



COMMUNITY  
FOUNDATIONS  
OF CANADA

The Learning  
Institute

# Our Commitment to Anti-Racism

Beyond Diversity, Equity and Inclusion:  
An introduction to CFC's commitment to supporting  
and progressing anti-racism

**January 2021**

## Acknowledgements

We are indebted to the various resources that are quoted and credited throughout this package. As CFC works to progress its own anti-racism journey, these tools have been invaluable to helping us understand where we have been historically wrong, and where we can do better in the future.

In addition, we are thankful to the people of colour on our staff who chose to work on this package. We understand that anti-racism work needs to be holistically embedded in our staff job descriptions—for staff members of all backgrounds—and across our various projects, if we wish to see this journey progress in a more meaningful way.

Community Foundations of Canada would like to acknowledge that the work for this package was completed on the traditional territory known as Turtle Island. Today, this land is still the home to many Indigenous people from across Turtle Island, and we are grateful to have the opportunity to work in this space. As an organization, CFC acknowledges that this land, while referred to as Canada across our materials and in our name, is not historically known by this name, or acknowledged by this name across all communities. **For more information, we have included a land story on page 4.**

This invitational package was compiled by Amanda Watkins. Watkins would like to acknowledge that this package was primarily compiled by a non-Black, non-Indigenous person of colour, with support from a predominantly white organization. Moving forward, this content will involve and engage a wider spectrum of identities as needed and appropriate. **Are you a subject matter and/or lived experience expert looking to critique this package and/or be involved in the paid development of future materials? If so, email us at [communications@communityfoundations.ca](mailto:communications@communityfoundations.ca)**

This package was compiled with support from Andrew Chunilall, Andrea Dicks, Minji Hong, Melanie Thomas, and Geneviève Vallerand. We would also like to provide a special thank you to Jessica Bolduc for providing consultation work on this package, as well as the team at Future Ancestors Inc. for supporting our supplementary webinar, which helped shape the direction of this package.

## **Content Warning**

The following document discusses the role of white supremacy, racism, anti-Black racism, and anti-Indigenous racism in Canada.



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# Our Land Story

Before we begin this journey, we must first acknowledge and address our history and occupation of the land currently known as Canada.

As a national organization, Community Foundations of Canada operates across the land traditionally known as Turtle Island. The first Community Foundation in Canada was founded and established in 1921 in Winnipeg, Manitoba, Treaty 1 territory, and the traditional land of the Michif Piyii (Métis), the Anishinabewaki, and the Očhéthi Šakówiŋ.

The movement now operates across all provinces and territories, and among these communities are many people who have helped pave the way as ancestors, and historical leaders, of the community foundation movement. The reality is not all, and likely not most, of CFC's ancestors built this movement with reconciliation, equity, or justice in mind. As an organization, we have continued to benefit from their individual decisions, despite the fact that these choices have historically marginalized and negatively affected Indigenous and other racialized communities across Turtle Island. In order to better understand the space we occupy, we must look into our history, the history of the land we operate on, and how our work has affected, and continues to affect, racialized or otherwise marginalized communities in different, potentially adverse ways.

Our history as an organization has often been without formal acknowledgement of the land and the Indigenous communities that steward and protect these spaces. While we are currently trying to embed this practice in our ongoing work, we understand that we were previously silent on this practice for many years.

Beyond land acknowledgement, we also need to discuss the ways in which CFC uses, benefits from, and occupies unceded territory.

CFC is a national philanthropic community organization. Both at the national and community levels, we steward wealth from partners, corporations and donors. A reality of operating in what is now called Canada is that this wealth often comes from the extraction, use and exploitation of natural resources. The natural resource industry in Canada has been the driving force behind economic development, and has been critical in progressing the growth necessary to not only support national organizations like ourselves, but to also create a climate of wealth inequality that has led to the creation of philanthropy as a concept. The reality is that we would not exist without the exploitation of natural resources and the communities that have historically monitored this land use.

In order to better understand what it means to be grounded in the land, and what it means to respect and return the land to its original stewards, we must come to terms with these difficult truths, and make space to investigate what needs to be done to be more aware of the other ways we use and benefit from the land, as well as what needs to be done to give back better and support respectful stewardship of our natural resources.

While our staff finds itself working remotely across five different provinces, it is easy to forget that while we may not each reside on or operate from the exact same location, our work is still grounded in the physical territory that is currently known as Canada, and our work is influenced and affected by the various communities within which our staff live. Some of these communities have recently been at the forefront of protests and conversations centering the respect and acknowledgement of treaty guidelines, the respect and acknowledgement of Indigenous lives and rights, as well as the respect and acknowledgement of Black and Brown bodies that are brutalized by law enforcement. Our day-to-day work does not go untouched by the actions happening around the country, and as we work to better ground ourselves in the land, we must also ground our work in these actions and initiatives, and make space to advocate for human rights for Black, Indigenous and people of colour.

**RELATED RESOURCES:**

- Visit [native-land.ca](http://native-land.ca) to learn more about the traditional territory that you and your Community Foundation occupies
- [Land Back: A Yellowhead Institute Red Paper](#)
- [LAND BACK! What do we mean?, 4Rs Youth Movement](#)

# Introduction

Community Foundations of Canada (CFC) is the national leadership organization for Canada's 191 local community foundations. Together with foundations from coast to coast to coast, CFC helps drive local solutions and national systems-level change on the issues that matter most to Canadians. When it comes to the issues that matter most to Canadians, the organization knows that today and always, one of these issues is anti-racism.

As an organization, CFC's purpose is **“Relentlessly pursuing a future where everyone belongs.”** Without anti-racism, and confronting the inherent inequalities and discrimination in our society, it is not possible to create the true space of belonging that is needed and necessary for a just and equitable future.

CFC has been a historically white-led organization. While this remains the case, ongoing programming has worked to engage and include input from Black, Indigenous and people of colour, on intersectionality and [intersectional feminism](#), [Indigenous resilience](#), and [equity principles in emergency grantmaking](#). These have been starting points that have helped us further reflect on systemic racism in Canada, however we know we need to do more, and we need to help local community foundations do the same. During recent years, the organization has been privileged to grow and be able to support additional staff members, including Black, Indigenous and people of colour staff and board members who were welcomed to the team full-time, but the organization acknowledges that up until recent years, there has been limited Black, Indigenous or people of colour representation on our staff, board and in our program design.

Given that we are still at the start of an anti-racism journey, we did not feel it was appropriate to share or market this package as a guidebook. Until we do more of our own inner work to address inherent systems of racism and white supremacy in our systems, we are not in a position to designate ourselves as leaders in this space.

**This invitation is not meant to be an exclusive guide, toolkit, or one-stop-shop for anti-racism materials for community foundations. Rather, this is a space to begin a conversation on the community foundation movement's shortcomings, and to take pause to reflect on where we need to go.**

We know that attempting to facilitate change that is inclusive of diverse epistemologies cannot be done through the use of conventional guides and toolkits that have been normalized in colonized spaces. Coming to understand equity from a holistic place cannot be done by pointing at resources and checking off lists. However, we do understand that everyone needs to start somewhere, and while this package does point to resources, we hope it also works to begin a larger, more all-encompassing conversation and restructuring.

This collection of information is designed to start the conversation on the ways we have perpetuated, whether intentionally or not, racism in community foundations and philanthropic spaces. We hope to make space to continue to evolve this conversation as knowledge improves across our organization, across community foundations, and throughout our networks and philanthropy at large.

We understand that racism compounds the effects of diverse types of oppression. As we work to create safe and respectful communities for all genders, 2SLGBTQ+ individuals, folks with different abilities or disabilities, diverse age groups, and individuals experiencing poverty, physical or mental illness, we understand that being aware of and engaged with how these groups intersect with one another, and with race, is an important part of creating meaningful change.

## **We are on a journey to become actively anti-racist and we hope that you will join us as we follow-through on this commitment.**

Whether you are a growing or already established community foundation, we hope that this invitation inspires you to look inward and question your history, the truth you have been living in, and the truths that exist around you. We hope this collection of resources helps provide guidance and understanding as you move through this journey.



*Anti-racism and equity work are directly grounded in Sustainable Development Goal ([SDG](#)) #10, [Reduced Inequalities](#). As CFC works to progress and support the SDGs across our work and the work of community foundations, we must also acknowledge that dismantling racism is included in and inherent to these goals.*

### **RELATED RESOURCES:**

- [The Problem with Colour-Blind Philanthropy](#), Harvard Business Review
- Read letters from our [CEO Andrew Chunilall](#), and [Board Chair Rasool Rayani](#) addressing our role in anti-racism and equity work

# What do we mean when we say “Anti-Racism”?

*Find definitions of related and mentioned terms in the Glossary on page 21.*

According to the [Canadian Race Relations Foundation](#), anti-racism is an active and consistent process of change to eliminate individual, institutional and systemic racism.

According to the [Alberta Civil Liberties Research Centre](#) (ACLRC), a person who practices anti-racism is someone who works to become aware of:

- How racism affects the lived experience of people of colour and Indigenous people;
- How racism is systemic, and has been part of many foundational aspects of society throughout history, and can be manifested in both individual attitudes and behaviours as well as formal (and "unspoken") policies and practices within institutions;
- How white people participate, often unknowingly, in racism.

At CFC, we believe that anti-racism work is rooted in the practice of dismantling systems of white supremacy and preconceived biases against racialized communities. Racial inequality is not unique to Canada or North America, with anti-Black racism, anti-Indigenous racism, and racism being prevalent in many, if not all, countries around the world. Anti-racism is a call to action to remove anti-Black racism, anti-Indigenous racism, and racism towards all people of colour and racialized communities from systems and structures that were built to uphold values of white supremacy.

## Wealth, Power, and Philanthropy

In a [spring 2020 report from Inequality.org](#) on racial economic inequality and COVID-19, the authors draw on data from [Pew Research Centre](#) to suggest that in order to better serve racialized communities and maintain national economic stability, the wealth divide between white households and households of colour needs to be closed.

In addition, in December 2020, the [Network for the Advancement of Black Communities](#) and Carleton University's [Philanthropy and Nonprofit Leadership](#) program released the "[Unfunded: Black Communities Overlooked by Canadian Philanthropy](#)" report providing the first in-depth examination of the relationship between Canadian Philanthropy and Black communities. Among the extensive findings, the research indicates that despite accounting for 3.5 percent of Canada's population, Black communities receive a marginal amount of support from Canadian

foundations. Black-led and Black-serving community organizations have been severely underfunded, with Black-led groups receiving only 0.03 percent of funds in the 2017 and 2018 fiscal years, and Black-serving organizations receiving only 0.15 percent of funds in the same timeframe.

One part of anti-racism work is the redistribution of power and wealth to support historically underserved, racialized communities. Philanthropy has the opportunity to create lasting change in Canada by working to redistribute wealth in a meaningful way that not only serves racialized communities, but also supporting, standing alongside and learning from the vast knowledge and leadership of these communities.

In an editorial published on June 1, 2020, [Marcus Walton, Executive Director of Grantmakers for Effective Organizations](#) (GEO) outlined four principles for a responsive anti-racist philanthropic strategy:

- **Framing the issue:** Acknowledge and illuminate how institutional barriers to progress are real and persist today;
- **Focusing on root cause:** Prioritize eliminating the social and political barriers to progress that systemically and disproportionately prohibit thriving within historically marginalized communities;
- **Disaggregating data:** Illustrate through historical analysis that the entire concept of race in America remains the determining variable for inequity across identity groups, as reflected in disaggregated data (i.e. cataloguing data according to racial, gender, class, geographical, sexual orientation and other categories);
- **Exercising power:** Change the rules (policies, practices, norms) within your organization that erode trust, put individuals in harm's way, or perpetuate race-neutral/color-blind grantmaking practices.

As philanthropy professionals, we have the chance to look inwards at our organizations, and reflect on how we can better enact these principles.

#### RELATED RESOURCES:

- [Hope is Not a Strategy for Change](#), Geo Funders
- [Unfunded: Black Communities Overlooked by Canadian Philanthropy](#), Network for the Advancement of Black Communities

# Our Commitment to Anti-Racism

We would like to make a verbal and public commitment to anti-racism. In direct reference to the ongoing Black Lives Matter movement, the ongoing protests and actions surrounding the Wet'suwet'en territories, Mi'kmaq fishing rights, as well as the multiple other events and challenges that have taken place over the history of CFC's existence, we feel we have missed opportunities to speak up to support racialized communities in Canada, and for that, we are sorry. This invitation marks the start of a new journey to be actively anti-racist and use our voice as a national organization when it is needed most.

Alongside the COVID-19 Emergency Community Support Fund (ECSF), the CFC co-leadership team—CFC CEO, Andrew Chunilall and President, Andrea Dicks—publicly released a [series of equity and inclusion guiding principles](#) for community foundations when working with groups experiencing vulnerability. These principles were designed around an intersectional approach to power and wealth distribution in the context of emergency response and crisis. The principles encourage community foundations to challenge their current grantmaking models by adopting new approaches, including:

- To use participatory decision-making processes to shift power so that vulnerable populations most affected by COVID-19 are informing and included in the funding decision-making process.
- To take the lead from and learn from those on the frontlines of challenging inequalities and building more equitable, sustainable and just communities.
- To challenge the broad social and economic power imbalances that give some people privileges and disadvantage and oppress others, including by taking a gender-based approach in decision-making.
- To pursue the work with truth, reconciliation, and decolonizing practices in your hearts and minds, as well as in our collective outreach, grantmaking and communications efforts.
- To fund organizations led by people they represent and acting on the concept of “nothing about us, without us.”
- To place trust and confidence in applicants. Fund projects at their full request—applicants know best what support they need.

While these principles were designed around emergency and crisis response, we stand by them as organizational guidelines for equitable and inclusive principles for all programming and engagement. In the context of a transparent, anti-racist commitment, we would like to **amend these principles with some additional points:**

- To join and create spaces for anti-racism conversations and tangible actions, with an open mind and willingness to learn from Black, Indigenous and people of colour in our communities, whether donees, donors, colleagues or local activists, and to support local community foundations as they work to do the same
- To ensure the progress of current projects, and the development of new projects, are grounded in the principles of the [Philanthropic Community's Declaration of Action](#) on philanthropic actions towards decolonization (see page 14)
- To question and address the ways in which we currently use, occupy and benefit from land usage and exploitation
- To compensate our internal and contracted staff members for lived experience expertise and contributions
- To work to create an [improved network for local community foundation staff members](#) who identify as Black, Indigenous and/or people of colour, and to better support and uplift those whose work may be overlooked or underestimated
- To work to hire and support racialized staff, contractors and board members
- To improve our data collection across all granting programs to include race-based data
- To better support new and existing organizations in the sector looking to progress racial equity and justice
- To support and encourage staff members looking to improve their knowledge on anti-racism
- To support staff members as they work to create an improved network of subject matter experts in the sector, to ensure we are not unfairly relying on select individuals
- To make anti-racism subjects part of our ongoing [Learning Institute](#) curriculum
- To improve advocacy efforts for Black, Indigenous and/or person of colour-led non-qualified donees in the sector
- To ground our future work, as much as possible, in the frameworks of both anti-racism and trust-based philanthropy

Some of these commitments will require more work than others, and will not happen immediately. However, we actively continue to work towards these goals with the support of our staff and external contractors and stakeholders.

#### **RELATED RESOURCES:**

- [Nonprofits and foundations are unintentionally promoting racism: Here's how to stop](#) (The Chronicle of Philanthropy)
- [As a white woman, do I have a responsibility to disrupt philanthropy?](#) (Community Centric Fundraising)

# Our Mentors and History

Over the years, especially the last ten years, CFC has had the privilege of learning from different mentors in the anti-oppression and anti-racism space. This has included organizations rooted directly in anti-racism, organizations working to support racialized communities, and individuals who have worked with us as partners, staff members, and board members. As part of this package, we would like to make space to acknowledge one of our prominent mentors who has helped us reach where we are today. While we have a lot of work to do, we would not have been able to start this work without the knowledge and influence of these organizations and individuals.

**We look forward to sharing additional acknowledgements of other mentors and partners over the next few months through our [News & Journal](#).**

## The Circle on Philanthropy and Aboriginal Peoples in Canada

*“The Circle on Philanthropy and Aboriginal Peoples in Canada (The Circle) transforms philanthropy and contributes to positive change between Philanthropy and Indigenous communities by creating spaces of learning, innovation, relationship-building, co-creation, and activation. The Circle works alongside Indigenous-led organizations, Indigenous informed organizations, organizations with Indigenous beneficiaries, our members and philanthropic signatories of The Declaration of Action to encourage individuals and organizations to learn, acknowledge, and understand more about reconciliation and the decolonization of wealth.” - [The Circle](#)*

CFC is honoured and grateful to work alongside The Circle as we begin to address the structural inequalities that are inherent to our system. We are thankful, especially, to the work of Kris Archie whose leadership with The Circle has allowed us to expand our knowledge, improve our understanding of equity and reconciliation in Canada, and create meaningful spaces for dialogue and change.

While we continue to have work to do, our work with The Circle has helped bring us to where we are today. Below, we have outlined two key pieces of work that we have been

able to work on, thanks to The Circle. These are just two of many other projects, partnerships and conversations with the organization that have helped us learn more, and work better.

## **The Philanthropic Community's Declaration of Action**

In 2015, coinciding with the Truth and Reconciliation Commission of Canada (TRC) holding its closing events in Ottawa, The Circle together with CFC, Philanthropic Foundations Canada (PFC), and The Counseling Foundation of Canada, put forth The Philanthropic Community's Declaration of Action (The Declaration) committing to continued positive action on reconciliation within the sector.

As signatories of The Declaration, we pledged to seven commitments around de-centering whiteness, elevating the voices and actions of Indigenous communities in Canada, and building relationships and opportunities that align with the Truth and Reconciliation Commission's findings and recommendations.

Alongside CFC, multiple Community Foundations also committed to The Declaration, making this an already inherent part of Community Foundation work. It has now been five years since The Declaration was put forth and signed, but there is still much work to do. As we begin to speak more openly about our commitments and our plans for equity, justice and anti-racism, now is an important time to shine light on The Declaration, and restate our commitment to this pledge.

Learn more and read [the full declaration on The Circle's website](#).

## **An Internal and External Audit on Truth and Reconciliation**

In 2018, CFC worked with The Circle to conduct an internal and external audit of attitudes and beliefs around Truth and Reconciliation. This study was initially kept private, as part of an internal strategy to better understand where we can and should improve, however, as we work to be more transparent about our anti-racism and anti-oppression journey, we feel it would be valuable to share some of the conclusions from this audit.

CFC and select Community Foundation staff participated in interviews speaking to their current understanding of truth and reconciliation, what they have noticed the organization doing, what they hope to see the organization doing, and their own areas of improvement.

Results of the data collection were split into three categories: **Learning, Connection and Action**. We are sharing this data not to make anyone feel or look bad, but to support community

foundations who are unable to perform their own audit, but would like tangible feedback. We understand that our work may be operating on a much larger scale, however, these takeaways are crucial for all those in the movement.

## **Learning**

In the audit, interviewees expressed that they had options to learn about being a better ally, and would like more opportunities to continue this education. However, there was difficulty in shifting between history-based learning and genuine allyship, and some interviewees were not aware of the traditional lands they occupied, or how to be an ally in their community.

*Key takeaways for next steps included:*

- Support staff as they work to connect with Indigenous-led organizations for information
- Support staff as they work to better understand the land they use and occupy
- Explore an anti-oppressive framework for allyship

In the past two years, some of these items have been addressed, but like any transformative equity work, there will always be more that we can do.

## **Connection**

Interviewees expressed the value of opportunities to connect with diverse communities across CFC's nationwide network, as well as the chance to work with Indigenous leaders. However, it was noted that CFC's network of Indigenous leaders is relatively small, leading to a heavy reliance on specific individuals. It was also noted that due to the lack of Indigenous staff members, it made it tough to create meaningful language and new connections.

*Key takeaways for next steps included:*

- Improve connections with Indigenous-led organizations
- Continue advocacy work and the sharing of common goals and language
- Expand the network from learning opportunities and grantmaking work to more meaningful relationships to help inform CFC decision-making across the board rather than on a project by project basis
- Look into equity in hiring practices for staff and board members

## **Action**

Interviewees expressed satisfaction with practices like land acknowledgements, internal learning opportunities, as well as public statements. However, respondents vocalized that there could be more focus on the internal operations of the organization; in particular, how learning opportunities translate into policy and practice change within CFC. Several respondents also spoke to the lack of Indigenous representation on staff, but they were also concerned about tokenizing an Indigenous staff member.

*Key takeaways for next steps included:*

- Support the development of policies related to how to support Indigenous initiatives. This could be achieved through examining existing partnerships, learning from others and creating ways to Indigenize policies
- Take time to understand how to hire an Indigenous person without assuming they are the spokesperson for everything Indigenous
- Formalize the use of land acknowledgements before events, as an internal strategy

**RELATED RESOURCES:**

- [The Philanthropic Community's Declaration of Action](#)
- [Racial Justice Assessment Tool](#), National Juvenile Justice Network
- [Anti-Racist Organizational Change: Resources & Tools for Nonprofits](#), CommunityWise Resource Centre
- Look into local anti-racism and/or reconciliation professionals in your community to provide guidance and a more tailored audit

# Our Internal Discussion Questions

For Community Foundations looking to join us on this journey, we are sharing some of the questions we have started to ask internally.

Regardless of whether or not you choose to use these questions, please take a closer look at the resources linked as “Related Resources” throughout the package, the Additional Resources section on page 19, as well as complete your own independent research using community resources, literature and teachings from peer-reviewed sources, as well as by creating space for dialogue with racialized groups within your community. **These questions are helpful for our situation, but it is important you consult resources from professional and expert organizations when doing this work for your own community foundation.**

These discussion questions have been framed from two different perspectives, “Allies, settlers, white folks, and those who have not experienced systemic racism” and “Black, Indigenous and/or people of colour, or, those who have experienced systemic racism.” It is possible that you may fall within both of these categories, in which case, both sets of questions, or select questions from each list, may best apply to your discussion.

**If you have the capacity and financial means to do so, please hire a local anti-racism facilitator who can help moderate your discussion, as this has been helpful for our own work.** While sharing our stories may seem inherently convivial, if someone is not ready to listen and collaborate, conversations on these subjects can become hostile, alienating, and gaslighting. **When it comes to anti-racism conversations, Black, Indigenous and people of colour are the leaders in this space, and space must be made for understanding lived experiences.**

## **Allies, settlers, white folks, and those who have not experienced systemic racism:**

- What does my community foundation hope to achieve by becoming anti-racist?
- What are my expectations for an anti-racism journey?
- Am I prepared to put in effort over an extended period of time to create an impactful and forward-thinking anti-racist strategy?
- Am I ready to do inner work to understand the ways I have benefited from Canada’s colonial history? Do I know what it means to ground this work in the land, not just the land that I now occupy, but the land that I left or was removed from?

- Am I ready to listen to and uplift the differing stories of Black, Indigenous and people in Canada, and make space for these stories within my own settler-colonial understanding?
- In what ways have I not listened to, or spoken over the voices of, Black, Indigenous and people of colour in my organization and in my personal life?
- Am I prepared to listen to Black, Indigenous and people of colour as leaders? If I answered no to this question, why am I unwilling to view racialized people as leaders? Why am I unwilling to believe the lived experiences of racialized people?

## **Black, Indigenous and/or people of colour, or, those who have experienced systemic racism:**

- What would meaningful anti-racism look like in my organization?
- How has my community, in which I live and work, been shaped by Black, Indigenous and people of colour? Do I, and does my community foundation, acknowledge and welcome this work into our space?
- What are my expectations for an anti-racism journey? Am I prepared to put in effort over an extended period of time to create an impactful and forward-thinking anti-racist strategy that goes beyond my own identity?
- For non-Indigenous people of colour: Am I ready to do inner work to understand the ways I have benefited from Canada's colonial history? Do I know what it means to ground this work in the land, not just the land that I now occupy, but the land that I left or was removed from?
- For non-Black people of colour: How will I work to ensure my advocacy efforts include all racialized identities? How have I historically benefited from colonial racial hierarchical structures that have placed my identity against or above different racialized communities?
- Am I prepared to listen to racialized people, outside of my own identity, as leaders of their lived experience? Am I prepared to pass the torch and provide support when my experience is not considered the expertise in certain situations?
- How have my experiences and knowledge been previously overlooked in my organization? Who can I speak to in my organization, or outside my organization, who can support me on this journey?
  - If you are looking for support in sharing your experience with your organization but do not know who to turn to, please contact us at [communications@communityfoundations.ca](mailto:communications@communityfoundations.ca) and we will work to help you find the right contacts and team members. In addition, staff and board members of community foundations are welcome to join our [Community Table](#) network for Black, Indigenous and people of colour in the movement. Email [awatkins@communityfoundations.ca](mailto:awatkins@communityfoundations.ca) to be added to the mailing list and events.

# Additional Resources

The below resources provide additional perspectives on this important issue and movement. This list includes the resources shared throughout this document, as well as additional pieces. We are grateful to the original authors of this content for helping us achieve a better understanding of anti-racism, anti-Black racism, anti-Indigenous racism, and decolonization, among many other important areas of social change.

## Anti-Racism and Philanthropy

- [Fighting Racism Requires Nonprofits and Foundations to Learn How to Talk Openly About Injustice](#), The Chronicle of Philanthropy
- [Actionable strategies for community foundations concerned about anti-Black racism in philanthropy](#), Nicole Gagliardi (LinkedIn)
- [How do we solve structural racism? A 5x5 Review](#), Yellowhead Institute
- [Why grantmakers must talk about anti-black racism](#), The Chronicle of Philanthropy
- [Nonprofits and foundations are unintentionally promoting racism: Here's how to stop](#), The Chronicle of Philanthropy
- [Special Issue: Indigenous Philanthropy](#), Alliance Magazine
- [Does philanthropy reduce inequality?](#), *The Journal of Economic Inequality*, Indraneel Dasgupta & Ravi Kanbur)
- [Open Letter to Directors, Executive Directors, and CEOs of Canadian Charities and Non-Profits](#), Senator Ratna Omidvar (via The Philanthropist)
- [Upending Philanthropy's Power Dynamics: A Workshop Recap](#), Rockefeller Philanthropy Advisors
- [Foundations Show Little Progress in Making Their Staff More Diverse](#), The Chronicle of Philanthropy
- ['Fund Us Like You Want Us to Win.'](#) The Chronicle of Philanthropy
- [Radical Transparency: Confronting Nonprofit Governance to Truly Eliminate Discrimination and Harassment](#), Community Centric Fundraising
- ['The data is bad': Black and racialized Canadians lacking on boards, study finds](#), Toronto Star
- [Funding in the Time of COVID-19: Questions to Deepen Racial Equity](#), PhilanTopic

## Confronting Anti-Racism Individually and in Communities

- [Recommendations related to structural racism](#), Yellowhead Institute
- [Seeding Reconciliation on Uneven Ground: The 4Rs Approach to Cross-Cultural Dialogue](#), 4Rs Youth Movement
- [How to be Better Ancestors](#), Center for Humans and Nature (via 4Rs Youth Movement)
- [Why I Can't Hold Space for You Anymore](#), Gesturing Towards Decolonial Futures
- [Acclaimed scholar Ibram X. Kendi explains how to be an antiracist](#), Ivey

- [What the Heck Does 'Equity' Mean?](#), Stanford Social Innovation Review,
- [15 Tools for Creating Healthy, Productive Interracial/ Multiracial Communities](#), Racial Equity Tools)
- [Decentering Whiteness and Creating Inclusive and Equitable Conferences: A Tip Sheet](#), Natasha Aruliah, Sonali Sangeeta Balajee, Shakti Butler, Bill Calhoun, Diane Goodman, Sally Leiderman, Emily Morrison and Maggie Potapchuk (via 4Rs Youth Movement)
- [What I Learned From Trying to Make Our Hiring More Inclusive](#), MediaStyle
- ['How many women of color have to cry?': Top feminist organizations are plagued by racism, 20 former staffers say](#), The Lily
- [Anti-Indigenous Racism in Canada](#), National Collaborating Centre for Indigenous Health
- [Building a Foundation for Change: Canada's Anti-Racism Strategy 2019-2022](#), Government of Canada
- [Pyramid of White Supremacy](#).
- [The Characteristics of White Supremacy Culture](#), Showing Up for Racial Justice
- [A guide to anti-Black racism](#), Youth Climate Lab
- [Guide to active listening](#), Future Ancestors Services
- [Structural Racism vs. Individual Racism](#), Conscious Kid
- [Project Implicit](#), Harvard University
- [The Characteristics of White Supremacy Culture](#), Showing Up for Racial Justice

# Glossary of Terms

We understand that for many community foundations or affiliated organizations viewing this package, some of the terms and acronyms in this statement may be new. Thank you to Racial Equity Tools for providing the framework for many of these definitions. We have added to these definitions where needed.

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## **Ally**

Someone who makes the commitment and effort to recognize their privilege (based on gender, class, race, sexual identity, etc.) and work in solidarity with oppressed groups in the struggle for justice. Allies understand that it is in their own interest to end all forms of oppression, even those from which they may benefit in concrete ways.

Allies commit to reducing their own complicity or collusion in oppression of those groups and invest in strengthening their own knowledge and awareness of oppression.

Source: [OpenSource Leadership Strategies & Center for Assessment and Policy Development via Racial Equity Tools](#)

## **Anti-Oppression**

Anti-Oppression work seeks to recognize the oppression that exists in our society and attempts to mitigate its effects and eventually equalize the power imbalance in our communities.

Basically there are certain groups in our society and communities that hold power over others based on their membership in those groups. For example, if you were to look at the demographics of the CEO's of any major corporation, city council, parliament etc. you would notice that most if not all of these positions of great power are populated by white (publicly straight) males. On the flip side, if you were to look at the demographics of janitorial staff or fast food workers you might notice that these positions are populated largely by persons of colour, specifically women of colour. When studying the statistics of those receiving social assistance or state aid you would also notice that the vast majority of those in our communities living in this poverty are folks with disabilities and the elderly.

Source: [The Anti-Oppression Network](#)

## **Anti-Black Racism**

Anti-Black racism is defined as policies and practices rooted in Canadian institutions such as, education, health care, and justice that mirror and reinforce beliefs, attitudes, prejudice, stereotyping and/or discrimination towards people of Black-African descent.

The term 'Anti-Black racism' was first expressed by Dr. Akua Benjamin, a Ryerson Social Work Professor. It seeks to highlight the unique nature of systemic racism on Black-Canadians and the history as well as experiences of slavery and colonization of people of Black-African descent in Canada.

To be against anti-Black racism is to be against the perpetuation of systems and structures that have been designed to oppress Black-Canadians and those of Black-African descent.

Source: [\*Black Health Alliance\*](#)

## **Anti-Indigenous Racism**

Canada has a deep, systemic history of anti-Indigenous racism, which emerged from beliefs about racial inequality, and which rationalized unfair treatment and diminished opportunities afforded to Indigenous communities.

Racism is acutely experienced by many Indigenous people in Canada, infecting the lives of individuals and institutions – sometimes quietly, sometimes covertly, but always unjustly. In practice, this looks like racialized stereotypes and stigma, violent racism, structural racism, federal policies and institutions that perpetuate and deepen discrimination against Indigenous groups. These damaging systems and institutions include: policies of the federal Indian Act, the appalling abuses inflicted through the residential school system, ongoing race-based discrimination and injustice experienced by Indigenous people involved in the justice and health care systems, Indigenous offenders being more likely to receive jail sentences if convicted of a crime, Indigenous hospital patients experiencing longer wait times, fewer referrals, and disrespectful treatment. These historical and contemporary experiences of racism have been felt through generations of Indigenous people, causing cumulative and collective wounds that are not easily healed.

To be against anti-Indigenous racism is to be against the perpetuation of systems and structures that have been designed to oppress Indigenous communities not only in Canada, but around the world.

Source: [\*National Collaborating Centre for Indigenous Health\*](#)

## **Anti-Racism**

Anti-racism is an active and consistent process of change to eliminate individual, institutional and systemic racism.

A person who practices anti-racism is someone who works to become aware of:

- How racism affects the lived experience of people of colour and Indigenous people;
- How racism is systemic, and has been part of many foundational aspects of society throughout history, and can be manifested in both individual attitudes and behaviours as well as formal (and "unspoken") policies and practices within institutions;
- How white people participate, often unknowingly, in racism.

Source: [Canadian Race Relations Foundation](#) and the [Alberta Civil Liberties Research Centre](#)

## **Black Lives Matter**

A political movement to address systemic and state violence against African Americans. Per the Black Lives Matter organizers: "In 2013, three radical Black organizers—Alicia Garza, Patrisse Cullors, and Opal Tometi—created a Black-centered political will and movement building project called #BlackLivesMatter. It was in response to the acquittal of Trayvon Martin's murderer, George Zimmerman. The project is now a member-led global network of more than 40 chapters. [Black Lives Matter] members organize and build local power to intervene in violence inflicted on Black communities by the state and vigilantes. Black Lives Matter is an ideological and political intervention in a world where Black lives are systematically and intentionally targeted for demise. It is an affirmation of Black folks' humanity, our contributions to this society, and our resilience in the face of deadly oppression."

Source: [Black Lives Matter via Racial Equity Tools](#)

## **BIPOC**

BIPOC is an acronym for 'Black, Indigenous, People of Colour,' it is meant to unite all people of colour in the work for liberation while intentionally acknowledging that not all people of colour face the same levels of injustice.

Source: [Sunrise Movement via Future of Good](#)

Please note, CFC has chosen to stop using "BIPOC" as an acronym whenever possible, as it lumps together diverse, and unique groups in a homogenous way. Instead, we choose to write out Black, Indigenous and people of colour, and try to specify the groups under "people of colour" whenever possible. We also ask folks to share their identity before assuming they

identify with the “BIPOC” acronym, or an individualized part of the acronym. However, this definition is included in the text as it is commonly used in anti-racism and anti-oppression work.

*For more information about the use of BIPOC as an acronym: [The New York Times](#)*

## **Decolonization**

Decolonization may be defined as the active resistance against colonial powers, and a shifting of power towards political, economic, educational, cultural, psychic independence and power that originate from a colonized nations’ own indigenous culture. This process occurs politically and also applies to personal and societal psychic, cultural, political, agricultural, and educational deconstruction of colonial oppression.

Per Eve Tuck and K. Wayne Yang: “Decolonization doesn’t have a synonym”; it is not a substitute for ‘human rights’ or ‘social justice’, though undoubtedly, they are connected in various ways. Decolonization demands an Indigenous framework and a centering of Indigenous land, Indigenous sovereignty, and Indigenous ways of thinking.

*Source: [The Movement for Black Lives, and Eric Ritskes via Racial Equity Tools](#)*

## **Equity**

Equity recognizes diversity in experience, needs, etc. and creates frameworks that respond to diversity.

Equity refers to achieved results where advantage and disadvantage are not distributed on the basis of race and ethnicity. Strategies that produce equity must be targeted to address the unequal needs, conditions, and positions of people and communities that are created by institutional and structural barriers. Equity requires a set of informed policies and practices, intentionally designed to promote opportunity and rectify disparities, as well as informed people positioned to implement them effectively.

*Source: [Race Matters Institute and Sahar Ibrahim & Reakash Walters via CommunityWise](#)*

## **Gaslighting**

Gaslighting is a reference to the 1944 film Gaslight. It refers to an action or process of manipulating a person by psychological means into questioning his or her own sanity.

In the field of psychology, it describes the effort of one person to undermine another person’s confidence and stability by causing the victim to doubt their own senses and beliefs. Racial gaslighting is the use of this manipulation to make a person question their experiences with racism.

Source: [\*"Racial Gaslighting" \(Politics, Groups and Identities\)\*](#)

## **Inclusion**

Authentically bringing traditionally excluded individuals and/or groups into processes, activities, and decision/policy making in a way that shares power.

Source: [\*OpenSource Leadership Strategies via Racial Equity Tools\*](#)

## **Intersectionality**

Exposing [one's] multiple identities can help clarify the ways in which a person can simultaneously experience privilege and oppression. For example, a Black woman in America does not experience gender inequalities in exactly the same way as a white woman, nor racial oppression identical to that experienced by a Black man. Each race and gender intersection produces a qualitatively distinct life.

Per Kimberlé Williams Crenshaw, "Intersectionality is simply a prism to see the interactive effects of various forms of discrimination and disempowerment. It looks at the way that racism, many times, interacts with patriarchy, heterosexism, classism, xenophobia — seeing that the overlapping vulnerabilities created by these systems actually create specific kinds of challenges. "Intersectionality 102," then, is to say that these distinct problems create challenges for movements that are only organized around these problems as separate and individual. So when racial justice doesn't have a critique of patriarchy and homophobia, the particular way that racism is experienced and exacerbated by heterosexism, classism etc., falls outside of our political organizing. It means that significant numbers of people in our communities aren't being served by social justice frames because they don't address the particular ways that they're experiencing discrimination."

Source: [\*Intergroup Resources and Kimberlé Williams Crenshaw via Racial Equity Tools\*](#)

## **Institutional Racism**

Institutional racism occurs within and between institutions (schools, mass media, etc.). Includes discriminatory treatment, unfair policies, and inequitable opportunities and impacts, based on race. Individuals within institutions take on the power of the institution when they act in ways that advantage and disadvantage people, based on race.

Source: [\*Racial Equity Tools via Future of Good\*](#)

## **MMIWG**

MMIWG is an acronym that stands for Missing and Murdered Indigenous Women and Girls. The National Inquiry into Missing and Murdered Indigenous Women and Girls reveals that persistent and deliberate human and Indigenous rights violations and abuses are the root cause behind Canada's staggering rates of violence against Indigenous women, girls and 2SLGBTQQIA people.

“As documented in the Final Report, testimony from family members and survivors of violence spoke about a surrounding context marked by multigenerational and intergenerational trauma and marginalization in the form of poverty, insecure housing or homelessness and barriers to education, employment, health care and cultural support. Experts and Knowledge Keepers spoke to specific colonial and patriarchal policies that displaced women from their traditional roles in communities and governance and diminished their status in society, leaving them vulnerable to violence.”

Source: [\*The National Inquiry into Missing and Murdered Indigenous Women and Girls\*](#)

### **People of Colour**

Often the preferred collective term for referring to non-White racial groups. Racial justice advocates have been using the term “people of color” (not to be confused with the pejorative “colored people”) since the late 1970s as an inclusive and unifying frame across different racial groups that are not White, to address racial inequities. While “people of color” can be a politically useful term, and describes people with their own attributes (as opposed to what they are not, e.g., “non-White”), it is also important whenever possible to identify people through their own racial/ethnic group, as each has its own distinct experience and meaning and may be more appropriate.

Source: [\*Race Forward via Racial Equity Tools\*](#)

### **Racialized Communities**

Racialization is the complex and contradictory process through which groups are designated part of a particular “race,” and on that basis, subjected to differential and/or unequal treatment. While white people are also technically racialized, this process is often rendered invisible or normative to those designated as white. As a result, white people may not see themselves as part of a race but still maintain the authority to name and racialize “others.” Historically, it has been white people who hold the social, political, and economic power to name and categorize people of colour and Indigenous peoples due to colonial history; in many countries, whiteness is maintained as the “norm” that other races are measured against.

Source: [Alberta Civil Liberties Research Centre](#)

## **Settler Colonialism**

Settler colonialism refers to colonization in which colonizing powers create permanent or long-term settlement on land owned and/or occupied by other peoples, often by force. This contrasts with colonialism where colonizer's focus only on extracting resources back to their countries of origin, for example. Settler Colonialism typically includes oppressive governance, dismantling of indigenous cultural forms, and enforcement of codes of superiority (such as white supremacy). Examples include white European occupations of land in what is now the United States, Spain's settlements throughout Latin America, and the Apartheid government established by White Europeans in South Africa.

Per Dino Gillio-Whitaker, "Settler Colonialism may be said to be a structure, not an historic event, whose endgame is always the elimination of the Natives in order to acquire their land, which it does in countless seen and unseen ways. These techniques are woven throughout the US's national discourse at all levels of society. Manifest Destiny—that is, the US's divinely sanctioned inevitability—is like a computer program always operating unnoticeably in the background. In this program, genocide and land dispossession are continually both justified and denied."

Source: [Settler Fragility | Why Settler Privilege Is So Hard to Talk About via Racial Equity Tools](#)

## **White Supremacy**

The idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Color and their ideas, thoughts, beliefs, and actions. While most people associate white supremacy with extremist groups like the Ku Klux Klan and the neo-Nazis, white supremacy is ever present in our institutional and cultural assumptions that assign value, morality, goodness, and humanity to the white group while casting people and communities of color as worthless (worth less), immoral, bad, and inhuman and "undeserving." Drawing from critical race theory, the term "white supremacy" also refers to a political or socio-economic system where white people enjoy structural advantage and rights that other racial and ethnic groups do not, both at a collective and an individual level.

Source: [Dismantling Racism Works via Racial Equity Tools](#)