



Anti-Racism and Anti-Oppression Advocacy 101 Digital Toolkit

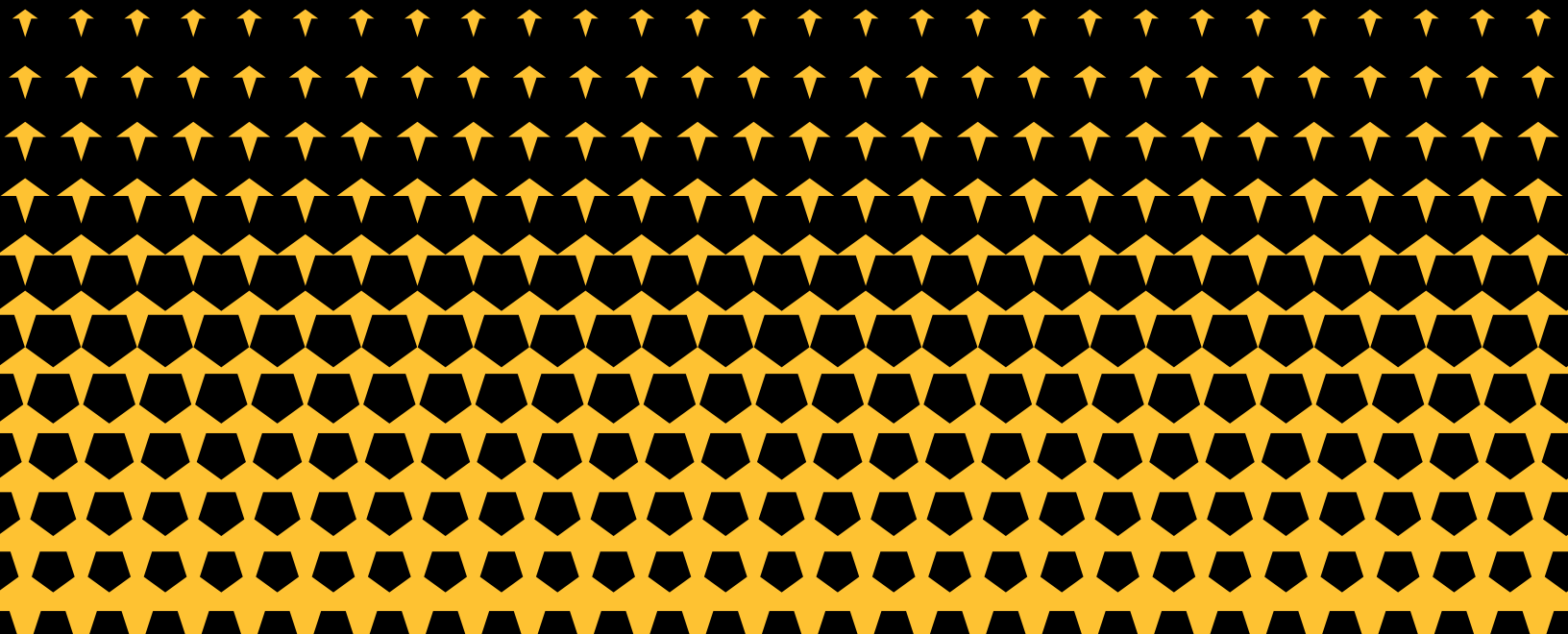




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Strengthening Our Union Collectively Through Anti-Racism and Anti-Oppression

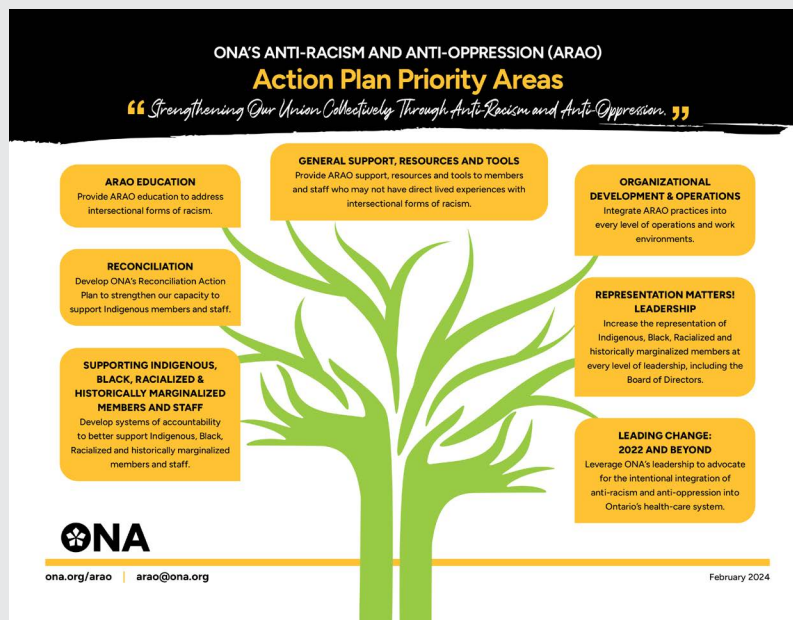
SECTION 1:

Introduction

As an organization, the Ontario Nurses' Association (ONA) has traditionally used a human rights and equity approach to guide our work and underpin our belief that every member and employee has the right to equal treatment and freedom from discrimination and harassment in the workplace and the union. While this approach continues to be a core tenet of our work, we recognize that we need to use an anti-racism and anti-oppression (ARAO) approach to identify and address intersectional forms of racism (e.g., anti-Black racism, anti-Indigenous racism), advance equity and strengthen solidarity.

An ARAO approach focuses on the different ways people from Indigenous, Black, Racialized and historically marginalized groups experience intersectional forms of racism, and the impact on their day-to-day lives. Integrating this approach into our work at ONA provides us with the guidance we need to review our organizational structures, policies, procedures, practices and actions. It also helps us to develop remedies and preventative measures.

Freedom from any form of racism, discrimination and harassment in the workplace are core tenets of our union. ONA strongly supports achieving health equity in our system, and advocates for the examination of policy issues through a "social determinants of health" lens, as is evident in [ONA's Position Statement on Anti-Racism](#).



The 2022-2026 Anti-Racism and Anti-Oppression (ARAO) Action Plan (English) (French) is the direct result of a call to action from our members, leaders and staff with lived experiences of intersectional forms of racism, including anti-Indigenous racism, anti-Black racism, discrimination and acts of exclusion. The Plan contains seven priority areas and 35 action items. This four-year action plan will help guide our union in addressing the ongoing racism and oppression that exist for so many of our members and staff, and within our communities.

Image: [shareable Infographic](#)



Welcome Statements

ERIN ARISS, RN

President

Portfolio: Communications and Government Relations/Student Liaison

As a union, we celebrate our accomplishments regarding human rights as well as anti-racism and anti-oppression from the past 50 years. Please check out this [timeline](#), which captures many of these accomplishments.

We know, however, that we can and must do better. As the frontline of health care in Ontario, ONA members understand that the intersection of race, income, housing and other social determinants of health place Indigenous, Black, Racialized and historically marginalized communities at greater risk.

In August 2021, ONA's Board of Directors approved the development and implementation of a multi-year, intersectional ARAO Action Plan and curriculum development for the entire organization.

This ARAO Advocacy 101 Digital Toolkit is one of many initiatives ONA will be taking to assist and support members and elected leaders with some key information to support their ARAO journeys.

KAREN MCKAY-EDEN, RN

Vice-President, Region 3

Portfolio: Human Rights and Equity

Integrating this ARAO approach into our work at ONA will provide us with the guidance we need to review our organizational structures, policies, procedures, practices and actions. It will also help us develop remedies and preventative measures.

On behalf of our membership-driven teams – the Human Rights and Equity Team and the Anti-Racism Advisory Team, as well as the Reconciliation Action Plan Working Group – I want to underscore ONA's commitment to work towards the development and application of ARAO practices throughout all aspects of our organization.

ANGELA PREOCANIN, RN

First Vice-President

Portfolio: Political Action/Professional Issues

Without individual and collective action, racism in all its forms will continue to threaten the health and safety of so many in our professions, work environments and in the communities we call home.

Systems of racism and oppression are rooted in legacies of colonization, slavery, White supremacy, sexism, plus injustices. Education at all levels of the organization will be key to creating the shift towards an inclusive and welcoming environment where all ONA members can feel they belong.

ANTI-RACISM ADVISORY TEAM

As ONA members and leaders, we believe it is important to have tools and processes in place that promote the integration of ARAO principles into our work as a union. This helps to improve the cultural awareness of each member and enhance the quality of care we provide in our work environments.



At Biennial 2023 we saw our union's commitment to ARAO included in our Statement of Beliefs and Constitution. Individually and collectively, we are called to act in support of ARAO practices. Integrating the content of ONA's ARAO Advocacy 101 Digital Toolkit into our day-to-day actions will contribute to a more inclusive and equitable union.

Acknowledgements – The Design of this Toolkit

The development of the ARAO Advocacy 101 Digital Toolkit was led and co-designed by the ARAO Staff Working Group and ONA's ARAO Lead Consultant, Tomee Elizabeth Sojourner-Campbell. This Toolkit was shaped by the expertise and insights of Anti-Racism Advisory Team members.



SECTION 2:

Purpose and Importance of this Toolkit

The ARAO Advocacy 101 Digital Toolkit is intended to be used as a quick reference and guide regarding anti-racism and anti-oppression (ARAO) concepts and practices, and offers different ways for members to develop advocacy skills. By using this Toolkit, members demonstrate and reinforce their individual and collective commitment to ONA's ARAO journey, and their advocacy strengthens solidarity across the union.

This Toolkit, as well as ONA's Beyond Good Intentions: Understanding Anti-Racism and Anti-Oppression e-course, were developed to raise awareness, foster action and address intersectional forms of racism. Moreover, using these ARAO educational tools and resources encourages all of us to support, advocate or become an ally of ONA members from Indigenous, Black, Racialized and historically marginalized communities.

We acknowledge that members who have experienced intersectional forms of racism and other forms of discrimination enter the ARAO advocacy environment with nuanced insights and experiences of racial trauma. We recognize that they may require specific tools that speak to the unique ways they have to navigate racism in work and union environments.

We intend to work with members from Indigenous, Black, Racialized and historically marginalized groups to further develop tools and resources that support the diverse types of self-focused care and the resilience and resistance strategies they use to navigate their day-to-day lives.

In "Unveiling the Truth: The Thoughts and Experiences of ONA Members," we heard our members share their insights about racism, its impact on them, their colleagues and communities, and the need for ONA to take action.

Several health-care regulatory bodies, nursing associations and professional organizations have recognized the longstanding impact of racism in all health-care settings and the need to address these health inequities. They include the following:

College of Nurses of Ontario (CNO) – Code of Conduct, "Promoting Cultural Competence in Nursing"

The Code of Conduct (Code) Practice Standard is CNO's overarching practice standard describing the accountabilities of all nurses in Ontario. The most significant change to the revised Code, effective June 5, 2023, is the transformation of Principle 2, which now states, "Nurses provide inclusive and culturally safe care by practising cultural humility." The revised Code also reflects integration of key concepts such as empathy and advocacy.

The principle sets out the core behaviours nurses are expected to model. They are to demonstrate cultural humility through self-reflection, and evaluate their own behaviour as advocates for equitable and culturally safe care that is free from discrimination. This includes understanding how personal attributes and societal contexts, such as disabilities, sexual identity and anti-Indigenous and anti-Black racism, influence client care.



PURPOSE AND IMPORTANCE OF THIS TOOLKIT

The CNO created a series of learning modules to support nurses with the application of Principle 2. It focuses on three core behaviours: self-reflection, creating safer health-care experiences, and training and education.

While Principle 2 is focused on the delivery of culturally competent care, Principle 4 addresses the health-care team: “Nurses work respectfully with the health-care team to best meet clients’ needs.” They are expected to model the following behaviours:

- “4.1 Nurses self-reflect on how their privileges, biases, values, belief structures, behaviours and positions of power may impact relationships with health-care team members.*
- 4.2 Nurses identify and do not act on any stereotypes or assumptions they may have about health-care team members.*
- 4.3 Nurses address health-care team members by their preferred name, title and pronoun.*
- 4.4 Nurses recognize many identity factors and personal attributes, including those identified in the Ontario Human Rights Code, may impact a health-care team member, their lived experience, and perspective on nursing and health care.*

Adapted from [Code of Conduct for Nurses \(cno.org\)](https://www.cno.org/code-of-conduct) as well as [Code of Conduct FAQs \(cno.org\)](https://www.cno.org/code-of-conduct-faqs)

Canadian Nurses Association (CNA) – “Promoting Cultural Competence in Nursing”

CNA states in their [2018 Position Statement](#) that nurses have a professional and ethical responsibility to respect and value each person’s individual culture and consider how culture may impact an individual’s experience of health care and the health-care system and, further, cultural competence should be an entry-to-practice level requirement, with ongoing professional development for all nurses.

How to Use This Toolkit

While the ARAO Advocacy 101 Digital Toolkit is addressed to all ONA members and union leaders, ONA recognizes the uniqueness of the direct lived experience of individuals from historically marginalized communities and that this Toolkit may speak to them differently than members from power and privilege-holding groups. ONA intends to further develop tools and resources that support diverse types of self-focused care and the resilience and resistance strategies they use to navigate their day-to-day lives.

The content is a useful primer for those interested in developing advocacy skills with respect to ARAO. There are links to additional resources throughout as well as reflective exercises/guiding questions at the end of each section.

Reflection and Guiding Questions



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Take a few minutes to reflect on the updated CNO Code of Conduct standard, “Promoting Cultural Competence in Nursing.” What changes will you need to make to update your current practice? How can you support others during this change?



SECTION 3:

Primer on Anti-Racism and Anti-Oppression Concepts

What is ONA's Anti-Racism and Anti-Oppression (ARAO) Approach?

- ▶ It involves applying a critical intersectional ARAO lens to every level of the organization, including:
 - Policies.
 - Procedures.
 - Practices.
 - Protocols.
 - Service delivery.
 - Advocacy.
 - Litigation strategies.
 - Community engagement.
 - Staff engagement.
- ▶ A process of unlearning, transforming and reimagining how systems of oppression, power, personal privilege, organizational power, influence and worldviews inform/shape professional lives, decision-making and use of discretion.
- ▶ Mobilizing lived experience, knowledge and skills to critically analyze historical and contemporary forms of racism and oppression against historically marginalized communities, including Indigenous, Black, Asian, South Asian, Racialized, 2SLGBTQI communities, and people living with disabilities.
- ▶ Putting into motion personal and professional commitments to assist in the co-creation of progressive work, learning, union and social spaces where intersectional forms of racism, discrimination and exclusion are challenged.
- ▶ Speaking back to fears, and understanding the risks and costs for advocating for transformative union and work environments.
- ▶ Providing ARAO tools, resources and education to support ONA's ARAO journey.

Anti-Racism is the intentional process of identifying and eliminating racism by changing systems, organizational structures, policies and practices, and attitudes so that power is redistributed and shared equitably.

Anti-Oppression refers to a range of strategies, theories, actions and practices that intentionally challenge systems of oppression. It is a framework, lens or practice used to recognize oppression within service, work, learning and social environments, as well as address its effects. (Resource: [Tomee Sojourner-Campbell, Building Solidarity Using Anti-Racism and Anti-Oppression Practices \(Guest Column\), Below the Line \(November 30, 2021\)](#))

Whiteness is defined as a system where "White" cultures are centred as the primary culture upon which society's practices and institutions are shaped. It is also a process where the practices, values and beliefs of individuals and groups perceived to be White are referred to as the "dominant" culture that sets the norms. (Source: [Tomee Sojourner Consulting Inc.'s training materials and Calgary Anti-Racism Education](#))



PRIMER ON ANTI-RACISM AND ANTI-OPPRESSION CONCEPTS

Colonialism is the violent historical practice of European expansion into territories already inhabited by Indigenous peoples for the purposes of capturing new lands and removing natural resources. It is rooted in acts of violent suppression of Indigenous peoples' governance, legal, social and cultural structures. It was a systematic process of forced assimilation, exclusion and degradation of Indigenous ways of life. Indigenous peoples were, and continue to be, subjected to institutional and legal policies and practices designed to force them to conform to the structures of the colonial state. (Resource: [CRIAW-ICREF, Colonialism and Its Impacts](#))

Frequently Asked Questions

Human Rights and Equity, Diversity, Equity and Inclusion, Anti-Racism and Anti-Oppression: What Is the Difference?

Human Rights and Equity

This approach integrates equity, which recognizes that individuals do not start with the same opportunities in life, and a human rights-based approach, which is derived from international and domestic human rights obligations. This approach is used to identify and redress inequities, as well as promote and protect human rights in several areas, including policy, service delivery, practices, access to goods, services, facilities and program development. One core aspect of a human rights and equity-based approach is the recognition that inequality, marginalization, unfairness and injustice deny individuals and groups their human rights. This approach also seeks to analyze inequalities and redress discriminatory practices. For example, the *Ontario Human Rights Code* or the *Code* prohibits discrimination with respect to housing, employment, contracts, services and membership in unions, trades or professional associations. The *Code* recognizes that discrimination can result from a failure to consider the differing needs and circumstances of *Code*-protected groups. Policy and program decisions that fail to consider unequal burdens and systemic discrimination faced by *Code*-protected groups create risks of a *Code* violation. (Sources: [ONA Glossary of Key ARAO Terms](#), [Ontario Human Rights Commission](#))

Diversity, Equity and Inclusion

A Diversity, Equity and Inclusion (DEI) approach is intended to create work and social environments that recognize and value differences across groups from diverse social identities, including race, ethnicity, religion/creed, abilities, genders and sexual orientations in organizations. This approach focuses on developing policies and practices to assist individuals of various backgrounds and identities to feel represented and welcomed, and ensure they have support to perform to the fullest of their abilities in the workplace. (Taken from [ONA Glossary of Key ARAO Terms](#), [What is Diversity, Equity and Inclusion?](#), and [What Does Diversity, Equity and Inclusion \(DEI\) Mean in the Workplace?](#))

Diversity is about acknowledging differences that can impact on the fair and equitable treatment of people. Diversity includes and is not limited to differences in sex, age, race, ethnicity, language, religion and spiritual beliefs, culture, physical or mental ability, socio-economic status, sexual orientation, gender identity and gender expression, family status and education.

Inclusion refers to a system and/or process where all individuals and groups feel welcomed, respected and valued.



PRIMER ON ANTI-RACISM AND ANTI-OPPRESSION CONCEPTS

Equity refers to the recognition that each person is unique, and decision-makers/individuals do what they can in their power to identify and eliminate unfair biases, stereotypes and/or barriers. It is also a process that applies fairness, impartiality and even-handedness to achieve substantive equality in all aspects of a person's life.

Anti-Racism and Anti-Oppression

An Anti-Racism and Anti-Oppression approach involves the intentional process of identifying and eliminating intersectional forms of racism and oppression by changing systems, organizational structures, policies, practices and attitudes so that power is redistributed and shared equitably. This approach also involves a process of unlearning, transforming and reimagining how systems of oppression, power, personal privilege, organizational power, influence and worldview inform/shape professional lives, decision-making and use of discretion. (Sources: [ONA's Beyond Good Intention: Understanding Anti-Racism and Anti-Oppression e-course](#) and [ONA Glossary of Key ARAO Terms](#))

Social Location and Intersectionality – Who are You?

Social Location refers to a combination of factors, including gender identity, race, socio-economic status, age, ability, religion, sexual orientation and geographic location. (Source: [National Council of Family Relations](#))

Self-identification by members in one or more of these designated groups, above, allows an organization to understand and identify the need for "supportive resources, programs and services in response to barriers members experience in participating with their union." (Source: [Self-Identification and Participation in ETFO | ETFO Voice](#))

Intersectionality

Intersectionality is the way people's lives are shaped by their multiple and overlapping identities (e.g. race, religion, gender, sexual orientation, age, disabilities or citizenship/immigration status) and social locations, which, together, can produce a unique and distinct experience for that individual or group. For example, creating additional barriers and/or power imbalances. (Source: [Ontario Government](#))

Intersectional Forms of Racism refers to the multiple and simultaneous ways different forms of oppression (e.g., racism, sexism, ableism, classism, transphobia) intersect with the lived experiences of individuals from Indigenous, Black, Asian, South Asian, Racialized and marginalized communities. ([ONA Glossary of Key ARAO Terms](#))

What is Lived Experience?

Lived experience refers to the "representation and understanding of an individual's human experiences, choices and options, and how those factors influence one's perception of 'knowledge' based on one's own life. Lived experience provides insights into patterns, common behaviours, challenges and barriers among individuals who share similar experiences." (Source: [Methods and Emerging Strategies to Engage People with Lived Experience](#))



PRIMER ON ANTI-RACISM AND ANTI-OPPRESSION CONCEPTS

What is Systemic Discrimination?

Systemic discrimination (such as racism) is abuse of power. It denies equity-seeking groups their rights and prevents them from access to services, resources or participation. Members of equity-seeking groups in society or in an organization experience “systemic barriers” (see below). They are denied their rights in indirect and subtle ways.

Systemic barriers operate through policies and practices that are seemingly neutral and are uniformly applied to all, but have a negative and differential impact on historically disadvantaged groups. The negative effect may be unintended. However, “impact” and not “intent” defines racism and other systemic discrimination. (Source: [ONA Glossary of Key ARAO Terms](#))

Reflection and Guiding Questions



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Reflecting on your own practice, your Bargaining Units and your communities, what changes can you make to challenge systemic barriers?



SECTION 4:

Microaggressions

Microaggressions are unintentional or intentional comments and/or actions that communicate hostile, derogatory or negative messages to the affected person about their social identities and/or their membership in historically marginalized communities, including but not limited to their racial, ethnic, gender, disability, sexual orientation, socio-economic status and/or religious identities.

What is the Difference Between Racism and Microaggressions?

Racism is the mistreatment of others due to the colour of their skin. In other words, racism is defined as the prejudice, oppression and discrimination directed against someone of a different race based on the belief that one's own race is superior. Racism can be hidden through the language people use to disguise their beliefs. This is referred to as a microaggression.

Microaggressions are the indirect, subtle and sometimes unintentional phrases people use to discriminate against others. An example of a microaggression could be to ask a Racialized person where they "really come from" despite being born in the same country. Looking at it from an intersectional lens, microaggressions can also be used in different forms of discrimination such as sexism, ageism, discrimination based on gender identity and expression, and other forms.

Microaggressions occur in various situations. Examples:

- ▶ Asking a Black, Racialized or French-speaking person, "where are you really from?"
- ▶ Assuming all Indigenous peoples live on a "reserve" and get to live there for free or don't have to pay taxes.
- ▶ A co-worker commenting to an accommodated co-worker they are just "coasting" and are "lazy."
- ▶ Misgendering trans or gender non-binary members, asking, "Are you a man or a woman?"

See [Appendix 2: "Taking on Microaggressions – Considerations"](#) for more information, including what you can do if you experience or witness a microaggression.

Equity vs. Equality



EQUALITY: Everyone gets the same – regardless if it's needed or right for them.

EQUITY: Everyone gets what they need – understanding the barriers, circumstances and conditions.

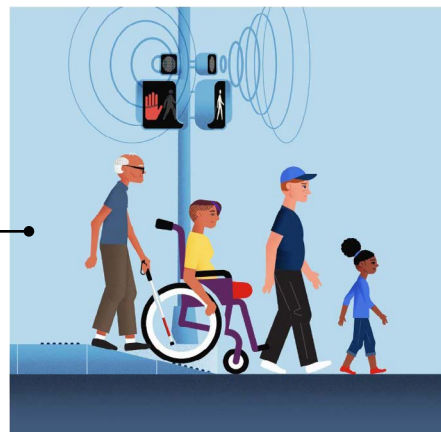


Image taken from: [Visualizing Health Equity: Diverse People, Challenges, and Solutions Infographic \(rwjf.org\)](#)



Reflection and Guiding Questions



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What do we mean by inclusion? The United Way states, "Diversity exists in all social systems. Inclusion, on the other hand, must be created." After reviewing the definitions of diversity and inclusion, reflect on your Bargaining Unit, workplace and community groups. Are they inclusive? What can you do to make them more inclusive?



SECTION 5:

Anti-Racism and Anti-Oppression Practices

Individual members and elected leaders can express their support, challenge racial inequities, and build more inclusive work and union environments by developing an anti-racism and anti-oppression (ARAO) practice.

This will entail engaging in a process of unlearning, transforming and reimagining how power, personal privilege and worldview inform/shape one's professional life, decision-making and use of discretion. Tomee Sojourner-Campbell in her article "[Union Roundup: Building Solidarity Using Anti-Racism and Anti-Oppression Practices](#)" stresses this practice is a lifelong journey in which union members can mobilize their lived experience, knowledge and skills to critically analyze historical and contemporary forms of racism and oppression against marginalized communities. Developing this practice is a lifelong journey.

She also stresses the need for and importance of ONA union members and elected leaders having the necessary tools to develop stronger interpersonal relationships and communication skills and offers the following advice:

Ten Tips and Considerations to Build an Anti-Racism and Anti-Oppression Practice

1. Understand your social location and your point of entry into anti-racism and anti-oppression as an ONA member.
2. Identify and unpack your core beliefs and values about racism, anti-Black racism, equity, diversity, inclusion, decolonization, anti-racism and anti-oppression.
3. Identify your professional and social spheres of influence, power, privilege and marginality in your work, Bargaining Units, Locals, the union, and social and cultural environments.
4. Understand your communication style and the different ways you deal with conflict/tension.
5. Access tools, resources and communities of support provided by ONA, labour organizations, health-care professional associations, and in your communities.
6. Develop communities of support.
7. Be prepared to engage in difficult and, in some cases, challenging conversations about racial equity, racial injustice, anti-racism and anti-oppression.
8. Practice your communication, conflict resolution and intervention skills.
9. Develop a daily practice of self-reflection and review them over time to identify strengths and gaps in your anti-racism and anti-oppression process.
10. Speak back to your fears and understand the risks and costs of advocating for transformative work in union and health-care environments.



Reflection and Guiding Questions



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Take a moment to examine the list of 10 Tips and Considerations on the previous page, and create a personal action item for yourself. On your plan, write down your action, when you will be able to commit to its completion and what resources you need to be successful.

**SECTION 6:**

Understanding Advocacy and Allyship

Unpacking and Understanding Privilege

"Unpacking the Invisible Knapsack," an essay written by Peggy McIntosh in 1989, is a foundational text exploring White privilege:

"I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege. I have come to see white privilege as an invisible package of unearned assets which I can count on cashing in each day, but about which I was 'meant' to remain oblivious. White privilege is like an invisible knapsack of special provisions, maps, passports, codebooks, visa, clothes, tools and blank checks."

White Privilege is the unearned and often unwritten social and economic advantages given to diverse groups of White people by virtue of their race. (Sources: [Merriam-Webster](#), [ONA Glossary of Key ARAO Terms](#))

Taken more broadly, privilege is a system of "automatic advantages and unearned assets available only to dominant groups of people" (McIntosh, 1989, Ferguson, 2014). We haven't done anything to deserve these privileges, nor have we specifically sought them out. They are just engrained advantages that come with certain aspects of our identities because of the way our society has been historically and contemporarily structured.

White Supremacy refers to the commonly held belief that White people are inherently superior to other people from "non-White" races. This ideology is rooted in western societies' social, economic and political systems. These systems enable White people to maintain power over people of other races. (Sources: [Merriam-Webster](#), [ONA Glossary of Key ARAO Terms](#))

Power refers to an individual's ability to influence decisions that impact the outcomes of individuals, groups and/or communities. (Source: [Dartmouth College, Introduction to Power, Privilege, and Social Justice](#))

Social Justice is the practice of allyship and coalition work in order to promote equality, equity, respect and the assurance of rights within and between communities and social groups. (Source: [Dartmouth College, Introduction to Power, Privilege, and Social Justice](#))

Privilege and Health Equity

As the frontline of health care in Ontario, ONA members understand that the intersections of racism, gender, age, socio-economic status, housing, geographic location, and other social determinants of health leave Indigenous, Black, Racialized and historically marginalized communities at increased risk of exclusion and diminished health outcomes within Ontario's health-care system. These systems of racism and oppression are rooted in legacies of colonization, slavery, White supremacy, sexism and injustices. For example, we witnessed how racism and exclusion continued to have a detrimental impact on historically marginalized communities during the COVID-19 pandemic.



UNDERSTANDING ADVOCACY AND ALLYSHIP

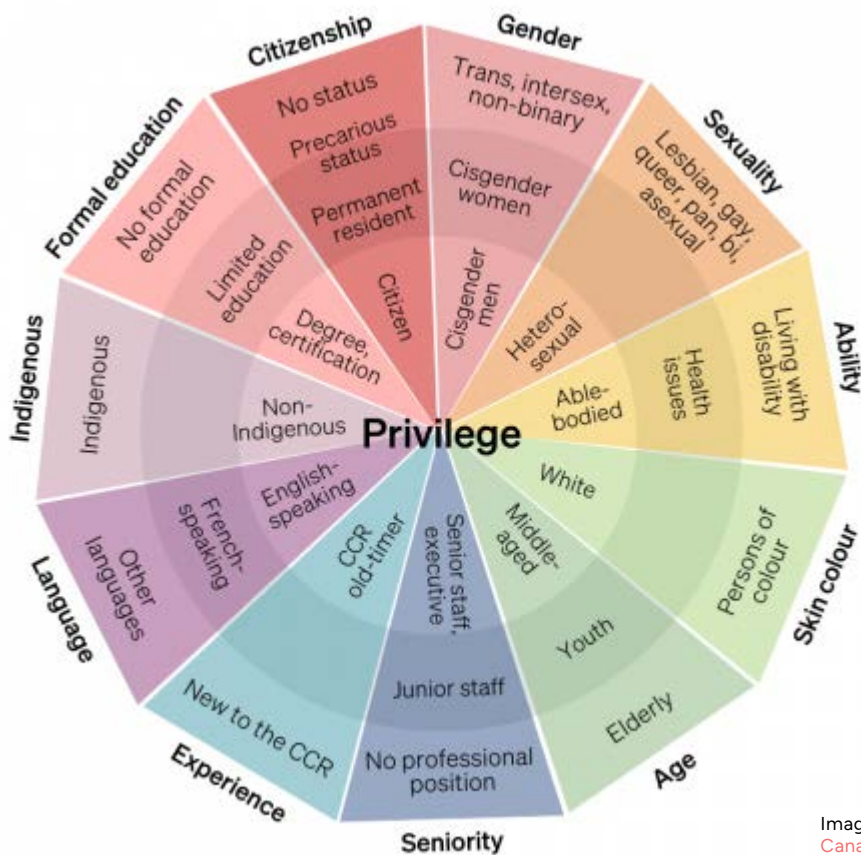


Image taken from: [Anti-oppression | Canadian Council for Refugees \(ccrweb.ca\)](#)

Health equity is the state in which everyone has a fair and just opportunity to attain their highest level of health. Achieving this requires focused and ongoing societal efforts to address historical and contemporary injustices; overcome economic, social, and other obstacles to health and health care; and eliminate preventable health disparities. (Source: [Public Health Ontario](#))

We note the work of the [Centers for Disease Control and Protection](#) in addressing health inequities rooted in racism and its goal to better understand social determinants of health and combat the racial and ethnic health inequities illuminated throughout the COVID-19 pandemic. They are working to address the structural and social conditions that give rise to them and are committed to addressing racism as the fundamental driver of these inequities.

ONA strongly supports achieving health equity in our system, and advocates for the examination of policy issues through a “social determinants of health” lens.

What is Advocacy and Allyship?

What is an ally?

An ally is a person who belongs to one or more power holding and privileged social identity groups in mainstream society. Allies support and act alongside members of marginalized and/or underrepresented groups to disrupt acts of discrimination. (Source: [ONA Glossary of Key ARAO Terms](#))



UNDERSTANDING ADVOCACY AND ALLYSHIP

Allyship is **not**:

- ▶ Being a saviour or acting as a “rescuer” of a colleague or client from Indigenous, Black, Racialized or historically marginalized communities.
- ▶ Being the “voice for the voiceless.” As an ally, it is not your role to decide how, when, where and what to raise on behalf of a co-worker or group impacted by inequities, racism and other forms of exclusion. However, there may be circumstances under your workplace anti-discrimination and workplace violence policies where you are obliged to raise issues of harassment and discrimination.
- ▶ Centering your lived experiences and moving from a place of defensiveness.
- ▶ Erasing the lived experiences of Racialized individuals.
- ▶ Minimizing the trauma, hurt, pain and resilience of Indigenous, Black, Racialized and historically marginalized communities.

When possible, act with and next to individuals and groups who have lived experience with marginalization, exclusion and intersectional forms of racism.

Allyship requires continuous investments in resources, supports and emotional energy. It calls on those who wish to be an intentional ally to be present, emotionally accountable, value differences and intervene in ways that do not disempower members of marginalized and underrepresented communities.

Adapted from Tomee Sojourner-Campbell’s article, [The Journey to Allyship: Where to Begin | LifeSpeak](#)

Frequently Asked Questions

What does allyship mean? Allyship refers to the actions, behaviors and practices that leaders take to support, amplify and advocate with others, especially with individuals who don’t belong to the same social identity groups as themselves.

What is allyship in the workplace? Allyship is not a single action; rather it is ongoing action itself, with a focus on other people, not on yourself. That being said, allyship needs to start with an examination of self to better understand the power, privilege and access available to you as an individual as a result of the different identity groups to which you belong.

How do you become an ally? Building a strong foundation of competencies, knowledge and awareness is the best way to turn allyship from a buzzword into actual, sustainable behaviors that create inclusive environments and diverse teams. Once you’re more fully aware of the power and access that you have available to you, in relation to the groups you aspire to serve, you’ll be in a much better position to leverage those privileges to advocate with others.

Why is allyship important? Serving as an ally isn’t just about managing the interpersonal dimensions of diversity and inclusion, but about helping to facilitate greater equity across the systems, policies and practices in which we operate — even and especially when it’s difficult.



UNDERSTANDING ADVOCACY AND ALLYSHIP

How can I become a better ally? Allyship is not *a single* action; rather, it is ongoing action itself, with a focus on other people, not on yourself:

- ▶ **Allyship needs to start with an examination of self to better understand the power, privilege and access available to you as an individual** as a result of the different identity groups to which you belong. Once you understand social identity and are more fully aware of the power and access that you have available to you in relation to the groups you aspire to serve, you'll be in a much better position to leverage those privileges to advocate with and for others.
- ▶ **Being an ally also requires deep education about the communities that you're interested in demonstrating allyship towards.** We always recommend the approach of educating ourselves through the avenues available first, before reaching out or leaning on others to teach us. Educational sources are readily available through a multitude of platforms (e.g., local libraries, on the Internet via advocacy websites and media accounts, and local and national organizations, among others).

Failing to engage in allyship out of the fear of perfection has the same consequences as failing to engage out of apathy: conversations don't happen, mindsets don't shift and systems don't change.

In fact, engaging in conversation and collaboration enables individuals to create connections, build psychological safety and maintain healthy relationships.

When you do choose to engage, you'll likely find yourself feeling "called out" by someone, eventually, for something you said or did. In these moments, it's more important than ever to keep trying, choose not to give up and avoid getting discouraged to the point of checking out. This hard work is part of the process, but often a necessary one for us to learn.

A common misconception of allyship is that it requires big, public action or loud proclamations of beliefs and values. **But loudly professing allegiance without taking any meaningful actions of support is merely performative allyship.** In contrast, **true allyship is available in every interpersonal interaction** and can be very powerful when demonstrated through quiet, private actions.

Source: The Center of Creative Leadership [What Is Allyship? Your Questions, Answered | CCL](#)

Reflection and Guiding Questions



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Reflecting on the definitions of allyship, how can you support others to move from "friend" to ally?



SECTION 7:

Taking Action

How to Create Change...

As a member:

- ▶ Speak up against racism in the workplace.
- ▶ Support Indigenous, Black, Racialized and members of historically marginalized groups who are your colleagues.
- ▶ Get involved! Join a committee in your Bargaining Unit or your employer Diversity, Equity and Inclusion Committee at your workplace.
- ▶ Attend anti-racism and anti-oppression (ARAO) education and apply learned strategies into your everyday life.
- ▶ Join a community of support or create your own organic community network.

In your Bargaining Unit:

- ▶ Educate yourself on ARAO strategies and apply an ARAO lens to Bargaining Unit issues.
- ▶ Ensure there is diverse representation of executives at the Bargaining Unit level.
- ▶ Recruit Indigenous, Black, Racialized and members of historically marginalized groups to come to meetings and provide opportunities in decision-making to build or rebuild trust in the process.
- ▶ When reviewing policies, practices and decision-making, ensure you apply an ARAO lens.
- ▶ Ensure ARAO is on the Annual General Membership meeting agenda and the Bargaining Unit meeting agenda as a standing action item.
- ▶ Submit an Expression of Interest form for a provincial committee.

At the Local level:

- ▶ Understand and recognize intersectional forms of racism. Please refer to [ONA's Glossary of Terms](#).
- ▶ Get involved in political action and access funding in Policy 26.11, *Funding for Community Activism and Local Political Action*.
- ▶ When reviewing policies, practices and decision-making, ensure you apply an ARAO lens.
- ▶ Share power, decision-making, leadership and governance opportunities and space with Indigenous, Black, Racialized and historically marginalized members.
- ▶ Financial Resources: Allocate part of the budget to ARAO initiatives, create clear objectives and develop goals in collaboration with Indigenous, Black, Racialized and historically marginalized members.
- ▶ Do you have caucuses at your Local? Are there opportunities for historically marginalized members to connect with other members of their communities to share concerns, support each other, advocate for their members and have their voices heard? This is a great idea to create a community of support in your Local.
- ▶ Have a great idea? Consider using an action plan, both for the immediate short-term and one that looks at long-term change.
- ▶ Ensure ARAO is on the Local meeting agenda as a standing action item.



Reflection and Guiding Questions



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You are a Bargaining Unit President and a few members have come forward to tell you that they have witnessed racist comments from other members in the staff lounge and they feel uncomfortable. What are some of the steps you can take as a leader?



APPENDIX 1:

Creating Land Acknowledgments and Best Practices

What is the significance of acknowledging the Indigenous land we stand on?

A land acknowledgment is a formal statement intended to recognize and respect the unique and enduring relationship that exists between Indigenous peoples and their traditional territories. They have existed for hundreds of years as part of many Indigenous cultures and predate colonization.

Canada has a deep-rooted history with racism and colonialism. The history that has been taught to many Canadians is often through a Eurocentric narrative with little mention of slavery, racist government policies and the dark history of the colonization of Indigenous peoples by European settlers.

Sometimes these lands are acknowledged as unceded, which means that at no time in history have Indigenous peoples relinquished their rights or title to the land.

The Truth and Reconciliation Commission issued 94 Calls to Action to address the legacy of residential schools and advance the process of Canadian reconciliation. The following are the seven calls to action under Health (numbers 18-24):

- ▶ **Call 18:** Acknowledge the current state of Indigenous health is a result of previous policies.
- ▶ **Call 19:** Establish measurable goals to close the gaps in Indigenous health, publish annual progress reports and assess long-term trends.
- ▶ **Call 20:** Recognize, respect and address the distinct health needs of the Métis, Inuit and off-reserve Indigenous peoples.
- ▶ **Call 21:** Provide sustainable funding for existing and new Indigenous healing centres, with healing centres in Nunavut and the Northwest Territories as a priority.
- ▶ **Call 22:** Recognize and support use of Indigenous healing practices.
- ▶ **Call 23 (i):** Increase the number of Indigenous health-care professionals.
 - (ii): Ensure the retention of Indigenous health-care providers in Indigenous communities.
 - (iii): Provide cultural competency training for all health-care professionals.
- ▶ **Call 24:** Ensure schools require students in nursing or other medical programs to take a course in Indigenous health issues. The course should develop an understanding of the historical treatment of Indigenous peoples in Canada, treaties and rights, and traditional knowledge and practices. The course should also teach students skills to eliminate racism and embrace cultural diversity in their practice.



APPENDIX 1: CREATING LAND ACKNOWLEDGMENTS AND BEST PRACTICES

Listen to these voices:

Reconciliation

"As we engage in processes of reconciliation, it is critical that land acknowledgements don't become a token gesture. They are not meant to be static, scripted statements that every person must recite in exactly the same way. They are expressions of relationship, acknowledging not just the territory someone is on, but that person's connection to that land based on knowledge that has been shared with them."

Lindsay DuPré, Red River Métis, living in Toronto

Relationship to Land

"Getting to know people, creating a relationship to the place that you are from, the water that you drink...getting to know these things in an intimate way, is what essentially will change people's minds, change people's hearts. Acknowledging the land and water that sustains us and life on Mother Earth is part of becoming a balanced and present human being. It's about honouring and protecting the land and water, honouring ourselves and our bodies."

Nigit'stil Norbert, Gwich'ya Gwich'in, born and raised in Denendeh, Yellowknife, NWT

What is your role in Reconciliation? What can you do?

Creating a Land Acknowledgement

They must be personal, heartfelt and honest. Before you deliver a land acknowledgement:

1. Understand where you are on the path of learning about Indigenous history, culture and contemporary issues.
2. Understand the purpose and what you hope to achieve in delivering a land acknowledgement statement.
3. Understand the power of a land acknowledgement to show respect and recognition for Indigenous peoples, which are essential elements of establishing healthy, reciprocal relations.
4. Understand the efforts that have been made by the organization you are representing towards real understanding, truth and reconciliation.
5. Do your homework. Put in the time necessary to research the following topics:
 - The Indigenous people to whom the land belongs.
 - The history of the land and any related treaties.
 - Names of living Indigenous people from these communities. If you're presenting on behalf of your work in a certain field, highlight Indigenous people who currently work in that field.
 - Indigenous place names and language.
 - Learn how to pronounce Indigenous words and names so that others also become familiar.
6. Be open to ongoing learning — and be open to changing your land acknowledgement statement as you learn more.
7. Understand that acknowledging the land is an important part of Indigenous tradition, and land acknowledgements are never to be treated like an obligation or an item of housekeeping before moving on to the "real business."
8. Understand that land acknowledgements are not delivered to make the reader or listener feel good, but to deepen understanding of the truth and move everyone towards reconciliation.



APPENDIX 1: CREATING LAND ACKNOWLEDGMENTS AND BEST PRACTICES

Tips on How to Deliver a Meaningful Land Acknowledgement

1. Briefly introduce yourself, your background and your role at the event you are opening.
2. Explain why delivering a land acknowledgement is important to you/your organization and what you hope it will achieve.
3. Deliver a land acknowledgement that you feel is most appropriate to the gathering based on where you are located.
4. Consider including your own call to action, whether that be encouraging your listeners to educate themselves and take concrete steps towards truth and reconciliation in their own spheres, or challenging representatives of organizations present to adopt their own strategies to strengthen Indigenous relations.
5. Re-affirm your own commitment to truth and reconciliation, and share your next steps.

Source: (<https://www.legalaid.on.ca/land-acknowledgement>)

Additional Resources on How to Prepare a Thoughtful Land Acknowledgement

[Native-Land.ca](https://www.native-land.ca/) | [Our home on native land](https://www.native-land.ca/our-home-on-native-land)

[FNHA-Territory-Acknowledgements-Information-Booklet.pdf](#)

Create space for constructive conversations on reconciliation in your community. This link provides a do-it-yourself framework and materials to allow Indigenous peoples and all Canadians the opportunity to gather their friends, family, neighbours and/or colleagues to join the dialogue on reconciliation.

[CommunityActionToolkit_KitchenTable_for-ind_Aug13.pdf](#) ([reconciliationcanada.ca](https://www.reconciliationcanada.ca))

Learn more about the Truth and Reconciliation Committee (TRC), which was established as part of a legal settlement – the Indian Residential Schools Settlement Agreement – between survivors, the Government of Canada, the Assembly of First Nations and Inuit representatives, and the church bodies that ran residential schools. This Agreement mandates the TRC to inform all Canadians about the residential school system and its legacy.

The National Centre for Truth and Reconciliation (NCTR) is the permanent, safe home for all statements, documents and other materials gathered by the TRC. Learn more at <https://nctr.ca/about/>

Also, see:

- [Indigenous Tourism Ontario](#)
- [Protocol for Thanking Host First Nation](#)



Best Practices in Indigenous Affirmations (Land acknowledgements 2.0)

Truth and Reconciliation Commission Call to Action #46.ii.

Repudiation of concepts used to justify European sovereignty over Indigenous lands and peoples, such as the *Doctrine of Discovery* and *terra nullius*, and the reformation of laws, governance structures, and policies within their respective institutions that continue to rely on such concepts.

United Nations Declaration on the Rights of Indigenous Peoples 37(1)

Indigenous peoples have the right to the recognition, observance and enforcement of treaties, agreements and other constructive arrangements concluded with States or their successors and to have States honour and respect such treaties, agreements and other constructive arrangements.

What does this mean?

The TRC asks Canadians to recognize a *principle of reconciliation* that Indigenous peoples were here first, for thousands of years. But it's not about the number of years – it's about the principle that Indigenous peoples were caring for the land prior to any explorers from other parts of the world.

When the King of England proclaimed in 1763 that when explorers 'discovered' new land (despite the fact that Indigenous peoples had been there for millennia and did not somehow lose the land), and the explorers wanted to own the land, they had to compensate the people already there. Unfortunately many explorers interpreted the King's proclamation as meaning they couldn't take land from 'civilized people' - those who looked like them and had the same understandings of owning land. Explorers coming to what is now Canada believed that land is owned by individuals like assets. Indigenous peoples believe that land is not owned but cared for like a relation, like a mother. So explorers decided Indigenous peoples really didn't act like 'civilized peoples' as they didn't own anything...so they decided the land was vacant of civilized people, "terra nullius". Therefore the explorers could simply take the land.

Why do land acknowledgements?

Today when non-Indigenous organizations start meetings and events with a land acknowledgement, it is a statement of understanding that the land was not empty when explorers came here. It is a statement of principle of reconciliation. An effective land acknowledgement includes a sense of the relationship to the land, and relationship to the Indigenous peoples who have cared for it for thousands of years. An effective land acknowledgement is more than simply words – it has meaning and commitment.

There is public expectation that a land acknowledgement is also one of the steps the non-Indigenous organization takes in its reconciliation journey. It may be a first step, but it cannot be the only step. Reconciliation is more than words.

The IRG is an Indigenous-owned company providing adult education and coaching to organizations in the areas of cultural competence, anti-racism and reconciliation. <https://the-irg.ca>



How to do an effective Indigenous Affirmation

Do your research:

- Know the difference between Inuit, Métis and First Nations – they are distinct and each group requires a slightly different approach in a land acknowledgement.
- Who was here first? Check <https://native-land.ca/>. The location might be the traditional land of one Indigenous community or maybe more than one. Get it right.
- Please use the name of the Indigenous community that they have given themselves, not the name that the federal government has used. Ask for help on how to pronounce it properly, in advance.
- Ceded or unceded? When the Indigenous community signed a treaty with the federal government, it is considered 'ceded' meaning there was some discussion about settlers being on the land. If there has been no treaty or agreement, it means that the Indigenous community has had no say at all if settlers could be on their land, it is 'unceded'.
 - Is the land covered by treaty? What treaty? For example, the City of Toronto is on the ceded territory of the Mississauga of the Credit, and the land is covered by the Toronto Purchase of 1805. Most of Toronto is covered by this treaty, and another is underway, with more information on the First Nation's website. Yes, this is important information.
- What is the culture of the Indigenous group to recognize?
 - Inuit communities are culturally Inuit.
 - Métis communities are culturally Métis.
 - First Nations communities have many different cultures, and sometimes the culture is also in the name of the community. For example: Fort William First Nation in northern Ontario is Ojibway, Taku River Tlingit First Nation in northern BC is Tlingit. Do your research.

Best Practices:

- Are you in an urban area? Most likely the land is both a traditional land of one or two or more Indigenous groups, AND a meeting place for many Indigenous peoples. It would be appropriate to acknowledge the history of many Indigenous groups meeting here.
- What else can you learn about the Indigenous group who cared for the land? Population, services, contributions, events, etc.
- Don't copy somebody else's land acknowledgement – what's the point if you don't do your own research and make it your own?
- As the speaker doing the land acknowledgement, please also introduce yourself in relation to the land – answer the coded question "Where are you from?" because this goes hand in hand with doing effective land acknowledgements.
- It is the responsibility of the highest ranking executive of the non-Indigenous organization to do the acknowledgement. Don't ask the Elder or Indigenous employee to do it, it's not their responsibility.
- As the senior executive, consider introducing the acknowledgement, then asking an employee to complete the land acknowledgement (who has done his or her own research), so it is new and meaningful every time, and builds knowledge and understanding across the organization.

Link the commitment(s) of your organization to reconciliation in the land acknowledgement – because reconciliation is action. Why is your organization doing a land acknowledgement, and then what is your organization doing to contribute to reconciliation?



APPENDIX 2:

Microaggression Tip Sheet



TIP SHEET

Taking on Microaggressions – Considerations

What are Microaggressions?

Microaggressions are unintentional or intentional comments and/or actions that communicate hostile, derogatory or negative messages to the affected person about their social identities and/or their membership in historically marginalized communities, including but not limited to their racial, ethnic, gender, disability, sexual orientation, socio-economic status and/or religious identities.

What Do You Need to Consider?

The journey to take on everyday forms of microaggressions is a **professional obligation**¹ for union leaders. We are asked to mobilize in solidarity fighting for the rights of our members to work in work environments free from discrimination. When we apply an anti-racism and anti-oppression lens, we realize that we are also called to take actions that centre on Indigenous, Black, Racialized and historically marginalized communities. To do this work with integrity and with a sense of social and racial justice, we must understand our social locations and have clarity around what defines aggression, including microaggressions (on an interpersonal level), and their impact on the affected person.

We must remember that it is **not our intent** that matters. Instead, **it is the impact** of our words, behaviours and actions.

Microaggressions occur in various situations, including in work and union environments. Here is a list of examples (this list is not exhaustive):

- ▶ Mixing up the names of an Indigenous, Black or Racialized member or staff with another person during a union meeting (example, Provincial Leadership Meeting (PLM), Area Coordinators Conference (ACC), Human Rights and Equity (HRE) Caucus or Local meeting).
- ▶ Mispronouncing non-Anglo names, avoiding speaking the names altogether, or attributing Anglo “nicknames” instead of putting effort into properly pronouncing the name.
- ▶ Calling someone “hon,” “dear” or “sweetie.”
- ▶ Misgendering trans or gender non-binary members and asking, “Are you a man or a woman?”

¹ CNO Code of Conduct Practice Standard: 2.11 states, “Nurses take proper action to prevent discrimination and when they observe or identify discrimination against a client.” 2.14 states, “Nurses undertake continuous education in many areas, including Indigenous health care, determinants of health, cultural safety, cultural humility and anti-racism.” 2.2 states, “Nurses do not act on any stereotypes or assumptions they may have about clients.” 4.1 states, “Nurses self-reflect on how their privileges, biases, values, belief structures, behaviours and positions of power may impact relationships with health-care team members.” 4.4 states, “Nurses recognize many identity factors and personal attributes, including those identified in the [Ontario Human Rights Code](#), may impact a health-care team member, their lived experience and perspective on nursing and health care.” Please note, members of other Colleges should consult their appropriate practice standards.



- ▶ During a union meeting at a hotel, mistaking an Indigenous, Black or Racialized member as a hotel concierge or housekeeping despite the member wearing ONA credentials.
- ▶ Calling unnecessary attention to someone's religious identity at a union gathering.
- ▶ Using terms such as "you're acting ghetto," "that's so gay," "slaving away over a hot stove" or "last on the totem pole."
- ▶ Telling an Indigenous, Black or Racialized person that they are being "too sensitive" (example, a Black Francophone member is told that they are being too sensitive in response to sharing an experience of racism).
- ▶ Asking a Black, Racialized or French-speaking person, "where are you really from?"
- ▶ Commenting on how articulate an Indigenous, Black, Racialized or French-speaking member or patient is who speaks English.
- ▶ Assuming all Indigenous peoples live on a "reserve" and get to live there for free or don't have to pay taxes.
- ▶ A co-worker commenting to someone who is being accommodated at work that they are just "coasting" and are "lazy."

As a union leader, what can you do?

- ▶ Increase your understanding of how microaggressions manifest.
- ▶ Seek support and guidance from your Human Rights and Equity Representative or Bargaining Unit President.
- ▶ Develop strategies to minimize and prevent the occurrence of microaggressions in your Local.
- ▶ Participate in ONA's anti-racism and anti-oppression education and access online resources.
- ▶ Contribute to a culture of anti-racism and anti-oppression within our union where issues of systemic racism and other intersectional forms of oppression can be raised and discussed.
- ▶ Engage in reflective practice by examining how your social, racial and cultural locations impact your decision-making process.

What can you do if you witness a microaggression?

- ▶ Check-in with the Indigenous, Black, Racialized or historically marginalized individual directly impacted by the microaggression.
- ▶ Provide support to those who experience microaggressions, if desired, and guidance for those providing support.
- ▶ Gather information, with consent, on the occurrence of microaggressions to enable the union to continue to enhance inclusivity.

What can you do if you experience microaggression?

- ▶ During or immediately after the incident, please be gentle with yourself and give yourself time to catch your breath, gather your thoughts and, if you feel safe, ask for support.
- ▶ Ask for some time or take a healthy break and leave the space. Once you can, document the incident for your records. Record the date, time, location, who was involved, what was said, and what resolution and remedy you are seeking in the event ONA files a grievance on your behalf.
- ▶ Seek support from your Human Rights and Equity Representative or Bargaining Unit President for guidance with respect to next steps.



What can you do if you have committed a microaggression?

- ▶ Take the time to reflect on what you have said and/or done and document the incident for your records.
- ▶ Be mindful of your defensiveness and reground yourself before you respond.
- ▶ Acknowledge and apologize as soon as you are aware that your words and/or actions have had a negative impact on someone.
- ▶ Make a conscious effort to learn from the experience to avoid repeating the same behaviour or using the same words.



APPENDIX 3:

List of Online Resources Provided in this Toolkit

Section 1: Introduction

- [ARAO Infographic](#)
- [ARAO Action Plan Summary \(English\) \(French\)](#)
- [ONA Position Statement on Anti-Racism](#)
- [Anti-Racism and Anti-Oppression \(ARAO\) webpage](#)
- [ARAO/HRE Timeline](#)

Section 2: Purpose and Importance of the Toolkit

- [Video: Unveiling the Truth: The Thoughts and Experiences of ONA Members](#)
- [Code of Conduct for Nurses \(cno.org\)](#)
- [Code of Conduct FAQs \(cno.org\)](#)
- [Canadian Nurses' Association Position Statement: Promoting Cultural Competence in Nursing](#)
- [Canadian Nurses' Association Position Statement: Intra-Professional Collaboration](#)

Section 3: Primer on ARAO Concepts

- [Building Solidarity Using Anti-Racism and Anti-Oppression Practices \(Guest Column\), Below the Line \(November 30, 2021\)](#)
- <https://www.aclrc.com/whiteness>
- [CRIAW-ICREF, Colonialism and Its Impacts](#)
- [ONA eLearning: Log in to the site](#)
- National Council of Family Relations,
<https://www.ncfr.org/ncfr-report/spring-2019/inclusion-and-diversity-social-location>
- Self-Identification and Participation in ETFO | ETFO Voice
<https://etfovoice.ca/feature/self-identification-and-participation-etfo>
- [Methods and Emerging Strategies to Engage People with Lived Experience | ASPE \(hhs.gov\)](#)

Section 4: Microaggressions

- [Visualizing Health Equity: Diverse People, Challenges, and Solutions Infographic \(rwjf.org\)](#)
- United Way <http://liveunited.org/pages/diversity-and-inclusion> Links to an external site
- <https://www.btlnews.com/commentary/union-roundup/tomee-sojourner-anti-racism>



Section 5: Anti-Racism and Anti-Oppression Practices

- [Union Roundup: Building Solidarity Using Anti-Racism and Anti-Oppression Practices \(Guest Column\) | Below the Line \(btlnnews.com\)](#)
- https://psychology.umbc.edu/wp-content/uploads/sites/57/2016/10/White-Privilege_McIntosh-1989.pdf

Section 6: Understanding Advocacy and Allyship

- https://psychology.umbc.edu/wp-content/uploads/sites/57/2016/10/White-Privilege_McIntosh-1989.pdf
- [Introduction to Power, Privilege, and Social Justice | Office of Pluralism and Leadership \(dartmouth.edu\)](#)
- [Privilege Wheel Anti-oppression | Canadian Council for Refugees \(ccrweb.ca\)](#)
- [Public Health Ontario](#)
- [CDC's Efforts to Address Racism as a Fundamental Driver of Health Disparities | Minority Health | CDC](#)
- [Understanding My Privilege | Sue Borrego | TEDxPasadenaWomen - YouTube](#)
- [Your Privilege Is Showing | Lillian Medville | TEDxBeaconStreet - YouTube](#)
- [The Journey to Allyship: Where to Begin | LifeSpeak](#)
- [The Center of Creative Leadership What Is Allyship? Your Questions, Answered](#)

Additional Online Resources:

- Canadian Indigenous Nurses Association: <https://indigenousnurses.ca>
- Canadian Black Nurses Alliance launched around September 2020: <https://canadianblacknursesalliance.org/coming-soon/>
- Racism and Public Health, online: <https://www.cpha.ca/racism-and-public-health>, Addressing Anti-Black Racism as a Public Health Crisis in the City of Toronto, (June 8, 2020), online: <https://www.toronto.ca/legdocs/mmis/2020/hl/bgrd/backgroundfile-147784.pdf>.
- CFNU, "Canada's Nurses Condemn Anti-Black Racism" (June 2, 2020), online: <https://nursesunions.ca/canadas-nurses-condemn-anti-black-racism>
- BCNU, "June 2020: BCNU Condemns Anti-Black Racism," online: <https://www.bcnu.org/about-bcnu/human-rights-and-equity/mosaic-of-colour-caucus>
- RNAO Black Nursing Task Force in 2020: https://rnao.ca/sites/default/files/2022-02/Black_Nurses_Task_Force_report.pdf
- [Indigenous health and RNAO](#)
- RNAO, "RNAO Stands Together with our Black Sisters and Brothers (June 3, 2020), online: <https://rnao.ca/news/media-releases/2020/06/03/rnao-stands-together-our-black-sisters-and-brothers>



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