



**ANTI-RACIST
COOPERATION**

**ANTI-RACISME
EN COOPÉRATION**

ANTI-RACIST TERMINOLOGY AND CONCEPTS

OBJECTIVES

An interactive overview of anti-racist, equity based terminology and concepts.

A presentation by
the Anti-Racist
Cooperation Hub

The ARC Hub is a
Global Affairs
Canada funded
project housed at
Cooperation
Canada

March 14th, 2024

TODAY'S AGENDA

Before we get started and as we go over the agenda it is important to be grounded in the fact that learning terminology in anti-racism much like any other terminology is only one step of a very large and sometimes complex puzzle. The most important aspect of this learning journey we will be on today is about understanding how this terminology shows up in your identity, in your day to day life? How does this challenge your perspectives and beliefs? How does this language make possible more justice in the world. It is incredibly important to bring intentionality to the practice of learning this terminology because used incorrectly this can make way for much harm.

01 WELCOMING YOU IN

02 ABOUT THE ARC HUB

03 PERSONAL REFLECTIONS

04 TERMINOLOGY

05 GROUNDING IN THE FRAMEWORK

06 REFLECTIONS

07 WRAP UP

🔍 WHAT ARE YOU SEARCHING FOR?

LAND HONOURING

As we integrate land acknowledgments into our day-to-day, it is important to remember that these are active moments of reflection and commitment. As a Canadian sector, it is crucial that we acknowledge and actively work to show up for Indigenous communities by being aligned with their fight and hearing their calls for re-indigenization. As a sector that works globally, it is also important for us to recognize globally Indigenous communities and be engaged in relationships of learning, action, and responsibility.

I honour the land traditionally known as Tiohtià:ke the island that has been a site of so much movement and connection. That has been a grounding space for the transit of many Indigenous communities and traditional forms of connection, exchange, and collaboration. I honour the Kanien'kehá:ka Nation the stewards of the land and water we live, work, love, and grow on.

Reflection exercise

- What does honouring the land mean to you? Your org?
- How do you honour the land? How does your org?
- What actions do you take to be in relation to the Indigenous communities of the land you work on and occupy?
- How do you contribute to Indigenous Peoples' fight for sovereignty?

COMMUNITY AGREEMENT

An opportunity to collectively set guidelines for how we engage in this space. They are the expectations by which we hold each other accountable for how we are showing up to this session and engage in the topics individually and together. These are mental self-checks that are meant to promote intentionality, safety, and honest engagement.

Lets talk these through. Is there anything you would change, add, remove?

We are committed to building a safer space prioritizing confidentiality, equitable participation, honesty, ownership over our words and actions.

We are coming here open-minded, intending to be respectful and accountable. We will call out harmful behavior.

We trust you to do what you need to ensure your full participation and that you will communicate your needs as they change. We commit to participating with a spirit of openness to learning.

COMMUNITY ASSUMPTIONS

A list of statements that we are agreeing as a collective to treat as facts and be held accountable to before moving forward with a conversation or a process. This is done in hopes of breaking down the barriers and misunderstandings that often hinder safer engagement in communities built quickly under a single purpose.

We are all here because we want and choose to be here

Confronting social injustice can be painful and/or joyful

Everyone deserves the autonomy of choice

We live at intersections, we all benefit and are harmed by systematic oppression even if in different ways

An individual/community is the expert of their own experience and the solutions to the problems they face

Liberation is possible

Dismantling systems of oppression benefits everyone

Opposing systems of oppression, building alternatives, and cultural change are all necessary

All systems of oppression exist and are interconnected.

The body doesn't lie

What brings you to this session?

Who do you feel accountable to?

How open minded do you feel to changing your perspectives?

What are you comitting to today?

What limiting beliefs might you be holding on to?

How honest are you willing to be?

How does this learning align with your goals?

What excites you most about this work? Least?

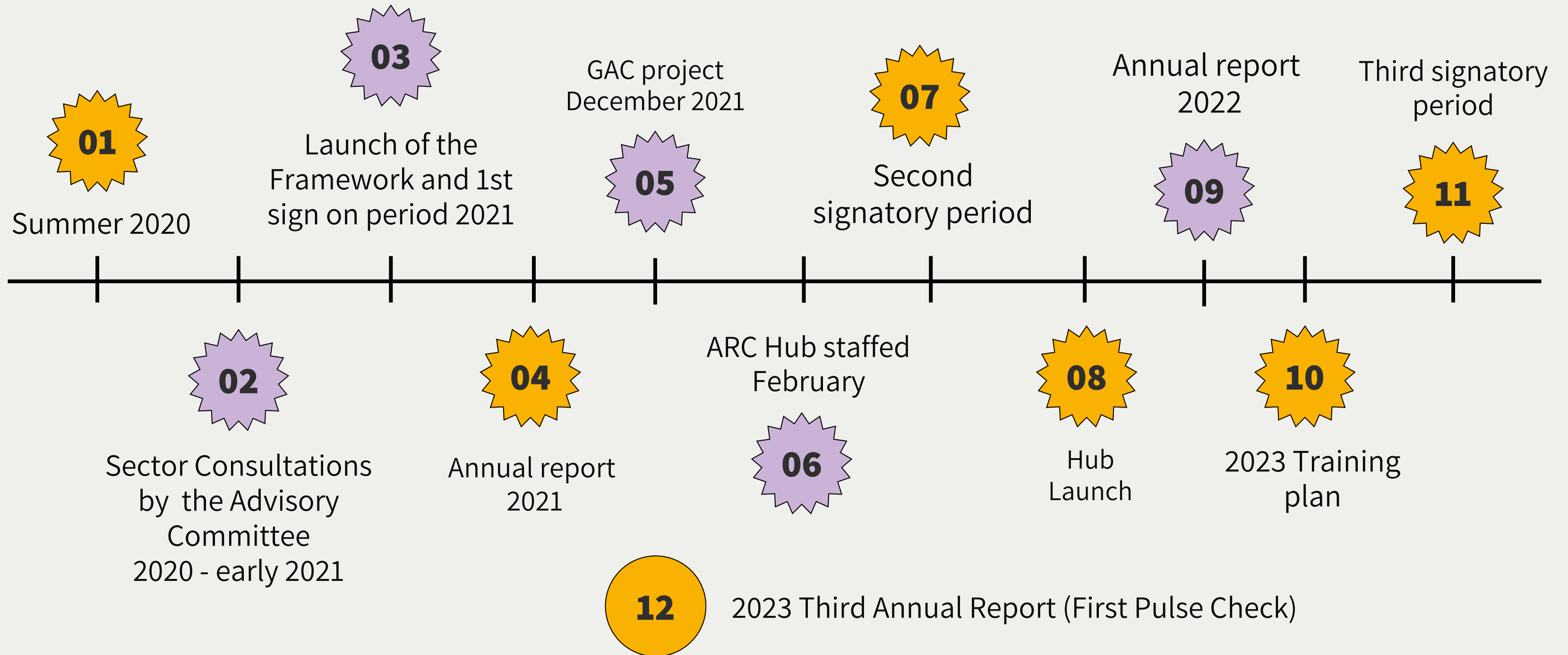
Have you done a sweep of your possible personal biases? Are you ready to challenge them?

What do you hope to take away?

PERSONAL REFLECTIONS

Pick 1,2 or all of the questions below to do so me reflection before you go through the presentation

ARC HUB HISTORY



THE WHO WE ARE, WHAT WE DO, WHERE, AND WHY

The Anti-Racist Cooperation (ARC) Hub is a dedicated Coordination Secretariat and a resource center for the Canadian International Cooperation sector.

Take a moment to ask yourself these same questions!

Our goal is to support Canadian International Development and Humanitarian Organizations improve their ability to integrate anti-racism and intersectional feminism into their work by providing resources, knowledge sharing spaces, networks of support and training.

How does this work fit into the answers from the Qs above?

Read our Annual Report
Collective Commitment:
Pulse Check on
Progress Towards Anti-
Racism by Canada's
International
Cooperation sector

- "In a racist society, it is not enough to be non-racist, you have to be anti-racist."- Angela Davis
- Core ARC Hub team: RJE, PC and PA alongside the sector (taskforce, WG, affinity groups, etc.)
- Our Theory of Change: Organisational vs Individual
- If you haven't already and feel comfortable to do so please change your name and add your pronouns

Check out our website shared in the chat to learn more and stay up to date

ARC HUB FRAMEWORK

The framework is a starting point for Canada's international cooperation sector to inform its approach to anti-racism in a collective and proactive way - one that leaves room for collaboration, knowledge sharing and continuous learning. The Framework should not be considered an achievement but an inclusive springboard for future anti-racism efforts.

Overarching Commitment

Signatories, commit to ensuring a continuous process of anti-racist change while centering colleagues, partners, and communities with experiences of racial bias and discrimination, particularly Black, Indigenous, and/or people from historically disadvantaged countries.

Commitment 1

To measure the ways in which employees experience the workplace unequally and acting upon this data to construct more diverse and inclusive work spaces

Commitment 2

To recognize and eliminating racism in their story telling, advocacy, fundraising, and knowledge sharing, and to using their platforms to support the anti-racist agenda.

Commitment 3

To implement anti-racism efforts into the design and delivery of their context-specific, culturally competent programming and continuously improving the way they design, implement, and evaluate, their work

Commitment to Report and Track

To report against the Framework indicators to track collective progress towards anti-racist efforts of our field.



GROUNDING PRINCIPLE

Learning about anti-racism It's not about convincing you that racism is everywhere; it's about practicing and deepening the questioning of our thoughts, actions, and beliefs to ensure that we can engage others safely and with intentionality.

TO GET STARTED

Understanding equality and equity is foundational to grasping the concepts of anti-racism as they provide the framework for recognizing and addressing systemic disparities and injustices.

We often focus on naming and fighting for equality without acknowledging why people don't have access to the same opportunities and what would be necessary to establish for that to be a reality.

Equality

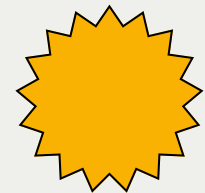
Equality is the ideology that everyone has access to the same opportunities.

Equity is key to achieving justice, fair access, and equality. It involves recognizing a person's identity factors that impact their socioeconomic status. This has resulted in a shift towards providing equitable opportunities and outcomes. This involves examining societal institutions and structures and assessing their historical impact, in order to make intentional, sustainable, and holistic changes.

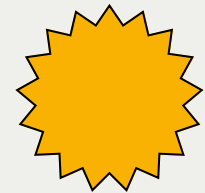
Equity

Equity recognizes that not everyone has the same advantages and seeks to close those gaps. The idea of equity is that we cannot all be equal until we recognize the differences that privilege some and disadvantage others

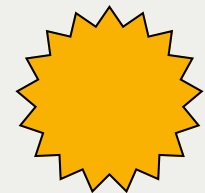
REFLECTION QUESTIONS



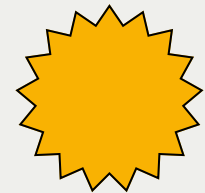
Reflect on the differences between equity and equality. How can we ensure that our policies and practices prioritize equity to address historical and systemic disparities?



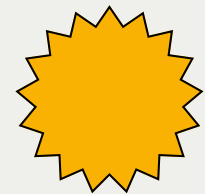
What steps can we take to integrate principles of equity and justice into the design, implementation, and evaluation of development interventions to ensure that they benefit all members of those who are most vulnerable and marginalized?



How can international development organizations foster equitable partnerships and collaborations with local organizations, governments, and communities to co-create solutions that are contextually relevant, culturally sensitive, and responsive to the needs and priorities of the people they serve?



What steps can be taken to address structural barriers and systemic inequalities that perpetuate poverty, discrimination, and exclusion within development programming?



Reflect on your personal commitment to advancing equity within the international development field. What steps can you take to prioritize equity in your work, advocate for systemic change, and promote social justice for all individuals and communities?

FOUNDATIONAL TO SYSTEMS OF POWER

Marginalization and privilege are foundational concepts to understanding systems of power because they illuminate how power operates within society, shaping individual's' experiences, opportunities, and outcomes based on their social identity

MARGINALIZATION

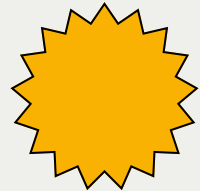
A process of social devaluation that serves to justify excluding certain people from full participation and access to resources, opportunities, and rights. It involves systemic and structural barriers that limit the social, economic, and political power of marginalized individuals or groups, based on factors like race, ethnicity, gender, sexuality, ability, and/or socio-economic status.

Marginalization perpetuates inequalities and reinforces social hierarchies, leading to disparities in access to education, employment, healthcare, housing, and other essential resources.

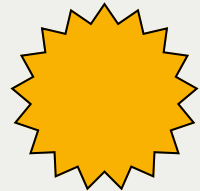
PRIVILEGE

Unearned advantages, benefits, or access to resources that individuals or groups enjoy solely because of their social identities, such as race, gender, sexuality, class, or ability. They can often go unacknowledged and manifest themselves in various ways like greater opportunities, societal acceptance, and systemic support. Privilege operates within systems of power and oppression, perpetuating inequalities by conferring advantages to certain people while disadvantaging others.

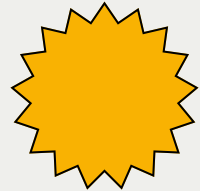
REFLECTION QUESTIONS



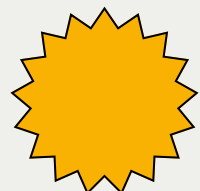
Reflect on instances where you have witnessed or experienced marginalization or privilege. How can we work to dismantle systems of oppression and create more equitable opportunities for all individuals?



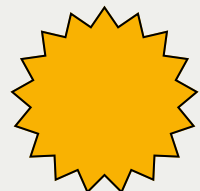
Reflect on your understanding of marginalization. How do you define it, and what are some examples of marginalized groups within the communities where you work?



Reflect on your own privileges and advantages. What aspects of your identity or position give you privilege, and how do these privileges shape your experiences and interactions within the international development field?



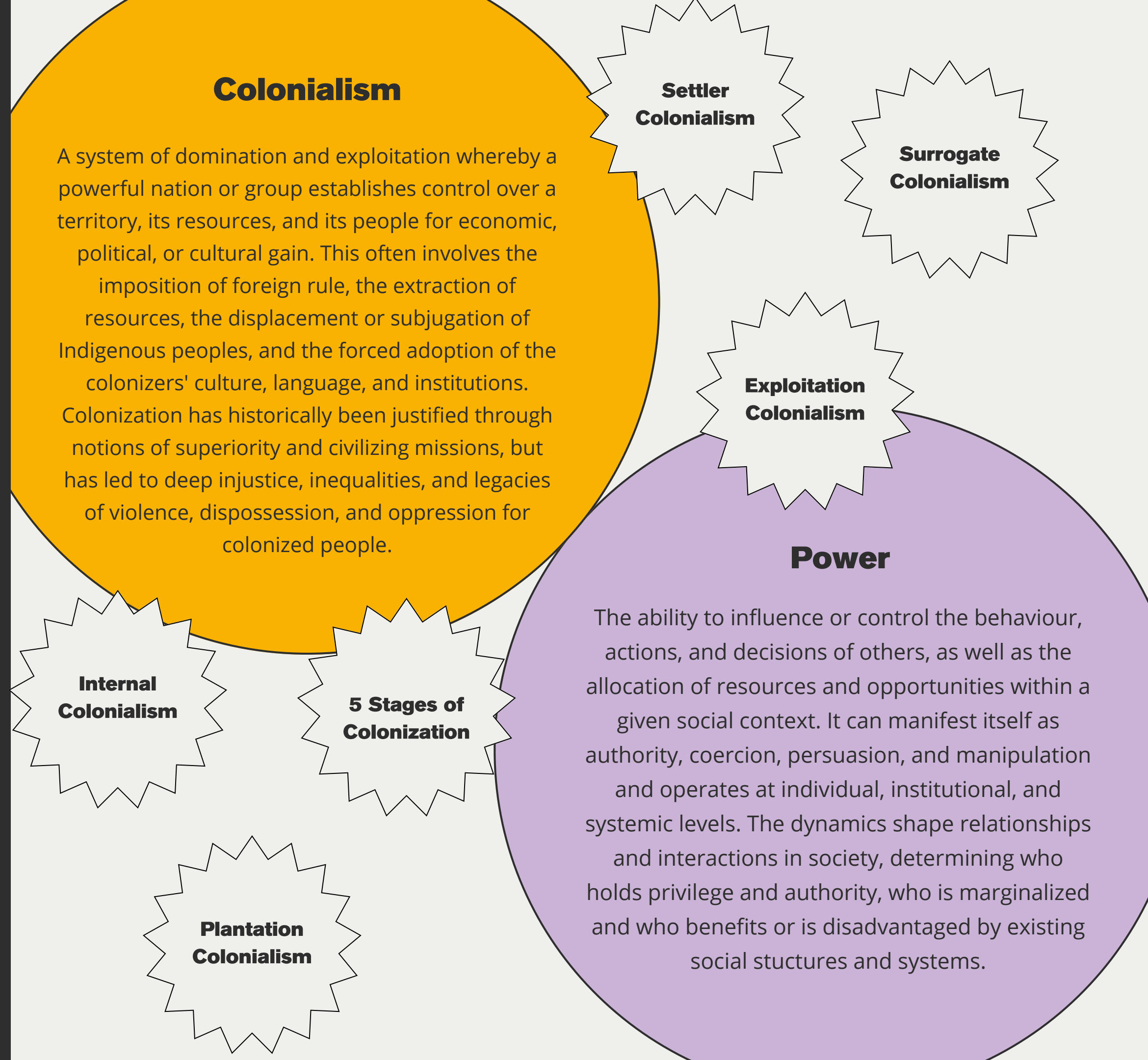
Reflect on the importance of centering the voices and perspectives of marginalized communities in development work. How can development practitioners ensure that marginalized voices are heard and valued in decision-making processes?



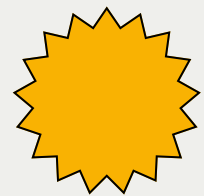
Reflect on how privilege affects access to resources, opportunities, and decision-making power within development projects and programs. How can development interventions be designed to mitigate the impact of privilege and ensure equitable outcomes for all?

COLONIALITY OF POWER

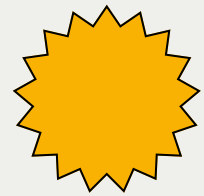
The concept of the colonality of power is a framework developed by scholars such as Anibal Quijano and Walter Mignolo to understand how colonialism continues to shape and perpetuate systems of power, knowledge, and domination in the modern world, even after the formal end of colonial rule.



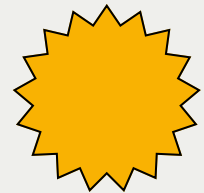
REFLECTION QUESTIONS



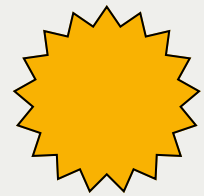
Reflect on the legacy of colonization and its ongoing impact on power dynamics within society. How can we challenge colonial narratives and amplify the voices of marginalized communities in our work?



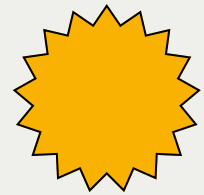
How do colonial legacies and power imbalances continue to shape the development agenda and perpetuate inequalities between the Global North and South?



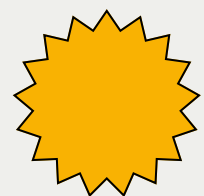
What strategies can be employed to decolonize development practices, center the voices and agency of communities, and promote self-determination and sovereignty in the pursuit of sustainable and equitable development outcomes?



Reflect on the historical legacies of colonization in the regions where you work or operate. How have colonial policies and practices shaped current social, economic, and political dynamics?



Consider the impact of colonization on Indigenous peoples and communities. How has colonization disrupted traditional ways of life, land rights, and cultural practices?



Reflect on power imbalances between colonizer and colonized, as well as between international development actors and local communities. How can we foster more equitable partnerships and collaborations that prioritize community agency and self-determination?

THE FACES OF RACISM

Racism is a system of disadvantage based on race. It empowers people with the ability to act on the belief that people of different races have different qualities and abilities, and that some races are inherently superior or inferior. Racism manifests in many ways, from dislike and avoidance of people based on their race to discrimination against them on an institutional level to acts of racebased violence. It also exist on various level:

Individual

everyday behaviour that involves many small events in the interaction between people. This is often described as “everyday racism” and can be subtle in nature.

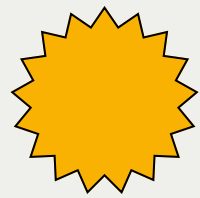
Societal

Cultural and ideological expressions that underlie and sustain dominant values and beliefs. It is evident in a whole range of concepts, ideas, images and institutions that provide the framework of interpretation and meaning for racialised thought in society. It is communicated and reproduced through agencies of socialisation and cultural transmission such as mass media, schools, colleges and universities, religious doctrines and practices, art, music and literature. It is also reflected in everyday language.

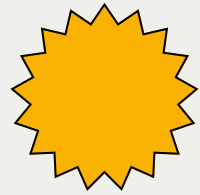
Institutional or Systemic

Organisational and government policies, practices, and procedures and “normal ways of doing things” which may directly, indirectly, consciously or unwittingly promote, sustain, or entrench differential advantage for some people and disadvantage for others.

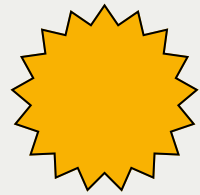
REFLECTION QUESTIONS



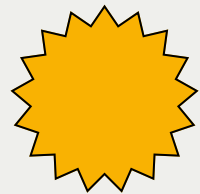
Reflect on the ways in which institutional practices within international development organizations may perpetuate racial bias and discrimination. How can organizations ensure that their policies, procedures, and decision-making processes are equitable and inclusive?



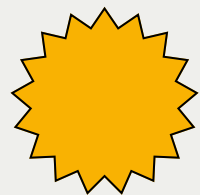
Reflect on your understanding of racism. How do you define racism, and what are some examples of individual, societal, institutional, and systemic racism in your life? In your work? In the sector?



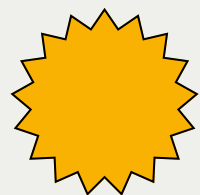
Reflect on your own attitudes, beliefs, and behaviors related to race and racism. How have your personal experiences shaped your understanding of race, and how do they influence your interactions with colleagues, partners, and community members?



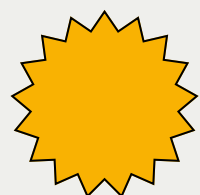
Consider how societal norms and structures perpetuate racial inequality and discrimination. How do these norms and structures manifest within the communities where you work, and what role can international development practitioners play in challenging them?



Consider the perspectives and experiences of racialized communities within the communities where you work. How can development practitioners ensure that their programs and interventions are informed by the needs and priorities of these communities?



Reflect on your own learning journey in relation to issues of racism and racial justice. What steps can you take to continue learning and unlearning, and how will you apply this knowledge in your practice?



Reflect on how racism intersects with other forms of oppression, such as sexism, ableism, and homophobia. How do individuals with intersecting identities experience racism differently, and how can international development practitioners address these intersecting forms of discrimination?

WHITENESS AT THE CENTRE

Primarily in the Western world and beyond through globalisation, whiteness has been positioned as the normative, privileged, and dominant racial identity within society. This framework recognises how systems of power, knowledge, and representation prioritise and uphold the interests, experiences, and perspectives of white individuals and groups, while marginalizing and excluding those who do not conform to this norm.

Intersectionality

A framework that considers how various aspects of identity, like race, gender, and class, intersect to shape individuals' experiences of privilege and oppression. It highlights the interconnectedness of systems of oppression and the need to address the effects holistically.

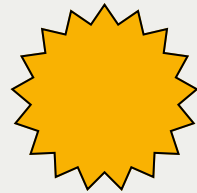
White Supremacy

A belief system that asserts the superiority of white people over racialised folks. It refers to ideologies, policies, and practices that prioritise their interests as individuals and groups, while marginalising, oppressing, and exploiting racialised people. It reinforces racial hierarchies and maintains structures of power and privilege that benefit white individuals at the expense of marginalized communities.

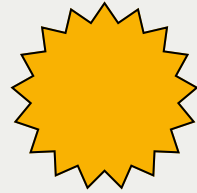
White Privilege

Societal advantages that white folks inherit due to their race, including greater access to opportunities, resources, and power, as well as freedom from systemic discrimination experienced by non-white individuals. It stems from historical and systemic racial inequalities, perpetuating disparities and reinforcing systems of white supremacy.

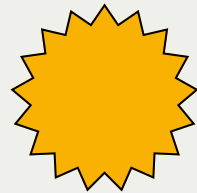
REFLECTION QUESTIONS



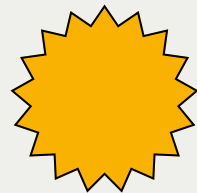
If you are white reflect on your own experiences of white privilege. How has your racial identity shaped your access to opportunities, resources, and power within the international development sector?



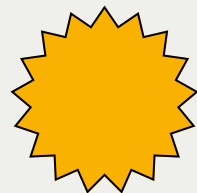
How do intersecting factors such as gender, race, ethnicity, class, age, disability, and sexual orientation shape people's experiences of inequality and access to resources and opportunities in the context of international development and beyond?



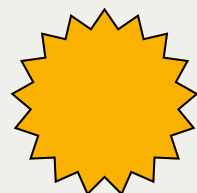
Reflect on the ways in which racism and white supremacy manifest in our institutions and systems. What steps can we take to actively combat racism and promote racial justice in our organizations and communities?



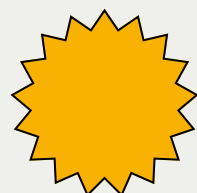
Consider your own experiences of white privilege and how they influence your perspectives and interactions. How can individuals with white privilege leverage their privilege to support anti-racism efforts and promote equity?



Consider how intersecting identities contribute to experiences of marginalization. How do factors such as race, gender, class, sexuality, and ability intersect to compound experiences of exclusion and discrimination?



Reflect on the ways in which white supremacy manifests within the international development field. How do dominant narratives, structures, and practices reinforce white supremacy, and what steps can be taken to challenge and dismantle these systems?



Reflect on your ongoing learning journey in relation to issues of intersectionality, white privilege, and white supremacy. What steps can you take to continue learning, unlearning, and challenging yourself to be a more effective ally and advocate for racial justice?

TOOLS OF OPPRESSION

Classism, systemic barriers, and bias are entrenched mechanisms that fuel inequality and marginalization in society. They perpetuate hierarchical structures, limit opportunities, and reinforce discriminatory attitudes and behaviours. Understanding and addressing these tools is crucial for dismantling systemic injustices and fostering a more equitable and inclusive society.

Classism

Denotes discrimination based on socio-economic status, perpetuating disparities by restricting access to resources and opportunities. It operates through unequal distribution of essentials like education, employment, and housing, thereby reinforcing social divides. The impact is profound, entrenching cycles of poverty and intersecting with other systems of oppression, compounding challenges for marginalized communities.

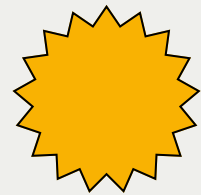
Barrier

Systemic obstacles that encompass institutional factors impede equitable access, such as biased policies, underrepresentation, and uneven resource allocation.

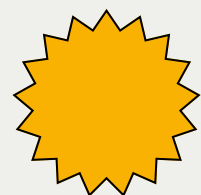
Bias

Encompasses preconceived notions influencing perceptions and actions, ranging from stereotypes to discriminatory behaviours. These biases, whether explicit or implicit, shape decision-making processes within institutions, reinforcing systemic inequalities and marginalizing certain groups. Their impact is far-reaching, perpetuating stereotypes and prejudices that further entrench systemic injustices.

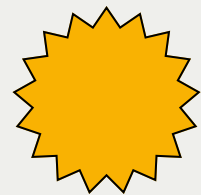
REFLECTION QUESTIONS



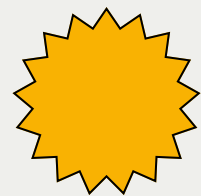
Reflect on your understanding of classism and its impact on individuals and communities. How have you seen class-based discrimination manifest in Canadian international cooperation initiatives?



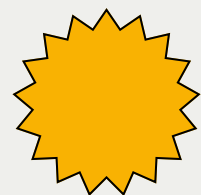
Reflect on any biases or assumptions you may hold about individuals from different socio-economic backgrounds. How might these biases influence your perceptions, decisions, and interactions within your professional role?



Consider the systemic barriers faced by individuals from marginalized socio-economic backgrounds in accessing opportunities and resources within the Canadian international cooperation sector. How do these barriers perpetuate inequity and exclusion?




Reflect on the organizational culture and practices within your own institution or sector. How do these structures either perpetuate or challenge class-based disparities in recruitment, promotion, decision-making, and resource allocation?



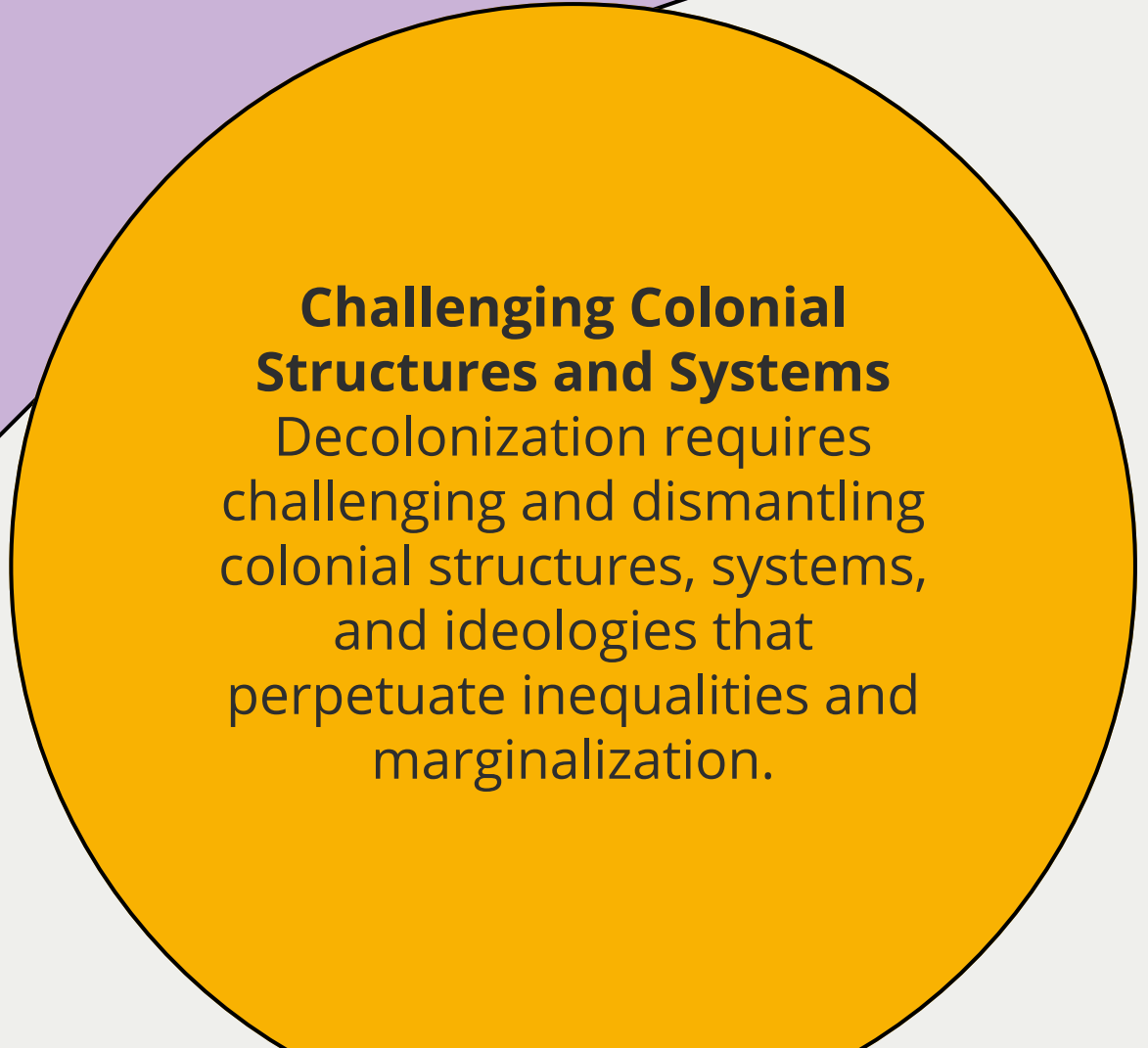
Reflect on your role as an ally to individuals and communities affected by classism and systemic barriers. What actions can you take to advocate for policies, practices, and programs that promote equity, diversity, and inclusion within your organization and beyond?

WHAT IS DECOLONIZATION

Decolonization is about “cultural, psychological, and economic freedom” for Indigenous people with the goal of achieving Indigenous sovereignty — the right and ability of Indigenous people to practice self-determination over their land, cultures, and political and economic systems.

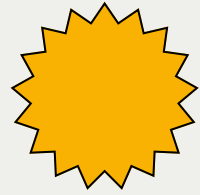


Recognizing Historical and Ongoing Injustices Decolonization involves acknowledging and understanding the historical injustices, dispossession, and exploitation inflicted upon Indigenous peoples and marginalized communities by colonial powers.

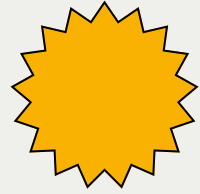


Challenging Colonial Structures and Systems Decolonization requires challenging and dismantling colonial structures, systems, and ideologies that perpetuate inequalities and marginalization.

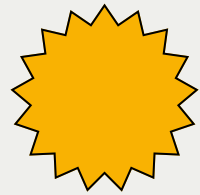
REFLECTION QUESTIONS



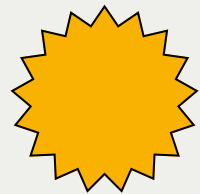
Reflect on your own positionality within the Canadian international cooperation sector. How has your privilege, as a settler or non-Indigenous person, shaped your understanding of development practices and relationships with Indigenous communities?



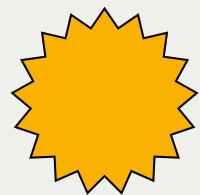
Take a moment to consider the diverse perspectives and worldviews of Indigenous peoples in Canada and around the world. How can we challenge Western-centric approaches to development and center Indigenous knowledge, values, and ways of knowing in our work?



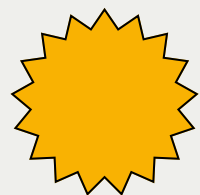
Reflect on Canada's history of colonization, including the legacy of residential schools, forced assimilation policies, and land dispossession. How do these historical injustices continue to impact Indigenous communities today, and how can we acknowledge and address them in our international cooperation efforts?



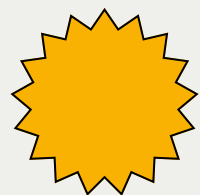
Acknowledge the inherent uncertainty and complexity of decolonization processes, recognizing that they require ongoing learning, reflection, and adaptation. How can we embrace discomfort and uncertainty as opportunities for growth and transformation in our journey towards decolonizing practices?



Consider the importance of building trust and solidarity with Indigenous communities based on mutual respect, accountability, and reciprocity. How can we work collaboratively with Indigenous partners to co-create solutions that address their priorities and aspirations?



Reflect on the significance of land as a foundation of Indigenous cultures, identities, and livelihoods. How can we recognize and respect Indigenous rights to land, territories, and resources in our international cooperation projects and initiatives?



Reflect on the concept of reconciliation as a process of healing and restoring relationships between Indigenous and non-Indigenous peoples. How can we move beyond symbolic gestures towards meaningful reconciliation in our interactions and partnerships with Indigenous communities?

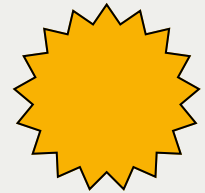
WHAT IS ANTI-RACISM

Anti-racism is the practice of actively identifying and opposing racism. The objective of anti-racism is to proactively alter policies, behaviors, and beliefs that propagate and normalize racist attitudes and actions.

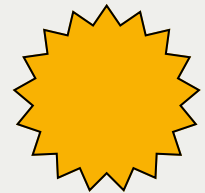
- Boston University

Anti-racism is a proactive approach aimed at identifying, challenging, and dismantling racism at both individual and institutional levels. It involves recognizing and addressing racism in its various forms, advocating for equity and social justice, interrogating power dynamics and systemic oppression, taking personal and collective action, engaging in continuous learning and reflection, and centering the voices and experiences of marginalized communities. Overall, anti-racism seeks to create a world free from racism and racial injustice through sustained effort, commitment, and solidarity.

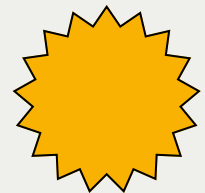
REFLECTION QUESTIONS



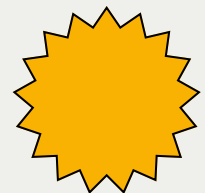
Consider your own attitudes and behaviors towards issues of racism. Have you primarily approached racism from a non-racist perspective, avoiding racist actions or behaviors, or have you actively engaged in anti-racist practices aimed at challenging and dismantling racist systems and structures?



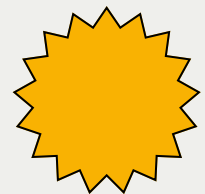
Reflect on your understanding of non-racism and anti-racism. How would you differentiate between the two approaches, and what implications do they have for addressing racial injustices within international cooperation efforts?




Explore the transformative potential of centering equity and inclusion within international cooperation efforts. Reflect on how an anti-racist approach can shift power dynamics, amplify marginalized voices, and promote more equitable outcomes for communities disproportionately impacted by racism and structural inequality.



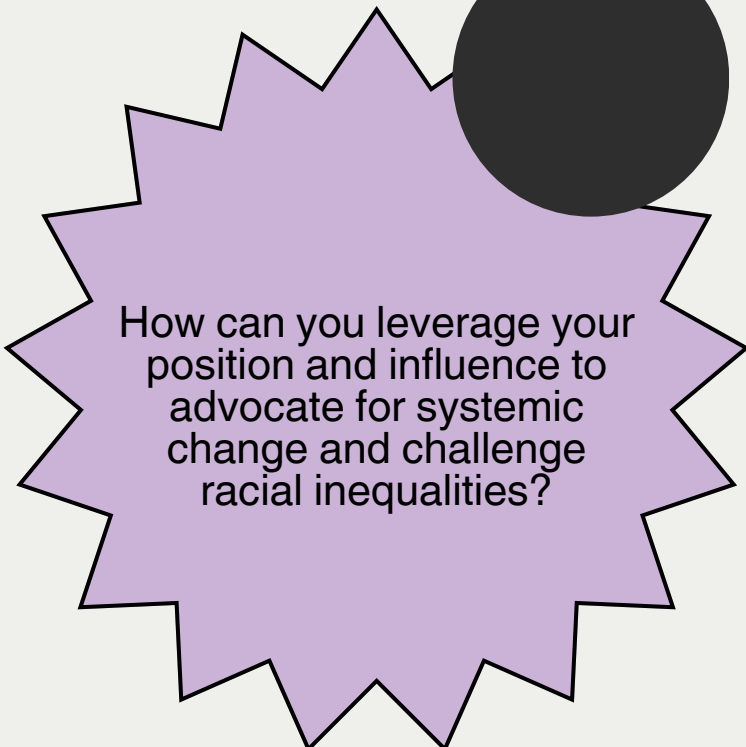
Examine the depth of your commitment to anti-racism within your professional practice. Consider not only the actions you've taken in the past but also the ongoing effort and dedication required to sustain anti-racist practices. Reflect on any challenges or obstacles you've encountered in this journey and how you've navigated them.




Recognize that the journey towards anti-racism is ongoing and requires continuous learning and growth. Consider how you can cultivate a learning mindset, seek out diverse perspectives, and actively engage in self-reflection and education to deepen your understanding of racism and anti-racist practices.



How do you approach learning about racism and anti-racism, and what resources or support do you seek out?




How can you leverage your position and influence to advocate for systemic change and challenge racial inequalities?



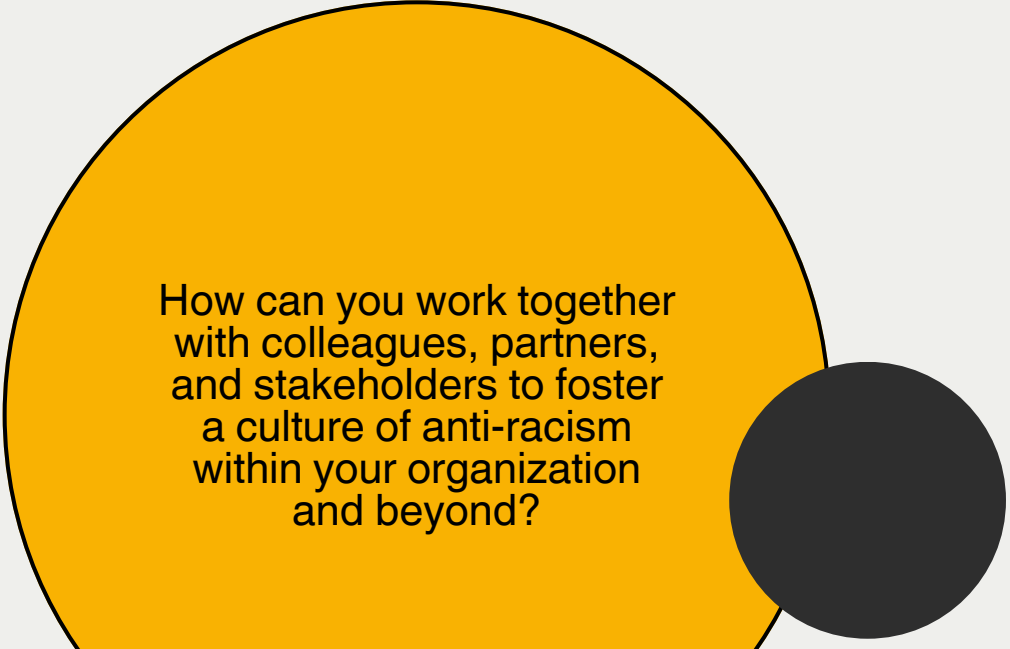
What resources, training, or support do you need to deepen your understanding of racism and develop the skills and strategies necessary to effectively advocate for anti-racist practices within international cooperation settings?

Q&A


If you don't have any questions, please take the time to answer any of these questions either as personal reflections or as an offering to the group!



Consider how you can hold yourself accountable for promoting anti-racist action and advocacy.



How can you work together with colleagues, partners, and stakeholders to foster a culture of anti-racism within your organization and beyond?



How can international cooperation professionals challenge and disrupt racial biases and prejudices in their work and organizational culture?

THANK YOU!

The ARC Hub is hosted by Cooperation Canada and funded by Global Affairs Canada.



Canada 