



**Healthcare
Excellence**
Canada

**Excellence
en santé**
Canada

Equity, Diversity and Inclusion Virtual Learning Exchange



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ASL/LSQ

Visual Interpretation is visible on the screen to all participants.



Recording

This session is being recorded and the recording will be available on our website after the session.



Healthcare Excellence Canada honours the traditional territories upon which our staff and partners live, work and play. We recognize that the stewardship of the original inhabitants of these territories provides for the standard of living that we enjoy today.

Co-hosts



Denise McCuaig, Métis
Elder/Indigenous Coach



Maria Judd, Vice-President,
Strategic Initiatives &
Engagement, Healthcare
Excellence Canada
Maria.Judd@hec-esc.ca

2021-26 Strategy

OUR PURPOSE

To shape a future where everyone in Canada has safe and high-quality healthcare.

OUR HOW

Working with people across the country, we:

Find and promote
innovators and
innovations

Drive rapid adoption &
spread of quality and
safety innovations

Build capabilities to
enable excellence in
healthcare

Catalyze policy
change

OUR FOCUS

Care of older adults with
health and social needs

Care closer to home and
community with safe transitions

Pandemic recovery
and resilience

QUALITY & SAFETY PERSPECTIVES

Lived experience of
patients, caregivers
and communities

People in the
workforce

Value

Culturally safe
and equitable care

First Nations, Inuit
and Metis priorities

OUR VALUES

Partner meaningfully

Innovate courageously

Act with integrity

Be inclusive

Advisory Group

Co-chair Denise McCuaig
Métis Elder/Indigenous Coach

Co-chair Carol Fancott
Healthcare Excellence Canada

Tammy Hoefler
BC Patient Safety & Quality Council

Audrey L'Espérance
Centre of Excellence on Partnership with Patients and the Public

Anila Sunnak
Canadian Partnership Against Cancer

Salima Hadibhai
Canadian Institute for Health Information

Claudia Hernandez
Patient Partner

Kabisha Velauthapillai
University of Toronto

Amy Lang
Ontario Health

Jenny Gilbert
Ontario Health

Sue Cragg
Canadian Centre on Substance Use and Addiction

Just B Adair
Patient Partner

Amy Ma
Patient Partner

Jill Ritchie
Healthcare Excellence Canada

Session 2:

Opening ourselves: An introduction to anti-oppression practices and frameworks (part 2)

February 3, 2022

Presenters



Ed Connors, PhD, C.Psych.



Stephanie Nixon, BHS(PT), PhD

What is my
work to do on
“EDI”?

Nixon *BMC Public Health* (2019) 19:1637
<https://doi.org/10.1186/s12889-019-7884-9>

BMC Public Health

DEBATE

Open Access

The coin model of privilege and critical allyship: implications for health



Stephanie A. Nixon^{1,2}

Abstract

Health inequities are widespread and persistent, and the root causes are social, political and economic as opposed to exclusively behavioural or genetic. A barrier to transformative change is the tendency to frame these inequities as unfair consequences of social structures that result in disadvantage, without also considering how these same structures give unearned advantage, or privilege, to others. Eclipsing privilege in discussions of health equity is a crucial shortcoming, because how one frames the problem sets the range of possible solutions that will follow. If inequity is framed exclusively as a problem facing people who are disadvantaged, then responses will only ever target the needs of these groups without redressing the social structures causing disadvantages. Furthermore, responses will ignore the complicity of the corollary groups who receive unearned and unfair advantage from these same structures. In other words, we are missing the bigger picture. In this conceptualization of health inequity, we have limited the potential for disruptive action to end these enduring patterns.

The goal of this article is to advance understanding and action on health inequities and the social determinants of health by introducing a framework for transformative change: the Coin Model of Privilege and Critical Allyship. First, I introduce the model, which explains how social structures produce both unearned advantage and disadvantage. The model embraces an intersectional approach to understand how systems of inequality, such as

Your written tasks during the workshop

1. What **insights** are landing for me?
2. How do I **feel** during this learning and unlearning?
3. What are my next steps for **learning in action**?

Acknowledging wisdom

Atik Bird, Tracy Blake, Lisa Boivin, Ed Connors,
OmiSoore Dryden, Dionne Falconer, LLana James,
Stephanie Lurch, Dawn Maracle, Renee Masching,
MeLisa Moore, Valerie Nicholson,
Onyenyechukwu Nnorom, Gbolahan Olarewaju,
Emmanuel Ovola, Angie Phenix, Sherri Pooyak,
Jackie Schleifer Taylor, Meredith Smith, and Ciann Wilson

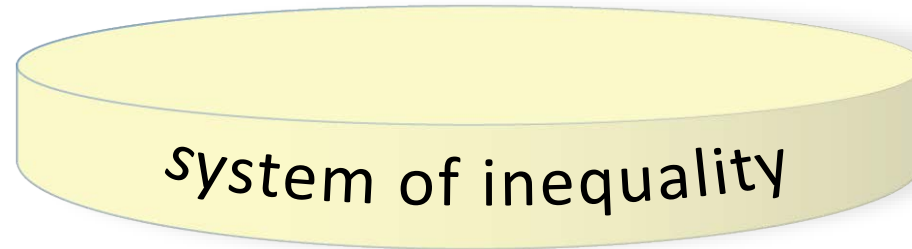
(listed alphabetically)

Privilege

You have a benefit others don't

You didn't earn it

You have it because of who you happen to be



Oppression

You have a disadvantage others don't

You didn't earn it

You have it because of who you happen to be

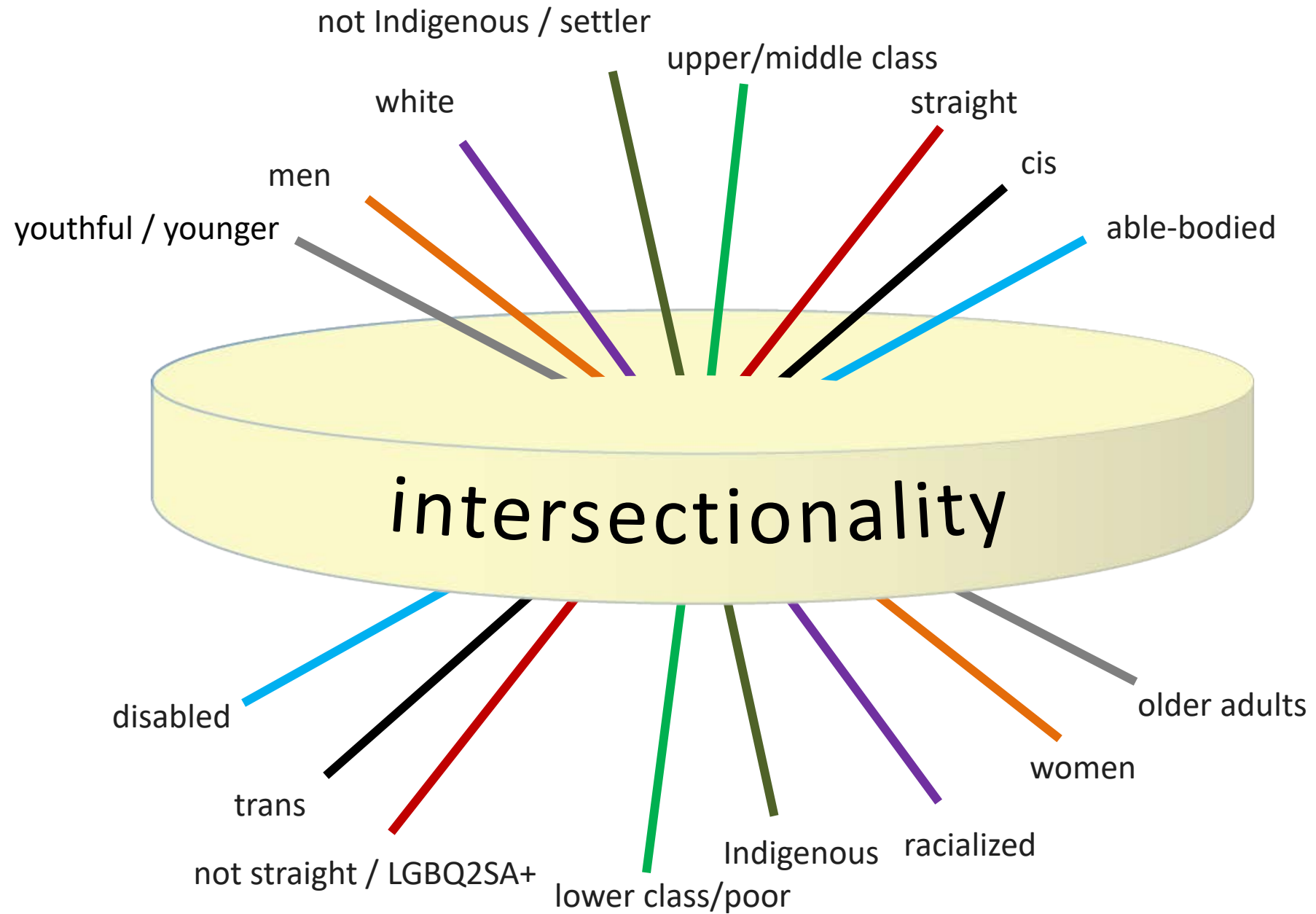
intersectionality



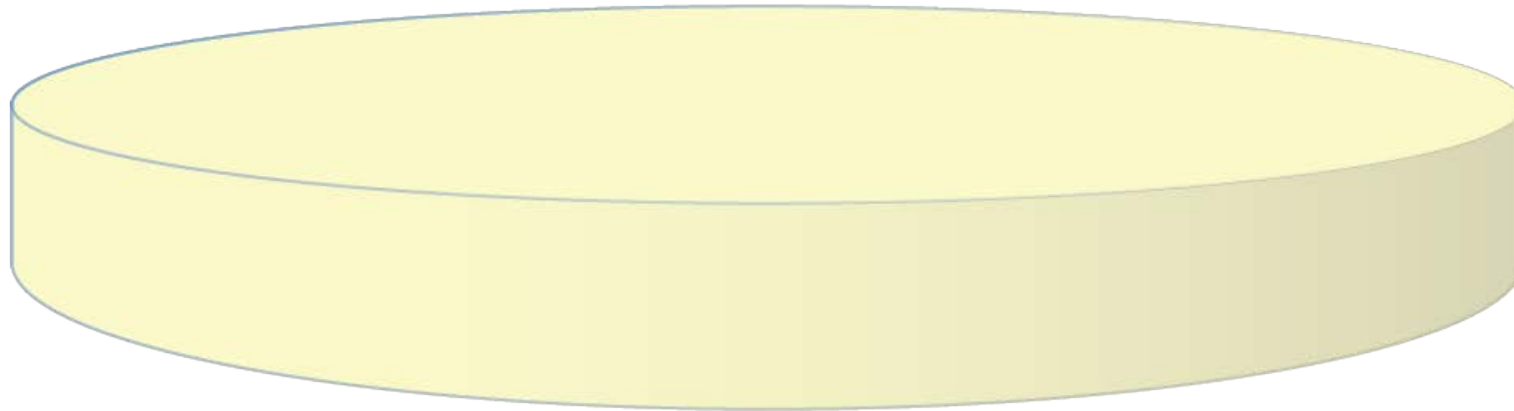
Introduced by legal scholar
and critical race theorist,
Kimberlé Crenshaw



Developed by Black
feminist scholar,
Patricia Hill Collins



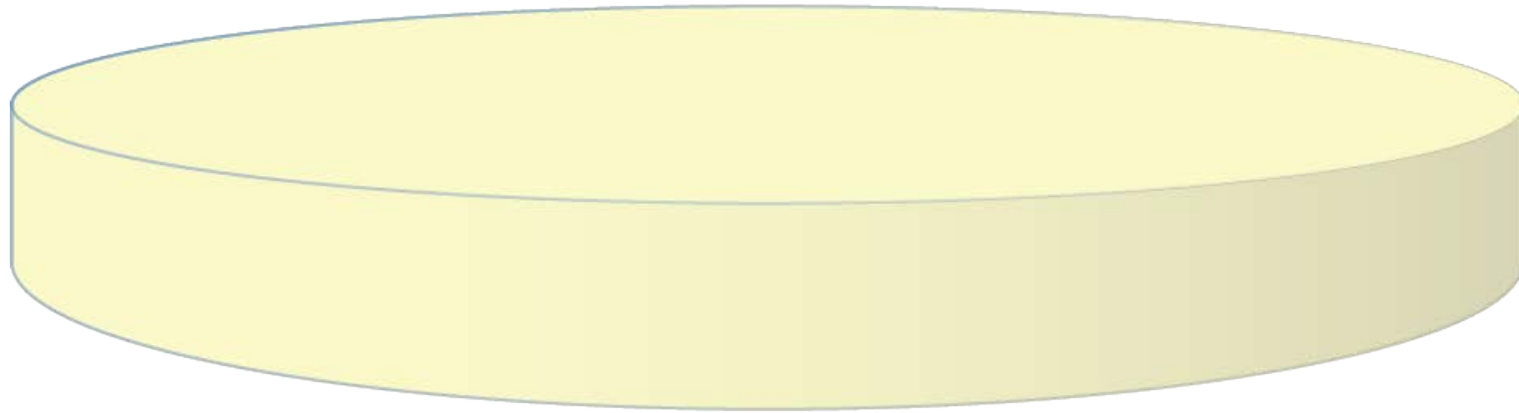
Privilege



Oppression

marginalized populations
disadvantaged communities
high-risk groups

E
Q
U
I
T
Y



Oppression
marginalized populations
disadvantaged communities
high-risk groups

**E
Q
U
I
T
Y**

Oppression
marginalized populations
disadvantaged communities
high-risk groups



**E
Q
U
I
T
Y**

What are the **implications for equity** if we frame it exclusively as the bottom of the coin?



It limits the think-able solutions to those that address the **problem of the bottom of the coin**

and not the problem of the coin, or the problem of the top of coin.



It allows those on the top of the coin to see themselves as neutral, unconnected and altruistic

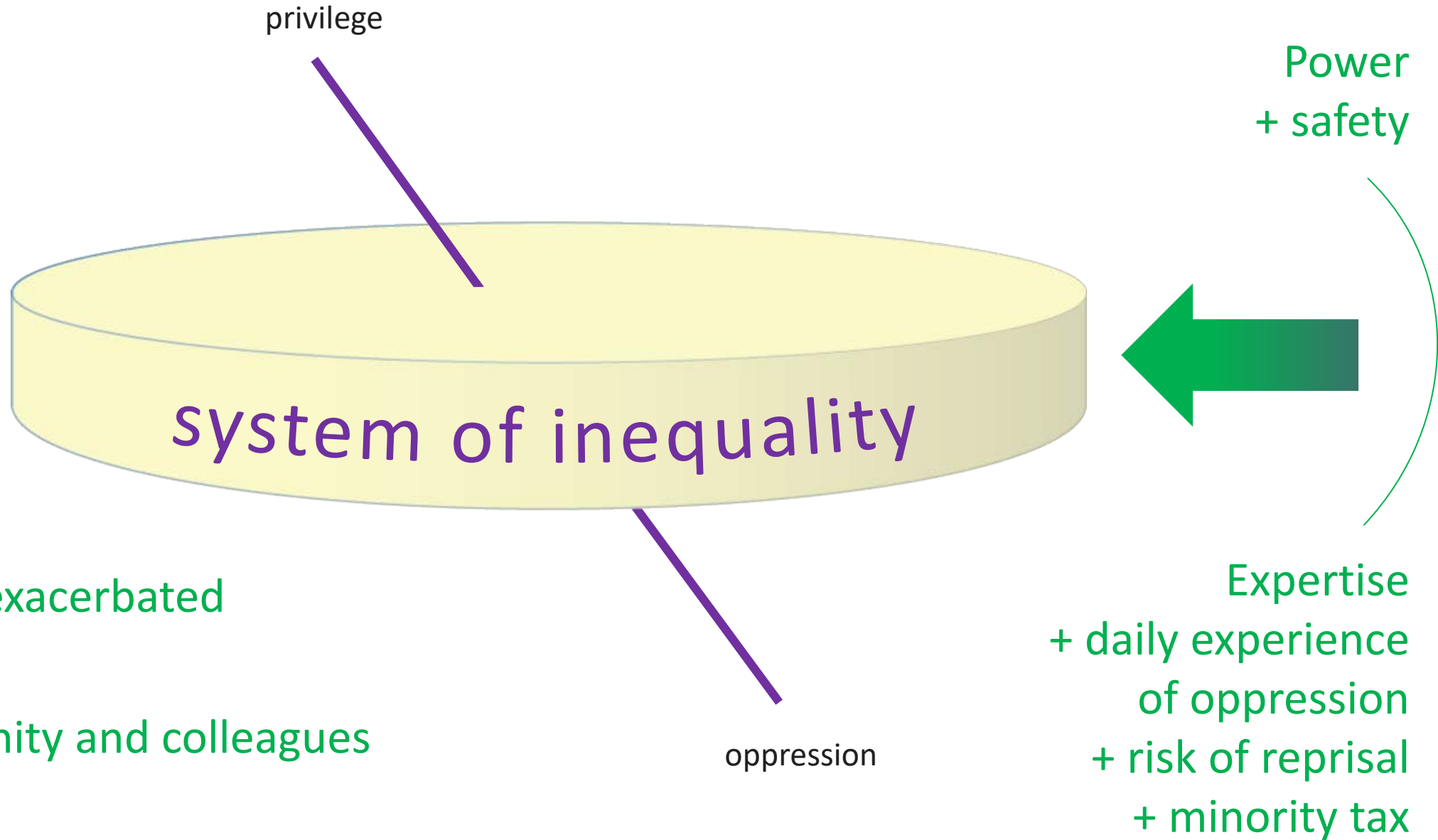
vs

part of and complicit within the system of inequality.

E
Q
U
I
T
Y

Oppression

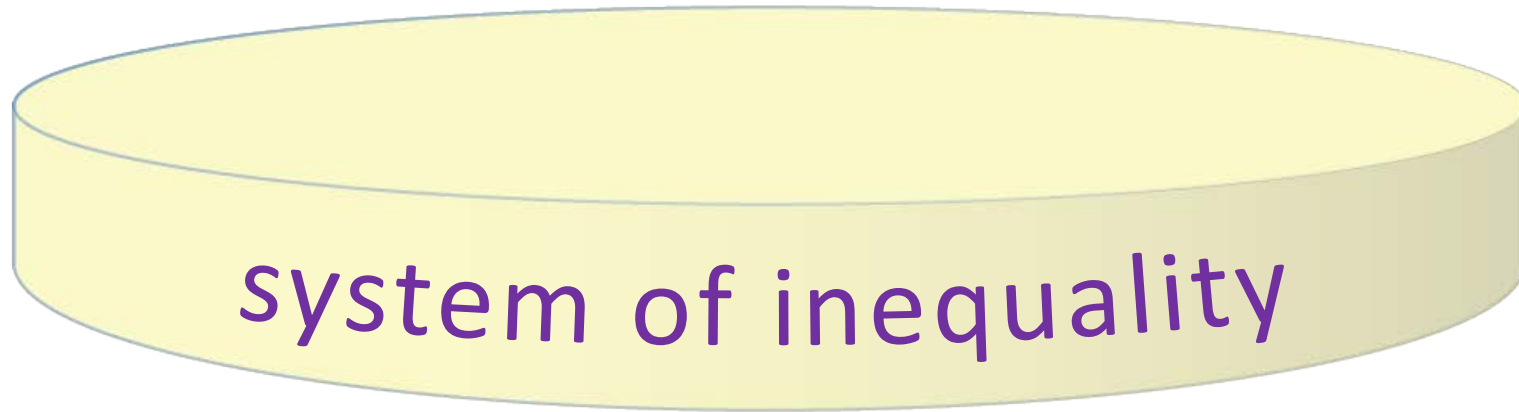
marginalized populations
disadvantaged communities
high-risk groups



Profoundly exacerbated
by COVID-19

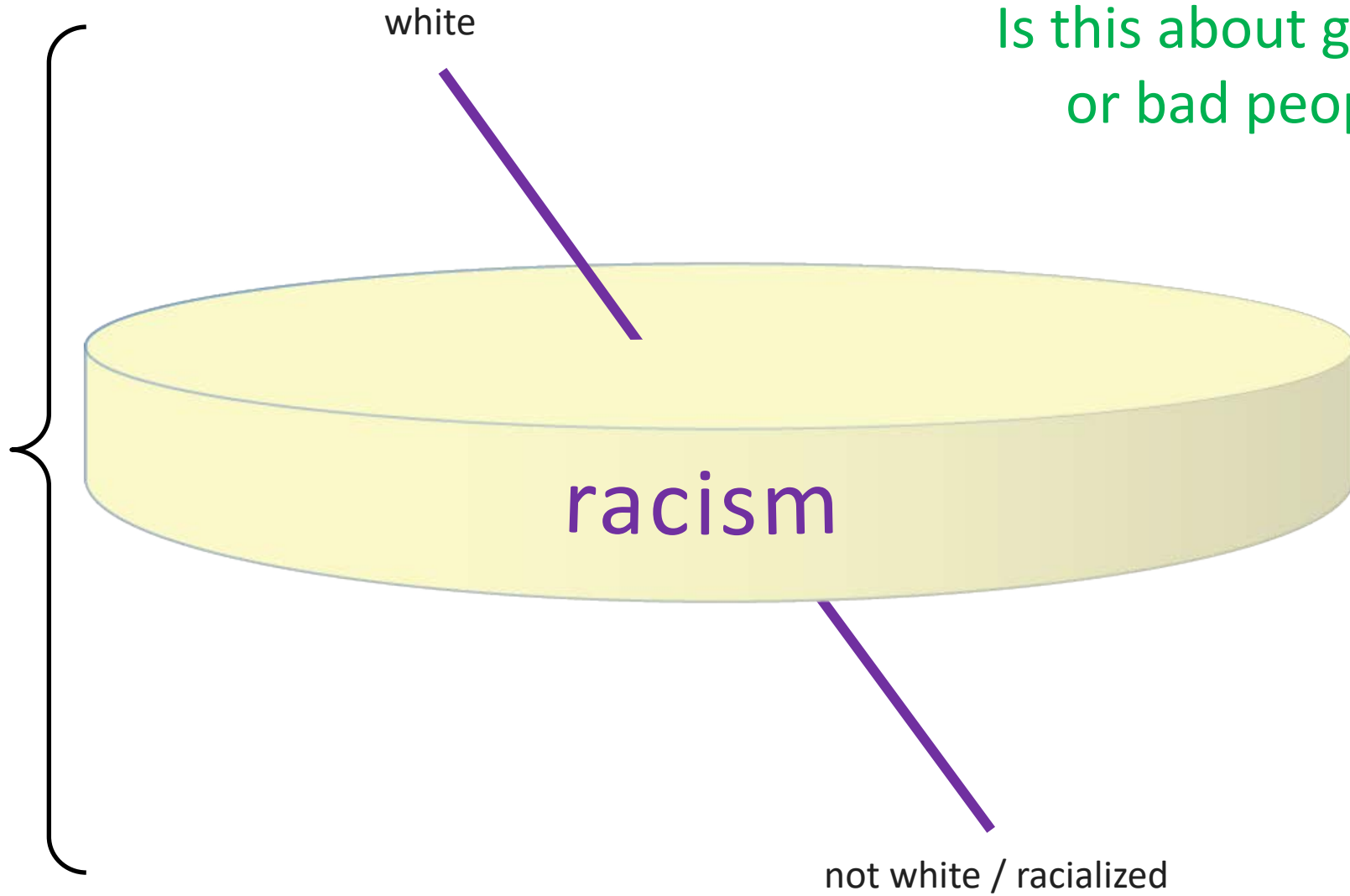
Our community and colleagues

institutionally + interpersonally + internally

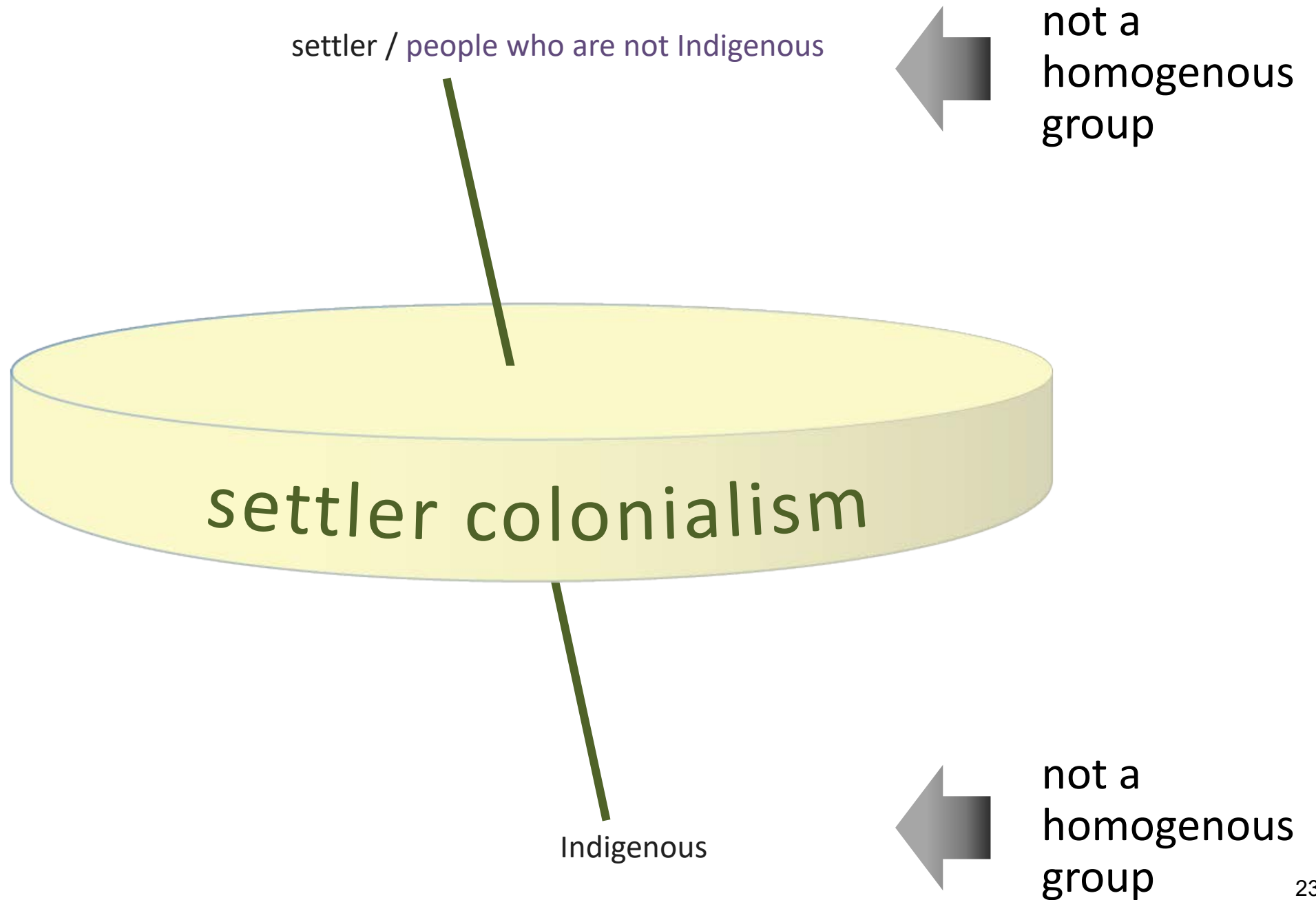


institutionally + interpersonally + internally

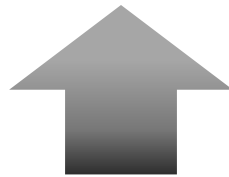
Anti-racism
can never
be
ahistorical



Is this about good
or bad people?



white supremacy



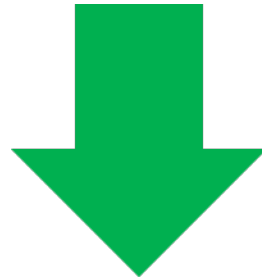
Profound position of superiority, such that (my) whiteness is taken as the default, just the right way to be, beyond naming.

white supremacy

“a **political, economic and cultural system** in which whites overwhelmingly control power and material resources, conscious and unconscious ideas of white superiority and entitlement are widespread, and relations of white dominance and non-white subordination are daily reenacted across a broad array of institutions and social settings.”

Ansley FL. *Stirring the Ashes: Race, Class and the Future of Civil Rights Scholarship*
74 *Cornell L. Rev.* 993. 1989. p1024

Being anti-racist = **uprooting** white supremacy



including how it intersects with other coins

Takeaway messages: We need to reorient ourselves

From:

- I use my expertise to help marginalized populations deal with inequities.

To:

- I see and understand **my own role in upholding systems of oppression** that create inequities.
- I learn from the **expertise** of, give **credit** to, and work in **solidarity** with, marginalized populations to help me address inequities.
- This includes working to help build insight and mobilize action **among people in positions of privilege**.

Takeaway messages: We need to reorient ourselves

To:

- I understand that effective anti-racist action requires that I **name, interrupt and uproot** white supremacy and ongoing colonial patterns.
- I understand that **this logic extends to EDI work broadly**, which must resist the norm of diversifying within whiteness and move instead to uprooting whiteness as a power structure that intersects so insidiously with other coins.

I mobilize in collective action under the leadership of people on the bottom of the coin with specific critical expertise to dismantle systems of inequality.

Scaffolding

How does the influence of
white supremacy and
colonization show up
in our actions and
how we see the world?

How are our **actions** related to upholding or dismantling white supremacy?

Co-created by Ed Connors, LLana James and Stephanie Nixon

Adapted from “The 8 White Identities”

Prof Barnor Hesse

African American Studies, Political Science, and Sociology

Northwestern University, Illinois



How are our **actions** related to upholding or dismantling white supremacy?

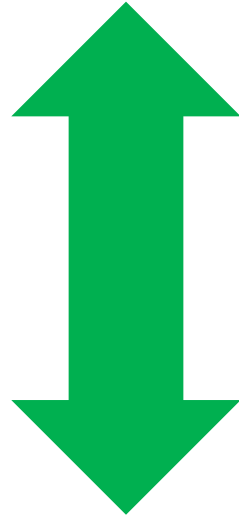
Whose actions?

Everyone, because we can all uphold or dismantle white supremacy through our actions

Especially people who are white

White dominants:

Explicitly advocate for, name and value white superiority



Whiteness transformed:

A yet-to-be imagined future way of being where we have collectively done the work of deconstructing and undoing the power invested in racial hierarchies

White dominants:

Explicitly advocate for, name and value white superiority



**White
neutrals**



**White
polites**



**White
changemakers**

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**White
neutrals**

See racism as:

- only interpersonal
- something bad people do

View being 'colour-blind' as a form of anti-racism

- and other claims to neutrality

Advance EDI focused on diversity

- but alongside the normalization of whiteness

Do not see or name whiteness as a site of power

Whiteness transformed:

A yet-to-be imagined future way of being where we have collectively done the work of deconstructing and undoing the power invested in racial hierarchies

White dominants:

Explicitly advocate for, name and value white superiority

Example: “They couldn’t be racist because...” = Responses that prevent anti-racist progress when one is accused of behaving in a racist way



**White
neutrals**

“She would never do that because she a really good person”

- Analysis: uncouple goodness/badness from racism

“It’s a misunderstanding, she’d never intend to cause harm”

- Analysis: uncouple intent from racism, refocus on impact

“He’s a physician so he is objective, neutral and fair”

- Analysis: debunk notion of neutrality

Whiteness transformed:

A yet-to-be imagined future way of being where we have collectively done the work of deconstructing and undoing the power invested in racial hierarchies

White dominants:

Explicitly advocate for, name and value white superiority

White polites

- Do anti-racist work *for* racialized people
 - Action is motivated by showing one's goodness to racialized people
 - Often seek validation from racialized people for one's anti-racist action
- Value niceness and comfort over justice
- View feedback on one's complicity in racism as a personal attack, lack of gratitude

Whiteness transformed:

A yet-to-be imagined future way of being where we have collectively done the work of deconstructing and undoing the power invested in racial hierarchies

White dominants:

Explicitly advocate for, name and value white superiority

**White
polites**

Example: “But I’m doing all of this anti-racist work!” – Responses when the actions of people doing progressive work are called into question:

People take action that feels brave, scary, risky => want this to be honoured, acknowledged

- If get FB that what they did made things worse => leads to feeling of lack of gratitude, efforts not appreciated

The problem?

- Part of a “doing for” orientation, “ally cookies” expected/needed
- Creates burden for racialized folks to serve the feelings of white folks
- Leads to walking away because feel underappreciated, not “worth the trouble”

Whiteness transformed:

A yet-to-be imagined future way of being where we have collectively done the work of deconstructing and undoing the power invested in racial hierarchies

White dominants:

Explicitly advocate for, name and value white superiority

Take on board critiques of whiteness as a power structure and act to interrupt complicity

- Name what's going on, "whiteness speaking back to whiteness" (Barnor Hesse)
- Dismantle whiteness and other intersecting power structures
- Do not allow whiteness as a site of superiority/power to reassert itself



**White
changemakers**

Willing to put something on the line and share the burden of risk with racialized people

Whiteness transformed:

A yet-to-be imagined future way of being where we have collectively done the work of deconstructing and undoing the power invested in racial hierarchies

White dominants:

Explicitly advocate for, name and value white superiority

Example: “They couldn’t be racist because...”:

“She would never do that because she a really good person”

- Intervention: “Yes, she is a wonderful person but this is about something else...”

“It’s a misunderstanding, she would never have intended to cause harm”

- Intervention: “I’m sure she didn’t intend harm, but we need to focus on the impact of these actions...”

“He’s a physician so he is objective, neutral and fair”

- Intervention: “I used to think of myself that way too, but I’m learning that there is no such thing as neutral when it comes to racism and other isms”



**White
changemakers**

Whiteness transformed:

A yet-to-be imagined future way of being where we have collectively done the work of deconstructing and undoing the power invested in racial hierarchies

White dominants:

Explicitly advocate for, name and value white superiority

Example: “But I’m doing all of this anti-racist work!” –

Responses when the actions of people doing progressive work are called into question:

- Understand making mistakes as part of the work, a sign that you are in the work
- Apologize, repair, make amends, learn, change
- See running away from anti-racist action as a powerful form of privilege
- Embrace **collective liberation**



Whiteness transformed:

A yet-to-be imagined future way of being where we have collectively done the work of deconstructing and undoing the power invested in racial hierarchies

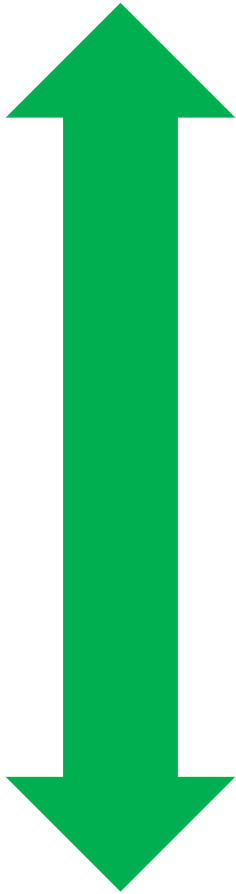
1. White dominants: Explicitly advocate for, name and value white superiority

2. White neutrals: See racism as only interpersonal, something bad people do; view being 'colour-blind' as a form of anti-racism; rarely name whiteness as a site of power; seek to advance EDI through fairness but alongside the normalization vs interruption of whiteness as a power structure

3. White polites: Action on racism is motivated by showing one's goodness to racialized people; do anti-racist work *for* racialized people; often seek validation from racialized people for one's anti-racist action; value niceness over justice

4. White changemakers: Take on board critiques of whiteness as a power structure and act to interrupt complicity; name what's going on, "whiteness speaking back to whiteness"; willing to put something on the line and share the burden of risk with racialized people

5. Whiteness transformed: A yet-to-be imagined future way of being where we have collectively done the work of deconstructing and undoing the power invested in racial hierarchies



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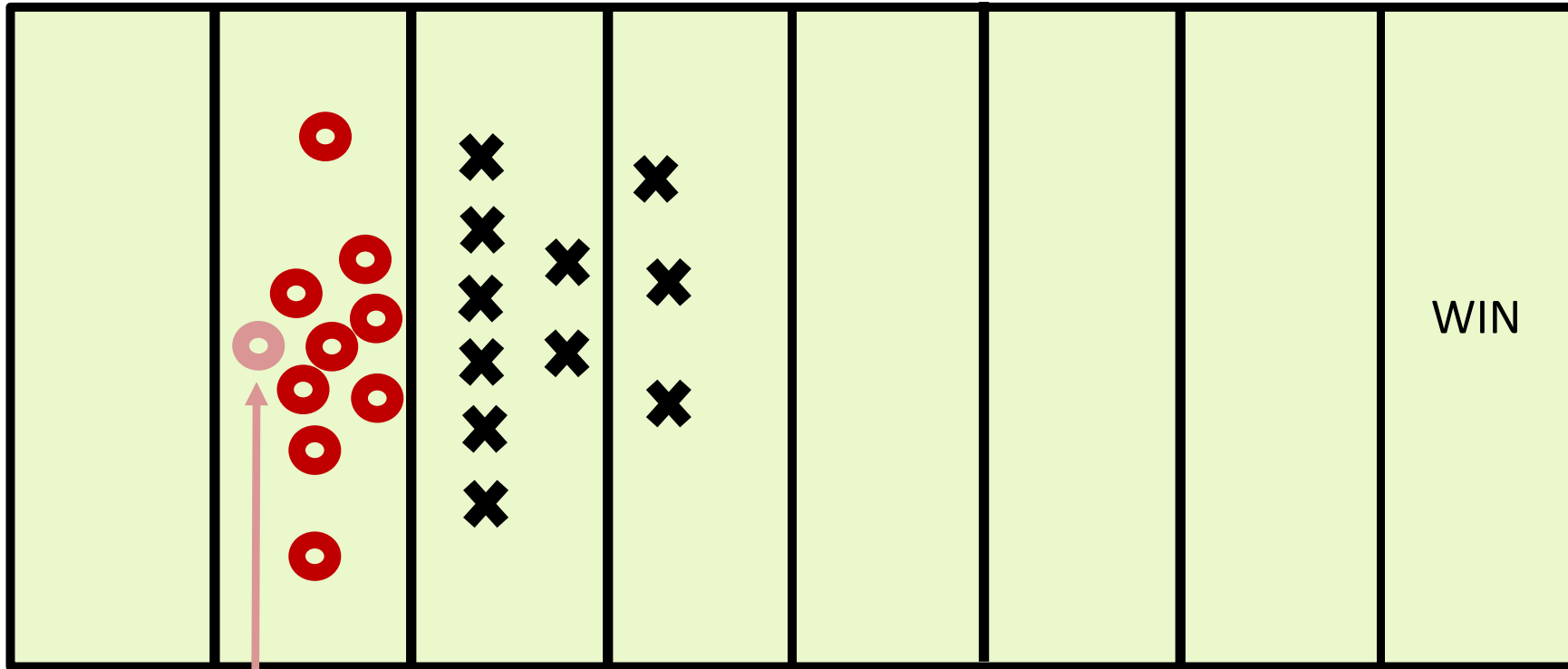
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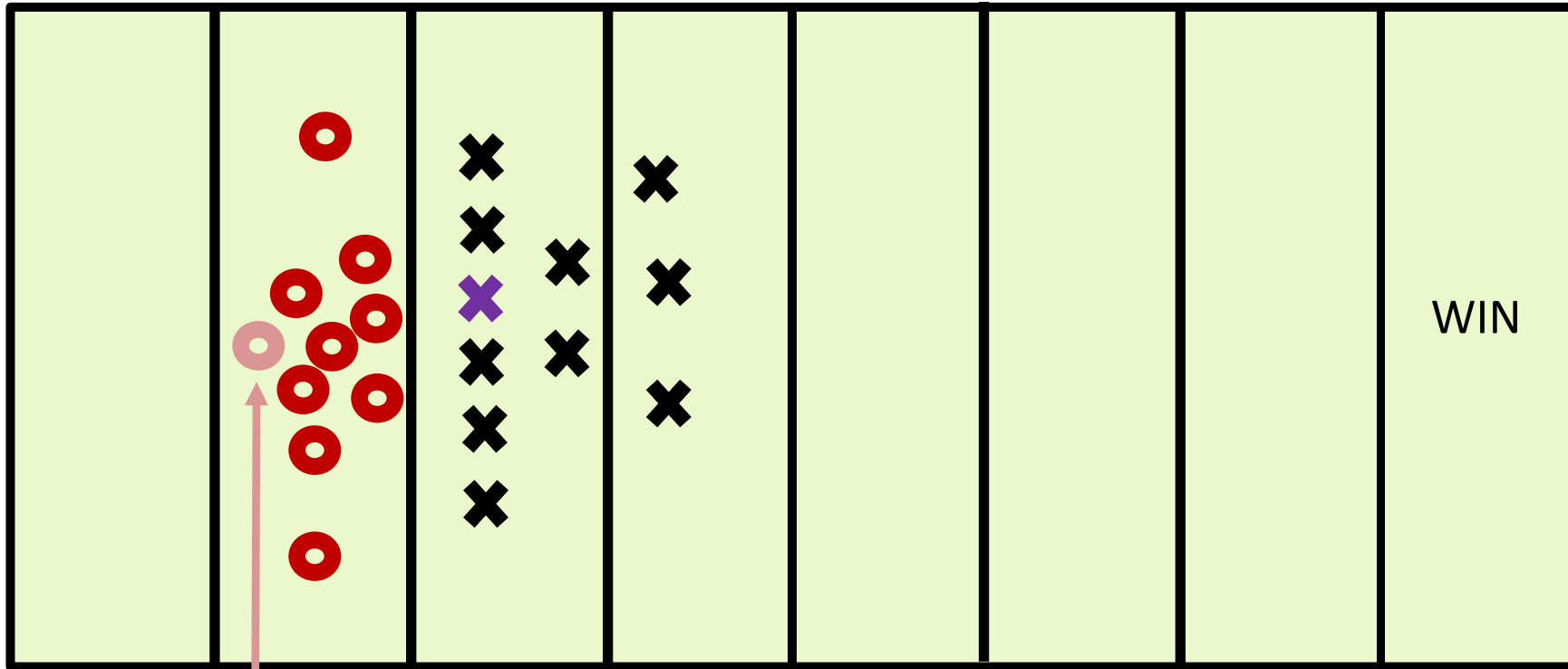
A football metaphor

Credit: Dr. Marcia Anderson



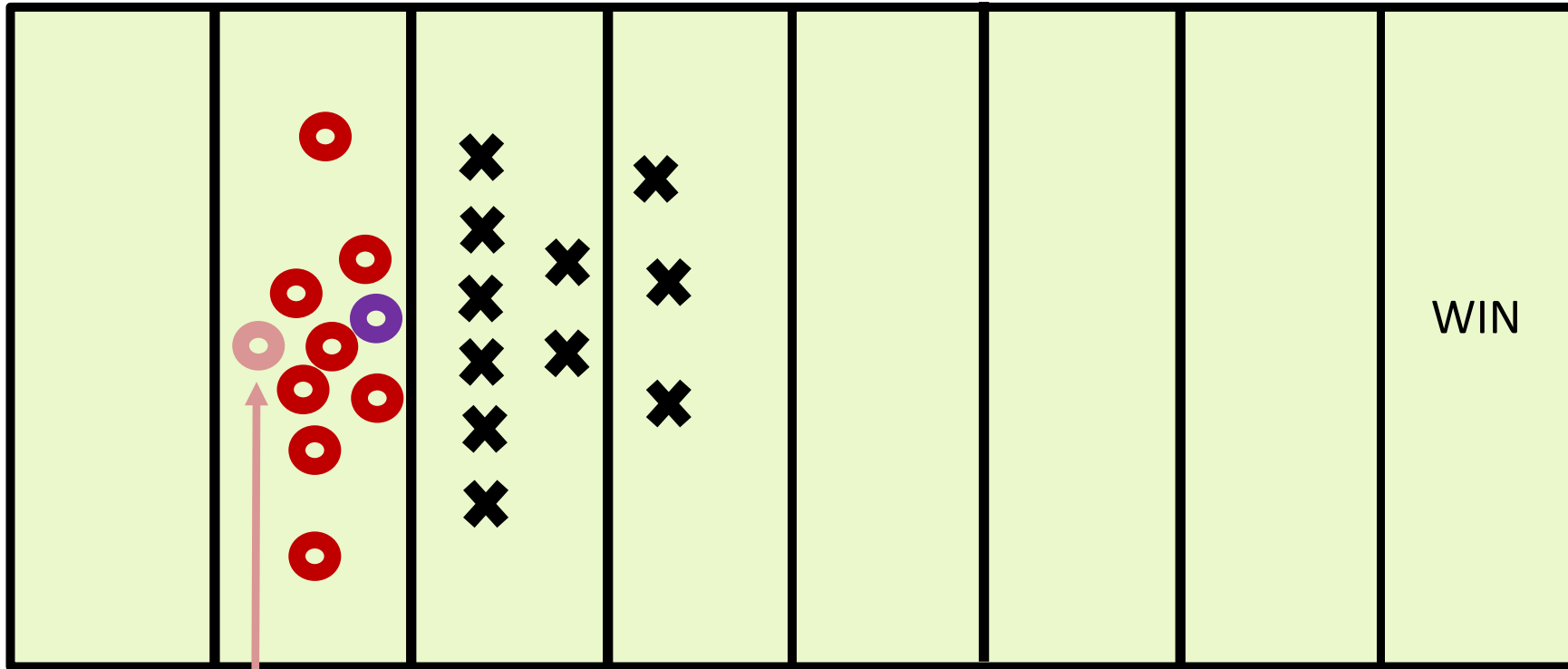
person on bottom of coin
fighting oppressive system

■ = person on top of that coin



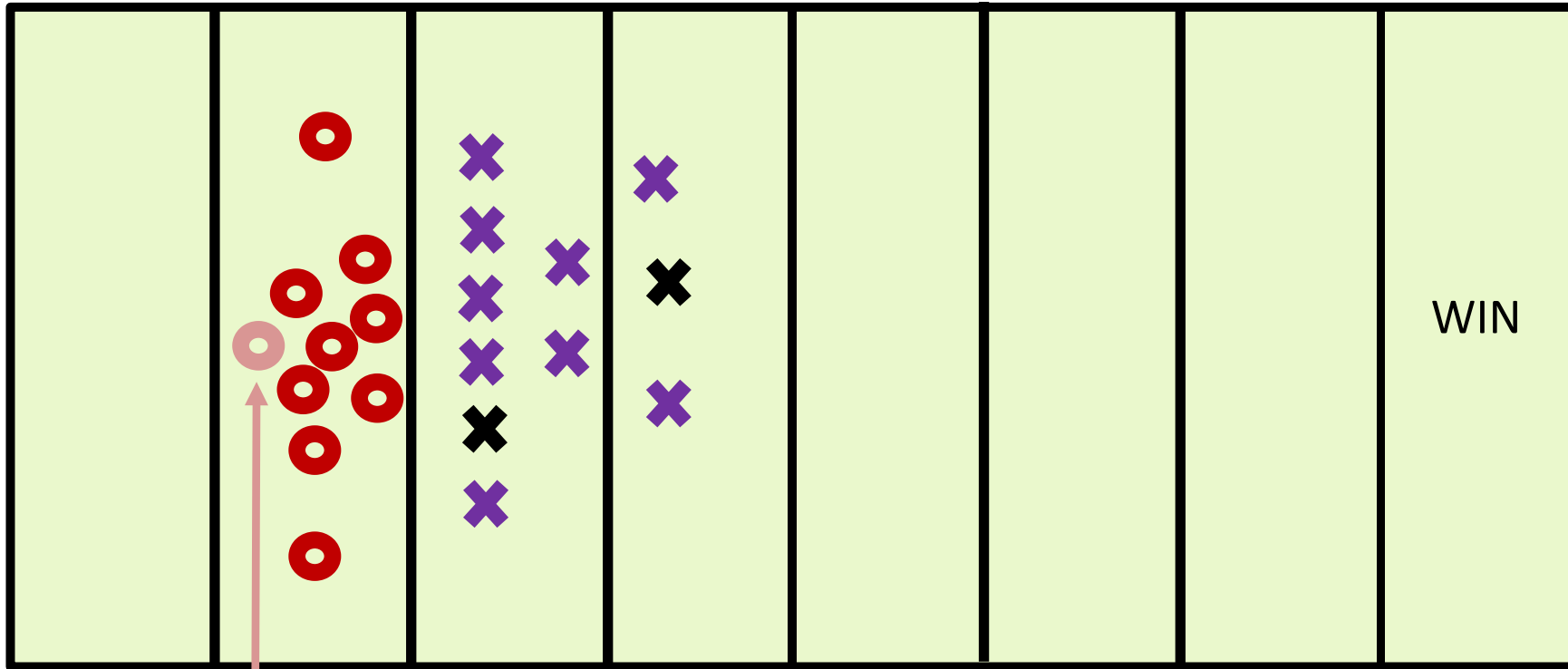
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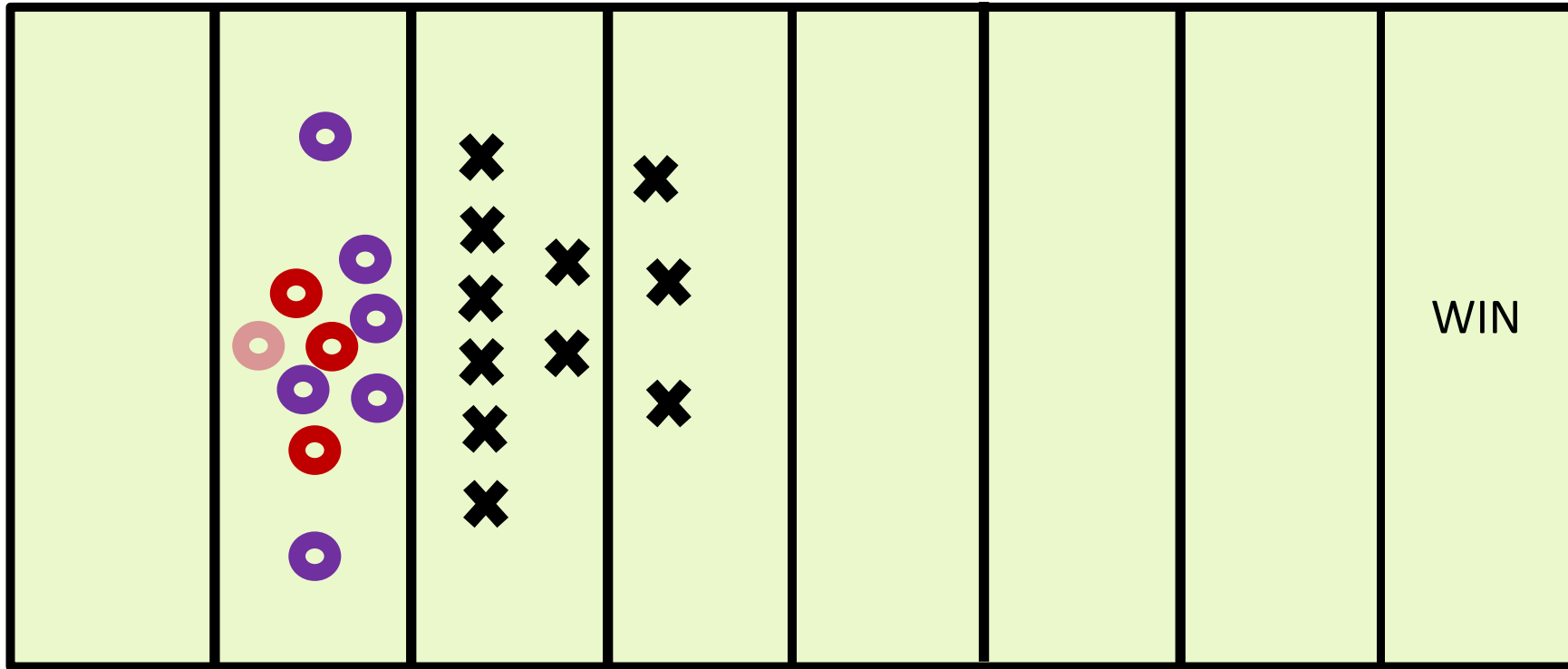
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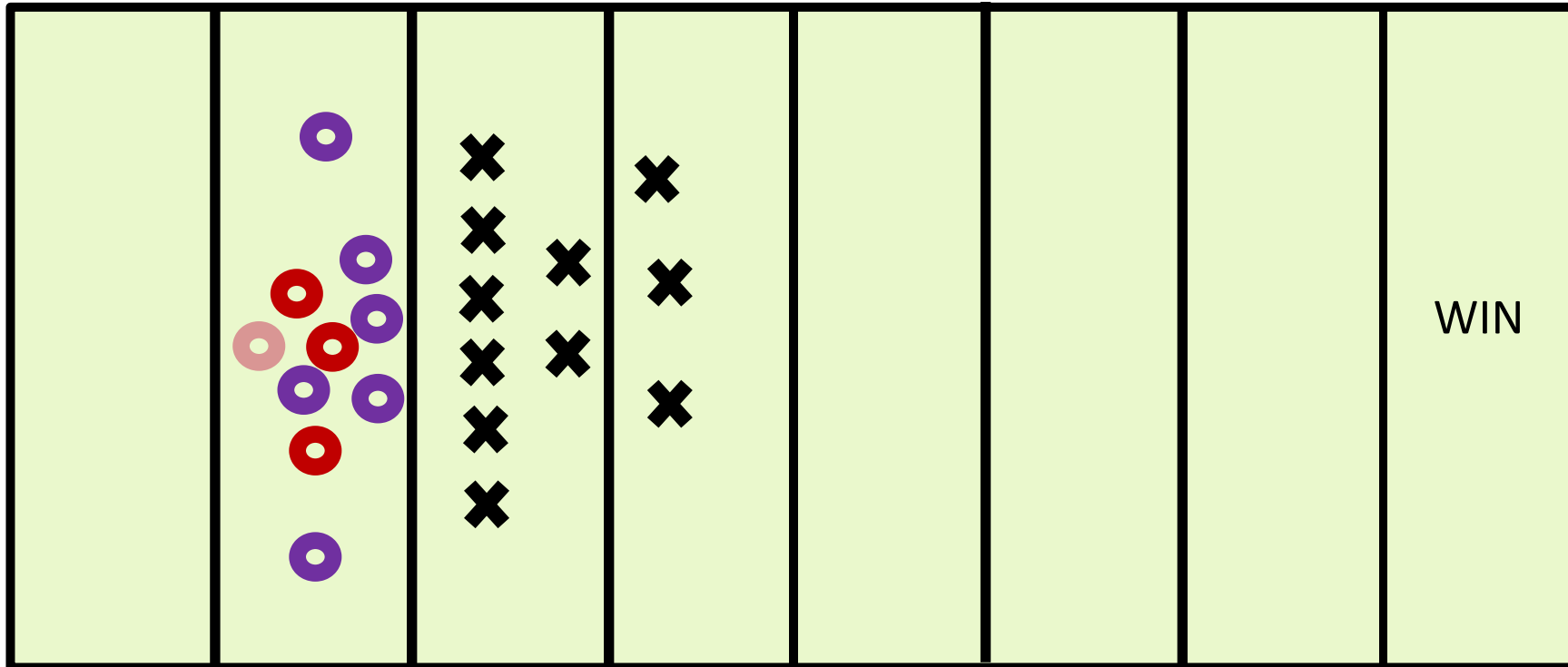
person on bottom of coin
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4. White changemaker

- 1. White dominants
- 2. White neutrals
- 3. White polites



What happens in this metaphor when we've achieved
"5. Whiteness transformed"?

Write for 2 minutes

1. What **insights** are landing for me?
2. How do I **feel** during this learning and unlearning?
3. What are my next steps for **learning in action**?

We are reflecting on different ways
the colonized mind plays out in action.

What is the impact on Indigenous People?



How has colonization impacted Indigenous People's
understanding of who they are?

The Impacts of Colonization on Indigenous Identities

Adapted by Ed Connors

From Bea Shawanda (1989)
A Model for Understanding Cultural
Group Identity and Behaviour
Patterns



Photo credit: <https://www.sootoday.com/local-news/aboriginal-elders-meet-at-auc-87040>,

March 17, 2002

Lost Identities

- Cultural/social breakdown
- Grief
- Dependency
- Sense of powerlessness

Lost Identities	Assimilated Identities			
<ul style="list-style-type: none">• Cultural/social breakdown• Grief• Dependency• Sense of powerlessness	<ul style="list-style-type: none">• Adopts norms of non-Indigenous society• Does not value Indigenous beliefs• Materialism• Accepts hierarchical power• Competitive			

Lost Identities	Assimilated Identities	Reclaimed Indigenous Identities		
<ul style="list-style-type: none"> • Cultural/social breakdown • Grief • Dependency • Sense of powerlessness 	<ul style="list-style-type: none"> • Adopts norms of non-Indigenous society • Does not value Indigenous beliefs • Materialism • Accepts hierarchical power • Competitive 	<ul style="list-style-type: none"> • “Born again” • Relearning Indigenous worldview and culture • Often not raised within a strong sense of culture • Imposes values and beliefs on others 		

Lost Identities	Assimilated Identities	Reclaimed Indigenous Identities	Grounded Indigenous Identities	
<ul style="list-style-type: none"> • Cultural/social breakdown • Grief • Dependency • Sense of powerlessness 	<ul style="list-style-type: none"> • Adopts norms of non-Indigenous society • Does not value Indigenous beliefs • Materialism • Accepts hierarchical power • Competitive 	<ul style="list-style-type: none"> • “Born again” • Relearning Indigenous worldview and culture • Often not raised within a strong sense of culture • Imposes values and beliefs on others 	<ul style="list-style-type: none"> • Practice and beliefs are rooted in Indigenous worldview and culture • History is clear • Interdependent with and equal to all of Creation • Offers strong emotional and spiritual peer support 	

Lost Identities	Assimilated Identities	Reclaimed Indigenous Identities	Grounded Indigenous Identities	One Earth Identities
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Write for 2 minutes

1. What **insights** are landing for me?
2. How do I **feel** during this learning and unlearning?
3. What are my next steps for **learning in action**?

Thank you!

Series One: Exploring Anti-Oppression Practices and Unconscious Bias in Our Work

Session 1

Opening ourselves: An introduction to anti-
oppression practices and frameworks (part 1)

January 13, 2022

Ed Connors and Stephanie Nixon

Session 2

Opening ourselves: An introduction to anti-
oppression practices and frameworks (part 2)

February 3, 2022

Ed Connors and Stephanie Nixon

Session 3

**Opening ourselves: Understanding unconscious
bias and its role in practice**

March 23, 2022

Colleen Schneider