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| LONG TITLE | Discrimination, Harassment and Violence Prevention Policy | DATE OF ENACTMENT | 4 April 2022 |
| | | LAST AMENDED | 4 April 2022 |
| REFERENCE No. | E-01 | NEXT REVIEW | 4 April 2024 |
| CATEGORY | Equity, Diversity and Inclusion | COMPETENT CHAMBER | Council |

PREAMBLE

To outline the preventative measures CUSA will take in terms of discrimination, harassment and violence. This policy will hold CUSA accountable to ensure a fair and equitable association for all students. Our association strives to be a place where students feel comfortable and heard by their student leaders. This Policy shall be reviewed every two years by Council.

INTERPRETATION

1. This Policy may be called the *Discrimination, Harassment and Violence Prevention Policy*.
2. In this Policy, the following definitions shall apply:

“discrimination means, per the [Canadian Human Rights Commission](#), an action or a decision that treats a person or a group badly for characteristics inherent to their personhood, where specific forms of discrimination shall be enumerated in an appendix to this Policy;

“harassment means, per the [Canadian Human Rights Commission](#), a form of discrimination that involves any action that constitutes or encourages unwanted physical or verbal behaviour that intimidates, offends, degrades, or humiliates a person, whether serial or isolated;

“marginalization” means, per the [Government of Ontario](#), a long-term, structural process of systemic discrimination that creates a class of disadvantaged minorities, who become permanently confined to the fringes of society. Their status is perpetuated through various dimensions of exclusion, particularly in the labour market, from full and meaningful participation in society;

“violence” means The use of physical force so as to injure, abuse, damage, or destroy [...] intense, turbulent, or furious and often destructive action or force;

3 Specific acts of discrimination, harassment, and violence are included in Appendix A.

3. This policy applies to all CUSA spaces, including but not limited to: office spaces, service centres businesses, in-person and online events, and applies to all CUSA staff including but not limited to executive, full-time, part-time and volunteer.
4. CUSA denounces all forms of discrimination, harassment and violence, including but not limited to homophobia; sexism; transphobia; ageism; racism; Islamophobia; antisemitism; and xenophobia, and the various intersections of these and other identities.

5. CUSA stands for the fact that all students and staff deserve equitable treatment regardless of their identity and the various intersections of their identities.
6. CUSA recognizes that marginalization due to identity can impact individuals and communities differently.

POLICY ADMINISTRATION

7. The VPSI has the responsibility of maintaining consistent communication with students to ensure their comfortability with reporting acts of violence, harassment and discrimination. The VPSI will collaborate with the Director of Human Resources and the Ombuds Office to ensure concerns are disseminated to the appropriate parties.

POLICY

8. CUSA commits to the upkeep of accessibility features of its spaces, including physical, virtual, events, services and programming.
9. CUSA is committed to adapting its programming services to the present and evolving needs of all marginalized communities.
10. CUSA commits to providing services, programming, resources and support to all students impacted by discrimination, harassment and violence. CUSA commits to maintaining a space where impacted students can have their voices heard and uplifted.
11. CUSA commits to sharing information through appropriate avenues about how students can report incidents of discrimination, harassment and violence, and the appropriate channels through which to do so.
12. CUSA commits to maintaining and regularly updating the Social Justice Resource Hub on its website, which acts as a resource for learning and engaging with anti-oppression materials.
13. CUSA commits to providing staff with anti-oppression training and Equity, Diversity and Inclusion (EDI) training at the time of hiring and bi-annually.
14. CUSA commits to using gender-inclusive language in all meetings and documents. Guidelines for such are as follows:
 - a. When unsure of a person's pronouns, use third person or gender non-binary terms such as 'they/them' unless/until directed otherwise by said person.
 - b. Eliminate the generic use of 'he/her': by using third person or gender non-binary terms such as 'they' (e.g. Every councillor should watch their mouth for sexist slip-ups).
 - c. Eliminate the generic use of 'man' by substituting 'person/people', 'individual(s)', 'human(s)', 'human being(s)' by rewording.
15. CUSA commits to challenging stereotypes about all impacted communities.
16. CUSA commits to maintaining meaningful and positive relationships with impacted students by maintaining an open line of communication for feedback and concerns from students to ensure that CUSA is doing its due diligence when it comes to discrimination, harassment and violence prevention.

17. CUSA commits to respecting religious days of importance by preventing the scheduling of events and services on said days.

APPENDIX A: Specific Acts of Discrimination, Harassment, and Violence

1. The following community specific definitions are a non-exhaustive list of the forms of discrimination, harassment, and violence.
 - a. Homophobia is, per [Planned Parenthood](#), “the fear, hatred, discomfort with, or mistrust of people who are lesbian, gay, or bisexual [...] many different forms, including negative attitudes and beliefs about, aversion to, or prejudice against bisexual, lesbian, and gay people. It’s often based in irrational fear and misunderstanding. Some people’s homophobia may be rooted in conservative religious beliefs. People may hold homophobic beliefs if they were taught them by parents and families.”
 - b. Transphobia is, per the [Ontario Human Rights Commission](#) “the aversion to, fear or hatred of trans people and communities. Like other prejudices, it is based on stereotypes that are used to justify discrimination, harassment and violence toward trans people.”
 - c. 2SLGBTQ+: [2SLGBTQ+](#) is an acronym that stands for “two-spirit, lesbian, gay, bisexual, transgender and queer.” It is generally used as an umbrella term to refer to individuals and the community of gender, sexual, and romantic minorities. The “+” symbol is used to describe people with identities that are not represented within the acronym.
 - d. Ageism: The [Ontario Human Rights Commission](#) defines ageism as: “a socially constructed way of thinking about older persons based on negative attitudes and stereotypes about aging and a tendency to structure society based on an assumption that everyone is young, thereby failing to respond appropriately to the real needs of older persons.”
 - e. Ableism: The [Ontario Human Rights Commission](#) defines ableism as: “a belief system, analogous to racism, sexism or ageism, that sees persons with disabilities as being less worthy of respect and consideration, less able to contribute and participate, or of less inherent value than others. Ableism may be conscious or subconscious, and may be embedded in institutions, systems or the broader culture of a society. It can limit the opportunities of persons with disabilities and reduce their inclusion in the life of their communities.”
 - f. Anti-Black Racism: The [Government of Ontario](#) defines anti-Black racism as: “prejudice, attitudes, beliefs, stereotyping and discrimination that is directed at people of African descent and is rooted in their unique history and experience of enslavement and its legacy. Anti-Black racism is deeply entrenched in Canadian institutions, policies and practices, to the extent that anti-Black racism is either functionally normalized or rendered invisible to the larger White society. Anti-Black racism is manifest in the current social, economic, and political marginalization of

African Canadians, which includes unequal opportunities, lower socio-economic status, higher unemployment, significant poverty rates and overrepresentation in the criminal justice system.”

- g.** [Anti-Asian Racism](#): The Government of Canada defines anti-Asian racism in Canada as: “Historical and ongoing discrimination, negative stereotyping, and injustice experienced by peoples of Asian descent, based on others’ assumptions about their ethnicity and nationality. People of Asian descent are subjected to specific overt and subtle racist tropes and stereotypes at individual and systemic levels, which lead to their ongoing social, economic, political and cultural marginalization, disadvantage and unequal treatment. This includes perceptions of being a ‘Yellow Peril’ a ‘Perpetual Foreigner,’ a ‘Model Minority,’ ‘exotic,’ or ‘mystic.’ These stereotypes are rooted in Canada’s long history of racist and exclusionary laws, and often mask racism faced by peoples of Asian descent, while erasing their historical contributions to building Canada.”
- h.** **Anti-Latinx Racism & Hispanophobia**: According to an article posted in [St. Mary’s University](#), anti-Latinx racism and Hispanophobia refer to discrimination and racial harassment towards people who identify as part of the Latinx and Hispanic communities, including people living in Central and South America, Spanish-speaking countries, and their diasporas. Racism towards the Latinx and Hispanic communities can look like hostility and violence, systemic barriers, the promotion of stereotypes and unequal treatment.
- i.** **Islamophobia**: The [Ontario Human Rights Commission](#) describes Islamophobia as “stereotypes, bias or acts of hostility towards individual Muslims or followers of Islam in general. In addition to individual acts of intolerance and racial profiling, Islamophobia leads to viewing Muslims as a greater security threat on an institutional, systemic and societal level.”
- j.** **Antisemitism**: The [International Holocaust Remembrance Alliance](#) defines antisemitism as: “a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.” Contemporary examples of antisemitism include: “calling for, aiding, or justifying the killing or harming of Jews in the name of a radical ideology or an extremist view of religion”, “accusing the Jews as a people, or Israel as a state, of inventing or exaggerating the Holocaust”, and “holding Jews collectively responsible for actions of the state of Israel.”
- k.** **Gender-Based Discrimination**: The [Ontario Human Rights Commission](#) defines gender-based discrimination as: “any behaviour that polices and reinforces traditional heterosexual gender norms [...] It is often used to get people to follow traditional sex stereotypes (dominant males, subservient females) [...] based on hostility and is often an attempt to make the target feel unwelcome in their environment.”

- l.** Xenophobia: The [Ontario Human Rights Commission](#) defines xenophobia as: “attitudes, prejudices and behaviour that reject, exclude and often vilify persons, based on the perception that they are outsiders or foreigners to the community, society or national identity.”
- m.** Anti-Indigenous Racism: The [Government of Ontario](#) defines anti-Indigenous racism as: “The ongoing race-based discrimination, negative stereotyping, and injustice experienced by Indigenous Peoples within Canada. It includes ideas and practices that establish, maintain and perpetuate power imbalances, systemic barriers, and inequitable outcomes that stem from the legacy of colonial policies and practices in Canada.”