Key Concepts: Cultural Safety, Equity, and Inclusion

This document explains important ideas around cultural safety, equity, and inclusion. By understanding these ideas, we can create spaces where everyone feels respected, included, and treated fairly. This resource is here to support patient and family partners as we learn and work together to make healthcare better and safer for all.

Cultural humility: a life-long process of self-reflection and self-critique. It is foundational to achieving a culturally safe environment. Cultural humility begins with an in-depth examination of our own assumptions, beliefs and privilege embedded in our own understanding and practice.

> **Indigenous Cultural Safety:** the process of making spaces, services, and organizations safer and more equitable for Indigenous people by considering colonial history and seeking to eliminate structural racism and discrimination. Cultural safety is also an 'outcome' based on respectful engagement that recognizes and strives to address power imbalances inherent in the healthcare system; it is when Indigenous people feel safe when receiving Health Care.

Diversity: refers to who is represented in the group. Diversity is a characteristic of a group, not an individual. A group can be diverse; a person is not diverse. By labelling someone as diverse, we label them as "other".

Equity: refers to fair treatment for all people, so that the norms, practices, and policies in place ensure identity is not predictive of opportunities or workplace outcomes. Equity differs from equality. While equality assumes that all people should be treated the same, equity takes into consideration a person's unique circumstances, adjusting treatment accordingly so that the end result is equal.

Inclusion: In a workplace example, inclusion refers to how the workforce experiences a situation and the degree to which organizations embrace all employees and enable them to make meaningful contributions. Inclusion applies to all group situations.

Intersectionality: the ways in which a person's experiences are made unique by the interaction of different social positions (for example, sex, sexual identity, gender identity or expression, Indigeneity, racial or ethnic background, ability, faith, socioeconomic status, migration status, and age). These interactions are rooted in

interconnecting systems and structures of power and produce intersecting forms of privilege and oppression shaped by colonialism, racism, homophobia, ableism, patriarchy, transphobia, queer antagonism, trans-antagonism, bi-antagonism, and/or any other type of discrimination.

Racism: a belief that racialized groups are inferior to their non-racialized counterparts because of their race, religion, culture, or spirituality. The outcome of racism can include discriminatory behaviours and policies that endorse the notion of racialized groups being "less than" in comparison to their non-racialized counterparts.

> **Indigenous-specific racism:** the unique nature of stereotyping, bias, and prejudice about Indigenous peoples in Canada that is rooted in the history of settler colonialism. It is the ongoing race-based discrimination, negative stereotyping and injustice experienced by Indigenous peoples that perpetuates power imbalances, systemic discrimination, and inequitable outcomes stemming from the colonial policies and practices.

Systemic racism (also referred to as structural or institutional racism): a form of racism that is embedded and enacted into societal structures, institutions, and systems (e.g., practices, policies, legislation) and results in perpetuating inequities such as profiling, stereotyping, social exclusion, and discrimination for racial groups.

Wise Practices: effective and culturally appropriate actions, tools, principles, or decisions that contribute significantly to the development of sustainable and equitable conditions and practices and, in doing so, produce optimal results for Indigenous Peoples.