

Glossary of Indigenous Terms

The lexicon of Indigeneity is dynamic and complex, spanning individual and Nation preferences, government legislation, policy and practices, and emerging social norms and understandings.

In this glossary, “Indigenous” is used preferentially as the overall descriptor of the population who are the focus of CLBC’s Indigenous Relations policies and procedures, encompassing First Nations, Métis, and Inuit. B.C.’s *Declaration on the Rights of Indigenous Peoples Act* defines Indigenous with the same definition as Aboriginal in the *Constitution Act, 1982*.

From a data perspective, the term of choice within many government databases is “Aboriginal”, the term used in the *Constitution Act, 1982*. “Aboriginal” is used in the federal census and B.C. data collection policies.

The federal government also continues to use terminology “Registered or Treaty Indian,” “Indian reserves”, and “Indian Status” in its documentation – a by-product of the *Indian Act*. First Nations, with the subset “non-status First Nations” are otherwise used. The report also uses the terms “Métis” and “Inuit” consistent with contemporary practice. Users of this glossary should note that each Indigenous person may have a specific preference. For example, the term “Aboriginal” is preferred by First Nations and Métis in the B.C. interior.

Note that the definitions outlined in this glossary were compiled from the best of our provincial knowledge at the time and will evolve to reflect the changes to and evolution of language and terminology.

(Adapted from several sources)

Term	Definition	Reference
Accountability	Having responsibility for, and being able to answer to, a person or group regarding assigned obligations (Mihalicz 2017). Accountability within integrated health systems is shared among policy makers, system partners, and stakeholders. It includes financial accountability (e.g., system sustainability, budget allocation), public accountability (e.g., engagement, transparency), accountability to deliver comprehensive services (e.g., those that address the social determinants of health), and evaluation accountability (e.g., evaluating health system performance).	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>
Aboriginal Peoples	A collective name for the original peoples of North America and their descendants. Section 35(2) of the <i>Constitution Act, 1982</i> recognizes three distinct groups of Aboriginal peoples. “In this Act, ‘aboriginal peoples of Canada’ includes the Indian, Inuit and Métis peoples of Canada.” These are separate groups each having unique and diverse heritage, language, cultural practices, and spiritual beliefs.	Terminology Guide: Aboriginal Heritage (bac-lac.gc.ca)
Anti-Racism	Anti-racism is more than just “not being racist.” It involves taking action to create conditions of greater inclusion, equality, and justice. It is the practice of actively identifying, challenging, preventing, and eliminating racist ideologies, and changing the values, structures, policies, programs, practices, and behaviours that perpetuate racism (Turpel-Lafond, 2020a). In the context of the standard, the anti-racism policies, programs, and practices are specific to First Nations, Métis, and Inuit peoples and communities.	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>
Away from home	A term that acknowledges how First Nations peoples were displaced from their home communities due to reasons related to colonialism or persuaded to move away from their home communities for economic, educational, other opportunities. While some away-from-home populations are rural, populations.’ e term ‘rural’ is not synonymous with living on reserve. The concept of “urban and away from home” recognizes that not all First Nations peoples living in a city identify themselves as away from home; for some, the city is their home and sometimes part of their traditional territory (FNHA, 2021).	<i>British Columbia Cultural Safety and Humility Standard, 2021</i>

Band Council	A governing body for First Nations on reserve. The council has the power to self-govern locally, though the degree of power varies with each band.	Glossary of Terms – A to C (umanitoba.ca)
B.C. <i>Declaration on the Rights of Indigenous Peoples</i> (DRIPA)	Assented November 28, 2019, the purposes of the Act are to: affirm the application of the Declaration to the laws of British Columbia; contribute to the implementation of the Declaration; and support the affirmation of and develop relationships with Indigenous Governing bodies.	Bill 41 – 2019: Declaration on the Rights of Indigenous Peoples Act (leg.bc.ca)
Colonizing; colonial; colonialism, decolonize	The process of European settlement and exertion of power over the territory, resources, and the original people of the land. The fundamental decisions affecting the lives of the colonized people are made and applied by the colonial rulers in pursuit of the interests of the country of their origin. Colonial principles include a belief that their way is best, and they are destined to rule over others. In colonizing, steps are taken to suppress the culture of others and impose new ways of being and doing. Policies or practices whereby groups or countries partially or fully steal land and resources from Indigenous peoples, occupy the land, and exploit the people and the land by racist policy and law for economic privileges. Following the acquisition of land and resources, colonizers establish laws and processes that continuously violate the human rights of Indigenous peoples; violently suppress their governance, legal, social, and cultural structures; and force them to conform to the newly established laws and processes of the colonial state (Turpel-Lafond, 2020a). The colonization and forced assimilation of Indigenous people in Canada attempted to remove traditional forms of learning and traditional knowledge transfer. A decolonizing approach aims to resist and undo the forces of colonialism and re-establish Indigenous Nationhood. It is rooted in Indigenous values, philosophies, and knowledge systems. It is a way of doing things differently that challenges colonial influences by making space for marginalized Indigenous perspectives.	aboriginal relations behavioural competencies printable version.pdf (gov.bc.ca) ; <i>British Columbia Cultural Safety and Humility Standard, 2022</i>
Culture	Refers to a group’s shared set of beliefs, norms, and values. It is the totality of what people develop to enable them to adapt to their world, which includes language, gestures, tools, customs, and traditions that define their values and organize social interactions. Human beings are not born with culture – they learn and transmit it through language and observation.	In-Plain-Sight-Data-Report Dec2020 (gov.bc.ca)

Cultural Awareness	The ability and willingness to objectively examine the values, beliefs, traditions, and perceptions within our own and other cultures. At the most basic level, it is the ability to walk in someone else's shoes and be able to understand their cultural origins.	What Is the Meaning of Cultural Awareness? (synonym.com)
Cultural Competency	The integration and transformation of knowledge about individuals and groups of people into specific standards, policies, practices, and attitudes used in appropriate cultural settings to the quality of services; thereby producing better outcomes.	Cultural Competence In Health and Human Services NPIN (cdc.gov)
Cultural expressions	Expressions of cultural practice, both traditional and contemporary, that include oral narratives, stories, literature, sounds and music, art and crafts, motifs, names, signs, symbols, performances, architectural design, objects, places, and other forms. Aboriginal cultures are expressed as either tangible or intangible and include customs and practices passed on from generation to generation.	Terminology Guide: Aboriginal Heritage (bac-lac.gc.ca)
Cultural Humility	A life-long process of self-reflection and self-critique to understand personal and systemic biases and to develop and maintain respectful processes and relationships based on mutual trust. Cultural humility involves humbly acknowledging oneself as a learner when it comes to understanding another's experience. It is foundational to achieving a culturally safe environment. "While western models of medicine typically begin with an examination of the patient, cultural humility begins with an in-depth examination of the provider's assumptions, beliefs and privilege embedded in their own understanding and practice, as well as the goals of the patient-provider relationship" (College of Physicians and Surgeons of British Columbia, 2022; p. 1). Undertaking cultural humility ensures Indigenous peoples are partners in the choices that impact them throughout their care (FNHA, 2016a; Turpel-Lafond, 2020a).	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>
Culturally Responsive Programming	The incorporation of Indigenous knowledge, research tools, lived experience, ancestral wisdom, and community involvement throughout the research process. It acknowledges that the general way of "doing business" may not be appropriate for Indigenous people, and that the path to understanding this is as important as the program design itself.	

Cultural Safety	An outcome of respectful engagement based on recognition of the power imbalances inherent in the health system, and the work to address these imbalances (FNHA, 2016a). In this standard, cultural safety means Indigenous cultural safety. A culturally safe environment for Indigenous peoples is one that is physically, socially, emotionally, and spiritually safe without challenge, ignorance, or denial of an individual’s identity (Turpel-Lafond, 2020a). Practicing cultural safety requires having knowledge of the colonial, sociopolitical, and historical events that trigger the health disparities encountered by Indigenous peoples and perpetuate and maintain ongoing racism and unequal treatment (Allan & Smylie, 2015).	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>
Cultural Sensitivity	Refers to reflecting on Indigenous peoples’ cultural background and experiences that go beyond acknowledging cultural differences to respecting Indigenous knowledge and being sensitive to customs that can also be uniquely individual.	
Determinants of Health	Personal, social, economic, and environmental factors that determine health at an individual and population level (Health Canada, 2020). Social determinants of health are “the conditions in which people are born, grow, work, live, and age, as well as the wider set of forces and systems shaping the conditions of daily life. The social determinants of health include culture and language; social support networks; income and social status; employment and working conditions; physical environment (housing, land, water, food security); personal health practices and coping skills; early childhood development; access to health services; genetics; gender; and social inclusion” (FNHA, 2018, p. 3).	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>
Discrimination	Targeting an individual or group of people for negative treatment because of specific characteristics such as race, religion, sex, gender identity, sexual orientation, disability, or other protected characteristics (Canadian Human Rights Commission, n.d.). Discrimination can occur at an individual, organizational, or societal levels. It occurs when a particular social group is denied access to goods, resources, and services, either through action or inaction (Turpel-Lafond, 2020a).	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>

Distinction-based approach	An approach to working with Indigenous peoples in Canada that acknowledges three recognized groups of Indigenous peoples: First Nations, Métis, and Inuit. This approach recognizes that collaborations with First Nations, Métis, and Inuit peoples must occur from the onset when developing legislation, standards, policies, or programs in order to ensure that services are inclusive and respect and meet the diverse priorities of each group (Assembly of First Nations, 2021; Government of Canada & Indigenous Services Canada, 2021; National Association of Friendship Centres, 2020).	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>
DRIPA	Common term used to refer to the B.C. <i>Declaration of Indigenous Peoples Act</i> .	
Elder (s)	Leaders, teachers, role models, mentors, and Healers who are recognized by their Indigenous communities and who play a pivotal role in the health and wellness of their communities (FNHA, 2014b). In First Nations, Métis, and Inuit cultures, Elders play a prominent, vital, and respected role. They are held in high regard as Knowledge Keepers who carry traditional teachings and information that has been passed down through oral history, customs, and traditions, which encompass beliefs, values, worldviews, language, and spiritual ways of life. First Nations, Métis, and Inuit Elders are acknowledged by their respective communities as an Elder through a lifetime of learned teachings and earned respect. Many communities have a defined protocol and process for becoming an Elder. Gender and age are not factors in determining who is an Elder (Carleton University, n.d.).	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>
Enfranchisement	Used to describe the process by which one's right to register for status under the <i>Indian Act</i> was removed. It refers to the granting of the franchise or the right to vote which Indians did not have until 1961 under the <i>Indian Act</i> . This process was also predominant during the era of government policy for Indian assimilation. Bill C-31 put a stop to this practice in 1985.	Glossary of Terms – D to (umanitoba.ca)
Epistemic racism	The practice of knowledge domination (e.g., favouring Western perspectives on health and wellness) that is rooted in the belief that the knowledge of one racialized group is inferior to their non-racialized counterparts (Turpel-Lafond, 2020a; Reading, 2013).	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>

Ethnicity	Refers to groups of people who share cultural traits that they characterize as different from those of other groups. An ethnic group is often understood as sharing a common origin, language, ancestry, spirituality, history, values, traditions, and culture. People of the same race can be of different ethnicities.	In-Plain-Sight-Data-Report Dec2020 (gov.bc.ca)
Equity	The absence of avoidable, unfair, or remediable differences among groups of people, whether those groups are defined socially, economically, demographically, or geographically or by other means of stratification.	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>
First Nations	A term that came into common usage in the 1970's to replace the word "Indian," which some people found offensive. Among its uses, the term refers to the Status, non-Status and Treaty Indians of Canada. Some Indian peoples have replaced the word "Band" in the name of their community with the term "First Nation," respecting their distinct language, culture, heritage and systems of knowledge. Although "First Nation" is widely used, it has no legal definition.	Terminology Guide: Aboriginal Heritage (bac-lac.gc.ca)
Health equity	Health equity implies that all individuals have an equitable opportunity to reach their full health and wellness goals. Health equity can be impacted by a variety of factors including a person's culture, geography, and socioeconomic status (World Health Organization, 2021b).	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>
Inclusivity	Actions that allow individuals, teams, and organizations to ensure voices of Indigenous peoples are included in governance, policy, and program development as well as service delivery.	NH-Cultural-Safety-System-Change-Assessment-Tool-Jan2020.pdf (indigenousealthnh.ca)
Indian reserve	A tract of land, the legal title to which is held by the Crown, set apart for the use and benefit of an Indian Band.	Terminology Guide: Aboriginal Heritage (bac-lac.gc.ca)

Indigeneity	Refers to the importance of being connected to an individual’s origin community and recognizing kinship ties (from where they descend) as integral to one’s indigenous identity. Embedded within the concept is the connection to culture, language, land & water from which the person originated. Further embedded is the importance that the individual has in the social structure (fabric) of the community itself.	“What is Indigeneity?” Daena Walker in <i>Te Kaharoa</i> , vol. 12, 2019
Indigenous Governing Body	Defined in DRIPA as an entity that is authorized to act on behalf of Indigenous peoples that hold rights recognized and affirmed by section 35 of the Constitution Act, 1982 ; These are the First Nations Communities, as led by a Band Council; and in British Columbia, MNBC.	Declaration on the Rights of Indigenous Peoples Act (gov.bc.ca)
Indigenous Institutions	Provincial Non-Government Organizations created to represent the interests of the Indigenous Governing Bodies. Indigenous Institutions include First Nations Leadership Council, First Nations Health Council, First Nations Housing Infrastructure, BC First Nations Technology Council, Metis Nation BC. In British Columbia, these institutions are also the Indigenous Governing Bodies	
Indigenous Peoples	<p>The first peoples of Canada, who identify as First Nations, Métis, or Inuit. <i>The Declaration on the Rights of Indigenous Peoples Act</i> defines Indigenous with the same definition as Aboriginal in the <i>Constitution Act, 1982</i>. First Nations and Métis peoples in the Interior region of BC prefer the use of the term Aboriginal.</p> <p>Ethnic groups defined as “indigenous” according to one of several meanings of the term. Historically it refers to the original inhabitants of a territory. For this purpose, the term refers to people classified as indigenous under international law in such documents as the <i>United Nations Declaration on the Rights of Indigenous Peoples</i>. The <i>Constitution Act</i> (1982) defines Aboriginal people as including the Indian, Inuit, and Métis peoples of Canada. We never use the word <i>Indian</i> unless the term is derived from the research, as this is considered derogatory to most people today. We tend to use First Nations when speaking about communities or a specific group of people. We usually reference <i>Aboriginal</i> only when talking about systems or organizations. Today we lean towards the term <i>Indigenous</i> as the term for the people of this land. The United Nations declaration on the rights of Indigenous people (UNDRIP) politically defines Indigenous as descendants of a distinct group in a territory at the time when another group of different cultures or ethnic groups arrived in that territory (United Nations, 2011). A group of people that have preserved intact customs and traditions of their ancestors and that have distinct knowledge, language, social and cultural characteristics (Belanger, 2010)</p>	<p><i>British Columbia Cultural Safety and Humility Standard, 2022</i></p> <p>Terminology Guide: Aboriginal Heritage (bac-lac.gc.ca)</p>

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 in Canada that perpetuates power imbalances, systemic discrimination and inequitable outcomes stemming from the colonial policies and practices. Examples of Indigenous-specific racism at the systemic level include chronic underfunding of health services in rural and remote Indigenous communities, the exclusion of Indigenous content from settler-imposed elementary and secondary school curricula, and the exclusion or dismissal of Indigenous approaches to health and health care in the mainstream health care system. This last example can also be interpreted as a form of epistemic racism (Provincial Health Services Authority, 2019).	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>
Indigenous ways of knowing	The complex and diverse ways in which Indigenous peoples learn and teach. Learning and teaching is not limited to human interactions; it encompasses all elements that can teach individuals, from flora and fauna to objects in the environment that many consider inanimate (Office of Indigenous Initiatives, n.d.).	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>
Intergenerational trauma	Historic and contemporary trauma that has compounded over time and been passed from one generation to the next. The negative cumulative effects can impact individuals, families, communities, and entire populations, resulting in a legacy of physical, psychological, and economic disparities that persist across generations. For Indigenous peoples, the historical trauma includes trauma created as a result of the imposition of assimilative policies and laws aimed at attempted cultural genocide and continues to be built upon by contemporary forms of colonialism and discrimination.	In-Plain-Sight-Data-Report Dec2020 (gov.bc.ca)
Interpersonal racism	The most apparent form of racism. It is often displayed during day-to-day interactions and can include a spectrum of discriminatory behaviours such as name calling, racial slurs, microaggressions, and violence (Turpel-Lafond, 2020a; Provincial Health Services Authority, 2019).	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>
Inuit	An Inuktitut term meaning the people who live in communities across the Inuvialuit Settlement Region (Northwest Territories), Nunavut, Nunavik (Northern Quebec), and Nunatsiavut (Northern Labrador) land claim regions. They share a common cultural heritage and language. Inuit are one of three recognized Indigenous peoples in Canada: the others are First Nations and Métis (Library and Archives Canada, 2020).	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>

Jordan's Principle	A commitment that First Nations children would get the products, services, and supports they need, when they need them, to address a wide range of health, social, and educational needs. Jordan's Principle is named in memory of Jordan River Anderson, a young boy from Norway House Cree Nation in Manitoba, Canada. Jordan was born in 1999 with multiple disabilities and stayed in the hospital from birth. When he was two years old, doctors said he could move to a special home that could accommodate his medical needs. However, the federal and provincial governments could not agree on who should pay for his home-based care. Jordan stayed in the hospital until he passed away at the age of five. In 2007, the House of Commons passed Jordan's Principle in memory of Jordan (FNHA, n.d.-b).	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>
Métis	A person who self-identifies as Métis, is of historic Métis ancestry, is distinct from other Aboriginal peoples, and is accepted by the Métis Nation (Métis Nation British Columbia, 2003).	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>
Michif	Michif is the Métis language. It combines French with Cree, Saulteaux or other Aboriginal languages. For example, St Laurent Manitoba Michif speakers speak a form of Michif based on Saulteaux and old French.	
Microaggressions	Brief and commonplace verbal, behavioural, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of colour (Sue et al., 2007).	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>
Native	A term that refers to a person of Aboriginal ancestry, indigenous to the land. It can be used synonymously with Indian or Métis.	Terminology Guide: Aboriginal Heritage (bac-lac.gc.ca)
Non-Status Indian	A person who identifies as an Indian or member of a First Nation or Band but is not entitled, for various reasons, to registration under the Indian Act of the federal government.	Terminology Guide: Aboriginal Heritage (bac-lac.gc.ca)
On-Reserve	A term used to describe First Nations living on a reserve for which the Crown has jurisdiction over and a fiduciary responsibility.	Terminology Guide: Aboriginal Heritage (bac-lac.gc.ca)

Off-Reserve	A term used to describe First Nations who live away from their original home, territory or reserve. It may also refer to services or objects that are not part of the reserve or territory but relate to First Nations.	Terminology Guide: Aboriginal Heritage (bac-lac.gc.ca)
Oppression	Refers to discrimination that occurs and is supported through the power of public systems or services, such as health care systems, educational systems, legal systems and/or other public systems or services; discrimination backed up by systemic power. Denying people access to culturally safe care is a form of oppression.	In-Plain-Sight-Data-Report Dec2020 (gov.bc.ca)
Organizational racism	Organizational policies, practices, and workplace cultures that consistently penalize, disadvantage, or otherwise harm Indigenous people, such as a lack of accountability for incidents of interpersonal racism (e.g., a lack of mechanisms to report or follow up on incidents), a workplace culture that normalizes stereotyping or racist remarks about Indigenous people, or policies that are not designed with Indigenous people in mind or are not enforced equally across racialized groups (Provincial Health Services Authority, 2019).	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>
Prejudice	A negative way of thinking and holding negative attitudes about a socially defined group and toward any person perceived to be a member of the group.	<i>British Columbia Cultural Safety and Humility Standard, 2022)</i>
Privilege	Unearned social advantages, favours, and benefits afforded to non-racialized people in comparison to racialized groups. Privilege occurs at many levels of society, including personal, interpersonal, cultural, and institutional (Turpel-Lafond, 2020a).	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>
Profiling	Creating or promoting a pre-determined idea of the values, beliefs, and actions of a group and treating individuals who are members of that group as if they fit those pre-determined values, beliefs, or actions. Profiling often leads to different and discriminatory treatment.	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>
Race	Refers to a group of people who share the same physical characteristics such as skin tone, hair texture and facial features. Race is a socially constructed way to categorize people and is used as the basis for discrimination by situating human beings within a hierarchy of social value.	In-Plain-Sight-Data-Report Dec2020 (gov.bc.ca)

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 (Turpel-Lafond, 2020a).	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>
Reconciliation	Ongoing, collective efforts of all Canadians to revitalize the relationship between Indigenous peoples and Canadian society. It involves “repairing damaged trust by making apologies, providing individual and collective reparations, and following through with concrete actions that demonstrate real societal change” (Truth and Reconciliation Commission of Canada, 2015, p.16).	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>
Residential Schools	A variety of institutions that include industrial schools, boarding schools, and student residences, initially developed in New France by Catholic missionaries to provide care and schooling. The federal government and churches developed a system of residential schools in Canada stretching from Nova Scotia to the Arctic from the 1830s onward. These government-funded, church-run schools were set up to eliminate parental involvement in the intellectual, cultural, and spiritual development of Aboriginal children. In 1884 the Indian Act was amended to include compulsory residential school attendance for Status Indians under age 16. By the 1940s it was determined by both the government and most missionary bodies that the schools were ineffective, and Native protests helped to secure a change in policy. In 1969 it was decided to close the residential schools, and the last school, located in Saskatchewan, was closed in 1996.	
Self- determination	Indigenous needs and aspirations as determined by Indigenous people through their Indigenous institutions and Governing Bodies.	
Self-government	A term originally conceived and used by Aboriginal peoples in the late 1970s to describe their right to govern their own affairs. The Department of Indian Affairs and Northern Development adopted the term and applied it to the Community-Based Self-Government Policy of 1984. Such a government is designed, established, and administered by Aboriginal peoples under the Canadian Constitution through a process of negotiation with Canada and, where applicable, the provincial government.	Terminology Guide: Aboriginal Heritage (bac-lac.gc.ca)

Settler	Those who “occupy lands previously stolen or in the process of being taken from their Indigenous inhabitants or who are otherwise members of the ‘Settler society,’ which is founded on co-opted lands and resources. While this definition is far from comprehensive, in the contemporary sense Settler increasingly includes peoples from around the globe who intentionally come to live in occupied Indigenous territories to seek enhanced privileges” (Barker, 2009, pp. 328).	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>
Settler colonialism	A distinct type of colonialism that functions through the replacement of indigenous populations with an invasive settler society that, over time, develops a distinctive identity and sovereignty (global social theory.org)	
Status Indian (Registered Indian)	A person entitled to have his or her name included on the Indian Register, an official list maintained by the federal government. Certain criteria determine who can be registered as a Status Indian. Only Status Indians are recognized as Indians under the Indian Act, which defines an Indian as “a person who, pursuant to this Act, is registered as an Indian or is entitled to be registered as an Indian.” Status Indians are entitled to certain rights and benefits under the law.	Terminology Guide: Aboriginal Heritage (bac-lac.gc.ca)
Stereotype	The belief that a group of people are inferior based on the colour of their skin or due to the inferiority of their culture or spirituality. It leads to discriminatory behaviours and policies that oppress, ignore or treat racialized groups as ‘less than’ non-racialized groups. A fixed image. Refers to an exaggerated belief, image or distorted truth about a person or group; a generalization that allows for little or no individual differences or social variation.	In-Plain-Sight-Data-Report Dec2020 (gov.bc.ca)
Strengths-based approach	An approach that focuses on Indigenous peoples’ individual and community strengths and resilience to positively adapt despite significant hardships or trauma, rather than concentrating solely on remedying the historical, social, health, and health care disparities faced by First Nations, Metis, and Inuit peoples and communities. Calls for strengths-based approaches come mainly from Indigenous peoples and mostly in the context of health, education, and support for children and families. A strengths-based approach is not only a culturally appropriate way to engage with Indigenous peoples and communities, but it is also considered to be the only way (Askew et al., 2020; Health Canada, 2015).	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>

Substantive equality	Substantive equality refers to the requirement to achieve equality in opportunities and outcomes and is advanced through provision of services and benefits in a manner and according to standards that meet any unique needs and circumstances, such as cultural, social, equal access, equal opportunity, and the economic and historical disadvantage.	In-Plain-Sight-Data-Report Dec2020 (gov.bc.ca)
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 (Turpel-Lafond, 2020a; Reading, 2013).	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>
Trauma- and violence- informed approaches	Approaches that focus on minimizing the potential for harm and retraumatization and enhance safety, control, and resilience for those involved with systems or programs. These approaches benefit everyone, regardless of whether they have experienced trauma or whether their personal history is known to service providers. Service providers and organizations who do not understand the complex and lasting impacts of violence and trauma may unintentionally re-traumatize. Embedding trauma- and violence-informed approaches into all aspects of policy and practice can create universal trauma precautions that provide positive support for everyone. They also provide a common platform that helps integrate services within and across systems and offers a basis for consistent ways of responding to people with such experiences (Public Health Agency of Canada, 2018).	<i>British Columbia Cultural Safety and Humility Standard, 2022)</i>
Treaty	A formal, ratified agreement or contract usually made between two nations, such as those between Aboriginal peoples and governments.	Terminology Guide: Aboriginal Heritage (bac-lac.gc.ca)
Treaty rights	The specific rights of the Aboriginal peoples embodied in the treaties they entered into with the Crown, initially Great Britain and after Confederation, Canada. They often address matters such as the creation of reserves and the rights of Aboriginal communities to hunt, fish and trap on Crown lands. Treaty rights are protected by section 35(1) of the Constitution Act, 1982. See Aboriginal and Treaty Rights.	Terminology Guide: Aboriginal Heritage (bac-lac.gc.ca)

Tribe	A group of Native Americans sharing a common language and culture. The term is frequently used in the United States but only rarely in Canada. An example of this is the Blood Tribe in Alberta.	Terminology Guide: Aboriginal Heritage (bac-lac.gc.ca)
Tribal Council	A regional group made up of members of several Bands or First Nations and representing their respective interests. The Council administers funds or delivers common services to the group such as health, financial, educational, social, or technical services. Membership in a Tribal Council tends to be organized around geographic, political, or cultural and linguistic lines.	Terminology Guide: Aboriginal Heritage (bac-lac.gc.ca)
Truth and Reconciliation Commission	Provided those directly or indirectly affected by the legacy of the Indian Residential Schools system with an opportunity to share their stories and experiences. As the Commission is now closed, all records have transitioned to the National Centre for Truth and Reconciliation (NRTC) and are now used to educate Canadians on the profound injustices against Indigenous peoples.	https://nctr.ca/about/
<i>Two-Eyed Seeing</i>	<i>(Etuaptmumk)</i> : A guiding principle developed by Mi'kmaq Elder Albert Marshall that recognizes that the likelihood of better outcomes is greater if there is collaboration between two or more perspectives	
<i>United Nations Declaration on Indigenous Peoples (UNDRIP) 2007</i>	Also referred to as the UN Declaration. UNDRIP consists of 46 articles ratified by the United Nations , recognizing the basic human rights of Indigenous people, including their rights to self-determination.	United Nations Declaration on the Rights of Indigenous Peoples
Wellness	The presence of positive emotions and moods, the absence of negative emotions, satisfaction with life, fulfillment, and positive functioning. Wellness is an individual state related to what is meaningful for each person and results from a combination of factors including physical wellness, economic wellness, social wellness, emotional wellness, psychological wellness, meaningful activities, and life satisfaction (Centers for Disease Control and Prevention, 2018). According to the First Nations Perspective on Health and Wellness, the balance between the mental, emotional, spiritual and physical aspects of life is crucial for one's wellness. These aspects nurture together to create a holistic level of wellbeing (FNHA, n.d.-e.).	<i>British Columbia Cultural Safety and Humility Standard, 2022</i>