

Consensus-Based Decision Making

Guidelines

April 1, 2026



College of

HEALTH AND CARE PROFESSIONALS OF BC



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Purpose

These Guidelines support the implementation of the *Consensus Decision policy*, approved in accordance with CHCPBC Bylaw 2.29. They outline clear step-by-step guidance for Board members to apply a consensus decision process during Board discussions before documenting a resolution. They also provide insight into the benefits and challenges of a consensus approach.

Background

Colonial governance spaces such as Boards, councils or parliamentary processes in the Western world often use Robert's Rules of Order or an adapted process, which consists of a motion, discussion, and vote, where the majority determines the outcome.

There is an underlying assumption that those who have a comment or a dissenting view will speak up. Those who say nothing are often presumed to agree. These discussions can miss valuable perspectives, for example, from people who:

- feel they won't be respected or valued may stay silent
- require time to process information and formulate their thoughts, may be unable to contribute when a motion occurs quickly
- feel they cannot shift opinions due to existing power imbalances may stay silent.

Rather than relying on majority rules, which can silence minority voices, consensus requires us to slow down, listen, and make space for all perspectives before moving forward. This approach signals that relationships matter as much as outcomes and that people are valued for their lived experience, not their positional power. By creating structures where everyone is responsible for the decision, consensus creates shared ownership, psychological safety, and trust. In doing so, it turns inclusive values into everyday practice, cultivating belonging by ensuring people are not just consulted, but meaningfully involved in shaping collective decisions.

Consensus-based decision making is not new; adapted decision processes often include elements of consensus approaches. It is also used by Indigenous people globally and is the foundation of many traditional Indigenous governance practices. Consensus does not look the same in every group, organization or community. Processes vary, and in Canada the imposition of Band Council structures through the Indian Act has required many Nations to adapt and carry both traditional governance practices and colonial systems. Nunavut¹ and the Northwest Territories,² for example, both operate a consensus government model and are examples of these two systems walking together. Even with these adaptations, consensus remains rooted in the same core principles, ensuring:

- voices are heard

¹ Consensus Government – Nunavut (2018)

https://www.gov.nu.ca/sites/default/files/documents/2021-11/gn_info_package_-_consensus.pdf

² Consensus Government in the Northwest Territories (2015) http://cspg-gcep.ca/pdf/CSPG_NWT_Legislature-e.pdf



- relationships are respected
- decisions are reflective of responsibility to kinship, community, and collective wellbeing.

A consensus-based decision-making process offers us an opportunity to meet our obligations under the Guiding Principles (S14, S15) of the Health Professions and Occupations Act (HPOA) and strengthens governance decisions.

It demonstrates our organizational core values by showing in practice one way we cultivate belonging through inclusive practices, and how we celebrate diversity, remove barriers, and create safe, inclusive spaces where everyone contributes their best.

Additionally, the *Board and Committee Code of Conduct* expects the Board to integrate Indigenous wise practices into shared commitments such as decisions. Consensus approaches are an example of Indigenous wise practices:

Wise practices require people involved in a collaboration, partnership or engagement to be fully engaged in a holistic way, drawing on experience, knowledge, and deep understanding of a given situation to make decisions based on wisdom. Wise practices, in other words, are about the people, their insights, intuition, lived experience, nuance, time, ethics, knowledge of their values and priorities.³ (p. S5)

Consensus remains a foundational expression of Indigenous law, reflecting governance systems that prioritize accountability to community, instead of exercising authority over it. These decision-making processes are not informal or symbolic. They are Indigenous laws. In British Columbia, they carry legal and political significance. The *BC Declaration on the Rights of Indigenous Peoples Act* (DRIPA) Action Plan requires us to recognize and uphold Indigenous laws and governance systems as part of supporting Indigenous Peoples' right to self-determination.

What is (and is not) consensus

Consensus allows a group to share power and seek a 'win-win' decision that is acceptable to all. Consensus is relational and means partners feel grounded enough in the decision to walk forward together in a good way, with shared understanding, cultural alignment, and confidence in what's been agreed.

Consensus is:

- a commitment to the group's decision. It is a deliberate, facilitated process that leads to agreement that everyone can live with the decision and support it going forward.

³ Muir, A.M., Duncan, A.T., Almack, K., Boucher, N., Dunlop, E.S., Febria, C., Ives, J.T., Lauzon, R., Lickers, H., Mattes, W.P., McGregor, D., McGregor, H., & Reid, A.J. (2023). Sharing across the space: Introduction to a special issue on bridging Indigenous and non-Indigenous knowledge systems. *Journal of Great Lakes Research*. doi.org/10.1016/j.jglr.2023.04.001



- the result of an inclusive discussion; every perspective is sought out and considered, and dissenting views are welcomed and seen as a way towards a stronger final decision.

Consensus means finding a decision, solution, or proposal acceptable enough that all members can support it, and that no member opposes it.

Consensus creates space for **Two-Eyed Seeing** by allowing Indigenous ways of knowing, such as storytelling, ceremony, and relational dialogue, into conversation with Western approaches. When these Indigenous ways are integrated into decision making rather than added on the edges, we acknowledge that Indigenous legal orders and knowledge systems are contemporary and equal. This helps cultivate belonging by allowing Indigenous participants to see their worldviews reflected in the core governance process.

Consensus is not:

- about achieving unanimity or ensuring that every Board member believes the final path or decision is the absolute best option. It is about right relationship and ensuring everyone is heard and given space to share their perspective.
- a compromise. The goal is to actively work to consider all dissenting viewpoints and arrive at a decision that all can endorse after each person has been heard.
- a majority or imposed rule where some dissenting viewpoints are not sought, considered or valued.

Consensus is not a guarantee for comfort. It is a practice of shared responsibility. When done well, it supports stronger decisions, deeper trust, and a Board that can act with integrity and confidence in its role.

A consensus approach, for our Board, always ends in a vote simply to document the approval or rejection of a resolution in the minutes.

Relational decision making

Consensus works best when Board members share a clear understanding of the issue, have access to the information they need, and are empowered to speak openly and listen carefully. It depends on trust in the process, respect for different forms of knowledge and lived experience, and a shared commitment to making the strongest decision possible, not the fastest one and not necessarily the one held by the majority.

This approach requires Board members to stay present and reflective during discussion. That includes being willing to name uncertainty, to pause when more time or information is needed, and to notice when urgency, power, or comfort may be shaping the conversation. Consensus should never feel like pressure to agree or silence concerns.



When that happens, decision quality and collective accountability are at risk, which risks divergence from our mandate, vision, mission, or core values.

For the board of a health regulatory college, consensus must always be grounded in mandate. We expect each other as Board members to uphold our duty to protect the public from harm and discrimination at the centre of discussions, alongside considerations of legislative obligations, commitments to Indigenous Peoples and communities, risk, resources, equity, and potential unintended impacts. This means paying attention to where power imbalances, racism, or harm may be present, and whether a decision or recommendation supports cultural safety, anti-discrimination approaches and Indigenous-specific anti-racism.

When (and when not) to lean on consensus

Our approach is to begin a consensus process for every Discussion, Recommendation and/or Decision item on a meeting agenda unless it is a routine item such as approval of the consent agenda or past minutes. The process will proceed as described in the [Step by Step](#) section below, using an adapted First Nations Circle protocol.

The facilitator (often the Chair but sometimes another Board member or staff member) introduces the agenda item and facilitates the consensus discussion until:

1. consensus is achieved: all members support the decision or recommendation even with reservations, and a vote is held for documentation

OR

2. it becomes clear that consensus cannot be achieved.

The decision that consensus will not be achieved **must not be driven by agenda timelines** or remaining agenda items needing discussion. If this pattern repeats, there is no incentive for members to work towards consensus in the future. Seeking consensus in meetings that are time limited is the one of the greater challenges of this approach.

In some situations, such as crises or where legal thresholds apply, a vote may be required without conducting a consensus process. Consensus approaches are also not applied in the rare occasions when votes are held electronically.

Role of the facilitator

The facilitator plays a key role in guiding consensus. They:

- ensure everyone understands the issue or item, and the relevant background
- pace the discussion and ensure everyone has an opportunity to speak
- summarize perspectives, identify concerns, support exploration of differences, and test for consensus
- summarize the discussion at key points
- capture the consensus once achieved or determine when consensus may not be appropriate within the context

When a consensus approach has been applied, but consensus cannot be achieved, the facilitator must follow one of these two actions:



1. defer the decision to a future meeting to allow for more information gathering and/or reflection, or
2. hold a vote that will not be unanimous; some may vote against the resolution.

Note that abstentions are only used in the situation of a conflict of interest, and that if a member feels they do not have enough information about an issue, the consensus process allows the opportunity to ask questions and ensure they are informed.

First Nations Governance and Protocols

We have chosen to follow First Nations Circle protocol for consensus decision making during in-person meetings and an adapted Circle protocol for virtual meetings. This is in alignment with the first of six Expectations For Action in the *Safe Spaces Playbook to Eliminate Indigenous-specific Racism and White Supremacy in BC Health Governance* which states:

Uphold inherent rights and title of First Nations whose territories encompass the land area colonially known as BC, as well as inherent rights to health and wellness of Indigenous peoples (First Nations, Métis, and Inuit) from elsewhere in Canada who now live in BC. (p. 6)

In-person Board meetings

In-person Board meetings take place in our Vancouver office, which is located on the unceded territories of the hən̓q̓əmin̓əm̓ speaking peoples of the xʷməθkʷəy̓əm (Musqueam) and sel̓il̓wítulh (Tsleil-Waututh) Nations and the Sḵwx̱wú7mesh-ulh Sníichim speaking Peoples of the Sḵwx̱wú7mesh Úxwumixw (Squamish Nation).

First Nations governance and protocols are territory-based. It follows the land where the gathering is physically held, not the identities or home territories of those in the room. Since our in-person meetings are carried out on the territories of these three First Nations, we affirm and uphold their inherent rights and title in all aspects of health governance, including following First Nations protocols when opening and framing our in-person meeting processes. This reflects Indigenous legal and governance traditions, where the local Nation's laws, customs, and responsibilities guide how people come together, speak, and make decisions.

Using First Nations protocols recognizes the ongoing presence, stewardship, and jurisdiction of the three Nations whose lands make our operations possible. It also sets a tone of respect, accountability, and relationship-building that aligns with both First Nations governance values and good Board practice.

While many participants may attend meetings remotely from other territories, grounding in-person meetings in First Nations protocol honours the responsibilities tied to the physical location of the organization. First Nations territories cover every inch of what is now known as British Columbia. Longstanding laws, governance systems, and health systems rooted in connection to land and waters have been here since time immemorial.



We encourage all participants to learn about the Nations whose lands they live and work on, and to approach their role as guests with curiosity, respect, and responsibility.

Following local protocol is a practice of acknowledging place, understanding relationship to land, and carrying that awareness into how decisions are made.

Our evolving approach

- Legally plural – blending Indigenous governance laws with colonial practices, timelines, laws. We are committed to this path.
- It's new for us – we need to find our way. We will evolve our ways over time with reflection and feedback.

Creating space and safety to support consensus

Strong consensus emerges when Board members feel sufficiently safe and supported to engage fully, ask difficult questions, and remain present through disagreement.

We operate under time constraints and complex agendas. When focus remains only on moving items forward, trust can erode and meaningful engagement can narrow. Consensus-based decision making requires intentional space, both during and between meetings, for the deeper and sometimes the uncomfortable conversations that equity-oriented decisions demand.

Creating this space depends on respect within Board relationships and clarity about the type of discussion required. Depending on the context, discussions may move between:

- **Safe space**, where members can share concerns or lived experience without fear or judgement, reprisal or pressure to educate others. The primary purpose is support.
- **Culturally safe space**, where members actively practice cultural humility, awareness, and respect, and where impacts are considered alongside intent.
- **Accountable space**, which builds on safety and cultural safety and allows members to name harm, challenge inequity, and call for action or systemic change.

Safety should not be confused for comfort. Discomfort is often part of meaningful consensus work, particularly when addressing power, racism, or structural inequity.

Consensus discussions work when...

we are willing to work towards the solution that's best for everyone, not just what's best for us. We are flexible and willing to give up our position if there's another solution that meets our core needs.

we help to create a respectful and trusting atmosphere. We make space for everyone to express their ideas and opinions, and remember we all have different needs, values, worldviews, lived experiences and ways of communicating.

we are open and honest about the reasons for our viewpoints. If possible, we express our concerns early in the process so that they can be taken into account.



we listen actively to what people are trying to say. We make an effort to understand someone's position and their underlying needs, concerns and emotions. If we don't understand we try to say so.

we are not afraid of disagreement and conflict. Differences of opinion are natural, and we need to know what they are in order to explore them and come to a good decision. Easily reached consensus may cover up the fact that some people don't feel safe or confident enough to express their concern or disagreement.

we think: "This is not the path I would have chosen, but I understand the rationale, my concerns have been heard, and I can and will support this course of action."

Consensus discussions may break down when...

- we dismiss or disrespect others' contributions
- we interrupt or override voices
- we judge expressions of emotion or vulnerability
- we disregard knowledge that falls outside our own experience
- we push for decisions before others have had time to process
- we offer unsolicited advice
- we breach trust or confidentiality

When one of us expresses concern or lack of safety, we all have a responsibility to respond. Ignoring, rationalizing, or minimizing these concerns undermines consensus and can cause harm. Silence, avoidance, or suppression of knowledge are not neutral acts. They reinforce inequitable power dynamics. At any point, anyone may ask the chair or facilitator to pause the agenda, reset the discussion, or re-establish shared ground rules.

Consensus is sustained by collective responsibility to hold space, share power, and make decisions in a way that people can stand behind together.

The consensus process (Step-by-Step)

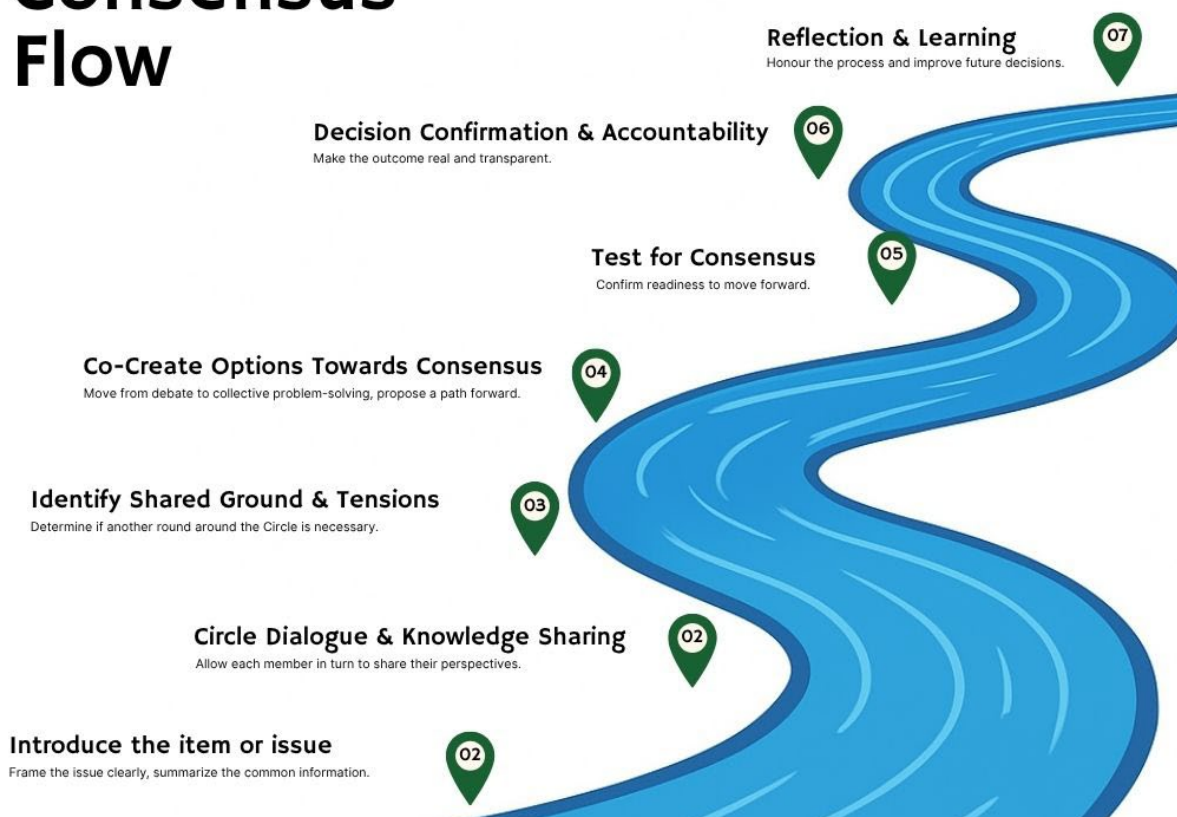
Grounding & Intent Setting

Purpose: Establish shared values and relational safety using the protocols where the discussion is being made. At the beginning of every Board meeting we:

- acknowledge the territory where we are doing our work
- begin with cultural protocol (Elder or Knowledge Keeper opening and welcoming)
- check in with each other and understand what is coming into the room with us



Consensus Flow



1. Introduce the item or issue (shared understanding)

Purpose: Frame the issue clearly, summarize the common information found in the meeting materials. Ensure everyone has all the information and understands the issue.

- Present information in plain language
- Clarify:
 - *Why* the discussion, recommendation or decision is needed
 - *Who* the recommendation or decision affects

Key facilitator question: “Do we all understand the issue well enough to speak to it?”

2. Circle Dialogue & Knowledge Sharing

Purpose: Allow each member in turn to share their perspectives. Encourage full participation and diverse viewpoints.

In person meetings: First Nations Circle protocol starts on the right of the person facilitating and continues counterclockwise in a circle.



Virtual meetings: the facilitator upholds First Nations Circle protocol by:

- identifying the speaking order at the beginning of the meeting during the opening protocol/check in and making a note of that order.
- use that order each time the circle protocol is applied.

During Circle

- Everyone waits for their turn in the Circle to speak and actively listens to what others are sharing.
- No one poses a question to another; no one interrupts. If you have a question, document it and share it during your turn.
- In virtual meetings, the chat feature is not used during Circle dialogue as it is seen as interrupting.
- Everyone has an equal voice—no hierarchy.
- Listen for concerns, not positions.
- Allow space for story, lived experience, and silence.
- There is no obligation to share on your turn. You may simply say, “I have nothing share at this moment.”

Key participant question: “What needs to be said so nothing important is left unsaid?”

3. Identify Shared Ground & Tensions

Purpose: Determine if another round around the Circle is necessary

The facilitator does a “pulse check” of the circle: summarizes and flags any raised discomfort openly, identifies any areas of disagreement, and invites exploration through another round of the circle.

Summarize:

- Areas of agreement
- Unresolved concerns
- Cultural safety, or ethical risks
- Governance risks
- (Mis)alignment with mandate

Distinguish between:

- *Discomfort* (can sit with)
- *Harm* (cannot proceed)

Key facilitator questions:

“Is anything being asked that compromises cultural safety, dignity, or wellbeing?”

“Is anything being identified that poses risk to the organization, or moves us away from our mandate and the Guiding Principles?”



4. Co-Create Options Towards Consensus

Purpose: Move from debate to collective problem-solving, propose a path forward.

- If necessary, collectively generate multiple pathways forward.
- Modify based on concerns raised, or risks identified.
- Use iterative refinement rather than binary yes/no choices.

Key question: “How can this decision/recommendation be reshaped so all can support it?”

5. Test for Consensus

Purpose: Confirm readiness to move forward.

Rather than thinking/asking “Do I/you agree?”, ask:

- Decision/recommendation: “Can I/you live with and support this?”
- Discussion: “Do I/you have anything to add to the discussion?”
- “How is this decision/recommendation safe, ethical, and culturally aligned?”
- “How does this decision/recommendation align with our mandate to protect the public from harm and discrimination?”
- “How does this decision/recommendation align with our obligations to the Guiding Principles within the HPOA?”
- “Are there any serious unresolved concerns?”

Consensus is reached when:

- All parties can support the outcome publicly.

Key question: “We have discussed this thoroughly. While we may have had different starting points, can everyone in this room get behind this decision/recommendation and support it?”

6. Decision Confirmation & Accountability

Purpose: Make the outcome real and transparent.

Clearly state:

- The decision/recommendation.
- The proposed resolution in preparation for a vote.

Conduct the vote and document the result in the minutes.

7. Reflection & Learning

Purpose: Honour the process and improve future decisions.

- Debrief the process itself. Ask:
 - what worked well?
 - what felt rushed or unclear?
 - what should change next time?



Why this matters:

Moving beyond intention and learning, towards action

- Consensus decisions help all of us practise dismantling often unrecognized systems that are oppressive, value hierarchy and uphold power dynamics which all cause harm within our governance work.⁴
- Inclusive governance means encouraging, valuing, and listening to diverse perspectives that come when we have people with different lived experiences and worldviews at the table. Consensus approaches allow quieter and historically silenced people to be heard.
- Learning about and recognizing how settler-colonialism, including Indigenous-specific racism, silences people in Board spaces, and causes harm to Indigenous people, is in alignment to the College's formal commitments to Indigenous cultural safety, humility and anti-racism.
- Our work together can demonstrate that we are meeting the objectives of the anti-discrimination measures in the HPOA and outcomes of the 2026-2028 Strategic Plan.

Fulfilling HPOA mandate and Guiding Principles

The HPOA calls on regulators to protect the public from harm and discrimination, and to actively promote reconciliation with Indigenous Peoples, uphold UNDRIP, and address racism specific to Indigenous communities. The Guiding Principles (Sections 14 & 15) in the HPOA demonstrate the government's obligation under DRIPA to align provincial settler laws with UNDRIP to uphold the First Nations' rights, title, laws, and governance tied to these lands, and the rights of Indigenous Peoples living here.

Consensus is a natural fit for these obligations because it prioritizes transparency, shared responsibility, and meaningful public engagement—values that strengthen trust and legitimacy. Integrating a consensus-based decision approach is how we embed these Principles into our governance practice.

Integrating anti-discrimination measures

The HPOA requires regulators to adopt anti-discrimination measures that cultivate safety (physical, cultural, social, emotional, and spiritual) and create space for respectful, open dialogue that empowers people to participate. The Guiding Principles also require us to engage regularly in processes to identify discriminatory practices, policies, programs, structures, values and attitudes that perpetuate discrimination or create conditions in which discrimination may occur. Consensus does this by valuing every person's perspective, especially those historically marginalized. It decenters power and privilege of majority voting and ensures Indigenous perspectives and those from equity-denied groups cannot simply be voted down. This approach makes equity a structural feature of decision-making.

⁴ The high cost of silence: Why feeling unsafe at work hurts everyone
<https://safecarebc.ca/the-high-cost-of-silence-why-feeling-unsafe-at-work-hurts-everyone/>



Accountability to the Safe Spaces Expectations

“The new body’s Board must focus on making it safe for Indigenous members to name instances where anti-Indigenous racism or cultural unsafety have occurred.” - 2023 Safe Spaces Cultural Safety and Humility Audit Report

- Indigenous-specific racism is still present in governance spaces.
- Racism is cumulative and often met with silence or denial.
- Majority voting systems privilege settler norms and silence Indigenous voices.
- Asking for Indigenous perspectives without upholding them maintains harm.
- Policy documents still reflect colonial structures and values.
- Non-Indigenous participants struggle to adapt to Coast Salish protocols, preferring familiar settler norms.

Accountability to the Declaration of Commitment to Cultural Safety and Humility

Signed on March 1, 2017, by the members of BC Health Regulators, the First Nations Health Authority (FNHA), and the Ministry of Health, the [Declaration of Commitment](#) sets out the objectives which we remain accountable to.

Definitions

Anti-racism means the practice of actively identifying, challenging, preventing, eliminating, and changing the values, structures, policies, programs, practices, and behaviors that perpetuate racism. It is more than being non-racist – it is acting to create conditions of greater inclusion, equality, and justice.

Colonialism is where groups or countries partially or fully steal land and resources from Indigenous peoples, occupy the land, and exploit the land and resources for economic purposes. Following the acquisition of land and resources, colonizers establish laws and processes that continuously violate the human rights of the Indigenous peoples and force them to conform to the newly established laws and processes of the colonial state.

Cultural safety is an outcome. 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.

Discrimination means targeting an individual or group of people for negative treatment because of specific characteristics such as race, religion, gender, disability, or other protected characteristics as defined by the BC Human Rights Code. Discrimination can occur at an individual, organizational, or societal level. It occurs when a particular social group is denied access to goods, resources, and services, either through action or inaction.

Diversity refers to individual and unique human differences, dimensions, qualities, and characteristics such as age, ethnicity, gender, sexual orientation, physical abilities, race, etc. It can be applied to describe a group or community of people, or as an aspirational



term, referring to desires and efforts to increase representation and visibility of difference.

Equity is the absence of avoidable, unfair or remediable differences among groups of people, whether those groups are defined socially, economically, demographically or geographically or by other means of stratification. Inequity occurs when individuals intentionally or unintentionally treat people differently and unfairly because of their race, sex, national origin or disability.

Equity-denied is a term used to refer to communities and groups that experience significant collective barriers in participating in society. This could include attitudinal, historic, social and environmental barriers based on age, ethnicity, disability, economic status, Indigeneity, gender identity and gender expression, nationality, race, sexual orientation, etc. Equity-denied groups are those who identify barriers to equal access, opportunities and resources due to disadvantage and discrimination and actively seek social justice and reparation. Sometimes “equity-seeking” or “equity-deserving”.

Indigenous-specific racism means the unique nature of stereotyping, bias, and prejudice about Indigenous Peoples in Canada that is rooted in the history of settler colonialism, and ongoing race-based discrimination, negative stereotyping, and injustices experienced by First Nations, Inuit, and Métis Peoples that perpetuate power imbalances, systemic discrimination and inequitable outcomes stemming from the settler-colonial policies and practices.

Power refers to the capacity of individuals or institutions to influence, lead, dominate, harm or otherwise impact the lives or actions of others. In settler-colonial society, privileged individuals and institutions hold higher amounts of power.

Privilege is the unearned benefits, advantages and opportunities held by those who are members of specific (dominant) groups in society. Privilege can be based on a variety of social identities including race, gender, sexuality, religion, socioeconomic status, ability, age and education. Privilege and power often co-exist, and members of dominant groups determine and shape social norms, values, and structures within society, creating standards others are typically expected to follow.

Racism is the belief that a group of people are inferior based on the colour of their skin, their culture, or spirituality. It leads to discriminatory behaviours, structures, systems, policies, and practices that oppress, ignore or treat racialized groups as ‘less than’ non-racialized groups.

Safety refers to physical and psychological safety where any person in an environment can: admit and discuss mistakes, openly address problems and tough issues, seek help and feedback, trust that no one is out to get them and trust they are valued.

Two-Eyed Seeing is an approach introduced by Mi’kmaq Elder Albert Marshall, that refers to learning to see from one eye with the strengths of Indigenous ways of knowing and from the other eye with the strengths of Western ways of knowing and to using both of these eyes together to avoid clash of knowledges.

Unceded refers to land that was not yielded by First Nations and Indigenous Peoples nor turned over to the Crown (government) by treaty, agreement, or other arrangement.



Resources

Consensus Decision Making: A short guide.

<https://www.seedsforchange.org.uk/shortconsensus>

Consensus in the Boardroom: A Guide to Unified Decision-Making.

<https://Boardcloud.us/Board-meeting-glossary-of-terms/consensus/>

Legal Pluralism: Indigenous Legal Orders & Canadian State Law <https://www.bcli.org/wp-content/uploads/PRIMER-5-Legal-Pluralism-Indigenous-Legal-Orders-Canadian-State-Law.pdf>

United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

[UNDRIP E web.pdf](#)

Reviewed By Dianne Millette Registrar/CEO		2026-02-09	<input type="checkbox"/> N/A
Reviewed By Governance Committee & Human Resources Committee		2026-02-19	<input type="checkbox"/> N/A
Date Approved 2026-04-02	Approved By <input checked="" type="checkbox"/> Board <input type="checkbox"/> Committee (<i>Name of Committee</i>) OR Name <i>Full Name</i> Title <i>Title</i>		
Date Effective 2026-04-02	Revision history	Last Updated:	Select date
Next Review 2028-04-01		Previous Update:	Select date
Drafted by: Name Amy Poirier		Title Lead, Cultural Safety & Humility	