

MINISTER OF NATIONAL DEFENCE ADVISORY PANEL ON SYSTEMIC RACISM AND DISCRIMINATION

with a focus on Anti-Indigenous and
Anti-Black Racism, LGBTQ2+ Prejudice,
Gender Bias, and White Supremacy

FINAL REPORT

January 2022



© 2022 Her Majesty the Queen in Right of Canada as represented by the Minister of National Defence. All rights reserved.

Minister of National Defence Advisory Panel on Systemic Racism and Discrimination with a focus on Anti-Indigenous and Anti-Black Racism, LGBTQ2+ Prejudice, Gender Bias, and White Supremacy



OPENING WORDS AND LAND ACKNOWLEDGEMENT

The Minister of National Defence Advisory Panel on Systemic Racism and Discrimination respectfully recognizes and acknowledges the relationship that the First Nations, Inuit and Métis across Canada have with the land all Canadians live on and enjoy.

Each weekly Advisory Panel meeting begins with a formal opening; following a valued tradition from many First Nations, Inuit and Métis, we use a short form of the Haudenosaunee¹ *Ohenten Kariwatekwen*, the “words spoken before all others.” It helps us clear our minds, honour creation, and remember our responsibilities towards the land, its peoples, and our mission. Most importantly, it brings our minds together from the various individual journeys we are all on so that we can walk together for a short time. Our Advisory Panel colleague, Aronhia:nens Derek Montour has kindly guided us through this practice of gratitude, turning our minds “towards Mother Earth and her beautiful dress, towards the oceans, seas and rivers and all the creatures who live within them, towards vegetation and land-loving creatures as well as those who fly in the sky, and towards the Four Winds, our Elder Brother the Sun, our Grandfathers the thunder beings, our Grandmother Moon, and our Creator, however imagined.”

We would like to express our appreciation to Aronhia:nens Derek Montour for gifting us with this wondrous ritual that, every week, grounds us and connects our minds. It also reminds us that each of the 634 different First Nations communities, 53 Inuit communities and 8 Métis settlements have a unique historical, cultural, spiritual and environmentally sustainable connection to the land that their people and ancestors have inhabited since time immemorial.

We encourage all Canadians and visitors to these lands to learn about and regularly acknowledge the historic and current relationship that exists between the unceded land on which we live and work and the First Nations, Inuit and Métis. We also encourage all Canadians to consider how they can personally contribute to Canada’s reconciliation with Indigenous Peoples.

A complete English version of the *Ohenten Kariwatekwen* is attached at Annex A.

¹ “Haudenosaunee Confederacy,” Haudenosaunee Confederacy, accessed on 30 June 2021, <https://www.haudenosauneeconfederacy.com/>



DEDICATION

To all members of the Canadian Armed Forces and the Department of National Defence, past, present and future, who have contributed and will contribute to the defence and security of Canada: may all Canadians recognize your commitment and sacrifice, at home and abroad.

ACKNOWLEDGEMENTS

The Advisory Panel acknowledges the many individuals who shared their lived experiences with us so that we could better understand the challenges they face, as well as the Defence Advisory Groups and Network who gifted us with their insights.

We also express our gratitude to the Anti-Racism Secretariat (ARSec) for all its support. The ARSec is poised as a leader in the continuing anti-racism effort in National Defence. They are expert and passionate in their work. Along with the Defence Advisory Groups and Network, we see them as an indispensable element in the culture change that the Department of National Defence and Canadian Armed Forces are undertaking.



TABLE OF CONTENTS

OPENING WORDS AND LAND ACKNOWLEDGEMENT.....i

DEDICATION AND ACKNOWLEDGEMENTS.....ii

EXECUTIVE SUMMARY v

PREAMBLE viii

PART I – SYSTEMIC RACISM AND DISCRIMINATION IN THE DEFENCE TEAM: ORIGINS AND CURRENT REALITY 1

Systemic Racism and Discrimination in Canada 1

 Anti-Indigenous Racism1

 Anti-Black Racism.....3

 Anti-Asian Racism5

 The Intersection of Racism with Experiential and Identity Factors.....6

 LGBTQ2+ Prejudice7

 Gender Discrimination7

 Persons with Disabilities and Discrimination.....10

 White Supremacy.....11

Systemic Racism and Discrimination in the Defence Team13

 Representation14

 Retention16

Canadian Demographics and Implications for the Future19

Summary of Part I21

PART II – ENVISIONING A DIVERSE AND EQUITABLE DEFENCE TEAM 22

PART III – AREAS OF OPPORTUNITY AND RECOMMENDATIONS 24

 1. Establishing a Process for Reviewing Recommendations24

 2. Elevating the Defence Advisory Groups (DAGs) and Networks26

 3. Re-Defining the Relationship Between the Defence Team and Indigenous Peoples29

 4. Addressing the Experiences of Black People – “Resilience” and “Tenacity” in the Absence of Progress36

 5. Fighting White Supremacy and Other Forms of Ideologically Motivated Violent Extremism (IMVE) .39

 6. Re-Defining Chaplaincy42

 7. Ensuring Accessibility for Persons with Disabilities44

 8. Re-Designing Military Policing46

 9. Embracing Transgender Members of the Defence Team48



| | |
|---|-----------|
| 10. <i>Employing the Diversity within the Defence Team</i> | 50 |
| 11. <i>Fostering Parental Allowance (PATA) Usage in the Canadian Armed Forces</i> | 53 |
| 12. <i>Measuring Initiatives and Progress – Scorecards</i> | 56 |
| 13. <i>Improving the Total Health and Wellness Framework</i> | 58 |
| CONCLUSION – BECOMING A BENCHMARK ORGANIZATION | 60 |
| CLOSING WORDS | 61 |
| LIST OF ANNEXES | 62 |
| <i>ANNEX A – OPENING WORDS: THE OHENTEN KARIWATEKWEN</i> | 63 |
| <i>ANNEX B – ADDITIONAL FIGURES ON CANADIAN AND DEFENCE TEAM DEMOGRAPHICS</i> | 67 |
| <i>ANNEX C – GLOSSARY</i> | 71 |
| <i>ANNEX D – BIBLIOGRAPHY</i> | 87 |
| <i>ANNEX E – ADVISORY PANEL CONSULTATIONS</i> | 97 |
| <i>ANNEX F – ORGANIZATIONAL CHART AND FUNCTIONAL REPORTING</i> | 101 |
| <i>ANNEX G – BIOGRAPHIES OF PANEL MEMBERS</i> | 102 |
| <i>ANNEX H – TERMS OF REFERENCE FOR ADVISORY PANEL ON SYSTEMIC RACISM AND DISCRIMINATION WITH A FOCUS ON ANTI-INDIGENOUS AND ANTI-BLACK RACISM, LGBTQ2+ PREJUDICE, GENDER BIAS, AND WHITE SUPREMACY</i> | 106 |



EXECUTIVE SUMMARY

The Advisory Panel's mandate was to provide the Minister of National Defence (MND) with recommendations on how to eliminate from the Department of National Defence and Canadian Armed Forces (DND/CAF) systemic racism and discrimination, including anti-Indigenous and anti-Black racism, gender bias, prejudice against lesbian, gay, bisexual, transgender, queer, two-spirited people and others (LGBTQ2+), and white supremacy. The Advisory Panel also carried out consultations and assessments about antisemitism and Islamophobia because considering those forms of hatred added to its overall understanding of hateful conduct within the Defence Team.² The Advisory Panel likewise considered it important to assess discrimination towards persons with disabilities.

This final report consists of three parts:

- Part I — Systemic Racism and Discrimination in the Defence Team: Origins and Current Reality
- Part II — Envisioning a Diverse and Equitable Defence Team
- Part III — Areas of Opportunity and Recommendations

All Canadians benefit when our national organizations are safe, healthy and inclusive environments in which all citizens have an equal chance to contribute. Consequently, Canada's demographics should be proportionally represented at all levels of the Defence Team with regards to gender, race, ethnicity and sexual orientation.³ And yet, inequality in representation persists in every corner of the Defence Team: recruitment, retention and career progression are seriously hampered by systemic discrimination. The gap between Canada's diversity and the Defence Team's representation of this diversity seems to be growing so that any progress made to date for inclusion of women, Indigenous, Black, other racialized and ethnic communities, persons with disabilities and members of the LGBTQ2+ community risks reversal.

The failure of the Defence Team to be representative of Canadian demographics is rooted in the system that was created by European settlers. The systemic and cultural racism that is institutionalized in regulations, norms, and common worldviews in the Defence Team is a direct consequence of Canada's colonial past and the associated treatment of Indigenous, Black and racialized people. Colonialism, "the policy or practice of acquiring full or partial political control over another country, occupying it with

² While the Advisory Panel Terms of Reference (Annex H) use the term "DND/CAF," the Panel believes that all members of the Defence Team contribute to an inclusive, diverse, equal, anti-racist and accessible (IDEAA) work environment. The Defence Team may be defined as the sum of CAF members: Veterans, Regular Force, Reserve Force, Canadian Rangers, Cadet Organizations Administration and Training Service (COATS); and civilian employees: current and former Federal Public Servants and Staff of the Non Public Funds, and Defence Contractors. Throughout this report, the Advisory Panel generally uses the terms DND/CAF and Defence Team interchangeably and intends those terms to be fully inclusive except where stated otherwise.

³ This report addresses implications for the CAF's universality of service principle in Part III, section 7.



settlers, and exploiting it economically,"⁴ is the root of inequality within Canada. The colonization of the land we now call Canada by both the French and the British saw the forced removal, genocide and attempted assimilation of Indigenous Peoples. The non-consensual establishment of Canada as a British colony furthered the control and economic exploitation of the country through slavery and forced labour. Historical and continuous racist and discriminatory actions towards segments of Canada's population have led to internalized racism and prejudice that continue to shape biases and practices in Canada and within the Defence Team.

All members of the Defence Team deserve concrete commitments for positive change, tied to measurable actions.

Today, Defence Team leaders have the responsibility to acknowledge and to respond to the persistent voices of Defence Team members calling out for equity and inclusive leadership. All members of the Defence Team deserve concrete commitments for positive change, tied to measurable actions. Most of all, they deserve accountability from every level of the organization.

The opportunities identified in Part III of this report have been flagged for further attention as a result of more than 75 consultations with various Defence Team stakeholders, both internal and external, since the Advisory Panel's start of work in January 2021.

This Advisory Panel believes that:

- DND/CAF do not need to wait for an external team such as this panel to tell them what to do, nor do they need new recommendations to address racism and discrimination. The Defence Team has access to recommendations submitted over the last twenty years, both from external and internal sources. Based on the Advisory Panel's comprehensive review of previously completed studies, ranging from the Joint Union/Management Task Force on Diversity and Inclusion's report⁵ to *Strong, Secure, Engaged: Canada's Defence Policy*⁶ and the *Perceptions of Racism and Harassment among Visible Minorities and Indigenous Members in the Defence Team* paper⁷ to the *Defence Team Total*

⁴ "Definition of colonialism." *Oxford University Press*. Lexico.com. Accessed on 30 June 2021.

<https://www.lexico.com/definition/colonialism>

⁵ Treasury Board of Canada Secretariat. *Building a Diverse and Inclusive Public Service: Final Report of the Joint Union/Management Task Force on Diversity and Inclusion*. 2017. <https://www.canada.ca/en/treasury-board-secretariat/corporate/reports/building-diverse-inclusive-public-service-final-report-joint-union-management-task-force-diversity-inclusion.html>

⁶ Department of National Defence. *Strong, Secure, Engaged: Canada's Defence Policy*. 2017.

<https://www.canada.ca/en/department-national-defence/corporate/policies-standards/canada-defence-policy.html>

⁷ Department of National Defence. *Perceptions of Racism and Harassment among Visible Minority and Indigenous Members in the Defence Team*. 2019. Unpublished scientific letter.



Health and Wellness Strategic Framework,⁸ it is quite clear that the Defence Team knows how to move quickly in the right direction, if it has the will.

- It would be dishonourable towards the Defence Team’s Defence Advisory Groups (DAGs) and Networks for the Advisory Panel to simply restate their many existing innovative recommendations. Doing so would perpetuate the condescending message to these groups that they need to go through an external panel to get their voices heard and acknowledged.

This said, having had the privilege to engage with these groups, the Advisory Panel has, together with them, identified systemic barriers to inclusivity which run deep and wide in the Defence Team: deep within all the levels of leadership, and wide across the different units and directorates of the organization. Out of the many potential areas of study, the Advisory Panel has called attention to the following opportunities to address these systemic barriers:

1. Establishing a Process for Reviewing Recommendations
2. Elevating the Defence Advisory Groups (DAGs) and Networks
3. Re-Defining the Relationship Between the Defence Team and Indigenous Peoples
4. Addressing the Experiences of Black People – “Resilience” and “Tenacity” in the Absence of Progress
5. Fighting White Supremacy and Other Forms of Ideologically Motivated Violent Extremism (IMVE)
6. Re-Defining Chaplaincy
7. Ensuring Accessibility for Persons with Disabilities
8. Re-Designing Military Policing
9. Embracing Transgender Members of the Defence Team
10. Employing the Diversity within the Defence Team
11. Fostering Parental Allowance (PATA) Usage in the Canadian Armed Forces
12. Measuring Initiatives and Progress – Scorecards
13. Improving the Total Health and Wellness Framework

The Advisory Panel urges Defence Team leaders to consider the areas of opportunity identified in this final report with resolve and urgency. It also recommends that these leaders be held accountable for the rigorous implementation of ensuing recommendations. Failure to remove existing systemic barriers will continue to negatively impact operational capabilities, undermine the well-being of Defence Team members, and put the security of Canada in peril.

⁸ Department of National Defence. *Defence Team Total Health and Wellness Strategic Framework*. 2020. <https://www.sto.nato.int/publications/STO%20Meeting%20Proceedings/STO-MP-HFM-302/MP-HFM-302-07.pdf>



PREAMBLE

IT'S TIME TO BE UNCOMFORTABLE

Six years ago, in response to former Supreme Court Justice Marie Deschamps' *External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed Forces*,⁹ the Chief of Defence Staff made a bold promise to end sexual misconduct in the Canadian Armed Forces, saying that "proper conduct starts now."¹⁰ Since then, much has been done to compel leaders throughout the CAF to adopt preventive policies to eliminate sexual misconduct and to provide a "safe landing" for victims who come forward with their stories. Nevertheless, many military members continue to relate stories of harassment, discrimination and sexual aggressions. And they are not alone. Civilian members of the Defence Team have also come forward with their own stories, pleading not to be left behind in the quest for a healthy environment.

Although stories of sexual misconduct within the Department of National Defence and Canadian Armed Forces have led the media focus over recent months, sexual misconduct is a symptom of a bigger ailment: a toxic environment within both the military and civilian workplaces. Unless it is rapidly reined in and addressed, the impact of this toxicity will linger for years, affecting the reputation of the Defence Team to the point of repulsing Canadians from joining its workforce. Recruitment data suggest that this is already happening.

In addition to stories of sexual misconduct, this Advisory Panel heard numerous accounts from members of the Defence Team that highlighted systemic barriers: persistent racial discrimination for Black and racialized members, harassment of women and members of the LGBTQ2+ community, lack of informed medical support for transgender transformations, neglect of persons with disabilities and a disregard for the importance of partnership with Indigenous Peoples.

There is a common thread to many of the heart-wrenching stories the Advisory Panel heard. At their core are the lost – but potentially powerful – contributions of members of the Defence Team who leave the organization because the price they would have to pay to persevere in the organization would be unbearable. When the Defence Team fully understands that the aspects of their personal identities marginalized individuals must sacrifice to become valued members of the team are the very things that would make a stronger, equitable, more operational and more versatile force, then the Defence Team will be on the right path for diversity and inclusion to flourish.

⁹ Marie Deschamps. *External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed Forces*. External Review Authority, 2015. <https://www.canada.ca/en/department-national-defence/corporate/reports-publications/sexual-misbehaviour/external-review-2015.html>

¹⁰ Department of National Defence. *Canadian Armed Forces First Progress Report on Addressing Inappropriate Sexual Behaviour*. 2020. <https://www.canada.ca/en/department-national-defence/corporate/reports-publications/sexual-misbehaviour/first-progress-report.html>



Until then, DND/CAF must be attentive to what its people have to say. It will likely be very uncomfortable for many members of the organization. Change is hard. The response will vary among members, but the Defence Team must find the catalysts for change within itself if progress is to be achieved.

The following are some important realities that need to be acknowledged:

Some Defence Team members will leave. Some people are not willing to work towards a more inclusive society.

Some members of the Defence Team will fight these cultural changes. These members can sometimes have the loudest voices in the organization and their influence is impactful. If these influencers cannot be educated towards a culture of inclusivity, they have no place on the team. The organization cannot risk the perpetuation of a toxic environment by those who do not see the value of creating a more inclusive Defence Team.

Some members of the Defence Team will "shut up and put up." These are the people who do not agree with the changes but will resist silently. By virtue of inaction, they will support and maintain the status quo, perpetuating an environment of harm for Defence Team members.

Many Defence Team members will try to adapt to this new environment. These members may sometimes be awkward or clumsy, but they are the Defence Team's key players because they are motivated to do what is right. At times, they will not know how. They will make mistakes, because they have been enmeshed in a discriminatory system for so long and many are blinded by what they do not know. They deserve to be coached, mentored, educated and guided in the right direction. As long as they are trying to do what is right, they deserve compassion, patience and support.

ABUSE OF POWER IS A KEY CORROSIVE FACTOR

The Advisory Panel had no difficulty identifying many different instances of systemic racism and discrimination in DND/CAF. A common underlying link connecting all these practices is the abuse of power.

DND/CAF, by virtue of its institutional nature and mandate, is a power structure involving "a system of roles whereby individuals hold the authority to direct resources and make decisions."¹¹ And where humans wield power without sufficient moderating factors, there will likely be instances of abuse of power.

Power used for any purpose other than its intended purpose constitutes abuse. This abuse can take many forms. It can be manifested physically, emotionally or psychologically and can be wielded singularly or collectively. In Canada, as shown in Part I of this report, power structures are entrenched in a colonist/settler dominant culture that discriminates against those outside of the privileged group.

¹¹ "Definition of power structure." Simplifiable.com. Accessed on 15 December 2021.
<https://simplifiable.com/new/power-structures>



Abuse of power is the antithesis of professional conduct and human decency. To use power for other than the purpose it was conferred on an individual or an organization is, perhaps, the greatest of all violations. It erodes trust, teamwork, cohesiveness, health, and creates a toxic environment. The Advisory Panel was not able to quantify the abuse of power in the Defence Team, but it witnessed its ravages amongst the nearly 19,000 complainants of the Sexual Misconduct Class Action Lawsuit, in the lingering effects on victims of the LGBT Purge, and in the dishonourable treatment of Indigenous Veterans after their return from the World Wars (where they risked their lives to protect their colonizers). Abuse of power was a consistent theme in the conversations the Advisory Panel had with the Defence Advisory Groups and Network, and the consultations it held with individual members of the Defence Team.

In spite of all this, the Advisory Panel witnessed within the Defence Team resiliency, compassion and a genuine desire to foster a more inclusive organization. On numerous occasions, the Advisory Panel heard pleas to "just tell us how." Despite the alleged incidents of sexual misconduct by senior leadership, many members of the Defence Team reached out to the Advisory Panel with a sense of optimism, encouragement and motivation. Their unwavering loyalty to the Defence Team, to their esteemed colleagues, gave the Advisory Panel much hope for pivotal change in their workplace.

DND/CAF are equipped with excellent foundational law, clear regulations and sound policies for professional conduct. They are supported by additional legislation outside of their influence, ranging from *Bill C-15 United Nations Declaration on the Rights of Indigenous Peoples Act* to the *Accessible Canada Act* and the *Employment Equity Act*. And they are supported by initiatives like the United Nations Decade for People of African Descent (2015-2024). Once the *Official Languages Act* is updated, it too should become a pillar of support for inclusiveness, diversity and equity to flourish. With the Chief, Professional Conduct and Culture (CPC) organization¹² recently stood up, the Advisory Panel witnessed a new wave of optimism amongst the Defence Team members with whom it engaged.

¹² "Chief, Professional Conduct and Culture," accessed on 30 June 2021. <https://www.canada.ca/en/department-national-defence/corporate/organizational-structure/chief-professional-conduct-culture.html>



The Defence Team now faces its greatest current institutional challenge: to adopt a steadfast resolve to be intolerant of all forms of abuse of power, while championing diversity and inclusion.

The Defence Team now faces its greatest current institutional challenge: to adopt a steadfast resolve to be intolerant of all forms of abuse of power, while championing diversity and inclusion. The highest levels of its leadership seem to have endorsed this imperative. The Defence Team as a whole must now embrace this ideal, and create a culture where all Canadians can serve with pride knowing that they are valued for their contributions and able to reach their potential.

“My top priority is positive and enduring culture change.”

Minister of National Defence Anita Anand, 21 November 2021.

“It is the exclusionary aspects inherent in parts of our culture that we are addressing to ensure current and future members are safe, valued and able to focus on their most important task, protecting Canada and Canadians. We must retain, and be able to attract, talent from all segments of Canadian society. Canadians must see themselves in their armed forces – our future depends on it.”

Chief of Defence Staff General Wayne Eyre, 25 November 2021.



PART I – SYSTEMIC RACISM AND DISCRIMINATION IN THE DEFENCE TEAM: ORIGINS AND CURRENT REALITY

Systemic Racism and Discrimination in Canada

It was tempting to simply add this section on the origins of racism and discrimination in the Defence Team as an annex given the focus of this report is on how the Defence Team can correct its course rather than on how it came to have its present character. But it is unlikely that the trajectory of the Defence Team's culture will veer in the right direction unless its leaders comprehend how and why they and many DND/CAF members were programmed for the current course in the first place. Improving the future often requires understanding the past and, in this case, that means grappling with Defence Team culture from the much larger perspective of Canadian history.

And so, at the Advisory Panel's request, the Anti-Racism Secretariat summarized the history that led to the current state of racism and discrimination in the Defence Team in these short paragraphs. It was, of course, an impossible task as this limited overview of systemic inequality can hardly do justice to the libraries filled with books and stories of Canada's troubled past when it comes to its relationship with First Nations, Inuit and Métis, Black and other racialized and ethnic groups, the LGBTQ2+ communities, women, and persons with disabilities. It certainly does not cover all the forms of racism and discrimination faced by all racialized identities in Canada.¹³ Nevertheless, the Advisory Panel wanted to provide a snapshot of how racism and discrimination in Canada influenced the Defence Team culture to become what it is today. The Panel believes that insight into the history of prejudice in Canada and within the Defence Team is necessary context for the remainder of this report.

Anti-Indigenous Racism

Before 1497, before the arrival of Europeans, the northern part of Turtle Island,¹⁴ known today as Canada, was home to First Nations Peoples. The colonization of Canada began with the arrival of the first Europeans from Britain and France in the early 1600s. When Canada received its independence from Britain in 1867, it inherited treaty obligations: agreements established between First Nations Peoples as sovereign nations, and the British Crown.¹⁵ Canada soon began to assert control over Indigenous Peoples and lands with the *Indian Act* of 1867, which limited self-governance of First Nations Peoples and expanded authority over Indigenous lands and services.¹⁶

¹³ For a more detailed timeline of racism in Canada, see: "Racism in Canada," British Columbia Teachers' Federation, accessed on 30 June 2021.

<https://www.bctf.ca/classroom-resources/details/racism-in-canada-secondary-lesson-plans>

¹⁴ Amanda Robinson, "Turtle Island," *The Canadian Encyclopedia*, 6 November 2018.

<https://www.thecanadianencyclopedia.ca/en/article/turtle-island>

¹⁵ William Rees, "Canada's First Nations" *History Today* 68, no. 9 (September 2018).

<https://www.historytoday.com/history-matters/canada%E2%80%99s-first-nations>

¹⁶ Rees, "Canada's First Nations."



The application of the *Indian Act* continues to facilitate the reduction and elimination of Indigenous identities. This purpose, inherent in the *Indian Act*, was explicitly described by Duncan Campbell Scott, Canada's Deputy Superintendent General of Indian Affairs, in 1920 when he remarked on the government's policy by stating: "our objective is to continue until there is not an Indian that has not been absorbed into the body politic and there is no Indian question and no Indian Department."¹⁷

Due to the institutionalization of racism in Canada, harmful conditions persist that disproportionately impact Indigenous populations.

The efforts to assimilate and erase Indigenous cultures continued in the 1870s through the establishment of Residential Schools. These were religious-based schools designed to strip traditional customs, spirituality and language from Indigenous children for the sake of integrating them into Euro-Canadian culture. This form of cultural genocide lasted until 1996, when the last Residential School was closed.

Due to the institutionalization of racism in Canada, harmful conditions persist that disproportionately impact Indigenous populations. For example, institutional racism has disadvantaged Indigenous populations across education, health care, judicial and prison systems. There are glaring disparities in post-secondary attainment for Indigenous People as compared to the rest of Canadians: 8% compared to 20%, respectively.¹⁸ Challenges to Indigenous education attainment relate to attempts to integrate Indigenous learners within "predominately Euro-Western defined and ascribed structures, academic disciplines, policies, and practices."¹⁹ The effects of these structures within the education system are compounded by and intersect with a sense of mistrust towards Canadian education on the part of Indigenous Peoples due to "generations of grandparents and parents who were scarred by their experience"²⁰ in Residential Schools, as well as insufficient funding for on-reserve schools and inadequate access to essential services.²¹

Substandard and lower health care outcomes, particularly for Indigenous Peoples,²² have been linked to racism in health care institutions. Institutional racism contributes to higher infant mortality rates²³ and lower life expectancy rates among Indigenous communities.²⁴ As Brenda Gunn's research suggests, "a

¹⁷ Robert L. McDougall, "Duncan Campbell Scott," *The Canadian Encyclopedia*, 18 January 2018.

<https://www.thecanadianencyclopedia.ca/en/article/duncan-campbell-scott>

¹⁸ Michelle Pidgeon, "More Than a Checklist: Meaningful Indigenous Inclusion in Higher Education," *Social Inclusion* 4, no. 1 (2016): 77, <https://www.cogitatiopress.com/socialinclusion/article/viewFile/436/436>

¹⁹ Pidgeon, "More Than a Checklist," 77.

²⁰ Andrew Parkin, as quoted in Oliver Sachgau, "Canada's education system failing aboriginal students: report," *The Globe and Mail*, 7 September 2015. <https://www.theglobeandmail.com/news/national/canadas-education-system-failing-aboriginal-students-report/article26246592/>

²¹ Nicholas Ng-A-Fook, as quoted in Sachgau, "Canada's education system failing."

²² Brenda Gunn. *Ignored to Death: Systemic Racism in the Canadian Healthcare System*. United Nations, 2016. <https://www.ohchr.org/Documents/Issues/IPeoples/EMRIP/Health/UniversityManitoba.pdf>

²³ Public Health Agency of Canada. *Inequalities in Infant Mortality in Canada*. 2019. https://www.canada.ca/content/dam/phac-aspc/documents/services/publications/science-research-data/5.Infant_Mortality_EN_final.pdf

²⁴ Gunn. *Ignored to Death*.



high proportion of the Indigenous population experience individual and systemic racism when seeking health services."²⁵

This institutionalized racism happens both structurally and culturally. Structural racism permeates policies and practices creating profound health disparities for members of Indigenous communities.²⁶ In addition, cultural forms of racism relate to power inequities between care providers and Indigenous patients, and biases and stereotypes about Indigeneity held by practitioners.²⁷ These structural and cultural forms of racism limit Indigenous Peoples' ability to access adequate medical care.

Similarly, "more than 30% of inmates in Canadian prisons are Indigenous – even though [Indigenous Peoples] make up just 5% of the country's population."²⁸ These numbers can be even more pronounced when gender and region are also considered. For example, 98 percent of women in custody in Saskatchewan are Indigenous.²⁹ According to Senator Kim Pate, "racial and gender inequality" are the underlying factors for what is happening in the Canadian justice system. She explains that "Indigenous men have fewer opportunities, but Indigenous women have even fewer."³⁰ Pate argues that "part of the reason we've had to focus on the women and girls who have gone missing, been disappeared, [and] been murdered, is the very same issues that contribute to them being homeless, being on the street, and also being in prison and it's fundamentally about inequality."³¹ As the National Inquiry into Missing and Murdered Indigenous Women and Girls explained:

Colonial violence, as well as racism, sexism, homophobia, and transphobia against Indigenous women, girls, and 2SLGBTQIA people, has become embedded in everyday life – whether this is through interpersonal forms of violence, through institutions like the health care system and the justice system, or in the laws, policies and structures of Canadian society. The result has been that many Indigenous people have grown up normalized to violence, while Canadian society shows an appalling apathy to addressing the issue.³²

Anti-Black Racism

Anti-Black racism began in Canada during the transatlantic slave trade era. The enslavement of African peoples was considered a legal instrument and was used to fuel the economic stability and growth of

²⁵ Gunn. *Ignored to Death*.

²⁶ Gunn. *Ignored to Death*.

²⁷ Gunn. *Ignored to Death*.

²⁸ Leyland Cecco, "National Travesty': Report shows one third of Canada's prisoners are Indigenous," *The Guardian*, 22 January 2020. <https://www.theguardian.com/world/2020/jan/22/one-third-canada-prisoners-indigenous-report>

²⁹ "Institutionalized racism' behind over-representation of Indigenous people in prisons," *APTN*, 29 January 2020. <https://www.aptnnews.ca/national-news/institutionalized-racism-behind-over-representation-of-indigenous-people-in-prisons/>

³⁰ APTN, "Institutionalized Racism."

³¹ APTN, "Institutionalized Racism."

³² National Inquiry into Missing and Murdered Indigenous Women and Girls. *Reclaiming Power and Place: Executive Summary of the Final Report*. 2019. <https://www.mmiwg-ffada.ca/final-report/>



the colonies. In the 1760s, some laws outlined the treatment and disposition of Black people in bondage. According to the Ontario Black History Society, the 47th *Article of Capitulation of Montreal* ensured that African and “Panis” (Indian) slaves remained the legal property of their owners.³³ The legal recognition of Black and Panis slaves as property was recognized by the Peace Treaty of 1763 and the *Quebec Act* of 1774.³⁴

The buying and selling of enslaved Black people lasted for two centuries. During the American Civil War in the 1860s, Canada was regarded as a haven for escaped slaves on the Underground Railroad. However, the stereotypes connected with slavery and the fewer rights written into law for Black people versus their white counterparts supported a view of Black people as inferior and perpetuated their hostile and discriminatory treatment. Discriminatory attitudes towards and treatment of Black Canadians continue to this day.

For example, Black people are “dramatically overrepresented in Canada's prison system, making up 8.6 percent of the federal prison population, despite the fact they make up only 3 percent of the population.”³⁵ And in a 2020 report commissioned by Ontario’s Ministry of Education, evidence of institutionalized anti-Black racism was reported in the Peel District School Board.³⁶ The report identified the suspension of Black students at higher rates than students of other ethnic backgrounds as well as a tendency to involve police in incidents involving Black students where no evidence of criminal activity was present.

Perpetuated negative stereotypes about Black people have led to the internalized racism that impacts contemporary society.³⁷ An example of internalized inequality is outlined in a 2015 survey showing that while “nearly 94 percent of Black young people aged 15 to 25 said they would like to complete a university degree, only 59.9 percent thought it was possible.”³⁸ In contrast, “82 percent of other groups surveyed said they wanted to achieve a university education, and 78.8 percent believed they could.”³⁹ This is evidence of the significant gap between hope and expectation among Black youth.

Andrea Davis, associate professor at York University's Department of Humanities, explains that Black young people “work tremendously hard and their aspirations [for education] are great. But very few people have told them they can be successful.”⁴⁰ She argues that the most profound finding from her research on the impact of violence among youth in Toronto is that Black youth perceive everyday lived

³³ Rosemary Sadlier. *Anti-Black Racism in Canada: A Historical Perspective*. Ontario Black History Society, accessed on 30 June 2021. https://guides.wpl.winnipeg.ca/ld.php?content_id=35702298

³⁴ Sadlier, *Anti-Black Racism in Canada*.

³⁵ Anthony N. Morgan, “Black Canadians and the justice system,” *Policy Options* (8 May 8, 2018). <https://policyoptions.irpp.org/magazines/may-2018/black-canadians-justice-system/#:~:text=Black%20Canadians%20and%20the%20justice%20system.%20with%20Anthony,among%20Black%20people%20increased%20by%20nearly%2090%20percent>

³⁶ Arleen Huggins. *Investigation of the Peel District School Board*. Ontario Ministry of Education, 2020. <http://www.edu.gov.on.ca/eng/new/PDSB-investigation-final-report.pdf>

³⁷ Sadlier, *Anti-Black Racism in Canada*.

³⁸ Graham Slaughter and Mahima Singh, “Five charts that show what systemic racism looks like in Canada,” *CTV News*, 4 June 2020. <https://www.ctvnews.ca/canada/five-charts-that-show-what-systemic-racism-looks-like-in-canada-1.4970352>

³⁹ Slaughter and Singh, “Five charts that show what systemic racism looks like.”

⁴⁰ Slaughter and Singh, “Five charts that show what systemic racism looks like.”



experiences of cultural racism as the worst form of racism. They have experienced it from "teachers who did not believe in them, who stereotyped them, who over-disciplined and over-punished them, who constructed possibilities for them that were different from the possibilities for other children."⁴¹

Davis cautions that racism is "a kind of cycle that doesn't break. And it can be invisible, so many Canadians don't see it because they don't know how to narrate it, or it's not narrated for them."⁴² Importantly she notes that "the reality is that racism is expressed not just as conscious acts of hate or violence, it's far more complex than that. It evolves out of a set of deeply rooted systems in our country. So deeply rooted that it might be easy to miss."⁴³

Anti-Asian Racism

Canada has a very long history of anti-Asian racism. Some of the most egregious examples include the terrible conditions that almost 20,000 Chinese workers endured while building the Canadian Pacific Railway between 1885 and 1923, and the Chinese head tax that was enacted to restrict the immigration of Chinese people afterwards.⁴⁴ Implemented through the *Chinese Immigration Act* (1885), the tax was the first legislation in Canadian history to limit immigration based on one's ethnic background.⁴⁵ At the time, Chinese people had to pay \$50 to enter Canada, and over 38 years this increased to \$500, benefiting the Canadian economy by \$23 million. In 1923 the head tax was removed and replaced with the *Chinese Exclusion Act*, which banned all Chinese immigrants until its repeal in 1947. The Canadian Government has since apologized for issuing the head tax, acknowledging it as a racist immigration policy targeting Chinese people.⁴⁶

Large-scale discriminatory acts against Japanese Canadians were also practiced during the Second World War. Japanese Canadians lost the right to vote in federal elections because the government considered Japanese Canadians to be a threat to Canada's security. It was not until 1948 that Japanese Canadians were allowed to vote in both federal and provincial elections.

Canada's denial of entry to people from India is a further example of discriminatory practices against Asians. In 1914, Canada stopped immigration from India, detaining 376 people on the Komagata Maru ship for two months. The incident ended in a deadly encounter with police and troops, and the passengers' return to India.⁴⁷ Anti-Asian racial discrimination continued with the rise of lobbies in Canada that opposed the immigration of Chinese, Japanese, Punjabis and other South Asians.⁴⁸

⁴¹ Slaughter and Singh, "Five charts that show what systemic racism looks like."

⁴² Slaughter and Singh, "Five charts that show what systemic racism looks like."

⁴³ Slaughter and Singh, "Five charts that show what systemic racism looks like."

⁴⁴ Arlene Chan, "Chinese Head Tax in Canada," *The Canadian Encyclopedia*, 3 June 2020.

<https://www.thecanadianencyclopedia.ca/en/article/chinese-head-tax-in-canada>; "Addressing Anti-Asian Racism: A Resource for Educators," Elementary Teachers' Federation of Ontario and Toronto District School Board, December 2020. <https://www.tdsb.on.ca/Portals/0/docs/Addressing%20Anti-Asian%20Racism%20Resource%20Booklet%20final%20web%20Jan%202024.pdf>

⁴⁵ Chan, "Chinese Head Tax."

⁴⁶ Chan, "Chinese Head Tax."

⁴⁷ Hugh Johnston, "Komagata Maru," *The Canadian Encyclopedia*, 19 May 2016.

<https://www.thecanadianencyclopedia.ca/en/article/komagata-maru>

⁴⁸ Johnston, "Komagata Maru."



The COVID-19 pandemic has only exacerbated long-standing prejudices against racialized Asian communities. Between March 2020 and February of 2021, the Chinese Canadian National Council recorded more than 1,000 incidents of anti-Asian racism.⁴⁹ Reported incidents spanned from assault to verbal threats, harassment and microaggressions.⁵⁰ Similar impacts of racism occurred during Canada's SARS outbreak: there was a significant loss of patronage to Asian-run businesses and unfair dismissals of workers, particularly new immigrant populations from China and the Philippines.⁵¹

Racism, patriarchy, heteronormativity and white supremacy are embedded in systemic, institutionalized and structural forms of discrimination. Their manifestations range from extreme acts of hate to normalized cultural exclusion and marginalization.

There has also been an escalation of anti-Islamic racism in Canada, particularly since the World Trade Center and Pentagon attacks in the United States of America on September 11th 2001.⁵² In 2017, the Islamic Cultural Centre of Quebec City was attacked: six worshippers were killed and five wounded.⁵³ On June 6th 2021, a London Muslim family of five was deliberately attacked in a horrific

hate crime, with four members killed. There has also been a marked increase in violence and discrimination towards Muslim women in Quebec since the tabling of Bill 21, legislation banning religious symbols in segments of the province's civil service.⁵⁴ Over that time, Justice Femme, a non-governmental organization supporting women in Quebec, received over 40 harassment and physical violence reports targeted at women who wear the hijab. These hate crimes are extremes in a long list of ethnic, gendered, and religious-based violence committed against racialized Canadians.

The Intersection of Racism with Experiential and Identity Factors

Racism intersects in complex ways with other systems of oppression that construct the differential treatment and perceived value assigned to groups based on gender, sexual orientation and ability. Racism, patriarchy, heteronormativity and white supremacy are embedded in systemic, institutionalized and structural forms of discrimination. Their manifestations range from extreme acts of hate to normalized cultural exclusion and marginalization.

⁴⁹ Katie Nicholson, "Surveys find more than 1,000 self-reported incidents of anti-Asian racism since start of pandemic: report," CBC News, 23 March 2021. <https://www.cbc.ca/news/canada/asian-racism-hate-canada-pandemic-1.5959788>

⁵⁰ Jessica Lee, "Chinese Canadians share their experiences of racism during COVID-19," Maclean's, 12 August 2020. <https://www.macleans.ca/society/chinese-canadians-share-their-experiences-of-racism-during-covid-19/>

⁵¹ Jian Guan, *Yellow Peril Revisited: Impact of SARS on the Chinese and Southeast Asian Canadian Communities*. Toronto, 2004. https://www.academia.edu/919335/Yellow_peril_revisited_Impact_of_SARS_on_the_Chinese_and_Southeast_Asian_Canadian_communities

⁵² "Some major anti-Islam incidents in Canada everyone should know about," *TRT World*, June 8, 2021. <https://www.trtworld.com/magazine/some-major-anti-islam-incidents-in-canada-everyone-should-know-about-47355>

⁵³ TRT World, "Some major anti-Islam incidents."

⁵⁴ Jonathan Montpetit, "Muslim women report spike in harassment, discrimination since Bill 21 tabled," *CBC News*, 13 May 2019. <https://www.cbc.ca/news/canada/montreal/muslim-women-report-spike-in-harassment-discrimination-since-bill-21-tabled-1.5134539>



LGBTQ2+ Prejudice

Prejudice against LGBTQ2+ individuals in Canada can be traced as far back as 1842 when Patrick Kelly and Samuel Moore were the first same-sex couple to be convicted of sodomy. In Canada, sodomy carried a maximum sentence of death until 1869. The men were sentenced to life imprisonment and then later released.⁵⁵

In the 1950s, sexual orientations beyond heterosexuality were regarded as security threats for defence and security organizations such as the Canadian Armed Forces and the Royal Canadian Mounted Police (RCMP).⁵⁶ In the attempt to identify gay or lesbian serving members, the RCMP used a device referred to as the “Fruit Machine” that was developed by a professor at Carleton University.⁵⁷ In 1963, the RCMP created a unit with the sole mission of finding and removing gay men from law enforcement and government, and created a map identifying residences of targeted community members. Those who identified as or were suspected of being gay or lesbian were interrogated and then fired, as homosexual acts between consenting adults were considered a crime until 1969. These operations endured by LGBTQ2+ communities were oppressive and affected thousands of lives.⁵⁸ Such exclusionary practices ended only in the early 1990s.⁵⁹

While there is increased awareness and understanding of the human rights of LGBTQ2+ individuals, including through a formal apology issued by Prime Minister Justin Trudeau on 28 November 2017, discrimination based on sexual orientation is still prevalent. In her 2015 report, former Supreme Court Justice Marie Deschamps found that the Canadian Armed Forces maintained a sexualized culture hostile to women and members of the LGBTQ2+ communities.⁶⁰

Gender Discrimination

Gender discrimination is pervasive in Canada. Women and girls in Canada face disproportionate barriers based on gender and sex that are perpetuated through violence, poverty, income disparity, and lack of access to opportunities, including those in leadership.

The poverty rate for women in Canada is consistently higher than the rate for men. Indigenous women are among the poorest women in Canada, and racialized women are also heavily economically

⁵⁵ “A Brief LGBTQ+ Canadian History Timeline,” Northreach Society, accessed on 30 June 2021.

<https://northreach.ca/education-2/lgbtq/a-brief-lgbtq-canadian-history/>

⁵⁶ Westcoast Coalition for Human Dignity, “Facing Hate in Canada,” Canadian Race Relations Foundation, 23 March 2020. <https://www.crrf-fcrr.ca/en/site-content/329-fact-sheets/23489-facing-hate-in-canada>

⁵⁷ Jack Hauen, “Canada poured ‘thousands and thousands’ into ‘fruit machine’—a wildly unsuccessful attempt at gaydar,” *National Post*, 25 May 2017, <https://nationalpost.com/news/canada/the-fruit-machine>; Ron Levy, “Canada’s Cold War Purge of LGBTQ from the Military,” *The Canadian Encyclopedia*, 24 June 2020.

<https://www.thecanadianencyclopedia.ca/en/article/canada-s-cold-war-purge-of-lgbtq-from-the-military>

⁵⁸ “A Brief LGBTQ+ Canadian History,” Northreach Society.

⁵⁹ “A Brief LGBTQ+ Canadian History,” Northreach Society.

⁶⁰ Deschamps, *External Review on Sexual Misconduct*.



disadvantaged, due to limited access to opportunities and income inequality resulting from processes of racialization.⁶¹

Discriminatory policies such as the *Indian Act* prevented Indigenous women from benefiting from some of the same rights as men. For example, Indigenous men were able to pass on their Indian status to their children and grandchildren whereas Indigenous women were not. These discriminatory practices still impact families today.⁶²

A 2019 report by the Canadian Centre for Policy Alternatives describes the areas that require closer examination when it comes to gender equity in Canada. For instance, women's high scores in "health and educational attainment in Canada have not translated into notable progress on the economic front or women's representation in leadership. These high scores also tend to hide fundamental disparities between different groups of women."⁶³ Between 2006 and 2018, Canada's gender gap in economic security "inched forward an average of 0.2% per year." At this rate of increase, it would take 164 years to close the financial gender gap between women and men in Canada.⁶⁴

Canada's gender pay gap is one of the highest in the Organization for Economic Co-operation and Development (OECD). Canada ranks 31st out of the 36 OECD countries on gender pay inequality, falling behind all European member states and the United States. While average full-time earnings among Canadian women are higher than in many countries, Canadian women are paid 82 cents on average for every dollar that men take home. This disparity "is even larger for racialized women and Indigenous women, who make 60% and 57%, respectively, of what non-racialized men earn."⁶⁵

A common reaction to these statistics from the Defence Team is that this disparity is not reflected in DND/CAF workplaces: rank structures and departmental positions ensure that members earn the same salary regardless of their gender. However, inequities can be found when women progress more slowly because they take on significantly more childcare responsibilities. They miss out on the box-ticking requirements of a streamlined career progression: deployments, courses, exercises, training and other experiences.

Canada's gender gap score has been negatively impacted by the low share of women in public and private sector management positions. In 2018, men outnumbered women in these professions by two to one. Racialized women accounted for 6.5 percent of senior management positions, while Indigenous women accounted for 1.2 percent.⁶⁶ Similar tendencies exist within the Canadian Armed Forces, where a

⁶¹ The Canadian Feminist Alliance for International Action, *Women's Inequality in Canada*, United Nations, 2008. https://tbinternet.ohchr.org/Treaties/CEDAW/Shared%20Documents/CAN/INT_CEDAW_NGO_CAN_42_8234_E.pdf

⁶² Canada. Indigenous Services Canada. *Bill S-3: Eliminating known sex-based inequities in registration*. 2019. <https://www.sac-isc.gc.ca/eng/1467214955663/1572460311596>

⁶³ Canadian Centre for Policy Alternatives. *Unfinished Business: A Parallel Report on Canada's Implementation of the Beijing Declaration and Platform for Action*. 2019. <https://www.policyalternatives.ca/sites/default/files/uploads/publications/National%20Office/2019/10/Unfinished%20business.pdf>

⁶⁴ Canadian Centre for Policy Alternatives. *Unfinished Business*.

⁶⁵ Canadian Centre for Policy Alternatives. *Unfinished Business*.

⁶⁶ Canadian Centre for Policy Alternatives. *Unfinished Business*.



sharp decrease in women, Indigenous and visible minority representation occurs in higher-ranking leadership positions.⁶⁷

All people deserve to live and work in environments that are inclusive, fair and safe. Yet, gender-based violence is a daily reality for many people in Canada. More than 11 million Canadians have been physically or sexually assaulted since the age of 15. This represents 39% of women and 35% of men. There is a much higher prevalence of reported sexual assault among women than men (30% versus 8%), while men are more likely to be physically assaulted.⁶⁸ Estimates of unreported sexual assault and criminal harassment are much higher, with men less likely to report incidences of sexual assault. Women's heightened risk of gender-based violence involves not only sexual assault, but also cyber-violence and exploitation. Sexual assault and harassment are persistently misunderstood and under-reported despite increasing awareness and education.⁶⁹

In Canada, the threat of violence is particularly acute for Indigenous women, women with disabilities, and LGBTQ2+ people. Research from the National Inquiry into Murdered and Missing Indigenous Women and Girls found that Indigenous women and girls were 12 times more likely to be murdered or missing than any other women in Canada, and 16 times more likely than Caucasian women. Statistics Canada notes that the rate of sexual assault is higher for sexual minorities, younger people and people living in urban centres.⁷⁰ In these ways, the patterns noted in Canadian reports of sexual and gender-based violence show intersections with race, gender, sex, sexuality, age, ability, and region.

Sexual violence, including rape, is a reality in the Defence Team and continues to create harm for serving members, employees and their families.

Sexual violence, including rape, is a reality in the Defence Team and continues to create harm for serving members, employees and their families. The Advisory Panel was disturbed to hear about a trend where women who are abused by CAF husbands who have been diagnosed with post-traumatic stress injuries are being told that, because their husbands served their country, their violence should be met with compassion. These women are pressured into "doing their duty to support" an injured partner. They are encouraged to "take one for the team."

In April 2021, the MND appointed former Supreme Court Justice Louise Arbour to review policies regarding sexual misconduct. Former Supreme Court Justice Morris J. Fish was also mandated to review the *National Defence Act* and recommend changes to better protect victims and survivors. Finally, the establishment of the Chief, Professional Conduct and Culture organization is intended to address the systemic culture of gender discrimination and violence among employees and serving members.

⁶⁷ Canada. Parliament. House of Commons. Standing Committee on National Defence. *Improving Diversity and Inclusion In The Canadian Armed Forces* 1st sess., 42nd Parliament, 2019. <https://www.ourcommons.ca/DocumentViewer/en/42-1/NDDN/report-17>

⁶⁸ Adam Cotter and Laura Savage. *Gender-based violence and unwanted sexual behaviour in Canada, 2018: Initial findings from the Survey of Safety in Public and Private Spaces*. Statistics Canada, 2019. <https://www150.statcan.gc.ca/n1/pub/85-002-x/2019001/article/00017-eng.htm>

⁶⁹ "The Facts: Gender Equality and Gender Justice," Canadian Women's Foundation, accessed on 30 June 2021. <https://canadianwomen.org/the-facts/>

⁷⁰ Canadian Centre for Policy Alternatives. *Unfinished Business*.



Persons with Disabilities and Discrimination

As is noted in greater detail in Part III, section 7, the Canadian Armed Forces' universality of service principle limits the participation of persons with disabilities by requiring all service members to be able to perform general military duties. However, persons with disabilities continue to face unjustifiable discrimination and prejudice within the Defence Team, just as they do in wider Canadian society.

Grassroots focus on the human rights of persons with disabilities in Canada began after the First World War. At that time the focus was to protest institutions developed to segregate those identified with cognitive illnesses as well as intellectual and physical disabilities. Activists fought for the fundamental human rights of persons with disabilities and sought to undermine narratives that painted persons with disabilities as lesser and highly dependent on others.⁷¹

The Canadian Government began to pay particular attention to persons with disabilities after the Second World War. The disparities between disabled veterans and civilians with disabilities became apparent. The array of social supports and occupational services for veterans, as well as their political clout, ignited broader interest in developing opportunities for persons with disabilities who were non-veterans. A movement began that saw the promotion and expansion of services to all who needed them regardless of the source of their disability.⁷²

The *Canadian Human Rights Act*, passed by the federal government in 1977, was the first law to give specific rights to persons with disabilities. It states that all Canadians have equal rights regardless of sex, race, nationality and disability. Later, other acts like the *Blind Persons Rights' Act* and *Employment Equity Act* were also put in place. In 1985, the *Canadian Charter of Rights and Freedoms* declared physical or mental disability a prohibited reason for discrimination.

In 2007, Canada was a signatory to the *United Nations Convention on the Rights of Persons with Disabilities*. The convention seeks to create a more inclusive society by requiring member nations to meet the following obligations: adopt legislation to promote the human rights of persons with disabilities, develop accessible goods, services and technology, and adopt legislative or other measures to abolish discrimination. The passing of these laws achieved significant gains in advancing human rights and equity for Canadian persons with disabilities.⁷³

Yet, persons with disabilities continue to face systemic, institutionalized, structural and cultural barriers. At the early stages of Canada's disabilities rights movement in the 1970s, persons with disabilities were critically examining barriers in physical access throughout their communities; the shortage of accessible

⁷¹ Dustin Galer, "Disability Rights Movement in Canada," *The Canadian Encyclopedia*, 23 April 2015.

<https://www.thecanadianencyclopedia.ca/en/article/disability-rights-movement>

⁷² Galer, "Disability Rights."

⁷³ "Historical Timeline for People with Disabilities," Inclusion Canada, 2019. <https://inclusioncanada.ca/wp-content/uploads/2019/04/Historical-Timeline-for-People-with-Disabilities.pdf>



transportation; inadequate accessible and affordable housing; a shortage of personal care programs; exclusion from meaningful decision-making; and acute unemployment.⁷⁴

At present, John Rae has noted that "it is astonishing how many barriers still exist to the full participation of persons with disabilities."⁷⁵ He argues that, while there has been slight improvement, "the cutbacks to essential services keep coming."⁷⁶

Injustices faced by Canadians with disabilities extend to assault and sexual violence. A 2014 Statistics Canada report found that "persons with a disability were overrepresented as victims of violent crime."⁷⁷ Close to 40 percent of "incidents of self-reported violent crime—that is, sexual assault, robbery, or physical assault—involved a victim with a disability."⁷⁸ The report noted that experiences of violent crimes also intersect with sex and gender: in "45% of all violent incidents involving a female victim, the victim had a disability. When looking at male victims of violence, one-third of incidents involved a male with a disability."⁷⁹

White Supremacy

The term "white supremacy" is often misunderstood. For this report, the following definition is used: white supremacy "is the idea (ideology) that white people and the ideas, thoughts, beliefs and actions of white people are superior to People of Colour and their ideas, thoughts, beliefs, and actions. White supremacy expresses itself interpersonally as well as structurally (through our governments, education systems, food systems, etc.)."⁸⁰ A white supremacist is "a person who believes that the white race is inherently superior to other races and white people should have control over people of different races."⁸¹

In Canada, white supremacy was first woven into the fabric of Canadian society with the colonization of Indigenous lands by European settlers.

⁷⁴ John Rae, "The missing links to disability equality in Canada: Five ways to move persons with disabilities off the sidelines and into the mainstream," *Policy Alternatives*, Canadian Centre for Policy Alternatives, 2 March 2020.

<https://www.policyalternatives.ca/publications/monitor/missing-links-disability-equality-canada>

⁷⁵ Rae, "The missing links to disability equality."

⁷⁶ Rae, "The missing links to disability equality."

⁷⁷ Adam Cotter. *Violent victimization of women with disabilities, 2014*. Statistics Canada, 2018.

<https://www150.statcan.gc.ca/n1/pub/85-002-x/2018001/article/54910-eng.htm>

⁷⁸ Adam Cotter. *Violent victimization of women*.

⁷⁹ Adam Cotter. *Violent victimization of women*.

⁸⁰ The Centre for Community Organizations. *White Supremacy Culture in Organizations*. Montreal, 2019.

<https://coco-net.org/wp-content/uploads/2019/11/Coco-WhiteSupCulture-ENG4.pdf>

⁸¹ "White supremacist." *Merriam-Webster.com Dictionary*, Merriam-Webster, accessed on 30 June 2021.

<https://www.merriam-webster.com/dictionary/white%20supremacist>



In Canada, white supremacy was first woven into the fabric of Canadian society with the colonization of Indigenous lands by European settlers (see above). Since then, government and institutional policies have exercised discriminatory control over the citizenship rights of Indigenous People, racialized people, religious minorities and LGBTQ2+ communities.⁸²

According to Dr. Barbara Perry, one of Canada's top hate crime researchers, Canada has close to 300 white supremacist entities, anti-immigrant groups, and holocaust deniers that have operated for decades.⁸³ White supremacy groups include Stormfront, Three Percenters, Soldiers of Odin, The Base, La Meute and Storm Alliance. White supremacy takes the form of anti-Black hate, holocaust denial, anti-Muslim violence, and gender- and race-based xenophobia. According to Tema Okun and Keith Jones, white supremacy culture is the systemic, institutionalized centering of whiteness.⁸⁴

⁸² Westcoast Coalition. "Facing Hate in Canada."

⁸³ Al Donato, "White Nationalism and right-wing extremism aren't new to Canada," *CBC*, 2021. <https://www.cbc.ca/cbcdocspov/features/white-nationalism-and-right-wing-extremism-arent-new-to-canada>

⁸⁴ Tema Okun and Keith Jones referenced in Aysa Gray, "The Bias of 'Professionalism' Standards," *Stanford Social Innovation Review*, 4 June 2019. https://ssir.org/articles/entry/the_bias_of_professionalism_standards#



Systemic Racism and Discrimination in the Defence Team

As described earlier, the “system of systems” in Canada today was established almost exclusively by European settlers beginning in the 18th century. That system has evolved in many ways but is primarily controlled by and for the benefit of the political and social group that initially constructed it. It is only in the last century that women and non-European immigrant groups have gradually developed some political and social power. However, the pace of that progress has been slow, and those groups still face resistance, discrimination, social stereotypes and double standards.⁸⁵

With very few exceptions, the CAF (and its predecessors) recruited initially from the group identifiable as young, white, male, heterosexual, Christian and of European origin or descent. That representation has evolved, but one could argue that only during the First and Second World Wars did the Canadian Armed Forces truly “reflect” Canada. At the same time, National Defence has a rich history of diverse members serving prior to the First World War, including women, Indigenous, Black, and other racialized people and LGBTQ2+ members.

Archives show that during the First World War, over 12,000 Indigenous Canadians volunteered to serve, and approximately 1,250 Black Canadians and 200 Japanese Canadians served as part of the Canadian Expeditionary Force; of those, 130 Japanese Canadians fought at Vimy Ridge. According to records of Canadians’ service during the Second World War, 600 Chinese Canadians volunteered,⁸⁶ as well as 17,000 Jewish Canadians.⁸⁷ It is impossible to know the number of brave LGBTQ2+ Canadian Armed Forces members who had to hide their identity to serve.

National Defence, which is approximately 127,800 people strong, is a microcosm of Canadian society. As such, inequities and discriminatory practices seen in wider Canadian society are also present within the Defence Team.

The historical account illustrates a pattern of racist and discriminatory practices in Canada that have become institutionalized in laws, regulations, policies and procedures, shaping Canadians’ world view of Indigenous, Black, racialized, LGBTQ2+ people, women and persons with disabilities. National Defence, which is approximately 127,800 people strong, is a microcosm of Canadian society. As such, inequities and discriminatory practices seen in wider Canadian society are also present within the Defence Team.

⁸⁵ Christopher Dandeker and David Mason, “Diversifying the Uniform? The Participation of Minority Ethnic Personnel in the British Armed Services,” *Armed Forces & Society* 29, no. 4 (July 2003): 481.

⁸⁶ McDougall, “Duncan Campbell Scott.” *The Canadian Encyclopedia*.

⁸⁷ Ellin Bessner, *Double Threat: Canadian Jews, the Military, and World War II*, (Toronto: New Jewish Press, 2018), p.28.

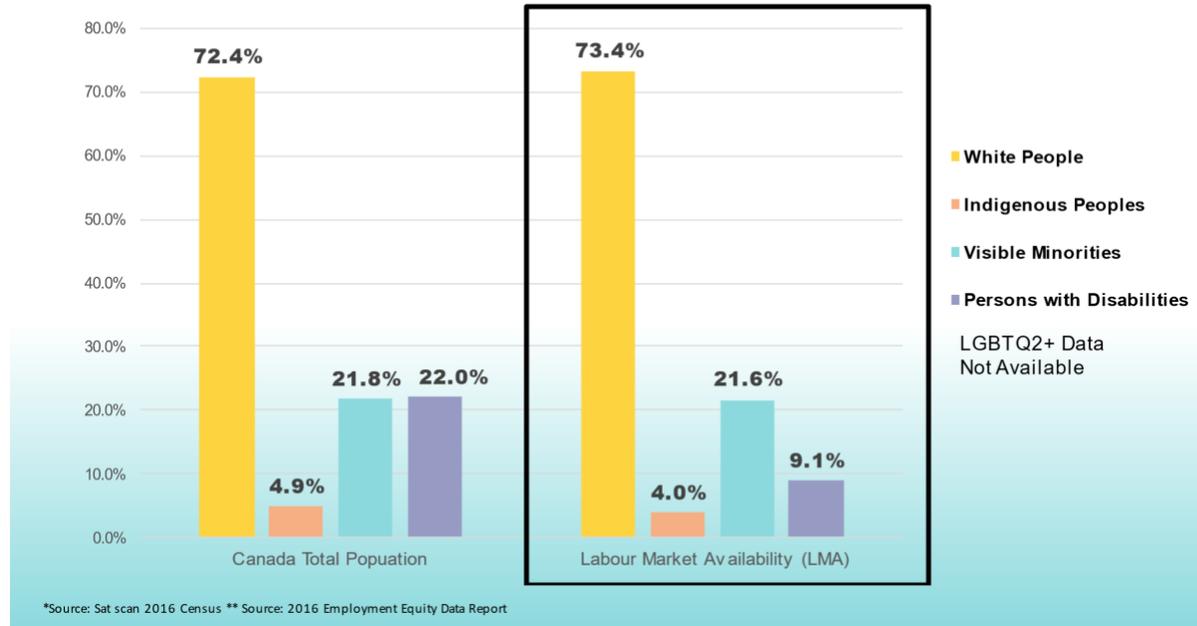


Representation

For a national organization to be legitimate and effective it must reflect the national population. The composition of National Defence does not reflect the society it is mandated to serve. It is difficult to engender the credibility and trust required for DND/CAF to deliver adequate safety and security for Canadians under this condition. As David Bercuson has noted, “if an army does not reflect the values and composition of the larger society that nurtures it, it invariably loses the support and allegiance of that society.”⁸⁸

Canada's population is approximately 38 million people.⁸⁹ Figure 1 depicts Canada’s Labour Market Availability (LMA), which refers to the proportion of Canadians available to work. White men and women account for approximately 73% of Canada's LMA,⁹⁰ Indigenous Peoples comprise 4% of the labour force, while visible minorities account for 22% and persons with disabilities comprise 9% of Canada's available labour force.

Figure 1: Canada’s Total Population vs. Labour Market Availability



⁸⁸ David Bercuson, *Significant Incident: Canada's Army, the Airborne, and the Murder in Somalia*, (Toronto: McClelland & Stewart, 1996), p. 198.

⁸⁹ “Canada’s Population Clock,” Statistics Canada, accessed on 30 June 2021.
<https://www150.statcan.gc.ca/n1/pub/71-607-x/71-607-x2018005-eng.htm>

⁹⁰ Employment and Social Development Canada. *2016 Employment Equity Data Report*. 2016.
<https://www.canada.ca/en/employment-social-development/corporate/portfolio/labour/programs/employment-equity/reports/2016-annual.html>

Currently, Indigenous, Black and racialized people are vastly underrepresented in both CAF and DND, and women are also notably underrepresented in both populations. White men account for approximately 39% of the available workforce but account for about 71% of the CAF population and 52% of the DND civilian population. Women account for approximately 48% of the Canadian workforce, yet only account for 18% of the CAF population and 41% of the DND civilian population.⁹⁰ Indigenous, Black, and racialized people account for approximately 25% of the available workforce but only account for 13% of the CAF and DND civilian workforces combined.

Disaggregated data⁹¹ regarding the representation of Employment Equity (EE) groups⁹² across the entire Defence Team was not evenly available to the Advisory Panel.

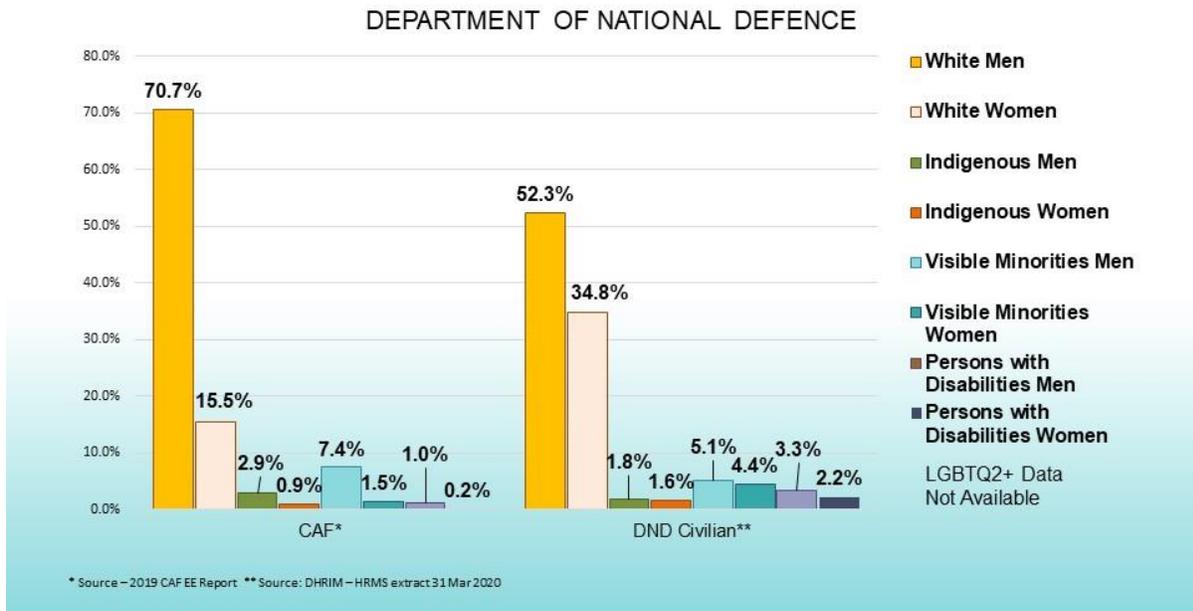
⁹¹ “Disaggregated data: In the context of race-based data, this means breaking down composite (“aggregate”) categories such as “visible minority” into component parts, such as Black, Chinese, Arab etc.” (Canadian Heritage. *Building a Foundation for Change: Canada’s Anti-Racism Strategy 2019–2022*. 2019.

<https://www.canada.ca/en/canadian-heritage/campaigns/anti-racism-engagement/anti-racism-strategy.html#a8>)

⁹² In the *Employment Equity Act*, the four designated Employment Equity groups are defined as: women, Aboriginal peoples, persons with disabilities, and members of visible minorities. The Advisory Panel recognizes that this legislation has its limitations and presents systemic barriers to other equity-seeking groups. (“Employment Equity Groups,” Public Service Commission, 1 July 2007. <https://www.canada.ca/en/public-service-commission/services/appointment-framework/employment-equity-diversity/employment-equity-groups.html>)



Figure 2: The Demographic Breakdown of National Defence



Retention

High retention rates can be an indicator of positive general morale and contribute to operational effectiveness. DND/CAF statistics demonstrate that Indigenous Peoples, visible minorities, women and persons with disabilities have much lower retention rates than white men. As a result, there are fewer individuals from these groups who reach higher rank levels or leadership positions.

In the CAF, the disparity becomes pronounced from the Sergeant and Lieutenant levels onwards. The disparity also exists at the Executive level of the National Defence civilian employee population. Again, data to compare representation of Employment Equity group members at lower-level civilian positions was not available to the Advisory Panel in time for this report.

It is important to understand that these observations do not diminish the value and contributions of white men within DND/CAF. Rather, they serve to signal that barriers are preventing all groups from equally thriving within the Defence Team. By the same token, they outline an opportunity to improve the demographic representation within the Defence Team.

Figure 3: Demographic Breakdown of CAF Non-Commissioned Members by Rank

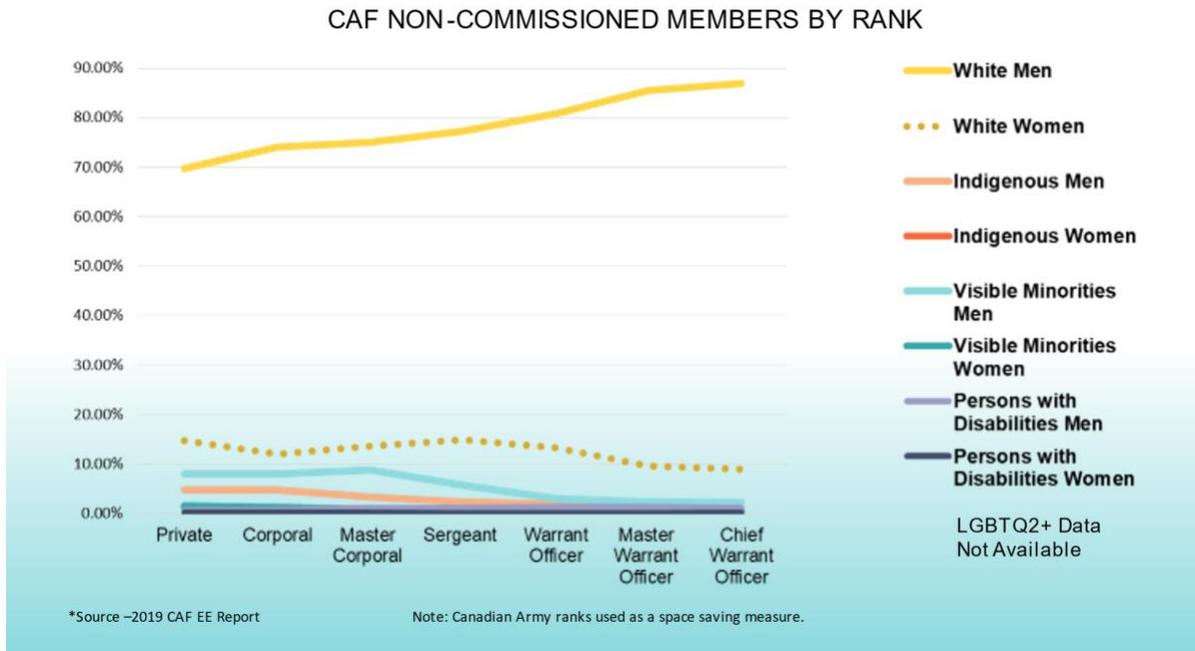


Figure 4: Demographic Breakdown of CAF Non-Commissioned Members by Rank (White Men Removed)

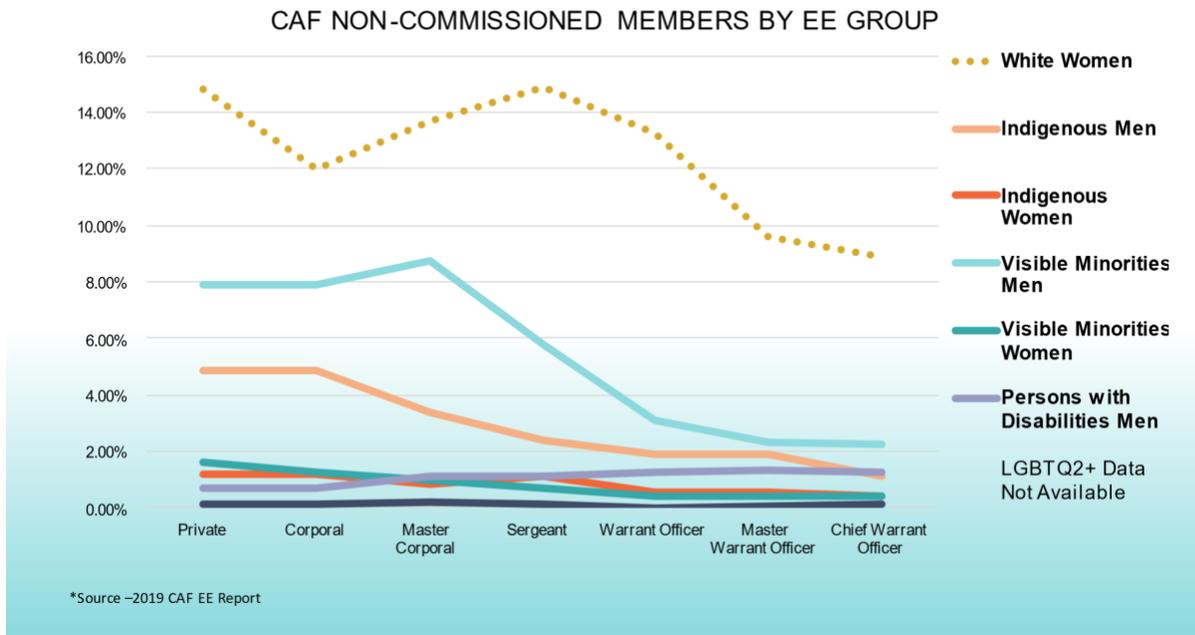


Figure 5: Demographic Breakdown of CAF Officers by Rank

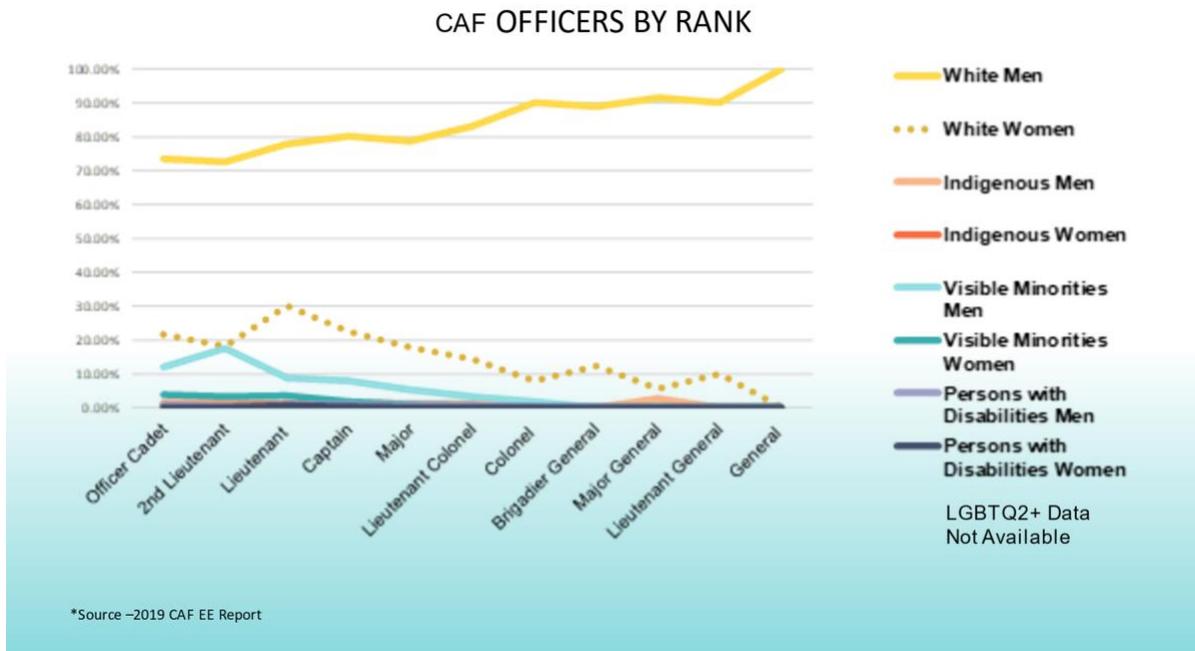


Figure 6: Demographic Breakdown of CAF Officers by Rank (White Men Removed)

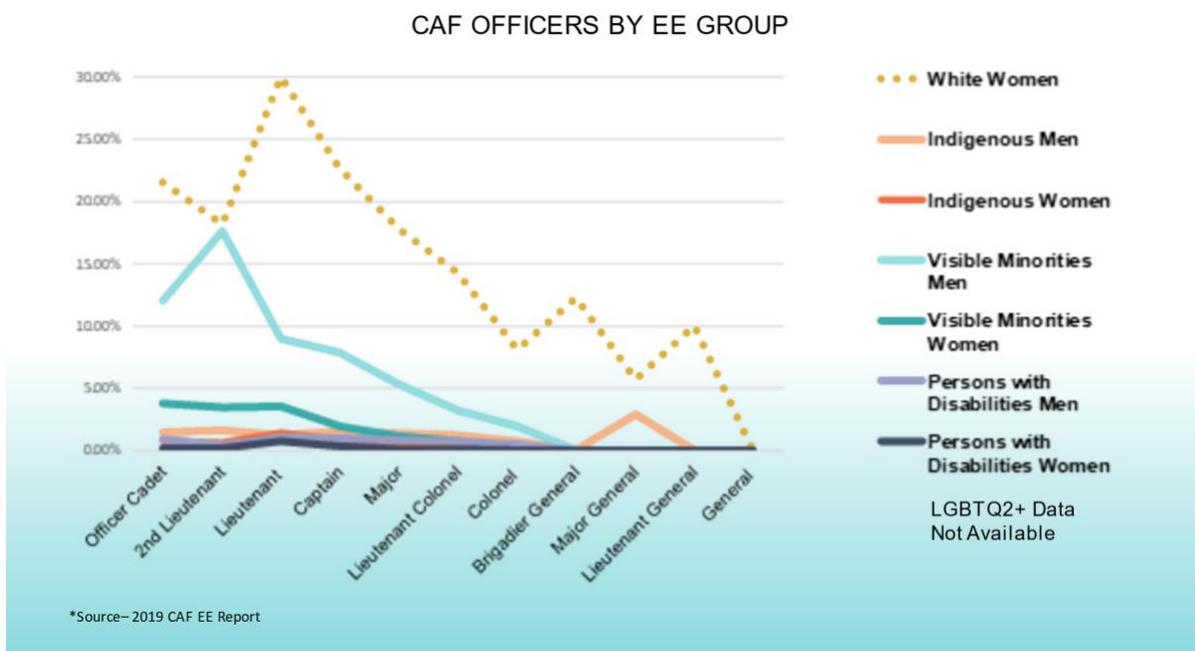
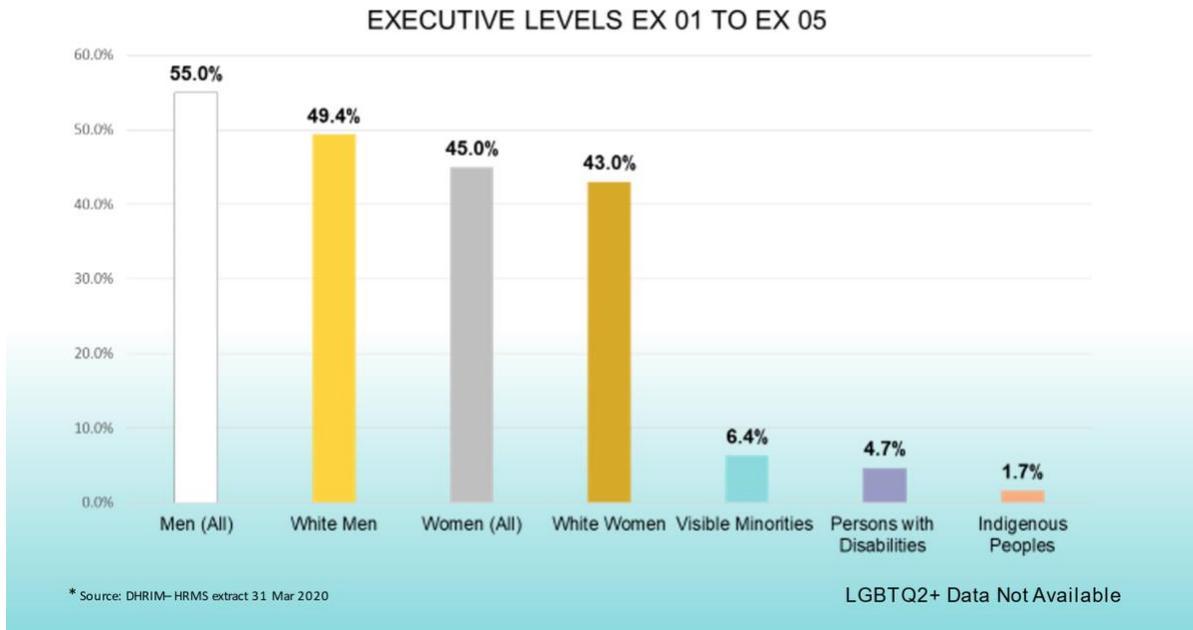


Figure 7: Demographic Breakdown of Civilian Executives within DND (Levels EX-01 to EX-05)



Canadian Demographics and Implications for the Future

The underrepresentation of Employment Equity group members within the Defence Team is expected to worsen unless drastic changes are made to address systemic discrimination, racism and misogyny within National Defence's "system."

According to the data:⁹³

- The number of Canadians in the Canadian labour force (including employed and unemployed) is expected to increase from 19.7 million in 2017 to 22.9 million in 2036.
- The populations of Indigenous Peoples and persons with disabilities are statistically younger than other groups and thus are currently less proportionally represented in the available labour market. However, these groups are growing steadily, and their Labour Market Availability will follow suit.⁹⁴

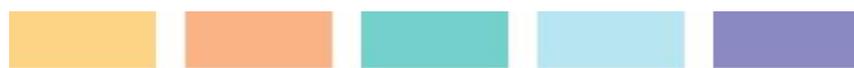
⁹³ Statistics Canada. *The labour force in Canada and its regions: Projections to 2036*. 2019. <https://www150.statcan.gc.ca/n1/en/pub/75-006-x/2019001/article/00004-eng.pdf?st=xTFs75SW>

⁹⁴ Employment and Social Development Canada. *2016 Employment Equity Data Report*.

- In 2016, just over 1 in 4 working people (26%) were born outside Canada. By 2036, this proportion could reach 1 in 3 working people (34%).
- Factors such as climate change, food insecurity and global conflicts will contribute to bringing more visible minority immigrants to Canada.⁹⁵ The proportion of people belonging to visible minorities in the labour force who were born in Canada is expected to increase from 20% in 2016 to 26% of the labour force by 2036 (33.5% in Ottawa). For both these reasons, in all regions, the increasing ethnocultural diversity of the labour force is expected to continue.
- In 2017, 22% of the Canadian population (15 years and over) had one or more disabilities. Among those aged 25 to 64 years, 59% are employed.
- Women remain the largest underrepresented group within the CAF. Although they represent 48% of the LMA, only 18% of women are currently represented in the CAF. Certain occupations and trades see less than 4% of women within their ranks.

Based on these trends and statistics, as the Canadian population grows, so will the chasm between the composition of National Defence and society. This is not inconsequential: the failure to consider and address the reasons for the widening rift between Canadian demographics and the composition of the Defence Team means that some positions will not be filled. Tapping a broader talent pool is the only viable solution to meeting recruitment needs without sacrificing mission readiness and operational effectiveness.

⁹⁵ According to the *Employment Equity Act*, designated Employment Equity groups for the CAF comprise women, Aboriginal people, and visible minorities. Due to legally recognized occupational requirements, the CAF does not actively recruit persons with disabilities. (N. J. Holden. *The Canadian Forces Workforce Analysis Methodology* (Ottawa: Department of National Defence, 2004).



Summary of Part I

Racism in Canada is not a glitch in the system; it is the system. Colonialism and intersecting systems such as patriarchy, heteronormativity and ableism constitute the root causes of inequality within Canada. Throughout Canada's history, the existence of systemic and cultural racism has been enshrined in regulations, norms, and standard practices. Canada has recognized, and continues to acknowledge, its history of racial discrimination by introducing *Canada's Charter of Rights and Freedoms*, the Canadian Human Rights Commission, and the *Canadian Multiculturalism Act*, as well as the repealing of discriminatory policies and practices.

The Defence Team's foundational values were chiselled from Canadian ones, and formed the basis of all its practices, assumptions and approaches. The Defence Team's work schedules and holidays which are mostly based on its Christian traditions, the food prepared in mess halls which often revolves around traditional recipes from Euro-Canadian meals, and the gendered language of French—and of some English words—these are all cornerstones of unintentional biases. These practices are codified, personally and collectively, into the daily lives of each member of the Defence Team. Although at first glance they do not appear to be pernicious threats to equity, they greatly influence the comfort gauge for those who prefer a more homogenous society. Life is easier when everyone is the same. Adapting different rules, changing methodologies, and evolving norms requires effort.

Dismantling Canada's colonial culture, to which the Defence Team leadership subscribes, requires this sustained and deliberate effort. It involves feeling uncomfortable and amenable to being stretched emotionally. It calls for an organization to become more tolerant of mistakes made in good faith and better at supporting a willingness to learn from these mistakes. It also entails being bold and visionary while reviewing discriminatory structures such as laws and policies. On occasion, it necessitates artificially increasing the representation of women, Indigenous, Black and other racialized people, and people with disabilities, until archaic paradigms and systemic barriers no longer prevent them from naturally thriving in the workplace. Recognizing that the health of the National Defence organization is hampered by the powerful constraints of its inherited colonialist culture is the first step in deliberately instituting meaningful change. Throughout its mandate, the Advisory Panel witnessed many statements from members and leaders of the Defence Team that hinted at this recognition. They were ready to feel uncomfortable.

Perhaps they will lead the path forward to a new era of inclusivity, diversity, equity and accessibility.



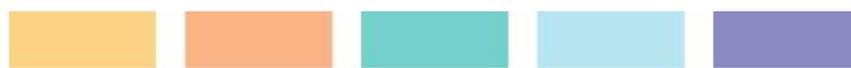
PART II – ENVISIONING A DIVERSE AND EQUITABLE DEFENCE TEAM

The answer to the question "How will we know that we have reached our diversity destination?" is that you will not. It has been said "go as far as you can see, and you will see further." In terms of becoming an inclusive workforce, there will always be new horizons for visionary National Defence leaders.

Throughout its work, the Advisory Panel has been guided by a vision for a truly diverse and equitable Defence Team. The following are indicators that a more inclusive culture is taking hold. They represent but a few of the possible milestones that are worth aiming for as leaders question some of the practices that exist today, with an eye towards the future.

Perhaps, the Defence Team of the not-so-distant future will be one where:

- The representation of Canada's diversity in culture, gender and colour is so prevalent that, when one looks at all levels of the hierarchy—across a DND/CAF boardroom, classroom, workplace or parade square—it is barely noticed because it has become the norm rather than the exception.
- Defence Team leaders sincerely and reflectively acknowledge Indigenous lands as part of their everyday protocol when addressing their teams.
- Degrees of underlying privilege are unabashedly recognized and respectfully mitigated.
- Members of the Defence Team boldly question long-standing practices and traditions to see if they need to be modified, discarded or modernized to promote an inclusive workplace, such as the allowance of everyone to observe their religious days in a fair and equitable manner.
- All Defence Team members have an equitable chance to realize their full potential, which is recognized and valued by the leadership.
- Multi-faith sacred spaces offer comfort and spiritual tools for everyone to practice traditional teachings.
- Nursing mothers can pump their milk in a safe, comfortable place and are offered an appropriate place to store their milk.
- All Defence Team members feel safe to challenge their colleagues on inappropriate behaviour, and the lessons are embraced as a learning experience by the entire team. Defence Team members involved understand how to seek support, if needed, and re-engage with their work quickly.
- All members of the Defence Team treat each other, and the public they serve, with mutual respect in word and action. Professional behaviour is expected and recognized. Those who fail to maintain such behaviour are offered education first, then disciplinary action or even release if misconduct persists.
- Extremists and racists feel too uncomfortable and unwelcome to join or stay in the Defence Team.
- Defence Team leaders take steps to ensure that their briefings can be heard and seen by everyone, using tools such as assistive technology for individuals who are visually or hearing impaired.
- Defence Team transgender members are comfortable to be themselves at all times.
- Battle honours on unit flags reflect recognition of a combatant unit's active participation in battle against a formed and armed enemy, not on Indigenous Peoples' unceded lands in Canada.
- Silver Cross Mothers become Silver Cross Parents, because all parents – be they mothers, fathers, grandparents or guardians – feel the pain of losing a child in service to their country.
- All fathers take parental leave for the birth of their child. Yes, all.



- Indigenous communities are partners in the Defence Team’s mission.
- Black people use their strength and resiliency to achieve their potential, not to fight daily racial microaggressions.

These milestones are only thought starters, aimed at enticing the Defence Team to create its own vision given that culture change is so much more significant and powerful when it comes from within the team. Visionary leaders should be asking themselves “If we had the kind of culture we aspire to, what kinds of new behaviours would be common, and which ingrained behaviours would be eliminated?” Furthermore, these reflective leaders would also be forward-thinking, asking themselves “What are we doing today that we will be ashamed of in 5, 10 or 20 years?”



PART III – AREAS OF OPPORTUNITY AND RECOMMENDATIONS

In addition to DAG and Network consultations, the Advisory Panel conducted virtual meetings with current and former members of the Defence Team who reached out to the Panel. Their insights enabled the Advisory Panel to put together the following problem identification synopses. Each one is an area of opportunity for positive change that will contribute to a more equitable, inclusive Defence Team. There are many challenges beyond each of these areas and as such the synopses are meant to be thought-provoking, but not exhaustive.

1. Establishing a Process for Reviewing Recommendations

As mentioned earlier in this report, the Defence Team has already received ample recommendations for positive change. Over the last 20 years, reports from 41 inquiries, climate surveys, and reviews have generated 258 recommendations to address diversity, inclusion, respect and professional conduct in DND/CAF. And, through the new Chief, Professional Conduct and Culture organization, several teams of experts have been engaged to find innovative recommendations to move the Defence Team towards a more inclusive culture.

To avoid redundancy and to honour the work of the inquiries and panels that preceded its efforts, the Advisory Panel tried to compile the recommendations from previous reports and to estimate any progress on them. It quickly became clear that many of those recommendations were poorly implemented, shelved, or discarded. Worst yet, the Advisory Panel could not get a response from the Defence Team on the progress of some recommendations.

The Advisory Panel's conclusion is that few recommendations have been carried out with diligence and discipline. For example, exit surveys or interviews were recommended by several panels. They are not costly or labour-intensive and can provide the Defence Team with valuable insight into why members are leaving the CAF, particularly those who are women, Indigenous, persons with disabilities or visible minorities. Yet only 7.8 percent of members leaving the military have been surveyed upon exit, and the information collected has not been collated to properly provide the Defence Team with an understanding of why members leave.⁹⁶ Other examples of recommendations that have been ignored include standing up mentoring programs and promoting the use of inclusive language.

⁹⁶ A report was released in 2017 that analyzed the responses of those who completed the CAF Exit Survey between 20 June 2013 and 28 February 2017. The response rate was 7.8 percent. (Nicholas Bremner, Kelsea Beadman and Glen Budgell. *CAF Exit Survey – Descriptive Analyses of 2013-2017 Data*. (Ottawa: Department of National Defence, 2017).)



Recommendations from external or departmental experts need to be recorded, collated, and reported on transparently, according to measurable outcomes and stringent timelines by the Chief, Professional Conduct and Culture organization.

The Advisory Panel recommends that the work to compile relevant recommendations and assess the progress towards their implementation carry on as a high priority. Recommendations from external or departmental experts need to be recorded, collated, and reported on transparently, according to measurable outcomes and stringent timelines by the Chief, Professional Conduct and Culture organization. If a recommendation is not to be pursued, the reasons for this should be endorsed by the Minister of National Defence. Such practices will allow leaders with a genuine desire for positive change to seriously consider recommendations and keep the Defence Team accountable for their implementation.

Recommendations

- 1.1 The Defence Team, in particular the CPCC, should continue the work of compiling recommendations from previous studies, inquiries and panels.**
- 1.2 The CPCC should oversee the implementation of pertinent recommendations with the involvement of the Defence Advisory Groups (DAGs) and Networks.**
- 1.3 Progress in the implementation of recommendations should be tracked down to the unit level and collated by the CPCC.**
- 1.4 The MND should be the endorsing authority for the rationale behind those recommendations that will not be implemented.**



2. Elevating the Defence Advisory Groups (DAGs) and Networks

The Advisory Panel began its mandate by listening to the voices of the Defence Advisory Groups (DAGs):

- The Defence Women's Advisory Organization (DWAO)
- The Defence Aboriginal Advisory Group (DAAG)
- The Defence Visible Minorities Advisory Group (DVMAG)
- The Defence Advisory Group for Persons with Disabilities (DAGPWD)
- The Defence Team Pride Advisory Organization (formerly the Defence Team Pride Network) (DTPAO)
- The Defence Team Black Employee Network (DTBEN)

DAGs were established over 20 years ago in response to the *Employment Equity Act*. They have been joined by “Networks” which are more informal groups representing distinct subsets of the Defence Team. As Canadian society evolves, informal groups that represent people such as Black people and Asian people, who do not fall within the outdated *Employment Equity Act* and therefore are not separately identified, are emerging and may evolve into DAGs over time, as did the DTPAO. The national and local, civilian and military Co-Chairs of these groups have always been volunteers in a secondary duty capacity. Their role is to represent the local DAGs across Canada, to be the voice of their members, and to be advisors to senior leaders. In addition, they influence policy changes that promote a more inclusive and accessible workplace. Champions, also a secondary duty, are selected from senior managers and senior officers of DND/CAF and are supposed to advocate for these groups and increase their profile. Some DAGs have staff officers, full- or part-time, to take up some of the administrative tasks. While the Co-Chairs of these groups and Networks are dedicated and passionate about their roles, Champions and staff officers have not uniformly shown interest, availability or competence.

Throughout consultations with them, it quickly became apparent that some of the DAG members were reluctant to speak with the Advisory Panel. While some were eager, others were cautious that they might be wasting their time with "another external panel." Others wanted to build a relationship first, then exchange ideas. Some of them were understandably protective of their time, given their demanding primary jobs within the Defence Team and the time and energy it would take to fully convey their experiences.

The DAGs and Networks all had one thing in common: their recommendations for a more inclusive workplace were powerful, achievable and long overdue for action from the Defence Team leadership. The Advisory Panel concluded that it would not be fair to take these commendable ideas and offer them as its own, since that has been part of the problem in the past. The Advisory Panel has been stood up for one year. The DAGs and Networks are in it for the long run. They need to be heard.

Both the national and the regional DAGs represent Defence Team members, military and civilian, from coast-to-coast-to-coast. They have recorded significant accomplishments such as gaining the commitment of the leadership to promote special days like the National Day for Truth and Reconciliation on September 30th, and Emancipation Day on August 1st (both observed for the first time in 2021). They have also enabled the upwards flow of recommendations to improve the situation of the



Defence Team members they represent. To the extent the Advisory Panel could assess, their recommendations and subsequent outcomes have neither been catalogued nor measured.

Due to a more widespread recognition in society of the dire need to address pervasive systemic discrimination,⁹⁷ there is a new recognition of the value of DAGs. These teams are the “grassroots” means for DND leaders to receive valuable advice for a more inclusive workplace. As such, they must be invited to sit at the tables where decisions are made. Given that this will add to the workload of DAG members, it is imperative that extensive consultation be conducted with them to support their engagement. Their passion to represent their respective groups should not come at the expense of career progression or work/life balance. And a “one size” solution in this regard is not likely to fit all.

*As part of the Defence Team family,
DAGs are force multipliers.*

Insights from the members of the DAGs can lead the way towards a new culture where all Defence Team members can thrive. But for any significant change in the Defence Team culture to happen, the DAGs and the Networks must be elevated. They are the best innovators and catalysts for change. They should be listened to, provided with the

resources they need to prosper, and empowered to be guides towards a diverse and inclusive culture. They are experienced and expert voices that have a wealth of information, ideas, recommendations, action plans, and suggestions to identify and tackle the underlying drivers of inequality and systemic barriers in the DND/CAF. They have the lived experiences that must inform efforts to eliminate racism and discrimination and achieve the vision of an inclusive culture. As part of the Defence Team family, DAGs are force multipliers.

Both CAF and DND leaders must work together to support the needs of the DAGs. Each DAG should be assigned a CAF/DND Staff Officer and two Champions: a DND senior civilian manager as well as a CAF Senior Officer. Given that needs will vary, consultation with individual DAGs can best define what will be required for each region and level. The Champions must be knowledgeable, competent, interested and visionary. Not “any officer” is suitable for this work. A knowledgeable and interested Champion can help a DAG to have their concerns addressed by senior leadership. A Champion who is “too busy” or not really interested can be a negative influence, contrary to the desired effect. DAGs should interview potential Champions and form a positive bond in advance of committing to each other.

⁹⁷ A number of recent high-profile events in the world, Canada and the Defence Team have increased many Canadians’ awareness of the nature and extent of systemic discrimination. Examples include the murder of George Floyd while in police custody in the United States; the discovery of approximately 200 unmarked graves near the Kamloops Indian Residential School in Kamloops, British Columbia; and discoveries or allegations of sexual misconduct on the part of a number of senior Canadian military leaders.



DAGs at the local level need to be supported with resources, time, and competent Champions. Given the limited number of potential representatives for each DAG on bases and wings, perhaps groups can be stood up differently. Canadian Forces Base Wainwright, for example, has decided to temporarily assemble members of different DAGs into one advisory group until each grows its team and gets its own Champion. This allows the members to exchange and compare best practices, and to advocate for change with one powerful voice until their groups are fully populated with members of the units.

Recommendations

- 2.1 Elevate the DAGs. See them as powerful voices for change and for growth.**
- 2.2 Strengthen the DAGs. Give them the necessary resources to flourish and thrive.**
- 2.3 Seek advice from the DAGs. Ensure that their voices are heard, acknowledged and put into action.**
- 2.4 Appoint Co-Champions (military and civilian) for each DAG – with relevant lived experience whenever possible.**
- 2.5 Hold Champions accountable for commitment to the DAGs. Have the DAGs evaluate their performance and contributions through performance evaluations or surveys.**



3. Re-Defining the Relationship Between the Defence Team and Indigenous Peoples

Canada's relationship with the original inhabitants of this land was established through formal alliances. These alliances were based on Nation-to-Nation agreements or “treaties” between Europeans and the Indigenous Peoples. The treaties respected the First Nations’ rights. Indigenous Peoples entered into these agreements as long-standing, complex, values-oriented societies.

“Indigenous Peoples have unique histories, laws and cultures flowing from their relationship with their traditional territories. For thousands of years predating the arrival of Europeans, Indigenous Peoples developed different forms of governance, including rules on how to live together, solve problems and resolve conflicts. Some Indigenous Peoples lived in small communities while others were centralized in structure and organized into leagues, which established common rules for peace, reciprocal obligations or other shared interests. Some witnesses identified co-operation, respect for Elders, sharing, inclusion and fairness as important organizing principles. Other values were common across different nations, for example, Anishinaabe Elder Fred Kelly raised the concept of ‘[g]izhewaadiziwin’ or ‘kindness’ as a value since it refers to the ‘the seven laws of Creation ... the laws of life: love, kindness, sharing, truth, courage, respect and humility.’ Examples of these principles underlie the earliest articulations of the relationship between First Nations and settlers.”⁹⁸

With colonialism and settlement, the alliances and agreements between Europeans and Indigenous Peoples were not honoured. The relationship between Europeans and Indigenous Peoples became marred with exploitation and, eventually, systemic discrimination. It has taken a long time for Canada to acknowledge the troubling history of systemic discrimination inflicted on the original people of the land we now call Canada. There are many documented reports articulating this history including the 1967 “Hawthorn Report,”⁹⁹ the 1996 *Report of the Royal Commission on Aboriginal Peoples*,¹⁰⁰ the 2015 Truth

⁹⁸ Canada. Parliament. Senate. Standing Senate Committee on Aboriginal Peoples. *How did we get here? A Concise, Unvarnished Account of the History of the Relationship Between Indigenous Peoples and Canada*. 1st sess., 42nd Parliament, 2019. https://sencanada.ca/content/sen/committee/421/APPA/Reports/APPARReport-Phase1_WEB_e.pdf; Also see testimony of Doris Young, member of the Indian Residential School Survivor Committee. (Canada. Parliament. Senate. Standing Senate Committee on Aboriginal Peoples. *Evidence*. 1st sess., 42nd Parliament, 2017. <https://sencanada.ca/en/Content/Sen/Committee/421/APPA/19ev-53193-e>)

⁹⁹ Canada. Indian Affairs Branch. *A Survey of the Contemporary Indians of Canada: Economic, Political, Educational Needs and Policies*. Edited by Harry B. Hawthorn. Ottawa: Queen’s Printer, 1966-1967. <https://www.sac-isc.gc.ca/eng/1100100010186/1590587767875>

¹⁰⁰ Canada. Royal Commission on Aboriginal Peoples. *Report of the Royal Commission on Aboriginal Peoples*. Ottawa: Queen’s Printer, 1996. <https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/royal-commission-aboriginal-peoples/Pages/final-report.aspx>



and Reconciliation Commission report,¹⁰¹ the 2016 Human Rights Watch report *Make it Safe: Canada's Obligation to End the First Nations Water Crisis*,¹⁰² the 2016 Canadian Human Rights Tribunal's final decision in the First Nations Child Welfare Complaint,¹⁰³ the 2019 *Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls*,¹⁰⁴ the 2020 Human Rights Watch report *The Climate Crisis and First Nations' Right to Food in Canada*,¹⁰⁵ and many other documents at both the national and provincial levels. These resources can contribute to a better understanding of what Indigenous Peoples have suffered at the hands of settlers, and the ensuing perceptions and judgements from both communities that linger today.

Canada's Defence Team has its own history of systemic discrimination against Indigenous People. This was detailed strongly in volume 1, chapter 12 of the Royal Commission on Aboriginal Peoples:

*The ancestors of the Chippewas were allies of the British during the War of Independence and the War of 1812, and many served in this century's two world wars. Like many other bands, the Chippewas saw land pried away from their control despite treaty guarantees. Many other bands were pressured into long-term leases or outright sale, but the residents of Kettle and Stony Point had to submit to appropriation, and the provisions to negotiate for a return of their land — which was presumably needed for "efficient prosecution of the war" — were not acted upon after the war. The government invested great energy in acquiring such land, but it ignored or minimized its obligations after the war. Perhaps the government never understood the profound importance of land to Canada's Aboriginal people and what recognition of their service would have meant to them.*¹⁰⁶

¹⁰¹ Truth and Reconciliation Commission of Canada. *Honouring the Truth, Reconciling for the Future*. 2015. <https://nctr.ca/records/reports/>; Truth and Reconciliation Commission of Canada. *What We Have Learned*. 2015. <https://nctr.ca/records/reports/>; Truth and Reconciliation Commission of Canada. *The Survivors Speak*. 2015. <https://nctr.ca/records/reports/>; Truth and Reconciliation Commission of Canada. *Truth and Reconciliation Commission of Canada: Calls to Action*. 2015. <https://nctr.ca/records/reports/>

¹⁰² Human Rights Watch. *Make it Safe: Canada's Obligation to End the First Nations Water Crisis*. United States of America, 2016. https://www.hrw.org/sites/default/files/report_pdf/canada0616web.pdf

¹⁰³ First Nations Child and Family Caring Society of Canada et al. v. Attorney General of Canada (for the Minister of Indian and Northern Affairs Canada) 2016 CHRT 2 T1340/7008. <https://decisions.chrt-tcdp.gc.ca/chrt-tcdp/decisions/en/item/127700/index.do>

¹⁰⁴ Canada. National Inquiry into Missing and Murdered Indigenous Women and Girls. *Reclaiming Power and Place: Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls*. 2019. <https://www.mmiwg-ffada.ca/final-report/>

¹⁰⁵ Human Rights Watch. *The Climate Crisis and First Nations' Right to Food in Canada*. United States of America, 2020. https://www.hrw.org/sites/default/files/media_2020/10/canada1020_web_1.pdf

¹⁰⁶ Royal Commission on Aboriginal Peoples. *Report of the Royal Commission*, p. 565.



And additionally:

There is considerable injustice in the fact that while Indian land was being coveted to settle returning Canadian veterans, Indian veterans were not even being accommodated in the drafting of a new Veterans' Land Act (VLA).¹⁰⁷

The Canadian Government extended a public apology to Indigenous Veterans in 2003 and it continues to work towards reconciliation.¹⁰⁸

The Defence Team is making strong efforts to target Indigenous youth in order to meet its recruitment objectives, particularly for the CAF. These efforts to recruit more Indigenous members are an apparent and positive development in the CAF. Unfortunately, it appears that similar initiatives are not as pronounced on the civilian side of the Defence Team.

Existing CAF recruitment-oriented programs for Indigenous Peoples increase recruitment of Indigenous members while also linking First Nations cultures with Defence Team objectives. They include:

- Aboriginal Leadership Opportunities Year (ALOY)
- Canadian Forces Aboriginal Entry Program (CFAEP)
- Summer Training Programs such as:
 - Bold Eagle
 - Raven
 - Black Bear
 - Carcajou
 - Grey Wolf

However, these Defence Team efforts seem concentrated on influencing individual Indigenous People to consider a career in the Canadian Armed Forces without subsequently offering them a culture that welcomes their unique perspectives or respects their traditions. Once these Indigenous recruits enter the military, ongoing initiatives to maintain or integrate Indigenous culture as advertised in the summer programs are not prevalent. The Programs for Indigenous Peoples almost appear to be an effort to “get them in the door” so that they can then be assimilated to the traditional military mould with no further regard for their cultural diversity. There is very little effort to promote access to traditional Indigenous medicines, or spiritual practices such as smudging ceremonies. There is no appreciation for their spoken languages and no accommodation for their lack of “bilingualism” in the official languages.

This sets up the member for *culture shock* (the feelings of uncertainty, confusion and anxiety that people experience when moving to a new country or experiencing a new culture or surroundings), which often leads to *cultural dissonance* (a sense of discord, disharmony, confusion, or conflict experienced by people in the midst of change in their cultural environment) and ultimately *dissatisfaction*. These members eventually go back to their communities and share their negative experiences, which further adds to Indigenous Peoples’ erosion of cooperation and trust towards Canada and its Defence Team.

¹⁰⁷ Royal Commission on Aboriginal Peoples. *Report of the Royal Commission*, p. 547.

¹⁰⁸ R. Scott Sheffield, “Indigenous Peoples and the Second World War,” *The Canadian Encyclopedia*, 18 September 2019. <https://www.thecanadianencyclopedia.ca/en/article/indigenous-peoples-and-the-second-world-war>



The relationship between the Defence Team and First Nations, Inuit and Métis remains burdened by the reality that Indigenous People have been treated as a resource to assimilate, exploit and recruit when needed. To understand why there is a need for a real partnership between the Defence Team and First Nations, Inuit and Métis, it is imperative to properly retrace the steps of the troubled past. History in Canada is fundamentally taught from the perspective of colonizers and settlers; if one looks at most primary education textbooks, it will be apparent that Canadian history starts with the “Discovery of America” by Christopher Columbus, and the subsequent steps leading to colonization of the lands and eventually the Confederation of Canada. Prior to our current time period, schools focused on the history of France, England and the other European nations, going back to antiquity. Even this “antiquity” often narrowly focused on Rome, Greece, Carthage and Hispania. The way that history is still being taught in Canadian schools neglects the fact that millions of people from hundreds of different nations existed on this land for thousands of years. Unless an individual takes specific elective courses on the subject of Indigenous Peoples, very little is taught about these nations and their history. This perpetuates the colonization mindset and, by doing so, maintains the system of discrimination and racism against Indigenous Peoples.

By the time many young recruits join the Defence Team, their mindset has already been ingrained with this skewed history of Canada. Their lack of knowledge regarding First Nations, Inuit and Métis and regarding the relationship between Indigenous People and Canadians influences their beliefs, attitudes and ultimately their interactions with Indigenous persons.

One could argue that Canadian educational institutions are responsible for correcting ignorance and imparting proper history, but until that is done, the Defence Team must step up to its responsibility of developing a knowledgeable workforce. The possibility of a reconciled, collaborative and mutually beneficial relationship with First Nations, Inuit and Métis in the future depends on this kind of understanding.

It would be worthwhile to have Defence Team leaders at every level understand Canada's troubled past so that history can serve as a lesson that First Nations, Inuit and Métis must be seen as partners in a strong, secure and operational Defence Team, rather than as mere boots on the ground. The relationship must not simply be about having a bigger pool of human resources from which to recruit. First Nations, Inuit and Métis have much to contribute through their deep understanding of and connection with the land, their knowledge of the vast geography of what we now call Canada, their linguistic diversity, and their unique perspectives on survival and teamwork. The Defence Team excludes them at its own peril given the safety and security challenges Canada faces.

The Standing Senate Committee on Aboriginal Peoples strongly expressed the need not only for a better relationship, but for one that is importantly driven by the perspectives of Indigenous Peoples themselves:

Together these examples illustrate that, in a new relationship, Indigenous communities must be able to choose their own paths towards self-determination. The participation of Indigenous communities, organizations and groups whose voices are not often heard is vital to developing a new relationship and ensuring that Indigenous communities can pursue their own routes towards self-determination. Currently, several groups, including urban Indigenous Peoples, the grassroots and some Indigenous women's organizations, have expressed concerns about their exclusion from federal government discussions and initiatives relating to the development of a new relationship. This ongoing challenge



*may limit the ability of Indigenous communities to actively participate and provide input as Indigenous Peoples forge a new way forward together with the federal government.*¹⁰⁹

Visionary leaders within the Defence Team will see Indigenous People as essential partners in both domestic operations and international deployments, rather than as resources to exploit. Such leaders will endeavour to invest in a mutually healthy relationship in order to defend this land that we now share. Moreover, visionary leaders will seek mentorship, guidance and wisdom from First Nations, Inuit and Métis, not the other way around.

The Advisory Panel recognizes that this is not an easy paradigm shift, especially for a stringently hierarchical organization. From a chain of command point of view, be it military or civilian, to consider a junior ranking individual or even a civilian as a mentor goes against intuitive practices of traditional leadership. However, reverse mentoring has been used by many organizations to embrace new technology, promote strategic thinking, and embrace cultural diversity. The message a leader sends when visibly being mentored by a member of any minority group is powerful and inspirational. Most of all it is humbling.

From Indigenous Peoples' perspective, the challenges in repairing the relationship with the Defence Team are even greater, since they have suffered broken promises, stolen lands and genocide at the hands of settlers and colonizers. The Canadian Government has yet to take significant steps towards reconciliation, "the restoration of friendly relations," with Indigenous Peoples in Canada. As a result, asking members of the Indigenous community to mentor a senior leader in the Defence Team is contingent on establishing trust, a trust that has been violated on so many levels in the past.

The right conditions for this "restoration of friendly relations" to unfold are thus complex, yet crucial. They must be developed with an open mind, together with the Defence Aboriginal Advisory Group. Only then will the Defence Team and First Nations, Inuit and Métis bring their "minds together as one." ¹¹⁰

Recommendations

3.1 Improve education and awareness at all levels.

In order to effectively improve relationships between Canada and Indigenous People, immediate implementation of educational and awareness initiatives is essential. Such initiatives can start addressing the simple ignorance of who Indigenous People are, the massive trauma inflicted upon them and the impact that the loss of land, culture and language has had on Indigenous People. There are many tools to do this and, with the collaboration of the Defence Aboriginal Advisory Group, a comprehensive curriculum can be developed to address this knowledge gap. Partnerships with the

¹⁰⁹ Standing Senate Committee on Aboriginal Peoples. [How did we get here?](#) p. 50.

¹¹⁰ Tadodaho Sid Hill, Chief of the Onondaga Nation, delivering the annual ceremonial welcome to the UN Permanent Forum on Indigenous Issues as quoted in: "Lands, Natural Resources Represent Life for Indigenous Peoples, Not Mere Commodities, Speakers Stress as Permanent Forum begins Session," United Nations, 16 April 2018. <https://www.un.org/press/en/2018/hr5387.doc.htm>



National Collaborating Centre for Indigenous Health,¹¹¹ Indigenous Canada courses such as the University of Alberta’s Indigenous Canada Course,¹¹² and other valuable resources can be a good place to start. High quality educational and awareness initiatives are foundational steps towards decolonization in Canada.

3.2 Initiate dialogue on land return or compensation with First Nations communities who were affected by the seizure of land for military bases and installations.

The issue of land claims and settlement is a complex one that Canada must resolve with urgency at the provincial and national levels. This includes land seized from First Nations communities for military bases and installations. Discussion about the return of, or compensation for, land is the keystone aspect of true reconciliation between Canada and the First Nations.

This discussion must occur at a high level and include all affected First Nations. It cannot take place at the local or base level with individual First Nations. Positive transformational change and improved partnerships require a concerted effort to collaborate with Indigenous communities at a national level and avoid piecemeal settlements, inconsistencies in agreements, or pitting individual Indigenous communities against one another.

3.3 Build alliances with Indigenous Nations.

Alliance-building should always be one of Canada’s long-term goals, at home and abroad. As stated on the National Defence website: *A military cannot be engaged in the world unless it is present in the world, and this includes building and sustaining strong relationships with allies, partners, other militaries and multilateral institutions. These cooperative relationships enhance knowledge, understanding and interoperability, allow for the exchange of best practices, and ultimately contribute significantly to success on operations.*¹¹³

This view of alliance-building should be just as applicable to Canada’s relationship with its First Nations and merit just as much effort. Recognizing First Nations’ right to self-government and valuing them as strategic partners in the defence of the land now called Canada should underpin Canada’s alliance-building with its Indigenous Peoples.

Working with its Defence Aboriginal Advisory Group, the Defence Team should develop a strategy to improve its relationships with First Nations. This might include a special Joint Task Force, a type of Defence Attaché, or even an Ambassador. It could also involve increased initiatives with local First Nations communities. The Advisory Panel observed some existing local initiatives, such as the successful collaboration between Canadian Forces Base Esquimalt and the ləkʷəŋən-speaking Peoples represented by the Esquimalt and Songhees Nations.

¹¹¹ National Collaborating Centre for Indigenous Health, accessed on 27 December 2021.
<https://www.nccih.ca/en/>

¹¹² Gareau, “Indigenous Canada.”

¹¹³ National Defence. *Strong, Secure, Engaged*. p. 93.



The sharing of such best practices and experiences would benefit leaders from all bases and units across Canada, not just those with Indigenous communities close to their military installations. It would create mutual education and awareness-raising opportunities that could be deployed on a wider geographic scale.

Leaders should be held accountable not only for such initiatives, but also for tracking them through measurable objectives and deliverables, and for exchanging best practices.

3.4 Establish long-term culturally responsive initiatives for First Nations CAF and DND members.

For Canada and First Nations to be successful together, the vision of what life in the military and at the Department of Defence is like for Indigenous members and employees must be reimaged. Again, this must be done with the input of the Defence Aboriginal Advisory Group.

3.5 Eliminate current and historical references of First Nations People as enemies of Canada.

Symbols, names of distinguished people or historical references are often used in the interest of creating pride in and belonging to a specific unit or base. Within the CAF, these references sometimes include battle honours or hero worship of people who fought against Indigenous Peoples. Flags, statues, commemorative coins and names of bases or teams need to be revised if they portray only the colonialist/settler perspective and symbolize a system of "us against them." There should be no honour in flying a unit flag that bears symbols of victory against this nation's original peoples.



4. Addressing the Experiences of Black People – “Resilience” and “Tenacity” in the Absence of Progress

"Around 200 million people identifying themselves as being of African descent live in the Americas. Many millions more live in other parts of the world, outside of the African continent. Whether as descendants of the victims of the transatlantic slave trade or as more recent migrants, they constitute some of the poorest and most marginalized groups. For centuries, people of African descent were marginalized as part of the legacy of slavery and colonialism. There is a growing consensus that racism and racial discrimination have caused people of African descent to be held back in many aspects of public life. They have suffered exclusion and poverty and are often 'invisible' in official statistics. There has been progress, but the situation persists, to varying degrees, in many parts of the world."¹¹⁴

- United Nations

The Advisory Panel met with several internal and external stakeholder groups to identify the extent of anti-Black racism and systemic barriers within DND/CAF. It consulted with the Defence Visible Minority Advisory Group (DVMAG), the Defence Team Black Employee Network (DTBEN), the Federal Black Employee Caucus (FBEC), the Equity, Anti-Racism, Diversity and Inclusion Secretariat of Justice Canada and Heritage Canada’s Federal Anti-Racism Secretariat. These entities, along with other secretariats and taskforces stood up across the federal enterprise focus on addressing systemic racism, including anti-Black racism, within the federal Public Service.

A recurrent theme during these consultations was the level of optimism and resiliency that Black people must have to survive the constant challenge of racism every day. The lack of progress to create a fair and equitable environment in many of the places where they live, work and gather is astounding. The Advisory Panel heard how the mental and physical health care system is designed for white people, and how Black people are unfairly passed over for career progression opportunities. In certain cases, Black people who applied for positions were unsuccessful and subsequently placed in a job pool only to have that pool expire without their knowledge. The Advisory Panel was awestruck at the level of strength and persistence they witnessed in these groups, despite the slow speed of improvement in their workplaces and the few opportunities granted to them.

The DVMAG has been a strong advocate for visible minorities within DND/CAF for well over twenty years and continues to be a catalyst for positive change in the organization. From influencing dress codes to introducing culturally diverse foods in the mess halls, the DVMAG has been tireless in its quest

¹¹⁴ “People of African Descent: Human Rights NOT Racism,” United Nations, accessed on 27 December 2021. <https://www.un.org/en/fight-racism/vulnerable-groups/people-of-african-descent>



to demand progress for visible minorities. It has taken the lead to galvanize different groups to unite for justice after events such as the horrific murder of George Floyd. In discussions with DVMAG, it is evident that while its members have done much work to advocate for Black members, they are also responsible to the broader visible minority communities and, as such, their initiatives have not been limited to Black experiences within DND/CAF.

The absence of Black representation and the failure of the organization to make meaningful strides in this regard at the leadership level have eroded trust in DND/CAF among Black Defence Team members.

Black people are not adequately represented at the senior leadership level. Their representation at mid-management level, such as director or senior officer, is also lower than that of other visible minority groups. The absence of Black representation and the failure of the organization to make meaningful strides in this regard at the leadership level have eroded trust in DND/CAF among Black Defence Team members. Of concern to the Advisory Panel is the sentiment shared by many it has spoken with, that they do not believe that the institution is able to address anti-Black racism despite assurances to the contrary. The Advisory Panel frequently heard reference to the “resilience” and “tenacity” required to forge ahead given this disappointing context.

DTBEN is a newly formed organization focused on addressing the well-being of the Black civilian and military members within the Defence Team. Its efforts are in large part dedicated to bringing Black employees and members together to share their experiences, explore, discuss and create meaningful actions to support the dismantling of persistent anti-Black racism in the Defence Team. Many within its membership have experienced marginalization, microaggressions and overt racism on a regular basis.

The existence of resource groups such as DVMAG and DTBEN is a good indication that the institution recognizes the importance of change agents. This said, not all Black Defence Team employees and members belong to DVMAG or DTBEN. Nevertheless, they should be empowered and feel safe to bring forward issues and suggestions as individuals. Black Defence Team employees and members should not have to join forces with Black DAGs or Networks to have valuable input into decision-making and policy change. Each of their voices is important. The barriers to inclusion can be identified and overcome only when DND/CAF becomes responsive to calls for action from the Black community and other visible minorities within the Defence Team, as individuals or as organized groups.

The experiences of Black employees and military members are diverse; particular attention should be given to the experiences of Black women and Black LGBTQ2+ individuals, who face racism as it intersects with gender and/or sexual orientation discrimination.



Recommendations

4.1 Promote the history of Black service personnel.

Black History Month should be optimized as an opportunity for the Defence Team to involve its personnel in celebrating the achievements of Black members, past and present. Black People have a strong and proud history within the Canadian Armed Forces and Department of National Defence. However, little is known, for example, of Black members' brave participation in the Victoria Pioneer Rifle Corps of 1850-1865 or in the No. 2 Construction Battalion of 1916-1920. On Remembrance Day, the laying of a wreath to recognize the sacrifices made by Black service members should be an integral part of ceremonies in Ottawa and across Canada.

4.2 Empower the Defence Visible Minority Advisory Group and Defence Team Black Employee Network.

These groups are valuable catalysts for positive change and, as such, should be elevated, recognized and given all the necessary resources to help the Defence Team identify and remove systemic barriers and eliminate racism. The Chief, Professional Conduct and Culture should immediately consult Black people from DND/CAF to listen to their issues and actively work towards eliminating systemic racist barriers.

4.3 Expand the use of Gender-Based Analysis Plus (GBA Plus).

Gender-Based Analysis has proven a constructive tool in the ongoing effort to support diversity, including of Black women and LGBTQ2+ people, and its use should be expanded.

4.4 Track the career development progress of Black people within DND/CAF.

The career progression of Black people should be part of a unit or department's diversity scorecard. Reasons for failure, setbacks or lack of advancement should be closely monitored in order to identify potential systemic barriers.

4.5 Create a safe and credible environment for Black people to bring forth their complaints of racism.

Leaders should understand the concept of racial microaggressions, the constant verbal, behavioural and environmental indignities that make a work environment hostile to Black people. By grasping the impact of this continued barrage of negativity, leaders will understand that when Black people report racist incidents, it is often the result of unbearable accumulations of repetitive microaggressions. As such leaders must take firm and fair actions to address these situations with urgency.



5. Fighting White Supremacy and Other Forms of Ideologically Motivated Violent Extremism (IMVE)

Membership in extremist groups is growing, it is becoming increasingly covert, and technological advances such as Darknet and encryption methods pose significant challenges in detecting these members.

The Advisory Panel engaged with various groups to understand the scope of white supremacy and associated terrorism within Canada, as well as the participation of Defence Team members in Ideologically Motivated Violent Extremism (IMVE)¹¹⁵ groups. This included briefings from the Canadian Defence Academy, the Judge Advocate General, Chief of Military Personnel, the Canadian Forces Intelligence Command, Canadian Forces Provost Marshal and several external subject matter experts. A common thread was evident throughout these consultations:

membership in extremist groups is growing, it is becoming increasingly covert, and technological advances such as Darknet and encryption methods pose significant challenges in detecting these members. The Defence Team is not immune to infiltration by these extremist groups and some units and departments may even be more vulnerable given their isolation from large metropolitan areas.

The suspected presence of members of extremist groups within DND/CAF is a pressing moral, social and operational issue. Individuals in the Defence Team who subscribe to white supremacist ideology are anathema to the ideals and aspirations of the Defence Team and, moreover, are corrosive to unit cohesion. Their presence also threatens the trust of the Canadian population in the Defence Team.

Adherence to a range of grievances against certain social groups tends to be at the core of extremist ideologies. In the context of extremism and white supremacy, the Advisory Panel particularly heard about antisemitism. Hatred and violence from IMVE groups is a constant threat for Jewish communities and individuals. Ignorance, poor education, and a narrow view of the traditional ideological spectrum contribute greatly to all forms of hate-motivated violence, including a hatred of Jews. This was a continuous area of focus for the Advisory Panel.

Another common theme from internal stakeholders in the Defence Team was that despite local, national and international exchanges of information about IMVE, the detection of extremist pockets or individuals is still very much siloed and inefficient. Some of the reasons for this include:

- Some Defence Team leaders' lack of knowledge about exactly who they should inform when extremist behaviour is identified;
- The lack of a comprehensive understanding of how to recognize extremist-affiliated symbols: tattoos, patches and logos;
- The perceived need to keep investigations confidential so as not to alert members being investigated; and
- The lack of adequate resources to develop a comprehensive training and awareness program for all members of the Defence Team.

¹¹⁵ Public Safety Canada. *Ideologically-Motivated Violent Extremists*. 2020. <https://www.publicsafety.gc.ca/cnt/trnsprnc/brfng-mtrls/primntry-bndrs/20210325/025/index-en.aspx>



An ongoing concern for the Canadian Forces Intelligence Command is the challenge of keeping white supremacists from joining the Defence Team. A thorough review of social media posts from potential recruits is part of the filtering process. But members affiliated with IMVE groups are becoming more sophisticated in their use of technology, and they are finding ways to be surreptitious in their recruiting interviews. Recruiters are not all trained and knowledgeable about methods to detect certain types of behaviour that would indicate affiliation with extremist groups or a penchant for extremist behaviours.

White supremacy, terrorism, neo-Nazism and all forms of IMVE are complex and fast evolving. The need for education and training for leaders at all levels of the Defence Team was highlighted repeatedly during the Advisory Panel's consultations. Funding, expertise, and human resources are currently not adequate to address the imperative that every leader become the first line of defence in ensuring that members of these groups stay out of or leave the Defence Team.

In addition, the Advisory Panel heard some confusion among Defence Team members concerning the proper procedures for dealing with members who affiliate with hate groups or even for how to determine the gravity of such an affiliation. There was a consensus for zero tolerance of hateful behaviour, but the application of consequences for such conduct or for affiliation with hate groups is not standardized. Consequences can range from simple warnings to relief from duty.¹¹⁶ Practices like the removal of uniforms and equipment while release proceedings are in progress or the suspension of Regular Force members during investigations are inconsistent.

Dismantling Canada's white supremacy groups requires sustained and deliberate effort. It must involve an exhaustive review and elimination of discriminatory structures including laws and policies, while concurrently increasing the representation of racialized people to better elevate and integrate the voices of marginalized equity-seeking groups within all institutions, including National Defence.

Recommendations

5.1 Expand cross-functional and inter-departmental cooperation between military, policing, and intelligence organizations.

Collaboration is key: resources, findings, and best practices must be shared. Tools for an increased detection of white supremacists must be honed, deployed and optimized for maximum efficiency. Data on the presence, movements and actions of extremists must be diligently collected and shared across key stakeholders in the Defence Team, but also with external partner organizations.

5.2 Leverage the insights of Defence Advisory Groups and Networks.

The Defence Advisory Groups and Networks, particularly the Defence Aboriginal Advisory Group, the Defence Visible Minorities Advisory Group, the Defence Team Pride Advisory Organization and the

¹¹⁶ *Queen's Regulations and Orders*, Volume I - Chapter 19 Conduct And Discipline, QR&O 19.75
<https://www.canada.ca/en/department-national-defence/corporate/policies-standards/queens-regulations-orders/vol-1-administration/ch-19-conduct-discipline.html>



Defence Team Black Employee Network may be able to provide in-depth intelligence in the detection of extremists. Their insights should be sought and considered.

5.3 Ensure reporting procedures and tools are made accessible and are well understood by all members of the Defence Team as they are the first line of defence.

Members of the Defence Team must be knowledgeable in recognizing signs of extremism, white supremacy and hateful conduct. They must be aware of appropriate actions to take to counter IMVE.



6. Re-Defining Chaplaincy

For many members of the Defence Team, religion can be a source of solace, optimism and compassion. Whether members of the CAF are at their home base or deployed, they can reach out to their unit's chaplain. According to the CAF website, chaplains are “responsible for fostering the spiritual, religious, and pastoral care of Canadian Armed Forces members and their families, regardless of religious affiliation, practice, and/or belief. They have an open attitude and promote diversity within the Canadian Armed Forces by providing an environment that is caring and compassionate.”¹¹⁷ The Defence Team also recognizes the importance of an individual’s potential need for effective support in ethical guidance or spirituality through the new Total Health and Wellness Strategic Framework.¹¹⁸

It is necessary as well to recognize that, for some Canadians, religion can be a source of suffering and generational trauma. This is especially true for many lesbian, gay, bisexual, transgender, queer and two-spirited members of Canadian society. And Indigenous Peoples have suffered unimaginable generational trauma and genocide at the hands of Christian religious leaders through initiatives such as Residential School and Indian Day School programs.

Another important point is that, at present, some chaplains represent or are affiliated with organized religions whose beliefs are not synonymous with those of a diverse and inclusive workplace. Some of the affiliated religions of these chaplains do not subscribe to an open attitude and the promotion of diversity.

For example, some churches' exclusion of women from their priesthoods violates principles of equality and social justice, as do sexist notions embedded in their religious dogmas. In addition, certain faiths have strict tenets requiring conversion of those they deem to be “pagan,” or who belong to polytheistic religions. These faiths’ dogmas and practices conflict with the commitment of the Defence Team to value equality and inclusivity at every level of the workplace.

If the Defence Team rejects gender discrimination, anti-Indigenous discrimination, and racialized discrimination in every other area and is working hard to remove systemic barriers to the employment of marginalized people, it cannot justify hiring representatives of organizations who marginalize certain people or categorically refuse them a position of leadership.

The Advisory Panel has observed that there are varying degrees of misogyny, sexism and discrimination woven into the philosophies and beliefs of some mainstream religions currently represented in the cadre of chaplains in the CAF. This Advisory Panel does not seek to evaluate or categorize these religions in this report. Rather it is pointing out that the Defence Team cannot consider itself supportive of inclusivity when it employs as chaplains members of organizations whose values are not consistent with National Defence’s ethics and values—even if those members express non-adherence to the policies of their chosen religion. For example, it can be assumed that if a religion openly forbade a Black person to serve within its ranks, its members would be banned from the Chaplaincy in the CAF. The same scrutiny

¹¹⁷ “Chaplain,” Canadian Armed Forces, accessed on 30 June 2021. <https://forces.ca/en/career/Chaplain/>

¹¹⁸ National Defence. *Strong, Secure, Engaged*. p. 12.



should be applied to those religions that forbid women to serve within their ranks or are against equal rights for same-sex couples.

Recommendations

6.1 Do not consider for employment as spiritual guides or multi-faith representatives Chaplaincy applicants affiliated with religious groups whose values are not aligned with those of the Defence Team. The Defence Team’s message, otherwise, is inconsistent.

6.2 Select chaplains representative of many faiths including forms of spirituality beyond the Abrahamic faiths.

6.3 Review the selection process for chaplains to ensure that, in addition to listening skills, empathy and emotional intelligence, there is an intrinsic appreciation for diversity and a willingness to challenge one's beliefs.

6.4 Find ways to grant educational equivalencies, for example to knowledge keepers, rather than strictly adhering to the prerequisite that all chaplains must have a master’s degree.



7. Ensuring Accessibility for Persons with Disabilities

As former military members, the Advisory Panel well understands the principle of universality of service:

The principle of universality of service or "soldier first" principle holds that CAF members are liable to perform general military duties and common defence and security duties, not just the duties of their military occupation or occupational specification. This may include, but is not limited to, the requirement to be physically fit, employable and deployable for general operational duties.¹¹⁹

The concept of universality of service ensures a proper rotation of personnel in order to alleviate repetitive deployments and exercises of a select few members of the CAF who are fit. This said, it also means that soldiers who have been wounded in service to their country and who are no longer able to serve in an operational capacity are automatically discarded, even if they could contribute in other ways.

The Advisory Panel was told by the Chief of Military Personnel that reviewing this policy was not "on the table" at present. However, the Advisory Panel believes that the time has come to reconsider this concept. At the very least, it is a policy whose implementation should be adhered to with less rigidity in order to give injured members of the Defence Team an opportunity to continue serving their country in a different capacity if they are able and willing.

In addition, when consulting with the Defence Advisory Group on Persons with Disabilities, it became apparent to the Advisory Panel that the universality of service philosophy is too often applied to the civilian members of the Defence Team as well. For example, everyone is assumed to have the same abilities during presentations, briefings and meetings. As a result, simple acts of inclusion, such as using captions or assistive technologies, are not undertaken and members with disabilities are effectively erased from these settings.

The Advisory Panel heard from some Defence Team members whose contributions to their workplaces could be exponentially greater if leaders consciously considered potential impediments to communication from the point of view of persons with disabilities. Lighting, screen size, room layout, microphone quality, screen reader technology, ambient sounds, sign language interpretations, and ease of movement are all considerations that are not currently part of a routine checklist prior to events where civilian members are included.

In addition, the Advisory Panel was told there is no formal protocol for presenters before and during their address, which means that the disabilities of some of their audience members are not taken into account. For example, "going off the mic" is a common practice for presenters with voices that carry, but it can pose a significant challenge for audience members with hearing disabilities. Having music playing

¹¹⁹ Defence Administrative Orders and Directives, DAOD 5023-0, Universality of Service.

<https://www.canada.ca/en/department-national-defence/corporate/policies-standards/defence-administrative-orders-directives/5000-series/5023/5023-0-universality-of-service.html>



in the background during a presentation is one more example. This adds another layer of difficulty for members of the audience with hearing impediments.

Defence Team members with disabilities also commonly raised issues of mobility and adaptation to physical environments. Ramps, door width, access to washrooms, local transport and other barriers to inclusivity prevent people with disabilities from thriving in the Defence Team workplace.

Virtual or online meetings and presentations offer an additional challenge for persons with disabilities when they have not been designed with them in mind. The Advisory Panel was told that there are many assistive technologies available, but often they go unused as a result of applying the "universality of service mentality" of the CAF to their civilian counterparts.

Recommendations

7.1 Reconsider the CAF's universality of service policy to identify ways of valuing the contributions of members who have been injured or maimed in service to their country.

7.2 Work with the Defence Advisory Group on Persons with Disabilities to better adapt the Defence Team's inclusive strategies, including checklists, coaching and mentoring, protocol definition, auditing guidelines, etc.

The Defence Team has an engaged, knowledgeable and experienced pool of experts in this DAG—it should draw on them.

7.3 Leaders must exercise discipline in ensuring that their communications are accessible to all.

They should either recruit experts to audit their preparations or adhere to guidelines for adequately preparing a room for presentations. As well, they should regularly invite feedback from persons with disabilities and share recommendations for improvement throughout the Defence Team.

7.4 Complete mobility audits for all defence infrastructure and accelerate efforts to ensure that every building is accessible.



8. Re-Designing Military Policing

The persistence of high rates of sexual assault and domestic violence within the Defence Team underscores the critical importance of professional, non-discriminatory investigation of these crimes.¹²⁰ The 2015 Deschamps report outlined specific recommendations with regards to external investigations of sexual misconduct.¹²¹ They were largely ignored by the Defence Team. As a new external review led by former Supreme Court Justice Louise Arbour is now underway, this Advisory Panel focussed on systemic barriers in Military Policing with regards to structure and functionality.

The Advisory Panel engaged with several members of the Defence Team, mostly women and some men, who expressed a strong reluctance to report sexual misconduct crime to the Military Police (MP). Their reasons varied: some were concerned about the rank structure (for example, Captains having to report an incident to a Military Police Sergeant). Others considered the Military Police to be untrustworthy given their track record in dealing with this type of investigation.

The investigation of sexual misconduct or assault, domestic abuse and harassment is complex and as such must be undertaken by a specialized team of investigators who are equipped with in-depth training as well as substantial experience. The same is true for hateful conduct. These types of investigations require arms-length, unbiased, culturally-sensitive and trauma-informed approaches that are not synonymous with the current state of Military Policing.

Also, the rank structure of the Military Police is not conducive to creating a non-hierarchical relationship between complainant and investigator. An MP can be perceived as being more focused on his/her/their career progression, rather than on the need for justice in the case of a victim whose perpetrator is a senior member of the organization with power to influence careers either directly or indirectly. There is undoubtedly a conflict of interest that cannot be ignored within the current rank structure of Military Policing. In former Supreme Court Justice Morris J. Fish's 2021 *Report of the Third Independent Review Authority to the Minister of National Defence*, he writes:

“The Military Police Complaints Commission (“MPCC”) was established pursuant to Bill C25 in response to recommendations contained in the Somalia Inquiry Report and Dickson Report...As Chief Justice Lamer noted in his report in 2003: “Both reports highlighted the perceived conflict of interest to which military police are subject given that they are soldiers first, peace officers second. Due to this dual role, both reports noted the existence of a potential vulnerability to the influence of the chain of command that military police may feel when fulfilling policing duties in their unit.”¹²²

¹²⁰ Kerry Sudom. *Family Violence in the Canadian Forces*. Department of National Defence, 2009.

https://www.cfmws.com/en/AboutUs/MFS/FamilyResearch/Documents/DGPRAM/Family_Violence_CF.pdf

¹²¹ Deschamps. *External Review into Sexual Misconduct*.

¹²² Canada. Morris J. Fish. *Report of the Third Independent Review Authority to the Minister of National Defence*. 2021. <https://www.canada.ca/en/department-national-defence/corporate/policies-standards/acts-regulations/third-independent-reviews-nda.html>



The Advisory Panel applauds the very early action by MND Anand to implement recommendations in this matter.¹²³

In addition, the Advisory Panel received correspondence that leads it to conclude that many members of the CAF are unaware of the procedures for placing a grievance against the Military Police. The Military Grievances External Review Committee and the Military Police Complaints Commission of Canada are not easily accessed by many victims of injustices caused by Military Police investigations.

As described in Part III, section 5 of this report, in addition to sexual misconduct and domestic violence, hate crimes, extremist behaviours and affiliations to white supremacy groups are growing at an alarming rate in both Canada and its Defence Team. This, too, requires new investigative tools for the Military Police to better identify the activities of white supremacists and understand cyber-security. The Advisory Panel's consultation with the Canadian Forces National Investigation Service (CFNIS)¹²⁴ revealed that there are significant gaps in the recognition of early warning signs, and in subsequent sharing of intelligence between police forces-both internal and external to National Defence. These discussions also highlighted the inadequate resources, both financial and human, to properly train military leaders in the recognition and reporting of extremist behaviour. The role Military Police can play in this arena is improperly defined and silos exist between them and the CFNIS.

Recommendations

8.1 Review the traditional rank structure of Military Police.

The distinction between Military Policing responsibilities such as traffic control, crime prevention, and security patrolling and those requiring more complex criminal investigation, especially when related to sexual misconduct, should warrant a separate rank structure that is outside the current military ranks. Also, a specialty trade could be set up to undertake more complex investigations.

8.2 Ensure that all members of the CAF are knowledgeable about the Military Police Grievance Process.

Members of the CAF should be given information and guidance on the possibility of submitting a grievance as soon as they are subjected to a Military Police investigation.

¹²³ Department of National Defence, "Joint Statement of the Canadian Forces Provost Marshal and the Director of Military Prosecutions." Government of Canada, 5 November 2021. <https://www.canada.ca/en/department-national-defence/news/2021/11/joint-statement-of-the-canadian-forces-provost-marshal-and-the-director-of-military-prosecutions.html>

¹²⁴ The Canadian Forces National Investigation Service is the investigative arm of the Canadian Forces Military Police.



9. Embracing Transgender Members of the Defence Team

Through consultations with three transgender women of various ranks and positions within the Defence Team, the Advisory Panel was made aware of some of the discriminatory practices inflicted upon transgender members. Although this information is anecdotal given the limited number of transgender women with whom the Advisory Panel consulted (and no consultations were done with transgender men), there were similarities in their stories and challenges.

Because of their gender non-conformity, many transgender members within the Defence Team face psychosocial burdens, challenges and barriers that range from adverse social attitudes to open hostility. It is important to note that 27% of transgender patients attempt suicide while waiting for gender affirming medical procedures.¹²⁵

For the transgender persons consulted, gender dysphoria (a state of general unhappiness or unease) led to serious bodily dissatisfaction and a strong desire for medical gender affirmation surgery. All three of the members interviewed by the Advisory Panel reported a lack of understanding from the military medical community, with poorly written and homophobic notes included in their medical files (which ultimately followed them whenever they tried to get new, unbiased opinions). This meant that, in addition to the unbearable hostility and discrimination they received from their units, these members had to fight the medical system instead of obtaining much needed support during the most vulnerable time of their transitions.

These members reported that CAF doctors seemed to have little to no knowledge of gender dysphoria and were unwilling to recommend gender affirmation surgery because they were certain that the members would regret such surgery. However, according to Dr. Laura Mechefske from Canadian Forces Health Services Centre Ottawa, informed consent models produce a regret rate of less than 0.8%, with only 0.1% of patients wishing for action reversal.¹²⁶

For the transgender members interviewed by the Advisory Panel, the steps to providing psychological proof of their commitment to this surgery were not only lengthy and tedious, but they were also often traumatic and devoid of compassion. In addition, these members felt that the consultations they were forced into were biased, as the psychological team had been briefed by the same medical doctors who refused to recommend surgery in the first place.

¹²⁵ Dr. Laura Mechefske, “Non-binary CARE 101,” (Ottawa, November 2020).

¹²⁶ Mechefske, “Non-binary CARE 101.”



The prejudices and social stigma faced by transgender persons daily are an immense challenge that no member of the Defence Team should have to face.

The prejudices and social stigma faced by transgender persons daily are an immense challenge that no member of the Defence Team should have to face. To further fuel that trauma with inadequate medical, moral and psychological support is detrimental not only to these valued members of the Defence Team, but to the entire organization. Instead of doing everything in its power to ensure that these members thrive, with all the unique contributions that they can make towards collective performance, the Defence Team alienates them. The resistance these members face often leads to post-traumatic stress disorder, mental health issues and extreme loneliness. This alienation and trauma often impacts the member's family as well.

Recommendations

9.1 The Defence Team Pride Advisory Organization should be given the opportunity to provide recommendations to address the systemic discrimination transgender members of the Defence Team suffer in their workplaces.

This group has unique perspectives, lived experiences and astute observations on workplace barriers that are invaluable to Defence Team leaders who are serious about improving the situation of transgender members.

9.2 The Defence Team Pride Advisory Organization should be consulted to develop more adequate training and education for the CAF Medical Branch.

In particular, the DTPAO could offer insight on the psychological and emotional needs of members seeking gender affirmation surgery. Their input should also be used to create a support network for families of transgender members who need it.



10. Employing the Diversity within the Defence Team

Within the Defence Team, the representation of Indigenous and racialized people—and particularly of women from these groups—is far lower than in the Canadian population (see Part 1 of this report). Nevertheless, the Defence Team contains untapped talent and skills within this underrepresented diversity as there are treasures of language and cultural skills that remain undervalued and ignored. For Canada to become a world leader in anti-racism, diversity and inclusion, it is imperative to reflect, embrace and employ a diverse workforce in operations at home and abroad.

One opportunity to do so is within the corps of Canadian Defence Attachés (CDA). These are Canadian officers who work alongside their Global Affairs Canada colleagues in a semi-diplomatic role. At present, approximately 30 CDAs are deployed in Canada's Embassies and High Commissions around the world.¹²⁷

Most of these positions are filled by senior officers. The Advisory Panel was told that the people sent to fill these positions are often competent officers who have been advised that they will not make the cut for an additional promotion prior to their release and that a posting as a CDA is their “reward” as they approach the retirement phase of their career. Many of these appointees work hard to subsequently gain a basic competency in the language of the country where they will serve.

It would be advantageous for Canada and its Defence Team to select more diverse CDAs. Quite often, these senior officers are the only visible representation of the Canadian military in the countries in which they serve. It would send a strong message of commitment towards valuing our rich cultural diversity as an operational capability if Canada chose its CDAs from a pool of multilingual, multicultural, Indigenous or otherwise diverse officers.

In recommending that CDA positions be filled by an increased representation of diverse members of the Defence Team, the Advisory Panel is conscious that doing so in the present context would assign these officers to positions relegated to the “end of career” category. This would negatively impact the potential career progression of visible minorities, Indigenous members, and women assigned to these roles. In fact, it is not the actual assignment to a CDA role that is problematic, but rather the way the Defence Team views these “second class” appointments.

¹²⁷ Christopher Kilford, “The Early Years – A Short History of Canada’s Defence Attaché Program 1945-1965,” *Canadian Military Journal* 12, no. 4 (Autumn 2012): 44-51. http://www.journal.forces.gc.ca/vol12/no4/page44-eng.asp#_edn1



The same is true for other positions within the CAF. Recruiters would benefit greatly by having more diverse personnel employed to recruit a more diverse workforce, since they would then represent the change that the Defence Team wants to see in its personnel. Recruiters who look like and speak the language of the racialized communities whose Labour Market Availability is yet untapped by the CAF have proven to be successful in attracting members from those groups. A collateral advantage is that this success would also benefit the civilian side of the Defence Team as families and friends of these new recruits would also be introduced to DND as a potential workplace.

Another opportunity for the CAF to better reflect and employ Canada's diversity is the appointment of Honorary Colonels, Captains (Navy) and Lieutenant-Colonels. According to the CAF, Honorary members are tasked with:

- (1) being a sounding board for the CO [Commanding Officer];*
- (2) being available to all members of the unit for advice and support;*
- (3) being a representative of the unit within the community, at public gatherings and at conferences;*
- (4) learning and help maintain the customs and traditions of the unit.¹²⁸*

Honoraries provide a valuable connection between the CAF and their communities. They are generally resourceful business people, highly respected in their communities. There is no prerequisite for them to have had a military career, although knowledge of the Defence Team can be an asset. They are chosen by the units and appointed by the Minister of National Defence.

As members of the Defence Team, Honoraries should be educated in the value of diversity and be knowledgeable, articulate and competent in this field in order to be coaches and positive influencers with their units. And, given that there are significant numbers of highly qualified candidates of all ethnicities, genders, sexual orientations and levels of disability, there is no reason for Honorary appointments to be unrepresentative of Canada's diversity.

Due to an informal MND directive that mostly members of Employment Equity groups will be considered for these roles until further notice, much progress has been made to represent Canadian demographics within honorary positions. However, complacency, lack of effort in identifying members of diverse gender and cultural backgrounds, and a failure to commit to challenging the old boy network play a part in many of the candidatures being put forth today.

¹²⁸ "Aide-Memoire – Honoraries," Canadian Armed Forces, accessed on 27 December 2021. <http://www.army-armee.forces.gc.ca/en/honoraries/aide-memoire.page>



Recommendations

10.1 Let CDAs be officers on their way up, not on their way out.

Send to Canadian allies CDAs who are fluent in the local language and sensitive to the cultural nuances as only a native speaker can be. Embrace this practice whenever possible, including amongst the approximately 1,500 members of the Defence Team who are employed in out-of-country positions across 70 countries in the world.

10.2 Build on the successful experience of sending CAF recruiters to ethnic communities who are themselves reflective of those cultures.

Value these assignments as a stepping stone to fast-tracked development opportunities instead of a stumbling block on an already snail-paced career path.

10.3 Continue a strict policy of ensuring that all Honorary positions go to members of underrepresented groups until all barriers to these appointments, unintentional or otherwise, no longer exist.



11. Fostering Parental Allowance (PATA) Usage in the Canadian Armed Forces

When it comes to childcare, elder care, and household chores, most research in Canada and elsewhere in the world reveals that women continue to do more and sometimes considerably more than men, even when those women work full-time.¹²⁹ The impact of this disparity is often reflected in almost every aspect of career progression, performance at work, levels of stress, self-care, and physical and mental health. It also impacts recruitment, retention and attrition. The only way that gender equity will be achieved is for men to take on more of these responsibilities, including through parental leave.

Through consultations with members of the Defence Team, the Advisory Panel heard that there is still a very negative perception of men taking parental leave. According to anecdotal evidence from CAF members, that stigma comes from a culture entrenched in the mindset that a man taking the full allotment of parental leave (37 weeks)¹³⁰ is demonstrating a lack of dedication to the CAF. Some male CAF members reported that taking PATA is seen as a sign of disloyalty or a lack of ambition. They feared the intense scrutiny and negative judgement that would result from prioritizing their family over work.

This mentality is a contributor to systemic discrimination. It places a disproportionate burden on women for the care of children and perpetuates the notion that women are the primary caregivers throughout the life of a child. The Advisory Panel heard that women in service feel an unequal weight of responsibility when it comes to bringing their children to doctor and dentist appointments, being on call when situations arise in schools, or simply getting their children off to school in the mornings. Many CAF servicewomen also expressed that, within service couples, women are the ones expected to sacrifice their careers when it comes to deployments.

The Advisory Panel consulted with Director General Military Personnel Research and Analysis (DGMPPRA) to better understand Maternity Allowance/Paternity Allowance (MATA/PATA)-related leave usage rates in the CAF. These usage rates are derived primarily from the quantitative data in the CAF human resources system. Based on an analysis of that data,¹³¹ the average estimated annual MATA/PATA-related leave usage rate¹³² in the Regular Force over the past five years has been 4.5% for women versus 3.2% for men. Of note, this data is not entirely indicative of the difference in time off for mothers and fathers as only biological mothers (and surrogates) can take MATA, while both parents can take PATA. In addition, this data includes all MATA/PATA leave regardless of the amount of time taken.

¹²⁹ Patricia Houle, Martin Turcotte and Michael Wendt. *Changes in parents' participation in domestic tasks and care for children from 1986 to 2015*. Statistics Canada, 2017. <https://www150.statcan.gc.ca/n1/pub/89-652-x/89-652-x2017001-eng.htm>

¹³⁰ *Queen's Regulations and Orders*, Volume I - Chapter 16 Leave QR&O 16.26-16.27 <https://www.canada.ca/en/department-national-defence/corporate/policies-standards/queens-regulations-orders/vol-1-administration/ch-16-leave.html>

¹³¹ M. Pilat, *CAF MATA/PATA Statistics* (15 Oct 2021), data retrieved from CAF "Guardian" human resources system.

¹³² The estimated MATA/PATA-related leave usage rate is based on the estimated number of CAF personnel who have taken MATA/PATA-related leave during the given fiscal year. The rate is calculated as the number of personnel taking leave divided by the average number of personnel throughout the fiscal year and multiplied by 100. The average number of personnel throughout the fiscal year is estimated by the average of the number of personnel at the beginning of the fiscal year and the number of personnel at the end of the fiscal year.



Further analysis is required to understand the duration of MATA/PATA-related leave by gender. However, a study from 2018 examining maternity and paternal leave in the Regular Force showed that women were far more likely to take the full allotment of MATA/PATA-related leave compared to men.¹³³ Additionally, the analysis showed that in Quebec, where a five-week paternity leave could not be transferred to the partner, men were more likely to take the five weeks of leave than were those in other provinces.

In 2021, DGMPPRA conducted an analysis of MATA/PATA-related leave within CAF Military Occupations.¹³⁴ This study highlighted that the highest MATA/PATA-related leave rates are all under the Health Services occupation group, with a strong correlation between representation of women in an occupation and MATA/PATA-related leave usage. It was also noted that this correlation does appear to be weakening as time progresses, which could indicate that fewer women are taking MATA/PATA-related leave and/or more men are using MATA/PATA-related leave. DGMPPRA does not have a dedicated survey that asks about perceptions of MATA/PATA usage but have assured the Advisory Panel that they will design one.

Additionally, in 2021, a gender-focused analysis of Naval Technical Officers' human resources data was published.¹³⁵ This study found that attrition following periods of maternity or parental leave was higher among women than among men. Furthermore, when looking at time in rank at promotion, even when excluding time on MATA/PATA-related leave, women were in rank longer than men before promotion (on average 3 months from Lieutenant(N) and 8 months from Lieutenant-Commander (LCdr)). Although the study only looked at a small subset of the overall CAF population, these findings point to the need for further analysis in this area.

Studies on retention in particular have provided some insights. For example, in a 2018 study on retention and attrition in certain sea occupations (Combat Operations, Technicians, Naval Warfare Officers and Naval Technical Officers) it was noted that some perceive male members taking PATA as an unfavourable career option and as stigmatizing.¹³⁶ This aligns with what the Advisory Panel heard throughout its consultations.

¹³³ M. Gauthier and M. Straver, "Analysis of Maternity and Parental Leave in the Regular Force," (DRDC-RDDC-2018-L334).

¹³⁴ P. Boyd, "Analysis of Maternity and Parental Leave within CAF Military Occupations," (DRDC-RDDC-2021-L030).

¹³⁵ E. Vincent, "Gender-Focused Analysis of Naval Technical Officers Human Resources Data," (DRDC-RDDC-2021-L144).

¹³⁶ J. Anderson, E. Wing, and I. Dekker, "Retention and Attrition in the Hard Sea Occupations," (DRDC-RDDC-2018-R307).



[Recommendations](#)

11.1 With insights from the Defence Women’s Advisory Organization, the Chief, Professional Conduct and Culture organization should conduct a climate survey to examine perceptions of military personnel with regards to fathers taking PATA leave.

From this survey, systemic barriers should be identified, an approach to changing cultural stigma should be developed, and measures—including education—must be implemented to enable CAF fathers and their families to benefit from the available weeks of PATA.

11.2 Ensure that ALL CAF fathers take PATA leave.

It is the Advisory Panel's opinion that the participation of men in childcare is a contributing factor to improving workplace gender equality. As such, it must be normalized, first artificially, then naturally.



12. Measuring Initiatives and Progress – Scorecards

The Advisory Panel requested a compilation of and progress report on measurements of inclusivity and diversity objectives at the unit or departmental level; for example, data on mentoring initiatives, exit interviews, harassment complaints, failure/success rates of National Defence members from designated groups (women, Indigenous, visible minority, LGBTQ2+ people and persons with disabilities), recruitment and retention.

The Advisory Panel was informed that some of this data may be available at the highest organizational level of the CAF but is not kept at the unit or subunit level, or on the civilian side. There is a disconnect in the fact that the Defence Team is aiming for a diverse workforce, but apart from targets set at the CAF level as a whole, disaggregated data¹³⁷ is not kept.

Measuring progress at the unit and departmental level is the only way that recommendations regarding diversity will be effectively implemented. A comprehensive and elaborate scorecard that measures the performance of a unit with regards to such things as its culture, inclusivity, prevention of sexual misconduct, training, and resolution of misconduct incidents must be kept at every level of the Defence Team.

For example, it is not enough to report on the "annual number of Health Services clinical encounters in which Regular Force personnel were treated for Sexual Misconduct," or the "annual number of courts martial of CAF members charged with sexual misconduct" in a fiscal year.¹³⁸ It is essential to drill down to the unit level so that unit commanders and department heads know they are being monitored, assessed and expected to perform. This would enable the Defence Team to identify where there are weaknesses (or pockets of resistance) and provide those units with necessary training, education or support.

There is a wealth of resources with which to develop these scorecards, using the proper key performance indicators and the appropriate methodology to measure them. What is most important is to develop these measurements hand in hand with the DAGs and Networks. Those groups will know what to measure, and how they themselves want to be measured. Such an approach would follow the sensible principle *nihil de nobis, sine nobis*: "nothing about us without us."

¹³⁷ Canadian Heritage. *Canada's Anti-Racism Strategy*. p. 22.

¹³⁸ Department of National Defence. *The Path to Dignity and Respect*, pp. 58-59.



Becoming a data-driven organization is a tall order for the Defence Team, one that requires a solid plan and team buy-in. It is also one which has, appropriately, made its way into the Defence Team strategy:

Requirement to measure and report on outcomes: The Policy on Results states that all government departments must develop and report on a Departmental Results Framework (DRF) and their Program Inventory (PI). To effectively and efficiently report on the outcomes delivered by DND/CAF, the organization must have the tools and skills to find and analyze data, while also ensuring that the underlying data are of sufficient quality.¹³⁹

The Advisory Panel has yet to see the implementation of this framework with regards to any diversity initiatives. An even bigger challenge is to audit the data, tailor it to the changing needs of the team and use it to identify areas where success can be celebrated and shared. Audits of data keepers (leaders at every level) must be part of the culture, routinely incorporated in regular meetings and reviews. Every leader visiting or reviewing a unit, department, base or wing should request to see the relevant scorecard to engage in meaningful ways to ensure progress.

Recommendations

12.1 The Defence Team must become a data-driven organization.

Much the same way that leaders are assessed on the operational readiness of their teams, leaders should also be evaluated based on the measurements that will impact inclusion, diversity, equity, anti-racism and accessibility. DAGs and Networks should be recruited to help design these scorecards.

12.2 Reviewing scorecards should be part of a strict protocol when visiting units and departments until representation is so evenly distributed that there is no need to give it any additional attention.

12.3 The performance and progress of units, departments and teams should be charted so as to identify areas where additional resources may be needed.

For example, if a recruiting centre is consistently failing to meet diversity recruitment targets, an analysis should be done to identify its areas of potential improvement. Also, the team in place should be given additional training, mentoring or human resources to address the deficiencies. The same should be done to units with high attrition rates of its diverse workforce.

¹³⁹ Department of National Defence. Department of National Defence and Canadian Armed Forces Data Strategy. 2019. <https://www.canada.ca/content/dam/dnd-mdn/documents/reports/data-strategy/2019/dgm-25419-j4j-data-strategy-dia-en.pdf>



13. Improving the Total Health and Wellness Framework

There is an abundance of research that draws a correlation between racism and discrimination and mental wellness, including depression, self-esteem issues, psychological stress, distress and anxiety. Life satisfaction is impacted which extends to negative affect, post-traumatic stress and post-traumatic stress disorder, and even suicide ideation, planning or attempts.

Racism can impact health via several recognized pathways: (1) reduced access to employment, housing and education and/or increased exposure to risk factors (e.g., avoidable contact with police); (2) adverse cognitive/emotional processes and associated psychopathology; (3) allostatic load and concomitant patho-physiological processes; (4) diminished participation in healthy behaviors (e.g., sleep and exercise) and/or increased engagement in unhealthy behaviors (e.g., alcohol consumption) either directly as stress coping, or indirectly, via reduced self-regulation; and (5) physical injury as a result of racially-motivated violence.¹⁴⁰

Put simply, the experience of being subjected to racism and discrimination has a direct negative impact on the health and wellness of a person.

The Advisory Panel was asked to consider discrimination and racism in the Defence Team through a focus on anti-Indigenous, anti-Black, anti-LGBTQ2+, gender-based prejudice and white supremacy. Throughout consultations, discussions with DND/CAF members, and the review of documents, the Advisory Panel observed time and again evidence of racism and discrimination in its many forms, ranging from microaggressions (that were sometimes not particularly “micro”) to blatant statements or acts. The Advisory Panel observed that these actions originated from subordinates, peers and senior leaders alike.

Given these observations, the MND Advisory Panel was eager to learn how the Defence Team would be approaching prevention and intervention for such incidents. The Panel was introduced to the Defence Team’s Total Health and Wellness Strategic Framework which outlines the conditions contributing to a healthy workspace environment for its members.¹⁴¹

Within the domain of the psychosocial work environment there are a number of underlying determinants that affect health, wellness and productivity in the workplace. The Unit Morale Profile V2.0 Model of Psychological Health and Safety in the Workplace developed by military and civilian researchers within Director General Military Personnel Research and Analysis (DGMPRA) provides a conceptual representation (see Figure 3-2) of the relationship between positive workplace factors (i.e., resources such as role clarity, job competence, and organizational support), negative factors (i.e., demands such as workload, and job stress), and indicators of individual well-being in the workplace (i.e., outcomes such as morale, and job

¹⁴⁰ Yin Paradies et al, “Racism as a Determinant of Health: A Systematic Review and Meta-Analysis,” *PloS one* 10, no. 9 (2015): e0138511, <https://doi.org/10.1371/journal.pone.0138511>

¹⁴¹ National Defence. *Health and Wellness Strategic Framework*. 2020.



burnout). This conceptual model is grounded in Canada's National Standard for Psychological Health and Safety in the Workplace 5 and is the foundation of the Defence Workplace Well-being Survey (DWWS).¹⁴²

This document goes into great detail to describe how the Defence Team views physical, mental and spiritual wellness. But the lack of attention to anything related to racism or discrimination, individual or systemic, is a significant omission. This ignores the real health and wellness impact on people experiencing racism and discrimination and fails to highlight the importance of these factors so that leaders can take notice.

The Defence Team has mechanisms to intervene when inappropriate acts are committed, including a formal Grievance Process, an Informal Complaints and Conflict Management process, the DND/CAF Ombudsman, and the submission of human rights complaints. Although these processes could be better coordinated and made more accessible to members, they do provide some support and resources. However, most of these courses of action are meant to address problems only after they have occurred. Very few preventative measures have been implemented. The Total Health and Wellness Strategic Framework, as it stands now, is a missed opportunity to support prevention. If addressing racism and discrimination is not an integral part of the Defence Team's Total Health and Wellness Strategic Framework, it is unlikely that a healthy workplace can be ensured for all.

[Recommendations](#)

13.1 Prior to its publication and dissemination, the Total Health and Wellness Framework should be revised with a lens identifying what racism, discrimination and biases look like in actual practice.

The Framework should consider:

- the impact of racism and discrimination on individual service members from a physical, mental and spiritual wellness perspective,
- the impact of racism and discrimination on unit cohesion and force capability,
- what actionable initiatives could address racism and discrimination from both a prevention and intervention mindset.

¹⁴² National Defence. *Health and Wellness Strategic Framework*. 2020.



CONCLUSION – BECOMING A BENCHMARK ORGANIZATION

This final report has drawn on what the Advisory Panel heard from witnesses, internal and external advisory groups, and key Defence Team stakeholders about the current challenges and systemic barriers to a more inclusive organization. It only skims the surface of what the DAGs and Networks have to offer in terms of wise counsel.

The key to National Defence becoming an inclusive organization lies in the commitment of its members to be decent human beings, appreciative of differences, and respectful of all those in the workplace. It depends on Defence Team members becoming more than silent bystanders when they witness inequalities, injustices and any forms of abuse of power. It is each member's duty to be actively anti-racist, to ardently champion gender equality, and to vigorously challenge the barriers to an accessible environment. Every member of the Defence Team has a responsibility to advocate for equity, particularly if they have benefitted from underlying privilege as a result of Canada's colonial history. This group of privileged people has an additional obligation: to engage in introspection and question the conditions that render their workplace more favourable to them than to their colleagues from diverse backgrounds. The failure to examine unintentional biases leads to unintentional discrimination. These biases, often inherited over decades, must be fervently sought out and eliminated.

Only then can every element of the Defence Team workplace be a welcoming environment where all of its members can thrive.

The Advisory Panel acknowledges that this is a lofty goal.

It also recognizes that leaders within the Defence Team have the necessary experts to mentor and advise them. Once again, the Advisory Panel urges these leaders to listen to their Defence Advisory Groups, Networks and marginalized members. They each have their own history, their own challenges, and their own ever-evolving suggestions to build a better future together. They need a safe space to share their wisdom and insights.

Most importantly, Canadians need the entire Defence Team to act.



CLOSING WORDS

Given that we begin each of our weekly meetings with a formal opening, the Advisory Panel has also leaned on our Indigenous colleague, Aronhia:nens Derek Montour, to guide us in a closing practice as we leave our meetings to go our own ways. It has become a much-appreciated ritual for us to walk away from these often lengthy and tense engagements feeling grateful, empowered and rejuvenated.

Everyone who has read this final report has walked with us a short time and you have joined your mind with ours—so we would like to offer a short closing to allow our minds to become unbound as we go on our own journeys. We do this by first acknowledging and greeting the people in our lives; the Creator sends them all to us for some reason so we should be thankful for all who come across our path. We then turn our minds to honour, acknowledge and greet all those things in creation that we need to be thankful for: our Mother the Earth; the water that flows across her back; the fish that clean and purify the water; all the roots that nourish the plants in our gardens or the ones we pick the fruit from, the medicines, or the trees that shelter us; the animals that share Mother Earth with us; the insect life and the bird life; the Four Winds and the Storms; the Grandmother Moon who governs the cycles, our Brother the Sun who makes all things grow, and even the stars in the sky. Finally, we acknowledge the Creator—however imagined—and we thank them for the journey we are on. We ask for the strength to face our challenges, and we remember to always be grateful. It is said that a heart filled with gratitude has little room for anger or sadness. And with this, we close our final report.



LIST OF ANNEXES

ANNEX A – OPENING WORDS: THE OHENTEN KARIWATEKWEN

ANNEX B – ADDITIONAL FIGURES ON CANADIAN AND DEFENCE TEAM DEMOGRAPHICS

ANNEX C – GLOSSARY

ANNEX D – BIBLIOGRAPHY

ANNEX E – ADVISORY PANEL CONSULTATIONS

ANNEX F – ORGANIZATIONAL CHART AND FUNCTIONAL REPORTING

ANNEX G – BIOGRAPHIES OF PANEL MEMBERS

ANNEX H – TERMS OF REFERENCE



ANNEX A – OPENING WORDS: THE OHENTEN KARIWATEKWEN

Before embarking on any important piece of work, whether it is during a meeting, or the creation of a document, many people believe that it is worthwhile to say a few words before all other words that come after. Some call it a prayer. Most Indigenous People have some form of opening. The Kanien'kehá:ka People call this the Ohenten Kariwatekwen. We are taught that we say these words to acknowledge and honour our Creator, however we perceive him, her or it to be. We are taught that we say these words because we all come to this moment in time from our own respective journeys in life; we all have different experiences that led us to this very moment where we are reading or hearing the words to come. It is important to acknowledge and honour our own journeys. We are taught that we say these words because it reminds us of what truly matters in life and what we should be grateful for every day. We are taught that we say these words so that we all then become of one mind as we begin to conduct the business at hand.

We are taught that we begin these words by first acknowledging all the people in our lives. The Creator sends many people to walk with us on our journeys; sometimes they stay only a brief time, sometimes they are there to give us a lesson. Sometimes they walk with us for a season, and other times, they are with us our entire lives. No matter the amount of time they spend with us, we acknowledge and honour them. We offer our greetings to the people, and we thank the Creator for bringing them into our lives. And now our minds are one.

We now turn our thoughts to our Mother, the Earth. We recognize she provides all that we need in life, as long as we also take care of her. We often take for granted the simple act of walking, sitting or lying on the ground. As she supports our every move, we are drawn closer to her. We acknowledge and honour her, and we offer our greetings to her. And now our minds are one.

Our minds turn to all the forms of water that flow across Mother Earth. We think of the rains, the streams, the rivers, the lakes and the oceans. We think of how powerful water can be, and yet it flows and adapts around solid objects. We are taught to let our minds be like water; formless, shapeless. We think of how important water is to all forms of life, and we give thanks for the waters that quench our thirst. We acknowledge and thank the Creator for providing these waters. And now our minds are one.

Our minds turn to all the fish life that lives in the water; they were instructed to clean and purify the waters. We think of all the forms of water life, whether it be the smallest plankton that feed the biggest whale, or the leeches that feed off other fish, or the fish that swim amongst the reef. We marvel at their beauty and we are grateful for how they nourish us. All of these creatures have a place on Mother Earth and have a purpose; we offer our greetings to the fish life, we acknowledge them and thank the Creator for making them. And now our minds are one.

Our minds now turn to those other things Mother Earth provides, and we think of describing her beautiful dress. Our Mother's dress is made green with lush grasses of every shape and hue. It is the colour of the beautiful flowers growing all around us. It is the colour of the bushes and other plants that we may nourish or grudgingly pick from our gardens. We think of the amazing fragrances that sift through the air if we only just close our eyes and focus on them. We acknowledge and honour these plants, we offer our greetings to them, and we thank the Creator for providing them to all of us as they sustain so many life forms and show us beauty. And now our minds are one.



We turn our minds to those plants that naturally bear fruit, sometimes at different times of the year. We think of all the varieties of fruit that are found all over Mother Earth. We pick the berries to help sustain us, and we harvest the apples and other fruit to make our desserts, and to put in our children's lunchboxes. Sometimes, we simply have to reach out and the Creator provides us this food. We offer our greetings to them, we acknowledge them and thank the Creator for these things. And now our minds are one.

We next think of the medicines that we pick. They say the Creator's medicines are the root of all other medicine. We were taught how to speak to them; how to observe them so we don't harvest too many from one area; how we ask for their help to heal our sickness and pain. We try to remember what our ancestors taught us regarding which medicines are for what purpose and we try to pass on this knowledge to our children. We offer our greetings to the medicines, acknowledge them and honour all the medicines the Creator has provided us. And now our minds are one.

We next think of all the root life that all growing things have. We think of how it connects them to our Mother, like an umbilical cord. We think of how important it is to have roots in our life because it grounds us to a place, a people or a time. We think of how the roots stretch and search for life-giving water; our roots nourish us. We rely on these roots because even if the winds take us, when we reach Mother Earth again, we are able to put down roots. We offer our greetings to them, acknowledge them and honour all the root life the Creator has provided. And now our minds are one.

Our minds turn to the vegetables we plant and harvest; we grow them from seeds; we nurture them, feed them, and we water them. We consider how they may grow better with other plants, or how to protect them from the sun, the winds and the insects. We are happy when they blossom, and we are sad when we find one wilting or dying. And at harvest time, we are grateful for the food they give us so freely. We offer our greetings to them, we acknowledge these plants and we thank the Creator for providing them. And now our minds are one.

We turn our minds to the tree life; there are many families of trees on Mother Earth, all with their own instructions and purpose. We think of how they help us with shelter and provide shade on hot days or warmth when it is so cold. We think of their sap that supports us in spring after a long winter. Many people of the world use the tree as a symbol of peace and strength. We offer our greetings to the trees and thank them for being with us. And now our minds are one.

Our minds turn to the animals that share Mother Earth with us. Since long ago, they have taught us lessons when we take the time to listen to them. They give their lives to feed us, and they give their skin and fur to clothe us. They work together with all other animals to create a complete system; the cycle of life as we call it. We offer our greetings to all of them, we acknowledge them and thank the Creator for putting them on Mother Earth with us. And now our minds are one.

Our minds turn to the little creatures that live everywhere among us; the insect life. We think of the ones in our gardens, and the ones that fly. We think of all the creatures that eat the insects, whether it be bats at night, or the fish, and the birds that fly. They take care of the plants, and they work with the animals. Insects form a cornerstone of life and without them, other life is not possible. We offer our greetings to them; we acknowledge them and thank the Creator for putting them on Mother Earth with us. And now our minds are one.



Now we turn our minds higher, to all the birds in the sky. We think of their beautiful songs; they say when we are sad, we only need to listen to a bird sing and our hearts will be lifted. We think of the geese that signal the changing of seasons. We think of the woodpecker that searches for food so diligently. We think of the eagle who inspires us to be greater for the good of all. They remind us to enjoy and appreciate life. We offer our greetings and acknowledge all the bird life and we thank them for sharing the world with us. And now our minds are one.

We turn our thoughts to the powers we know as the Four Winds that constantly flow across Mother Earth. They bring cold air or warm air. They provide a gentle breeze or they shake the trees to spread the seeds and pollen. They purify the air we breathe and we think of how to take care of the air so that every breath our loved ones may take is pure. We offer our greetings to them, acknowledge them and give our thanks to them. And now our minds are one.

We turn our thoughts to what we call the Grandfathers: the thunder beings. With their storms and lightning, they bring forth the life-giving rains. They say they keep the evil underground by the roar of their voices. They rage over the Earth and the waters. We offer our greetings to the Grandfathers; we acknowledge and thank them for being with us. And now our minds are one.

We turn our minds even higher to our elder brother, the sun. Our elder brother is with us each day to watch over us, protect us, and give us strength. Our brother works with all living things and all living things flourish under his watchful eyes. We offer our greetings to our elder brother, acknowledge him and give our thanks. And now our minds are one.

We next think of our oldest grandmother, the moon, who watches over us every night. She is the leader of all the women of the world and guides them on their cycles like her own. She governs with all the waters of the world and shapes and moves them. By her changing face, we measure time, and she announces the arrival of new children into the world. We offer our greetings to her, acknowledge her and give her our thanks. And now our minds are one.

We give our thanks and think of all the stars in the sky. They help light up the dark nights with our grandmother. When we are lost, they guide us home again. They remind us that we are only a small piece of the Creator's plan. We offer our greetings to the stars, we acknowledge them and thank them for being with us. And now our minds are one.

We turn our minds to the enlightened teachers the Creator has sent to us to help guide our way. They have come to different people and they speak their truth and instructions. When we forget to live in harmony, they remind us of the way we were instructed to live as people. We send our greetings to these caring teachers; we acknowledge them and we thank them for their direction. And now our minds are one.



We now turn our minds to our Creator. They have drawn a path for us to walk on from before the time we were born. They chose our parents, and they put the obstacles in our path to help us learn and grow. Sometimes we stumble and fall, but if we are brave enough, we can continue our journey despite these obstacles. The Creator gives us the joy we feel in our hearts and the tears that come from the depths of our sadness. We offer our greetings to our Creator and send them our thanks. We ask them to look after our loved ones as we are occupied with the business at hand so that we are not distracted. And now our minds are one.

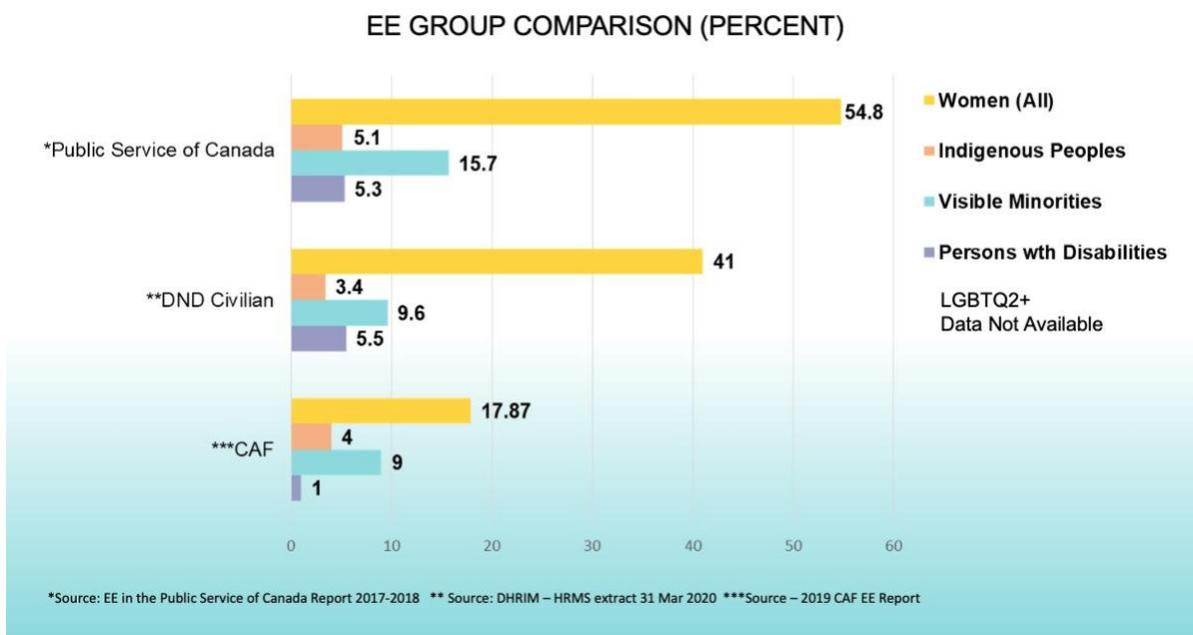
We have now come to the end of our words. Of all the things we have spoken of, we did not intend to leave anything out. We ask that if you think we have forgotten anything, you put it in your mind, your heart and your soul for the good of all of us. Now our minds are one.



ANNEX B – ADDITIONAL FIGURES ON CANADIAN AND DEFENCE TEAM DEMOGRAPHICS

This annex provides further graphics that illustrate Employment Equity (EE) group representation in Canada and the Defence Team.

Figure 8: Employment Equity Group Comparison (Percent)



Overall, the Public Service of Canada (all government departments) has greater Employment Equity group representation than the Department of National Defence.



Figure 9: CAF Composition – Employment Equity (EE) Groups

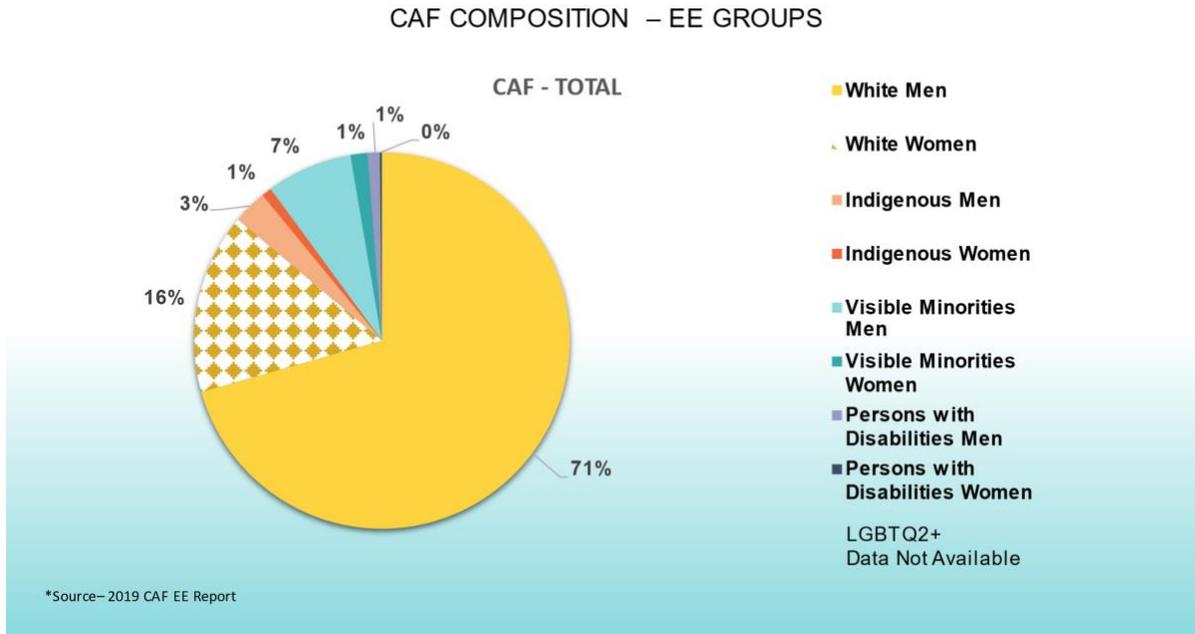
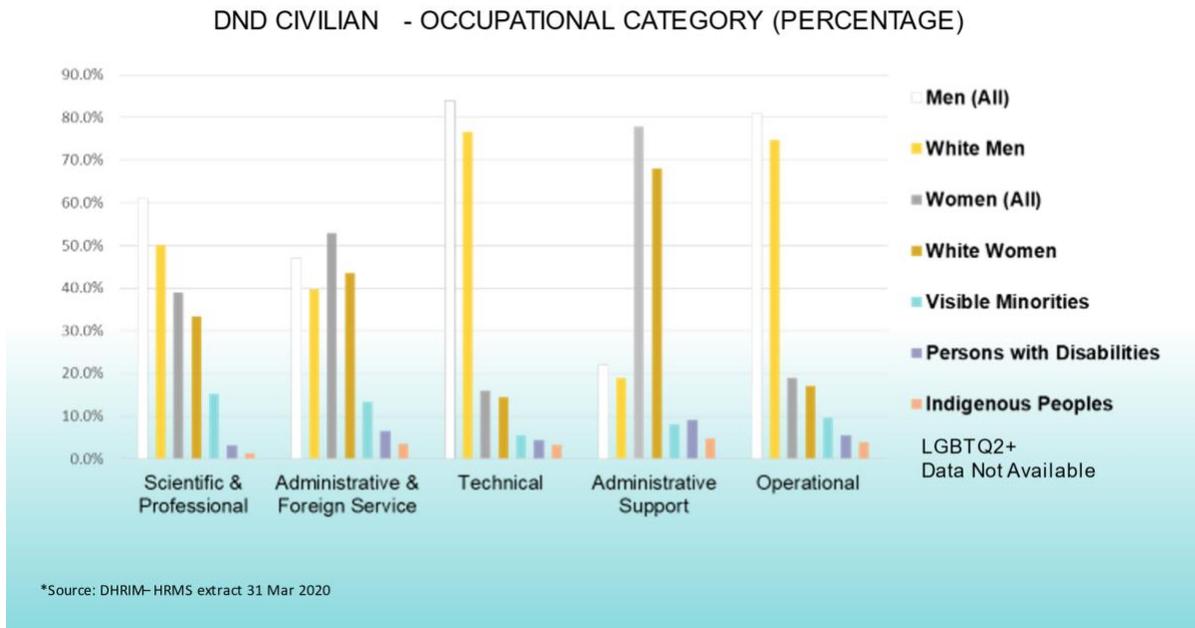


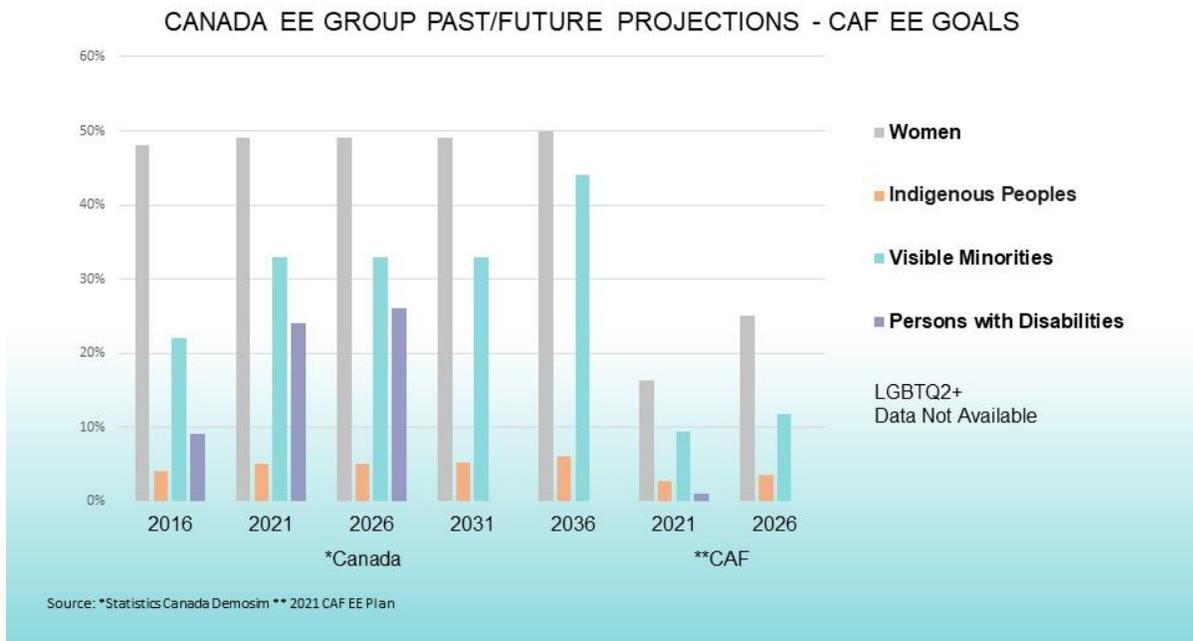
Figure 9 shows the composition of the CAF according to the four EE groups.

Figure 10: DND Civilian - Occupational Category (Percentage)



DND’s civilian component is made up of five occupational categories (excluding the Executive, or “EX” levels). With the exception of the Administrative Support and Administrative and Foreign Service categories, the occupations are predominantly made up of men, of whom most are white.

Figure 11: Canada Employment Equity Group Past/Future Projections - CAF EE Goals (Percentage)



The CAF has set goals for EE representation, but it has failed to meet its own goals for 2006, 2011, and 2016. In addition, the CAF has admitted that meeting its modest objectives for 2021 or 2026 is very unlikely.¹⁴³ Even if those goals are achieved, projections indicate that the gap between representation of EE members in the CAF and Canadian demographics will widen.

Summary

The data tell us that systemic barriers prevent many women, visible minorities and other racialized groups, and persons with disabilities, from joining, staying and thriving in the Defence Team (there are no data available for LGBTQ2+ persons). However, the available data is inadequate to support the goal of accurately tracking the progress of EE representation. As such, more rigorous and timely data is an urgent requirement if the Defence Team is to measure its performance and identify areas where systemic barriers are hindering diversity and inclusion within its workplaces.

¹⁴³ Lieutenant-General Charles Lamarre, “Military Recruiting and Retention in the 21st Century” (Ottawa, June 2019).

ANNEX C – GLOSSARY

| | |
|-------------------|--|
| Ableism | Discrimination and social prejudice against people with disabilities and/or people who are perceived to be disabled. Ableism characterizes people who are defined by their disabilities as inferior to the non-disabled. |
| Accessibility | A general term for the degree of ease that something (e.g., device, service, physical environment and information) can be accessed, used and enjoyed by persons with diverse mental, cognitive or physical limitations. The term also implies conscious planning, design and/or effort to make things more usable, practical and barrier free for the general population, including persons with disabilities, older people and families with small children. |
| Accountability | The act in which individuals and communities hold themselves and their representatives to their goals and actions, and acknowledge the values and groups to which they are responsible. |
| Ageism | The belief in the intrinsic superiority of people within a certain age range, often accompanied by prejudice, stereotyping, and discrimination on the basis of age, usually against older people. |
| Agender | A person who has an internal sense of being neither male nor female nor some combination of male and female: of, relating to, or being a person whose <u>gender identity</u> is genderless or neutral. |
| Ally | Someone that aligns with and supports a cause with another individual or group of people. |
| Allyship | An active, consistent, and arduous practice of unlearning and re-evaluating, in which a person in a position of privilege and power seeks to operate in solidarity with a marginalized group. |
| Anti-Asian Racism | In Canada, anti-Asian racism refers to historical and ongoing discrimination, negative stereotyping, and injustice experienced by peoples of Asian descent, based on others’ assumptions about their ethnicity and nationality. Peoples 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 |



| | |
|------------------------|--|
| | <p>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.</p> <p>The term Asian encompasses a wide range of identities that the very term Asian can obscure. While all may experience being “otherized,” specific experiences of anti-Asian racism vary. Some are constantly being perceived to be a threat, some face gendered exoticification and violence, some are more likely to be subjected to online hate and racist portrayals in the media, while others face Islamophobia and other forms of religious-based discrimination.</p> |
| Anti-Black Racism | <p>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. Anti-Black racism is deeply entrenched in Canadian institutions, policies and practices, such that anti-Black racism is either functionally normalized or rendered invisible to the larger white society. Anti-Black racism is manifested in the legacy of the current social, economic, and political marginalization of African Canadians in society such as the lack of opportunities, lower socio-economic status, higher unemployment, significant poverty rates and overrepresentation in the criminal justice system.</p> |
| Anti-Indigenous Racism | <p>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. Systemic anti-Indigenous racism is evident in discriminatory federal policies such as the Indian Act and the residential school system. It is also manifest in the overrepresentation of Indigenous peoples in provincial criminal justice and child welfare systems, as well as inequitable outcomes in education, well-being, and health.</p> |
| Anti-Hate | <p>Opposing or countering hate.</p> |
| Anti-Racism | <p>The conscious decision to make frequent, consistent, and equitable choices to be conscious about race and racism and take actions to end racial inequities in our daily lives</p> |



| | |
|---------------------|---|
| Antisemitism | Antisemitism is a certain perception of Jews, which may be expressed as hatred or blame. 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. |
| Asexual | When a person experiences little to no sexual attraction to anyone and/or does not experience desire for sexual contact. |
| Barriers | Physical obstacles as well as formal or informal policies and practices that restrict or exclude persons in designated groups from employment opportunities in the federal Public Service. |
| Bias | A subjective opinion, preference, prejudice, or inclination, often formed without reasonable justification, which influences the ability of an individual or group to evaluate a particular situation objectively or accurately. Biases (particularly implicit biases) are built into and perpetuated by societal structures. These biases might be against others' race, gender, weight, disability, sexuality, skin-tone, age, culture or religion. |
| Bigotry | Hatred that glorifies one's own group and denigrates members of other groups. |
| BIPOC | Black, Indigenous and people of colour. The term can be used generally to represent the non-white experience, however, many "BIPOC" individuals agree that using specific language when referring to racialized groups or experiences is ideal. |
| Bisexual | An individual who is physically, romantically and/or emotionally attracted to more than one gender. Some bisexual individuals may also identify as pansexual. |
| Black History Month | A month dedicated to raising awareness of the history of Black people and celebrating their historical and contemporary achievements and contributions in the arts, education, government, sports, science etc. It has been recognized and celebrated in Canada in October since 1995. |
| Black Lives Matter | A political movement that addresses systemic and state/police violence against African Americans. The movement was first created by organizers in 2013: Alicia Garza, Patrisse Cullors and Opal Tometi. |
| Champion | Defence Champions are senior-level managers or officers formally appointed by the Deputy Minister and Chief of the Defence Staff for their willingness to contribute to the corporate objectives of increased inclusion at the National level. |



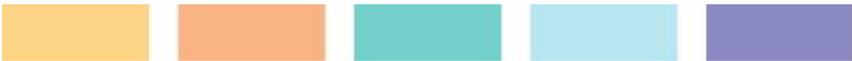
| | |
|--|---|
| | Examples of Defence Champions include but not limited to: Employment Equity, Women, Peace and Security, Modernizing Sex and Gender Information Practices, Official Languages, etc. |
| Chief, Professional Conduct and Culture (CPCC) | The Chief, Professional Conduct and Culture will lead a fundamental transformation in the way systemic misconduct is understood and addressed in the Department of National Defence (DND) and the Canadian Armed Forces (CAF). |
| Cisgender | An individual whose gender identity aligns with the sex they were assigned at birth. |
| Citizenship | State-recognized nationality and the duties, rights, responsibilities and privileges that come with it. |
| Colonization | The process of invasion, dispossession, genocide and subjugation of a people. The result is the dispossession of vast amounts of lands from the original inhabitants and the long-term result is institutionalized inequality. The colonizer/colonized relationship is by nature an unequal one that benefits the colonizer at the expense of the colonized. Settler colonialism — such as in the case of Canada — is the unique process where the colonizing population does not leave the territory, asserts ongoing sovereignty to the land, actively seeks to assimilate the Indigenous populations and extinguish their cultures, traditions and ties to the land. Colonialism refers to the ideology or method that makes way for colonization. |
| Colour-Blindness | Or colour evasion is the insistence that one does not notice or see skin colour or race that can foster the systematic denial of racial subordination and the psychological repression of an individual’s recognition of that subordination, thereby allowing such subordination to continue. |
| Colourism | Discrimination based on skin color, also known as colorism or shadeism, is a form of prejudice or discrimination in which people are treated differently based on the social implications from cultural meanings attached to skin color. Colorism is discrimination against people because they have a darker complexion. Lighter skin tones are seen as preferable in many countries in Africa, Asia and South America. |
| Critical Race Theory (CRT) | The core idea is that race is a social construct, and that racism is not merely the product of individual bias or prejudice, but also something embedded in legal systems and policies. |



| | |
|------------------------------|--|
| 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. |
| Cultural Appropriation | Also called cultural misappropriation, is the adoption of an element or elements of one culture or identity by members of another culture or identity for use, commodification or profit, often without understanding, acknowledgement or respect for its value in the original culture. Some examples include, symbols, art, language, customs, etc. Cultural appropriation is most often seen when members of a dominant culture appropriate from disadvantaged minority cultures. When cultural elements are copied from a minority culture by members of a dominant culture, these elements are used outside of their original cultural context, sometimes even against the expressly stated wishes of members of the originating culture. |
| Cultural Safety | A culturally safe environment is physically, socially, emotionally and spiritually safe. There is recognition of, and respect for, the cultural identities of others, without challenge or denial of an individual’s identity, who they are, or what they need. Culturally unsafe environments diminish, demean or disempower the cultural identity and well-being of an individual. |
| Decolonization | The active process involving the bureaucratic, cultural, linguistic and psychological divesting of colonial powers, and a shifting towards political economic, educational, cultural, psychic independence and power that originate from a colonized nations’ own indigenous culture. Decolonization requires non-Indigenous individuals, governments, institutions and organizations to create the space and support for Indigenous Peoples to reclaim all that was taken from them. |
| Defence Advisory Group (DAG) | Is a joint DND/CAF designated Employment Equity (EE) consultative group formed in 1994 as prescribed by the EE Act. The DAGs provide their views on the facilitation of EE in the workplace and the communication of matters relating to EE to its employees. The DAGs include: the Defence Women’s Advisory Organization (DWAO), the Defence Aboriginal Advisory Group (DAAG), the Defence Visible Minority Advisory (DVMAG); and the Defence Advisory Group for Persons Disabilities |



| | |
|---|--|
| | (DAGPWD). The Defence Team Pride Advisory Organization was added as a formal Defence DAG in 2021. |
| Diaspora | A scattered population whose origin lies in a separate geographic locale, and who recognize that their traditional homelands are reflected deeply in the languages they speak, religions they adopt and the cultures they produce. |
| Disabilities | An umbrella term, covering impairments, activity limitations, and participation restrictions. An <i>impairment</i> is a problem in body function or structure; an <i>activity limitation</i> is a difficulty encountered by an individual in executing a task or action; while a <i>participation restriction</i> is a problem experienced by an individual in involvement in life situations. |
| Disaggregated Data | In the context of race-based data, this means breaking down composite ("aggregate") categories such as "visible minority" into component parts, such as Black, Chinese, Arab, etc. |
| Discrimination | An action or a decision that treats a person or a group badly for reasons such as their race, age or disability. |
| Diverse Sexual Orientation and Gender Identity and Expression (SOGIE) | Individuals who are perceived to have a sexual orientation or gender identity or expression that does not conform to socially accepted SOGIE norms. Such individuals include, but are not limited to, lesbians, gay men, and bisexual, trans, and intersex individuals. |
| Diversity | The presence of a wide range of human qualities and attributes within an individual, group or organization. Diversity includes such factors as age, sex, gender, race, ethnicity, physical and intellectual ability, religion, sexual orientation, educational background and expertise, socioeconomic status, and the unique personal characteristics that distinguish us as individuals and groups. |
| Employment Equity (EE) | A program designed to remove barriers to equality in employment for reasons unrelated to ability, by identifying and eliminating discriminatory policies and practices, remedying the effects of past discrimination, and ensuring appropriate representation of the designated groups (women; Aboriginal peoples; persons with disabilities; visible minorities). Employment Equity can be used as an active effort to improve the employment or educational opportunities of members of marginalized groups through explicit actions, policies or programs. |



| | |
|----------------------|---|
| Environmental Racism | A systemic form of racism in which toxic wastes are introduced into or near non-dominant communities who suffer disproportionately from pollution of lands, air and waterways, and the location of dangerous, toxic facilities such as incinerators and toxic waste dumps which often cause chronic illness to the inhabitants and change in their lifestyle. |
| Equality | Equal treatment that brings about an equality of results and that may, in some instances, require different treatment. For example, to give all students equal treatment in entering a building, it may be necessary to provide a ramp for a student who uses a wheelchair. |
| Equity | Equality in access and outcomes and a distinct process of recognizing differences within groups of individuals, and using this understanding to achieve substantive equality in all aspects of a person's life. |
| Ethnicity | Sharing distinctive cultural beliefs and behaviours, and historical tradition often associated with race, place of origin, ancestry or creed. |
| Gaslighting | A subtle form of manipulation that often results in the recipient doubting their perception of reality and their sanity. |
| Gay | A person who is sexually attracted to people of their sex. Typically refers to men, but can refer to people of various genders. |
| GBA Plus | Gender-based Analysis Plus, or GBA Plus, is an analytical process used to assess how diverse groups of women, men, and gender diverse people may experience policies, programs and initiatives. GBA Plus considers many other identity factors such as race, ethnicity, religion, age, and mental or physical ability and how the interaction between these factors influences the way we might experience government policies and initiatives. |
| Gender | The characteristics, attitudes and behaviours that are socially or culturally associated with a person's sex. The categories and specific characteristics associated with gender may vary culturally. An individual's gender includes gender identity and expression, both of which can be fluid and flexible. An individual's gender identity and expression may or may not conform to the socially accepted gender norms of their culture. |
| Gender Expression | How a person expresses or presents themselves in ways that may be associated with gender, including how a person is |



| | |
|--|--|
| | perceived in relation to gender. This can include behaviour and outward appearance such as dress, hair, makeup, body language, mannerisms, gait and voice. A person’s chosen name and pronoun are also common ways of communicating gender. How a person expresses their gender may change. |
| Gender Fluid | An individual who is flexible about their gender identity rather than committing to a single gender. They may fluctuate between genders or express multiple genders at the same time. |
| Gender Identity | Each person’s internal and individual understanding of their gender. It is their sense of being a woman, a man, both, neither, or anywhere along the gender spectrum. A person’s gender identity may be the same as, or different from, their birth-assigned sex. A person’s understanding of their gender may change. |
| Gentrification | A process of changing the character of a neighborhood through the influx of more affluent residents and businesses; the process of renovating and improving a house or district so that it conforms to middle-class taste. Gentrification often shifts a neighborhood's racial/ethnic composition and average household income by developing new, more expensive housing, businesses and improved resources. Gentrification can lead to population migration and displacement. |
| Harassment | Engaging in a course of comments or actions that are known, or ought reasonably to be known, to be unwelcome. It can involve words or actions that are known or should be known to be offensive, embarrassing, humiliating, demeaning or unwelcome. |
| Hate Crime | A crime, usually violent, motivated by prejudice or intolerance toward an individual’s national origin, ethnicity, color, religion, gender, gender identity, sexual orientation, or disability. |
| Ideologically Motivated Violent Extremism (IMVE) | Is often driven by a range of grievances and ideas from across the traditional ideological spectrum. The resulting worldview consists of a personalized narrative which centres on an extremist’s willingness to incite, enable and or mobilize to violence. Extremists draw inspiration from a variety of sources including books, images, lectures, music, online discussions, videos and conversations. |
| Imperialism | A policy of extending a country's power and influence through diplomacy or military force. |



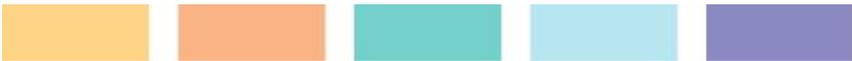
| | |
|--------------------------|---|
| Implicit Bias | An unconscious or mistaken predisposition, prejudice or generalization about a group of persons based on personal characteristics or stereotypes. |
| Inclusion | Appreciating and using our unique differences – strengths, talents, weaknesses and frailties – in a way that shows respect for the individual and ultimately creates a dynamic multi-dimensional organization. |
| Indigeneity | Attributes both physical and spiritual that reflect Ancestry within an Indigenous Nation. Typically, a presence of Traditional Politic asserting Nationhood and or Sovereignty over their Ancestral Territories and stewardship of the Natural World. Assertion to belonging to an Indigenous community and or Nation and identifying with the world view of this particular community or Nation. Possessing and or reclaiming an Indigenous language and or culture. Interaction within Community Ceremonies, sharing teachings and songs are all acts of Indigeneity. |
| Indigenous Citizenship | Sovereign Indigenous recognized Nationality and the duties, rights, responsibilities and privileges that come with it. |
| Institutional Racism | Consists of patterns of behaviour, policies or practices that are part of the social or administrative structures of an organization, and which create or perpetuate a position of relative disadvantage for racialized persons. These appear neutral on the surface but, nevertheless, have an exclusionary impact on racialized persons. See also definition of racism below. |
| Intergenerational Trauma | Historic and contemporary trauma that has compounded over time and been passed from one generation to the next. The negative effects can impact individuals, families, communities and entire populations, resulting in a legacy of physical, psychological, and economic disparities that persist across generations. |
| Intersectionality | The way in which people’s lives are shaped by their multiple and overlapping identities and social locations; such as race, class, sexual orientation and gender, which, together, can produce a unique and distinct experience for that individual or group, for example, creating additional barriers, opportunities, and/or power imbalances. |



| | |
|---|---|
| Intersex | Individuals whose physical sex characteristics, such as their reproductive or sexual anatomy or chromosome patterns, do not conform to typical notions of female or male sex. These patterns may become apparent at birth, may develop later (at puberty or in adulthood), or may remain unrecognized. |
| Invisible Disabilities | A range of hidden mental and physical attributes, which are not immediately apparent but may cause a disadvantage or have an impact to an individual’s personal well-being. This includes chronic pain or fatigue, amnesia, autoimmune disease (e.g. various forms of arthritis, multiple sclerosis), brain injuries, anxiety, mental illness, sight or hearing impairments, neurological disorders, learning differences and cognitive dysfunctions, among others. |
| Islamophobia | Includes racism, stereotypes, prejudice, fear or acts of hostility directed towards individual Muslims or followers of Islam, in general. In addition to individual acts of intolerance and racial profiling, Islamophobia can lead to viewing and treating Muslims as a greater security threat on an institutional, systemic and societal level. |
| Labour Market Availability | Labour market availability (LMA) is the share of designated group members in the Canadian labour market. As mentioned, the federal public service uses [workforce availability] WFA, a subset of LMA, as the benchmark for assessing Employment Equity of the four designated groups. The <i>Employment Equity Act</i> does not specify which one to use. WFA considers certain factors, such as citizenship, location, working age (15 to 64) and education specific to the public service, to determine a more precise estimate than LMA can provide of designated groups members available for hire in the federal public service. While the resulting WFA is a subset of LMA, certain Employment Equity groups, for example, women, may present with a greater percentage of the core public administration available workforce as a result of the application of these criteria. |
| Lesbian | An individual who identifies as a woman and whose physical, romantic and/or emotional attraction is primarily to other individuals who identify as women. |
| LGBTQ+/LGBTQ2+/LGBTQ2S+/ LGBTIQ2AA /2SLGBTQQIA | Lesbian, Gay, Bisexual, Transgender, Queer, Questioning Two-Spirit, Intersex, Pansexual, Asexual/Agender and Allies with the “+” indicating plus others. |



| | |
|------------------|--|
| | There is no universal abbreviation when referring to sexual orientation or gender identity. LGBTQ+ has become widely recognized but not always considered inclusive. |
| Lived Experience | Personal knowledge about the world gained through direct, first-hand involvement in everyday events rather than through representations constructed by other people. |
| Marginalization | Marginalization is a long-term, structural process of systemic discrimination that creates a class of disadvantaged minorities. |
| Microaggression | A comment or action that subtly and often unconsciously or unintentionally expresses a prejudiced attitude toward a member of a marginalized group (such as a racial minority). |
| Minority Group | A group of people within a society that is either small in number and may have little or no access to social, economic, political, or religious power. |
| Multiculturalism | Federal policy announced in 1971 and enshrined in law in the Multiculturalism Act of 1988. It promotes the acknowledgement and respect of diverse ethnicities, cultures, races, religious, and supports the freedom of these groups to preserve their heritage “while working to achieve the equality of all Canadians.” |
| Network | Grassroots collective of community civilian and military members that have come together to share their experiences, explore, discuss and create meaningful actions to support the dismantling of the barriers that impact their community as members of the Defence Team. The Defence Team Networks include: the Defence Team Black Employee Network (DTBEN). |
| Neurodiversity | Differences in brain functioning within the human population are normal. These differences can include those labeled with Dyspraxia, Dyslexia, Attention Deficit Hyperactivity Disorder, Dyscalculia, Autistic Spectrum, Tourette Syndrome, and others. Brain functioning that is not neurotypical should not be stigmatized. |
| Non-Binary | A spectrum of gender identities that are not exclusively masculine or feminine—identities that are outside the gender binary. |
| Oppression | The systematic subjugation of one social group by a more powerful social group for the social, economic, and political benefit of the more powerful social groups. |



| | |
|-------------------------|--|
| Patriarchy | The norms, values, beliefs, structures and systems that grant power, privilege and superiority to men, and thereby marginalize and subordinate women”. While patriarchy does privilege men, this privilege does not automatically extend to all men, to men of colour, Indigenous men, gay/bisexual men, men living in poverty, or differently abled men, given the intersecting operation of racism, heterosexism, classism, and ableism. |
| Person/people of colour | An inclusive term that encompasses a wide range of social identity or ethnic groups, including Asians, Aboriginal Peoples, Latinas/Latinos and Blacks. |
| Prejudice | Negative or false prejudgment or preconceived feelings or notions about another person or group of persons based on perceived characteristics often in the absence of personal experience, legitimate or sufficient evidence. Racial prejudice refers to a set of discriminatory or derogatory attitudes based on assumptions deriving from perceptions about race and/or skin colour. |
| Pride | (When used in reference to the LGBTTIQQ2A community): not being ashamed of oneself and/or showing your pride to others by “coming out,” marching in the Pride parade, etc., being honest and comfortable about who you are. |
| Privilege | Unearned power, benefits, advantages, access and/or opportunities based on membership or perceived membership in a dominant group. |
| Queer | Refers to a person whose sexual orientation or gender identity differs from the normative binary vision of gender and sexuality. |
| Questioning | Refers to a person who is uncertain of their own gender identity or sexual orientation. |
| Race | A socially-constructed identity based on geographic, historical, political, economic, social and cultural factors, as well as physical traits, even though none of these can legitimately be used to classify groups of people. Race is not intrinsic to human beings but rather an identity created to establish meaning in a social/economic context. |
| Racialization | The process of identifying a group or individual as belonging to a race based on characteristics, perceived or otherwise, such as ethnicity, language, economics, religion, culture, or politics. |



| | |
|--------------------|---|
| Racial Minority | A group of persons who, because of their physical characteristics, are subjected to differential treatment. Their minority status is the result of a lack of access to power, privilege, and prestige in relation to the majority group. |
| Racial Profiling | Any action undertaken for reasons of safety, security or public protection that relies on assumptions about race, colour, ethnicity, ancestry, religion, or place of origin rather than on reasonable suspicion, to single out an individual for greater scrutiny or differential treatment. Profiling can occur because of a combination of the above factors, and age and/or gender can influence the experience of profiling. In contrast to criminal profiling, racial profiling is based on stereotypical assumptions because of one’s race, colour, ethnicity, etc. rather than relying on actual behaviour or on information about suspected activity by someone who meets the description of a specific individual. |
| Racial Separatism | The belief, most of the time based on racism, that different races should remain segregated and apart from one another. |
| Racism | Racism is any individual action, or institutional practice which treats people differently because of their colour or ethnicity. This distinction is often used to justify discrimination. |
| Reconciliation | The process of two people or groups in a conflict agreeing to make amends or come to a truce. Reconciliation in Canada also means the establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country. |
| Redlining | The systematic denial of various services by federal government agencies, local governments as well as the private sector, to residents of specific, most notably black, neighborhoods or communities, either directly or through the selective raising of prices. |
| Sex | A status assigned at birth based on biological markers of sex, including reproductive and sexual anatomy and chromosomes. Sex is typically designated as male or female. Sex can also refer to intersex. |
| Sexual Orientation | A person’s physical, romantic and/or emotional attraction to, and/or intimate relations with, individuals of a different gender, the same gender, no gender, or more than one gender. A person’s understanding of their sexual orientation may change. |



| | |
|----------------------|--|
| Social Inclusion | Is based on notions of belonging, acceptance and recognition and entails the realization of full and equal participation in economic, social, cultural and political institutions. It is about recognizing and valuing diversity; it is about engendering feelings of belonging by increasing social equality and the participation of diverse and disadvantaged populations. |
| Stereotype | Incorrect assumption based on things like race, colour, ethnic origin, place of origin, religion, etc. Stereotyping typically involves attributing the same characteristics to all members of a group regardless of their individual differences. It is often based on misconceptions, incomplete information and/or false generalizations. |
| Stigma | A strong feeling of disapproval that most people in a society have about something, especially when this is unfair. |
| System | An organization comprised of workplace policies, practices and decision-making processes that are used within unique areas of the organization. |
| Systemic Barrier | A barrier embedded in the social or administrative structures of an organization, including the physical accessibility of an organization, organizational policies, practices and decision-making processes, or the culture of an organization. |
| Systemic Racism | Consists of patterns of behaviour, policies or practices that are part of the social or administrative structures of an organization, and which create or perpetuate a position of relative disadvantage for racialized persons. These appear neutral on the surface but, nevertheless, have an exclusionary impact on racialized persons. |
| Transgender or Trans | An umbrella concept that refers to any individual whose gender identity or gender expression differs from the sex they were assigned at birth. This concept includes, but is not limited to, individuals who have made bodily changes using surgical, medical or other means, or who plan to make bodily changes to align their sex characteristics with their gender identity; individuals whose gender identity does not align with their sex assigned at birth but who have no wish to change their physiology; people who identify as having multiple genders or as not having a gender; individuals whose gender identity changes from time to time; or people with any other gender identity that is not in line with socially accepted norms of expected behaviours based on gender. Gender identity is |



| | |
|---|--|
| | different from sexual orientation, and a trans individual may be heterosexual, gay, lesbian, bisexual, or asexual. |
| Trauma-Informed | Being aware of, and taking into consideration, the broad range of potential impacts of harm and misconduct, and building support that is responsive to those impacts. This includes adopting decolonizing approaches to trauma, which further recognize the ways in which multiple aspects of a person’s identity can shape and affect the person and their community’s experiences and understanding of trauma and approaches to healing and well-being. |
| Trauma Mining | The process of creating an environment that demands that Black people, Indigenous peoples, women, Disabled people, and members of the LGTBTTIQ2A community share experiences of discrimination. This process is branded as necessary for the moving forward of an organization in its journey to become more equitable. However, it serves no purpose to those who are forced to relive their trauma, but attempts to prove to their colleagues that racism, sexism, ableism, homophobia, transphobia, etc. is in fact real. |
| Two-Spirited (2S) | An umbrella term used by some Indigenous people whose gender, spiritual identity and/or sexual orientation includes both male and female spirits. |
| Unconscious Bias | Unconscious bias, also known as implicit bias, is defined as “attitudes and stereotypes that influence judgment, decision-making, and behavior in ways that are outside of conscious awareness and/or control.” |
| United Nations Decade for People of African Descent (UNDPAD) | A decade by which the international community recognizes that people of African descent represent a distinct group whose human rights must be promoted and protected. |
| United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) | A statement addressing the human rights of Indigenous Peoples; emphasizes the rights of Indigenous Peoples to live in dignity, to maintain and strengthen their own institutions, cultures and traditions and to pursue their self-determined development, in keeping with their own needs and aspirations. |
| Visible Minority | Term used to describe people who are not white. Although it is a legal term widely used in human rights legislation and various policies, currently the terms racialized minority or people of colour are preferred by people labelled as visible minorities. |
| White | A social colour. The term is used to refer to people belonging to the majority group in Canada. It is recognized that there are many different people who are “White” but who face |



| | |
|-------------------|---|
| | discrimination because of their class, gender, ethnicity, religion, age, language, or geographical origin. Grouping these people as “White” is not to deny the very real forms of discrimination that people of certain ancestry, such as Italian, Portuguese, Jewish, Armenian, Greek, etc., face because of these factors. |
| White Fragility | A state in which even a minimum amount of racial stress becomes intolerable [for white people], triggering a range of defensive moves. These moves include the outward display of emotions such as anger, fear, and guilt, and behaviors such as argumentation, silence, and leaving the stress-inducing situation. These behaviors, in turn, function to reinstate white racial equilibrium. |
| Whiteness | A system that perpetuates certain ideologies that position whiteness to be inherently good, holding both power and privilege, while positioning Blackness and non-white to be its direct antithesis. This manifests in culture, beauty standards, education, workplaces, the criminal justice system, and the everyday |
| White Privilege | Benefitting from unearned power, benefits, advantages, access and/or opportunities based on being white or being perceived as white. White people are defined as belonging to any of various peoples with light coloured skin, usually of European origin. The term has become an indicator less of skin colour and more of racialized characteristics. |
| White Supremacist | A person who believes that the white race is inherently superior to other races and that white people should have control over people of other races. |
| White Supremacy | The idea (ideology) that white people and the ideas, thoughts, beliefs and actions of white people are superior to People of Colour and their ideas, thoughts, beliefs, and actions. White supremacy expresses itself interpersonally as well as structurally (through our governments, education systems, food systems, etc.). |
| Xenophobia | The fear and hatred of foreigners, cultures, ways of life, and people not similar to one's own. |



ANNEX D – BIBLIOGRAPHY

Abbott, Leigh. “Neurodiversity & Neurodivergent: What do they mean and how do they impact me as a PGR?” *University of Glasgow PGR Blog*, 31 March 2021.

<https://uofgpgrblog.com/pgrblog/2021/3/24/neurodiversity>

Alberta Civil Liberties Research Centre. Accessed on 29 December 2021. <https://www.aclrc.com/>

American Psychological Association. “Racism, bias, and discrimination resources,” accessed on 15 December 2021. <https://www.apa.org/topics/racism-bias-discrimination>

Anderson, J., Wing, E. and Dekker, I. “Retention and Attrition in the Hard Sea Occupations,” (DRDC-RDDC-2018-R307).

APTN. “‘Institutionalized racism’ behind over-representation of Indigenous people in prisons,” 29 January 2020. <https://www.aptnnews.ca/national-news/institutionalized-racism-behind-over-representation-of-indigenous-people-in-prisons/>

Bercuson, David. *Significant Incident: Canada's Army, the Airborne, and the Murder in Somalia*, (Toronto: McClelland & Stewart, 1996).

Bessner, Ellin. *Double Threat: Canadian Jews, the Military, and World War II*, (Toronto: New Jewish Press, 2018). B’nai Brith Canada. Written Brief. 8 February 2021.

Black Health Alliance. Accessed on 29 December 2021. <https://blackhealthalliance.ca/home/antiblack-racism/>

Boyd, P. “Analysis of Maternity and Parental Leave within CAF Military Occupations,” (DRDC-RDDC-2021-L030).

Bremner, Nicholas, Beadman, Kelsea and Budgell, Glen. *CAF Exit Survey – Descriptive Analyses of 2013-2017 Data* (Ottawa: Department of National Defence, 2017).

British Columbia Teachers’ Federation. “Racism in Canada,” accessed on 30 June 2021.

<https://www.bctf.ca/classroom-resources/details/racism-in-canada-secondary-lesson-plans>

Calgary Anti-Racism Education. “CARED Glossary,” accessed on 16 December 2021.

<https://aclrc.squarespace.com/glossary>

Canada. Canadian Security Intelligence Service. *CSIS Public Report 2020*. 2021.

<https://www.canada.ca/en/security-intelligence-service.html>

Canada. Employment and Social Development Canada. *Employment Equity Act: Annual Report 2018*.

<https://www.canada.ca/en/employment-social-development/corporate/portfolio/labour/programs/employment-equity/reports/2018-annual.html>



Canada. Indian Affairs Branch. *A Survey of the Contemporary Indians of Canada: Economic, Political, Educational Needs and Policies*. Edited by Harry B. Hawthorn. Ottawa: Queen's Printer, 1966-1967. <https://www.sac-isc.gc.ca/eng/1100100010186/1590587767875>

Canada. Indigenous Services Canada. *Bill S-3: Eliminating known sex-based inequities in registration*. 2019. <https://www.sac-isc.gc.ca/eng/1467214955663/1572460311596>

Canada. Morris J. Fish. *Report of the Third Independent Review Authority to the Minister of National Defence*. 2021. <https://www.canada.ca/en/department-national-defence/corporate/policies-standards/acts-regulations/third-independent-reviews-nda.html>

Canada. National Inquiry into Missing and Murdered Indigenous Women and Girls. *Reclaiming Power and Place: Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls*. 2019. <https://www.mmiwg-ffada.ca/final-report/>

Canada. Parliament. House of Commons. Standing Committee on National Defence. *Improving Diversity and Inclusion In The Canadian Armed Forces*. 1st sess., 42nd Parliament, 2019. <https://www.ourcommons.ca/DocumentViewer/en/42-1/NDDN/report-17>

Canada. Parliament. Senate. Standing Senate Committee on Aboriginal Peoples. *Evidence*. 1st sess., 42nd Parliament, 2017. <https://sencanada.ca/en/Content/Sen/Committee/421/APPA/19ev-53193-e>

Canada. Parliament. Senate. Standing Senate Committee on Aboriginal Peoples. *How did we get here? A Concise, Unvarnished Account of the History of the Relationship Between Indigenous Peoples and Canada*. 1st sess., 42nd Parliament, 2019. https://sencanada.ca/content/sen/committee/421/APPA/Reports/APPAReport-Phase1_WEB_e.pdf

Canada. Royal Commission on Aboriginal Peoples. *Report of the Royal Commission on Aboriginal Peoples*. Ottawa: Queen's Printer, 1996. <https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/royal-commission-aboriginal-peoples/Pages/final-report.aspx>

Canadian Armed Forces. "Aide-Memoire – Honoraries," accessed on 27 December 2021. <http://www.army-armee.forces.gc.ca/en/honoraries/aide-memoire.page>

Canadian Armed Forces. "Chaplain," accessed on 30 June 2021, <https://forces.ca/en/career/Chaplain/>

Canadian Armed Forces. *Diversity and Inclusion Strategy. Canadian Armed Forces Diversity Strategy*. 10 January 2017. (Internal CAF website) http://cmp-cpm.mil.ca/assets/CMP_Intranet/docs/en/support/bilingual--caf-diversity-strategy-final.pdf

Canadian Centre for Policy Alternatives. *Unfinished Business: A Parallel Report on Canada's Implementation of the Beijing Declaration and Platform for Action*. 2019. <https://www.policyalternatives.ca/sites/default/files/uploads/publications/National%20Office/2019/10/Unfinished%20business.pdf>

Canadian Feminist Alliance for International Action, The. *Women's Inequality in Canada*. United Nations, 2008. https://tbinternet.ohchr.org/Treaties/CEDAW/Shared%20Documents/CAN/INT_CEDAW_NGO_CAN_42_8234_E.pdf



Canadian Heritage. *Building a Foundation for Change: Canada's Anti-Racism Strategy 2019-2022*. 2019. <https://www.canada.ca/en/canadian-heritage/campaigns/anti-racism-engagement/anti-racism-strategy.html>

Canadian Race Relations Foundation. "Glossary of Terms," accessed on 29 December 2021. <https://www.crrf-fcrr.ca/en/resources/glossary-a-terms-en-gb-https://www.crrf-fcrr.ca/en/resources/glossary-a-terms-en-gb-1?letter=r&cc=p1?letter=r&cc=p>

Canadian Women's Foundation. "The Facts: Gender Equality and Gender Justice," accessed on 30 June 2021. <https://canadianwomen.org/the-facts/>

Carl, James and Shadd, Adrienne. *Talking About Identity: Encounters in Race, Ethnicity and Language*, (Toronto: Between The Lines, 2001).

Carleton University. "Equity and Inclusion," accessed on 29 December 2021. <https://carleton.ca/equity/resources/equity-and-inclusion/>

Cecco, Leyland. "'National travesty': report shows one third of Canada's prisoners are Indigenous," *The Guardian*, 22 January 2020. <https://www.theguardian.com/world/2020/jan/22/one-third-canada-prisoners-indigenous-report>

Centre for Community Organizations, The. *White Supremacy Culture in Organizations*. Montreal, 2019. <https://coco-net.org/wp-content/uploads/2019/11/Coco-WhiteSupCulture-ENG4.pdf>

Chan, Arlene. "Chinese Head Tax in Canada," *The Canadian Encyclopedia*, 3 June 2020. <https://www.thecanadianencyclopedia.ca/en/article/chinese-head-tax-in-canada>

Cotter, Adam. *Violent victimization of women with disabilities, 2014*. Statistics Canada, 2018. <https://www150.statcan.gc.ca/n1/pub/85-002-x/2018001/article/54910-eng.htm>

Cotter, Adam and Savage, Laura. *Gender-based violence and unwanted sexual behaviour in Canada, 2018: Initial findings from the Survey of Safety in Public and Private Spaces*. Statistics Canada, 2019. <https://www150.statcan.gc.ca/n1/pub/85-002-x/2019001/article/00017-eng.htm>

Dandeker, Christopher and Mason, David, "Diversifying the Uniform? The Participation of Minority Ethnic Personnel in the British Armed Services," *Armed Forces & Society* 29, no. 4 (July 2003).

Defence Administrative Orders and Directives, DAOD 5023-0, Universality of Service. <https://www.canada.ca/en/department-national-defence/corporate/policies-standards/defence-administrative-orders-directives/5000-series/5023/5023-0-universality-of-service.html>

Department of National Defence. *Canadian Armed Forces First Progress Report on Addressing Inappropriate Sexual Behaviour*. 2020. <https://www.canada.ca/en/department-national-defence/corporate/reports-publications/sexual-misbehaviour/first-progress-report.html>

Department of National Defence. "Chief, Professional Conduct and Culture," accessed on 30 June 2021. <https://www.canada.ca/en/department-national-defence/corporate/organizational-structure/chief-professional-conduct-culture.html>



Department of National Defence. *Civilian Diversity and Inclusion Action Plan (CDIAP) 2020-2021*. 2020. <http://hrciv-rhciv.mil.ca/en/employment-equity-diversity-inclusion-action-plan.page>

Department of National Defence. *Defence Team Total Health and Wellness Strategic Framework*. 2020. <https://www.sto.nato.int/publications/STO%20Meeting%20Proceedings/STO-MP-HFM-302/MP-HFM-302-07.pdf>

Department of National Defence. *Department of National Defence and Canadian Armed Forces Data Strategy*. 2019. <https://www.canada.ca/content/dam/dnd-mdn/documents/reports/data-strategy/2019/dgm-25419-j4j-data-strategy-dia-en.pdf>

Department of National Defence, “Joint Statement of the Canadian Forces Provost Marshal and the Director of Military Prosecutions.” Government of Canada, 5 November 2021. <https://www.canada.ca/en/department-national-defence/news/2021/11/joint-statement-of-the-canadian-forces-provost-marshal-and-the-director-of-military-prosecutions.html>

Department of National Defence. *The Path to Dignity and Respect: The Canadian Armed Forces Strategy to Address Sexual Misconduct*. 2020. <https://www.canada.ca/en/department-national-defence/corporate/reports-publications/the-path-to-dignity-and-respect.html>

Department of National Defence. *Perceptions of Racism and Harassment among Visible Minority and Indigenous Members in the Defence Team*. 2019. Unpublished scientific letter.

Department of National Defence. *Strong, Secure, Engaged: Canada’s Defence Policy*. 2017. <https://www.canada.ca/en/department-national-defence/corporate/policies-standards/canada-defence-policy.html>

Deschamps, Marie. *External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed Forces*. External Review Authority, 2015. <https://www.canada.ca/en/department-national-defence/corporate/reports-publications/sexual-misbehaviour/external-review-2015.html>

Disabled World. “What Is: Neurodiversity, Neurodivergent, Neurotypical,” accessed on 29 December 2021. <https://www.disabled-world.com/disability/awareness/neurodiversity/>

Donato, Al. “White Nationalism and right-wing extremism aren’t new to Canada,” *CBC*, 2021. <https://www.cbc.ca/cbcdocspov/features/white-nationalism-and-right-wing-extremism-arent-new-to-canada>

eCampusOntario. “A Historical Overview of Education in Canada,” accessed on 30 June 2021. https://ecampusontario.pressbooks.pub/robsonsoced/chapter/unknown_-3/

Elementary Teachers’ Federation of Ontario and Toronto District School Board. “Addressing Anti-Asian Racism: A Resource for Educators,” December 2020. <https://www.tdsb.on.ca/Portals/0/docs/Addressing%20Anti-Asian%20Racism%20Resource%20Booklet%20final%20web%20Jan%2024.pdf>

Employment and Social Development Canada. *2016 Employment Equity Data Report*. 2016. <https://www.canada.ca/en/employment-social-development/corporate/portfolio/labour/programs/employment-equity/reports/2016-annual.html>



Federal Black Employee Caucus. *Report of Second Annual Meeting*. 2020. <https://fbec-cefn.ca/resources/>

First Nations Child and Family Caring Society of Canada et al. v. Attorney General of Canada (for the Minister of Indian and Northern Affairs Canada) 2016 CHRT 2 T1340/7008. <https://decisions.chrt-tcdp.gc.ca/chrt-tcdp/decisions/en/item/127700/index.do>

Galer, Dustin. "Disability Rights Movement in Canada," *The Canadian Encyclopedia*, 23 April 2015. <https://www.thecanadianencyclopedia.ca/en/article/disability-rights-movement>

Gareau, Paul L., "Indigenous Canada," University of Alberta. Accessed on 30 June 2021. <https://www.ualberta.ca/admissions-programs/online-courses/indigenous-canada/index.html>

Gauthier, M. and Straver, M. "Analysis of Maternity and Parental Leave in the Regular Force," (DRDC-RDDC-2018-L334).

Government of Canada. "Immigration and Citizenship: Glossary," accessed on 29 December. <https://www.canada.ca/en/services/immigration-citizenship/helpcentre/glossary.html>

Government of Ontario. "Data Standards for the Identification and Monitoring of Systemic Racism: Glossary," accessed on 29 December 2021. <https://www.ontario.ca/document/data-standards-identification-and-monitoring-systemic-racism/glossary>

Gray, Aysa. "The Bias of 'Professionalism' Standards," *Stanford Social Innovation Review*, 4 June 2019. https://ssir.org/articles/entry/the_bias_of_professionalism_standards#

Guan, Jian. *Yellow Peril Revisited: Impact of SARS on the Chinese and Southeast Asian Canadian Communities*. Toronto, 2004. https://www.academia.edu/919335/Yellow_peril_revisited_Impact_of_SARS_on_the_Chinese_and_Southeast_Asian_Canadian_communities

Gunn, Brenda. *Ignored to Death: Systemic Racism in the Canadian Healthcare System*. United Nations, 2016. <https://www.ohchr.org/Documents/Issues/IPeoples/EMRIP/Health/UniversityManitoba.pdf>

Haudenosaunee Confederacy. "Haudenosaunee Confederacy," accessed on 30 June 2021. <https://www.haudenosauneeconfederacy.com/>

Hauen, Jack. "Canada poured 'thousands and thousands' into 'fruit machine'—a wildly unsuccessful attempt at gaydar," *National Post*, 25 May 2017. <https://nationalpost.com/news/canada/the-fruit-machine;>

Henderson, William B. and Bell, Catherine. "Rights of Indigenous Peoples in Canada," *The Canadian Encyclopedia*, 7 February 2006. <https://www.thecanadianencyclopedia.ca/en/article/aboriginal-rights>

Holden, N. J. *The Canadian Forces Workforce Analysis Methodology* (Ottawa: Department of National Defence, 2004).

Houle, Patricia, Turcotte, Martin and Wendt, Michael. *Changes in parents' participation in domestic tasks and care for children from 1986 to 2015*. Statistics Canada, 2017. <https://www150.statcan.gc.ca/n1/pub/89-652-x/89-652-x2017001-eng.htm>



Huggins, Arleen. *Investigation of the Peel District School Board*. Ontario Ministry of Education, 2020. <http://www.edu.gov.on.ca/eng/new/PDSB-investigation-final-report.pdf>

Human Rights Watch. *The Climate Crisis and First Nations' Right to Food in Canada*. United States of America, 2020. https://www.hrw.org/sites/default/files/media_2020/10/canada1020_web_1.pdf

Human Rights Watch. *Make it Safe: Canada's Obligation to End the First Nations Water Crisis*. United States of America, 2016. https://www.hrw.org/sites/default/files/report_pdf/canada0616web.pdf

Immigration, Refugees and Citizenship Canada. "Internationally recognized sexual orientation or gender identity or expression (SOGIE) definitions," accessed on 29 December 2021.

<https://www.canada.ca/en/immigration-refugees-citizenship/corporate/publications-manuals/operational-bulletins-manuals/refugee-protection/resettlement/priority-special/sexual-orientation-gender-identity/definitions.html>

Inclusion Canada. "Historical Timeline for People with Disabilities," 2019. https://inclusioncanada.ca/wp-content/uploads/2019/04/Historical_Timeline_for_People_with_Disabilities.pdf

Johnston, Hugh. "Komagata Maru," *The Canadian Encyclopedia*, 19 May 2016.

<https://www.thecanadianencyclopedia.ca/en/article/komagata-maru>

Kilford, Christopher. "The Early Years – A Short History of Canada's Defence Attaché Program 1945-1965," *Canadian Military Journal* 12, no. 4 (Autumn 2012): 44-51.

http://www.journal.forces.gc.ca/vol12/no4/page44-eng.asp#_edn1

Lee, Jessica. "Chinese Canadians share their experiences of racism during COVID-19," *Maclean's*, 12 August 2020. <https://www.macleans.ca/society/chinese-canadians-share-their-experiences-of-racism-during-covid-19/>

Levy, Ron. "Canada's Cold War Purge of LGBTQ from the Military," *The Canadian Encyclopedia*, 24 June 2020. <https://thecanadianencyclopedia.ca/en/article/canada-s-cold-war-purge-of-lgbtq-from-the-military>

McDougall, Robert L. "Duncan Campbell Scott," *The Canadian Encyclopedia*, 18 January 2018.

<https://www.thecanadianencyclopedia.ca/en/article/duncan-campbell-scott>

Minister of National Defence Advisory Panel on Systemic Racism and Discrimination, with a focus on Anti-Indigenous and Anti-Black Racism, LGBTQ2+ Prejudice, Gender Bias, and White Supremacy.

Unpublished letter to Minister of National Defence, 23 April 2021.

Montpetit, Jonathan. "Muslim women report spike in harassment, discrimination since Bill 21 tabled," *CBC News*, 13 May 2019. <https://www.cbc.ca/news/canada/montreal/muslim-women-report-spike-in-harassment-discrimination-since-bill-21-tabled-1.5134539>

Morgan, Anthony N. "Black Canadians and the justice system," *Policy Options* (8 May 2018).

<https://policyoptions.irpp.org/magazines/may-2018/black-canadians-justice-system/#:~:text=Black%20Canadians%20and%20the%20justice%20system.%20with%20Anthony,among%20Black%20people%20increased%20by%20nearly%2090%20percent>



National Collaborating Centre for Indigenous Health. Accessed on 27 December 2021.
<https://www.nccih.ca/en/>

National Inquiry into Missing and Murdered Indigenous Women and Girls. *Reclaiming Power and Place: Executive Summary of the Final Report*. 2019. <https://www.mmiwg-ffada.ca/final-report/>

National LGBTQ Task Force, The. "LGBTQ+ Glossary of Terms," accessed on 29 December 2021.
<https://www.thetaskforce.org/wp-content/uploads/2019/06/Task-Force-LGBTQ-RJ-Glossary-of-Terms.pdf>

Nicholson, Katie. "Surveys find more than 1,000 self-reported incidents of anti-Asian racism since start of pandemic: report," CBC News, 23 March 2021. <https://www.cbc.ca/news/canada/asian-racism-hate-canada-pandemic-1.5959788>

Northreach Society. "A Brief LGBTQ+ Canadian History Timeline," accessed on 30 June 2021.
<https://northreach.ca/education-2/lgbtq/a-brief-lgbtq-canadian-history/>

Ontario. *Ontario's anti-racism strategic plan*. 2017. <https://www.ontario.ca/page/ontarios-anti-racism-strategic-plan>

Ontario Human Rights Commission. *Policy and guidelines on racism and racial discrimination*. 2005.
<http://www.ohrc.on.ca/en/policy-and-guidelines-racism-and-racial-discrimination>

Ontario Human Rights Commission. *Teaching human rights in Ontario: A guide for Ontario schools – Glossary of human rights terms*. 2013. <http://www.ohrc.on.ca/en/teaching-human-rights-ontario-guide-ontario-schools/appendix-1-glossary-human-rights-terms>

Paradies, Yin, Ben, Jehonathan, Denson, Nida, Elias, Amanuel, Priest, Naomi, Pieterse, Alex, Gupta, Arpana, Kelaher, Margaret and Gee, Gilbert. "Racism as a Determinant of Health: A Systematic Review and Meta-Analysis," *PloS one* 10, no. 9 (2015): e0138511,
<https://doi.org/10.1371/journal.pone.0138511>

Perron, Sandra. *Out Standing in the Field: A Memoir by Canada's First Female Infantry Officer*, (Toronto: Cormorant Books Inc., 2017).

Pidgeon, Michelle. "More Than a Checklist: Meaningful Indigenous Inclusion in Higher Education," *Social Inclusion* 4, no. 1 (2016): 77, <https://www.cogitatiopress.com/socialinclusion/article/viewFile/436/436>

Pilat, M. *CAF MATA/PATA Statistics* (15 Oct 2021), data retrieved from Canadian Armed Forces "Guardian" human resources system.

Psychology Today. "Neurodiversity." Accessed on 29 December 2021.
<https://www.psychologytoday.com/ca/basics/neurodiversity>

Public Health Agency of Canada. *Inequalities in Infant Mortality in Canada*. 2019.
https://www.canada.ca/content/dam/phac-aspc/documents/services/publications/science-research-data/5.Infant_Mortality_EN_final.pdf

Public Safety Canada. *Ideologically-Motivated Violent Extremists*. 2020.
<https://www.publicsafety.gc.ca/cnt/trnsprnc/brfng-mtrls/prlmntry-bndrs/20210325/025/index-en.aspx>



Public Service Commission. "Employment Equity Groups," 1 July 2007.
<https://www.canada.ca/en/public-service-commission/services/appointment-framework/employment-equity-diversity/employment-equity-groups.html>

Public Services and Procurement Canada. "Glossaries and vocabularies," accessed on 29 December 2021. <https://www.btb.termiumplus.gc.ca/tpv2alpha/publications-eng.html>

Quakelab. Accessed on 29 December 2021. <https://quakelab.ca/>

Queen's Regulations and Orders, Volume I - Chapter 16 Leave QR&O 16.26-16.27
<https://www.canada.ca/en/department-national-defence/corporate/policies-standards/queens-regulations-orders/vol-1-administration/ch-16-leave.html>

Queen's Regulations and Orders, Volume I - Chapter 19 Conduct And Discipline, QR&O 19.75
<https://www.canada.ca/en/department-national-defence/corporate/policies-standards/queens-regulations-orders/vol-1-administration/ch-19-conduct-discipline.html>

Racial Equity Tools. "Racial Equity Tools Glossary," accessed on 16 December 2021.
<https://www.racialequitytools.org/glossary>

Rae, John. "The missing links to disability equality in Canada: Five ways to move persons with disabilities off the sidelines and into the mainstream," *Policy Alternatives* (2 March 2020).
<https://www.policyalternatives.ca/publications/monitor/missing-links-disability-equality-canada>

Rees, William. "Canada's First Nations," *History Today* 68, no. 9 (September 2018).
<https://www.historytoday.com/history-matters/canada%E2%80%99s-first-nations>.

Robinson, Amanda. "Turtle Island," *The Canadian Encyclopedia*, 6 November 2018.
<https://www.thecanadianencyclopedia.ca/en/article/turtle-island>

Sachgau, Oliver. "Canada's education system failing aboriginal students: report," *The Globe and Mail*, 7 September 2015. <https://www.theglobeandmail.com/news/national/canadas-education-system-failing-aboriginal-students-report/article26246592/>

Sadlier, Rosemary. *Anti-Black Racism in Canada: A Historical Perspective*. Ontario Black History Society, accessed on 30 June 2021. https://guides.wpl.winnipeg.ca/ld.php?content_id=35702298

Sheffield, R. Scott. "Indigenous Peoples and the Second World War," *The Canadian Encyclopedia*, 18 September 2019. <https://www.thecanadianencyclopedia.ca/en/article/indigenous-peoples-and-the-second-world-war>

Slaughter, Graham and Singh, Mahima. "Five charts that show what systemic racism looks like in Canada," *CTV News*, 4 June 2020. <https://www.ctvnews.ca/canada/five-charts-that-show-what-systemic-racism-looks-like-in-canada-1.4970352>

Statistics Canada. "Canada's Population Clock," accessed on 30 June 2021.
<https://www150.statcan.gc.ca/n1/pub/71-607-x/71-607-x2018005-eng.htm>



Statistics Canada. *The labour force in Canada and its regions: Projections to 2036*. 2019. <https://www150.statcan.gc.ca/n1/en/pub/75-006-x/2019001/article/00004-eng.pdf?st=xTFs75SW>

Sudom, Kerry. *Family Violence in the Canadian Forces*. Department of National Defence, 2009. https://www.cfmws.com/en/AboutUs/MFS/FamilyResearch/Documents/DGPRAM/Family_Violence_CF.pdf

Thomas, R. Roosevelt and Woodruff, Marjorie I. *Building a House for Diversity: How a fable about a Giraffe & an Elephant offers new strategies for today's workforce*, (New York: AMACOM, 1999).

Toronto District School Board. "Equity – Glossary of Terms," accessed on 29 December 2021. <https://www.tdsb.on.ca/About-Us/Equity/Glossary-of-Terms>

Treasury Board of Canada Secretariat. *Building a Diverse and Inclusive Public Service: Final Report of the Joint Union/Management Task Force on Diversity and Inclusion*. 2017. <https://www.canada.ca/en/treasury-board-secretariat/corporate/reports/building-diverse-inclusive-public-service-final-report-joint-union-management-task-force-diversity-inclusion.html>

TRT World. "Some major anti-Islam incidents in Canada everyone should know about," 8 June 2021. <https://www.trtworld.com/magazine/some-major-anti-islam-incident-in-canada-everyone-should-know-about-47355>

Truth and Reconciliation Commission of Canada. *Honouring the Truth, Reconciling for the Future*. 2015. <https://nctr.ca/records/reports/>

Truth and Reconciliation Commission of Canada. *The Survivors Speak*. 2015. <https://nctr.ca/records/reports/>

Truth and Reconciliation Commission of Canada. *Truth and Reconciliation Commission of Canada: Calls to Action*. 2015. <https://nctr.ca/records/reports/>

Truth and Reconciliation Commission of Canada. *What We Have Learned*. 2015. <https://nctr.ca/records/reports/>

United Nations. "Lands, Natural Resources Represent Life for Indigenous Peoples, Not Mere Commodities, Speakers Stress as Permanent Forum begins Session," 16 April 2018. <https://www.un.org/press/en/2018/hr5387.doc.htm>

United Nations. "People of African Descent: Human Rights NOT Racism," accessed on 27 December 2021. <https://www.un.org/en/fight-racism/vulnerable-groups/people-of-african-descent>

Vincent, E. "Gender-Focused Analysis of Naval Technical Officers Human Resources Data," (DRDC-RDDC-2021-L144).

Westcoast Coalition for Human Dignity. "Facing Hate in Canada," Canadian Race Relations Foundation, 23 March 2020. <https://www.crrf-fcrr.ca/en/site-content/329-fact-sheets/23489-facing-hate-in-canada>

Women and Gender Equality Canada. Accessed on 29 December 2021. <https://women-gender-equality.canada.ca/en.html>



Women and Gender Equality Canada, “Gender-based Analysis Plus (GBA+),” Government of Canada, 14 April 2021. <https://women-gender-equality.canada.ca/en/gender-based-analysis-plus.html>



ANNEX E – ADVISORY PANEL CONSULTATIONS

| | | |
|-----|--|-------------|
| 1. | <p>Judge Advocate General (JAG) & Canadian Forces Legal Advisory (CFLA) <i>Colonel Marla Dow, Deputy Judge Advocate General & Canadian Forces Legal Advisory (CFLA), Roland Legault, Deputy Legal Advisor</i></p> | 19 January |
| 2. | <p>Defence Visible Minority Advisory Group (DVMAG) <i>CWO Suzanne McAdam & Denise Moore, National Co-chairs</i></p> | 21 January |
| 3. | <p>Defence Team Black Employee Network (DTBEN) <i>Lt(N) Esrom Tesfamichael & Chris Scipio, National Co-Chairs</i></p> | 26 January |
| 4. | <p>Director General Military Personnel Research and Analysis (DGMPRA) - Leadership, Culture & Ethics Team <i>Dr. Karen Davis & Eugenia Kalantzis, Director General</i></p> | 28 January |
| 5. | <p>Integrated Complaints and Conflict Management program (DGICCM) <i>Alain Gauthier, Director General</i></p> | 28 January |
| 6. | <p>Defence Team Pride Advisory Organization (DTPAO) (formerly Defence Team Pride Network - DTPN) <i>Maj André Jean & Kirk/Kaiya Hamilton, National Co-Chairs</i></p> | 2 February |
| 7. | <p>Defence Advisory Group for Persons with Disabilities (DAGPWD) <i>S1 Mathew Raniowski & Lana Costello, National Co-Chairs</i></p> | 9 February |
| 8. | <p>Canadian Defence Academy (CDA) - Dallaire Centre of Excellence for Peace and Security <i>Professor Vanessa Brown</i></p> | 11 February |
| 9. | <p>Defence Aboriginal Advisory Group (DAAG) <i>WO Simon Linklater & Lisa deWit, National Co-Chairs</i></p> | 16 February |
| 10. | <p>Canadian Defence Academy (CDA) - Dallaire Centre of Excellence for Peace and Security <i>Dr. Alan Okros</i></p> | 18 February |
| 11. | <p>Director General Military Personnel Research and Analysis (DGMPRA) - Director Research Personnel & Family Support/Diversity, Inclusion & Human Rights Team Leadership, Culture and Ethics Team <i>Maj Felix Fonseca & Justin Wright</i></p> | 18 February |

| | | |
|-----|---|-------------|
| 12. | Chief of Military Personnel Roundtable on addressing Hateful Conduct <i>VAdm Haydn Edmundson, Chief Military Personnel Command</i> | 22 February |
| 13. | Defence Women's Advisory Organization (DWAO) <i>LCol Tania Maurice, Maj Margaret LaBerge (Deputy) & Chantel Helwer, National Co-Chairs</i> | 23 February |
| 14. | Royal Canadian Chaplain Service <i>MGen Guy Chapdelaine, CAF Chaplain General</i> | 25 February |
| 15. | Canadian Forces Intelligence Command (CFINTCOM) <i>RAdm Scott Bishop, Commander</i> | 2 March |
| 16. | Sexual Misconduct Response Centre (SMRC) <i>Dr. Denise Preston, Executive Director & Chantal Ruel, acting Director of Operations and Policy</i> | 9 March |
| 17. | Corporate Secretariat - Defence Governance and Management Services <i>Christina Noble, Deputy Director</i> | 11 March |
| 18. | DND/CAF Ombudsman's Office <i>Gregory Lick, DND/CAF Ombudsman, Amanda Hansen-Reeder, Director General and Robin Hynes, Director General</i> | 16 March |
| 19. | Federal Black Employee Caucus (FBEC) <i>Atong Ater, Director and Jean-Sibert Lapolice, FBEC Core Team Member</i> | 18 March |
| 20. | The Centre for Israel and Jewish Affairs (CIJA) <i>Shimon Koffler Fogel, President and CEO</i> | 23 March |
| 21. | Ambassador for Women, Peace and Security <i>Jacqueline O'Neill</i> | 25 March |
| 22. | Assistant Deputy Minister (HR-Civ) Roundtable event <i>Kin Choi, Assistant Deputy Minister, Human Resources Civilian, Monica Kolstein, Director General, Barbara Williams, Director General, Siobhan Whelehan, Director and Marta Wodejko, Director</i> | 30 March |
| 23. | Federal Anti-Racism Secretariat - Heritage Canada <i>Peter Flegel, Executive Director</i> | 15 April |
| 24. | Director Military Careers Administration (DMCA) – Part I <i>BGen Gallinger, Director General and Col Genevieve Lehoux, Director</i> | 4 May |
| 25. | Centre on Hate, Bias and Extremism, Ontario Tech University <i>Dr. Barbara Perry</i> | 6 May |



| | | |
|-----|---|-----------|
| 26. | Justice Canada – Directorate Equity, Anti-racism, Diversity and Inclusion <i>Richard Sharpe, Director</i> | 11 May |
| 27. | Military Police Complaints Commission (MPCC) <i>Elsy Chakkalakal, General Counsel and Senior Director of Operations (Diversity Champion), Julianne Dunbar, Senior General Counsel and Director General (Mental Health Champion) and Richard Roulx, Senior Director of Corporate Services (LGBTQ2+/p\Positive Space/PSES Champion – also head of HR)</i> | 18 May |
| 28. | Directorate for Gender Equality and Intersectional Analysis (DGEIA) <i>Lisa Vandehei, Director</i> | 25 May |
| 29. | Chief, Professional Conduct and Culture (CPC) <i>LGen Jennie Carignan, RAdm Rebecca Patterson, Chief of Staff, Dr. Al Okros, CDA, Eric Le Marec, Public Affairs Advisor and LCdr Beth Lei, SSO Training & Education</i> | 27 May |
| 30. | Canadian Anti-Hate Network <i>Bernie Farber, Chair and Evan Balgord, Executive Director</i> | 1 June |
| 31. | Defence Aboriginal Advisory Group (DAAG) – Part II <i>WO Simon Linklater & Lisa deWit, National Co-Chairs</i> | 11 June |
| 32. | Defence Military Careers Administration (DMCA) – Part II <i>BGen Kirk Gallinger, Director General and LCol Kent Judiesch, Director</i> | 6 July |
| 33. | Military Grievances External Review Committee (MGERC) <i>Vihar Joshi, Director General</i> | 20 July |
| 34. | Federal LGBTQ2 Secretariat <i>Fernand Comeau, Executive Director</i> | 27 July |
| 35. | Third Independent Review of the National Defence Act <i>The Honourable Morris J. Fish and Morris Rosenberg (former Deputy Minister of Justice, Health and Foreign Affairs), Team Consultant</i> | 19 August |
| 36. | Canadian Rangers <i>BGen Nic Stanton, Director General, Maj John Henry, JCR Advisor, LCol Jean-Pascal Roy, 4CRPG, CWO Albert Boucher and CWO Michael Egan</i> | 24 August |
| 37. | Presentation: Anti-Racism Workshop <i>LCol Trisha MacLeod</i> | 26 August |



| | | |
|------------|---|---------------------|
| | Presentation: Racialized Soliders in the CAF <i>Dr. Tammy George</i> | |
| 38. | National Defence Deputy Minister <i>Jody Thomas</i> | 13 September |
| 39. | CAF Retention Strategy Team <i>MGen Simon Bernard, Director General, Col Stephane Boucher, Director and LCol Tanguay, Section Head</i> | 14 September |
| 40. | Acting Chief of Defence Staff <i>General Wayne Eyre</i> | 24 September |
| 41. | Office of the Commissioner of Official Languages <i>Raymond Théberge, Commissioner</i> | 28 September |
| 42. | National Defence Directorate Anti-Racism Implementation (DARI) <i>Seyi Okuribido-Malcolm, Director, Seema Chowdhury, Analyst, CWO Sherri Forward, Sr. Military Advisor, Jeff Gauger, Analyst, Ixchel Medina Hernandez, Administrative Staff Officer, Denise Moore, Sr. Civilian Advisor and Marie-Josée Rinfret, Sr. Communications Advisor</i> | 7 October |
| 43. | Independent External Comprehensive Review into harassment and sexual misconduct in the Department of National Defence and the Canadian Armed Forces <i>The Honourable Louise Arbour, Reviewer and Christine Muir, Counsel</i> | 12 October |
| 44. | CAF Provost Marshal <i>BGen Simon Trudeau, Canadian Forces Provost Marshal, LCol Eric Leblanc, CFNIS CO and LCol Michael MacEachren, Commandant</i> | 26 October |
| 45. | Director General Military Personnel Research & Analysis (DGMPRA) – Parental Leave <i>Neil Carson, Chief of Operations</i> | 10 November |
| 46. | Defence Advisory Group Annual National Co-Chair Council | 30 November |

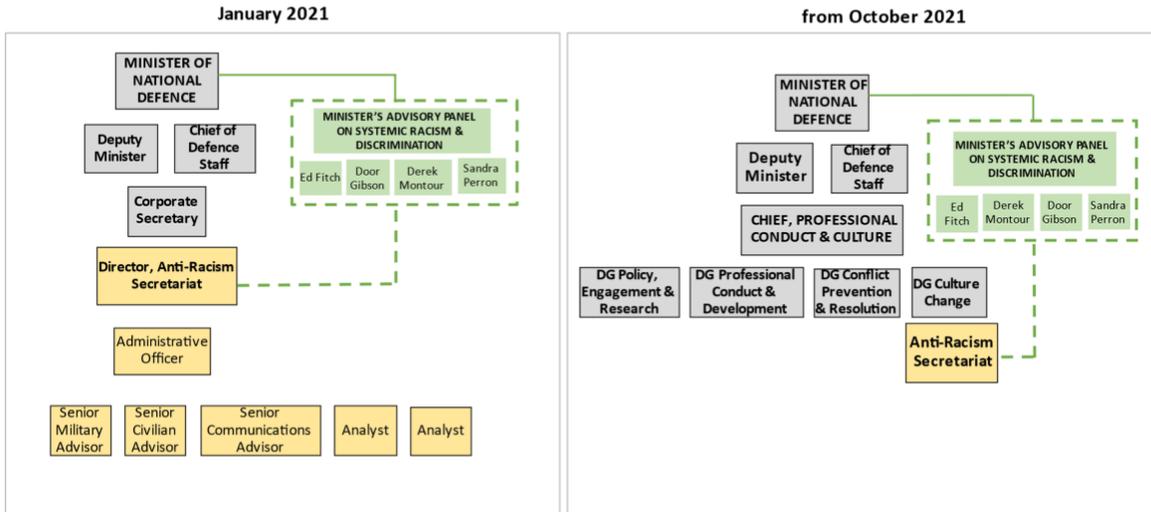
Note – Throughout the course of its mandate, the Minister’s Advisory Panel received dozens of unsolicited submissions and engaged in subsequent conversations, where lived experiences contributed to the Panel’s analysis of systemic racism and discrimination to inform this report.

*Prepared by: Anti-Racism Secretariat
November, 2021*



ANNEX F – ORGANIZATIONAL CHART AND FUNCTIONAL REPORTING

Minister’s Advisory Panel (Jan - Dec 2021)



ANNEX G – BIOGRAPHIES OF PANEL MEMBERS

Major-General (Ret'd) E.S. (Ed) Fitch, OMM, MSM, CD

Born and raised in Montreal, Quebec, Major-General (MGen) (Retired) Ed Fitch enrolled in the Canadian Armed Forces (CAF) in September 1966 and earned a degree in Civil Engineering at Collège Militaire Royal (St Jean) and Royal Military College (Kingston).

After commissioning in 1971, MGen Fitch held various appointments during a distinguished career. Major-General Fitch was awarded the Meritorious Service Medal for his work in the Former Yugoslavia, for facilitating the NATO entry into that theatre. He was appointed an Officer of the Order of Military Merit in June 1999 and was presented with the Queen's Golden Jubilee Medal in 2003. MGen Fitch was the CAF Patron of Shooting and has been appointed a Life Governor of the Dominion of Canada Rifle Association.

On 1 July 2006, MGen Fitch ceased full-time service and moved to Victoria, BC. In November 2006 he was called up from the Supplementary Reserve in support of Op PODIUM, the Canadian Forces contribution to the 2010 Vancouver Winter Olympics. His primary duty evolved into the leadership of the Games Red Team. At the end of March 2009 MGen Fitch was promoted to the rank of civilian after 43 years of service to Canada; he continued to serve Joint Task Force Games until the completion of Op PODIUM.

Since June 2010, he has been enjoying active retirement in Victoria, BC. MGen Fitch currently serves on several volunteer Boards of Directors of not-for-profit organizations and was recently awarded the Queen's Diamond Jubilee Medal for community work. None of this would have been remotely possible without the devoted support of his family and, especially, his dear wife Sharon.



Captain (Ret'd) D.L. (Door) Gibson, MMM, CD

Born and raised in Halifax, Nova Scotia, in September 1973 Captain (Capt) (Ret'd) Gibson enrolled in the Canadian Forces Army Reserve, 723 Communications Squadron in Halifax, NS. From 1984-1986 Capt Gibson was a Platoon Warrant for a Canadian Youth Program Katimavik – Military Option at the Militia Training Centre (MTC) Aldershot. The Katimavik Program's diversity was the stepping stone towards a future passion for equality and inclusion in the workplace.

As a Public Service employee for Base Transport, CFB Esquimalt, Capt Gibson established the Defence Visible Minority Advisory Group (DVMAG) for Maritime Pacific (MARPAAC) in 2000. In 2000-2002, Capt Gibson was MARPAAC's Regional Civilian Co-Chair DVMAG, and in 2002-2008 was the National Civilian Co-Chair for DVMAG. Through working with the Defence Diversity Council; the Department's Directorate of Human Rights and Diversity and Directorate of Diversity and Well Being, Capt Gibson influenced changes which promoted Employment Equity within the Defence Diversity Advisory Groups for all Canadian Armed Forces and Department of National Defence members.

In 2005, for being a strong proponent of diversity in the workplace and leadership initiatives in Health Services Group, during the 56th Order of Military Merit Investiture, Capt Gibson received the Member of Military Merit (M.M.M.) presented by Her Excellency the Right Honourable Michaëlle Jean, the Governor General of Canada. In 2008, Capt Gibson transferred to 39 Canadian Brigade Group (CBG) HQ, Vancouver, BC as Wellness Advisor to the Brigade Commander, creating an active Employment Equity focus for all Brigade units.

Since retiring in 2017, Capt Gibson volunteers with several not-for-profit organizations and individuals in need. When possible, Capt Gibson travels back home to Halifax to spend quality time with her precious and large east coast family. Capt Gibson currently resides in Victoria with her life partner of 24 years, Shirley Avril, and west coast family.



Sergeant (Ret'd) Aronhia:nens Derek Montour

Hailing from the Kanien'kehá:ka (Mohawk) community of Kahnawà:ke, Sergeant (Sgt) (Ret'd) Aronhia:nens Derek Montour is the second of three sons born to Michael A. Montour, a Kahnawa'kehró:non (person from Kahnawà:ke), and Isobel née Brown, a Glaswegian. Life on a First Nation reserve can be challenging for many people, but Sgt Montour's childhood was fortunately heavily influenced by parents who were involved in their sons' lives. Although not escaping childhood entirely unscathed, the benefits of sports, private high school and a thirst for adventure drove Sgt Montour to join the Canadian Armed Forces; he became an infantryman with the Royal Montreal Regiment and began his training in 1989. The following summer, while deployed for their summer training, the 1990 Oka Crisis exploded. This was a monumental experience for Sgt Montour, and in fact was a key aspect in him deciding to join the United States Marine Corps in September 1990.

In 2001 following the death of his father, Sgt Montour left the U.S Marine Corps as a Sergeant and moved back home to Kahnawà:ke where he found a job as both a construction worker and a night reception staffer with Kahnawà:ke Shakotiiia'takehnhas Community Services (KSCS). This was the beginning of his partnership with the organization he considers part of his family. Sgt Montour quickly rose through the ranks of KSCS by taking on the role of a team leader in 2002, and in 2003 becoming Manager of Prevention and Support Services (both 1st Line Services including youth programs, parenting, traditional education, as well as 2nd Line Services such as Youth Protection, Psychology, Addictions and Traditional Counseling). Derek assumed the role of Executive Director of KSCS in 2012. Since that time, Sgt Montour has also served as the President of the First Nations of Quebec and Labrador Health and Social Services Board of Directors since 2015, the alternate regional representative on the Child and Family Services National Advisory Committee, and on many local Kahnawà:ke committees and initiatives.



Major (Ret'd) Sandra Perron, CD, BA, MSc

Major (Maj) (Ret'd) Sandra Perron is the founder and Executive Director of The Pepper Pod, a Retreat Centre for Women Veterans. After serving in the military as an infantry officer with the Royal 22^e Régiment, she specialized in advanced quality engineering with General Motors and Bombardier Aerospace, then rounded out her skills with trauma-informed practices, neuro-linguistic programming and mind mapping techniques, all of which have made her a unique and popular keynote speaker.

In 1998 she chaired the Minister of Defence's Advisory Board on Employment Equity. Maj Perron currently serves on the Board of Directors of the Corps of Commissionnaires as well as Perley Health Foundation. She has consistently served in one capacity or another on committees to help promote and mentor women in non-traditional fields. Maj Perron currently serves as the Honorary Lieutenant-Colonel of the Régiment de Hull. She is the best-selling author of *Out Standing In The Field*, soon to be a movie with GPA Films.



ANNEX H – TERMS OF REFERENCE FOR ADVISORY PANEL ON SYSTEMIC RACISM AND DISCRIMINATION WITH A FOCUS ON ANTI-INDIGENOUS AND ANTI-BLACK RACISM, LGBTQ2+ PREJUDICE, GENDER BIAS, AND WHITE SUPREMACY

All forms of systemic racism and discrimination, including anti-Indigenous and anti-Black racism, LGBTQ2+ prejudice, gender bias, right-wing extremism and white supremacy are exhibited within the Department of National Defence and Canadian Armed Forces (DND/CAF) organization in three distinct ways:

- a. Individual discriminatory and hateful acts.
- b. Systemic racism and bias.
- c. Participation by some members in white supremacist organizations.

Though its history, DND/CAF efforts to address racism have focused on the actions of individuals. CFAO 19-43 (1996) focuses on the “CF member”, and individual actions and attitudes. The DND and CAF Code of Values and Ethics (2017) “encourages individuals”. The CAF policy on hateful conduct (DAOD 5019-0) is focused on screening, training, reporting incidents, and punishment.

A focus on individual behaviours and responses does not address the structural nature of systemic racism and bias in all its forms and has prevented the organization from implementing meaningful and logical measures that will eliminate core causes.

In spite of past efforts, individual racist and discriminatory acts have continued to occur. In the modern context, these acts are part of a larger system of interlocking dynamics. These dynamics negatively affect efforts to grow and provide a true sense of belonging and worth for women, Black, Indigenous and Peoples of Colour (BIPOC), LGBTQ2+ communities, and religious minority communities within the military and civilian structures. They also limit efforts to restrict extremist groups’ access to DND/CAF and to effectively, appropriately and consistently punish racist and other discriminatory infractions, including through discharges. This, in turn, undermines the integrity, preparedness and effectiveness of DND/CAF and glosses over real threats posed by racism and extremist groups within the Forces to national security, Canada’s vision for defence and Canadian geostrategic interests.

Objective 1: Review and define the nature of systemic racism and discrimination, including anti-Indigenous and anti-Black racism, LGBTQ2+ prejudice, gender bias, and white supremacy as manifested within the DND/CAF architecture and (eco)system.

- a. Work with the Departmental Anti-Racism Secretariat to provide options for an independent outside agency or organization to provide a data-driven prevalence of systemic racism, discrimination, LGBTQ2+ prejudice, gender bias, and white supremacy survey, study and analysis of the military and civilian organizations in a transparent manner if deemed necessary by Advisory Panel.
- b. Meet with the Defence Advisory Groups to discuss the nature of systemic racism and discrimination, including anti-Indigenous and anti-Black racism, LGBTQ2+ prejudice and gender



bias within the DND/CAF architecture and system as well as to utilize their institutional knowledge of the issue.

- c. Consult and/or collect information and best practices from organizations and allied states that may have information applicable to the review.
- d. Review the internal recruitment of CAF members to join white supremacist groups.
- e. Evaluate the national security and geostrategic risks posed by the prevalence of systemic racism, discrimination, including anti-Indigenous and anti-Black racism, LGBTQ2+ prejudice and gender bias, including the presence of white supremacist groups or individuals, within DND/CAF.

Objective 2: Use data and analysis from Objective 1, and readily available best practices to formulate and conduct a review into systemic racism and discrimination including anti-Indigenous and anti-Black racism, gender bias, LGBTQ2+ prejudice, and white supremacy in DND/CAF. This would include, but not be limited to:

- a. A review of the institutional elements in which systemic racism, discrimination, gender bias, LGBTQ2+ prejudice and white supremacy can be manifested:
 - a. Recruitment;
 - o Example: While there is a new promotion system currently being trialed by the CAF, it has not undergone a fulsome GBA+ and anti-racism lens, and does not include cross-cultural competencies.
 - b. Promotion processes and evaluation mechanisms;
 - c. Career development (training courses/acting positions);
 - d. Discipline, punishment and discharge;
 - e. Personal and family support.
- b. Assessment of the current tracking system of racist incidents within the organization, along with the ability of DND/CAF members to bring forward complaints about racist conduct in a safe and confidential manner.
- c. Assessment of the current tracking system of white supremacist incidents and members participating in white supremacist organizations, along with a review of the mechanisms available to punish or deter these associations.
- d. Review and assessment of the efficacy, consistency and general awareness of punitive policies, regulations, guidelines, mechanisms and practices in place at DND/CAF that address systemic racism and discrimination, including anti-Indigenous and anti-Black racism, gender bias, LGBTQ2+ prejudice and white supremacy.
- e. Assessment of current training programs for senior and junior officers around the issue of systemic racism, discrimination, including anti-Indigenous and anti-Black racism, LGBTQ2+ prejudice and gender bias including an analysis of the successes and areas of improvement in those programs.
- f. Assessment of current structures to support and encourage diversity within the DND/CAF organization.
- g. An overall assessment of how the DND/CAF utilizes the strength of our diversity to create a stronger DND/CAF (an example would be an analysis of the role diversity should play in the appointment of defence attaches).
- h. Assessment on all current action undertaken by DND/CAF to make DND/CAF an inclusive organization for all Canadians.



- i. An assessment of the effectiveness of the Employment System Review (ESR) tool, and any/all recommendations made by previous ESRs that have not yet been adopted.
- j. An assessment of the best publicly available information and experts opinions on the subject of systemic racism and discrimination, including anti-Indigenous and anti-Black racism, gender bias, LGBTQ2+ prejudice, and white supremacy to help determine the proper recommendations for action by the Minister of National Defence the Canadian Armed Forces and the Department of National Defence.

Objective 3: Provide the Minister of National Defence, the Canadian Armed Forces and the Department of National Defence with a report, advice and recommendations on how to eliminate systemic racism and discrimination, including anti-Indigenous and anti-Black racism, gender bias, LGBTQ2+ prejudice, and white supremacy impacting the recruitment, retention and equality of opportunity for members of BIPOC communities within the CAF/DND, along with the morale of all members of the CAF/DND community.

- a. Provide an interim update on the status of the review to the Minister of National Defence, the Canadian Armed Forces and the Department of National Defence no later than June 30, 2021. Provide any additional updates to the Minister of National Defence the Canadian Armed Forces and the Department of National Defence as needed or requested.
- b. Work with the Anti-Racism Secretariat to identify urgent issues that require immediate policy resolutions in advance of the final report and recommendations being received by the Minister of National Defence the Canadian Armed Forces and the Department of National Defence.
- c. Inform the Anti-Racism Secretariat of emerging issues that Advisory Panel are hearing about so that preliminary policy work can be conducted by the Anti-Racism Secretariat and other relevant agencies in advance of the final review and recommendations.
- d. Advisory Panel, with input from the federal Anti-Racism and LGBTQ2+ Secretariats, will provide a report and recommendations to the Minister of National Defence the Canadian Armed Forces and the Department of National Defence no later than December 31, 2021.

Objective 4: Provide the Minister of National Defence, the Canadian Armed Forces and the Department of National Defence with recommendations on how to measure progress in the elimination of systemic racism and discrimination, including anti-Indigenous and anti-Black racism, gender bias, LGBTQ2+ prejudice and white supremacy within the CAF/DND.

