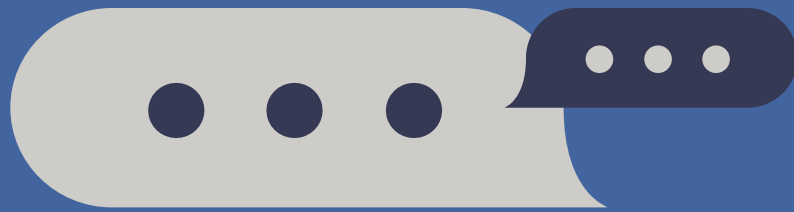# ATLANTIS

THE ASSOCIATION OF ARTIST-RUN CENTRES FROM THE ATLANTIC EQUITY, DIVERSITY, AND INCLUSION POLICY AND RESOURCE KIT

January, 2023

This policy and resource kit has been developed by *Atlantis: the Association of Artist-run Centres from the Atlantic*, an organization that supports and promotes the activities of artist-run centres in Prince Edward Island, Newfoundland and Labrador, New Brunswick and Nova Scotia, the unceded, unsurrendered lands of the Beothuk, Mi'kmaq, and Wolastoqiyik Peoples, as well as the Inuit and the Innu: the southern Inuit of Nunatukavut. The development of this policy and resource kit is the final phase of *East of Where* (2020-2022), a project that involved sector-wide research, resource sharing, and funding support to bolster equity policy development and learning opportunities within artist-run centres in the region. The project was supported by a Sector Innovation and Development grant from the Canada Council for the Arts.

Many people have contributed to the development of this policy and resource kit, and so we offer our gratitude and acknowledge the work of Annalise Prodor, Kate MacDonald, Carmel Farahbakhsh, Zabrina Whitman, Megan Thompson of McInnes Cooper, Audrey Favre, Kacey Chagnon (Coop l'Argot), Kadeem Hinch, and the contributions of Atlantis' Board of Directors (past and present).

Kate's thoughts:

This work is the work of world building, of building dreams with our hands, having hard conversations and realizing the pieces of socialization we have received are real. Policies can be written with real intention of shaping spaces. Policies are capable of transforming and rewriting future worlds that are yet to exist. Hopefully when reading this policy, moving through the assessments, and accessing the offered resources you can see and explore how you're inviting people into your spaces, creating space, and disrupting out of date narratives rooted in white supremacy, colonialism, and oppression. How exciting to be able to be in this work!

To a bright future - with gratitude, kate, Project Coordinator
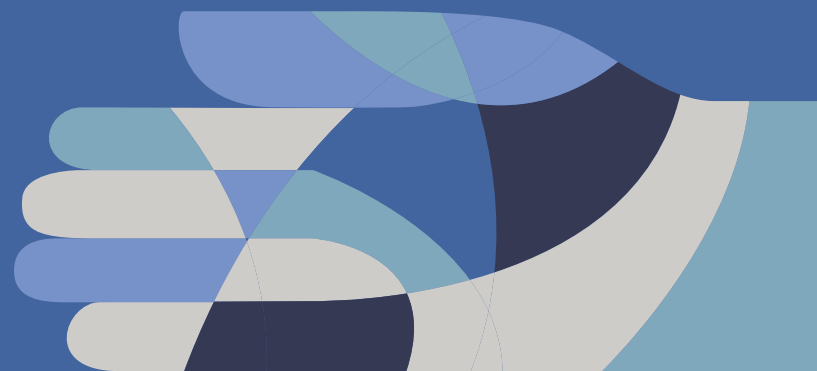
1. Introduction

Equity, diversity and inclusion are fundamental values of Atlantis: The Association of Artist-Run Centres from the Atlantic ("**Atlantis**"). We are committed to promoting a working culture that values diversity, inclusion, and equal opportunities. That culture includes:

- Promoting diversity by identifying and removing barriers in participation, membership, recruitment, advancement and retention for underrepresented groups. These groups may include women, people of colour, Indigenous individuals, individuals with a disability and LGBTQ2+ individuals, and any additional groups identified through ongoing review.

- Preventing discrimination by making decisions regarding participation, membership, recruitment, advancement, and organizational opportunities without regard for race, colour, age, gender, sexual orientation, religious belief, physical abilities and other categories protected under human rights legislation.

- Promoting respectfulness, cultural awareness, and inclusivity by:

- fostering a collaborative environment in which all members participate and contribute;

- empowering and providing a safe space for all members to express themselves, exchange ideas, and feel heard; and

- encouraging members to be open and curious about others' experiences and perspectives.

2. Purpose

Atlantis created this Equity, Diversity, and Inclusion Policy (the "**Policy**") to outline its aspirations and commitments toward equity, diversity and inclusion within its organization and across its member artist-run centres in Prince Edward Island, Newfoundland and Labrador, New Brunswick and Nova Scotia (the "**Member Organizations**").

Atlantis recognizes that historic and present day systemic inequities have negatively impacted the ability of marginalized communities to have access to resources and programs in the creative sector. This Policy exists to provide a standard of accountability, care, re-imagination, and growth, to ensure equitable access to the space, programs, and other opportunities offered by Atlantis and its Member Organizations.

The key purposes of the Policy include the following:

- To establish a framework that addresses equity, diversity, and inclusion in the creative sector for day-to-day operations;

- To provide its Member Organizations with educational resources related to equity, diversity, and inclusion, and tools to implement in response to organizational inequities within artist-run centre spaces;

- To support its Member Organizations in developing equity, diversity, and inclusion policies and procedures that result in safe spaces and positive environments for all stakeholders;

- To provide its Member Organizations with foundational frameworks to evaluate and address accessibility, anti-racism, anti-oppression, and liberative justice practices within the organization; and

- To provide Member Organizations with models which interrupt discrimination, gatekeeping, power hoarding, and tokenism while providing care-based interventions and alternatives.

3. Principles

In pursuing our vision of equity, diversity, and inclusion, Atlantis will abide by the following principles:

- Atlantis should reflect Canada's diversity. Atlantis is committed to building institutional capacity to support an equitable, diverse and inclusive environment within the creative sector across its Member Organizations;

- Atlantis is dedicated to the removal of systemic barriers, the elimination of discriminatory practices and policies, and the advancement of organizational equity. Atlantis recognizes the need to address historic disadvantages and systemic barriers experienced by marginalized communities to assist in creating safe, creative spaces within its Member Organizations; and

- Atlantis is committed to incorporating equity, diversity and inclusion into its work and its culture. This is not a short-term commitment but a journey that will be ongoing and our commitment and consistent efforts will be important.

4. Application

This Policy applies to Atlantis, its staff, agents, contractors, volunteers, members, and to any committee, working group, or person working under the authority of Atlantis, including Member Organizations. Atlantis expects each of its Member Organizations to ensure that its policies and practices reflect the principles, goals, and action items of this Policy.

5. Definitions

Equity, diversity, and inclusion are social concepts that are constantly evolving. In this policy, they have the following meaning:

- **Diversity** refers to variety in characteristics that we all possess, and which are used to differentiate among individuals and groups of people. Those characteristics include race, colour, age, gender, sexual orientation, religious belief, physical abilities and other categories protected under human rights legislation. Diversity also includes differences in backgrounds, experiences, perspectives, thoughts, interests, and ideas.

- **Equity** refers to creating fair access, opportunity, and advancement for all individuals, while striving to identify and eliminate barriers that have prevented the full participation of some groups. Equity initiatives involve an intersectional analysis into the treatment and decision-making, which considers the structural barriers that exist socially and how those barriers impact different people. Equity understands that systemic oppression ensures that access, participation, opportunities, and relevant services are much less available and accessible for marginalized communities and works to disrupt those barriers in order to create a further welcoming, informed, and aware space. Equity challenges the equality model that everyone should be treated exactly the same to guarantee "fairness" and instead holds that people should be treated differently as everyone has diverse needs and experiences to assure justice.

- **Inclusion** is the practice of accepting, respecting and valuing diversity. An inclusive work culture is one which ensures that all employees are valued, heard, engaged, and involved at work and have full opportunities to collaborate, contribute, and grow professionally.

6. Policy

a. Atlantis values diversity and will work actively to build a diverse organization and membership, inclusive of varying backgrounds, expertise and persons with protected characteristics. Atlantis is committed to ensuring all people are treated equitably when engaging within the organization.

b. Every person to whom this Policy applies has a responsibility to treat others with dignity and respect, and to act in an inclusive way.

c. Suggested measures within this Policy that Atlantis shall encourage are as follows:

   i. preparing an annual report showing the representation of the marginalized communities within Atlantis and its Member Organizations, and highlighting any procedures, policies, or programs established or modified to support or promote the engagement of persons of designated groups;

   ii. conducting an annual organizational analysis to identify underrepresentation of designated groups;

   iii. reviewing and reforming organizational systems, policies and practices to identify barriers against the designated groups;

   iv. implementing short and long term plans with measures to remove membership barriers and support members of marginalized communities;

   v. implementing positive policies and practices that include anti-oppressive and anti-racist approaches;

   vi. engaging with members of marginalized communities to ensure that their experiences, expertise, and leadership models are centered in decision-making processes;

   vii. establishing and documenting numerical goals and timetables for hiring, promotion, or recruitment to correct underrepresentation within its membership.

viii. establishing and documenting long term goals (covering more than three years) and strategies for increasing the representation of designated groups across its Membership Organizations and their activities.

d. Atlantis will maintain and revise Policy as required to advance equity, diversity, and inclusion goals. Atlantis commits to reviewing this Policy every two (2) years. Notwithstanding the two (2) year review period, Atlantis expressly reserves the right to change, modify or delete portions of this Policy and its Appendices without notice.

7. Goals and Action Items

Atlantis is committed to developing and implementing programs and initiatives to promote equity, diversity and inclusion in all areas of its organization.

As part of this commitment, some of the programs and plans Atlantis intends to implement include the following:

a. Developing Atlantis' policies related to art curation, program selection, and call-for-proposal procedures in a manner that promotes equity, diversity, and inclusion;

b. Reviewing Atlantis' hiring practices to ensure people practices that promote equity, diversity, and inclusion;

c. Establishing a complaint process that respects trauma-informed and survivor-centric options for mediation and resolution;

d. Developing a policy related to the work environment for collaborators, contracted artists, the Board of Directors, committees, and staff;

e. Developing a policy and procedures related to the treatment of staff and volunteers;

f. Revisiting any Atlantis policies and procedures to insure the safety and security of all members, including consulting with community members who have expertise in anti-racist, anti-colonial community safety models and de-escalation models and referencing the *Defunding Report: Defining the Way Forward for the HRM* to consider what actions (if any) necessitate the involvement of local police.

8. Tools and Resources

Consistent with its objectives – particularly its objectives to identify appropriate resources and expedite access to those resources and to organize collective programs, projects and research – Atlantis has created resources to assist its Member Organizations to carry out the principles of this Policy.

While this Policy applies to all Member Organizations, Atlantis recognizes that some Member Organizations may desire to implement its own equity, diversity, and inclusion policy to complement this Policy. As such, a template Equity Policy for the use and implementation of Member Organizations is included at **Appendix** "**A**".

In addition, resources related to conducting internal organizational assessments and actions are included at **Appendix** "**B**"; resources related to Indigenous education are included at **Appendix** "**C**"; and other relevant definitions related to equity, diversity, and inclusion are included at **Appendix** "**D**" for educational purposes.

APPENDIX A: EQUITY POLICY TEMPLATE

EQUITY, DIVERSITY, AND INCLUSION POLICY

[ORGANIZATION NAME] is committed to an organizational culture that values and promotes diversity, inclusion and equal opportunities. We are committed to relationship-building, encouraging, uplifting and actively supporting efforts to create equitable spaces, opportunities and practices for all members.

[ORGANIZATION NAME] recognizes the systemic barriers that have affected the ability of marginalized communities to participate in the creative sector.

We acknowledge that the Peace and Friendship Treaties have application to the lands on which we reside, and that we are on the surrendered and unceded lands of the _____.[1]

Purpose and Scope

The purpose of this Equity, Diversity, and Inclusion Policy (the "**Policy**") is to outline [ORGANIZATION NAME's] aspirations and commitments toward equity, diversity and inclusion.

This Policy shall apply to all to [ORGANIZATION NAME], its staff, agents, contractors, volunteers, participants, board members, visitors, and to any committee, working group, or person working under the authority of [ORGANIZATION NAME]. Refusal to comply with or uphold this Policy may result in lack of access to our space, community, and resources, and could result in discipline to [ORGANIZATION NAME] employees, up to and including termination.

Policy and Principles

[ORGANIZATION NAME] aims for its work to have an integrated equitable approach that serves a wide range of communities, experiences, and access needs, in accordance with the following:

1) [ORGANIZATION NAME] values diversity, and shall work to build diverse and engaging spaces that center a wide range of experiences, stories, arts-practices, arts makers, and creatives. [ORGANIZATION NAME] is committed to ensuring that all people are treated equitably and amplifying the involvement from historically and currently underrepresented communities within the arts sector.

2) [ORGANIZATION NAME] strives to create a working and creative environment that has supports for confronting, examining, and disrupting bias, racism, homophobia, transphobia, ableism, fatphobia, islamophobia, xenophobia, ageism, white supremacy, classism and all other forms of systemic oppression and violence.

3) [ORGANIZATION NAME] shall undertake equity, diversity, and inclusion learning through training and professional development opportunities to encourage personal and organizational growth.

4) [ORGANIZATION NAME] shall monitor and review the equitable functionality of our spaces pertaining to: physical space, staff composition, membership engagement, community interactions to ensure equity, diversity and inclusion for marginalized communities and equity seeking groups. To support our understanding of the equitable functionality of our spaces, [ORGANIZATION NAME] shall complete an annual organizational assessment related to its equity, diversity, and inclusion practices.

Review

[ORGANIZATION NAME] shall undertake a formal review of this Policy every two (2) years. Nevertheless, we recognize that equity, diversity, and inclusion are social concepts that are constantly evolving. **[ORGANIZATION NAME]**, within its sole discretion, may undertake a review of this Policy as required in the circumstances outside of the regularly scheduled review process.

The following individuals are required to complete the review process:[2]

a) _____
b) _____
c) _____
d) _____

Date Ratified:_____.

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[1] Mi'kmaq and/or Wolastoqiyik Nation depending on where you are located. Using Appendix C, we encourage each centre to draft language as to their interpretation of what it means to be a treaty person.

[2] It is necessary that each centre decides whose staff/Board/committee responsibility this is so that it is clear to artists, membership, and community. This can look like a specific working group, community advisory committee, Board committee, staff caucus, etc...

APPENDIX B: ASSESSMENTS, ACTIONS & RESOURCES

This Appendix includes several assessment tools and action items, which may be implemented by the Member Organizations. These tools can be used by the Board, a particular committee, person, working group, or any other part of your organization responsible for engaging with and championing this equity, diversity, and inclusion work.

STEP 1:
EXERCISE A:
DEFINING ACCOUNTABILITY

ACCOUNTABILITY

It is important when working together we create shared definitions of terms. This way we can brainstorm how we visualize and envision work (i.e. accountability) taking place.

How do we as a space/organization/group/collective/centre define accountability?

ACCOUNTABILITY FORMULA:

After discussing how accountability is defined in this space, take a look at how accountability may be reached, discussed and or held. This portion aims to build an accountability map or formula.

Definition: What does accountability mean to everyone in this space and context?

Steps/Process/Questions: What do we do when harm happens? What is our process?

Bias & Power: How does bias and or power affect how we create and center accountability?

Conflict: How do we deal with conflict in this space? Collectively? Interpersonally?

Understanding of conflict: How do we understand conflict as a collective?

Priorities: What are our immediate priorities around accountability practices?

Communication styles: How are we communicating? What is our overarching style of communication? How do folks in power communicate? What kind of cross cultural understanding do we have of communication? Do we know what healthy communication looks like individually/collectively?

EXERCISE B:
DEFINING WHITE SUPREMACY

White Supremacy Assessment/Formula to combat/mitigate White Supremacy Culture

Understanding: What is our working definition? How are we creating spaces that oppose this?

Social location: What is our understanding of our privileges and biases? What identities do we hold? What is our positionality - collectively? Individually?

Benefits: What tools of white supremacist structure do we feel we need? Why? Is that true?

Contribution: Who contributes in space? Who speaks? Who holds power? Who makes decisions? Who is excluded from this space? Who is yet to be here?

DATE_____   COMPLETED BY_____

AREA OF ASSESSMENT	QUESTION		ANSWER OR RESPONSE	ACTION ITEMS	NOTES
Accessibility: Bathrooms	Are they accessible? (grab bars, knee space, height, sink, stall size, doorway)				
Accessibility: Bathrooms	How are they labeled?				
Accessibility: Bathrooms	Are there free products available? Can there be? What are they?				
Accessibility: Language	Is all the language that we use gendered? Does it need to be?				
Accessibility: Understanding	What lived experience exists in the room? What expertise exists in the room? What historically silenced voices are in the room?				
Accessibility: Resources	What resources support the accessibility of our spaces and places? (ie Money? People? Organizations? Policies?)				
Accessibility: Policies	What policies support the accessibility of our spaces and places? How accessible are our policies? (ie Language? Screen reader compatibility?)				
Accessibility: Practices	What practices do we engage in that amplify disability justice frameworks and calls? How are we practicing disability justice here? How are we breaking down the stigma around disabilities in our places and spaces?				

LANGUAGE ASSESSMENT:

DATE_____   COMPLETED BY_____

AREA OF ASSESSMENT	QUESTION		ANSWER OR RESPONSE	ACTION ITEMS	NOTES
Language: Forms	Is the language ableist? Racist? Oppressive? Exclusive? Gendered? Care centered? Inclusive? Neutral? Accessible? Offered in more than one language?				
Language: Pronouns	Are pronouns asked or offered? Is this practice supported? Does paperwork have options for folks?				
Language: Names	Is the legal government registered name required? Can there be space for chosen names? How do we navigate this in our spaces? How do we navigate safety around this?				
Language: Employment Requirements	What do we need to know to hire someone? What does that language look like?				
Language: Representation	What languages are used here? What languages can be accessed in this space?				
Language: Holidays	Are people are welcome to observe any and all religious observance. How do we hold caring, equitable space for all observances? Are we encouraging folks to let us know how we can support or accommodate them?				
Language: Process	What processes do we have around using language/changing/update/requirements/expectations?				
Language: Refresh & Revitalize	How often do we review and refresh language on our documents and in our space?				

ANTI-BLACK RACISM ASSESSMENT

DATE_____   **COMPLETED BY**_____

AREA OF ASSESSMENT	QUESTION		ANSWER OR RESPONSE	ACTION ITEMS	NOTES
ABR (anti-Black racism)	What is your workplace actively doing to combat anti-Black racism?				
ABR (anti-Black racism)	What practices, policies or community agreements are in place to combat and mitigate the effects of white supremacy?				
ABR (anti-Black racism)	How is anti-Black racism dealt with at your place of employment? Is it discussed? How seriously does your workplace take anti-Black racism?				
ABR (anti-Black racism)	What happens when anti-Black racism takes place within your place of work?				
ABR (anti-Black racism)	How is power distributed where you work? Who makes the final decisions? What are the lived experiences of senior management/CEO/directors/board/staff/team?				
ABR (anti-Black racism)	What does African Heritage Month mean where you work? Does the planning entirely fall on the shoulders of Black folks? What themes are centered? How does it feel?				
ABR (anti-Black racism)	How is Black mental health and wellness prioritized and/or encouraged in your workplace?				
ABR (anti-Black racism)	Does your place of employment understand complex African Nova Scotian, the Black community of PEI, and Black community issues? Or try? Or hold space for this to be examined? Is there support for community actions? Is there support for community organizing and the frontlines in relation to African Nova Scotian and Black issues?				
ABR (anti-Black racism)	What tangible reparations is your workplace regularly engaging in? Do these efforts exist outside of the month of February?				

ABR (anti-Black racism)	What is the understanding of reciprocity and energetic exchange at your workplace?			
ABR (anti-Black racism)	Is your workplace safe for African Nova Scotian and Black folks? How is Black safety prioritized?			
ABR (anti-Black racism)	Are closed Black spaces welcome or prioritized? Do closed spaces feel necessary within your workplace?			
ABR (anti-Black racism)	What is the general understanding of bias, white supremacy, colorism, racism, privilege, liberation, oppression, misogynoir, sexism, intersectionality, colonialism and capitalism where you work? Do folks have working definitions? Who all decides what these working definitions are?			
ABR (anti-Black racism)	What reference, educational and training material is accessible at your place of employment? What material is invested in? Prioritized? Shared? Made mandatory?			
ABR (anti-Black racism)	Are there community safety and emergency plans outside of calling the police? Do you have a network of organizations you can contact for emergencies? What relationships does your organization/company/business have that create/invest in community safety?			
ABR (anti-Black racism)	What is your organizations/companies/businesses/staffs/teams relationship with African Nova Scotian and Black communities in the territory that you live on?			
ABR (anti-Black racism)	If you are a Black person in this space do you feel valued? Seen? Happy? Safe? Joyful? Inspired? If not, how could change be made for that to be your current reality? What do you need?			

DIVERSITY & INCLUSION SELF ASSESSMENT as presented by the NATIONAL ASSOCIATION OF COLLEGES AND EMPLOYERS

This assessment was created by NACE (National Association of Colleges and Employers) in relation to Diversity and Inclusion. This is an organizational self-assessment and can be completed at any time.

Diversity & Inclusion

Inclusion is a core value for the **National Association of Colleges and Employers (NACE)**, which fosters and supports individual and organizational diversity and inclusion in all facets of the association. NACE embraces and derives value from the variety of views that diverse organizations and individuals bring to a task at hand, and creates a supportive learning environment to foster open communication of diverse perspectives and realities.

Place an "x" in the box to indicate your progress in reaching the goal.

Plan to Plan Benchmarks Do we:	Where Are We Now? Benchmarks Have we:	Reaching Your Destination Benchmarks We have:
☐ have an official definition and shared understanding of diversity, inclusion, and cultural competence?	☐ recruited and/or hired individuals from diverse backgrounds (race/ ethnicity, disability, sexual orientation, and so forth) whose knowledge and values promote diversity and inclusion in the workplace?	☐ a diverse work force that reflects the demographics of the geographical area.
☐ have a diversity, inclusion, and nondiscrimination policy?	☐ created a diversity/inclusion advisory committee that reports directly to the organization's management/ administration	☐ compliance by staff/ employees for our diversity/inclusion policies and procedures.
☐ have a diversity/inclusion individual or committee responsible for ensuring the organization is reaching out to diverse communities?	☐ established diversity/inclusion policies and procedures that include expected behaviors?	☐ created and are implementing a diversity/ inclusion plan with clear goals and benchmarks.
☐ make diversity and inclusion a core value and goal for our organization that are tied to the business objectives and strategic goals?	☐ included diversity/inclusion goals and deliverables in our strategic plan?	☐ funded our diversity/ inclusion efforts (e.g., have a staff person responsible for coordinating this area, have funded community-specific outreach programs, and so forth).
	☐ spent time and energy to learn about the qualities and attributes of the various groups in our organization?	
☐ conduct at least one diversity and inclusion training session annually for staff/employees?	☐ implemented specific programs and outreach initiatives that target diverse employees for our organization?	☐ adapted programs and activities to reflect cultural differences.
	☐ started collecting demographic data of our staff/employees (age, sex, race/ethnicity, and so forth)?	☐ provided accessibility for non- English speakers and individuals with disabilities.

National Association of Colleges and Employers

Evidence of Milestone Achievement

Commitment to Diversity/Inclusion

- [ ] Our diversity, inclusion, and nondiscrimination policy is prominently posted on our website and other public places.
- [ ] Our managers/administrators can easily describe why diversity and inclusion are important for our organization.
- [ ] We have established protocol and documentation of diversity of participants/members of steering committees, board of directors, and other such guiding bodies within the organization
- [ ] Our strategic plan features diversity/inclusion components, including specific goals and objectives.
- [ ] We can easily describe the cultural differences, norms, and values of diverse communities in our area.
- [ ] Our leadership/managers/administrators are able to articulate the strengths and weaknesses identified in the organization's diversity/inclusion assessment of policies and practices.

Institutional Practices for Hiring & Employment

- [ ] All our staff/employees are aware of our diversity, inclusion, and nondiscrimination policy and their expected behavior.
- [ ] Our staff/employees have participated in at least one diversity/inclusion training in the past 12 months.
- [ ] Our diversity/inclusion policies and procedures are documented, and our staff/employees abide by them.
- [ ] Job descriptions include diversity and inclusion statements.
- [ ] Interview questions are designed to measure diversity and cultural competence.
- [ ] We have increased our percentage of diverse employee hires over the same period last year. (Evaluate annually)
- [ ] Our diverse employee hires are engaged in our organization, as evidenced by formal engagement surveys, employee retention, and/or performance evaluations of these employees.
- [ ] We have materials available in accessible formats for non-English speakers and individuals with disabilities.

Committee/Staff Structure & Outcomes

- [ ] Our diversity/inclusion committee meets on a regular basis (e.g., bimonthly, quarterly).
- [ ] We can provide staff/employee data that includes demographic information, including race/ethnicity.
- [ ] We have staff assigned to implement our diversity and inclusion/outreach initiative.
- [ ] We have at least one staff member responsible for coordinating diversity/inclusion outreach and helping all staff to embed diversity/inclusion throughout the organization.
- [ ] Our diversity/inclusion committee has provided input and guidance on cultural adaptations of existing programs and/or activities.

Total Checkmarks:

Where this assessment says "staff" you could replace that word with anything! Community, team, etc. Adjust these assessments as necessary to fit for your space. Perhaps you don't have whole committees, but is there someone championing diversity and inclusion work in your space? Who are they? What are their responsibilities?

The NACE provides this table at the end of the self-assessment. Please use this table to help map your goals, action steps, successes, priorities, timelines and progress in relationship to diversity and inclusion within your space.

Diversity and Inclusion: Planning & Progress Sheet

Identified Goals	Action Steps	Priority (High, Moderate, Low)		Who Is Responsible	Target Start Date	Target Completion Date	Status
	1. 2. 3. 4.						
	1. 2. 3. 4.						
	1. 2. 3. 4.						
	1. 2. 3. 4.						
	1. 2. 3. 4.						
	1. 2. 3. 4.						
	1. 2. 3. 4.						

STEP 3:
THE HOW TO

The next section includes resources based on how you answered the previous assessments. If most of your answers fell under an area of **great improvement & lots of change** required please see **Section 1 A**, if your answers **required very little organizational change or shift** please see **Section 1 B**, and if you had a combination of answers (**some areas requiring deep change, some areas requiring light reflection/little shift**) please see **Section 1 C**.

The intention of the resources is to provide tools for how to implement change, engage in and with some best practices, and perhaps provide inspiration for creating and supporting healthy, inclusive and systemically challenging spaces. These resources hopefully support continued learning and growth.

STEP 4
EXECUTION:

Please scroll to the section where the majority of your answers fall under. This is further reading to support creating spaces, structures and processes rooted in anti-racist, anti-oppressive, and centred around equity and equality.
These are just a beginning place; there are infinitely more resources that exist that you may find beneficial or even integral to your organization.

SECTION 1 A:

Accessibility Resources:
https://www.radical.partners/accessibility-resources#leaders
https://www.youtube.com/watch?v=SovnJoCt5Ws

Language Resource:
https://nasaa-arts.org/nasaa_research/inclusive-language-guide/

White Supremacy Resource:
https://podcasts.apple.com/ca/podcast/shifting-the-lens-feat-dr-yaba-blay/id1220265487?i=1000512259140

Accountability Resource:
https://www.oneworldtrust.org/uploads/1/0/8/9/108989709/briefing_paper_133_the_african_picture.pdf

Anti-Black Racism Resources:
https://www.smithsonianmag.com/history/158-resources-understanding-systemic-racism-america-180975029/
https://www.youtube.com/watch?v=ZTP0iqVA5pE
https://podcasts.apple.com/ca/podcast/anti-blackness/id1557668926?i=1000514952382

SECTION 1 B:

Healthy Workplaces: CHAPTER 1 & 3
https://www.who.int/occupational_health/healthy_workplace_framework.pdf
https://www.health.gov.bc.ca/library/publications/year/2006/Creating-healthy-workplace-environment-workbook.pdf

Centering Care Resources:
https://www.youtube.com/watch?v=ZeBuP7VCJyM
https://www.youtube.com/watch?v=MECKdunxjN4

Black Feminist Resources:
https://www.youtube.com/watch?v=KbNxfiWhbqw
https://www.youtube.com/watch?v=0qU10tQ_rHo

Indigenous Knowledge Resources:
https://www.youtube.com/watch?v=7msyOSrpYsg
https://www.youtube.com/watch?v=mouBKKNgAx0

Accessibility Resources:
https://www.youtube.com/watch?v=SovnJoCt5Ws
https://www.youtube.com/watch?v=aYi2Gtj8P6Y

Gender Resource:
https://www.youtube.com/watch?v=AqEgsHGiK-s

Abolitionist Toolkit:
http://criticalresistance.org/wp-content/uploads/2012/06/CR-Abolitionist-Toolkit-online.pdf

Afrofuturism - Please see the "Workshops" tab for further learning:
https://www.blackquantumfuturism.com/

Critical Reflections Frameworks:
https://www.education.vic.gov.au/Documents/childhood/professionals/support/reffram.pdf

Critical Reflection Resource
https://www.education.vic.gov.au/Documents/childhood/professionals/support/reffram.pdf

Critical Resistance Resource
http://criticalresistance.org/wp-content/uploads/2012/06/CR-Abolitionist-Toolkit-online.pdf

APPENDIX C: INDIGENOUS EDUCATION & RESOURCES

IMPORTANT CONCEPTS

Decolonization: This is a form of addressing long-term colonial and systemic issues within the system. It means to support other (non-western) ways of thinking, cultural practices, and viewpoints. "It requires non-Indigenous Canadians to recognize and accept the reality of Canada's colonial history, accept how that history paralyzed Indigenous Peoples, and how it continues to subjugate Indigenous Peoples. 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 (see Indigenous Corporate Training website).

Indigenization: Indigenization is about creating space and supporting Indigenous ways of being. It means validating Indigenous worldviews, knowledge systems, and perspectives. It requires supporting Indigeneity in spaces and incorporating Indigenous ways of knowing and practices into these spaces and activities.

Nation: A nation is a group of individuals who share a sense of common or collective identity. They share common characteristics including ethnicity, language, culture, and a common history. The Mi'kmaq are a Nation. Mi'kma'ki is the physical territory of the Mi'kmaw Nation.

Community: In the context of this subject matter, community is typically used by Indigenous peoples to describe a First Nation band/reserve. The community forms a larger part of the nation. In the context of Nova Scotia, when we reference community members, it means individuals living in and/or a part of bands. A band member could be a community member, but it is also used to include other individuals who contribute and live on and/or near the band.

Band member: A band member is a Status Indian registered to a band.

Band: Band is the term used to refer to First Nation communities. The band system was imposed on First Nations in 1876 with the creation of the *Indian Act.*

First Nation: First Nation is the term to describe the Indigenous peoples of Canada who are neither Métis or Inuit. Historically, the term used was "Indian". First Nation people are still legally recognized as "Indians" under the *Indian Act.*

Inuit: The Inuit are the people of the Arctic, and live in Canada, the United States and Greenland. The word Inuit means "the people" in Inuktitut (the language of the Inuit). The single form of Inuit is Inuk.

Métis: The Métis homeland includes the prairie provinces, northwest Ontario, northeast British Columbia, the Northwest Territories, and the United States. The Métis have a distinct culture and language. Their origin extends back to the 18th century with the offspring of European fur-traders and Indigenous women. Individuals misuse the term "Métis" to refer to anyone who has parents who are part First Nation and part non-Indigenous, however Métis can only be used specifically when referring to individuals who are from the Métis Nation and have Métis ancestry.

Aboriginal: Aboriginal is a constitutionally recognized term referring to the First Peoples of Canada. Aboriginal refers to First Nation, Inuit, and Métis peoples.

Indigenous: refers to the original peoples of Canada. These are the First Nation, Métis, and Inuit peoples.

UNDERSTANDING INDIGENOUS IDENTITY

Indigenous identity can be a complex issue for non-Indigenous individuals to understand. To support reconciliation, allies must remember that is **not** their place to define who is or is not Indigenous. This document is intended to educate and provide support to allies to better understand this matter.

Understanding Identity from an Indigenous Perspective
Western society often only understands identity from an individual perspective, but identity is both personal and collective. While individuals are entitled to self-identify as they choose, the right to define collective identity (better described as "ethnicity" or "nationhood") rests with the nation. For instance, who is Mi'kmaq is defined by the Mi'kmaw nation. To better understand how the Mi'kmaq of Nova Scotia define Mi'kmaq identity, see the following: https://www.youtube.com/watch?v=dBp7AgeuxsE&t=92s

Where does the right to collective identity derive from?
Every nation has the right to define for themselves who is a member of their nation. For Indigenous peoples, this right is enshrined within the United Nations Declaration on the Rights of Indigenous Peoples. It is also an important concept discussed by the Royal Commission on Aboriginal Peoples, the Truth and Reconciliation Commission, and the Inquiry on Missing and Murdered Indigenous Women and Girls. In Nova Scotia, the Mi'kmaq reaffirmed their nationhood with the signing of the Nationhood Proclamation on October 1, 2008.

Why is not right for settlers to involve themselves on this topic?
When others interject on issues related to Indigenous identity, this is furthering systemic racism and supporting Indigenous erasure.

Can anyone claim to be Indigenous? What is or is not acceptable?
Indigeneity is more than ancestry. Case law and the Mi'kmaq of Nova Scotia state the criteria to be a member of an Indigenous nation requires both:

- an ancestral connection, and
- a current day connection to the nation.

The Mi'kmaq note that there are circumstances where a person may have been disconnected due to colonial practices like the Sixties Scoop or residential schools, however a claim to have an ancestor several hundred years ago that was Indigenous is not an acceptable measure of Indigenousness. In the case of Nova Scotia, if someone feels they are Mi'kmaw but are not connected to the nation, they are required to go through *Wula Na Kinu*. As it states on their website, this Mi'kmaq process "clearly defines who we are, by our own rules, and in our own way".

ELDERS AND KNOWLEDGE-KEEPERS

An Elder is a title given to individuals within an Indigenous nation that are recognized for their knowledge and wisdom. It is a title of great respect. Elders teach about culture, traditional Indigenous philosophy, epistemology, and ceremony. Often this knowledge is transmitted orally. While western academia often views this wisdom as informal, from an Indigenous standpoint, Elders, no matter their formal level of education, should be regarded as equal to individuals with doctorates. The title of Elder is bestowed on someone because of their depth of knowledge. They are viewed as role models and the nation relies heavily on their guidance and wisdom. From the sense of Greek philosophy, an Elder would be viewed as the "enlightened" one. The title of Elder invokes great respect. Even if a person is elderly in age, this does not mean they are an Elder. In some Indigenous cultures, an Elder could even be someone of young age. It is not appropriate or respectful for someone outside the nation to give the formal title of Elder to someone. It is also not appropriate for someone to give themselves this title.

- When an individual has strongly guided another, they may say "John Doe is my elder". This does not mean this individual is formally recognized by the nation as an Elder, but merely that there is a relationship of role model to pupil. It is important to differentiate this personal connection, respect, and recognition to that of situations where someone is a formal elder. For instance, an Elder may be asked to make opening remarks or do an opening prayer at an event. When this person is introduced, they should be introduced as "Elder Y" just like in situations where a person with a doctorate would be introduced as "Doctor X".

- A knowledge-keeper is a teacher within an Indigenous nation. They are someone who has been taught by an Elder and may be an expert is a certain field of knowledge. For example, a biology class may want to understand the Mi'kmaq philosophy of Netukulimk in salmon management. A traditional harvester may come speak to the class. This individual may be regarded as a knowledge-keeper.

It is disrespectful and colonial to bestow the formal title of Elder on someone if the Indigenous nation does not recognize them as such.

PROCESS OF SEEKING INDIVIDUALS TO PROVIDE A WORKSHOP OR CULTURAL SENSITIVITY TRAINING

Given the complexities around identity and understanding governance protocols within Indigenous nations, it can be very challenging to know how to navigate. Having the right person to provide training and/or pass on knowledge is critical. Finding just anyone who self-identifies as being Indigenous to come in and speak to a group of people is just like saying that any doctor will work for ailment that an individual might have. You wouldn't visit an optometrist for a broken arm, so the same philosophy applies here.

It is respectful to seek the closest First Nation community to your association and ask if they have anyone available to speak. If you are the Province of Nova Scotia, the Treaty Education directorate purposely serves the function of education folks and has an up-to-date list of approved speakers (https://novascotia.ca/treaty-education/)

Here is a list of the local communities:

Newfoundland and Labrador:
Conne River
Flat Bay
Bay of Islands
Sheshatshiu
Natuashish
Nain
Hopedale
Makkovik
Rigolet
Nitassinan
Nunatsiavut
NunatuKavut

Prince Edward Island:
Abegweit
Lennox Island

Nova Scotia:
Eskasoni
Membertou
Potlotek
We'koqma'q
Wagmatcook
Paqtnkek
Pictou Landing
Millbrook
Sipeknekatik
Glooscap
Annapolis Valley
Bear River
Acadia

New Brunswick:
Buctouche
Elle Ground
Eel River Bar
Elsipogtog
Esgenoôpetitj
Fort Folly
Indian Island
Kingsclear
Madawaska
Metepenagiag
Oromocto
Pabineau
Saint Mary's
Tobique
Woodstock
Peskotomuhkati

Please remember that some communities are under-resourced and/or under-staffed, so they may not reply promptly or at all. This is not a sign to proceed ahead without discussion from the community. Nova Scotia, Prince Edward Island and New Brunswick have great negotiation offices who can also refer you to speakers:

- Nova Scotia: Mi'kmaq Rights Initiative: https://mikmaqrights.com

- New Brunswick: Mi'gmawe'l Tplu'taqnn

- Prince Edward Island: L'nuey: https://lnuey.ca

Other useful resources:

- MCPEI: https://mcpei.ca

- CMM: http://cmmns.com

- Mi'kmawey Debert (Culture): https://www.mikmaweydebert.ca

- UINR (natural resources): https://www.uinr.ca

- Mi'kmaq Language apps developed by Mi'kmaw Kina'matnewey

- Cultural Training in New Brunswick: https://www2.gnb.ca/content/dam/gnb/Departments/aas-saa/images/maps/first-premieres-nations-nb.pdf

We are All Treaty People

What are the Peace and Friendship Treaties?

The Peace and Friendship Treaties are a chain of treaties signed between the British and the Mi'kmaq (and Maliseet now called 'Wolastoqiyik) in the 1700s (1725-26, 1749, 1752, 1760-61). These treaties are just as they are titled, they were about peace and friendship. The Mi'kmaq and Maliseet were allied with the French. The French and British were fighting over the lands that were at that time called "L'Acadie". The Mi'kmaq were strong fighters. The British Crown urged their representatives in the New World to sign treaties with the original peoples of these lands to bring peace. The reason there are so many treaties signed was because a stalemate/time of peace would happen, and then war would break out again and then another treaty would be signed. The intent of these treaties was to recognize that these lands had to be co-inhabited by both settlers and its original peoples. The Indigenous signatories to the treaties never gave up (or ceded) any land. The treaties were all about living in peace and harmony together. Unfortunately, the British do not uphold their part of the treaty and later horrible colonial acts were conducted to rid the lands of "the Indian problem". This included a scalping bounty, giving diseased blankets to Indigenous peoples, the reserve system, residential schools, the Sixties Scoop and more. In 1999, the treaties were finally recognized by the Supreme Court of Canada in what is now called the Marshall Decision.

What does it mean to be a treaty person?

We are all treaty people. While these treaties were signed in the 1700s, they apply to us today just as much as they did to those people living in the 1700s. For the Mi'kmaq, they have always identified as being a treaty person, but all folks in the Maritimes are treaty people. To better explain: while the Constitution Act was not personally signed by you, it has application to your life. The Criminal Code dictates the laws within our society and you abide by them even though you didn't formally agree to it. The same applies with our treaties. Your ancestors agreed to live in peace and harmony with the Indigenous peoples of these lands. These treaties still apply today, so they still apply to you. Treaty Day is celebrated every year on October 1st. It launches Mi'kmaq History Month.

What does reconciliation mean?

It means to recognize that vibrant nations occupied Turtle Island (North America) before European occupation. These nations had their own governance structures, laws, institutions, cultures and practices. These nations now want the right to heal, to self-determination and self-government. This simply means that they want the right for themselves to practice their cultures, ways of knowing, to speak their languages and to revitalise their governance processes. Reconciliation means respecting that Indigenous nations and communities know what works best for them. Respect that Indigenous peoples can speak for themselves.
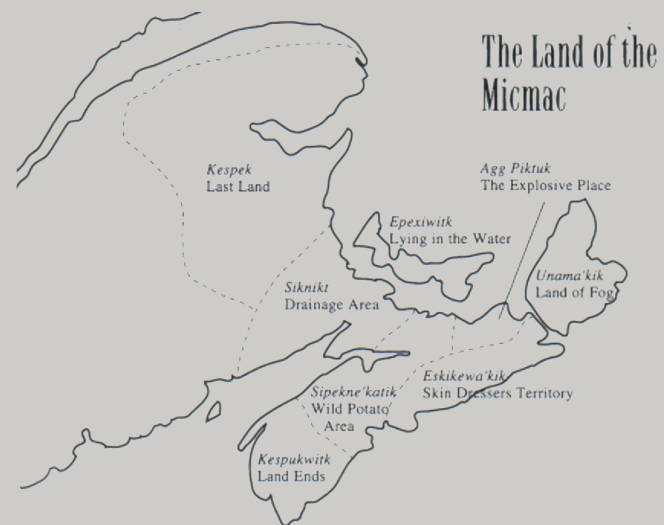
What does it mean to be an ally?

An ally means respecting Indigenous peoples' ways and practices. It is about supporting Indigenous peoples to push for indigenization in society and supporting reconciliation.

What is a land acknowledgement?

A land acknowledgement simply means recognizing the space you are occupying, acknowledging that it is the original territory of an Indigenous nation. It should happen at the beginning of events. It does not need to be formal or scripted. The best land acknowledgements are ones from the heart – when a speaker identifies what it means to them to live on the land of that Indigenous nation, and how it is they position themselves in this space.

The Land of the Micmac

Kespek Last Land

Agg Piktuk The Explosive Place

Epexiwitk Lying in the Water

Siknikt Drainage Area

Unama'kik Land of Fog

Sipekne'katik Wild Potato Area

Eskikewa'kik Skin Dressers Territory

Kespukwitk Land Ends

Where is Mi'kma'ki?

Mi'kma'ki is the traditional land of the Mi'kmaw nation. It is composed of seven districts. These seven districts now include: Nova Scotia, New Brunswick, the Gaspé region of Québec, Prince Edward Island, Newfoundland and parts of Maine.

Photo courtesy of Daniel Paul

New Brunswick is not only Mi'kmaw territory. It is also home to the Wolastoqiyik nation and the Passamaquoddy. When you are creating a land acknowledgement, it is important you know whose land you are on – which of these three nations' territories you are occupying.

APPENDIX D: ADDITIONAL EQUITY, DIVERSITY, AND INCLUSION TERMS

Further to the definitions included in Atlantis' Equity, Diversity, and Inclusion Policy and those included in **Appendix "C"**, this Appendix includes a non-exhaustive list of definitions that your organization may encounter when engaging in equity, diversity, and inclusion learning.

a. **Bias** - prejudice in favour of or against one thing, person, or group compared with another, usually in a way considered to be unfair. (Oxford Dictionary, n.d.)

b. **Decolonial** - "Decolonial Theory" is a title coined to describe the intellectual work articulating a broad rejection of Western European supremacy by colonial/racial subjects ("DECOLONIAL THEORY")

c. **Dominant order** - The classic sociological definition of dominant group is a group with power, privileges, and social status. Another related definition is a social group that controls the value system and rewards in a particular society. The dominant group is often in the majority but not necessarily. (What's In A Word - Part 4: Dominant Group)

d. **Intersectionality** - Coined by Kimberlé Crenshaw (1989), intersectionality is a lens or framework to talk about the ways that people can experience more than one form of oppression and/or privilege. Crenshaw used this as a tool to describe her experience as being a Black woman, and the ways that she experiences a combination of misogyny and anti-Black racism in her life, seeing them as inseparable experiences (found in The Youth Project word bank. This is a hyperlink to the organization's website for further information and or supports.)

e. **Liberation** - A state of being grounded in one's evolving identity, free movement, free from bias, imposed expectations, control, and violence towards one's place in the world, including the policing of it. Liberation is an ongoing process and practice of self-governance, accountability, responsibility, and transparency with oneself and within one's community. It requires ongoing acknowledgement of oppression in all its forms and on all levels of society, reparations, meaningful reconciliation directed by those targeted by oppression, and transformational changes on personal, positional, institutional and systemic levels of society. (The Anti-Oppression Network)

f. **Mainstream** - the ideas, attitudes, or activities that are regarded as normal or conventional; the dominant trend in opinion, fashion, or the arts. (Oxford Dictionary, n.d.)

g. **Marginalized** - (of a person, group, or concept) treated as insignificant or peripheral (Oxford Dictionary, n.d.).

h. **Oppression** - A pervasive system of supremacy and discrimination that perpetuates itself through differential treatment, ideological domination, and institutional control. Oppression depends on a socially constructed binary of a dominant group (though not necessarily more populous) as being "normal", "natural", "superior", and required over the "other". This binary benefits said group, who historically have greater access to power. (The Anti-Oppression Network)

i. **Patriarchy** - In its wider definition, patriarchy is the manifestation and institutionalization of cis male dominance over women, trans and/or gender nonconforming people, and children in the family and the extension of cis male dominance over girls, women, and trans and/or gender nonconforming people in society in general. Patriarchy is also deeply invested in the gender binary, colonial/racist gendered scripts that define what is "proper" masculinity and femininity, and homophobia in relation to this. While often, patriarchy is defined as something that is upheld by cis masculinity, patriarchal ideas can be held and practiced by anyone. (The Anti-Oppression Network).

j. **Positionality** - Positionality refers to how differences in social position and power shape identities and access in society. (Positionality) Some aspects of positionality are culturally ascribed or generally regarded as being fixed, for example, gender, race, skin-colour, nationality. Others, such as political views, personal life-history, and experiences, are more fluid, subjective, and contextual (Chiseri-Strater, 1996).

k. **Racism** - A historical, violent, and exploitative system rooted in white supremacy which privileges whiteness and access to whiteness resulting in white people receiving unearned benefits and privileges and BIPOC communities being perpetually marginalized and harmed through interpersonal contexts, community contexts, and institutionalised contexts/social systems. The inherent structural nature of racism means it was used to build social structures such as our legal, healthcare, education systems, as well as workplaces that we understand now. Anti-racism is an active and consistent commitment and process of tangible change to disrupt and eliminate individual, institutional, and systemic racism as well as the causes of racism, oppression, and injustice through direct action.

l. **Settler** - A settler is someone who has relocated and established a permanent residence to lands they do not have ancestral ties to. While all settlers have a responsibility to honour treaties and fight for Indigenous Sovereignty, it is crucial to understand that enslavement and ongoing global violence forces people who are Indigenous to various regions globally. ("The Youth Project")

m. **Settler-colonialism** - is a form of colonialism that seeks to replace and eliminate the Indigenous population of the colonised territory with a new society through the use of inequitable power and violence. ("The Youth Project")

n. **Survivor-centred** - A survivor-centred approach is one for which the survivor's dignity, experiences, considerations, needs, and resiliencies are placed at the centre of internal processes. A survivor centric approach means that the survivor should be informed, participate in the decision-making process, and provide consent on the possible use and disclosure of their information. Founding principles of this approach are: confidentiality (whenever possible), survivor autonomy, survivor self-determinism, anti-oppression, anti-racism, and utilizing a trauma-informed framework. A survivor centric process also actively challenges the racism, ableism, transphobia, and classist constructions of "victimhood" and ensures that survivors are not pressured to interface with any process that does not meet their needs or prioritise their immediate safety.

o. **Transformative Justice** - a series of practices and philosophies designed to create change in social systems. Mostly, they are alternatives to criminal justice in cases of interpersonal violence, or are used for dealing with socioeconomic issues in societies transitioning away from conflict or repression. ("Transformative Justice")

p. **Trauma-Informed** - Trauma-Informed Care understands and considers the pervasive nature of trauma and promotes environments of healing and recovery rather than practices and services that may inadvertently re-traumatize. Trauma-Informed Care is an approach that assumes that an individual is more likely than not to have a history of trauma. Trauma-Informed Care recognizes the presence of trauma symptoms and acknowledges the role trauma may play in an individual's life without making assumptions about what those trauma may be based on perception of another person's identity. Through this acknowledgement individuals and organizations can work to build spaces, resources, and supports that recognize this reality through ensuring foundational care, survivor centric frameworks, and anti-oppression principles are utilized. (What is Trauma Informed Care) ("What does it mean to be trauma-informed?")

q. **White Supremacy** - White Supremacy is a historically based, institutionally perpetuated system of exploitation and oppression of continents, nations and people of colour by white people, the U.S., and nations of the European continent, for the purposes of maintaining and defending a system of wealth, power and privilege. This can be systemically and interpersonally perpetuated ("Ally-ship and Anti-Oppression: A Resource Guide").

For more reading, you can also find further definitions at the Racial Equity Tools Glossary.