

# **GUIDELINES**

**FOR ENGAGING**

**EQUITY-DESERVING ORGANIZATIONS &  
ANTI-RACISM, EQUITY, DIVERSITY, INCLUSION  
& ACCESSIBILITY (AR-EDIA) EXPERTISE**

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# UNDERSTANDING EQUITY

## EQUITY IS A BASIC FUNDAMENTAL HUMAN RIGHT

Every human being has a right to be here and to be treated equally with dignity and respect.

**Equity\*** is a necessary prerequisite to achieving **Equality\*\***. The Equality Rights within the **Canadian Charter of Rights and Freedoms** states:

### ***Equality before and under law and equal protection and benefit of law\*\*\****

**15 (1)** *Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.*

### ***Affirmative action programs***

**(2)** *Subsection (1) does not preclude any law, program or activity that has as its object the amelioration of conditions of disadvantaged individuals or groups including those that are disadvantaged because of race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.*

### **\*EQUITY**

is defined by Oxford Languages as “the quality of being fair and impartial.”

### **\*\*EQUALITY**

is defined by Oxford Languages as “the state of being equal, especially in status, rights and opportunities.”

**\*\*\* We note that these Equality Rights within the Canadian Charter of Rights and Freedoms do not include **SOGIESC**, an acronym for **sexual orientation, gender identity, gender expression and sex characteristics**.**



## EQUALITY VS. EQUITY AND LIBERATION



Image Credit:

A collaboration between [Center for Story-based Strategy](#) and [Interaction Institute for Social Change](#)





**DIVERSITY asks:**

"Who's in the room?"

**EQUITY responds:**

"Who is trying to get in the room but can't?  
Whose presence in the room is  
under constant threat of erasure?"

**INCLUSION asks:**

"Has everyone's ideas been heard?"

**JUSTICE responds:**

"Whose ideas won't be taken as seriously  
because they aren't in the majority?"

**DIVERSITY asks:**

"How many more of [pick any minoritized identity] group  
do we have this year than last?"

**EQUITY responds:**

"What conditions have we created that  
maintain certain groups as the perpetual majority here?"

**INCLUSION asks:**

"Is this environment safe for everyone to feel like they belong?"

**JUSTICE challenges:**

"Whose safety is being sacrificed and minimized  
to allow others to be comfortable  
maintaining dehumanizing views?"



# WHY HAVE WE CREATED THESE GUIDELINES?

**NOTE: these guidelines do not articulate the necessary standards for engaging SOVEREIGNTY-DESERVING organizations; we'd respectively refer you to Indigenous sources for that critical guidance.**

These guidelines are meant to be simple, concise and easy to read, to make this much needed information as accessible as possible.

By design, this guide is not based on qualitative or quantitative research.

These guidelines are informed by our lived experiences as equity-deserving groups, and build off of existing studies and reports. Lived experiences often inform qualitative studies, and it's necessary to understand these reports are not a substitute, nor do they trump, the lived experiences of equity-deserving groups.

These guidelines articulate the necessary standards for how we - as equity-deserving organizations and industry professionals, who possess valuable anti-racism, equity, diversity,

inclusion and accessibility (AR-EDIA) expertise - expect to be engaged.

Importantly, we use the acronym **AR-EDIA to expand upon EDIA** to include **ANTI-RACISM (AR)**, as this is a critical component that is needed to inform policies that counter racial inequities. **It is not enough to be non-racist, one must be anti-racist.**

Although there have been some positive steps forward since 2020 to create equity in Canada's cultural sector, our lived experiences to-date demonstrate continued patterns of systemic racism, discrimination, extraction and exploitation. **From our collective perspective, we've observed the following from Canada's predominantly white cultural sector:**



- ❖ Efforts, actions, initiatives + projects to-date can lack structure, and often be surface-based solutions to creating AR-EDIA.
- ❖ Some within the cultural sector are looking for an easy way out when it comes to doing AR-EDIA work.
- ❖ Some are looking to do AR-EDIA themselves, rather than empowering the right expertise to lead the work. This strategy propels a system that pits underrepresented communities against one another. This important work is about making room for ALL.

### **Often, when we are engaged to do AR-EDIA work, we have found:**

- ❖ We're asked to do it for free, or for very little compensation.
- ❖ We're expected to shoulder all of the AR-EDIA work for an organization.
- ❖ We're expected to educate Canada's predominantly white cultural sector on AR-EDIA, as they try to engage with us in AR-EDIA.

- ❖ The emotional labour we incur has a profoundly negative impact on our overall health.
- ❖ Often those providing AR-EDIA Work, Expertise and Lived Experiences, are also simultaneously working within the cultural sector as artists + creatives themselves (i.e. content creators, filmmakers, producers, directors, performers, etc.). The burden of this duality can negatively impact their careers and opportunities for their advancement.

Racism and discrimination cannot be eliminated as a whole. We have to take it apart, and dismantle it piece by piece, collectively. A rebuild will not do. We must create something new, that fosters respectful engagement, and becomes a clear path to lasting and meaningful change.

**These guidelines are a foundational piece in creating true equity, diversity, inclusion and accessibility in an anti-racist framework.**



# WHO ARE THEY FOR?

## **PRIMARY AUDIENCE: Canada's predominantly white cultural sector, which includes:**

- ❖ the public and private sector
- ❖ funders, including arts organizations
- ❖ decision makers; executives, broadcasters, streaming services and distributors
- ❖ industry organizations and associations
- ❖ unions and guilds
- ❖ individual producers and production companies

## **ADDITIONAL AUDIENCES: Other equity-deserving organizations, sovereignty-deserving organizations, and inclusive of all intersecting underrepresented communities in Canada:**

- ❖ Indigenous People (First Nations, Inuit, Métis)
- ❖ Black People\*
- ❖ People of Colour\*\* (sometimes expressed as Racialized)
- ❖ 2SLGBTQIA+
- ❖ Persons with Disabilities\*\*\*
- ❖ Official Language Minority Communities (OLMC) in Quebec
- ❖ Official Language Minority Communities (OLMC) outside of Quebec

In the context of who our respective organizations represent and serve, we are including these groups. Although cisgendered, non-disabled white women may have the lived experiences of gender inequity and / or discrimination based on their sex, they do not possess the specific lived experiences that Black People, Indigenous People and People of Colour have with racism and discrimination based on their race. History and our lived experiences demonstrate that cisgendered, non-disabled white women inherently have more privilege than any Black Person, Indigenous Person and Person of Colour.





\*A **Black** person is defined as Afro-descent, Afro-Indigenous descent and those who identify as Black people.

\*\***People of Colour** is defined as Latin American, Middle Eastern & North African, South Asian, Southeast Asian, East Asian, Indigenous People from outside of Canada (from Oceania, United States, Northern Europe and Pacific Islands), Bi or Multiracial (a combination of any of the above categories or any of the above categories with white or European ancestry).

\*\*\***Persons with Disabilities.** The [Accessible Canada Act \(ACA\)](#) defines **Disability** as “any impairment, including a physical, mental, intellectual, cognitive, learning, communication or sensory impairment—or a functional limitation—whether permanent, temporary or episodic in nature, or evident or not, that, in interaction with a barrier, hinders a person’s full and equal participation in society.”

The following definitions used by the Disability Screen Office (DSO) come from The Accessible Canada Act (ACA) and [Accessibility Standards Canada \(ASC\)](#).

- ❖ **Accessibility:** means barrier-free access. This is access that gives every person an equal opportunity to participate in society – regardless of disability.
- ❖ **Accessibility Standards:** guides organizations so their activities are consistent across sectors. It means that people can expect the same level of service or the same quality of products. Accessibility standards are intended to remove barriers. They ensure that people with disabilities can fully and equitably participate in society.
- ❖ **Barrier:** means anything – including anything physical, architectural, technological, or attitudinal, anything that is based on information or communications or anything that is the result of a policy or a practice – that hinders the full and equal participation in society of persons with an impairment, including a physical, mental, intellectual, cognitive, learning, communication or sensory impairment or a functional limitation.



# HOW TO WORK WITH THESE GUIDELINES

We suggest approaching these guidelines with an open mind, an open heart and humility. By design, these guidelines centre the perspectives and lived experiences of equity-deserving groups to openly share with you our recommended best practices for engaging us.

**Key to utilizing this guide must be willingness, willingness to accept the need for change, willingness to accept what is being offered, and willingness to learn what you do not know.**

# **BEST PRACTICES:**

**HOW TO ENGAGE**

**EQUITY-DESERVING ORGANIZATIONS &  
ANTI-RACISM, EQUITY, DIVERSITY, INCLUSION  
& ACCESSIBILITY (AR-EDIA) EXPERTISE**

# KEY PRINCIPLES:

- ❖ Equity-Deserving Organizations and AR-EDIA Expertise should be empowered to LEAD the work.
- ❖ Dismantling systemic racism takes listening, learning and mindful action.
- ❖ True commitment is being *for* something, rather than telling us what you're against. For example, it's easy to say you're against racism, but do your AR-EDIA efforts, actions, initiatives + projects actually show us that you're *for* anti-racism?
- ❖ An intentional investment in AR-EDIA is still required by the cultural sector. **Your activism must be proactive and responsive - not reactive.**
- ❖ Actions will always carry more weight than words.



## AR-EDIA Work, Expertise and Lived Experiences are NOT FREE

If you require AR-EDIA Work, Expertise and Lived Experiences, to increase and diversify your workforce, staff, contractors, membership, programming and audiences, then please understand these services are not free, nor are they of little value. **If you don't possess the expertise internally and require assistance, then please understand:**

- ❖ This type of support + work takes time, and time is money; so appropriate compensation is absolutely necessary.

- ❖ A fair exchange must take place.
- ❖ Contracts are always required, and are a best practice.
- ❖ If you don't know what compensation to offer or budget for, then ask; equity-deserving organizations and AR-EDIA expertise can easily inform you of the value of this work.

## HOW TO ENGAGE AR-EDIA Expertise and Consultants

AR-EDIA expertise must be valued appropriately. Many consultants from underrepresented communities, in particular Disabled People, Black People, Indigenous People and People of Colour, report inequitable experiences involving their engagement, where their valuable knowledge and expertise can often be extracted and exploited, while they are completely devalued in the process. **Please understand:**

- ❖ It is not appropriate to expect highly detailed proposals from consultants that reveal their entire methodology and process - at the proposal stage. Temper your expectations, and understand that it's inequitable to expect this.
- ❖ If you don't believe they are capable of the work, and want to 'see it', then please examine your biases.





- ❖ Be clear with yourself about what your organization actually needs in terms of AR-EDIA services, and then be clear with the AR-EDIA consultants you engage. If you don't know exactly what you need and are seeking assistance, then be clear about that too.
- ❖ Please negotiate with AR-EDIA consultants fairly, and in the same way you'd expect to be treated. If they are bringing expertise you need, that you don't possess, then be willing to recognize and pay for the true value of their services, by honouring their fees.
- ❖ Before any work is done, an appropriate contract must always be put in place, because anything less is inequitable; contracts are a best practice.
- ❖ Engaging AR-EDIA consultants is great, but choosing to hire staff with lived experiences and / or who come from underrepresented communities with that expertise, can yield even more significant advantages in terms of job security and fostering employment equity. This approach empowers staff to take on more influential roles in decision-making rather than simply making suggestions.

## **TAKE ACCOUNTABILITY for your Biases and Behaviour**

**We can not stress enough the importance of educating yourself on AR-EDIA.**

Every human being must take accountability for themselves, and become aware of their own unconscious and racial biases (everyone has them). These unconscious and racial biases can manifest as extremely harmful behaviour towards underrepresented community

members, which ultimately contributes to systemic racism and discrimination. There's an abundance of resources available online that you can access to educate yourself on AR-EDIA and bias. **Other suggestions include:**



- ❖ Recognize that you don't know what you don't know.
- ❖ **Microaggressions and Racial**  
**Microaggressions are a form of abuse. These behaviours stem from unconscious and racial biases, and must be taken seriously.**
- ❖ **Manipulative, toxic behaviour and workplace bullying often accompany microaggressions and racial microaggressions.** These behaviours can be subtle, but they should not be ignored; as they detrimentally impact the health and safety of any work environment. Do the work to recognize and eliminate such behaviours with a zero tolerance policy.
- ❖ **Unconscious and racial biases devalue the expertise, labour and time of underrepresented community members, which tends to result in an expectation of FREE WORK; this is inequitable.**
- ❖ If your behaviour and actions come across as transactional, your attempts to engage with us may come across as inauthentic.
- ❖ Conduct an equity audit of your organization, with the right AR-EDIA expertise.

## AUTHENTIC ALLYSHIP vs. Performative Allyship

There is a distinct difference between Effective & Authentic Allyship vs. Performative Allyship.

Effective and Authentic Allies don't just talk about change, they **take initiative and informed action to empower equity-deserving organizations, underrepresented communities and AR-EDIA expertise to lead the change we need.**

Performative Allies are allies **in name only**. Their **“support”** is often when it's convenient for them, which can be harmful to our communities.

The term “ally” is also something that underrepresented communities *give you*, based on your actions, rather than being a label you assign to yourself.



### Effective & Authentic Allies:

- ❖ educate themselves
- ❖ address their implicit biases
- ❖ transfer the benefits of their privilege to those who lack access to this privilege
- ❖ provide support to those in need
- ❖ promote AR-EDIA through their actions
- ❖ and embrace the complexity and discomfort of AR-EDIA work

### Four Key Concepts of Authentic and Effective Allyship:

- 1) Show Up
- 2) Listen
- 3) Ask Questions
- 4) Speak Up and Be Proactive

If you want to be an Authentic Ally, and need advice on how to approach these Four Key Concepts, then please consider engaging AR-EDIA expertise to guide you.

## APPROPRIATE AND AUTHENTIC Community Outreach and Engagement

Equity-deserving organizations are truly the experts at conducting appropriate and authentic community outreach and engagement. They can be utilized as a resource to assist you, if you engage them respectfully and equitably.

If you want to conduct community outreach and engagement yourself, then **we recommend the following:**

- ❖ **Step 1)** Do the work to know what you want and need, what you're offering in return, and who should be representing you, your organization and / or initiatives + projects.
- ❖ **Step 2)** Consult with expertise from the specific underrepresented communities that need to be represented, **this includes:**



- ❖ Indigenous People (First Nations, Inuit, Métis)
- ❖ Black People
- ❖ People of Colour (sometimes expressed as Racialized)
- ❖ 2SLGBTQIA+
- ❖ Persons with Disabilities
- ❖ Official Language Minority Communities (OLMC) in Quebec
- ❖ Official Language Minority Communities (OLMC) outside of Quebec

## Find Ways To Create ACCESSIBILITY

Our entire society must make a concerted effort to create more accessibility in general, and specifically for Persons with Disabilities. There is a growing knowledge base on the subject, along with organizations and resources that can assist you with this. Each province also has its own accessibility legislation. A reminder, the guidelines in this document should also apply when seeking this assistance. **Here are just a few resources and organizations to get you started:**

- ❖ [Disability Screen Office \(DSO\)](#)
- ❖ [Accessibility Standards Canada \(ASC\)](#)
- ❖ [Rick Hansen Foundation](#)
- ❖ [Vital Practices in the Arts](#)
- ❖ [Access Forward](#)
- ❖ [Road Map for Inclusion: Changing the Face of Disability in the Media](#)
- ❖ [Disability Inclusion in Movie and Television](#)
- ❖ [Employing Disabled Talent: A guide for the TV Sector](#)
- ❖ [Deaf and Disability Arts Practices in Canada](#)
- ❖ [Being Seen: People with Disabilities Communities](#)
- ❖ [Representations of Disability and Deafhood Database](#)
- ❖ [Disability Justice Lens: Disability Equity and Inclusion in the Australian Screen Industry](#)



## Underrepresented Communities are not a HOMOGENIZED REPRESENTATION of “Diversity”

Every underrepresented community is unique.

One group cannot be substituted for another.  
Nor can all underrepresented communities be combined into one big group of “diversity”.

These may seem like easy and convenient ways to fill diversity quotas or check boxes, but are actually very problematic. This is a form of **othering**, defined by Oxford Languages as to “view or treat (a person or group of people) as intrinsically different from and alien to oneself.” Othering can also lead to differential treatment of underrepresented communities.

### Please recognize that:

- ❖ Skewing a homogenized presentation of “diversity” to help your organization and its AR-EDIA initiatives + projects, is not appropriate.
- ❖ Co-opting language from underrepresented communities for your AR-EDIA initiatives + projects, is not acceptable.

- ❖ Within these underrepresented communities, there is also **intersectionality**; meaning that some individuals within these groups will possess identities that overlap. For example, a Person of Colour with a Disability, who also identifies as a woman. **Acknowledging intersectionality means understanding that everyone has their own unique experiences of discrimination and oppression and we must consider all of the aspects that can marginalize people.** **Intersectionality** is defined by Oxford Languages as “the interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or disadvantage.”
- ❖ Comparing underrepresented communities, and those with intersecting marginalized identities, against one another is inherently harmful and creates unnecessary division. This behaviour is known as “Oppression Olympics”





and creates a competition to determine which underrepresented community is more “oppressed”. This is akin to profitable competition, versus authentic cooperation and collaboration.

- ❖ Acknowledging the nuance and diversity of underrepresented communities can prevent these behaviours.

## Understanding and Using the CORRECT TERMS for Underrepresented Communities

There is a variety of terminology constantly being used to name and describe underrepresented communities, and that terminology is also in a continuous state of flux. **To know what to use, we suggest the following:**

- ❖ **Do your research.**

- ❖ When engaging equity-deserving organizations, ask them what terminology they prefer to use, and what’s appropriate in their respective region.

## Ask Before MAKING E-INTRODUCTIONS to Underrepresented Communities

Please **first ask** the contacts you know from equity-deserving organizations and underrepresented communities, before e-introducing them to others. In the same manner you might expect to be paid that courtesy.



# Accessing our Membership, Community and Networks IS A PRIVILEGE, not a Right

The authentic connection equity-deserving organizations have to their respective communities is highly valuable, because these connections are rooted in trust and safety.

**Recognizing and acknowledging this value is important, and so is understanding that accessing it for free, is not your right - it's a privilege.**

## **Please be aware:**

- ❖ We can not function as a free directory or contact list for you and your AR-EDIA initiatives + projects.
- ❖ It is inequitable to ask equity-deserving organizations to recruit, vet and make referrals for you - without offering anything in return. There is time, energy and work involved, just like any other professional service, such as human resources. Some equity-deserving organizations may not always have the capacity to provide this service.
- ❖ Equity-deserving organizations may also require special insurance to be able to make such referrals.
- ❖ If you want to access the membership, communities + networks equity-deserving organizations have, then please:
  - ❖ Respectfully ask first, rather than expecting to.
  - ❖ Support that equity-deserving organization by offering something in return for their labour and expertise. If you are unsure of what to offer, then ask them what's appropriate.
  - ❖ And respect their capacity, if it's not something they can do for you.



## RESPECT the Logos, Brands and Copy of Equity-Deserving Organizations

It can be easy to *show* you're doing the right thing by presenting a public alignment with an equity-deserving organization. **However, true allyship is different than performative action.**

### It's important to:

- ❖ Never take the logos of an equity-deserving organization without their express written consent.
- ❖ Never extract the copy + literature of an equity-deserving organization without their express written consent.
- ❖ Treat collaborations, initiatives and partnerships with equity-deserving organizations in the same way you'd treat any partnership with a major corporation, stakeholder or funder.

## Marketing and Advertising your AR-EDIA Initiatives + Projects is NOT THE RESPONSIBILITY of Equity-Deserving Organizations

An equity-deserving organization in your region can be a great resource. But it's not their function to promote all of your AR-EDIA initiatives + projects to their community and networks - free of charge. **It's much more respectful to always ASK rather than EXPECT.**

### We recommend that you:

- ❖ Do not send unsolicited emails about your AR-EDIA initiatives + projects along with all your social media assets, expecting them to automatically share. Always ask first, and make the effort to offer something in return.



- ❖ Do not tag equity-deserving organizations in your social media posts about your AR-EDIA initiatives + projects without their permission. If they did not collaborate or partner with you on it, this may unfairly misrepresent them as supporting it.
- ❖ Make it a practice to always offer something in return - i.e. offering to share their social media posts, promoting them in your e-newsletter or offering in-kind services. Reciprocity goes a long way.
- ❖ Always consider accessibility in the marketing and advertising of your AR-EDIA initiatives.

## HOW TO APPROACH Your Panels, Programs and Conferences involving AR-EDIA

Equity-deserving organizations can be a valuable resource for your panels, programs and conferences involving AR-EDIA themes and topics. But they can't create your programming for free.

**We'd like to suggest the following:**

### **PANELS:**

- ❖ Simply supporting a panel financially, with your logo attached, can come across as performative if you are not continuously proactive in supporting AR-EDIA in other ways.
- ❖ Honorariums and paid fees are always required. The current industry standard for panelists should start at \$200 or \$250 for 1 hour, and go up from there. Fees may vary depending on provincial industry standards, and [CARFAC's Minimum Recommended Fee Schedule](#).
- ❖ Please consider providing live-time captioning on your panels.



- ❖ Please consider hiring ASL interpreters.
- ❖ Please ensure your venues are always accessible. All events should have 15% to 25% of their budgets allocated for accessibility accommodations.
- ❖ Engage with equity-deserving organizations and / or underrepresented communities 2-3 months in advance of a themed panel, rather than at the last minute - i.e. Black History Month, National Indigenous History Month, Disability Employment Awareness Month, etc.

### **PROGRAMS:**

- ❖ Please consider the adequate funding needed for your program participants; this includes their attendance, travel, materials and their time away from work - i.e. an appropriate stipend.
- ❖ Please accommodate the differing needs of your program participants. Respectfully inquire ahead of time, and ensure those accommodations are in place for the program.
- ❖ Conduct follow-up with your program participants, and where possible provide support.

### **CONFERENCES:**

- ❖ Adequate funding considerations are also needed for your conference participants; a stipend for attendance, travel, materials and time away from work.
- ❖ At your conferences, create spaces, sessions, meetings and opportunities that promote true participation.
- ❖ Free delegate passes to your conference can also be considered as an alternative form of compensation.





## Measuring the Effectiveness and Reach of your AR-EDIA Efforts, Actions, Initiatives + Projects **REQUIRES FOLLOW-UP**

If you're committed to being proactive about AR-EDIA, then following up on your AR-EDIA efforts, actions, initiatives + projects is a must. The follow-up will provide you with excellent feedback on what worked, what didn't and where improvements can be made to create true inclusivity.

### **Here are some important considerations:**

❖ **AR-EDIA is a long game; create long-term impact, not simply short term reach.**

- ❖ Underrepresented community members should not be used as props.
- ❖ Micro-credentials and short courses are not quick solutions to AR-EDIA, nor do they automatically label you as being non-racist, anti-racist and / or an ally.
- ❖ Respectfully seek feedback from underrepresented communities and their members on your AR-EDIA efforts, actions, initiatives + projects.

## **FATIGUE IS PRIVILEGE** **Your Fatigue about the “Diversity Conversation” is Actually Privilege**

- ❖ Equity is a basic human right. If you're fatigued about listening to underrepresented groups ask for a basic human right, then you may be in a position of privilege.
- ❖ Your fatigue may also be the result of you trying to do AR-EDIA work yourself, rather than empowering the right expertise to lead it.



- ❖ As a humanity we have not yet achieved equity, and this work will not stop until underrepresented communities do.
- ❖ Your short term 'fatigue' does not compare to the physical, mental and emotional harm + fatigue racialized, disabled and 2SLGBTQIA+ bodies experience and carry throughout their lifetimes due to inequity.
  - ❖ Please remember, that in extreme cases involving racism, the outcome is death.
- ❖ Saying "I don't see colour" means you don't see us, and that's racist. It's an inability to be honest, and an abdication of your own responsibility.
- ❖ Saying "I'm not a racist" can be a defensive and self-serving statement, in particular if you're not willing to take accountability for your biases and behaviour.

- ❖ If you genuinely do care about AR-EDIA, but are also experiencing fatigue, then please consider the following tips:

### ❖ **Active Engagement is the Key to Overcoming Fatigue**

- ❖ Recognize Fatigue's Impact: when feeling tired, our engagement tends to suffer.
- ❖ Meaningful Contributions: make an effort to participate actively and contribute to the conversation.
- ❖ Taking Action: if you feel fatigued from listening, consider taking action to stay involved.
- ❖ Breaking Repetition: if discussions feel repetitive, it might be an indication that progress is lacking.
- ❖ Reflection on Fatigue: take a moment to contemplate the impact of exhaustion on your overall well-being.



## Gender Equity does NOT EQUAL Racial Equity, Disabled Equity & 2SLGBTQIA+ Equity

As stated previously, cisgendered, non-disabled white women inherently have more privilege than any Black Person, Indigenous Person and Person of Colour. They do not experience racism, they experience gender inequity. Historically they have played a role in systemic racism and discrimination towards Black People, Indigenous People and People of Colour - and unfortunately some still do. They can also ignore the intersectionality that underrepresented groups can not ignore. **Please:**

- ❖ Recognize that these two inequities are vastly different; do not attempt to harmonize them. This devalues and perpetuates further harm against Black People, Indigenous People and People of Colour, who tend to experience very different and negative outcomes.
- ❖ Recognize there are two distinct roles that cisgendered, non-disabled white women have in the overall equity-deserving movement:

1) Authentic Allyship to Black People, Indigenous People and People of Colour.

2) Advocating for gender equity from their perspective and lived experience.

- ❖ Understand that approaches to equity, diversity and inclusion (EDI) can privilege cisgendered, non-disabled white women, **when they are not rooted in anti-racism**. The manner in which some cisgendered, non-disabled white women have utilized EDI for their own benefit has not always positively served Black People, Indigenous People and People of Colour.
- ❖ True allyship from cisgendered, non-disabled white women must make these important recognitions. This will better position everyone to work together, rather than pitting gender equity and racial equity against one another.



# CREATED BY

These guidelines were created collaboratively by equity-deserving organizations and individuals from underrepresented communities in specific regions across Canada.



## CREATIVES EMPOWERED

Shivani Saini

Founder, Executive & Artistic Director  
Alberta

## ROAMING PICTURES

Nilesh Patel

Independent Racial Equity Advocate  
British Columbia

Independent Media Producers Association of Creative  
Talent

I.M.P.A.C.T

A.P.T.C.M.I

L'Association des producteur.trice.s de talents  
cinématographiques des médias indépendants

Samantha Kaine

CEO, Directrice Exécutive  
Québec

Karen Remoto

Independent Racial Equity Advocate  
& Filmmaker  
Manitoba



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