socioeconomic or cultural obstruction, or one that is related to information, communication, attitudes or mindsets, that hinders a person’s full and equal participation in society (Canada, 2022)
Bias	“A prejudice in favour of or against one thing , person or group compare with another, and is generally considered unfair” Equity UBC Canada n.d.

Terms	Definition
Unconscious Bias	“Is an implicit attitude, stereotype, motivation or assumption that can occur without one's knowledge, control or intention. Government of Canada n.d.
Bigotry	“Intolerant prejudice that glorifies one’s own group and denigrates members of other groups” (National Conference for Community and Justice qtd. In MP Associates et al., 2021).
Biological Sex	“The biological classification of people as male and/or female. A doctor usually assigns sex at birth, by visually assessing external anatomy. Sex terms are ‘male,’ ‘female’ and ‘intersex’” (ONHRC, n.d.).
BIPOC	Is the acronym which stands for Black, Indigenous, People of Color (Sen and Keleher, 2021 qtd. In MP Associates et al., 2021).
Biracial / Mixed race	“A person whose ancestry includes members of two racial groups” (ONHRC, n.d.).
Bisexual	“A person who is emotionally, physically, spiritually and/or sexually attracted to members of more than one gender” (ONHRC, n.d.).
Black	“Black is defined as a person who identifies as Black AND has African indigenous ancestry that predates colonization (be located anywhere in the diaspora—excluding generic claims of Dinknesh (or also known as Lucy) descendants)” (The Movement for Black Lives, n.d.)
Black Lives Matter	A political movement to address systemic and state violence against African Americans. Per the Black Lives Matter organizers: “In 2013, three radical Black organizers—Alicia Garza, Patrisse Cullors, and Opal Tometi—created a Black-centered political will and movement building project called #BlackLivesMatter. It was in response to the acquittal of Trayvon Martin’s murderer, George Zimmerman. The project is now a member-led global network of more than 40 chapters. [Black Lives Matter] members organize and build local power to intervene in violence inflicted on Black communities by the state and vigilantes. Black Lives Matter is an ideological and political intervention in a world where Black lives are systematically and intentionally targeted for demise. It is an affirmation of Black folks’ humanity, our contributions to this society, and our resilience in the face of deadly oppression.” (Black Lives Matter, n.d. qtd. in MP Associates et al., 2021).
Cis-gender	A person identifies their gender as the same as what they were assigned at birth (LGBT Foundation, n.d.).

Terms	Definition
Coming out	“The often life-long process of discovering, defining and proclaiming (usually non-heterosexual) sexuality” (ONHRC, n.d.).
Competing rights	“Situations where parties to a dispute claim that the enjoyment of an individual or group’s human rights and freedoms, as protected by law, would interfere with another’s rights and freedoms” (ONHRC, n.d.).
Colonialism Colonization	<p>“Colonialism is an intentional process by which a political power from one territory exerts control over a different territory. It involves unequal power relations, and includes policies and/or practices of acquiring full or partial political control over other people or territory, occupying the territory with settlers, and exploiting it economically” (UBC, n.d.)</p> <p>“Colonization can be defined as some form of invasion, dispossession, and subjugation of a people. The invasion need not be military; it can begin—or continue—as geographical intrusion in the form of agricultural, urban, or industrial encroachments. The result of such incursion is the dispossession of vast amounts of lands from the original inhabitants. This is often legalized after the fact. The long-term result of such massive dispossession is institutionalized inequality. The colonizer/colonized relationship is by nature an unequal one that benefits the colonizer at the expense of the colonized” (MP Associates et al., 2021).</p>
Collusion	“When people act to perpetuate oppression or prevent others from working to eliminate oppression. Example: Able-bodied people who object to strategies for making buildings accessible because of the expense” (Adams et al., 1997 qtd. In MP Associates et al., 2021).
Colourism	“Discrimination based on skin colour, often resulting in people with a lighter skin tone being favoured over those with a darker skin tone. Members of a racial or ethnic group can experience colourism from other members of the same group” (Canada, 2022).
Critical Race Theory	“The Critical Race Theory movement considers many of the same issues that conventional civil rights and ethnic studies take up, but places them in a broader perspective that includes economics, history, and even feelings and the unconscious. Unlike traditional civil rights, which embraces incrementalism and step by step progress, critical race theory questions the very foundations of the liberal order, including equality theory, legal reasoning, Enlightenment rationalism, and principles of constitutional law” (Delgado and Stefancic, 2001 in MP Associates et al., 2021).
Cultural Appropriation	“Theft of cultural elements—including symbols, art, language, customs, etc.—for one’s own use, commodification, or profit, often without

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	understanding, acknowledgement, or respect for its value in the original culture. Results from the assumption of a dominant (i.e. white) culture's right to take other cultural elements" (MP Associates et al., 2021).
Cultural humility	"Cultural humility is a process of self-reflection to understand personal and systemic biases and to develop and maintain respectful processes and relationships based on mutual trust. It is a basic knowledge of the diversity, worldviews, spiritual, and cultural values of different peoples, and the historical and contemporary issues that influence them" (UBC, n.d.)
Cultural identity / Cultural background	"Cultural Identity or Background is the identity or feeling of belonging to a cultural group. It is part of a person's self-conception and self-perception. It relates to any kind of social group that has its own distinct culture and can be defined in groups or individuals, by themselves or others, for example, nationality, ethnicity, religion, social class, generation, locality, etc." (UBC, n.d.)
Cultural Safety	"Cultural Safety is a concept that originated and is primarily used in the healthcare domain. The concept emphasizes the power imbalance inherent in the patient-practitioner relationship. A culturally safe environment 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" (UBC, n.d.)
Culture	"Culture is a social system of meaning and custom that is developed by a group of people. It is distinguished by a set of spoken and unspoken rules that shape values, beliefs, habits, patterns of thinking, behaviours, customs, and styles of communication. It is an integrated pattern of human knowledge, belief, and behaviour that depends upon the capacity for learning and transmitting knowledge to succeeding generations. It is dynamic and changes with time" (UBC, n.d.).
Cultural competence	"An ability to interact effectively with people of different cultures... Cultural competence has four components: <ol style="list-style-type: none"> 1. Awareness of one's own cultural worldview 2. Attitude towards cultural differences 3. Knowledge of different cultural practices and worldviews 4. Cross-cultural skills (developing cultural competence results in an ability to understand, communicate with and effectively interact with people across cultures" (ONHRC, n.d.).

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Culturally competent organization	“An organization that displays cultural competence, in both its systems and individual behaviour” (ONHRC, n.d.).
Decolonization	“A process that consists of challenging and dismantling colonial ideas, values and practices embedded in society in order to restore Indigenous ways of knowing, being and doing” (Canada, 2022).
Designated Group	Specified within the <i>Employment Equity Act</i> , the four designated groups are: women, Indigenous people, persons with disabilities, and members of racialized groups (Canadian Human Rights Commission, 2022).
Diaspora	“Diaspora is “the voluntary or forcible movement of peoples from their homelands into new regions ...” There is “a common element in all forms of diaspora; these are people who live outside their natal (or imagined natal) territories and recognize that their traditional homelands are reflected deeply in the languages they speak, religions they adopt, and the cultures they produce” (Yew, n.d. qtd. In MP Associates et al., 2021).
Dimensions of diversity	“The unique personal characteristics that distinguish us as individuals and groups. These include but are not limited to: age, sex, gender, race, ethnicity, physical and intellectual ability, class, creed, religion, sexual orientation, educational background and expertise” (ONHRC, n.d.).
Disability	“A physical, mental, intellectual, cognitive, sensory, learning or communication impairment, or a functional limitation, whether apparent or not, and permanent, temporary or episodic in nature, that hinders a person's full and equal participation in society when they face a barrier” (Canada, 2022).
Discrimination	“The unjust or prejudicial treatment of a person or group of people that deprives them of or limits their access to opportunities and advantages that are available to other members of society. The <i>Canadian Human Rights Act</i> sets out the following prohibited grounds of discrimination: race, national or ethnic origin, colour, religion, age, sex, 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” (Canada, 2022).
Diverse Workforce	“A workforce made up of persons who have a variety of identities, abilities, backgrounds, cultures, skills, perspectives, and experiences” (Canada, 2022).
Diversity	“Differences in the lived experiences and perspectives of people that may include race, ethnicity, colour, ancestry, place of origin, political belief, religion,

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	marital status, family status, physical disability, mental disability, sex, gender identity or expression, sexual orientation, age, class, and/or socio-economic situations” (UBC, n.d.)
Dominant Culture	“A dominant culture is one that is able, through economic or political power, to impose its values, language, and ways of behaving on a subordinate culture or cultures. This may be achieved through legal or political suppression of other sets of values and patterns of behaviour, or by monopolizing the media of communication” (Encyclopedia, n.d.)
Duty to accommodate	“Under the Ontario Human Rights Code, people identified by Code grounds are entitled to the same opportunities and benefits as everybody else. In some cases, they may need special arrangements or “accommodations” to take part equally in the social areas the Code covers, such as employment, housing and education. Employers, housing providers, education providers and other parties responsible under the Code have a legal obligation to accommodate Code-identified needs, unless they can prove it would cause them undue hardship. Undue hardship is based on cost, outside sources of funding and health and safety factors” (ONHRC, n.d.).
Elder	“A distinguished man or woman who is recognized in the Indigenous community for the gift of wisdom, healing and/or spiritual leadership” (ONHRC, n.d.).
Employment Equity Act	“The Employment Equity Act (the Act) helps ensure that all Canadians have the same access to the labour market. The Act also requires that employers take actions to ensure the full representation of members of four designated groups within their organizations: women, Indigenous people, persons with disabilities, and members of racialized groups. The Act requires employers to investigate, identify and take concrete action to correct the conditions of disadvantage in employment for the four designated groups” (Canadian Human Rights Commission, 2022).
Equality	“The principle of treating everyone in the same manner by ensuring they have access to the same resources and opportunities” (MP Associates et al., 2021). “The principle of treating everyone in the same manner by ensuring they have access to the same resources and opportunities. Equality does not necessarily lead to fair outcomes since it does not consider people's unique experiences and differing situations” (Canada, 2022).
Equal opportunity	“Aims to ensure that all people have equal access, free of barriers, equal participation and equal benefit from whatever an organization has to offer. Note that equal opportunity extends beyond employment” (ONHRC, n.d.).

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Equal treatment	“Treatment that brings about an equality of results and that may, in some instances, require different treatment. For example, to give all students equal treatment in entering a building, it may be necessary to provide a ramp for a student who uses a wheelchair” (ONHRC, n.d.).
Equity Equitable	<p>“Equity refers to achieving parity in policy, process and outcomes for historically and/or currently underrepresented and/or marginalized people and groups while accounting for diversity. It considers power, access, opportunities, treatment, impacts and outcomes, in three main areas:</p> <ul style="list-style-type: none"> ▪ Representational equity: the proportional participation at all levels of an institution; ▪ Resource equity: the distribution of resources in order to close equity gaps; and ▪ Equity-mindedness: the demonstration of an awareness of, and willingness to, address equity issues” (UBC, n.d.) <p>“Just or characterized by fairness or equity. Equitable treatment can at times differ from same treatment” (ONHRC, n.d.).</p>
Equity-denied / Equity-Seeking / Equity-Deserving Groups Marginalized	“A group of people who, because of systemic discrimination, face barriers that prevent them from having the same access to the resources and opportunities that are available to other members of society, and that are necessary for them to attain just outcomes. In Canada, groups generally considered to be equity-denied groups include women, Indigenous people, people with disabilities, people who are part of LGBTQ2+ communities, religious minority groups and racialized people” (Canada, 2022).
Ethnicity	“Sharing a distinctive cultural and historical tradition often associated with race, place of origin, ancestry or creed” (ONHRC, n.d.).
First Nation	“In Canada, an Indigenous grouping composed of many different nations having their own origin, history and culture, and whose members have called North America home for thousands of years. First Nations include status and non-status Indians. First Nations are one of the three legally recognized Indigenous Peoples in Canada” (Canada, 2022).
Francophone	“People who have a particular knowledge of French as an Official Language and use French at home, including people whose mother tongue may not be French or English” (ONHRC, n.d.).

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Gay	“People whose enduring physical, romantic and/or emotional attractions are to people of the same sex. Also used as an umbrella term for the LGBT (lesbian, gay, bisexual and transgender) community” (ONHRC, n.d.).
Gender	“The behavioural, cultural and psychological traits associated with an array of gender identities, including female or male, in a given society. Gender influences how people perceive themselves and each other. It refers not only to physical, psychological, behavioural and other differences, but also to the meanings and values society associates with male and female, that is, the idea that people have specific social roles and skills because of their sex. While sex refers to a set of anatomical and physiological characteristics, gender refers to a social construct, and goes beyond the traditionally understood binary concept that there are only two genders (male, female) and that a person's sex assigned at birth aligns with their gender identity” (Canada, 2022).
Gender accommodating	“Similar to the concept of gender sensitivity, gender accommodating means not only being aware of gender differences but also adjusting and adapting to those differences. However, gender accommodating does not address the inequalities generated by unequal norms, roles and relations (i.e., no remedial or transformative action is developed)” (UNICEF, 2017).
Gender-based Analysis Plus / + GBA Plus / GBA+ Sex and Gender-based Analysis Plus / SGBA Plus	“An analytical approach used to assess the potential effects policies, programs and initiatives may have on diverse groups of people. The word "Plus" in the term is used to show that the analysis goes beyond biological (sex) and sociocultural (gender) differences to consider other factors that intersect to determine individual identity. These factors may include ethnicity, religion, age and disability. The term "Sex and Gender-based Analysis Plus" is sometimes used in a health context” (Canada, 2022).
Gender-biased sex selection	“Sex selection can take place before a pregnancy is established, during pregnancy through prenatal sex detection and selective abortion, or following birth through infanticide or child neglect. Sex selection is sometimes used for family balancing purposes but far more typically occurs because of a systematic preference for boys” (UNICEF, 2017).
Gender-based violence (GBV)	“An umbrella term for any harmful act that is perpetrated against a person's will and that is based on socially ascribed (gender) differences between females, males...” and gender-diverse individuals including same sex partners or same sex violence. “..The nature and extent of specific types of GBV vary across cultures, countries and regions. Examples include sexual violence,

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	including sexual exploitation/abuse and forced prostitution, domestic violence, trafficking, forced/early marriage, harmful traditional practices such as female genital mutilation, honour killings and widow inheritance” (UNICEF, 2017).
Gender bias	“Making decisions based on gender that result in favoring one gender over the other which often results in contexts that are favoring men and/or boys” (UNICEF, 2017).
Gender blindness	“The failure to recognize gender roles and responsibilities..” and norms given “in specific social, cultural, economic, and political contexts and backgrounds. Projects, programmes, policies and attitudes which are gender blind do not take into account these different roles and diverse needs, maintain status quo, and will not help transform the unequal structure of gender relations” (UNICEF, 2017).
Gender disparities Gender gaps	“Statistical differences (often referred to as “gaps”) between men and women, boys and girls” and gender-diverse persons “that reflect an inequality in some quantity” (UNICEF, 2017).
Gender equality	“The concept that women and men, girls and boys” and gender-diverse persons “have equal conditions, treatment and opportunities for realizing their full potential, human rights and dignity, and for contributing to (and benefitting from) economic, social, cultural and political development. Gender equality is, therefore, the equal valuing by society of the similarities and the differences of men and women” and gender-diverse persons, “and the roles they play... Equality does not mean that women and men” and gender-diverse persons “will become the same but that (their) rights, responsibilities and opportunities will not depend on” their gender (UNICEF, 2017).
Gender equity	“The process of being fair to men and women, boys and girls,” and gender-diverse persons “and importantly the equality of outcomes and results. Gender equity may involve the use of temporary special measures to compensate for historical or systemic bias or discrimination. It refers to differential treatment that is fair and positively addresses a bias or disadvantage that is due to gender roles or norms or differences between the sexes. Equity ensures that women and men and girls and boys” and gender-diverse persons “have an equal chance, not only at the starting point, but also when reaching the finishing line. It is about the fair and just treatment of (all genders) that takes into account their different needs...,

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	cultural barriers and (past) discrimination of the specific group” (UNICEF, 2017).
Gender expression	“The ways in which people present and communicate their gender identity. Gender can be expressed, for example, through behaviour, clothing, hair, voice and other aspects of physical appearance. These may or may not conform to societal expectations regarding gender” (Canada, 2022).
Gender Identity	“A person's internal and deeply felt sense of being a man, a woman, both, neither, or somewhere along the gender spectrum. A person's gender identity may or may not align with the sex they were assigned at birth. Gender identity is not necessarily visible and has nothing to do with sexual orientation. It can be static or fluid” (Canada, 2022).
Gender mainstreaming	“Gender mainstreaming is the process of assessing the implications for girls and boys and men and women” and gender-diverse persons “of any planned action, including legislation, policies, and programmes. It is a strategy..., concerns and experiences as integral dimension of the design, implementation, monitoring and evaluation of policies and programmes so that (all genders) may benefit equality, and inequality is not perpetuated” (Adapted from UNICEF, 2017).
Gender-responsive budgeting	“Government planning, programming, and budgeting that contributes to the advancement of gender equality and the fulfillment of women's rights. It entails identifying and reflecting needed interventions to address gender gaps in sector and local government policies, plans and budgets. GRB also aims to analyze the gender-differentiated impact of revenue-raising policies and the allocation of domestic resources and Official Development Assistance” (UNICEF, 2017).
Gender-neutral programming and policies	“Programming and policies that do not centre gender concerns or distinguish between genders in their design, interventions and monitoring” (UNICEF, 2017).
Harassment	“Engaging in a course of comments or actions that are known, or ought reasonably to be known, to be unwelcome. It can involve words or actions that are known or should be known to be offensive, embarrassing, humiliating, demeaning or unwelcome. Harassment under the Ontario <i>Human Rights Code</i> is based on the prohibited/protected grounds” (ONHRC, n.d.).
Hate activity Hate crime	“comments or actions against a person or group motivated by bias, prejudice or hate based on race, ancestry, national or ethnic origin, language, colour, religion, sex, age, mental or physical disability, marital status, family status,

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	sexual orientation or any other similar factor. Examples are: hate crime, hate propaganda, advocating genocide, telephone/electronic communication promoting hate, and publicly displaying hate in notices, signs, symbols and emblems” (ONHRC, n.d.).
Heterosexual	“A person who has emotional, physical, spiritual and sexual attraction to persons of the opposite sex” (ONHRC, n.d.).
Heterosexism	“The assumption that heterosexuality is superior and preferable, and is the only right, normal, or moral expression of sexuality. This definition is often used when looking at discrimination against gay, lesbian or bisexual people that is less overt, and which may be unintentional and unrecognized by the person or organization responsible” (ONHRC, n.d.).
Historical disadvantage / Traditionally marginalized	“Disadvantage resulting from historic patterns of institutionalized and other forms of systemic discrimination, sometimes legalized social, political, cultural, ethnic, religious, and economic discrimination, as well as discrimination in employment. This also includes under-representation experienced by disadvantaged groups such as women, Aboriginal peoples, persons with disabilities, LGBT persons and racialized people” (ONHRC, n.d.).
Historical Trauma	“A trauma experienced collectively by a group of people sharing a common identity, caused by the oppression of this group through one or more events in the past, and that is usually characterized by the persistence of social and health problems in this group across several generations” (Canada, 2022).
Homosexual	“A person who has emotional, physical, spiritual and sexual attraction to persons of the “same sex.” More of a medical term, it is considered outdated and often insulting to many gay people or communities” (ONHRC, n.d.).
Homophobia	“The irrational aversion to, fear or hatred of gay, lesbian or bisexual people and communities, or of behaviours stereotyped as ‘homosexual’” (ONHRC, n.d.).
Implicit Bias	“Also known as unconscious or hidden bias, implicit biases are negative associations that people unknowingly hold. They are expressed automatically, without conscious awareness. Many studies have indicated that implicit biases affect individuals’ attitudes and actions, thus creating real-world implications, even though individuals may not even be aware that those biases exist within themselves. Notably, implicit biases have been shown to trump individuals’ stated commitments to equality and fairness, thereby producing behavior that diverges from the explicit attitudes that many people profess. The Implicit Association Test (IAT) is often used to measure implicit biases with regard to

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	race, gender, sexual orientation, age, religion, and other topics” (Staats, 2013 qtd. In MP Associates et al., 2021).
Inclusion	“The practice of using proactive measures to create an environment where people feel welcomed, respected and valued, and to foster a sense of belonging and engagement” (Canada, 2022).
Indian Reserve	“An Indian Reserve is a tract of land set aside under the Indian Act and treaty agreements for the exclusive use of an Indian band. Band members possess the right to live on reserve lands, and band administrative and political structures are frequently located there. Reserve lands are not strictly “owned” by bands but are held in trust for bands by the Crown. The Indian Act grants the Minister of Indian Affairs authority over much of the activity on reserves” (First Nations & Indigenous Studies, UBC, n.d.).
Indigenization	“The integration of Indigenous worldviews, knowledge, and perspectives into the structures of an institution. Indigenization should be led by Indigenous people. It allows for the recognition that Indigenous and non-Indigenous worldviews, knowledge and perspectives are of equal value. There is no single Indigenous worldview; although there may be common points, the worldviews of different Indigenous nations or communities vary from one to another” (Canada, 2022).
Indigenous Person	“A person who belongs to one of the three Indigenous Peoples in Canada, namely, First Nations, Inuit or Métis. Some Indigenous persons in Canada may choose to refer to themselves as "a Native person" or "a Native;" however, the use of these terms by non-Indigenous people is seen as derogatory” (Canada, 2022).
Indigiqueer	“Referring to an Indigenous person whose gender identity does not align with their sex assigned at birth, or whose sexual orientation falls outside heterosexuality” (Canada, 2022).
Inclusive Language	“A means of communication used to treat people with respect, and that involves using words and expressions that are not considered discriminatory or offensive, and that do not imply the exclusion or stereotyping of particular groups of people” (Canada, 2022).
Inclusive Workplace	“In an organization, a work environment where the differences in the identities, abilities, backgrounds, cultures, skills, experiences and perspectives of employees are recognized, valued and leveraged by management and coworkers, which fosters a sense of belonging and involvement for all employees” (Canada, 2022).

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Indian (Canadian context)	“The legal identity of a First Nation member registered under the <i>Indian Act</i> . The term "Indian" is to be avoided unless it is used in the context of the <i>Indian Act</i> or in specific historical contexts, as it is considered offensive and outdated. Only members of First Nations can be considered Indians under the <i>Indian Act</i> . Métis and Inuit are considered Indigenous Peoples in Canada under certain provisions of the <i>Constitution Act, 1982</i> , but they are not considered Indians under the <i>Indian Act</i> ” (Canada, 2022).
Individual racism	“Individual racism refers to the beliefs, attitudes, and actions of individuals that support or perpetuate racism. Individual racism can be deliberate, or the individual may act to perpetuate or support racism without knowing that is what he or she (or they are) doing” (Potapchuk et al., 2005 qtd. In MP Associates et al., 2021).
Institutional bias Systemic bias	“Systemic bias or institutional bias occurs when systems or processes within an institution, organization or unit are designed to disparately impact, and result in differential outcomes for, marginalized groups. Systemic bias creates and sustains institutional barriers to equity and social justice” (UBC, n.d.)
Institutional racism Systemic racism	“Institutional racism refers specifically to the ways in which institutional policies and practices create different outcomes for different racial groups. The institutional policies may never mention any racial group, but their effect is to create advantages for whites and oppression and disadvantage for people from groups classified as people of color” (Potapchuk et al., 2005 qtd. In MP Associates et al., 2021).
Internalized dominance	“Occurs among white people when they believe and/or act on assumptions that white people are superior to, more capable, intelligent, or entitled than people of color. It occurs when members of the dominant white group take their group’s socially advantaged status as normal and deserved, rather than recognizing how it has been conferred through racialized systems of inequality. Internalized dominance may be unconscious or conscious. A white person who insists that anyone who works hard can get ahead, without acknowledging the barriers of racism, is consciously or unconsciously expressing internalized dominance. Whites who assume that European music and art are superior to other forms are enacting internalized dominance”(Adams et al., 2016 qtd. In MP Associates et al., 2021).
Internalized racism	“Internalized racism is the situation that occurs in a racist system when a racial group oppressed by racism supports the supremacy and dominance of the dominating group by maintaining or participating in the set of attitudes,

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	behaviors, social structures, and ideologies that undergird the dominating group's power" (Bivens, 1995 qtd in MP Associates et al., 2021).
Interpersonal racism	"Interpersonal racism occurs between individuals. Once we bring our private beliefs into our interaction with others, racism is now in the interpersonal realm. For example, public expressions of racial prejudice, hate, bias, and bigotry between individuals" (Lawrence and Keleher, 2004 qtd. In MP Associates et al., 2021).
Intersectionality	"An analytical framework for understanding how aspects of a person's identity (e.g. sex, gender, age, ethnicity, class, religion, sexual orientation, physical ability) combine to create particular forms of discrimination and privilege. This framework helps to better understand the cumulative effects of different forms of oppression (e.g. racism, sexism, homophobia). Members of marginalized groups are more likely to face discrimination and prejudice as a result of the interaction of different aspects of their identity. This concept was coined by American lawyer and law professor Kimberlé Crenshaw in the late 1980s to explain how race intersects with gender to produce unique barriers" (Canada, 2022).
Intersex	"People born with unidentified or misidentified genitals. Formerly inappropriately referred to as hermaphrodites, intersex people are not easily categorized as "male" or "female" because of ambiguous genitals. Most intersex people do not possess "both" sets of genitals, rather a blending, or a different appearance that is medically difficult to categorize for many doctors" (ONHRC, n.d.).
Inuit	"In Canada, an Indigenous People that inhabits or that traditionally inhabited the northern regions and Arctic coasts of Canada known as Inuit Nunangat, and whose members are united by a common origin, history and culture. Inuit are one of the three legally recognized Indigenous Peoples in Canada. Since the term "Inuit" means "the people," the use of "the" and "people" is redundant and should be avoided in expressions such as "the Inuit" and "Inuit people."" (Canada, 2022).
Inuk	"In Canada, an Indigenous person who inhabits or whose ancestors traditionally inhabited the northern regions and Arctic coasts of Canada known as Inuit Nunangat. The plural of "Inuk" is "Inuit." The plural form "Inuuk" is also used when referring to two people" (Canada, 2022).
Islamophobia	"The fear or hatred of the religion of Islam or of Muslims, leading to discrimination, prejudice or hostility towards Muslims. Islamophobia leads not

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	only to acts of intolerance and racial profiling, but also to viewing and treating Muslims as a security threat” (Canada, 2022).
Land Acknowledgment	“A statement recognizing that a person or group of people are on a territory currently or historically occupied by an Indigenous community and to which this community has spiritual, cultural or economic connections. These statements are usually made towards the beginning of gatherings or official events as a sign of recognition and respect for Indigenous communities” (Canada, 2022).
Lesbian	“A woman who has emotional, physical, spiritual and/or sexual attraction to other women” (ONHRC, n.d.).
Lived Experience	“The events in a person's life that lead to an intimate familiarity with a given subject. A person's lived experience can be considered a significant source of knowledge for other people” (Canada, 2022).
Marginalization	“A social process by which individuals or groups are (intentionally or unintentionally) distanced from access to power and resources and constructed as insignificant, peripheral, or less valuable/privileged to a community or “mainstream” society. This term describes a social process, so as not to imply a lack of agency. Marginalized groups or people are those excluded from mainstream social, economic, cultural, or political life. Examples of marginalized groups include, but are by no means limited to, groups excluded due to race, religion, political or cultural group, age, gender, or financial status. To what extent such populations are marginalized, however, is context specific and reliant on the cultural organization of the social site in question” (UBC. N.d. qtd. In In MP Associates et al., 2021).
Mental Health	“A person's psychological and emotional well-being, usually characterized by their ability to meet their own needs, pursue their interests, achieve their goals and cope with the various stressors of life” (Canada, 2022).
Métis	“French term meaning "mixed blood." The Canadian Constitution recognizes Métis people as one of the three Aboriginal Peoples. The term is used broadly to describe people with mixed First Nations and European ancestry who identify themselves as Métis, distinct from First Nations people, Inuit or non-Aboriginal people” (ONHRC, n.d.).
Microaggression	“A comment or action that is regarded as subtly expressing prejudice against a person or group of people. Microaggressions are generally indirect and can be

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	unintentional. Members of marginalized or minority groups are often the subjects of microaggressions” (Canada, 2022).
Minority	“A group of people who share characteristics differing from those of the majority or dominant population, and who often experience discrimination or exclusion. The term "minority" is not universally accepted, because it is usually understood as limiting the concept to numbers, when it is in fact more often about the power that is held by a dominant group” (Canada, 2022).
Model Minority	A minority group that is perceived to have successfully integrated into society, particularly in academic, economic or cultural fields, especially in comparison to other minority groups. The concept of a model minority may seem positive, but it carries negative connotations. Because it stems from stereotypes based on ethnic or racial characteristics, it erases the individuality of those within the group as well as the discrimination faced by its members. For example, certain Asian groups are stereotypically considered to excel at mathematics and science. This stereotype puts undue pressure on those belonging to these groups as the expectations of their successes in these fields are higher than for members of other groups. Such stereotypes can also lead to different minority groups being pitted against each other because their successes are not measured in the same way” (Canada, 2022).
Neurodivergence	“A departure from what is considered typical in a person's neurological function or behavioural traits. Neurodivergence can be innate or acquired through alterations in brain functioning caused by trauma or other experiences. Examples of neurodivergence include autism, dyslexia and attention deficit disorder” (Canada, 2022).
Neurodiversity	“The variation in neurological functioning and behavioural traits considered as a normal phenomenon in the human population. The concept of neurodiversity is inclusive as it encompasses both neurodivergent and neurotypical people” (Canada, 2022).
Non-binary	“is used to describe people who feel their gender cannot be defined within the margins of gender binary. Instead, they understand their gender in a way that goes beyond simply identifying as either a man or woman” (https://lgbt.foundation/who-we-help/trans-people/non-binary LGBT foundation, n.d.)
<i>Ontarians with Disabilities Act (ODA), 2001</i>	Legislation that “requires government ministries, municipalities and public sector organizations such as transportation companies, hospitals and school boards to develop an annual accessibility plan to identify, remove and prevent barriers to accessibility in a number of areas” (ONHRC, n.d.).

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Pay Equity	“The principle of equal pay for work of equal value. For example, the requirement to pay males and females within the same organization the same salary for work that is judged to be of equal value” (ONHRC, n.d.).
Person-First language	“The written or verbal means of expression that communicates the identity of a person by putting emphasis on the person as an individual rather than on their impairment, disease, state or disorder. Expressions such as "person with a disability," "person with autism," "person who is blind" and "person who is deaf" are examples of person-first language. Person-first language is often contrasted with identity-first language, which puts emphasis on an impairment, disease, state or disorder being integral to a person's identity” (Canada, 2022).
People of Colour Visible minority Racialized	” A person who is especially of African, Asian or mixed racial or ethnic descent. Although the words "of colour" in the term "person of colour" refer to skin colour, a person may be viewed as a person of colour on the basis of other physical characteristics such as hair texture or facial features. Although the term "person of colour" is frequently used in verbal and written communication, its use is not universally accepted” (Canada, 2022).
Person with Disability	“A person with a physical, mental, intellectual, cognitive, sensory, learning or communication impairment, or a functional limitation, whether apparent or not, and permanent, temporary or episodic in nature, that hinders their full and equal participation in society when they face a barrier. The plural form of "disability" is used in expressions such as "persons with disabilities" or "people with disabilities" to highlight the variety of disabilities present within a group. The use of the adjective "handicapped" in the term "handicapped person" is considered to be outdated and can be considered offensive” (Canada, 2022).
Poisoned work environment	“A negative, hostile or unpleasant workplace due to comments or conduct that tend to demean a group identified by one or more prohibited grounds under the <i>Code</i> , even if not directed at a specific individual. A poisoned work environment may result from a serious single event, remark, or action” (ONHRC, n.d.).
Power	“Power may also be understood as the ability to influence others and impose one’s beliefs. All power is relational, and the different relationships either reinforce or disrupt one another. The importance of the concept of power to anti-racism is clear: racism cannot be understood without understanding that power is not only an individual relationship but a cultural one, and that power relationships are shifting constantly. Power can be used malignantly and intentionally, but need not be, and individuals within a culture may benefit

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	from power of which they are unaware” (Alberta Civil Liberties Research Centre, “Racism and Power” (2018) qtd. In MP Associates et al., 2021).
Prejudice	“Negative prejudgment or preconceived feelings or notions about another person or group of persons based on perceived characteristics” (ONHRC, n.d.).
Pride	“(when used in reference to the LGBT community): not being ashamed of oneself and/or showing your pride to others by “coming out,” marching in the Pride parade, etc., being honest and comfortable about who you are” (ONHRC, n.d.).
Privilege	“The advantages enjoyed by a person or group of people as a result of their membership in a given social group or category” (Canada, 2022).
Prohibited / protected grounds	“the Ontario <i>Human Rights Code</i> prohibits discrimination or harassment based on these personal characteristics. The specific protected grounds include: age, ancestry, citizenship, colour, creed, disability, ethnic origin, family status, gender identity and gender expression (recently added to the <i>Code</i>), marital status, place of origin, race, sex (including pregnancy), sexual orientation, receipt of public assistance (in housing) and record of offences (in employment)” (ONHRC, n.d.).
Queer	“Formerly derogatory slang term used to identify LGBT people. Some members of the LGBT community have embraced and reinvented this term as a positive and proud political identifier when speaking among and about themselves” (ONHRC, n.d.).
Questioning	“Exploring one’s own sexual and/or gender identity, looking at such things as upbringing, expectations from others (family, friends, church, employers, etc.) and inner motivation” (ONHRC, n.d.).
Race	“A group of people who are arbitrarily categorized according to common physical characteristics, regardless of language, culture or nationality. The concept of race has long since been used to establish differences between groups of people, often according to a hierarchy. It focuses on identifiable physical characteristics, such as skin colour, hair texture and facial features. There is no scientific basis for the concept of race. Refusing to talk about race could imply that racism and its consequences do not exist. Not to be confused with the term “race” used to mean “ethnic group,” which refers to a group of people with shared cultural, linguistic or religious characteristics” (Canada, 2022).

Terms	Definition
Racial Equity	“Racial equity is the condition that would be achieved if one's racial identity no longer predicted, in a statistical sense, how one fares. When we use the term, we are thinking about racial equity as one part of racial justice, and thus we also include work to address root causes of inequities, not just their manifestation. This includes elimination of policies, practices, attitudes, and cultural messages that reinforce differential outcomes by race or that fail to eliminate them” (MP Associates et al., 2021).
Racial Healing	“To restore to health or soundness; to repair or set right; to restore to spiritual wholeness” (Wenger, 2012 qtd. In MP Associates et al., 2021).
Racial Justice	“The systematic fair treatment of people of all races, resulting in equitable opportunities and outcomes for all. Racial justice—or racial equity—goes beyond “anti-racism.” It is not just the absence of discrimination and inequities, but also the presence of deliberate systems and supports to achieve and sustain racial equity through proactive and preventative measures” (MP Associates et al., 2021).
Racialization	“The process by which societies construct races as real, different and unequal in ways that matter and affect economic, political and social life” (ONHRC, n.d.).
Racialized	Referring to a person or group of people categorized according to ethnic or racial characteristics and subjected to discrimination on that basis. Ethnic characteristics include culture, language and religion. Racial characteristics include skin colour, hair texture and facial features. The use of the term "racialized" acknowledges that race is a social construct that negatively impacts a person's social, political and economic life. There is no scientific basis for the concept of race” (Canada, 2022).
Racism	“An ideology that establishes a hierarchy between races or ethnic groups. There is no scientific basis for the concept of race... Prejudice, hostility, discrimination, and even violence, whether conscious or not, against persons of a specific race or ethnic group. Racism can be manifested through individual actions or systemic or institutional practices. Racism also manifests itself in more subtle ways. It can, for example, happen in the form of discrimination based on the idea that certain cultures cannot be assimilated into the dominant or majority culture” (Canada, 2022).
Reconciliation	“In the context of Crown-Indigenous relations, the process of repairing and improving relationships between Indigenous and non-Indigenous peoples and governments. The acknowledgement of the past and present effects of

Terms	Definition
	colonialism in Canada is essential to this process. In order for reconciliation to move forward, concrete actions must be taken by non-Indigenous people, governments and institutions to correct the historical and ongoing wrongs done to Indigenous Peoples. First Nations, Inuit and Métis may have different perspectives on reconciliation, as these Peoples have not had the same experiences with colonialism” (Canada, 2022).
Restorative Justice	“Restorative Justice is a theory of justice that emphasizes repairing the harm caused by crime and conflict. It places decisions in the hands of those who have been most affected by a wrongdoing, and gives equal concern to the victim, the offender, and the surrounding community. Restorative responses are meant to repair harm, heal broken relationships, and address the underlying reasons for the offense. Restorative Justice emphasizes individual and collective accountability. Crime and conflict generate opportunities to build community and increase grassroots power when restorative practices are employed” (M4BL qtd. In MP Associates et al., 2021).
SAAB / Sex assigned at birth	“The sex assigned to a person at birth according to a set of medical standards, usually based on the person's external genitalia. Sex assigned at birth may also be understood as the sex recorded, for example, on a person's birth certificate. Assigning sex at birth is not common to all cultures” (Canada, 2022).
Self-Identification	“A person's own assertion of belonging to a certain group or category of people” (Canada, 2022).
Sex	“A defined set of anatomical and physiological characteristics, including chromosomes, gene expression, hormones, and reproductive or sexual anatomy. Sex is usually categorized as female or male, but there is variation in the biological attributes that comprise sex and how those attributes appear. Often a person with these variations is characterized or self-identifies as intersex. While sex refers to a set of anatomical and physiological characteristics, gender refers to a social construct, and goes beyond the traditionally-understood binary concept that there are only two genders (male, female) and that a person's sex assigned at birth aligns with their gender identity” (Canada, 2022).
Sexism	“Discrimination based on sex or on stereotypes related to gender, typically towards women” (Canada, 2022).

Terms	Definition
Sexual Orientation	“The direction of one's sexual interest or attraction. It is a personal characteristic that forms part of who you are. It covers the range of human sexuality from lesbian and gay, to bisexual and heterosexual” (ONHRC, n.d.).
Status Indian	“A person recognized by the federal government as being registered under the <i>Indian Act</i> is referred to as a Registered Indian (commonly referred to as a Status Indian)” (ONHRC, n.d.).
Stereotype	“Incorrect assumption based on things like race, colour, ethnic origin, place of origin, religion, etc. Stereotyping typically involves attributing the same characteristics to all members of a group regardless of their individual differences. It is often based on misconceptions, incomplete information and/or false generalizations” (ONHRC, n.d.).
Systemic Barrier	“A barrier that results from seemingly neutral systems, practices, policies, traditions or cultures, and that disadvantages certain individuals or groups of people. Systemic barriers disadvantage minority groups, racialized groups, people with disabilities, people from LGBTQ2+ communities, Indigenous people and other marginalized groups. Systemic barriers are present in all aspects of society such as employment, education, institutions, and health services. Systemic barriers are not necessarily put in place intentionally” (Canada, 2022).
Traditional Territory	“Land identified by an Indigenous community as the territory it has historically occupied and used, and to which it still has spiritual, cultural and economic connections. The traditional territories of Indigenous communities may overlap each other” (Canada, 2022).
Trans	“A person whose biological sex assigned at birth does not match their gender identity” (ONHRC, n.d.).
2-Spirit/Two-spirit	“Referring to a North American Indigenous person who embodies both female and male spirits or whose gender identity, sexual orientation or spiritual identity is not limited by the male/female dichotomy. The term "two-spirit" is used to reflect the understanding of gender and sexuality in Indigenous cultures. Therefore, a person who is not of Indigenous descent should not use this term to describe their identity. Some Indigenous communities use other terms with specific meanings to refer to a person's role in their culture based on their gender identity or sexual orientation. Not all Indigenous people from the LGBTQ2+ communities identify as two-spirit” (Canada, 2022).

Terms	Definition
Unceded	“Referring to traditional or ancestral land never transferred to the Crown or to the Government of Canada by an Indigenous community by means of a treaty or other agreement” (Canada, 2022).
Underrepresented	“Individuals or groups with insufficient or inadequate representation in various aspects of university life, often determined when compared to their proportional composition in Canadian society, but in the university setting, other considerations may also override strictly proportional representation” (UNC, n.d.)
Universal Design	“Universal Design is the design and composition of an environment so that it can be accessed, understood, and used to the greatest extent possible by all people, regardless of their age, size, ability, or disability. An environment (or any building, product, or service in that environment) should be designed to meet the needs of all people who wish to use it. Universal design constitutes the equitable access to spaces, objects, environments, and services” (UNC, n.d.)
Visible Minority	“A group of people who have identifiable characteristics that differ from those of the majority or dominant population. Although the term "visible minority" is used in legal and statistical contexts in Canada, it is considered outdated and can be inaccurate as it does not always reflect provincial, territorial or other regional demographic compositions in Canada. Also, the word "visible" suggests that being white is the standard and the word "minority" limits the concept to numbers, when it is in fact more often about the power that is held by a dominant group. Not to be confused with the concept of visible minority as defined in the <i>Employment Equity Act</i> , which refers to persons, other than Indigenous people, who are not white” (Canada, 2022).
White Person	“A person belonging to one of the population groups of especially European ancestry that are often considered as having light pigmentation of skin. Although the noun "Caucasian" is sometimes used in North America to refer to a white person, this term refers to an obsolete and scientifically unfounded human classification system dating from the 18th century. The noun "Caucasian" used to mean "white person" should therefore be avoided” (Canada, 2022).
White Fragility	“A state in which even a minimum amount of racial stress becomes intolerable [for white people], triggering a range of defensive moves. These moves include the outward display of emotions such as anger, fear, and guilt, and behaviors such as argumentation, silence, and leaving the stress-inducing

Terms	Definition
	situation. These behaviors, in turn, function to reinstate white racial equilibrium” (DiAngelo, 2011 qtd. In MP Associates et al., 2021).
White Privilege	“Refers to the unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on people solely because they are white. Generally white people who experience such privilege do so without being conscious of it” (McIntosh, 1988 qtd in MP Associates et al., 2021).
White Supremacy	“The idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Color and their ideas, thoughts, beliefs, and actions. While most people associate white supremacy with extremist groups like the Ku Klux Klan and the neo-Nazis, white supremacy is ever present in our institutional and cultural assumptions that assign value, morality, goodness, and humanity to the white group while casting people and communities of color as worthless (worth less), immoral, bad, and inhuman and “undeserving.” Drawing from critical race theory, the term “white supremacy” also refers to a political or socio-economic system where white people enjoy structural advantage and rights that other racial and ethnic groups do not, both at a collective and an individual level” (MP Associates et al., 2021).
Xenophobia	“Any attitude, behavior, practice, or policy that explicitly or implicitly reflects the belief that immigrants are inferior to the dominant group of people. Xenophobia is reflected in interpersonal, institutional, and systemic levels oppression and is a function of White supremacy” (Cokorinos, 2007 qtd. In MP Associates et al., 2021).